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JULY & AUGUST, 2006

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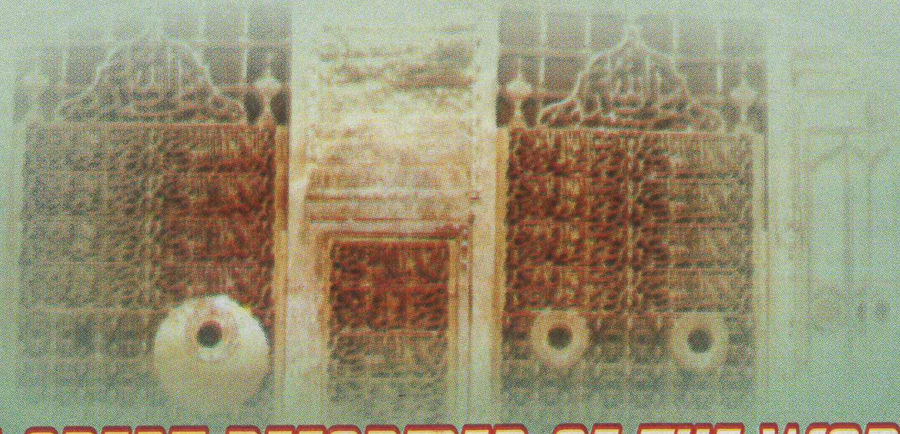
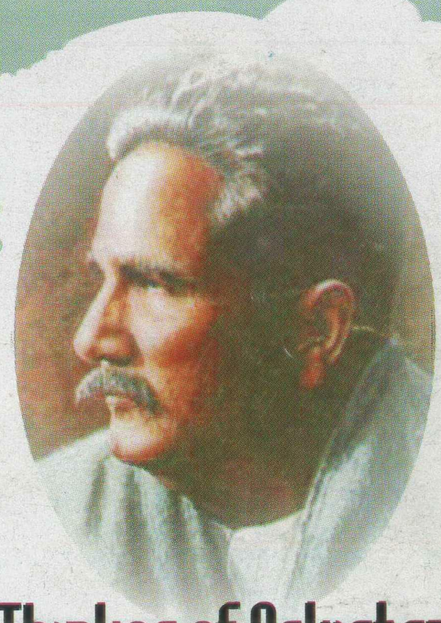
ENGLISH MAGAZINE

(Under the Supervision of Azeem Educational Conference)



THE GREAT REFORMER OF THE WORLD

A Farewel To Arms
By Hemingway



Thinker of Pakistan
ALLAMA MUHAMMAD IQBAL



FOUNDER OF PAKISTAN
QUAID-E-AZAM

A PASSAGE TO INDIA BY E.M.FOSTER



What Is Behind
The Kala Bagh Dam?

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MONTHLY

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Al-Quran

By
Prof. Muhammad Azeem Farooqi
Mrs. Tabinda Iftikhar

Surah Al-Imran
(Translation with Explanation)
(Remaining Part)

Infact, all Prophets were invitors and preachers of the single religion, so every prophet affirmed and confirmed his predecessors and advised his followers and adherents to remain prepared to welcome next or coming prophets. But there was no one to come after Holy Prophet Hazrat Muhammad (S.A.W) or sent by God) so Almighty had not ordered or advised to believe on any new Prophet. This is a very clear demonstration or proof of "Khatme-Nabuwwat" (No other prophet will be sent after Hazrat Muhammad (S.A.W)). So, if all followers of revealed religion may have unity or harmony then it is possible only under the leadership of Holy Prophet Hazrat Muhammad (S.A.W) under the flag of Islam.

Disproval Of Trinity Faith

In this Surah, some verses are related rectify beliefs of Christians and there are some statements and arguments which Christian preachers could not defend at the time of revelation and even now they can't defend their statements. Some parts of this Surah were revealed when some Christ scholars from Najran reached in the court of Holy Prophet (S.A.W) and started argumentation.

Permission Of Jihad

Muslims were allowed to do "Jihad" (fight) against non-Muslim usurpers. Then a series of war had been started between Islam and (Kufr) Pagansim. The first war fought at the field of Badr and a handful of Muslims defeated in fields though they were facing destitute of necessities of life.

To Command Piety and Prohibit Sin

In some verses of this Surah directs our attention towards a great responsibility that Muslims occupy a high status in society they are best people; their nobility and virtues should'nt be limited to their own home. Their fair message should be for the whole world and whole human race. This status is great as well as tough and demanding. So, they must have unity among themselves. If they could not hold Allah's rope (have firm faith in Almighty) firmly and could not keep the spirit of Islamic brother hood high and started colliding with each other then they would not do justice with their status, more over their integrity and survival will be at risk as well.

Prohibition On Usury (interest)

The crude system of interest on loan (usury) is a great cause of improper economical system. That is why the subject of Prohibition on interest is repeated in this Surah, in order to eliminate those factors which could create anxiety and dispersion among nation.

This Surah contains twenty Rukoos and two hundred verses. It was revealed in Madinah.

Surah Al-Nisa
(Translation with Explanation)

An-Nisa (النساء) means women. It is so called because it deals largely with women's rights and their domestic or private matters. Main three subjects of this Surah are:

1-Rights of orphans and women
2-Hypocrites
3-Jews

Key For Healthy Domestic Life

Main concerns of this Surah are to make domestic life healthier and happier. A home is the first brick of the building of a nation. A home is a place where kids play and grow who have to lead their nation in future. A home is such an institution where all the values of character whether good or bad high or low are carved on a mind, these patterns or effects are irremovable. Facts are facts and Quran takes them in their real sense. That is why, there are not merely simple advices but there are clear and explained rules and regulations for domestic life.

Quran orders its believers to take care of Orphans and behave nicely with them; to safeguard their rights and secure their properties. There is an announcement that possess some rights on man as men have some rights on women. Moreover, she has her own willingness and low respects her willingness; she can be successor of heritage of her parents. Right to possess property is also given to women.

Courtesy For Wife

Husbands are ordered to behave nicely with their wives. If some of their manners are not acceptable then they must be patient. If their relations become tense then there are some points to release the tension in some verses of this Surah.

Division Of Heirship

Islamic laws about division of heirship are given in detail in this Surah.

Strategical Devices

Muslims are advised to fight till their last breath to safeguard their rights. Some verses make their spirits high if they are facing any problem. This is also advised to have different strategies according to different groups of hypocrites.

It is also demonstrated that only those are victorious who struggle continuously and prove their victory by showing good guts. Mere words and day dreaming is useless.

Submission To Holy Prophet (S.A.W.)

Allah has ordered in verses of this Surah to obey Holy Prophet (S.A.W) unconditionally. Words of فلا وربک (O dear prophet by swear of thy God) are used to tell that nobody can be a true Muslim until he accepts whole heartedly every order of my Prophet.

There are 24 Rukoos and 174 verses in this Surah and this Surah is "Madni".

Al-Hadith

By
Prof. Muhammad Azeem Farooqi

Sahih Al-Bukhari
(Translation Volume#1 Hadith#1,2,3)

Narrated Umar bin Al-Khattab ***Hadit No.1***

I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Narrated Aisha ***Hadit No.2***

(The mother of the faithful believers) Al-Harith bin Hisham asked Allah's Apostle "O Allah's Apostle! How is the Divine Inspiration revealed to you?" Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over).

Narrated Aisha ***Hadit No.3***

(The mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food likewise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read."

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous." (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Pre-Islamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

Jabir bin 'Abdullah Al-Ansari narrated while talking about the period of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):

'O you (i.e. Muhammad)! wrapped up in garments! Arise and warn (the people against Allah's Punishment),...' up to 'and desert the idols.'
(74.1-5) After this the revelation started coming strongly, frequently and regularly."

THE GREAT REFORMER OF THE WORLD

By Hafiz Asif Raza Farooqi (LL.B, M.A. Isl. Studies)

Islam is a complete code of life. God is its Legislator. He says in the Holy Quran:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِىْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ (المآئدة:3)

"This day have I perfected your religion for you completed my favour upon you and have chosen for you Islam as your religion (Al-Maida: 3)"

The Last Prophet (S.A.W.) of Islam is the best example for all mankind. The Holy Quran witnesses about the life character of the Holy Prophet Muhammad (S.A.W.) in these words:

لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ ؕ (الاحزاب:21)

"Verily, in the Apostle of God you have a good example for every one. (Al-Ahzab:21)".

جب بنائی تیری صورت وہ اچھی لگی
ہر ادا تیری خدا کو یا نبیﷺ اچھی لگی
کیوں نہ بنتی اک نمونہ ساری دنیا کے لیے؟
خالقِ اکبر کو تیری زندگی اچھی لگی

He (S.A.W.) preached sixty three years. It was the sixty third years of the Prophet's life when he decided to perform Hajj. Which in history goes by the name of Hajja-tul-wida.

On the 9th, Zi-ul-Hajj, after the morning prayer, He (S.A.W.) proceeded to Arfat where He (S.A.W.) delivered the famous sermon called Khutabah-Hajjah-tul-Wida.

The last sermon of the Holy Prophet (S.A.W) is not only remarkable for its eloquence, but also contains a sublime message for the whole of the human race. The world has not been able to lay down better principles of ethics and morality then those enunciated in it. Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealing among men on a remarkable basis. It establishes brotherhood among Muslims irrespective of the divergence of their geographical, racial and colour background and provides an outline of a social order, perfectly free from oppression and injustice.

Dear readers, as a student of Law, I peruse all the constitutions of the world. There are impeachative from this sermon.

I critically install the constitution of U.S.A. & its Bill of Rights, constitution of U.K. and the charter of Fundamental Rights of U.N.O. I felt that all of these are branches of this Khutba.

But Alas! We the people of Muslims have forgotten the teaching of the Holy Prophet (S.A.W.). That's why when we see all around of us in the world, the Muslims are beaten.

I request the Muslim Ummah, please wake up and unite with each other.

The Quran says:

اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ (الرعد:11)

"Verily, God does not change men's condition's unless they change their inner selves."

نہ سمجھو گے تو مٹ جاؤ گے اے غافل مسلمانوں
تمہاری داستاں تک نہ ہو گی داستانوں میں

Now let's see these golden clauses of this last Khutbah.

(1) Allah's Praise

All praise is due to Allah, so we praise Him, and seek His pardon and we turn to Him. We seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. Whom Allah guides aright there is none to guide him aright whom Allah leads astray. I bear witness that there is no God but Allah, the One, having no partner with Him and I bear witness that Muhammad (S.A.W.) is His creature and His Apostle.

(2) God's Fear

O God's creature! I order to fear from God and urge His obedience and start with Him that is goodness.

(3) Information About His Death

O people! Listen to my words, for I do not know whether we shall ever meet again and perform Hajj after.

(4) Lesson Of Equality

O people! Your God is done and your father (Adam) is one. There is no superiority for an Arab over non-Arab and for a non-Arab over an Arab or for the white over the black or for the black over the white except in God-consciousness. All mankind is progeny of Adam and Adam was fashioned out of clay.

(5) Right of Life, Property and Honour

O people! Just as you regard this month, this day, this city as sacred, so regard the life property and honour. Behold don't appear (on the day of Judgement) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the reward of the hereafter. In that case I shall avail you naught against Allah.

(6) Abolishment the Quarrels of the Days of Ignorance

Behold! All practice of the days of ignorance

Are now under my feet. The blood revenges of the days of ignorance are remitted. The first claim on blood I abolished is that of Amir Bin Rabiah Bin Harish who was nursed in the tribe of Saad.

(7) Wiped Out the Usurious Dues of the Time of Ignorance

All interest and usurious dues accruing from the times of ignorance stand wiped out. And the first amount of interest that I remain is that which Abbas Ibn-Abd-al-Mutlalib had to receive. Verily it is remitted entirely.

(8) Stress On Deposit (Trust)

Listen! All deposits must be repaid.

(9) Abolishment of Souvenirs of the Days of Ignorance

No doubt, the souvenirs of the days of ignorance are cancelled trodden except the service of the pilgrims of Holy Mecca and look after of Allah's house.

(10) Rights & Duties of Women

O' people! Verily, you have got certain rights over your women and your women have certain rights over you. It is your right upon them to honour their conjugal rights. And not to commit acts of impropriety, which if they do, you are authorized by Allah to separate them from your beds and chastise them, but not severely, and if they refrain, then clothe and feed them properly.

Treat the women kindly, since they are your helpers and not in a position to manager their affairs themselves. Fear Allah concerning women, for verily you have taken them on the security of Allah and have made their persons lawful unto you by words of Allah.

(11) Slaves' Rights

O people! Every Muslim is the brother of every other Muslims, and all the Muslims form one brotherhood. And your slaves; see that you feed them with such food as you eat yourselves, and clothe them with the clothes that you yourselves wear.

(12) Retribution In Cases Of Killing

Take heed not to go astray after me and strike one another's necks. He who (amongst you) has any trust with him, he must return it to its owner.

(13) Laws Of Inheritance & Testament

O' people! Allah the Mighty and Exalted, has ordained to every one his due share (of inheritance). Hence there is no need (of special) testament for an hair (departing from the rules laid down by the Shariah).

(14) Laws of Ancestry

The child belongs to the marriage bed and the violator of wed lock shall be stoned. He who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah, Angles and all the people is upon him.

(15) Obedience Of Ameer (Commander)

O' people! Listen and obey a mangled Abyssinian slave is appointed your Ameer, provided the executes (the ordinance of) the book of Allah among you.

(16) Some Economic Laws

Behold! It is not permissible for a woman (wife) to give anything from the wealth of her husband to anyone but with his consent.

Debts must be repaid, borrowed property must be returned, gifts should be reciprocated and a surety must be returned, gifts should be reciprocated and a surety must make the loss to the assured.

(17) Sacred Months

There are twelve months in a year. Four months are sacred; Zi-ul-Aqdah, Zi-ul-Hajj, Moharram and Rajab.

(18) Responsibility Of Deeds

Beware! No one committing a crime is responsible for the crime of his father, nor the father is responsible for the crime of this child.

(19) To Prevent From Short Sins

Verily, the satan is disappointed at ever being worship in this land of yours, but he will be pleased by obedience in anything (short of worship that is) in matters you may be disposed to think insignificantly, so beware of him in your matters of religion.

(20) Performance Of The Five Obligatory Pillars Of Islam

Behold! Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadan; pay property (Zkaat); and perform pilgrimage to the House of God and Obey your rules and you will be admitted to the Paradise of your Lord.

(21) Stress To Hold Fast, The Book Of Allah & Sunnah of the Holy Prophet (S.A.W.)

O' people! Verily I have conveyed the message of Allah. So, I have left two things amongst you, which will never lead you astray, the Holy Quran and his Sunnah (example).

(22) Sahabah's (Companions) Evidence

Have I conveyed the message of Allah? He (S.A.W.) asked three times from Sahabah Akram.

They answered, "We bear witness that you have conveyed the trust (of religion) and discharged your ministry of Prophethood and looked to our welfare".

Thereupon Allah's Messenger (S.A.W.) lifted his forefinger towards the sky and then pointing towards people said;

"O Lord: Bear thou witness unto it".

(23) Order Of Conveying Massage For Audience

Let him that is present, convey it unto him who is absent, for many people to whom the message is conveyed may be more mindful of it than the audience.

A Versatile Leader Of The Faithful

LIFE & ACHIEVEMENTS OF IMAM-E-RABBANI HAZRAT MUJADID ALF SANI (R.E.)

By Mrs. Fouzia Azeem Farooqi (M.A. Islamyat, Urdu)

Imam-e-Rabbani Hazrat Mujadid Alf Sani Sheikh Ahmad Sirhindi (the reformer of the second millenium) was a great Muslim Saint and mystic of the Naqshbandia order. He challenged the might of Akbar. the great Moghal emperor, to re-establish the glory of Islam which had been gravely threatened by the anti-Islam trends of Akbar. By 1604 the time was ripe for the great reformer to appear on the scene which inspired Sheikh Ahmad, known as Mujadid Alf Sani to bring about a second millenium of the Islamic era.

Hazrat Mujadid Alf Sani, whose real name was Sheikh Ahmad Sirhindi was a descendant of the second pious Caliph Hazrat Umar Ibn Al Khatab for which he was also referred as "Farooqi". He was a prominent disciple of Khawaja Baqi Billah, an eminent saint of the Naqshbandia spiritual order. He is popularly known as Mujadad-i-Afl-i-Sani (Reviver of Islam during the second Millenium). Sheikh Ahmad was born on June 26.1564 at Sirhind, the Capital of Estern Punjab during Moghal rule. He received education under the most prominent and learned teachers at Sialkot and Sirhind. He memorized the Holy Quran and then switched over to the study of Hadith, Tafsir(Commentary)andMa'qul (Philosophy). He travelled from place to place to benefit from the renewed scholars. During his wandering to quench his thirst for the mystical knowledge he came into contact with the leading lights of Akbar's court Abu-al-FazI and Faizi. When Abu-al-FazI and faizi learnt of his brilliance and extraordinary mystical insight, they tried to draw him into the court of Akbar. However, Sheikh Ahmad's connection with the celebrated brothers Abu-al-Fazi and Faizi did not prolong because of Abu-al-FazI's un-islamic trends.

Sheikh Ahmad wrote his famous book. ***Isbat-un-Nabuwwat*** (affirmation of prophethood) in which he gave an excellent explanation of the prophethood.

Baqi Billah's discipleship brought Sheikh Ahmad into close contact with the leading Muslim nobles of his days. He received spiritual training from Baqi Billah who encouraged him to utilize his tremendous spiritual gifts by freeing of his creative qualities. Baqi Billah bestowed Khilafat on Sheikh Ahmad soon-after he Joined his discipleship. Khawaja Baqi Billah, was greatly impressed by his mystical qualities and wrote about him "Sheikh Ahmad is an individual from Sirhind, rich in knowledge and vigorous in action. I associated him for few days and found truly marvellous things in his spiritual life. He will turn into a light which will illuminate the world".

Sheikh Ahmad was drawn into mysticism by his father. Sheikh Abd-al-Ahad, who was a prominent sufi and scholar. He received Khilafat from his father in the Chishtiya and Suhurwardiya spiritual orders.

BRIEF BACKGROUND TO ISLAM IN INDIA

Islam and Hinduism

Islam gained a quick and unmatch popularity throughout the sub-continent. By the end of 14th century Islam had penetrated in all parts of India making its indelible impact on the cultural, social and religious conditions of India.

Before the advent of Islam in India the people were divided in several social fractions because of caste system. An intense and perpetual strife was going on between all social groups of society. The people were greatly perturbed and worried over the unstable social conditions. The prevailing conditions were ripe for the introduction of anew religious faith and system which was to negate the existing philosophies of life based on inhuman trends and .customs. When Islam was introduced to the people of the sub-continent, it attracted many followers because of its simple and easily understandable principles. Islam challenged the Hindu society with its strong traditions of social and religious democracy. It presented a striking comparison between Islamic and Hindu societies where the spiritual and intellectual superiority was wrested by the privileged classes. Consequently, with the lapse of time reformers like Ramananda, Guru Nanak and Ghaitanya emerged in the Hindu society, who being impressed by the simple and glorious principles of Islam openly denounced the rigid caste system of India. They emphasised on the doings of the individual rather than the superiority or inferiority of the birth.

Islam, therefore. became a blessing for the lower classes of India. The old languages Sanskrit and Parakrit were- influenced by Arabic, Persian and Turkish. By the interaction of these languages new language like Urdu and Hindi developed. Islam and Hinduism basically differ in their attitude towards life. Islam strongly believes in the concept of Tauheed (Oneness of God) and insists on the equality of mankind before law. It does not see any distinction among the people on score of such inhuman principles as caste, creed and social position. Hinduism, on the other hand, believes in the multiplicity of gods and is based on the unethical caste- system which had divided society into privileged and under-privileged

classes. Islam also left its impact on the religious sphere of India and it immediately influenced the basic tenets of Hinduism.

Hinduism, dispite its best efforts, could not stop the rapid expansion of Muslim Nationalism in India. Consequently a number of Hindu Nationalist movements emerged in order to halt the spread of Islam. Islam possessed a magnetic force to attract a large number of converts because of its glorious principles of equality, brotherhood and social respect for every one. The Muslim sufis and mystics presented a liberal view of Islam by the personal examples of piety and humanitarian approch. As a result of their efforts, some Hindu reformers gave a serious pondering on eliminating unethical social principles of Hinduism in order to make it more tolerable and acceptable faith for the masses. In this 'way they believed that the popularity of Islam could be checked further expansion.

Bhagti movement is noticeable in this regard. Bhagti is a hindi word and in its literal sense means ***Love*** and ***Brotherhood.*** A systemic movement was 'launched in the 14th century known as "Bhagti Movement". This movement, apparently was meant to eradicate the evils of Hinduism in order to make it more. acceptable for the people. Bhagt Kabir, Ramananda, Ramanaja, Baba Guru Nanak and Dabu were its main and important leaders. These leaders of .Bhagti -Movement believed that there were some common features between Islam and Hinduism. They considered that Bhagti (Love, brotherhood) was the greatest religion. They rejected the caste system, negated the Idol worship and stressed upon brotherhood, tolerance, love and respect among mankind. To them there was no difference between ***Ram*** and ***Rahim, Quran, Pran*** and ***Kaashi*** and ***Kaabah.*** The Bhagti Movement was initiated mainly to check the popularity of Islam in the sub-continent but it failed to achieve its objects of the distortion of Islam.

DIN-I-ILALII'S HARMFUL EFFECTS

Akbar occupied the throne of Delhi in 1566- From the beginning of his rule he desired to win the collaboration of the Rajput chiefs. For this purpose, first of all, he married a number of Hindu and Rajput women. He elevated the Hindus and Rajput on high government assignments..The Hindu wives of Akbar mostly prevailed upon him and to please them Akbar gave enormous liberty to his Hindu subjects. The Hindus had also gained ascendancy in Akbar's court and they openly indulged in Government's affairs because of the important position they held in the royal courts. The Hindus courtiers of Akbar prompted him to introduce a new religious faith by combining the salient feature of Hinduism and Islam so that a homogeneous fusion of Akbar's Hindu and Muslim subjects could be achieved. Akbar was greatly impressed by the suggestion and promulgated his new religion ***Din-i-Ilahi*** or ***Divine Faith*** in 1582. He convinced a general council of high officials and his important courtiers to discuss the religious antagonism and strife in his subject. He then declared that all religious would be united in such a way that the advantage of all the religions would be gained by all and that the evils of any faith would be disregarded. In this way, Akbar said,"Honour would be rendered to God, peace would be given to the peoples and security to the empire". The promulgation of Din-i-Ilahi was an. ill-fated attempt of Akbar to combine the salient features of Islam with Hinduism. Its main purpose was the distortion of Islam.

The gist of Din-i-Ilahi was the introduction of un-Isamic trends. Akbar sanctioned a number of un-Islamic practices which included the worship of sun. fire and artificial lights. Jizya and pilgrimage tax of 6% per head were abolished. Din-i-Ilahi elevated Akbar and declared him God's shadow on earth. It was required of all by this creed to bow before the emperor in adoration. Cow slaughter was prohibited and Azan, call for prayers, was forbidden. He encourged the people who adopted un-Islamic practices and readily accepted them in the fold of his disciples. The mosques were to be used as warehouse. Akbar ordered that no child will be named as Muhammad in future. He also proclaimed that any opposition on the part of his subjects to an order passed by the His Majesty shall involve damnation in the world to come. However it is clear and proven fact that Akbar wanted to be the spiritual guide of all his subjects. He promulgated the policy of 'Sulah-i-Kul (Peace with all)" and bestowed honours on the leaders with visible leanings towards Hinduism. He patronised Hindu art and literature. The immediate result of the promulgation of Din-i-Ilahi *was* the loss of Muslim political hegemony in the Indian society. The Hindus were elevated to the equal status and their social position was greatly enhanced.

When Sheikh Ahmad began his reform movement. Muslim society was ridden with un-Islamic practices and trends. Under the Hindu influence, a firm and'widespread belief in Karamat (Miracles of the saint) had developed in the society which greatly misguided the innocent people. In sufism many means of

developing magical and supernatural powers, alien to Islam, had been.....developed. The mystics and sufis of those days openly denied the authenticity of Shariat by declaring Shariat (the law of Islam) as superficial and external. They even proudly manifested their indifference towards the Sunnah or Examples of the Prophet (P.B.U.H.). The ulama and theologians ceased to refer to the Quran and Hadith in their commentaries and considered jurisprudence as the only religious knowledge. By these trends the religious spirit excessively diminished and gave rise to the juristic view of Islam.

IMAM-E-RABBANI HAZRAT MUJADID ALF SANIE'S EFFORTS TO PURGE MUSLIM SOCIETY OF ATHEIST VALUES

The task of reforming Islam and Muslim society on a spiritual and cultural pattern was really a stupendous one which required sustained efforts. Sheikh Ahmad undertook the job of purifying the Muslim society of un-Islamic tendencies by sending a number of his disciples in all directions to preach the true Islam. He asked them to emphasis on Ittibat-i-Sunnah (examples of the Holy Prophet-peace be upon him), and the commandments of Shaira in their sermons and preachings. The work was vigourously pursued in India and the other neighbouring Muslim countries. In his letters he explained the religious doctrines and put great stress on the Ittibat-i-Sunnah.

Sheikh Ahmad was greatly opposed to the atheism and openly denounced un-Islamic society. He worked very hard to restore the original teachings of Islam and emphasised on the concept of Tauheed. He exposed the fallacy of Din-i-Illahi and came out with full vigour to curb the influence of this stannic creed. He urged the Muslims to order their lives according to the principles of Islam. He declared that mysticism without shariat was misleading and denounced those ulama who had questioned the authority of Shariat.

Sheikh Ahmad stressed on the Muslims to revert to the purer Islam by giving up heretical customs and practices. He laboured diligently to settle the differences between the scholars and the mystics. He initiated the leading nobels near the emperor into his discipleship and through them exerted an influence to bring about a change in the life of the court. He was able to enlist Abdur Rahim Khan-e-Khana, Khan-i-Azam Mirza Aziz and Mufti Sardar Jehan, the most influential personalities ofAkbars era into his discipleship. He also persuaded the great men of Jehangir's period to taken an oath of Allegiance at Sheikh Ahmed's hands. In the time of Jehangir Sheikh Ahmed was successful to a greater extent to extract a solemn undertaking from the Muslims that they would not obey any orders repugnant of Islam.

Sheikh Ahmad persuaded the Muslims to adopt simple habits in life in light of Islam and Sunnah. He revealed the importance of Namaz on the Muslims and asked them to ristictly adhere to Namaz. He also explained the utility of fasting and declared that Fasting protects the mankind from many sins. His efforts contributed a great deal towards the popularity of Islam in the sub-continent.

IMAM RABBAN'S LETTERS

Sheikh Ahmad adopted an effective method of persuation by writing letters to the leading nobles of the royal court. He began addressing letters written in a language, which would move mountains, to leading nobles of the state, bemoaning the sad state in which Islam had fallen in India, and reminding them of their duty. His letters are known as Muktubat-e-Imam Rabbani and were addressed to, besides other leading nobles, Sheikh Farid, Khan-i-Azam.Sadr-i-Jehan and Abdur Rahim Khan-e-Khana.

IMPRISONMENTS & HIS PERSEVERANCE

Sheikh Ahmad also dealt with matters other than religious revival in his letters. This policy drew him into serious difficulties, AsafJah. the Prime Minister of Jehangir's court alerted Jahangir of the mounting popularity of Sheikh Ahmad's anti-Hindu views were creating unrest in the country. Jehangir summoned Sheikh Ahmad to his court and asked him to explain his statements.

Sheikh Ahmad appeared in the royal court in a highly dignified manner and explained his statements in the courageous style. Someone pointed ,out to Jehangir that Sheikh had not performed the act of 'Prostration'. When he was asked to perform the Sajdah he refused by saying that Sajdah was only due to the almighty God. Jehangir, infuriated over his blunt reply. Ordered the Sheikh to be imprisoned in the FortofGawaliar.

Sheikh Ahmad did not shirk his preaching of Islam during his imprisonment. After two years, Jehangir feelings repentful, released him from the fory and venerated him with a dress of honour and 1000 rupees for his expenses. He was given the option of going back to Sirhind or remain in the royal court. Sheikh Ahmad preferred to stay in the royal court which provided him an-opportunity to preach his views in the royal court.

THE FOUNDER OF TWO-NATION THEORY

In order to popularize Islam a number of Muslims reformers and revivers adopted a liberal point of view in their preaching so that a large number of people could be attracted toward Islam. They, however, were successful to a great extent. but at the same time this liberal approach gave rise to the concept of joint

nationalism. This trend proved injurious to the separate and distinct national image of the Muslims.

Sheikh Ahmad viewed this trend of the society with concern and reached at the conclusion that if the Muslims were not alerted against this attitude they' will be doomed for ever as a nation. To put an end to this growing trend of joint nationalism, Sheikh Ahmad openly negated the philosophy of "Wahdat-ul-Wajud". He laboured to keep alive the national and religious identity of the Muslims.

Sheikh Ahmad was a staunch advocate of the separateness of the Muslims Nationalism. He laid great emphasis on the separate identity of the Muslims and adopted a very stern attitude against the Hindus.

Sheikh Ahmad firmly believed in Two-Nation Theory. He was in favour of maintaining the different Hindus and Muslims. He wanted Jizya to be re-imposed on Hindus and demanded the destruction of Hindu temples.

WAHDAT-UL-WAJUD AND WAHDAT-UL-SHAHUD

The philosophy of Wahdat-ul-Wajud was presented by some sufis of Akbar's time. They believed that the entire Universe is the symbol of Almighty God and a source of revelation of God's sovereignty. The advocates of Wahdat-ul-Wajud believed that there was no living difference between the man and his Creator God and both individual and God are not separated from each other. They also believed that every particle of the Universe represented the presence of God, and therefore, the worship of God's creation amounted to the worship of God.

Sheikh Ahmad openly negated philosophy and declared it as ultra vires to the principles of Islam. He presented his philosophy of "Wahdat-ul-Shahud" which meant that the Creature and creatures were two different and separate entities.

THE INFLUENCES OF SHEIKH AHMAD'S STRUGGLES

The efforts of Sheikh Ahmad to purify the religious and practical life of the Muslims left an indelible impact on the history of Muslim India. Allama Iqbal, poet, philosopher of the East, has paid rich tributes to Sheikh Ahmad in one Iqbal's poems for refusing to perform the act of prostration before the emperor. Allama Iqbal considers him as the spiritual guardian of the Muslims of India. His movement for the cause of Islam gave a new life to the Muslims and is regarded as the call back to Muhammad, which left far-reaching impact in religious and practical fields.

Sheikh Ahmad, till the last breath of his life continued with the propagation of Islam. He drew a distinction between Islam and atheism. He considerably prevailed upon Jehangir to alter his religious view and abandon his- father's religious policies. Jehangir, under the influence of Mujadid's preaching, ordered Khutaba (holy sermon) to be recited and cow slaughter to be carried out as required by Islamic principles. Jehangir also agreed to the construction of a big mosque on the advice of Mujadid.

Hazrat Mujadid Alf Sani was the most powerful religious personality in the history of India. He was a widely read scholar and a magnetic orator. He got an opportunity in a liberal atmosphere in Jeharigir's reign to use his powerful pen to denounce Akbar's religious innovations.

Mujadid Alf Sani was the individual in the history of India who opposed Akbar and thereby invited his wrath. He is considered as the pioneer of Muslim self-assertion by denouncing un-Islamic practices;After living for three years with the emperor Jehangir, Hazrat Mujadid sought permission to leave for Sirhind. He passed away on December 10,1024A.D. And was burried in Sirhind.

Twelve Ways To Keep Smiling

Shamaila Rehmat M.A. Urdu I

1. Hold on to your dreams, and never let them go.
2. Show the rest of the world, how wonderfull you are.
3. Give circumstances a chance and give others the benefits of the doubt.
4. Wish on a star that shines in your sky.
5. Take on your problems one by one and work things out.
6. Rely on all the strength you have inside.
7. Let loose of the sparkle and spirit that you sometime try to hide.
8. Stay in touch with those who touch your life with love.
9. Look on the bright side and do not let adversity keep you away from winning.
10. Be yourself, because you are filled with special qualities that have brought you this far, and that will always see you through.
11. Keep your spirit up.
12. Make your heart happy and let it reflect on everything that you do.

EARTHQUAKE

By Haji Kamran Aslam Farooqi

1. Introduction
   a. Views of the seismologists about the Earth's formation
   b. Man Verses Nature
2. October 8, 2005, the saddest day in history of Pakistan.
3. Loss and Public Response
4. Relief and Rehabilitation.
5. The role of the world community
6. Conclusion

Seismologists do not believe in seven skies. They, however, accept seven earths i.e the earth crust comprising of seven giants plates of 50-60 km thickness floating around the interior molten core. Whenever the gap called fault-line between any two plates is reduced a little by the movement of the plates, a huge earth wave travels through adjoining hundreds of kilometers causing the earth to quake. The intensity and magnitude of the quake can be measured on Richter Scale.

A massive earthquake, the most powerful in 100 years, hit Pakistan on October 8, 2005. It was the deadliest natural disaster in the country's history.

Entire villages and towns have been wiped out from the face of the earth. Northern areas of Pakistan and Azad Kashmir are the worst victims of these thunderous jolts. A large number of houses and other installations have been changed into debris. More than 60,000 lives have been turned into dead bodies and more than 100,000 have been in the list of injured.

The number of displaced people in this tragedy is feared to be more than 400,000. The magnitude of this seven earthquake was 7.6 on the Richter Scale. Muzaffarabad, have badly been affected.

So far as the public responses is concerned, it is inspiring to see that people from Khyber to Karachi out-poured their contributions and donations to the affectees. Every class, race and culture has come forward to collect and convey foodstuff, clothing, medicines, tents, blankets and every other comfort to the hand locked victims.

The government of Pakistan has also launched a massive program to provide food and shelter to the earthquake affectees. The president has launched an initiative (PRF) to rebuild the damaged infra-structure including roads, bridges, houses, government installations, schools and colleges.

The world community and the UNO should step forward and feel their responsibility. No doubt they have provided monetary assistance and emergency supplies worth billion of dollars but that is not sufficient to meet the needs of all kinds. Many promises have also been made by the friends and foes countries for the donation and easy loans at the "Donar Conference" in Islamabad. Let's see to what extent the world community is successful to fulfill her promises.

In the end we should say that the government will have to ensure the proper use of foreign aid and chanalise the new found patriotic zeal of Pakistan to start the new era of reconstruction and prosperity.

Golden Sayings From Quran

By
Prof. Saima Shahzadi
(M.A. Islamiat)

1. Wealth and children are the ornaments of the early life. But good deeds that endure are better in the Lord's sight for rewards and better in respect of hope. (Maryum)
2. O, mankind you are the needy in your relation to Allah. (Al-Fatir)
3. And whosever refuseth, Lo! Allah is (care free) absolute, the worthy of all praise. (Luqman)
4. Glory be to him who created all the pairs of things and beings. (Al-Yasin)
5. Remember Lord exceeding, Thy and praise (Him) in the early hours of night and morning. (Al-e-Imran)
6. Hold fast to the rope of Allah and don't create dissension. (Al-e-Imran)

Points To Ponder

Ask sincerely from your heart!

We are Muslims but we don't find time for our fine times prayers.

- Why don't we feel answerable before God Almighty?
- Why we forgotten life hereafter?
- Why have we lost all tender feelings for others?
- Why has become one brother an enemy of his own brother?
- Why is man dwindling and shrinking in this world?
- Why have we made money and wealth our God?
- Why is our education system facing a decline?
- Why is not our country progressing?
- Why is our economy shattering day by day?
- Why are we lagging behind in technology?
- Why cannot we fulfil our promises?

I'll tell you one simple answer for all these questions.

POETRY

Prayer

Pray to God
Whose songs every bird sings
Who is the king of kings
Worship God
Who has created the oceans so awful,
The flowers so colourful.
So many oysters
Hidden in the sand
And the mountains
So grand
Invoke only God's name
Who provides every one's livelihood
Before him
Always be humble
And never your complaints mumble
Thus for his wrath
Leave no likelihood

(By Shazia Arshad M.A. Isl. Studies)

WHO LISTENS....?

Sara Saeed (M.A. English I)

When in trouble and woe be gone,
When we neglect our work,
And are left alone;
When cluster in conflicts,
And no friend is our own,
When all pass by,
And no compassion is shown,
Then it is just He,
Who is our own,
It is but he,
Who brings a hopeful morn.

My Life

Fouzia Azhar (Ist year)

My life was but a stepping stone
For the ones who came along,
They stepped on me and went their way
And cried from behind, "so long"
Fixed as was to bear the stamp
The thunder and the rain,
Had lost so much, my dream, my love
And nothing had I left to gain
My life was but, a withering bud,
Deprived of its natural bloom.
Kept in a vase of jewels and mud,
That brought it a life long gloom
Cherished, admired adored at first,
But soon this veil was shed,
They demanded to shut my eyes to it,
Complied....., but I was dead!

ON HIS BIRTHDAY

By Imran Khan M.A. English Part I

O, my sacred sacred lover,
You are the essence of colour
Your dwelling is my heart
Like the fragrance in flower
You may live thousand
thousand year
These are the words of my
every prayer

ASPIRATION

(Prof. Saima Shahzadi M.A. Isl. Studies)

I saw the stars in the night
I found them twinkling and bright
I want to soar at their height
I wish to be suck a might
Flowing in a rhythm to the great vast sea
A part of that sea I want to be
I want to flow towards my peak
With courage and patience I want to seek
The "will" and "courage" inside to me.
This should not be only a dream
This will not certainly be a scheme
I want to do some great thing great
I wish to make bright human fate

On Passing My Examinations

Muniza Azhar (Ist year)

I studied and studied
But never could pass
Near the final examination
I was at the bottom of my class
In poetry I was a complete fool
I never know Wordsworth from the prelude
Novel was really too boring
One period of it could set me snoring
In drama and prose was I no better
I hardly knew how to write a letter
If achieved anything it was by sheer accident
It seems fantastic
"Perhaps I passed by magic!"

Oh Miserable Daughter of Eve

Sara Saeed (M.A. English I)

Who is she, this girl of eight?
Standing outside a school in rags,
And watching wistfully, the children at games
With bewilderment in her eyes,
She stands and sighs,
Capable of breaking a stony heart,
For her my heart does grieve
Oh "Miserable daughter of Eve".

THREE THINGS

Fouzia Iqbal Farooqi

- Three things to get
Education, good advice and good friends.
- Three things to love
Courage, hard working and duty.
- Three things to fight for
Homeland, liberty and honour.
- Three things to think about
Good life ,death and harafter
- Three things to follow
Unity, faith and dicipline
- Three things to hate
Cruelty, arrogance and deceit.

HOW CAN GENETIC DISEASES BE CONTROLLED?

By Munir Ahmad Bhinder (CEMB FROM PU)

Disease is a broad problem that as living beings, humans inevitably encounter. While many of these diseases result solely from an individual's surrounding environment, there are numerous others, which are mainly the outcome of genetics. A **genetic disease** or disorder is any disease that is caused by an abnormality in an individual's genome (hereditary material). A **genome** is the DNA in an organism, thus including genes and chromosomes. The DNA is contained in the nucleus of the cell. It is a double helix, or ladder shape, where the sides are made sugar and phosphates and the rungs are nitrogen base pairs. Genes carry recipes for proteins, which in turn determine a person's physical features, his metabolism, ability to fight infection, and behavior. The entire human genome is contained in each cell, with the exception of only mature red blood cells.

The defective genes are often inherited from the person's parents. In this case, the genetic disorder is known as a **hereditary disease**. This can often happen unexpectedly when two healthy carriers of a defective recessive gene reproduce, but can also happen when the defective gene is dominant.

How to decide that a disease is Genetic (hereditary) or not?

Genetic diseases run in family. Generally, if a disease affects 3 or more individuals of whole family (Including all uncles, aunties and 1st or 2nd cousins), it can be called as Genetic disease. It may be confirmed through lab tests. Genetic disease may be congenital (by birth), may appear in childhood or rarely may appear after age of 10 years.

Some examples of genetic diseases.

Deafness (hearing loss), glaucoma, cataract, retinitis pigmetosa (night blindness), diabetes, thalassemia etc.

The genetic bases for many diseases have already been elucidated and many more will soon be identified. Recent advances in medical technology suggest that genetically based diseases could, in the future, be cured by human manipulation of the genes themselves. The exact procedures for this process have not yet been discovered, but the first step lies in a project of genetics that has been named the Human Genome Project (HGP). The HGP seeks to, first, record every gene in the human body, and secondly, to disclose the sequences of the estimated 3 billion base pairs in human DNA. The completion of the HGP will provide a base upon which other extensive genetic research can build, including the curing of genetically based diseases. For this reason, the Human Genome Project itself will be explained first and it's relevance to disease control afterward.

Control measures

Following measures are affective to limit genetic diseases.

1. Get confirm from a research lab if genetic disease present. If not genetic, may easily be cured.
2. Avoid marriage within family if a genetic disease is present in family.
3. Get genetic counseling before marriage of children. Because genetic counseling helps to prevent the next generation from disease running in the family.
4. Genetic diseases lab can give you consultation about carrier status of disease in an individual or whole family (Our lab CEMB is working on Deafness & Vision Impairment).
5. It can be predicted successfully that if two individuals (affected or normal) of a disease affected family marry, what will be the chance of their children to have same genetic disease.
6. Pre-natal diagnosis is available for some diseases. Child with fatal disease (e.g. thalassemia) should be aborted with consultation of doctor.
7. Premarital screening program by Government will be highly effective.
8. Awareness programms on media should be started by Govt.
9. Educated people should also produce awareness in community.

WHAT IS BEHIND THE KALA BAGH DAM?

By Mrs. Musarrat Azmat Farooqi (M.A. English, Isl. Studies, Arabic)

Energy Crisis

Pakistan is suffering from an active shortage of electricity. The load shedding of electricity has become a routine matter in the country. There is profound difference between the present demand and supply of electricity. The population of Pakistan is increasing at a tremendous rate. The gap between demand and supply of electricity will widen keeping in view the accelerated increase in population. The result is that the rate of electricity is going up every year in the country. A poor man in the country faces great difficulty and hardship to meet with the charges of electricity. Moreover, for want of sufficient amount of electricity. the economic and industrial progress of the country is at stake. The new mills, factories, big industrial projects cannot be set up due to crisis of energy. It is high time we built new dams to face the shortage of electricity.

Sources of Energy

There are several natural elements from which energy is derived. These elements are coal, oil and gas. These natural resources are put up to obtain electricity. It is generally agreed that generation cost for the thermal power from furnace oil, coal and natural gasis at least five to twenty times more than that of the cost of hydral power generation. The construction of Kala Bagh Dam has been declared by the engineers and the scientists as a cheap source of energy. It is going to play a vital role in the economic and industrial development of the country.

Kala Bagh Dam

The history of Kala Bagh Dam could be traced back to our four decades. In 1953, it was identified as a potential dam site for water storage as well as power generation. Since, then, the project has been subjected to various engineering studies and exploration. Its feasibility has been confirmed by several independent international consulting firms.

Utilization

The Kala Bagh Dam project includes construction of 260 feet high dam to create a reservoir with the capacity of 6.1 million acre feet (MAF). It could be used for power generation, irrigation and flood control. The proposed project has two spillways having discharge capacity of a little over two million cusecs. The right bank will be used for disposal of flood water, while the left bank will house a power station connected with 12 tunnel conduits. The ultimate power generation capacity is said to be 3600 MW.

Location

The proposed project is located on the Indus River 147 Km down stream of the confluence of Kabul and Indus River. It is almost 120 miles up of the Tarbella Dam and fifteen miles up the Jinnah Barrage Mianwali. The proposed reservoir has a maximum retention level of 925 feet based on sea level at Karachi. The modified project has the reservoir whose maximum retention level is 915 feet from the sea level. It cannot pose threat to Mardan (970 feet), Nowshehra (935 feet) and Swabi (1000) feet.

A Political Issue

Inspite of the great utility of the Dam as a cheap source of energy, it has sparked off a controversary. Except Punjab, the announcement of constructing the Dam was received with a wave of protests, rallies and sit-ins. Nationalists in Sindh announced that the construction of the Dam would never be allowed as it would meant the death of agriculture of Sindh. The opponents of Dam in N.W.F.P. claimed that the Dam would submerge the nearby cities, particularly Nowshehra.

Utility Of Kala Bagh Dam

The construction of Kala Bagh Dam is must for the prosperity of the coming generation. Pakistan has not built any hydro dam since 1975. though many private power plants including the 1292 MW. Hubco, have been allowed to generate and sell electricity. But electricity which these plants sell out to Pakistan is very costly.

The immediate benefit of the construction of Kala Bagh Dam is that the 40000 people belonging to Kohat and Peshawar will get job opportunities. The economy of Pakistan depends on agriculture. Only 42 percent of the land resources of Pakistan are irrigated by the present water supply. The storage capacity of three dams, Mangla, Tarbella and Chasma is being depleted by sedimentary deposits. It is estimated that at least 15 percent capacity of these resources will be lessened by the next year and a half. This necessitates the construction of Kala Bagh Dam to compensate the loss of the existing reservoirs. Kala Bagh Dam will also control the devastation caused by the floods.

Thinker Of Pakistan

ALLAMA MUHAMMAD IQBAL

By Prof. Muhammad Azeem Farooqi (Government College Of Commerce)

A great ideologue, reformist, philosopher and poet, ***Allama Muhammad Iqbal*** has been regarded as the pioneer of the idea of Pakistan. He reminded the Muslims of the Subcontinent about their past glory, awakened them from dreamless slumber and inculcated a spirit of action, drive and self-awareness. His great contribution to the struggle for freedom lies in his presentation of the concept of Millat in a concrete and convincing manner. He exposed the myth of territorial nationalism and unfolded its dark aspects.

Early Life

Born in a family with religious background on 9th November, 1877 at Sialkot, he received his early education on religious tradition in a mosque. He was disciple of Syed Mir Hassan, a religious scholar. After graduation from Government College, Lahore, he joined Oriental College as Asstt. Professor and than promoted as Reader. Later, he proceeded to England for higher education and joined Cambridage University. Iqbal got his doctrate from Munikh University and also passed the examination of Bar at Law.

On his return to India in 1908, he started legal practice, but remained preoccupied in literary activities and in reading and writing especially poems. He devoted major part of his life in literary pursuits and in politics but this all was in the interest of the Muslim "Millat".

Two Nation Theory

In his early poems, Iqbal's views, no doubt, reflected nationalism viz.,love to homeland. Hence in his various verses, he expressed deep love for India. His views underwent orientation after he extensively studied social philosophy and observed the working of western civilisation during his stay in Europe. Later, he shifted his studies to Islamic learnings. Thus the element of objectivity got infused in his poetry. It was an aspiration of iqbal to see the Muslims as a progressive, dynamic and dominant nation. For this purpose he stimulated the Muslims to develop a new vision to the annals of life. Moreover, his massage was not confined to Indian Muslims only, he rather addressed Muslims on global level.

Services to Muslim Cause

Iqbal was also a man of action and he wanted to break stagnation in the life of the Muslims. He served them not only through his poetry but also through his "*Khuthbat*", i.e. A series of six lectures delivered in Calcutta and Madras under the caption "Reconstruction of Religious Thought in Islam". In one of these lectures, he emphasised the need of the use of "*Ijtihad*" in islamic law which remained, from Iqbal's point of view, stagnant for centuries together. He attracted the modern intelligentia who underestimated the teaching of Islam and regarded it an outdated religion. Iqbal had the unique privilege that his massage had appeal even for the people who had acquired Western education, since he was the repository of the wisdom of the East and the West. Iqbal very appreciably exposed the hollowness and follies of the western civilisation that had dazzled the eyes of the Western-oriented Muslims.

With a view to breaking stagnation in Muslim's life, he used all possible means and literary tools to this effect. His concept of "*Khudi*" and "*Perfect Man*" aimed at igniting a new missionary zeal in Muslims so that they could overcome such weakness of character as submission, surrender and lethargy. These weaknesses of social life were substituted by creativity, action and thrive. Through his message aiming at the resurgence of Islamic civilisation, Iqbal gave future plan of action to the Muslims and pointed out ultimate goals. As a true devotee to Islam, he rose to the status of an ideologue and vehemently criticised alien philosophies such as Socialism (Bolshevism), Imperialism, Western Nationalism and Democracy in a logical manner and in comparative perspective. He advised the Muslims of India to get their problems solved through Islamic teachings that have full potentialities to satisfy their spiritual as well as material wants.

Allahabad Address

In his presidential address in the annual session of Muslim League at Allahabad, he expressed imperative of Two-Nation Theory in a

very consistent, logical and convincing manner. He said that the only solution to Indian problem was that the Muslims should be ensured the right to lead their lives according to their faith and traditions, and its most feasible form, from Iqbal's viewpoint, was that Muslim India should be established within India. He emphasised that Hindus and Muslims were two distinct nations who had preserved their separate entity. Hence he pointed out need of the creation of a separate Muslim polity. He said:

"I wish to see the emergence of a state comprising Punjab, Frontier province, Sindh and Baluchistan within the Indian Empire or outside India under the arrangement of self-government. The establishment of a Muslim state in the North Western regions, is the writing on the wall for the Muslims or atleast for the Muslims belonging to North Western regions".

In the same speech he portrayed the salient features of Islamic Political system and explained the importance of state as a vehicle of change. Iqbal emphasised that life from Islamic stand point is a unity and no aspect of life is beyond its jurisdiction. He removed the suspicion regarding islamic polity in the modern mind who identified it with western type of the theocracy.

Political Activism

Allama Iqbal activily participated in practical politics since it was the need of the time that he should guide the nation. He was elected as member of Punjab Legislative Council and in this capacity he fully promoted Muslim cause. Iqbal was an admirer and staunch supporter of Quaid-i-Azam and he remained persistent in it despite opposition of Unionist Party. Iqbal could not see the culmination of this struggle in the form of establishment of Pakistan in his lifetime and died on 21st April, 1938 but left behind a rich intellectual legacy that would keep on guiding to the well-wishers of Pakistan and devotees to its ideology.

FREEDOM

A beautiful song
That a sparrow sings.
A glittering world
With splendid thing.
A flock of birds
Which flies in the wind
How romantic atmosphere this
With charming damsel Miss.
This great joyful kingdom
All is the result of freedom.

(By Miss Shazia Rafiq)

اسرارِ خودی

اُس قوم کو شمشیر کی حاجت نہیں رہتی
ہو جس کے جوانوں کی خودی صورتِ فولاد
ناچیز جہانِ پرویں تیرے آگے
وہ عالمِ مجبور ہے تو عالمِ آزاد
موجوں کی تپش کیا ہے فقط ذوقِ طلب ہے
پنہاں جو صدف میں ہے وہ دولت ہے خداداد
شاہین کبھی پرواز سے تھک کر نہیں گرتا
پردم ہے اگر تُو تو نہیں خطرہ افتاد

علامہ اقبال (ضربِ کلیم)

FEELINGS OF A KASHMIRI CHILD

(Hina Shahid, M.A. English Part I)

O God! What is this
What has ruined the beauty of Kashmir?
What has destroyed the comfort of our lives?
What has made the children cry?
What has forced the flowers of hope dry?
Is this the result of our struggle?

O God!
Where has the beauty of Kashmir gone?
What should we do to end the war?
When will the flowers of peace be born?
For which our elders had tried and gone?
Is it our fate?

My God!
What is this?
But whatever it is, Please stop it.
Every new morning appears.
The some Question there arises,
What will be the end?
Every tear appearing in the eyes.
Every suffering man's soul,
Is awaiting the answer!

A PASSAGE TO INDIA BY E.M. FOSTER

By Sana Ullah Chaudhary M.A. English

Character Sketch Of Dr. Aziz in Passage To India

Dr. Aziz is the hero of the novel, on all important events revolve around him.

(1) A Fanatic Muslim

Dr. Aziz, even though he was educated in England but he was a staunch believer in the supremacy of Islam. He liked Alamgir and Babar and disliked Akbar. He wished that Afghans should come and rule over India.

(2) A Nationalist Indian

Aziz was also proud of being Indian. The events which occured afterwards made him more nationalist. His boss's departure from house without worship him and His Mrs's proudfully riding on his tonga without thanking Mr. Aziz made him to feel contemptuous. His feelings about his country also strengthened during his trial. Aziz understood the gimmick of the English to divide and rule.

(3) His Family

Afghan blood was running in his veins. He was very proud of his family and also loved his wife and children.

(4) Emotional and Santimental

Aziz was very emotional and specially about his religion. He would ponder over the future of his children.

(5) Physical appearance

Adela considered Aziz a handsome repeatedly little oriental. He was more that every English handsome than Ronny as Adela remarks about him.

(6) An Able Doctor

Dr. Aziz was an able doctor even Major Callender would take his assistance to the serious cases. Raja of Mau made him his family doctor. Professor Godbole got him the service in the state due to his ability.

(7) Impulsive And Good Friend

Dr. Aziz was impulsive and rash in making decisions. He was also of friendly nature. He would very prone to pour his heart where ever he felt sincerity as with case of Miss Moor Adela Quested Fielding. He only was Candidness in man for his friendship regardless to race and creed though the friendship foreign cast him very costly.

(8) His Oriental Hospitality

He made elaborated arrangements for the picnic at the Marabon Caves. He invited Miss Adela, Miss Moor, Mr. Fielding and Prof. Godbole and got vegetarian and non-vegetarian meals cooked separately, considering the different tastes of his guests.

(9) An Able Organiser

He showed remarkable efficiency of management while arranging for picnic at the Marabor Caves and was aware of the every detail. Adela Quosted and Miss Moor were surprised at his wonderful management.

(10) A Highly Sensitive Soul

He was easily affended. He hated bad manners and spoke very ill of Major Callender for his snobbish manners. He resented of Adela's question whether he had more than one wife. He was of poetic nature.

(11) His Love For Mrs. Moore

Aziz loved and admired Mrs. Moore for her sincerity, her oriental manners, likes and dislikes then she could not do anything to save her during trial. He also loved her children. Mr. Fielding was also surprised by Moore's influence on him.

(12) His Prophecies

He predicted that India would emerge as a nation and further he foretold that if the world was had occured India would have divided. His final prediction proved true.

(13) Sexual Pervert

He considered Adela defective due to freckles on his face. He would remembered dancing girls of Calcutta and had friendship with a person who would run a brothel at Calcutta.

(14) His Diplomatic Lies

He Lies Fielding in his questions about Adela and did tell him that she asked about the number of his wives. He also told Adela that his wife is living while he was widower.

(15) Revengeful

He litigated Adela for redemption of twenty thousand rupees from which he withdraw due to repeatedly request of Fielding. He averred that every English man should be pushed in to sea.

(16) Not Neat And Clean

Aziz accused Hindus that they were dirty and cause of infections. But Aziz's house was also kenel. He realized this fact when Fielding wanted to ask after his wealth.

(17) His Contradictions

Aziz was blend of contradictions loved Fielding, showed the photograph of his wife to him and

gave him his stud button yet he considered him his enemy. Though he was a doctor yet he was filthy. Sometimes he was kind and other time harsh trilling says about him, "For good or for bad, he is human".

(18) Conclusion

G.M. White describes Aziz as the "Most believable of all Fasters character". He has many weaknesses of human beings and also embodies good qualities. The character of Aziz heightens the dignity of E.M. Forster as a good novelist.

(19) Aziz As A Nationalist

Aziz is widower with three children when Adela Quosted asked Aziz whether be loved his children. He replied "why, naturally, I adore them". He resented. He prefererred his naturalism to him friendship the superiority complex of the English. He did not attended the party given by the collector because it was anniversary of her wife and he devoted this day to his wife and his children.

He came nearer to those English men who had no ill will and malice against the Indian people. He told Fielding that their could be no friendship between Indian and English until their rule is overthrown.

He devoted his children for the cause of quitting the English of the Indian. He severely condemned the claim of English press that English rule was better than the Muslim's rule. He claimed that Muslim rulers did not rob Hindus and rape their wives.

Talking about Hindu Muslim relations he told Fielding "we may hate each other, but we hate you the most".

He would like Indian things and culture too much. He prosecuted Adela and regarded her a partner of the English conspiracy.

He was a firm believer in freedom. He often pondered over such as questions, "why are we put to so much suffering? We used to blame you, now we blame ourselves. We have grown wiser, until England is in difficulties we keep silent but in the next European war it is our time".

Is Aziz The Hero Of The Novel?

The question of Aziz being hero of the novel is controversial. Some critics say novel is without hero, some say Fielding takes equal to Aziz's shame in the novel. Nirad C.Chaudhry denounces Aziz, "Aziz would not look been allowed to cross my threshold, not to speak of being taken as an equal. Men of his tigle are "pest even in free Indians".

He had certainly human limitations. He wished to go to the dancing girls, describes Adela's breast flately, and had no good remarks to his friend Fielding how stood with him through thick and thin. He suspected his ill relations with Adela Quosted and more over he read his letters.

But above mentioned details is one sided. He was staunch Muslim, and utterly nationalist. He hated the English because they considered the Indians their slaves and of lower creature. He was very friendly to those English who were haughty and maliceful. His friendship with Fielding and Mrs. Moore is proof of this reality.

As a Muslim he has been a type but as an individual he was human with all his strength and weakness, we agree with trilling when he says, "for good or for bad he is human".

He plays a vital role in the plot. It was because of him that expedition came to Marabor Caves. It is due to his attraction that Adela tried to intimate him. It is because of him that interest of the novel sustains. Like his name he is present and dominates the whole story from A to Z.

We conclude that novel is not without hero and the Aziz can be safely called the hero of the novel. E.M. Foster also intended him to be the hero of the novel. Inspite of his limitations he was bold, courageous and his spirit was uncrushed.

Introduction Of E.M. Foster

I. The Age Of E.M Foster

E.M Foster lived in the first quarter of the twentieth century and this age comprised of complexities.

II. An Age Of Science

Foster's age was dominantly age of science and materialism. Racial differences were on high pitch and spiritual values were vanished. E.M. Foster felt these limitations intensely and expressed them in his novel "A Passage to India" which deals with racial problem and human relationship.

III. Advent Of Democracy And Socialism

Industrial revolution generated Democracy and socialism. Where as it liberated men to some extent it also created comfort problems. Religions became a spent force.

IV. Historical Events Responsible For The Change

The Boer war (1899-1902) gave a rude shock to the English and the England was faced with grave problems at home and abroad. Gandhiji agitated for freedom, racial problems erupted and disturbance in industrial and political fields emerged. The great war of 1914 was hailed in the beginning but finally it last disappointed results at end T.S. Eliot's "The Waste Land" appeared in 1922 and two years later E.M Fosters and "A Passage To India" E.M. Foster wrote

about racial problem and the problem of human relations in his novel, "A Passage To India".

V. The Contemporaries

In fiction James Joyce, Virginia Wolf, Aldous Huxley and P.H. Lawrence played an important part.

Outline Story Of Passage To India

1. The Insult Of Dr. Aziz

Dr. Aziz was summoned to the Callendar; a surgeon when Dr. Aziz was at his supper when he arrived the surgeon's house he found his superior has gone to club without leaving any message for him. Moreover two ladies came out the house and rode away his hired tonga without thanking him. Mr. Aziz felt much insult.

Then he came back and on his way back to home he felt tired and stayed in a mosque. There came to English women Adela Quested and Mrs. Moore.

2. Dr. Aziz's Friendship With Miss Moore

Mrs. Moore had newly come from England to visit her son Ronny Heaslop, the city magistrate with young lady Adela Quested for his suit. Mrs. Moore and Dr. Aziz had same bad remarks about the civil surgeon's wife. They became close friends.

3. Adela's Desire To See India

Adela Qeusted prospective fiancé of Heaslop, wished see India out of the colony which was honoured with a bridge party which was honoured by a member but party could not conducive to unite the different races instead Indian and the English ladies amused their isolated sittings.

4. Fielding's Invitations (Principal of the Govt. college)

Fielding invited Mrs. Moore and Adela Quosted. Adela commended him to invite Godbole, a school teacher, and Dr. Aziz to his party which Fielding smilingly accepted. The party was amusingly chatting when Heaslop entered and refused Fielding having given opportunity to his fiancé to sit with Aziz and Godbole.

5. Adela and Ronny

Adela resented upon Ronny's calluous behaviour and refused to marry her but at evening she changed his mind again and got pardon for his mistake from Ronny.

6. A Visit To The Marabar Caves

Dr. Aziz took Adela and Moore to Marabar Caves for visit. But it proved very catastrophic. It caused Mrs. Moore to last in reveries and finally she came out Adela Quested and Dr. Aziz went in the Caves but Adela also came unconscious and after thence she alleged that Dr. Aziz had assaulted her chastity upon this party was very confused.

7. Trial Of Dr. Aziz

During the trial racialism showed its effects. The English wanted to inflict punishment to Aziz and they bother not whether he was guilty or not. Indian wanted to make him release. Mrs. Moore said that Aziz is not guilty her son packed her to England and on her way she died. Mr. Fielding in club said about the vindication of Aziz, he was also ostracized.

One man came shouting in the court-room that Ronny has packed his mother to England because she vindicated Mr. Aziz. Secondly Adela Quested refuted the allegation leveled against Mr. Aziz and was released in honourable way.

8. After The Trial

After the trial Ronny broke relations with Adela due to his ill-will and malice against the Indian Adela went back England. Aziz filled a suit of his contempt for twenty thousand but withdrew on the persuasion of Fielding and especially when he came to know that Mrs. Moore also wished to forgive Adela.

9. Krishna Festival

Two years later, Dr. Aziz became the court physician of an aged Hindu potentate who died on the festival night. Feast was a frantic celebration. Mr. Aziz avoided to meet Fielding becaue he was in doubt that Fielding had married to Adela but then he knew that he had married to Stella, Mrs. Moore's daughter. Then they sat and conversed with each other. This festival also showed that Hindu had not any charm to attract others.

10. Fielding's Last Meeting With Aziz

Before departing with each other Fielding and Aziz were riding through the Jungle. Though their misunderstanding had been chased up but yet their social, religious, and racial hurdle remained intact. Suddenly the rocks rear up before them and they had to ride on single tracks. Fielding's lot was associated with English and Aziz's lot with Indian. This gulf increased instead of decreasing.

Inspite of close intimation with Fielding they could remained close. It was based on racialism and it is also reality that non-Muslims cannot be friend to Muslims. As Holy Quran says,

"Don't make infidels your intimate friends".

It proved true in the case of Aziz. Finally he had to bid adeu for ever to the English friend.

Conclusion

"A Passage to India" has two aspects political and mystical. Politically it deals with racial tension

between English and Indian.

Character Sketch of 'Fielding'

Cyrial Fielding plays very highly significant role in the novel. He was modern and sympathetic and had very clear vision about life. In the beginning he was bachelor, in the middle forties, a principal of Govt. Chandrapore College and at the end of the novel a married man and still in the education department. He is the central figure that sets the plot in motion.

1. Affectionate

He was very affectionate and always ready to help the people. He was always well-wisher to all whether to be responded the same or not.

2. A Seasonal Personality

He would do fair to his profession and was very popular among the students. He, like Mrs. Moore, was utterly against racial prejudices and wanted to mix freely with others without regarding race and creed. He was a scholar and well polished gentleman.

3. An Atheist

Fielding did not believe in God. But he possessed highly values.

4. Less Popular With Ladies

Fielding did not know how to human English ladies and also was not liked by them. He never invited any English lady to visit his college and they also not care to come. He did not like the English because they had prejudice against Indians. The English also regarded him useless and vital decisions were made without his presence.

5. Balanced And Impulsive

On the whole Fielding was balanced in his temperaments but something he could be impulsive. He disliked Ronny and other English officers because they were insensitive and biased.

6. A Man Of Extra Ordinary Courage

During the trial, he advocated Dr. Aziz courageously and proved him innocent in the court.

7. His Love For Indians

At the party arranged by the collector, Fielding freely mixed in the Indian while other English were separate with their ladies. The party which Fielding arranged for his English and Indian friends were more successful than one given by collector. He has a great love for native people.

8. A Real Patriot

Though the English people did not consider him a patriotic due to his mixing with natives and had friends with them yet he was a true patriotic. He had many English friends in England but here he could not find good English friend and all were arranged that is why he sought friendship with Indians.

9. The Only Good English Man

Amongst the group of haters he was a good man who did not differentiate between white and black. He only hated hypocrisy, deception and meaners. He believed in action and not in slogans. He wanted to fill the gap between Indians and the English

10. His Belief In Economy

he detested wastage. When Dr. Aziz told him on his question that he had spen: hundreds of rupees on the Marabor picnic, he advised him to avoid reckless spending. He further told that British Empire stood mainly by on the economy.

Conclusion

Fielding is a very forceful character. He sometimes baffles the critics to consider him hero of the novel. That is why some critics say that "A Passage to India" is without hero. E.M. Foster presents himself through Fielding. His exclusion in a way, would amount to the exclusion of the author from his own action.

Fielding The Only Good Englishman

1. Adjustability

He was capable of adjustability and was not given right attitudes in life.

2. Open To New Impression

He was fond of receiving new impressions from behaviour of different people belonging to different sects and religion.

3. An Able Educationist

He paid full attention to his pupils and would teach them affectionately. That is why, when Dr. Aziz was released, Fielding was brought in procession of college students. Students loved them very much.

4. A True Friend

He faced every difficulty for the cause of friendship. He disliked the British for their callousness.

5. A True Christian

He was true Christian because he loved all humanity. He believed in love of whole humanity.

6. Chivalrous Spirits

Fielding respected ladies he was not liked by them. He invited Mrs. Moore and Adela Quested to provide them opportunity to have conversation with Indians.

6. Highly Patriotic

Englishman who tried to present a good image of his country. All other English were rubbish , biased and narrow-minded and left bad impression of their country. So he was true lover of his country.

7. He Loved Indians

Fielding was very desirous to

make friendship with Indians unlikely other Brutishness.

8. A Person Of High Character

He kept Adela at his house but did not cast bade eye on it. He had self control. His discipline at college as well as at house was praiseworthy.

9. Married A Good Lady

He loved Stella the daughter of Mrs. Moore on the basis of that she had a very liberal outlook and he proved a very good husband.

Conclusion

Among all the Englishmen at Chandrapore, he is the most reasonable, highly intelligent, sensibly sympathetic and humanly co-operative.

Character Of Mrs. Moore

Mrs. Moore is a mystical and a philosophical character. Foster himself liked Hinduism and he expressed his thoughts through Moore's character

1. Her Family

Mrs. Moore married twice and her both husband died. From her first husband was her son Sonny, City Magistrate in Chandrapore and from second husband Stella and Ralph. She brought Adela Quested to unite her son in wedlock with her.

2. Warm And Kind

She showed warmth and kindness to Dr. Aziz in the mosque. She loved all the good men. She loved Indians because she felt that poor Indians were not treated properly.

3. Considerate

She was regarded to others. She took off her shoes while entering in the mosque considering that it was a holy place for Muslims. She did not went to attend the court because she could not bear the pain of Aziz. Similarly she did not visit Adela after her tragic incident because she could not stand her sufferings. She would chide Sonny to treat well to the Indians.

4. Her Health

She was an old lady. Her health deteriorated after the incident of Marabar Caves. She lost her interest in every thing.

5. Religious Minded

She had become fed up from the English way of living, clubs and such like activities. She chose mosque for her peace. She also liked the song of Godbole mystic Hindu who was calling Krishna god of love singing, come, come, come. This shows her religious mindedness. She had come to select the religion either Hinduism or Islam. She liked Hinduism.

6. Her Views On Marriage

She did not believe in the sex sanctity of marriage instead she considered it a burden and embarrassment.

7. Superstition

She believed in ghosts. She attributed the incident of Nawab-Behadur's car to the ghosts.

8. Her Experience In The Caves

She had a terrifying experience in the caves. She lost her faith upon Christianity. She thought the echo of caves equal to evil. She lost all her energy even, when she tried to write a letter to his children she could not call her material. Finally she considered caves symbol of India, which was abode of mystics, deceptions and differencies. The place where each new comer loses her entity and loses in the reveries.

9. A Steadfast Friend

She had spirit of true friendship. She did not leave Dr. Aziz in his hard times, when he was during trial and every English was trying to prove him guilty. She declared that he was innocent.

10. Her Judgment Of Characters

She had knack of characters. She at once liked Dr. Aziz and also Fielding and Godbole for their good nature. She hated Miss Derck for taking Adela away from caves.

11. Deterioration In Her Health

Her health began to break down after her visit of caves. Dr. Aziz's capture also shocked her. She left India though she was much needed during the trial and for the compromisation between Sonny and Adela.

12. After Death She Assumed A Symbolic Role

Mrs. Moore was mighty when living and after death became mighter. In her life she helped people and after death she more helped them. She was quoted every where for goodness. Mr. Aziz withdraw claim of twenty thousand rupees when he came to know that Mrs. Moore would not want to harm Adela. Dr. Aziz became again Fielding's friend when he knew that he had married to Stella, Mrs. Moore daughter. Trilling is most apt in his remarks, "It is Mrs. Moore, indeed, who is the story".

Character Of "Miss Adela"

Does Adela deserve the rank of heroine it is a controversial problem among critics. "A Passage To India" has not a conventional heroine because Adela also withdraw from the story before its end, so we can say it an important character and not heroine.

1. Physical Appearance

Adela possessed plain and unattractive looks. She had no charm to attract the young one. Mr. Fielding terms him prig. Dr. Aziz also disliked her for her freckled face and flate breasts, Sonny were also married

her because her mother brought her from England for the purpose and not loved her.

2. A Careful Girl

She came India to see her fiancé, she disliked Sonny's behaviour towards the natives. She considered him a puppet of the government. She once rejected him but later accepted him with not so fondness. She disliked snobbery.

3. Her Desire To Understand India

She loved India and wanted to see it. Her cause of marrying with Sonny was not of love but on this that she will be able to live in India and serve the people of India.

4. She Wanted To Know India Without Knowing The Indians

Adela learnt about India from books and not from the people. She considered that she had thought about love, life and death. But she failed in her test in the Macabar Caves. She went straight Dr. Aziz for alleged assault instead of telling Mrs. Moore whole the story and without testing its authentication. She caused sufferings not only for Dr. Aziz but also for herself. She lacked qualities of sympathy and good will as possessed Mrs. Moore.

5. Her Suffering From Illusion

Her marriage with Sonny was without love and she was very confused. That is why, she questioned Dr. Aziz about wives and marriage which baffled him and he did not a accompanied her in the cave. His blame on Dr. Aziz was his illusion and she herself stated during the trial that Aziz did not come behind him which caused Aziz'z vindication.

6. Courageous And Truthful

She called and recollected her memory and when she remembered that allegation was false and based on illusion she overtly said in the court that Aziz is guiltless.

7. Adela's Sense Of Repentance

Adela repented upon his behaviour with Aziz. She wrote a letter to Aziz and Apologised for her mistake. She also accepted her rejection by Sonny. She had courage to face the reality. Fielding appreciated her noble acts. She was dauntless lady. She did repent her amiss when she came to know it.

Symbolism In The Novel "A Passage To India"

E.M. Foster points out the racial problems in his novels. He emphasizes that India is blend of inconstant and antithetic elements which cannot be united and their intricacies are so subtle and inextricable that they are beyond of understanding especially to the foreigners. The English cannot help withdrawing from India because they cannot realize the underlying instinct of its encompounded elements. There are three main symbols through which writer explains the India.

1. Mosque

In the first section of the novel we are introduced a mosque. In which Dr. Aziz stays for rest and peace when he returned form Surgeons; his officer, house in a very uneasy condition. Then come there Mrs. Moore; a British lady and Miss Adela Quested in the mosque.

The atmosphere of the Mosque is very pleasant and genial. Mrs. Moore and Dr. Aziz sit face to face and hold conversation in a very benign and pleasant mood. They become close friends. They forget their worries and cares in the mosque. E.M. Foster presents the symbol of Mosque as emblem of unity. Moreover Christianity and Islam belong to one stem that is why, the English and the Muslims are given opportunity to meet in the Mosque. But intimation between becomes weak when they go in the Bridge party. The weakness of the effect of produced in the mosque outside the mosque reveals the dominance of Hinduism in India. The symbol of the Mosque becomes more subtle and double edged as the story progresses and this breakage of friendship reaches the culminations in the Marabar Caves.

2. The Symbol Of Caves

The Marabar Caves are a mystery and so is India. These caves existed before Islam, Christianity and all other religions. If the Mosque was the cool whether place Marabar Caves are like the heart of sun which does not allow any thing to live in harmony. The walls of the Marabar Caves are so finely polished that when a person strikes a match its flame spreads all over the walls and polished walls reflect the blaze and it seems as if the flame is going to merge with each other but the stones of the wall keep them separate. So the flames cannot unite. It resembles the soul of India which wants to merge but odd elements keep it alien. Virginia Woolf identifies the caves with the soul of India which is beyond the understanding of foreigners.

The Marabar Caves illustrate the evil that exist. The Westerner who were ruling over the great part of the world and considered themselves men of principle could not vie with the evil and before evil. Mrs. Moore who wanted to seek eternity with god baffled with first cave. Adela Quested who considered realistic she also loses her realism in the caves and blames Dr. Aziz with assault to her chastity. The echo in the cave does all valuable things valueless. Though courage, piety, virtue existed but became paralysed. They lost their power of consideration and concentration. All was existed but lost its spirit. The echo negated every thing, Unity became impossible. All this which was gained from the mosque was lost in the caves (the abode of devil). The devil had over come the good forces. G.O. Alliens finds the caves representing Christianity, for, Christianity had also lost its reality and spirit and existed merely by name as in the caves existed everything but in stagnation. Christians were not deserve to be called by this name because they had lost all the characteristics of religion as in the caves things become meaningless.

