

## From the Editor's Desk...

There are four sacred months in a year: Muharram, Rajab, Dhul Qadah and Dhul Hijja. Allah (Almighty and Glorious is He) has told us:

"The number of months with Allah has been twelve months by Allah's ordinance since the day He created the heavens and the earth. Of these four are known as sacred; (9:36)

The occasion of the revelation of this verse was as follows:

The believers had traveled from Madina to meet the people of Makkah, before that city was conquered by Allah's Messenger ﷺ, and they said: "We are afraid that the unbelievers of Makkah may engage us in combat during a sacred month [shahr haram]." Allah therefore sent down the revelation:

One of these sacred months stands in isolation, namely, Rajab, while the other three occur in consecutive sequence [in the Islamic calendar]. We must respect the sanctity of these sacred months, by adhering to the commandments of Allah. The Prophet PBUH said in his farewell pilgrimage:

"Allah created the Heavens and the Earth. A year has twelve months, four of which are sacred, three consecutive, Thul-Qi'dah, Thul-Hijjah, Muharram, and Rajab, which comes between Jumaadaa and Sha'baan." [Al-Bukhaari]

Allah Says in the same verse (which means): "...that is the right religion" meaning, this Sharee'ah and obedience therein, is the right and straight path. Then Allah continues Saying that (which means): "Do not wrong yourselves therein" [Quran 9: 36] which is referring to all months of the year but the

sacred months hold a special position.

Do not wrong (oppress) yourselves by fighting and committing sins, because when Allah honors something for one reason, it becomes that much honored, but when He honors for two or more reasons, then sacredness becomes more, and punishment for disobedience is multiplied accordingly.

[يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَجْلُؤْا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ]

O you who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month. [5:2]

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ

The Sacred Month is for the Sacred Month, and for the prohibited things, there is the law of equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him [2:194]

[فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ]

Then when the Sacred Months have passed, kill the idolators... [9:5].

[وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً]

And fight against the idolators collectively as they fight against you collectively. (It includes permission for the believers to fight the idolators in the Sacred Month, if the idolators initiate hostilities therein.)

Allah said in other Ayat,

وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ

And fight not with them at Al-Masjid Al-Haram, unless they (first) fight you there. But if they attack you, then kill them. [2:191]

# Relative Priority of Ethical and Political Principles for Securing Integration and Consolidation of Ummah Islamia (Part 2)

A. K. Brohi

All our blue-prints about Islamic state which we are drawing-up these days in the various conferences that are being held all over the world for the purpose make, I submit, certain erroneous assumptions which we believe are akin to the assumptions of the way earlier warriors of Islam went about doing their job—forgetting that we have Islam undisputably with us and in most Muslim countries we are a decisive majority and it is not anymore the question of facing persecution which is what is stultifying our endeavours to reflect Islam in our individual and collective lives. The problem with us, if historical images were correctly conjured up to make our situation somewhat concrete, is analogous to our finding ourselves in the Madinian period of the early history of Islam without our having gone through the fire of Meccan period a fire that ripens and chastens. Perhaps the Indian Muslim, in some way, finds himself in the Meccan period of early history of Islam. But that is another question. The issue for us is: whether preponderating Muslim communities that have instituted organized national governments, will solve their problem simply by organizing political processes conformably to what is believed to be the demand of Islam? That by itself may be as good as one makes it but essentially, if the citizens of the Muslim realm do not have within

them the disposition to abide by the principle: of ethical conduct sanctioned by Islam, mere veneer of external Islamization process will not be able in our day to present real Islam in action.

There is no fixed form of government prescribed by Islam, nor again mere forms of government anywhere have mattered in history – for as the Good old Pope said many years ago: "Let forms of Government fools contend; that Government is best which works best". All governments are there, after all, to deal with management of human affairs but the success of any government is directly and substantially connected not with organizational structure of its political power but with the quality of life that citizens lead—of honesty, truthfulness, justice, fairplay etc. The question is: Do they regard themselves as one another's brothers? What are we doing to secure that inner belonging of one citizen to another and all of them inter se which is the life and soul of a community or nation.

The territorial state or racial state of our own times has no place in the scheme of things as Islam views them. It is the one sure way of dividing world again itself. I think if the matter could be computerized it would be found that 90 % of human labour in our own time is currently being expended on maintaining the conflict with

neighbouring states and if the world is to be divided into 150 odd states each state, has on its nerves roughly 75 % others States. In this age of superpower rivalry, the fear of being destroyed by nuclear war is directly or indirectly impinging upon its sovereign initiative and economic independence.

The situation is more pathetic in Islamic polity where sovereignty is professedly made to belong to God, but the internal bickerings, strifes, conspiracies, intrigues and even wars between Muslim states tend to contradict even the lip-loyalty that we owe to God for His being the sovereign ruler of all the states, in our own time, strange kinds of images of politics of Islam are being conjured up. In a recent book called *Islam in the Political Process* published by Cambridge University Press in 1983 several studies about different Muslim states have been made under somewhat intriguing and attractive, captions. Some of the samples are: (1) *In the Pharaoh's Shadow: Religion and Authority in Egypt* (2) *Ideological Politics in Saudi Arabia* (3) *The Islamic Factor in Syrian and Iraqi Politics* (4) *Popular Puritanism versus State Reformism: Islam in Algeria* (5) *Sufi Politics in Senegal* (6) *Religion and Politics in Modern Turkey* (7) *Iran: Khomeini's Concept of the Guardianship of the Juris-consults* (8) *The Politics of Islam and Islamization in Pakistan* (9) *Faith as the Outsider: Islam in Indonesian Politics* (10) *Islam and Politics in Sudan*. In another study entitled "Faith and Power—Politics of Islam" by Edward Mortimer, the menu served is less delectable but perhaps more

memorable: Turkey- Muslim Nation, 'Secular State'; Saudi Arabia- The Koran as the Constitution; Pakistan— Islamic Nationality; Iran-Shia'ism and Revolution.

These variations on the themes of Islam that is otherwise supposed to be all comprehensive (which embraces politics within its bounds) tend to show that both Islam and Politics mean many things to many minds. The following instructive paragraphs give a pre-review of the thrust of the first mentioned of the two books and may be quoted with advantage for the benefit of those who have not seen them:

"There is no doubt that Islamic politics is an elusive and contentious subject to study. The usual starting-point of discussion is the unique inseparability of sacred and secular, of religion and politics. The reality is somewhat different: throughout Islamic history temporal authorities have wielded a weightier sword than that of the spiritual authorities; moreover, an examination of European history confirms that the lively interjection of religion into politics and of politics into religion is not an exclusively Islamic phenomenon. Nevertheless, the comprehensiveness and self-sufficiency that Islam proclaims for itself do set it apart, at least from Christianity, which encourages a distinction not only in theory but in practice between God's and Caesar's due. Unlike Christians, who are pilgrims enroute to the true world, Muslims do not have the luxury of presuming that the validity of their beliefs lies beyond practical—and political—demonstration.

"Yet, the Muslims' belief that their faith fully covers life here and now, gives rise to sharply different views as to Islam's exact political relevance. The Iranian revolution has given new life, ironically, to two such competing views. Some observers speak with renewed respect of Islam as the guiding force of the revolution, as if it were somehow above the fray and giving concrete direction to political and cultural liberation. Others see in the dominance of the *mullas* further evidence that religious obscurantism is the servant of political and cultural tyranny."

This is the performance of the unknown non-Muslims met together to discuss "Islam in the political process." Very recently, however, there was another International Seminar on State and Politics in Islam organized by Muslim Institute for Research and Planning, London. U. K. The Seminar was sponsored and organized by Muslims and Iranian scholars from August 3-6, 1983 under the inspiration of institutes Director Dr. Kalim Siddiqi. The Seminar, at the end of its deliberations that were mostly in the nature of "closed door confabulations," issued a Declaration in the following terms :

### 1. Basic Concepts

1. All authority belongs to Allah and that any Muslim State that makes itself subservient to a power or ideology outside Islam is in effect in revolt against the rule of Allah;
2. Din and politics form an indivisible unity and any formulation of Islam on the basis of separation of religion and politics is not

acceptable to the Ummah;

3. The political role of Islam and the political role of Kufr are two opposite trends in history and neither has anything in common with the other;
4. The political party framework as found in western 'democracies' is divisive of the society and hence it does not suit the Ummah;
5. Jihad is an essential obligation on every Muslim at all times and should become an essential part of the modern Islamic movement.

### 2. Political Objectives of the Ummah:

1. To eliminate all authority in conflict with the authority of Allah and His Prophet (ﷺ);
2. To eliminate nationalism in all its shapes and forms and, in particular, the 'nation-states';
3. To unite all Islamic movements into a single global Islamic movement to establish the Islamic State;
4. To reconstruct the World of Islam into a system of Islamic States linked together by such institutions as are necessary to express the unity of the Ummah;
5. To eliminate all political, economic, social, cultural and philosophical influences of the Western civilization that have penetrated the World of Islam;
6. To re-establish a dominant and global Islamic Civilization based on the concept of Tawheed;
7. To create the necessary institution for the pursuit of al-amr bil mar'uf wa al-nahy'an al-munkar; and
8. To establish 'adl (justice) in all

human relationships at all levels throughout the world.

### **Recommendations**

1. This Seminar recommends (a) the establishment of an independent forum of ulama and Muslim intellectuals to coordinate and guide the struggle of the Islamic movement in all parts of the World; (b) recommends the Muslim Institute to draw up a working paper to implement the first part of this recommendation and to circulate it for discussion; and (c) asks the Muslim Institute to examine the possibility of publishing a journal of Muslim political thought.
2. Recommends that (a) all Islamic group: and movements should establish close relationship with the Islamic State of Iran and benefit from the experiences of the Islamic Revolution ; (b) this Seminar also recommends that the Islamic State of Iran should seek active collaboration with all Islamic groups and movements.
3. This Seminar recommends that Islamic groups and movements should abandon the 'constitutional reform' approach and end all contact and collaboration with the regimes in the Muslim World and work for their elimination and replacement by Islamic States.
4. This Seminar asks the ulama and scholars of Islam to abandon their apologetic approach and calls upon them to develop a comprehensive system of Muslim political thought from the original sources of Islam.
5. This Seminar takes the view that the ulama of Islam are the only source of muttaqi leadership of Islamic movements, and calls upon them to lead the Ummah.
6. The Seminar considers that the problem of Palestine is not limited to the Palestinians or Arabs; instead it is a global Islamic problem for which all the Ummah should be mobilized.
7. The Seminar lauds the Jihad of the Muslim people struggling to free their countries; particularly it lauds the Jihad of Muslim Afghanistan, and asks Muslims all over the world to support these struggling peoples.
8. The Seminar recommends to make Arabic the international Islamic language, and asks all Muslim people to learn it.

