

DYNAMICS OF MUSLIM WORLD POLITICS & ORGANIZATION OF ISLAMIC COOPERATION

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ABSTRACT

Organization of Islamic Cooperation (OIC) was created with an objective to safeguard the interests of the Muslim countries around the world as well as promote inter-state multilateral as well as bilateral relationships among the member states. However, OIC has not yet been successful in managing the Muslim world dynamics and issues. The study provides an analysis of the OIC objectives, the Muslim world issues, and the role of OIC in managing the Muslim world affairs. The qualitative analysis of the OIC role in the Muslim world suggests that OIC has been unable to pursue its objectives due to the incapacity of its organizational structure. Study outlines the current strategic environment of the Muslim world that highlights the importance for development of a mechanism that could bring the Muslim world out of the complex organism of threats it is confronting with. The study has also evaluated the currently introduced 34 states 'Islamic Alliance' and infers that the creation of new alliances is not plausible in the light of current strategic environment of the Muslim world. The study finds out that OIC is the only forum that can contribute to achieve the required outcomes if its organizational structure is reformed. It ends with recommendations for some profound amendments in the existing OIC's organizational structure as well as mechanism for proper functioning that would contribute in activating the OIC forum in a manner that would be enabled to manage the Muslim world affairs and contribute to peace, stability and prosperity among the Muslim states.

Key Words: OIC, Pakistan, Muslim World, Middle East, 34 States Islamic Alliance, Saudi Arabia.

INTRODUCTION

Since the collapse of Ottoman Empire by the end of World War I, Muslim states were feeling a sense of alienation around the world. Being one-fourth part of the world and spiritually bounded together, but having meager socio-politico-economic development, the Muslim world was facing serious threats to their survival as independent states. The occupation of Israel over the Palestinian land and successive wars between Arabs and Israel, especially the 'Six Day War' in

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The authors believe that this work may have its implications for teacher educators in particular. Firstly, logical analysis of a situation at hand is a powerful tool for the teacher educator. Secondly, Solomon (AS) taught his companions (the students) to learn to have mercy upon the weak. Thirdly, courage to have mercy upon the subtle sublime nature of student uncovers another dimension for teacher educators. He must be willing to put up students' likelihood of difficulties in selfassessment, self-realisation and self-learning. The students always need some time and certain space; and the teacher should be convinced upon this to accommodate.

عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ ٥١

We have been taught the speech of birds, and on us has been bestowed (a little) of all things.

This is also mentioned in the Old Testament (Ehd Nama-e-Ateeque) that Allah has bestowed Solomon with intelligence and insight which was strong enough that he could understand the intention of the animals from their sounds⁵². Although, for a believer there it remains no doubt; nonetheless, for those who are not believers, there it remains a question mark.

After the advent of cellular phone technology, myths about man's ability to listen from a distance of thousands miles has miraculously changed the world of science and technology. Another invention known as the Bone Conduction Cellular Phone has revolutionised the scientific world recently. Sanyo a Japanese company has introduced new mobile phone technology. In this technology sound waves of mobile phone calls are communicated through the bones to the eardrum of the person receiving those calls. This technology was given the name Bone Conduction Cellular Phone. First mobile phone of this kind was introduced on 15.12.2003⁵³. Man has listened to the sounds of leaf cracking (breakage) and weeping of tomatoes with the help of modern technology⁵⁴. In the light of above mentioned facts it has been established that man has made possible not only audio distant commutations but also visual distant communications; if this is possible for a common man why not a messenger of Allah could listen to a distant ant. There is an important thing that man's knowledge, no matter how developed it will be, will remain bound to material resources and restrictions; whereas Allah's messengers are not bound to such resources and restrictions; and this is the key to miracles. The status of miracles is unchallengeable. Hence listening of Solomon to an ant is not strange.

Conclusion

This discourse is to present comprehensive understanding on three questions: 1. "Do the ants really capable to communicate?" 2. How does the ant communicate? 3. How does Solomon (AS) understand ant's communication? It is concluded that the ants produce sound. They can talk to their fellow ants; and the nature has bestowed them with the ability to recognize a situation and act accordingly for their safety and comfort.