Evil is also a part of universe and goodness and evil are coorelative. In the caves evil conquers virtue. But this effect is transient. The Godbole sings to Brahma come, come, come which is harbinger to restore the goodness. Mrs. Moore gradually becomes normal. Landscapes of Aligarh attract her during her journey. This was the phase through which man has to pass to reach the phase of light and peace. Perhaps the caves mean hindrances and obstacles which a mystic faces when he continue his journey to create a close connection with his creator.

A FAREWEL TO ARMS BY HEMINGWAY

By Prof. Muhammad Azeem Farooqi (G.C.C. Gujranwla)

Hemingway's Narrative Technique

A writer's style is a part of his narrative technique. Hemingway employs a bare unembellished style characterized by the maximum possible economy. It is a terse, athletic, and concrete style, with dialogue spare, lawn, unexcessive, and colloquial. Hemingway's writing is "simple to the point of brutality, emphatic as the rain of bullets, largely monosyllabic, as rich in ends as the English Bible". Hemingway was the inventor of a new style in American prose, a kind of natural, unforced style that imparts a greater power to the narrative than would imparted by a copious or ornate or studied or laboured style. Undoubtedly, followings are the distinctive features, which show Hemingway's narrative technique in his novel, "A Farewell To Arms".

The first point to note with regard to Hemingway's technique in "A Farewell To Arms" is that the sequence of events in the novel is ordered and logical to an extreme which is the exception in American fiction. The physical form of this nearly resembles the drama than it does the majority of American works of fiction. It is composed of five books, each composed of a series of scenes, and each scene broken into sections which might be likened to stage directions and dialogue.

Another important feature of Hemingway's technique in this novel is that its two themes---love and war--- are developed and intensified together with alternating emphasis, until at the extremely of one the hero escapes society, and the heroine everything. The themes of love and war are really an unlikely pair, if not quite incompatible. But in Hemingway's this novel their courses run straight and exactly parallel. We see that by the end of the novel, when the last farewell is taken, the two stories are as one in the point that is made very clear: that life, both social and personal, is a struggle in which the loser takes nothing.

Another feature of Hemingway's narrative technique that strikes our attention in its plentiful external action and "A Farewell To Arms" is no exception in this regard. In Book-I, for instance, Chapter 8 and 9 contain vivid accounts of what is happening on the war front. An offensive is going to be launched, and Henry takes up his position at one of the dressing stations. An enemy shell explodes close to the dug-out; one of the Henry's drivers is killed, and Henry himself is badly wounded; one of the men dies on a stretcher in the ambulance; Henry has finds himself in the field hospital from where is subsequently removed to Millan for treatment.

In Book-III Henry is sent to Bainsizza and there occurs the stirring account of the retreat which has justly become famous and the climax of which, on the personal level, is reached in Henry's plunge into the flooded Tagliamento. Indeed, the whole of Book-III is replete with action. In Book-IV, we have a suspenseful account of Henry's rowing a boat across the lake into Switzerland in Catherine's company, the cross-examination by the Swiss police, and the journey to Montreux. Undoubtedly, all these instances clearly depict the outward action found in Hemingway's writings in general and in this novel, "A Farewell To Arms", in special.

Another striking feature of Hemingway's style is the inner psychological analysis of his characters through their mental state and feelings through dialogues. In other words he lets us know not only what happens in a physical sense but also what the characters think and feel. Feelings and thoughts of the characters are conveyed to us through dialogue and through brief recurrent passages of psychological analysis. For instance, it is through dialogue that we learn that Henry finds Catherine "lovely", "grand", "sweet" in bed, that Catherine thinks herself one with Henry and has begun to regard him as her "religion". As for psychological analysis the final chapter is an excellent example. In this chapter, Henry's state of mind as Catherine lies dying is vividly depicted.

In short, one of the most striking features of Hemingway's narrative technique is his capacity to maintain a perfect balance between accounts of outward action, dialogue, and passages in which the hero gives us a peep into working of his mind or his comments on the human situation in near-philosophic terms.

Another distinctive feature of Hemingway's narrative technique is that there is no description of physical environment of the characters ignored in the course of narrative. We have many passages describing the landscape, the mountains, the scenery, the geographical details and so on. These passages serve to fix the background and to lend deeper reality to the events. The description Bainsizza and the mountain-scenery around the villa which Henry and Catherine

Occupy in Switzerland really capture our attention.

Another striking feature of Hemingway's technique is that he introduces small realistic details, which undoubtedly enhance the realistic effect. For example, in his novel, "A Farewell To Arms", Hemingway introduces small details which never found their way into traditional novels. Again and again we come across minor details which in no way advance the story or contribute to character-portrayal but which are introduced for their own sake, to produce a like-like effect. There are the details about food and drink:

"We ate in the kitchen before we started. Amyo had a basin on spaghetti with onions and tinned meat chopped up in it. We sat around the table and drank two bottles of the wine that had been left in the cellar of the villa".

"A wine shop was open and I went in for some coffee. It smelled of early morning, of swept dust, spoons in coffee glasses and the wet circles left by the wine glasses".

The most remarkable feature of Hemingway's narrative technique is that he snows the wide range of human nature through character contrasts. In "A Farewell To Arms", we have such contrasts as between Rinaldi and the priest, between Catherine and Ferguson, between Henry and count Greffi, between Henry and Ettore, between Dr. Valentini and the doctor who had earlier attended upon Henry at the hospital in Milan. For example in the field hospital, when Hemingway lies wounded, both express their anxiety about his condition. But while Rinaldi talks about drinks and girls, the priest talks about God. While Rinaldi is frank in admitting his lustfulness, the priest talks about a kind of love, which means self-sacrifice and service. Such a character contrast gives significance to Hemingway's narrative.

An another distinctive feature of Hemingway's narrative technique that really captivates our attention is his usage of symbolism. For example in his novel, "A Farewel To Arms" the concept of home and Not-home are conveyed to us through the symbols of mountains and plains. The mountain image is associated with the man of God (the priest), with homeland (clear, dry cold and snow), with polite and kindly people, with hospitality, and with natural beauty. The low-lying plains are associated with obscenities of the priest baiting captain, cheap cafes, one-night prostitutes, drunkenness, destruction, and the war. Then there is the rain, which serves as a symbol of disaster. Catherine is afraid of the rain because she sometimes sees herself dead in it and sometime sees Henry dead in it. Catherine represents domestic and conjugal happiness. The priest represents divine love. Dr. Valentini represents commitment to the "code" or the "discipline"; so does Henry himself is the later stage.

Some of other devices of Hemingway's narrative technique in this novel are use of first person singular "I" for the story-teller, Frederic Henry; and the use of irony and under-statement in the course of the novel. The first person singular lends an autobiographical touch to the novel (and, indeed, several Hemingway's own experience in life such as getting wounded in the knee in war, and falling in love with a hospital nurse). The first person singular also establishes a kind of rapport between the story-teller and the reader. The irony of situation is well examplified by the death of Catherine (who is not killed in the war but after she and her lover have come away from the war and made "a separate peace"). The device of under-statement is seen almost everywhere---in the account of love-making. In the description of war scenes, and in the dialogues.

Significance Of The Title

It is a fact universally acknowledged that the title of any literary piece indicates the subject matter of the work. Same is the case with "A Farewell To Arms" because in it the word "Arms" has double meanings. On the one hand, it refers to the weapons of war and on the other hand it refers to the arms of a human being, especially of a woman. We note that the hero of the novel bids farewell twicely---first to the woman whom he loves and secondly to war because he feels disgusted and builds his own separate peace. In this case, the farewell is voluntary and if he were not to bid farewell to it, he would have lost his life without having done anything to deserve this fate. But the farewell he bids to his beloved is enforced by the cruel fate.

Through the title of this novel Hemingway sees human relationship during the war. He observes the bestiality in all relationships---in man's relation to man, to woman, to the family, to society and to God. He analyses them separately as well as in their total context. He through this title, "A Farewell To Arms", exposes a world of self-created delusion and false fortification which he wants to demolish.

The hero of the novel, Henry, perhaps volunteered for

service in the ambulance unit because of some under-current humanitarian sympathy in a case in which he is non-combatant. Of course, he performs his duties efficiently, but he doesn't think himself indispensable either. He gets leave to visit several Italian cities, where he enjoys wine and women and even where he is stationed, he fully avails the facilities offered by the officers' brothel maintained by the authorities. When he returns from leave, he finds that everything is in a good condition. He says:

"Evidently it did not matter whether I was there or not".

But all this doesn't mean that the grimness of war is not fully or vividly conveyed to us. Apart from the multiple injuries of Henry, there is a terrible, though brief, account of the wounded man, who dies in ambulance on the way to hospital. Here, we observe a very cruel fact that perhaps homicide is the prominent feature of this competitive system of life.

Henry's complete disillusionment with the war is also noticed by us even before the order for the retreat is given. Henry tells us that he was always embarrassed by the words "sacred", "glorious" and "self-Henry". He fortifies himself, abandons the world of reality and creates his own exclusive world of fantasy. This fantasy is founded on deliberate self-deception, which is reinforced by the other deceptions. He has made "a separate peace".

In the state of disillusionment, the event of Henry's plunge into the river Tagliamento, indicates "farewell" in the sense of war as he is out of the war now. His anger is washed away in the river along with any obligation. He doesn't wish to read any account of war in newspaper. He wants to forget the war, however, he can't dismiss the war from his thoughts. For instance, when the barman speaks of the war, Henry doesn't have the feelings that the war is over for him. He has some "dreams" now and the dreams too have a logic of their own. However, his break with the war is complete when he escapes to Switzerland in Catherine's company. It has become very difficult for him to keep feelings subservient to the external reality. Here, the subjective demands and the objective pressures cannot reconciled.

Henry's love for Catherine is as casual in the beginning as his participation in war. But at the hospital of Milan, he falls truly in love with her. He says:

"God knows I had not wanted to fall in love with her".

He feels like a criminal in having deserted form the army but she tries to set his fears at rest. He tells us:

"I kissed her neck and shoulders. I felt faint with loving her so much".

Henry and Catherine are happy with each other in Stresa but they are uneasy too because there is the danger of military police. Anyhow they escape to Switzerland and spend a blissful time in a mountain villa. Now Henry feels that without Catherine his life would be empty and meaningless.

Now the event of another "Farewell" to "Arms" comes when the time of delivery of Catherine approaches and doctor says that an operation is necessary to take out that child which is already dead. Here now, Catherine dies. He becomes desperate and prays to God not let Catherine die:

"O God! Please don't let her die. I'll do any thing for you if you would not let her die".

At the very moment Catherine tells him that she is not afraid to die but she just hates death. All the time Henry stays with her; she was unconscious and Henry wishes to spend more and more time in her presence. She gets one haemorrhage after another and latterly dies. Henry wants to spend sometime alone with the dead Catherine, but it is not any good.

"It was like saying good-bye to a status".

Here is another farewell to arms, but this time to his beloved's arms.

Henry establishes a collection, again, with the love in his love affair with Catherine but she dies and he can't nullify his experience. Hemingway doesn't spell out the process of adjustment that Henry goes through in order to endure his loss. He accepts the reality of naturalistic world. The true effect of the story depends upon the degree of Henry's self-realization and acceptance of the "meanings" in his experience, for the identity of a man is to be measured by his progressive recognition of higher meaningful experiences in life.

To interpret "arms" as the war or as the embraces of Catherine is a limited way of looking at the title. A more valid interpretation would see the little as completely ironic. Henry did not wish to fall in love, but he did. He tried to escape the war, but he felt like a school boy who was playing truant. Another interpretation is that Catherine and Henry bade "farewell" to the life of struggle and action, but ironically their greatest ordeal---the attempt to save the life a Catherine---came at the very moment when they seemed to have achieved a successful escape.

What the novel "A Farewell To Arms" says finally is that one cannot escape the obligations of Action; one cannot say a "Farewell To Arms" one cannot sign "a separate peace". One can only learn to live with life to tolerate it, as "the initiated" learns to tolerate it.

Plot Construction

The novel, "A Farewell to Arms", is a fine piece of Hemingway's architectonic skill. Although the novel contains two stories ---- one about war and other about love ---- but they have been interwoven and fused so successfully that till the end the novel produces the impression that only one story has been narrated and not two. The development of the two themes, of love and war, runs exactly parallel. This is why, while referring to the treatment of love and war, a critic rightly says:

"Their courses run exactly, though subtly, parallel, so that in the end we feel we have read one story, not two".

The narrative technique is so gripping that we read the book breathlessly till the very end. Moreover, the story has all such ingredients ---- action, adventure, violence, excitement, suspense, true character portrayal, simplicity of diction and short crispy sentence structure --- which make it a popular appeal. For example, the scene of Henry's confrontation with the Italian military police and his plunge into a flooded river one of the highlights of the novel from the point of view of adventure and suspense. Whereas, the love scenes have their own interest. Actually, the novel deals with not only outward and external action (treatment of war) but also with the inner emotional life (treatment of love) of the hero, so it would be right to say that in it the writer has brought out the fusion of the themes of love and war on parallel grounds.

The novel shows a simultaneous fusion of love and war in all of its five books, except book-1, in which both the themes have been fused together quite successfully. We notice that Book-II is devoted mainly to the development of theme of love, while Book-III is devoted chiefly to the theme of war, with love in the background. Again in Book-IV we get the dominance of the development of the theme of love, with only a few references to war. Whereas, the final Book-V has hardly any room for war and the final chapter comes as a stunning blow to us. Hence, all such description proves that the structure of the novel is ordered as it contains a logical sequence of events in it. Rather it would be more apt to say that the physical form of the novel more closely resembles the drama than it does in the majority of American works of fiction. In short, we may observe an exact parallel development of the two themes in the novel, "A Farewell To Arms". For example, in his affair with the war, Henry goes through six phases:

A casual participation in war
Serious action in war
Getting of a wound
Recuperation in a hospital
Retreat and
Desertion----the making of a separate peace.

Whereas on the other hand, the study of the novel reveals a careful interweaving of all this in Henry's relationship with Catherine, which also undergoes through six precisely corresponding stages:

A trifling flirtation
Actual love
Catherine's pregnancy
The stay in mountain villa in Switzerland
A trip to the hospital for the child birth and finally
Catherine's death.

By the time the last farewell is taken, the two stories become completely "one" in conveying to us the idea that life, both personal and social, is a struggle which leaves a human being with nothing except a feeling of total emptiness. Hence, the above description clearly shows the parallel development as well as fusion of two themes---love and war---in this novel "A Farewell To Arms".

The noticeable feature of the structure of "A Farewell To Arms" is that the sequence of events in it is ordered and logical up to such an extent which is exception in American fiction. Indeed, the physical form of the novel resembles the drama. Just note that it is composed of five separate books, each composed of a series of scenes and each scene is broken into sections, which might be linked to stage directions and dialogues. Thus in Book-I, we have the introduction of all the major characters, the general war setting and a statement of the problems involved. This book introduces both the themes, love and war, of the novel, but it is noteworthy that Henry's attitude to war and love at this stage is most casual, for he looks upon both from a distance as it were. Though Henry (hero) is seen a volunteer soldier, but the noticeable point is that at no stage does he identify himself with the war. Indeed, he wishes that the war should end. Even his motives in having volunteered himself for war service were not made clear. In fact, he has the feeling that:

"This war did not have anything to do with me. I wished to God it was over though".

Likewise, his attitude towards Catherine is that of a man who just wants "a good time" with an attractive woman. Perhaps it was playing a game. "a good time with her". Thus throughout Book-I, Henry's interest in the war is superficial and his interest in Catherine is also shallow. But

this book undoubtedly fuses the development of theme of both love and war.

Book-II is devoted mainly to the development of theme of love, Catherine also arrives at the same hospital where Henry is admitted for treatment. Now he is deeply in love with Catherine and enjoying all the pleasures of lovemaking with her.

"It was lovely in the nights and if we could only touch each other we are happy".

Catherine is also fully dipped in his love. She adores him and is fully at his disposal at all times. She has merged herself in him. Just note her remarks:

"There isn't any me. I'm you. Don't make up a separate me. You are my religion. You are all I've got".

Anyhow, Book-II ends with the domination of love when Henry departs for Gorizia after some passionate lovemaking in a Milan hotel room.

In Book-III, the treatment of war has been fully exposed, while love is kept in the background likewise the shifting of a dramatic act. Now, he is back in the war-fields, but his attitude is that of nihilism. After this stage, he totally disillusioned with war. Here, at this stage, the experience of war has led him to a denial of the usual values and rejection of the customary ideals, so, he comes to retreat and rejects the war:

"I was not made to think about the war. I was made to eat. My God, yes. Eat and drink and sleep with Catherine".

Book-IV, the theme of love is developed, with only a few references to the war. Henry arrives in Stresa in civilian clothes. He has made "separate peace" and bidden farewell to arms. And yet he cannot drive out thoughts of war from his mind. He feels like a boy who is playing truant from school. Here, Book-IV ends with their escape to Switzerland.

Book-V depicts nothing but the theme of love, for it has hardly any room for war. Though first four chapters of this novel describe the idyllic happiness of the lovers, but the final chapters tuns the readers with the death of Catherine, who dies while giving birth to a baby. Henry's prayers prove, futile and bidding farewell to a statue, he walks to his hotel in rain. Indeed, he lost everything in losing Catherine, but perhaps the experience will enable him to face life with a greater involvement in the world, and with a lesser isolationism. He is now in the category of "the initiated".

Conclusion

Though the story of the novel runs exactly parallel for the development of two themes---love and war, but it must be admitted that only Book-I and Book-III deal with the war directly and the other remaining three Books deal mainly with the love-affair. Hence, the main action of the novel revolves around love. But we must not forget that the war serves as a necessary condition of the love affair, because it is only with the help of the war that the two lovers meet each other. It is only through the wound, got in war, which produced the possibility of communication of love between Henry and Catherine and consummated their love.

In toto, the inter-twinning of the themes of war and love is very close, and we therefore get the feeling that we have read one story, not two.

Theme

It is quite arduous to declare any single aspect of the novel as a full theme of the story in this novel, "A Farewell To Arms", the dominant themes sometimes "love" gains significance and war remains in the background, but both aspects always have dominance as theme. Some other aspects also become themes in the novel "A Farewell To Arms" and they are: the theme of "Home and Not-Home", theme of "pain and death".

From the first page of the novel, we easily come to know that war is present in the background. Hemingway says:

"We saw the troops marching along the road".

Henry, the hero of the novel, is serving in an ambulance unit and is participating indirectly in the war. According to him the war was not very much different from war in movies. He does not impress by the words like "glorious", "valour" and "courage", but many soldiers were fed up by it and they declare it as "a rotten game". Henry's attitude towards war is very casual. Just note his remarks in the very opening of the book.

"And with the rain came cholera. But it was checked and in the end only seven thousand died of it in the army".

Then there is an account of Austrian offensive line in which Henry's fellow died and one injured seriously. Henry himself is hit by a trench-mortar shell. But Henry does not feel himself hero in the war. He wishes that now there should the end of war, but he has the feeling about the war:

"It did not have anything to do with me. I wished to God it was over though".

Henry's duties take him to Bainsizza, where he discusses the prospects of war with Gino. He denies from the usual values of war. His attitude towards war is so casual that we can not live to declare him as an escapist of war. Though he does not love war, but at the

same time he does not hate it, too much. His second adventure and in that journey his escaped from war was not preplanned. All of it was the case of "chance" and "fate" as in the end of the play, "Hamlet", Hamlet gets chance to kill his uncle and it was written in Claudius's fate that he will die in the hands of his nephew.

Some critics say that war is not the theme of novel, it is only in the background of the story. War takes Henry and Catherine closer to each other but it never does anything harmful for their love. Catherine dies not due to war; it is love that kills her. At the same time we should admit that war has so strong background in the novel that it becomes a dominant theme. Hemingway writes about it (war) in the novel:

"Anyway it's a great war……"

And in Catherine's opinion

"It is a ghastly show".

"Love" is the most dominant theme of this novel. Henry meets Catherine who is an English nurse in a military hospital. Initially Henry's attitude towards Catherine is very casual. He just wants a flirt with the nurse. This love becomes deep and true when Henry and Catherine were in the same hospital as patient and nurse respectively. His knee is operated by doctor and he is on bed rest. But even in these days he enjoys all the pleasures of love. Henry says:

"It was lovely in the nights and if we could only touch each other we were happy. Besides all the big times we had many small ways of making love".

Catherine adores Henry and she forgets herself in Henry's love. She says:

"There isn't any me. I'm you. Don't make a separate me".

She expresses herself in these words:

"You're my religion. You're all I've got".

Soon she informs him that she is pregnant but at the same time she advises him not to be worried. She says:

"I'm going to have a baby. You must not worry".

Love affair reaches its climax and war is present in the background, but it (war) does not interfere in their romance. Love is becoming strong, pure and true gradually and Catherine is responsible for it. This is why she has been called "passionate priestess", "a divine lollypop", "the pulse of the transcendent", "an inflated rubber-doll woman" and "a dream girl".

According to a critic the review of the book declares that:

"The real story, the love story, could only have come in the war and out of the war".

This romance becomes unique by strong and passionate character of Catherine. She never wants to give any trouble or worry to Henry, her "darling", Henry surprised to learn that Catherine is not interested in marriage, as Mephistopheles says in "Dr. Faustus":

"Marriage is but a ceremonial toy".

Love becomes the most dominant theme, again when Henry escapes from war and goes to Switzerland along with Catherine. Here again war becomes only background. They want to live peacefully in this country and they spent some days together. They decided to get marry after Catherine's delivery. Due to a physical problem a normal delivery becomes impossible. A cesarean is performed, the child is found and Catherine dies soon too. Henry prays:

"Oh! God, please don't let her die. Please, please, dear God, don't let her die".

Catherine's tragic death and her true love confirms that "tragic-love" is the theme of the novel along with war. According to a critic:

"The novel is about neither love nor war; it is about a state of mind".

Different dimensions of thoughts are the themes of this novel. Henry feels himself secure, calm and cool in the company of Catherine. Either she is in the boat or in hospital, only her presence gives him the sense of home. In Catherine's company, he forgets all outer events of the world like war. After his escaped from war he never reads newspaper and does not like to talk on the topic of war. He only wants to remain happy in the presence of Catherine.

In the novel and especially in the end of the novel, sometimes, "death" becomes theme. In war, many soldiers died and there is the atmosphere of death, destruction and fight everywhere. Henry and Catherine escape from war, especially Henry, who does not want to die and wishes to lead a happy life with Catherine. They want to spent life without war and want to make "a separate peace" for them but cruel death chases them and Catherine dies. And Henry does his best to make Catherine alive, he prays to God, but alas!

"Rain" is the symbol of "death" and "fear" and rain in many times presents in the background. Catherine dies in the presence of war when she is in hospital there is raining outside. So, rain as a symbol of death is presented everywhere and at the end it comes in its original form.

Conclusion

Though there are many themes of

this novel, "A Farewell To Arms", like love, war and pain etc. and all these aspects are presents in this novel in different proportions. But, a deep study of the novel declares love is the dominant theme of this novel. It is not a war story, but a love story in war. Theme of love is more dominant than the theme of war.

SYMBOLISM

In literature, the writers have always been attempting to comprehend life in terms of words and symbols. It has been universally accepted that art and literature are the metaphors for life, but now, when life has been reduced to word and symbol, the role of the artist has become to "Peal the labels". So, same is the case with "A Farewell To Arms", in it Hemingway tears off the masks of words through symbols and tries to reveal the reality. Hemingway realises that life is neither a fixed pattern nor a game of destiny, so, it is clear that everything mentioned in this novel has its relative significance. This is why, we observe that symbols, in the hands of Hemingway, become a threat to the world of securities created by habit and custom. In this regard Malcolm Cowley suggested that:

"Hemingway should be grouped not among the realists, but with the symbolists like Poe and Hawthorne and Melville: the haunted and nocturnal writers, the men who dealt in images that were symbols of an inner world".

Carlos Baker finds that the essential meaning of "A Farewell To Arms" is conveyed by the two master symbols, the mountain and the plain. The images in this novel are built round the opposed concepts of "Home" and "Not-Home". The Home concept has conveyed through mountains which serve as a symbol of peace and quiet, of love, dignity, health, happiness and the good life; and of worship or at least the consciousness of God. Whereas the Not-Home concept has been conveyed through low-lying plains, which serves as a symbol of indignity, disease, suffering, nervousness, obscenity, war, and death; and of irreligion.

Throughout Book-I, Hemingway quietly consolidates the idea of the Home through the mountain-image. For example, on his way to isonzo form Grozia, Henry says:

"I looked to the North at the two ranges of mountains, green and dark to the snow-line and then white and lovely in the sun. Then is saw a third range of mountains".

Here we note that the mountain-image has developed associations, with the man of God and his homeland, with clear dry cold and snow, with polite and kindly people, with hospitality, and with natural beauty. Moreover, young priest's insistence to Henry to go to Abruzzi also builds the Home concept in his mind through mountains. Just note that the priest says:

"There is good hunting. You would like the people and though it is cold, it is clear and dry. There is my country, it is understood that a man may love God. It is not a dirty joke".

Undoubtedly, here, Henry develops in his mind's eye an idyllic picture of the priest's home ground and a religious association. We notice that only amidst mountains, the happy couple, Henry and Catherine, are out of the low-lands, out of danger, tried a debacle of the war. Here the deep snow of mountains isolated them, and gives them a feeling of domestic safety, tranquillity and invulnerability.

Hence it is proved that the Home concept is associated with the mountains; with dry and cold weather; with peace and quiet with love, dignity, health, happiness and the good life; and with the worship or at least the consciousness of God.

Whereas, the low-lying plains represents the Not-Home concept which has been conveyed through rain and fog, through obscenity and indignity, through disease and suffering, through nervousness and irreligion, through war and death.

Undoubtedly, it is the lowlander infantry captain who interprets, when he was urging Henry to go Abruzzi. Yes, certainly it was he, the lowlander, who blocks the way of religion in his (Henry's) mind and turns his attention towards the brothel. Just note his words:

"Come on, we go whorehouse before it shuts".

It should be noted carefully that it is only with the help of character contrast, that writer exposes contrasting situation e.g. the priest-doctor contrast is carried out in the sacred-versus-profane love antithesis in the novel. It is the priest, who fetches the hero towards mountains i.e towards the Home concept and tries to make him a man of God, whereas it is doctor, the lowlander who represents the not-home concept and stimulates Henry for unholy love affair based on sex only. Thus the contrast between the priest and the doctor, the man of God and the man without God, provides further reinforcement to the central symbolic structure of the novel.

COMPUTER VIRUS

By Hafiz Imran Farooqi (MIT)

Introduction

When we hear the word "virus", then we think about virus as biological point of view i.e Virus is a microscopic organism which causes diseases in a body. But what does computer virus mean? Is it the same as biological viruses? The answer is that there are some similarities at the deeper level between computer viruses and biological viruses.

A biological virus is not a living thing. A virus is a fragment of DNA inside a protective jacket. Unlike a cell, a virus has no way to do anything or to reproduce by itself -- it is not alive. Instead, a biological virus must inject its DNA into a cell. The viral DNA then uses the cell's existing machinery to reproduce itself.

A computer virus shares some of these traits. A computer virus must enter on top of some other program or document in order to get executed. Once it is running, it is then able to infect other programs or documents.

Just like we humans, your computer can 'catch a cold'. If you touch something that is infected, you stand a good chance of contracting a disease of some sort. Computer viruses work much the same as they do in our body. When a virus attacks our body, a small, diseased cell might cling to a healthy one and begin to do its damage. When your computer is attacked, a healthy component (like your boot sector, the part of your system your computer needs when it powers up) might be damaged and cut off access to your A:\drive.

What is a Computer Virus?

The following quote is an excellent definition of what a computer virus is:

"According to Fred Cohen's well-known definition, a computer virus is a ***computer program*** *that can infect other computer programs by modifying them in such a way as to include a (possibly evolved) copy of itself. Note that a program does not have to perform outright damage (such as deleting or corrupting files) in order to be called a "virus". However, Cohen uses the terms within his definition (e.g "program" and "modify") a bit differently from the way most anti-virus researchers use them, and classifies as viruses some things which most of us would not consider viruses."*

Computer Virus Types

Many would argue there are several different types of computer viruses.

I prefer to put them in two categories:

a. Computer System / Boot Record Viruses: These computer viruses attack the parts of your computer that are used to run programs and perform certain functions (such as start up and shut down). These parts (called executables) are those that are used when you first start your computer.

b. Computer File Viruses: These computer viruses cling to various program files (such as .COM, .EXE, .SYS, and so on). The virus might 'hide' in your memory at first (called a resident virus sounds kind of cute, huh? Like a relative coming to visit). Or the virus might simply attack a specific program (like Microsoft Word). When a program requests the use of any of these modules, the virus begins to do its damage.

How do I know if I have a Computer Virus?

The following examples may be indications that a computer has been infected with a virus. Although these problems can be caused by a non-virus problem, they are the most reported symptoms of an infection.

1. Programs take longer to load than normal.
2. Computer's hard drive constantly runs out of free space.
3. The floppy disk drive or hard drive runs when you are not using it.
4. New files keep appearing on the system and you don't know where they came from.
5. Strange sounds or beeping noises come from the computer or keyboard.
6. Strange graphics are displayed on your computer monitor.
7. Files have strange names you don't recognise.
8. Unable to access the hard drive when booting from the floppy drive.
9. Program sizes keep changing.
10. In Windows 95, 32-bit errors keep occurring or Windows refuses to use 32-bit file or disk access.
11. Conventional memory is less than it used to be and

you can't explain it.

12. Programs act "erratically."'

How can you catch a Computer Virus?

The chances of contracting a computer virus are really not all that high. There are several ways you can get a virus and there are many misconceptions as well. The following are ways you can catch a computer virus.

1. Floppy Disks / Flash Drives: Do you know where that floppy disk has been? Even the most trusted of friends might hand you a computer virus on that disk.

2.The Internet: Since the Internet itself is becoming widely popular, so is attaching viruses to Internet files. Someone could very easily post a desktop theme or a screen saver on the Internet, you download and run it (install it), and you're now infected. Thankfully most reputable sites scan all their files that are uploaded for viruses. Just browsing the Internet does not put you in danger of catching a virus you must download AND install (run) the file first (again, downloading it alone will not infect your computer).

3. Email: Here's where some misconceptions have been born. I read an email the other day and it attached a virus to my computer'. Sorry. It doesn't work that way. Only an .EXE or .COM (or some similar executable) file can contain a virus. So, although you can't catch a virus from the email itself, be careful of those attachments. And watch out for those of you that use such programs as Microsoft Word as your email reader. Many emails are sent in an MS Word format, and, guess what? Those are executable attachments! If you're set up to automatically use MS Word as your reader, you might 'execute' the virus by simply reading the email.

4. Networks: Some network has some very strict rules and measures in place to protect themselves. But even with all that, they're not immune. The nature of networks (hundreds or thousands of computers called workstations hooked together by a large computer called a server) forces systems to freely pass common information back and forth. For example, one file might be used by several groups within a network so only one copy is maintained and all the computers in those groups will have access to it. If it's infected, so then might be ALL the users in that group.

How do I Detect and Eliminate Computer Viruses?

Now that some of you are thoroughly paranoid that a nasty computer virus will come and destroy your system, have courage. Remember the chances of you catching a computer virus are really not all that high. And there are some very simple measures you can take to avoid that eventuality.

1. Floppy Disks / Flash Drives: No matter what the source (you got the disk from a friend or it's brand new, right-out-of-the-package), Scan it. You simply place the disk in your floppy drive and run your virus scanning program against it. Most programs will give you options as to what you want to do if a virus is found (remove the virus, if possible, do nothing, delete the file that has the virus in it, and so on).

2. The Internet: Don't worry about browsing around the Internet you will not catch a virus this way. Not even downloading files will cause you to get a computer virus. Installing and running it is where the problem lies. So, just as you did for a floppy disk, scan it before you install and run it.

3. Email: Read your email as usual. Remember only an executable file can contain a computer virus. If you get an attachment to the email, scan it before you run it. Also, I would recommend that you not use Microsoft Word (or any other program, for that matter) as your default email reader. Some email programs like Lotus CCMail have this feature. If your email package has a feature that allows you to use another program as reader, I would disable it.

4. Networks: Most large firms and companies are pretty tight on virus checking. But I wouldn't trust it completely. Use the same rules as for everything else (scan email attachments, disks given to you by co-workers, and so on). Since the network and the computer belong to the firm, they are the ones with the problem and are usually fairly aggressive checking for and eliminating viruses. If your system at work is not running some sort of virus detection and removal program, I would contact the system administrators for more information.

Just in Case (An ounce of prevention): Your best bet is to always maintain backup copies of files you cannot do without. That way, if your computer does get infected and crashes beyond repair, you will at least have the important files.

☆ بقول محمد سعود

Islam and Evolution of Science" Jabir appears to be one of the greatest scientists whose influence now be treedted throughtout the whole period of the historical development of the Muslim and European Chemistry In the light of these fects it would not be improper to call Jabir as the father of chemistry.

☆☆☆☆☆☆☆☆☆

خصوصی راہنمائی برائے ایم ۔اے اردو

(پروفیسر محمد عظیم فاروقی گورنمنٹ کالج آف کامرس، گوجرانوالہ)

سوال 1-علامہ اقبال کی غزل گوئی کا ارتقائی جائزہ؟

غزل فارسی اور اردو زبان کی سب سے زیادہ مقبول و محبوب شعری صنف ہے۔ اور اسی کی بدولت بہت سے شعرائے دنیاء شعر میں اپنے لئے ایک بلند مقام حاصل کیا۔ جس زمانے میں علامہ اقبال نے شاعری کا آغاز کیا وہ برصغیر میں غزل کا زمانہ تھا نواب مرزا خان داغ، امیر مینائی اور ان کے شاگردوں کی وجہ سے ملک میں غزل کا طوطی بول رہا تھا پس علامہ اقبال نے بھی غزل کو اظہار کا ذریعہ بنایا اور مرزا خان داغ دہلوی کی شاگردی کی کیونکہ اس زمانے میں شاعر بننے کے لئے کسی مسم الثبوت کی شاگردی از بس ضروری تھی نواب مرزا خاں داغ جو اس وقت دکن میں مقیم تھے اور نواب علی خان ولی کے استاد تھے انہوں نے شعری اصلاح کے لئے ایک باقاعدہ ادارہ قائم کر رکھا تھا جس میں کچھ تو تنخواہ دار شاعر کام کرتے تھے اور کچھ ان کے شاگرد تھے استاد داغ کے شاگردوں کی تعداد 1500 تھی لوگ ڈاک کے ذریعے سے اپنا کلام اور مقررہ فیس بھیج دیتے تھے اور اصلاح کے بعد انہیں کلام واپس مل جاتا تھا علامہ اقبال نے بھی بذریعہ ڈاک داغ سے اصلاح لینی شروع کی چند ہی غزلوں کے بعد استاد داغ نے لکھ بھیجا کہ تمہارا کلام اصلاح سے مستغنی ہے خوب لکھو اور بلا تکلف مشاعروں میں پڑھو۔ اقبال نے اس وقت جو غزلیں کہیں وہ استاد داغ کے رنگ میں تھیں الفاظ سادہ انداز بیان شوخ، زبان کا چٹخارہ مزیدار نمونہ دیکھئے

نہ آتے ہمیں اس میں تکرار کیا تھی
مگر وعدہ کرتے ہوئے عار کیا تھی
تمہارے پیامی نے سب راز کھولا
خطا اس میں بندئے کی سرکار کیا تھی
بھری بزم میں اپنے عاشق کو تاڑا
تیری آنکھ مستی میں ہوشیار کیا تھی
تامل تو تھا ان کو آنے میں قاصد
مگر یہ بتا طرز انکار کیا تھی

غزل کا یہ انداز بالکل روایتی تھا مضامین میں کوئی جدت نہ تھی گل و بلبل کے افسانے، حسن عشق کی داستانیں، ہجر و وصال کی کہانیاں اور شمع پروانے کی حکایتیں دھرائی جاتیں تھیں۔ اقبال نے بھی انہی پر اکتفار کیا اس دور کی غزلوں میں واعظ و زاہد سے چھیڑ چھاڑ ساغر و مینا ساقی و مطلوب اور پیر مغاں کی تعریف۔ لیکن یہ حالت عارضی تھی۔ اس لئے کہ اللہ تعالیٰ نے انہیں شعر گوئی کی یہ صلاحیت کسی اور مقصد کے لئے عطا کی تھی وہ بہت جلد اسے آگاہ ہو گئے اور ان کی شاعری ایک پیغام اور ایک نظام فکر کی حیثیت حاصل کر گئی لیکن یہ سب کچھ تدریجاً ہوا جیسے جیسے ان کا ذہن و فکر ارتقائی منازل طے کرتا گیا ویسے ویسے ان کی شاعری بھی ترقی کرتی گئی ان کی غزل گوئی بھی تدریجاً ترقی کی طرف مائل ہوئی۔

انکی شاعری کا دوسرا دور 1905ء سے 1908ء تک ہے یہ وہ زمانہ تھا جب وہ مزید تعلیم کیلئے انگلستان گئے تھے وہاں انہوں نے بیرسٹری کا امتحان پاس کیا۔ فلسفہ ایران پر مقالہ لکھ کر پی ایچ ڈی اقبال نے انگلستان اور جرمن کی لائبریریوں سے نادر و نایاب کتابیں پڑھیں قلمی نسخوں کا مطالعہ کیا قدیم و جدید فلسفے سے واقفیت حاصل کی اور مغرب کے علماء اور محققین کی مجلسوں میں شریک ہو کر ان سے بحث و مباحثہ کیا اس طرح انہیں اس دور میں شاعری کرنے کا بہت کم موقع ملا غزلیں بھی بہت تھوڑی تعداد میں کہیں ان غزلوں کا رنگ اگرچہ روایتی ہے لیکن موضوع کے لحاظ سے ان میں جدت طرازی اور ندرت کاری کا پہلو موجود ہے۔

نرالا سارے جہاں سے اس کو عرب کے معمار نے بنایا
بنایا ہمارے حصارہ ملت کی اتحاد وطن نہیں ہے
مزید مخزن سے جاکے اک بار کوئی میرا پیام کہہ دے
جو کام کچھ کر رہی ہیں قومیں انہیں مذاق سخن نہیں ہے

اسی دور کی وہ غزلیں جس کا عنوان "مارچ 1907ء" وہ گلہائے رنگا رنگ کا گلدستہ اس میں تغزل بھی ہے مذہب بھی فلسفہ بھی اور سیاست بھی ہے۔ متانت و وقار بھی ہے اور شوخی و ظرافت بھی۔ کچھ شعر دیکھئے

زمانہ آیا ہے بے حجابی کا عام دیدار یار ہوگا
سکوت تھا پردہ دار جس کا وہ راز آب آشکار ہوگا
خدا کے عاشق تو ہیں ہزاروں بنوں میں پھرتے ہیں مارے مارے
میں اس کا بندہ بنوں گا جسکو خدا کے بندوں سے پیار ہوگا
تمہاری تہذیب اپنے ہی خنجر سے آپ ہی خودکشی کرے گی
جو شاخ نازک پہ آشیانہ بنے گا ناپائیدار ہوگا
نہ پوچھ اقبال کا ٹھکانہ ابھی وہی کیفیت ہے اسکی
کہیں سر راہ گزر بیٹھا ستم کش انتظار ہوگا

تیسرے دور میں جا کر اقبال کی غزل صحیح بنتی ہے اس دور کی دو غزلیں خصوصیت سے قابل ذکر ہیں جن میں زبان کی ندرت الفاظ کا انتخاب تغزل کا رچاؤ موسیقی و ترنم کی فراوانی قابل دید ہے۔

کبھی اے حقیقت منتظر نظر آ لباس مجاز میں
کہ ہزاروں سجدے تڑپ رہے ہیں میری جبین نیاز میں
نہ بچا بچا کے تو رکھ اسے تیرا آئینہ ہے وہ آئینہ
کہ شکستہ ہو تو عزیز تر ہے نگاہ آئینہ ساز میں
کیا کیا غضب تیری یاد نے مجھے آستایا نماز میں
میرے وہ بھی سجدے قضا ہوئے جو ادا ہوئے تھے نماز میں
جو میں سر بسجدہ ہوا کبھی تو زمین سے آنے لگی صدا
تیرا دل تو ہے صنم آشنا تجھے کیا ملے گا نماز میں

ان کی دوسری غزل کا یہ شعر تو ضرب المثل کی حیثیت حاصل کر گیا۔

بے خطر کود پڑا آتش نمرود میں عشق
عقل ہے محو تماشائے لب بام ابھی

چوتھے دور میں پہنچ کر ان کی غزل اور نظم نگاری کا حسین امتزاج بن گئی۔ انہوں نے غزل میں نظم کا لطف پیدا کیا اور دونوں صنفوں کو شیر و شکر کر کے اسے ایک نیا آہنگ عطا کیا۔ "ضرب کلیم" کی غزلیں اسی آہنگ کی آئینہ دار ہیں اس دور میں انہوں نے زیادہ توجہ فارسی غزل پر دی "زبور عجم" پیام مشرق پڑھ کر دیکھ لیجئے۔ کہ ان میں جو فارسی غزلیں شامل ہیں وہ فکر و فن کے کسی بلند مقام پر پہنچی ہوئی ہیں ان میں بلا کی روانی شدت جذبات تغزل کا رچاؤ موجود ہے۔ اردو غزلوں میں بھی اقبال نے جو تازگی پیدا کی ہے وہ انہی کا حصہ ہے۔

ہر لحظہ ہے مومن کی نئی شان نئی آن
گفتار میں کردار میں اللہ کی برہان
قہاری و غفاری و قدوسی و جبروت
یہ چار عناصر ہوں تو بنتا ہے مسلمان

اقبال کی غزل ان کے پانچویں اور آخری دور میں آ کر فن کی انتہائی بلندیوں کو چھونے لگتی ہے بال جبریل کی غزلیں زبان و بیان موضوع و مواد صوتی آہنگ ایجاز و اختصار، ندرت کاری، جذبات نگاری، رمز و ایماء، اشارہ و کنایہ، درد و اثر، سوز و گداز، موسیقی و ترنم، لطف و نشاط اور امید و رجاء کے عناصر سے پُر ہیں ان میں فلسفہ خودی، ولی جذبات و احساسات اور عصر حاضر کے معاملات و مسائل بیان ہوئے ہیں جہاں تک تغزل کا تعلق ہے وہ بال جبریل کی ہر غزل میں موجود ہے اور اس طرح اقبال کی غزل ارتقائی منازل سے گزر کر نقطہ عروج کر پہنچ جاتی ہے اور اقبال "غزل گوئی میں ایک منفرد حیثیت حاصل کر جاتے ہیں اور یہی چیز انہیں دوسرے غزل گو کو شعراء سے ممتاز و ممیز کرتی ہے اور وہ بہترین غزل گو شاعر بن جاتے ہیں۔

وہی میری کم نصیبی وہی تیری بے نیازی
میرے کام کچھ نہ آیا یہ کمال نے نوروزی
میں کہاں ہوں تو کہاں ہے یہ مکاں کہ لا مکاں ہے
یہ جہاں میرا جہاں ہے کہ تیری کرشمہ سازی
نہیں اس کھلی فضا میں کوئی گوشہ فراغت
یہ جہاں عجیب جہاں ہے نہ قفس نہ آشیانہ
تیری بندہ پروری میرے دن گزر رہے ہیں
نہ گلہ ہے دوستوں کا نہ شکایت زمانہ

ہیں جابر وہ پہلا شخص ہے جس نے ارسطو کے اس نظریے کی اصلاح کی جابر کا نظریہ صدیوں تک لوگوں کی تحقیق کی بنیاد بنا رہا۔

☆ جابری تصنیفات

جابر ایک کثیر التصنیف مصنف تھا علم کیمیا پر اس کی تقریبا ایک ہزار کتب کا ذکر کیا گیا ہے لیکن افسوس کہ پوری جستجو کے باوجود اس فن پر جابر کی بہت کم کتب میسر آ سکی ہیں۔

(1) حکیم نیر واسطی

جابر کی تصانیف جن کا تعلق کیمیا سے ہے اس فن کا اصل سرمایہ ہے اطباء وحکما نے اس کتاب کو عزت واحترام کی نگاہ سے دیکھا جاتا ہے۔

(2) ابن ابی اصیعبہ اپنی کتاب عیون الانباء فی طبقات الاطباء میں لکھتے ہیں۔

''رازی نے اس کی ایک کتاب اس قدر پسند کی کہ اسے نظم کر لیا اس کا نام ''کتاب الاس'' رکھا۔

جابر کی کتاب مشرق ومغرب میں وسیع پیمانے پر بڑے شوق سے پڑھی جاتی رہی۔ اس کی تصانیف ہر قوم ہر عہد ہر دور اور ہر ملک میں فن کا نہایت بیش قیمت سرمایہ قرار دی گئیں مشرق ومغرب نے ان سے یکساں طور پر استفادہ کیا ہے اس کی تصنیف کا ہر صفحہ بحر بیکراں ہے اور اس کے دھن میں علوم ومعارف کے ہزاروں طوفان متلاطم نظر آتے ہیں۔

(3) ڈاکٹر براؤن کا اعتراف

''اپنی پوری جدوجہد کے باوجود علم جابر کے بہت سے معارف ابھی تک میرے ذہن میں حل نہیں ہوئے۔''

☆ جابر کی کچھ کتابوں کے نام ☆

(1) نخب جابری

یہ کتاب فارس زبان میں ہے اس کے سات ابواب ہیں ان میں کیمیا ظاہری وباطنی (تصوف) دونوں پر علمی انداز میں روشنی ڈالی گئی ہے اس کتاب کے بارے میں

طب العرب حکیم نیر واسطی

''یہ کتاب حقائق ومعارف کا بہت بڑا سمندر ہے۔ جس کی تہ میں اہل طلب کیلئے بے بہا خزانے ہیں۔

(2) کتاب الکیمیا

علم کیمیا پر مشہور تصنیف۔ اس کا ترجمہ لاطینی زبان میں جبرائر آف ریمر نانے کیا یہ اس کے ستر لیکچرز کا مجموعہ ہے جدید کیمسٹری کی ترقی میں جابر کی تصانیف کا بہت بڑا ہاتھ ہے۔

(3) کتاب السبعین

جابر کی یہ ایک مشہور تصنیف ہے۔ اس کا ترجمہ ایک انگریز مترجم رچرڈ رسل نے کیا ہے۔

(4) قواعد

قواعد کے نام سے جابر کے مختلف چھوٹے چھوٹے نسخے ملے ہیں۔ گیارہ نسخوں کو ایک شخص ملا کی نے ایک کتاب ''البدر المیز'' میں جمع کیا ہے۔

جابر کی بعض کتابیں بمبئی سے شائع ہوئی ہیں بعض کے نام یہ ہیں۔

کتاب الحیوان، کتاب المستجدات، کتاب التراکیب، کتاب البروج، کتاب القمر، کتاب الاسرار، کتاب الارض، کتاب مابعد الطبیعات وغیرہم۔

☆ جابر مشاہیر کی نظر میں ☆

H. J. کے مصنف Fastern Science J Hilton جابر کے بارے میں لکھتے ہیں۔

"The first great name is that of Jaber Ibn Hayyan the Al- Chemist who flourished 775 in Koofa. Jabar was the author of many chemical treatises and a Jabinian card of writings as so used and as yet not completely evaluated, that we are unable, to judge clearly such as great personality. Jabir's writings contain much sound chemical technique."

☆ جارج سارٹن کے بقول

''عالم اسلام کا شہرہ آفاق کیمیادان جس نے کیمیائی حقائق سے تجربات کے ذریعے خوب واقفیت حاصل کی تھی نظری اعتبار سے بھی ہمیں اس کی قابلیت اور دیانت کا اعتراف کرنا پڑا ہے۔''

☆ بقول ابن خلدون

جابر کیمیا میں استادِ کل تسلیم کیا گیا ہے یہاں تک کہ لوگوں نے کیمیا کو اس کے نام سے پکارا ہے اور کیمیا علم ابن جابر کہلایا اس نے اس علم پر ستر سے زیادہ رسائل لکھے جو سب کے سب نہایت مشکل تھے ان کے بارے میں لوگوں کا خیال ہے کہ انہیں وہی شخص حل کر سکتا ہے جو خود اس علم کا گہرا مطالعہ رکھتا ہو اور ان میں خوب ماہر ہو۔''

☆ ڈاکٹر حسین نصر کے نزدیک

''بہت سے لوگوں نے اسکے نظریات کو اپنایا اور آگے بڑھایا اس طرح یہ شخصیت محض ایک تاریخی شخصیت ہی نہیں بلکہ ایک مکتب فکر ہے اور کئی صدیوں سے اسے کیمیا گری میں حرف آخر تسلیم کیا گیا ہے۔

☆ رچرڈ رسل کہتا ہے

''جابر ایک مشہور عربی فلاسفر اور سائنس دان ہے۔

☆ خواجہ جمیل احمد کے مطابق

''جابر عربی کیمیا کے باوا آدم اور زمانہ وسطیٰ کے عظیم ترین کیمیا دان شمار کئے جاتے ہیں اور علم کیمیا کے باوا آدم مانے جاتے ہیں۔''

☆ امریکی پروفیسر فلپ کے بقول

''کیمیا گری کے بے سود انہماک سے جابر نے اپنی آنکھیں خراب کر لیں لیکن اس حکیم اور دانشور نے کئی چیزیں دریافت کیں اور اصلی کیمیا کیا بنیاد رکھی۔ اس کا گھر تجربہ گاہ بنا ہوا تھا۔

☆ بقول ابراہیم عمادی ندوی

''جابر علم کیمیا کا موجد تسلیم کیا جاتا ہے اس نے کیمیاوی تجربے میں کمال پیدا کر کے اس کے نکات بیان کئے۔ اصول وقاعدے بیان ومرتب کئے جو آج بھی مستعمل ہیں۔

جابر کے بارے میں ایک رائے یہ ہے۔

''کہ وہ جلیل القدر فلسفی کائنات ارض وسماں کے علوم جاننے والا ظاہری وباطنی کیمیا کے تمام معاملات اس کے سامنے بے حجاب تھے۔''

اس کی عبارات عالمانہ حکیمانہ اور عارفانہ ہیں اسی کی کتابوں کے بیشتر مقامات بڑے بڑے دقیق اور مبلغ اشارات پر مشتمل ہیں اس مشکل کی وجہ یہ ہے کہ وہ بڑے گہرے حقائق پیش کرنا جانتا تھا ان حقائق کو بیان کرنے میں عام زبان اس کا ساتھ نہ دیتی تھی۔

☆ جابر پر ایک اعتراض

بعض مستشرقین نے جابر بن حیان کی خدمات اور ان کی شخصیت کا انکار کرتے ہوئے ان کی خدمات پر بے بنیاد تنقید کی ہے ان میں سے بعض لوگ یہ رائے رکھتے ہیں کہ جابر علم کیمیا کی بجائے کیمیا گر تھا گویا وہ صرف ایک دیوانہ سا آدمی تھا۔ جو ساری عمر سونا بنانے میں لگا رہا لیکن یہ بات حقیقت کے برعکس ہے اس نے ایسے مرکبات سے متعارف کروایا جس کا پہلے کوئی وجود نہ تھا۔ جو اس بات کی دلیل کہ وہ کیمیا گر کی بجائے ماہر کیمیا تھا۔

☆ جابر بن حیان پر دوسرا اعتراض

دوسرا اعتراض کہ اس کی اپنی کوئی اہلیت اور بنیاد نہ تھی بلکہ اس نے یونانی علم پر بھی استفادہ کر کے کچھ تحقیقات کر لی تھیں اس سلسلے میں ہم یہ کہہ سکتے ہیں کہ ہمیشہ سے ایسا ہوتا چلا آ رہا ہے کہ مختلف علماء و ماہرین اپنے سے پہلے موجود نظریات کو بنیاد بناتے ہیں نظریات ایک ہی دن میں معرض وجود میں نہیں آتے بلکہ ان کے لئے صدیوں تک تحقیقات کی جاتی ہیں۔ اور ہر زمانے میں ان میں اصلاح و اضافے کا عمل جاری رہتا ہے اس پس منظر میں ہم دیکھیں تو جابر کی حیثیت یونانی علم کو مستقل کرنے والے یا فرشتہ چین ہی نہیں بلکہ اس کی اپنی ایک حیثیت اور مقام ہے یہ درست ہے کہ اس نے یونانی علوم و فنون کا مطالعہ کیا تھا لیکن وہ یہی تک محدود نہ رہا۔ بلکہ اس نے ان علوم کو مزید آگے بڑھایا۔ کیمیا کو تجربے سے آشنا کیا۔ پہلے سے موجود نظریات کی اصلاح یہاں تک کہ اس نے ارسطو اور جالینوس کے کئی ایک نظریات غلط قرار دیئے۔ اور ان کی اصلاح جابر نے یونانی علوم میں ایک نئی رُوح پھونکی۔

☆ جابر کی خدمات و کارنامے ☆

☆ ایٹمی نظریات کا تعارف

جابر کی تمام خدمات آج تک کیمیا کیلئے مفید ہیں اس نے ایسے نظریات دیئے جو آج کی سائنس کی روح ہیں ہم ابھی ابھی ایٹمی نظریے Atomictory سے واقف ہوئے ہیں یعنی کوئی بھی جسم ایٹموں کا مجموعہ ہوتا ہے ہر جسم کے اندر چھوٹے چھوٹے ذرات ہوتے ہیں اور ذرات کا ایک مرکز ہوتا ہے اس مرکز کے گرد چھوٹے چھوٹے الیکٹران چکر لگاتے ہیں اور ہر ذرے کے اندر الیکٹران کی شکل اور تعداد مختلف ہوتی ہے۔ اس نظریے کو ایٹمی نظریہ کہا جاتا ہے یہ نظریہ سب سے پہلے جابر بن حیان ہی نے پیش کیا تھا اس نے ایٹم کیلئے لفظ جوہر استعمال کیا تھا اسی لفظ کا انگریزی میں ترجمہ ایٹم کر لیا گیا اس کا نظریہ یہ تھا کہ دنیا میں پائی جانے والی تمام دھاتیں اپنے اندر ان جوہروں کی مختلف تعداد رکھتی ہیں تمام دھاتوں کا مادہ ایک ہی ہے اس نے بیان کیا ہے اگر کسی دھات سے بارے کے جوہروں کی تعداد کم کر دی جائے اور ان کی تعداد اتنی رہ جائے جتنی سونے کی دھات میں مادے کے جوہروں کی ہوتی ہے تو وہ دھات سونا بن جاتی ہے۔

☆ دھاتوں کے خواص کا تعارف

جابر بن حیان نے لوگوں کو مختلف دھاتوں سے متعارف کروایا مثلاً سونا چاندی لوہا تانبا سکہ اور قلعی یہ تمام چیزیں مستقل طور پر اس کے زیر تجربہ ہیں اس کے بیان کے مطابق دھاتوں کی تین قسمیں ہیں کچھ ایسی ہیں جن کو اگر ہم گرم کریں تو وہ اُڑ جاتی ہیں بعض کو گرم کیا جائے تو وہ پھیل جاتی ہیں اور بعض ایسی ہیں جو گرم کرنے سے ٹوٹ جاتی ہیں اس کے نزدیک دنیا میں پائی جانے والی دھاتیں مختلف سیاروں کے عمل کے اثر کی وجہ سے پیدا ہوتی ہیں سیاروں سے Energy کے مختلف ایٹم نکلتے ہیں اور آپس میں ملتے ہیں ان ایٹموں کے ملنے سے دھاتیں پیدا ہوتی ہیں یہ نظریہ آج تک درست ثابت ہو رہا ہے۔ اس اعتبار سے ہمیں جابر کے تحقیقی مقام کا اندازہ ہوتا ہے کہ اس نے آلات کے بغیر صدیوں پہلے وہ اصول دیئے جو آج بھی درست اور زیر عمل ہیں اور سائنس ان سے استفادہ کر رہی ہے ابن خلدون کے مطابق اس نے سائنس کے مختلف موضوعات پر ستر سے زیادہ رسائل لکھے ستر ہویں اٹھارہویں صدی تک اس کے نظریات کو اہل یورپ نے بنیاد بنائے رکھا اور ان کی یونیورسٹیوں میں اس کی کتابیں پڑھائی جاتی رہی ہیں۔

☆ مختلف مرکبات اور تیزابوں کا تعارف

جابر بن حیان نے اپنی کتب میں بہت سارے ایسے مرکبات کا ذکر کیا ہے جس کا اس سے پہلے موجود ہونا ثابت نہیں۔ مثلاً شوربے کا تیزاب اور گندھک کا تیزاب خاص طور پر قابل ذکر ہیں۔ اس نے ایک اور تیزاب بھی ایجاد کیا تھا جسے صاعر الملوک کہا جاتا ہے اس میں سونا بھی حل ہو سکتا ہے اس تیزاب کو اس نے مختلف چیزوں (پھٹکری، قلمی شورہ اور نوشادرو) کو ریٹارٹ گرم کرنے سے حاصل کیا اور اس سے اس کا مقصد یہ تھا کہ ایک ایسا تیزاب ایجاد ہو جس میں سونا بھی حل ہو جائے چنانچہ وہ اس میں کامیاب ہو گیا ان کے علاوہ سرکا کا تیزاب بنانے کا طریقہ اور عمل کشید اس سے اسکی تیزابی طاقت بڑھانے کا طریقہ اس نے ہی متعارف کروایا۔ سرمہ سازی اور اس کے سلفایٹ تیار کئے۔ آئرن نائٹریٹ مثلاً دھاتوں کا صاف کرنا، فولاد سازی، چمڑا رنگنا، بالوں کا خضاب تیار کرنا، شیشے کو رنگدار بنانے کے لئے میگانیز آکسائیڈ استعمال ہونا اور آئرن نائٹریٹ کو سنہرے حروف لکھنے کیلئے استعمال کرنا، جست کا اساسی کاربونیٹ تیار کرنا، سنکھیا تیار کرنا، کپڑے کو رنگنا، کپڑے کو پانی سے بے اثر بنانا اور لوہے کو زنگ سے محفوظ کرنے کے لئے رنگ استعمال کرنا وغیرہ ایسے تجربات کئے جو آج بھی زیر عمل ہیں۔

☆ بعض آلات کا تعارف

یورپ کے اندر صدیوں تک اس کے بتائے ہوئے مختلف مرکبات اور ان کے نام رائج رہے اس کے ایجاد کئے ہوئے کئی ایک سائنسی آلات یورپ میں استعمال ہوتے رہے۔ ریٹارٹ کا نقشہ اور ماڈل جابر بن حیان کا ہی دیا ہوا ہے اس کے علاوہ وہ عمل کشید، عمل تقصیر، عمل تکسید، اور عمل قلماؤ سے بھی جابر نے متعارف کروایا۔

☆ جابر کا مقام و مرتبہ

جابر کا مقام و مرتبہ اتنا بڑا ہے کہ بعد کے کچھ لوگوں نے کتابیں لکھیں اور محض اپنی کتابوں کا مرتبہ بلند کرنے کے لئے انہیں جابر سے منسوب کر دیا۔

پروفیسر ہٹی کے مطابق

جابر کے نام ایک سو کتابیں منسوب کی جاتی ہیں ان میں سے بہت سی کتابوں کی نسبت درست نہیں ہے اس کے باوجود جن کتابوں کو اس طرح منسوب کیا گیا وہ یورپ اور ایشیاء میں چودھویں صدی کے بعد تک موثر ترین کیمیائی تصانیف سمجھی جاتی رہی ہیں۔

☆ ارسطو کے نظریہ کائنات کی اصلاح

ارسطو نے نظریہ دیا تھا کہ کائنات کے عناصر میں چار چیزیں پائی جاتی ہیں۔ آگ، پانی، ہوا، مٹی۔ لیکن جابر نے اس نظریہ کی اصلاح کی اور کہا کہ مادے کی بنیاد گرمی سردی خشکی اور نمی

علامت قرار دیا گیا اس تصنیف میں ان کی بہت سی کتابوں کو جلا ڈالا گیا لیکن یہ سب کچھ عصری مخاصمت کی وجہ سے ہوا۔ ان کے نظریات جلد ہی مقبول ہوتے۔ اہل مغرب کے کئے جانے والے ترجمے کے بعد ان کی صلاحیتوں کا دوبارہ چرچا ہوا۔

قفطی نے ان کی 65 کتابوں کے نام گنوائے ہیں

بہت سے لوگوں نے ان کی خدمات کا اعتراف کیا ہے۔

حمید عسکری کتاب المناظر کے بارے میں لکھتے ہیں۔

کتاب المناظر ابن الہیثم کا شاہکار ہے اور یہ طبیعات کی مشہور روشنی پر پہلی جامع کتاب ہے۔

پرنس آغا خان ۔زکی خان Glinises of Islam
This brilliant research to reflection paved the way for a more perfect knowledge in modern times in the physiology of vision.

چارلیس سنگر اپنی کتاب "Short History of Science"
"His foundation study on the burning sphere represents read scientific advance exhabies a profound and accurates conception the nature of focusing, magnified and inversion of image and formation of rings and colours by experiments this work is for beyond anything of its kind produced by the Greeks.Muslim Contribution

انہی الفاظ سے ملتے جلتے الفاظ میں ابن الہیثم کو خراج تحسین پیش کیا گیا ہے

کے مصنف ''عبدالرحمٰن خان'' لکھتے ہیں
"The latin translation of this work on the optics exerted considerable influence on the development of western science."

☆☆☆☆☆☆☆☆☆☆

جابر بن حیان

☆ ابتدائی تعارف

جابر بن حیان کا پورا نام ''ابوموسیٰ جابر بن حیان المھدی تھا مغرب میں Geber کے نام سے مشہور تھے اور آپ کو جنوبی کے لقب سے پکارا جاتا تھا اس کے علاوہ جابر بن حیان، الطوسی، الطونی اور الصوفی کے ناموں سے بھی پکارے جاتے تھے جابر کی پیدائش کے بارے میں محققین میں اختلاف پایا جاتا ہے ان کا دور بہر حال عباسی دور بھی تھا ان کی تاریخ پیدائش 737ء سے 803ء کے درمیانی عرصہ میں متعین کی جاتی ہے۔ جابر بن حیان کی پیدائش ''طوس'' کے مقام پر ہوئی۔ اس وجہ سے ان کو طوسی بھی کہا جاتا ہے۔

☆ آبائی پیشہ

آپ کا آبائی پیشہ عطاری یعنی دوا فروشی تھا۔

☆ تعلیم

جابر کے باپ حیان کو غداری و جاسوسی کے جرم میں پھانسی پر چڑھا دیا اور ان کے بیٹے کو عرب میں ان کے قبیلے عصینہ کے لوگوں کے پاس بھیج دیا۔ تا کہ اس کی پرورش اور تعلیم و تربیت ہو سکے۔ عرب میں اس نے قرآن، ریاضی اور کئی دوسرے بڑے مضامین ''ہربی الحمیاری'' نامی ایک عالم سے پڑھے۔ جب سن شعور کو پہنچے تو کوفہ آ گیے کوفہ کا ماحول بھی علمی تھا جابر اس علمی ماحول سے بہت متاثر ہوا اور اسے بھی تعلیم حاصل کرنے کا شوق پیدا ہوا چنانچہ اس نے مدرسے میں داخل ہو کر مروجہ تعلیم حاصل کی اس کے علاوہ جابر نے شہرہ آفاق عالم حضرت امام جعفر صادق اور اموی شہزادے خالد بن یزید سے تعلیم حاصل کی۔

☆ پہلا کیمیادان

جابر پہلا مسلمان کیمیا دان تھا۔ اس کے دور میں اموی حکومت اختتام پذیر ہو چکی تھی اور جابر کا تعلق ایسے خاندان سے تھا۔ جس نے عباسی تحریک کی ہمنوائی کی تھی۔ عباسی خلفاء شروع سے ہی بڑے علم دوست تھے۔ اور ان کی علم دوستی کی وجہ سے بہت جلد اہل علم و فن ساری دنیا سے سمٹ کر بغداد میں اکٹھے ہو گئے یونان سے یونانی کتب سرکاری طور پر بغداد لائی گئیں بغداد میں اکٹھے ہونے والے علماء اور ماہرین فن میں مترجم حضرات بھی تھے انہوں نے یونانی علوم و فنون پر مشتمل کتابوں کے ترجمے عربی زبان میں کئے۔ یہ فضا علوم و فنون کیلئے بڑی سازگار تھی۔

☆ لونڈی کا علاج

جابر کو علم و ہنر کی بدولت دربار سے تعلق پیدا کرنے کا موقع ملا اس نے یحییٰ ابرکلی کی ایک لونڈی کا علاج کیا۔ یہ لونڈی پر کوئی دوائی کارگر نہیں ہو رہی تھی۔ جابر نے بغیر دیکھے اس کے لئے دو دوائیاں تجویز کیں لیکن وہ ٹھیک نہ ہوئی۔ آخر کار یحییٰ نے جابر کو اس لونڈی کے دیکھنے کیلئے کہا۔ جابر نے اسے دیکھا تو ان کی نامعلوم بیماری کی وجہ سے مرنے کے قریب تھی۔ اس وقت جابر کے پاس ایک تربت تھا۔ جو اس نے تین اونس آکسیمل Oxymel کے ساتھ اسے گھونٹ بھر دے دیا تو بیماری اس دوشیزہ سے رخصت ہو گئی۔ اور آدھے گھنٹے سے بھی کم عرصے میں وہ بالکل تندرست ہو گئی۔ جابر کہتے ہیں کہ یحییٰ بن مکی میرے قدموں میں گر گیا اور انہیں چوم لیا لیکن میں نے اسے کہا کہ میرے بھائی ایسا نہ کرو۔ اس نے مجھ سے اسی شربت کے استعمال کے بارے میں دریافت کیا۔ تو میں نے اسے بتا دیا۔ اور باقی ماندہ شربت بھی اس کو دے دیا۔

☆ ابن حیان کی وفات

کچھ عرصہ بعد 803ء میں ہارون الرشید برآمکہ سے ننگ کیا کیونکہ وہ اتنے طاقتور ہو چکے تھے کہ اس کے لئے ایک مستقل خطرہ بن گئے تھے چنانچہ اس نے ان میں سے ایک کو پھانسی دے دی جبکہ باقی دوسروں کو جلاوطن کر دیا برامکہ کے اس زوال کا اثر باہر پر بھی ہوا۔ اور اسے بھی برمکی خاندان کی اس بدقسمتی کا حصہ دار بننا پڑا جابر کو کوفہ میں نظر بند کر دیا گیا اور اسی حالت میں اس کا انتقال ہوا۔

☆ کیمیا گری میں جابر کی دلچسپی

مشہور مسلمان سائنس دان کے مصنف خواجہ جمیل احمد کے بقول

''جابر کی طبیعت میں تلاش و جستجو کا مادہ بہت زیادہ تھا اسی وجہ سے اس کے سر میں سونا بنانے کا سودا پیدا ہوا جابر کا خیال تھا کہ تانبے اور لوہے کو کچھ کیمیائی اجزاء کی آمیزش سے سونے میں تبدیل کیا جا سکتا ہے۔ وہ اس نظریئے پر برابر تجربے کرتا رہا کہا جاتا ہے کہ اس نے ان عجیب و غریب کیمیا دان افراد کی مدد سے بہت بڑی مقدار میں سونا تیار بھی کر لیا تھا اصولوں کے دور میں کوفہ کی ایک سڑک بنانے کے سلسلے میں باہر کے خانے کی کھدائی کی تو اس میں بہت مقدار میں سونا برآمد ہوا۔

☆ ابراہیم عمادی ندوی

اپنی شہرہ آفاق مسلمان سائنس دان اور ان کی خدمات میں فرماتے ہیں ''جابر نے کیمیا گری کے شوق میں دواؤں کی خاصیتیں معلوم کرنے کی کوششیں شروع کر دیں۔ پھر قسم قسم کی دھاتی لے کر جڑی بوٹیوں کے ساتھ پھونکنے لگا اس کا گھر تجربہ گاہ بن گیا وہ ہمہ وقت نت نئے تجربے میں مصروف رہتا تھا۔ سونا بنانے کی دُھن اور نئے تجربات کئے اسی لگن نے اسے علم کیمیا کا موجد بنا دیا۔

عصروں اور دیگر کئی ایک لوگوں نے ان نظریے کو قبول نہیں کیا کہ شعاع آنکھ سے نکل کر دوسری چیزوں پر پڑتی بلکہ خارجی چیزوں کا عکس آنکھ پر پڑتا ہے۔ لیکن آج کے دور میں ان کے نظریے کو درست سمجھا جاتا ہے ان کے نظریات کی پیروی کرنے والوں میں البیرونی اور ابن سینا ہیں روشنی کا ایک قانون ابن الہیثم کا مسئلہ سے مشہور ہے اس مسئلے کا موضوع یہ ہے کہ کسی محدب، مقعر یا مخروطی آئینے پر وہ نقطہ معین کیا جائے کسی مفروضہ فاصلے پر رکھی ہوئی چیز آنکھ میں منعکس ہوتی ہے اس نظریے کی وجہ سے ابن الہیثم کو عالمگیر شہرت حاصل ہوئی۔

ابن الہیثم پر اس عظیم کتاب کے علاوہ انہوں نے فلسفہ، ہندسہ، حقیقت اور میکانیات پر 44 سال رسائل لکھے شفق کی ماہیت پر ان کی کتاب اگر اس وقت مفقود ہے تاہم اس کا لاطینی ترجمہ موجود ہے جس سے معلوم ہوتا ہے کہ ان کے نزدیک ہوا کا کرہ زمین کے چاروں طرف دس دس میل تک پھیلا ہوا ہے سایہ چاند گرہن اور سورج گرہن پر ان کی تصنیف کا پتہ چلتا ہے انہوں نے مشاہدات کو جانچنے کے لئے دھات کے آئینے بنائے ہوئے تھے شیشوں پر ان کی کتاب حکمائے یونان کی کتابوں پر کہیں فوقیت کی حامل ہے اس کتاب سے روشنی کے مرکز دور بین عکس کا بدلنا اور مختلف رنگوں کے مختلف تجربات موجود ہیں انہوں نے جو مشاہدات ان کے نتائج سامنے موجود ہیں انہوں نے اقلیدس کی کتاب کی شرح بھی لکھی۔ ارسطو کی طبیعات اور مسائل ارسطو پر حاشیے بھی لکھے سورج گرہن کے وقت آفتاب کی شکلیں بنتی ان کے عکس انہوں نے کھڑکیوں کے پردوں میں سوراخ کے سامنے والی دیوار پر کئے اور انہی تجربات کی بنیاد پر کیمرے کے پردے کا تعین جو آج بھی زیر عمل ہے۔

ابن الہیثم کی ایک اور کتاب ''میزان الحکماء ہے اس کتاب پر معلومات کو لوگوں نے اپنی طرف منسوب کرلیا ہے۔ انہوں نے اس سلسلے میں اپنی تصنیفات پیش کی ہیں کہ لطیف اور کثیف فضاؤں میں اجسام کا وزن بڑھتا گھٹتا انہوں نے تیرنے والی چیزوں کے اصول بھی بیان کئے وہ کشش ثقل سے بھی تھے اور اسے عظیم طاقت سمجھتے تھے۔ گرتے ہوئے اجسام کی رفتار پر بھی ان کی تحقیقات ہیں باریک نالیوں میں مختلف مائعات کے اوپر چڑھنے کے اصول بھی بیان کئے۔

اگرچہ زندگی کا ایک بڑا حصہ انہوں نے گوشہ نشینی میں گزارا۔ تاہم وہ محض تصوراتی مفکر نہ تھے بلکہ وہ فنی ماہر تھے۔

ڈاکٹر حسین نصر ان کے بارے میں لکھتے ہیں۔

Al Hazam is undoubtedly the greatest student of optics between ptolemy and witels. He was an out standing mathmetician and astronomer and even a physicits whose attainments have lead certain modern authority to place him as the greatest of the medical student of physics.

ابن الہیثم نے حرکت کے سلسلے میں اہم خدمات سرانجام دیں اور جمود کا اصول دریافت کیا فضائی طبیعات اور سکونیات (Statistics) کی سائنس میں انہوں نے بہت سی تحقیقات پیش کیں۔ ابن الہیثم نے دیگر حکماء یونانی سے بھی استفادہ کیا۔ محض تقلید کی حد تک نہیں پڑھا۔

☆ ڈاکٹر حسین نصر کے بقول

ابن الہیثم نے تجربات کے علم کو باقاعدہ اور منظم علم کی حیثیت دی۔''

انعکاس اور انعطاف کے بنیادی اصول مشاہدے اور تجربے کی بنیاد پر پیش کئے پیش کردہ اصولوں میں پہلا کلیہ یہ ہے کہ شعاع منعکس عمود کے دونوں طرف واقع ہوتی ہیں اور اس کے ساتھ برابر زاویے باقی ہیں گویا کہ زاویہ وقوع اور زاویہ انعکاس ہمیشہ برابر ہوتے ہیں۔

انعکاس اور انعطاف کے بتائے ہوئے اصولوں میں پہلا کلیہ یہ ہے کہ جس میں روشنی کی شعاعیں کسی عدسے پر پڑتی ہیں تو شعاع واقع شعاع انعکاس اور عمود تینوں ایک ہی سطح پر ہوتے ہیں ان اصولوں کو ثابت کرنے کیلئے انہوں نے تجربات کئے۔

☆ تجربے کی تشریح

ابن الہیثم نے ایک تاریک کمرے میں ایک چھوٹا سا سوراخ کردیا۔ جس سے دھوپ کی کرنیں گزر کر فرش پر پڑسکتی وہاں انہوں نے سادہ آئینے کا ایک ٹکڑا رکھا تاکہ کمرے میں آنے والی شعاعیں اس سے منعکس ہوکر ایک طرف جائیں آنے والی شعاع (شعاع واقع) اور پڑنے والی شعاع (شعاع منعکس) کے درمیان انہوں نے ایک چھڑی کھڑی کردی اور چھڑی سے انہوں نے عمود کا کام لیا اس طرح انہوں نے ثابت کیا کہ شعاع اس عمود کے ساتھ وہی زاویہ بنا رہی ہے جو عمود اور شعاع منعکس کے دوران بن رہا تھا اس طرح ان تینوں کے بارے میں انہوں نے ثابت کیا کہ وہ ایک ہی سطح پر واقع ہوتے ہیں۔

☆ انعطاف کا اصول

انعطاف کے بارے میں بھی انہوں نے اس طرح کے تین تجربات سے ثابت کرکے دکھایا انہوں نے بتایا کہ جب روشنی کی شعاعیں کسی مقعر عدسے پر پڑتی ہیں تو وہ منعکس ہوکر ایک نقطے پر مرکوز ہوجاتی ہیں اس نقطے کو انہوں نے نقطہ ماسکہ کہا انہوں نے یہ ثابت کیا کہ اگر مقعر عدسے کے سامنے کوئی جسم اس طرح رکھا جائے کہ اس کا فاصلہ ماسکہ کے فاصلے سے زیادہ ہو تو اس جسم کا عکس الٹا بنتا ہے جو پردے پر حاصل کیا جاسکتا ہے اسکے مختلف خطوط کھینچ کر ان اصولوں کی وضاحت بھی کی ہے یہی اصول آج بھی من وعن تسلیم کئے جاتے ہیں۔

آنکھ کے مختلف حصوں کے لاطینی نام جو آج کی طبیعات میں معروف ہیں ان میں سے بیشتر انہی ناموں کی لفظی تراجم ہیں جنہیں ابن الہیثم نے کتاب المناظر میں استعمال کیا تھا اس سلسلے میں

☆ حمید عسکری کہتے ہیں کہ

''آج یہ اصطلاح عدسہ Lens خاص و عام کی زبان پر ہے مگر ہم میں سے بہت کم لوگ اس بات سے واقف ہیں کہ ایک مسلم سائنس دان ابن الہیثم کی وضع کردہ عربی اصطلاح کا لاطینی چربہ ہے۔

ابن ابی اصمیر اور لطفی جمعہ نے ان کی خدمات کو خراج تحسین پیش کیا ہے اول الذکر لکھتے ہیں۔

طب میں جالینوس کی بہت سی کتابوں کی تلخیص ابن الہیثم نے کی اور وہ طب کے اصول وقوانین سے کافی واقفیت رکھتے تھے البتہ انہوں نے عملی طور پر طب کے پیشے کو اختیار نہیں کیا۔

☆ ثانی الذکر کے بقول

وہ ایک کثیر التصنیف مفکر تھے اور مرتے وقت تک اسی کام میں مصروف رہے لیکن افسوس کہ ان کی کتابیں اب تقریباً مفقود ہوچکی ہیں اور صرف ان کے لاطینی تراجم موجود ہیں۔

ابن الہیثم کی وفات کے فوری بعد ان کے نظریات کی ناقدری کی گئی اہل مشرق نے ان کی تکفیر کی ان کی ایک کتاب میں سے کرہ ارض کے ایک نقشے کو لوگوں کو دکھا دکھا کر کفر والحاد کی

اس کے برعکس بعض سائنس دان اس نظریے کے قائل تھے کہ روشنی کی شعاعیں دیکھی جانے والی چیز سے آنکھ کی طرف منتقل ہوتی ہیں اور اس وجہ سے آنکھ دیکھتی ہے۔ ابن الہیثم وہ پہلے سائنس دان تھے جنہوں نے تجربات و مشاہدات کی بنیاد پر دوسرے نظریئے کو ثابت کیا۔ انہوں نے آنکھ کی بناوٹ کی تشریح کی۔ آنکھ کے مختلف حصوں اور ان کے کاموں (Function) کو واضح کیا کتاب المناظر میں انعکاس اور انعطاف نور کے اصول بیان کئے وہی اصول آج بھی زیرِ عمل ہیں انہوں نے اس بات کا ثبوت مہیا کیا کہ زاویہ وقوع اور زاویہ انعطاف کی نسبت چھوٹے چھوٹے زاویوں کیلئے تو یکساں رہتی ہے مگر بڑے زاویوں کیلئے یکساں نہیں رہتی کتاب المناظر میں فضائی انعطاف کے بارے میں بھی تحقیقات پیش کی گئی ہیں اور ان کی بنیاد پر کرہ فضائی کی بلندی کی پیائش کی گئی ہے قوس قزح اور شفق کی ابتدا اور انتہا اس وقت ہوتی ہے جب آفتاب افق سے 19 درجے نیچے ہو۔ افق کے قریب چاند سورج اور ستاروں کے سائز میں اضافے کی نہایت قابل قبول ترجیح پیش کی گئی ہے یہ بھی بتایا گیا ہے کہ بعض لوگوں کو ایک چیز کیوں نظر آتی ہے۔

☆ سوئی چھید کیمرہ

سوئی چھید کیمرہ کے متعلق بھی تجربات بیان کئے گئے ہیں اس کیمرے کے بارے میں کہا گیا ہے کہ اگر کسی ڈبہ میں ایک طرف سوراخ کیا جائے اور اس کے سامنے کوئی چیز رکھی جائے تو اس ڈبہ کے اندر رکھے ہوئے سفید پردہ پر ایک تصویر بنتی ہے جو الٹی ہوتی ہے موجودہ کیمرے کے اندر یہی اصول کام کرتا ہے اس ڈبے کو ابن الہیثم نے خانہ تاریک کا نام دیا۔

☆ روشنی کے اصول

(1) روشنی کے بارے میں قدیم نظریے کے برعکس ابن الہیثم نے ثابت کیا کہ روشنی ہر جگہ دفعتاً نہیں پہنچ پاتی بلکہ ایک جگہ سے دوسری جگہ پہنچنے میں وہ کچھ وقت لیتی ہے خواہ یہ وقت کتنا ہی کم کیوں نہ ہو گویا انہوں نے روشنی کی رفتار کا تصور دیا۔ یہ بھی ثابت کیا کہ روشنی کی رفتار لطیف واسطے میں کثیف واسطے کی نسبت زیادہ ہوتی ہے ابن الہیثم نے یہ نظریہ پیش کیا کہ روشنی ایک واسطے سے دوسرے واسطے میں داخل ہوتے وقت یکساں راستہ بدل لیتی ہے اور ایسا راستہ بناتی ہے جس پر باآسانی تیزی سے آجاتی ہے اس کتاب میں بہت طویل مشاہدات سے ثابت کیا گیا ہے کہ روشنی ہمیشہ خطِ مستقیم میں سفر کرتی ہے اس قانون کو آج بھی تسلیم کیا جاتا ہے اور اس کا نام Law of Rectilinea Proagation of Light ہے۔ کتاب المناظر میں اس کے کئی تجربات بیان کئے گیے ہیں جو شیشے کے گول برتنوں میں بھر کر کئے گئے۔ ان تجربات سے عدسے کی مختلف خصوصیات کو ثابت کیا گیا ہے یہ کہ عدسے اشیاء کی جسامت کو بڑا کر کے دکھاتے ہیں کتاب المناظر کا ایک بڑا حصہ ہندسی بصریات (Genetical Optics) پر مشتمل ہے اس میں روشنی کے قوانین اور جیومیٹری کی ملکیت کو ملا کر بے شمار نتائج اخذ کئے گئے ہیں اور ان نتائج کو پھر تجربات و مشاہدات پر رکھا گیا ہے۔

☆ سائنسی طریق کار کی وضاحت

اس بارے میں کتاب المناظر میں سے بھی بہت اصول ملتے ہیں موجودہ سائنسی طریق کار میں سائنسی منہاج کو بنیادی اہمیت حاصل ہے اس کی بنیاد پر سائنسی تحقیقات اور انکشافات کے ذریعے جدید ایجادات و دریافتیں ممکن ہو سکتی ہیں اس سے پہلے سائنسی انکشافات محض اتفاقی طور پر ہوا کرتے تھے اس سلسلے میں کتاب المناظر کے مقدمہ میں لکھا ہے۔

"میں یہ سمجھتا ہوں کہ میں حقیقت تک صرف ان امور کے ذریعے پہنچ سکتا ہوں جن کی بنیاد امور حسیہ اور امور عقلیہ پر ہوتی ہے یعنی کسی حقیقت کے انکشافات کا راستہ یہ ہے کہ حواس سے کام لے کر مشاہدات و تجربات کئے جائیں۔

اور جو معلومات حاصل ہوں ان پر غور و فکر کرنے کے ان پر عقلی استدلال کے ذریعے نتیجہ نکالا ہے۔

ابن الہیثم کی تحقیقات اشیاء کمیتی مطالعے کے بارے میں دونوں کو یکساں اہم سمجھتے تھے۔

☆ طبیعاتی اور ریاضیاتی تحقیق

وہ لکھتے ہیں کہ علم بصریات کے مسائل کی تحقیق طبیعات اور ریاضیاتی دونوں کے مجموعی مطالعہ سے ہوتی ہے ہم عملی طور پر بھی دیکھتے ہیں کہ ان کے تجربات میں محض طبیعاتی تجربات پر اکتفا نہیں کیا گیا بلکہ ریاضی کے اصولوں سے بھی انہیں ثابت کیا گیا ہے۔ مثلاً ابن الہیثم نے روشنی کے منعکس ہونے کے مشاہدے پر ہی اکتفا نہیں کیا بلکہ انعکاس کی مختلف کیفیات کا ریاضیاتی اصولوں سے بھی جائزہ لیا ہے زاویہ وقوع اور زاویہ انعکاس کی مقدار میں جیومٹری اور الجبرا دونوں طریقوں سے معلوم کی ہیں۔ ابن الہیثم کے بارے میں یہ بات المیے کی حیثیت رکھتی ہے کہ انہوں نے کتاب المناظر میں جو تجرباتی اسلوب (Experimented Method) کا تصور دیا ہے بعد کے لوگوں سے اسے اپنے کھاتے میں ڈال لیا اور مختلف اصول بعد کے مغربی سائنس دانوں نے اپنی طرف منسوب کر لئے ان کا ریاضیاتی اسلوب یعنی تجربے کے ساتھ ریاضی سے اثبات بھی ہو پانچ سو سال بعد ایک مغربی سائنس دان گلیلیو نے اپنی طرف منسوب کر لیا ان کے استدلالی طریقے Method of Reasoning کو ڈیکارٹ کی طرف منسوب کر دیا گیا۔

☆ بصریات میں اصولوں کی ترتیب و تحقیق

ابن الہیثم کو بصریات کا بانی ہونے کا جو اعزاز حاصل ہے اس کا ایک پہلو یہ بھی ہے کہ انہوں نے بصریات سے متعلق پائی جانے والی ان معلومات کو یکجا کیا جو ان سے پہلے لوگوں سے چلی آ رہی تھیں مگر وہ منتشر تھیں انہوں نے ایک نظام کے تحت لا کر بصریات کے اصول مرتب کیے اور اسے ایک باقاعدہ سائنس کی حیثیت دی ان کے مرتب کردہ اصولوں کو اس علم کی بنیاد قرار دیا گیا اپنے پیشوا سائنس دانوں سے جو معلومات حاصل ہوئی انہوں نے بلا تحقیق قبول نہ کی بلکہ انہیں غلط قرار دیا۔ ان کی تحقیق کا انداز یہ تھا کہ کسی پہلو میں اپنے دھن میں خود سوال پیدا کرتے اور پھر اس کے جواب تلاش کرتے۔

12 ویں صدی عیسوی میں المناظر کا ترجمہ کیا گیا تقریباً پانچ سو برس تک مغربی لوگ اس سے براہِ راست مستفید ہوتے رہے۔

☆ جارج سارٹن کے بقول

"کتاب المناظر راجہ بیکن کے دور (تیرہویں صدی) تک یورپی سائنس دانوں پر بہت زیادہ اثر انداز ہوتی رہی اس کتاب میں بصریات کے متعلق جو قوانین پیش کیے گئے اس سے کام لے کر بعد میں بہت سے بصری آلات بھی ایجاد ہوئے، کیمرے کا تصور انہوں نے ہی دیا تھا مختلف قسم کے عدسے انہی کے پیش کردہ اصولوں کے مطابق بنائے گئے اور آنکھ جھپکتے چشمے کی ایجاد بھی ان کے اصولوں کی مرہونِ منت ہے۔

☆ ابن الہیثم کے نظریے ☆

ابن الہیثم کے ہم

دوبارہ کہیں چوری کی تو میں تمہاری تصویر اور ریکارڈ شدہ اقبال جرم پولیس کے حوالے کردوں گا۔"

پولیس کے نام ہی سے کامران کی روح فنا ہوتی تھی وہ پولیس کی "چھترول" کے بارے میں سنتا رہتا تھا اور جیل کی سختیاں تو وہ بالکل برداشت ہی نہیں کرسکتا تھا۔ "میں وعدہ کرتا ہوں کہ آئندہ کبھی چوری نہیں کروں گا۔" کامران نے اثبات میں سر ہلاتے ہوئے کہا" میں آپ کے حکم پر حرف بہ حرف عمل کروں گا۔"

اسے منور کی سرد اور سفاک آنکھوں سے خوف آرہا تھا اس نے پہلے کبھی اتنی خوفناک آنکھیں نہیں دیکھی تھیں منور نے اس کے ہاتھ پیر کھول دیئے "کل شام شہاب ریستوران پہنچ جانا۔"

کامران نے ایک بار پھر وعدہ کیا اور تیزی سے باہر نکل گیا اس کے جانے کے بعد منور کے ہونٹوں پر مسکراہٹ نمودار ہوگئی وہ اپنی کرسی ٹیلی ویژن کے قریب لے گیا ریسور اٹھا کر شہاب کا نمبر ملایا اور رابطہ ملنے کے بعد بولا "ہیلو شہاب! کیا ہو رہا ہے۔"

"کون منور....."

شہاب نے اس کی آواز پہچان کر کہا۔ "ریستوران بند کر کے حساب چیک کر رہا تھا اس وقت کیسے یاد کیا۔"

"یار، کل ایک لڑکا تمہارے پاس آئے گا اس کا نام کامران ہے اسے ریستوران میں ملازم رکھ لو۔"

"رکھ لوں گا منور بھائی۔ ویسے بھی کچن میں کام کرنے کیلئے مجھے ایک ملازم کی ضرورت تھی۔"

شہاب نے کہا

"خوب!"

منور بولا۔

"لیکن خیال رہے، وہ پارٹ ٹائم ملازم ہوگا یعنی شام چار بجے سے رات آٹھ بجے تک۔ ریستوران میں جو مشکل کام ہو وہ اس سے کرانا۔ پلیٹیں دھلوانا، فرش صاف کروانا۔ یہ لڑکا غلط راستے پر چل نکلا تھا لیکن اتفاق سے آج میرے قابو میں آ گیا۔ اس کا تعلق ایک شریف گھرانے سے ہے لیکن غلط صحبت میں پڑ کر بگڑ گیا ہے میں نہیں چاہتا کہ بڑا ہو کر یہ میری طرح کسی شوروم کو لوٹتے ہوئے پولیس کی گولی کا نشانہ بن جائے۔ اور میری طرح زندگی بھر کے لئے وہیل چیئر سے چپک جائے۔ ویسے نہایت ذہین اور پیارا بچہ ہے۔ خدا حافظ۔

☆☆☆☆☆☆☆

خصوصی راہنمائی برائے ایم ۔اے اسلامیات

(پروفیسر محمد عظیم فاروقی گورنمنٹ کالج آف کامرس، گوجرانوالہ)

ابن الھیثم

☆ ابتدائی تعارف

ابن الہیثم کی پیدائش 965ء میں بصرہ میں ہوئی اور وہ 1039ء میں فوت ہوئے ان کے حالات زندگی کی تفصیلی معلومات نہیں ہیں تاہم ان کی خدمات کی تفصیل مستند ذرائع سے ہمارے سامنے موجود ہیں ان کے زمانے تک مختلف علوم ریاضیہ (Math) طبیعات (Physics) کیمیا (Chemistry) ہندسہ (جیومیٹری) اور الجبرا وغیرہ اپنے عروج پر پہنچ چکے تھے اس طرح ان کو ان علوم کی ایک ترقی یافتہ شکل سے متعارف ہونے کا بھی موقع ملا۔ اور ان کا ذاتی رجحان سائنس کی طرف تھا لیکن لوگوں کی تقلید کرنے کی بجائے انہوں نے ذاتی مشاہدات اور تجربات کو بنیاد بنایا اور طبعی علوم میں اپنا مقام پیدا کیا۔

☆ مختلف علم کے ماہر

سائنس دان ہونے کے باوجود وہ مذہب اور اخلاق سے رغبت رکھتے تھے۔ وہ ٹھوس بنیادوں پر کام کرنے والے سائنس دان تھے انہوں نے علوم طبیعہ اور حقیقت اشیاء کی تشریح کی۔ انہوں نے علم البصر، انعطاف انعکاس، شفق کی ماہیت، روشنی اور علم المراء والمناظر پر ضخیم کتابیں لکھیں بعد کے سائنس دانوں نے ان کی تحقیقات کو اپنایا اور طبیعات میں ان کے نظریات آج بھی ترقی یافتہ سائنس میں من وعن تسلیم کئے جاتے ہیں۔ طبیعات کی تحقیقات میں انہوں نے ریاضی سے استفادہ کیا اور اقلیدس اور بطلیموس سے بھی آگے نکل گئے۔ ثم المناظر میں انہیں اس قدر شہرت حاصل ہوئی کہ انہیں اس علم کا باوا آدم کہا جاتا ہے طبقات الارض میں چٹانوں کی ساخت اور ان کی عمر معلوم کرنے کیلئے جو طریقے آج رائج ہیں۔ ان کی بنیاد بھی ابن الہیثم کی رکھی ہوئی ہے۔

☆ قاہرہ واپسی

تعلیم سے فارغ ہو کر ابن الہیثم قاہرہ چلے گئے جو اس وقت فاطمین مصر کا مرکز ہونے کے ساتھ ساتھ علم و دانش کا گہوارہ تھا۔ یہاں ایک ریاضی دان اور انجینئر کی حیثیت سے مشہور ہوئے اسی شہرت کی بنیاد پر انہیں خلیفہ وقت حاکم یامر اللہ نے اپنے دربار میں خصوصی مقام دیا کچھ عرصہ تک ان کی عزت و تکریم ہوتی رہی۔ مگر ایک مرتبہ دریائے نیل میں شدید طغیانی آ گئی جس سے بہت نقصان ہوا خلیفہ نے ابن الہیثم سے کہا کہ اس قسم کی طغیانی سے بچنے کے لئے دریائے نیل پر بند بنائیں۔ ابن الہیثم نے منصوبہ بنایا لیکن وقتی طور پر وہ اس میں ناکام رہے اس پر خلیفہ ناراض ہو گیا خلیفہ کے غیض و غضب سے بچنے کیلئے وہ مصنوعی طور پر دیوانے ہو گئے اور انہوں نے قاہرہ چھوڑ دیا ان کے اس منصوبے کو ترک کرنے کا سبب خالص فنی تھا منصوبے پر عمل نہ کرنا ان کی کسی کمزوری کا اظہار نہیں بلکہ ان کی متوقع ناکامی کو پہلے سے جان لینا ان کی صلاحیتوں کی دلیل ہے دیوانگی کے اس دور میں انہیں گوشہ نشینی اور یکسوئی کا موقع ملا اور وہ تصنیف و تالیف کے کام میں مشغول ہو گئے۔ ریاضیات اور طبیعات پر تنقید کی کتب پڑھنے کا موقع ملا اور بعض رسائل اور کتب کو اپنے لئے نقل کیا اور ان کی روشنی میں کئی ایک نئی کتابیں لکھیں جب حاکم یامر اللہ کا انتقال ہوا تو قاہرہ واپس آ گئے اور اپنی تصنیف کو دنیا کے سامنے پیش کیا

☆ کتاب المناظر کا تعارف ☆

ابن الہیثم کی زیادہ تر تصنیفات طبیعات میں روشنی کے موضوع پر ہیں ان کی بیشتر تصانیف بصریات (Optics) میں ہیں اس شعبے میں روشنی کی خصوصیات اور دیکھنے کے عمل سے بحث کی ہے اس موضوع پر ان کی معروف کتاب کتاب المناظر ہے جو تقریباً 500 صفحات پر مشتمل ہے یہ مشاہدات و تجربات کا عظیم شاہکار ہے آج بھی سکولوں اور کالجوں میں بصریات میں جن بنیادی اصولوں اور مشاہدات و تجربات کی روشنی میں تعلیم دی جاتی ہے یہ سب کتاب المناظر سے ہی ہمیں میسر آتے ہیں اور اس کتاب کی روشنی میں حقیقت دیکھنے کی کیفیت، آنکھ کی ساخت، عدسوں اور آئینوں پر روشنی کے عمل اور دیگر بے شمار مسائل سے متعلق تحقیقات پیش کی گئیں بہت سے مسائل کے ریاضیاتی حل پیش کئے گئے۔ اس کے علاوہ ان آلات کو بھی بیان کیا گیا ہے جو بصری مسائل کی تحقیقات کے لئے استعمال کئے جاتے ہیں کتاب المناظر کے مقدمہ میں سب سے پہلے ایک بنیادی فیصلے کے بارے میں تحقیقات کی ضرورت کا اظہار کیا گیا ہے وہ مسئلہ یہ ہے کہ آنکھ سے کوئی چیز کیسے نظر آتی ہے اس سلسلے میں اکثر سائنس دانوں کا نظریہ تھا کہ شعاع آنکھ سے نکل کر دیکھی جانے والی چیز پر پڑتی ہے۔ اور اس وجہ سے آنکھ میں دیکھنے کا احساس پیدا ہوتا ہے

چلانا بھی نہیں جانتا۔"

"تم اس لائن پر چلتے رہے تو جلد ہی سب کچھ سیکھ جاؤ گے پھر کچھ کہا نہیں جاسکتا کہ تمہاری گولی کی زد میں کون کون آتا ہے؟"

"میں آپ سے رحم کی درخواست کرتا ہوں۔"

"جانتے ہو، میں تمہارے ساتھ کیا سلوک کروں گا۔"

منور نے کہا 'میں تمہیں اپنے سٹور روم میں بند کردوں گا۔ وہ اسٹور روم چھ ضرب چھ فٹ کا ہے اور وہاں بہت سے چوہے، کاکروچ، چھپکلیاں وغیرہ موجود ہیں وہاں کچھ دن گزارو گے تو تمہارے ہوش ٹھکانے آجائیں گے۔"

"نن.....نہیں.....آپ ایسا نہیں کرسکتے۔"

لڑکے کی آنکھیں خوف سے کھل گئیں۔

"کیوں؟ مجھے بھلا کون روک سکتا ہے؟"

"میں چیخ چیخ کر آسمان سر پر اٹھالوں گا۔"

"ضرور کوشش کرکے دیکھو۔" منور نے سکون سے کہا "تمہاری آواز باہر سنی ہی نہیں جائے گی ویسے اگر میں نے ضروری سمجھا تو میں تمہارے ہونٹوں پر ٹیپ چپکادوں گا۔"

"یہ ظلم ہے.....بے رحمی ہے....." لڑکے کے چہرے پر ہوائیاں اڑنے لگیں "میرا جرم اتنا بڑا نہیں ہے۔ میں آپ سے معافی مانگ رہا ہوں۔"

"بہت خوب!" منور نے طنزیہ لہجے میں کہا "اگر گھر کا مالک غافل ہو تو سب کچھ لوٹ کر چل دیئے اور اگر پکڑے گئے تو معافی مانگ لی جب کوئی چوری کی نیت سے کسی گھر میں داخل ہوتا ہے تو ہر قسم کے خطرات کا سامنا کرنا پڑتا ہے ہر گھر میں رحمدل لوگ نہیں رہتے میں تمہیں ایک ہفتے تک اسٹور روم میں بند رکھوں گا اس کے بعد سوچوں گا کہ تمہارے ساتھ کیا سلوک کرنا چاہیے بعد میں شاید تمہیں چھوڑ ہی دوں.....یا شاید پولیس کے حوالے کردوں۔"

"ایک.....ایک ہفتے تک مرجاؤں گا۔ چوہوں سے ویسے ہی مجھے بہت ڈر لگتا ہے۔"

"یہ تمہاری قسمت۔"

منور نے کہا "اگر ایک ہفتے تک تم اسٹور میں زندہ رہے تو ممکن ہے میں تمہیں چھوڑ دوں۔ میں تمہیں سزا تو ضرور دوں گا۔

"مجھے صرف ایک موقع دیں۔ میں آئندہ ایسی حرکت نہیں کروں گا۔"

"ہر پکڑے جانے والا ایسے ہی وعدے کرتا ہے۔"

"آپ میری بات پر یقین کریں میں بڑی سے بڑی قسم کھانے کو تیار ہوں۔"