This is not the place, altar having reproduced the text of the declaration, to go over the ground covered by its authors who have somehow spoken in the name of whole Ummah. But the propositions therein in italics (emphasized by me) merit a second look. The role of overseership assigned to the ulama is alright if there was an agreed method of determining who an alim is. The Declaration is of no practical help in resolving the most essential issue viz., the contention that ulama of Islam are the only source of muttaqi leadership of Islamic movement: and what is more they are called upon to lead Ummah. This is a highly dubious start if only because the meaning of ulama not being clear and

the self-styled professors to that status not being unknown, the further complication that they alone are capable of “muttaqi” leadership is to confuse the two radically different terms Alim, one of learning and the other muttaqi, of integrity and piety of the individual. One cannot easily forget the fascinating references in the Quran: in Surah Al-Jumma, v 5 “The likeness of those who were charged with the Torah, then they observed it not. is as the likeness of the ass carrying books. Evil is the likeness of the people who reject messages of Allah and Allah guides not the iniquitous people”. The discord between learning and piety is too well known to be delineated in any specific detail and for obvious reasons in the world of Islam it is difficult to establish objective standards by which the ulama and muttaqi could be objectively determined that truth as to this is known only to God — man can only guess and conjecture.

That Seminar should seek to confirm the relevance authenticity of Iranian revolution tends to show that at least it is as yet not sure of itself or else why invite the world of Islam to collaborate with it and be influenced by it. Why cannot this be said also about all the countries where people are striving to realize the Muslim ideal.

To say that we should eliminate nationalism in all its shapes and forms arid, in particular, scrap the nation-states is something for which I, for one, would whole-heartedly stand. But to leave the matter there and not to say what is to happen in the meanwhile is also to act imprudently — for in the

absence of its working substitute world cannot go on. Dr. Allama Iqbal also had said, Ummah of Islam is not to be governed as a nation-state but thought that it is to become a common-wealth of Muslim nations. But till such time as we are able to reach that consummation which is devoutly to be wished for, no harm according to him is done if upon the breakdown of colonial rule of western powers, the emerging depending peoples of Asia and Africa constitute themselves into nation-states— as a sort of interim and half-way home measure for carrying on tasks in terms of which to organize the political life of the Muslim peoples. Similarly, to be called upon to renounce everything that West has made available to modern man and to reject even the “process of constitutional reform” for securing transformation of society by revolutionary means is to take a position which in my way of thinking is incapable of being defended in principle. These days all of us seem to be in the grip of revolutionary fever and everywhere everyone is talking of the revolutionary upsurge. But we forget that Islam itself came to verify pre-existing religious traditions of mankind and restore the age-old Truths of Din and the Prophet (ﷺ) of Islam did not reject all the pre-Islamic practices including the pagan customary law of the time. He did not start writing on a clean slate, rebuilding everything as it were, de nova. Per contra he allowed slams qua to be progressively refined and he progressively supplanted all unacceptable primitive practices and substituted them by those that were sanctioned (Continued on page #. 23)

# The Miracle of The Qur'an

M. W. Gazdar

THE Holy Qur'an is the fountain-head of Islamic Shariah. It is the Word of Allah, revealed to the Holy Prophet Muhammad (ﷺ) in a period of 23 years.

The Holy Qur'an being the last book contains universal and eternal truth previously revealed to man at various stages of his development and as such it can be said that the Holy Qur'an is a systematic and concretely formulated integration of past revelations and is the correct interpretation of man in relation to the universe when man and his nature were made complete. Revelation has been made final, but other kinds of sound institutions and other faculties of direct perception of truth are open to man for his guidance. The Holy Qur'an aroused a spirit of intellectual curiosity amongst Muslims. "Read in the name of thy Sustainer, who has created – created man from a germ — cell! "Read! And thy Sustainer is the Most Bountiful. one who has taught (man) the use of the pen, taught man what he knew not."

With the guidance of the Holy Qur'an a highly developed intellect in coordination with a highly developed intuition will henceforth correctly interpret life and guide humanity in the right path. It will keep the torch of progress burning ever fresh and bright through all ages to come and further revelation will no longer be needed for the purpose, particularly when the Holy Qur'an guarantees preservation of its original purity. The Holy Qur'an and the Holy Prophet Mohammad (ﷺ) do not preach any new-fangled doctrine or

introduce much that was not known before, but their teachings are, in fact, a confirmation of what had gone before them. The Holy Qur'an is very clear when it declares: This Qur'an is not such as can be produced by other than God: on the contrary, it is a confirmation of that which went before it, and a fuller explanation of the Book—wherein there is no doubt—from the Creator, Sustainer and Evolver of all the worlds." (10:37).

Holy Qur'an directs the Holy Prophet (ﷺ) to say: "I am no bringer of the new-fangled doctrine among the messengers nor do I know what will be done with me or with you. I follow but that which is revealed to me by revelation; I am but a Warner open and clear"(46: 9).

The Holy Qur'an is not only of divine origin but also eternal and uncreated. Angel Gebriel was entrusted with the work of delivering the messages to the Apostle. It should be noted that the Angel actually recited distinctly in words those very passages which were faithfully recorded in writing without the slightest change and are preserved in the Holy Qur'an to this day.

The first revelation was received in the cave of Hira when the Holy Prophet was about 40 years of age. It was revealed on Lailatul Qadr — the Grand Night i.e. the night preceding the 27th Ramazan, the month of fasting.

The Holy Qur'an is in Arabic language and in the dialect of the Quraish, as then spoken. On and from that Night the

Holy Prophet (ﷺ) continued to receive the Revelation, at different intervals, for a period of 23 years till his death. Of these, 13 years were spent in Mecca, and after the Hijrah. 10 years in Madinah. Thus it would be seen that the Holy Qur'an was revealed in portions and was completed in 23 years. The Holy Qur'an was committed to memory by a large number of Prophets Companions but there is no denying the fact that the verses of the Holy Qur'an were dictated to some and were taken down in writing on pieces of leaves, marble, skin, etc. Besides the authority of Hadith, there are internal evidence to the effect, that the Book was put down in writing in the lifetime of the Holy Prophet (ﷺ).

While the Holy Prophet (ﷺ) lived, the Holy Qur'an was kept in loose sheets only. His successor, Hadrat Abu Bakr, first collected them into a single volume; not only from the palm leaves, skins, but also from the mouth of those who had committed to memory and when the transcript was completed, it was entrusted to Hadrat Hafsa mother of the Faithful, thus the collection of the Holy Qur'an by Hadrat Abu Bakr was nothing more than the copying down of the Whole work into one corpus, according to the arrangement taught by the Holy Prophet (ﷺ), and verifying it from recitation of those who had committed the Book to memory. This necessity was particularly felt by Hadrat Umar when a large number of those who knew the Holy Qur'an by heart were killed in the battle of Yermuk, and it was feared lest another battle of the same kind reduce the number of Huffaz

still more and render the compiling of the Holy Qur'an more difficult according to the instructions of the Holy Prophet (ﷺ). Hadrat Umar proposed it to Hadrat Abu Bakr and Hadrat Zaid bin Thabit was entrusted with the work and copy was prepared — (Bukhari).

In the Caliphate of Hadrat Uthman, the news were brought to him by a Muslim warrior, named Hadrat Hugaifa that the people in Syria, Iraq and Armenia had incorrect copies of the Holy Qur'an and recited the Book in a style different from that of the Holy Prophet (ﷺ). Thereupon several copies were prepared with great care by Zaid bin Thabit and his Qureishite co-workers from the original manuscript which was compiled during the Caliphate of Hadrat Abu Bakr. Hadrat Uthman circulated all these correct copies in the above-mentioned provinces and all incorrect copies were collected and destroyed. So the version of the Holy Qur'an is exactly what the Holy Prophet (ﷺ) taught to his amanuensis. No change has been brought about either in words or in arrangement of verses or chapters. They stand as they stood thirteen centuries ago. The general practice of committing the Book to memory has ensured its correctness in the past and for the future, so long as Islam is followed by the humanity.

The Christian writers have raised the following objections against the purity of the Qur'anic Text.

1. The existence of some passages in a fragmentary form lead to the Logical conclusion that those passages must have been complete



- originally, and that some portions must have been lost in the transmission of the Holy Book.
2. The suppression by Hadrat Uthman of some copies of the Holy Qur'an in the possession of the Companions must have resulted in the loss of some portions of the Holy Qur'an.
  3. The existence of some reports showing that certain passages were recited in the time of the Holy Prophet (ﷺ), combined with the circumstances that those passages are not now met with in the Holy Qur'an, is a proof that the Holy Qur'an has not been handed down to us complete.
  4. The existence of a Muslim sect (the Shiites) holding the belief that the Holy Qur'an is not complete leads to the same conclusion.

It is an established fact that the works of the orientalists have been marred through an unscientific malevolence and intellectual dishonesty which have no bounds. They have left no stone unturned in pouring out tirade of vituperation on the Qur'an; even some scholars of great repute have succumbed to blackmail.

Taking these objections in the order given above, we shall first consider the position of the critics, who like the author of the article on Muhammadanism and the Encyclopaedia Britannica assert that Hadrat Uthman's copies of the Holy Qur'an were not complete because "some pages are evidently fragmentary". An intelligent reader will easily see that such a poor contention against the strong historical testimony in

support of the absolute purity of the text of the Holy Qur'an must be rejected as absurd. It is erroneous conclusion, and utterly illogical, that because a certain passage appears to a certain reader to be incomplete and fragmentary, therefore some portion must have been lost, and the speaker must have uttered it in another form. To apply such a test to historical facts is dangerous logic. When there is the strongest historical evidence that among the Companions of the Holy Prophet (ﷺ) there were many men and women who had committed the whole of the Holy Qur'an to memory and that most of them were still alive when a complete copy was prepared by Hadrat Zaid bin Thabit from a collection of the transcripts made in the presence of the Holy Prophet, it is a mere delusion to think that some portion might have been overlooked by him. The report which describes the work of collection tells us that Hadrat Zaid bin Thabit not only sought out all the manuscripts, but that he also called in the assistance of the memory of the reciters. And what is the alleged fragmentariness of certain passages but a form of rhetoric, the beauty and force of which cannot be realized by critics unacquainted with Arabic idioms? The so-called fragmentary passages are really expressions of exquisite beauty, and it is only a superficial knowledge of Arabic idiom that makes these critics think that some portion has been lost.