Further, it discusses various modes of communication among ants scientists have had investigated so far. And, lastly, it is not strange if Solomon (AS) heard and understood; because a common man today can use *osophone* (cellular phone technology using bones of the listener as a medium of sound waves transferring to brain), knows tactile speech method (which have evolved and developed for communication between people who are both deaf and blind) and understands the multitude of communication methods. This work may help prevent learned human minds go astray or, modestly speaking, help them save from any probable confusion and miscommunication. This work additionally includes glimpses upon different modes of communication, with special focus on the ants with reference to the scientific investigations man has made so far.

get into your habitations Hexanol

lest Solomon and his hosts crush you Undecanone

without knowing it" Butyloctenal⁴⁰

In the light of aforementioned references one could maintain that the ants talk; and according to the linguists every means of ants' communication will be referred to as "Quaala" because language is generally defined as:

اللغة ما يعبر به قوم مقاصد من قول او اشارة او عمل. ٤١

The words, gestures or any other function of a group (or nation) to express itself is regarded as the language (or the function) of that very group (or nation). Jocken Katz described 17 methods of communication in his second objection: "Of 17 messages listed 14 are chemical, 2 are tactile and 1 is either chemical or tactile⁴²" one of these methods is tactile method of which he refers to prove that the ants do not talk. It is interesting that the author of the encyclopaedia of language includes tactile method with in the category of speech methods and names it as a tactile speech method. It is interesting to mention that *Tadoma* is a method of tactile speech method of communication that has evolved between people who are both deaf and blind⁴³. Paradoxically, the method Jocken Katz does not consider as a method of speech is nonetheless considered as the method of speech by the linguists.

The third objection of the critic is: additionally, to imagine that ants communicate such sophisticated information as the Qur'an claims seems rather belonging to the tales of fairy-land (e.g. an ant being able to distinguish between Solomon and soldier)⁴⁴.

We quote from the Encyclopaedia of Britannica which describes the types of the ants. According to it "there are generally three casts, or classes: queen, males, and workers"⁴⁵. Such a well-organized species could easily recognize the king (Solomon) and the soldiers. Ants can recognize their relatives and friends⁴⁶. They touch each other to communicate the messages in order to uphold the discipline in their community. It means that there exists some (probably an antenna) language⁴⁸. Of course Qur'an is Allah's word and Allah is He who says that:

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ. ٤٩

It is God who has sent down the book in truth.

And Allah further says:

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا. ٥٠

And whose word can be truer than God's?

On the bases of these facts it has been now proved that the ants produce sound, can talk; and nature has bestowed them with the ability to recognize.

Now we have to explore **How Solomon heard the sound of ant?** Qur'an narrates the miraculous characteristic of Solomon that:

We mention another example. Allah says, (And to Moses God spoke directly) here *kallama* كَلَّمَ has been insisted with the help of "*taklima*" تَكَلَّمَ and it qualifies to real talk (*kalam*) كلام

The Qur'an has also proved the veracity by saying that "*Quala*" could also be translated as 'to make (some) gesture'.

After the birth of Jesus Christ, Allah addressed to Maryam:

فَإِذَا تَرَىٰ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ٣

And if thou dost see any man, say, I have vowed a fast to (God) the Most Gracious, and this day will I enter into no talk with any human being.

Mufti Ahmad Yar Khan Naemi interprets that, here, قُولِي talking means 'to point' or 'indicate', not say something verbally otherwise the fast was broken³⁶. After having reviewed the meaning of "*Quaul*" قَوْل we come to the linguistics paradigm. Author of the encyclopaedia of language defines animal's language as the following: "The means by which animals communicate or are thought to communicate with each other"³⁷.

Now we come to the core question i.e. not modulation of the sound which is quite contrary to the proven facts. Recent studies have established the fact that among many of the recognized means of communication in ants is the production of sound with which they talk to each other. Apart from the liquids of glands, the ants communicate also by sounds... Giving the alarm, eating, cleaning, getting to gather, exchanging food, and recognition are the main heading of communication³⁸. Another researcher presents his research: "*it also may appear to 'talk' to another, as she and another individual meet and stand together with antennae fluttering*"³⁹. The study of the Harun Yahyah (26) is also an evidence for this. Chemical secretion is important for most of the means of communication among ants. There is a study which relates Qur'anic evidences in a novel way:

"The substances that an ant gives out of her body in a situation are divided into four kinds; every substance has been attributed to certain language and code ... in the fourth stage, the speaker ant emits a special chemical substance. this substance is butyloctenal. By this substance speaker ant gives an order of defence and determines the kinds of defence ... So the ant said in the last phrase (without knowing so doing the ant) preventing the other ants from entering the stage of attack that would lead to death. So the prophet Soleman tender mercifully as if he had calmed these ants down and as if he would to have said that needn't have worried as he saw them and he would not allow any harm to them.

