

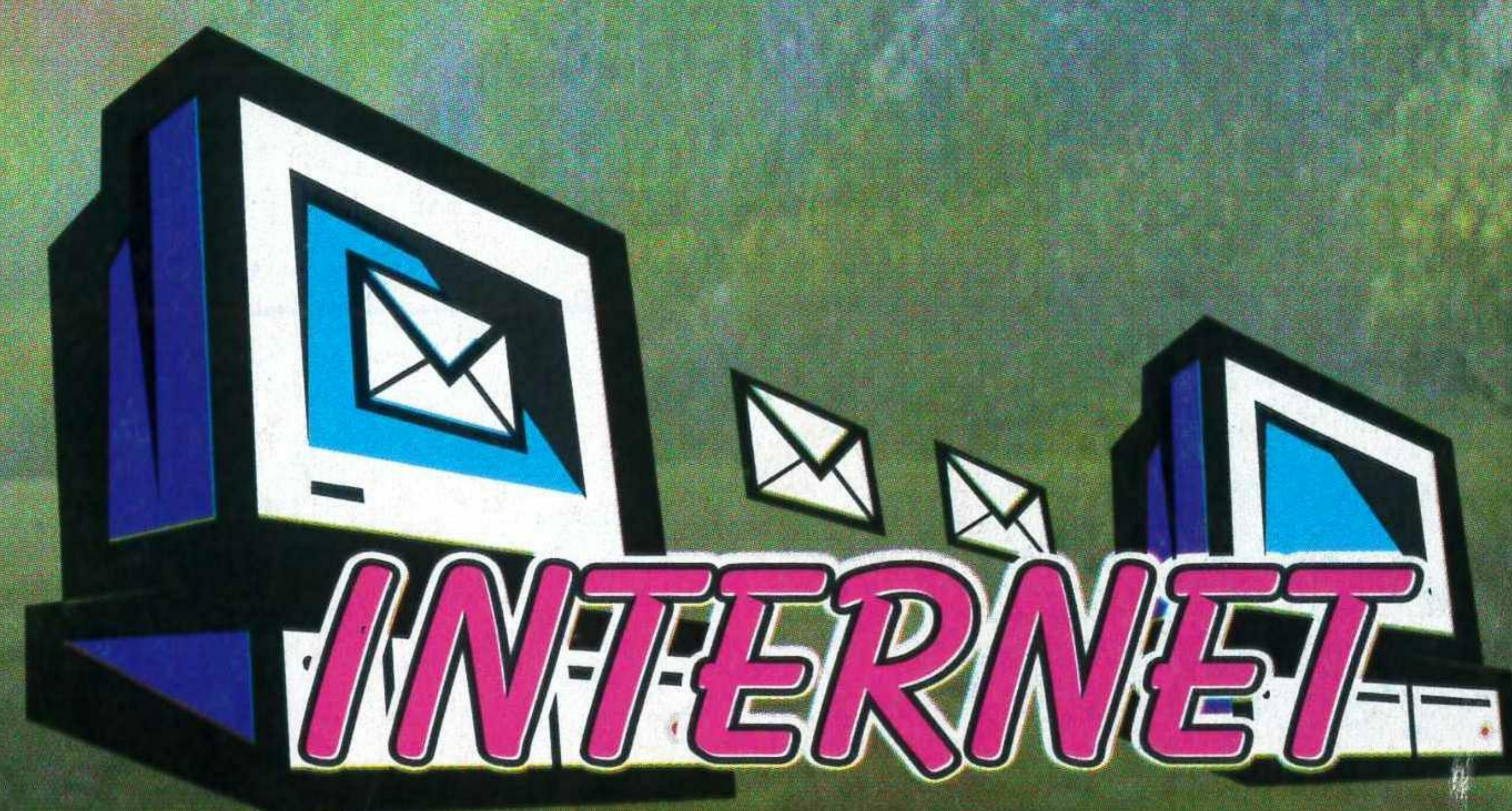
MARCH & APRIL, 2003

MONTHLY **AZEEM** **ENGLISH MAGAZINE**

(Under the Supervision of Azeem Educational Conference)

Character Sketches Of
Hazrat Umar-e-Farooq
Hazrat Usman-e-Ghani
Hazrat Imam Hussain
(Raziallahu Taala Anhum)

Let's Correct Our
ENGLISH



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(Under the Supervision of Azeem Educational Conference)

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Al-Quran

وَإِذْ أَنْتَنَّا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ٥٣

Translation:

And (remember) When We gave Musa (Moses) the Scripture [the Taurat (Torah)] and the criterion (of right and wrong) so that you may be guided aright.

Explanation:

God's revelation, the expression of God's Will, is the true standard of right and wrong. It may be in a Book or in God's dealings in history. All these may be called His Signs or Miracles. In this passage some commentators take the Scripture and the Criterion (Furqan) to be identical. Others take them to be two distinct things: Scripture being the written Book and the Criterion being other Signs. I agree with the latter view. The word Furqan also occurs in xxi.48 in connection with Moses and Aaron and in the first verse of Sura xxv, as well as in its title, in connection with Muhammad. As Aaron received no Book, Furqan must mean the other Signs. Mustafa had both the Book and the other Signs: perhaps here too we take the other Signs as supplementing the Book. Cf. Wordsworth's "Arbiter undisturbed of right and wrong". (Prelude, Book4).

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ
فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ، ذَلِكَ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ،
فَتَابَ عَلَيْكُمْ، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ٥٣

Translation:

And (remember) when Musa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator". Then He accepted your repentance. Truly, He is the One Who accepts=repentance, the Most Merciful.

Explanation:

Moses's speech may be construed literally, as translated, in which case it reproduces Exod. xxxii 27-28 but in a much softened form, for the Old Testament say: "Go in and out from and every man his neighbor and there fell of people that day 3,000 men".

Hadith 4

عن ابي عبد الرحمن عبد الله بن مسعود رضى الله عنه قال: حدثنا رسول الله ﷺ وهو الصادق المصدوق: "ان احدكم يجمع خلقه فى بطن امه اربعين يوما نطفة، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل اليه الملك فينفخ فيه الروح و ينومر باربع كلمات: بكتب رزقه، واجله، وعمله، وشقى او سعيد. فوالله الذى لا اله غيره، ان احدكم ليعمل بعمل اهل الجنة، حتى ما يكون بينه وبينها الا ذراع، فيسبق عليه الكتاب فيعمل بعمل اهل النار فيدخلها. وان احدكم ليعمل بعمل اهل النار، حتى ما يكون بينه وبينها الا ذراع، فيسبق عليه الكتاب فيعمل بعمل اهل الجنة فيدخلها". (رواه البخارى و مسلم)

On the authority of Abu 'Abd ar-Rahman 'Abdullah ibn Masud (May Allah be pleased with them both), who said: The Messenger of Allah (May the blessings and peace of Allah be upon him) and he is the truthful, the believed, narrated to us:

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it' and that which has been written overtakes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written overtakes him and so he behaves like the people of paradise and thus he enters it.

It was related by al-Bukhari and Muslim.

MERCY FOR ALL

By Zakia Altaf

Mercy for All

As Allah says in the Holy Quran, "And we have sent you (Muhammad P.B.U.H) a blessing for all the world (for all the times). When he was born and his mother took him in her lap, he came down and recited these words:

یارب ہب لی امتی

"O' God bless my people".

This shows that he came for the forgiveness of his people. He was the mercy of God for his own creature when he was born he became mercy for the Abu-Laheb's slave girl Sobia. In the pleasure of his birth, Abu-Lahib released his slave girl and his that act might prove merciful for Abu-Lahib after his death. Hazrat Abbas Bin Malik said "Once I met Abu-Lahib after his death in my dream and I asked him "O' Enemy of Islam and prophet, "How are you"? He was the great enemy of Islam after the prophet hood of Rasool. He replied "I am always in very tough and troublesome punishment but at one night of peer (Monday), I fetched water from a well of hill with these two fingers which I once used to a give sign of freedom for my slave girl name Sobia who feed this Rasool. In this way I find relief and forget the whole punishment of last six days." Hazrat Haleema Sadia said "He proved mercy for me and my home". One night an unseen voice was heard in the tribe of Banu-Saad: "O' Banu Saad's women Behold God has sent mercy for you and for all mankind which is a boy who has borne in the tribe of Macca named Banu-Hashim. Who is the day's son and night's moon and who will feed him, will be a fortunate one? When the women of Banu-Saad heard that news, they all ride on their own she camels and started journey towards Macca Hazrat Sadia also ride on her own she camel and started her own journey with her companions.

She said, "My she-camel was weak and lazy and she was the last one of all she camels, so, that she left behind." When she reached Macca she saw that all the women who had reached already take the babies of rich families and she was in fix because there was not left behind for her. After sometime, a great man who seemed to be a leader by appearance and awesome by his personality. Sadia questioned some one. Who is this"? A woman told her "that he is a noble leader of Macca named Abdul Mutlib. Hazrat Abdul Mutlib said in louder voice O' Banu Saad's woman who is left among you, is still unable to take my child. My grand

daughter, Hazrat Sadia was the one who was left and she took his grandson: Abdul Mutlib told him, "He is orphan and other women refused to take him" Hazrat Halima Sadia took him. She stayed at Macca for three days and then set off to her tribe. At return her she camel was the first one of all she camels. Before starting her journey, she bowed towards Kaba. Following words were on her lips due to happiness.

میں آج اپنے پیارے کو لیکر چلی ہوں خدا کے دُلا رہے کو لیکر چلی ہوں
نصیب میرا ناز کرتا ہے مجھ پر کہ روشن ستارے کو لیکر چلی ہوں

All her companions were astonished to see her she-camel at first and questioned her "what is the matter"? Her camel replied himself, "By God the last ideal of Allah and the great mercy of Allah is riding on me", Hazrat Sadia said.

"Before the arrival of Muhammad (PBUH) I have been living from hand to mouth but after his arrival, I saw a great prosperity in my house." Thus he was merciful for everyone from his birth till his death.

MERCY FOR SLAVES

Before his prophet hood, he was embodiment of patience, reliance, determination, mercy and contentment. He never spoke a harsh word to anyone. He was in favour of slaves' freedom. Whenever he saw any slave, he wanted to know his temper and tried his best to help him in getting freedom. He ordered,

"Treat your slaves nicely, perhaps they were our exametrial".

He always treated his slaves nicely and never spoke a harsh word to them. Hazrat Ans (R.A) reports "I served the Holy Prophet (PBUH) for ten years and during this long period of service he never scolded me and never showed displeasure at what I said or did. He never denounced me for what I had forgotten or failed to do" It is very easy to say this but we cannot find a single example of such forbearance and mercifulness. He is the best of all creations. A great Lovattiar said, "The world could not be able to give birth a person greater than him".

MERCY WITH ENEMIES:

He was modest and kind, though he is the spiritual heel of Muslims and the master of his city, known as the city of prophet. He helped both the rich and the poor friends and enemies. He was very polite with his enemies. Even his worst enemies called him the truthful and the

trusted one. He said, "Kindness and politeness is as great a virtue as praying all through the night or fasting for all the day long. When he began preaching Islam most of the people of Macca turned against him. He taught, "There is no god except Allah, idols worshipped by you are nothing but piece of wood and stone. It is wrong to call them gods and worship them and to beg and to bow before them and to weep before them.

The Quraish became his enemy and tortured him and his companions badly. They offered him wealth, empire or anything, he wanted to take for giving up preaching Islam, but nothing could dissuade him from his mission. They stoned at him, scolded him and called him poet, mad, and magician and say, "You are Rasool for all of us". They disgraced him and made the fun of his and his friends and followers. They gilded:-

اهو الآء من الله عليهم من بيننا

Is he the prominent personality whom God has appointed the greatest of all. But he continued his mission firmly and said to God. "O' God show them the right path, they do not know me". Even his enemies respected him but they did not accept his message.

MERCY FOR CHILDREN & ANIMALS:

Hazrat Muhammad (P.B.U.H) was equally merciful to children and animals. He ordered, "Woman, children and feeble persons will not be killed in wars". He loved children much without distinguishing between the children of friend and foe.

The ethical basis on which the Muslims society is built can be traced to the last address of the Holy Prophet (PBUH). In the battle of Badar and Ohad and occasion of Fateh Makkah the Holy prophet (PBUH) declared a general forgiveness for all even his worst enemies. He ordered. "Never treat their animals badly. Love the children, do not disgrace any person". When he went through streets and saw kids playing their games, he took them in hands and kissed them without caring that he was child of a Muslim or a Christian. He loved his grand children very much. Once he was going to mosque for Eid prayer with his grand children Imam Hassan and Hussain. They were in well dressed. When they were going, they saw a child who was weeping in dirty clothes sitting in a street. The Holy prophet stopped and asked him the reason of his weeping. That boy replied;

"My parents have died"

His(Muhammad)(PBUH) eyes were filled with tears. He took him to his

house, gave him fine clothes to wear on and took him in mosque and said:

"Hazrat Aisha is your mother and Muhammad (PBUH) is your father". He ordered;

"Beware! In the case of women. Once in a garden he saw a camel whose master was loading something at him but he was crying with hunger. He stopped and said his master.

"The hold you kept at this animal is a very small in the hold of your master on you. So fear to God, who is the creator of all."

وہ نیوں میں رحمت کا لقب پانے والا مرادیں غریبوں کی برلانیے والا مصیبت میں غریبوں کے کام آنے والا وہ اپنے پرانے کا غم کھانے والا

Although Muhammad (PBUH) had no formal education. He did not learn reading or writing, yet he was the greatest educator of mankind. He was noble, gentle and honest and he was highly respected recognized and reputed for his qualities. He taught the principles of morality and humanity. He was the great mercy of God who conveyed the message of Allah in the whole Makkah without any hesitation. The Holy Prophet (PBUH) fought only to defend the cause of Islam. Permission to fight the enemy was granted only when they took up the sword to destroy the Muslims.

His last address holds a great importance in the Islamic history. In which he has described the rights of all mankind. Most of time he was used to live in caves and remained busy in praying to Allah. His wife Hazrat Ayshia said.

كان يذكر الله في كل احيان

"He always remained busy in the praying Allah". Such was the nobility and generosity of our beloved prophet. Thus in his trail and triumph, the Holly prophet (PBUH) proved that he was a prophet of Mercy and Blessings for all mankind. May the eternal peace and blessings of Allah upon him forever and ever. Ameen!

LET'S COME CLOSE

You and I

Let's come close

In such a warming sense

That melts the ice of all the distance

Let's come so close and close

Like the petals

(By Uzma Gulzar)

HAZRAT UMAR-E-FAROOQ

(May Allah be pleased with him)

By Prof. Muhammad Azeem Farooqi Sb.

Hazrat Umar is one of the greatest men of all times and an excellent example of an ideal character. He is immortal in world history as a great conqueror, a benevolent ruler and the founder of the Muslim State.

He lived like an ordinary Muslim and led a truly Islamic life. Simplicity was the main feature of his character. His coarse clothes, often, had patches on them. He was often seen lying on the bare ground with a brick for a pillow. Once he was late for the Friday prayers. The explanation he offered was that he had his clothes washed, and they took some time to dry which delayed his departure for the mosque. When the envoy of the Byzantine Emperor came to Madina, he found that the Khalifa sitting in the mosque in the company of ordinary people.

Hazrat Umar (Allah Be Pleased With Him) was kind and sympathetic to the poor and the needy. He would roam the streets at night to see the condition of his people. On many occasions, he helped them with food and money. During the days of famine, he carried sacks of corn on his back to distribute among the distressed people. He would also run errands for widows and poor women; he would often draw water for them and milk their goats.

He was a man of great knowledge and learning. He was a good judge of men and could discern truth from falsehood. He was the ruler of a vast empire but he denied himself all the privileges of rulership. The allowance that he drew from the State Treasury was just enough for a person of average means. When some people insisted that his allowance should be raised he refused to accept any increase. When he died, he willed that after the sale of his property, the entire amount of the allowance that he had drawn should be refunded to the treasury.

There is no other ruler in world history who led so simple a life and yet inspired awe and terror among his people and his enemies alike. The awe and fear that Hazrat Umar (Allah Be Pleased With Him) commanded was because of his high moral character. In fact, Hazrat Umar (Allah Be Pleased With Him) was an embodiment of the virtues of Islam. His greatness has been acknowledged by the Holy Prophet (Peace Be Upon Him) of Islam who had once said that if there were to be any Prophet after him it would have been Hazrat Umar (Allah Be Pleased With Him). According

to another tradition, the Holy Prophet (Peace Be Upon Him) said: "As long as he (Umar) lives in your midst, there will be no discord among the Muslims".

Hazrat Ali used to say about him: "When the righteous are mentioned, then be quick and mention Hazrat Umar (Allah Be Pleased With Him)".

In his book "History of the Arabs", Prof. P.K. Hitti has said: "In fact, Hazrat Umar (Allah Be Pleased With Him) whose name according to Muslim tradition is the greatest in early Islam after that of Hazrat Muhammad (Peace Be Upon Him) has been idolised by Muslim writers for his piety, justice and patriarchal simplicity and treated as the personification of all the virtues a Caliph ought to possess".

To sum up, Hazrat Umar (Allah Be Pleased With Him) is one of those extraordinary personalities who made history. His brilliant conquests, his benevolent administration, his far-reaching reforms and the integrity of his character mark him as one of the greatest men of all times. Now we briefly discuss his life before he accepted Islam and later achievements as a true Muslim and Righteous Caliph.

Life Before Khilafat

The second Khalifa, Hazrat Umar (Allah Be Pleased With Him), son of Khattab, was born in Makkah twelve or thirteen years after the birth of the Holy Prophet (Peace Be Upon Him). The Holy Prophet (Peace Be Upon Him) and Hazrat Umar (Allah Be Pleased With Him) had a common ancestor in Ka'ab.

Early Life And Education

Hazrat Umar (Allah Be Pleased With Him) was taught reading and writing by his father who was an educated and well-to-do merchant of Makkah. Umar was very learned, intelligent and studious. He was a poet and a very good orator. He was strong and powerful and was fond of archery, horse riding and wrestling. He was also a successful trader and had visited many foreign countries in connection with his business activities. He was an idol-worshiper. When Hazrat Muhammad (P.B.U.H.) declared that he was the Prophet of Allah, Hazrat Umar and his father became bitter enemies of the Holy Prophet.

Embracement Of Islam:

Among the Quraish of Makkah, Umar was a very powerful and influential person. In the 6th year of Prophethood, Holy Prophet prayed to Allah to strengthen Islam by giving

Umar. One day Umar set out from his house with the intention of killing the Holy Prophet. On the way, he was informed that his sister and her husband had already embraced Islam. Infuriated, Umar changed his course and went to the house of his sister, who was reading the Holy Quran loudly. This enraged Umar so much that he attacked his sister and her husband. On Umar's insistence, his sister recited some verses from Surah Taha. The words of the Holy Quran softened his heart and tears began to fall from his eyes. He then proceeded to the house where the Holy Prophet was engaged in religious discourse with his followers. He recited the Kalima and became a Muslim. The Holy Prophet embraced Umar, who was now an entirely changed person. From being one of the bitterest enemies and persecutors of the Holy Prophet, Umar became one of his most devoted followers. After his conversion, he was given the title of Farooq by the Holy Prophet. His conversion to Islam was of immense value to the Holy Prophet and his followers. From that day, the small number of the people who had till then embraced Islam became bold enough to pray openly at Makkah.

After his conversion, Hazrat Umar too, became the target of enmity of and persecution of the pagans. He emigrated to Madina shortly before the Holy Prophet's own Hijrat. He took part in the Battles of Badr, Uhud, Ditch, Khyber and Hunain. He was present at the Treaty of Hudaibiya. He was not willing to accept this treaty as it seemed to him a humiliating one on the part of the Muslims, but had to submit to the will of the Holy Prophet. In the 8th year of Hijrat he took part in the march on Makkah. He placed half of his wealth at the disposal of the Prophet on the occasion of the Tabuk Expedition as contribution towards the war fund. He was constantly in attendance on the Holy Prophet. Hazrat Abu Bakr and Hazrat Umar were his most trusted companions and advisers.

After the demise of the Holy Prophet, he accompanied Hazrat Abu Bakr to the council hall where the people of Madina had assembled to elect their leader. He was the first to swear allegiance to Hazrat Abu Bakr and throughout his Khilafat remained his friend and adviser. Umar became the Khalifa after the death of Abu Bakr in accordance with his will. All the eminent companions of the Holy Prophet pledged allegiance to him. On assuming the Khilafat, he came to be known as Ameer-ul-Mominin.

Martardum of Hazrat Umar (R.A.T.A.)

After the Battle of Nahawand, many Persian men, women and children were taken as captives by Muslims. The captives were sold as slaves. One of these slaves was Abu Lulu, also known as Firoz. He was purchased by the Governor of Basra.

In Zil Haj 23 A.H. while Hazrat

Umar was leading the morning prayers. Firoz attacked him with a dagger and inflicted several wounds. The Khalifa fell on the prayer mat. However he survived for some days. During this period he nominated a panel of six people, Ali, Usman, Zubair bin Awwam, Abdur Rahman bin Auf, Talha and Sa'ad bin Abi Waqqas to hold mutual consultations and select his successor from amongst themselves.

Hazrat Umar asked his son Abdullah to seek the permission of Hazrat Aisha, for being buried by the side of the Holy Prophet. This permission was granted. On the night between the last day of Zil Haj and the 1st of Muharram, 24 A.H., Hazrat Umar was buried by the side of the Holy Prophet.

Administration:

Hazrat Umar not only conquered a vast empire during the ten years of his Khilafat but also consolidated it by an effective system of administration. As an administrator, he remained a model for all great rulers during the whole of Islamic History. As Justice Syed Ameer Ali says in his famous book History of Saracens, "During the thirty years that the Republic lasted, the policy derived its character chiefly from Umar both during his lifetime and after his death."

Before becoming the Khalifa, Hazrat Umar had spent ten years in Madina with the Holy Prophet. Hazrat Muhammad (P.B.U.H.) had started the practice of consulting his Companions on all matters. The first Khalifa, Hazrat Abu Bakr continued this practice of mutual consultation. Following their example, Hazrat Umar framed the constitution of the State on the basis of democracy. He established a regular Majlis-e-Shoora consisting of both Muhajirin and Ansar. It included prominent companions of the Holy Prophet. Hazrat Umar consulted it on all matters. He also constituted a larger body called the Majlis-e-Aam, consisting of, once again, Muhajirin and Ansar and representatives of various tribes. This was called into session on special occasions.

Hazrat Umar made new laws, rules and regulations in accordance with the Holy Quran and the Sunnah. He took steps to give the Islamic state a clean and efficient administration. The state was divided into provinces and each province was placed under an efficient governor called the Wali or Ameer. The Wali not only the ruler of the province but also the military and religious head. The provinces were further divided into districts and placed under Amils. All the governors and Amils were called to Makkah on the occasion of Haj where the Khalifa would hear and decide complaints received against any of his officer irrespective of his status. All appointments were made in consultation with the Majlis-e-Shoora. On appointment, the appointee was given a regular order of appointment setting out his duties and emoluments. The person appointed to a high

post was required to give a written undertaking to lead a simple Islamic life. He had to submit particulars of his property and assets, so that on his retirement, it may be seen whether he had amassed wealth by illegal means. Hazrat Umar kept a very strict watch on the activities of his officers. He used to receive secret reports from officers specially appointed for this purpose.

Hazrat Umar entrusted the Qazis with judicial functions. They ensured that the judiciary was just and impartial. The Qazi was completely independent of the provincial governor.

Hazrat Umar also established new departments and institutions such as the military department, department of education, jails, police, etc. He also established a department of finance under the name of Dewan, which was in charge of the revenue of the centre as well as the provinces. The function of this department was to regulate the receipt and disbursement of the revenue of the empire. The main sources of revenue were the Jizya (poll-tax), Zakat (poor-tax), Kharaj (spoils of war), and Fay (income from crown lands). Besides these, Hazrat Umar instituted new taxes namely Ushr (one-tenth of the produce taken from big lands), a commercial tax imposed on non-Muslim merchants and Zakat on the ownership of horses.

After meeting the expenditure of the State, the surplus money used to be distributed among the Muslims on the basis of three principles: relationship with the Prophet, priority of conversion to Islam and military service to Islam. In this way all Muslim men, women, slaves and children had shares in the Bait-ul-Maal or the Public Treasury.

Hazrat Umar maintained a well-disciplined army which was divided into cavalry and infantry. He was particularly concerned about the welfare of his soldiers. But in case of neglect of duties, he would inflict severe punishment on them. He did not allow them to buy land in the conquered territories because of the fact that it would harm the military strength of the Arab soldiers. He also forbade them to live with the settled people in cities and ordered them to live in cantonments.

Hazrat Umar took special care for the welfare of the farmers also. After the conquest of Iraq, Iran and Syria, he made it a law that no Arab should acquire land in the conquered territories and that the actual tillers of the soil should be allowed to retain their cultivatory possessions.

He also devoted attention to town planning

and had several cities, for example Kufa and Basra built according to properly drawn up plans.

He paid particular attention to the well-being of non-Muslim subjects. He himself patrolled the streets at night to keep himself informed of the conditions of his people. It was he who introduced the Muslim era of Hijra, the system of old age pension and census of the population of the Muslim State. He took steps to check hoarding. Profiteering and appointed officers to check weights and measures.

Hazrat Umar also devoted a great deal of his time to religious matters. Teachers were sent to the villages to teach the Holy Quran to the villagers. Army officers, too, had to learn the Holy Quran. Thus, in every sphere of administration, he stands unparalleled in the entire history of Islam.

Services to Islam

After his conversion to Islam, Hazrat Umar became one of the most devoted followers of the Holy Prophet. He migrated to Madina and took part in the Battles of Badr, Uhud, Ditch and Hunain. He was also present when the Treaty of Hudaibiya was signed. He participated in the Khyber Expedition and the Conquest of Makkah. He placed half of his wealth at the disposal of the Holy Prophet on the occasion of the Tabuk expedition as contribution towards the war fund.

He played an important part in getting Hazrat Abu Bakr elected as the Khalifa. During the ten years of his Khilafat, from 634 to 644 A.D., he had to fight against the Persians and the Romans who wanted to destroy the State of Islam. It was due to his ability and wisdom that Muslims overpowered the Byzantine Empire in the West and the mighty Persian Empire in the East.

He not only consolidated the conquered territories but also gave the Empire an efficient system of administration. His enforcement of the **Shariat Law**, organization of census and the Muslim era of Hijra, construction of forts on the frontier, establishment of the department of finance, improvements introduced in the fields of agriculture and in the life of the farmers, patronage of female education etc., testify to the services that Hazrat Umar rendered to the cause of Islam. In the interest of Islam and the State, he selflessly devoted all his time and energy. For all these services, he rightly occupies an outstanding place in the history of Islam.

HAZRAT USMAN-E-GHANI

(May Allah be pleased with him)

By

Prof. Muhammad Azeem Farooqi Sb.

Hazrat Usman was well known for his strong moral character. He was an embodiment of modesty, humility, chastity and dignity as K. Ali has observed in his book, 'A Study of Islamic History':

"Usman was upright, dutiful and generous. In chastity and integrity, he was as firm as a mountain. Modesty was the salient feature of his character."

S.A. Salik in his book, 'The Early Heroes of Islam', calls him as:

"One of the most generous, pious, pure and heroic souls of early Islam. As a private individual, his character was simply adorable."