As if to support the assertion that the fragmentariness of certain passages is evidence of something having been lost, the writer of the Encyclopaedia Britannica, whose objection I have

quoted above, adds probably thinking it to be corroborative testimony, that "a few detached pieces are still extant which were originally parts of the Holy Qur'an, although they have been omitted by Hadrat Zaid". Now this properly relates to the third objection where the nature of such 'detached pieces' and the trustworthiness of the reports containing them will be fully inquired into. But the critic would no doubt have given some weight to his assertion if he had shown that any of the detached pieces which are met with in certain reports to fit in with any of the alleged fragmentary passages that the whole may become a complete sentence. Proceeding upon the supposition, that reliable reports have preserved some of the lost passages, the question is, do the passages so preserved answer to the allegations made in the first and the fourth objections? In other words, can they be regarded as parts of some fragmentary passages in the Holy Qur'an, or do they favour the higher pretensions advanced for Hadrat Ali, the immediate successor of Hadrat Uthman? The answer to both these questions must be given in the negative. What according to the critics was lost, therefore, is nowhere to be found, and what is preserved in some of the reports was never lost.

Take the second objection now. Hadrat Uthman gave order for the destruction of all copies of the Qur'an current in his time with the exception of the original collection made in the time of Hadrat Abu Bakr, from which his own copies were made, of the copies destroyed or ordered to be destroyed, the greatest

importance is attached to two, that of Hadrat Ubayy and that of Hadrat Ibn Masfid. Regarding the nature of difference between these copies and the official copies of Hadrat Uthman I would take, as representing same hostile criticism at its best, the opinion of the author of the article "Muhammadanism" in the Encyclopaedia Britannica. Under the heading "other editions" he writes: "At the same time, the other forms of the Qur'an did not at once become extinct. In particular we have some information about the codex of Ubayy. If the list which gives the order of its Suras is correct, it must have contained substantially the same materials as our text, in that case, Ubayy must have used the original collection of Zaid. The same is true of the codex of Ibn Masud, of which we have also a catalogue. It appears that the principle of putting the larger sums before the shorter was more consistently carried out by him than by Zaid. He omits I and the magic formula of CXIII, CXIVL Ubayy, on the other hand, had embodied two additional short prayers, which we regard as Muhammad's (ﷺ). One can easily understand that difference of opinion may have existed as to whether and how far formularies of this kind belonged to the Qur'an some of the divergent readings of both these texts have been preserved, as well as considerable number of their ancient variants. Most of them are decidedly inferior to the received readings, but some are quite as good, and a few deserve preference.

To do justice to the author of this article,

I may also quote the following paragraph in which grounds are given for believing Hadrat Uthman's Text to be the only authentic and valid text. This paragraph immediately follows the one quoted above, and runs thus: "the only man who appears to have seriously opposed the general introduction of Hadrat Uthman's text is Ibn Masud. He was one of the oldest disciples of the Holy Prophet (ﷺ), and had often rendered him personal service but he was a man of contracted views. although he is one of the pillars of Muslim theology. His opposition had no effect. Now, when we consider that at that time were many Muslims who had heard the Qur'an from the mouth of the Prophet (ﷺ), that other measures of Hadrat Uthman met with the most vehement resistance on the part of the bigoted champion of faith, that these were still further incited against him by some of his old ambitious comrades until at last they murdered him and finally that in the civil wars after his death the several parties were glad of any pretext of branding their opponents as infidels; when we consider all this, we must regard it as a strong-testimony in favour of Hadrat Uthman's Qur'an that no party, not even that of Hadrat Ali, found fault with his conduct in this matter, or repudiated the text formed by Hadrat Zaid, who was one of the most devoted adherents of Hadrat Uthman and his family.

Two points deserve to be discussed in this connection. It is admitted that substantially the copies of Ibn Masud and Ubayy agreed with the copy of Hadrat Uthman in text as in

arrangement of the verses and the chapters, so much so, indeed, that the writer of the article from which the above quotations are taken thinks that the collections of Ubayy and Ibn Masud must have been based on the original collection of Hadrat Zaid, made in the Khilafat of Hadrat Abu Bakr. But, as I have already shown, the text and arrangement were complete in the lifetime of the Holy Prophet (ﷺ) and there were many Companions who could recite the whole of the Qur'an by heart before the Holy Prophet (ﷺ) died. It was this fact which made the collections of Ubayy and Ibn Masud substantially agree with the copies made by Hadrat Zaid, because all drew their knowledge from the same source. The differences of these two copies from the copy of Hadrat Uthman were, according to the same writer, only on two points, viz., firstly Ubayy had in his copy two short prayers besides the known Suras and Ibn Masud omitted from his copy the last two chapters which are contained in our copies of the Qur'an and also the opening chapter which is called the Fatiha; and secondly, both had a certain number of readings differing from the copy of Hadrat Uthman.

Accordingly, we have only to see whether Ubayy and Ibn Masud had their own copies, whether they differed from Hadrat Uthman's copies in the number of chapters and in the variety of readings and if so, how far. We take Ubayy first. There is no reliable report showing that Ubayy had a copy of the Qur'an differing from the ordinary copies in circulation, or that it had two short

formulae of prayers added at the end as two more chapters of the Holy Qur'an. Vague reports to this effect are mentioned by Jalalud-Din Sayuti in the Itqan. But Sayuti is unanimously looked upon as the last person on whom any reliance can be placed in the matter of authenticity of reports. The following remarks of Shah Abdul Aziz Dehlavi in his famous book entitled Ujala Nafia are an echo of the general opinion of all authorities on the trustworthiness of such reports. To the fourth class belong all those reports of which no trace at all is to be met within the earlier generations. Only two things must have happened: either the earlier collectors, after enquiry into them, found them to be unauthentic or fabricated and therefore they did not report them, or they did not think them to be fabricated, but found some of their narrators to be untrustworthy. Upon whatever supposition we may proceed, it follows that the reports of these class are not reliable in the whole stock of reports on which Jalalud-Din Sayuti depends in his writings and pamphlets belonging to this class.

But if we suppose, for the sake of argument that Ubayy had a copy of the Qur'an in which he wrote down two additional chapters containing short formula of prayers, even then it does not follow that these two prayers actually formed a part of the Qur'an. Among more than a hundred thousand Companions of the Holy Prophet (ﷺ), there was not a single person who supported Ubayy's views. Even Ibn Masud, with his strange opinions on some other questions did not share

Ubayy's views.

As regards the last objection, viz., that the Shias regard the Qur'an as incomplete, the following remarks from William Muir's Life of Muhammad which has raised and answered this question will be a sufficient answer. He writes: "Assuming, then, that we possess unchanged the text of Uthman's recension, it remains to inquire whether that text was an honest reproduction of Zaid's with the simple reconciliation of unimportant variations. There is the fullest ground for believing that it was so. No early or trustworthy tradition throws suspicion upon Uthman of tampering with the Qur'an in order to support his own claims. The Shias indeed, of later times, pretend that Uthman left out certain Suras or passages which favoured Ali. But this is incredible. When Uthman's edition was prepared, no open breach had taken place between the Omeyyads and the Alyites. The Unity of Islam was still threatened. Ali's pretensions were as yet undeveloped. No sufficient object can, therefore, be assigned for the perpetration by Uthman of an offense which Muslims would have regarded as one of the blackest. Again, at the time of the recension, there were still multitudes alive who had learnt the Qur'an by heart as they had heard it originally delivered; and copies of any passages favouring Ali, if any such passages ever existed, must have been in the hands of his numerous adherents, both of which sources would have proved an actual check upon any attempt at suppression. Further, the party of Ali, immediately on Uthman's

death, assumed an independent attitude and raised him to the Caliphate. It is conceivable that, when thus arrived at power, they would have tolerated a mutilated Qur'an, mutilated expressly to destroy their leader's claim? Yet we find that they continued to use the same Qur'an as their opponent and raised not the slightest objection against it."

### **Other Criticism of the Qur'an**

It seems that when the leaders of the movement against the Holy Prophet, Muhammad (ﷺ) found that Qur'an would make a very great impression upon its listeners, they tried to prevent the people from hearing it. They leveled all kind of criticism against the Qur'an, with the aim of showing that it was not revealed by God, but was the work of man and hence that Muhammad (ﷺ) was not a prophet. The Qur'an records this fact in the following verses, "And when our messages are recited to them, they say: we have heard. If we wished, we could say the like of it: this is nothing but the stories of the ancients" (8: 31). Muhammad's critics also invited him to change the Qur'an and the Qur'an says of this: "And when our clear messages are recited to them, those who have no hope of meeting with us say: Bring a Qur'an other than this or change it say: It is not for me to change it of my own accord. I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day" (10:15).

Some writers say that the Arabs could not have matched the Qur'an because nothing they had produced at any time before or after the challenge was

comparable to the Qur'an in any essential quality. It is also claimed by some writers that the equal of the Qur'an was in fact produced by the Arabs, but did not survive because there was strong opposition to it, which suppressed it. To me this is not a convincing explanation because if anything like the Qur'an had been produced it would have spread like wildfire and would have soon displaced the Qur'an. Historians record that many attempts were made to produce the like of the Qur'an and that they were all failures.

No other sacred scripture has ever had a similarly immediate impact upon the lives of the people who first heard its message, and through them and the generations that followed them on the entire course of civilization. It shook Arabia and made a nation out of its perennially warring tribes; within a few decades, it spread its world-views far beyond the confines of Arabia and produced the first ideological society known to man. Through its insistence on consciousness and knowledge, it engendered amongst its followers a spirit of intellectual curiosity and independent enquiry, ultimately resulting in that splendid era of learning and scientific research which distinguished the world of Islam at the height of cultural vigour; and the culture thus fostered by the Qur'an penetrated in countless ways and by ways into the mind of Mediaeval Europe and gave rise to that revival of western culture which we call Renaissance and thus became in the course of time largely responsible for the birth of what is

described as the “Age of Science”, the age in which we are now living.

The Holy Qur’an is a separate piece of literature, unrivalled in its style and expression. The greater portion of it is in rhymed prose, conforming to the taste which has, from the remotest times, prevailed in Arabia. It is confessedly the standard of Arabic language, and abounds with splendid imagery and the boldest metaphor, its style is sublime and vigorous.

Muslim scholars say the Qur’an, alone amongst sacred books, is a *mu’jizah*, other books do not stand alone or self-contained and their style was never considered a *mu’jizah*. The main aspect in which these sacred books were a *mu’jizah* was in the reports they contained about the past and the future. This the Qur’an, has, in addition to other distinctly unique qualities. —(al-Baqillani in his Ijaz al-Qur’an, p. 17).