"منور کے ہونٹوں پر خوفناک مسکراہٹ نمودار ہوگئی۔

"میں تمہیں ایک شرط پر چھوڑ سکتا ہوں۔" اس نے کہا

"مجھے آپ کی ہر شرط منظور ہے۔" لڑکے نے سوچے سمجھے بغیر جلدی سے کہا۔

"سچ سچ بتادو کہ اب تک تم کتنی چوریاں کرچکے ہو اور کہاں کہاں؟"

"پھر آپ مجھے جانے دیں گے؟"

لڑکے نے بے یقینی سے اس کی طرف دیکھا۔

"ہاں۔" منور نے کہا اور قریبی شیلف پر رکھا ہوا ٹیپ ریکارڈر اٹھالیا۔ ریکارڈنگ کا بٹن دبا کر بولا۔ "شروع ہوجاؤ۔"

"کیا آپ میری آواز ریکارڈ کرنا چاہتے ہیں؟

"فضول قسم کے سوالات مت کرو۔"

منور نے سخت لہجے میں کہا اگر آزادی چاہتے ہو تو اپنی گزشتہ چوریوں کی پوری تفصیل بتاؤ۔"

"ٹھیک ہے۔" لڑکے نے جلدی سے کہا "میں سب کچھ بتانے کو تیار ہوں لیکن اپنا وعدہ یاد رکھئے گا۔"

"بے فکر رہو۔ میں وعدہ خلافی نہیں کروں گا اور تم بھی کوئی بات نہیں چھپاؤ گے۔"

وہ لرزتی ہوئی آواز میں گزشتہ چوریوں کی تفصیل بتانے لگا اس سے پہلے وہ چار گھروں میں چوری کرچکا تھا انیس احمد کے گھر سے اس نے ایک گھڑی اور کچھ نقد رقم چرائی تھی۔ ماسٹر حمید کے گھر سے استری اور اسٹیریو چرایا تھا۔ حاجی نور حسن کے ڈرائنگ روم سے اسے اور کچھ نہیں ملا تو ایک فریم شدہ تصویر ہی لے اڑا تھا اسٹیٹ ایجنسی کے مالک فاروق کے گھر سے ایک موبائل فون اور زیورات چوری کئے تھے اس نے وہ تمام چیزیں تقریباً دس ہزار روپے میں فروخت کردی تھی اس رقم کو وہ دوستوں کے ساتھ مل کر خرچ کرچکا تھا۔

منور نے ٹیپ ریکارڈر بند کردیا۔ پھر وہ بولا۔ "مجھے یقین ہے کہ تم نے پوری سچائی سے کام نہیں لیا۔ تم نے اس کے علاوہ بھی چوریاں کی ہونگی لیکن میرے ریکارڈ کے لئے اتنا ہی کافی ہے میں تمہارے خلاف یہی ثبوت پولیس کے حوالے کردوں تو وہ تم سے اگلا پچھلا کھایا پیا بخوبی اگلوا سکتے ہیں پولیس کا طریقہ کار تو تم جانتے ہی ہوگے۔"

"لل....." لیکن آپ نے تو وعدہ کیا تھا؟"

"مجھے اپنا وعدہ یاد ہے۔" منور نے کہا "پھر وہ کیمرے کی طرف اشارہ کرکے بولا "تمہاری تصویر اور یہ ٹیپ میرے پاس محفوظ رہے گا اب میں تمہیں ایک شرط پر چھوڑ سکتا ہوں پہلی بات تو یہ کہ آج کے بعد تم چوری نہیں کروگے اور دوسری بات یہ کہ جن لوگوں کے گھروں میں تم نے چوریاں کی ہیں ان کے سامان کی پوری قیمت واپس کروگے۔"

"یہ تو بہت مشکل ہے۔ وہ رقم تو میں خرچ کرچکا ہوں۔"

"کوئی بات نہیں، تم کہیں ملازمت بھی کرسکتے ہو اور تمہیں جو جیب خرچ ملتا ہے اس سے بھی "قرض" چکایا جاسکتا ہے۔"

"مجھے زیادہ جیب خرچ نہیں ملتا اور میں انٹرمیڈیٹ میں پڑھتا بھی ہوں۔ کوئی ملازمت کرنا میرے لئے بہت مشکل ہوگا۔" لڑکے نے اپنی مجبوری بیان کی۔

"چوریاں کرسکتے ہو لیکن کوئی ملازمت کرنا تمہارے لئے مشکل ہوگا۔" منور نے غصے سے کہا۔

"ٹھیک ہے ٹھیک ہے۔"

لڑکے نے اسے غصے میں دیکھ کر جلدی سے کہا "جیسا آپ کہیں گے میں وہی کروں گا۔"

"ہاں، یہ ہوئی نہ بات۔" منور نے مسکرا کر کہا "میں تمہاری ملازمت کا بندوبست کردوں گا۔ چھٹی کے بعد تم روزانہ شام کو چار گھنٹے شہاب ریستوران میں کام کروگے اس طرح جو رقم حاصل ہوگی اس سے تم لوگوں کا نقصان پورا کروگے۔"

"کیا کسی ریستوران میں کام کرنا ضروری ہے؟" لڑکے نے ڈرتے ڈرتے پوچھا۔

"ہاں! یہ تمہاری سزا کا ایک حصہ ہے ریستوران کا مالک شہاب میرا دوست ہے میں اسے فون کردوں گا کہ وہ کل سے تمہیں کام پر رکھ لے وہاں سے جو تنخواہ ملے گی اس میں سے تم بیس فیصد اپنے اوپر خرچ کرسکتے ہو باقی اسی فیصد جمع کرتے جانا جب ایک معقول رقم بن جائے گی تب باری باری ان لوگوں کو بھیج دینا جن کے گھروں میں تم چوری کرچکے ہو رقم کے ساتھ ایک مختصر تحریر بھیجنا اور نیچے "ضمیر کا مجرم" لکھنا۔ میں وقتاً فوقتاً اس بارے میں چیک کرتا رہوں گا اگر تم نے ذرا سی بھی کوتاہی کی یا

یہ سنتے ہی سایہ تیزی سے گھوم گیا۔ پورٹیبل ٹی وی اب بھی اس کے ہاتھوں میں تھا منور نے کیمرہ سیدھا کیا اور بٹن دبا دیا فلیش لائٹ کمرے کی تاریکی میں بجلی کی طرح کوند گئی۔ اس لمحاتی روشنی میں منور نے دیکھا کہ چور ایک کمسن لڑکا تھا اس نے بند گلے والا سویٹر پہن رکھا تھا اس کے بال خاصے لمبے تھے اس نے ٹی وی فرش پر رکھ دیا۔

"تم چوری کی نیت سے یہاں آئے تھے؟"

مم..... معاف کر دیجئے....." لڑکا گھگیایا "مجھ سے غلطی ہوگئی۔"

"خاموش۔" منور دھاڑا "غلطی کا بچہ!"

لڑکا تھر تھر کانپنے لگا۔ منور کی عمر ستائیس برس تھی وہ کمر میں گولی لگنے کے باعث دونوں ٹانگوں سے معذور ہوگیا تھا یہ حادثہ طارق روڈ کے ایک شوروم میں پیش آیا تھا اب وہ ایک پی سی او چلاتا تھا جہاں سے اسے معقول آمدنی ہو جاتی تھی۔

"دونوں ہاتھ سر پر رکھ کر سیدھے کھڑے ہو جاؤ۔" منور نے سخت لہجے میں حکم دیا۔

لڑکے نے فوراً حکم کی تعمیل کی وہ تاریکی کے سبب یہ دیکھنے سے قاصر تھا کہ منور کے ہاتھ میں کون سا ہتھیار ہے اس کے گھٹنے کانپ رہے تھے۔

"جج..... جناب! میری غلطی معاف کر دیجئے۔" لڑکے نے التجا کی۔

"غلطی!" منور نے تلخ لہجے میں کہا "بیٹے تم غلطی نہیں، جرم کرتے ہوئے رنگے ہاتھوں پکڑے گئے ہو۔ میں تمہیں پولیس کے حوالے کئے بغیر ہرگز نہیں چھوڑوں گا۔"

"میں بہت مجبوری کی حالت میں....."

"جھوٹ مت بولو۔" منور اس کی بات کاٹی "تم اس عمر میں غلط راستے پر چل نکلے ہو تمہیں اگر معاف کر دیا گیا تو یہ تمہارے ساتھ بہت بڑا ظلم ہوگا اس طرح تمہارا حوصلہ بڑھے گا اور تم لمبے ہاتھ مارنا شروع کر دو گے ویسے تمہیں مجبوری کیا تھی چوری کرنے کی؟"

"میری ماں بیمار ہے۔ اور اس کے علاج کے لئے رقم نہیں ہے۔" لڑکے نے فوراً ایک مجبوری گھڑ کر بیان کر دی پھر وہ پچھتانے لگا کہ عجلت میں وہ کوئی بہتر بہانہ نہیں تراش سکا۔

"جھوٹ۔" منور نے غصے سے کہا۔ "تمہارے لہجے ہی سے ظاہر ہوتا ہے کہ تم جھوٹ بول رہے ہو تمہارے گھر میں کوئی بیمار نہیں ہے مجھے یقین ہے کہ اس علاقے میں ہونیوالی چوریوں کے تم ذمہ دار ہو۔"

لڑکے کی آنکھیں خوف کے باعث پھیل گئیں۔ وہ اپنے خشک ہونٹوں پر زبان پھیرنے لگا۔ اسے یہ تو اندازہ ہوگیا تھا کہ گھر کا مالک وہیل چیئر پر بیٹھا ہے لیکن اسے یہ اندازہ نہیں تھا کہ اس کے ہاتھ میں کون سا ہتھیار ہے۔ پستول، چاقو یا ڈنڈا وغیرہ۔

"میں آپ کی منت کرتا ہوں۔" لڑکے نے رندھی ہوئی آواز میں کہا "یقین کیجئے یہ میرا پہلا موقع ہے میں وعدہ کرتا ہوں کہ آئندہ ایسی حرکت نہیں کروں گا مجھے معلوم نہیں تھا کہ آپ معذور ہیں۔"

"میری معذوری کی بات مت کرو۔ میں تم جیسے بدمعاشوں سے نمٹنا خوب جانتا ہوں۔ چلو، فرش پر الٹے لیٹ جاؤ۔"

"معاف کر دیں۔"

"خاموش، جلدی سے منہ کے بل فرش پر لیٹ جاؤ اور دونوں ہاتھ پشت پر کر لو۔"

لڑکا بادل نخواستہ فرش پر اوندھا لیٹ گیا۔ "آپ کرنا کیا چاہتے ہیں؟"

"خاموشی سے لیٹے رہو۔" منور نے سختی سے کہا "پھر اس نے جلدی سے اپنی پینٹ کی بیلٹ کھینچ کر نکالی اور لڑکے کے ہاتھ مضبوطی سے باندھ دیئے۔ پھر کیمرے سے شولڈر ربن نکال کر اس کے پاؤں بھی سختی سے باندھ دیئے۔

"ہاں، اب ٹھیک ہے۔" اس نے کہا اور لڑکے کو بالوں سے کھینچ کر گھٹنوں کے بل بٹھا دیا۔ پھر وہیل چیئر کو دیوار کے قریب لے جا کر اس نے بتی جلا دی۔

"میرے ہاتھ میں کوئی ہتھیار نہیں ہے۔" منور نے دھیمی مسکراہٹ کے ساتھ کہا۔

لڑکا حیرت اور خوف سے اس کی طرف دیکھنے لگا وہ گول چہرے والا معصوم سا لڑکا تھا اس نے زور لگا کر خود کو آزاد کرانے کی کوشش کی مگر ناکام رہا۔ اس کے ماں باپ کو صرف اتنا معلوم تھا کہ وہ اپنے دوستوں کے ساتھ فلم دیکھنے گیا ہوا ہے۔ وہ یقیناً اس کی واپسی کے منتظر ہونگے۔ لیکن یہاں وہ جکڑا ہوا بے بس پڑا تھا۔

"تمہاری عمر کیا ہے؟" منور نے پوچھا

"پندرہ برس۔"

"نام؟"

"کامران"

"کس کے بیٹے ہو؟"

لڑکا خاموش رہا۔ منور نے قدرے ترش لہجے میں اپنا سوال دہرایا اور وہیل چیئر کو دھکیل کر اس کے قریب آ گیا۔

"عباس زبیری!" لڑکے نے دھیمے لہجے میں بتایا۔

یہ نام سن کر بری طرح چونک گیا پھر وہ غصے سے کامران کو گھورنے لگا۔

"تم زبیری صاحب کے بیٹے ہو؟" منور کے لہجے میں حیرت کے ساتھ افسوس بھی تھا "وہی زبیری صاحب، جن کی مارکیٹ میں کپڑے کی دکان ہے؟"

"جی ہاں۔" لڑکے کے ہونٹوں سے پھنسی پھنسی ہوئی سی آواز برآمد ہوئی۔

"ہوں....." منور ہونٹ بھینچ کر بولا "میں تمہارے والد کو اچھی طرح جانتا ہوں وہ بہت شریف انسان ہیں پورے علاقے میں انہیں عزت کی نگاہ سے دیکھا جاتا ہے..... تم اچھے خاصے کھاتے پیتے گھرانے سے تعلق رکھتے ہو..... پھر یہ چوریاں؟"

"آپ میرے ساتھ کیا سلوک کرنا چاہتے ہیں؟" لڑکے نے اس کے سوال کو نظر انداز کرتے ہوئے خوف زدہ لہجے میں پوچھا۔ اس سے پہلے وہ دکانوں سے چھوٹی موٹی چیزیں چراتا تھا۔ ایک بار پکڑا بھی گیا تھا اور یہ شکایت اس کے والد تک بھی پہنچی تھی۔ اس نے زبانی اور جسمانی سرزنش بھی کی تھی پھر محبت سے سمجھایا تھا لیکن وہ سزا شاید اس کیلئے کافی نہیں تھی۔ باپ مطمئن ہوگیا تھا کہ "بچہ" اس کے سمجھانے سے سدھر گیا ہے لیکن چند غلط قسم کے دوستوں کی صحبت میں وہ مزید بگڑ گیا تھا مگر آج وہ بری طرح پھنس گیا تھا اسے وہیل چیئر پر بیٹھے ہوئے شخص کا ارادہ خوفناک معلوم ہوتا تھا کامران کو اس کے ہونٹوں پر بے رحم مسکراہٹ کھیلتی نظر آ رہی تھی۔

"میں تم جیسے بگڑے ہوئے نوجوانوں سے سخت نفرت کرتا ہوں۔" منور نے کہا "میں تمہیں ایسی سزا دوں گا کہ تم زندگی بھر یاد رکھو گے۔ جب میری عمر بیس برس تھی تو ایک بدمعاش کی وجہ سے میری ریڑھ کی ہڈی میں گولی لگ گئی تھی اس کے بعد میں ہمیشہ کے لئے معذور ہو کر اس کرسی کا ہو کر رہ گیا یہی وجہ ہے کہ جب میں کسی بدمعاش کو دیکھتا ہوں تو میرا خون کھول اٹھتا ہے۔"

"مم..... میں نے کسی پر گولی نہیں چلائی جناب! میں تو پستول

☆☆☆ اردو ادب ☆☆☆

اصناف نظم

☆شاعری میں دو چیزیں اہم ہوتی ہیں۔

1- خیال یا موضوع　　2- ہیئت یا فارم

☆اصناف نظم کا جائزہ دو حیثیتوں سے لیا جاسکتا ہے ایک موضوع کے لحاظ سے اور دوسرے ہیئت کے اعتبار سے۔

☆اصناف نظم کا جائزہ تین عنوانات کے تحت لیں گے۔

1- بہ لحاظِ موضوع　2- بہ لحاظِ ہیئت　3- بہ لحاظِ نظمِ جدید

(الف) بہ لحاظ موضوع شاعری کی دس قسمیں ہیں

☆حمد ☆نعت ☆غزل ☆قصیدہ ☆مرثیہ ☆شہر آشوب ☆واسوخت ☆ریختی ☆پیروڈی ☆گیت

(ب) بہ لحاظ ہیئت شاعری کی سات قسمیں ہیں

☆مثنوی ☆رباعی ☆قطعہ ☆مسمط ☆ترکیب بند ☆ترجیع بنا ☆مستزاد

(ج) نظم جدید کی بالعموم چار شکلیں ہوتی ہیں

☆پابند نظم ☆دھری نظم ☆آزاد نظم ☆سانیٹ

اصناف نظم میں سب سے پہلے ہم ''حمد'' کے بارے میں بات کریں گے۔

حمد

آنکھ اُٹھے تیرے لئے کھلتے ہیں لب تیرے لئے

میرا جینا میرا مرنا میرے ربّ تیرے لئے

حمد کے معنی اللہ کی تعریف کے ہیں۔ اصطلاح میں حمد وہ نظم ہوتی ہے جس میں باری تعالیٰ کی صفات اور عظمت و قدرت کا بیان ہوتا ہے اور اسکی ہمہ پہلو تعریف کی جاتی ہے۔

حمد کا موضوع اتنا وسیع اور متنوع ہے جس قدر خدا اور اسکی کائنات۔ گویا اسکی وسعت کی کوئی انتہا نہیں ہے۔

حمد کیلئے کوئی ایک بحر، وزن یا ہیئت متعین نہیں ہے یہ مختلف ہیئتوں میں لکھی گئی ہے۔ ذاتِ باری تعالیٰ کیلئے محبت و عشق کا جذبہ حمد کا محرک ہوتا ہے لہٰذا ضروری ہے کہ

(1) حمد رسمی نہ ہو بلکہ شاعر ذاتِ باری تعالیٰ کے عشق میں ڈوب کر لکھے۔

(2) حمد کی زبان پاکیزہ اور الفاظ شستہ اور بلیغ ہوں۔

(3) شاعر کا لہجہ انتہائی مؤدب اور منکسرانہ ہو اظہار کا طریقہ ایسا نہ ہو جس سے شانِ الٰہی میں گستاخی یا سوءِ ادب کا پہلو نکلتا ہو۔ شاعر خدا کی عظمت و رحمت بیان کرنے کے بعد اس سے اپنی مغفرت اور اُمت کی بھلائی کی دُعا کی درخواست کرے۔

☆حمدیہ شاعری کی ابتداء و آغاز☆

حمد اردو شاعری کی قدیم ترین صنف ہے یہ اتنی ہی پرانی ہے جتنی خود اردو شاعری۔ قدیم شعراء کے ہاں ہر دیوان مثنوی اور مجموعہ کلام کا آغاز حمد سے ہوتا تھا یہ روایت اس قدر پختہ اور گہری تھی کہ ہندو شعراء اور مثنوی نگاروں نے بھی اس سے انحراف نہیں کیا۔ ہر دیوان کی پہلی غزل حمد ہوتی تھی ہر مثنوی نگار میں آغاز قصہ سے پہلے مثنوی نگار حمد کہتا تھا شعراء نے بطور خاص الگ الگ حمدیں بھی کہی ہیں۔ ترقی پسند تحریک نے ادب میں مذہبی اور روحانی روایات کے خاتمے کی کوشش کی اس وجہ سے دورِ جدید کے بعض شعراء احمد کہنے کی سعادت سے محروم رہے ہیں۔ جدید دور کے شاعر باقی صدیقی کی حمد قابل ذکر ہے۔

قادرِ مطلق (باقی صدیقی)

تو قادرِ مطلق ہے یہی وصف ہے کم کیا

آگے کرے اک بندۂ ناچیز رقم کیا

تو خالق کونین تو حاصل کونین

ہے جس پہ تیری نظر اسے کوئی ہو غم کیا

تو اپنے گنہگار کو توفیق عمل دے

ہوتا ہے زباں سے سرِ تسلیم بھی خم کیا

اک سجدہ کیا میں نے فقط شعر کی صورت

ورنہ میری تخیل ہے کیا میرا قلم کیا

اقوال زرّیں

انسانوں میں سب سے اچھا انسان وہ ہے جس کا اخلاق اچھا ہو (حضور ﷺ)

ایمان کے بعد افضل ترین نیکی خلق کو آرام پہنچانا ہے۔ (حضور ﷺ)

شکر گزار مومن عافیت سے قریب تر ہے۔ (حضرت ابوبکر صدیقؓ)

سب سے زیادہ عقلمند وہ ہے جو اپنی بات کو صحیح طور پر ثابت کر سکے۔ (حضرت عمر فاروقؓ)

زبان بند رکھنا سب سے بڑی عبادت ہے۔ (حضرت عثمان غنیؓ)

ہمیشہ سچ بولو کہ تمہیں قسم کھانے کی ضرورت نہ پڑے۔ (حضرت علیؓ)

وہ گناہ سب گناہوں سے سخت ہے جو کرنے والے کے نزدیک معمولی ہو۔ (حضرت علیؓ)

ذلت کی زندگی سے عزت کی موت بہتر ہے۔ (حضرت امام حسینؓ)

دشمن کا دل کی مہربانی اور احسان سے جیتو اور دوست کو نیک سلوک سے۔

(حضرت بابا فریدؒ)

بڑے بڑے کام کرو لیکن بڑے بڑے دعوے نہ کرو۔ (مولانا رومیؒ)

مہکتی کرنیں

☆خوش کلامی صدقہ جاریہ ہے۔

☆ایسی بات کرو جس سے تم پہچانے جاؤ کیونکہ انسان اپنی زبان کے نیچے پوشیدہ ہے۔

☆الفاظ کے پیچھے بھاگنے کی بجائے خیالات تلاش کرو۔

☆ہر وہ انسان خوبصورت ہے جس میں محبت کی نرمی، اخلاق کی حلاوت اور پرکھنے کی ذہانت موجود ہو۔

☆اولاد کی صحیح تربیت نوافل میں مشغول ہونے سے بہتر ہے۔

☆کتاب اہل علم کے لئے ایک باغ مطالعہ ہے اس باغ کی سیر اور حکمت اس کی خوشبو ہے۔

☆عقل مند کا سینہ اس کے رازوں کا بہترین صندوق ہے۔

☆کامیابی کا سب سے بڑا راز خود اعتمادی ہے۔

☆صلاحیتیں بیج کی طرح ہوتی ہیں انہیں پنپنے کیلئے مناسب ماحول چاہیے۔

☆کتابیں جوانی میں رہنما، بڑھاپے میں تفریح اور تنہائی میں رفیق ثابت ہوتی ہیں۔

نمک حرام

ایک مرتبہ حضرت جبرائیل علیہ السلام فرعون کے پاس ایک فرمان لائے جس کا مضمون یہ تھا۔

بادشاہ کا کیا حکم ہے اپنے غلام کے حق میں جس نے ایک شخص کے مال و نعمت میں پرورش پائی پھر اس کی ناشکری کی اور اس کے حق میں منکر ہو گیا اور اپنے مولا کا مدعی بن گیا۔

اس پر فرعون نے جواب لکھا۔

جو نمک حرام غلام اپنے آقا کی نعمتوں کا انکار کرے اور اس کے مقابل آئے اس کی سزا یہ ہے کہ اسے سمندر میں ڈبو دیا جائے۔

چنانچہ جب فرعون خود دریا میں ڈوبنے لگا تو حضرت جبرئیل علیہ السلام نے اس کا وہی فتویٰ اس کے سامنے کر دیا اور اس نے اس کو پہچان لیا۔

☆☆☆☆☆☆☆☆☆

افسانہ اصلاح (از محمود احمد مودی)

انتخاب از:- ثناء مظہر (ایڈیٹر شعبہ اردو)

رات کے تقریباً گیارہ بج رہے تھے۔ منور کھڑکی کے سامنے بیٹھا تاریکی میں گھور رہا تھا اس کا نچلا دھڑ مفلوج ہو چکا تھا اور وہ وہیل چیئر کا محتاج تھا۔ باہر کی طرح کمرے میں بھی اندھیرا تھا۔ اچانک بیرونی دروازے پر ہلکی سی آہٹ ہوئی۔ وہ اپنے خیالات سے چونک کر آہٹ کی طرف متوجہ ہو گیا اسے اپنے پرانے تجربے کی بناء پر یہ اندازہ لگانے میں دیر نہیں لگی کہ یہ آہٹ کسی بلی کے کودنے کی ہرگز نہیں ہو سکتی۔ اس نے جلدی سے وہیل چیئر کو گھمایا اور سائیڈ ٹیبل کی دراز سے کیمرہ نکال کر گود میں رکھ لیا۔ پھر وہ نہایت احتیاط سے وہیل چیئر کو بے آواز طریقے سے چلاتا ہوا ڈرائنگ روم کی طرف بڑھا۔

ڈرائنگ روم میں بھی تاریکی تھی۔ منور نے دیکھا کہ ایک سایہ ٹی وی کے پاس جھکا ہوا تھا۔

''کون ہو تم؟'' منور نے گرج دار آواز میں کہا ''سیدھے کھڑے ہو جاؤ۔''

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