And now let me summarize what I have already said: At length, when they came to (lowly) valley of ants, one of them said: 'O, ye! ants, get into your habitations, lest Soleman and his followers break you (under foot without knowing it)". (27; 18)

Following are the chemicals reported to be secreted when one of the ants said:

"O ye ants Hexanal

وقال آخر: قالت له العينان: سمعاً وطاعةً وحدرتا كالدار لما يتقرب

وقال آخر: وقد يستعمل القول في غير الانسان قال ابو النجم لدار لما يتقرب قالت له الطير تقدم راشدا انك لا ترجع الاحامدا

Another poet says that the eyes asked him that his talk will be listened to and acknowledged with, and with this the eyes flooded over the tears like the gems from the lamp (of light).

وقال آخر: امتلا الحوض وقال: قطني

Another poet expressed that the water tank was filled and said to me that this is enough for it.

واذا جازان يسمى الرأى والاعتقاد قولاً، وان لم يكن صوتاً، كان تسميتهم ماهواء صوت قولاء اجدر بالجواز، الاترى ان الطير لها هدير، الحوض له، غطيط. ٢٩

Ibn Manzoor extends further that although opinion and belief could not be regarded as sound yet considered as "quaul". However sound could be considered as "quaul". Al-Sharif Al-Jarjani has explained "quaul" as the following:

هو اللفظ المركب في القضية الملووظة او المفهوم المركب العقلى في القضية المعقولة. ٣٠

"Compound words expressed by the tongue as well as compendium of the comprehension attributed to mind (Aqual) are termed as "quaul". قول.

In this verse the word "Fa-Quaul" قولى is most important. Various interpreters of Qur'an have explained this word and have made scholarly debates. For example Imam Qurtabi writes that it signifies the gesture.

(قولى) بالاءِ شارة لا بالكلام. ٣١

Hashim Al-Rasuli has also agreed with him

that this means communication through the gesture: Allah ordered her to remain silent and asked her that if someone talks to you tell him by gesture that you have been ordered by Allah to remain silent.

Allama Mahmod Alusi refers to famous Imam Fra' and defines an important point.

قال الفراء: العرب تسمى كل ما وصل الى الانسان كلا ما ياءى طريق وصل مالم يوء كدبالمصدر فاذا كدلم يكن الا حقيقة الكلام. ٣٣

He says that among Arabs it is established that anything which comes to them is attributed as talk (Kalam). But if is insisted as verb it absolutely signifies a talk (Kalam) otherwise it is not necessarily a talk (Kalam).

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا. ٣٤

attributes of ants like talking, producing and listening to the sound, and showing response to danger, Harun Yahyah says that:

The ants communicate also through the sound. There are two different methods for the production of the sound among them. One is slap like sound and other is shrill. For slap like sound they knock at the surface where they are present at the moment with the help of any part of the body; whereas, for shrill sound one part of the body is rubbed against another one. Production of sound by knocking is used in the colonies residing in the tree trunks. Woodworker ants are one such example. Upon sensing any danger by the vibrations through earth, waves in the air or tactile physical contact, the messenger ant strikes its head and trunk against the ground (or against the walls of their wooden rooms) and the resulting vibrations could be sensed up to some decimetres. Physical proportion of 20 centimetres to ants is 60 to 70 kilometres to human beings.

The ants are almost deaf to the sound waves travelling through the air; but are very sensitive for the sound waves travelling through the ground. They are accelerated in the direction of the sound and attack on to which they encounter immediately... producing shrill (high frequency) sound is more difficult than the slap like sound. For this they rub certain body parts against each other. Usually, posterior limbs are rubbed against the posterior part of the trunk²⁶. The ant's brain weights one million of the human brain but produces 10 t 20 signals par instant; they can sense even human communication²⁷.

Research Problem, Analysis and Discussion

An American Mathematician (from Georgia University, Atlanta) has objected on the Naml episode as revealed in the Qur'an. He intends to reflect the contradiction among Qur'anic chirps of stimulation as anything more than simple unitary signals. *In other words, ants do not 'talk' ... by modulating sound through time... sound*²⁸.

It is intended to review this objection in the ensuing paragraphs. He has misconceived himself with "*qala*" or "*galat*". It is important to study it etymologically in the very beginning. To talk or say something to anybody, whether with the help of tongue or the gestures, is called as "*qala*". In order to give colloquial explanation to "*qala*" Allama Ibn Manzoor has mentioned while referring to various poets:

The word "*qual*" is used for the birds and the non-human beings. One of the verses of Abu Al-Najam is: Come with care; go while admiring when you be back.