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(Continued from page #. 19)

Abu Sa’id Khudri (رضى الله عنه) says that the Holy Prophet (ﷺ) has said:

“The dwellers of Jannah would look at people living in the higher sections of the Jannah even as you look at the brightest stars far out in the eastern or the western horizons”.

“They would be the Prophets”, suggested some of the listeners.

“Ye, by Him in whose palms rests my life: they would be those who believed in God and believed in His Messengers”, the Holy Prophet (ﷺ) replied.

### **A Bargain**

There is no harm in the exploration of the space and the celestial spheres, but it is still very doubtful whether our space programme would be any more useful than the mere satisfaction of our curiosity. Our sister planets seem to be

most inhospitable to human life and the next and nearest solar system is at a distance of four light years. It is possible that we overcome all technical hitches, in course of time, but the brief span of life granted to us finally smashes any hope of ever reaching there. Yet the aspiration to break the earthly bonds and reach the Heavenly kingdom is a natural one. It is our heritage, as our great grand-father-Adam—lived therein and ruled supreme. We shall still reach it provided we discipline ourselves in conformity with the laws of the Almighty and surrender ourselves wholly and solely to Him. The offer is open as the Holy Qur’an says:

(God hath purchased of the Believers their persons and their goods. for theirs (in return) is the Garden (of Paradise). (9:111)

It is a bargain indeed!

# Life Beyond Space

Dr. Muhammad Fazlur Rahman Ansari Al-Qadri (رحمة الله عليه)

Our universe is staggeringly vast; it is so vast that even the largest and most powerful telescope ever made by man is unable to carry our vision to the edges of the universe. The further we see the fresher discoveries we make of new galaxies glowing brightly amidst the surrounding darkness of the space. The figures we know have proved an insignificant measure for gauging and calculating the vastness of the universe in miles. Astronomers have therefore invented the term of light year and we are soon going to see that even this measure is lost once again in the vastness of the universe. It is, however, a strange coincidence, if coincidence it were, that the Holy Prophet (ﷺ) has also given us the idea of the distance between the celestial bodies in years. There are also inferences in the 'Hadith' about journey in the space at the speed of lightening.

The Russian astronomers believe that life is not confined to this planet of ours alone. It might exist also in other planets though it is possible that the form of life happens to be much different from what we know. In view of these facts, the propaganda made by the Russian authorities, immediately after the first manned space flight is ridiculous. They said that their hero had circled the earth in a space ship but he did not come across the Heaven. It is no less ridiculous than the statement of a child who proclaims after digging a few inches in the soil, that the idea of the subterranean fire is a myth. As a matter

of fact, the Russians have adopted Atheism as their state religion and are following it fanatically without the slightest attempt at being rational.

Far away from here—somewhere in the deep velvety space, there is the land of eternal spring, eternal joy and eternal bliss. The following is the description of 'Jannah' as given to us by the Holy Prophet (ﷺ).

## Vast but Populous

Utbah bin Ghazvan says:

"We have been told that if a rock is hurled into the Hell from its brim it will keep on falling for seventy years without reaching the bottom and by God! it will be filled (with sinners). It has also been said that the distance between the two sides of the gate of 'Jannah' is that of forty years travel. A day shall come when it will be crowded with people". (Muslim)

## Un-Imaginable

Abu Hurairah says (رضى الله عنه) that the Holy Prophet (ﷺ) has said:

"God says: I have prepared for My righteous servants that which no eye has ever seen, no ear has ever heard of and none has ever been able to guess it". (Bukhari)

## The beauty and the brave

Anas (رضى الله عنه) says that the Holy Prophet (ﷺ) has said:

"Armed defence of the faith for the sake of Allah be it in the morning or in the evening is better than the entire wealth

of the world. If one of the women of Jannah peeps at the earth, the entire space between the earth and the Jannah will be filled with the brightness of her face and become fragrant with her sweet smell. Her mere head-gear is more in value than the entire wealth of the world". (Bukhari)

Ali (رضى الله عنه) reports that the Holy Prophet (ﷺ) has said:

"There is a particular place in the Jannah where 'Houries' would assemble together and sing in such a melodious voice that no creature would ever have heard anything like it." They would sing:

نحن الخالدات فلا نبيذ و نحن الناعمات فلا نياس  
و نحن الراضيات فلا نسخط طويلى لمن كان لنا و كنا له

"We shall last forever and never perish. Delicate and soft and—never to rot. Sweet of temper, and frown never, Blessed is he who wins such mates". (Tirmizi)

### Under cool shadows

Abu Hurrairah (رضى الله عنه) says that the Holy Prophet (ﷺ) has said:

"There is a tree in the Jannah under whose shadow a horseman might ride for hundred years. A bit of land in the Jannah, equal to the length of a bow, is more precious than everything under the sun". (Bukhari and Muslim)

### Palace carved out of a Pearl

Abu Musa (رضى الله عنه) narrates that the Holy Prophet (ﷺ) has said:

"The believer shall have a palace in the Jannah carved out of a single pearl. It will be sixty miles in length. In each

wing of the palace there will live the members of his family whom he will visit in turns. Two of the stories of this palace will contain everything made of silver and other two stories will contain everything made of gold. Nothing shall prevent them from looking at their Lord except the veil of His Glory". (Bukhari and Muslim)

### Market Place

Anas (رضى الله عنه) narrates that the Holy Prophet (ﷺ) has said:

"In Jannah there is a market place where the believers shall come together on every Friday. Then breezes would flow from the north, spraying their faces and clothes with fragrance. When they would return home, their wives would say: "You look more handsome and graceful than before!"

"So do you", they would reply. (Muslim)

Sa'id bin Musaiyab (رضى الله عنه) says that once Abu Hurrairah (رضى الله عنه) said to him:

"I Pray God that we also meet in the market place of the Jannah".

"Is there any market in Jannah"? asked Sa'id.

"Yes" replied Abu Hurrairah (رضى الله عنه).

"The Holy Prophet (ﷺ) said to me that when people have entered the Jannah on account of their righteousness, they would be granted the vision of their Lord once in a week. He would appear before them in one of the gardens of the Jannah, sitting on His Throne. The believers would be provided with elevated seats of Beryl (a greenish precious stone; Arabic: زبرجد), gold and silver. The least of them in position—



though there is none among them who might be termed as lowly—would sit on piles of Musk and Camphor, but they would not feel any degradation or consider those better provided as superior to themselves”.

Abu Hurrairah (رضى الله عنه) continued:

“I asked the Holy Prophet (ﷺ):

O’ Messenger of God! Would we also see God ?”

“Yes” replied the Holy Prophet (ﷺ).

“Do you doubt your vision when you see the sun or behold the moon when it is a full moon? So also you would not doubt your vision when you would see your Lord. There would be none among them with whom God will not speak: he would ask one of them: Do you remember that on such and such a day you had said such and such a thing? He would remind him some of his blasphemies. The person concerned would protest: But My Lord! did not You pardon me?” Then God would reply: Yes, and on account of My unbounded Mercy thou hast attained thy present position. While they would be thus conferring, a cloud would gather over-head and sprinkle fragrance the like of which they would never have smelt before. Then the Lord would say: “Now get up and see what I have provided for you out of My Bounty and choose for yourselves what-ever you might like to have”.

“Then they should come to the market-place which would be crowded with angels. Here they would see what they had never seen before nor heard or thought of. Nothing would be sold or bought: they would be free to take

anything without paying for it. The dwellers of Jannah would meet each other in the market. It might happen that a person meets one who is superior to him in position—though none is lowly in Jannah and gets impressed by his gaudy appearance; they would talk with each other for some time and by the time they finish their talk the person holding lesser position would begin to feel that actually he himself was better placed. It shall so happen because none in the Jannah should feel unhappy.

When they would return home and meet their wives the latter would say:

“Most welcome! You look more handsome than ever!”

“Indeed!” They would reply.

“Today we sat in the Presence of our Lord, the Most Powerful, and it is quite natural for us to look brighter”. (Ibn Majah)

### **Description of the Land**

Abu Hurrairah (رضى الله عنه) narrates that he once asked the Holy Prophet (ﷺ):

“How was the universe brought into being?” “It was brought into being from the state of water (liquid)”, replied the Holy Prophet (ﷺ).

“How is the Jannah made?” asked we, says Abu Hurrairah (رضى الله عنه).

“It is made of bricks of gold and silver laid alternately”, replied he. “It is plastered with sweet smelling musk, strewn with pebbles of pearls and rubies, its soil is safron. Those who enter it shall enjoy everlasting bliss, never suffer want and live forever. They

will never die nor will their clothes wear-out nor shall their youth decay.” (Ahmed and Tirmizi)

Ubadah bin Samit narrates that the Holy Prophet (ﷺ) has said:

“The Jannah comprises of one hundred sections, one above the other, and the distance between two sections is equal to that between the Earth and the sky. The highest of these sections is ‘Firdaus’ whence flow the four rivers of the Jannah and above ‘Firdaus’ is the Throne of God. When you pray God for anything, pray Him to grant you ‘Firdaus’.” (Tirmizi)

Hukaim bin Mua’wiah narrates that the Holy Prophet (ﷺ) has said:

“In Jannah there are lakes of water, honey, milk and wine: from these lakes do the rivers of Jannah issue forth”. (Tirmizi)

### **The Dwellers**

Abu Hurairah (رضى الله عنه) narrates that the Holy Prophet (ﷺ) has said:

“The first batch to enter the Jannah would be as bright as the full moon and those who would follow them would be as bright as the brightest star on the firmament. They would love each other and shall be free from discord and hatred. Each of them shall have two ‘Houries’ for his wives who would be so beautiful and delicate that the marrow of their bones could be seen through the flesh and the bones. They shall glorify God day and night. They would neither fall sick, nor pass water. nor go to stool nor spit or blow the nose. Their plates

and utensils shall be made of gold and silver and their combs shall be of gold. The fuel of their brazier shall be aloes wood (عود). Their sweat shall be as sweet as Musk. They shall be sixty yards in height, even as their grandfather Adam, and shall bear the most elegant and graceful conduct”. (Bukhari and Muslim)

### **Blessings Untold**

Abu Sa’id and Abu Hurairah (رضى الله عنهما) narrate that the Holy Prophet (ﷺ) has said:

“After the believers have entered the Jannah it shall be proclaimed among them: Remain healthy and never fall sick; live forever and never know death; remain youthful and never grow old; enjoy plenty and never suffer want”. (Muslim)

Abu Sa’id (رضى الله عنه) says that the Holy Prophet (ﷺ) has said:

“God would address the dwellers of Jannah and ask them if they were happy”:

“How can we be otherwise O, Lord while we have been shown such generosity as Thou hast shown to none of thy creatures”, they would reply.

“Should not I grant you something which is better than what you have”!