He was very particular that he did not offend anyone by his behaviour. On account of his endearing qualities, he enjoyed a great deal of popularity among the people of Makkah. The Prophet himself was so much pleased with him that after the death of his two daughters, who had been married to Hazrat Usman one after the other he said that had there been any other daughter, he would have given her in marriage to Usman.

Even before embracing Islam, he led a chaste life, never drank wine nor gambled, nor did he worship idols. In spite of his wealth, he was a man of simple habits, and did not indulge in a luxurious way of life. He was very generous and for his generosity, he was rightly known as Ghani. He spent a greater part of his wealth in helping the distressed. He supported many poor families, widows and orphans. S.A. Salik in his book 'Early Heroes of Islam' observes:

"In spite of his opulence, he led a simple life; but with a magnificent liberality, he spent his money in charity."

Hazrat Usman was soft spoken and kind-hearted and a man of great wisdom and foresight. He was known for the firmness and steadfastness of his faith. In short, he was an embodiment of all the qualities and virtues that a good Muslim should have

Life Before Khilafat

The third Khalifa, Hazrat Usman, son of Affan, was born in Makkah in the 6th year of the Elephants. He belonged to the Umayyad tribe. He was five years younger to the Holy

Prophet. The Holy Prophet and Hazrat Usman had a common ancestor in Abd Munaf.

His father was a well-to-do merchant of Makkah and was counted as one of the richest men among the Quraish. Hazrat Usman was one of the few young men in Makkah who could read and write. As he advanced in years, he became a very learned person. Even in the days of ignorance, he led a very chaste life; he did not drink wine, did not gamble nor worship idols. Before he embraced Islam, he was known by the surname, Abu Amar.

Usman was among the first Arabs who became Muslims. He embraced Islam at the suggestion of Abu Bakr. When his family learnt of his conversion, his uncle tied him with ropes and beat him. Thus he was among those early Muslims who suffered persecution and torture at the hands of the pagans. The Holy Prophet gave his second daughter, Ruqayya in marriage to Hazrat Usman.

When the Holy Prophet advised his followers to migrate to Abyssinia, Usman along with his wife, accompanied the emigrants. In Abyssinia, Usman followed the profession of a trader and soon became a flourishing businessman.

After two years, news spread among the Muslims in Abyssinia that the Quraish of Makkah had accepted Islam. Hazrat Usman along with his wife and some other Muslims returned to Makkah where they came to know that the news was false. Some of the Muslims returned to Abyssinia, but Hazrat Usman and his wife decided to stay back. He spent most of his time in the company of the Holy Prophet. He liberally helped poor Muslims and liberated some Muslim slaves.

In 622 A.D. when the Holy Prophet advised Muslims to migrate to Yasrib. Hazrat Usman and his wife do so. Thus, Hazrat Usman and his wife took two migrations for the sake of Islam, once to Abyssinia and then to Yasrib.

In 624 A.D. Ruqayya fell ill and died. Towards the close of 625 A.D. the Holy Prophet again gave his third daughter Kulsum in marriage to Usman. Thus, he came to be known as Zun Nurain, the possessor of two lights, for he married two daughters of the Holy Prophet. Kulsum died in 630 A.D. barely six years after her marriage.

In Madina, Hazrat Usman worked hard and honestly as a trader and his business flourished. Soon he became one of the richest men in Madina. He took a prominent part in serving the cause of Islam and earned the title of Ghani for spending his wealth freely in the service of Islam and the muslims. He took part in all the important battles fought during the lifetime of the Holy Prophet except the Battle of Badr. On that occasion, his wife, Ruqayya, was in a critical condition and the Holy Prophet asked Hazrat Usman to remain in Madina to look after her.

In the 6th Hijri, the Holy Prophet decided to perform Umra. With fourteen hundred unarmed followers, he left Madina with the intention of performing the Umra. When the Quraish of Makkah came to know of this, they decided to prevent the Muslims from entering the Holy City. Hazrat Muhammad (P.B.U.H.) halted at Hudaibiya, which is few miles from Makkah. Then he sent Hazrat Usman to pagan leaders with the message that Muslims wished to enter Makkah merely for the purpose of performing Umra. The Quraish leaders detained Usman and gave him the permission to perform Umra. But they would not allow the Holy Prophet to do so. Meanwhile a rumour spread in the Muslim camp that Usman had been assassinated by the Quraish. This created a great commotion in the Muslim camp. The Holy Prophet sat under a tree and all his followers took a pledge that they would fight and die in the way of Allah and His Prophet if need be. After every one had taken the pledge, the Holy Prophet placed his right hand over his left and took the pledge on behalf of Hazrat Usman. He thus secured the unique honour that the Holy Prophet himself took the pledge on his behalf. Fortunately, Hazrat Usman came back after a few days.

When Hazrat Abu Bakr was elected as the Khalifa, Usman was the first person after Hazrat Umar to offer allegiance to him. Usman served in the army that was sent by Hazrat Abu Bakr to Syria under the command of Usama. During the apostasy wars Hazrat Usman remained at Madina to act as Hazrat Abu Bakr's adviser.

The first two Khalifas had very high regard for Hazrat Usman and used to seek his advice, particularly in matters relating to Fiqah.

Election as Khalifa

On his death-bed, Hazrat Umar nominated a committee of following six persons to hold consultation and select his successor from amongst themselves within three days.

1. **Hazrat Ali**
2. **Hazrat Usman**
3. **Zubair bin Awwam**
4. **Abdur Rehman bin Auf**
5. **Talha**
6. **Sa'ad bin Abi Waqqas**

All these persons were among the most eminent companions of the Holy Prophet, whom he had given tidings of paradise in their lifetime.

During the life of Hazrat Umar, his choice was fixed on Abu Ubaidah bin Jarrah for his distinctive qualities but he was already dead. The next choice was Abdur Rehman Bin Auf who was not willing to shoulder the great responsibility. Of the remaining five nominees, Talha was not present at Madina; therefore the choice was now restricted to the remaining four members. It was decided that as Abdur Rehman bin Auf had retired from the contest, he might choose the Khalifa out of the remaining four members. He consulted each one individually as to his opinion. Sa'ad supported Usman, while Zubair mentioned both Usman and Ali, Usman voted for Ali and Ali voted for Usman. Abdur Rehman asked the opinion of other prominent men as well and arrived at the conclusion that the majority of the people favoured the succession of Usman and thus, he was declared as the elected Khalifa, Abdur Rehman Bin Auf was the first to take the Bayyat or pledge and he was followed by Ali and other companions and then there was a general Bayyat. Hazrat Usman thus became the third Khalifa of Islam on the 4th of Muharram 24 A.H.

Conquests in the East and the West

During the Khilafat of Hazrat Umar, Muslim dominions had expanded considerably in the east and the west. Hazrat Umar was a strong man. But Hazrat Usman who succeeded him, was known for his kind-heartedness. Foreign powers felt that with Hazrat Usman as the Khalifa it would be easier for them to wrest those territories from the Muslims which had been conquered during the Khilafat of Hazrat Umar. In pursuance of this programme to drive away Muslims, there were uprisings in several territories, notably in Persia in the East and the Byzantines in the West. Hazrat Usman proved to be a great army commander. He tackled the situation with sagacity and firmness. He organized military campaigns with great skill. Within the first year of his Khilafat, he was able to crush these revolts. Not only did Hazrat Usman

his grip over these territories firmly, but also it was in his time that Muslims conquered the whole of North Africa. It included countries now known as Libya, Tunisia, Algeria and Morocco. It was during his time that the island of Cyprus was conquered.

The first seven or eight years of Hazrat Usman's Khilafat were a reminder of the glorious rule of Hazrat Umar. During this time Hazrat Usman ruled with a good reputation and "he was more beloved by the Quraish than Umar," says Zahri. Several victories were won and the Islamic Empire expanded from Morocco to Kabul.

Services

Hazrat Usman was the first among the Umayyads to become a Muslim. The Umayyads and the Hashmites were rival sections of the Quraish. Thus, he was the first to rise above such rivalry by offering allegiance to the Holy Prophet who was a Hashimite.

Hazrat Usman was a wealthy trader. He liberally helped poor Muslims and liberated many Muslim slaves. When the Holy Prophet and the Hashimites took shelter up in the Shi'b of Abu Talib because of the social and economic boycott of the Quraish, Hazrat Usman used his influence among the Quraish. He ensured that there was no break in the supply of provisions to besieged persons.

On the advice of the Holy Prophet, Hazrat Usman and his wife, Ruqayya and some other Muslims emigrated to Abyssinia. In 622 A.D. Hazrat Usman migrated with Hazrat Ruqayya to Madina. He was, thus, one of those persons who performed Hijrat in the way of Allah twice. After the Holy Prophet's own Hijrat to Madina, Hazrat Usman was in constant attendance on him. He took part in all the important battles with the exception of the Battle of Badr. On that occasion, his wife Ruqayya was in a critical condition and the Holy Prophet asked Hazrat Usman to remain in Madina to take care of her.

Hazrat Usman earned the title of Ghani by spending his wealth freely in the service of Islam and the Muslims. In Madina, Muslims faced the scarcity of water. There was only one well of potable water in the town. It was owned by a Jew. Hazrat Usman purchased that well and offered it to Muslims for their use. Pleased with this act, the Holy Prophet gave him the tidings of Paradise.

After the treaty of Hudaibiya, when many tribes accepted Islam, the mosque of the Holy Prophet at Madina became too small to accommodate all Muslims who came to

pray. The need for the extension was felt. When the Holy Prophet appealed for funds for the extension work, Hazrat Usman financed the entire project. Thus there was no need for other Muslims to make any contributions. In order to finance the Tabuk Expedition, Hazrat Usman gave one thousand gold dinars and three hundred camels. On both these occasions, the Holy Prophet the tidings of the Paradise.

When Hazrat Abu Bakr was elected as Khalifa, Hazrat Usman was the first person after Hazrat Umar to offer allegiance to him. He served in the army that was sent by Hazrat Abu Bakr to Syria under the command of Usama.

During the Khilafat of Hazrat Umar, a severe famine broke out in the country and there was shortage of food supply. At that time, a caravan belonging to Hazrat Usman carrying large supplies of food arrived in Madina for sale. Hazrat Usman distributed the entire stock of food grains among the poor.

Hazrat Usman's greatest service to Islam is the transcription and the circulation of official copies of the Holy Quran. One of his commanders reported to him that in the newly conquered territories, those Muslims whose mother tongue was not Arabic were reading the Quran in different ways. He feared that if this was not checked, differences might arise. Hazrat Usman, therefore sent for the copy of the Holy Quran that had been prepared in the time of Hazrat Abu Bakr and which was in the custody of Hafsa. He then ordered Zaid bin Sabit, Abdullah bin Zubair, Sa'ad bin Aas and Abdul Rahman bin Haris to make a number of copies from the original. These originals were sent to all parts of the Muslim Empire and the previous copies which were full of mistakes were collected and burnt. Hazrat Usman's love for the Muslims and the solidarity of Islam was so great that he sacrificed his life rather than take up the sword against his Muslim brothers.

The Holy Prophet (Peace Be Upon Him) said:

"The buyer and seller are at liberty to retract their word till they part company. If they speak the truth and hold back nothing the transaction will be blessed, but if they tell a falsehood or conceal what should be disclosed the transaction will be unblessed".

POETRY

PAST HAS GONE

*Let's leave the past
And live for now.
Let's look ahead
and start to live
The past is gone
The future's lure
There's much to gain
If we forget it
Life turns a corner
If we let it
It is the time for sharing
Warmth and love*

*For enjoying every moment
And creating beautiful memories
May the new day be the best
You can think of and the coming day
Bring your happiness through out*

(By Aysha Akram)

GIFT OF GOD

*Some one asked
What is mother?
Who is she?*

The ocean said,

*A shell is she, with thousand
pearls in her lap.*

The cloud said,

*Mother is a rainbow,
reflecting all colours of nature.*

The poet said,

*She is a dove, pretty,
delicate and peace loving bird.*

The gardener said,

*A fragrant flower, more
colourful and bright.*

The children cried with ecstasy,

*Mother is source of pleasure
sustenance and shelter from the
colder world.*

And God said,

*Mother is a precious Gift
from me.*

(By Tanveer Ahmed)

God And Man

- ✿ Don't allow passions to overcome reason.
- ✿ Obedience to God is not disgrace.
- ✿ Man hasn't right to enjoy the absolute freedom of will.
- ✿ God's ways are always just.
- ✿ Justice is God's first motive.
- ✿ Love triumphs over justice.
- ✿ Man must be reluctant to follow the sinful ways.
- ✿ Punishment is inflicted on the sinful persons by God.

(By Sajjad Hussain)

SPRING

*Spring is the season of joys
Making happy both girls and boys
Flower blooming and birds chirping
Parks full of crowds walking and talking
The sun shining and worth enjoying
Stars twinkling at night
Looking very beautiful and bright
Fragrant breeze is blowing
Children wonderfully clothing
Dreaming like fairies flying like swinging
Spring is the king of seasons
Summer and winter having no reasons.*

POEM

*I do not
Want to change you.
You know what
Much better than I.
I do not
Want you to change me
I want you to
Accept me and respect me
The way I am
In this way
We can build
A strong relationship
Based on reality
Rather than a dream.*

LET'S COME CLOSE

*You and I
Let's come close
In such a warming sense
That melts the ice of all the
distance
Let's come so close and close
Like the petals
Of a closed rose.*

(By Uzma Gulzar)

AN ARTIST

There is a bond between all the arts and there is a bond between all artists. An artist is a man born with all the basic needs. But there is something in his mind and heart which compels him to make some creative activities. But an artist can continue his efforts and activities only when society gives him something in reward. An artist cannot sit idle, that's why he goes on creating things continuously, without creating things his life remains incomplete. An Artist, then, is some one, whose life is incomplete and who is destined to complete it by his art. Does this incompleteness apply to society; does it apply to a town? The artist needs his art, but does the town need the artist? Why put the question? A town without art is a dead town. A country aware of art is a living country.

(By Aasher Zaman Butt)

HAZRAT IMAM HUSSAIN

(Raziallāhu Taāla Anhu)

By Prof. Muhammad Azeem Farooqi sb.

Hazrat Imam Hussain was born to Hazrat Ali and Hazrat Fatima on Thursday, the 3rd Sha'aban in the fourth year of the Hijrat. At the time of his birth, the Holy Prophet was out of Madina on an expedition. Immediately after his birth, Hazrat Fatima became ill and the baby was given to Umm-e-Fazal for nursing.

It is said that the outward appearance i.e., the physical features of Hussain were those of his grandfather, the holy Prophet, Ibne Kaseer, the historian says:

"I never saw a more handsome man than Hussain."

And according to Anas:

"There was no one resembling the Holy Prophet more than Hussain."

Once, when the Holy Prophet was with his son Ibrahim and his grandson Hussain, Jibriel appeared and said:

"O Prophet of God! It is the will of Allah that you shall have anyone of them, either Hussain or Ibrahim and not both. Whichever you desire will be taken away from you."

The Holy Prophet said:

"Let Ibrahim be taken away and Hussain be spared."

Thus Ibrahim was taken away (died).

After the death of Hazrat Ali, the fourth Khalifa, his eldest son Imam Hassan became the Khalifa. But Ameer Muawiya, the son of Abu Sufyan wanted his own son Yazid to be Khalifa. This led to a rift in the Muslim Ummah.

On his death-bed Imam Hassan handed over the charge of Imamatus to his brother, Hussain who became the third Imam. Following the footsteps of his brother Hassan, he, too retired into seclusion in Madina.

In 60 A.H., after the death of Ameer Muawiya, his son Yazid succeeded him as the Khalifa at Damascus. Tradition demanded that all Muslims should swear allegiance to the new Khalifa. Imam Hussain decided to leave Madina and go to Makkah. Learning about the decision of the Imam, people approached him asking the reason for the decision. Imam Hussain replied that his refusal to take the oath of allegiance to Yazid would certainly annoy him and he would not spare shedding blood for it. He did not like the city of his grandfather, the Holy Prophet to become a battlefield. Imam

Hussain then arrived in Makkah on 3rd Sha'aban 60 A.H. Later a deputation from the people of Kufa approached Imam Hussain and requested him to come to the rescue of the faith. Thereafter, the Imam, to review the situation sent his cousin, Muslim, to proceed to Kufa. The people of Kufa gave Muslim a very warm welcome and thousands of them paid homage to Imam Hussain through Muslim. Impressed with the enthusiasm of the deceitful people of Kufa, Muslim wrote a letter to Imam Hussain to come over to Kufa. As soon as the letter was despatched Muslim learnt of this treachery. It seemed that almost all the leaders of the town had been bribed. Added to it, strong threats from Yazid's deputy, the Governor of Kufa made the people desert Muslim. Ultimately, Muslim was killed.

Meanwhile, Imam Hussain had already left Makkah for Kufa. On the way he heard the news of Muslim's assassination. With it, the large number of companions of Imam Hussain began to desert him. But Imam Hussain proceeded as before.

Fearing that Imam Hussain might escape from their grip, soldiers were immediately despatched in all directions in the desert to stop the Imam and bring him either to Kufa or to Damascus.

Enroute, unaware of the plot of his enemies, Imam Hussain stopped and encamped at Karbala, near the Euphrates river. Soon after, Yazid's army too began to gather on the plain of Karbala. It surrounded the Imam's camp.

On the 7th of Muharram, 61 A.H., Yazid's forces cut off all sources of supply of water to the Imam's camp and did not allow even a drop of water to reach them.

All efforts of the enemy through temptations and tortures to persuade the Imam to yield to Yazid were in vain. Imam Hussain then decided to fight the forces of Yazid. But, on his announcement that the ultimate end was near, people from his camp began deserting him until he was left with only seventy-two of his faithful followers.

Thus the battle of truth against falsehood began. One after another, the Imam's followers laid down their lives. Finally, on the 10th of Muharram when all his devotees were slain, Imam Hussain was left all alone on the battlefield. He then went to his sick son, Zain-ul-Abidin and handed over the charge of the office of Imamatus to him and went back to the battlefield. Swords and axes began falling on him and he lay fully wounded from head to feet. Later when he died, his head was cut off from his body and taken to Yazid's court. Thus, Imam Hussain won an everlasting victory over the forces of evil.

PURPOSES OF LEARNING ENGLISH IN PAKISTAN

(By Naveed Ahmad Ch.)

Because of its importance, English is taught as a compulsory subject upto degree classes, in our academic institutions. It is taught as second language in our schools and colleges.

In the past, before independence during the British rule, we studied this language mostly as a written language, very little of spoken. It was entirely for the purpose which according to Lord Macaulay was to produce a limited number of educated gentry. The aim of British rulers was to keep the masses uneducated while education was imparted only a very small minority who could help them in ruling over the country. Our close association with the English, in the past, no doubt, gives us an edge over many other developing countries.

Today, we need to study English for different purpose, that is, for communication with the rest of the world, to advance science and technology and find a place in the world commerce. A developing country has to acquire knowledge with the help of a developed language.

Being a language spoken and understood in many parts of world. English has acquired a status of an international politics. It is one of the official languages of the U.N.O and also the link language of the commonwealth countries. It is, in fact, that most potent repository of world knowledge and culture. Moreover it is the language of international trade and industry commercial correspondence among various countries of the world, is conducted through English. It provides us distilled essence of modern knowledge in all the field knowledge, literary, scientific and technical. There is hardly any important work in the world that has not been translated.

Whatever the future of English may be in Pakistan, one thing is certain that it will maintain its immense validity as a literary language. If we are unable to have access to this language and knowledge contained in it, our standards of scholarship would fast deteriorate and our participation in the world movements of thought would become negligible. We cannot, of course, dispense with the study of English.

In the world, that we are living in today, our students need to know English in a practical context. It could be studied only as an academic subject and learnt for its utilization value. As far as, the teaching of English is concerned in Pakistan, we shall naturally be concerned to keep in mind the general requirements of

society, therefore, today the study of English language must have following four objectives.

- 1) The ability to understand English by listening.
- 2) The ability to speak English.
- 3) The ability to read English.
- 4) The ability to write English.

The four skills of the language I-e, listening, speaking, reading and writing ought to be developed simultaneously and audio-lingual are used as an aid to help the students learn the language. The teachers must employ new teaching techniques. It is necessary for the English teachers to teach correct pronunciation. They should give a model demonstration of reading in the beginning of every lesson. Exercises are necessary for the students and the teachers must properly and earnestly learn English for developing the national economy, technology, defense and education of their developing country "Pakistan" At this critical moment, we cannot ignore the importance of English. We've to keep pace with other nations of the world so that we may become able to compete with rapidly changing situation of the world.

"PARAGRAPH - WRITING"

A paragraph on a theme or subject is a short piece of meaningful composition. It avoids to elaborate details of the subjects.

A paragraph is a complete unit in itself. It is not split up in different paras-In its brief precise and to the point treatment of the subject, it has shape, format and a style of its own. A paragraph, like an essay, shows your command of vocabulary, grammar and idiomatic expression. It also indicates your degree of knowledge of the theme or subject under discussion. You are supposed to have adequate knowledge and information relevant to the subject. Your choice of vocabulary should be appropriate. You can draw on the textbook vocabulary to express your ideas. You may have come across many more words in magazine, fiction, newspapers, commercials and advertisements. All this fund of vocabulary will surely make your paragraphs interesting as well as original.

Welcome To The World Of INTERNET

(By Muhammad Waseem Ahmad Farooqi)

As we study the history of science and technology, it will come to our knowledge that the things we are using now a day are not as in the beginning. It is the continuous process of change that develop these things, and one of them is the most important.

THE INTERNET

I personally feel that the information about the Internet is very rare in the common man. There should be the way in which common people learn the Internet in simple manner. It is very simple and very easy.

Before I proceed, I will describe the concept of "INTERNET". It is because, the most people have no idea about its shape, technique and its necessary components. Some days ago, a man wrote his interesting incident about the Internet. He says that he wants to have the Internet set-up in his office and he asked a person to install the necessary software.

He questioned him that if the internet set-up is very large that my office is small for it than he manage another office for it, and the truck in which the internet set-up is loaded should have a "pass" to cross the main gate of his office. The above example clearly illustrate about the ignorance of Internet in the common man. We can define Internet in this way "It is the communication of millions and thousands of computers".

Internet is not a software or hard ware. It is not for a man or for an organization.

"In simple words, it is the way in which the computers can connect each other"

Leaving the history of Internet, I come to the point that How you can operate the Internet?

There is the list of components that is mostly needed.

- 450 MHZ Pentium II Processor.
- 64 MB RAM.
- 56 K Modem.
- 8 MB Display card.
- High resolution Monitor.
- 10 GB Hard disk.
- 50 X cd-Rom Drive.
- Sound card.
- Speaker.
- Mouse.
- Keyboard.

If you already have these,
Congratulations!

Do you know the method of communication between two computer attached in the Internet? For this, consider the following example.

When the presidents of two countries, having different languages, are met. How they communicate with each other.?

They use a translator person who translates their languages and tells them in their respective languages.

Exactly like this, Internet use a protocol officer that has the ability to communicate the computers of every kind. Its name is TCP/IP. TCP means "Transmission Control Protocol".

IP means "Internet Protocol." I think you understand about its technique. Now consider the web page language.

It is the language, which is understandable for all computers. It is called "HTML".

"Hyper Text Mark up Language".

The unit of measurement of data in the computer is called "Byte". 1 byte equals to the 8-bits. You can better understand by the fallowing list.

8-bit = 1 byte. 1024 bytes = 1 KB.

1024 kilo bytes = 1 mega bytes = 1 mb.

1024 Megabytes = 1 Gaga bytes = 1 gb.

1024 Gaga bytes = 1 Tetra bytes = 1 tb.

Now come to the next point, you should have a connection to connect the Internet. There are many companies, which provide the Internet connections. In the computer language they called Internet service provider OR "ISP".

In Pakistan, Apollo on line, Brain Net, Paknet, Cybernet, Comsats, Wolnet, Telenet, GNET, Samw Net, Pakistan Online, Micro Net etc, are providing internet services.

Choose one of the above, go to their office situated near your house and meet with the desired person and tell him that you want the connection.

A form is given to you, Fill it and submit in the office.

Beside this, there is need of some documents such as the photocopy of your identity card. Provide it to the office.

Now pay the registration fee and other charges. The company will open your account.

Congratulation!

Now you are the part of global, worldwide Internet.

Stay with me! And learn more and more about Internet.

BARCHESTER TOWERS

1-Doctor Grantly:

The Bishop of the Barchester whose death occurs in the start of the novel.

2-Doctor Grantly Junior:

The son of Dr. Grantly and who was expected to be the next Bishop if the present prime minister stayed, but the ministry was out before the Bishop's death.

3-Mr. Harding:

The father-in-law of Dr. Grantly Junior. He was the ex-warden of the Hiram Hospital, appointed by old Dr. Grantly, purely on merit.

4-Mr. Proudie:

The new Bishop of the Barchester elected by 'The Jupiter', a daily newspaper with a strong political influence. He was not well experienced and thus became puppet in the hands of his wife (Mrs. Proudie) and Mr. Slope. He was truly hen-pecked husband. He is an M.A. from Cambridge.

5-Mrs. Proudie:

The real motor behind Mr. Prudie and she guided him in all the affairs. In religion, she was more liberal than Dr. Proudie. She has three daughters from Mr. Proudie. She is great admirer to Mr. Slope.

6-Mr. Slope:

Mrs. Proudie has hired the services of an eloquent young priest Mr. Slope. He is a shrewd man, knows well how to hold people in his grip. He was more liberal even than Mrs. Proudie and was famous in women. He wanted to marry some rich woman, either maiden or widow, as he was an opportunist and worldly-minded person.

Eleanor:

Mr. Harding has two daughters; the first is married to Dr. Grantly (Susan) Junior and the second (Eleanor) were married to Mr. Bold but he died and now she loves with her baby, son and sister-in-law. She is seemed contented with her life but sometimes misses her husband. The deceased has left a great wealth.

Dr. Versey Stanhope + Mrs Stanhope ==> charlotte, Madeline Neroni, Bertie (son)

Dr. Versey is the prebendary of Barchestor but he had settled in Italy for 12 years. He is well manner, liberal minded and particular in his habits. His wife Mrs. Stanhope is a charming woman and is very careful of her beauty. They've imposed no restrictions upon their children. Charlotte (the elder daughter) has grown up a well-mannered and conscious girl. She manages

the whole house. Madeline, in Italy, led a very active social life and had affairs with dozens of men; she married young heartless brut named Neroni but failed in her matrimonial life. Now she is alone and wishes the lovers around her. (This whole family is called back to Barchester by Mr. Slope)

Bertie, the son, is just an idler, interested in painting and sculpture but is not fixed to any job. He once went to Jerusalem to preach Christianity to the Jews but him was concerted to their religion but soon converted back to his religion and now he is afresh in his art of sculpturing.

(Charlotte agreed Bertie to have marriage with Eleanor in order to have a bright future from her money- this was happening at the very same time when Mr. Slope had learnt about the wealth of Eleanor and had decided to marry her in spite of his opposition)

Mr. Arabian:

A well read, scholar, vicar, persuaded by Mr. Grantly to be the vicar of St. Ewold's church near Barchester. Actually, he was called to be a befitting foil to Mr. Slope's shrewdness. He marries Eleanor finally. At the end, he is also appointed the Dean of Barchester.

Mr. Ullathorne and Miss Ullathorne:

The brother and the sister, both are unmarried, roughly called Thornes. Mr. Ullathorne was the squire of the locality of St. Ewold's.

At the end, Mr. Quiverful is the warden of Hiram's hospital, Mr. Harding is offered Deanship but he refuses and hence Mr. Arabian is bestowed this seat; Mr. Slope goes to London where he marries the wife of his late friend; Bertie had already left home; Stanhope family also moves back to Italy; Mr. Arabian and Eleanor get married and live a peaceful conjugal life at Barchester.

Theme of the Novel

A theme is the central idea or the subject matter of some piece of writing. The whole story, actually, revolves around the very theme. In other words, a theme is a theory, which a writer originally intends to propagate. This theory is mostly hidden in the deeper layers of the story.

If we make a very brief and smart survey of the history of church or Christianity, we come to know that five centuries after Christ elapsed in peace and calm and there arose no

particular happening or upheaval in the world of Christianity. However, with the passage of time cracking began to start and the elite class instilled anger or grudge among themselves on the different basis. The Have-nots, by some reasons, began to exploit the lower strata and for their sake, some passionate young ones took the arms and called knights. Then the church characters had the clashes among themselves and sectarianism started. Since that time the church has been the centre of turmoil. As the whole community of the Christian world was directly related with the church, the changes in the church thus directly affected the people.

In the earlier times there was only Roman Catholic church and the religious men, here, were very adherer to the traditions. Then there came the Reformation Movement and the outlook of the common people changed a lot and a new sect was founded namely Protestants. The people of that sect were refined after the movement of Reformation.

Then with the flow of time, there came so many other changes and revolutions (Renaissance Movement, Pardon Movement, Industrial changes, etc.) and so many other sects propped up other than Catholics and Protestants. Even in the 14th century, in the times of Geoffery Chaucer the structure of the church had become very complex one and his 'Prologue to The Canterbury Tales' is a very brave exponent of the whole set up.

The Renaissance Movement truly shaped the modern values of the people and after that the church became the center of political activities. Even in the modern period, the tussle among the different sects in the church seems to be at the climax.

In 'The Barchester Towers', the very church that once the upper hand has been shown as a toy in the hands of the politicians. Firstly (in the earlier days) the changes in the church used to directly affect the people but after so a long period, the whole predicament took an opposite change and now the church itself is directly affected by the change of the political set up.

'The Barchester Towers' fully represents the fact that how the liberals exploited the conservative archdeacon when they got the authority and to them the religion had no much particular importance and they used to do the rituals just as traditions and formalities; they personally had the pro-political (material) bend.

Politics of his age was Trollop's favourite theme. The tussle between the reformist and the conservative views represented by the two political parties in the country had

created an atmosphere of grave concern for all. In this way, the church was thoroughly politicised. It was quite natural since all-important appointments in the church were made by the government and all the laws pertaining to church management were framed by the parliament. The two party church politics confronting to the two party national politics had corrupted the clergymen. It is this sad condition that makes theme of the Trollop's six novels known as the chronicles of Barsetshire.

The Warden was the first of these novels. Barchester Towers is the second. The real tussle has been shown between Mr. Harding and Mr. Grantly at one hand and Mr. Proudie, Mrs. Proudie and Mr. Slope at the second hand. These two families belong to the church. Mr. Harding along with his family has been presented as the orthodox or the conservative one and Mr. Proudie with his group has been shown as the liberal minded. Therefore, taking the close view of the whole scene, we may say that church has been shown as an arena to have the fight of supremacy. Actually, these two parties or groups are directly affected by the political authorities. So on the wider scale the fight between the conservatives and the liberals is the political flight and church has been politicised by the benefits of their respective groups or parties. The character of Mr. Slope is a true picture of the modern politicians and for them every thing is fair in love and war. The critics have really praise Trollop for the introduction of Mr. Slope in the novel and without him perhaps the clear picture would not have been focused.

Another important factor is press represented by the newspaper 'The Jupiter' which had been shown as a propaganda tool in the hands of the politicians. This newspaper carries the day with appointment of Dr. Proudie, a stranger to Barchester, with liberal ideas about church as well as politics. Actually, the ruling party was on the ride of The Jupiter, so it gained victory.

The critical study of the novel reveals us another layer of the theme that the private life of the social and political set up and their destinies are shaped by the political set up. Mr. Grantly junior was fully qualified for the set up changed and Mr. Proudie took that seat. All the next coming clashes propped up from that very incident and so many complications created in the church. Anyhow, the fighting of the clergymen has never keened an unusual phenomenon but Trollop has presented it in a very allegorical and dramatic style. Robin Glimour opines:

"The originality of Trollop's treatment lay in

taking neither the reformer, nor the conservative view of the abuse, but in concentrating on the reactions of the man who benefits from it".

The story comes to a satisfying end presenting the main theme and the sub themes very successfully. On the surface, it seems to be a purely traditional story intended to provide amusement but it does have a deeper, more serious meaning. The state of tension and unrest caused by the conflict between traditionalism and liberalism gradually ends in the comic reversal to the satisfaction of all concerned. Trollop seems to believe that instead of complete elimination of tradition gradual evolution will take place in which tradition will exist as a part of new development.

Plot Construction

Plot is that framework of incidents, however simple or complex, upon which the novel or drama is constructed. It occupies a prime place in the art of some prose writing. The finer the plots, the more attractive the stories would be.

E.M. Foster says: "A story is a narrative of events arranged in time sequence- dinner coming after breakfast, Tuesday after Monday, decay after death, and so on. A plot is also a narrative of events, the emphasis falling on casualty. The king died, and then the queen died is a story. The king died, and then the queen died of grief is a plot. The time sequence is preserved, but the sense of casualty overshadows it".

A plot involves not only the unrolling of time but also a belief in the rational pattern in the world, in cause and effect interlocked and capable of being understood.

If we make an overall view of the art of novel writing, we may divide this art into four categories on the basis of the plot construction.

I- The novel of action:

Here action is the main thing; the characters have subsidiary role to play; this form is also called the novel of plot.

II- The novel of character:

Here characters are not conceived as part of the plot but they do play their individual roles. Here action is subservient to characters.

III- The Picaresque novel:

It deals mainly with a number of situations and at the same time with a variety of characters who are satirically, humorously and critically delineated. The story or plot here centres on the hero who is made to travel from place to place, meeting all sorts of people, undergoing all sorts of ups and downs of life.

IV- The dramatic novel:

In it, both the characters and the plot are inseparably knit together. The action is determined by the given qualities of the characters and the characters change and develop in accordance with the progress of the action. The characters create problem and ultimately under different circumstances solve them. Hence, in it, two types of developments are noticeable as the action progresses; the outer progress in the form of development of action, the inner development that is concerned with unfoldment of characters. It moves towards two ends----- equilibrium or death. That's why the plot of the dramatic novel is intensive. It starts with a number of characters and moves towards the centre. Jane Austen is the first English novelist to write dramatic novels with great success.

Now if we make a critical evaluation of the Barchester Towers, we're forced to believe that it belongs to the fourth category of the art of novel writing i-e the dramatic novel. Therefore, Anthony Trollop is the successor of Jane Austen. He like Jane Austen is master in building the two inches of ivory. That is one reason why he is known as "male Jane Austen". Just a few clearly outlined characters acting and reacting within a well-defined locality and contest make up a complete story. The story runs in a smooth chronological order with minimum digressions. The characters within themselves act and react and so the plot grows its own structure intensively not extensively. The characters themselves are there to create problems at first, and then they themselves solve them under different circumstances.

Besides this, the writer has used a very beautiful type of technique that may be called the episodic style. The novelist himself divides the story into three volumes as **Volume I** basically deals with the two aspects. At one hand, it gives us the political scenario of London where the new prime minister is going to take hold of the affairs. He too is authorised to appoint the new Bishop after the recent death of the old Dr. Grantly. Secondly, the conflict inside the church of Barchester between the conservatives and the liberals has been depicted. Furthermore, Mr. Stanhope with his whole family has been introduced as a new Bishop- the successor of Dr. Grantly Senior (late). The diplomatic and the strategic nature Mr. Slope are too obvious here. In other words, we may say that the first volume is there to bring the entangles and complications in the story. All inner world of the church has been shown out of joint and it is felt, on the behalf of the people of the town, to set the events right.

Volume II brings the climax to the story. The rivalry between Mr. Grantly along with his group and Mr. Stanhope along with his supporters comes to clear exposure. When Mr. Stanhope is going to take lead, Mr. Proudie is called by the opposite pole in order to have an equal match. So here, church seems to be an arena for the two sects to overtake each other by their respective measures. Mr. Slope's inclination towards the widow's Eleanor and Eignora has been shown simultaneously and for his nefarious and so called civility, he is insulted from the two sides. The old fashioned family of Ullathornes has also been introduced with all their vanity and un-serene habits. The function arranged by them has too a great importance as it provides an opportunity to all characters to have a get together. Mr. Slope is rightly disillusioned after the function.

The serious row between Mr. Proudie and Mr. Slope over the appointment of warden at Hiram's Hospital comes to the surface and Mr. Quirvil too has been shown as a claimant of the seat against the expected appointment of Mr. Harding.

The old Dean has a fatal attack of paralysis and Mr. Slope, Mr. Harding, Mr. Grantly are shown to be there to occupy the vacant seat of Dean.

Volume III actually brings the reconstruction and reconciliation of the disordered events. It is referred as the extanglement of the story. Mr. Proudie is finally advised as the Dean of the Barchester Towers. His further completion is done by his marriage with Eleanore. Mr. Harding is requested to be the warden of the Hiram's Hospital but he performs a self-sacrificing role and declares Mr. Quiverful as the befitting warden of the hospital. Mr. Stanhopes and his family go back to Italy. Mr. Slope goes to London to have a marriage and parasitic settlement with the wife of his old friend- who had always been a great admirer to Mr. Slope.

In this way, the novel comes to a comic end in a straightforward and chronological way. No flash back technique has been applied to create ambiguity. Anyhow, Trollop is able and successful enough in pertaining the attention of the reader from the beginning to the end. No doubt, the technique of the plot of the novel bears some extravagancies and digressions on the part of the writer, yet they are easily over looked by the force fullness of the action and the art of characterization. The richness and the universal implication of the theme of the novel also lend a great hand in making the negligence and unnoticed.

ART OF CHARACTERIZATION

Plot construction and art of characterization are the most prominent techniques in some prosaic piece of writing. Some writers pay more attention to the plot rather than characters and there are some others who pay their best devotion to the characters and let the plot take care of itself. If we make the critical evaluation of the novel "Barchester Towers" we come to know that here, the two techniques have inseparably been knit and interwoven. It being a dramatic novel, the action is determined by the given qualities of the characters and the characters are also change and develop in accordance with the progress of the action. The characters create problems and ultimately under different circumstances solve them. Hence, in the Barchester Towers, these two types of development are notice-able as the action progresses; the outer progress in the form of development of action, the inner development, which is concerned with unfoldment of characters.

If we try to go a little deep in the very term characterization, we find that it's of two types: portrayal and delineation. In the portrayal of characters normally the general and the outer features are depicted; the physical outlook, the way of speaking, dressing, walking and so on. However, in the delineation, the very inner features of characters are depicted; their psychological behaviour, inner conflict, mental tussle, and so on. If these two features are harmoniously mingled by some writer, very genuine and life living characters take creation e-g in the case of Shakespeare's characters, these two features and techniques are simultaneously treated in a very natural manner. Anyhow, in the care of Anthony Trollop, his characters have been more portrayed than delineated. It does not mean at all that the writer is too weak in his penetrating ability or the inner analysis of his characters, but when we speak relatively, we find the element of portrayal dominant over the delineation. In the novel, Mr. Slope is very rarely shown in his thinking mood or making some soliloquy or aside to pour out his inner shallowness. Ebonor, though a widow, is very rare in state of mental agony or personal grief not with standing the fact that she is once or twice referred that she misses her late husband. It is perhaps the lack of the inner penetration on the part of the writer that Eleanor is misunderstood in love with Mr. Slope. Anyhow, in the case of Signora Neroni, we find some examples of inner depiction by writer, e-g when Mr. Slope speaks to her of happiness in heaven she says:

"Pshaw! You preach a doctrine, which you know you don't believe. It is the way with you all. If you know that there is no earthly happiness, why do you long to be a bishop or a dean? Why do you own lands and income"?

Another, very important and the remarkable feature of her art of characterization is that the characters in Trollop's novels are dramatically revealed. That are not introduced simultaneously at initial stages but they have their exposures with the flow of the time and with the occurrence of the need. This thing resembles with Jane Austen's technique of character presentation. The story of the novel is started with the characters of one family but as it slopes upward, many new families are included according to the situation. Family of Mr. Proudie, family of Miss Stanhope, family of Mr. Arabian and so on. This technique of characterization really gives a sense of newness and gaiety.

The characters in the Barchester Towers have the intensive encircling rather than the extensive expansion. They have their mutual action and reaction and they do not spread their boundaries too wider. The characters that are newly involved are shown having the relation with the major characters already existed there; they don't show their individual or separate set ups. When Mr. Thorns and his Mrs.; Mr. Stanhope and his family are involved in the story, the writer first builds their connection with the family of archdeacon and then lets them speak anything they desire.

There are two types of characters; flat and round characters. Flat characters are those that don't go under drastic changes with the move of the story; they remain firm to their footings. The round characters take their mental growth during the time of their mental growth during the time of their action. They undergo the reasonable change. In the novel 'Barchester Towers' most of the characters are flat ones and only a few are round ones. Mr. Harding, Mr. Grantly, Mr. Slope etc are the glaring examples of the flat characters. Another aspect of this point is that the characters neither do suffer under gigantic changes nor do they make hilarious and uproarious noise; they flow smoothly and calmly with a sonorous pace. In this way, they manage to sustain their dispositions in all the circumstances. They physically do a lot to

mould the plot but inwardly they remain adheres to their standpoints.

The characters in the novel have been realistically motivated. They have their own individual features such as anger, hate, jealousy, love etc. They don't appear to be supernatural or super human beings. Like us, they have their virtues and vices, deeds and misdeeds merits and demerits and so on. If we look at the character of Dr. Grantly, we find him a man with features and flaws; same is the case with the rest of the characters.

The characters of Trollop have another remarkable feature in a sense that they are not only the individuals but the types also. Apart from their personal role and features, they strictly represent their particular classes. If we divide the whole characters into two sections, we see them the representatives of conservative class and the reformist class. Therefore, the characters, when handled with general touch, gain universal implications. The characters like Mr. Slope are even found in our own religious circles; the hen-pecked Mr. Stanhope can be frequently visualised in our own surroundings and so on.

Although the theme of the novel is serious and thought provoking, yet the situation through which it has been presented is humorous and subtle. We, the readers, remain relaxed and easy while going through the text. Therefore, the writer avoids in making the situation so grave and in a light vein manner moves on-ward. Mr. Harding and Mr. Stanhope frequently produce humorous climate and Mr. Bertie is there too, to make us even laugh by his so simple and ludicrous behaviour.

To sum up the whole matter, we may say that Trollop is very skilful in his art of characterization. It is here that we find his realism at the best. Some of his characters have achieved universal fame. His cast in the six novels known as 'The Chronicles of Barsetshire' is mainly the class known as clergy. They are priests of various ranks with their families. The ladies are their wives and daughters. Their interests are related to their professions. So are their feelings of pride, jealousy, ambition and frustration. With one or two exception, they are as worldly as the people in general. As a result, they are mostly corrupt and compromising.

Characters In The Play

DOCTOR

The hero of the play, born in Germany, studied theology and was called doctor, he had great zest for learning and for this sake, he crossed all the limits. He wanted to attain the knowledge for having immortality. He set himself to learn necromancy from Valdes and Cornelius. Necromancy = Art of predicting by means of communication with the dead and magic.

Wagner

The servant of Dr. Faustus.

Lucifer

The devil, the fallen angel, the prince of hell whom Dr. Faustus sells his soul for the knowledge of necromancy. Hence this contract leads him to hell for eternal damnation.

Mephistophilis:

Deputy of Lucifer and his vice-regent, he comes to Dr. Faustus for having dealings with him. Good Angel And Evil Angel:

The personification of Dr. Faustus' innerness and consciousness.

Allegory and Symbolism in the Play

Allegory:

The word "Allegory" has been derived from a Greek word "Allegoria" which means to imply something else. Allegory is a form of art presenting the meaning of good and evil by the means of personification. In other words it is a story in which the characters are the personification of vices and virtues. All the Morality plays in English literature are more or less allegorical. In modern times, authors have become more open and direct in the expression of their ideas as compared to older writings.

Symbolism:

Oxford dictionary speaks symbolism as, things regarded by general consent as naturally typifying or recalling or representing something by possession of analogies, qualities or by association in fact or thought.

In general way it means the presentation of objects, moods and ideas through the medium of emblems or symbols. It is a deliberate technique of the use of symbols in art and literature.

Dr. Faustus by Marlowe is a piece of allegory. The surface story is one thing and the hidden meanings represent another story.

After having known the definitions of

"Allegory" and "Symbolism" we can

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FAUSTUS

trace them out in the play. We may discuss these two features in the play under these headings.

- ✓ Moral allegory in the play.
- ✓ Two Angels and the tragic conflict.
- ✓ The old man and Helen.
- ✓ Significance of seven deadly sins.
- ✓ Character of Mephistophilis.

A close study of the play makes us discuss the story as a moral allegory. Dr. Faustus' sale of his soul to devil is undoubtedly allegorical. It has a moral personificatory touch of universal significance. In spite of Marlowe's agnosticisms and atheist of inclination his tragical history of Dr. Faustus turns out to be religious one. It preaches us the Christian Sermon and the Sermon is that he who denounces God, trinity, the path of virtue and adopts evil way, gets ruined. So Hudson has rightly pointed out, "No finer Sermon than Marlowe's Faustus ever came from the pulpit."

The mournful songs of the chorus make the moral allegory of the play crystal clear, "Faustus is gone, regard his hellish fall, whose mindful fortune may exhort the wise only to wonder at unlawful things. To practice more than heavenly power permits".

The notable thing is that there has been conflict between good and evil since the very beginning of humankind and it will exist forever.

Actually evil and good are nothing in material forms but they're within the heart of man. In such case man's heart acts as a battlefield where the forces of good and evil play their parts to enchant man in their respective directions. Such type of clash between good and evil lies very excellently in the Milton's Paradise Lost. In Dr. Faustus this tussel has been personified by good Angel and evil Angel. Actually they are the symbols of man's consciousness.

E.A Baker says;

"This great symbolic tragedy deals with a theme which was part, not only of the author's inner experience but of the very stuff which nourished the Renaissance spirit. The pride of intellect by which both the Faustus of Marlowe and the Lucifer of Milton fell, was the most subtlest and dangerous temptation of the age. After wandering for centuries through the mists of ignorance, man found himself once more before the tree of knowledge. There within his reach, burned like a thousand lamps the coveted fruits of his desire; but there, too, coiled about the roots, lay the old serpent,

still unconquered, still thirsting for his soul's blood".

After the very appearance of Renaissance Movement in Europe, there appeared great changes among the people. The most visible ones were the individualism and worldliness. These two traits got manifestation in many forms. Some of the people had great yearning for wealth like Barabus in the Jew of Malta and the others had great zest for knowledge like Dr. Faustus. Nicolo Micaville's forceful writings encouraged people to get their aims by any means; fair or foul. So Helen is a paragon of excellence and reveals the Renaissance characteristic of love of classical art and beauty. The old man represents Christian faith with its obedience to laws of God and its need for prayer that can assure eternal joy and bliss.

To Dr. Faustus, knowledge means power and absolute power that is to enable him to gratify the sensual pleasures of life. His request to Mephistophilis to get the most beautiful German maid as his wife gives us a chance to understand working of his mind. Again Dr. Faustus, keen longing to have Helen and to find leave in her lips reveals his supreme love of beauty and yearning sensuous pleasures. Actually Marlowe was himself immensely influenced by the doctrines of Renaissance and it is also said that Marlowe himself speaks through his heroes and some other characters. So Faustus' crave for knowledge goes parallel to Marlowe's own personality.

"Be thou on earth as Jove in the sky Lord and commander of these elements".

The seven deadly sins in the play also give the allegorical richness to the story and they are there to show us that it is really very hard for man to do good shunning the sins lying in very cores of his heart. These sins are pride, covetousness, wrath, envy, gluttony, soth and Lechery and Spenser has also referred these seven sins in his "Fairie Queen" for the allegorical purpose.

We may call Mephistophilis as the villain of the play as it's he who seems to lure away Faustus to the path of hell. He is with Faustus from the very beginning of his proud career till his tragic down fall. However, closer and deeper study brings the fact out that Dr. Faustus himself is the root cause of his damnation. It was Faustus who first racked the name of God and abjured the scripture and his saviour Christ and then only the devil Mephistophilis flew in hope to get his soul. This is the point to show the symbolic importance of Mephistophilis. The evil is actually in Faustus' soul and Mephistophilis is only the symbolic representation of that evil. He is nothing but a projection of the 'self' of

Faustus. A critic opines here, "He symbolises power without conscience, the danger of which is the motif of the play; downfall and eternal damnation of Dr. Faustus".

To sum up the whole discussion we may say that the play follows highly allegorical and symbolic patterns. The tradition of Morality plays seems still alive even in the age of the 'University Wits' but with some difference. Marlowe has very successfully adopted this technique to propagate his Renaissance doctrines through the mouths of his characters.

Character Sketch of Dr. Faustus

1. Marlowe's all tragic heroes have Titanic postures and the other characters seem very tiny and pigmies just like Lilliputians moving around towering Gulliver.
2. His heroes are on Aristotle's line- not fully but to some or great extent the superior persons among the rest ones and having some tragic flaw.
3. Actually the other characters pale into insignificance before Faustus' dazzling and dominating personality.
4. Under the very Renaissance influence his heroes possess some indomitable passion or spirit which remains their prime preoccupation throughout the story. The people of Renaissance had great zest for wealth and knowledge and Marlowe's Barabus is the worshipper of limitless wealth whereas his Dr. Faustus is the seeker of limitless knowledge of necromancy. They both go after their aims so blindly that they don't care for any religious code or moral scruple.
5. After Mastering in Physics, Philosophy, Law and Divinity Dr. Faustus set himself learning black art of magic to attain super human powers and qualities. For this sake he sold even his own soul and abjured God, Christ and Trinity. This thing may be called his tragic flaw, which led him to the eternal damnation.
6. Inner conflict is quite obvious in the character of Dr. Faustus and this conflict has been personified by good Angel and evil Angel that visit him for their respective purposes.
7. Being a strong propaganda play we can easily trace out Marlowe in the dialogues and theories of Dr. Faustus. In spite of all scepticism and atheism of Faustus- Faustus is decidedly a self-portrait of Marlowe's emotional attachment to medieval doctrines of Christianity.
8. The whole of the concentration of Marlowe lies in delineation or inner-portrayal of his characters and he pays a little attention to the outer-portrayals.
9. Ronald M. Erye remarks, "Indeed in Faustus there is no plot apart from

what Faustus himself says, thinks, feels and does. Here character and plot are so completely integrated that neither is possible without the other and the two so interconnected as to explain, justify and complete each other”.

10. In the end he implores the 'ever moving spheres of heave' to stand still so that he may repent but of no avail and he is taken to the hell for eternal damnation.

“The stars move still, time runs, the clock will strike, The Devil will come, and Faustus must be damned”

CHARACTER SKETCH OF MEPHISTOPHILIS

1-Actually Marlowe's tragic heroes are so towering and Titanic ones that the rest of the figures seem to fall insignificant before them. They, if some of them more on the plot are forced to be recognised through hero and they've otherwise no individuality and separate identity. For example, in The Jew of Malta, there is Ithamore and in Dr. Faustus, there is Mephistophilis.

2-From the very beginning of Faustus' the heroic rise and anti Christian career, till the terrible tragic end, Mephistophilis is his constant companion and he is the source of Faustus rise as well as his downfall.

3-Mephistophilis has been introduced in the play as deputy of Lucifer, the prince of hell. He is also a fallen angel who associated himself with Satan's revolt against God. Like the Devils of Miracles and Moralities he's not just a villain but is endowed with some redeeming qualities. He is there who informs Dr. Faustus about the sufferings of hell, the loss of Heaven, damnation by God and so on.

4-Actually evil is in the nature of man which lies in dormant condition and whenever it is properly aired and watered, it grows with its full might Mephistophilis is actually the same symbolic representation of evil within the heart of Dr. Faustus. A critic says that Mephistophilis symbolises power without conscience, the danger of which is the motif of the play.

5-Apart from all, its Mephistophilis who has great dramatic significance. He paves way for Dr. Faustus, tragic downfall and eternal damnation. It is he who is the most important minor character in the drama that makes the greatest contribution to the development of Faustus that's why, we find him to be the constant companion of Dr. Faustus till the end. We, at this point can compare his role with that of Ithamore who proved a great help to Barabus in his tragic career.

6-Anyhow, Mephistophilis is a symbolic one and the projection of Faustus' own nature. Among all the subordinate characters, he alone has such a distinguished individuality and individualism.

MARLOWE'S CONTRIBUTION TO ENGLISH TRAGEDY

If we make a brief survey of the tragedy before Marlowe, we come to know the following four types of traditions in drama.

1-Miracle or Mystery Plays:

There were the Biblical narrative stories having less dramatic characteristics and there was if something, it was rough humour.

2-Morality Play:

There were the dramatic characters but they were the personification of vices and virtues. They had no some specific type of individualities. In other words, the allegorical and symbolic pattern was common in those days.

3-Interludes:

These short plays were enacted in the middle of the 16th c. The characters were humble but real and not allegorical or personificatory.

4-Mosque Plays:

This tradition too developed in England in medieval times. There were masked figures. The characters belonged to the elite class who just started it as an entertainment and then it became a dramatic skill. The boys and girls of elite class used to use masks and enter some house to eat the prepared breakfast or lunch without being caught or recognised.

After these four traditions then there came a drastic change and it was brought by one of the figures of the University Wits.

I- Robert Greene

II- Kyd

III- George Peele

IV- John Lyly

V- Christopher Marlowe

Among these, it was Christopher Marlowe who freed drama from all the religious shakes and it was given the materialistic gusto under the very codes of Renaissance.

Actually, Marlowe was a graduate from Oxford University. He had read widely the classical literature along with others. He revived the classical rules and thus derived the basic structure of drama from the study of classic writers. In this way, English drama is derived from the classical drama.

First of all Marlowe's heroes are on Aristotle's

line-the prominent and towering figures whose downfall may produce in us the pity. But there is also some deviation in a way that Aristotle believed that an evil and deprived person can't be a tragic hero because his downfall will not arouse our most violent passions but we'll justify his ruin. However, here with Marlowe this thing was altered and he presented quite devilish persons his tragic heroes. At the same time, the characters of Marlowe are not fate fettered like Aristotle's but they are quite free in doing whatever they desire.

Lord Chesterfield defines tragedy as;

“Tragedy must be something bigger than life or it would not affect us, in nature the most violent passions are silent but in a tragedy they speak and speak with digoraty too”.

No doubt, it's Marlowe's skill that made the readers have the most violent passion, even for the depraved and evil type of heroes. Swinburnes makes the appraisal of Marlowe's contribution to English tragedy as, “Before him there was neither genuine blank verse nor a genuine tragedy in our language. After his arrival the way was prepared and the paths were made straight for Shakespeare”.

