

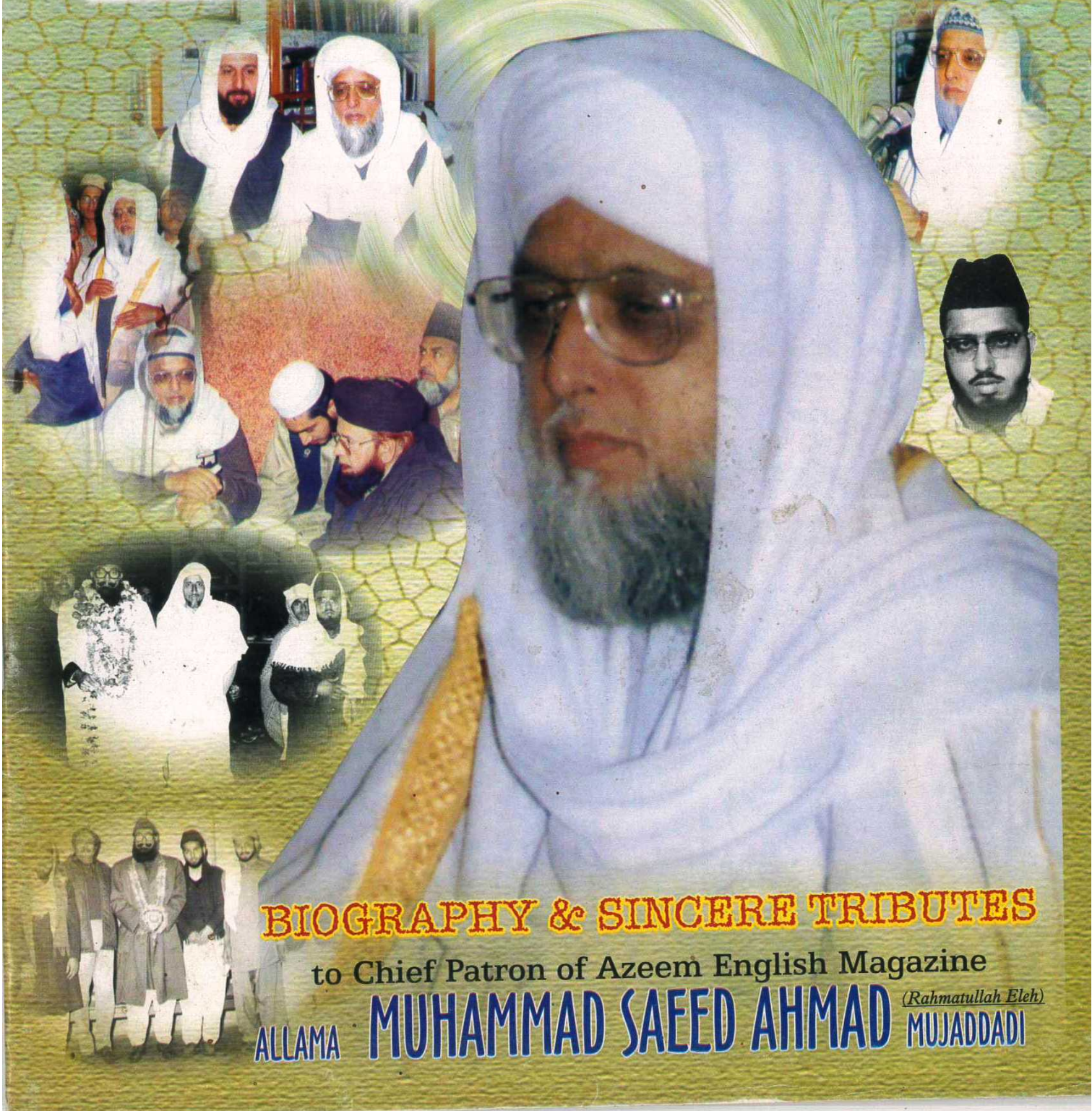
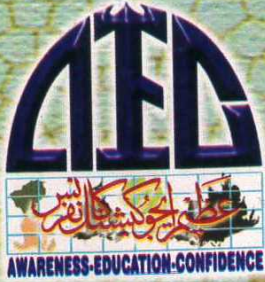
AUGUST & SEPTEMBER, 2004

MONTHLY

AZEEM

ENGLISH MAGAZINE

(Under the Supervision of Azeem Educational Conference)



BIOGRAPHY & SINCERE TRIBUTES

to Chief Patron of Azeem English Magazine

ALLAMA **MUHAMMAD SAEED AHMAD** (Rahmatullah Eleh) MUJADDADI

GLUCOSE + HONEY + MILK = POWER



Healthy Diet



Adds Taste to Life

MONTHLY
AZEEM
ENGLISH MAGAZINE
(Under the Supervision of Azeem Educational Conference)

Chief Patron

Allama Muhammad Saeed Ahmad Mujjaddadi

Chief Organizer

Prof. Muhammad Azeem Farooqi
Bureau Chief

M.A. Rahat Butt

Press Chief

Reverend Father Bernard Amanwill
Chief Editor

Prof. Muhammad Riaz Gohar
Mrs. Tabinda Iftikhar

Editor Men Wing

Hafiz Muhammad Asif Raza Farooqi
Hafiz Muhammad Imran Farooqi

Editor Women Wing

Mrs. Mussarat Azmat Farooqi

Art Editor

Muhammad Naeem Anwar Farooqi

Marketing Managers

Abu Zer Farooqi - Shahzad Larance
Salahudin Ibrar

Legal Adviser

Ch. Muhammad Anwar Naro (Advocate)

Photography

Usman Anjum

Well Wishers

Muhammad Saeed Babar (ACMA)
Muhammad Ashraf (Phd. DVM)
Dr. Capt. Hafiz Muhammad Naeem
Mrs. Humaira Naeem (M.A. English)
Prof. Sayed Imran Ali Bukhari
Hafiz Muhammad Nadeem
Mrs. Fouzia Azeem
Muhammad Javid Qayyum Sayal

Main Office

Azeem Academy
Gondlanwala Road,
Near Naz Cinema,
Gujranwala - Pakistan
Ph: 0431-733040-231060

OFFICES

E-Mail: afarooqi@brain.net.pk

Sub Office

Azeem Academy
38/C, Block Z,
Peoples Colony,
Gujranwala - Pakistan
Ph: 0431-241110

C O N T E N T S

Al-Quran & Hadith	2
Hazrat Abu Bakr Siddique (R.A.)	3
Hazrat-e-Abu-ul-Biyan A Comprehensive & Diversified Personality	5
Hazrat-e-Abu-ul-Biyan As A Great Mujahid Of Islam	8
Manqbat	11
A Memorable Meeting With Hazrat-e-Abu-ul-Biyan	12
Hazrat-e-Abu-ul-Biyan As A Spiritual Guide	17
Hazrat-e-Abu-ul-Biyan As A Best Speaker	21
Naat-e-Rasool & Hazrat-e-Abu-ul-Biyan	22
O Man! Know your Destination	24
Marriage & Single Life	26
Self Actulisation	26
How The Process Of Learning Is Completed?	27
Let's Review Syllabus & Curriculum	28
The Adventure Of Sherlock Homes	29
World Famous Play "OTHELLO"	36
Poetry	41
Outline For An Adequate Lesson Plan	42

اردو سیکشن	خصوصی راہنمائی برائے انہلے اردو و انہلے اسلامیات
آئیے تصوف سیکھیں	پریم چند
مرزا فرحت اللہ بیگ	بیاد حضرت ابوالہیمنؓ
سرشار	منقبت بخسور ابوالہیمنؓ
مزارعت	منقبت "مراور رسول ﷺ"

PRICE

Monthly25/- Annual300/-

Designed & Printed By:

AZEEM PUBLICATIONS

Gondlanwala Road, Near Naz Cinema, Gujranwala-Pakistan.
Ph: 0300-8641756 E-mail: azeempublications@hotmail.com

Al-Quran & Hadith

ORPHANS

وَأَنْ تَقْرُمُوا لِلْيَتَامَىٰ بِالْقِسْطِ (قرآن پاک پارہ ۵، النساء ۱۲۷)

“And that you should deal justly with orphans.”

(Holy Quran-Soorat Al-Nisa-127)

The Holy Prophet (P.B.U.H.) said:

احب بيوتكم الى الله بيت فيه يتيم مكرم (جامع صغير)

Of your homes the one God likes best is the home in which an orphan has an honoured place.

خير بيت في المسلمين بيت فيه يتيم يحسن اليه ، و شريبت

في المسلمين بيت فيه يتيم يساء اليه (ابن ماجه)

The best Muslim home is that in which an orphan is treated with kindness, and the worst is that in which an orphan is treated unkindly.

كافل اليتيم له او لغيره انا وهو كهاتين في الجنة (مسلم)

He who brings up an orphan well, whether related to him or not, will be as close to me in Paradise as my first finger is close to the second.

من عال ثلثه من الايتام كان كمن قام ليله و صام نهاره و غدا اوراح شاهرا سيفه في سبيل الله

و كنت انا وهو اخوين كهاتين اختان والصق اصبيهه السبابه والوسطى (ابن ماجه)

He who has brought up three orphans well, is like the one who spends his nights in prayer and fasts during the day, or is out fighting in the way of God. Such a one and I will be as close in Paradise as my first and second fingers are to each other.

من قبض يتيما من بين المسلمين الى طعامه و شرابه ادخله الله الجنة البله. الا ان يعمل ذنبالا يغفر

He who meets an orphan and takes him along to eat and drink with him, will be given access to Paradise by God, unless he has committed an unpardonable sin.

من ضم يتيما له او لغيره حتى يقنيه الله عنه و جبت له الجنة (جامع صغير. طبراني في اوسط)

He who makes himself responsible for an orphan who is dependent upon him or upon another, till God makes him independent, has earned Paradise for himself.

من ولي يتيما له مال فليتجر فيه ولا يتركه حتى تاء كله الصدقة (ترمذى)

The guardian of an orphan should invest the property of the orphan profitably and should not leave it to be absorbed by taxes.

انى اخرج عليكم حق الضعيفين اليتيم و المرأة (جامع صغير. يهقي في شعب)

I forbid you to trespass against the rights of two classes of weak ones, orphans and women.

اتحب ان يلين قلبك و تدرک حاجتك ؟ ارحم اليتيم و امسح راسه و اطعمه من

طعامك بلن قلبك و تدرک حاجتك (جامع صغير. طبراني)

your needs relieved? Then be kind to the orphan, pat him on the head and feed him with the good you eat; your heart will be softened and your needs will be relieved.

SERVANTS

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَىٰ

مَا مَلَكَتْ أَيْمَانُهُمْ فِيهِ سَوَاءٌ (قرآن پاک سورة النحل ۷۱)

“And Allah has made some of you excel others in the means of subsistence; so those who are made to excel give not away their sustenance to those whom their right hands possess, so that they may be equal therein.”

The Holy Prophet (P.B.U.H.) said:

اطعموهم مما تاكلون و البسوهم مما تلبسون (الحديث. مسلم)

Feed those you possess as you feed yourselves, and clothe them as you clothe yourselves.

اذا صنع لاحدكم خادمه طعامه ثم جاء به و قد ولي حره و دخانه فليقعه معه فلياكل

فان كان الطعام مشفوحا قليلا فليضع في يده منه اكلة او اكلتين (مسلم شريف)

When a servant brings one of you food, having endured heat and smoke in preparing it, the master should make the servant sit with him and then eat, and if the food should not be sufficient for two, he should at least, bestow a couple of mouthful upon the servant.

استوصوا بالاسارى خيرا (طبراني)

Treat your prisoners well.

من قتل عبده قتلناه و من جادع عبده جد عناه (ترمذى)

He who kills his slave shall suffer the penalty of death, and he who maims slave shall suffer the penalty of being maimed.

من قذف مملوكه و هو برىء ما قال جلد يوم القيامة الا ان يكون كما قال (بخارى)

He who falsely charges an innocent slave will be flogged on the Day of Judgement.

كان اخير كلام رسول الله ﷺ الصلاة الصلوة

انقول الله فيما ملكت ايمانكم (مسند احمد)

The very last admonition of the Holy Prophet (P.B.U.H.) was: Do not neglect Prayer and fear God in the matter of those whom you possess.

جاء رجل الى انبي فقال يا رسول الله كم اعفو عن الخادم ؟ فصمت عنه

النبي . ثم قال يا رسول الله كم اعفو عن الخادم ؟ قال : كل يوم سبعين مرة (ترمذى)

One came to the Holy Prophet (P.B.U.H.) and said: “Messenger of God, how often should I forgive my servant?” The Holy Prophet (P.B.U.H.) remained silent. The man repeated: “Messenger of God, how often should I forgive my servant?” Whereupon the Prophet (P.B.U.H.) said: “Seventy times each day.”

HAZRAT ABU BAKR SIDDIQUE (R.A.)

(By Prof. Muhammad Azeem Farooqi)

Life before Khilafat

The first Khalifa, Hazrat Abu Bakr (Razi Allah Tala Anho) was born in the noble and respectable Quraish family of Makkah. He was two years and three months younger than the Holy Prophet (Peace be upon him). His father was Usman, surnamed Abu Qahafa and his mother was Salma, surnamed Umm-ul-Khair. The Holy Prophet (S.A.W) and Abu Bakr (RA) had a common ancestor in Murra.

When he was born he was taken to the Ka'aba, dedicated to the gods, and named Abdul Ka'aba. In his early years he played with the younger ones of the camels which earned him the surname of Abu Bakr, "the father of the foal of the camel".

He did not receive any formal education; he was, however, a keen observer. Even before accepting Islam, he led a pious and chaste life and never drank wine nor gambled.

At the age of eighteen, Hazrat Abu Bakr adopted the profession of cloth merchant, which was the family's business. He came to be recognized as one of the richest merchants of Makkah.

When the Holy Prophet(SAW) invited people to accept Islam, Hazrat Abu Bakr (Razi Allah Tala Anho) first, free, male adult to become a Muslim. After conversation, the Holy Prophet(SAW) changed his name to Abdullah. After conversation, he began the extension of Islam. He persuaded his intimate friends such as Usman, Zubair, Talha, Abdur Rahman bin Auf, Sa'ad bin Abi Waqqas and Abu Ubaidah bin Jarrah to accept Islam. All of them proved to be great assets to Islam. This has been confirmed by Gibbon in "Decline and Fall of the Roman Empire".

"The moderation and the veracity of Abu Bakr confirmed the new religion and furnished an example for invitation."

Muir has observed in "Life of Muhammad":

"The faith of Abu Bakr was the greatest guarantee of the sincerity of Muhammad (Peace be upon Him) in the beginning of his career, and indeed, in a modified sense, throughout his life. To have such a person as a staunch adherent of his claim was for Muhammad (Peace be upon him) a most important step".

Years later, the Holy Prophet(SAW) recalling the conversion of Hazrat Abu Bakr (RA) said:

"Whenever I offered to Islam to anyone, He

always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr (Razi Allah Tala Anho) was the only person who accepted Islam without any reluctance or hesitation and without any argument".

After his conversation, Hazrat Abu Bakr (Razi Allah Tala Anho) dedicated his whole life to the service of Islam. Many slaves including Bilal(RA) who were persecuted and tortured by their masters for their acceptance of Islam were purchased and set free by Hazrat Abu Bakr (Razi Allah Tala Anho).

He was the first person to confirm the Holy Prophet's (SAW) statement regarding his *Mairaj* and received the title of *Siddiq* from the Holy Prophet (Peace be upon Him). He accompanied the Holy Prophet (SAW) at the time of migration from Makkah to Madina and is referred to in the Holy Quran in the following words:

"He being the second of the two when they were in the cave -----." (9:40)

In Madina, Abu Bakr (Razi Allah Tala Anho) always stood by the side of Holy Prophet(SAW) and was his Chief Counsellor. He was present at the Battles of Badr, Uhud, Ditch and Hunain as well as at the Treaty of Hudaibiya. He placed all his wealth at disposal of the Holy Prophet(SAW) for the construction of a mosque at Madina and for the Tabuk expedition. He was appointed as "Ameer-e-Haj" by the Holy Prophet (SAW) to lead the delegation of three hundred Muslims to perform the Haj according to the Islamic way. He was appointed as the imam to lead the congregational prayers during the Holy Prophet's (Peace be upon him) illness. When the news of the Holy Prophet's (SAW) death was announced, he exercised remarkable self-control and resolved the crisis. He declared:

"He who worshiped Muhammad (Peace be upon Him) let him know that Muhammad (Peace be upon Him) being a mortal is dead; he who worships the Allah of Muhammad (Peace be upon Him), let him know that He lives for ever".

Hazrat Abu Bakr (RA) settled the question as to where the Holy Prophet (Peace be upon Him) should be buried. He was one of the ten fortunate Companions to whom the Holy Prophet (SAW) blessed as being "Jannati". In his last address at "Masjid-e-Nabvi, the Holy Prophet (SAW) ordered that all doors opening into the mosque should be

closed except the door leading to the house of Hazrat Abu Bakr (Razi Allah Tala Anho).

Character, Habits & Manners:

Hazrat Abu Bakr (Razi Allah Tala Anho) was extremely simple in his habits. Tender hearted, he was easily moved. But at the same time he was firm, determined and courageous. He had a very sympathetic heart for the poor and the needy. He would go out at night to help the distressed and the destitute. For sometime after his election, he continued to maintain himself from his private income. But finding that in looking after his property and business, he was not able to pay sufficient attention to affairs of the state, he agreed to receive six thousand dirhams annually from the **Bait-ul-Maal**. On his death-bed, however, he was so disturbed at having taken public money that he directed one of his properties to be sold in order to refund to the State the sum he had received.

He was generous and humble, truthful and faithful. He was very intelligent and blessed with an extraordinary memory. About his judgement, Shah Waliullah has observed:

"He was just like other scholars among the companions in his knowledge of the Quran and the Sunnah. In what he excelled over others was that whenever he was faced with a difficult problem, he would exercise his judgement and deeply ponder over it."

According to Imam Ahmad, Hazrat Ali (RA) had said that Abu Bakr (RA) was the best person after the Holy Prophet (Peace be upon Him). The Holy Prophet (SAW) himself said that if all the virtues were catalogued, they would be sixty-three in number and Abu Bakr (RA) possessed all the sixty-three virtues. He is also reported to have said:

"Verily, Abu Bakr (RA) is the best of human beings except the Prophet (SAW)."

About the greatness of Hazrat Abu Bakr (RA) the Prophet (SAW) said:

"Never has the sun risen or set on a person, except a prophet, greater than Abu Bakr (RA)."

Some of the western writers have also paid glowing tributes to Hazrat Abu Bakr (RA). In the Encyclopaedia of Islam, it is said:

AZEEM English Magazine
4 *"His was a gentle character. During recitation of the Quran he shed tears,*

a thing that made greater impression on many, but especially on the women, and as his daughter related, he wept with joy at the news that he would accompany Muhammad(SAW) as companion on emigration-----, no sacrifice was too great in his eyes for the sake of the new faith. Thus, it came about that of his considerable fortune estimated at 40,000 dirhams, he brought to Madina the small sum of 5,000 dirhams".

About the qualities of Hazrat Abu Bakr (RA), Andre Servier has observed this in his book "Islam and the Psychology of the Musalmans":

"He was a man of simple manners and in spite of his unexpected elevation lived in poverty. When he died, he left behind a worn out garment, a slave and a camel. A true patriarch, after Madina's own heart, he had one great quality-energy, and he possessed what had given victory to Muhammad(SAW), and what was lacking in his enemies an unshakable conviction. He was the right man in the right place".

Saviour of Islam

He did not merely save Islam in Arabia, he made Islam a world force which successfully confronted the might of the Persian and Byzantine Empires. Abu Huraira(RA), an eminent companion of the Holy Prophet (SAW), had declared that but for Hazrat Abu Bakr (Razi Allah Tala Anho), Islam would have disintegrated. His calm judgement and sagacity with a gentle and compassionate heart were of immense service to the faith of Islam.

His contribution towards preserving the Holy Quran is also very great. When a large number of reciters of the Holy Quran were killed in the Battle of Yamama, Hazrat Abu Bakr (Razi Allah Tala Anho) took steps to protect and preserve the Holy Quran by instructing Zaid(RA), son of Sabit, one of the Holy Prophet's (SAW) scribes, to collect the written copies of the various Surahs from the Companions of the Holy Prophet(SAW) and arrange them in the form of a book. In this way, the word of Allah was preserved for all times for the guidance of mankind till eternity.

For all these services, Hazrat Abu Bakr (Razi Allah Tala Anho) holds a unique place in the history of Islam.

(Rehmat-ul-Allah Tala Elih)
HAZRAT ABU-UL BAYAN A Comprehensive &
 Diversified Personality

By Mrs. Tabinda Iftikhar (Editor Women Wing)

Surah-e-Fateha is main Surah of the Holy Quran. Just consider on these holy-words of the comprehensive prayer:

اهدنا الصراط المستقيم ☆ صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين ☆

“O Allah! Tread us on right path, path of those people on which than bestowed your best rewards and not (on path of) depraned.

In these verses Allah has not mentioned the path of virtues; or the path of prayers, fasting, Zakat and Haj , but here is the mention of path of those chosen humans and personalities who are models of virtues but who are embodied for virtues. Proper guidance towards right path is completed by the biographies of prophets and virtuous persons. That's why, in the Holy Quran, the facts about Faiths and virtuous deeds are examplified with the facts of lives of prophets.

In the Holy Quran, there are not only examples of prophets but there are also details about (friends of Allah) 'Auliya Allah" as Allah says:

واذكر في الكتاب مريم (مريم: 16)

“Tell something about Marryam.”

Moreover, the story of 'Ashab-e-Kahaf' is also related there in Quran, to express this fact that being innocent cannot deprive one of being Allah's favourite. So to save the details about lives of Saints is following the principles of the Holy books.

I am the lucky one as I got the opportunities to witness the life routine of his excellency Hazrat Allama Peer Abu-ul-Biyan Muhammad Saeed Ahmed Mujaddadi (May Allah Blessings Upon Him). He was a model of forbearance and sincerity, His whole life was moulded in mould of Quran and Sunnah. His life is like a torch which can guide many bewilders. His life is a guiding spirit for thirsty spirits in search of faith.

His personality is unique as knowledge, faith and mysticism were united in his personality. His patience was strong like mountains and his life was like a practical and explanation of perfect reliance on God. There was no space for worldly desires. So he was a

perfect example of these words of the Holy Quran:

ان صلاتي ونسكي ومحياي و مماتي لله رب العالمين



He was a leader, a mystic, a friend, a teacher, as well as he accompanied me in all my thoughts and jokes as well.

He was well cultured, and modest. He was not used to speak useless words; he talked politely and with full dignity. He had full control over his tongue and writing. His speech and writing both were wonderful. On seeing him the impression was in shape of these holy verses.

الله جميل ويحب الجمال

He possessed beauty of outerself as well as of innerself. He had graceful personality and his speech was superb. His character was unmatched, well mannered, well dressed, good speech, graceful in motion, inshort he was excellent in masculine beauty.

He was respected in every school of thought. His thought was stable and respected by those who had differences with him. The high position which he possessed was not a small thing and it was only because of his great and strong character. Infact he was one of those unique personalities for whom nature itself provides the best place among highests. For him the knowledge was the greatest fortune, piety and continue the greatest capital, and love for Quran and Sunnah was the greatest source; all these were a rich source of satisfaction for his soul and body till his last breathe. All the struggles and tortures which he beared for truth and righteousness are unimaginable and horrible to even think about. He was alone at one side and the whole city at the other side, but he never ever stumbled slightly. He supported continuously that object which was right near him. God knows that his beneficence resulted in a flow of a spring of love for Islam in one's heart. He was equal to his ancestors in devotion, sincerity, in firmness and forbearance; and in sacrifice. May Allah give him equal blessings and reward.

A PERSONALITY WITH COMPREHENSIVE TRAITS:

Hazrat Sahib (RA) possessed such great traits like knowledge and wisdom, understanding of situations, theology, great skill in writing and speech, giving priority to Islam in every aspect, and to perform the holy duty with great sincerity are such traits which are almost impossible to be present in one personality.

He was not only a man but he was a community and a class. When he left only then we realized that we missed not a man but a composition of great human qualities and sincere tributions.

He was not only a man of letters but he also participated actively and bravely in Jihad-e-Kashmir. He played a prominent part in politics as well which should be a matter of proud for us. He was not merely a politician but he spent the rest of his time in libraries in searching books and information. Book reading and research about 'Fikah' and 'Hadith', 'Tussawaf' and 'Sunnah' was his hobby. His political activities were just a need of hour. At last he had to turn back to knowledge and passed much of his time in quenching the thirst for wisdom.

All the work he done in field of knowledge and wisdom was not a routine matter but it was work of highest quality. His translation and explanation of letters of Hazrat Syed Ali Hajvery (RA) is an outstanding addition for students of mysticism.

Some scholars and other people think that his speech was excellent but his knowledge was within limited boundaries. Only those who were close to him realize this surprising fact that he was aware of all those hint and signs about 'Quran', 'Hadith', 'Fikah' and 'Mysticism' which should be result of great thorough study. Even if today, one tooks into his library, he will not find any important book about 'Mysticism' and 'Fikah' missing there.

I remember when once there was discussion in a sub committee of Jimiat-ul-Ulma-h-e-Pakistan about family laws; he said clearly that we must not consider the laws implicated by government to be totally wrong. But we must look for better aspects right amendments than we must oppose government for ninety percent problems, besides we must admire it for ten percent right steps. My relation with him was a disciple besides our relation was

between the souls as well. In our close meetings, we discussed a lot of matters which were entirely matters of knowledge and wisdom. Grammar, literature explanation, rhetoric, Fiqah, Hadith and specially Mysticism were our topics under discussion. During this process of felt glad to know that the differences between old and new were coming to an end. Our meetings started with dry topics of knowledge and wisdom and ended at reviews on mysticism, the life hereafter and conditions of heart and soul. I don't remember clearly whom from us got his eyes wet before.

MORALITY AND CUSTOMS

Love For Knowledge

Whenever he escaped any time from his busy routine of preach and managing matters, he kept himself engaged in going through books and studies for many hours, to discuss literal aspects was his hobby. His talk was co-ordinated and without useless words. He was very careful in selection of words, he disliked improper words.

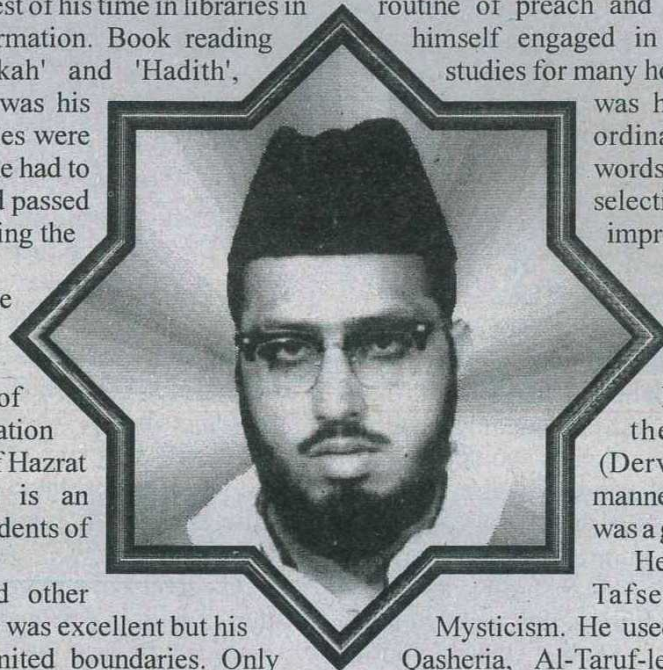
His thought was very clear about mysticism. He used to relate the difficult matters in easy language. He used to take names of all the respected 'Mashaikh' (Dervishes) in an honourable manner. Any dis-respect for them was a great sin in his eyes.

He had vast knowledge about Tafseer, Hadith, Fikkah and Mysticism. He used to study regularly Risalah Qasheria, Al-Taruf-le-Mazhab, Ahle Tashawaf, Kehnique-Saadat, Ahyee,Ulorm, Masnawi- Mualana Room, Kashful Mahjoob.

He had great love for Sayedina Mujaddid, Aleh-Rehmah. He used to say , my leader in mysticism is Mujaddid Alf-e-Sani and I believe only his rules of mysticism.

PRIORITY TO PRAYERS

An important aspect of his personality was his abundant 'Zikar-o-Fiqar' (Remembering Allah). Whether he was traveling or staying home, 'Zikar' and studies was his dearest task. He always advised his friends to spent their time in Zikar. Sometimes, he had to continue his busy routine till late at night but he never missed his Tahajjad and found peace only in bowing before Allah. He used to count beads like



Khatam-e-Mujaddadia and Khatam-e- Ghousia after Aser. He said, "When I Zikar 'Nafi Asbat' I feel light coming out of my mouth."

Once he was relating some of his problems, then suddenly his face got fresh and he said:

"I forget everything and there is not a single fear or any sadness for me when I am in state of Zikar."

The Rights Of Human Beings

He offered the rights of Allah regularly and took care of rights of human beings actively as well. Even when he himself was not feeling well; he used to go for enquiring after his sick fellow beings. He was unable to walk on his own when he went to enquire after Maulvi Muhammad Anwar.

I was with him while was in his wheel chair, Maulvi Anwar got much surprised and tear flowed down his cheeks when he see his love for himself. There was exchange of discussions and good feelings and his work for religion for some hours.

When beloved son of Hazrat Mualana Abu Tahir Abdul Aziz Chishti Sahib expired, Hazrat Sahib (RA) was admitted to Chaudhary Hospital. He got shock on hearing the news and ordered Sahibzada Muhammad Rafique Ahmed to announce throughout the city by Rickshaws about the funeral. He asked that Chishti Sahib is an elder Scholar of our association, he is much grieved now and it is out duty to take care of him. Then he himself went for condolence to Chishti Sahib home.

Generosity And Endurance

He used to meet all the friends or foe with great affection. Those who tortured him and always, kept hatred in their hearts he used to meet them warmly. He knew that this person call him by names in his absence but he couldn't leave the standard of affection and tolerance, which he had chosen for himself. Even he did not use unfair words in absence of such people.

Truthfulness And Boldness

He used to proclaim by beat of drum which was right for him. On the occasion of procession of EID-MILADUN-NABI, the zeal and zest of AHL-E-SUNNAT-WAL-JAMAT was worthseeing. At Niayen-Chowk Jami Masjid Ahle Hadith GRW. Wahabis had collected stones on the roof of mosque. When tonga of Mualana Al-Haaj Abu Daood Muhammad Sadiq Qadri and Hazrat Abu-ul-Biyah(RA) went near the mosque, lapidation (stoning) started, many lost their confedence, but Hazrat Sahib(RA) put a bold front and announced loudly:

'O impudents! we are followers of the Holy Prophet (SAW) who faced lapidation in Taif we are following his Sunnah now and you are following Sunnah of stoners in Taif. But remember, I swear by Allah that if a Sunni gets injured,

you will not find any corpse of any impudent before evening. Then soon after there was silence and he addressed for full an hour.

Refinement And Politeness

Hazrat Sahib(RA) possessed a natural politeness and refinement in his personality and was allergic to ill manners.

His clothes were exquisite, his books were binded exquisitely, the pen he bought were dedicate and precious; even there was not any dirt on his books. Refinement was a part of his essence.

Death And Demise

Hazrat Abu-ul-Biyah(RA) spent last two years of his life in acute sickness. Heart problem, Diabeties, and Hepatitas had ruined his health but did not leave endurance. Even in painful nights he continued the work of completion of Sharha-e-Maktoobat. He gave no gap for Zikar-o-fikar, continued guiding his disciples and attending meetings and conventions. He looked after well all those who came to inquire after his health.

He traveled to Holy places of Madina. He was hospitalized there too. When he came back I went there to see him, tears were continuously flowing down his cheeks when everybody left he told me, 'People think that I am weeping because of sickness, whereas I am in extreme conditions of love for Holy Prophet (SAW). My mind and heart are fully occupied in spell of his love. He said these words very difficulty then started weeping. He repeated Darood Sharif abundantly. Once he talked about Maulana Jami (may Allah be pleased with him) for many hours. I recited His these verses.

"O! God breeze go the high mountains of Najad and k i s sthem, as we can smell our beloved from there".

When he heard these verses the colour of his face changed and his eyes started showering.

Sickness made his body weak continuously but it could not weaken his devotion, his spirit.

He offered his prayers continuously at time, he fasted regularly, offered Salat-e-Traveeh. He used to listen recitation of Surah-e-Mulk and other Surah's from renders of Quran.

Last Days

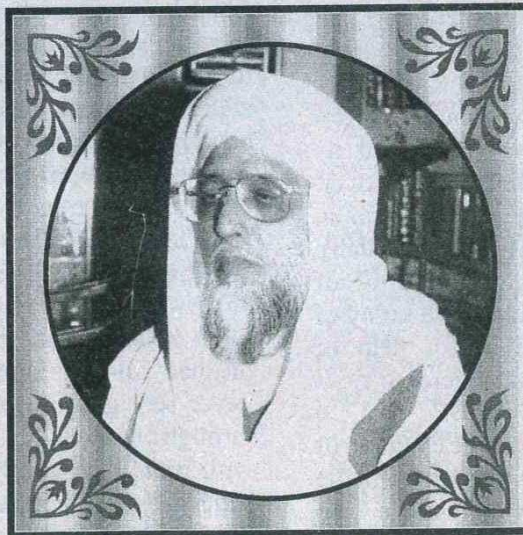
He used to talk less in his last days, recited these verses loudly,
اللهم اغفر وارحم وانت خير الراحمين

And he recited:

اللهم اغفر وارحم وانت الا عزالاكرم اللهم انك
عفو تحب العفو فاعف عني اللهم مغفر تك او سع
من ذنوبى ور حمتك ار طى عندى من عملى

He gave a lot of good wishes to those who looked after him and those who came to inquire after his health.

Oh ! Alas ! this sun of knowledge and wisdom, this source of guidance went behind the clouds of blessings at the night of 10th August.



ABU-UL-BIYAN (R.A.) AS A GREAT MUJAHID OF ISLAM

(By Prof. Muhammad Azeem Farooqi)

وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (المائدة: 35)

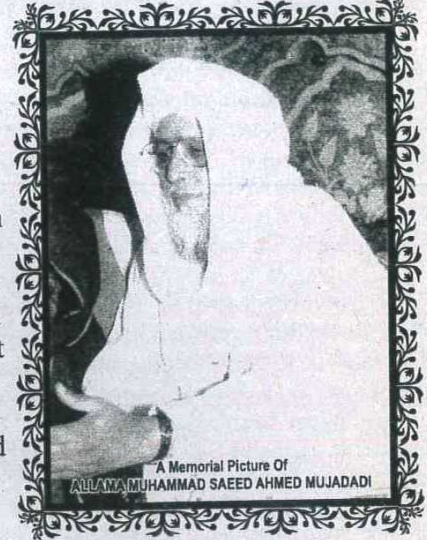
“And you must strive in way of Allah so that you may succeed.”

In these Holy verses, success has been conditioned with Jihad as it is impossible without it. Jihad means Holy war, crusade, or reverend struggle. Islamic concept of Jihad is totally different from unislamic western concept of war. War means to widen regional areas, and to control the natural, financial, individuals and other resources of the weak party, forcefully to spread the terror of one's weapons of war and to govern over as many people as possible.

Whereas Jihad is purely a term for betterment, revolution, reformation and thought, in which there is no place for horrors of war, bloodshed, inner desires of acquisition others sources. Whereas Jihad is a holy duty to help the oppressed, to revive the truth, to destroy the means of slavery, poverty, ignorance and injustice. Publication of Islam all over the world is not possible with only use of sword but it depends upon strong characters and pure Jihad. That is why the land of India is not without non-Muslims where Muslims had been ruling over for hundreds of years. Actually Islam favours tolerance, human welfare, and peace. So it is baseless to blame its followers for general massacre anywhere else in the world. If we consider different types of Jihad, many misbelieves and objections against Jihad will automatically prove to be baseless. According to the Quran and Sunnah, Jihad's different types *i-e* Jihad by good and virtuous deeds, by speech, by pen, by money and by sword and its objectives will confute all defections. More over, Jihad-Bil-Saif (to control one's inner self) has its own distinguished place for Aulia Allah (friends of Allah). It is like a separate institution of Islam. Jihad Bil-Saif (to fight with sword) is allowed in cases like safety of the Muslims as well as of religion; for help of oppressed people, for demolishing massacre, to fight against fraudulent (treacherous) enemy and to safeguard one's rights. If we want to see the example of one's life spent in Jihad, we will have to go through the life sketch of a towering personality of this age. The very name is Muhammad Saeed Ahmad Mujaddadi (RA), his Nishat (affinity-betrothal) is Naqshbandi; Mujaddadi, Chishti Qadri and Shazli; his sur-name is

Abu-ul-Biyān. Fortunately, the writer had been with him like a companion

through thick and thin since 1978 till his death. The reflection of Islamic Jihad, which he had seen in his life, is being shared here with the respected readers. So that every sensitive Muslim may get guidance.



Hazrat Abu-ul-Biyān (RA) & Different Types of Jihad Jihad-e-Akbar (Jihad Bil Nafs)

The concept of Jihad covers whole life of a Muslim. First of all one has to mould his personal and sexual desires and sensual according to the teachings of Quran. Once the Holy Prophet Muhammad (peace be upon him) said to his followers congratulations that they had returned from little Jihad towards a greater Jihad because greater Jihad is to fight against one's sensual and sexual desires. Actually, when (his followers) Sihaba-e-Kiram were returning from the battle field, there was a call for prayer in the Mosque, but the Mujahidins were tired on account of duties of war, the hunger of food, the desire to meet wives and children, and to return home was strong need as well. Despite all these, they preferred the desire of Allah and His Prophet (SAW) and turned towards the house of Allah.

Hazrat Abu-ul-Biyān (RA) was a great Mujahid of Jihad-Bil-Nafs apparently, as well as internally. I did never see ignoring or missing him prayer any ever through out of his life since companionship of 24 years with him. Even he offered all his prayers in days of acute sickness. He remained patient and endured at every disease and pain. Acute Pains and severe attacks could not stop him from offering his regular rosaries and meditation.

جہاد و اذعان و حیرت زماں تو کیا ہا
بے موزی کو ہا جس امدہ کو کر ہا

(To control on sensual desires is greater than annihilating big monsters.) He always continued

different Wazaif as and award (regular reading of different verses), Azkar-e-Masnoona, (repeating Allah's praise again and again) leading to Zikar and Muraqba till his last breath. As being a spiritual leader of fifty thousand disciples, he fully guided them in all particular conditions of Lataif-e-Ashra (Alim-e-Amr & Alim-e-Khalq) (Ten Hidden Forces). Those who were unable to be present physically on account of different reasons, were guided by him through dreams and Zikar and meditations. Interestingly this process is the true believer, continued ever after his death.

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرَ أَوْ أُنْتَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً (النحل: 97)
 "He who will show virtual manners whether from men or women and he is Momin, we shall give him pure life".

I cannot forget one incident, when once I was with him while travelling from Gujranwala to Chora Sharif. Hazrat Sahib-Zada Khalid Hasan Naqvi Alo Maharvi(RA) and Hazrat Sahib Zada Iftikhar-ul Hasan Shah Shaib were also with us. It was time of my student life when I was attending a course of Interpretership of English language from NIML, Islamabad. We were staying in a hotel in Rawalpindi for a night. We all went to sleep nearly about dawn but when I got up there were a few minutes to sunrise and Hazrat(RA) was busy in his Wazaif. (Daily routine of Zikar). Jealousy anger, greed and pride are the most dangerous diseases of heart, which one has to be cured of in path of Faqr and Dervashi. Hazrat had made his heart purified from all these diseases and had made his soul the satisfied soul. Every one who knew him could witness it.

Jihad With Knowledge

Scholars express this truth that knowledge is more effective than sword. Ignorance is the base of every evil and mischief. He who has knowledge must try to brighten the dark hearts. This can be done with speech as well as with written material. This is called Strife With Knowledge. Almighty Allah has said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ (آل عمران: 110)
 "You are the best Ummah who is sent for people so you ask for virtues and forbids to bad deeds you believe in Allah".

The Holy Prophet says:

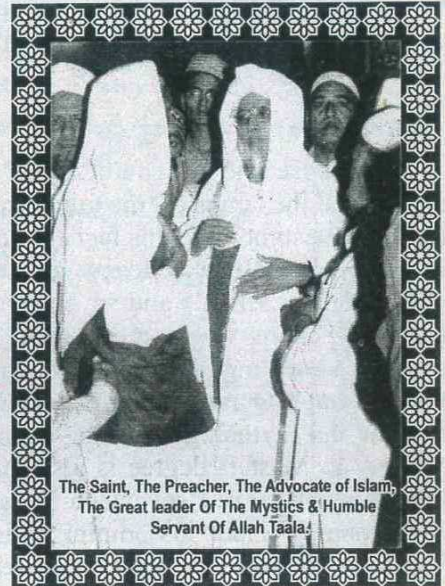
إِنَّمَا بُعِثْتُ مُعَلِّمًا

"Indeed I have been sent as a teacher".

My (worthy teacher) Shaikh-e-Mukarram(RA) was a bright example of teaching of the Quran and Sunnah in this field of Jihad. Scholars of his age honoured him and called him by the sur-name of Abu-ul-Biyan(RA) and men of letters would pay great tribute to his knowledge and wisdom in written

material. His excellency has devoted himself for the sake of expressing difficult topics like approach towards Allah, love for the Holy Prophet Muhammad (SAW) honour of Sihabah(RA) (Companions of Prophet) and

honour of Ahl-e-Bait-e-Rasoll (Family of P.B.U.H.) honour of Auliya Kiram (RA) and dignity for common herds' improvement. He had been performing this duty since his student life to his last breath like a sincere preacher, and devotee



The Saint, The Preacher, The Advocate of Islam, The Great leader Of The Mystics & Humble Servant Of Allah Taala.

towards right path and he was highly passionate man of letters and words. The great book of Al-Bayyinat Sharh-e-Maktubat, not only a book of knowledge and wisdom but an Encyclopaedia of knowledge of Ihsan and Mysticism. Moreover he was a permanent writer and chief editor of Monthly Dawate-Tanzeem-ul-Islam and there are also a lot of articles and speeches of his life. Thousand of audio and video cassettes are saved here in record of Maktaba-e-Tanzeem-ul-Islam which are a testimony of his art of speech, preach laconic oratory. Moreover, he taught his disciples, the eternal book of knowledge and wisdom, "Kashaf-ul-Mahjoob by Ali Bin Usman Hajvery named Data Gunj Bakhsh (May Allah be pleased with him) slowly and gradually for complete nine years. Besides this, he taught two hundred and ninety two letters from Maktoobat-sharif in weekly series, which have been recorded properly. He moulded thousands of unaware people to the Quran and Sunnah and made them true lovers of the Holy Prophet Muhammad (peace be upon him). The long list of his 50,000 disciples consists of many doctors, professor, scholars, writers, lawyers, noblemen, the rich, poor, the students, the teachers and preachers who are Sadqa-e-Jariya for him (ever growing reward) be given to one till the day of judgement. The Holy Prophet(SAW) says "the man who guides one person towards the path of

Allah is a successful and lucky person". My excellency accepted nearly 50,000 people in the circle of 'Bait' (Holy Contract) directly, and guided millions of people indirectly, towards the eternal teachings of Islam.

The torch of Islam which he has lightened shall always convert the darkness of ignorance, treachery, and infidelity into the light of Islam and faith.

جناں عشق نمازاں پڑھیاں او کدی نیوں مردے
ولیاں دے درباراں آتے دیکھ لے دیوے بلدے

(Those who fulfil the demand of eternal love do not die and the lamps of true guidance on His friends' tombs are testimony to this fact.) In reference to jihad of knowledge .His excellency has set up forty three girls religious schools and seventeen boys' religious Quranic School where more than seven thousand students are getting education of Islam, Quran, Hadith, Fiqeh, Qirat-e-Quran and variety of courses of Dars-e-Nizami and mythology. Besides this education from Nursery to Master- degree is also imparted in some institutes. Moreover, seventeen boys madrisas have been running under his administration, even today. Similarly, thousands of preachers and teachers and his successors have been running under his administration, even today. Similarly, thousands of preachers and teachers and his successors have been carrying on his great mission sincerely.

اِنَّ اللّٰهَ لَا يُضِيعُ اَجْرَ الْمُحْسِنِيْنَ (التوبة: 120)

"No doubt Allah does not let the reward of a benefactor be wasted".

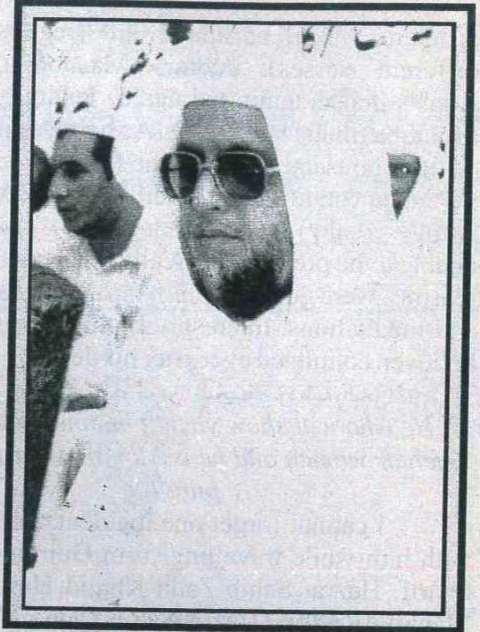
Jihad With Wealth

Allah says:

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (التوبة: 41)
"And make struggle in the way of Allah with your money and bodies, it is better for you if you know it."

Jihad with wealth has a special place among the teachings of Islam. Bait-ul-Maal is called the treasure of Islamic state. Other types of Jihad get useless without money Jihad. Even Allah has ordered to spend money in way of Zakat . In way of Allah , the struggle of the Holy Prophet (peace be upon him) throughout his life in context to Jihad through money as well as great works of his companion (May Allah be pleased with them) are example for every Muslim to follow on . My respectable teacher was a living example of model of the Holy Prophet (peace be upon him). How could he lag behind by his great auspicious need? His generosity, charity, spending money in the way of Allah, and his affection for the poor revived the example of generosity of Sihaba-e-Kiram (RA) (Companions of Prophet) and great mystics. I had never seen in my 24 years' companionship with him, any beggar going empty handed whether apparently or internally from his door-step. He used to serve scholars to lay

man, needy students, and deserving people. He was at the top of the list of donors for construction of Madarisas a n d Mosques. For any campaign of knowledge a n d learning, he not only spent in way of Allah but a l s o persuaded o t h e r prosperous



آنحضرت کا وہاں کا اور ہی انداز ہے شرق و مغرب میں تیرے دور کا آواز ہے (علامہ اقبال)

persons to spend money as well as managed in a well-formed manner a lot of religious and welfare institutes. Allah has rewarded him with great victories in return to his sincerity and purity. Some people thought that Allama Mujaddadi(RA) had a big bank balance and great financial resources; as he used to go for 'Haj' or 'Umerah' every year, as he used to wear neat and graceful dress, served his guests in the best way, served the scholars and supervised many Mosques and Madrisas. But those who were close to him know it will that His excellency was above love of money and materials. His personal account was no more than some books or gifts from his lovers. He collected no money but he had only clothes, beads, turbans, and the Holy Quran.

Although Allah has opened all the doors of His grace for him and he never had to face any financial problem but interestingly a leader of 50,000 devotees did not even construct his own house of even one Marla. Though he could have constructed a splendorous palace easily but he preferred the life Hereafter to worldly luxuries. Inshort, his Faqr (simplicity) was not by force but by his own sweet choice.

The Holy Prophet says:

اَلْفَقْرُ فَخْرِي (الحديث)

"My simple life is my pride."

میرا خودی نہ طریق غریبی میں نہیں فقیری ہے
خودی نہ شیخ غریبی میں نام پیدا کر

Jihad by Sword

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بِنْيَانٌ مَرْمُوسٌ (الصف: 4)
 "No doubt Allah loves those who fight in His path;
 united like a concrete wall."

According to the Quran and Sunnah, Jihad with sword is an important chapter of religion. The Quran and Hadith persuade us at various occasions to Jihad. The dignity and splendour of a Mujahid, the status of martyr, the respect of a bold 'Ghazi' (successful participant in Jihad) is crystal-clear.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ ۚ بَلْ أَحْيَاءٌ ۚ وَلَٰكِن لَّا تَشْعُرُونَ (البقرة: 154)
 "Those who are killed in the path of Allah, though you don't
 understand." (know not)

شہید کی جو موت ہے وہ قوم کی حیات ہے
 شہید کا جو خون ہے وہ قوم کی زکوٰۃ ہے

(Life of a nation is hidden in death of a martyr and
 the blood of the martyr is like a charity from nation)

It is very difficult for scholars to practise sword strife these days. But my teacher and leader accumulated all the scholars and masses of Sunni School of thought from all over the country as well as from abroad at one platform. He addressed hundred of meetings and Jihad conferences throughout the country as well as outside the country inspite of illness and other commitments. He revived the revolutionary spirit and set up different camps and centres for military training. He collected funds and practically showed true alliance with the Kashmiri-Mujahidins. He helped them financially and morally. During Jihad he was arrested from the place of "Khoi Ratta", then he was released after some time. So, he practically showed the example of a Mujahid-prisoner.

So, when historians will write about the history of Jihad-e-Kashmir, they will include my teacher's name at the top of the list.

Inshort, Mujahid-e-Islam . Abu-ul-Biyān Hazrat Mualana Muhammad Saeed Ahmed Mujaddadi (May Allah be pleased with him) is an example for every sensitive true Muslim. Coming generation will certainly be proud for those who accompanied with few step and will be proud of those who ever enjoyed his permanent holy and sweet company.

یک بہتر از صد زمانہ صحبت با اولیاء
 صلوات علیہم اجمعین

صحبت مجلس پیر میرے دی ، بہتر نفل نمازوں
 ہر ہر سخن شریف انہاں دا محرم کردا رازوں

منقبت
 بحضور مُرشدِ حق

سراج الدافین، شہرہ طریقت، قائم فیض تہذیبیت، دارالحدیث، سیدہ عیسیٰ

مدرسہ عربیہ اسلامیہ، مدرسہ اسلامیہ، مدرسہ اسلامیہ، مدرسہ اسلامیہ

از پروفیسر محمد عظیم فاروقی مجددی

میرے مُرشدِ حق میں تجھ پہ نثار
 میرے دل کے آنگن میں تجھ سے بہار
 میرے قلبِ تیرہ کو روشن کیا
 شفا دی ، کئے دُور سارے آزار
 آلودہ کثافت سے تھا دل مرا
 کرم سے تیرے اُس میں آیا نکھار
 ترے علم و عرفان کا تھا فیضِ عام
 رہ حق کے سائیک بنے کئی ہزار
 ہمیشہ تڑپتا رہا دید کو
 کیا جس نے اک بار تیرا دیدار
 شفا یاب ہو کے گئے یاں سے وہ
 عقیدت سے آئے یہاں جو پیار
 جو در در پھرے اور پریشان تھے
 ملا اُن کو صحبت سے تیری قرار
 ہوئی سنگریزوں پہ نظرِ کرم
 بنے سب کے سب گوہرِ آبدار
 فاروقی پہ نظرِ وفا ہو گئی
 کہاں تیری شفقت ، کہاں خاکسار

A Memorable Meeting With **HAZRAT ABU-UL-BIYAN (R.A.)**

By Prof. Muhammad Azeem Farooqi Sb.

Opening Words

Education and training is the Sunnah of all Prophets and Apostles of Allah (AS) Hazrat Abu-ul-Biyan Maulana Muhammad Saeed Ahmad Mujaddadi's (R.A) whole life is a gloring example of the Holy Prophet's life on part of education and propagation of his Sunnah and impartion of teachings of Islam. Hazrat-e-Abu-ul-Biyan (R.A) remained continuously busy in teaching knowledge and understanding of Din-e-Islam during the last days of his life this practice enhanced.

One day I (the writer of these words)

msisted my spiritual guide to console with his severe illness. On that occasion he bestowed upon me with his sympathetic guiding luminar words. The meeting lasted only one hour. At that occasion there were also present Mr. Haji Mohammad Tufail of Ghakher, Rana Zahid Mehmood of PTCL and Mohammad Akram Chohan etc. My great sipirtual leader was king enough to me to show me the righteous ways to salvation and endless bliss of this world and the Hereafter I made a clear cut note of all these pieces of advice at the same time on small sheets of paper consecutively. There pearls of wisdom can surely direct me to the paths of success and glory and to all the people of the world. All these sincere pieces of love are presented in the honour of all the readers.

True Acknowledgment

There has been made no change or amendments. There are being presented in regard of my spiritual father's statements with all their zeal and spirit. May God/Allah help us to follow the purified

teachings of my righteous teacher and true believer of Islam.

Forty Ever-Lasting Sayings of Hazrat-e-Abu-ul-Biyan (RA)

1. Emphasis on Honest Earning

While talking to me my versatile leader said, "O my son! Without honest loaf and earning no offering or prayer of Islam is recognized or accepted whether it be performing of one hundred Hajjs.

2. Truthfulness Basis of Mysticism

Truthfulness is the base of mysticism and path of Islam. The offerings and prayers of an untrue fellow are never recognized.

3. Obligations of Shariate (Din)

It is obligatory duty of every Muslim to obey all the teachings of Islam otherwise a man can not be differentiated from a brute.(animal)

4. Obligation of Lessons of Allah's Path

It is a fundamental responsibility of a true seeker of Allah to count His Name's (Rememberance) enormously and all other lessons of his spiritual guide.

5. To Request For Prayers From Allah's Friends

It is very wise practice to request Allah's Friends for prayers especially on

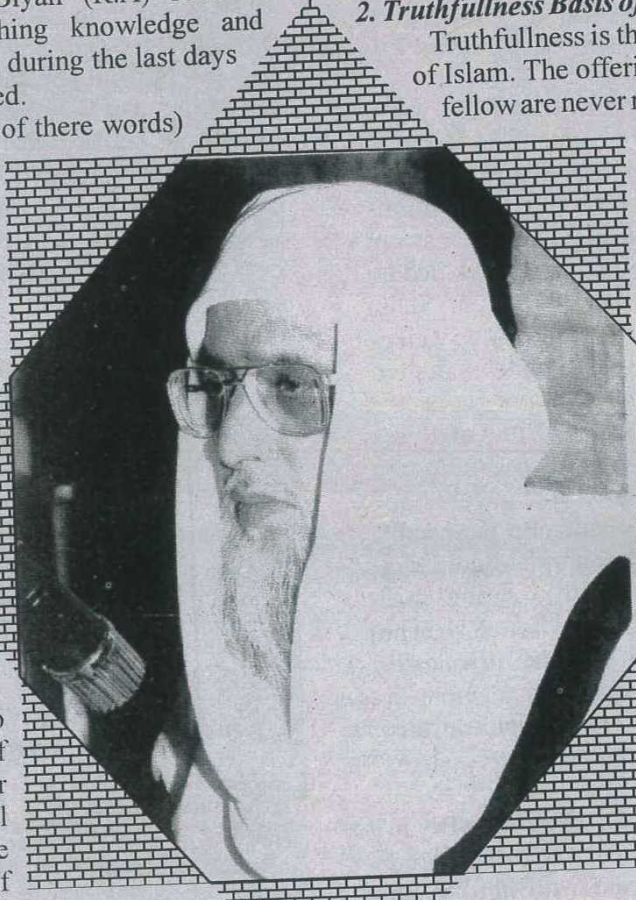
blessed occasions and holy places especially during Hajj in Arafat.

6. The Dead Bodies of Lovers of Righteousness

The dead bodies of some friends of Allah and the lovers of the Holy Prophet (SAW) are transferred to the holy places of Makkah & Madina.

7. The Charity For Public & Offering of Hajj of Holy Home Of Allah

They are the blessed people who pay humble services during the Hajj days and their all the quests and prayers get confirmed.



8. Presentation of One's Offering As Practice of the Prophet:

To send the reward of one's offerings to one's dead people is the way of the Holy Prophet (P.B.U.H.) and his companions such as performing Hajj on part of any one else, sacrifice of animals and Hazrat Saad's (RA) well for his dead mother are the true references from the sayings of the Holy Sunnah.

9. The Elevated Places of the Dead:

The elevated and heightened places in heavens for the dead ones are true faith and good in revelation of the gravemen is also true. Then he recited the following verses from the poetry of Mian Muhammad Bukhsh.

"If I were buried Punjani (a well known place in Kashmir), the people would talk to me but I'm afraid of the presence of my great spiritual guide.)"

10. True And Sincere Intentions

Allah's recognition (acceptance) should be motive of all our good deeds. The people who crave to make pompous show of their good deeds, are foolish and unwise.

11. Identification of A Saint:

The illiterate and uneducated think that the hungry and naked beggars are the true saints whereas, there are many examples of great saints of Islam who have been the wealthiest and the most powerful authority.

12. Matchless Status Of Sheikh Abdul Qadar Jilani (R.A.)

Hazrat Sheikh Abdul Qadar Jilani distributes alms of Allah's love even today on disposal of Almighty Allah. Many great religious and spiritual guides of Islam are actually the humble disciples of Sheikh Abdul Qadar Jilani. It is dead sure.

13. A Pure Practice In the Company of Saints:

One must recall the purified name of Muhammad (P.B.U.H.) (Darud Sharif). Hazrat Abu Huraira had once requested to a group of believers who were going to visit Syria to offer two times humble bows in the mosque of the city. This proves the presentation of ones offerings to any one else.

14. Services For Islam

It is great blissful action for a man to serve Din-e-Haq. Verily there should be no snobbish in the deeds

of kindness. If there showth any low intention, one must pardon for that.

15. Purification of Heart and Correctness of Prayer:

The greatest of all good deeds is the effort to purify ones heart. All the appliances, all the conditions and requirements of ablution and prayer must be followed strictly.

One can easily avoid evil whisperings and rumours of Satan during the performances of prayer if one recites the Holy Quran accurately and with linguistic good pronunciation and its meanings are comprehended. Real prayer is the meeting with Allah Almighty. The words of the Holy Quran must reach to the ears of the reciter.

16. Five Times Prayer and The Recitation of the Holy Quran:

The recitation of the Holy Quran during five time prayer must be brief but in additional prayers, here must be long recitation of the Holy Quran. Learning of prayer from the authentic learned of Islam is necessary. Learn the method, requirements and other appliances of the prayer from some authentic learned scholar of Islam. I would also be a great charity to impart the same teachings of prayers to other fellow

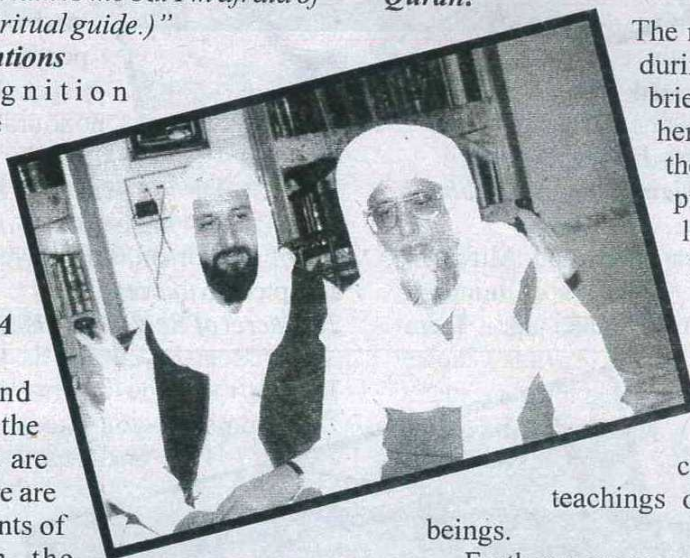
beings.

Further more my spiritual guide advised me to do so. Repayment (Repetition Of Incorrect Prayers). It is essential to repeat the incorrect prayers after one has become mature. Shaking hands and embracement is Muhammad's (P.B.U.H) way. It is an obnoxious action of a Muslim to shake hands and to embrace like non-believers. The Teachings of Muhammad (P.B.U.H.) must be honoured.

17. Avoidance from Unlawful Way of Love:

It is not good to become a laughing stock on part of the teachings of Islam. It is better to get a lesson from the Ulamas how to show passionate love for the Holy Prophet (S.A.W.). Hazrat Mujaddid Alaf Sani (RA) was a complete follower of Islam.

Hazrat Imam Rabbeqni not only taught the correct way of Holy Quran and Sunnah of the Holy Prophet(SAW) but also practised it throughout his life.



18. To Repay the Missed Prayers

All prayers which were wrongly offered by any way must be repaid as soon as possible.

19. Shaking Hands and Embracement Is Sunnah of the Holy Prophet (P.B.U.H.)

It is very obnoxious deed to follow the practices of non-Muslims in mutual regards and respect. It is necessary to follow the Sunnah of Holy Prophet (P.B.U.H) in regard to shaking hands and embracing another.

20. Avoidance From Exaggeration In Respect Of Passionate Love

It is not appreciable to become a laughing stock due to excessive exaggeration in showing passionate and sentimental affairs of love. It is necessary to take lesson of true love from the scholars of Islam.

21. A Great Scholar of Islam Imam-e-Rabbani Mujaddid Alf Sani

Imam-e-Rabbani Hazrat Mujaddid Alif Sani taught pure and right way to the teachings of Quran and Sunnah sincerely and he himself acted upon them accurately.

22. Offering Prayer, A Source of High Status

The most respectable and praiseworthy among the friends of Allah is he who offers his prayers, the most accurately.

23. Careful Discipline In Ablutions

The drop of water of ablution is completely prohibited. So it is very necessary to be careful about the etiquettes of ablution. Furthermore all the real friends of Allah say their prayers with congregation. One must offer such prayer which may persuade the non Muslims to Islam.

24. Punctuality In The Performance Of Obligations And Criticism Of People

Become firm in the performance of all religious obligations. Never care about the criticism of the people. Never be careless

and slack in the performance of prayers. Pardon for your fellow creatures from Almighty Allah after the completion of your prayer.

Visibility of Holy Prophet (SAW) and spiritual guide in dream. The blessed people of Allah, see and meet the Holy Prophet (P.B.U.H) in their dreams and imaginations. The renowned, friends of Allah also call at the blessed people. Life time is also enhanced by Allah. Sometimes this special privilege is brought to the notice of the blessed person as in the case of my respected guide. (Allama Muhammad Saeed Ahmed Mujaddadi). Furthermore told that Almighty Allah is the complete Lord of this universe and no one can escape it. The people who give due regard and respect to the friends of Allah are honourable in this work and Hereafter.



25 .

Ages Are Increased By Prayers

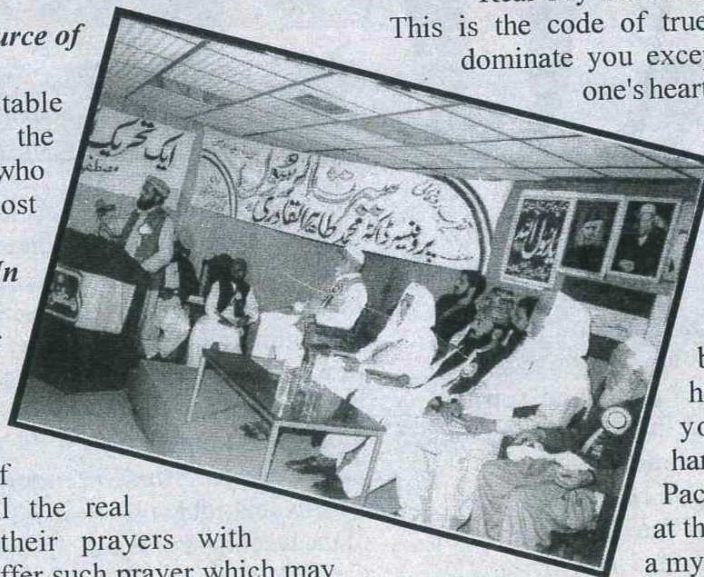
God has full authority to increase or decrease life of my person. The prayers of the pious people are accepted in this regard.

26. Secret of Real Mysticism

Real Mysticism is to purify one's intention. This is the code of true love that no one should dominate you except the only One. Talkative one's heart dies for ever.

27. Avoidance From Market Place

It is necessary to avoid edibles of common market place. It is no sign of wisdom to cast the pearls of wisdom and respect before undeserving person as he will spoil it and it will hurt you. Market edibles are harmful for spiritual health. Packed food may be safely used at the time of severe need. When a mystic is sincere to his mission, becomes saint of Allah.



h e

28. Average Diet And Islam

It is of top priority to maintain one's proper diet and it ensures physical energy and health. Do the good deeds to your capacity but for the consent of Al-mighty Allah and not out of your own desires.

30. Arrival of Noble Souls in Holy Gatherings

If one is blessed with the visibility of Prophet of Islam (P.B.U.H.) and some other noble promises in dream, one must not be proud of it by telling other fellow human beings. It will bring disaster lately. The noble spirits come in holy gatherings and during prayer of Jumma especially the places where there are their lovers and well-wishers.

31. Demand For Rapture (Acstasy) Is Faithlessness

Allah knows and understands every thing. Carelessness is a sin. O my son! Avoid carelessness at every cost. Never be slack in the performance of prayers. It is top most duty to act upon all the obligations of Islam whether those are tasteful or tasteless. Imam-e-Rabbani Hazrat Mujaddid Alf Sani (R.E.) said: Allah is safe from all colours and directions.

32. Journey A Source of Victory

It is laudable to travel with the intention of preaching of Islam. Al-mighty Allah is kind enough to those who try to correct their intentions. Allah also, sometimes informs the coming events to His close-friends and sometimes they are foretold about life and death.

33. Appointment From the Holy Prophet (P.B.U.H.)

My spiritual guide told that he had been appointed in Gujranwala for the preaching of Islam from the Holy Prophet Muhammad (Peace Be Upon Him). The holy prophet would instruct him in all his personal matters. The preaching tours to abroad were also carried out on special guidance from Allah. Then he recited a verse of Khawaja Ghulam Farid:

اٹھ فریدا ستیا تے خلقت دیکھن جا
جد کوئی بھیا مل جائے تے تون دی بھیا جا

34. Sufferings And Troubles Are Source of Elevation

Sins are forgiven (pardoned) by sufferings, troubles and illness and status is heightened. Almighty Allah tests His sincere friends by this way.



35. Proclamation of High Spiritual Status

God Al-mighty Allah blesses his devoted followers with high ranks i.e saints (اولیاء) cautious ones (حاشعون), men of Allah (عباد الرحمن) the righteous one (مستردن), ever recogniser (ذاکرون), the contented ones (قانتون), the officious one (محسنون) and the truthful ones (صادقون) etc are also included in this category. Allah Al-mighty has given me the rank of "Head Of Preachers" (تلقب الارشاد), "He said".

36. Safety Measures Day and Night

A practise of all safety measures day and night is necessary. The method is as follows:

- In the beginning and in the end regard for the Holy Prophet (P.B.U.H) 11/11 times.
- Last two Suras (Al-Nas and Al-Faliq) 11/11 times.
- The Verses of Chair (ایہ آکری) 11 times.
- Third holy sentence of Islam (تیسرا کلمہ) 11 times.

All these holy words must be practised before the sun rises and before the sun sets regularly without fail. Furthermore, he advised to stay away from jealousy at every cost, then he sighed (inhaled) a long breath and recited this beautiful and prayful verse of Mian Muhammad Buksh (R.E.)

سدا بہار دیویں اس باتھے تے کدی تزاں نہ آوے
ہون فیض ہزارں تائیں تے ہر بھوکھا پھل کھاوے



37. Purification of Soul and Status of Contentment

Real beloved is he who is loved by Al-mighty Allah. I do not proclaim to be so. All praises be to Allah (الحمد لله) I have been purified by the

grace of Allah and I am also the real contented fellow. It is right and correct. Then he recited this verse of Baba Bulhe Shah.

چل بلھیا ہوں او تھے چلیے جھتے سارے ہوں انے
نہ کوئی ساڈی ذات پچھانے تے نہ کوئی ساتون سنے

38. The Earning From the Charms (تعوید گنڈ سے)

It is not praise-worthy to earn ones livelihood by relling charms. It must be avoided.

39. Dignity of Allah and Hazrat Ibrahim(A.S)

Allah is thoughtful of his honour and dignity. He does not accept the polluted love. Hazrat Ibrahim (A.S.) was hundred percent successful in the trial and test. Be every time ready for the sacrifice of dearest things for the cause of Allah. Then he recited this verse of Allama Iqbal.

بے خطر کود پڑا آتشِ نرود میں عشق
عقل ہے جو تماشا ہے لبِ بامِ ابھی

Furthermore, he told that there was a self-degraded group among the seers who wished to be neglected by the world. Then he says the verse of BabaHull-e-Shah:

بھیا لوکی تینوں کافر کافر آکھدے توں آہو آہو آکھ

Then he put restriction on all of his selected devotees and disciples not to take sweet for at least one year. He further told that if it was useful for spiritual existence, the sweet must be avoided for ever.

40. Practical Education of Mysticism

In the end, my dear lord and guide ordered me to impart practical education of mysticism and to stay away from only gossips and mere talks. If there comes any hurdle in the way to Islam, bear out it patiently. Be tolerant in all conditions of life. Seek for Allah's love from the mystics and never be materialistic for temporary gains. Love of Allah and His Prophet is the key to success and it is endless bliss.

Then I (the writer) took permission from my spiritual father and departed.

نہ پوچھ ان اللہ والوں کی ارادت ہو تو دیکھ ان کو
یہ بیضا لیے بیٹھے ہیں اپنی آستینوں میں



Continued From Page

"OTHELLO" BY SHAKESPEARE

sweet woman?'

At that Othello lost control. He rushed at Iago. Some of the people in the room held him back, but Iago turned and ran out of the room. As he did so, he passed close by Emilia, and stabbed her, Emilia fell to the floor, dying. Her last wish was to be taken to the bed and placed beside the body of her poor young mistress.

Almost immediately after this, Cassio was brought into the room, bleeding. He was hurt as a result of fighting with Roderigo, but not badly enough to die from his wounds.

Cassio said that in Roderigo's pockets they had found some letters which proved the guilt of Iago. Othello asked Cassio how he had obtained Desdemona's handkerchief.

'I found it in my room,' answered Cassio, 'and Iago himself told me just how that he dropped it there for some special purpose.'

Othello now knew the whole truth. He was shocked. Too late he saw how 'honest Iago' had led him to destroy his dear young wife, Desdemona, and to wrong Michael Cassio, his faithful Lieutenant.

Crying out that he had killed Desdemona, whom he had loved 'not wisely, but too well', he took out a dagger which was hidden in his clothing, and stabbed himself with it. He moved slowly towards Desdemona. 'I kissed you just before I killed you,' he said, 'and now, as I kill myself, I die kissing you.' He bent over her, kissed her gently, and then fell onto the bed beside her, dead.

Those present were greatly shocked at what had taken place. Othello's noble nature was known to all, but he had allowed jealousy to ruin his good judgement. When he was dead, his bravery and his noble character were remembered. Iago remained to be punished. An official left for Venice to report these sad events.

HAZRAT ABU-UL-BIYAN (R.A.) As A Spiritual Guide

(By Hafiza Sumaira Mustafa Farooqi)

The great personality such as Abu-ul-Biyān Hazrat Allama Muhammad Saeed Ahmad Mujaddadi (RA) is not born every day. Such crownless kings are born once in a hundred years. Who cares more the others' lives than his own?

Hazrat Abu-ul-Biyān's life was web and woof of Ialam. As for as Hazrat Sahib's life concerned, the great personality was personification of countless qualities. e-g sheltering tree fragrance of musk, tower of light, social reformer, great lover of mankind, spiritual expert and guide. In spite of all he possessed the habits and manners of a great orator, tutor bonafire educator, saint, mystic, debater, scholar as well as an expert teacher.

As a rule the popularity of a great scholar during his lifetime does not last after him but declines rapidly. At length, it returns slowly in a modified form. Such a phenomenon is evident in the case of Abu-ul-Biyān Hazrat Muhammad Saeed Ahmed Mujaddadi. He was a great leader and teacher of eloquent qualities.

It is rightly said, "The ink of a scholar is better than the blood of a martyr."

"The first thing bestowed by Allah to human being after his birth was knowledge."

The knowledge collected people called the scholars of all time, and the people who indulged themselves in unprofitable knowledge are called ignorant.

Almighty God distinguishes between a scholar and an ignorant person in such words.

خلق الانسان علمه البيان

Though main object of Holy Prophet's Divine missions was

قل هل يستوى الذين يعلمون والذين لا يعلمون

It means the teachings of Holy Quran wisdom and sanctification. (Purify the heart & soul)

The Holy Prophet (SAW) said; *انما بعثت معلما*
 "Infact, I am sent as a teacher."

كن معلما او متعلما ولا تكن ثلثا فتهلك

- To become a teacher, or a student do not become third one, otherwise will be destroyed.

خيركم من تعلم القرآن وعلمه

The best amongst you is who learn the Quran

and teach it to people.

The fish of the rivers, the ants of earth pray for an accuser or a well wisher.

خير الناس من ينفع الناس

The best amongst the people is, who transmits profit to others.

Though in the light of Qurani injunctions and sayings of the Holy Prophet (SAW) we come to know the importance and status of a teacher.

Teaching is a noble profession. It is a God gifted blessing. He who is blessed with this quality, is highly honoured among his fellow beings and society. God had granted this quality to his beloved Holy Prophet (SAW) to teach the people. The very first word of revelation to Holy Prophet (SAW) IQRA. Which means "Read" highlights the importance of teaching, learning and writing.

A teacher is highly granted with esteem and honour in Islamic educational system. The excellence of superiority hold other members in the matters of social and educational life. But a teacher's preference is laudable. He is considered an embodiment of Islamic ethics, source of instruction and education.

A teacher is an example of guardian for the bright future of young generation, from whose hard work plants crops and trees bloom and colourful attractions prevail everywhere to lighter their lives. So, students are gardens of a teacher's field. Parents pay much concentration on physical fitness of the children. But in the case of a teacher all credit goes to him, who polishes spiritual, mental, educational and moral values to illumine their character ideas, thoughts and personality.

Allama Iqbal define the status of a teacher in such words.

Infact teachers are guardians of the "nation."

Because it is possible through teachers' hard work and struggle to train the coming generation to serve their country and nation in better ways.

Teachers are condiered the key of all moral, social and religious virtues.

And all the success and progress is possible through his hard work. In this way a teacher's duty is the most important of all the duties.

Infact, the series of knowledge goes such as knowledge begets knowledge and light begets light. Now-a-days man has

introduced a lot of techniques and many new sources of teaching have come into being but nothing is alternative of a teacher. Teachers occupy great value in society. In the Islamic educational system those people are fortune which are branded with the title of "Teacher."

Abu-ul-Biyan Hazrat Allama Muhammad Saeed Ahmad Mujaddadi (RA) was a noble teacher of his rank. He not only performed his task of teaching the Holy Quran and wisdom but also paid special attention on the purification of heart and soul. For this reason his admirers and students that were hundred turned into thousand teachers.

Our great leader started his teaching at Dar-ul-Aloom Naqshbandia along with the Darbar-e-Aliya Hazrat Khawaja Rukn-ud-Din, the very first students of his class were Allama Sahibzada Syed Khizar Hussain Chishti and Hazrat Allama Mufti Muhammad Nusrat-ullah Mujaddadi.

It is famous, that miraculously a person has a lot of qualities. Our great leader simultaneously had both qualities, teacher as well as speaker. So, this gift is not given to every one. It is Almighty blessing which is given to his special personalities. He was the crownless king of speech. He proved through his practical actions that whenever determination and mission of life is sublime and grand every task can be done.

It is evident that all his listeners are not only good teachers but also good preachers of their religions.

There is a great list of his students for example Janasheen Sahibzada Muhammad Rafique Ahmad Mujaddadi, Prof. Muhammad Azeem Farooqi Syed Ahmad Farooq Shah, Hafiz Tanveer Hussain Mujaddadi, Muhammad Abbas Rizvi etc.

His method of teaching was so easy and simple that a person of little understandings comprehend his thoughts clearly. He had the complete knowledge of Tafseer, Fiqa, Hadith and other walks of life. The common listeners understood the complexities of Sharaih, Sunnah, and Mysticism easily. That students greatly pleased with the lecture.

Hazrat Sahib (RA) way of teachings had the spirit of Hazrat Faizul Hassan Shah. Once Hazrat Peer Faizul Hassan Shah said, "Sometimes I speak in Muhammad Saeed Ahmad Mujaddadi (RA) and sometimes Saeed Mujaddadi (RA) speak in me."

In his way of teachings it looked the method of demonstration of Hazrat Imam Fakhrudin Razi (RA) ... knowledge of (Tasawuf) contemplation of Allama Mahmood

Aloosi Baghdad Tasarruf of Qazi Muhammad Sana-ullah Pani Pati..... Method of argumentation and investigation (Andaaza Tahqiq & Munazarah of Allama Abdul Ghafoor Hazarvi..... tolerance, mildness gentleness and method of training of Peer Muhammad Karam Shah Al-Azhari.

His taste was Tafseer and Tasawwuf. His metaphorical sentences, poetic verses, use of idioms, phrases, similes, synonyms and antonyms are real proof of his eloquent oratory the words looked like beads in an exclusive manner, of coherence. It was the greatest quality of his way of teaching that a student understand his lecture without any reference to the context of the topic.

Features Of A Teacher

Now we discuss the qualities of a teacher that he must have.

A teacher must have some personal qualities.

- (i) Fear of God (ii) Paragon of constancy and Modesty (iii) Restriction of Sharaih (iv) Politeness Ethics (v) Refraining from ill manners (vi) Prestige of knowledge (vii) Protection of Time (viii) Continuance of Studies (ix) A seeking from young ones (x) Continuous of writing and reading (xi) Interrelationship between a student and a teacher (xii) Kindness and benevolence of teachers (xiii) Student's financial help secretly (xiv) Student's look after, condolence and intimacy (xv) Solve the student's problems about studies (xvi) Conversation & Argumentation (xvii) Participation of Scholars.

God's Fear

It is binding upon teachers and scholar that there must be a resemblance in teacher's sayings and actions deeds and thoughts, individual and particular having the sense of God's fear. Because the knowledge that he has been given is the actual guardian and protector. He take much care to transfer it to others.

If we analyse Qibla Allama Muhammad Saeed Ahmed Mujaddadi's (RA) personality and character. We will find all these qualities in him. Such specially blessed persons were given the special duties of his own nature i-e to mend the ways of life. Instruct the people and guide them. Whenever there was discussion about death and life of hereafter, the eyes fell into tears, giving a sign of God's fear dominant every time. Similarly if there arouse a quarrel among the students about any matter, ponder over the matter before giving any decision.

Qibla Hazrat Sahib spent the nights in divine worship. Due to awakening in the nights when the body did not support him but inspite of fatigue he kept

Himself busy in teaching and delivering lectures with smiling face without feeling any burden.

Paragon and scholars life must be the embodiment of constancy and modesty. Imam Shafi (R.A.) said, it is not knowledge that knowledgeable things are taken. For complete knowledge, one must act upon the principles of sincerity, humbleness, humiliation and modesty.

Theologians write about Imam Maalik's holy gatherings:

Imam Maalik's gathering was about knowledge, practice and dignity. He was a person of steadiness and good manners. Neither in this gathering was disturbance nor loud voice.

They said to Imam Khalifa Haroon-Ur-Rasheed, when you got education, create the symbols of knowledge, patience, dignity, steadiness, politeness, tolerance and depth of thoughts in yourself.

Hazrat Umer (R.A.) said :

" Seek knowledge and for this create mildness and solidity in yourself."

Qibla Abu-Ul-Biyan (RA) never received any message or phone during their teachings but taught the lessons with full concentration. He was the embodiment of etiquettes and manners during his conversation and actions. The holy gatherings reflected constancy and modesty.

Restriction of Shariah (Din-e-Islam)

The very first imposed duty of teachers is to abide by all the outer and inner commands of Islam e-g say regular his prayers, send one's complements, tending the sick, help the helpless, overcome the sentiments, refrain from ill intentions and bad manners.

Qibla Mujaddadi's (RA) life was the symbol of Shariah and Sunnah. In spite of regular lessons he also ordered of ablutions, use of Ammama Sharif or turban, during lessons the special reference of Sunnah and binding of Shariah, abstained from improper actions and dialogues.

Embodiment of Ethics / Politeness

Teachers and scholars must be the embodiment of politeness and good manners. They led their lives in contentment and purity. They must have the quality of warm reception to every one friendly attitudes towards students and help them in educational matters.

Qibla Hazrat-Sahib (RA) was a complete code of ethics. He was so beneficent and kind than of a father towards students. He even never sent a beggar or needy penniless and helped to possible extent.

Refraining from Ill Manners

Teachers should purify their character from ill manners and shun all the wrong intentions, especially egoism, lie, pride, parsimony, malice, cruelty, hatred, spite, enmity, pride and arrogance.

Most of the contemporary scholars (except what God Wills) suffer from in evil especially pride insolence, hypocrisy and consideration of inferiority and superiority. The solution of all is in ethics, purity and useful Mehasi (R.A.) Mutawaffi 243 book "AL-RAYYA" is best of all.

Hazrat Saeed Ahmed Mujaddadi's (RA) character and personality had even no tinge of stinginess of wealth and parsimony of knowledge. There were gatherings of guests as well as visitors, there had been hardly a visitor who returned unblessed and unbestowed. Most of the visitors used to be depressed one, the ailing ones and miserable one. The particular man was a sheltering true, tower of light and embalming for them who gave them charities to get rid of the problems.

He was not only a teacher but a grand spiritual leader and saint. In this way all the visitors and students. They were given the spiritual as well as worldly knowledge. It was the situation of his lecture that he discussed on one topic till 3 or 4 hours with all references. The pearls of wisdom spread all around and students in so extent but they never cared about time.

If any student from his class remained absent for a long time, he ask after the health of sick person and even paid proper attention to his treatment. Sometimes he often helped the ailing ones from his personal expenses.

Some incidents occur in life that most of the students can not continue their studies due to their financial problems and personal causes, in spite of having educational interest. If the students had any problems of such type it was teacher's duty to help personally, to continue their studies.

Qazi Abu Yousaf (RA) relate an incident. I was getting education of Hadith and Fiqa, my condition was no good, once my father came there at that time when I was in Abu Hanifa's (RA) company. I went with him according to his will. He said, do not make model Abu Hanifa for you life. He is prosperous and you are penniless. After that I cut short my educational expenses and started to earn living in father's obedience.

After this incident when I reached their circuit he asked the reason of absence. I told the real matter, when people dispersed from

There, he gave me bag (Thaili) and ordered me for the regularity of holy class of teaching. When I became the regular member of the class, he bestowed another bag of hundred Dinars.

Student's Secretly Financial Help

Abu Zakria Tebraize relate that he was getting literary education from Jamia (Damishk). He stayed there in the upper compartment of Jamia. Once Nagah Sheikh Khateeb Baghdadi went to the upper position and said to his beloved student. Today I want to meet you.

He discussed with me for some time, while going he gave me a page and said, it is a present buy a pen from it. There were five hundred Dinars in it. Once again he offered me same money.

In this sense Qibla Hazrat Sahib's (RA) attitude towards his students was very generous and kind. They helped the students and helpless in such a way that they never suffered from inferiority complex.

Even what ever he had with himself spent on the entertainment and betterment of his followers and students. He served them untiringly day and night and never cared for worldly pleasures and luxuries.

Prestige of Knowledge

It is student's and scholars duty that they themselves respect of education and never created such occasion wounded. Imam Azam (R.A.) said to his followers:

"Greatness of you Ammams and vasten your sleeves."

Imam Bukhari said, it is not respect of knowledge to go to students home. It is against the prestige of good teacher.

However in special cases to preach the people; the teacher can go to student's door.

But Abu-ul-Biyān Peer Sahib (RA) forbade the students to do that.

Protection of Time

The scholars and teachers must keep themselves busy in hardworking and struggle. They serve their time in learning, writing and teaching and continue this series. But above mentioned personality had devoted his time and efforts for the betterment in serving the people and tending the humanity. But apart from this he maintained such activities of daily routine of life without any disturbance.

Rabi Bin Suleman Muradi say about Imam Shafi (R.A.) that I have never seen him eating in day time and sleeping at night. Infact the standard of knowledge takes us to the access of Prophet's rank. I can't be obtained without hindrances and obstacles. It is in Sahih Muslim, 'knowledge can not be made subordinate with the rest of body'. It is said, "heaven obtains through suffering and obstacles".

Continuance of Reading and Writing

Hazrat Saeed Bin Jabir (R.A.) say, a scholar is a scholar at that time when he is a student, when he becomes untouch and leave the studies, and consider it enough for him, that he has learnt, such people the greatest ignorant."

Hazrat Abu-ul-Biyān's (RA) interest in studies was laudable. His power of speech,

his bewitching personality, his power of writing and argumentative style allured his people so much that he gained endless glory. He remained untiring even in the worst circumstances and travels, he came out more outstanding and praiseworthy.

Teacher's Benevolence and Kindness

Imam Ghazali (RA) advised the student to be kind he also said that teacher is preferable than parents. In this way as parents are affectionate and merciful, it also the duty of teachers that they have friendly attitude towards teachers.

Use of Books and Prepare Notes

Hazrat Saeed Ahmed Mujaddadi (RA) although was very busy in delivering the speeches on religious meetings and spiritual gatherings, yet, his interest in reading books and research about Holy Prophet (P.B.U.H.) was praiseworthy. He was a research scholar and this quality also seen in his students.

Relation ship Between a Teacher and Student

A good teacher always shares the problems of his students. He always mingle with them. He is the actual guardian of moral values and personality.

Qibla Hazrat Abu-ul-Biyān (RA) was very generous and benevolent to his students. If they become annoyed at any figure, he had mild discussion. He used to say:

Don't punish the students physically, mentally and spiritually. He trained the teachers to teach them politely. He was against to kick off the student from the institutions of Jamias.

In this way his reputation spread and his mission illumined every nook and corner of the country. He also traveled to the other countries of the world to preach his mission and got positively fair response.

Qibla Hazrat Saeed Ahmed Mujaddadi (RA) himself participated student's ceremonies and worries. Whenever he returned from any gathering or procession looked after the visitors and guests.

It seemed that some gardener was looking after his garden. He visited the students bed of some one become sick arranged for his treatment and call in the doctor from his personal pocket money. The duty was imposed on students to look after his extra diet and expenses.

He had not his own children, yet he remained anxious for spiritual children's finance and domestic life.

Even after he discovered about personal and private life. In spite of so much complications and uncongenial circumstances he participated in the marriage ceremonies even the poorest students, helped the possible extent and advised also the other teachers.

کیا تو نے صحرا نشینوں کو کیتا
نظر میں خبر میں اذانِ سحر میں
طلب جس کی صدیوں سے تھی زندگی کو
وہ سوز اس نے پایا انہی کے جگر میں

HAZRAT ABU-UL-BIYAN (R.A.) AS A BEST SPEAKER

By Mrs. Musarat Azmat Farooqi (Principal, Al-Saeed Model College)

Speech is God gifted blessing. He who is blessed with this quality, is highly esteemed among his Prophets to preach the non-believers. There are many examples in this respect such as Hazrat Shuib (A.S.), Musa (A.S.). It is said in the Holy Quran about Hazrat Daud (A.S.):

وَعَزَّزْنَا بِنُورِ الْوَيْبَةِ الْكَلِمَةَ وَفَضَّلْنَا الْحَقَّابَ

"We enforced his kingdom and gave him wisdom and a decisive words."

As far as the Arabians are concerned they considered the speaker and debator as the best of all our dear Holy Prophet (P.B.U.H.) himself is the embodiment of best speech. His speech prevailed everywhere. His companions declared that they thought the birds sitting upon their heads who by moving their heads, would fly away.

He himself said:

أَوْتَيْتُ جَوَامِعَ الْكَلِمِ (الحديث)

Undoubtly I am given the brief and deliberate speech. So it is evident that the gift of gab is not given to everyone. It is a great blessing of God which is given to special personalities.

The great personality of my great Guide the personification of various qualities. He was the crownless king of the state of speech. His poetic and metaphorical



sentences are the real proof of his best oratory. Whenever he spoke, he spoke with fluency that the listeners were surprised. He had quickness like current, exclusive use of metaphors, synonyms and antonyms.

It seemed a rainfall of a pleasant rainy day. Sometimes it looked that the spirit of Hazrat Faizul Hassan(RA) were speaking. Once Hazrat Faizul Hassan(RA) said on the occasion of the Annual celebration of Alo Mahaar Sharif.

"Sometimes I speak in Muhammad Saeed Ahmed Mujaddadi and sometimes Saeed Mujaddadi speaks in me."

With the passage of time and age, he got some tranquility and stillness in his conversation and speech. So the quickness of current replaced by the coolness of dew drops. Though the flooding of metaphor and

similes continued. And the passion of Ishq-e-Mustafa (SAW) was quickened and more quickened. He spoke the audience underwent in the state of comma, time ceased and the flying birds stopped, the running rivers stopped flowing but the next moment the condition of audience was worth seeing. They raised the slogans of Taqbeer and Risaalat, there were echoes of Subhanallah and the atmosphere of ecstasy prevailed everywhere, a strange sight of involvement was found.

As a poet says: فضا سجیر کی گوئی پہاڑوں پر چٹانوں پر فرشتوں نے سنے نعرے زمیں کے آسمانوں پر

The slogans echoed on the mountains and rocks. The angle heard the slogans upon the skies of earth.

I claim that nobody in our country can be comparable with him is speech. Once he was speaking on the topic of Ghazwa Badar in Ramazanul Mubarak. He reflected the complete picture of the battle field in such a way that the whole sight was under observation. When he spoke on the topic of Miraj-e-Mustafa. All the audience were lifted to the place of sublimity.

سبق ملا ہے یہ معراج مصطفیٰ ﷺ سے مجھ کہ عالم بشریت کی زد میں ہیں گردوں

When he gave expression to the great personality of Hazrat Abu Bakar (R.A.), it seemed that we were in his company. And whenever he spoke on the topic of Ishq-e-Mustafa, the holy streets of Madina were seen by the audience. He said in these verses.

میر مصطفیٰ ہیں تجھی میں محمد ﷺ ابتدا ہیں انتہا میں محمد ﷺ شائع روز جزا ہیں محمد ﷺ داغ رخ دہلا ہیں

My great guide said in the praise of the Holy Prophet (S.A.W.) is the selected personality of Allah. He is the first, He is the end. He will release us from the troubles of the Day of Judgment. He is the real embodiment of the light of Allah. He is the complete personality and the guide for all worlds. As for as his thinking style is concerned he had stoic ideas.

His personality is a model for the scholars, saints and the debator. He was not only a high debator but a grant spiritual leader and a saint. His way of teaching and preaching was very simple that common listeners understood the complexities of Sharaih and Sopheism easily.

I think the best speaker is he who makes his view understood to others and impression of his speech would be everlasting. The very quality was found in my guide. (Hazrat Allama Muhammad Saeed Ahmed Mujaddadi (R.A.).

NAAT-E- RASOOL & HAZRAT-E-ABU-UL-BIYAN (RA)

(By Prof. M. Moin-u-Din)

It is the belief of every Muslim that Islam without the love of Muhammad (SAW) is nothing. History of Islam reveals the fact that only those saints and Muslims got longer lasting name and fame who devoted their lives for the spread of the message of Islam having great love for the Holy Prophet (SAW). This series still continuous, we find the saints and the scholars having infatuation for the last Messenger of Allah (SAW) more effective and persuasive. Here in the lines I am going to relate some glimpses of the life of Hazrat Abu-ul-Bayan Peer Muhammad Saeed Ahmed Mujaddadi (RA) in which his love for the Rahmat-ul-Lilaalmim reflects. The narrator of these meetings of Naat-e-Rasool is one of the great Sans Khawan-e-Mustafa i.e. Sufi Sana ullah Butt. Sufi Sahib says:

"I met Hazrat Abu-ul-Bayan (RA) in the house of Mr. M. Iqbal Chishti when he held a Mehfil-e-Naat at his home 35 years ago. Among other scholars of city Mulana Muhammad Sharif Siyalvi was also present there. He got my contact and invited me after some days again. Then he sent me with a person to Markazi Masjid Naqshbandia. There Allama Mujaddadi(RA) welcomed me with open arms and requested me to go to one of his sincere friends Sufi Muhammad Munir Khalifa-e-Hazro Sharif. A person fetched me there to attend a Mehfil-e-Naat.

As I entered the room of Sufi Sahib I was amazed to see such a strange sight that great scholars and Mashaeikh of the vicinity were spreading the pearls of wisdom during their literary and scholarly discussion. I have attended very few such meetings. Especially the way of discussion of Hazrat Mufti Hidayat Ullah Naqshbandi (R.A.) and Mufti Muhammad Shafi was remarkable. After some time the arrival of Hazrat Abu-ul-Bayan (R.A.) added richness to the meeting; as a poet says:

ذکر حدیث یار تیری انجمن میں ہے
یوں لطف ہے شمار تیری انجمن میں ہے

Maulana Siyalvi arrived a bit later, however as soon as he came, the Mehfil started. After some Sana Khawans, I get the opportunity to recite some verses in the praise of Hazrat Muhammad (S.A.W.). I started with the Persian verses of Allama Iqbal. When I delivered the following couplet:

اے ظہور تو شباب زندگی جلوہ اش تمیر خواب زندگی

Hazrat Siyalvi (R.A.) asked to me to say it repeatedly. On the repetition of this couplet the atmosphere of the Mehfil reached its climax and all the ecstasy of the Zikr-e-Habib (S.A.W.). This period of ecstasy lasted for an hour.

I came to know after that the recorded Naats of that particular Mehfil were used to play on the speakers of the Jamia Masjid Naqshbandia during the whole Ramazan at the time of Sehri. Hazrat Abu-ul-Bayan had been holding a special Mehfil at every Shab-e-Qadr for the whole night. I was called upon to attend the Mehfil. He asked me to recite the same Naat Sharif which I had offered at Hazrat Sufi Munir's house.

Now I am going to relate that incident which opened new ways of Tariqat for Hazrat Abu-ul-Bayan and he got the ultimate "Faiz" from his Murshad.

Once Hazrat Abu-ul-Bayan (R.A.) had intended to offer Hajj along with Sufi Munir Ahmed. Sufi Sahib arranged a Mehfil-e-Naat at his home before departing for Hajj. Sahibzada Peer Faiz-ul-Hassan Shah and Hazrat Mufti Hidayat Ullah Naqshbandi (R.A.) were sitting side by side. Sahibzada Sahib had to deliver a special address after the Mehfil-Naat. Due to extra ordinary business, Sahibzada Sahib was feeling a bit out of sorts. He seemed in hurry, however I took a start with the Rubae of Hazrat Sadi Sherazi(R.A.):

ہم انبیاء در پناہ تو اند
تو مہر مہتری ہما ختر اند
مقیم در بارگاہ تو اند
تو سلطان عالم ہمہ چاکر اند

And then included the following stanza.

نہ ہوا تجھ سا حسین تیری قسم تیرے بعد
حسن نے پایا نہ یہ جاہ و حشم تیرے بعد
دیکھ کر غور سے تصویر سراپا تیری
رکھ دیا کاتب قدرت نے قلم تیرے بعد

As I delivered the first line, Hazrat Sahibzada Sahib(RA) began to feel better. He asked me to repeat the line, I repeated that line for eight times and then included some other poetry of the same topic. This situation lasted for an hour and the whole congregation was fully involved in it. Sahibzada Sahib(RA) became so happy and excited that he asked Hazrat Mujaddadi Sahib to stand up and open the buttons of his shirt to reveal his chest. He then opened the buttons of his own shirt and attached his bare chest with the chest of Sana

Hazrat Abul Bayan. It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for Hazrat Hazrat Abul Bayan. It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for saying that he had introduced to him such a fine Sana Khawan-e-Mustafa.

I would like to quote his words:

"I neither praise any body for nothing nor flatter anyone. Now what I am going to say is neither extra praise nor flattery. I can say that nobody can offer Naat in Pakistan except that person. What he has delivered is infact Naat Sharif."

Hazrat Hazrat Abul Bayan(RA). It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for used to deliver the explanation of the Maqtoobat Sharif at the shrine of Hazrat Sufi Muhammad Ali (R.A.) on every Thursday night. It was his route and I happened to attend some of these addresses. Here I found him a great scholar having the comprehensive knowledge of Wahdat-ul-Wajood and Wahdat-ul-Shuhood. He explained such a difficult terms in such a manner that the listener were amazed.

It was his common habit to arrange specific Mahafil-e-Naat to satisfy his taste of Naat Sharif. I was specially invited to attend these particular Mehfil. One such a Mehfil was arranged in Markazi Masjid. I, on my turn, began to recite the Naat Sharif by Hazrat Khawaja Muhammad Yar Faridi.

محمد یار فریدی کے گزرتی احمد نال احمد ملیہ کے گزرتی

I was reciting the Naat when great orator Maulana Abdul Aziz Chishti arrived. As he entered he called out:

Very strange! There is mentioning of Wahdat-ul-Wajood in your (Hazrat Abul Bayan(RA). It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for) Mehfil."

When I completed the Naat, Hazrat Hazrat Abul Bayan(RA). It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for stood up and began to explain Wahdat-ul-Wajood and Wahdat-ul-Shuhood in a very easy and comprehensive manner. He said:

"The sayings of Mujaddad Pak are not possible to understand for everyone. He says not to say him bad who talks about Wahdat-ul-Wajood because it is not the matter of "Qaal" (saying) rather "Haal" (having)."

At another occasion I was saying some verses of the Naat Sharif by Meerthi Wars; on Shab-e-Miraj. I was reciting these lines:

در مصطفیٰ سبک موسیٰ نہیں ہے
کہ یاں عرش ہے طوور سینا نہیں ہے
کہاں روئے احمد کہاں ماہ تاباں
یہ وہ حسن ہے جس میں دھبہ نہیں ہے

That Hazrat Hazrat Abul Bayan(RA). It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for asked me to say some Saraikee poetry. I started to read the Naat Sharif by Hazrat Khawaja Muhammad Yar Faridi (R.A.):

محمد مصطفیٰ راز خدا دی گال کیا محمدتیں
تیا تن نال کب تن دی حقیقت حال کیا محمدتیں

عبودیت کوں رنگ لائیں الوہیت کوں چمکائیں
ہر ہر شان ٹھکانیں مفضل حال کیا محمدتیں

Listening these verses he became so excited that he began to explain the difference between Wahdat-ul-Wajood and Wahdat-ul-Shuhood after that. When he was addressing, it seemed that an ocean of knowledge is pushing off the precious pearls from its depths. This incident is quite an apt example that he had a comprehensive approach to the meaning and text of Naat Sharif. Wherever he felt any deficiency on the part of the Sana Khawan he himself corrected it.

Hazrat Hazrat Abul Bayan(RA). It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for went Australia for treatment but his health became worse on return. Therefore, he decided not take part actively in public meetings. He treated himself by arranging a Mehfil-e-Naat. He himself supervised all the arrangements of the Mehfil with great devotion and sincerity. All the great scholars and special acquaintance were invited. I was also specially invited. There he delivered neither any speech nor any address rather only Sana Khawans kept praising the personality of Sarkar-e-Doaalam (S.A.W.). I watched, in particular, from beginning to last that he kept on shedding tears throughout. The audience were also having the same condition. When I read in sad tone the poetry of separation he was like a fish out of water on listening it.

In 1997, I met Hazrat Abu-ul-Bayan(RA). It was the transformation of spiritual "Faiz". Sahibzada Sahib then prayed for. It was the transformation of spiritual "Faiz". Sahibzada Sahib(RA) then prayed for in Masjid-e-Nabvi Sharif (Madina Munawara). He told that his men were staying in a nearby Hotel and insisted me to come there because he wanted to hold a Mehfil-e-Naat there. The Director Religious affairs Punjab Mr. Syed Tahir Bukhari also happened to see me there. I took him along with me and reached at the hotel. Till late at night the Mehfil continued under the presidentship of Hazrat Mujaddadi (RA). The third day he again invited me to come for Mehfil-e-Naat. In this way all the days I lived Madina Sharif such Mehfils were being held by Hazrat Abu-ul-Bayan (R.A.)

In the end, I would like to say that he had great vision about Naat Sharif. He was fully aware of the Pros and Cons of this medium of praise of the Holy Prophet (S.A.W.). He was the first in Gujranwala who laid the foundation to arrange the Mehfil-e-Naat. Moreover, he always encouraged and entertained every Sana Khawan irrespect of fame and popularity.

These were some incidents related a respectable and world famous Naat Khawan Mr. Sufi Sana Ullah Butt. We can have lot many other such events from his followers. Now the structure of Spiritual Buildings laid by Hazrat Abul Bayan is being ornamented by his promising spiritual son Hazrat Sahibzada Rafiq Ahmed Mujaddadi. The contribution of Hazrat Allama Azeem Farooqi is also praise worthy. May Allah flourish this "Silsila" Amin!

یوں تیری جلوہ گری ہے انجمن در انجمن
روشنی ہی روشنی ہے انجمن در انجمن
گلستاں در گلستاں مجھدی بیج کا
گلشن ہی گلشنی ہے انجمن در انجمن

© Man! Know Your Destination

(By Hafiz Asif Raza Farooqi Editor Men Wing)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الدَّرِيَّت: 56)

"And I have not created the Jinn and the Humans except to worship Me." (Al-Zariyat: 56)

It is well said that "Time is Money" but in fact time is more precious than money. Money, if once lost, can be re-earned but if a moment once gone cannot be recalled. For example, if a merchant may lose money and become a bankrupt, and if again he tries with a little sum, perhaps he may again accumulate wealth. But if time is lost, it cannot be regained. Some people waste their time in doing nothing. They spend the whole day in useless gossips. They do not realize the value of time. They do not use the time of their prime age (youth) in a wise way. The best advice for all human beings is that time should be well utilized.

The Holy Prophet of Allah (SAW) said, "The most beloved action to Allah is most continuous good-doing even if it were a little one." (Muslim)

After looking at my own state and the state of those who waste their time. I want to encourage you to obey and worship Allah Almighty by compiling a list of some well known good deeds that Allah Almighty has ordered us and promised a great reward for those who follow them.

My dear Brothers & Sisters! I have selected some particular righteous actions; listed in this article due to easy application so that one may start with them until he or she engages in them all the time by the grace of Almighty Allah. In these actions there is conformity with the saying of the Holy Prophet (SAW), "The most beloved action to Allah is the most continuous good-doing even if it were a little one." (Muslim)

In the above given Hadith it is an exhortation to perform deeds regularly and continuously. A small deed done regularly is better than a great one that is interrupted.

The Holy Prophet (SAW) spoke the truth. My dear Brothers and Sisters! I will give you an example of the blessing of utilizing the time in righteous way. Seeking forgiveness of Allah Almighty by saying "Astaghfir-ul-Allah" a hundred times daily means that one will do 36500 times in a year (100x365=36500). So take account of your days my brothers and sisters you can only glorify Allah as much in a year if you are

regular in performing "Tasbeh" and if you make good use of your time.

Similarly, if one reads the Holy Quran for ten minutes regularly, one can complete reading it in every two month. It is your choice you will find the time after the morning prayer, or after the sunrise, or after the noon prayer, or before sleep.

Likewise, if one manages to memorise only five verses from the Holy Book of Allah Almighty every day, he or she will complete memorisation of the complete Quran in only four years (5 Verses x365= 1825 x4= 7300).

Hazrat Abu Bakar Siddique (RA) related that a person said, "O Prophet of Allah (SAW), which people are the best?" He (SAW) said, "The people who live long and their actions are good." He said, "And which people are the worst?" He (SAW) said, "Those who live long and their actions are bad." (Muslim)

So I have selected some actions that can be done easily and regularly.

The Fajar Prayer

The Holy Prophet (SAW) said: Exalt your homes by praying therein and do not convert them into graveyards. (Jami Saghir)

Saying "Subhanallah", "Alhamdulillah" and "Allahoakbar" after the Fajar Prayer

The Holy Prophet (SAW) said: A morning or evening spent in the way of God is of greater value than the world and all it contains. (Tirmidhi)

One Tasbeh "Astaghfirullah"

The Holy Prophet (SAW) said: Ask for God's forgiveness and security, for next to faith no one is given anything, which is better than security. (Tirmidhi)

Seeking Rizq-e-Hallal

The Holy Prophet (SAW) said: A man's livelihood follows him around as diligently as his death. (Mishkat)

The Holy Prophet (SAW) said: It is a child's right that his father should feed him on lawful earnings. (Behqi)

The Forenoon Prayer

The Holy Prophet (SAW) said: Prayer is first thing one will be questioned about the Day of Judgement (Al-Hadith)

Reading Traditions of The Holy Prophet (SAW), Sahaba-e-Akram (RA) and Seerat-e-Auliya (R.A.)

God says, in the Holy Quran: "In Allah's Messenger you have a fine model." (Al Ahzab:21)

The Holy Prophet (SAW) said: My companions are like stars. (Al-Hadith)

The Holy Prophet (SAW) said: Those men who are highly qualified are heirs of the Prophets. (Al-Hadith).

Teaching Children

The Holy Prophet (SAW) said: Honour your young and beautify their manners. (Ibn Majah)

Taking account of oneself in isolation

The Holy Prophet (SAW) said: Taking account of oneself is better than the devotional prayers of sixty Year. (Al-Hadith)

Removal of Others Difficulties and Fulfilment of Their Needs

The Holy Prophet (SAW) said: Every good act is a part of charity. (Muslim)

Preserving Ties of Kingship

The Holy Prophet (SAW) said: He who desires to enlarge his means of to lengthen his days should strengthen his ties of kinship. (Tirmidhi)

Spreading Peace Among People

The Holy Prophet (SAW) said: Let me tell you what evil calumny is backbiting which shows enmity among people. (Mishkat)

Giving Charity

The Holy Prophet (SAW) said: There is no charity deserving of greater reward than the giving of a drink of water to thirsty one. (Behqi)

Offering the Funeral Prayers

The Holy Prophet (SAW) said: He who rejoins a funeral procession and takes three turns to help carry the bier has discharged his obligation to the dead. (Tirmidhi)

Feeding the Poor

The Holy Prophet (SAW) said: The best charity is to fill ahungry stomach. (Masnad Ahmad)

Taking Care of Orphans

The Holy Prophet (SAW) said: The best Muslim home is that in which an orphan is treated with kindness, and the worst is that in which an orphan is treated unkindly. (Ibn Majah)

Serving One's Family

The Holy Prophet (SAW) said: It is sin enough for a person to withdraw support from those dependent upon him. (Muslim)

Seeking Knowledge

The Holy Prophet (SAW) said: Seeking knowledge ranks higher than worship. (Jami Saghir)

The Holy Prophet (SAW) said: A seeker after knowledge among the ignorant is like a living person among the dead. (Tirmidhi)

Spreading Islamic Knowledge

The Holy Prophet (SAW) said: There is no higher charitable endeavor than the propagation of knowledge. (Tibrani)

Give Sadqa Jariyyah

The Holy Prophet (SAW) said: When a person dies all his actions cease except through a continuing charity or knowledge which benefits others or children who pray for him. (Muslim+Bukhari)

Announcing Azaan & Repeating the sentences of Azaan After the Muazzin

The Holy Prophet (SAW) said: If people come to know the real attribute of the Azaan, they will start drawing lots to offer the Azaan. (Al-Hadith)

Perforning the Night Prayer

The Holy Prophet (SAW) said: Prayer is the pillar of religion. (Al-Hadith)

Three Tasbehs of "Sallallahu Ala Habibihe Muhammad Wa Aline Wasllam" after the Night Prayer

Allah proclaims in the Holy Quran as follows: "Undoubtedly, Allah and His angels send blessings on the Prophet (SAW). O believers! You (too) send your blessing upon him and salata him with all respect. (Al-Ahzab: 33)

The Holy Prophet (SAW) said: He who blesses me once, Allah blesses him ten times. (Muslim)

So whoever wants to strive in the obedience of Allah, God's door is open. Allah says in the Holy Quran:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ
جَنَّةً تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ (البقرة: 25)

"And give glad tidings to those who believed and do righteous good deeds, that for them will be Garden under which rivers flow (Paradise). (Al-Baqarah: 25)

عمل سے زندگی نجات ہے جس میں جہنم ہی
یہ جگہ اپنی نظرت میں نہ لوری ہے نہ تازی

Marriage And Single Life

By Abu Bakr Razi

A married man hesitates to take risks because he has the responsibility of maintaining his family and hence he is disqualified for an adventurous life.

Single and childless men benefit public more than married men. The best work and the greatest good for the public comes from the single or childless men. The reason behind this thing is that they have not their own families and they give undivided attention to the public affairs. A person who has his own family, he will seek benefits for his own family before and then to anyone else or public.

Self-interest guides those people who are indifferent to the future because they themselves would not be there. Some men reckon the wife and children as financial liabilities to be avoided. Some greedy and foolish men pride themselves upon the fact that they have no children. They feel that they will become richer than others, if they have no children and wife. But the most common reason for remaining single is that those men value their freedom.

Single men prove to be best friends, better masters and servants. They are not always prove good antigens as being no responsibility. They find easy to leave the country.

A wife and children are a kind of discipline on a man and he develops his softer feelings. A single man is a charitable as he can afford to be so but he is more hard hearted and cruel than a married man.

Men of a serious bent of mind usually follow conventions and are steady in their love for their wives. Chaste wives are proud of their chastity and this makes them over-bearing. If a wife thinks her husband to be wise, she will be loyal and obedient to him. If a husband is jealous, his wife will not think him to be wise and she will not respect him.

In youth, wives are the objects of romantic love and in middle age she is valued for her companionship and in old age she serves as a nurse. Thus a man marrying at any age gets an advantage out of it.

Bad husbands often have good wives. This may be because these men show kindness so rarely, that their wives appreciate it all the more when they do show it.

If a woman has chosen her husband against the will of all her well-wishers, she will continue to be unfailingly good just in order to hide her mistake and to justify her choice.

We are Muslims and we should think about marriage according to the values of Islam. As the Holy Prophet Hazrat Muhammad (S.A.W.) says:

"Wedlock is my way, he who turns away from my way is not mine."

Keeping in view this Hadith, we cannot denied from this holy Sunnah of the Holy Prophet (S.A.W.). I am relating this thing because, I have heard from my catalogues that

marriage is like a trap and a man becomes puppet in hands of his family and wife after marriage. But I do not justify this point of view because, if it is the saying of our Holy Prophet (S.A.W.) that marriage is necessary for a male and female. Then we should not curse marriage. We should follow the teachings of our Holy Prophet (S.A.W.).

May Allah give us power to justify this topic according to the teachings of Islam, because Islam is a complete code of life.

Self Actualisation

By Irfan Saleem Farooqi (M.A. English II)

Self actualisation is the desire to become everything that one is capable of becoming. The person who has achieved this highest level presses towards the full use and exploitation of his talents, capacities and potentialities.

In short, to self-actualise is to become a total kind of person that one wants to become to reach the peak of his potential.

A person, an athlete, a student or a teacher or an ardent labourer may all be actualising their potential abilities in doing well what they each do best.

Here are some distinguishing features of self-actualised people investigated and proposed by an American psychologist Abraham Maslow (1908-1970)

- They are realistically oriented.
- They accept themselves, other people and the natural world for what they are.
- They have a great deal of spontaneity.
- They are problem-centered rather than self centered.
- They have an air of detachment and a need for privacy.
- They identify with mankind.
- They have great fund of creativity.
- Their values and attitudes are democratic.
- They resist conformity to the culture.
- They have profound mystical or spiritual experiences although necessarily religious in character.

Dear readers ! Rhyme and reason for this is that we should not tend to doubt and even dear our abilities. What we can be; we must be.

People who fail to develop their true potential to become what they as individuals could become are reacting to the deprivation of their basic needs.

If more people are to achieve, self-actualisation then the world needs to be changed to permit more wide spread opportunities for people to satisfy their lower level needs.

This task would require a major reorganization of our-social and political institutions, especially in Pakistan.

How The Process Of Learning Is Completed?

By Prof. Muhammad Azeem Farooqi

The commonly used terms of knowledge (of learning) is classified into:

1. Cognitive domain
2. Psychomotor domain
3. Affective domain

1- Cognitive Domain

Cognitive domain is arranged in hierarchy and this hierarchy involves the various concepts of learning and instructions proceeding from specific to general, easy to difficult and simple to complex. Each level of this hierarchy is identified by some action works that specify its standards of learning.

Levels of Cognitive Domain

(a) Recall: Recall means essentially the remembering of facts.

(b) Comprehension: It means beginning of understanding about the material taught.

(c) Application: It is the ability to select and use a given abstraction in a new situation.

(d) Analysis: It is dividing a whole into its elements and to make brief analysis of this.

(e) Synthesis: It is a process of combining part into a whole.

(f) Evaluation: Man is by nature a Critico-creative personality. Evaluation is defined as the making of judgement about the value for some purpose, of ideas, works, solutions, methods materials etc.

Psychomotor Domain

The psychomotor domain is concerned with habits and skills. Vital skills are intellectual skills i.e. learning alphabets, tables, formulae, names, dates, facts etc.

Non vital, mechanical or manual skills requires the coordination of mind, eyes, and motor limbs to work (that may involves machines, tools, instruments and materials) in order to produce something observable and marketable. Let us discuss psychomotor domain in reference to the vital and non vital skills.

The psychomotor domain is classified into seven levels.

(a) Perception

At first step of performing the motor act, one becomes aware of objects, qualities or relations by

way of the sense organs. Awareness is the first essential pre-requisite for a motor act.

(b) Set of Readiness

Individual becomes, mentally, physically and emotionally ready to perform a motor act. The individual discriminates the type of response in order to make a performance.

(c) Guided Response

The learner act under the guidance of a teacher. The overt behaviour is evaluated by the teacher or by the learner himself. Learner selects appropriate response in order to satisfy the requirements of task performance.

(d) Mechanism

The learner has achieved proficiency in making out an appropriate response to given stimuli. Reinforcement of stimulus response bond have made it a habitual action. Pay repetition and exercise, the learner adds confidence to performance and attains a degree of proficiency in the performance of act.

(e) Complete Overt Response

The skills have been attained at this level and hence learner can perform the required motor act. Complex responses can be exhibited smoothly and efficiently to the extent that it saves time and energy.

(f) Adaptation

Out of known abilities and skills, the learner is now, able to make performance in a new situation. He can solve new motor problem with the help of his learnt behaviour.

(g) Origination

It is creating new motor acts or ways of manipulating materials out of under-standings, abilities and skills developed in the psychomotor area.

Focus of the affective domain

The habits, interests, attitudes and values are the focus of affective domain.

This affective domain enables a man to live like a man. It concerns with the human interest, attitude, values, habits and likings. Its classification is arranged in a hierarchy of internalisation. The effective domain makes it difficult for external observation, hence putting it into the test statements of observable behaviour.

LET'S REVIEW SYLLABUS & CURRICULUM ANALYSIS

BY PROF. MUHAMMAD AZEEM FAROOQI

Education is a good activity. Within broader frame work of those goals. Objective are formulated which refer to immediate output at class room level. The goal refer to general and ultimate goal, whereas objectives are specific and concrete output. By achieving specific objectives we proceed towards achieving the goals of education.

A syllabus is a course of study which helps and guides towards achieving the aims and objectives for a predetermined goals. It declares subjects title along with their logic sequence and grouping into a time frame. The subjects has also daily a weekly learning weight age (credit hours for study).

Curriculum is an education document which is character with validity, scope and sequences. It is developed in such a way of describing ultimate need goals objects enlisting of topics and contents in logic sequences along with a brief, tools, equipment, machinery needed for skill component and names of text / reference books required to cover the contents as per required level. Characteristics of a good curriculum includes:

1. It should be valid which refer to its quality by virtue of which it helps in achieving the objectives for which it has been formulated.
2. Curriculum should be in line with the level of learning hierarchy.
3. Curriculum should be realistic and implement able.
4. It should be balanced and reasonable as for as cognitive, psychomotor and effective aspects are concerned.
5. Curriculum should be research based.
6. A curriculum is also based on situational analysis. This refer to a detailed survey of the field which should focus on the need, potential resources available and similar other aspects.

Choosing Subjects, Adequacy of Subjects:

Subject in a curriculum be chosen and arranged as to meet the requirements of the objectives of the courses of study. The number of subjects depends on the level and

grade of learning in line with the need of the program. Adequacy of subjects again is based on the objectives and the proficiency determined prior to design a curriculum.

Sequencing Of Subjects And Their Weightage:

Sequencing of subjects in the process of organizing a course of study depends on the following facts.

1. Subjects should be arranged in a progressive order. One subject / topic preparing the ground for the next, so as to maintain a stair way link during learning process.
2. Subjects may be arranged in accordance with the objectives enlisted and agreed prior initiate program.
3. The sequence depends entirely on the true of the course / program being taught for a practical reality.
4. Place the easy, apprehensive and interest rousing basic subjects in the start. The steps as mentioned above will help to convert the curriculum into manageable units and therefore facilitate effective teaching.

The weight age of a subject is amount of the time which will be required to accomplish the desired level information. This depends primarily on the contents and their depth. Weight age may be determined on daily or weekly basis. It also depends on the length of the time span for one theory lesson / skill demonstration. In technical / commercial set ups one period has 50 mts. Duration. It is also known as a credit hour objectives are infact the means for specifying the art come, task / goal which is expected to be achieved after going through a course of study. These are very much , useful and essential in selecting subjects and subject matters, in the form topics, sub topics (lesson), sequencing topics, allocating teaching time, selection of teaching aid, teaching method.

The objectives determines the quality, efficiency and effectiveness of the program as well the institution in which this program is proposed to run.

"THE ADVENTURES OF SHERLOCK HOLMES" Suspence & Action Story By Sir Arthur Canon Doyle

By Prof. Muhammad Azeem Farooqi

"The Dancing Men"

Chapter One

Holmes sat quietly for a long time, studying something in a glass bottle.

'So, Watson,' he said suddenly, 'you are not going to buy any land in South Africa?'

I was very surprised by his question.

'How do you know that?' I asked.

He turned around on his chair, holding a magnifying glass in his hand. He had a little smile on his lips.

'Are you very surprised, Watson?'

'I am.'

'I should make you write that down on a piece of paper.'

'Why?'

'Because in five minutes you will say that it is very simple.'

'I am sure I will not.'

'You see, my dear Watson,' he put the magnifying glass back on the table and began to talk like a teacher talking to his class 'it is very easy to arrive at an idea, step by step from a number of other ideas. Each one takes you on to the next. But when you just look at the first idea and the last one, the result may seem surprising. I noticed the chalk mark at the bottom of your left thumb. I was sure, then, that you are not going to buy any land in South Africa.'

'I don't understand.'

'Let me show you. One, you had chalk between the thumb and fore-finger of your left hand when you came in last night. Two, you always put chalk there when you play billiards. It helps you hold the billiard stick. Three, you only play billiards with Mr. Thurston. Four, you told me four weeks ago that Thurston wanted to sell you some land in South Africa. Five, your bank book is locked in my drawer, and you have not asked for the key. Six, so you do not need any money, and therefore you are not going to buy the land from Thurston!'

'Why, how simple!' I said.

'Yes, isn't it?' Holmes replied. 'Every problem becomes very simple when you understand it. Now, here is another problem for us to explain. What does this mean, Watson, my friend?'

A Strange Puzzle

Holmes gave me a piece of paper, and turned back to look at the bottle on the table. I looked at the piece of paper. It contained a row of strange drawings.

'Why, Holmes, these are a child's drawings!' I said.

'Oh, that's your idea, is it?'

'What are they then?'

'That is what Mr. Hilton Cubitt, of Ridling Thorpe Manor, Norfolk, wants to know. He sent that piece of paper to me in the post, and is coming by train to see me. Listen. Someone is at the door now, Watson. It is probably Mr. Cubitt.'

We heard someone walk up the stairs, and then a tall man came into the room. He had clear eyes and healthy skin and looked like a man who lived in the country. He noticed the strange piece of paper he had sent us, lying on the table.

'Well, Mr. Holmes, what can you tell me about these?' he asked. 'I know that you like puzzles. I don't think you will find a puzzle stranger than this one. I sent these drawings to you in the post so that you could study them carefully before I came.'

'Yes, these are very strange, Mr. Cubitt. They look at first like the work of a child. But why do you think they are so important?'

'I don't, Mr. Holmes, but my wife does. She is very frightened. She says nothing, but I can see it in her eyes. That's why I want to know what the drawings mean.'

Holmes held up the paper with the light behind it. It was a page of writing paper, and the drawings on it were done with pencil.

Mr. Cubitt's Promise

Holmes looked at the paper for some time. Then he put it inside a book on his table.

'This is going to be very interesting,' he said. 'You didn't tell me very much in your letter, Mr. Cubitt. Please tell my friend Dr. Watson and me everything you know.'

'Well, you see,' Mr. Cubitt began, 'the story begins last year, when I got married. I'm not a rich man, Mr. Holmes. But my family have lived at Ridling Thorpe Manor for hundreds of years. Our family is very well known in Norfolk. Last year I came down to London for a visit, and I stayed at a small hotel in Russel Square. I met a young American lady there, called Elsie Patrick. We

became friends, and a few weeks later I asked her to marry me. We returned to Norfolk as husband and wife.

'Perhaps you think I was foolish to get married so quickly. I didn't know anything about my wife's family or what she had done before I met her. But if you meet her you will understand. She was very honest about it. She told me she wished to forget something. She said that she didn't want to talk about her family ever again. And she said that if I married her, I must never ask her about her past life. I loved her, Mr. Holmes. I was happy with this and promised to do what she asked.

'Well, we have been married now for a year, and we have been very happy. But about a month ago, at the end of June, trouble started. One day my wife received a letter from America. I saw the American stamp on it. When my wife read the letter, her face turned white, and she threw the letter into the fire. She never spoke about it. But since then she has been frightened and worried. I have not asked her about it, because of my promise. Until she speaks about it to me, I can say nothing about it to her.

'About a week ago, I found some of those strange little dancing men, like these on the paper, drawn on the window. I thought that someone had drawn them there for fun, so I washed them out. When I told my wife about them, she looked very worried. She asked me to tell her if I found any more. Then yesterday morning, I found this piece of paper in the garden. I showed it to Else. When she saw it, she became quite ill. That was when I wrote to you, Mr. Holmes. I didn't want to call the police, because they would only laugh, I'm sure. Please help me, Mr. Holmes. I am not a rich man. But I will do anything to make my wife happy again.'

HOLMES WILL HELP

Mr. Cubitt was an honest and simple man. Holmes saw that he loved his wife very much. After saying nothing for a few minutes, Holmes spoke.

'Mr. Cubitt. Why don't you ask your wife to tell you what her secret is?'

'I can't do that, Mr. Holmes. As I said, I have made a promise, and I must keep it. If she wants to tell me, she will. But if not, I must do what I can without her help.'

'Then I will help you, Mr. Cubitt. First, have you seen any strangers near your house in the last few weeks?'

'No, I don't think so.'

'You live in a very quiet part of

the country, don't you? So you should know if any strangers have arrived.'

'Yes, but there are many small hotels in the nearby villages. And sometimes people stay with the farmers.'

'These strange drawings have a meaning. But I can't tell you what they mean from just this letter. I must see more. I want you to go back to Norfolk, Mr. Cubitt. Watch carefully for any more dancing men. Ask if there are any strangers staying near you. When you have something new, come to me again. That is the best I can do for you now. But I am always ready to help you if you need me.'

CHAPTER TWO

Sherlock Holmes was very quiet for the next few days after the meeting with Mr. Cubitt. I saw him take the piece of paper from his book many times and look carefully at the pictures of the dancing men. But he said nothing about it to me until about two weeks later. I was going out when he called me back.

'Please stay here, Watson.'

'Why?'

'Because I have just received this telegram from Mr. Cubitt,' he said, giving the telegram to me. I read the words '*something Has Happened. Will Call At Your Rooms This Morning. Cubitt.*'

We didn't have to wait long. In a short time, Mr. Cubitt arrived looking tired and worried.

'This is very bad, Mr. Holmes,' he said, sitting down in a chair. 'Slowly, slowly, these messages are killing my wife. What can I do? What does it mean?'

'Has she said anything yet?'

'No, not yet. I'm sure she wants to speak to me about it, but she can't. She is too frightened to talk about it.'

'But do you have anything new to tell me?'

'Yes, Mr. Holmes. I have some more pictures of the dancing men, and I have seen the man who draws them.'

'You have seen him!'

'Yes, I have. But let me tell you everything. After my last visit to you, the very first thing I saw next morning were some more pictures of dancing men. They had been drawn on a small building in our garden, so I could see them easily from the window of my room. Look. This is what they were like this time.'

'Very good. Very good. Please go on,' said Holmes.

'Well, I washed away the pictures after I had copied them, Mr. Holmes, but the next morning there

Were nine more pictures on the door.'

Holmes looked very pleased, and smiled.

'This is just what I need,' he said.

'Three days later there was another one. Here it is.'

'It was on a piece of paper in the garden. You see, it is just like the others.'

CUBITT SEES THE STRANGER

Cubitt waited for Holmes to look at the pictures, and then he continued with his story.

'After that I decided to wait and try to catch the man who was doing it. So I sat in my office. I can easily see the garden from my office window. At about two o'clock in the middle of the night, I was sitting near the window. I heard someone behind me. It was my wife. She asked me to come to bed and to stop worrying about the dancing men. She said we should go away for a holiday to forget about the whole thing.

'But just as she spoke, I saw something moving in the garden. It was a man, moving slowly in the dark towards the house. I took my gun. I was going to run out into the garden, but my wife threw her arms around me and asked me not to move. She held me tightly, and would not let me go out.

'At last I got free, but it was too late. By the time I had opened the door and reached the garden, the man had gone. But there on the door was the same picture of the dancing men that I had found twice before. And although I couldn't find him anywhere in the garden, the next morning there was another picture of the dancing men on the door. This time it was under the line of dancing men which I had already seen. Look. This is what they looked like.

Holmes was very excited by this.

'Tell me, Mr. Cubitt, was this second group of dancing men part of the first group?'

'It was on a different part of the door, Mr. Holmes.'

'Very good. That is most important. And will you be staying long here in London?'

'No. I must go back today. I can't leave my wife alone in the house at night, She is too frightened.'

'You are right. Then leave these pictures with me. In a few days time I will visit you. I hope I will have some good news for you then.'

WE GO TO NORTH WALSHAM

As soon as Mr. Cubitt left, Holmes put all the pictures of the dancing men on the table. He studied

them closely. For two hours he worked, writing numbers and letters in his book. Then he suddenly stood up and turned to me.

'Watson, I want you to send this telegram. If this brings the answer I hope for, we will soon know the meaning of this puzzle.'

I didn't know what to think. But I decided to wait until Holmes told me what he was thinking. For two days we heard nothing. Then, on the evening of the second day, a letter arrived from Hilton Cubitt. In it was another picture. He had found it that morning in the garden.

Holmes studied it closely for several minutes. His face suddenly turned white.

'This has gone far enough. Is there a train to North Walsham tonight?'

I looked at the newspaper. The last train had just gone.

'Then we shall take the first train in the morning,' said Holmes. Just then the reply to his telegram arrived.

Holmes read the telegram and then said, 'Yes, just as I thought. It is most important we get to North Walsham as quickly as we can.'

The next morning we took the first train to North Walsham. When we arrived, we asked the station master if he could tell us how to get to Mr. Cubitt's house. He turned to us with a worried look on his face.

'Are you the detectives from London?'

'Why do you ask?' asked Holmes.

'Because a policeman was here a short time ago. He said there had been a shooting at the Manor, and some detectives were coming to find out what had happened. Or perhaps one of you gentlemen is a doctor' He said, a doctor was coming too. But you must hurry. She's not dead yet.'

Holmes turned to the station master.

'Do you mean Ridling Thorpe Manor? The home of Mr. And Mrs. Hilton Cubitt? What has happened?'

'Oh dear. It is very bad I'm afraid, sir. Both Mr. Cubitt and his wife have been shot. The servants say that Mrs. Cubitt shot her husband, and then tried to kill herself. Mr. Cubitt is dead, but his wife is still alive.'

CHAPTER THREE

We rode to Cubitt's house in a carriage. While we were going there, Holmes didn't say a word. He sat back in his seat without looking once out of the windows.

After a time we arrived at a large

old house built of red bricks.

'That's Ridling Thorpe Manor,' said the driver.

As we walked towards the house, a man came out of the front door and spoke to us.

'I am Inspector Martin of the Norfolk Police. And who are you?'

He was very surprised to learn who we were. He asked why we were there.

'We are here to find out the meaning of the dancing men,' said Holmes. 'I will tell you all about it later, Inspector Martin. We have arrived too late to save poor Mr. Cubitt. But we must try to find the person who killed him as quickly as we can.'

As we went into the house, a doctor came down the stairs. He told us that Mrs. Cubitt was still alive. A bullet had gone into the front of her head, but she would not die. She would not speak yet, however.

The doctor didn't know if Mrs. Cubitt had shot herself in the head, or been shot by somebody else. Only one gun had been found in the room, and it had been fired twice. Mr. Hilton Cubitt had been shot through the heart, but he may have fired the gun himself. When Mr. and Mrs. Cubitt were found, the gun lay on the floor halfway between them both.

'Has Mr. Cubitt been moved?' asked Holmes.

'No, we have only moved Mrs. Cubitt.'

'How long have you been here, doctor?'

'Since four o'clock.'

'Have you touched anything?'

'Nothing.'

'Who called you here?'

'The servant girl, Saunders.'

'Did she find Mr. and Mrs. Cubitt?'

'Yes, she and Mrs. King, the cook.'

'Where are they now?'

'In the kitchen.'

'Let us hear their story.'

GUN SHOTS AND GUN SMOKE

We made our way to a large room called the old hall. Holmes sat in a big chair. Together with Inspector Martin, the doctor and myself, we listened to the two women tell their story.

They had been woken from their sleep by the sound of a gun being fired. Then a second shot followed. Together they had gone down the stairs. The door of Mr. Cubitt's office was open and a candle was burning on the table. Mr. Cubitt was lying on the floor, face down in the middle of the room. He was dead. Near the window his wife was sitting against the wall.

The side of her face was red with blood from a hole in her head. She was alive,

but she couldn't talk. The hall and the room itself smelled of gun smoke. The window was shut and locked from the inside.

The women had called for a doctor and the police. Then they had carried Mrs. Cubitt to her room. They had not moved anything. They had not heard Mr. and Mrs. Cubitt fighting or arguing. They were sure they loved each other very much.

Inspector Martin asked them several questions. The doors to the house were all locked from the inside, the women said in answer to one of his questions. No one could have got out of the house. Holmes asked them about the smell of the gun smoke. They said that they had smelt it clearly as they ran out of their top-floor bedrooms.

'Well,' said Holmes, 'now we will take a very close look at the room where Mr. Cubitt was killed.'

THE THIRD BULLET

The office was a small room with books on the walls. There was a small writing-table in front of a window. Through the window you could see the garden.

We first looked at poor Mr. Cubitt. He was wearing his night clothes and must have been woken from his sleep. The gun had been fired at him from the front. The bullet had stayed in his body after passing through his heart. He must have died quickly and without pain. There were no burn marks either on his clothes or on his hands. The doctor said that Mrs. Cubitt had blood on her face but none on her hands.

'You may take Mr. Cubitt's body away now,' said Holmes. 'And have you taken the bullet out of Mrs. Cubitt's head yet?'

'Not yet. But there are still four bullets in the gun. Two have been fired, and both Mr. and Mrs. Cubitt have been shot.'

'Well then, can you tell me where the third bullet came from? The one which hit the edge of the window here?' Holmes had turned. His long thin finger was pointing to a hole in the bottom edge of the window.

'You are right, Holmes! I never saw that. How did you find it?'

'I found it because I looked for it. Inspector,' answered Holmes.

'Then a third shot was fired,' said the doctor. 'There must have been a third person here. But who was it, and how did they get away?'

'That is what I am going to find out,' said Sherlock Holmes.

THE OPEN WINDOW

Holmes sat down on a chair. He looked at the Inspector.

'Do you remember, Inspector Martin, when the servants left their rooms they smelt the gun smoke? That is very important.'

'Why, sir? I don't understand,' said the Inspector.

'It means that when the gun was fired, the window and the door of the room were open. The wind must have blown the smoke to the top of the house. But the window was only open for a short time.'

'How do you know that?'

'Because the servant girl and the cook found the candle still burning when they came down. The window had not been open long enough for the air to blow the candle out.'

'Of course,' said the Inspector. 'Why didn't I think of that!'

'You see,' said Sherlock Holmes, 'I was sure that the first shot was fired into the room by someone who was standing outside the window. A second shot was fired from inside the room towards this person. That bullet passed through the bottom of the window. I looked, and there was the hole made by bullet.'

'But why was the window locked from the inside?'

'After the shooting, Mrs. Cubitt's first thought was to shut and the lock the window. But what is this?'

It was a lady's purse which was lying on a small table. Holmes opened it. Inside it were twenty five pounds. Nothing else.

'Keep this,' he said, and he gave the bag to the Inspector. 'We must think about the third bullet. Look at the wood at the bottom of the window. It is badly broken. The gun must have been fired from the inside of the room to do this. Can I speak to the cook again?'

The doctor hurried out, and soon returned with Mrs. King. Holmes explained that he had one more thing to ask her.

'You said, Mrs. King, that you were broken by the sound of a gun and then you heard a second shot. But do you think the first sound that you heard was one shot or two?'

'I'm not really sure, Mr. Holmes. You see, I was sleeping at the time.'

'What you heard first was probably two shots being fired at almost the same time. Well, Inspector, I think that is all that this room can tell us. But let us go into the garden and see what we can find there.'

'OUR WORK IS ALMOST FINISHED'

There was a flower garden outside the window of the room. We could see that someone had stood on the flowers. Many of them were broken. We could also see where someone had been walking. Holmes looked carefully among the flowers. Then he picked up a small round piece of metal. Some bullets leave behind pieces of metal like that when they are fired.

'I thought so,' said Holmes. 'This is what I was looking for. I really thank, Inspector, that our work is almost finished.'

The Inspector couldn't believe the speed at which Holmes worked. 'Who do you think it is?' he asked.

'I'll tell you that later. But first I want to know, is there a hotel near here named Elriges?'

None of the servants could remember a hotel with that name. But then a boy who worked in the garden remembered a farmer named Elrige. He said the farmer lived quite a long way from North Walsham Manor.

'Is it a lonely farm?'

'Very lonely, sir. There are no other farms or houses anywhere near Elrige's.'

'Perhaps they have not yet heard the news of what happened here?'

'No, I don't think they would have heard anything, sir.'

Holmes thought for a little while, and then a strange look came over his face.

'Get your horse, boy. I want you to take a letter to Elrige's farm.'

Holmes took from his pocket all the pieces of paper with the pictures of the dancing men. He put them in front of him on the table. Then he wrote something on a piece of paper and gave it to the boy. He asked the boy to give it to the man whose name he had written on it. He told the boy not to answer any questions the man might ask.

I saw the outside of the note. Holmes had written on it: 'Mr. Abe Slaney, Elrige's farm'. But the writing was quite different from the way Holmes usually wrote.

'Now Inspector, I think you should call for some more policemen to come here. If I am right, you will soon have a very dangerous man to take to your jail.'

CHAPTER FOUR

Then Holmes spoke to the servants. He told them that if anyone came and asked for Mrs. Hilton Cubitt, they should say nothing about her. But they should bring that person to him. Next, Holmes, myself and the Inspector went into another room to wait. The doctor had left, so there were only the three of us.

'Now I shall explain to you the puzzle of the dancing men,' said Holmes. 'As you know, Watson, I have studied secret writing for many years. But this was quite new to me. The person who drew these pictures wanted people to think that they were just children's drawings. I knew they must really be messages. But what did they mean?'

'The first message was very short, but I was sure that this figure meant E. you see, E is the most often used letter in written English. Even in a short sentence it is used many times. In the first message, the figure is used four times, so I was sure this must be E.'

Some of the figures are holding flags. I guessed that they were used to divide the message into words.

'Then came the most difficult part. What were the other letters? The second time that Mr. Cubitt came to see me, he brought two more sentences and a very short message. I thought the message must be one word because there was no flag. In this word I have got the E s coming second and fourth in a word of five letters.

E E. It might be *sever*, or *lever*, or *never*. If it was *never* then this was probably Mrs. Cubitt's reply to the sentences that had been written by the stranger. If I am right, we can now say that the figures must be *N*, *V* and *R*.

'Now I was able to discover what some of the other letters meant. If the writer once knew Mrs. Elsie Cubitt, he would probably use her name somewhere in the message. All I had to do was to find five figures with an *E* as the first and the last. E---E. I found that at the end of one message. So I soon found my *L*, *S* and *I*. Before it, something was repeated three times. What was someone asking Elsie to do?'

'There were only four letters in the word before Elsie. It ended in *E*. Was it COME? I thought it was, and so this gave me *C*, *O* and *M*. Then I went back to the first message. I broke it up into words and put in all the letters I had found. It looked like this:

M ERE E SL NE

There is only one word in English that has two letters and ends in *M*. That is *am*. So the first letter must be *A*. This is used two more times. I was sure the second word was *here*,

beginning with *H*. Now the message becomes

AM HERE A E SLANE

The two words after *Am here* must be a name. There are not many names that have three letters beginning with *A* and ending in *E*. *Abe*, short for *Abraham*, seemed possible. Quite a lot of American men have the name *Abe*. The best letter to put at the end of the second name is *Y*, making it *Slaney*.

AM HERE ABE SLANEY

'Now I had enough letters to look at the second message. I could make:

A ELRI ES

I could guess that *T* must be the first missing letter and *G* the second. And so:

ATELRIGES

That, I thought, must tell us where the man is staying.

'What did you do then?' asked the Inspector.

THE MOST DANGEROUS MAN IN CHICAGO

'I was sure the man we wanted was probably an American called *Abe Slaney*,' Holmes continued. '*Abe* is an American name, and the letter Mrs Cubitt received came from America. Mrs Cubitt didn't want her husband to ask about her past life. So I was also sure there had been some trouble with the police.'

'I sent telegram to my friend, Wilson Hargreave, of the New York Police. I asked him if he knew about anyone with the name *Abe Slaney*. Here is his reply: "He is the most dangerous man in Chicago." The same evening that I received the news from New York, Mr. Cubitt sent me the last message from Slaney. Using the letters I knew, the message became:

ELSIE RE ARE TO MEET THY GO

'It was not difficult to fill in the other letters and to read:

ELSIE PREPARE TO MEET THY GOD

Those words are only used when someone is going to die! Then I knew that Dr. Watson and I must come to Norfolk as quickly as we could, but we arrived too late.'

'Mr. Holmes, this man Slaney is dangerous. He will try to run away or go back to America. We must stop him.'

'I don't think he will run away, Inspector.'

'But why do you say that?'

'Because I sent him a message and asked him to come here. Why, yes, look, I think that is him arriving now.'

SLANEY IS CAUGHT

A man was walking towards the house. He was tall and good-looking, with a hat and a black coat. He knocked at the door.

'Please, Inspector Martin and Dr. Watson, stand behind the door. The man is dangerous. Take your handcuffs, Inspector. I will speak to him.'

We waited quietly for one minute__ a minute which I will never forget. Then the door opened and the man walked in. Quickly Holmes held the gun to his head. Martin put the handcuffs on him. It happened so quickly that the man could do nothing. He looked from one of us to the other, then he laughed.

'What is this? I came here because Mrs. Hilton Cubitt sent me a letter.'

'Mrs Cubitt has been shot, and is nearly dead.'

The man gave a cry.

'No, no, it can't be true! It was Mr. Cubitt that was shot, not her, I never shot her. I would never hurt her. I love her. Tell me it is not true.'

'She was found nearly dead, lying next to her husband.'

I know she loves me

The man sat down on a chair and put his hands over his face. For five minutes he didn't say anything. Then he lifted his head and spoke.

'I will tell you the truth. Yes, I fired my gun at him, and he fired his gun at me. But I never wanted to hurt the woman that I love. No one loves that woman more than me. She is mine. Years ago she said she would marry me. Who was this Englishman who took her from me? Why didn't she want to marry me?'

'She ran away from you because she found out who you are,' said Holmes angrily. 'She ran away from America to forget you, and she married a kind Englishman who loved her. You followed her and made her unhappy, trying to make her come back to you. Now you have killed her husband and she has tried to kill herself. You will pay for this, Mr. Abe Slaney!'

'If Elsie dies, I don't care what they do with me,' said the American. He opened one of his hands and a piece of paper fell to the floor. 'you see', he said, 'I know she loves me. She sent this message to me asking me to come here.'

'No, it was I who wrote you that letter,' said Holmes.

'You? But no one else knew the secret of the dancing men.'

Holmes smiled. 'Tell us what really happened, Mr. Slaney.'

At the office window

'Well I have known this lady since she was a child. I worked for Elsie's father. He was a clever, but wicked man the Crime Boss of Chicago. The idea of the dancing men for writing secret messages was his. Well, Elsie wanted very much to get away from me and her father. She said she would marry me if I changed my work, but I couldn't. So she came to England, met this Englishman, and married him. I wrote many letters to her, but she didn't reply.'

'That's why I came over here and put my messages where she could see them.'

'I have been here for a month now. I lived in that little farm, and I came here at night to leave messages for Elsie. I know that she read them, because one day she wrote an answer under one of them. Then I got angry with her. I said I wanted to kill her.'

'She didn't want her husband to know about us. She sent me a letter. She told me to wait outside the office window at three o'clock in the morning. Her husband would be sleeping then. She came down and brought money with her. I was angry and I put my hand through the window and pulled her towards me.'

'Then her husband came into the room with his gun in his hand. I was frightened. He fired his gun, but he didn't get me. I fired my gun at the same time, and he fell down. I ran away across the garden, and as I ran I heard the window shut behind me and another shot. That's the truth. I didn't know anything else about it until the boy came up to the farm and gave me the message.'

Holmes's message

Just as he finished talking, two more policemen arrived.

'It's time to go, Mr. Slaney.'

'Can I see her first?'

'No, she cannot talk yet.'

We watched the policemen take him away. As I turned away from the window, I saw the piece of paper which had dropped from Slaney's hand. It was the message Holmes had sent him.

'Can you read it, Watson?' said Holmes with a smile. I looked at it. It was the dancing men again.

'Can you remember what the men mean? If you remember what I told you, you will see it means *come here at once*. I knew Slaney would think Mrs. Cubitt sent the message. And so, my dear Watson, we have used the dancing men good. Our train is at half past three. We should be back in Baker Street in time for dinner.'

The American, Abe Slaney, was sent to jail for life. I read that Mrs. Hilton Cubitt is better again, and that now she lives alone on her husband's farm, helping the poor people that live nearby.

SIMPLIFIED STORY OF "OTHELLO" BY SHAKESPEARE

WORLD FAMOUS PLAY

By Prof. Muhammad Azeem Farooqi

A Brave Soldier

Brabantio, a rich Senator of Venice, had a beautiful daughter, the gentle Desdemona. She was so beautiful and rich that many men wanted to marry her, but she did not love any of the handsome and wealthy young men of Venice. She thought that a man's character and mind were more important than his age or his appearance. She chose for her lover a foreigner, a Moor from North Africa, whom her father often invited to his house.

The noble Moor was a brave soldier. He had fought for the Venetians in their wars against the Turks, and had become a general in the Venetian army. The State thought highly of his abilities, and trusted him. His name was Othello.

Othello was not a young man, but he was a very interesting person. As a soldier he had travelled far, and fought in many different countries. Desdemona loved to hear him tell stories of his adventures. He would talk of the battles he had fought and the dangers he had faced on land and sea. He had been taken prisoner by the enemy, and sold into slavery. Then he had escaped. He spoke of the strange things he had seen, the great deserts, mountains reaching right up into the clouds, savage people who ate the bodies of their enemies, and a race of people in Africa whose heads grew, not on their shoulders, but in their chests. These traveller's tales greatly interested Desdemona. Whenever Othello visited the house, she would get her work done as quickly as possible so that she could sit down and listen to him.

One day, when he had been telling her about his life, she told him that she wished to live the same kind of life as he had lived. Taking this opportunity, Othello told Desdemona that he loved her. She agreed to marry him.

Brabantio had always told his daughter that she was free to choose her own husband, as she pleased. He had expected that, like all noble Venetian ladies, she would choose a man of high rank and of her own race and colour. But Desdemona loved the Moor. He was brave, strong, noble, an important man in the city, and an exciting man to be with. To her, the fact that he was an older man, and a foreigner was of no importance. The two decided to marry at once, in secret.

Their marriage did not remain a secret for long. Othello had an enemy called

Iago, who was a soldier in the Venetian army. Iago had hoped to become a senior officer. Three of the most important people in the city had asked Othello to give him this position. But Othello had already chosen someone else, a man called Michael Cassio.

Iago had been given a much less important post, and he was very displeased about it. It seemed so unfair. He told his friend Roderigo that Othello had seen how well he had fought in Rhodes, Cyprus and other places. He could not understand why Othello liked Cassio better.

'Michael Cassio is a clever man,' said Iago, 'but he has never fought in a battle in his life!'

Iago hated Othello. He was angry that Othello had not made him a senior officer. He was jealous of Othello's military success. He had also heard people say that Othello had made love to his wife, Emilia.

Iago told Roderigo that he would serve in the army under Othello, and that he would appear to do his duty and be friendly. But he would only do these things for his own purposes. The truth was he wanted to make trouble for the Moor.

The Turks in Cyprus

On the night of Othello's secret marriage to Desdemona, Iago and Roderigo went to Brabantio's house. They told him what had happened. Brabantio went mad with anger. He complained to the rulers of Venice about Othello. He was a powerful man, and they had to listen to him.

At a meeting of the Senate, Brabantio accused the Moor of using witchcraft to make Desdemona marry him. He was very surprised that Desdemona had agreed to accept Othello as her husband. He believed that unless someone had put some sort of magic spell on her, she would never have married him without asking for her father's consent first.

Othello, speaking simply and plainly, told the Senate what had happened. He admitted that he had married Desdemona but denied that he had used any evil means to make her love him. Everyone believed him.

At that time the State of Venice urgently needed Othello's military assistance, and would not do anything against him. Even while the discussion about Othello's marriage to Desdemona was taking place, news arrived about the Turkish fleet. It was on its way to attack the island of Cyprus, which in those days

belonged to the Venetians. In this hour of danger, Othello was the only man the State trusted to lead the Venetian army against the Turks.

Brabantio was urged to accept the marriage, as it had already taken place. He, however, insisted that Desdemona tell her story. If she said that she had married Othello willingly, he would withdraw his charges.

Desdemona then spoke to the Senate. She told them how much she loved and respected her father, but said she now had a greater duty to Othello, her lord and husband. In the same way, her mother had respected Brabantio more than her own father.

Old Brabantio, unable to do anything else, gave his daughter to Othello, saying that he was glad he had no other children to disappoint him.

Once all these difficulties had been overcome, Othello readily agreed to go to Cyprus and take command of the Venetian army there. Desdemona decided to go with her husband.

Othello had to leave immediately. He asked Iago, whom he thought was a friend, to take Desdemona safely to Cyprus in another ship that would leave a few days later. Iago's wife, Emilia, would be her serving woman.

Brabantio, although he had accepted the marriage between Othello and Desdemona, was not happy about it. He warned Othello that Desdemona might deceive her husband as she had deceived her father.

Shortly before Othello reached Cyprus, there was a violent storm at sea. This caused great concern for Othello's safety, but it brought good news, too. The Governor of Cyprus was informed that the same storm had destroyed almost all of the Turkish fleet.

As the Governor was standing by the shore, shouts were heard in the distance. The Venetian ship carrying Iago and Desdemona had arrived. It was a fast ship, and although it had not left Venice until after the others, it had reached Cyprus quickly. Othello's ship had been driven off course by the storm, but it arrived in Cyprus soon afterwards.

When they were on shore, Othello and Desdemona greeted each other tenderly. Saying that Desdemona would receive a warm welcome, Othello led his beautiful young wife to the Governor's castle. Among the welcoming party, watching their arrival, was Othello's Lieutenant, Michael Cassio.

Cassio was the friend of Othello and Desdemona. He was young and handsome. He had acted as a go-between for Othello and Desdemona,

taking messages from one to the other before they had married. Othello was very thankful for his help, since he himself was not used to the kind of gentle conversation which pleased ladies. He had often sent Cassio to Brabantio's home, and it was no surprise that Desdemona looked on him as one of their closest friends. The courageous Othello, being of a serious nature, was happy that Desdemona and his friend, Cassio, could talk and laugh together:

Iago, who had come to Cyprus with Desdemona, was jealous of Cassio as much as he was jealous of Othello. He often made fun of Cassio as a man who, he said, was fit only for the company of ladies. Iago formed an evil plan for revenge. He would make trouble between Cassio, the Moor and Desdemona, and bring ruin to them all at one and the same time.

Iago was cunning. He understood the way people think. He knew that of all the pains which cause trouble between people, the pain of jealousy has the sharpest sting. He knew Othello had a free and open 'nature' which could easily be influenced. By making Othello jealous of Cassio, Iago would have his revenge.

The General's wedding, his arrival in Cyprus with his lady, and the news of the destruction of the enemy fleet, were all good reasons for a special holiday. Wine flowed freely as everyone celebrated.

Cassio was Officer of the Guard. He had orders to keep the Venetian soldiers from drinking too much, to avoid any quarrels that would frighten the people of Cyprus.

The Drinking Party

That night Iago began his evil plans. He told Roderigo that he thought Desdemona and Cassio were lovers. This made Roderigo angry, because he had once loved Desdemona himself and had wanted to marry her.

Iago told Roderigo that Cassio was a very quick tempered man. If Roderigo did something to make Cassio angry, there would be a fight, and Iago could use this to bring Cassio into disgrace. Roderigo, who now hated Cassio as much as Iago did, agreed to help.

Later that evening Iago went to see Cassio, taking some wine with him. He knew Cassio did not like drinking, but Iago pretended he wanted to drink to the health of Othello and Desdemona. He invited Cassio to drink with him. As Cassio was the friend of the newly married couple, he could not refuse.

Iago filled Cassio's cup with wine again and again. One or two other

people joined them, including the Governor of Cyprus. They drank wine and sang songs together. The more Cassio drank, the more he talked and the more excited he became.

After a while Cassio had to leave the drinking party. Iago then told the Governor that although Cassio was a good soldier, he often got drunk in the evening. At that moment Roderigo walked by. Iago told him to go after Cassio.

Soon there was the sound of someone shouting, 'Help! Help!' A moment later Roderigo went running past, with Cassio, looking very angry, behind him. The Governor went to stop Cassio, but Cassio attacked him, too, and wounded him, and then tried to fight everyone else. Iago, who had started all this mischief, quietly told Roderigo to go and ring the castle bell. Othello heard the noise, and came with a group of gentlemen to see what was happening.

Othello questioned Cassio, who said nothing; he was too ashamed to reply. Iago seemed to be unwilling to say what Cassio had done. He pretended to make Cassio's offence seem small. He knew that if he did that, people would think he was protecting Cassio. Then they would imagine that what Cassio had done was really quite bad.

Othello could see that Cassio had behaved disgracefully. He said Cassio could no longer be his Lieutenant.

In this way, one part of Iago's plan had succeeded. His rival, Cassio, had been disgraced and removed from his position as a senior officer. But further use was to be made of the adventures of that night.

Othello's Jealousy

Cassio told Iago, whom he still thought was his friend, that he was sorry for his foolish behaviour. He knew he had made Othello angry. He wanted to get his position back, and he asked Iago what he should do.

Pretending to be friendly, Iago advised him to ask for Desdemona's help. She could plead his case to Othello, he said, and Othello would do anything that Desdemona asked him. Desdemona would be able to restore Cassio to the General's favour.

This was good advice, but it was given for a wicked purpose. If Cassio did as Iago had suggested, then Iago planned to make Othello ask himself why his wife was pleading for Cassio. Iago would then get Othello to believe that Desdemona had fallen in love with Cassio. This Iago knew, would make Othello very unhappy.

Cassio followed Iago's advice.

The next day he went to see Desdemona and asked for her help. Desdemona promised Cassio that she would do everything in her power to help him. She said that she would give Othello no peace until he pardoned Cassio.

Soon afterwards Desdemona spoke to Othello, asking him to forgive Cassio. She showed him how sorry poor Cassio was. She said it was unfair that Cassio should be given such a hard punishment. 'My Lord' she said, 'you know that before we were married, Cassio often came to talk to me about you. He always defended you when I was displeased with anything you had done. Really, I think this is a very little thing to ask. If ever I want to test your love, I will ask a much more serious favour'.

Othello could not say 'no' to his wife. He finally agreed to do as she wished.

Othello and Iago had entered the room together just as Cassio was leaving it after his conversation with Desdemona. Iago, full of cunning, said in a low voice, as if to himself, 'I do not like that'. At the time Othello took little notice of what Iago had said, but when Desdemona had gone, he remembered it.

In this way by little remarks, cleverly planned questions, replies that were not as sincere as they seemed, and annoying reminders of Othello's own words, Iago gradually persuaded Othello to distrust the friendship between Cassio and Desdemona. Slowly Othello began to think there must be some meaning in all this, for he considered Iago an honest man. To himself he thought, 'Why did I marry? This honest creature Iago, probably sees and knows more, much more, than he reveals.' However, he wanted to be sure. To Iago he said later, 'I know that my wife is beautiful, loves company and feasting, enjoys conversation, sings, plays, and dances well: but in someone who is of good character, there is nothing wrong with any of this. I must have proof before I think she is dishonest.'

Iago declared that he had no proof of Desdemona's unfaithfulness. He only begged Othello to watch her behaviour closely and, he said, not to be jealous. At the same time he cunningly hinted that Venetian women, married to men of high rank, were often unfaithful to their husbands. He reminded Othello that Desdemona had deceived her father in marrying him. Othello was persuaded by this argument. If she had deceived her father, might she not deceive him, her husband?

Othello was full of grief when he thought about these things, but he refused to believe that Desdemona was false to him. However, he took Iago's advice. He

delayed his pardon of Cassio in order to observe Cassio's behaviour with Desdemona.

In this way, another part of Iago's evil plan began to work. Othello was already unhappy, and Iago intended to trap Desdemona through her own goodness.

The Handkerchief

From then on the deceived Othello had no peace of mind. His work bored him. He no longer enjoyed fighting. His heart seemed to have lost all the pride and ambition which are a soldier's strength. All his old joys left him. Sometimes he thought his wife was true to him, but sometimes he believed Iago.

One day he caught hold of Iago and demanded proof of Desdemona's guilt. Iago asked him if he knew his wife had a handkerchief with pictures of strawberries on it. Othello replied that it had been his first gift to her. Iago then said that he had seen Cassio using a handkerchief that looked exactly the same.

This was a lie, but it made Othello very angry. Othello said that if Desdemona really had given Cassio her handkerchief, it must mean she loved him. He wanted revenge.

Iago made his wife, Emilia, who was Desdemona's servant, get him the handkerchief. Emilia did not know why he wanted it. She thought perhaps he was going to have the pattern copied, so that he could give her a present just like it. In fact, Iago planned to put the handkerchief in Cassio's room. When Cassio had the handkerchief, Iago would be able to 'prove' to Othello that Desdemona was unfaithful.

Later that day Othello asked Desdemona about the handkerchief. He said he wanted it. Poor Desdemona could not find it. 'This is a great loss,' said Othello, angrily. 'An Egyptian woman, a witch who could read people's thoughts, gave that handkerchief to my mother. The witch told her that as long as she kept the handkerchief, it would make her gentle, and my father would love her; but, if she lost it, or gave it away, then she would lose my father's love, too. He would hate her as much as he had once loved her.'

Desdemona was full of grief. She feared that having lost the handkerchief, she would also lose the love of her husband. Besides, Othello's anger worried her. To take his thoughts away from the handkerchief, she began to plead for Cassio once more. This made matters worse. Angrily, Othello left the room.

The gentle Desdemona began to suspect that her lord was jealous, but she only blamed herself for thinking badly of him. 'Men are not gods,' she said to herself. 'We must not expect the same respect from

them when they are married, which they show us on our wedding day.'

Soon afterwards Othello discovered that Cassio did indeed have the handkerchief with pictures of strawberries on it. Cassio had found it in his room. Cassio said that he did not know how it came to be there, but Othello did not believe him. He decided that his wife was clear proof of Desdemona's guilt. Later he ordered Iago to kill Cassio. He said he would kill Desdemona himself.

Othello's Revenge

When Othello next saw Desdemona, he accused her of being unfaithful to him. He said he wished she had never been born. When he left her, Desdemona felt very tired and sad. She went to bed and cried herself to sleep.

As she was sleeping, Othello entered the room carrying a light. Moved by her beauty, he bent over her and kissed her. Desdemona woke up. Othello asked her if she had said her prayers. He told her to ask God to forgive her, because she was about to die.

Poor Desdemona was very frightened, and asked him what she had done wrong. She denied all the charges that Othello made against her. She said she had not given the handkerchief to Cassio, that she had never done anything to offend Othello, and that she had never loved Cassio more than as a friend. She said that if Cassio had the handkerchief, he must have found it somewhere. But Othello thought that she was lying. He had decided that she must die before she could betray any other men.

Desdemona asked Othello to fetch Cassio so that he could be questioned. She thought Cassio would tell Othello the truth, and then Othello would realize what a mistake he had made. But when Othello told her that Iago had been sent to kill Cassio, she realized she had fallen into a trap. There was nothing she could do.

She begged Othello not to kill her, just to send her away, but he just pushed her roughly down onto the bed. As she struggled, she begged him again not to kill her then and there, but to wait for just one day, or, if not that, then just half an hour so she could pray to God. 'It is too late,' shouted Othello angrily. He pushed her head down into the pillow so that she could not breathe, and held her there until she stopped struggling, and was silent and still.

'Falsely murdered'

Emilia knocked at the door. She seemed to be highly excited. She shouted to Othello that she wanted to speak to him. Othello

let her in and asked her what was the matter.

'Cassio has just killed a young Venetian gentleman called Roderigo,' she said.

'Roderigo? What about Cassio? Wasn't Cassio killed, too? Othello asked.

'No,' said Emilia.

Othello was puzzled, but just at that moment both he and Emilia heard a faint voice calling from the bed. 'Oh, falsely, falsely murdered!' it said.

Emilia recognised her lady's voice. She went to the bed and immediately realized that something was very wrong. 'Help, help' she screamed. 'Oh lady, speak again. Sweet Desdemona! Oh sweet mistress, speak!'

'A guiltless death I die,' whispered Desdemona.

'Oh, what happened?' Cried Emilia, who loved her young mistress. 'Who has done this to you?'

'No body,' whispered Desdemona weakly. 'I myself ... Remember me to my kind lord. Oh...!' Desdemona's head fell to one side. She was dead.

'What knows?' Emilia replied, but she looked at Othello suspiciously.

'You heard her say, herself, that it was not I.'

'She did say so-that is truth.'

'Then she is a liar!' Othello shouted out. 'And like all liars she has gone to Hell. The truth is that I killed her!'

Othello tried to tell Emilia how wicked Desdemona had been, and that she was a false and unfaithful wife. Emilia would not believe him, so he told her that her husband, Iago, knew all about it. He said that Iago had told him Desdemona had been unfaithful to him, and that she loved Michael Cassio.

'My husband told you that?' Emilia said, clearly surprised.

'Yes, it was he who told me first. Your husband is an honest man. He hates wickedness.'

Emilia Speaks Out

Emilia did not think that her husband could have said anything bad about Desdemona. She refused to believe what Othello told her. She thought he was trying to blame Iago for Desdemona's death. She began to call out, very loudly, 'Help, help, oh help! The Moor has killed my mistress. Murder, murder!' Soon people came running to see what was the matter, Iago among them.

'Oh, there you are, Iago,' said Emilia. 'Someone here is trying to blame you for a murder he has done. He claims you told him that his wife was unfaithful to him. Now you tell me it isn't true.'

'I told him what I thought, and only what he himself could see was the

truth.'

'But did you ever say she was unfaithful to him? I did.'

'Then you told a lie. A wicked lie. And did you say she was in love with Cassio?'

'Yes, with Cassio. Now, will you stop questioning me?'

'I will not. I have to know the truth. It seems the things you have been saying are the cause of this. Look, my mistress is lying here, murdered in her bed.'

By then there were many people in the room. Until then they had not noticed Desdemona. They were shocked, and all started speaking at once. Many of them stared at Iago; they began to suspect he had played an important part in this wicked deed.

'Are you mad? Iago shouted at his wife angrily. 'Be quiet and go straight home.'

Emilia was not frightened of him. 'I know ought to obey you,' she said, 'but not now that this has happened. Let me speak.'

The Whole Truth

Othello began to understand that he had made a dreadful mistake. He fell onto the bed, crying with anger and grief.

'Yes, it is good that you should lie there, roaring like that,' Emilia shouted at him. 'You have killed the sweetest, most innocent young person in the world.'

'Oh no! She was unfaithful to me,' Othello shouted. He then noticed that one of the people in the room was Desdemona's uncle. Othello tried to explain to him that he had killed Desdemona for a good reason, and mentioned the handkerchief.

'Oh God, oh heavenly God,' cried Emilia, who then understood what must have happened.

'Be quiet, woman,' whispered Iago, but she would not.

'I must tell the truth. I will not be silent. I don't care how many of you try to stop me. I will speak.'

'You would be wise to be quiet and go home,' said Iago. He spoke quietly and coldly, and pointed his dagger at her.

Emilia took no notice. She stared angrily at Othello.

'Oh you stupid Moor. I was the one who took that handkerchief. I gave it to my husband. I don't know why, but recently he has been asking me again and again to steal it for him.'

'You are lying!' shouted Iago.

'By heaven I am not lying,' Emilia replied. And she looked hard at Othello. 'You murderous animal. Why should a fool like you want to marry such a good,

POETRY

GOLDEN WORDS

- ✍ I asked for strength and God gave me difficulties to face it.
- ✍ I asked for prosperity and God gave me brain and brawn to work.
- ✍ I asked for wisdom and God gave me problems to solve.
- ✍ I asked for love and God gave me troubled people to help.
- ✍ I asked for favours and God gave me opportunities.
- ✍ I received nothing I wanted
- ✍ I received everything I needed.

Life Style

*Live like a Quaid-e-Azam
Think like Allama Iqbal
Love like Heer Ranjha
Die like Rashid Minhas*

COMPLICATED EXAMINATION DISEASE

What is it?

It is a rapidly spreading, highly aggressive, heart breaking syndrome affecting the students of any age.

Causes

There is no familiar background. It is an acquired disorder. The exact bacterium or virus is still a mystery but some well known predisposing factors are:

1. Early to bed and late to rise
2. Excessive exposure to T.V., Videos and Entertainments.
3. Prolonged association with friends.
4. Wasting precious time in reading novels and magazines.
5. Intense allergy to lectures and text books.

Symptoms

Just before the exam, patient is dull, has pale anxious face, watery eyes increased heart rate, temporary loss of memory. In addition to these headache vomiting, confusion, alteration in blood pressure are other commonly observed features. It is important that no sedative can relieve from discomforts but rumors of postponement of examination have proved to be best antidote.

Complications

1. Aggressive and non-cooperative behaviour towards family.
2. Extensive devotion to God.
3. Marked reduction in weight.
4. Suicidal tendency

Recovery

Patient recovers as soon as the examination is over.

Prevention

The following preventive measures are important.

1. Regular attendance in lectures
2. Full concentration towards teacher-(towards teacher's lecture not her dresses).
3. Avoidance of excessive exposure to T.V. Video and parties.
4. Small doses of text books daily.

A LETTER TO PHYSICS

Dear Physics,
Hello!

I am fine and hope that you will be the same. Yesterday I met Biology. I was totally shocked by her appearance. She was so slim but now she has grown so fat.

How is your brother Mathematics. Congratulate him on acquiring his position again. Oh I

have not forgotten your step sister English. Please do not mind, she is so boring. Surprisingly after passing so much time in your family, she is not able to set herself. I have a good news for you, Computer Science is reaching here soon and hopefully she will help you in doing your work. My cousins Urdu and Pak. Studies are paying salam to you. My grandfather Islamiyat is keeping well.

Bye for now, do write soon!

Your Friend,

Chemistry.

O LONELY SOUL

O lonely soul, where would you go?

In the midst of darkness

Now way is visible to follow

The thick clouds are soaring

The atmosphere is pricking

The ice will never melt

The paths are full of hurdles

And baseless would be your quest

O lonely soul, where would you go?

You live in the world

Where hearts are dead

Where flowers are frightened to bloom

Where air's pervaded by gloom

O lonely soul, where will you go?

In the false and treacherous world

Where even your shadow will betray you,

Where love is counterfeit,

Where hate will always cheat

Where will you go?

O lonely soul, where would you go?

You are searching peace in the world

It is nothing but an engulfing bog,

And they you will find at last,

The road of peace goes to graveyard

(Munawar Anwar)

OUTLINE FOR AN ADEQUATE LESSON PLAN

COURSE TITLE : 03 MONTHS PEDAGOGY TRAINING PROGRAM **GRO JP :** POLYTECHNIC/ COMM TEACHES
SUBJECT : _____ **TOPIC SR. NO** _____ of _____
TOPIC : _____ **LESSON NO.** _____ of _____
LESSON CONTENTS : _____

TEACHING DURATION : _____

- 1-SPECIFIC OBJECTIVES :** After studying this lesson, a trainee teacher (participant) should be able to :
- 2- PRE- REQUISITE KNOWLEDGE :** A trainee teacher (participants) should
- 3- TEACHING AIDS :** Writing board and layout of the lesson, information sheet, lesson feed back, summary of the lesson
 (The teaching aid should be selected as per the nature and the requirements of the lesson / topic and its best presentation.)
- 4- TEACHING METHODS :** Explanation method supported with questioning answering and discussion method along with the active use of writing board.
Note: (The teaching method may be adopted according to the nature, level and objectives of the course)
- 5- PRESENTATION OF THE CONTENTS :** Please see the writing board layout in the following:
- 6- HOME WORK / ASSIGNMENT :** (application type)
- 7- LESSON FEED BACK :**

WRITING BOARD LAYOUT		
<ul style="list-style-type: none"> ➤ Give below the motivation in brief. ➤ Give references of textbooks / other TLR at eh bottom of left side of the writing board. 	<p>Topic: _____ Topic Sr. No. _____ of _____</p> <p>Lesson contents _____ Lesson No. _____ of _____</p> <hr/> <p>(The presentation of a lecture should include key points / key words and brief definition of important terms. Each key point then must be explained / demonstrated where necessary along with re-motivation aspects). Explain the material if shown through the transparencies made by the teacher.</p> <p>(A summary of the lesson alongwith review questions be presented / dictated at the end of the lesson delivered)</p>	<ul style="list-style-type: none"> ➤ Necessary sketches/ Diagrams/ Circuit figures required should be produced on the right side of the writing board. ➤ Additional related information be given below (at the bottom of right side)of the board.

کر کے خود بیٹھ کر کھاتے اس لئے نبی نے مزارعت کو ناپسند فرمایا۔
مندرجہ بالا تمام صورتیں مساوات اور انصاف کے
اصولوں کے منافی نہیں اس لئے نبی نے مزارعت سے منع فرمایا۔
امام ابو یوسف کا فتویٰ:

امام صاحب کتاب الخراج میں لکھتے ہیں
”میرے نزدیک اس معاملہ کی نوعیت وہی ہے جو مضاربت کی ہے کہ
اس میں ایک آدمی دوسرے کو منافع میں آدھے یا تہائی کی نسبت سے
شریک ہونے کی شرط پر اپنا مال بطور مضاربت دیتا ہے۔“
مزید لکھتے ہیں کہ

میرے علم و اطلاع کی حد تک بہترین مسلک یہی ہے کہ
مزارعت کا معاملہ درست اور جائز ہے ہم نے ان احادیث کی پیروی کی
ہے جو خیر کی مساقات کے سلسلہ میں آنحضرت ﷺ سے مروی ہیں کیونکہ
جو حدیثیں ان کے خلاف جاتی ہیں ان سے یہ احادیث ہماری نظر میں
زیادہ قابل اعتماد زیادہ عموم کی حامل اور تعداد میں بھی زیادہ ہیں۔

شاہ ولی اللہ کی تحقیق
صحابہ کے بعد اکابر تابعین مزارعت کا معاملہ کرتے تھے
مزارعت کے جواز کی دلیل اہل خیر سے معاملہ کی حدیث ہے اور
مزارعت سے ممانعت والی احادیث ایسی مزارعت پر مبنی ہیں جس میں
نہروں کے کناروں والی پیدوار یا کسی مہین قطعہ کی پیدوار طے کر لی
جائے یا باہمی بھگتوں سے بچانے کے لئے اہمصلحت کی بناء پر ایسا کرنے
سے منع کر دیا گیا۔

شرائط مزارعت
مزارعت کے جواز کیلئے چند شرائط ہیں جو مندرجہ ذیل ہیں۔

ایجاب و قبول
مزارعت کا پہلا رکن ایجاب و قبول ہے۔ اگر ارضی کے
مالک (زمیندار) نے کاشتکار سے یہ کہا کہ میں نے یہ زمین تمہیں
مزارعت پر دی تمہارا حصہ پیدوار میں اتنا ہوگا اور کاشتکار نے
اسے قبول کر لیا تو گویا معاملہ مزارعت نافذ ہو گیا۔

عاقل و بالغ
فریقین عاقل، بالغ اور آزاد ہوں اگر نابالغ یا غلام ہو تو
اس کا اپنے ولی سے اجازت یافتہ ہونا ضروری ہے۔
زمین قابل کاشت

زمین قابل کاشت ہو اگر بجز زمین جس میں زراعت کی
قابلیت نہ ہو مزارعت پر دے دی جائے تو یہ معاہدہ ناجائز ہے اگر کسی وجہ
سے معاہدہ کے وقت زمین قابل کاشت نہ ہو مگر بعد میں وہ وجہ زائل ہو
جائے تو مزارعت جائز ہے مثلاً معاہدے کے وقت پانی نہیں ہے مگر
وقت پر پانی کا انتظام ہو جائے یا معاہدے کے وقت کھیت پانی میں ڈوبا

ہو اتھا بعد میں خشک ہو جائے تو مزارعت درست ہے۔
معلوم زمین

وہ زمین جو مزارعت پر دی جائے معلوم و متعین ہو مالک
زمین طے شدہ زمین کاشتکار کے پر در کرے اگر یہ طے ہوا مالک زمین
بھی ساتھ کام کرے گا تو یہ درست ہے۔

بیان مدت
مالک اور کاشتکار کے درمیان حصہ کا طے ہونا ضروری
ہے۔ مثلاً ایک سال یا دو سال اگر ایسی مدت بیان کی جس میں زراعت
نہ ہو سکے یا اتنی مدت بیان کر دی جس میں ایک فریق کے زرعہ رہنے کی
امید نہ ہو تو ان دونوں صورتوں میں مزارعت فاسد ہوگی اگر مدت کا بیان
نہ ہو تو پہلی فصل تک مزارعت صحیحی جائے گی۔

بیج
معاہدے کے وقت یہ طے ہونا چاہیے کہ بیج مالک زمین
اگایا یا کاشتکار کے ذمے ہے اگر معاہدے میں یہ طے نہ ہو تو جو اس
علاقے کا عرف (رواج) ہوگا وہ لیا جائے گا۔

فصل
فریقین کے درمیان فصل کا تعین ضروری ہے زمیندار کاشتکار کو
اپنی مرضی سے فصل لگانے کا اختیار بھی دے سکتا ہے۔
کاشتکار کا حصہ

یہ ضروری ہے کہ معاہدہ طے کرتے وقت کاشتکار کا حصہ
معیّن کر دیا جائے اور وہ حصہ پوری فصل میں پھیلا ہوا ہو۔ مثلاً نصف،
تہائی، چوتھائی وغیرہ
مزارعت کی مختلف شکلوں کے بارے میں فقہاء کی آراء

۱۔ سادہ ترین شکل میں مزارعت یہ ہے کہ زمین کا مالک صرف زمین
فراہم کرے جبکہ محنت کے علاوہ بیج اور کاشتکاری کے آلات مزارع اپنی
طرف سے لگائے اور پیدوار فریقین میں طے شدہ نسبتوں سے تقسیم ہو۔

امام ابو حنیفہ، امام مالک، امام شافعی اور شریع کے حاملہ اس معاملہ کو
ناجائز قرار دیتے ہیں جبکہ امام محمد اور امام ابو یوسف جائز قرار دیتے ہیں۔

۲۔ زمین کا مالک زمین کے علاوہ بیج بھی فراہم کرے جبکہ مزارع اپنے
آلات کاشتکاری کے ساتھ محنت کرے۔ پیدوار فریقین میں طے شدہ
نسبتوں سے تقسیم ہو۔

امام ابو حنیفہ، امام شافعی اور مالکی فقہاء اس معاملہ کو ناجائز
قرار دیتے ہیں جبکہ امام محمد، امام ابو یوسف اور حنبلی فقہاء اسے جائز قرار
دیتے ہیں۔

۳۔ زمین مالک کی محنت مزارع کی بیج اور آلات فریقین مل کر فراہم
کریں۔ پیدوار طے شدہ نسبتوں سے تقسیم ہو۔

امام ابو حنیفہ اور دوسرے حنبلی فقہاء اور حنبلی فقہاء اس معاملہ کو جائز قرار دیتے

ہیں جبکہ امام شافعی اسے ناجائز کہتے ہیں۔

۴۔ زمین کے علاوہ مالک زمین بیج اور آلات کاشتکاری بھی فراہم کرے
اور پیدوار طے شدہ نسبتوں سے تقسیم ہو۔

امام ابو حنیفہ، امام مالک اور امام شافعی اسے ناجائز قرار دیتے ہیں جبکہ
امام محمد اور امام ابو یوسف اسے جائز قرار دیتے ہیں۔

۵۔ زمین، بیج، آلات زراعت اور محنت ہر چیز میں دونوں شریک ہوں
اور پیدوار طے شدہ نسبتوں سے تقسیم ہو۔

امام ابو حنیفہ، امام شافعی اسے ناجائز قرار دیتے ہیں امام محمد اور امام ابو
یوسف اسے جائز کہتے ہیں جبکہ امام مالکی فقہاء تقسیم کے ساتھ اس کی
اجازت دیتے ہیں۔

زمین کے استعمال کے بارے میں فقہاء کی آراء
۱۔ اس بات پر تقریباً تمام فقہاء کا اجماع ہے کہ مالک زمین اپنی زمین خود
کاشت کرے۔

۲۔ اس باب کیلئے تمام فقہاء متفق ہیں کہ مالک اپنی زمین کو دوسرے
مسلمان بمعاہدے کی مفت دے دے تاکہ وہ اس سے فائدہ اٹھا سکے۔ اصلاح
شدہ زمین کی ملکیت مالک کے پاس ہی رہے گی

۳۔ اکثر فقہاء کا اس بات پر اتفاق ہے کہ مالک زمین بجز زمین کو خود
کاشت نہ کر سکتا ہو تو مالک کی ملکیت اس زمین پر ختم ہو جائیگی
۴۔ تقریباً تمام فقہاء کا اس بات پر اتفاق ہے کہ مالک زمین اپنی زمین
کے استعمال کے بدلے میں مندرجہ ذیل صورتوں میں معاوضہ دے سکتا
ہے۔

۱۔ معینہ سرمایہ سے زمین میں اصلاح کے بدلے میں۔
۲۔ کاشت کے جاریہ اخراجات میں شرکت کے بدلے میں
۳۔ یا کم از کم بیج یا پھیری فراہم کرنے کے بدلے میں۔

۵۔ مزارعت پر کاشت کے سلسلہ میں فقہاء کے درمیان مندرجہ ذیل
اختلافات پائے جاتے ہیں۔

۱۔ کچھ فقہاء کا کہنا ہے کہ زمیندار صرف معین رقم وصول کر سکتا ہے جیسا
اجارہ (کرایہ) میں ہوتا ہے ان کے نزدیک مزارعت (بٹائی) جائز نہیں
جیسا کہ امام ابو حنیفہ کا مسلک ہے۔

۲۔ دوسرے گروہ کا کہنا ہے کہ مضاربت کی طرح پیدوار میں حصہ
(فیصدی 1/2، 1/3 وغیرہ) متعین ہو۔ یہ گروہ معین رقم کی وصولی کو
ناجائز سمجھتا ہے مثلاً امام ابن حزم۔

۳۔ تیسرا گروہ معین رقم کی وصولی کو مالک زمین کا حق سمجھتا ہے کیونکہ ان
کے نزدیک زمین کی حیثیت پیدوار کی سرمایاتی آلہ کی ہے جبکہ وہ پیدوار
میں حصہ کے خلاف ہیں البتہ بیجوں کی فراہمی کی صورت میں وہ پیدوار
میں حصہ کا حقدار ٹھہرتا ہے۔

زمین کیلئے افادہ حاصل کرنے کا جائز ذریعہ مزارعت ہی ہے۔

(۳) اسلامی قانون کے مطابق ایک شخص اپنے جائز مال سے جائز اشیاء خرید و فروخت بھی کرنا چاہے تو کر سکتا ہے یعنی معاملہ زمین کا ہے۔ اگر مزارعت کو ممنوع قرار دیا تو پھر لوگ بیع و سراء سے حاصل کردہ اشیاء سے استفادہ حاصل نہ کر سکیں گے۔

(۴) اسلام نے جائز ذرائع سے حاصل کردہ کسی شے کی ملکیت کی حد پر کوئی پابندی نہیں لگائی اس لئے زراعت پر مبنی اس اصول کا اطلاق عام حالات میں ہوتا ہے البتہ مخصوص حالات میں اسلامی ریاست متحدہ ملکیت کا حق رکھتی ہے۔

(۵) کسی شے پر عائد کئے گئے حقوق کی ادائیگی کے بعد اس شے پر کوئی اور فرض نہیں کیا بلکہ انسانی مرضی کے تابع کیا ہے مثلاً مال میں سے زکوٰۃ کی ادائیگی پر اپنی مرضی نہیں ہے۔ کاروبار کے لئے شراکت و مضاربت کرنے کی اجازت دی جائے مزارعت بھی مضاربت سے ملتا جلتا معاملہ ہے۔ لہذا اگر مضاربت جائز ہے تو مزارعت کو بھی جائز ہونا چاہیے۔

مندرجہ بالا غلط و عقلی دلائل سے مزارعت کا جواز ثابت ہوتا ہے مزارعت کے عدم جواز کے دلائل سے بحث کرتے ہیں۔

مزارعت کا عدم جواز

کتاب احادیث میں بعض ایسی روایات بھی ملتی ہیں جن سے مزارعت کا عدم جواز ثابت ہوتا ہے۔

(۱) امام بخاری نے اپنی صحیح میں حضرت جابر بن عبد اللہ کی یہ روایت نقل کی ہے کہ انصار مدینہ تہائی یا آدمی پیداوار کے عوض مزارعت کیا کرتے تھے پھر نبی نے فرمایا جس کے پاس زمین ہو وہ خود اس میں کھیتی کرے یا اس کو (مفت) اپنے مسلمان بھائی کو دے یا خالی پڑی رہنے دے۔

(۲) حضرت رافع بن خدیج کہتے ہیں کہ ہم آنحضرت ﷺ کے زمانے میں زراعت کے لئے زمین لیتے تھے اور تہائی چوتھائی اور ایک خاص مقدار نکل کر ایسے کے طور پر مقرر کرتے تھے ایک روز میرے بچاؤں میں سے ایک آئے اور انہوں نے کہا کہ آنحضرت نے ہمیں ایسے کام سے روک دیا ہے جو ہمارے لئے نافع تھا مگر ہمارے لئے اللہ اور اس کے رسول کی فرمانبرداری سے زیادہ نافع ہے آپ ﷺ نے ہم کو اس بات سے منع کر دیا ہے کہ زمینوں میں مزارعت کا معاملہ کریں اور تہائی اور چوتھائی اور مقررہ مقدار نکل کے عوض انہیں کر لیں اور آپ نے حکم دیا ہے کہ مالک زمین یا تو خود زمین کاشت کرے یا دوسرے کو کاشت کرنے کے لئے دے دے اور آپ ﷺ نے زمین کے کرایہ اور دوسری صورتوں

کو ناپسند فرمایا ہے۔

(۳) حضرت رافع خود اپنا قصہ بیان کرتے ہیں کہ وہ اپنی کھیتی کو پانی دے دے ہے تھے وہاں سے رسول اللہ کا گزر ہوا۔ آپ نے پوچھا یہ کس کی کھیتی ہے اور کس کی زمین ہے میں نے عرض کیا کہ یہ میری کھیتی ہے اس میں بیج اور عمل میرا ہے آدمی پیداوار میری ہوگی اور آدمی نبی فلاں کی۔ اس پر نبی کریم ﷺ نے فرمایا تم نے سودی معاملہ کیا۔ زمین اس کے مالکوں کو واپس کرو اور اپنا خرچہ ان سے وصول کرو (ابوداؤد)

(۴) حضرت جابر بن عبد اللہ سے روایت ہے کہ رسول اللہ ﷺ نے فرمایا جس کے پاس فاضل جو زمین ہو اس وہ یا تو خود کاشت کرے یا اپنے کسی بھائی کو دے دے لیکن اگر وہ رکھنا چاہے تو پھر خود کاشت کرے۔

دوسری روایت میں ہے اسے چاہیے کہ بہرہ کر دے یا عاریتاً دے۔ ایک اور روایت میں ہے ”اس کو اجرت پر نہ دے“ ایک اور روایت کے مطابق ”اس کو کرایہ پر نہ دے۔“ (مسلم، بخاری، ابن ماجہ)

(۵) حضرت جابر بن عبد اللہ سے روایت ہے کہ میں نے رسول اللہ کو فرماتے سنا کہ جو شخص عمارہ کو نہ چھوڑے اس کو اللہ اور اس کے رسول کی طرف سے اعلان جنگ ہے۔

امام ابو حنیفہ کا نقطہ نظر

امام ابو حنیفہ حدیث عمارہ سے استدلال کرتے ہوئے مزارعت کے معاملہ کو فاسد قرار دیتے ہیں ہدایہ میں ہے کہ امام ابو حنیفہ نے فرمایا:

”تہائی اور چوتھائی پیداوار پر مزارعت باطل ہے۔“

امام ابو یوسف کتاب الخراج میں لکھتے ہیں۔

”ابو حنیفہ حدیث عمارہ سے استدلال کرتے ہوئے مزارعت کے معاملہ کو فاسد قرار دیتے ہیں۔ ہدایہ میں ہے کہ امام ابو حنیفہ نے فرمایا کہ۔“

”تہائی اور چوتھائی پیداوار پر مزارعت باطل ہے۔“

امام ابو یوسف کتاب الخراج میں لکھتے ہیں۔

”ابو حنیفہ ان لوگوں میں سے تھے جو زمینوں یا باغات اور نخلستانوں میں تہائی اور چوتھائی یا کم دہش پیداوار پر اس طرح کا معاملہ کرنے کو ناجائز سمجھتے تھے۔“

عدم جواز کی روایات کا تنقیدی جائزہ

مزارعت کے معاملہ میں تحقیق یہ ہے کہ نبی نے نفس مزارعت کو نہیں بلکہ مزارعت کی بعض صورتوں کو پسند فرمایا ہے

(۱) عہد رسالت میں بعض لوگ مزارعت کا معاملہ کرتے ہوئے زمین کے کسی خاص قطعہ کی پیداوار اپنے لئے مخصوص کر لیتے تھے اس صورت میں چونکہ دوسرے فریق کی حق تلفی ہوتی تھی اس لئے آپ نے مزارعت

کی اس قسم سے منع کیا تھا حدیث عمارہ میں مزارعت کی اسی صورت سے منع کیا گیا ہے۔

(۲) امام بخاری نے اپنی صحیح میں یہ روایت نقل کی ہے۔

حضرت رافع بن صریح فرماتے ہیں جب مدینہ والوں

سے ہمارے کھیت زیادہ تھے ہم زمین کو بٹائی پرویا کرتے اس شرط پر کہ زمین کے ایک مہینہ حصہ کی پیداوار ہم لیں گے تو کبھی ایسا ہوتا کہ اس حصہ کی پیداوار خراب ہو جاتی باقی زمین کی اچھی رہتی اور کبھی ساری زمین کی پیداوار خراب ہو جاتی اور اس حصہ کی اچھی رہتی اس لئے ہمیں مزارعت سے منع کیا گیا۔

(۳) بعض لوگ اس شرط پر معاملہ کرتے تھے کہ نہر اور نالیوں کے پاس کی پیداوار صاحب زمین کی ہوگی اور باقی پیداوار کاشتکار کی ہوگی بعض اوقات ایسا ہوتا ہے کہ جس جگہ سے پانی ہو کر گزرتا ہے وہاں کی پیداوار زیادہ ہوتی ہے۔ اس صورت میں کاشتکار کی حق تلفی کا اندیشہ تھا اور کبھی ایسا بھی ہوتا ہے کہ اس حصہ کی پیداوار زیادہ پانی کی وجہ سے خراب ہو جاتی ہے اس صورت میں صاحب زمین کی حق تلفی کا مسئلہ تھا۔

(۴) حضرت رافع بن خریج فرماتے ہیں کہ میرے چچا بیان کرتے تھے کہ آنحضرت ﷺ کے زمانہ میں لوگ زمین مزارعت پر دیتے تو یہ شرط رکھتے کہ نہر سے حاصل پیداوار ہماری ہوگی یا کوئی اور استثنائی شرط رکھ دیتے مثلاً ہم اتنا غلہ پہلے وصول کریں گے۔ پھر بٹائی کا معاملہ ہوگا آنحضرت ﷺ اس سے منع فرمایا حضرت لیث فرماتے ہیں کہ مزارعت کی جس شکل کی ضمانت فرمائی اگر حلال و حرام کا فہم رکھنے والے لوگ غور کریں تو کبھی اسے جائز نہیں کہہ سکتے کیونکہ اس میں معاوضہ نہ ملنے کا اندیشہ (مخاطرہ) تھا۔

(۵) نبی کی بعض روایات اس پر محمول ہیں کہ بعض اوقات زائد قیود و شرائط کی وجہ سے فریقین میں نزاعی صورت پیدا ہو جاتی تھی نبی نے اس موقع پر فرمایا کہ اس سے بہتر تو یہ ہے کہ تم اس قسم کی مزارعت کی بجائے زرفندی پر زمینیں لیا دیا کرو چنانچہ حضرت زید بن ثابت کو جب یہ خبر پہنچی کہ رافع بن خریج مزارعت سے منع فرماتے ہیں تو آپ نے اسوس کے لہجہ میں فرمایا اللہ رافع کی معفرت فرمائے بخدا میں اس حدیث کو ان سے بہتر سمجھتا ہوں۔ (۶) آنحضرت ﷺ کے دور میں بعض ایسے صحابہ تھے جن کی اپنی زمینیں تھیں اور بعض نادار تھے جو زمین مزارعت پر لے کر مشکل گزارا کرتے تھے نبی کی خواہش یہ تھی کہ جن کے پاس زمینیں ہیں وہ حسن معاشرت اسلامی اخوت اور بلند اخلاقی کامیونہ پیش کریں اور اپنی زائد زمینیں اپنے ضرورت مند بھائیوں کے لئے وقف کر دیں۔

مزارعت کی ممنوعہ شکلوں میں سے کچھ ایسی تھیں جن کے نتیجہ میں معاشرے میں بیکار لوگوں کے گروہ بننے کا امکان تھا جو دوسروں پر انحصار

انسان کا ایسا ہو جانا ضروری ہے مگر سب سے زیادہ اہم بات یہ ہے کہ خوبی خود فریبی اور زعم کچھ ایسی صفت ہے جو شاید ہی کسی انسان میں پائی جاتی ہو۔

ایم اے اسلامیات

مزارعت

لتوی معنی

مزارعت ثلاثی مزید فید کے باب میں مفصلہ کا مصدر ہے اس کا مادہ ”زرع“ ہے جو تین معنوں میں استعمال ہوتا ہے۔

(۱) انبات یعنی اگانا

(۲) طرح بذر فی الارض: یعنی زمین میں تخم ریزی کرنا اور بیج ڈالنا

(۳) بنات کل شیء بشرہ کی اگی ہوئی کھتی

چنانچہ جب لفظ زرع کی نسبت اللہ تعالیٰ کی طرف ہو تو اس وقت پہلا معنی مراد لیا جائے گا کیونکہ کسی شے کو اگانا صرف اللہ تعالیٰ کا کام ہے اور جب اس کی نسبت انسان کی طرف ہو تو دوسرا معنی یعنی تخم ریزی کرنا اور بیج ڈالنا مراد لیا جائے گا کیونکہ یہ کام انسان ہی کرتا ہے اور جب اس کی جمع زروع ہو تو اس سے مراد اگی ہوئی کھتی ہوگا کیونکہ کھیتی مختلف چیزوں کی ہوتی ہے مثلاً گندم، جو، دھان وغیرہ۔

مزارعت کے مترادف الفاظ

عربی زبان میں مزارعت کے مترادف اور ہم معنی الفاظ اور بھی ہیں جن میں ”مخایرہ“ اور ”مخالفہ“ مشہور ہیں۔

مخایرہ

اس کا مادہ ”مخایرہ“ بمعنی نرم زمین ہے یا ”الطمر“ اگی ہوئی کھتی ہے۔ اکثر علماء کے نزدیک مزارعت اور مخایرہ ہم معنی ہیں بعض حضرات نے یہ فرق کیا ہے کہ اگر بیج زمین کے مالک کی جانب سے ہو تو مزارعت ہے اور اگر بیج کسان کی طرف سے ہو تو یہ مخایرہ ہے۔

مخالفہ

اس کا مادہ ”مهل“ بمعنی کھیت اور زرعی زمین ہے جو معاملہ مالک زمین اور کاشتکار کے درمیان پیداوار کے حصول پر طے پاتا ہے وہ مخالف ہے چونکہ اس کی بنیاد کھیت اور کھیتی پر ہے۔ الخضر مزارعت، مخایرہ اور مخالفہ ہم معنی الفاظ استعمال ہوئیں

سکتے۔

مزارعت کی تعریف

علامہ المرغینانی نے ہدایہ میں مزارعت کی تعریف

یوں کی ہے۔

”مزارعت سے مراد وہ عقد ہے جو زمین کی پیداوار کے کچھ حصہ پر زمین کی زراعت کے لئے کیا جائے۔“

ابن قدامہ فرماتے ہیں

”کسی دوسرے کو اس معاہدے پر زمین دینا کہ وہ اس کو بوائے گا اور دیگر کام کرے گا اور پیداوار دونوں کے درمیان تقسیم ہوگی۔“

امام شافعی لکھتے ہیں

”جب ایک شخص دوسرے کو اپنی خالی زمین اس شرط پر دے کہ وہ دوسرا زمین کو کاشت کرے گا پھر جو کچھ اس سے اللہ تعالیٰ پیدا کرے گا اس میں سے اس کاشت کرنے والے کو ایک حصہ ملے گا تو اس معاملہ کا نام مخالفہ، مخایرہ اور مزارعت ہے۔“

مخالفہ الاحکام

الحدیہ میں اس کی تعریف یوں کی گئی ہے۔

”مزارعت شراکت کی ایک شکل ہے جس میں اراضی ایک فریق کی اور عمل دوسرے فریق کا۔ یعنی اراضی میں فصل لگائی جائے اور پیداوار دونوں میں تقسیم کر دی جائے۔“

مزارعت کا جواز

مزارعت کے بارے میں نبی کریم ﷺ سے بہت سی احادیث روایت کی گئی ہیں ان میں سے بعض روایات سے مزارعت کا جواز ثابت ہوتا ہے مثلاً

(۱) حضرت ابو ہریرہؓ سے روایت ہے کہ نبی کریم ﷺ جب مدینہ تشریف لائے تو انصار نے آ کر عرض کیا آپ ہمارے باغات کو ہمارے درمیان اور ہمارے مہاجر بھائیوں کے درمیان بانٹ دیں مگر آپ نے ایسا کرنے سے انکار کر دیا پھر انصار نے مہاجرین سے کہا آپ لوگ ہماری طرف سے ان باغات میں کام کریں اور ہم آپ کو پیداوار میں شریک کریں اس پر مہاجرین نے کہا کہ یہ بات ہمیں سخی منظور ہے۔

(۲) حضرت عبداللہ بن عمرؓ، عبداللہ بن عباس اور انس بن مالک کی روایت کے مطابق نبی کریم ﷺ نے خیبر پر حملہ کیا اور کچھ حصہ صلح سے اور کچھ بذور شمشیر فتح کیا۔ آدھے علاقے کو حکومت

کی ضروریات کیلئے مخصوص کیا اور آدھے حصے کو اٹھارہ سو حصوں میں تقسیم کر کے چودہ سو مجاہدین میں تقسیم کر دیا۔ اس موقع پر یہودیوں نے آدمی پیداوار کے بدلے کاشتکاری کی اجازت طلب کی آپ ﷺ نے اسے منظور فرمایا یا بنائی کے اس معاہدے کی رو سے جو نصف پیداوار آئی اس کو حکومت اور حصہ داروں کے درمیان تقسیم کر دیا جاتا تھا یہ معاملہ حضرت عمرؓ کے زمانہ خلافت کے ابتدائی دور تک جاری رہا بعد میں یہودیوں کی شرارتوں کی بناء پر انہیں خیبر سے جلا وطن کر دیا گیا۔

(۳) قیس بن مسلم حضرت ابو جعفر (امام محمد باقر) سے روایت کرتے ہیں کہ مدینہ میں مہاجرین کوئی گھرانہ ایسا نہ تھا جو تہائی یا چوتھائی حصہ پیداوار کے عوض کاشت نہ کرتا ہو۔ حضرت علیؓ، حضرت سعد بن ابی وقاصؓ، عبداللہ بن مسعودؓ، عمر بن عبدالعزیز اور قاسم، عروہ اور ابو بکر کے اہل خاندان عمر کے اہل خاندان علی کے اہل خاندان ابن سیرین سب بنائی کیا کرتے تھے۔

(۴) حضرت عمرؓ نے لوگوں سے اس شرط پر بنائی کہ اگر تخم ان کا ہو تو وہ آدمی پیداوار لیں گے اور اگر تخم کاشتکار لائے گا تو ان کا اتنا حصہ ہوگا۔

(۵) امام بخاری نے اپنی صحیح میں حضرت عمرؓ کا یہ قول نقل کیا ہے کہ ”اگر مجھ کو آئندہ جو لوگ مسلمان ہو گئے ان کا خیال نہ ہوتا تو میں جس بستی کو فتح کرتا اس کو فتح کرنے والوں کے درمیان بانٹ دیتا جیسے نبی نے خیبر کو بانٹ دیا۔“

ان احادیث و آثار کے علاوہ متعدد اور احادیث بھی مزارعت کا جواز پیش کرتی ہیں اس کے علاوہ مندرجہ ذیل عقلی دلائل سے بھی مزارعت کا جواز پیش کیا جاسکتا ہے۔

مزارعت کے جواز کے عقلی دلائل مندرجہ ذیل عقلی دلائل مزارعت کا جواز ثابت کرتے ہیں۔

(۱) اگر مزارعت ممنوع ہو تو زمین کے مالک بوڑھے، بیمار، معذور، عورتیں اور بچے وغیرہ اپنی زمینوں سے کیسے استفادہ کر سکیں گے۔

(۲) اسلامی قانون وراثت کی رو سے میراث تقسیم در تقسیم کے عمل سے گزرتی ہے اور دوسری طرف اس کے نتیجے میں ایک شخص کے پاس بہت سے عزیزوں سے وراثت کے نتیجے میں زمین جمع بھی ہو سکتی ہے اس صورت میں مالک

بول دیتا ہے، بہر حال ڈان اکڑاٹ اپنے رجحان کی اس سیدھی لکیر پر اس سختی سے گامزن ہے اور اس میں عام انسانی پلک کا اس درجہ فقدان ہے کہ ہم ایسے صحیح مزاجیہ کردار کا درجہ دینے میں کوئی وقت محسوس نہیں کرتے لیکن خوبی کا تحمل اتنا قوی نہیں ہے اور نہ وہ اپنے رجحانات کی سیدھی لکیر پر اس سختی سے گامزن ہی رہتا ہے کہ کسی موقعوں پر وہ اپنے ماحول کے مطابق خود کو بدلنے کی سعی کرتا بھی نظر آتا ہے۔

☆ شعوری تجربات کا فقدان

خوبی کے مزاجیہ کردار کی تیسری اہم خصوصیت یہ ہے کہ وہ کسی واقعے یا حادثے سے کوئی تجربہ حاصل نہیں کرتا وہ آزمائش اور غلطی کا تو قائل ہے لیکن اتنا تجربہ حاصل کرنا اس کے بس کار و گور نہیں کہ ایک خاص وضع کے نتائج نکلا کرتے ہیں عام انسان کا سب سے قیمتی سرمایہ یہی ہے تجربہ ہوتا ہے اور اگر یہ نتیجہ بے ضرر رساں ہو تو وہ کوشش کرتا ہے کہ اس صورتحال سے محفوظ رہے فسانہ آ زاد کی تمام جلدوں میں خوبی کو قدم قدم پر ایک ہی وضع کے واقعات و حادثات سے دوچار ہونا پڑا ہے لیکن مجال ہے کہ اس کا شعور تجربے جیسی چیز سے ملوث ہو چنانچہ وہ ہر بار اپنے بونے بین کی وجہ سے کسی نہ کسی عورت پر عاشق ہو جاتا ہے اس سے مار کھاتا اور کپڑے جھاڑ کر اٹھ کھڑا ہوتا ہے لیکن اگلے ہی موڑ پر اگر کوئی ”مر جبین“ اس کی طرف ایک نظر دیکھ لیتا ہے تو خوبی کو پچھلے تمام واقعات و حادثات بھول جاتے ہیں اور وہ پھر عشق کے بحر زار میں کود جاتا ہے اور جب نتیجتاً عشق کی روایتی کرم فرمایوں یعنی گالیوں اور تانچوں سے کوئی ”سیم تن“ اسے گزرتی ہے تو بدحواس ہو جاتا ہے۔

☆ مجروح شخصیت

ایک آخری خصوصیت جو خوبی کو مزاجیہ کردار کا درجہ عطا کرتی ہے اس کی مجروح شخصیت ہے کسی نہ کسی طریق سے یہ بات خوبی کو بخوبی معلوم ہو جاتی ہے کہ زمانے نے اس کی قدر نہیں کی اور لوگ اس کی لازوال صلاحیتوں کے مستحق نہیں ہوئے چنانچہ جب لوگ اسے مذاق کا نشانہ بناتے ہیں اور اس کی خامیوں کا مضحکہ اڑاتے ہیں تو وہ اپنی نام نہاد خوبیوں کو بڑھا چڑھا کر ان کے سامنے پیش کرتا ہے تاکہ وہ دل و جان سے اس کوشش

میں بھی وہ ایسی مضحکہ خیز حرکات کر جاتا ہے کہ لوگ اسے مزید محترم بنانے میں لطف محسوس کرتے ہیں اس سے خوبی کی شخصیت مجروح ہوتی ہے لیکن غم و اندوہ میں مبتلا ہونے کی بجائے وہ پھر سوچتا ہے کہ شاید ابھی اس کی خوبیاں لوگوں پر پوری طرح آشکار نہیں ہو سکتیں اس لئے وہ مزید لاف زنی کا مظاہرہ کرتا ہے خوبی کے مقابلے کا کوئی کردار ادب نہیں پیش کر سکتا۔ اس میں اتفاق سے وہ اہمیت و گہرائی اور افاقیت پیدا ہو گئی ہے جو عام طور پر سرشار کے بس کی بات نہیں تھی یوں تو ان کے تمام کردار انفرادیت رکھتے ہیں اور زندہ ہیں مگر ان میں سے چند خاص طور پر نمایاں ہو جاتے ہیں فسانہ آ زاد کو لہجے ظاہر ہے کہ جن کے کردار کی طرف ہماری توجہ سب سے زیادہ پہلے جاتی ہے وہ میاں آ زاد ہیں یہ عجیب چیز ہے کہ بالکل افسانوی چیز جن کی بابت ہر امر مبہم ہے اور جن میں ہر اچھی بری صفت بے رطبی کے ساتھ موجود ہے۔ سرشار نے جگہ جگہ پر ان کا تصور اپنے بیانات کے ذریعے پختہ کرنے کی کوشش کی ہے ان کو گراگٹ کی طرح رنگ بدلتے ہوئے دکھایا گیا ہے مگر ان کا مکمل اثر کچھ بھی نہیں رہتا پہلے پل تو وہ ایک عینی کردار کی صورت میں ہمارے سامنے آتے ہیں پھر ان کی انفرادیت اس بات سے ظاہر ہوتی ہے کہ وہ جہاں گوشت ہیں اور زندگی کے ہر پہلو میں نہایت ہمدردی کے ساتھ دلچسپی لیتے ہیں ان کی دلچسپی ایک ذہین اور صاحب ذوق شخص کی سی ہے اس معنی میں سرشار کا کس جس ان کا اللہ رکھی سے تعلق مبہم ہی رہ جاتا ہے اور حسن آراء سے عشق محض روایتی ہے کیونکہ اس عشق کے ماتحت وہ ایک مبہم فتح کرنے جا رہے تھے اس لئے یہ امید ظاہر ہوئی تھی کہ وہ اس میں ثابت قدم رہیں گے مگر وہ پیدا کنی عاشق تن ہیں اس سے ان کی ذہانت علمی قوت اور رکھ رکھاؤ کا پتہ چلتا ہے۔ کینے، مکار اور جھوٹے بھی ثابت ہوتے ہیں ہر جگہ وہ سب سے الگ اور سب سے اہم نظر آتے ہیں ان کی فطرت مدارج ارتقاء بھی ملے کرتی ہے اور یہ مدارج فطری ہیں مگر مجموعی طور پر ان کا کردار مبہم اور بنا اثر ہی رہ جاتا ہے۔ ان کی سب سے خاص مجموعی حسن آراء بیگم کمال حسن اور بچی محبت ہی کے تاثر کچھ باقی رہ جاتے ہیں ورنہ وہ بالکل داستانی کی پری ہے اسی طرح دوسرے کردار جن میں صف حکم نیز والے نواب ذوالفقار علی خاں بھی ہیں محض کچھ

دھندے سے تاثرات قائم کر کے غائب ہو جاتے ہیں۔ اسی سے ان کی ذہانت علمی قوت اور رکھ رکھاؤ کا پتہ چلتا ہے۔ کینے مکار اور جھوٹے بھی ثابت ہوتے ہیں اللہ رکھی شاید اس تصنیف میں سب سے زیادہ دلچسپ کردار ہے اللہ رکھی بہت ہی زور دار اور پر اثر ہیروئن ہو سکتی تھی اگر سرشار ناول نگاری اور کردار نگاری کی طرف متوجہ ہو جاتے کیونکہ ان کے ہاتھ لگا تھا اور انہوں نے اسے کوڑیوں کے مول سچ ڈالا مگر جہاں ایک اتفاق نے انہیں اللہ رکھی کو پوری طرح پیش نہیں کرنے دیا وہاں دوسرے اتفاق نے ان کی یوں مدد کی کہ وہ خوبی کا لافانی کردار بنا کر اردو ادب پر ہمیشہ ہمیشہ کے لئے احسان کر گئے۔ آخر کار ”فسانہ آ زاد“ کی روح رواں خوبی ہی ہے اس نے اس تصنیف کے ہر پڑھنے والے کو متاثر کیا اور اس میں وہ جاندار کیفیت ہے کہ سرشار کا ہر نقاد اس کی تعریف کے راگ گاتا نظر آتا ہے یوں تو خوبی کی کردار نگاری میں ہر وہ خامی موجود ہے جو سرشار کی کردار نگاری میں عام طور پر پائی جاتی ہے اور جس سے ہر فن کار کو پرہیز کرنا چاہیے مگر ان سب باتوں کے باوجود خوبی فن کردار نگاری کا اعلیٰ ترین شاہکار ہے۔

☆ خوبی کی تخلیق کا مقصد

خوبی کے روپ میں سرشار نے لکھنؤ کی تہذیب و معاشرتی کا مکمل نقشہ پیش کر دیا ہے بقول ڈاکٹر ذریعہ آغا۔
خوبی دراصل علامت ہے ایک زوال پذیر معاشرت کی اور اس میں وہ تمام عناصر اکٹھے ہو گئے ہیں جن کی اس زمانے لکھنؤ میں فراوانی تھی ہیں جس وقت سرشار خوبی کا مذاق اڑاتا ہے تو وہ دراصل اس زمانے کی معاشرے کو ہدف طنز بنا رہا ہوتا ہے اس زاوے سے دیکھا جائے تو خوبی کا کردار بڑا خیال انگیز اور دلچسپ نظر آتا ہے۔

لطیفوں کیلئے خوبی محض مزاجیہ کردار ہی نہیں بلکہ ایک تجب انگیز تخلیق بھی ہے اور اسی لئے سرشار کو فطری نفسیات نگاروں میں اعلیٰ درجہ ملنا چاہیے۔

خوبی محض لکھنؤ کی انجمنیت کا ایک ہی اشارہ نہیں بلکہ انسانی فطرت کی ایک خاص حماقت آمیز مضحکہ خیز صورت کا آفاقی نمونہ بھی ہے۔ اول تو دنیا کی ہر تہذیب نے اپنے انحطاطی دور میں اسی قسم کے لوگ پیدا کئے اور ایسے دور میں

اتنی صحیح ہوتی ہے کہ نقل اور اصل میں فرق محسوس نہیں ہوتا اس کے علاوہ ادنیٰ و اعلیٰ پیشہ ور ملازم، ازل، اشرف مختصر یہ کہ ہر قوم ہر فرقے پر سوسائٹی کے ہر فرد کا ذکر کیا ہے اور یہ سب یقین کی حد تک سچے ہیں یہ سرشار کی مرتبہ نگاری کا کمال ہے۔

☆ جزیات نگاری

مرتبہ نگاری ہی نہیں سرشار بہت بڑے جزیات نگار بھی ہیں۔ نواب صاحب کیلئے سامان بزم پہنچاتے رہے پھر ایچا تک انہیں نواب صاحب کے ہاں خوبی سے تعارف حاصل ہوا اور یہ غیر اغلب نہیں کہ خوبی سے ملتے ہی سرشار کو محسوس ہوا کہ انہیں وہ کھویا ہوا ”رتن“ مل گیا جس کی تلاش میں وہ سرگردان تھے۔ چنانچہ اس واقع کے بعد سے ان کی مزاح نگاری کی صلاحیتیں بتدریج خوبی کے کردار پر مرکوز ہوتی چلی گئیں اور یہ لحوہ بے لحوہ شوخ سے شوخ تر ہونے لگا حالانکہ سرشار کے ہیرو آزاد کے پہلو یہ پہلو کتاب کے اختتام تک اپنی غیر ہمواریوں کے کلے کٹے سے محفل کو زعفران زار بنانا چلا گیا۔

☆ احساس کتری کا احساس

مندرجہ بالا اقتباس سے خوبی کا کردار اس کے تمام تر بنیادی عناصر کے ساتھ علم تصور کے سامنے آ جاتا ہے اور ناظر اس نتیجے پر پہنچتا ہے کہ دراصل خوبی ایک ایسا کردار ہے جو اپنے ہونے پین کے باعث سخت ترین احساس کتری میں مبتلا ہے۔ اپنی طرف سے وہ جو کچھ کرتا ہے اس کی حرکات، لاف زنی، غصیلانہ انداز، ہر فن مولانے کی کوشش وغیرہ وغیرہ دراصل وہ چند حوالے ہیں جن کی مدد سے وہ اپنے احساس کتری کو احساس برتری میں بدل دیتے ہیں یہاں تک تو وہ ایک عام انسان کی طرح ہے جو اپنے احساس کتری سے سرسریکار ہے اور جس پر ہسنے کی بجائے شاید اس کا نفسیاتی مطالعہ کرنا زیادہ مناسب ہو لیکن وہ ایک عام انسان سے بہت حد تک ہٹ جاتا ہے اب اس کی احساس کتری کو مفلوج کرنے کی کاوش مضحکہ خیز صورت اختیار کر جاتی ہے۔ اس مضحکہ خیز صورت کی وجہ یہ ہے کہ خوبی اپنے احساس کتری سے جنگ کرنے کے لئے جس قدر کاوش کی اسے فی الواقع ضرورت ہے اس سے کچھ زیادہ کاوش صرف کرنا شروع کر دیتا ہے۔

☆☆☆☆☆☆

فسانہ آزاد کا مرکزی کردار تو آزاد ہے لیکن اصل ہیرو خوبی لگتا ہے بحث کریں؟

رتن نامہ سرشار نے جب دسمبر 1878ء میں فسانہ آزاد لکھنا شروع کیا تو غالباً انہیں اس بات کا وہم و گمان نہیں تھا کہ لکھنؤ کے مرتفعہ کھینچے کھینچے وہ ایک ایسا کردار بھی تخلیق کر لیں گے جو اردو ادب میں ایک ناقابل فراموش مزاحیہ کردار ثابت ہوگا اور جس کا وجود سرشار کی شہرت کر دہ چند کرنے میں بے حد مدد دے گا ہم نے یہ مفروضہ اس لئے قائم کیا کہ فسانہ آزاد کے آغاز میں جب کہ ابھی ہم خوبی سے متعارف نہیں ہوتے ہیں اس کردار کے بیشتر عناصر مختلف کرداروں میں بکھرے ہوئے ملتے ہیں مثال کے طور پر ”لکھنؤ کے چہلم“ کے سلسلے میں ایک کردار کے منہ سے سرشار یہ الفاظ کہلاتے ہیں۔

”بھئی قسم ہے خدا کی جیسے ہی جنگل میں پہنچا ہوں عجب تماشا دکھا واللہ باللہ کیا دیکھتا ہوں کہ ایک شیر بدم بھیلانا درخت کے سائے میں کھڑا ڈکار رہا ہے اور ابا جان کی قسم یہ دیکھئے واللہ کہ اس سے اور مجھ سے کوئی چار انچ ہی قدم کا فاصلہ ہوگا۔“

خور کریں تو اس کردار میں خوبی کے چند ایک بنیادی عناصر موجود نظر آئیں گے بات بات پر قسم کھانا، گیدی گیدی پکارنا، بہادری کے جھوٹے قہے بیان کرنا وغیرہ وغیرہ اس طرح بیوقوفی اور انیونی کے بیان میں خوبی کے کردار کے بعض اور بنیادی عناصر نظر آتے ہیں لیکن ایسا معلوم ہوتا ہے کہ کچھ عرصے تک سرشار کو کوئی ایسا کردار نہ مل سکا جس کی تعمیر میں وہ ان سب عناصر کے سنگ و دشت کو کام میں لاتے اور اس لئے وہ ایک عرصے تک مختلف بت تعمیر کرتے اور لوگوں کے تعفن طبع اور اس کی حرکات میں توازن کی بجائے ایک نمایاں غیر ہمواری در آتی ہے بازار سے گزرتے وقت اپنی چھوٹی سی قردلی کو ہوا میں لہراتا، بھینٹ کی قردلی کی مدد سے حیرنے کی کوشش بات بات پر علیت کا اظہار ان تمام باتوں سے کردار کی ناہمواری اس درجہ واضح ہو جاتی ہے کہ خوبی از خود نشاندہ محسوس چلا جاتا ہے۔

☆ بے پلک سوچ

خوبی کی دوسری اہم خصوصیت، ہوا ہے مزاحیہ کردار کے درجے پر پہنچاتی ہے اس کا آنکھیں اور کان بند کر کے زندگی

کی صراط مستقیم پر بے دھڑک بڑھے چلے جاتا ہے خوبی فی الحقیقت اپنی فطرت کے بعض اہل تماموں کا یکسر اسیر ہے اور وہ ایک عام انسان کی طرح ماحول کے ساتھ ضروری سمجھوتا کرنے کی صلاحیتوں سے بھی یکسر محروم ہے خوبی میں اس عام انسانی پلک کا بھی فقدان ہے جو اسے کسی نئی صورت حال کے مطابق اپنے رویے پر تبدیلی پر اس کے نتیجے سے لاتعداد ایسے واقعات سے نبرد آزما ہونا پڑتا ہے جن سے ایک عام انسان بڑی آسانی سے بچ سکتا ہے مثلاً خوبی کو پیش آنے والے ایک ہی وضع کے سینکڑوں واقعات میں سے صرف یہی ایک واقعہ لیجئے کہ وہ گھوڑی پر سوار آزاد کی معیت میں ایک لمبے سفر پر روانہ ہے اور راستے میں ایک پھان سے اس کی ڈھبھیر ہو جاتی ہے یہاں دیکھئے کہ خوبی کا اپنی جسمانی کمزوری کو فراموش کر کے کسی توہمہ انسان کو چابک لگانا اس سے بے عزتی کرنا مگر اپنی شکست کو قردلی کے نہ ہونے پر محمول کرنا محض اس وجہ سے ہے کہ وہ اپنے غصے کے ہاتھوں مجبور ہے لیکن غصے کے فطری رجحان سے انحراف کرتا ہے۔ اسی طرح آزاد کو مٹی کا تیل پلا دینا صرف اسی وجہ سے ہے کہ خوبی کو اپنی طبیعت پر ناز ہے اور وہ کسی سے کچھ پوچھ کر اپنے علم و فضل پر تہمت لگتے نہیں دیکھ سکتا۔ بہر حال خوبی کا عام انسانی پلک سے محروم ہونا اور انجام کے متعلق سوچے سمجھے بغیر ایک سیدھی لکیر پر بے دھڑک بڑھے چلے جانا اسے مزاحیہ کردار کے درجے پر پہنچانے میں مدد دیتا ہے۔ اس مقام پر خوبی کا کردار مغربی ادب کے مشہور کردار ڈان کو اکرٹ کے قریب بھی جا پہنچتا ہے کہ ان دونوں کرداروں نے تخیل کی کوشش سے حقیقت کی تخیل کو مٹانے کی پرزور کوشش کی ہے لیکن ڈان کو اکرٹ کا کردار خوبی کی بہ نسبت بہت زیادہ مکمل ہے کہ یہاں تخیل نے حقیقت کو پورے طور پر اپنا تابع کر لیا ہے کسی نہ کسی طریق سے ڈان کو اکرٹ کے ذہن میں یہ بات پختہ ہو گئی ہے کہ نائنٹ مشکلات و حوادث سے دوچار ہوتے ہیں اور دیوؤں کو زیر کرتے ہیں اور یہی ان کا امتیازی نشان ہے بس جب وہ گھر سے نکلتا ہے تو اس عزم کے ساتھ کہ وہ بھی مہمات سر کرے گا یہ تخیل اس قدر تقویت حاصل کرتا ہے کہ وہ حقیقت کو اس کے تابع کرنے پر مجبور ہو جاتا ہے اور بڑی

بڑی پنی چکیوں کو دیو بوجھ کر ان پر ہلے۔

لی اور خوبی کی پیرانہ بو الہویوں کا ذکر ہے خوبی تو وہ آزاد سے زیادہ دل پھینک ہیں گھسیارن سے لے کر کلیر سا اور سعید انک کو چاہتے ہیں دنیا جہاں کی تمام حسین عورتیں گویا ان کی جاگیر ہیں یہ اور بات ہے کہ اس عشق کے طفیل میں چپتے بہت گئے ہوں۔

سرشار کے یہاں عشق کا تصور قدیم قصوں سے زیادہ واضح اور روشن ہے ہر چند محبت کا تصور مشرقی ہے مگر خلاف عقل باتوں سے بہت کچھ گریزاں ہے۔ ایک اہم نکتہ یہ بھی ہے کہ سرشار کے تمام ناولوں کا مرکزی تصور عشق نہیں ہے۔

نادر جہاں بیگم کے کردار کی وضاحت کرتے ہوئے اس امر پر زور دیا گیا ہے ان کی زندگی گھر کی چار دیواری میں شوہر کا انتظار شوہر کو منانے اور شوہر کی بیوفائیوں پر ماتم کرنے میں گزر جاتی ہے دنیا کی دولت رکھتے ہوئے وہ دنیا کی ہر دولت سے محروم ہیں نوابان کو چاہتے ہیں لیکن اس میں وہ شدت نہیں ہوتی جو چوہیں گھنے کی سنگت سے پیدا ہوتی ہے یہ زنان خانے میں اس وقت جاتے ہیں جب شراب مقدار سے زیادہ پی لیتے ہیں کوئی مرض گھیر لیتا ہے یا والد بزرگوار کی نگلی کا ڈر ہوتا ہے اکثر بیویوں سے بھی ڈرتے ہیں کیونکہ ان میں زیادہ تر اونچے خاندان کی لڑکیاں ہوتی ہیں لیکن لکھنؤ کی تہذیب پر چونکہ بازار کی عورت ضرورت سے زیادہ حاوی ہے اس لئے منکوحہ بیوی کو ابھرنے کا موقع کبھی نہیں مل سکا۔ فسانہ آزاد جام سرشار سیر کہسار میں بیوی ایک مظلوم عورت ہے جو زوج اور روایت کی زنجیروں میں بری طرح جکڑی ہوئی ہے وہ اپنی تباہیوں پر ہنسنے پر مجبور ہے اس کے سینے پر مریاں، چوڑی والیاں وہ سب کچھ دیکھتی ہیں لیکن کچھ نہیں کر سکتی وہ اتنی کمزور ہے کہ شوہر کے خلاف آواز اٹھانے کی بھی طاقت نہیں لیکن وہ اپنے شوہر سے محبت کرتی ہے اور پہروں اس کے انتظار میں رو رو کر گزار دیتی ہے۔

☆ سرشار کی فن داستان گوئی

سرشار کے ناولوں پر فنی نقطہ نظر سے تفصیل کے ساتھ بحث کرنے کے بعد ان کا مقام واضح ہو جاتا ہے یہ امر واضح ہو جاتا ہے کہ بحیثیت ناول نگاران کی سلسلہ ادب میں حیثیت ایک درمیانی کڑی کی ہے یہاں دو نکتے سامنے رکھنا چاہئیں

اول تو یہ کہ تکنیک کے اعتبار سے۔

☆ عربیانی

سرشار کے ناولوں میں ایک تیسرے قسم کا عشق بھی ہے جس کو عرف عام ہوسنا کی کہتے ہیں بہت سے ناقدین نے سرشار پر اظہار خیال کرتے ہوئے اس پہلو کو خوب ظاہر کیا ہے مثلاً زائن درد نے لکھا ہے۔

سرشار کی تصانیف اکثر اتنی عربیاں ہیں کہ وہ لڑکیوں کو نہیں پڑھائی جا سکتی ہیں۔

اجتتا اور ایلو را کے فاروں میں حسن اپنی تمام عربیانی کے ساتھ کھرا ہوا ہے لنگی چست، ابھری ہوئی سڈول چھاتیاں ہیں ناف کی گہرائی اور کمر کے خم ہیں نگلی کھلی ہوئی باہیں معشوقانہ تبسم اور آنکھوں میں جوانی کے جھولے ہیں جسم کے نشیب و فراز اس قدر عریاں ہیں کہ رگوں کا ابھار تک واضح ہے اور ستر کی ہنگلی کیلئے چند گرہ کپڑا ہے اور بس لیکن یہ عربیانی اس عہد کے کلاکاروں کی ہوسنا کی منظر نہیں ہے اس میں انسان کی عظمت الوہیت اور تقدس پوشیدہ ہے اور یہ بتانے کی ضرورت نہیں کہ فن کا سب سے عظیم مقصد انسان اور انسانیت کی عظمت کے اقرار میں پوشیدہ ہے

☆ از دو ای زندگی کا تصور

سرشار کے ناولوں میں ہوسنا کی محبت کے پہلو بہ پہلو میاں بیوی کی از دو ای زندگی بھی ہے نوابین عام طور سے اپنی بیویوں سے محبت کرتے ہیں خلوت کے لمحات میں ان کی محبت کے سوتے خصوصیت سے پھوٹ پڑتے ہیں لیکن یہ کیفیت زنان خانے تک ہی رہتی ہے گل سرا میں آتے ہی وہ بیوی کو بھول جاتے ہیں نوجویاں، رنڈیاں ان کے ذہن پر اس طرح چھا جاتی ہیں کہ ان کو دنیا اور مافیہا کی خبر نہیں رہتی مگر بیوی کی محبت میں خلوص اور بے چارگی ہے آئندہ اور اراق مندرجہ ذیل اقتباس سرشار کے ناول ”فسانہ آواز“ سے لیا گیا ہے منظر میں جھاڑ پھونک اور جن اتارنے کے ایک واقعہ کا ذکر ہے یہ منظر چند سطروں میں بھی بیان کیا جا سکتا تھا لیکن سرشار کا یہ کمال ہے کہ انہیں نے ہر جزو سامنے رکھ دیا ہے ایسا محسوس ہوتا ہے کہ سرشار نے زندگی بھر جھاڑ پھونک کا ہی کام کیا ہے۔

”حسن آراء نے سر نیچا کر کے زارو منٹ سکوت

لیا محمدی خانم آن کریشیں ایک نوکری میں مضامی رکھی گئی شیخ میل، کوری رکابی میں اکیس پان دساری تاکید کردی تھی کہ تبولی نے قہچی نہ لگائی ہو۔“

☆ ژرف نگاری

سرشار کو ژرف نگاری میں بھی کمال حاصل ہے ان کے ناولوں میں ہر فرد اور ہر قوم کے لوگ ہیں اور وہ سب کے مزاج داں ہیں۔ نوابین میں غلطی کمزوریاں تھیں وہ احساس برتری کا شکار تھے اس پر مصاحبین نے بھر دے کر حماقت کی مزید تھیں پڑھادی تھیں وہ سب انسانی ہمدردی سے خالی ہیں عشق کرنا ان کا پیدا کنی حق ہے علی صحبتوں میں وہ خود کو ستر اط بکھتے ہیں طوائفوں کے کوشوں پر وہ بہت کچھ لکھ لٹ ہیں ایک آدھ مہری ایک آدھ کنجڑان سے پہلو گرم کرنا ان کی فطرت ثانیہ میں داخل ہے سرشار نے ان تمام کمزوریوں کو ان کی سیرت پیش کرتے وقت نظر انداز نہیں کیا ہے مصاحبین کی خود غرضی اور خوشامد واضح ہے۔

وہ قدیم اور جدید فن کے درمیان ہیں انہوں نے نہ تو قدیم فن داستان گوئی کی تقلید کی ہے اور نہ ہی فن جدید کو اپنایا ہے انہوں نے قدیم فن کی روایتوں سے گریز کرنے کے باوجود اس کے بہت سے نقوش کو برقرار رکھا ہے اسی طرح ناولوں میں اپنے معاشرتی مشاہدے، ادبی تجربے اور زبان اردو پر عالمانہ قدرت رکھتے ہوئے ایسے اشارے پیدا کر دیے جو آئندہ ناول نگاروں کے لئے معاون و مددگار ثابت ہوئے۔ انہوں نے آنے والے فنکاروں کو ناول اور مختصر افسانے کا شعور بخشا لیکن ہم اس وقت تک اس مر کا صحیح اندازہ نہیں کر سکتے جب تک یہ معلوم نہ کریں کہ سرشار کو اپنا حاصل کیا ہے جس طرح سرشار سے پہلے فنکاروں کا ایک اکتساب تھا اور اس اکتساب نے سرشار کو ناول نویسی کا شعور دیا اسی طرح سرشار کے حاصل نے مابعد کے فنکاروں اور افسانہ نویسوں کو نئی منزل کا پتہ دیا ہے اس لئے سرشار کے حاصل اور جدت طرازی پر مختصر روشنی ڈالنا بے حد ضروری ہے۔

☆ مرقع نگاری

سرشار نے اپنے ناول میں مرقع نگاری کی ابتدا کی وہ اپنے گرد و پیش کی زندگی پیش کرتے ہیں اس زندگی کی عکاسی

”تو کیشن ہی جاری کرالیا ہوتا۔ کہنے لگے وہ بھی صبر و صعداری کے خلاف ہے۔ ہمیشہ پکھری میں جا کر گواہی دی اب بڑھاپے میں اس وضعداری کو کیوں چھوڑوں۔“

الغرض مرزا فرحت اللہ بیگ نے اپنے طور پر پوری کوشش کی ہے کہ ماضی کے تہذیبی ورثہ کو اپنی تصانیف میں اس طرح محفوظ کریں کہ آئندہ نسلیں بھی ان سے فیضیاب ہو سکیں اور ایسا کرنے میں وہ بہت حد تک کامیاب بھی رہے ہیں۔

☆☆☆☆☆☆☆☆

سرشار کی ناول نویسی پر پھر پورا جائزہ لیں نیز انہیں داستان گوئی پر بھی عبور حاصل ہے بحث کریں؟

سرشار کے قصوں کا ماخذ کوئی پرانا فارسی یا سنسکرت کا قصہ نہیں ہے اور نہ ہی ان کے درمیان کی کوئی چیز ان کی تمام تصنیفات طبع زاد ہیں چنانچہ ان کے ناولوں کے مطالعے سے یہ بات صاف ظاہر ہو جاتی ہے کہ انہوں نے قصہ گوئی کے مروجہ اصولوں میں سے بعض کو بالکل ترک کر دیا اور بعض کو بہت کچھ کی بیشی کے ساتھ اپنایا۔ بات دراصل یہ ہے کہ زمانہ بدل چکا تھا علم پھیل رہا تھا ہندوستان میں انگریزی مدرسے کھل چکے تھے فوق فطرت باتوں میں ممکن ہے یقین آج بھی ہو لیکن دلچسپی غدر کے بعد ختم ہو چکی تھی نہ کنگش اور نہ ہی فضا کی دلچسپیاں بھی اور تھیں۔

☆ طبقاتی کنگش

اسکات کی طرح سرشار نے قدیم فن کے خلاف بغاوت کی ہے اس کی ناولوں میں صحیح معنی میں طبقاتی کنگش ہے نواہین اور سرمایہ دار ہیں جن کا اپنا سوچ بچار کا طریقہ ہے ان کا اپنا رہن بہن اور بحیثیت مجموعی ایک میز طرز زندگی ہے مثلاً سیٹھ گوجرل ٹاپ کے لوگ ہیں جو دولت مند ہیں اور سرمایہ دارانہ عشق کرتے ہیں دوسری طرف وہ چھوٹا یا چھلا طبقہ ہے جو اونچے طبقے کا محتاج ہے ان کا جسم نواہین اور سیٹھوں کی امانت ہے یہ جوان ہیں مگر پیٹ کی مار ہے ارمان ہیں انگلیں ہیں لیکن مفلسی کا پہاڑ سدا رہا ہے۔ ان کا جسم بکتا ہے ان کے ارمان پورے ضرور ہوتے ہیں لیکن مساوی حقوق کی بنیادوں پر نہیں سوئے میں ان کا ہی ہمیشہ گھانا ہوتا ہے دنیا انہیں ”مطبوعہ“ ”داشتر“ طوائف رٹھی مال زادی اور ایسے نہ جانے کتنے ناموں سے یاد کرتی ہے دنیا

نے ان کیلئے بہت سے نام رکھ لئے ہیں جو ٹھانڈے پر قرض اور نفرت سے زیادہ دھار دار ہیں۔

☆ نمائندہ لکھنؤ

سرشار کا ”فسانہ آزاد“ لکھنؤ کا فسانہ ہے یہ لکھنؤ شاہجہاں کا زریں ہندو لکھنؤ نہیں ہے یہ غدر کے بعد کا لکھنؤ ہے اس لکھنؤ میں ترقی کی طرف قدم بڑھانے کی زبردست ترغیب ملتی ہے چنانچہ خوبی ہمیشہ شاہی کے زمانے میں ”کین دانی“ کا دعویٰ کرتے ہیں اس لکھنؤ میں میوہیل کشر ہیں۔ نواب رونق الدولہ گوجرل سیٹھ ہیں ان کے ساتھ ان کے ”حالی موالی“ مفت خور لیموں نچوڑ“ ہیں ان میں کنگش ہیں۔ مٹھے مٹھے کار عمل ہے رفاقتیں، نفرت، نقصان پہچاننے کی اسکینیں اور ان اسکیموں کی رد اسکیمیں ہیں یہ ہے سرشار کا لکھنؤ۔

☆ مذہبیت

سرشار نے بہر طور وقت کے تقاضوں کو پیش نظر رکھا ہے اس نے ماضی سے زبانی ہمدردی نہیں کی ہے اس نے مذہب کو اندھے کی طرح نہیں مانا ہے وہ اپنی جنت کئی نہیں کرنا چاہتا اور نہ امیروں سے سوخ پیدا کر کے ان سے وابستہ ہونا چاہتا ہے۔ وہ ان سب پر پھبتی اڑاتا ہے مذہب کے معاملہ میں وہ دوسرا سرید ہے ماضی پرست اس حد تک ہے کہ وہ ماضی کی اچھی باتیں اپنانا چاہتا ہے یا ماضی کی اچھی باتیں زمانے پر واضح کر کے نئے حال اور شاندار مستقبل کی دعوت دیتا ہے۔ اس طرح وہ دوسرا حالی ہے۔

☆ مقصدیت

مصنف کے ذہن میں نذیر احمد ہیں چونکہ نذیر احمد کے یہاں مقصد ہے اس لئے سرشار کے یہاں مقصد نہیں ہے یہ غلط منطق کہلاتی ہے ایک بات ضرور ہے نذیر احمد کے مقصد اور سرشار کے مقصد میں فرق ہے نذیر احمد ایک محدود دائرے میں گردش کرتے ہیں وہ زندگی میں کچھ دور تک دیکھ سکے اس کے آگے کے فاصلے نہ تو وہ تاب سکے اور نہ وہ ان کو نظر ہی آسکے سرشار کے یہاں اس سے انکار نہیں تو تعلیم پر اظہار خیال بھی ہے خصوصیت کے ساتھ وہ تعلیم نسواں پر زور دیتا ہے لڑکیوں کے ان احساسات و جذبات کی ترجمانی کرتا ہے ہندو ہوتے ہوئے مسلمانوں سے پرہیز نہیں کرتا ان کے لئے لکھتا ہے ان کے

متعلق لکھتا ہے دوسری طرف اس کا خطاب ہندوؤں سے بھی ہے کاہنی میں شاکروں کی معاشرتی زندگی تفصیل کیساتھ ملتی ہے بحیثیت مجموعی اس کا مطح نظر انسان ہے جدوجہد، کنگش، کمزوریوں اور بدلتی ہوئی دنیا میں رہنے والا انسان فن کی یہی کیفیت سمندری کیفیت ہوتی ہے۔

☆ بقول رومان رولاں

بڑے فنکار وہ بھی ہوتے ہیں جو صرف اپنی ترجمانی کرتے ہیں لیکن سب سے بڑے وہ ہیں جن کے دل سب انسانوں کیلئے دھڑکتے ہیں۔

☆ اخلاقی تصور

ادب میں اخلاق نام ہے ایک شعور کا جو اصولوں کی منزل پار کرنے کے بعد پیدا ہوتا ہے اس کے لئے ارادے، لبر اور وقت کی ضرورت ہے یہ شعور خلوص کی منزل ہوتی ہے نذیر احمد نے عورتوں کے لئے یہ بہترین اخلاق سمجھا کر وہ اپنے شوہر کی تابع دار ہوں۔ پردے کی چار دیواری میں رہیں ہمیشہ دنیا کو ایک بیٹی ایک بیوی اور ایک ماں کی نظر سے دیکھیں۔ لیکن یہ ایک اضافی تصور تھا سرشار اس کے برعکس شوہر کے انتخاب میں لڑکیوں کی مکمل آزادی کے موید ہیں۔ حسن آراء آزاد سے شادی پر اس وقت آمادہ ہوتی ہے جب وہ اس کو اپنی مرضی کے مطابق پاتی ہے سرشار کے نزدیک یہ خلصا اسلامی تصور تھا دوسری طرف نذیر احمد کے بھی مولوی ہونے سے انکار نہیں کیا جاسکتا نذیر احمد عشق کے قائل نہیں ہیں ان کے مذہب میں اس کی اجازت نہیں ہے یہ ایک حد درجہ محبوب بات ہے سرشار اس کے برخلاف کھل کر عشق کرنے کا موقع نہیں دیتے ہیں۔

☆ عشق و جدیت کا عنصر

سرشار کے قصوں میں عشق کا عنصر غالب ہے اور عشق بھی تقریباً ہر نوع کا ملتا ہے حسن آراء اور سہرا آراء کی گھریلو اور سچی محبت ہے۔ اللہ رکھی کی دیوانی محبت ہے جس میں زمانے سے ٹکر لینے کی پوری قوت پائی جاتی ہے بیگمات کی نواہین سے محبت کے نقشے ہیں جن میں سچی شوہر پرستی کا رنگ نمایاں ہے۔ نواہین کی صریح اور چوڑی دالیوں سے لگاؤ اور دل لگی کے تذکرے ہیں جن میں ہوس ناک

غالب ہے اس کے علاوہ ششی مہاراج

مشاعرہ کے عنوان سے شائع ہوا اسی مقدمہ میں لکھا ہے کہ اس مضمون کی بنیاد دہلی کی تہذیب کی بتا ہی ہے دہلی کا اجزنا مسلمانوں کے تہذیبی زوال کا استعارہ ہے دہلی کی مخصوص تہذیبی روایات تھیں۔

7- مغل تہذیب و تمدن کی عکاسی

اب تک مغل تہذیب جو مسلمانوں کا خاصا تھی کا پس منظر پیش کیا گیا اور یہی وہ اسباب تھے جنہوں نے مرزا فرحت اللہ بیگ کو اس بات پر اکسایا کہ ان کو تہذیبی ماحول کو محفوظ کرنے کے لئے کیا کرنا چاہیے کیونکہ تہذیب و تمدن کا خون ہو رہا تھا اسلامی حکومت رو بہ زوال تھی اس کی جگہ لینے کے لئے انگریزی حکومت کا چراغ روشن ہو رہا تھا اور مغربی تہذیب کا اثر دن بدن بڑھتا جا رہا تھا جس سے نئی نسل بہت زیادہ متاثر ہو رہی تھی اس چیز نے مرزا فرحت کو مجبور کر دیا کہ وہ اپنی تہذیب کو کسی نہ کسی طرح ہمیشہ کے لئے محفوظ کریں تاکہ آئندہ نسلیں اپنے شاعر ماضی کی لفظی تصویریں دیکھ دیکھ کر شاید کچھ سنسبل جائیں۔ اس خیال کا آنا تھا کہ ان کے ارادہ میں چٹنگی پیدا ہوئی۔

اس مقدمہ میں مرزا فرحت اللہ آگے چل کر لکھتے ہیں کہ۔ ”نیرنگ خیال نے دل میں مشاعرے کا خیال ڈالا۔ ادھر کریم الدین مقفور کی کتاب ”طبقات الشرائع ہند“ کے طبقہ چہارم نے رجب 1261 ہجری کے ایک مشاعرے کا پتہ دیا اب کیا تھا۔ دونوں کو ملا کر ایک مضمون پیدا کر لیا رہی رنگ آمیزی اس کی تکمیل میں خود کر دیتا ہوں اسی احساس کی محسوس نے مرزا فرحت کو قوت بخشی کہ وہ اپنے قلم کی طاقت سے تہذیب دہلی و زندہ جاوید بنانے کی کوشش کریں۔ ہو سکتا ہے کہ یہ بھی دلی کی سر زمین ہی کا اعجاز اور اثر ہوا کیونکہ اس خاک دلی نے بڑے بڑے نامی گرامی فنکار پیدا کئے۔ فرحت اللہ کو بھی دلی اور اعلیٰ دلی کی اہمیت کا بہت شدت سے احساس ہوتا تھا اسی لئے تو انہوں نے یہ کہا ہے کہ۔ ”دریائے جنا کی چمکتی ریت دہلی والوں کے لئے نظر فریب رہی اور اس اجڑے دیار میں شہر اہی نہیں فن کے کاموں کا ایک ایسا مجمع ہو گیا کہ جس کی نظیر ہندوستان تو ہندوستان دوسرے کسی ملک میں بھی ملتی دشوار ہے۔“

8- منظر نگاری

اس حقیقت سے انکار ناممکن ہے کہ بقول میر تقی میر دلی واقعی شہر عالم انتخاب تھا لیکن اب اس کی رونقیں اور سہاگ لٹ چکا ہے اس کی عزت و آبرو برباد اور اس کی تہذیب قصہ پارینہ بنتی جا رہی ہے اس کے تمدن کا دم آفریں ہے مرزا فرحت اللہ نے مولانا محمد حسین آزاد کی طرح دلی کے شیعہ نقوش کو محفوظ کرنے کیلئے اپنے قلم سے کام لیا اور بالآخر اپنی اس کاوش کو عملی جامہ پہناتے ہوئے دلی کا یادگار مشاعرہ، پھول والوں کی سیر، نئی اور پرانی تہذیب کی ٹکڑ اور مولوی نذیر احمد کی کہانی میں ہمیشہ کے لئے دہلی کی تہذیب کی گمشدہ کو محفوظ کر دیا اس کام کو پایہ تکمیل تک پہنچانے میں جن وسائل اور ذرائع سے مدد حاصل کی ان کی بابت وہ خود لکھتے ہیں کہ۔

”بعض ایسے نقش و نگار ملیں گے جو نوٹو یا قلمی تصویر دیکھ کر الفاظ میں اتارے گئے ہیں اکثر و بیشتر ایسی صورتیں ہوں گی جو خود میں نے بڑے بوز صوفوں سے پوچھ کر بتائی ہیں۔“

”نذیر احمد کی کہانی اور دلی کا آخری یادگار مشاعرہ“ میں مرزا فرحت نے مقدور بھر کوشش کی ہے کہ اس شاعر ماضی کی مرتعے پیش کرے اس بات کا فیصلہ تو تھا حضرت باقارئین پر ہے کہ وہ کس حد تک کامیاب رہے ہیں۔

دہلی والوں کی وضع داری کو یوں بیان کیا ہے کہ ’میں نے گھڑی دیکھ کر کہا۔ ساڑھے نو میں پانچ منٹ ہیں کہنے لگے اوہودیر ہو گئی ذرا میرا جوتا اور جرائیں تولے آؤ میں نے لا کر جرائیں پہنائیں میں نے کھوٹی پر سے اتار کر شیرانی اور نوٹو دی وہ پہن کر کہنے لگے چلے چلو بھی وقت تنگ ہو گیا ہو۔“

اب ذرا ”یادگار مشاعرہ“ کی چیدہ چیدہ جھلکیاں ملاحظہ ہوں کہ مرزا فرحت اللہ نے کس کس طرح ان کی تصویریں بنائی ہیں پہلے تمام کی تصویر ملاحظہ ہو۔ ”جن صاحبوں نے دہلی کا قلعہ نہیں دیکھا ہے وہ شاید یہ نہ سمجھ سکیں کہ گرمیوں میں حمام کیا ہے ایک عالی شان عمارت ہے اس کے دو درجے ہیں ایک گرم اور دوسرا سرد۔ عمارت کا جو حصہ موتی مسجد کی جانب ہے وہ گرم ہے اور جو جمنائے رخ پر ہے وہ سرد ہے رہتی کے رخ شمس کے پردے ڈال کر رخسار بنا لیا جاتا ہے اندر نہر بہتی ہے بیچ میں کئی

کئی بڑے بڑے حوض ہیں ان میں نوارے چلتے ہیں حمام کیا ہے ایک بہشت کا ٹکڑا ہے وہ دہلی کی معاشرت کی ایک جھلک دیکھیں اس میں شرفاء کے لباس کا تذکرہ بھی ہے اور مجلس کا بھی۔ ”پرانے زمانے میں شرفاء گھر پر پورا لباس پہنے جتے تھے زمانے میں جانے کے خاص خاص وقت تھے ورنہ سارا وقت مردانے ہی میں گزارتا تھا ہر وقت کوئی نہ کوئی چلنے والے پاس بیٹھا رہتا تھا عالم ہوتے تو درس کا حلقہ ہوتا شاعر ہوتے تو شعر کا چرچا جہاں بھی جاؤ یہی معلوم ہوتا کہ دربار لگا ہوا ہے۔

مرزا نوشہ کی نوٹی کی ساخت یوں بیان کی ہے۔ ”ان کی نوٹی دنیا بھر سے جدا تھی نہ ترکی تھی نہ تاتاری کھال کو اس طرح سی لیا جاتا تھا کہ نیچے کا گھیرا پر کے چند چلے سے ذرا بزار ہے اس کے بعد چار کنگرے قائم کر کے کھال کی نوٹی کی آدمی لبان تک اس طرح کاٹ لیا کہ نوٹی گڑ گج کی شکل بن گئی چلو مرزا نوشہ کی نوٹی ہوئی۔“

مرزا فرحت نے اس پر اکتفا نہیں کیا بلکہ رومال، پاجامے، جوتی اور ہاتھ کی چمڑی تک کی تفصیل لکھی ہے لامبھی کا نقشہ یوں کھینچا ہے شاید ہی شہر میں کوئی ہوگا جس کے ہاتھ میں بانس کی ٹکڑی اور گز بھر کا لٹھے کا چوکور رومال نہ ہو یہ بھی مسلمہ بات ہے کہ جب کسی قوم کی تہذیبی، معاشرتی اخلاقی اور تمدنی روایات اور امتیازات، انقلاب زمانہ کی چیرہ دستیوں سے مٹ رہے ہیں تو اس قوم کے ادیب، دانشور شہر احضرات اپنے ادب میں ملی روایات اور آثار کو محفوظ کرنے کی قدرتی طور پر کوشش کرتے ہیں چونکہ حالات و واقعات کا سیاسی جبر اور تہذیبی دباؤ کے خلاف ایک خاص رد عمل کرتے ہیں اور ایک مخصوص قسم کی گہری نفسیاتی کشش جنم لیتی ہے جو مزاج میں روایات و اقدار کا گھمبیر رچاؤ تھا وہ رفتہ رفتہ ختم ہو جاتا ہے نذیر احمد کی کہانی میں بھی دلی کی وضع داری کی کئی مثالیں ملتی ہیں جیسے۔

”اب آخر عمر میں گاڑی کی ضرورت ہوئی۔ تو گاڑی رکھتے ہوئے شرم آتی ہے لوگ کیا کہیں گے تمام عمر تو مولوی صاحب جوتیاں جٹاتے پھرتے۔ اب بڑھاپے میں۔ گاڑی پر سوار ہو کر پھرتے ہیں نا بھئی۔ اب گاڑی رکھنا وضع داری کے خلاف ہے۔“

اس سے ذرا آگے چل کر مرزا فرحت لکھتے ہیں کہ

مرزا فرحت حلیہ نگاری کا فن خوب جانتے ہیں یہی نہیں بلکہ انہیں تو حلیہ نگاری میں ایک خاص لطف حاصل ہوتا ہے یہی وجہ ہے کہ وہ اسی حلیہ نگاری کی بدولت ایسی ایسی متحرک تصویریں پیش کر دیتے ہیں جن میں ایک مخصوص قسم کا مزاج ملتا ہے مرزا فرحت اللہ بیگ نے دہلی کا ایک یادگار شاعرہ میں کم و بیش ہر شاعر کا ناک نقشہ انداز، طرز عادات، لباس و مصروفیات کی لفظی تصویریں ایسی بنائی ہیں کہ قاری ان کرداروں کو زندہ و جاوید اپنے سامنے محسوس کرتا ہے۔ ان تصاویر میں بھی طرافت کے رنگ کو شامل کر دیا ہے جیسے ”چڑھی ہوئی داڑھی جس کا ایک ایک بال سر کا انگریزی کی فوج کی طرح اپنی اپنی جگہ اٹھتا ہے“ اسی طرح اپنے محترم استاد مولوی نذیر احمد کا حلیہ اپنی تصنیف ”نذیر احمد کی کہانی“ میں یوں مزے لے لے کر بیان کرتے ہیں جیسے رنگ سانولا مگر روکھا قد خاصا اونچا مگر چوڑا ان نے لبان کو دبا دیا تھا بڑھاپے کی وجہ سے قد ٹھکانا معلوم ہونے لگا تھا“ قلمہ معلیٰ کے شہزادوں کا حال بھی اسی انداز میں بیان کرتے ہیں جس میں انہیں اپنی آنکھوں سے دیکھتے ہیں نواب مرزا داغ کا حلیہ اور لباس کا ذکر اس انداز سے کیا ہے کہ مرزا داغ زندہ جاوید نظر آنے لگتے ہیں۔

”میاں داغ کی کوئی سولہ سترہ برس کی عمر ہوگی۔ رنگ تو بہت کالی ہے مگر چہرے پر غضب کی زماہٹ ہے بڑی بڑی غلابی آنکھیں، ہتھوں ناک، کشادہ پیشانی سر پر سیاہ نعل کی لیس لگی ہوئی، سبز گلابی کا پاجامہ ہاتھ میں ریشی رومال، محفل مشاعرہ کا نقشہ ملاحظہ ہو۔ مرزا نحر وکی غزل پڑھی جا رہی تھی گو ان کی آواز اونچی نہ تھی مگر پڑھنے میں ایسا درد تھا کہ سن کر بے قابو ہو جاتا تھا سارا مشاعرہ واہ واہ اور سبحان اللہ کے شور سے گونج رہا تھا تیسرے شعر پر مرزا غالب نے اور پانچویں پر حکیم مومن خان نے ایسے جوش سے واہ واہ کی کہ صف سے آگے نکل گئے مرزا اپنی غزل پڑھتے رہے مگر ان دونوں کو انہیں دو شعروں کی رٹ لگی رہی۔ پڑھتے اور مزے میں آکر جھومتے جب غزل ختم ہوئی تو مرزا نوشہ نے کہا سبحان اللہ صاحب عالم! سبحان اللہ واہ کیا کہنا۔ استاد ذوق بھی مسکرائے کے چلو اسی بہانے سے میری تعریف ہو رہی ہے۔“

اردو نثر کے میدان میں مرزا فرحت اللہ بیگ چھوٹے چھوٹے جملوں کی مدد سے بڑی رواں رواں عبارت بنانے کے ماہر خیال کئے جاتے تھے اور اس طرح کے چھوٹے چھوٹے جملوں کا استعمال بہت کم نثار کرتے ہیں یہ بھی خیال کئے جاتے تھے اور اس طرح کے چھوٹے چھوٹے جملوں کو استعمال بہت کم نثار کرتے ہیں یہ بھی خیال کیا جاتا ہے کہ غالباً مرزا فرحت اللہ بیگ کو یہ چھوٹے چھوٹے جملے استعمال کرنے کا جو شرف حاصل ہے۔

”قدر ہوا، دہلی تباہ ہوئی، بادشاہ رنگوں پینچے، بندھن ٹوٹ گیا وغیرہ۔“ ان کی نثر کی ایک خوبی یہ بھی ہے کہ وہ ہمیشہ ہموار ہوتی ہے ایسا کبھی نہیں ہوتا کہ عبارت اچانک دقیق ہو جائے اور پھر چلتے چلتے خود بخود پہل بھی ہو جائے یہ بھی نہیں ہوتا کہ وہ خود ہی کوئی ہماری لفظ آسان لفظ میں کھپا دیں جس رنگ میں کوئی مضمون شروع کرتے ہیں اس رنگ میں ہی اختتام تک پہنچاتے ہیں فرحت اللہ بیگ کی نثر میں حسب ذیل محاسن اور خصائص کو مد نظر رکھتے ہوئے بلا خوف و تردید کہہ سکتے ہیں کہ مجموعی طور پر ان کی نثر سلاست، شگفتگی، طرافت حسن اور عظمت کا عظیم پیکر ہے کیونکہ یہ تمام خوبیاں بہت کم ادباء میں پائی جاتی ہیں اور یہی خوبیاں ان کے ادبی رتبہ کو بلند کرتی ہیں۔

- 1- ان کی مزاح نگاری میں مزاح نگاری کا بڑا دخل ہے۔
- 2- مزاح نگاری میں ان کی زبان بڑی دلکش ہوتی ہے۔
- 3- اپنے مضامین کو ذکاوت اور انشاء پر دازی سے دلکش بنا دیتے ہیں۔
- 4- زبان کی لطافت، جملوں کی چستی اور زور طبیعت سے معنی خیز تبسم کی لہر دوڑا دیتے ہیں۔
- 5- سنجیدہ طرافت رکھنے کی زبان سے ادا کرتے ہیں۔
- 6- ہمیشہ مواد مردوں سے حاصل کرتے ہیں یا عدالتوں کے مقدمہ بازوں سے۔
- 7- لفظوں اور لفظوں کی آواز سے مزاح پیدا کر لیتے ہیں۔
- 8- کچھ خاص الفاظ کو تکیہ کلام بنا کر اور بار بار ان کی تکرار سے مزاح پیدا کرتے ہیں۔
- 9- اہل دہلی کی مصداق ادب آداب کا بہت زیادہ خیال رکھتے

مرزا فرحت اللہ بیگ نے مضمون نگاری کا آغاز ایک ایسے مضمون سے کیا تھا جس کا عنوان تھا عذر کے حالات بڑھے بوزھوں کی زبانی اس مضمون پر انہیں کیمرج یونیورسٹی سے انعام بھی ملا تھا۔ گو آجکل یہ مضمون ناپید ہے اس بات سے اندازہ ہوتا ہے کہ مرزا فرحت کو ماضی سے کتنا لگاؤ تھا چونکہ ان کا اپنا تعلق بھی دہلی سے تھا اور دہلی کی تباہی ان کی زندگی کا محور اور اہم ترین تجربہ بن کر ابھری تھی اور اسی تباہی سے ان کی ادبی زندگی کی ابتداء ہوئی تھی ”دہلی کا آخری یادگار مشاعرہ“ کے مقدمہ میں ڈاکٹر مظفر عباس لکھتے ہیں کہ۔

”دہلی کا بڑا محض ایک تاریخی واقعہ نہیں ہے یہ درحقیقت برصغیر کے مسلمانوں کے تہذیبی تاریخ کا ایک عظیم سانحہ ہے اس واقعہ سے سیاسی طور پر پر تو صرف اتنی تبدیلی ہوئی کہ اقتدار اعلیٰ مسلمانوں سے انگریزوں کو منتقل ہو گیا لیکن حقیقتاً دو صدی پر محیط مسلمان تہذیب پر ضرب کاری لگی یہی وجہ ہے کہ دہلی کے اجڑنے کی داستان ہماری شاعری اور ادب کا مستقل موضوع بن گئی ہے اور ہمارے ادیب اور شاعر اس لیے پر خون کے آنسو روتے نظر آتے ہیں۔“

دہلی کی تباہی کے حوالے سے مسلمانوں کی تہذیبی زوال کی دردناک داستان کی تفصیلات ہمیں خواجہ حسن نظامی کی تحریروں، اسد اللہ خان غالب کے خطوط سے ملتی ہیں دہلی کی تباہی صرف برہادی ہی نہیں بلکہ تہذیبی ایسے کے ساتھ ساتھ مقام عبرت بھی ہے اور اس بات کو خواجہ حسن نظامی نے ان الفاظ میں بیان کیا ہے ”سدا رہے نام اللہ کا۔ دنیا کے ظلم خانہ میں کون رہا ہے جو دلی نشان رہ جاتی اور کون جانتا ہے کہ دلی اجڑنے کے بعد لندن کی آبادی نموداری ہوئی تو یہ آبادی کب تک قائم رہے گی اور کون سا انگریز حسن نظامی کی طرح ٹیڈر دیا کے کنارے بیٹھ کر لندن کی ختم شدہ شان کے افسانے لکھا کرے گا۔“

مرزا فرحت اللہ بیگ نے مسلمانوں برصغیر کے اسی تہذیبی ایسے کی جھلک اپنے مضمون میں دکھائی اور یہ مضمون ”اردو دکن“ کے اکتوبر 1927ء کے شمارے میں ”دہلی کا ایک

اس نے تمدنی اور دلچسپی لے کر اپنے نام سے لکھا ہے۔ دوسرے وہ مضامین ہیں جو اس نے مختلف رسالوں کے لئے فرمائش پر قلمی نام ”الم نشرح“ سے لکھا ہے ایک میں سنجیدہ مضمون نگاری ہے اور دوسرے میں صرف چل چلاؤ سے کام لیا گیا ہے اس کے نثری اسلوب پر صحافیانہ انداز کی نمود زیادہ غالب ہے اور یہ اپنے استاد مولوی نذیر احمد سے بھی بہت زیادہ اثر لیتے ہیں جبکہ نذیر احمد کی تحریروں میں عربیت عربی جملے اور ترکیبیں بڑے زور کی ہوتی ہیں اس طرح فرحت اللہ نے بھی عربی ترکیبوں سے خوب فائدہ اٹھایا ہے محاورہ بندی بہت زیادہ ملتی ہے لفظوں کی آوازوں سے انہیں خوب محبت ہے کڑک دار اور گونج دار آوازوں والے لفظوں کا استعمال بڑے شوق سے کرتے ہیں نذیر احمد ہی کی طرح عورتوں کا انداز سخن بھی ان کو پسند ہے۔ چونکہ فرحت کا دلی سے بہت گہرا لگاؤ ہے اس لئے دہلوی تہذیب ان کے ہاں بہت زیادہ پسند کی جاتی ہے اور ان کے اسلوب پر دہلوی رنگ غالب ہے اور دلی کی وضعداری بھی چھائی رہتی ہے اس کے علاوہ فرحت کی نثر پر مولانا محمد حسین آزاد کا بھی اثر دکھائی دیتا ہے اس بات کا پتہ ہمیں ان کے مضمون دلی کا ایک یادگار مشاعرہ سے چلتا ہے انہوں نے ایسے الفاظ کثرت سے استعمال کئے ہیں جو دوسروں کے دکھائی نہیں دیتے یہی وجہ ہے کہ وہ الفاظ آج تک محفوظ ہیں۔

1- طرافت اور روانی

اردو نثر نگاری میں مرزا فرحت اللہ بیک کو بہت زیادہ اہمیت حاصل ہے اس کی بہت زیادہ وجوہات بھی ہیں ان کی عبادت کا انداز بے تکلف اور قدرتی رنگ میں نظر آتا ہے اس کے ساتھ ساتھ طرافت اور طنز کے ساتھ ساتھ روانی بھی ایک الگ شان دکھاتے ہیں۔ اگر کبھی کوئی مضمون ایسا آجائے تو بڑی سخت سنجیدگی بھی اختیار کر لیتے ہیں لیکن سنجیدگی سے ان کی دلچسپی اور جاذبیت میں فرق پیدا نہیں ہوتا روزمرہ محاورات کا استعمال بھی کثرت سے کرتے ہیں مرقع نگاری کے ماہر مانے جاتے ہیں اور اسی مرقع نگاری سے ان کی نثر کی شان ڈگری ہو جاتی ہے انہیں تنقید کا فن بھی خوب آتا ہے تنقید کرتے وقت شکستگی اور سلاست کا خاص دھیان رکھتے ہیں اور ایسے انداز سے کرتے ہیں کہ

زبان ہنشارے لینے لگ جاتی ہے جس سے دماغ بھی روشن ہوتا ہے اور دل میں سرور آنے لگ جاتا ہے۔ قاری جب ان کا کوئی مضمون پڑھنا شروع کرتا ہے تو جب تک مکمل نہ پڑھ لے کتاب ہاتھ سے نہیں چھوڑتا۔

مرزا فرحت اللہ بیک کا کمال فن یہ ہے کہ وہ تمہید کے نازک اور مشکل مرحلہ پر اسی طرح حاوی ہو جاتے ہیں گویا ان کے لئے کوئی مشکل ہی نہیں۔ جبکہ کسی مضمون کے جانبدار ہونے کے لئے ضروری ہے کہ اس مضمون کے ابتدائی یعنی تمہیدی کلمات تکلف اور حسین ہوں۔ کیونکہ اگر ابتدا درست اور ٹھیک ہوگی تو انجام بھی اچھا ہی ہوگا اسی تمہیدی گزرگاری کی ایک مثال پیش ہے۔ انگریزی کی مثل ہے کہ مشرق، مشرق ہے اور مغرب، مغرب یہ دونوں نہ ملے نہ ملیں گے جس طرح یہ صحیح ہے اسی طرح یہ مثل بھی ہونی چاہیے کہ ماضی، ماضی ہے۔ اور حال، حال۔ یہ دونوں نہ ملے نہ ملیں گے۔

2- خوبصورت الفاظ کا استعمال :-

فرحت اللہ حسین اور خوبصورت الفاظ کا وسیع ذخیرہ اپنے اندر جمع رکھے ہوئے ہیں اور بوقت ضرورت ان کو مضمون کے حسب حال استعمال بھی کرتے ہیں۔ اور کبھی بھی الفاظ کے ہاتھوں بے بس نہیں ہوتے بلکہ وہ ہر مشکل مرحلہ کو الفاظ کی بدولت آسان بنا لیتے ہیں یعنی جیسا مرحلہ ہو اسی سے ملنے چلنے الفاظ و ملا کر عبارت بنا لیتے ہیں یہی نہیں بلکہ جس قسم کے لہجہ کی ضرورت ہوتی ہے اسی قسم کے الفاظ بھی ڈھونڈ نکالتے ہیں اور یہی ان کی باخ نظر اور وسعت کی دلیل ہے۔ انہیں اپنے ماحول کے مطالعے کا گہرا تجربہ ہے اس کے علاوہ انہیں ماضی کی یادگاروں سے بھی بہت زیادہ انس اور لگاؤ ہے ان کی خواہش اور کوشش رہی ہے کہ مولانا محمد حسین آزاد کی طرح مغل دور کی تہذیب کو الفاظ کی مصوری میں پیش کریں انہوں نے جو بھی تصاویر اس حوالے سے بنائی ہیں اس سے قارئین نے بہت لطف لیا۔ اس سلسلے میں انہیں اپنے بزرگوں اور اکابرین سے بہت زیادہ مدد حاصل رہی ہے۔ خصوصاً اپنے استاد مولوی نذیر احمد کی کہانی لکھتے ہوئے اس بات کا اعتراف کرتے ہیں کہ ان کی ہمت ہماری ہمت بڑھاتی تھی۔ ان کا طرز بیان ہماری تحریر کا رہبر ہوتا ہے۔ ان کی نثری عبارت کا بہاؤ نہایت بے تکلف اور

محاورہ روزمرہ کا ہوتا تھا۔

الفاظ کی وسامت سے الفاظ ادا کرنے کے فن کی ایک ادنیٰ مثال پیش ہے پانی کا یہ حال ہے کہ دائیں برسا چلا جا رہا ہے۔

3- بے تکلفی

عورتوں کی زبان میں بات کرنے کے ایسے ماہر تھے کہ اپنے استاد مولوی نذیر احمد سے بھی بڑھ کر الفاظ کرنے کی قدرت رکھتے تھے جیسے اے بواؤ دیکھنا۔ اس کی صورت دیکھو اور اس کا کھانا دیکھو مرغی کا معدہ ہے ادھر کھلایا ادھر، ہضم اونٹی تو یہ۔ بے تکلفی اور روانی مرزا فرحت اللہ بیک کی نثر کا خاصا ہے اور اس طرز نثر نگار سے کم نہیں ہم ان کی نثری عبارت کو ایک صاف شفاف پہاڑی ندی کے مشابہ کر سکتے ہیں کیونکہ ندی میں روانی بھی بلا کی ہوتی ہے اور رکاوٹیں بھی نہیں ہوتیں بسا اوقات تو الفاظ کا یہ بہاؤ اتنا تند و تیز ہوتا ہے کہ یوں محسوس ہوتا ہے کہ الفاظ اپنے مطلب و معانی سے بہت آگے نکلے چلے جا رہے ہوتے ہیں آسان الفاظ میں کسی شاعر کا یہ شعر ان کی تیزی و تندگی کی وضاحت کرتا ہے۔

ہے دوش پر جنازہ اور روح عدم میں ہے
کوسوں بڑھا ہوا ہے پیادہ سوار سے
فرحت اللہ بیک کی طبیعت میں ایک جولانی پائی جاتی ہے جب بھی کوئی بات کرتے ہیں تو ایسے محسوس ہوتا ہے جیسے یہ بات میں ڈوب گئے ہیں وہ اپنی بات میں اس قدر محو اور مشغول ہو جاتے ہیں کہ جس کا اندازہ لگانا آسان نہیں ہوتا اس کے علاوہ ان کی نثر میں طرافت میں نثری شان بڑھ جاتی ہے بات بے شک سنجیدہ ہو لیکن اس میں بھی طرافت کی ایسی ایسی پھلجھریاں چھوٹنے لگتی ہیں کہ قاری کو سنجیدگی محسوس نہیں ہوتی محافل عیش و طرب میں تو طرافت بھلی لگتی ہے اور ہر کوئی محسوس ہوتا ہے لیکن مرزا فرحت کی خوبی یہ ہے کہ وہ تو ماحولی مجالس میں بھی طرافت سے کام لیتے ہیں اور اس طرح کام لیتے ہیں کہ سننے والے خود بخود ہنسنے پر مجبور ہو جاتا ہے۔ بے شک وہ فلک شکاف قہقہے۔ لگائے پھر بھی زیر لب ہلکی سی سنجیدہ مسکراہٹ اس کے لبوں پر آ جاتی ہے۔

ہو گیا ہے جہاں تک ربط کی بات ہے پریم چند کے روایتی افسانوں کی طرح اس میں ربط کا بخوبی خیال رکھا گیا ہے زبان و بیان میں سادگی ہے جو پڑھنے والے کو کسی جگہ بھی پریشان نہیں ہونے دیتا کئی جگہوں پر وہ مقفی اور مسکمی عبادات بھی استعمال کرتے ہیں لیکن وہ تمام صرف خوبصورتی کیلئے ہے پریم چند نے حسب روایت ایک محدودیت ہے لیکن یہ محدودیت آفاقت پر دلالت کرتی ہے ان کے اس افسانے میں پھر ایک معاشرتی کشش ملتی ہے اس افسانے میں مصاحبتی انداز بہت اعلیٰ ہے۔ تمام مکالمے سادہ انداز میں لکھے گئے ہیں پریم چند ہر شخص سے اس کے مرتبے اور عمر کے مطابق مکالمے کی ادائیگی کرواتے ہیں اور یہ ادائیگی بروقت اور خوب ہے زبان و بیان کی برحسگی بہت خوب ہے پریم چند کے افسانوں میں انسانی نفسیات کا بھی بہت جائزہ ملتا ہے وہ انسانی نفسیات سے باخوبی واقف ہے ان کے افسانے دراصل معاشرتی کشش کے شکار ہیں افسانے میں وہ کئی جگہوں پر محاورات کا بھی استعمال کرتے ہیں۔

☆☆☆☆☆☆

پوس کی رات کا تنقیدی جائزہ لیجئے۔

پوس کی رات میں چار کردار ہیں بلکو ایک کسان ہے جو شانامی زمین کے مالک کی زمین کاشت کرتا ہے اور ”منی“ بلکو کی بیوی ہے نیز جبرا کا ایک کتا ہے افسانے کا خلاصہ کچھ یوں ہے کہ شاپنی زمین کا لگان لینے بلکو کے گھر آتا ہے ”بلکو“ کے پاس صرف تین روپے ہوتے ہیں جو اس کی بیوی نے کتر بیوت کر کے سردیوں کے لئے کسبل خریدنے کی نیت سے جمع کئے ہوئے ہیں کیونکہ سخت سردی کا موسم سر پر آیا ہے اور سردی سے بچنے کے لئے ایک کسبل درکار ہوتا ہے ”بلکو“ اپنی بیوی سے تین روپے ”شاپنی“ کو دینے کے لئے مانگتا ہے لیکن ”منی“ تم دینے سے انکار کر دیتی ہے اور ”بلکو“ کو کسبل کی خریداری یاد کراتے ہوئے ”شاپنی“ کو اگلی فصل تک ٹالنے کا مشورہ دیتی ہے لیکن ”بلکو“ مالک زمین کے سخت رویے سے خوف زدہ ہونے کی وجہ سے ”منی“ کو رقم دینے پر آمادہ کر لیتا ہے۔ ”منی“ انفرادی اور نم و انداز کی تصویر بنے ہوئے بادل نخواستہ رقم اس کے حوالے کر دیتی ہے اور وہ یہ رقم جا کر شاپنی کے حوالے کر دیتا ہے دکھ تو

اسے بھی بہت ہے لیکن زمین دار کا سامنا بغیر رقم کے کرنا اس کے بس کی بات نہیں وہ اس کی جھڑکیوں اور گالیوں سے خوف زدہ ہوتا ہے۔

آخر کار سردیوں کا وہ سخت مینہ جسے پوس کہتے ہیں آ ہی جاتا ہے اور پوس کی ایک رات بہت سردی ہوتی ہے سرد ہوا چل رہی ہوتی ہے جو جسم میں سویوں کی طرح چھتی ہے اور بے چارہ ”بلکو“ اسی پرانی چادر کو اپنے جسم کے گرد لپیٹ کر اس ظالم ٹھنڈی ہوا کے سامنے ڈھال بنانے کی ناکام کوشش کرتے ہوئے اپنے پالتو کتے ”جبرا“ کے ساتھ کھیت کی رکھوالی کے لئے چلا جاتا ہے کھیت کی رکھوالی کرتے ہوئے سخت سردی سے وہ پریشان حال ہو جاتا ہے اس کا کتا ”جبرا“ بھی ٹھنڈے بد حال ہو کر اپنا سر ناگوں میں چھپا کر سردی سے بچنے کی ناکام کوشش کرتے ہوئے کوں کوں کرتا ہے ”بلکو“ اپنی تہائی اور سردی کی شدت سے بچنے کے لئے اپنا خیال بٹاتے ہوئے حقہ پینے لگتا ہے اور ساتھ ساتھ جبرا سے باتیں کرتا جاتا ہے اسے اپنے کتے پر بہت ترس آتا ہے اور اسے اٹھا کر اپنی گود میں بٹھالیتا ہے کتے کو کسی قدر راحت و سکون محسوس ہوتا ہے اور پھر اس پر غور و غبار کی طاری ہو جاتی ہے بلکو سردی سے عاجز آ کر اسے دور کرنے کا سوچتا ہے تو اسے باغ میں پڑے سوکھے پتوں کا خیال آتا ہے تو وہ انہیں چلا کر اپنے کی غرض سے اہر کے پودے کی کچھ شاخیں توڑ کر باغ کی طرف روانہ ہوتا ہے اور باغ میں پہنچ کر اہر کی شاخوں کی مدد سے سوکھے پتے اکٹھے کر کے آگ لگا دیتے ہے۔ آگ تاپنے سے اس کے جسم کو توانائی اور سکون حاصل ہوتا ہے آہستہ آہستہ آگ بجنا شروع ہو جاتی ہے اہر کھیت میں جانوروں کے چرنے کی آواز محسوس ہوتی ہے۔

تو جبرا بھاگ کر کھیت کی طرف بھونٹتا ہوا جاتا ہے اور مسلسل بھونٹتا چلا جاتا ہے۔ ”بلکو“ کتے کو بار بار بلاتا ہے لیکن وہ اس کے قریب نہیں آتا ”بلکو“ اٹھ کر کھیت کی طرف جانے کی کوشش کرتا ہے۔ افسانے کے اس مختصر سے ذکر سے اتنا تو ثابت ہو ہی جاتا ہے کہ پریم چند انسانی نفسیات کا شعور رکھتے تھے ان کے پاس صرف ایک درد مند اور انسان دوست دل ہی نہیں حقیقت کو بچھاننے والی نظر اور اسے بیان کرنے والا قلم بھی تھا۔ چافن کار جس طرح حقیقت کی بازیافت کرتا ہے تحلیل کی سطح پر

اس سے جس طرح چراغ روشن کرتا ہے اور گزراں حقیقت کی تھلیب کر کے اسے جس طرح فن کارانہ چابکدستی سے تحلیل کی سطح پر زندہ جاوید کر دیتا ہے پریم چند کے ہاں ان مثالوں کی کمی نہیں۔

پریم چند اردو کا ایک ایسا افسانہ نگار ہے جو نچلے طبقے کے پے ہوئے طبقے کے دکھ اور تکالیف کو محسوس کرتے ہوئے ان کے احساسات کی ترجمانی کرتا ہے اس کے نزدیک یہ بھی انسان ہیں اور انہیں بھی اپنی زندگی بہتر طریقے سے بسر کرنے کا بنیادی حق ہے لیکن اونچے نیچے کے معاشرے میں اونچے طبقے سے تعلق رکھنے والے مغرور، تکبر اور عیش و عشرت کی دلدادہ لوگ ان کی مجبوریوں اور دکھوں کو محسوس نہیں کرتے اور اور نہ ہی اپنے عیش و آرام میں کمی محسوس کرتے ہیں بلکہ اپنے عیش و آرام کے لئے ان کے حقوق بھی غصب کر لیتے ہیں۔ پریم چند اپنے افسانے پوس کی رات میں بھی اسی بات کو بیان کرتا ہے نیز اس نے اس افسانے میں اس بات کی طرف اشارہ کیا ہے کہ کچھ لوگ اپنی مفلسی کے خود بھی ذمہ دار ہوتے ہیں کیونکہ وہ غلط سامی روایات کے غلط افکار کے شکنجے میں اپنے آپ کو اس قدر جکڑ لیتے ہیں کہ خود ہی اپنے استحصال کا سبب بن جاتے ہیں جیسا کہ اس افسانے کا کردار بلکوان جکڑ بند یوں کا شکار ہو کر غربت کا شکار ہے۔ پوس کی رات میں پریم چند نے انسان کی بے بسی کو بیان کیا ہے اور بتایا ہے کہ بندہ چاہے جس قدر بھی مفلسی کی زندگی بسر کر رہا ہو اپنی عزت اپنی خودداری کا بھرم اپنے دامن میں سینٹے ہوئے لئے پھرتا ہے۔ وہ گزرنے نہیں چاہتا کوئی اس کی عزت کو اچھالے اسی طرح بیوی کا اپنے شوہر سے جذباتی لگاؤ یہاں ضد برائے محبت کو بیان کیا ہے سردی کی شدت سے ایک جانور سے محبت، روحانی تعلق پیدا ہو۔ تہائی کا احساس اور ایک جانور سے دوستی بلکو کی کل کائنات محسوس ہوتی ہے کیونکہ جاگیر داری نظام میں مزدوری کرنا تو بین خیال کیا جاتا ہے اور ایک زمین سے لگاؤ زمین سے محبت کو پریم چند نے بیان کیا ہے

☆☆☆☆☆☆☆☆

فرحت اللہ بیگ کے نثری اسلوب کی امتیازی خصوصیات کیا ہیں نذیر احمد کی کہانی اور یادگار مشاعرے کے حوالے سے واضح کیجئے؟

فرحت اللہ بیگ کے مضامین عموماً دو

طرح کے ہوتے ہیں۔ ایک وہ جنہیں

کے پہلے مکتوب پر 40 درس ریکارڈ کیے گئے اور الحمد للہ عظیم ایجوکیشنل کانفرنس (رجسٹرڈ) کے مرکزی دفتر عظیم اکیڈمی گوئڈ لائووال روڈ، گو جرانوالہ پر یہ سلسلہ ہفتہ وار درس کی صورت میں جاری و ساری ہے۔ و ما توفیقی الا باللہ والیہ نیب۔

ساتھیوں کی مشاورت سے یہ فیصلہ کیا گیا کہ ”تفسیر الہیات شرح مکتوبات“ کو ”Monthly Azeem English Magazine“ میں آئے تصوف سیکھے کے نام سے قسط وار شائع کیا جائے تاکہ ساتھی مکتوبات سے استفادہ حاصل کر سکیں۔ اللہ رب العزت سے دعا ہے کہ اللہ ہمیں اس پر استقامت نصیب فرمائے اور میرے مرشد و مربی کی قبر اقدس پر کروڑوں رحمتوں کا نزول فرمائے اور اس کی حسنت و برکات کا اجر و ثواب میرے مرشد برحق کی روح پر فوج کے حق میں قبول فرمائے۔ آمین (شم امین)

☆☆☆☆☆☆☆☆☆☆

ایم اے اردو

از پروفیسر محمد عظیم فاروقی صاحب

پریم چند کے افسانہ کن کن کا تنقیدی جائزہ لیجئے؟

پریم چند کے افسانہ کن کن کے بارے میں یہ معلوم ہے کہ اس میں حقیقت کی ترجمانی نہایت بے رحمی اور سفاکی سے کی گئی ہے۔ لیکن جو حضرات اس کہانی کو تمثیلی سطح پر سمجھانے کی کوشش کرتے ہیں یعنی ولادت سے مراد آنے والی نسلیں یا زمانہ ہے دروزہ میں کراہتی ہوئی عورت افریقہ ایشیائی سماج ہے یا تاڑی کا نقشہ انقلاب کا جنون ہے ایسی تنقید سے زیادہ سے زیادہ ہمدردی یہ کی جاسکتی ہے کہ اسے غیر علمی اور معصومانہ کوشش سمجھ کر نظر انداز کر دیا جائے یہ حضرت یہ نہیں جانتے کہ پوری کہانی کی جان حالات کی وہ تسم ظریفی ہے جس نے انسان کو انسان نہیں رہنے دیا اور اسے Debase اور Dehumanise کر دیا ہے۔ کن کن کے فنی کمال اور اس کی معنویت کا نقشہ بھانسنے کے لئے اسے تمثیلی طور پر نہیں بلکہ Irony کی سطح پر پڑھنے کی ضرورت ہے۔ Irony میں لفظوں کے وہ معنی نہیں ہوتے جو بادی النظر میں دکھائی دیتے ہیں بلکہ ان میں صورت حال میں مضمر الیہ پر یا

آنکھوں سے اوجھل حقیقت کے کسی دردناک پہلو پر طنز یہ وار مقصود ہوتا ہے۔ اونچی ذاتوں اور صاحب اقتدار طبقے نے جس طرح انسان کا استحصال کیا ہے اور اس کی روح کو نچوڑ کر اس کو عام انسانی حس تک سے محروم کر دیا ہے یا حیوان کی سطح پر جینے کے لئے مجبور کیا ہے یہ کہانی اس کی دردناک طنز یہ تصویر ہے۔ کہانی کا مرکزی نقطہ بدھیا کی موت ہے اس بے بس و نادار عورت کی موت کا المیہ ایک تاریک سایہ بن کر پوری کہانی پر چھایا رہتا ہے۔ لیکن سوائے کراہنے کی آواز کے جوہرہ کروردکی ٹیس بن کر ابھرتی ہے بدھیا کے کسی عمل کی کوئی تفصیل پریم چند نے پیش نہیں کی اور موت کا روح کو جکڑ لینے والا منظر بیان کیا بھی تو بالواسطہ طور پر اور صرف تین سطروں میں ”صبح کو مادھو نے کوٹھڑی میں جا کر دیکھا تو اس کی بیوی ٹھنڈی ہو گئی تھی اس کے منہ پر کھیاں بھنک رہی تھیں۔ پھرائی ہوئی آنکھیں اور پرنگی ہوئی تھیں سارا جسم خاک میں ات پت ہو رہا تھا اس کے پیٹ میں پچھرا گیا تھا۔“

کہانی کے وسط سے موت کا المیہ اور بیانیہ کی Irony پوری طرح گرفت میں لے لیتے تھے۔ بعد کا حصہ اسی تاثر کی شدت اور کیفیت کو مزید گہرا کرتا ہے کرداروں کی بے بسی اور بے حیائی اور مکمل کراسائے آتی ہے انسان خواہ کتنا گرا جائے حیوان کی سطح پر زندہ رہنے کے لئے بھی ریا کاری کے بغیر گزارہ نہیں۔ بدھیا جب مر رہی تھی تو دو دارو تو ایک طرف باپ بیٹے میں سے کسی نے اندر جا کر ہمدردی یا دلا سے کے دو لفظ نہ کہے؟ اور اب کیا کرم اور کن کن کے لئے روپے جمع کرنے کا وقت آیا تو گھسیو زمیندار کے گھر جاتا ہے اور زمین پر سر رکھ کر آنکھوں میں آنسو بھرتے ہوئے کہتا ہے۔

”سرکار بڑی پیتا میں ہوں۔ مادھو کی گھر والی گزر گئی دن بھر تڑپتی رہی سرکار۔ ساری رات ہم دونوں اس کے سر ہانے بیٹھے رہے۔ دو دارو جو کچھ ہوسکا کیا مگر وہ ہمیں دگادے گئی اب کوئی ایک روٹی دینے والا نہیں۔“

کہانی کے آخری حصے میں صورت حال کی Irony اپنی انتہا پر یوں پہنچی ہے کہ کن کن کا کپڑا دیکھتے دیکھتے دونوں بجائے کن کن خریدنے کے ایک شراب خانے کے سامنے آ پہنچے ہیں اور گویا کسی طے شدہ فیصلے کے مطابق اندر چلے جاتے

ہیں گھر میں لاش رکھی ہے اور یہاں دونوں کن کن کے پیسوں سے شراب پینے لگتے ہیں لیکن دونوں کے ذہنوں میں لاش کا تصور ہے اس لئے اپنے عمل کی وہ طرح طرح سے تاویل میں کرتے ہیں۔ ان مکالموں میں اکثر و بیشتر لفظوں کے معنی معکوس ہیں یہ طنز میں سمجھے ہوئے نشتر ہیں جو انسان کی ریا کاری، خود غرضی اور خواہش نفسانی کا پردہ چاک کرتے ہیں اور پوری صورت حال پر وار کرتے ہیں کہ انسان کس کس طرح خود کو دھوکا دیتا ہے اور کیسے کیسے سمجھوتوں سے زندہ رہتا ہے پریم چند نے آخری حصے میں اس صورت حال کو نہایت چابکدستی سے زیادہ سے زیادہ Sustain کیا ہے تاکہ صدمے کی کیفیت کو زیادہ سے زیادہ شدید اور طنز کے نشتروں کو زیادہ سے زیادہ گہرا کر سکیں دونوں باپ بیٹے جی بھر کے پیتے تھے بیٹی ہوئی پوریوں کا تیل اٹھا کر بھکاری کو دیتے ہیں پیتے پیتے دونوں گانے لگتے ہیں اور بدست ہو کر وہیں گر پڑتے ہیں اور یوں یہ کہانی اپنی صورت حال، کرداروں کے رویوں، عمل اور مکالموں سے ایک شدید درد اور صدمے کی کیفیت دو چار کرتی ہے اور طنز کے کچھ لگاتی ہے۔

پوری کہانی کی فضا طنز یہ ہے پریم چند ایک سنگین سچائی سے پردہ اٹھاتے ہیں اور آخری وار ایسا بھر پور کرتے ہیں کہ پوری کہانی نام نہاد انسانیت اور شرافت کے منہ پر زبردست طمانچہ بن جاتی ہے۔ حقیقت کی بے رحمانہ ترجمانی کے لئے ذکا کے لئے حقیقت سے معروضی فاصلہ ضروری ہے۔ تاکہ وہ اخلاق اور آدرش کی جس روشنی میں انسانیت کے سورج کو طلوع ہوتے دیکھنا چاہتے ہے اسے حقیقت پر مسلط نہ کرے بلکہ صرف اپنے عمل جراحی سے اس کا دردناک چہرہ دکھادے۔ مصروفیت اور حقیقت کی بے لاگ ترجمانی کا یہ تاثر کسی دوسری اچھی کہانیوں کی شیرازہ بندی میں دکھائی دیتا ہے پریم چند کی کہانیوں میں کرم دھرم، پتی ورت نامی اور پتی پریشور کا خاصا جچا ہے لیکن کئی افسانوں میں پریم چند کی حقیقت نگاری انہیں اس Ironic Situation کو بے باکانہ دکھانے پر مجبور کرتی ہے۔ جہاں تک فنی اسلوب کی بات ہے افسانے کے کردار تین اشخاص ہیں اور تمام کہانی ان کے گرد گھومتی ہے کردار نگاری نہایت پختہ ہے تمام کرداروں میں ربط اور توازن ہے مرکزی کردار نہایت مضبوط ہے کسی جگہ ایسا محسوس نہیں ہوتا کہ کسی جگہ کردار کمزور

آئیے تصوف سیکھیے

(تفسیر الہیات شرح مکتوبات شارح مکتوبات ابوالہیاء محمد سعید احمد مجددی)
(از پروفیسر محمد عظیم فاروقی)

حضرت مجدد الف ثانیؒ ان برگزیدہ ستیوں میں ہیں جو صدیوں بعد پیدا ہوا کرتی ہیں۔ آپؒ ہی وہ واحد شخص ہیں جنہوں نے عالم مشرق کو بیدار کرنے اور انسانیت کو ایک مرکز پر لانے کیلئے اکبر جیسے مطلق العنان حکمران کے سامنے نعرہ توحید بلند کیا۔ اس دوران آپؒ نے مختلف ستیوں کی طرف خطوط تحریر فرمائے، آپؒ کے یہ خطوط نثرء کیما ہیں۔ یہ خطوط مجدد پاکؒ کے باطنی مقام اور انقلابی پیغام کے مکمل طور پر آئینہ دار ہیں۔ جن کی رفع و بلندی کا اندازہ علامہ سید عبدالحکیم بن المصطفیٰ الآرواسی (ترکی) کے قول سے بخوبی لگایا جاسکتا ہے۔ آپؒ فرماتے ہیں:

”افضل الكتب الاسلاميه بعد الكتاب الله تعالى
وبعد الحديث النبويه مکتوبات الامام الرباني
لامثل له في الاقطار الجهامية“

ترجمہ: قرآن پاک اور احادیث نبویہ ﷺ کے بعد اسلامی کتب میں سب سے افضل کتاب مکتوبات امام ربانیؒ ہے جس کی صفاء ہستی پر کوئی مثل نہیں۔

ان خطوط کو ”مکتوبات امام ربانیؒ“ کے نام سے یاد کیا جاتا ہے۔ ”مکتوبات امام ربانیؒ“ فارسی زبان میں تین جلدوں پر مشتمل ہیں، موجودہ دور میں اس کے متعدد دور تراجم دستیاب ہیں۔ بعض ناشرین نے یہ مکتوبات تین جلدوں میں اور بعض نے دو جلدوں میں شائع کیے ہیں۔ ہر جلد کو ایک دفتر قرار دیا گیا ہے۔

(1) دفتر اول: اس میں تین سو تیرہ (313) مکتوبات شامل ہیں اور یہ ”دار المعرفت“ کے نام سے موسوم ہے جس کو حضرت مجدد الف ثانیؒ کے مرید خاص حضرت خواجہ یار محمد بدخشیؒ نے مرتب کیا۔

(2) دفتر دوم: اس میں ننانوے (99) مکتوبات شامل ہیں، اس کا تاریخی نام ”نور الحقائق“ ہے، اس دفتر کے مؤلف و مرتب حضرت خواجہ عبدالحیؒ ہیں۔

(3) دفتر سوم: اس دفتر میں ایک سو چوبیس (124) مکتوبات ہیں۔ یہ دفتر ”معرفت الحقائق“ سے موسوم ہے، اس دفتر کے مرتب آپؒ کے مرید ان خاص میر محمد نعمان اور خواجہ محمد ہاشم کشمیریؒ ہیں۔

حضرت مجدد الف ثانیؒ نے کفر و شرک، بدعات و مباحث اور تصوف میں غیر اسلامی عقائد و نظریات و اعمال کو داخل ہونے سے روکنے کی بھرپور کوشش کی۔ آپؒ کے دور میں صوفیاء کے دلوں میں ”وحدت الوجود“ کا نظریہ سرایت کر چکا تھا۔ آپؒ نے اس نظریہ کو براہین و دلائل سے توحید کا ابتدائی تصور ثابت کیا اور اگلا اور حقیقی تصور توحید ”نظر یہ وحدت الوجود“ پیش کیا۔ آپؒ کے دور کے لوگ اعتدال سے گزر کر افراط کی طرف قدم بڑھا رہے تھے، آپؒ نے لوگوں کا رخ شریعت کی طرف موڑ دیا۔

آپؒ نے اپنے مکتوبات میں اس امر کی بڑی دل نشینی اور خوش اصولی کے ساتھ وضاحت فرمائی کہ شریعت کی پیروی اور اتباع سنت رسول ﷺ کے بغیر منازل سلوک و تقرب، حصول مشاہدہ اور کمال مراقبہ تک پہنچنا دشوار ہی نہیں بلکہ ناممکن ہے۔ آپؒ نے ان کوششوں کو قابل مذمت قرار دیا جو شریعت مطہرہ سے ہٹ کر اسی راہ میں ارباب خانقاہ میں راسخ ہو چکی تھیں۔ آپؒ نے طریقت کو شریعت کی کوئی قرار دیا۔

حضرت مجدد پاکؒ نے اپنے مکتوبات میں تصوف کے مندرجہ ذیل موضوعات کو بڑے احسن طریقے سے قلمبند فرمایا ہے، جن میں سکرو صحو، قبض و بسط، عروج و نزول، فنا و بقا، مراقبہ و مشاہدہ، تجلی و اسراء، جذب و سلوک، جمال و جلال، شیونات و اعتبارات، وجود و شہود، ظلال و صفات، تکوین و تکمیل، مرید و مراد، مقام عبدیت، رفع شوق، سیرالی اللہ، سیر فی اللہ، سیر عن اللہ باللہ، اتباع شریعت، اتباع سنت ﷺ، رسالت، توحید، عقائد، اعمال، مباحث طریقت، مباحث تصوف، عدم تفرق، حقیقت ممکنات، حقیقت محمدیہ، حقیقت کعبہ، حقیقت قرآن، ذکر لسان، ذکر قلب، قطب، قطب الاقطاب، والایت صغریٰ، والایت کبریٰ، شائحت احکام شرعیہ، سماع، وجد، فضائل انبیاء و غیرہ ہم۔

اس انقلابی پیغام کو زبان زد عام کرنے کیلئے اور

تعلیمات مجددیہ کے فروغ و احیا کیلئے شہر گوجرانوالہ کی مشہور و معروف شخصیت شیخ طریقت حضرت علامہ ابوالہیاء محمد سعید احمد مجددیؒ نے درس مکتوبات شریفہ کا اہتمام فرمایا اور تقریباً بیس (20) برس تک احباب و مریدین کو سبقاً سبقاً پڑھاتے رہے۔ صاحبان ذوق بڑی محبت و عقیدت کے ساتھ اپنے اس مذہبی راہنما کے درس تصوف میں پروانہ وار شرکت کرتے رہے۔ آپ تصوف کے مشکل ترین مضامین کو اس قدر آسان ترین الفاظ میں بیان فرماتے کہ سامعین عیش عیش کر اٹھتے۔ 1994 تک یہ سلسلہ ماڈل ناؤن نقشبندیہ مسجد میں چلتا رہا بعد ازیں دربار عالیہ حضرت خواجہ رکن الدین آلو مہارویؒ محلہ مبارک شاہ، گوجرانوالہ پر درس کشف الحجاب شریف کی تکمیل پر اس درس کو ہفتہ وار قرار دیا گیا، جو حضرت کی زندگی کے آخری ایام تک جاری و ساری رہا۔

آپؒ نے اللہ کا نام لے کر ”الہیات“ کے مبارک نام سے مکتوبات کی شرح کا بیڑہ اٹھایا۔ اور 1989 میں چلڈ ماہنامہ ”دعوت تنظیم الاسلام“ میں شائع ہوتی رہیں۔ پھر انہی اساط کو مزید حوالہ جات سے مزین کر کے ”الہیات شرح مکتوبات“ کے نام سے 80 مکاتیب پر مشتمل دو خوبصورت جلدوں میں منظر عام پر لایا گیا۔ کتاب و سنت کی روشنی میں شریعت و طریقت اور حقیقت کے میدان میں یہ پہلی اردو شرح ہے جو اپنی مثال آپ ہے۔ کیونکہ حضرت مجدد پاکؒ کے وصال مبارک کے بعد چار صدیوں تک بڑے بڑے علماء و فضلا گزرے لیکن اپنی علمی وسعت اور تحقیقی عظمت کے باوجود شرح مکتوبات کی طرف توجہ مبہول نہ کر سکے اور یہ سعادت میرے آقا ولی نعمت حضرت ابوالہیاء محمد سعید احمد مجددی کے حصہ میں آئی۔ الحمد للہ ذلک

جب تک بکے نہ تھے کوئی پوچھتا نہ تھا تو نے خرید کر انمول کر دیا بندہ نے بھی اپنے پیر و مرشد کی سنت مطہرہ پر عمل کرتے ہوئے رمضان المبارک 2000ء میں ”الہیات شرح مکتوبات“ کے دروس کا سلسلہ شروع کیا تاکہ دوست احباب تک آپ کا یہ پیغام پہنچایا جائے۔ لہذا الہیات شرح مکتوبات

MILCANE

Milk Cream Candy

قشقه
كافه
مزه



سراج العارفين شہباز طرقت شارح مکتوبات امام ربانی

حضرت علامہ
ابوالبلیان پیر محمد سعید احمد رحیمی

مدرسہ العزیز

نقشبندی حشری
قادری شاذلی اویسی

دوسرا سالانہ

عمر پاک

ملک کے نامور علماء کرام مشائخ عظام،
قرار و نعت خوان حضرات شرکت
فرمائیں گے

تاریخ

22 ستمبر
2004ء
بروز بدھ

درگاہ حضرت ابوالبلیان
مرکزی جامع مسجد نقشبندیہ ماڈرن ٹاؤن گوجرانوالہ

ذمہ سہستی

جانشین ابوالبلیان

حصہ اولہ فی حقہ

زیب سجادہ درگاہ حضرت ابوالبلیان رحیمہ علیہ

تنظیم
مالی ادارہ مسلم اسلام