“Pray what can that be?” They would ask.

“It is that I confer upon you My Good Grace and that I shall never be displeased with you”, The Lord would reply. (Muslim and Bukhari)

(Continued on page #. 15)

# Will and Inheritance in Islam

Allama Muhammad Abdul Qadeer Siddiqi "Hasrat"

Now-a-days people attach no importance to "Will", the law to bequeath the property etc. of the deceased. Some people who are ignorant of the Islamic tenets in this behalf fail to distinguish between the direct and indirect inheritors. They do not discriminate between the distant and close relations and generally tend to proffer their misguided and the so-called logical personal views in flagration of Qur'anic, injunctions. Actually these people are influenced: even intimidated, by the laws and customs practiced by non-Muslims. They seem to overlook the Islamic injunctions of Inheritance and Will. May Allah bestow the Muslims with true knowledge and deed!

Says Allah, (i) in Sura Al-Baqara, Ruku-22: "When anyone of you finds himself near death and he may be leaving behind wealth, he is ordained to make a will in-respect of the rights of his parents and next of kin. To do so, is a duty for the God-fearing."

(ii) In Sum Nisa Aya No. 11 "Allah wills you regarding your offspring." And immediately after this, the shares of the heirs have been defined and it is further stated: "Whether he does it after making a Will or after clearing the debt", that is to say, inheritance and Will have to be determined only after the clearance of debts.

In this connection it is further ordained that: "And, when the shares are being distributed", should relatives and

orphans and the indigent be present, then from the shares (legacy) give them also to eat. And talk to them nicely." (Sara Nisa Ruku-1)

An Noor, Ruku 2: "And let not the rich and generous among you neglect to give to the relatives, the poor, the refugees in the way of Allah. If they have been hard on you, disregard it, and forgive. Do not you wish that Allah may forgive you? And' Allah is the kindest and greatest Forgiver."

Al Maida, Ruku" 14: "Oh Muslims! Among you witnessing is to be two just and reliable witnesses when death may be near, its signs become apparent."

According to Abdullah bin Omar (R.A.) the Holy prophet" (ﷺ) has said that it is not permissible for a Muslim, possessing wealth, to allow two nights to pass without his Will having been already made." (Kitab-ul-Vasaya-Consensus). It means" that as soon as some wealth, property comes at the hand of a Muslim, he must hasten to formulate his Will—in a way he must not allow even two nights to pass without the Will having been written.

Abu Huraira (R.A.) has stated that someone asked the Holy Prophet (ﷺ) "Which Sadaqah is better?" The Holy Prophet (ﷺ) replied: "Give Sadaqah while you are well-off and in good health and you are afraid of impoverishment (poverty). And do not delay till you are on the point of dying, and then you start saying, 'Give so much to so and so, and I have to pay so much to such and such

person.” (Muttafaq Bab-al-Vasaya—Consensus).

Saad Bin Abi Waqas (رضى الله عنه) is reported to have said that the Prophet of Allah (ﷺ) came to enquire after him while he was sick and asked him: “Have you made 'a Will? What have you left for your children” He replied that they are well-provided and are well-off. The Prophet (ﷺ) said, “Make a will of one-tenth of your wealth.” At this he kept arguing that this was too little. Then the Prophet (ﷺ) said, “Alright, make a Will of one-third of your wealth, and one-third is also a sufficient quantity.”

In a statement of Saad Bin Abi Waqas (رضى الله عنه), it is stated that “It is certainly better that you leave your people contented and well-off, rather than leave them destitute, compelling them to stretch their hands before others for help. And certainly you do not spend but for seeking the pleasure of Allah. Even if you put only one morsel in your wife’s mouth, you will be rewarded.” (Bab-al-Vasaya-Consensus).

Abi Imama (R.A.) has stated that: "I have heard the Holy Prophet (ﷺ) say in the sermon of the year of Hajja-tul-Vida, 'Verily Allah has granted each one his due right. Therefore, it is not permissible to make a Will in favour of an inheritor" (“Abi Daud va Ibn-i-Hajja”).

Ibn-i-Abbas (رضى الله عنه) is reported to have stated that the Prophet (ﷺ) said that “Will in favour of an inheritor is not permissible unless the other inheritors do not agree”.

The Verses from the Holy Qur’an and the Traditions propounding the importance and urgency of the Will and

Inheritance have been stated above. Now I propose to examine and state the injunctions in some details that follow from these, namely :-

- (i) The shares of the inheritors
- (ii) Payment of debt(s)
- (iii) The Will.

The shares of the inheritors have been fixed by the Qur’an itself, and as such no further elaboration seems necessary at this point of our discussion. It is the matter of “Will” that needs some understanding and clarification. Fundamentally, it must be borne in mind that the Will has been prescribed for those whose shares have not been fixed in the Inheritance. This has been left to the discretion of the donor making the Will. But that a Will is necessarily to be made in such cases, there is no dispute about it. The Qur’anic Injunction under the Verse (كُتِبَ عَلَيْكُمْ) relate exclusively to the bequeathment of the property of a deceased through inheritance in the prescribed proportion. After the shares of the inheritors have been determined, it becomes obligatory to make a Will for the non-inheritors also. This discretion allowed in the latter cases is because the conditions of the non-inheritors vary-some may be closer relatives than others; some may be rich, others may suffer from destitution; similarly donation through “Will” can also be made for other righteous purposes, the causes whose importance and urgency has to be determined and decided by the donor himself. Also, there may be some who have sewed and attended on the donor and have extraordinary love for him. The determination of assistance to such people is also left to the discretion of the donor.

Will in respect of inheritors is not justified, because their shares have already been prescribed, unless and until other inheritors do not agree on such a Will.

In the latter event. since the inheritors are almost all near relatives, the maximum share of a Will for other than inheritors has been fixed at one-third of the property (wealth) so that the inheritors do not suffer any further loss. However, if the inheritors agree, a-greater share can also be assigned to the non-inheritors. Should there no be inheritors, then the entire property (wealth) can be donated, through a Will in the prescribed manner. '

When a Will can be made in favour of a wholly non-relative, it can certainly be justifiably made in favour of relatives who are outside the scope of any legacy. The relations which do not fall within the purview of the law of inheritance according to Qur'anic injunctions are:-

- (i) son and daughter of deceased son;
- (ii) son and daughter of deceased daughter;
- (iii) son and daughter of brother;
- (iv) son and daughter of sister;
- (v) maternal grandfather;
- (vi) maternal aunt; maternal uncle;
- (vii) son and daughter of deceased; paternal aunt;
- (viii) maternal aunt herself if she is derived of her share because of her son;
- (ix) adopted son and daughter.

In all the above-mentioned cases, the Shariah has ordered the donor to make a Will in his lifetime. Some of these

personal are deprived of any share from the Will because of presence of near-relatives and some remain aloof by being blood, relations.

In the Qur'an Will has been given preference over debt(s) and inheritance for the following reasons:-

The inheritors get their share according to the Shariah and the creditor gets his dues from the legacy. Whereas if no Will is made the near relations are denied of their due assistance. Will, which is the only source of assistance for the non-recipients of the property through inheritance, is generally overlooked by the persons, because this lack of interest does not adversely affect their kith and kin.

Because of the importance of Will, the Holy Qur'an has enjoined that this be duly witnessed by two witnesses. The signing and witnessing of the Will being laid down so that, at the time of need, Government may get it implemented, under its powers.

Sometimes it also happens that the donor takes loans from people and there is no evidence of it nor is there a witness to it. In such cases there is the risk of the creditors losing their money. Therefore the signing and witnessing of the Will being an obligation under the Qur'anic injunction, it appears to be advisable that this document be deposited in the safe custody of the Government—Registration Authority.

Therefore if the inheritors do not accept the liability of the loan, then it can be paid up out of the willed property (for which the consent of the payees is not obligatory).

What does the Ayat- "وَإِذَا حَضَرَ الْقِسْمَةَ" etc." signify? Who are its addressees, and to whom does it relate? Apparently, at the time of the disbursement of legacy, the legator is not alive. Hence those concerned with it are the persons who are the inheritors. It is for the latter to find such relations and associates who are neither inheritors nor has any Will been made in their favour. On the basis of the order contained in "Far-zu-qulum", (Verse 9 – Surah Nisa) these non-inheritors should also be given something or the other. Apparently, the injunctions in Islam are comprehensive and complete in all respects. The orders given by Islam are also definite, leaving no room for personal indulgence to add or reduce the quantum enjoined in this behalf.

Will should be made in respect of those

who are deprived of any share in inheritance, such as relations, friends or those who had sympathy or for some service rendered to the deceased or for religious and national purposes. The injunctions of God and the Holy Prophet (ﷺ) are there in concrete, practicable form but it is the people themselves who neglect these injunctions and yet complain against the Shariah and argue that nothing is given to the grandchildren of the deceased. If they follow the orders of the Holy Qur'an and the Sunnah in letter and spirit they will neither bewail the lot of the un-inherited grandchildren nor ask for monetary assistance from others, due to their poverty and pecuniary circumstances. Neither would they be inclined to interfere with the Islamic injunctions.

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by revelations he received and it took him over 23 years of his life, by resort to a process of deliberate gradualness, to steadily transform pagan society into becoming a Muslim society. Not all that West has attained is to be rejected; after all, its Course of history has also been influenced by Divine mandates, God is as much God of the East as of the West! But we somehow tend to over-simplify matters when we reject all western achievements and somehow think that all that is being done in the east is very wonderful. That mode of dealing with history is plainly opposed to the view that God is God both of east and of west and His law has prevailed sometimes by conscious acceptance of it by man but often enough by unconscious intrusion of

His Will in the warp and woof of human society. While the declaration asks us to eliminate all political, economic, social, cultural and philosophical influence: of western civilization it has not told us what are we to do with its science, its technology, its medicine and such other elements of progress as have been established to enable man to acquire control over the forces of nature or bringing relief and redemption to man. This wholesale condemnation in the Declaration of the west amounts to throwing baby with the bath tub and to be sure that is not exactly a productive exercise.