وقد يستعمل القول في غير الانسان قال ابوالنجم

قالت له الطير تقدم راشدا انك المراجع الاحادا

called 'pirates' (or dacoits or *Daku*). Some group of the ants are nomads (*Khana Badoosh*); they keep on shifting their communities from place to place¹⁶.

Some experts are of the opinion:

فمتى داهم عدوقريته النمل اختفت العملة وخرجت الجنود للقتال والنضال فيخرج اولاً واحداً منها للاستطلاع ثم يعود مخبراً بمارائى وبعد هينهة تخرج ثلاثة او اربعة يتبعها عدد كثيف من الجيوش بادية عليهم علانم الحنق فتلدع كل مصادفة ولا تغفلت من تلدغه ولو قطعت ارباً ارباً فاذانتهى القتال رجع الفعلة فاعادوا بناء ماتهم يتخللها عدد من الجنود للحراسة للعمل. ١٧

When some enemy attacks on the ants the labourer ants are put out of sight and soldier ants come out for war. First of all only one ant comes out in order to collect information which gets back (stealthily and vigilantly) to inform others. Then three or four come out followed by the army of ants prepared for attacking severely. They sting whoever appears before them. Their grip is so strong that they do not let their enemy free no matter they would be torn into pieces. Once the war is over they get back and the labourer ants come out to reform the scene and their houses.

It seems that they possess highly gifted intelligence. The author of the Hasting Dictionary' writes: Ants are exceedingly wise. The arthropod apes no doubt approach nearer to man in bodily structure than do other animals, but when we consider the habit of ants, their possession of domestic animals, and even in some cases of slaves, it must be admitted that they have a fair claim to rank next to man in intelligence¹⁸.

And the researcher of the Cheyne and Black's Encyclopaedia elaborates: classical writers often refer to the industry, forethought, and ingenuity of the ant ...the industry of the harvesting ants, and the amount of the work they accomplish, justify their being held up as examples of untiring energy... Their great sagacity is shown in numerous ways ... their habit of laying up food for the future ... places them with the bees and wasps in intelligence, second only to man in the animal kingdom¹⁹. Furthermore, it seems surprising that in many cases the ants behave in a way that must be considered intelligent; which they learnt by experience and which they make part of their memory. It is difficult altogether to deny their gift of reason ... their mental powers differ from those of men, not so much in kind as in degree....²⁰. According to the research of the expert in the insects Dr. Lincom and McKack, "Apparently ant looks like humble and unimportant but in fact it is an unparalleled and rare example of hard work and intelligence"²¹. Ants possess exemplary insight and intelligence among animals²². The ants possess matchless characteristics of sense of smell beside intelligence. *Ibn-e-Kathir* explains in his study that this small bodied animal possesses such a strong sense of smell that no other animal has possessed²³. Preceding (aforementioned) investigations are reinforcing a great Qur'anic revelation which regarded this species an intelligent being. This fact remained hidden for centuries; and eventually was disclosed after along trail of research.

To Psalms the ant is mentioned twice in the examples of Solomon. O lazy! Go to the ant; look at it and get insight from it²⁴. There are four things which are trivial but intelligent; one of them are the ants although they are not strong enough creatures²⁵. About the

Solomon (AS) and his caravan (*Lashker*) usually travelled (cruised) through air. But in this very journey they did as other human beings were used to do. Some of them were (walking) on foot and, some others were on board. They passed by a community of the ants situated in either *Ta'ef* or Syria. Queen ant, named either Takhiya or Munzira, ordered her community. She warned them about the caravan of Solomon (AS); and Solomon heard her at a distance of three miles. He stopped his caravan in order to give the ants sufficient time so that they could manage to enter into their caves (houses)⁷.

حَتَّىٰ إِذَا أَنوَأَ عَلَىٰ وَادِ النَّعْمِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّعْمُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَخْطِبَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ
(18) فَتَبَسَّمُوا ضَاحِكًا مِّنْ قَوْلِهَا. ٨

At length, when they came to a (lowly) valley of ants, one of the ants said: "o ye ants, get into your habitations, lest Solomon and his hosts crush you (underfoot) without knowing of you. So he, Solomon (AS), smiled pleasingly at her speech. The vale of the ants mentioned in the Qur'an is reported to be situated between Asdood and Ghaza close to Asqalan that is situated on the bank of Mediterranean Sea. In the past, Palestine was included in Syria and was regarded as the Uroos Al-Shaam (the beauty of Syria) 9. Because Solomon (AS) who was, unlike common men, bestowed with extraordinary qualities by his Allah, heard and understood that the queen ant was trying to save her community; he smiled with cheer¹⁰. He prayed to Allah:

وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ. ١١

And he said; "o my Lord! So order me that I may be grateful for the favours, which thou hast bestowed on me and on my parents and for the deed of righteousness that please thee: and admit me, by grace, among the ranks of Thy righteous servants."