Another thing in the art of characterization was to break away from the medieval conception of tragic hero. The Medieval tragedy used to deal with the rise and fall of royal personalities. It was left to Marlowe to evolve and create the real tragic hero. The hero that may inspire the people, as they were board of the monotony of the pompous and passive type of heroes in earlier tragedies. Marlowe's tragedy is infact the rise and fall of one man-one man show. All other character in his drama pale into insignificance before the towering figure and the glory of tragic hero. His heroes are men fired with indomitable ambition. His Tamburlaine is flooded pursuit of military and political power; his Faustus sells his soul to devil to attain ultimate power through knowledge and Barabus has inordinate aspiration towards 'wealth'. However, Marlowe artistically shows their terrible ends after temporary success and that's the greatness of Marlowe.

Marlowe's heroes have always sky-kicking aspirations and desires. They are captured by some inordinate ambition or passion. This ambition may be for wealth, knowledge or power. It is estimated that Marlowe took the idea of “working of passion” from Micharllie world wide famous book “The Prince”. The working of passion or ambition makes the heroes of Master greater and we are captured and intoxicated by their aspirations and ambitions and ambitions. His

heroes' belief that the ecstasy of earthly gain and glory is its own reward also proclaims the true Renaissance outlook. Marlowe discarded the old conception of tragedy that showed heroes' move from greatness to misery. He gave the idea of one man's ultimate rise from misery to greatness.

Another great achievement of Marlowe was to introduce the element of conflict especially inner conflict. There are two shapes of conflict.

1-Physical or outer conflict

2-Psychological or inner conflict

In addition, it's Marlowe's greatest achievement in English drama to endow it with a power inner conflict. This thing was very rare in the Middle Ages Marlowe, then, really penetrated into the very farther corners of human mind and heart to trace out the prime passion working behind his upper and outer struggle and this tracing reaches its zenith in Dr. Faustus. In this sense Marlowe may be called the first one implying this technique in its true colours and this very technique, later on became the distinguished mark of modern tragedy.

Before Marlowe, there were the plays mostly in the form of heroic couplets following a particular rhyme scheme. In that form, mostly the ideas had to be sacrificed at the altars of rhyme scheme and so on. The spontaneous flow of thought from line to line was impossible. Therefore, the drama often remained unable to convey the desired effect. But in blank verse unrhymed iambic pentameter, form of stanza is used in which there always remains flexibility of the move and expression of thought as forcefully as the writer wishes. Blank verse before Marlowe is stated as by Saintsbury.

***“Like a dried preparation, like some;
thing waiting for the infusion of blood,
for the inflation of living breath”***

And what Marlowe did for it is described by J.A Symonds as;

***“He unlocked the secrets of the verse and
taught successors how to play upon its hundred stops”.***

In this way Marlowe gave a new life and gusto to the English tragedy through the device of blank verse.

Infact Christopher Marlowe himself was the product of Renaissance we may unhesitatingly call him the first champion who dared to infuse this spirit in drama. So his characters always move on the stage under the codes of that movement and Barabus and Dr. Faustus are the most conspicuous ones in this reference.

In the days of Mystery and Miracle plays, there was a sick humour in the drama, which ultimately gave the viewers nothing but boredom. They usually lacked interest in the story. However, Marlowe gave the high seriousness to tragedy so that it may give the viewers the interest as well as make them feel greater sympathy, pity and fear.

To sum up the whole discussion we may say that Marlowe blazed a new trait both in thought and technique, in matter as well as manner and on his footsteps; Shakespeare took drama to the climax. Three and half centuries have not lessened the importance of Marlowe in English drama and the dear nightingale of his poetry still survives and cherishes our ears. He is to be remembered not only as an impulse given and pathfinder for typical English drama but he was an unconscious artist whose mind forever voyaged through strange seas of thought. Anyhow, English drama owes a great deal to Marlowe in many respects.

NO MARLOWE, NO SHAKESPEARE

Christopher Marlowe rendered dual service in literature and especially in drama. At one hand, he freed it from the shackles of church and Christianity. Mystery and Miracle dramas with their monotonous scenes and the Interludes with their absurdities were challenged by Marlowe and he gave drama the Renaissance spirit. At the other hand he paved ways for his followers esp. Shakespeare and generally many others in the days to come.

How fantastic it seems, at first glance to surmise that if Marlowe had not opened his eyes in this world of day and night or if there had not been a Marlowe, there could have never been a Shakespeare, the greatest dramatist of this world.

As J.A Symonds remarks;

“What Shakespeare would have been without Marlowe cannot even be surmised. At this point, a question arises, “what is mystery behind it”? Nothing mysterious exists there and J.A Symonds, just after arousing mystery, provides us the truth in the very next lines as, “What alone is obvious to every student is that Shakespeare designed from the first to tread in Marlowe's footsteps, that Shakespeare at the last completed and developed to the utmost that national embryo of art which Marlowe drew forth from the womb of darkness, anarchy and incoherence”.

So to make the matter more obvious we have to see that Marlowe drew forth from the womb of darkness?

Actually, Marlowe was a well-read person who had studied in

Cambridge. When he came down to Cambridge, he had got heterodox views on religion under the Renaissance Movement. He read Greek literature and tragedies of Italy when he took his pen up; the English audience had started disliking the Morality, Mosques and Interludes play. In addition, it was Marlowe who performed a great task of drawing English drama from the old rut of Morality and Interludes and appeared in the sky of English literature as a “morning star”. In addition, it is true that Marlowe broke new ground and paved the way for Elizabethan dramatist and the genius of Shakespeare. There is hardly anyone who will despite Shakespeare's great indebtedness to Marlowe.

If we cast a glance on the beginning of Shakespeare career, the influence upon him, of Marlowe will be quite crystal clear. Shakespeare's Richard II, Richard III and Merchant of Venice reveal notable similarity to Marlowe's Edward II and the Jew of Malta. Shakespeare must have remembered, while creating the unforgettable character of Shakespeare, the Jew of Malta.

To discuss the matter more obviously and in order to know the uphill services of Marlowe and their influence upon Shakespeare and his own contribution in the series of English drama, we can narrate under these headings.

- 1- Blank Verse
- 2- Tragic Hero
- 3- Characterization
- 4- Comic Scenes
- 5- Plot Construction

It is a great contribution of Marlowe to English drama that he freed the English blank verse from the fetters of regularity and formalism. He at once removed the lifeless blank verse of his predecessors into charming and passionate verse. Therefore, Marlowe first gave the British drama a powerful medium of expression through his “mighty” lines of his flexible blank verse.

Shakespeare began his career with the very frequent use of rhymed couplets. However, as his power matured and he acquired greater and greater mastery over his craft, he gave up rhymed couplet in favour of blank verse as it was left to him by Marlowe “to play upon its hundred tops”. In addition, he gave it a climax by using it frequently and aptly in his plays.

When Marlowe started writing plays, he created a tragic hero in real sense. Before him tragedy was written upon the lives of kings, princes, other royal-family belonged, And it was in vogue tragedy can only be of royal characters. It was to Marlowe to

create and evolve a real tragic hero. All the heroes of Marlowe are great men, they shine brightly that other characters become dim and light. Their greatness lies in having of inordinate ambition or passion for knowledge, wealth and power. Such intense passion and pitiless struggle with superhuman energy to achieve their end makes Marlowe's heroes great indeed and adds glory and grandeur to their personality. Thus, Marlowe discarded the old conception of tragedy as descent from greatness to misery and supplanted it by the greatness of individual worth. Actually, Marlowe created his heroes mostly from the Aristotelian conception of tragic hero. Shakespeare's heroes in this respect, have similarity with Marlowe's heroes. Another similarity of their heroes is that they arouse in us "pity and fear". No doubt, they stray to achieve their ambitions but they remain successful in capturing our pity for them and it is because they belong to humble parentage, like our-selves the point of difference in Shakespeare's heroes is that they don't manifest writer's himself; just represent themselves in a whole. But the heroes of Marlowe are a reflection of his personality; little or large, he projected himself into his titanic heroes, but Shakespeare's art was the art of self-effacement

III- As regards characterization Marlowe exercised very little influence on Shakespeare. However, the inner conflict as we find in Dr. Faustus profoundly struck him and other writer. In the art of characterization, Shakespeare was much more superior to Marlowe. His portrayal and delineation both are exquisite. His Macbeth and Hamlet are better delineated than Marlowe's Faustus and Barabas. Allardyce Nicollo is quite just in his remark when he says, "All his heroes by their greatness stand alone". In addition, point of difference in them is creation of women characters. Marlowe did not create a solid and lovely character of woman category, except some shadowy ones. On the other hand, from Shakespeare we got a galaxy of characters of ladies- Cleopatra, Lady Macbeth and Portia etc. The genius of Shakespeare could create a variety of characters representing all walks of life, even a porter or an interesting gravedigger.

IV- Marlowe's tragedies are very serious and serene. There is hardly any humour. No comic scene is to cherish the tensed audience. In Dr. Faustus, we have very little warmth of genuine humour. If there are some comic scenes, they never form a part of the organic whole. Such scenes are generally very low and cheap. Marlowe badly lacked in the divine gift of humour with

which Shakespeare was wonderfully gifted. From Shakespeare's pen, we find life full and wonderful comic scenes such as porter scene in Macbeth and the gravedigger in Hamlet.

V. Nicollo remarked about the plot construction of Marlowe as "In structure we see all Marlowe's plays are faulty". All the great plays of Marlowe exception of Edward II to some extent, suffer from great technical defects. In his plays, the heroes tower so much that the other characters pale into insignificance. There are no plots in Marlovian drama to intensify the main plots by the way of contrast sharp or close affinity. In his three tragedies, we find a single track of the development of the plot and hence there is no scope for revealing life in its different shades. Shakespeare's plots also not well woven but his delineation of the characters hide, the absurdities, crudities and improbabilities of his plots and make them acceptable. He takes a story as it comes to his hand, lets the plot take care of itself and devotes his utmost attention to characterization.

The whole above discussed matter is an evident manifestation of the truth that no doubt, Shakespeare has achieved much more superiority to Marlowe and it is his giving climax to the art, evolved by Marlowe. So it is an agreeable thing without Marlowe, Shakespeare could not be a Shakespeare to whom we know today. This is the greatness only working upon the work left by Marlowe.

In other words, it may be said that Shakespeare built a building whose base was laid by Marlowe, father of English drama. Evidently, to make a building base is indispensable, otherwise it can't be constructed. It means main part is base that Marlowe gave to Shakespeare, to construct upon it a well-featured and gay coloured building. So surely, there is none to dispute Shakespeare's great indebtedness to Marlowe.

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SOURCE OF THE STORY

Historia Von D. Johan Fausten-

The German book is considered the source of derivation of the legend of Dr. Faustus. That book was translated into English by P.F Dent perhaps in 1552. Now the critics are divided into two opinions. One group opines that

Marlowe might have read the first English translated manuscript of the book. The second group says that is purely derived from the original German book. Anyhow, the second group of critics outweighs the first one by the dint of references provided and some other details.

That Dr. Johannes Faustus, according to the research of Professor Ward, was a great intellectual and scholar. He was a doctor in medicine and Divinity. He was a famous necromantic and imposter or a wandering scholar. He is said to have journeyed all the great countries of the world. He exhibited his black art at various times, places, and won great repute. He died in 1545 in a village of The Wurtemberg. The death scene of his black art at various times, places, and won great repute. He died in 1545 in a village of the Wurtemberg. The death scene of his is told very panic as his face was mutilated and distorted at the time of death by the Devil. The full life history in literature was published in about 1587 by through Marlowe. The original story in the Faust Book is in the form of prose but Marlowe used the Blank Verse.

TRAGICAL HISTORY OF DR. FAUSTUS

Introduction:

Marlowe has rightly been called the "Morning Star" of the great Elizabethan drama. He is great among the old Elizabethan dramas. Undoubtedly, Marlowe has enriched the English drama to a high level and firmly sat on the straight road, which was on crossroad. He has also done a great job in creating romantic dramas, which are a curious blend of classical traditions. Some of the characteristics of medieval Miracles and Morality plays are quite evident in plays of Marlowe.

Miracle and Morality Plays

Scholars, from time to time, have attempted to distinguish between Miracle play and the Mystery. The English dramas of Middle Ages, which present the miracle of saints, are called Miracle plays and chief purpose of these plays was religious and ethical teaching. In Marlowe's, "Dr. Faustus", we can easily trace out some of the characteristic of the Miracle plays. We find two devils. Devils also appear in act II, Scene I and II in act IV, Scene I and II Here in this play we find Faustus performing amazing feats of Miracle.

Morality Plays and "Dr. Faustus"

The Morality play is really a fusion of faith and despair. It takes its origin at the end of 14th century and becomes popular in the

15th century. The general theme of Morality play is theological and main is a struggle between good and evil powers for capturing man's soul. In Dr. Faustus, Marlowe throws light on the theme of play in the early lines and tells that a man who denies God, falls in despair, aim to gain knowledge, power, sensual pleasures through superhuman power. He says;

"All the things that move between two poles shall be at my command, emperors, kings. A sound magician is a mighty God".

Beside this, his aim is to teach doctrines and ethics of Christianity. It means that Dr. Faustus is a religious or Morality play.

Dr. Faustus is, Marlowe's greatest and most personal tragedy. To all intends and purpose, he appears before us on the stage as a great German scholar who is an obstinate person.

This play is worked out in terms of medieval theology, which reflects Marlowe's mind and imagination. He rejects Christianity and has great attachment to necromancy. He declares:

"Divinity aieue!

These metaphysics of magician,
And necromantic books are heavenly".

The Tragedy

Ellis Fermor remarks, "It is the loss then, of this sense of unity, of this harmony between his mind and the universal forces surrounding him, which is the essence of spiritual tragedy and it is of a loss of this kind that Faustus is the record".

Faustus practices that magic which has been used since the beginning of the history of knowledge and pursuit of truth are hard and often fruitless.

Life is a game at which man must be captured sooner or later because it has been cleared in the rules of game that he should fail sooner or later. The gulf between man's nature and ideals is unbridgeable. The central idea of the play is an idea of loss.

After selling his soul to Evil Angel, Faustus lives a life of blasphemy full of vain and sensual pleasure. He realizes that his step into necromancy is unwithdrawable and nothing can save him from eternal damnation. Before the devils snatch away his soul to burning hell, he sorrowful exclaims that;

"My God, my God look not so fierce on me!

Alders and serpents let me breathe a while!

Ugly hell, gaze not: come not Lucifer:

I'll burn my books: Ah, Mephistophilis!"

On seeing the most horrible condition, Dr. Faustus intellectually utters, "I'll burn books", of necromancy but time is over and "will" never come. Thus Marlowe

skates on the two traditional railing of Miracles and Moralities, depicts the destiny of a man who denies God to be finally doomed to eternal damnation.

Aim of Morality:

The chief aim of morality play was didactic and a complete dramatic guide to Christian living and Christian dying. This play is also a morality play, which shows that a man who does not act upon Christian living, doctrines of Christ and faith in God is destined to despair, it is hell before death- this is also the message of Marlowe's Dr. Faustus. It has found the most toughing expression in the mournful melody of the chorus in the closing lines of the play.

*"Cut in the branches that mighty have grown full
And burn is Applo's laurel-bough,
That sometimes grew within this learned man,
Faustus is gone; regard his hellish fall,"*

Allegory and comic element

In Morality play, characters are allegorical. Therefore, in Dr. Faustus also we find good and evil angels. In Dr. Faustus comic is also there and these scenes belong to tradition of Morality and Old Miracle play.

In Dr. Faustus, also there is only one main central figure and all the actions and incidents centre round him.

Conclusion:

Though, in Dr. Faustus all its links with medieval Miracles or Moralities but it can never be treated wholly as a Morality play. It is a greatest heroic tragedy and inner conflict in the soul of a main character. We may conclude in the words that Dr. Faustus is both the consummation of the English Morality tradition and the last and first of Marlowe's heroic plays.

As a Morality, it vindicates faith and obedience to the law of God; as a heroic play, it celebrates power, beauty, riches and knowledge and seems a sequel to the play of "Tambarlaine The Great".

Cold Sores

The disease and its causes:

Cold sores are groups of small, watery blisters, which are frequently related to a common cold or disease causing high fever. Another name for this condition is herpes simplex. This acute infection of the skin is caused by a virus. Mostly the sores appear on the lips and nose, but they may occur on other areas of the body such as the eyelids, penis and vagina.

Symptoms:

Small painful swellings appear. These soon

develop into red areas with small, watery blisters, which eventually break and become crusty. Gradual healing follows, the whole cycle lasting from ten days to two weeks. Some people tend to get cold sores repeatedly. Occasionally the local lymph glands are involved. These become swollen and slightly tender.

Complications:

The most common complication is secondary and impetigo, which is an infection of the skin.

Prevention:

It is difficult to know when cold sores will develop and nothing can be done to stop them from developing. Some patients who get cold sores repeatedly have been treated with smallpox vaccination with occasional success. Care should be taken to avoid secondary infections.

(By Munam Bari Student B.A.)

Golden Sayings

(By Aisha Akram)

- The worldly desires mislead the human beings from the right path.
- Do not depend upon the others. You should depend on yourself.
- It is very easy to see fanaticism in others people but difficult to spot on oneself.
- In the race for life, don't pass by more then you over take.
- If we keep ourselves in contact with nature, we can always remain happy and innocent.
- Nature is not only blend of beautiful colours and melodious sound, but also a teacher and a guide.
- We were speak any thing before asked and never speak much before dictators.
- There is a spirit in every natural object.

FRIEND-SHIP

A colourful past which made us attached

A persecute that goes and share of joys

A coming time that still seas us.

Together happier

Than the persecute and the past.

An ocean so colour full

It attracts and repels.

When looking good can harm.

When ugly can cure,

It is complex, indeed

(By Siam Khaki)

Let's Learn English Language

How to correct errors?

By Saqib Naeem (M.A. English, Part 1)

The Participle

A participle when it shows the action in "ing form" of the verb is called "present participle" e-g. "singing, weeping, planting etc". The third form of verb is called **past participle** e-g "broken, hidden, looted etc". When present participles are used as "nouns" they are called "**Gerunds**" e-g.

1. What is the use of his **going** there?
2. **Smoking** is a bad habit.
3. **Wasting** of time is not a good habit.

Participles both **present** and **past** can also be used as adjectives. e-g. It is an **interesting** story. **Running** water never gets pollution. I don not want a **broken** egg.

Present participles can also be used as **infinitives**.

1. I saw him singing Not I saw him to sing.
2. I found him weeping Not I found him to weep.

Rule No.5

Present participle (ing form of verb) indicates an action, which should be attached with its proper subject. It means that in such sentences (sentences in which **participles** are employed) the subject doing this action must be mentioned.

INCORRECT

- 1- Walking on the footpath he found a ten-rupee note.
- 2- Gambling and drinking often his reputation suffered.
- 3- Thanking you once again for your prompt reply.
- 4- Entering the village from the eastern side the school immediately comes into view.
- 5- Having passed through the village the view before us was very charming.
- 6- In arranging the college function careful preparations are necessary.
- 7- After examining his eye right the patient was discharged.
- 8- Jumping in to the river, he saved the drowning man.
- 9- Leaving the road, we entered the forest.
- 10- Having passed through the jungle the view before them was pleasant.

Note "They" and not "the view" passed through the jungle.

CORRECT

- When he was walking on the footpath, he found a ten-rupee note.
- His reputation suffered because he had often been gambling and drinking.
- We thank you once again for your prompt reply.
- When you enter the village from the eastern side, the school immediately comes into view.
- When we passed through the village, we saw a very charming view before us.
- The authorities should make necessary preparations in arranging the college functions.
- The doctor discharged the patient after examining his eye-sight.
- He jumped into the river and saved the drowning man.
- We, leaving the road, entered the forest.
- When they had passed through the jungle, the view before them was pleasant.

11- Having crossed the river, the road looked clear before them.	When they crossed the river, the road looked clear before them. Note The road did not cross the river.
12- The day passed happily playing cards and rowing in the river. Note The day did not play cards and row in the river.	We passed the day happily playing cards and rowing in the river.
13- Drinking hard day and night his health was ruined. Note It was he, and not health, which drank hard.	Drinking hard day and night he ruined his health.
14- Standing on the bridge, the aeroplane hovered above us. Note "We, not the aeroplane, were standing on the bridge".	Standing on the bridge we saw the aeroplane hovered above us.

Subject: The subject is that person, place or thing about which something is said.

Verb: It is a word that expresses the action or the state of subject. It is an essential part of a sentence and tells what the subject is, or what it does. e-g. Go, have, am, play.

Rule No. 6 (A)

Singular subjects require singular verbs and plural subjects demand plural verbs.

INCORRECT

- 1- The expenditure on these projects during the last two years have been doubled.
- 2- The orders of the principal expelling the boy guilty of gross misconduct was announced yesterday.
- 3- His earnings during the last year was only fifty thousand rupees.

CORRECT

- 1- The expenditure on these projects during the last two years has been doubled.
- 2- The orders of the principal expelling the boy guilty of gross misconduct were announced yesterday.
- 3- He earnings during the last year were only fifty thousand rupees.

The first singular person "I" takes "am, was and have". The first plural person "We" takes "were, are and have". The second singular and plural person "You" takes "are were and have". The singular nouns and singular third persons "He, she, it" takes the "S" form of the verb in present indefinite tense. other takes the "First form". To show possession, we use "has, had" with "he, she, it or singular subjects" and "I, you, we and plural subjects" use "have, had" for the same purpose.

e-g: A new broom sweeps clean.

- He who seeks find.
- It takes two to make a quarrel.
- Actions speak louder than words.
- Have (I, You, they, We) some money.
- (He, She, It Akbar) has a lot of money.

Rule No. (6) (B)

Two or more nouns/pronouns joined by "and" usually make a plural subject, which requires a plural verb.

Pronoun: It is a word that takes the place of a noun. It acts as a subject and the object of a sentence and the complement of a linking verb.
e-g. I, we, you, he, It, they, my, your, his, who, each, somebody, she.

INCORRECT	CORRECT
1- His sickness and indecision is responsible for his failure.	His sickness and indecision are responsible for his failure.
2- Drinking and gambling ruins one's life.	Drinking and gambling ruin one's life.
3- An Indian smuggler and his Pakistani accomplice was arrested.	An Indian smuggler and his Pakistani accomplice were arrested.

Compound Subject

A compound subject consists of two or more simple subjects usually joined by “and, or” e.g. The **carpenter and electrician** began work.

Simple subject: A simple subject consists of a simple noun or pronoun.

Rule No. (6) (C)

A compound subject referring to a single entity or to two or more things considered as a unit takes a singular verb.

INCORRECT	CORRECT
1- The secretary and treasurer were not present in the meeting.	The secretary and treasurer was not present in the meeting.
2- A black and white cow are grazing in the field.	4- A black and white cow is grazing in the field.
3- My dear brother or advisor were not here.	My dear brother or advisor was not here.

Conjunction

It is a word that joins words, phrases and clauses e.g. “**and, but, or, nor, for**” (Co-ordinate conjunctions). “**It because when, where, until unless**” (Subordinate conjunctions)
Co-ordinate conjunctions connect words; phrases and clauses of same rank while subordinate conjunctions weld subordinate clauses with main clauses.

Rule No.(7) (A)

When two subject are joined by “**or, either or neither nor, not only... but also**” the verb agrees with the subject, which stands last.

INCORRECT	CORRECT
1- You or your brother have to accept the responsibility.	You or your brother has to accept the responsibility.
2- Either you or I are mistaken.	Either you or I am mistaken.
3- Neither you nor I are wrong.	Neither you nor I am wrong.
4- Not only Mumtaz but also Rizvi were arrested.	Not only Mumtaz but also Rizvi was arrested.
5- Not only Sajid but also his friends was punished.	Not only Sajid but also his friends were punished.

Guess Economics B. Com.

1-Make a comparative study of the definitions of Economics on given by Marshall and Robbins.-2-Explain the law of Equi-Marginal Utility. What are its limitations? 3-Explain the law of Decreasing Return its limitation.-4- What is Elasticity of Demand? How will you measure it? 5-Critically examine the concept of consumer surplus. Has it any practical importance? 6-Define Perfect Competition. State and explain material condition of perfect competition.-7-Explain the meaning of Monopoly. How is price determined under monopoly.-8-What is Zakat? Distinguish between Zakat and Tax. Throw light on the importance of Zakat.-9-Define National income. How is it measured. What are problems in its measurement. -17-Write short notes on the following.-(I-Role of state in Islam.II-Direct and indirect taxes. III-Marginal Efficiency of Capital.IV-Propensity to consume.)

Banking Currency and Finance.

1-Define money. Explain the primary and secondary functions of money? 2-Discuss the merits and demerits of various methods of note issue.- Which method of note issue is being followed in Pakistan? 3-Critically examines the quantity theory of money? 4-Attempt an essay on, "Nationalization of Banks in Pakistan". State your views for nationalization? 5-What is a bill of exchange. How does it differ from a cheque? 6-Define paper money? Explain its merits and demerits? 7-Explain the functions of central bank.-8-What are the types of non interest based investment, based modes of finance? Briefly describe any three of term.-10-What is inflation? Discuss anti inflation monetary and fiscal measure.-15-What is the origin and growth of money? Explain the inconveniences of Barter system.-16-What is debit financing.What is a "Trade Cycle"? Explain its cause.-17- What is a commercial bank? Explain its major and minor functions in detail? 18- Writeshort notes -(IMF, I.B.R.D., Stock Exchange, P.I.C.I.C., Barter System).

Accounting

Final Account.- Cash Book, Bank Reconciliation Statement. - Non- trading concern and consignment.- Single entry system and rectification of errors. Partnership.

Business Organization

Enumerate and explain briefly the major forms of business organization. Discuss briefly the three important legal documents of a joint stock company.-What are the relative advantages and disadvantages of equity, financing and credit finance.-Explain the various duties, rights, liabilities of a partner under the partnership Act 1932.-How can a partnership firm be registered? What are the advantages of registration.-Explain the advantages and disadvantages of a joint stock company? What is stock exchange? Explain its advantages and disadvantages? Define marketing. Explain the functions of marketing? Write short notes:(a-Advertising Media.-b-Memorandum of Association-c-Company Meetings-d-Types of Short Term Debts-e-Modaraba.-f-Define co-operative society). -Discuss its main advantages and disadvantages? -c- What are the main types of business finance?

عربی آپٹل

☆آی من الذکر الحکیم (پانچ قرآنی آیات) + سور من الذکر الحکیم (تین قرآنی سورتیں) ان سب کے الفاظ کی تشریح اور بامحاورہ ترجمہ
☆المحاذنات (مکالمے) (پاکستان و طنا، المستشفى، السفر بالقطار)
ان کا بامحاورہ ترجمہ کریں۔
☆جوامع الکلم (سولہ جامع باتیں) + ومن امثال العرب (14 ضرب المثل)
ان کا بامحاورہ ترجمہ کریں۔ ☆الشعر العربی (آٹھ عربی نظمیں)
☆حروف جر۔ کسی فعلی صحیح سے ماضی معروف اور مضارع کی گردان کریں۔

of conservation of energy, interconversion of P.E & K.E, Relation between velocity, wavelength & Frequency, Mechanical waves, Production, Compression, rarefaction. Q11: Newton's formula for the speed of sound, Laplace's correction, Modification, Intensity, Loudness of Sound, Speed, Intensity level & its units. Q12: Interference of Sounds waves, beats, Doppler's effect, Pitch of Sound, Changes, Acoustics, quatity, Musical & Noise, Characteristics. Q13: Interference of light, wave front & ray of light, Hygen's principle, Newton's ring, Michealson's interferometer, Monochromatic light, Diffraction of light. Q14: Prove that $d \sin \theta = n\lambda$, Diffraction of x-rays, Bragg's relation, $2d \sin \theta = n\lambda$ Polarization of light ures. Q15: Lenses & types Q16: Position, size images formed by convex lense prove $1/f = 1/p + 1/q$, Spectrometer, construction, Working, Ray Diagrame of Terrestrial Gallelio Tele scope. Magnified Glass, Astronomical Telescope. Defects of lenses. All the Numerical Problems of Ch. No. 2,3,4,6,7,10.

ایف ایس سی

1-Importance of biological reserch. 2- Diagrame about life cycle of plasmodium 3- Prevention of Malaria. 4-History of discovery of plasmodium. 5-Cell Theory. 6-Effect of cell theory on biological reserch.7-Plastids and its various kinds. 8- Structure & function of (i) Cell wall (ii) Endoplasmic reticulum (iii) Lysosomes nucleus. 9-Protein & its structure & Function. 10- Carbohydrates and its types. 11- Terpenoides, Enzymes acglycerole, Unsaturates fatly acids, Saturated Chromosomes & types. 12- Process of Mitosis & Mieosis with diagrame. 13- Nucleosomes. 14- Lytic & Lysogenic Phases of virus, various methods by which Nostoc reproduce importance of Bacteria, Mechanism of photosynthesis. 15- Light reaction & Dark reaction. 16- Cohension-Tension theory Stomatal Movement. Transpiration pull, Osmosis Root pressure. 17- Evolution of Microphylous & Megaphyllous leaf. Labelled Dia about life cycle of Selaginella. 18- Protection of Sporangia of Green land plants evolution of seed halutale. 19-Characterics of Primitive vascular plants. 20- Process of Glycolysis, Mechanism of Election transport-chain. 21- Difference b/w prokaryotic & Eukaryoticcells Enzymes & Co-Enzymes Nucleic acid. 22-Conjugation of Bacteria. 23- Trasduction, Transformation Blue green Algac, Rhizopus, Struclure & Reproductiuon, Stigeoclonium, Aternation of Generation significance Adaplation of Bryophytes on land. 24- Life cycle of Pine tree, Infloerence, Binomical Nomenclature. Distunguish between Aeoclomate & Coelomate Characterictics of chordates, Pisces, Mammalia, Ecoromic Importance of solanaceae, Legumenosae. 25- Vernalization, Apominis Growth hormones, Growing root & Shoot tips. 26- Kreb's cycle, Life cycle of Angiosperm. 27- DIAGRAMS:Male & Female gamethophytes of angiosperm, Prokaryote & Eukaryote, Corn seed & its parts, A bean seed & its parts, Euglena, Nucleus, Dicot Root, Leaf, Paramecium, Mitochondria, Chlamydomonas Amoeba, Phage Virus, Rhizopus.

ایف ایس سی

Q1: Define with examples; Substance, Calorie, Limiting Reactions, Joule Mole, Standard Pressure, Solution, Charle's Law, Dalton's Law, Diffussion & Effusing of Gases, Viscosity, Orthorhombic, Surface Tension, Sigma & Pi Bond, Hydrogen Bond, Enthalpy, Dipolmoment, Commonioneffect, Ionization, Hydrolysis, Redoxitration, Activated Complex, Caalysics Chemistry. Q2: Chemical Analysis, Stoichiometry, Combustion, Signifant Figure, Graham's Law of Diffusion, Iromorphism, Anisotropy, Vapour Pressure, Transition temperature, Allotropy, Gas Laws, Postulates of Bohr's atomic model, Millikan's oil drop experiment. Q3: Radioactivity pauli exclusion principle, Wirewesser's rule, Absolute Zero, Intermolecular forces, MOT, Laws of thermodynamics. Q4: Hesses law of constant heat summation, Law of Mass Action, Hydridization and types. Q5: Determine heat of formation of CH_3OH when burnt at 25°C $\text{CH} = -1180\text{kJ}$ heat of formation of CO & H_2O are $\text{H} = -393\text{KJ}$ and $\text{H} = -285.83\text{KJ}$ respectively. Q6: What is Le- Chateliers principle discuss the effect of cange in conc. Temp. pressure, catalys on systems. $\text{N}_2 + 3\text{H}_2 \rightleftharpoons 2\text{NH}_3$ $\text{N}_2 + \text{O}_2 \rightleftharpoons 2\text{NO}$ $2\text{SO}_2 + \text{O}_2 \rightleftharpoons 2\text{SO}_3$ Q7: Differentiate clearly between Atomic & MO, Sigma & Pi, Polar & Non Polar bond, Bonding & Anti bonding. Give the Geometry of CH_4 , CH_2O , NH_3 Q8: From book CH6 Solve Qno. 7,8,9,10. Q9: Rate of Reation, Meniscus SP SP Sp hiberidization, SHE, Electrolytic cell. Q10: Balance the equations of Ch 8 Question No. 13, 15, 11, 12 and example 4,10 Q11: Electolysis of Molton KCl Aqueous KCl Galvanic cell. Question of Ch; 1,13,14,15,16,17. Q12: Order of Chemical reaction, F

کی اور چین کے خارجہ تعلقات پر روشنی ڈالے۔

ڈی کام

مندرجہ ذیل پر نوٹ لکھیں۔ افادہ، بخت، قدر۔ ۲۔ معاشیات ایک ایسا علم ہے جو انسان کے اس طرز عمل کا مطالعہ کرتا ہے جو لامحدود خواہشات اور متبادل استعمال رکھنے والے کیاب ذرائع کے درمیان بطور ایک رابطہ کے کارفرما ہے۔ ۳۔ الفریڈ مارشل اور پروفسر رابنز نے معاشیات کی جو تعریف کی ہے بیان کریں نیز نقطہ نظر کا موازنہ کریں۔ ۴۔ معاشیات کے مطالعے کے فوائد بیان کریں۔ ۵۔ سرمایہ دارانہ نظام کی خصوصیات بیان کریں نیز اس کے فوائد اور نقصانات بیان کریں۔ ۶۔ اشتراکی نظام معیشت کے اہم خدوخال، خوبیاں اور خامیاں بیان کریں۔ ۷۔ اسلام کے معاشی نظام کی اہم خصوصیات اور فوائد بیان کریں۔ ۸۔ پاکستان میں کونسا معاشی نظام رائج ہے اس نظام کی خوبیاں اور خامیاں بیان کریں۔ ۹۔ ریکارڈر کے نظریہ لگان کا تنقیدی جائزہ لیں۔ ۱۰۔ قانون تفصیل افادہ کی ڈائیکرام کی مدد سے تشریح کریں نیز اس کی مشیات بیان کریں۔ ۱۱۔ قانون طلب بیان کریں اور اس کے تعمیرات بیان کریں۔ ۱۲۔ قانون رسد بیان کریں گوشواروں اور خاؤں کی مدد سے اس کی وضاحت کریں۔ ۱۳۔ ترقی پذیر معیشت سے کیا مراد ہے اور اس کی اہم خصوصیات بیان کریں۔ ۱۴۔ قری آمدنی کی پیمائش کریں اور پیمائش کے مختلف طریقے بیان کریں نیز ان مشکلات کی نشاندہی کریں جو آمدنی کی پیمائش میں حاصل ہیں۔

ڈی کام

۱۔ بنک کی تعریف کریں نیز بنک کے ارتقاء اور بنکوں کی اقسام بیان کریں۔ ۲۔ مرکزی بنک کی تعریف کریں اور اس کے فرائض تفصیل سے بیان کریں۔ ۳۔ زرعی پالیسی سے کیا مراد ہے اس کے مقاصد حاصل کرنے کیلئے کن آلات کو استعمال کریں گے۔ ۴۔ بنکوں میں کتنی اقسام کے حساب کھولے جاسکتے ہیں۔ ۵۔ مندرجہ ذیل پر نوٹ لکھیں۔ بخت کا کھاتہ کھولنے کا طریق کار، جاری کھاتہ کھولنے کا طریق کار، بنک اور گاہک کے تعلقات۔ ۶۔ چیک سے کیا مراد ہے چیک کی مختلف اقسام اور چیک کی تعمیر کی اقسام بیان کریں۔ ۷۔ بنک قرضے سے کیا مراد ہے قرضے کی مختلف اقسام اور قرضے لینے کے اصولوں کی وضاحت نیز قرضہ دینے وقت کیا احتیاطیں کرنی چاہیے۔ ۸۔ سٹیٹ بنک آف پاکستان کے قیام اور اس کے فرائض بیان کریں۔

فٹ ایئر (پارٹ ون)

Book 1: His First Flight, Post Haste, Dolls House, Punishment of Khipil, The Red Shoe, Snapshot of a Dog, Jewel of a Girl. Book 3: The Rising of the Moon, The princess on the Rood (Summaries). Characters: Balled Singer, Juggler. Poems & Paraphrasing: The Echoing Green, The Little Girl Found, The Two April Morning, To The Cuckoo, We are Seven, Time, I am The only Being, The Lines, The Snare. Paper B: Letters & Applications: Condolence, Invitation, Healt & Studies, Remission of Fine, Sanitation. Story: Greed Is Curse, Pride Hath A Fall, Honesty Is the Best Policy, A Friend In need Is a Friend Indeed, Thirsty Crow. All tenses, Parts of speech, Correct & Incorrect, Punctuation. All punctuations, commas, Full stops etc. At least 10 sets. Punctuation, Pairs of Words & Retranslation from upto date papers.

سیکنڈ ایئر (پارٹ ٹو)

Book 2: (Essays) Using the scientific method, Why boys fail in colleges, On destroying books, The man who was a hospital, My financial career. Part 2: (Heroes) Sir Alexander Fleming, Louis Pasteur, Mustafa Kamal. Novel: Good Bye Mr. Chips, Katherine Bridges, Quarrel, First Meeting, Death seene of Mr. Chips. Essays: Aim of Life, Television, Hobby, Science, Hero, Favourite Personality, Unemployment, Pollution. Idoms & Phrases (250) Translation (Urdu to English 75 pares) Direct & Indirect Narration (15 sets) Preposition (150 Sentences) QNo. 5,6,7, (Up to date papers five Years)

ایف ایس سی

Q1: Scalars & Vectors, Unit Vector, Subtraction, Rectangular components, Position Vector. Q2: Scalar Vector product, Characteristics, Distribulvic Law, Comutative Law. Q3: Acceleration, Velocity, Laws of Newton, Motion of conected bodies, Impulse. Q4: Conservation and laws elastic collisions, special cases, drag force, Fluid Friction. Q5: Projectile and its equations. Prove that $S = v_0 t$, $v = v_0 + at$, $a = \frac{v^2}{r}$ centripetal acc and force. $F = mv^2/r$. Q: Law of Gravitation, Value of G, Mass of earth, variation of g with depth & altitude. Q7: Weightlessness in Satellils special cases. Q8: Artificial Gravity Q9: Work done against gravitational forcce. work, power, and units, types of energy, Absolute Gravitation. Q9: S.H.M restoring Force, Circular Motion, Characteristic, waveform of SHM; Simple Pendulum, Resonance, Ripple Tank, Transmission of waves, waves in stretched string Q10: Law

شخصیت۔ ۱۰۔ سلطان شمس الدین شمس کو خاندان غلاماں کا اصل بانی کیوں کہا جاتا ہے۔ ۱۱۔ علا والدین غلامی کی انتظامی اور معاشی مشکلات۔ ۱۲۔ سلطان محمود تغلق کا مجموعہ تصانیف اور حالات اور کا رتا ہے۔ ۱۵۔ فیروز شاہ تغلق کی اصلاحات۔ ۱۶۔ سلطان سکندر لودھی کی فتوحات و اصلاحات اور زوال پذیر سلطنت کو سنبھالنے کی کوششیں۔ ۱۷۔ پانی پت کی لڑائی کے اسباب، واقعات اور نتائج۔ ۱۸۔ دہلی سلطنت کے زوال کے اسباب۔ ۱۹۔ سلاطین دہلی کے انتظام سلطنت۔ ۲۰۔ سلطنت دہلی کے مرکزی انتظامی و حاکمیت کے اہم خدوخال۔ ۲۱۔ سلاطین دہلی کے زمانے میں علم و آراء اور فن تعمیر کے کام کا جائزہ ۲۲۔ مسلم فن تعمیر کی نمایاں خصوصیات۔

تاریخ سکندریہ (پارٹ نو) اہم سوالات

۱۔ باہر کے حملے کے وقت پر صغیر جنوبی ایشیا کے سیاسی اور سماجی حالات۔ ۲۔ باہر کا کردار اور کارنا سے۔ ۳۔ پانی پت کی پہلی لڑائی کی حالات کا نتیجہ تھی نیز باہر کی کامیابی کے اسباب۔ ۴۔ ہمایوں کی تخت نشینی کے بعد مشکلات۔ ۵۔ ہمایوں اور شیر شاہ سوری کے درمیان کشمکش۔ ۶۔ ہمایوں کا کردار اور کارنا سے۔ ۷۔ شیر شاہ سوری کا کردار اور کارنا سے۔ ۸۔ شیر شاہ سوری کو اکبر کا پیش رو کہا جاتا تھا کیوں؟ ۹۔ اکبر کے عہد میں مغل سلطنت میں توسیع۔ ۱۰۔ مغل شہنشاہ اکبر کن و جہات کی بنا پر اکبر عظیم کہلاتا تھا۔ ۱۱۔ اکبر کی مذہبی پالیسی اور مذہبی حکمت عملی۔ ۱۲۔ نور جہان کے عروج اور جہانگیر کے عہد پر اثرات۔ ۱۳۔ شاہ جہان کے عہد میں فن تعمیر کی ترقی۔ ۱۴۔ انگریزوں کی اسلامی پالیسی۔ ۱۵۔ اورنگزیب عالمگیر کا اصلاحیت ترین مغل شہنشاہ تھا اس نے ہر بغاوت کا خاتمہ کیا اور برصغیر پاک و ہند کی تیسری تہذیب کی ۱۶۔ مغلوں کا مالک کا انتظام انتہائی سائنٹفک تھا۔ ۱۷۔ برٹش ایسٹ آف انڈیا کے قیام اور دیگر یورپین قوموں کے ساتھ اس کے تصادم کے بارے میں آپ کیا جانتے ہیں؟

(ایف اے، ایف ایس، سی، ڈی، کام)

اسلامیات لازمی (پارٹ ون) اہم سوالات

حصہ اول: معروضی مکمل حصہ دوم: دس آیات مبارکہ ترجمہ و تشریح۔ دس احادیث مبارکہ ترجمہ و تشریح۔ توحید، اقسام توحید، عقیدہ توحید کے دلائل، عقیدہ توحید کے انسانی زندگی پر اثرات۔ شرک کا مفہوم اور اس کی اقسام۔ خصوصیات انبیاء بیان کریں، نیز رسالت محمدی ﷺ اور اس کی خصوصیات۔ آیت نمبر ۲، ۳، ۴، ۵، ۶، ۷، ۸، ۹، ۱۰، ۱۱، ۱۲، ۱۳، ۱۴، ۱۵، ۱۶، ۱۷، ۱۸، ۱۹، ۲۰، ۲۱، ۲۲، ۲۳، ۲۴، ۲۵، ۲۶، ۲۷، ۲۸، ۲۹، ۳۰، ۳۱، ۳۲، ۳۳، ۳۴، ۳۵، ۳۶، ۳۷، ۳۸، ۳۹، ۴۰، ۴۱، ۴۲، ۴۳، ۴۴، ۴۵، ۴۶، ۴۷، ۴۸، ۴۹، ۵۰، ۵۱، ۵۲، ۵۳، ۵۴، ۵۵، ۵۶، ۵۷، ۵۸، ۵۹، ۶۰، ۶۱، ۶۲، ۶۳، ۶۴، ۶۵، ۶۶، ۶۷، ۶۸، ۶۹، ۷۰، ۷۱، ۷۲، ۷۳، ۷۴، ۷۵، ۷۶، ۷۷، ۷۸، ۷۹، ۸۰، ۸۱، ۸۲، ۸۳، ۸۴، ۸۵، ۸۶، ۸۷، ۸۸، ۸۹، ۹۰، ۹۱، ۹۲، ۹۳، ۹۴، ۹۵، ۹۶، ۹۷، ۹۸، ۹۹، ۱۰۰، ۱۰۱، ۱۰۲، ۱۰۳، ۱۰۴، ۱۰۵، ۱۰۶، ۱۰۷، ۱۰۸، ۱۰۹، ۱۱۰، ۱۱۱، ۱۱۲، ۱۱۳، ۱۱۴، ۱۱۵، ۱۱۶، ۱۱۷، ۱۱۸، ۱۱۹، ۱۲۰، ۱۲۱، ۱۲۲، ۱۲۳، ۱۲۴، ۱۲۵، ۱۲۶، ۱۲۷، ۱۲۸، ۱۲۹، ۱۳۰، ۱۳۱، ۱۳۲، ۱۳۳، ۱۳۴، ۱۳۵، ۱۳۶، ۱۳۷، ۱۳۸، ۱۳۹، ۱۴۰، ۱۴۱، ۱۴۲، ۱۴۳، ۱۴۴، ۱۴۵، ۱۴۶، ۱۴۷، ۱۴۸، ۱۴۹، ۱۵۰، ۱۵۱، ۱۵۲، ۱۵۳، ۱۵۴، ۱۵۵، ۱۵۶، ۱۵۷، ۱۵۸، ۱۵۹، ۱۶۰، ۱۶۱، ۱۶۲، ۱۶۳، ۱۶۴، ۱۶۵، ۱۶۶، ۱۶۷، 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غالب ثانی قرار دے دیا لیکن اگر وہ دونوں شاعروں کے کلام پر نظر دوڑاتے تو ان پر منکشف ہوتا کہ غالب نے تمام تر شہرت غزل کے حوالے سے حاصل کی ہے جبکہ امجد محض نظم کا شاعر ہے مجید امجد نے صنف نظم کو خوب نبھایا انہوں نے نظم کی دونوں اقسام آزاد اور معرّی میں بھی طبع آزمائی کی بلکہ جدید دور میں جن شعراء نے نظم معرّی کی طرف توجہ کی ان میں فیض احمد فیض، احمد ندیم قاسمی، م راشد، مجید امجد اور اختر شیرانی وغیرہ اہم ہیں۔ اس سلسلے میں مجید امجد کی نظم کو ہستانی سفر کے دوران میں ایک خوبصورت نظم ہے جس میں قافیوں کی ترتیب ایک خاص انداز سے پیش کی گئی ہے۔ مثلاً

تنگ بگنڈی سر کہسار بل کھاتی ہوئی
نیچے دونوں سمت گہرے غار منہ کھولے ہوئے
آگے ڈھلوانوں کے پار اک تیز موڑ اور اس جگہ
اک فرشتے کی طرح نورانی پر تولے ہوئے

اس کے علاوہ انہوں نے آزاد نظم بھی کہی ہے اور اس میں بھی نام پیدا کیا ہے ان کی نظموں میں خواہ وہ آزاد ہوں یا معرّی ہر جگہ وقت کی بات ہوتی ہے مثلاً ان کی ایک آزاد نظم نژاد نو کا کچھ حصہ ملاحظہ ہو۔

تو بہتی ندیوں

میں آنے والی ہزار صدیوں

کایہ تلاطم

سکوت پیہم کایہ ترنم

یہ جھونکے جھونکے

میں کھلتے گھونگھٹ نئی زتوں کے

تھکی غلاؤں

میں لاکھ ان دیکھی کہکشاؤں

اقبال کے بعد مجید امجد ہی ایسا شاعر ہے کہ جس نے کائنات کے مسائل پر قلم اٹھایا ہے اور اسے گہری دلچسپی سے نبھایا ہے اور کائنات کے مختلف پہلوؤں کے دل و دماغ میں بھی گونجتے رہتے ہیں چنانچہ ایک جگہ لکھتے ہیں۔

میں فکر راز ہستی کا پرستار

مری تسبیح کے دانے زمانے

امجد نے اپنی کتابوں میں ”شب رفتہ“ اور ”شب رفتہ

کے بعد“ کی نظموں ”حرف اول“ آج سوچتا ہوں“ جینے والے

”واماندہ“ صد بھی مرگ صد مرے خدا مرے دل خاص دیکھی

جاسکتی ہیں جبکہ چند نظمیں ایسی بھی ہیں کہ جن میں وقت کلی طور پر

مجید امجد کی توجہ کا نقطہ ارتکاز بن گیا ہے ایسی نظمیں کنواں ایک نظم

امروز“ یہ دو پیسے ارض و سما ہیں او روقت خاص طور سے اہم

ہیں۔ انہوں نے زمان و مکان کی فلسفیانہ مباحث کو گہری دلچسپی

سے پیش کیا گویا ان کی شاعری میں

وقت پر ہر جگہ بحث ہوئی ہے یہاں

انہوں نے وقت کو ایک طوفان سے تشبیہ دی ہے کہ جس نے اس کی زندگی تک کو متاثر کیا ہے چنانچہ ان کی نظم ”زندگی“ سے چند مصرعے ملاحظہ ہوں۔

ایک طوفان ایک سیل بے اماں

ڈوبنے کو ہیں میرے شام و سحر کی کشتیاں

اے نگار دل ستاں

اپنی نٹ کھٹ انگھڑیوں سے میری جانب جھانک بھی

زندگی اے زندگی

مجید امجد کی شاعری میں خدا او روقت کا جو تصور

سرایت کئے ہوئے ہے اس کی طرف حدیث قدسی میں بھی اشارہ

کیا گیا ہے۔

”زمانے کو برامت کہو پیشک میں زمانہ ہوں۔“

چنانچہ وقت حقیقت میں لامحدود اور غیر سلسلہ وار

Non Serial ہے۔ روز و شب کا پے بہ پے متواتر اور پیہم

سلسلہ اس کا خارجی مظہر ہے جو بظاہر سلسلہ وار Serial ہے

چنانچہ اپنی نظم ”وقت“ کی ابتداء میں مجید امجد لکھتے ہیں۔

وقت ہے اک حریم بے دیوار

جس کے دوار آنکلوں میں سدا

رقص کرتے ہوئے گزرتے ہیں

داروں میں ہزار ہا دور

روز و شب کا یہی فلسفہ اقبال کے ہاں بھی ملتا ہے۔ مثلاً

سلسلہ ء روز و شب نقش گر حادثات

سلسلہ ء روز و شب اصل حیات و ممات

مجید امجد کی شاعری کا نظم کے حوالے سے مطالعہ

کریں تو ہم دیکھتے ہیں کہ انہوں نے نظم کا میدان اپنے لئے

مخصوص کر لیا ہے اور وہ حق بجانب بھی ہیں کیونکہ بقول وحید قریشی

”مجید امجد اس ایک لمحے کو جاودانی بنانے میں کامیاب ہو جاتا ہے

جو ہماری آپ کی سب کی زندگی کا حصہ ہے۔ یہ لمحہ اس وقت ہماری

گرفت میں ہے اور مستقبل میں یہی لمحہ ماہ و سال کے بہتے ہوئے

آبشار کا دھارا ہو جائے گا۔ اس لمحے کے اندر کتنے مناظر چھپے ہیں؟

یہی مجید امجد کا آرٹ ہے اور یہی مستقبل کا خوش آئند خواب ہے۔

ہمارے خیال میں ڈاکٹر وحید قریشی کا مندرجہ بالا

اقتباس اقبال اس شعر کی نثری صورت معلوم ہوتا ہے کہ۔

وہی ہے صاحب امروز جس نے اپنی ہمت سے

زمانے کے سمندر سے نکالا گوہر فردا

آج کا انسان اتنا مصروف ہے کہ وہ یہ جانے کہ اس

کے پڑوس میں رہنے والے لوگ کس حال میں ہیں۔ دراصل آج

کی مادی ترقی نے انسان کو انسان سے دور ہی نہیں بلکہ بیگانہ کر دیا

ہے اور ہر انسان دولت حاصل کرنے میں سرپٹ دوڑ رہا ہے۔ مجید

امجد وقت کے بارے ہی اپنی نظموں میں بات کرتا ہے۔

یوں ہم یہ کہنے میں حق بجانب ہیں کہ انہوں نے حال کا سہارا لے کر وقت کی قید سے خود کو آزاد کر لیا ہے اور امجد زمان و مکان پر مسلط ہو گیا ہے۔ بقول ڈاکٹر وزیر آغا۔

”اس کی نظموں میں حال کے لمحے کو بڑی اہمیت

حاصل ہے۔ وہ حال کا شاعر ہے۔ حال کے بھی اُس لمحے کا شاعر

جو ابھی تھا اور ابھی نہیں ہے جو ابھی مستقبل تھا اور ابھی ماضی کا حصہ

بن گیا ہے لیکن مجید امجد کی نظموں کی خوبی یہ ہے کہ وہ حال کے اس

لمحے کو اپنی گرفت میں لے کر وقت کی قید سے آزاد ہو جاتا ہے

۔ چنانچہ چند لمحوں کے لئے وقت کا بد و جزر اور ساکن ہو کر سامنے

آ جاتا ہے اور اس کی نظر قرون صدیوں اور زمانوں پر محیط ہو جاتی

ہے۔“

شبیلے کے حوالے سے

وقت سمندر کی مانند ہے۔

سمندر کی طرح ناقابل پیمائش ہے۔

اس کا پانی انسانی آنسوؤں اور دکھوں سے نمکین ہو گیا ہے۔

اس کے بے کنار طوفان اتار چڑھاؤ میں انسانی حدود کو جکڑ لیتے

ہیں انسانوں کو ہڑپ کر کے مزید شکار کے لئے بھوکا اور بیمار ہے۔

سکون کی حالت میں مکار ہے۔

طوفانی حالت میں خوفناک ہے۔

کوئی بھی وقت پر قابو نہیں پاسکتا۔

شیکسپیر

”وقت ایک شاطر لومڑی جو گھات لگائے بیٹھی ہے جب انسان

غافل ہو یا اسے ہڑپ کر جاتی ہے۔“

غم حیات کا مضمون سمجھنے والا

یہ وہ سوال ہے جس کا کوئی جواب نہیں

کچھ نہ تھا تو خدا تھا۔

تیری بندہ پروری سے میرے دن گزر رہے ہیں

تو اسے پیمانہ امروز و فردا سے نہ ناپ

جاوداں پیہم جاوداں ہر دم جواں ہے زندگی

زندگی ہے یا کوئی طوفان ہے

ہم تو اس جینے کے ہاتھوں مر چلے

گیس پیپر ز ایف۔ اے، ایف۔ ایس۔ سی، ڈی۔ کام

برائے سال ۲۰۰۳ء

تاریخ فرسٹ ایئر (پارٹ ون) اہم سوالات

محمد بن قاسم کے قتل سندھ کے اسباب و واقعات ۲۔ سندھ پر عربوں کے حملے کی وجوہات، اہمیت اور وہاں پر انتظام سلطنت اور نظم نسق ۳۔ سلطان محمود غزنوی کا کردار اور کارنامے ۴۔ برصغیر جنوبی ایشیاء پر سلطان محمود غزنوی کے حملوں کا حال اور اثرات ۵۔ محمود غزنوی اور محمود غزنوی کی کامیابی کے اسباب ۶۔ ترانہ کی جنگوں کے حالات اور تاریخ میں اہمیت ۷۔ سلطان شمس الدین شمس کی مشکلات اے کن معنوں میں سلطنت دہلی کا بانی کہا جاتا ہے ۸۔ بلہن کے متکلوں کے حملوں کی روک تھام کے لیے تجاویز ۹۔ بلہن کے سلطنت کو مستحکم کرنے کے سلسلے میں اقدامات اور اس کی

جس کی لہریں ہمہ وقت انسان اور انسانی زندگی کو تہ و بالا کرنے پر تلی رہتی ہے تبصرہ نگار شیلے کی اس نظم کو پڑھ کر مختلف قسم کے سوال کرتا ہے کہ آخر یہ وقت کیسا ہے؟ کیا یہ وقت ایسا ہی ہے کہ جس سے ہمارا واسطہ روزمرہ زندگی میں پڑتا ہے؟ کیا یہ ہماری انفرادی زندگیوں کے متعلق ہے یا انسانی تاریخ سے متعلق؟ یا پھر یہ تمام کائنات کی تاریخ ہے؟ لیکن ہم دیکھتے ہیں کہ تبصرہ نگار کو اس کے سوالات کے جوابات نہیں ملتے اور وقت کی بے رحم لہریں اسے بھی مٹا کر آگے گزر جاتی ہیں۔

جب ہم مجید امجد کی نظم ”امروز“ کا مطالعہ کرتے ہیں تو اس میں بھی شاعر وقت کی بات کرتا ہے اور لطف کی بات یہ ہے کہ امجد نے بھی وقت کو سمندر ہی سے تشبیہ دی ہے اور اپنی نظم ”امروز“ کا آغاز یوں کیا ہے۔

ابد کے سمندر کی اک موج جس پر مری زندگی کا کنول تیرتا ہے
کسی ان سنی دائی زندگی کی کوئی تان آزرده آوارہ برباد
جو دم بھر کو آکر مری الجھی الجھی سی سانسوں کے سنگت میں ڈھل گئی ہے
زمانے کی پھیلی ہوئی بے کراں وسعتوں میں یہ دو چار لحوں کی معیاد
طلوع وغروب مہر کے جاودانی تسلسل کی دو چار کڑیاں
یہ کچھ تھرتھراتے اجالوں کا رومان یہ کچھ سنسناتے اندھیروں کا قصہ یہ جو
کچھ کہ میرے زمانے میں ہے اور یہ جو کچھ کہ اس کے زمانے میں ہوں
یہی میرا حصہ ازل سے ابد کے خزانوں سے ہے بس یہی میرا حصہ
”امروز“ کے اس پہلے بند میں شاعر نے وقت کو سمندر سے اور اپنی زندگی کو کنول سے تشبیہ دی ہے کہ جس طرح کنول کی جڑیں پانی کے اندر ہوتی ہیں اس طرح شاعر کی زندگی کی جڑیں وقت کے اندر ہیں۔ جس طرح کنول کا پھول پانی کے بغیر نہیں اگتا۔ بعینہ شاعر بلکہ انسان کی زندگی بھی وقت کے بغیر بے معنی ہو کر رہ جاتی ہے۔

شیکسپیر کہتا ہے کہ ”وقت ایک چالاک لومڑی ہے کہ جو اس گھات میں رہتا ہے کہ انسان غافل ہو اور کب وہ اسے ہڑپ کر جائے۔“

لیکن شیکسپیر کے برعکس شیلے وقت کو ایک ایسے سمندر سے تشبیہ دیتا ہے کہ جو بے حد بے کنار ہے اور جس کا پانی انسانی آنسوؤں اور دکھوں کی وجہ سے نمکین ہو گیا ہے اور اس میں اٹھنے والا مدوجزر اور پیدا ہونے والے گرداب انسان کو اپنی لپیٹ میں لے کر ابدی نیند سلا دیتا ہے اور سمندر ”ہل من مزید“ کی رٹ لگاتے ہوئے بہتا رہتا ہے۔ اور اس کا سکون بھی خطرے کی علامت ہے اور ہر وقت خوف ہی رہتا ہے کیونکہ شیلے اپنی نظم Time کے ابتداء میں کہتا ہے۔

Unfathomable Seal whose waves are years,
Ocean of time, whose waters of deep woe.
جبکہ مجید امجد اپنی نظم ”امروز“ میں اس حقیقت کو تقریباً انہیں مضمون میں بیان کرتا ہے اور اس نظم کے دوسرے بند میں

سوالیہ انداز اپناتا ہے اور دراصل یہی نظم کا نقطہ عروج ہے۔ چنانچہ کہتے ہیں۔

مجھے کیا خبر وقت کے دیوتا کی حسین رتھ کے پہیوں تلے پس چکے ہیں
مقدر کے کتنے کھلونے زمانے کے ہنگامے صدیوں کے صد ہائیوں
مجھے کیا تعلق مری آخری سانس کے بعد بھی دوش گیتی یہ مچلے
مہ وسال کے لازوال آبشار رواں کا وہ آنچل جو تاروں کو چھو لے
مگر آہ! یہ لمحہ مختصر جو مری زندگی میرا زاد سفر ہے
مرے ساتھ ہے مرے بس میں ہے میری ہتھیلی پہ ہے یہ لبالب پیالہ
یہی کچھ ہے لے دے کے میرے لئے اس خرابات شام و سحر میں یہی کچھ
یہ اک مہلت کا دوش درد ہستی یہ اک فرصت کوشش آہ و نالہ
مجید امجد کے برعکس کسی شاعر نے کیا خوب کہا ہے کہ
مندرجہ ذیل اقتباس میں انسانی زندگی کے لمحاتی ہونے کا کم و بیش وہی تصور پیش کیا گیا ہے جو ”شب رفتہ“ کے منظوم حرف اول کی ان سطروں میں پیش ہوا ہے۔

کتنی چھنا چھن ناچتی صدیاں
کتنے گھنا گھن گھومتے عالم
کتنے مراحل
جن کا مال۔ اک سانس کی مہلت

امروز اور حرف اول کے مندرجہ بالا اقتباسات کے تناظر میں واقعی انسانی زندگی حقیر سی نظر آتی ہے اور مجید امجد نے اس پیرائے میں شروع ہی سے تشبیہ و استعارہ سے کام لے کر مصرعوں کو خوبصورت بنا دیا ہے نیز کنول کے پھول کو انسانی زندگی کے لئے علامت کے طور پر پیش کیا گیا ہے۔ جس طرح کنول کا پھول حسین ہونے کے باوجود فانی ہے بعینہ انسانی زندگی بھی اپنی تمام رعنائیوں کے ساتھ ختم ہونے والی ہے جس کی طرف قرآن پاک میں بھی ارشاد ہوتا ہے۔

”کل نفس ذائقۃ الموت“
ہر ذی روح نے موت کا ذائقہ چکھنا ہے۔ (ذائقہ لینا ہے)
پھر سورۃ الرحمن میں یوں ارشاد ہوتا ہے۔

کل من علیہا فان
ہر ایک شے کو فنا ہونا ہے۔

گویا اس بند کے ہر مصرعے میں استعمال ہونے والے الفاظ اپنی اپنی جگہ ٹھیک ہیں اور یہی الفاظ کا تانا بانا تبصرہ نگار کو ایک لمحے کے لئے خدا اور وقت کو ایک وحدت کے طور پر پیش کرنے پر مجبور کر دیتا ہے اور کائنات پر موجود بے یقینی کی حالت انسانی سانس میں رچ بس چکی ہے جس کی طرف اقبال یوں اشارہ کرتے ہیں۔

اصل حیات ماست ز یک شعلہ وجود
غم حیات کا مضمون سمجھنے والے
یہ وہ سوال ہے جس کا کوئی جواب نہیں

مجید امجد کی زندگی کا مطالعہ کرنے سے پتہ چلتا ہے کہ یہ شخص غموں مایوسیوں اور نا کامیوں کی واضح دلیل ہے جب یہ محرومیاں مل کر اس کی زندگی کو جبر مسلسل بنا رہی تھیں تو ان کی شاعری وجود میں آئی اور انہوں نے ”امروز“ جبر و اختیار حرف اول شب رفتہ کا منظوم دیباچہ ایسی نظمیں تخلیق کیں۔ جن میں وقت دارے وقت زندگی تقدیر زمانہ اور انسانی نفس و تہذیب کے بارے میں اپنا نقطہ نظر واضح کیا۔ اس طرح ایک نظم میں جنم روگ جو سدا کے لئے روگ ٹھہرا تھا۔ مجید امجد کے لئے معیشت کے جبر کی دلیل بنا رہا۔ جو مجید امجد کے لئے قبر کی تاریکی سے باہر بھی اتنی ہی گھمبیر تاریکی لے کر ظاہر ہوا۔ جس سے اس کی زندگی چند ماہ و سال کے اندر ہی ایندھن کا ڈھیر بنا کر رکھ دی۔ یہی چیز شیلے کی نظم Time میں بھی آئی ہے کہ وقت بے کنار سیلاب اور بے رحم جوار بھانا کی طرح انسانی زندگی کو تباہ کر کے رکھ دیتا ہے اور شاعر یہ کہنے پر مجبور ہو جاتا ہے۔

زندگی ہے یا کوئی طوفان ہے
ہم تو اس جینے کے ہاتھوں مر چلے
گویا سمندر ایک ایسی بھی ہے کہ جو زندوں سے خام مال لے کر مردوں کے سانچے میں ڈھال کر زمین کے حوالے کر دیتا ہے۔ یوں ہم سمجھتے ہیں کہ مجید امجد نے شیلے کی پیروی کی ہے۔ ڈاکٹر خواجہ ذکریا نے ان کی (مجید کی) شعری کائنات کا عمیق مشاہدہ کرنے کے بعد یہ نتیجہ نکالا ہے۔

”مجید امجد کی پوری شاعری پر وقت کا احساس حاوی ہے کبھی کبھی تو یہ خیال آنے لگتا ہے کہ اس کے ہاں خدا کا متبادل وقت ہے۔ اس کے ہاں کائنات کا چکر گھومتے وقت کے دم سے رواں ہوتا ہے اور وقت ایک ایسی ازلی اور ابدی قوت کی صورت میں ظاہر ہوتا ہے جو ساری کائنات کو چلا رہا ہے۔“

مجھے کیا خبر وقت کے دیوتا کی حسین رتھ کے پہیوں تلے پس چکے ہیں مقدر کے کتنے کھلونے زمانوں کے ہنگامے صدیوں کے صد ہائیوں۔

اس کے برعکس مجید امجد نے مذکورہ تان کو غالباً ابدی کل کے فانی اور لمحاتی جز ہونے کی وجہ سے قدرے افسردگی کے لہجہ میں آزرده آوارہ اور برباد کہا ہے۔ البتہ ان کی افسردگی رومی و غالب کی طرح شکایت کے روپ میں نہ ڈھل سکی۔ بقول رومی بشنوا ز نے چوں حکایت می کند وز جدائی ہا شکایت می کند اور غالب کہتے ہیں کہ نقش فریادی ہے کس کی شوخیء تحریر کا کاغذی ہے پیرہن ہر پیکر تصویر کا شاید اسی وجہ سے شیر افضل جعفری کو مغالطہ لگا ہو کہ انہوں نے مجید امجد کو

مختلف ہے۔ بقول مولانا مودودی

”اس طرح مقصد یہ تھا کہ دولت مرنے کے بعد بھی مرکوز رہے۔ مگر اسلام نے جائیداد کو اس کے قرابت داروں میں پھیلا دیا ہے۔“

5- خاندانی تنازعات کا خاتمہ:-

چونکہ اسلام نے تمام وارثوں کے حصے مقرر کر دیئے ہیں اور ان میں کوئی ابہام باقی نہیں اس لئے تمام ورثاء اپنا اپنا حق وصول کر لیتے ہیں اور خاندان میں تنازعے اور جھگڑے سر نہیں اٹھاتے اور سب کے سب احکام الہی کے سامنے سر جھکا دیتے ہیں۔

6- اولاد کا شرف تقدیم:-

کسی شخص کی وفات کے بعد آنے والی نسلوں کو اپنی ذمہ داریاں پورا کرنا ہوتی ہیں۔ اس لئے اسلام نے دوسرے وارثوں کے مقابلے میں اولاد کو مقدم رکھا ہے تاکہ چھوٹی عمر میں انہیں پریشانیوں کا سامنا نہ کرنا پڑے۔ اور وہ اپنے بزرگوں کے چھوڑے ہوئے سرمائے کے ساتھ نئی زندگی کا آغاز کر سکیں۔

7- والدین کے حقوق کا تحفظ:- تمام مذاہب میں والدین کے احترام پر زور دیا گیا ہے لیکن انسانی تاریخ میں اسلام وہ واحد مذہب ہے جس نے کسی شخص کی وفات کے بعد اس کے والدین کو ورثے میں حق دار ٹھہرایا۔ بصورت دیگر بوڑھے والدین پوتے پوتیوں کے رحم و کرم پر رہ جاتے۔

8- خاندانی نظام کا استحکام:-

یوں تو افراد خاندان میں فطری طور پر پیار و محبت کے جذبات موجود ہوتے ہیں۔ لیکن ایک شخص کے مرنے کے بعد خاندان کا شیرازہ بکھر جاتا ہے جبکہ وہ آدمی دولت مند بھی ہو کیونکہ تمام ورثاء اسلام کے مطابق اپنا اپنا شرعی حق وصول کرنے کے بعد اسی طرح اخوت و محبت سے رہتے ہیں جس طرح پہلے رہ رہے تھے۔

9- وصیت کرنے کا اختیار:-

اسلام نے ہر شخص کو اپنی جائیداد میں ایک تہائی 1/3 حصہ تک وصیت کا اختیار دیا ہے اس طرح وہ ان رشتہ داروں حاجت مندوں اور ناداروں کی مدد کر سکتا ہے جنہیں از روئے وراثت حصہ نہیں ملتا۔ اسلام نے اس اختیار کو ایک تہائی تک محدود کر کے وارثوں کے حصوں کا تحفظ کیا ہے۔

سعد بن ابی وقاصؓ نے اپنی تمام جائیداد کے متعلق وصیت کرنا چاہی جبکہ وارث صرف ایک ہی بیٹی تھی تو نبی ﷺ نے 1/3 تک وصیت کی اجازت دی۔

10- نسبی وارثوں (زوجین) کو حق وراثت دینا:-

دنیا کے کسی مذہب یا دستور و قانون میں زوجین کو ورثے کا حق نہیں دیا گیا حالانکہ دونوں کا بڑا قریبی رشتہ ہے اسلام

نے اس رشتے کے تقدس کو مرنے کے بعد بھی برقرار رکھا ہے اور زوجین کو حق وراثت دیا ہے۔

اسلامی قانون وراثت کی معاشی اہمیت

1- جاگیرداری نظام کا خاتمہ:-

بڑی بڑی جاگیرداریاں قائم ہونے اور پھلنے پھولنے کی بنیادی وجہ مشترکہ خاندانی نظام اور بڑے بیٹے کو حق وراثت دینا ہے۔ اس کے برعکس اسلام نے ترکہ کی جس طرح منصفانہ تقسیم کا اعلان کیا ہے اس پر بحث کرتے ہوئے مولانا مناظر احسن گیلانی نے لکھا ہے۔

”اسلامی قانون وراثت میں تقسیم دولت کا جو طریقہ ہے وہ ایسا معتدل اور مدبرانہ ہے کہ اگر صحیح طور پر اس کو اختیار کیا جائے اور سوسائٹی میں اس کا رواج عام ہو جائے تو نہ اس سے سرمایہ دارانہ دولت کے پیدا ہونے کا امکان باقی رہتا ہے کہ جس سے بڑی بڑی زمینداریاں بنتی ہیں۔

2- زرعی پیداوار میں اضافہ:- بڑی بڑی جاگیروں اور زمینوں پر اکیلا آدمی پوری توجہ سے کام نہیں کروا سکتا اور پیداواری عمل میں خود حصہ نہیں لیتا۔ غیر حاضر زمینداروں کی وجہ سے مزارع صحیح کام نہیں کرتے۔ اسلامی قانون وراثت کی رو سے جب بڑی بڑی جاگیروں کی تقسیم ہوگی تو زمین کے نسبتاً چھوٹے ٹکڑوں پر نئے مالکان زیادہ محنت اور توجہ سے کام کریں گے اور پیداوار زیادہ ہوگی اس کا نتیجہ زرعی پیداوار میں اضافہ کا مجموعی قومی پیداوار میں اضافہ اور ملکی معاشی ترقی کی رفتار میں اضافہ کی صورت میں سامنے آئے گا اور زیادہ سے زیادہ افراد کو روزگار کے مواقع ملیں گے۔

3- ارتکاز دولت کا خاتمہ:-

ارتکاز دولت کے خاتمہ کے لئے اسلام نے زکوٰۃ و صدقات کا جامع پروگرام پیش کیا ہے۔ اگر اس کے باوجود دولت کا ارتکاز قائم رہے تو اسلام ایک شخص کے مرنے کے فوراً بعد اس کی گردش کا اہتمام قانون وراثت کی شکل میں کرتا ہے۔ جمع شدہ دولت کو ذوی الفروض، عصباء اور ذوی الارحام میں اس طرح تقسیم کرنے کی ہدایت کی گئی ہے کہ کوئی شخص محروم نہ رہے۔ محروم کا کوئی قریبی رشتہ دار نہ ہو تو اس کے دور کے رشتہ دار وراثت کے حقدار ہیں۔ اس کا ایک اصول الاقرب نالاقرب مقرر کیا گیا ہے اور دولت کو دو تین پشتوں میں اس طرح پھیلا دیا جاتا ہے کہ معیشت ارتکاز دولت کے برے اثرات سے محفوظ رہتی ہے۔

4- گردش دولت میں اضافہ:-

دولت کا ارتکاز ختم ہونے سے جمع شدہ دولت کئی ہاتھوں میں تقسیم کے عمل سے گزرے گی جس کا نتیجہ معیشت میں صرف دولت میں اضافہ اور اس کے نتیجہ میں پیداواری عمل میں اضافہ روزگار کے مواقع میں اضافہ اور بالآخر وراثتی ترقی کی

صورت میں سامنے آئے گا۔

5- دولت کی منصفانہ تقسیم:-

قانون وراثت سے دولت کی منصفانہ تقسیم کی راہیں ہموار ہوتی ہیں۔ جاگیرداری کے خاتمے ارتکاز دولت میں کسی سے معیشت میں آمدنیوں میں پائے جانے والے تفاوت کو کم کرنے میں مدد ملتی ہے۔

6- پسماندگان کی بہتر معاشی حالت کا ذریعہ:-

اگر دولت صرف بڑے بیٹے کو ملے یا کچھ ورثاء کو اس سے محروم کر دیا جائے تو اس سے وہ افراد دوسروں کے رحم و کرم پر ہوں گے اور دوسروں کے سامنے ہاتھ پھیلائے پر مجبور ہوں گے۔ نبی کریم ﷺ نے فرمایا۔ ”اپنے وارثوں کو مالدار چھوڑ جانا بہتر ہے۔ نسبت اس کے کہ انہیں نادار چھوڑ دیا جائے اور وہ لوگوں کے سامنے ہاتھ پھیلاتے پھریں۔“

7- غرباء کی مدد:-

اسلام نے متوفی کو وصیت کا اختیار دیا ہے۔ قانون وصیت کی رو سے وہ ضرورت مندوں اور ناداروں کو فراہم کر سکتا ہے جنہیں قانون وراثت کی رو سے حصہ نہ ملتا ہو۔ مثلاً پوتا وغیرہ اس کے علاوہ معاشرے کے ضرورت مند ناداروں کی مدد کا مستقل انتظام کیا جاسکتا ہے۔

مختصر اسلامی قانون وراثت سے معیشت پر بہت دور رس اثرات پڑتے ہیں۔ یہ اثرات انفرادی سطح پر بھی مرتب ہوتے ہیں اور مجموعی طور پر بھی پوری معیشت پر اثر انداز ہوتے ہیں۔

خاکہ

مجید امجد کے تصورات پر روشنی ڈالنے

اگر شیلے کی نظم Time کا بغور مطالعہ کیا جائے۔ تبصرہ نگار شیلے کی اس نظم کو پڑھ کر مختلف قسم کے سوال کرتا ہے۔ اسے اس کے جوابات نہیں ملتے بلکہ ہر دفعہ یہی آواز آتی ہے کہ۔

”وقت اور جوار بھٹا کسی کا انتظار نہیں کرتے۔“

"Time and tide wait for none."

”وقت کے پر ہوتے ہیں اور اڑتا پھرتا ہے۔“

"Time has wings and flies away."

مجید امجد مندرجہ ذیل اشعار میں اسی قسم کا خیالات کا اظہار کرتے ہیں۔

ابد کے سمندر کی اک موج جس پر مری زندگی کا کنول تیرتا ہے۔

کسی ان سنی دانگی را گنی کی کوئی تان۔ آزرده آوارہ برباد۔

جو دم بھر کو آ کر مری الجھی سی سانسوں کے سنگت میں ڈھل گئی ہے

زمانے کی پھیلی ہوئی بے کراں وسعتوں میں دو چار لہجوں کی معیاد

اس بند میں شاعر ”وقت“ کو ”سمندر“

سے اور ”زندگی“ کو ”کنول“ سے

ذوی الفروض نسبی :- ذوی الفروض نسبی وہ ہیں جن کا تعلق نسبت سے نسب کے ذریعے ہو۔ یہ دس ہیں۔

(1) باپ (2) ماں (3) بیٹا بیٹی (4) پوتی (5) حقیقی بہنیں (6) علاقائی بہن (باپ کی طرف سے حقیقی) (7) افینائی بہن (ماں کی طرف سے حقیقی) (8) اضافی بھائی (9) دادا (10) دادی۔

ذوی الفروض تعداد میں بارہ ہیں اور ذوی الفروض نسبی کو ذوی الفروض سببی پر ملحوظ تقدیم حاصل ہے۔

2- عصبات :- عصبہ کی جمع ہے جس کے معنی نسبت کے باپ کی جانب سے ایسے مرد رشتہ دار ہیں جن کا حصہ از روئے شریعت مقرر نہیں۔ ذوی الفروض کو دینے کے بعد جو باقی بچے وہ عصبات میں تقسیم کیا جائے گا۔ عصبات میں مندرجہ ذیل رشتہ دار شامل ہیں۔

- 1- پوتا، پڑپوتا، یکے بعد دیگرے نیچے خواہ کتنے ہی ہوں۔
- 2- پردادا یکے بعد دیگرے اوپر خواہ کتنے ہی اوپر درجے پر ہوں۔
- 3- حقیقی بھائی، علاقائی بھائی، حقیقی بھائی کا بیٹا، علاقائی بھائی کا بیٹا، یکے بعد دیگرے نیچے خواہ کتنے ہی نیچے درجے پر ہوں۔
- 4- حقیقی چچا، علاقائی چچا، حقیقی چچا کا بیٹا

اگر ذوی الفروض میں سے کوئی موجود نہ ہو تو ترکہ عصبات میں تقسیم ہوگا۔ اس کے احکام سورۃ نساء میں موجود ہیں۔ بخاری کی ایک حدیث میں حضور ﷺ نے فرمایا۔

”ذوی الفروض سے جو بچ جائے وہ مرد رشتہ داروں کا ہے جو قریبی ہوں۔“

- 3- ذوی الارحام وارثوں کی تیسری قسم ذوی الارحام ہے۔ ذوی الارحام ان لوگوں کو کہا جاتا ہے جن سے رشتہ داری بذریعہ رحم ہو۔ یہ وہ دادھیانی اور تنہیلی رشتہ دار ہیں جو ذوی الفروض اور عصبہ نہیں مثلاً - نانا - نواسہ - بھانجا - ماموں - خالہ - پھوپھی اور انکی اولاد
- 4- الرد :- بعض اوقات ایسا معاملہ پیش آتا ہے کہ ذوی الفروض کو دینے کے بعد کافی مال بچ جاتا ہے۔ لیکن عصبہ میں سے کوئی لینے والا موجود نہیں ہوتا باقی ماندہ حصہ (بیوی، خاوند کو چھوڑ کر) ذوی الفروض نسبی کو لوٹا دیا جائے گا۔

تقسیم وراثت کے قواعد

- 1- اولاد کا حصہ :- (1) ایک لڑکے کا حصہ دو لڑکیوں کے برابر ہوتا ہے۔ یوسفیم اللہ فی اولاد کم للذکر مثل حظ الانثیین۔ (النساء 11)
- (2) اگر صرف لڑکی ہو اور لڑکا نہ ہو تو نصف حصہ ملے گا۔
- وان کانت واحدة فلها النصف۔ (النساء 11)
- (3) دو یا دو سے زائد لڑکیاں ہوں اور لڑکا نہ ہو۔ تو لڑکیوں کو 2/3 حصہ ملے گا۔

فان کن نساء فریق اثنتین فلھن ثلثا مآثرک۔

2- والدین کے حصے :-

(i) اگر متوفی کی اولاد نہ ہو تو والدین میں سے ہر ایک کو 1/6 چھٹا حصہ ملے گا۔ ارشاد باری تعالیٰ ہے

”ولا یوہ لکل واحد منھما السدس مما ترک ان کان لہ ولد۔“

(ii) اگر متوفی کی اولاد نہ ہو تو ماں کو 1/3 حصہ ملے گا۔ باپ 1/6 فان لم یکن لہ ولد وورثہ ابوہ فللأمہ الثلث۔ (النساء 11)

(iii) اگر متوفی کے کئی بھائی ہوں تو ماں کو 1/6 حصہ ملے گا۔ ان کانت لہ اخوة فللأمہ السدس۔ (النساء 11)

3- زوجین کے حصے :-

(i) شوہر کا حصہ۔ اگر بیوی کی کوئی اولاد نہ ہو تو شوہر کو نصف ملے گا۔

ولکم نصف مما ترک ازواجکم ان لم یکن لھن ولد۔ (نساء 12)

اگر بیوی کی اولاد نہ ہو تو شوہر کو 1/4 حصہ ملے گا۔

فان کان لھن ولد فلکم الربع مما ترکن

اگر خاوند کی اولاد نہ ہو تو بیوی کو 1/4 حصہ ملے گا۔

4- بیوی کا حصہ :-

ولھن الربع مما ترکن ان لم یکن لکم ولد۔ (نساء 13)

اگر خاوند کی اولاد نہ ہو تو بیوی کو 1/8 حصہ ملے گا۔

فان کان لکم ولد فلھن الثمن مما ترکتم۔ (نساء 13)

کلالہ کے وارثوں کے حصے :-

کلالہ کے لغوی معنی - جھک جانا ہے۔ جو نصف پر دلالت کرتا ہے۔ کلالہ سے مراد وہ شخص ہے جس کے نہ والدین زندہ ہوں نہ اولاد نہ دادا ہو اور نہ پوتا۔ البتہ بہن بھائی زندہ ہوں۔

کلالہ کے وارثوں کے حصوں کی تشریح سورۃ نساء کی آیت نمبر 177 میں یوں کی گئی۔

☆ اگر کلالہ کی صرف ایک بہن ہو تو اسے کل ترکہ کا نصف 1/2 ملے گا۔

☆ اگر اس کی دو بہنیں ہوں تو دونوں کو بھائی کے ترکہ میں سے دو تہائی 2/3 ملے گا۔

☆ اگر بہن فوت ہو جائے اور اس کے والدین اور اولاد نہ ہو تو اس کے تمام مال کا وارث بھائی ہوگا۔

☆ اگر بھائی اور بہن یعنی مرد اور عورتیں ملے جلے ہوں تو مرد کا حصہ دو عورتوں کے حصے کے برابر ہے۔

اہم مسائل

- 1- حمل کی وراثت :- اگر کوئی شخص فوت ہو جائے اور اس کی بیوی حاملہ ہو تو یہ حمل وارث ہوگا۔ لیکن دوسرے ورثاء کو مجبور نہیں کیا جاسکتا کہ وہ پیدائش تک انتظار کریں۔ کیونکہ ان کا حرج ہے اور ترکہ کی حفاظت بھی مشکل ہے۔ لہذا ترکہ تقسیم کر دیا جائے گا اور حمل کا حصہ روک لیا جائے گا لیکن کتنا حصہ روک لیا جائے گا۔ اس میں اختلاف ہے کیونکہ یہ معلوم نہیں کہ لڑکا ہوگا یا لڑکی اور یہ بھی

معلوم نہیں کہ ایک پیدا ہوگا یا زیادہ۔ امام ابو حنیفہ فرماتے ہیں۔

چار بیٹوں یا چار بیٹیوں کا حصہ رکھا جائے امام محمد کے نزدیک ”تین بیٹوں یا تین بیٹیوں کا حصہ رکھا جائے۔ جبکہ امام ابو یوسف کے نزدیک دو کا حصہ رکھا جائے اور ورثاء سے ضمانت لی جائے کہ اگر حمل کا حصہ اس سے زیادہ ہوا جو کہ رکھا گیا ہے تو ورثاء کو پورا کرنا ہوگا۔

2- مفقود الخبر :- وہ گمشدہ شخص جس کی زندگی یا موت کے بارے میں خبر نہ ہو تو وہ وارث ہوگا اس کا حصہ بطور امانت محفوظ رکھا جائے گا۔ اسکی موت کا حکم اس وقت دیا جائے گا جب ہم اس کے ہمعصر لوگوں میں سے کوئی بھی زندہ نہ رہا ہو۔ موت ثابت ہونے پر اس کا حصہ دوسرے ورثاء میں تقسیم کر دیا جائے گا۔

3- مخنث :- مخنث میں اگر مردوں والی علامات غالب ہوں تو مرد کا حصہ اور اگر عورتوں والی علامات غالب ہوں تو عورت کا حصہ دیا جائے گا۔

اسلامی قانون وراثت کی خصوصیات

1- عورت وراثت کی مستحق :- ہندوستان، چین، یہودی مذہب اور قبل از اسلام عربوں میں عورت کو وراثت سے محروم رکھا جاتا تھا اسلام نے اس ظلم کو ختم کیا اور عورت کو بحیثیت ماں، بیٹی، بیوی، بہن کے وراثت میں شریک کیا۔ اسلام نے عورت کو اس قدر اہمیت دی کہ تقسیم وراثت کے لئے بنیادی یونٹ لڑکی کو قرار دیا۔ ارشاد باری ہے۔ لذلک کر مثل حظ الانثیین۔ (نساء 11)

2- بیٹی کا نصف حصہ :- اسلامی قانون وراثت میں بیٹی کو بیٹے کے مقابلے میں نصف 1/2 حصہ دیا گیا ہے۔ یہ اس لئے کہ اسلام نے معاشی ذمہ داریاں مرد کو سونپی ہیں۔ بیٹے کو اپنی اولاد اور بیوی کی کفالت کرنا پڑتی ہے۔ جبکہ بیٹی اور اس کی اولاد کی کفالت اس کے شوہر کے ذمہ ہے اس لئے اگر مرد اور عورت کا حصہ برابر کر دیا جاتا تو یہ اس پر ظلم ہوتا۔

3- فطرت انسانی کے مطابق :-

دولت کے وسیع تر پھیلاؤ کیلئے حکم ہو سکتا تھا کہ تمام ترکہ غریبوں میں تقسیم کی جائے یا بیت المال میں داخل کیا جائے۔ اس سے ہر مرنے والا اپنا سارا مال اپنی زندگی میں ہی ختم کرنے کی کوشش کرتا اور نظام معیشت میں عدم توازن پیدا ہوتا اس لئے اسلام نے ترکہ کو قریبی وارثوں میں تقسیم کا ایک جامع نظام دیا جو صاحب سرمایہ کی خواہش کے مطابق ہے۔ جن رشتوں سے متوفی کو انیت ہوتی ہے۔ انہیں وراثت میں تقدم حاصل ہے۔

4- چھوٹوں کے حقوق کا تحفظ :- زمانہ جاہلیت میں عربوں کے ہاں دستور تھا کہ وراثت کا حق دار وہی ہے جو گھوڑے پر سواری کر سکتا ہو اور دشمن سے جنگ کرنے کے قابل ہو اس طرح چھوٹے بچے محروم رہ جاتے اور بیٹیوں کو سرے سے کوئی حصہ نہ ملتا۔ یہ اصول مغرب کے ”توریث خلف اکبر“ اور مشترکہ خاندانی جائیداد دونوں سے

ذوی الفروض نسبی :- ذوی الفروض نسبی وہ ہیں جن کا تعلق نسبت سے نسب کے ذریعے ہو۔ یہ دس ہیں۔
(1) باپ (2) ماں (3) بیٹا بیٹی (4) پوتی (5) حقیقی بہنیں (6) علاقائی بہن (باپ کی طرف سے حقیقی) (7) افینائی بہن (ماں کی طرف سے حقیقی) (8) اضافی بھائی (9) دادا (10) دادی۔

ذوی الفروض تعداد میں بارہ ہیں اور ذوی الفروض نسبی کو ذوی الفروض سببی پر ملحوظ تقدّم حاصل ہے۔

2- عصبات :- عصبہ کی جمع ہے جس کے معنی نسبت کے باپ کی جانب سے ایسے مرد رشتہ دار ہیں جن کا حصہ از روئے شریعت مقرر نہیں۔ ذوی الفروض کو دینے کے بعد جو باقی بچے وہ عصبات میں تقسیم کیا جائے گا۔ عصبات میں مندرجہ ذیل رشتہ دار شامل ہیں۔

1- پوتا، پڑپوتا، یکے بعد دیگرے نیچے خواہ کتنے ہی ہوں۔
2- پردادا یکے بعد دیگرے اوپر خواہ کتنے ہی اوپر درجے پر ہوں۔
3- حقیقی بھائی، علاقائی بھائی، حقیقی بھائی کا بیٹا، علاقائی بھائی کا بیٹا، یکے بعد دیگرے نیچے خواہ کتنے ہی نیچے درجے پر ہوں۔
4- حقیقی چچا، علاقائی چچا، حقیقی چچا کا بیٹا

اگر ذوی الفروض میں سے کوئی موجود نہ ہو تو ترکہ عصبات میں تقسیم ہوگا۔ اس کے احکام سورۃ نساء میں موجود ہیں۔ بخاری کی ایک حدیث میں حضور ﷺ نے فرمایا۔

”ذوی الفروض سے جو بچ جائے وہ مرد رشتہ داروں کا ہے جو قریبی ہوں۔“

3- ذوی الارحام وارثوں کی تیسری قسم ذوی الارحام ہے۔ ذوی الارحام ان لوگوں کو کہا جاتا ہے جن سے رشتہ داری بذریعہ رحم ہو۔

یہ وہ دادھیانی اور نہیلی رشتہ دار ہیں جو ذوی الفروض اور عصبہ نہیں مثلاً - نانا، نواسہ، بھانجا، ماموں، خالہ، پھوپھی اور انکی اولاد

4- الرد :- بعض اوقات ایسا معاملہ پیش آتا ہے کہ ذوی الفروض کو دینے کے بعد کافی مال بچ جاتا ہے۔ لیکن عصبہ میں سے کوئی لینے والا موجود نہیں ہوتا باقی ماندہ حصہ (بیوی، خاوند کو چھوڑ کر) ذوی الفروض نسبی کو لوٹا دیا جائے گا۔

تقسیم وراثت کے قواعد

اولاد کا حصہ :- (1) ایک لڑکے کا حصہ دو لڑکیوں کے برابر ہوتا ہے۔
-- یوسفیم اللہ فی اولاد کم للذکر مثل حظ الانثیین۔ (النساء 11)
(2) اگر صرف لڑکی ہو اور لڑکا نہ ہو تو نصف حصہ ملے گا۔

وان کانت واحدة فلها النصف۔ (النساء 11)
(3) دو یا دو سے زائد لڑکیاں ہوں اور لڑکا نہ ہو۔ تو لڑکیوں کو 2/3 حصہ ملے گا۔

فان کن نساءً فریق اثنتین فلھن ثلثا ماترک۔

2- والدین کے حصے :-

(i) اگر متوفی کی اولاد نہ ہو تو والدین میں سے ہر ایک کو 1/6 چھٹا حصہ ملے گا۔ ارشاد باری تعالیٰ ہے

”ولا یوہ لکل واحد منھما السدس مما ترک ان کان لہ ولد۔“

(ii) اگر متوفی کی اولاد نہ ہو تو ماں کو 1/3 حصہ ملے گا۔ باپ 1/6 فان لم یکن لہ ولد وورثہ ابواہ فلامہ الثلث۔ (النساء 11)

(iii) اگر متوفی کے کوئی بھائی ہوں تو ماں کو 1/6 حصہ ملے گا۔ ان کانت لہ اخوة فلامہ السدس۔ (النساء 11)

3- زوجین کے حصے :-

(i) شوہر کا حصہ۔ اگر بیوی کی کوئی اولاد نہ ہو تو شوہر کو نصف ملے گا۔

ولکم نصف ماترک ازواجکم ان لم یکن لھن ولد۔ (نساء 12)
اگر بیوی کی اولاد نہ ہو تو شوہر کو 1/4 حصہ ملے گا۔

فان کان لھن ولد فلکم الربع مما ترکن اگر خاوند کی اولاد نہ ہو تو بیوی کو 1/4 حصہ ملے گا۔

4- بیوی کا حصہ :- ولھن الربع مما ترکن ان لم یکن لھن ولد۔ (نساء 13)
اگر خاوند کی اولاد نہ ہو تو بیوی کو 1/8 حصہ ملے گا۔

فان کان لھن ولد فلھن الثمن مما ترکن۔ (نساء 13)
کلالہ کے وارثوں کے حصے :-

کلالہ کے لغوی معنی - جھک جانا ہے۔ جو نصف پر دلالت کرتا ہے۔ کلالہ سے مراد وہ شخص ہے جس کے نہ والدین

زندہ ہوں نہ اولاد نہ دادا ہو اور نہ پوتا۔ البتہ بہن بھائی زندہ ہوں۔ کلالہ کے وارثوں کے حصوں کی تشریح سورۃ نساء کی آیت

نمبر 177 میں یوں کی گئی۔ ☆ اگر کلالہ کی صرف ایک بہن ہو تو اسے کل ترکہ کا نصف 1/2 ملے گا۔

☆ اگر اس کی دو بہنیں ہوں تو دونوں کو بھائی کے ترکہ میں سے دو تہائی 2/3 ملے گا۔

☆ اگر بہن فوت ہو جائے اور اس کے والدین اور اولاد نہ ہو تو اس کے تمام مال کا وارث بھائی ہوگا۔

☆ اگر بھائی اور بہن یعنی مرد اور عورتیں ملے جلے ہوں تو مرد کا حصہ دو عورتوں کے حصے کے برابر ہے۔

اہم مسائل

1- حمل کی وراثت :- اگر کوئی شخص فوت ہو جائے اور اس کی بیوی حاملہ ہو تو یہ حمل وارث ہوگا۔ لیکن دوسرے ورثاء کو مجبور نہیں کیا جاسکتا کہ وہ پیدائش تک انتظار کریں۔ کیونکہ ان کا حرج ہے اور ترکے کی حفاظت بھی مشکل ہے۔ لہذا ترکہ تقسیم کر دیا جائے گا اور حمل کا حصہ روک لیا جائے گا لیکن کتنا حصہ روک لیا جائے گا۔ اس میں اختلاف ہے کیونکہ یہ معلوم نہیں کہ لڑکا ہوگا یا لڑکی اور یہ بھی

معلوم نہیں کہ ایک پیدا ہوگا یا زیادہ۔ امام ابوحنیفہ فرماتے ہیں۔

چار بیٹوں یا چار بیٹیوں کا حصہ رکھا جائے امام محمد کے نزدیک ”تین بیٹوں یا تین بیٹیوں کا حصہ رکھا جائے۔ جبکہ امام ابو یوسف کے نزدیک دو کا حصہ رکھا جائے اور ورثاء سے ضمانت لی جائے کہ اگر حمل کا حصہ اس سے زیادہ ہوا جو کہ رکھا گیا ہے تو ورثاء کو پورا کرنا ہوگا۔

2- مفقود الخبر :- وہ گمشدہ شخص جس کی زندگی یا موت کے بارے میں خبر نہ ہو تو وہ وارث ہوگا اس کا حصہ بطور امانت محفوظ رکھا جائے گا۔ اسکی موت کا حکم اس وقت دیا جائے گا جب ہم اس کے معصر لوگوں میں سے کوئی بھی زندہ نہ رہا ہو۔ موت ثابت ہونے پر اس کا حصہ دوسرے ورثاء میں تقسیم کر دیا جائے گا۔

3- مخت :- مخت میں اگر مردوں والی علامات غالب ہوں تو مرد کا حصہ اور اگر عورتوں والی علامات غالب ہوں تو عورت کا حصہ دیا جائے گا۔

اسلامی قانون وراثت کی خصوصیات

1- عورت وراثت کی مستحق :- ہندوستان، چین، یہودی مذہب اور قبل از اسلام عربوں میں عورت کو وراثت سے محروم رکھا جاتا تھا اسلام نے اس ظلم کو ختم کیا اور عورت کو بحیثیت ماں، بیٹی، بیوی، بہن کے وراثت میں شریک کیا۔ اسلام نے عورت کو اس قدر اہمیت دی کہ تقسیم وراثت کے لئے بنیادی یونٹ لڑکی کو قرار دیا۔ ارشاد باری ہے۔ للذکر مثل حظ الانثیین۔ (نساء 11)

2- بیٹی کا نصف حصہ :- اسلامی قانون وراثت میں بیٹی کو بیٹے کے مقابلے میں نصف 1/2 حصہ دیا گیا ہے۔ یہ اس لئے کہ اسلام نے معاشی ذمہ داریاں مرد کو سونپی ہیں۔ بیٹے کو اپنی اولاد اور بیوی کی کفالت کرنا پڑتی ہے۔ جبکہ بیٹی اور اس کی اولاد کی کفالت اس کے شوہر کے ذمہ ہے اس لئے اگر مرد اور عورت کا حصہ برابر کر دیا جاتا تو یہ اس پر ظلم ہوتا۔

3- فطرت انسانی کے مطابق :-

دولت کے وسیع تر پھیلاؤ کیلئے حکم ہو سکتا تھا کہ تمام ترکہ غریبوں میں تقسیم کی جائے یا بیت المال میں داخل کیا جائے۔ اس سے ہر مرنے والا اپنا سارا مال اپنی زندگی میں ہی ختم کرنے کی کوشش کرتا اور نظام معیشت میں عدم توازن پیدا ہوتا اس لئے اسلام نے ترکہ کو قریبی وارثوں میں تقسیم کا ایک جامع نظام دیا جو صاحب سرمایہ کی خواہش کے مطابق ہے۔ جن رشتوں سے متوفی کو انیسیت ہوتی ہے۔ انہیں وراثت میں تقدّم حاصل ہے۔

4- چھوٹوں کے حقوق کا تحفظ :- زمانہ جاہلیت میں عربوں کے ہاں دستور تھا کہ وراثت کا حق دار وہی ہے جو گھوڑے پر سواری کر سکتا ہو اور دشمن سے جنگ کرنے کے قابل ہو اس طرح چھوٹے بچے محروم رہ جاتے اور بیٹیوں کو سرے سے کوئی حصہ نہ ملتا۔ یہ اصول مغرب کے ”توریث خلف اکبر“ اور مشترکہ خاندانی جائیداد دونوں سے

افراد ایسے ہیں جنہیں اللہ کے ہاں دوہرا اجر ملے گا ان میں سے ایک شخص وہ ہے جو اللہ کا حق بھی ادا کرے اور اپنے مالک کا بھی۔“ امانت و دیانت:- مزدور کو امین اور دیانتدار ہونا چاہیے۔ قرآن حکیم میں اچھے مزدور کی اوصاف کا ذکر کرتے ہوئے فرمایا:

”ان خیر من استاجرت القوى الامین“ (القصاص 26) ترجمہ:- بہترین نوکر وہ ہے جو توانا اور امانتدار ہو۔

قوانین کا احترام:- قوانین بنائے جائیں اس کی پابندی ضروری ہے تاکہ صنعتی امن تباہ نہ ہو۔

وعدہ خلافی سے گریز:- مزدور آجر کے جس کام کو پورا کرنے کی ذمہ داری اٹھاتا ہے اس کو پورا کرنا ضروری ہے۔ ارشاد بانی ہے:

یا ایہا الذین امنوا اوفوا بالعقود (المائدہ-۱)

ترجمہ:- اے ایمان والو! اپنے اقراروں کو پورا کرو۔

ان تمام احکامات کے ساتھ اسلام آجر اور اجیر دونوں کے لئے ایک عام ضابطہ کے ذریعے میزان عدل کو مساوی رکھنے کی سعی کرتا ہے۔

”اسلام کی سنت یہ ہے کہ لوگوں (آجر و اجیر) کو آپس میں مہربان، رحم اور باہمی خیر خواہی کے ساتھ معاملات طے کئے جائیں اور وہ یہ کہ اپنے بھائی کیلئے وہی پسند کرے جو اپنے لئے کرتا ہے یعنی معاملات میں صرف اپنے فائدے کا پہلو ہی پیش نظر نہ ہو بلکہ فریق ثانی کا بھی خیال رکھے۔

حکومت کی نگرانی:- آجر اور اجیر کے درمیان جھگڑے کی صورت میں تصفیہ کے لئے اسلامی ریاست کو مداخلت کا حق حاصل ہے۔

حضرت ابو مسعود انصاریؓ کا کہنا ہے کہ میں ایک دن اپنے غلام کو مار رہا تھا کہ پیچھے سے آواز آئی۔ اے ابو مسعود خیردار رہو! اللہ تعالیٰ تم پر تمہارے غلام سے زیادہ قابو رکھتے ہیں۔ میں نے پیچھے دیکھا تو آواز دینے والے نبی کریم ﷺ تھے۔ میں نے کہا کہ یہ اللہ کیلئے آزاد ہے۔ آپ ﷺ نے فرمایا اگر تو اسے آزاد نہ کرتا تو دوزخ کی آگ تجھے جلا دیتی۔“

حضرت عمرؓ ہر ہفتہ مدینہ کے باہر تشریف لے جاتے اور کسی شخص کو ایسے کام میں مشغول دیکھتے جو اس کی برداشت سے زیادہ ہوتا تو آپؓ اس کے آجر کو کام ہلکا کرنے پر مجبور کرتے۔“

آجر اور اجیر کے حقوق کے تحفظ کے لئے اسلامی حکومت محتسب مقرر کرے گی۔ امام ابو یعلیٰ مختب کے فرائض یوں بتاتے ہیں، ”جب کوئی آجر و اجیر پر کام کی زیادتی یا اجرت کی کمی کے سلسلہ میں زیادتی کرے تو یہ زیادتی سے روکے۔“

اجیر اگر مستاجر کے حق میں کوتاہی کرے یعنی کام کم کرے یا مقررہ معاہدہ سے اجرت زیادہ مانگے تو اس کو بھی اس سے روکا جائے گا۔

الغرض اسلام نے آجر اور اجیر دونوں کے حقوق و فرائض کا تحفظ کرتے ہوئے معیشت کو مضبوط و مستحکم بنیادوں پر استوار کیا ہے۔

وراثت کی اہمیت از روئے حدیث و آثار

ہمارے آقا ﷺ نے اس علم کو علم الفرائض کا نام دیا ہے۔ چنانچہ آپ ﷺ نے فرمایا:

☆ علم فرائض سیکھو اور لوگوں کو سکھاؤ اسلئے کہ وہ نصف علم ہے کیونکہ یہ وہ پہلا علم ہے جو میری امت کے سینوں سے سلب کر لیا جائے گا۔“ (ترمذی- ابو داؤد)

☆ وراثت کے قواعد سیکھو اور لوگوں کو سکھاؤ کیونکہ علم فرائض نصف علم ہے۔ (الفرائض السراجیہ)

☆ علم فرائض کو اس طرح سیکھو جس طرح قرآن سیکھتے ہو۔

☆ حضرت عمر فاروقؓ کا قول ہے۔

”علم فرائض سیکھو یہ تمہارے دین کا حصہ ہے۔“

☆ حضرت ابو موسیٰ اشعریؓ فرماتے ہیں۔

”جو شخص قرآن سیکھے اور فرائض کا علم نہ سیکھے اس کی مثال ایسے ہے جیسے سرچہرے کے بغیر۔“

مواقع میراث از روئے احادیث

مندرجہ ذیل افراد از روئے احادیث وراثت کے مستحق نہیں ٹھہرتے۔

☆ مسلمان کافر کا وارث نہیں ہو سکتا اور نہ ہی کافر مسلمان کا وارث بن سکتا ہے مرتد مسلمان کو وراثت سے حصہ نہیں ملتا۔

☆ دو مختلف مذاہب رکھنے والے افراد ایک دوسرے کے وارث نہیں ہو سکتے۔

☆ قاتل مقتول کے مال کا وارث نہیں ہوتا۔ اگر قتل خطا یا جان کی حفاظت کے لئے ہو تو محروم نہ ہوگا۔

☆ نبی کا ترکہ وارثوں میں تقسیم نہیں ہوتا۔ بلکہ وہ صدقہ کیا جاتا ہے اور عامۃ الناس کے فائدے کے لئے بیت المال میں داخل کر دیا جاتا ہے۔

ایام جاہلیت میں تقسیم وراثت کے حصول

عربوں میں ظہور اسلام سے قبل وراثت کے تین اصول رائج تھے۔

1- عورتوں کو وراثت میں حصہ نہیں ملتا تھا اور مردوں میں سے بھی صرف انہیں حصہ ملتا تھا جو جنگ کرنے کے قابل ہوں۔ بچے اور بوڑھے وراثت سے محروم رہتے۔

2- منہ بولا بیٹا (مستمل) وراثت کا حقدار سمجھا جاتا تھا۔

3- معاہدے کے ذریعے کسی بھی شخص کو وراثت میں شریک یا محروم کیا جاسکتا تھا۔

قوانین وراثت کا شان نزول

مشکوٰۃ المصابیح میں حضرت جابر بن عبد اللہؓ سے روایت ہے کہ ”سعد بن ربیع کی بیوی اپنی دونوں بیٹیوں کو جو سعد بن ربیع سے تھیں لے کر حاضر خدمت ہوئیں اور عرض کی۔ یا رسول اللہ ﷺ یہ دونوں سعد بن ربیع کی بیٹیاں ہیں ان کا باب غزوہ احد میں شہید ہو گیا تھا ان کے چچا نے سارا مال لے لیا ہے اور ان بچیوں کے لئے کچھ بھی باقی نہیں چھوڑا۔ جبکہ مال کے بغیر ان کا نکاح بھی نہیں ہو سکتا۔ آپ ﷺ نے فرمایا اللہ تعالیٰ ان کا فیصلہ کرے گا۔ اس پر میراث کی آیات نازل ہوئیں۔ آپ ﷺ نے ان بچیوں کے چچا کو بلوایا۔ سعدؓ کی دونوں بیٹیوں کو 2/3 حصہ دے دیا۔ اور لڑکیوں کی ماں کو 1/6 حصہ دیا اور فرمایا جو باقی بچے وہ تیرا ہے۔“ (روح البانی)

تقسیم وراثت سے قبل کے لوازمات

مصارف ترکہ کی ترتیب

ترکہ:- کسی شخص کی وفات کے وقت اس کی تمام جائیداد منقولہ اور غیر منقولہ بقدر حصں جو اس کی ملکیت میں شرعاً ہو خواہ وہ اس کے قبضہ میں ہو یا دوسروں کے ذمہ واجب الادا ہو اس میت کا ترکہ کہلائے گی۔

ترکہ کی تقسیم سے پہلے تین امور مکمل ہونے چاہیں۔

1- تجہیز و تکفین:- سب سے پہلے ترکہ سے تجہیز و تکفین کے اخراجات ادا کئے جائیں گے۔

2- ادائیگی قرض:- اس کے بعد میت کے ذمہ اگر کچھ قرض ہو تو وہ ادا کیا جائے گا۔ نبی کے عمل سے یہ اصول ثابت ہے۔

3- وصیت:- تجہیز و تکفین اور ادائیگی قرض کے بعد میت کی وصیت کو پورا کیا جائے گا لیکن شرط یہ ہے کہ (i) وصیت 1/3 مال سے زیادہ نہ ہو۔

(ii) وارث کیلئے کوئی وصیت نہیں (iv) وصیت کے ذریعے کسی وارث کا حصہ کم یا زیادہ نہیں کیا جاسکتا۔ (v) وصیت کسی حرام کام کے لئے نہ ہو۔

ارکان وراثت یا وراثہ کی اقسام

شریعت نے جن رشتہ داروں کو میراث میں حق دار ٹھہرایا ہے انہیں تین اقسام میں تقسیم کیا جاسکتا ہے۔

1- ذوی الفروض 2- عصباء 3- ذوی الارحام

ذوی الفروض:- وہ وراثہ جن کے حصے اللہ تعالیٰ نے قرآن حکیم میں یا نبی ﷺ نے اپنی احادیث میں مقرر کر دیئے ہوں یا اجماع کے ذریعے مقرر ہو چکے ہوں۔ ذوی الفروض دوسرے وراثہ وغیرہ متقدم ہیں۔

ذوی الفروض کی دو قسمیں ہیں

1- ذوی الفروض سببی 2- ذوی الفروض نسبی

ذوی الفروض سببی:- ذوی الفروض سببی

وہ ہیں جن کا تعلق نکاح کے سبب ہو۔

گرہ کو کاٹ دینا چاہا جس کے ذریعے ایک سرمایہ دار غریب مزدور کو اس کی بے بسی، افلاس، فاقہ کشی پر ترس کھائے بغیر اسے اجرت کی کمی کے جال میں پھنسا لیتا ہے۔“

مزدور اپنی مجبوری کی وجہ سے بادلِ نخواستہ کم اجرت پر راضی ہو جاتا ہے۔ اسلام ایسی رضامندی کو جبر کی رضامندی سے تعبیر کرتا ہے۔ شاہ ولی اللہ لکھتے ہیں۔

”ایک مفلس اور نادار اپنی معاشی مجبوریوں کی وجہ سے اپنی ذمہ داریوں کو پورا کرنے کے لئے مجبور اور تیار ہو جاتا ہے جس کو پورا کرنے کی اپنے میں طاقت نہیں پاتا۔ اس کی اس قسم کی رضامندی قطعاً رضامندی نہیں کہلا سکتی۔ پس اس طرح کے کاروبار پسندیدہ اور جائز نہیں کہلا سکتے نہ انہیں معاشیات کے اسبابِ صالحہ کہا جاسکتا ہے۔ بلاشبہ اس قسم کے تمام کاروبار اور معاملات وغیرہ باطل ہوں گے۔“

بروقت اجرت کی ادائیگی

اسلام اس بات پر زور دیتا ہے کہ اجیر کی مزدوری بروقت ادا کی جائے تاکہ اس کی حوصلہ افزائی ہو اور وہ اپنی ضروریات با آسانی پوری کر سکے۔ حضرت عبداللہ بن عمرؓ سے روایت ہے کہ نبی کریم ﷺ نے فرمایا، ”مزدور کو اس کی مزدوری پسینہ خشک ہونے سے پہلے ادا کر دو۔“ (مشکوٰۃ)

ایک دوسری حدیث میں فرمایا۔

عدم ادائیگی کی ممانعت

اجیر سے کام لے کر اجرت ادا نہ کرنا بہت بڑا ظلم ہے۔ نبی کریم ﷺ نے فرمایا کہ اللہ تعالیٰ فرماتا ہے کہ ”تین شخص ایسے ہیں جن سے قیامت کے دن میں خود جھگڑوں گا اس میں تیسرا شخص وہ ہے جس نے کسی مزدور کو اجرت پر ملازم رکھا اس سے کام تو پورا لیا مگر اس کی اجرت ادا نہ کی (صحیح بخاری)۔“

حافظ ابن حجر عسقلانیؒ فرماتے ہیں، ”کسی شخص سے کام لے کر اس کی اجرت نہ دینا اس قدر شدید گناہ اس لئے ہے کہ وہ ایسے طرزِ عمل سے گویا یہ ثابت کرتا ہے کہ اس نے ایک آزاد شخص کو غلام بنایا اور آزاد کو غلام بنانا خود بہت بڑا گناہ ہے۔“

کام بقدر استطاعت

مزدور سے اتنا ہی کام لیا جائے جو وہ آسانی سے کر سکے۔ زیادہ بوجھ ڈالنا مناسب نہیں۔ اللہ تعالیٰ نے اپنے بندوں کے ساتھ یہی رویہ رکھا۔“ فرمایا

لا یكلف الله نفسا الا وسعها۔ (البقرہ)

آپ ﷺ نے فرمایا، ”ان پر کام کا اتنا بار نہ ڈالو جو انہیں مغلوب کر دے اور اگر ان پر بار ڈالو تو ان کی مدد کر دو۔“ (صحیح بخاری)

امام ابن حزمؒ لکھتے ہیں، ”کام لینے والوں کے لئے ضروری ہے کہ وہ (آزاد ہو یا غلام) دونوں قسم کے اجیروں سے اس حد تک کام لے کہ وہ اچھی طرح کام انجام دے سکیں اور بقدر طاقت کام لینا چاہیے اور یہ نہ ہو کہ ان کو اتنی محنت کرنی پڑے کہ ان کی صحت کو نقصان پہنچے۔“

آج پیداوار میں اضافہ کی خاطر مزدور کے کام میں اضافہ کر دیتا ہے اس اضافے کی صورت میں اسلام کی تجویز یہ ہے کہ خود اس کی اعانت کر دو۔ اس کا مطلب یہ ہے کہ

☆ مالک مزدور کی خود مدد کرے تاکہ اس پر کام کا اضافی بوجھ نہ پڑے۔

☆ اعانت کا دوسرا طریقہ یہ ہے کہ اس کام پر زیادہ مزدور لگا دیئے جائیں۔

☆ اعانت کا ایک طریقہ یہ بھی ہے کہ مزدور کو زیادہ کام کی اضافی اجرت دے دی جائے۔

حسن سلوک

اجیر کے ساتھ حسن سلوک سے پیش آنا چاہیے۔ آپ ﷺ نے فرمایا، ”اپنے غلاموں سے حسن سلوک سے پیش آنا باعثِ برکت ہے اور غلاموں سے برا سلوک کرنا فاقہ کشی کا باعث بنتا ہے۔“ نیز فرمایا۔ ”اپنے غلاموں کے ساتھ برائی کرنا جنت میں داخل نہیں ہوگا۔“ نبی کریم ﷺ جب اس دنیا سے رخصت ہو رہے تھے تو اس وقت بھی معاشرے کے اس مظلوم طبقے کا خیال دامن گیر تھا۔ چنانچہ فرمایا، ”اپنی نمازوں کی پابندی کرو اور اپنے غلاموں کے حقوق کی حفاظت کرو۔“

چشم پوشی

مزدور کی کوتاہیوں اور غلطیوں سے درگزر کرنا چاہیے۔ حضرت عبداللہ بن عمرؓ کا کہنا ہے کہ رسول اللہ ﷺ کے پاس ایک شخص آیا اور پوچھا کہ میں روزانہ کتنی مرتبہ اپنے نوکر کو معاف کروں آپ ﷺ خاموش رہے۔ اس نے اپنا سوال دہرایا۔ تو آپ ﷺ نے فرمایا۔ تم ہر روز ستر مرتبہ اپنے غلام کو معاف کرو۔“ (مشکوٰۃ)

تاوان کا مسئلہ

مزدوروں کی فلاح و بہبود کے لئے اسلام ایک اور اصول یہ دیتا ہے کہ اگر کام میں نقصان ہو جائے تو تاوانِ اجیر کو ادا نہیں کرنا پڑے گا۔ امام ابن حزمؒ لکھتے ہیں۔

”اجیر مشترک ہو یا خاص یا کاریگر ہو اس پر مال میں نقصان ہو جانے یا ہلاک ہو جانے سے کوئی تاوان نہیں آتا۔ یہاں تک کہ اس کا ارادی قصور یا ضائع کر دینا ثابت نہ ہو۔“

امام ابو حنیفہؒ کا کہنا ہے، ”وہ چیز جو تلف ہوئی ہے اجیر کے ہاتھ میں امانت تھی اور امانت کا حکم یہ ہے کہ اگر وہ ضائع ہو جائے تو اس کا تاوان اس پر نہیں ہے۔“ (بحوالہ اسلامی معیشت)

شرکت منافع

اسلام نے اس امر کی ترغیب بھی دی ہے کہ مزدور کو منافع میں شریک کیا جائے۔ حضرت ابو ہریرہؓ سے روایت ہے کہ آپ ﷺ نے فرمایا، ”جب تم میں سے کسی کا خادم کھانا تیار کرے اور پھر اس کے پاس لائے حالانکہ اس نے اس کی گرمی برداشت کی ہے اور اس کا دھواں (بھی) پس چاہیے کہ اسے اپنے ساتھ بٹھائے اور کھانے میں شریک کرے۔ اگر کھانا تھوڑا ہے اور کھانے والے بہت ہیں تو اس کے ہاتھ پر ایک لقمہ یاد دلانے رکھ دے۔“ (مشکوٰۃ شریف)

ڈاکٹر نور محمد غفاری لکھتے ہیں، ”یہ حدیث اس حقیقت کی طرف اشارہ کرتی ہے کہ تمہارے مال اور اس کی محنت نے مل کر کھانا تیار کیا ہے لہذا ضروری ہے کہ اسے پیداواری فوائد (کھانا) میں شریک کرو۔ اس حدیث سے دوسری بات یہ واضح ہوتی ہے کہ پیداوار کے فوائد میں شرکت اصل تنخواہ کے علاوہ ہو۔“

ڈاکٹر محمد یوسف الدین لکھتے ہیں، ”اگر شرکت منافع کی تجویز پر عمل کیا جائے تو کچھ نہ کچھ قابلِ لحاظ فائدہ ضرور ہوگا۔ اس سے مزدور کی انفرادی کارکردگی بڑھ جائے گی۔ جب اس کو یہ معلوم ہو جائے گا کہ اس کو منافع میں حصہ ملنے والا ہے اس سے توقع کی جاسکتی ہے کہ وہ زیادہ محنت اور دیانت سے کام کرے گا۔ خام اشیاء کفایت سے اور آلات احتیاط سے استعمال کرے گا۔ اس طرح اس کو جتنی زیادہ مقدار جزو منافع کے طور پر ملے گی اتنا ہی اضافہ وہ پیداوار کی مقدار میں کرے گا۔ (بحوالہ اسلام کے معاشی نظریے)

مستاجر کے حقوق

اسلام نے عادلانہ توازن کو ملحوظ خاطر رکھتے ہوئے آجیر کے ساتھ ساتھ مستاجر کے حقوق بھی متعین کئے ہیں جو مندرجہ ذیل ہیں۔

کام کی اہلیت اور صلاحیت:۔ مزدور جو پیشہ یا کام کرتا ہے اس کی صلاحیت و اہلیت پیدا کرے تاکہ اپنے پیشے کے ساتھ انصاف کرتے ہوئے مستاجر کو فائدہ پہنچا سکے۔ ارشادِ باری ہے۔

”ان الله يامرکم ان تؤدوا الامن الی اہلہا۔“

بے شک اللہ تم کو حکم دیتا ہے کہ امانتیں ان کے اہل کے سپرد کرو۔ (سورۃ نساء)

آپ ﷺ نے فرمایا، ”اللہ تعالیٰ یہ پسند فرماتا ہے کہ تم میں سے جب کوئی کسی کام کو اپنائے تو اس میں پوری مہارت حاصل کرے۔“

اخلاص اور لگن:۔ مزدور کے ذمہ جو کام سونپا جائے اسے اخلاص و نیک نیتی سے سرانجام دے۔ آپ ﷺ نے فرمایا، ”بہترین کمائی مزدور کی کمائی ہے بشرطیکہ وہ خیر خواہی اور بھلائی کے ساتھ کام کرنے والے کا کام سرانجام دے۔“

ایک اور حدیث میں نبی کریم ﷺ نے فرمایا۔ کہ تین

محنت کے اصول یا اجیر و مستاجر کے حقوق

اجیر :- اجیر سے مراد مزدور ہے جس سے کام لیا جائے۔ اجیر کی دو قسمیں ہیں۔

(۱) اجیر مشترک (۲) اجیر خاص

(۱) اجیر مشترک :-

اجیر مشترک سے مراد وہ شخص ہے جو اپنا مستقل یعنی کاروبار کرتا ہو اور ہر شخص کام کے سلسلے میں اس سے خدمت لیتا ہو۔ مثلاً درزی، لوہار، بڑھئی وغیرہ۔

(۲) اجیر خاص :-

اجیر خاص سے مراد وہ اجیر ہے جو اپنی خدمات کسی ایک شخص کیلئے بعوض وقف کر دے۔ مثلاً کارخانے کا مزدور، گھر کا ملازم، باورچی وغیرہ۔ مستاجر :-

مستاجر وہ شخص ہے جو کسی سے کام پر اجرت لے رہا ہو اسے آجر بھی کہا جاتا ہے۔ اسلام نے اجیر و مستاجر کو جو حقوق دیئے ہیں ان کا جائزہ لینے سے پہلے ہم دیکھتے ہیں کہ مزدور اپنے لئے یا دنیا کے لئے لڑے معاشی نظام جو مزدوروں کو حقوق دلوانے کا دعویٰ کرتے ہیں۔ اپنے اس دعویٰ میں کس حد تک حق بجانب ہیں۔

مزدور - سرمایہ دارانہ نظام میں :-

سرمایہ دارانہ نظام میں مزدور چند سرمایہ داروں کے ہاتھوں پست رہا ہے۔ اس کا اندازہ اس امر سے لگایا جاسکتا ہے کہ مشینوں کے استعمال اور مزدوروں کی رسد طلب کے مقابلے میں زیادہ ہونے کی وجہ سے مزدور قلیل معاوضے پر کام کرنے پر مجبور ہے۔ جب وہ سخت محنت کے باوجود اپنی ضروریات زندگی کو پورا کرنے سے قاصر رہتا ہے تو اس کے دل میں سرمایہ دار کے خلاف نفرت و حقارت کے جذبات پیدا ہونا شروع ہو جاتے ہیں جس کا نتیجہ ہڑتالوں، توڑ پھوڑ اور تالہ بندی کی صورت میں ظاہر ہوتا ہے۔ سرمایہ دار کبھی یہ پسند نہیں کرتا کہ مزدور کو بقدر اجرت دی جائے جو اس کا حق ہے اور جس سے اس کے لئے معقول زندگی گزارنا ممکن ہو۔ نتیجتاً مزدور ساری زندگی غربت و افلاس کا شکار رہتا ہے اور سرمایہ دار کی دولت میں اضافہ ہوتا چلا جاتا ہے۔

مزدور - اشتراکی نظام میں :-

اشتراکیت نے ظاہری طور پر "مزدور راج" کا نعرہ بلند کیا۔ مگر اشتراکیت میں بھی مزدور کی معاشی حالت بہتر نہیں۔ وہ دین مذہب، اخلاق اور آزادی کی قربانی دے کر دو وقت کی روٹی حاصل کرتا ہے۔ مزدوروں سے مشینوں کی طرح جبری

محنت لی جاتی ہے۔ روس کی سرکاری ایجنسی "تاس" کا پندرہ روزہ ترجمان "سویٹ دیس" مزدور راج کا حال یوں بیان کرتا ہے۔

"انہیں (مزدوروں) کو اپنی مادی ضرورتیں پوری کرنے کے معاملہ میں اب بھی برابری حاصل نہیں ہے کیونکہ انہیں سماج کی پیداوار سے اپنی ضرورت کے مطابق نہیں بلکہ محنت کے مطابق حصہ ملتا ہے۔"

ہندوستان کے ایک مزدور لیڈر رام سنگھ نے 1955ء میں روس کا دورہ کیا اور واپسی پر اپنے تاثرات یوں بیان کئے۔

"ہندوستانی مزدوروں کی دولت روسی مزدوروں کے مقابلے میں بہتر ہے۔ روس کے کمیونسٹ روسی مزدوروں کی خوشحالی کے جو افسانے سناتے ہیں وہ ان کے طبع زاد ہیں۔ اگر روس میں مزدوروں کی تنخواہیں زیادہ ہیں تو ضروریات زندگی کی قیمتیں بھی بڑھی ہوئی ہیں۔"

اسلام کا عادلانہ تصور

اسلام دین فطرت ہے لہذا اس نے سرمایہ اور محنت میں ایک ایسا معتدل توازن قائم کیا ہے کہ جس کے بعد مزدور اور سرمایہ دار میں کسی قسم کی کشمکش کا سوال ہی پیدا نہیں ہوتا۔ ایک طبقہ دوسرے طبقہ کے حقوق غضب نہیں کر سکتا۔ اسلام ان تمام مفاسد کو ختم کرتا ہے جو صنعت کاروں اور دستکاروں کے حقوق کو پامال کرتے ہیں اور جن سے افراط و تفریط اور عدم تعاون کی فضا پیدا ہوتی ہے۔

اردو دائرہ معارف اسلامیہ کے مقالہ نگار محمد اکرم خان لکھتے ہیں، "اسلام کی نظر میں آجر کا سرمایہ اور اجیر کی محنت برابر کے دو عوامل ہیں۔ جن میں کسی کو دوسرے پر کوئی فوقیت نہیں۔ نہ آجر کو یہ حق ہے کہ وہ جب چاہے اور جس بھاد پر چاہے کسی کی محنت خریدے اور نہ اجیر ہی کو یہ حق ہے کہ تعاون کا پیمانہ کرنے کے بعد خیانت اور بدعہدی کرے۔"

مولانا مجیب اللہ ندوی لکھتے ہیں، "اسلام میں امیروں اور محنت کش طبقہ کو جو حقوق دیئے گئے ہیں ان میں نہ تو بے قید معیشت کی اجارہ داری پیدا ہونے پائی ہے اور نہ اس نے جبری معیشت کا غیر فطری طریقہ اختیار کیا ہے۔ اسلام نے ایک طرف تو عام معاشی ناہمواریوں کو دور کرنے کی کوشش کی ہے اور دوسری طرف عوامل پیدائش کے جتنے اعضاء ہیں ان میں ربط و تعلق پیدا کیا ہے اور پیدائش دولت کا ایسا متوازن نظام قائم کیا ہے جس سے نہ تو کسی کی حق تلفی ہوئی ہے اور نہ کوئی کسی کے ہاتھ مجبور ہو پاتا ہے۔ خصوصیت کے ساتھ دستی محنت کرنے والوں کو اس نے جو وقت عطا کی ہے اور ان کو جو حقوق دیئے ہیں ان کی مثال کسی مادی نظام میں نہیں ملتی۔ اور وہ ایک ایسی اخلاقی حس پیدا کرتا ہے جس کی وجہ سے مفاد پرستانہ ذہنیت پیدا نہیں ہوتی اور سرمایہ دار و محنت کش کے

درمیان کسی قسم کی کشمکش کا سوال ہی پیدا نہیں ہوتا۔" (از اسلامی قانون محنت و اجرت)

اجیر کے حقوق

اسلام نے اجیر کے حقوق نہ صرف متعین کئے ہیں بلکہ ان کی حفاظت کا بھی اہتمام کیا ہے اجیر کے حقوق مندرجہ ذیل ہیں۔

آجر اور اجیر بھائی بھائی ہیں

اجیر کے حقوق متعین کرتے ہوئے اسلام یہ درس دیتا ہے کہ آجر مزدور کو غلام سمجھ کر نظر حقارت سے نہ دیکھے بلکہ اپنا بھائی سمجھے۔ اسلام نے تمام مسلمانوں کو رشتہ اخوت میں پرو کر دستکاروں کو باعزت مقام عطا کیا ہے۔ نبی کریم ﷺ نے فرمایا، "تمہارے ہاتھ کے نیچے کام کرنے والے تمہارے بھائی ہیں۔ اللہ تعالیٰ نے ان کو تمہارے ماتحت کر دیا ہے۔" (صحیح بخاری)

اسلام نے محنت کشوں کو بھائی قرار دے کر ان ساری خرابیوں کا قلع قمع کر دیا جو فساد کی جڑ ہیں۔

تنخواہ کا تعین

مزدور کو کام پر لگانے سے پہلے تنخواہ کا تعین ضروری ہے صرف یہ کہہ دینا صحیح نہیں کہ تمہیں مناسب اجرت دی جائے گی۔ اجیر کو اجرت طے کیے بغیر کام پر لگادیا تو اسے اجرت ادا کرنا ہوگی۔ حضرت ابوسعید خدریؓ سے روایت ہے "رسول اللہ ﷺ نے ممانعت فرمائی کہ اجیر کو اس کی اجرت طے کیے بغیر کام پر لگایا جائے تنخواہ مقرر کرتے ہوئے اس بات کو مدنظر رکھا جائے گا کہ مزدور اس سے بنیادی ضروریات آسانی سے پوری کر سکتا ہے یا نہیں۔ اس سلسلہ میں نبی کریم ﷺ کا ارشاد ہماری رہنمائی کرتا ہے۔

"پس جس کا بھائی اس کے ماتحت ہو تو اسے وہی کھلائے جو خود کھاتا ہے۔ اور اسے وہی پہنائے جو خود پہنتا ہے۔" اس حدیث کی روشنی میں فقہائے کرام نے عادلانہ تنخواہ کی تعریف یہ کی ہے کہ تنخواہ اتنی مالیت کی ہو کہ آجر اور مزدور کو ان کی بنیادی ضروریات زندگی میں برابر کر دے۔ مندرجہ بالا حدیث کے راوی حضرت سرورؓ کہتے ہیں کہ مجھے یہ حدیث حضرت ابوذر غفاریؓ نے سنائی اور جب وہ حدیث سنارہے تھے تو میں نے دیکھا کہ وہ اور اس کا خادم دونوں ایک ہی قسم کا لباس پہنے ہوئے تھے میں نے دریافت کیا تو آپؐ نے جواب دیا کہ نبی کریم ﷺ نے اس حدیث میں اسی چیز کی تعلیم دی ہے۔

ڈاکٹر نور محمد غفاری اپنے مقالہ "سیرۃ نبوی کی روشنی میں آجر و مزدور کا حل" میں اس حدیث کا حوالہ دیتے ہوئے لکھتے ہیں۔

"آپ ﷺ نے عادلانہ تنخواہ کی

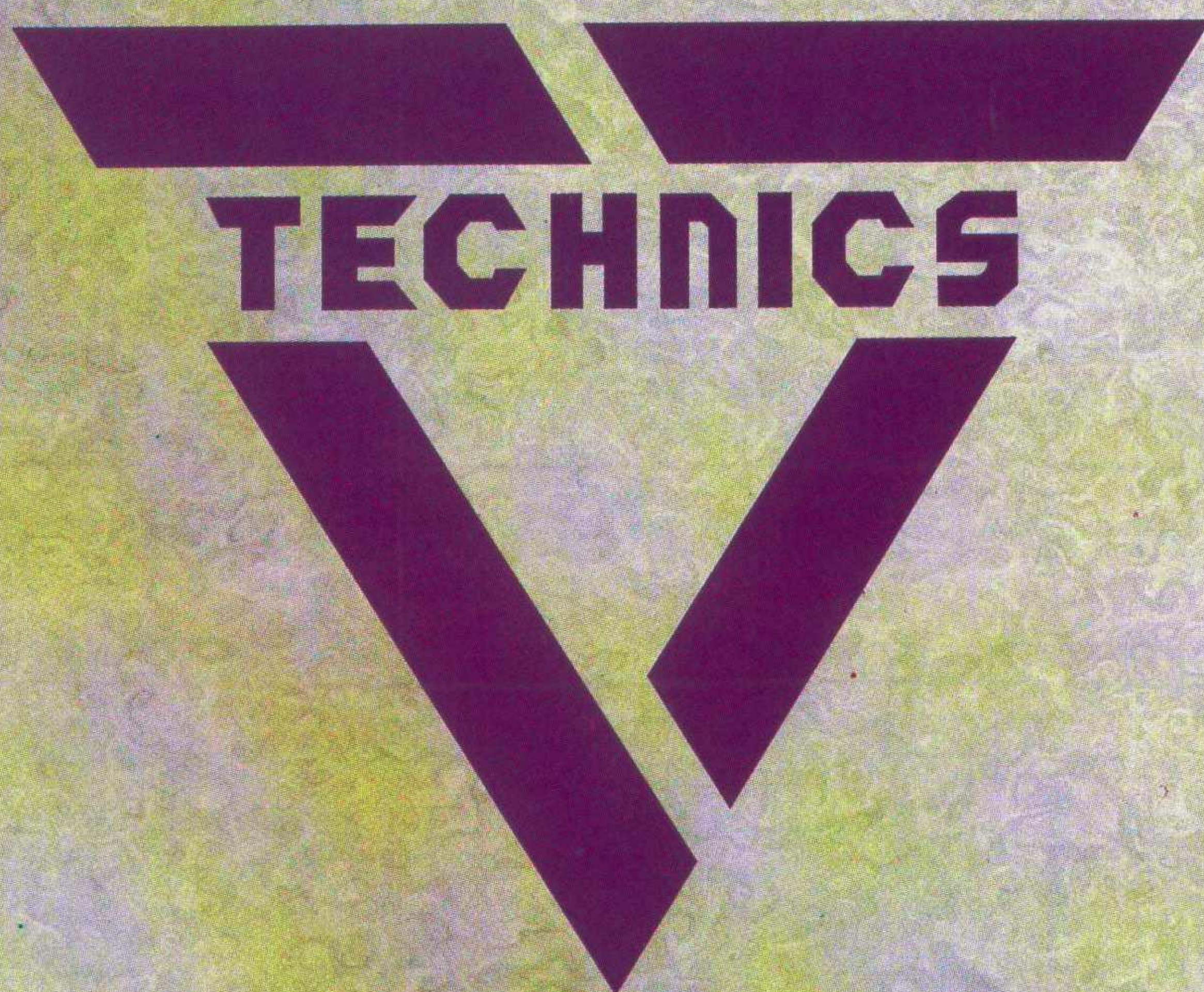
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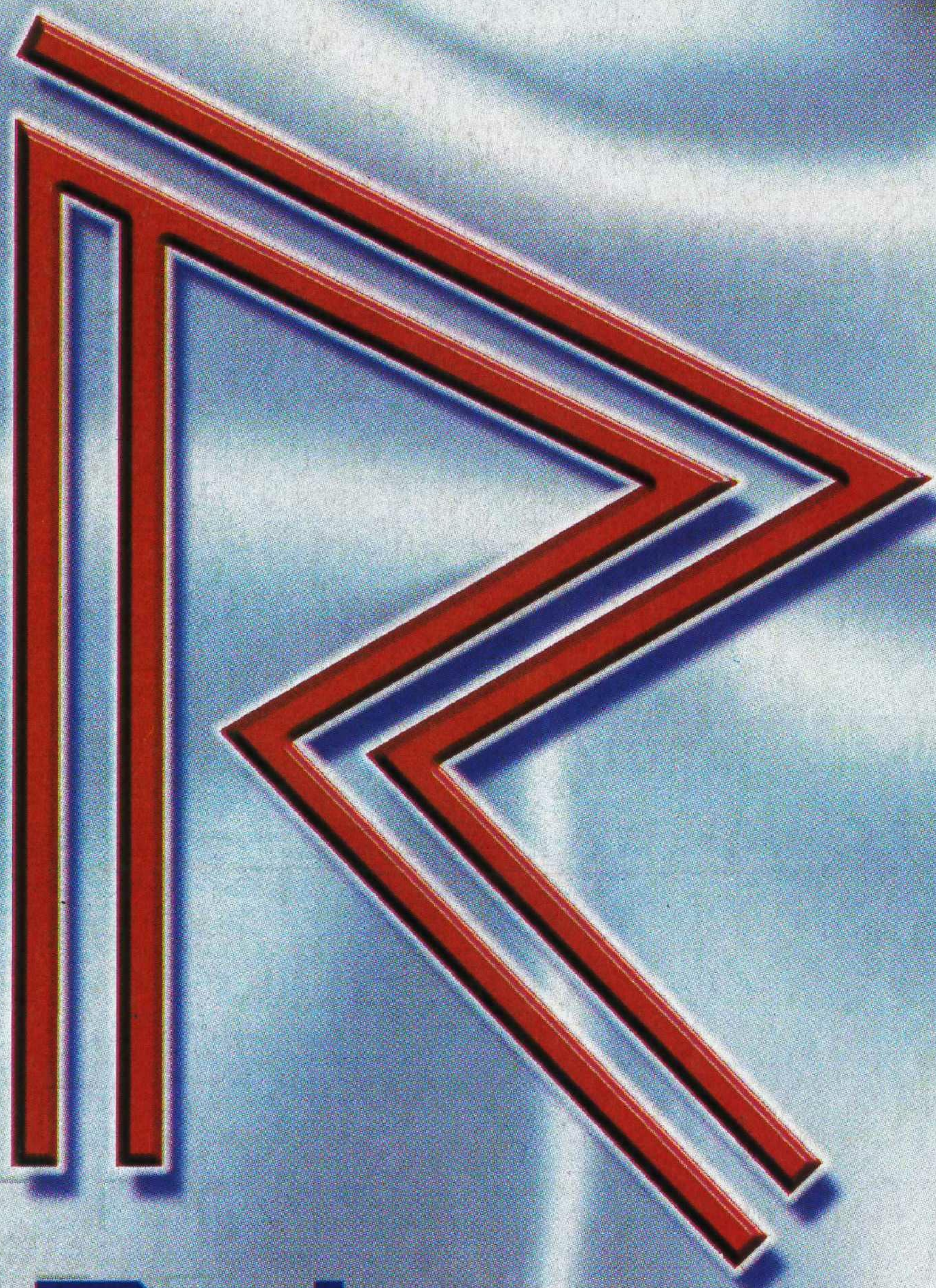
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