Upon that note let this address end-for the rest is silence: Wallah-u-a'alam Bisawa. (Concluded)

# **Sufiism:**

## **The Uncovering of the Ninth Veil: Chapter concerning their Rules in travel and at home**

(Continued from Last issue)

There is a great difference of opinion among the Shaykhs on this subject. Some hold that it is not permissible for a novice to sleep except when he is overpowered by slumber, for the Apostle said: "Sleep is the brother of Death," and inasmuch as life is a benefit conferred by God, whereas death is an affliction, the former must be more excellent than the latter. And it is related that Shibli said: "God looked upon me and said, 'He who sleeps is heedless, and he who is heedless is veiled.'" Others, again hold that a novice may sleep at will and even constrain himself to sleep after having performed the Divine commands, for the Apostle said: "The Pen does not record (evil actions) against the sleeper until he awakes, or against the boy until he reaches puberty, or against the madman until he recovers his wits." When a man is asleep, people are secure from his mischief and he is deprived of his personal volition and his lower soul is prevented from gaining its desires and the Recording Angels cease to write, his tongue makes no false assertion and speaks no evil of the absent, and his will places no hope in conceit and ostentation; "he does not possess for himself either bane or boon or death or life or resurrection." Hence Ibne Abbas says: "Nothing is more grievous to Iblis

than a sinner's sleep; whenever the sinner sleeps, Iblis says, 'When will he wake and rise up that he may disobey God?' This was a point of controversy between Junayd and 'Ali b. Sahl al-fahani. The latter wrote to Junayd a very fine epistle, which I have heard, to the effect that sleep is heedlessness and rest is a turning away from God: the lover must not sleep or rest by day or by night, otherwise he will lose the object of his desire and will forget himself and his state and will fail to attain to God, and God said to David, "O David, he who pretends to love Me and sleeps when night covers him is a liar." Junayd said in his reply to that letter: "Our wakefulness consists in our acts of devotion to God. whereas our sleep is God's act towards us: that which proceeds from God to us without our will is more perfect than which from us to God with our will. Sleep is a gift which God bestows on those who love Him." This question depends on the doctrine of sobriety and intoxication, which has been fully discussed above. It is remarkable that Junayd, who was himself a "sober" man, here supports intoxication. Seemingly, he was enraptured at the time when he wrote and his temporary state may have expressed itself by his tongue; or, again, it maybe that the opposite is the

case and that sleep is actually sobriety, while wakefulness is actually intoxication, because sleep is an attribute of humanity, and a man is "sober" so long as he is in the shadow of his attributes: wakefulness, on the other hand, is an attribute of God, and when a man transcends his own attribute he is enraptured. I have met with a number of Shaykhs who agree with Junayd in preferring sleep to wakefulness, because the visions of the saints and of most of the apostles occurred during sleep. And the Apostle said: "Verily, God takes pride in the servant who sleeps while he prostrates himself in prayer; and He says to His angels, 'Behold My servant, whose spirit is in the abode of secret conversation (najwa) while his body is on the carpet of worship.'" The Apostle also said: "Whoever sleeps in a state of purification, his spirit is permitted to circumambulate the Throne and prostrate itself before God." I have read in the Anecdotes that Shah Shuja of Kinnan kept awake for forty years. One night he fell asleep and saw God, and afterwards he used always to sleep in hope of seeing the same vision. This is the meaning of the verse of Qays of the Banu 'Amirm: -

"Truly I wish to sleep, although I am not drowsy,  
That perchance thy beloved image may encounter mine."

Other Shaykhs whom I have seen agree with 'Ali b. Sahl in preferring wakefulness to sleep, because the apostles received their revelations and the saints their miracles while they were awake. One of the Shaykhs says: "If

there were any good in sleep there would be sleep in Paradise," i.e., if sleep were the cause of love and proximity to God, it would follow that there must be sleep in Paradise, which is the dwelling place of proximity; since neither sleep nor any veil is in Paradise, we know that sleep is a veil. Those who are fond of subtleties (arbab-i lata'if) say that when Adam fell asleep in Paradise Eve came forth from his left side, and Eve was the source of all his afflictions. They say also that when Abraham told Ishmael that he had been ordered in a dream to sacrifice him, Ishmael replied: "This is the punishment due to one who sleeps and forgets his beloved. If you had not fallen asleep you would not have been commanded to sacrifice your son." It is related that Shibli every night used to place in front of him bowl of salt water and a needle for applying collyrium, and whenever he was about to fall asleep he would dip the needle in the salt water and draw it along his eyelids. I, 'Ali b. 'Uthman al-Jullabi, have met with a spiritual director who used to sleep after finishing the performance of his obligatory acts of devotion; and I have seen Shaykh Ahmad Samarqandi, who was living at Bukhara: during forty years he had never slept at night, but he used to sleep a little in the daytime. This question turns on the view taken of life and death. Those who prefer death to life must prefer sleep to waking, while those who prefer life to death must prefer waking to sleep. Merit belongs, not to the man who forces himself to keep awake, but to the man who is kept-awake. The Apostle, whom God chose and whom He raised to the highest rank, did not force himself either



to sleep or to wake. God commanded him, saying: "Rise and pray during the night, except a small part: Half thereof or less" (Qur. lxxiii, 2-3). Similarly, merit does not belong to the man who forces himself to sleep, but only to the man who is put to sleep. The Men of the Cave did not constrain themselves to sleep or to wake, but God threw slumber upon them and nourished them without their will. When a man attains to such a degree that his will no longer exists, and his hand is withdrawn from everything, and his thoughts are averted from all except God, it matters not whether he is asleep or awake: in either case he is full of honour. Now, as regards the sleep of the novice, he ought to deem that his first sleep is his last, and repent of his sins and satisfy all who have a claim against him; and he ought to perform a comely purification and sleep on his right side, facing the qibla; and having set his worldly affairs in order, he ought to give thanks for the blessing of Islam, and make a vow that if he should wake again he will not return to sin. One who

has set his affairs in order while he is awake has no fear of sleep or of death. A well-known story is told of a certain spiritual director, that he used to visit an Imam who was engrossed in maintaining his dignity and was a prey to self-conceit, and that he used to say to him: "O So-and-so, you must die." This offended the Imam, for "why (he said) should this beggar be always repeating these words to me?" One day he answered: "I will begin to-morrow." Next day when the spiritual director came in the Imam said to him: "O So-and-so, you must die." He put down his prayer-rug and spread it out, and laid his head on it and exclaimed, "I am dead," and immediately yielded up his soul. The Imam took warning, and perceived that this spiritual director had been bidding him prepare for death, as he himself had done. My Shaykh used to enjoin his disciples not to sleep unless overpowered by slumber, and when they had once awaked not to fall asleep again, since a second sleep is unlawful and unprofitable to those who seek God.

امام بخاری رحمۃ اللہ علیہ فرماتے ہیں کہ میں نے چھ لاکھ حدیثوں میں سے انتخاب کر کے بخاری شریف لکھی ہے۔ جس میں سات ہزار دو سو پچھتر حدیثیں ہیں، اور ہر حدیث لکھتے وقت دو رکعت نفل نماز پڑھ کر حدیث لکھی ہے۔ ایک دفعہ امام بخاری رحمۃ اللہ علیہ بغداد پہنچے تو وہاں کے محدثین نے ان کا امتحان لینے کا پروگرام بنایا، اس طرح کہ کچھ آدمی متعین ہوئے ان میں ہر شخص نے دس دس حدیثیں چھانٹیں۔ ان کے الفاظ اور سند کو بدل بدل کر ان سے پوچھا۔ امام بخاری رحمۃ اللہ علیہ ہر سوال کے جواب میں - "مجھے معلوم نہیں" کہتے رہے۔ جب دس کے دس پوچھ چکے تو انہوں نے سب سے پہلے پوچھنے والے کو مخاطب کر کے فرمایا کہ تم نے سب سے پہلی حدیث یہ پوچھی تھی وہ اس طرح تم نے بیان کی یہ غلط ہے اور صحیح اس طرح ہے، دوسری حدیث یہ پوچھی تھی وہ اس طرح تم نے بیان کی یہ غلط ہے اور صحیح اس طرح ہے۔ غرض اسی طرح سو کی سو حدیثیں ترتیب وار بیان فرما دیں کہ ہر حدیث کو اول اس طرح پڑھتے جس طرح امتحان لینے والے نے پڑھا تھا پھر کہتے کہ یہ غلط ہے اور صحیح اس طرح ہے۔ امتحان لینے والے امام بخاری رحمۃ اللہ علیہ کے حافظے پر حیران رہ گئے۔

## حکایات صحابہ رضی اللہ عنہم

حضرت حظلہؓ کو نفاق کا ڈر

جاتے ہیں تو جا کر بیوی بچوں اور گھربار کے دھندوں میں لگ کر بھول جاتے ہیں۔ حضور اکرم صلی اللہ علیہ وسلم نے ارشاد فرمایا کہ اس ذات کی قسم جس کے قبضہ میں میری جان ہے اگر تمہارا ہر وقت وہی حال رہے جیسا کہ میرے سامنے ہوتا ہے تو فرشتے تم سے بستروں پر اور راستوں میں مصافحہ کرنے لگیں۔ لیکن حظلہ بات یہ ہے کہ گاہے گاہے۔ (احیاء مسلم)

فائدہ: یعنی آدمی کے ساتھ انسانی ضرورتیں بھی لگی ہوئی ہیں جن کو پورا کرنا بھی ضروری ہے۔ کھانا پینا، بیوی بچے اور ان کی خیر خیر لیتا یہ بھی ضروری چیزیں ہیں۔ اس لئے اس قسم کے حالات کبھی کبھی حاصل ہوتے ہیں۔ نہ ہر وقت یہ حاصل ہوتے ہیں اور نہ اس کی امید رکھنا چاہئے۔ یہ فرشتوں کی شان ہے کہ ان کو کوئی دوسرا دھندا ہی نہیں ہے بیوی بچے اور نہ فکر معاش اور دینیوں کی قسے اور انسان کے ساتھ چونکہ بشری ضروریات لگی ہوئی ہیں۔ اس لئے وہ ہر وقت ایک سی حالت پر نہیں رہ سکتا۔ لیکن غور کی بات یہ ہے کہ صحابہ کرام رضی اللہ عنہم کو اپنے دین کی کتنی فکر تھی کہ ذرا سی بات سے کہ حضور صلی اللہ علیہ وسلم کے سامنے جو حالت ہماری ہوتی ہے وہ بعد میں نہیں رہتی اس سے اپنے منافق ہونے کا ان کو فکر ہو گیا۔ عشق است و ہزار بدگمانی، عشق جس سے ہوتا ہے اس کے متعلق ہزار طرح کی بدگمانی اور فکر ہو جاتا ہے بیٹے سے محبت ہو اور وہ کہیں سفر میں چلا جائے پھر دیکھئے ہر وقت خیریت کی خبر کا فکر رہتا ہے اور جو یہ بھی معلوم ہو جائے کہ وہاں طاعون ہے یا فساد ہو گیا پھر خدا جانے کتنے خطوط اور تار پہنچیں گے۔

حضرت حظلہؓ کہتے ہیں کہ ایک مرتبہ ہم لوگ حضور صلی اللہ علیہ وسلم کی مجلس میں تھے۔ آپ ﷺ نے وعظ فرمایا جس سے قلوب نرم ہو گئے اور آنکھوں سے آنسو بہنے لگے اور اپنی حقیقت ہمیں ظاہر ہو گئی۔ آپ کی مجلس سے اٹھ کر میں گھر آیا۔ بیوی بچے پاس آگئے اور کچھ دنیا کا تذکرہ شروع ہو گیا اور بچوں کے ساتھ ہنسنا بولنا بیوی کے ساتھ مذاق شروع ہو گیا اور وہ حالت جاتی رہی۔ جو حضور صلی اللہ علیہ وسلم کی مجلس میں تھی۔ دفعۃً خیال آیا کہ میں پہلے کس حال میں تھا اب کیا ہو گیا۔ میں نے اپنے دل میں کہا کہ تو تو منافق ہو گیا کہ ظاہر میں حضور اقدس صلی اللہ علیہ وسلم کے سامنے تو وہ حال تھا اور اب گھر میں آ کر یہ حالت ہو گئی۔ میں اس پر آنسوؤں اور رنج کرتا ہوا اور یہ کہتا ہوا گھر سے نکلا کہ حظلہ تو منافق ہو گیا۔ سامنے سے حضرت ابو بکر صدیقؓ تشریف لارہے تھے۔ میں نے ان سے عرض کیا کہ حظلہ تو منافق ہو گیا۔ وہ یہ سن کر فرمانے لگے کہ سبحان اللہ کیا کہہ رہے ہو۔ ہرگز نہیں۔ میں نے صورت حال بیان کی کہ ہم لوگ جب حضور صلی اللہ علیہ وسلم کی خدمت میں ہوتے ہیں اور آپ ﷺ دوزخ اور جنت کا ذکر فرماتے ہیں تو ہم لوگ ایسے ہو جاتے ہیں گویا وہ دونوں ہمارے سامنے ہیں۔ اور جب آپ کے پاس سے آجاتے ہیں تو بیوی بچوں اور جائیداد وغیرہ کے دھندوں میں پھنس کر اس کو بھول جاتے ہیں۔ حضرت ابو بکر صدیقؓ نے فرمایا کہ یہ بات تو ہم کو بھی پیش آتی ہے۔ اس لئے دونوں حضور اکرم صلی اللہ علیہ وسلم کی خدمت میں حاضر ہوئے۔ اور جا کر حظلہؓ نے عرض کیا کہ یا رسول اللہ صلی اللہ علیہ وسلم میں تو منافق ہو گیا۔ آپ صلی اللہ علیہ وسلم نے فرمایا کیا بات ہوئی؟ حظلہؓ نے عرض کیا کہ ہم لوگ آپ کی خدمت میں حاضر ہوتے ہیں اور آپ جنت و دوزخ کا ذکر فرماتے ہیں تب تو ہم ایسے ہو جاتے ہیں گویا وہ ہمارے سامنے ہیں۔ لیکن جب خدمت اقدس سے چلے

## Children Learn What They Live

If children live with criticism,  
They learn to condemn.  
If children live with hostility,  
They learn to fight.  
If children live with ridicule,  
They learn to be shy.  
If children live with shame,  
They learn to feel guilty.  
If children live with encouragement,  
They learn confidence.  
If children live with tolerance,  
They learn to be patient .  
If children live with praise,  
They learn to appreciate .  
If children live with acceptance,  
They learn to love .  
If children live with approval,  
They learn to like themselves.  
If children live with honesty ,  
They learn truthfulness.  
If children live with security,  
They learn to have faith in themselves  
and others.  
If children live with friendliness,  
They learn the world is a nice place in  
which to live.  
If children live with fear,  
They learn to be apprehensive  
If children live with recognition,  
They learn to have a goal  
With what your child living?

## حاصل کریں گے جو انہیں ماحول دیتے

تقید مت کریں سونہ الزام سیکھ لیں  
زیبا نہیں جو کام وہی کام سیکھ لیں  
لڑتے رہیں گے سرکش و باغی رہے اگر  
رکھیے ہمیشہ بچوں کی عادات پر نظر  
تضحیک مت کریں انہیں شرمندگی نہ ہو  
غم جو ہر حیات کی تاپندگی نہ ہو  
نازک سے ہیں گلاب ذرا فکر کیجئے  
حاصل کریں گے جو انہیں ماحول دیتے  
احساس جرم ہوگا نہ تذلیل کیجئے  
قلب خود اعتماد نہ تبدیل کیجئے  
تعریف میں جوان کی کریں آپ گفتگو  
اوروں کی خوبیوں کی انہیں ہوگی جستجو  
ان پر نگاہ لطف ہے ان کے لئے بڑی  
محسوس کر سکیں اسی دنیا میں دکھی  
ہردم ہو ان کی حوصلہ افزائی کا خیال  
پر اعتماد ہوں گے یقیناً یہ نونہال  
علم اور معرفت کی کریں آپ ان سے بات  
حاصل ہو ان کو معرفت مقصد حیات  
گر خوف کی فضا میں رہیں گے وہ ارجند  
ہو جائیں گے اداس رہیں گے وہ فکرمند  
ماحول دوستانہ ملے ان کو ہو خبر  
دنیا مقام خوب ہے راحت کا ہے مگر  
کیا نونہال آپ کے ہیں شاد و کامراں  
کیا تربیت ہے ان کی اصولوں یہ مہرباں

رہنے کی وجہ سے ان کی جسمانی، ذہنی، معاشرتی و جذباتی نشوونما بری طرح متاثر ہوگی اور ان میں بہت سی خامیاں و خرابیاں پیدا ہو جائیں گی۔ یہ جسمانی و ذہنی بیماریوں کا شکار ہو جائیں گے۔ یہ تو زندگی کا بہت ہی نازک دور ہے، مسلسل ان منفی امور میں مبتلاء رہنے کی بنا پر دنیا سے بیزار ہو جائیں گے۔ ان کے لئے اس دنیا میں کوئی دلکشی نہ رہے گی۔ جس سے ان کی پوشیدہ صلاحیتیں پروان نہ چڑھیں گے اور معاشرہ کا ایک ناکارہ فرد ہونے کے ناطے معاشرے کے بوجھ میں اور اضافہ ہو جائے گا۔

بچپن (عہد طفولیت) میں منفی طرز عمل کے بجائے بچوں پر محبت و شفقت کی نظر رکھیے اور ان کی جائز تعریف و تحسین اور ان کی حوصلہ افزائی کی جائے۔ جس سے ان میں خود اعتمادی پیدا ہوگی اور وہ بھی اچھے کاموں کو تحسین کی نگاہ سے دیکھنے کے عادی بن جائیں گے۔ خود بھی خوش و شاداں ہوں گے اور ان کی چہچہاہٹ سے پورا چمن خوشی سے سرشار ہوگا۔ ان کی صلاحیتیں خوب نکھر کر سامنے آئیں گی۔ معاشرے پر بوجھ بننے کے بجائے معاشرے کے بوجھ میں ہاتھ بٹانے والے بن جائیں گے۔ اپنی زندگی کے مقصد یعنی مقصد حیات کی تحصیل میں ہمہ وقت سرگرم رہیں گے۔ اب یہ آپ پر منحصر ہے کہ آپ اپنے بچوں کی تربیت کس انداز سے کرنا چاہتے ہیں۔

اس انگریزی نظم کا منظوم مفہوم راقم السطور کے والد ماجد جناب ابو علی محمد رمضان صاحب نے مثنوی کی صورت میں قلم بند کیا ہے۔

کی ہے۔ جس میں انتہائی بہترین طریقے سے بچوں کی تربیت کے بارے میں رہنمائی کی گئی ہے اور بہترین طریقہ تعلیم و تربیت کو حسین لفظوں کے خوبصورت پیرائے و سانچے میں ڈھالا گیا ہے کہ جس گھر میں بچوں پر بے جا تنقید ہوتی ہے وہ بچے جب پروان چڑھیں گے تو ہر کام کو ناقدانہ پہلو ہی سے دیکھیں وہ کسی کی اچھائی کو بھی تحسین کی نگاہ سے نہ دیکھیں گے اور کلمات سپاس (تشکر) کا تو ان کے پاس سے بھی گزر نہ ہوگا۔

مزید ایک اور عیب جو ان میں نشوونما پائے گا وہ الزام تراشی اور عیب جوئی کی عادت بد ہے (جو اس وقت ہمارے معاشرے میں عروج پر ہے)۔ وہ اپنی ناکامیوں کا ملبہ بھی دوسروں پر ڈالیں گے۔ اپنی اصلاح کے بجائے الزام تراشی سے کام لے کر قیل و قال یعنی بحث و مباحثہ میں خود کو بچانے کی کوشش کریں گے جس کا بہت بڑا نقصان یہ ہوگا کہ وہ کبھی اپنی اصلاح نہ کر سکیں گے۔ کیونکہ اصلاح کے لئے اپنی غلطی تسلیم کرنا ضروری ہے الزام تراشی کرنے والا فرد کبھی بھی غلطی تسلیم نہیں کرتا۔ اور "پرناہ وہیں رہے گا" کا مصداق بن جاتا ہے۔

بچوں کی اصلاح کے لئے ان کی عادات پر نظر ضرور رکھیے۔ لیکن ان کی تضحیک، تذلیل اور تخویف نہ کی جائے کیونکہ تضحیک کرنے سے وہ احساس کمتری کا شکار ہو جائیں گے، تذلیل کرنے سے احساس جرم میں گرفتار ہو جائیں گے۔

بے جا ترہیب و تخویف ان سے بچپن کی شوخیاں چھین لے گی۔ بچے ہمہ وقت اداس اور غمگین رہیں گے۔ اداس و غمگین

فَقَالَ: إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ، فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضِ كَذَا وَكَذَا، فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ فَأَعْبُدِ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ، فَإِنَّهَا أَرْضُ سَوْءٍ- (الصحيح المسلم: 2766)

سرايت کرتے کرتے آخر غیر محسوس انداز سے انسان کو کرپٹ کر دیتا ہے اور اسے خبر بھی نہیں ہوتی۔

سنگ ریزہ ہوا، بوند بوند آب سے

جملہ معترضہ:

افسوس سے کہنا پڑتا ہے کہ ہمارے جیلوں کا ماحول اتنا خراب ہے کہ اگر کوئی بد نصیب اچھا شریف انسان بھی وہاں چھ ماہ کا تربیتی کورس کر کے آجائے تو پیشہ ور قزاق اور قاتل بن کر نکلتا ہے۔ جب کہ ہونا یہ چاہئے تھا کہ اگر واقعی مجرمانہ ذہنیت کا حامل کوئی فرد بھی جیل سزا کاٹ کر نکل رہا ہو تو وہ شریف انسان بن کر نکلے۔ ایسا صرف اسی وقت ممکن ہے جب جیل کے ان قیدیوں کو اچھا ماحول اور صحیح ذہنی، روحانی اور نفسیاتی تربیت مہیا کی جائے۔ جیسا کہ اس حدیث مبارکہ میں 100 قتل کرنے والے سے کہا گیا کہ 100 قتل کرنے کے باوجود وہ اس برے ماحول کو چھوڑ کر نیک لوگوں کی بستی میں جا بسے تو اس شخص کے کردار کی اصلاح ہو جائے گی اور یوں کرنا اس کے لئے باعث نجات ہو گا۔ اگر ایک پیشہ ور قاتل کی اصلاح نیک لوگوں کی بستی میں ہو سکتی ہے تو آج کے دور میں ہلکے پھلکے جرائم میں گرفتار افراد کی اصلاح کیوں نہیں ہو سکتی۔ اس جانب حکومت اور دیگر دانشور طبقہ کو توجہ دینے کی ضرورت ہے۔

تعلیم و تربیت میں اسی ماحول کی اہمیت کے حوالے سے ایک مشہور انگریزی نظم جو Dorothy Law Nolte نے تحریر

"اس نے عالم سے کہا: وہ سو آدمیوں کو قتل کر چکا ہے کیا توبہ قبول ہو سکتی ہے؟ اس عالم نے جواب دیا ہاں توبہ کی قبولیت سے کون سی چیز رکاوٹ بن سکتی ہے فلاں علاقہ میں جاؤ وہاں کچھ لوگ اللہ تعالیٰ کی عبادت میں مصروف رہتے ہیں تو بھی ان کی رفاقت میں اللہ کی عبادت میں مشغولیت اختیار کرو اور اپنے ملک کی طرف واپس نہ آنا وہ بری زمین ہے۔"

نیز اس حدیث مبارکہ سے یہ بھی استفادہ ہے کہ انسان جب اپنے ارد گرد برائی ہوتے دیکھتا ہے تو وہاں اس شخص کا اس برائی میں مبتلا ہو جانا بعید از فہم نہیں۔ حقیقت حال یہ ہے کہ گندگی، غلاظت، ناپسندیدہ افعال، برے کام، مکروہ اشیاء مسلسل دیکھتے رہنے سے ان برائیوں سے ناگواری کم ہوتے ہوتے بسا اوقات سرے سے ہی مفقود ہو جاتی ہے۔

اس کی مثال غلاظت اٹھانے والوں کی دی جاسکتی ہے کہ وہ وہیں غلاظت کے ڈھیر کے پاس بیٹھ کر خورد نوش میں مصروف ہوں گے لیکن انہیں ذرا بھی کراہت محسوس نہ ہوگی۔ یوں مسلسل بوند بوند پانی گرتے رہنے سے بڑی بڑی چٹانوں میں شگاف پڑ جاتے ہیں، اسی طرح براماحول انسان میں

پھر بچوں کی غلط تربیت کی تمام ترمیم داری بچوں پر ڈال کر انہیں مطعون کرتے ہیں۔ عموماً ہمارا معاشرتی رویہ والد ماجد جناب ابو علی محمد رمضان صاحب کے اس مصرعہ "چلیں ہیں کعبہ پکڑے ہوئے ہیں چین کاروٹ" کے مصداق ہے۔

ہمیشہ کسی منزل پر پہنچنے کے لئے صحیح روٹ (راستہ) کا انتخاب ضروری ہے۔ تعلیم و تربیت کی شاہراہ پر گامزن ہونے کے لئے صحیح راستہ اچھا ماحول ہے جس کا انتخاب از حد ضروری اور ناگزیر ہے۔ بچہ نشوونما کے مراحل سے گزر کر جو کچھ بنتا ہے اس میں وراثت سے زیادہ اس کے ماحول اور ماں باپ کی تعلیم و تربیت کا عمل دخل ہوتا ہے۔ اس امر کی صراحت حدیث مبارکہ سے بھی ہوتی ہے۔

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبْوَاهُ يُهَوِّدَانِهِ أَوْ يَنْصَرَانِهِ، أَوْ يُمَجَّسَانِهِ (صحیح البخاری: ص 94)

حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا ہر بچہ فطرت اسلام پر پیدا ہوتا ہے۔ پھر اس کے ماں باپ اسے یہودی یا نصرانی یا مجوسی بناتے ہیں۔

اگر غور کیا جائے اس حدیث مبارکہ کی رو سے اس بچہ کو والدین کی جانب سے جو ماحول فراہم کیا جاتا ہے وہ اس کے عادی بننے بنتے اس ماحول کا حصہ بن جاتے ہیں۔

نیز ایک اور حدیث مبارکہ کی رو سے برے ماحول سے بچنا بھی باعث نجات بن سکتا ہے۔

Input اچھا ہی ہو گا تو انشاء اللہ العزیز Process کے بعد Output بھی اچھا ہو گا۔ غور کیا جائے تو باقاعدہ اسکول وغیرہ قائم کرنے کی بنیادی وجہ بھی بچوں کو اخلاقی، روحانی، جذباتی، ذہنی، نشوونما کے لئے سازگار ماحول فراہم کرنا ہی ہے۔ اگر 24 گھنٹے نہ سہی کم از کم 5 گھنٹے کے لئے ایک سازگار ماحول فراہم کیا جائے جہاں بچے معاشرے کے بگاڑ، روزمرہ زندگی کے مسائل و مصائب سے مکمل الگ تھلگ ہو کر علم حاصل کریں (قطع نظر اس کے کہ آج اسکول اس خاصیت کے حامل ہیں یا نہیں!)۔

بہر حال بچے جس ماحول میں رہتے ہیں، وہی کچھ سیکھتے ہیں۔ یہاں حضرت ثعبان ثوری رحمہ اللہ تعالیٰ سے منسوب یہ قول بر محل ہو گا کہ "مبارک ہیں وہ لوگ جن کے پاس نصیحت کرنے کے لئے الفاظ نہیں اعمال ہوتے ہیں"۔

آپ بچوں کی جس انداز سے تربیت کرنا چاہتے ہیں انہیں وہ ماحول مہیا کر دیں۔ اس لئے یہ کہنا بجا ہو گا کہ بچہ وہ نہیں سیکھتا جو اس کا والد اسے کہتا ہے بلکہ وہ سیکھتا ہے جو وہ اپنے والد کو کرتے ہوئے دیکھتا ہے۔ آسان الفاظ میں اگر یہ کہا جائے بچہ کے کردار میں تبدیلی پیدا ہونے سے نہیں آتی بلکہ تبدیلی اس کے سامنے عمل کرنے سے آتی ہے (کارٹون، ڈرامے اور فلمیں اس کی بہترین عملی مثالیں ہیں)۔ نیز اگر بچہ میں کوئی خامی یا برائی پیدا ہوئی ہے تو وہ بھی لامحالہ اس کے ماحول ہی کی پیداوار ہے۔ اس اہم نکتہ کو تعلیم و تربیت کرنے والے افراد فراموش کر دیتے ہیں

## تعلیم و تربیت اور سازگار ماحول

ابوعبدالقدوس محمد بچی

جب بچہ اچھا دیکھے اور اچھانے گا تو وہ اچھا سوچے گا اور جب ہر طرف سے Input اچھا ہی

ہو گا تو انشاء اللہ العزیز Process کے بعد Output بھی اچھا ہو گا۔

عنصر ہے۔ آج تعلیمی نفسیات کی روسے زبان کی تدریس کے لئے Direct Method زیادہ موثر اور کارگر ہوتا ہے۔ بالفاظ دیگر کسی بھی زبان کی بہتر تعلیم، ترسیل و تفہیم کے لئے بچوں کو دوسری زبان کی دنیا (مصنوعی ماحول) میں لے جایا جائے تاکہ طلباء بغیر کسی مشقت کے زبان دانی میں مہارت تامہ حاصل کر لیں۔

مزید برآں سازگار ماحول کی یہ اہمیت صرف جسمانی صحت یا زبان دانی کی حد تک نہیں ہے بلکہ بچوں کی تمام تر تربیت کا دارومدار اسی سازگار ماحول پر ہے۔

اگر کسی بچے کو اس کی صلاحیت، لیاقت، مہارت، دلچسپی اور توانائی کے مطابق ماحول فراہم کر دیا جائے تو اس کی تعلیم و تربیت کا آدھا مرحلہ وہیں طے ہو جاتا ہے۔ بچے موم کی مانند ہیں انہیں جس سانچے میں ڈھالا جائے گا آسانی ڈھل جائیں گے۔ ہمیں جدوجہد اپنا مطلوبہ سانچہ بنانے میں کرنی پڑے گی۔ جب بہترین سانچہ یعنی اچھا ماحول تیار ہو جائے گا تو تعلیم و تربیت کا باقی ماندہ عمل بہت ہی سہل، موثر اور دلکش ہو جائے گا۔

جب بچہ اچھا دیکھے گا تو وہ اچھا سوچے گا اور جب ہر طرف سے

ماحول عربی زبان کا لفظ "مَا وَحَوْلَ" کا مرکب ہے۔ جس کے معنی "جو اس کے آس پاس" ہیں۔ قرآن مجید میں یہ لفظ اس ہی معنی میں استعمال ہوا ہے۔ ارشاد باری تعالیٰ ہے:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدْنَا نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ،  
ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَّيْلِئِمَّةٍ وَالْبَقْرَةُ: 17)

ترجمہ: ان کی کہادت اس کی طرح ہے جس نے آگ روشن کی تو جب اس سے آس پاس سب جگمگاٹھا اللہ ان کا نور لے گیا اور انہیں اندھیریوں میں چھوڑ دیا کہ کچھ نہیں سوچتے۔

بچوں کی تعلیم و تربیت میں اچھے ماحول کی فراہمی نہایت اہمیت کی حامل ہے۔ اس حقیقت سے ہم آج غافل ہیں حالانکہ عرب آج سے پندرہ صدیاں قبل ہی نہ صرف اس سے بخوبی آگاہ تھے کہ بلکہ اس پر عمل پیرا بھی تھے کہ بہترین جسمانی صحت اور زبان دانی (فصاحتِ لسان) کے لئے سازگار ماحول مطلوب ہوتا ہے۔ اس غرض سے وہ اپنے بچوں کو قبائلی اور دیہی علاقوں میں بھیجا کرتے تھے۔

سازگار ماحول کسی بھی زبان کی تعلیم کے لئے بنیادی