Interpreters of the Qur'an have given various interpretations of this episode. We intend to review the episode from a scientific perspective for the refutation of the objections raised upon this very episode; so that another scientific revelation of Qur'an could be made observable and critics of the Qur'an be addressed on logical grounds. '*Namla*' is an Arabic word which meant 'the ant'¹². It is mentioned in Al-Mu'jam Al- Waseet:

النملة حشرة خفيفة ضئيلة الجسم من رتبة غشائيات الاجنحة وقسم ذوات الحمته تتخذ سكنها تحت الارض، وتعيش في جماعة من افراد نوعها دانبة متعاونت (ج) نمل، ونمال - ١٣

Namla (ant) is an insect, light bodied animal, either winged or wingless. They build their houses underground and live along with the same species to which they belong to. They cooperate with their fellows of the same tribe. Its plural is *Namal* or *Namaal*. They are of many kinds. According to a writer "there are at least 14,000 different kinds of ants"¹⁴. Another study relates: and to complicate the matters more there are between 10,000to 13,000 species of ants on earth; and the count is still on¹⁵. It is interesting to know about their functioning i.e. division of labour, and other qualities of the ants. For example, they have well defined system of division of labour. Some of them are workers, and some are guards. In some countries a special group of the ants has also been observed which is

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

And we sent down to thee the Book explaining all things a Guide, a Mercy, and Glad Tidings to Muslims. (Al-Nahal89)

As recent advancements in knowledge are unveiling the miraculous truths of the Qur'an, objections are being raised from non-Muslim quarters at parallel. In present discourse *Naml* episode in the Qur'an has been reviewed from a different angle. In this episode Solomon listens to an ant warning the other ants of the grand caravan of Solomon (AS); she asks her fellows to get them protected as the caravan of Solomon (AS) was imminently approaching there. Solomon's hearing of ant's sound is not as strange for the disbelievers of the Qur'an as the question whether ant produces or does not produce a sound is bewildering to them. In this article different modes of communication among ants are explained with reference to the scientific investigations man has made so far.

Solomon (AS), son of David (AS), was a famous prophet and the king of the Israelites. His name is mentioned in various *suras* of the *Qur'an* like *Al Baquarat*, *Al Nisa*, *Al Ana'am*, *Al Anbiya*, *Al Naml*, *Saba* etc. *Ibn-e- Asaakir* wrote on the family tree of Solomon (AS), as following:

سليمان بن داود بن افسى بن عويد بن ناعر بن سلمون بن يخشون بن عمينا ذب بن ارم بن خضرون بن فارص بن يهودا بن يعقوب بن اسحاق بن ابراهيم ابو الربيع نبى الله بن نبى الله (عليهم السلام) ١

Solomon (AS) built a strong state after defeating the surrounding enemies of the Israelites and took up completing the construction of the *Heckle Biat-ul- Maqdas*, of which the foundation stone had already been laid by his father David (AS) the prophet. Solomon (AS) possessed unparalleled knowledge and insight. He enjoyed sovereignty which no one could provide (after him) among the Israelites. All, including air, the animal, the bird, the jinn and men were bound to obey him through the divine command of almighty Allah. He was an expert to make decisions about litigation. He highly urged to maintain law and order in his state upon earth. He knew the languages of the birds (i.e. *Manatiqu Al-Te'ir*) he was made king when he was only 22. He ruled for years². *Al-Qudus* was the capital of his state which encompassed Mediterranean Sea beside Palestine, Jordan and Syria. It also included *Saba* (Yemen), the territories of *Iraq* and *iran*³. He died in 923 BC at *Biat-ul- Maqdas* and was buried there⁴. His son, *Rija'am* was made the king after his death⁵.

Some of his peculiarities are mentioned in the Qur'an.

وَلِسْلِيمَانَ الرِّيحَ غَدُوَهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَفْعَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ٦

And to Solomon (we made) the wind (obedient): its early morning (stride) was a month's (journey) and its evening (stride) was a month's (journey), and we made a font of molten brass to flow for him; and there were jinn that worked in front of him, by the divine order of his Lord.

The dialogue with ant is one of a strange episodes attributed to Solomon (AS). Historians relate the episode as the following: