

Quranic Evidence upon Ants Communication: Scientific Analysis and Educational Implications

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Abstract:

As recent advancements in knowledge are unveiling the miraculous truths of Qur'an, objections are being raised from non-Muslim quarters at parallel. Naml episode in Qur'an has been taken as the subject of present discourse. 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 to arrive at there imminently. Questions like "do the ants really capable to communicate", "how does the ant communicate" and "how does Solomon (AS) understand ant's communication" may have perturbed some human minds. This discourse is to present comprehensive understanding on these questions while referring to a few scientific advancements employing the touchstone of logic for analysing the situation at hand. 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. The authors believe that this work has its implications for teacher educators in particular.

Keywords: Communication, Solomon (AS), Ants, Qur'an

Introduction

Qur'an is a guide (book); and is (also) garnished with a number of references upon knowledge and science.

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26. *Sadiq-ul-Akhbar*, August 16, 1925, 4.
27. Ansari ,Farkh Saleem , *Islamia University Bahawalpur Al Zabair Bahawalpur No* (Bahawalpur: Urdu Academy press, 1994), 224.
28. *The Administration Report of Bahawalpur State 1942-43*, 92.
29. Aziz ,Aziz-ur-Rehman, *Subh-e- Sadiq*, 193.
30. *Sadiq-ul-Akhbar*, August 6, 1925, 4.
31. Director Public Instructions State Bahawalpur, *Education Report 1931-32*, 6.
32. Actually, in State the great project on irrigation 'Sutlej Valley Project' led to extra expenditures which created serious economic problem. Therefore, to solve the existing problem all the expenses of administrative and social welfare institutes were reduced in 1931-32.
33. *The Administration Report of Bahawalpur State 1942-43*, 91.
34. For Detailed information about this project See: Syed Shabir Bukhari, - *Bahwalpur Ka Taleemi Mansooba 1958*.
35. *Dastoor*, Weekly, Bahawalpur, July 12, 1968, 10.
36. *Kainat*, Sehroza, Bahawalpur, February 12, 1959, 1.
37. Saeed ,Saeed Ahmed, *Zilah Rahim Yar Khan 1981*, 313.
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11. *Ibid.*, 4.
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18. *The Administration Report of Bahawalpur State 1888-89*, 94.
19. Babu Gordit Singh, *Education Report 1889-90*, 5.
20. *The Administration Report of Bahawalpur State 1899-1900*, 94.
21. *The Administration Report of Bahawalpur State 1901- 02*, 25.
22. *The Administration Report of Bahawalpur State 1906-07*, 28.
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institution under the State supervision was established in the State. For this purpose in ten major towns of the State with the title of *Madaris-e-Arabia* and *Madaris-e-Diniyat* of *Maarif-e-Islamia* were set up. Among these the most important was the *Madrassah-e-Arabia* of Bahawalpur, which was named *Jamia-e-Abbasia* in 1925. At that time this was the largest institution of religious education in the State and it also enjoyed a prominent place all over Pakistan. The history of this Jamia is very ancient and it is associated with the history of Abbasi rulers as *Madrassah Sadar Diniyat*. However, Jamia Abbasia which was commenced in June 1925, in its curriculum all religious disciplines and the modern education were included.

5. After the formation of West Pakistan the issue of its degrees remained under debate. Anyhow, even after the One Unit these institutions worked for the promotion of knowledge and even at present are expediting their duty of dissemination of education.
6. These were the religious institutions which came under West Pakistan after One Unit. During fourteen year (1955-1969) their remains are available but no increase in these institutions was made. With the increase in population new institutions were set up but the facilities which were easily available and were free of cost had not been provided, so there was also decrease in their performance. This awkward situation compelled the people to think that the new setup had caused difficulties and problems and does not fulfill the requirements of social welfare and religious organizations.
7. Thus it is necessary that the steps should be taken for the development of this remotest area of South Punjab.

Maulana Abul Kalam Azad, Maulana Khair Muhammad, Maulana Muhammad Shafi, Maulana Amjad Ali Lahori and with the consultation of many other renowned scholars. There is also arrangement of modern education along with religious education. The annual budget of the institution was over one Lac rupees annually. Furthermore, for the food of the students 800 mounds of wheat would be required, which used to be provided by the people of the nearby villages as donation. Before the emergence of One Unit Nawab Sadiq Muhammad Khan Abbasi V used to give Rs.800 only as a annual grant to the Madrassah.⁴¹ The Martial Law Government of Ayub Khan did not sanctioned any grant or help for the Madrassah. This Madrassah has been executing its duty of promoting religious education in the area with big success.

Conclusion:

1. The Bahawalpur State was the only State in the Indo-Pak subcontinent whose inhabitants and rulers were Muslims.
2. We would have to study the later period of development of Bahawalpur State for assessing the achievements of 22 years (1947-1969) of its religious institutions, which comprises of 89 years from 1866 to 1955. This was the age which started from 1866, with the setup of administration institutions under British rule that facilitated the people of Bahawalpur with social & welfare and religious organizations. Since 1866, Bahawalpur became a welfare State.
3. For the first time, the rulers of Bahawalpur State were realized that they were not the owner of the Exchequer of State but they had to spend ninety per cent of the treasure on the welfare of the people and development of the State.
4. Bahawalpur State government, since its inception, focused special attention on religious education along with the modern education. Hence, for being an Islamic State numerous religious seminaries had been set up in the latitude and longitude of the State. However, in the first half of the 19th century along with the promotion of modern education, a network of religious education

schools.³⁶ This movement was continuing in Bahawalpur State with big success. In the schools with the shortage of educated and proper teachers, the education was imparted through gramophone records.

Jamia Islamia Darul Uloom-e-Hammadia Pakistan Rahim Yar Khan is a model institution, in which the students are imparted the duration of Arabic and Islamic disciplines. This institution is the center of interest for the fans of seeking knowledge due to its high academic standard and strict discipline and management. Students from Pakistan and abroad were seeking education here. This religious seminary was shifted to Rahim Yar Khan in 1960.³⁷ At present this institution is functioning with success. The teaching of Dars-e-Nizami in addition to Arabic and Islamic disciplines is being imparted here. There is also arrangement for organizing Daura-e-Hadith and Daura-e-tafseerul Quran. There used to be vacations in Madaris-e-Arabia during the months of Sha'aban and Ramzan-ul-Mubarak. When the Daura-e-Tafseerul Quran is commenced, then the local and foreign students participate in large numbers in addition to the public. Due to this activity the grace of the institution further enhances.

Madrassah-Tul-Kuliatul Islamia Rahim Yar Khan is a great religious institution of Rahim Yar Khan. Its foundation was laid by Maulana Syed Abul A'ala Maudoodi in 1965.³⁸ In this Madrassah apart from teaching of Dars-e-Nizami the basic level of modern education is also imparted. Fazil Arabi and Fazil Farsi are also taught here. There is arrangement for 80 students' boarding, lodging and messing in this Madrassah. One high quality library has also been maintained and above all there is a very beautiful masjid in the Madrassah.³⁹

Madrassah Arabia-e-Qasimul Uloom was established in Bahawalnagar district's Tehsil Haroonabad at a distance of eleven kilometers at Faqir Wali Markaz in 1925. Its first teacher was the accomplished scholar of Deoband, Hazrat Maulana Fazal Muhammad. He constructed a masjid and two rooms of mud and started the activity of teaching. In the beginning only five students sought admission, but later on, this number exceeded 50 and even 300. This Madrassah is also known as Darul Uloom Deoband.

In this Madrassah due to the rising number of students, ten rooms were built on self-help basis and the donation of the people of the surrounding areas.⁴⁰ The syllabus of this Madrassah was compiled by such distinguished scholars such as

teaching of *Nazra* of the Holy Quran and enabling the students to *Hifz* the Holy Scripture. Among these some *Madaris* were financed by the State, while others were managed by the private sector. The plan for providing the primary level education in these *Madaris* along with the teaching of the Holy Quran was finalized. As experiment, the primary classes were launched in a Taleem-ul-Quran *Madradsah* in Bahawalpur.³³ Anyhow, the arrangement of primary education could not be introduced in any other "Qurani Maktab". However, in 1953, the elected democratic Government of Bahawalpur State finalized a project with the title of "Tanzeem-e-Makateeb"

c) Tanzeem-e-Madaris

Under this project Tanzeem *Madaris* was decided to create centers of primary education along with the teaching of the Holy Quran in all Masajids of Bahawalpur State's rural areas. The *Aimma-e-Karam*, who possessed educational qualification of at least primary level, had to be appointed as teachers in these schools. Simultaneously, this *Aimma-e-Karam* had also to be provided training for teaching the primary classes.³⁴ Under this plan for the first time Masjid Maktab Schools were opened in 2029 villages in 1953, and annually about 500 Makatib were added. For the pledge of these Makatib eight acres of land each in every Chak village was allocated. This land would be given on lease and the income generated from the land would be spent on the Maktab. This project was in fact a mega project for the promotion of the teachings of the Holy Quran and the primary education. But this scheme suffered extensively due to the merger of the State in the One Unit of West Pakistan and furthermore due to the lack of interest of Government machinery, Pakistan Government tried to change this procedure and handed over the entire area comprising of leased out land to the Revenue Department. Later on, it was decided by the West Pakistan Government to sanction grant to these *Madaris* from the provincial budget. Hence, in 1966-67, a total grant amounting to Rs.2, 63, 000 (two lac sixty three thousand only) for all the *Madaris* of Bahawalpur Division. In 1967-68, a total number of 504 rural Masjids were setup in Bahawalpur Division and 164 teachers were appointed to perform the duties of *Imamat* (leading the prayers) and also teach the students.³⁵

In 1953, Maktab were launched in various Masjids of rural area of Bahawalpur under the Tanzeem-e-Makatib scheme. The total number of these Masjid Maktab Schools was 2029 with 35668 boys and 4794 girls were studying in these

Year	Number of Jamia Abbasia and the affiliated Muaddab and Rafiq-ul-Ulema schools	Other sponsored and unsponsored Makatib for the teaching of the Holy Quran	Total Number of Madaris-e-Arabia and Deeni Madaris
1924-25	-	-	16
1930-31	07	37	44
1931-32	07	15	22
1942-43	13	48	61
1943-44	13	54	67
1944-45	13	104	117
1945-46	13	212	225
1946-47	13	294	307

Source: *The Education Report of Bahawalpur State 1931-32*, 6. Further See: *The Administration Reports of Bahawalpur State 1924-25*, 28-29., *1942-43*, 91-92., *1943-44*, 101., *1944-45*, 91., *1945-46*, 3. Also Further see: *Gazetteer of the Government of Bahawalpur*, July, 22, 1948, 2.

There were two types of Deeni Madaris. The detail is given as under:

a) Madaris Affiliated With Jamia Abbasi

These were imparting religious education according to the syllabus approved by Jamia Abbasia. These institutions were of two types:

- i) Muaddab or Madaris-e-Arabia of primary level
- ii) Rafiq-ul-Ulema or Arabic Maadaris of middle level

The increase in Institution continued day by day. Only in 1931-32, the number of Institution was reduced in view of the retrenchment scheme for making savings in expenditures.³² However, after this the increase in the number of such institutions continued to rise, as evident from the Statistics produced in Table No. 6.

b) Madaris of Taleem-ul-Quran

There were established all over the Bahawalpur State during the reign of Nawab Sadiq Muhammad Sadiq Muhammad Khan Abbasi V, which were imparting the

2.	Alim	4 years	Middle
3.	Fazil	3 years	Matric
4.	Allama	3 years	Fazil Arabi (Punjab University Lahore) / Dars- e -Nizami

Source: *The Bahawalpur Review*, October, 1953, 4.

The curriculum of Jamia Abbasia was implemented with the inclusion of some amended books of *Dars-e-Nizami*,²⁹ it commenced with the lessons of Tauzeeh, Talweeh, Maqamat-e-Hareeri, *Sahih* Bukhari Sharif and Mowatta Imam Malik etc. A renowned Qari was appointed for the *Hifz* and *Tajweed* of the Holy Quran. Similarly, for the teaching of English the services of very qualified teachers were acquired. As the first Shaikh-ul-Jamia, Maulana Ghulam Muhammad Ghotvi (1886-1948) was appointed. He was a renowned scholar of Maqool, Manqool, Adab, Mantaq, Balaghat, Mathematics and Haia'at all over Punjab.³⁰ He remained Shaikh-ul-Jamia from 1925 to 1927. The Jamia achieved immense progress due to the financial and moral help of Bahawalpur State. The students would come from Punjab, Sindh, Sarhad, Baluchistan and Afghanistan to seek religious education. The rise and fall used to be experienced in the number of students and expenditures of Jamia. There was affiliation of several religious seminaries of Bahawalpur with Jamia and in those Madaris the approved syllabus of the Jamia was educated.³¹

The number of all Madaris-e-Arabia, Makatib of the teaching of the Holy Quran, and other sponsored and unsponsored Madaris can be reviewed in the following table:

Table III/VI

Statistics Data of The Madaris-Arabia, Madaris For Teaching of Holly Quran And Other Sponsered And Unsponsered Madaris Affiliated With Jammia Abbasia Bahawalpur

1918-19	11	214	-	5039
1919-20	14	275	242	5431
1920-21	17	354	304	5834
1921-22	15	357	268	8976
1922-23	16	428	358	8150
1923-24	16	491	358	8130
1924-25	16	586	400	7151

Source: *Administration Reports of Bahawalpur State 1907-08, 25., 1908-09, 16., 1909-10, 11., 1911-12, 15., 1912-13, 32., 1913-14, 31., 1915-16, 34., 1917-18, 20., 1918-19, 19., 1919-20, 14., 1920-21, 16., 1921-22, 24., 1922-23, 36., 1923-24, 29., 1924-25, 29.*

On June 22, 1925, in Bahawalpur City, Madrassah-e-Arabia was accorded the status of a university of Islamic education and was named as Jamia Abbasia. Its foundation was laid by Nawab Sadiq Muhammad Khan Abbasi V, ²⁶ while the proper education was commenced from August 15, 1925.²⁷ In Jamia Abbasia, English possessed the status of an additional subject. Most of its students would pass the examination of Munshi Fazil and Maulvi Fazil from Punjab University Lahore. Its passed out students would attempt the paper of B.A. English after matriculation, and hence, would get the degree,²⁸ as in Jamia Abbasia apart from the provision of the facility of religious and oriental education; the facility of western education was also available. Furthermore, the students of this Jamia could enhance their educational qualification by participating in the examinations of Punjab University Lahore. Jamia Abbasia, Bahawalpur, therefore, possessed status of an exemplary institution all over Indo-Pak subcontinent.

In Jamia Abbasia Bahawalpur, the following four steps of education existed:

Table III/V

Various Grades of Education in Jammia Abbasi Bahawalpur

S. No	Name of the Class	Duration of Course	Equivalence
1.	Muaddab	5 years	Primary

on this post. The reforms were made in the staff, curriculum and method of examination.²³ Hence, Urdu and Mathematics were also included in the syllabus and it was introduced for the first time from the Sadar Madrassah Diniyat Bahawalpur.²⁴ In 1915-16 the system of annual examination was launched. All the students of Dini Madrass were taking examination in Bahawalpur center. Simultaneously, the education department submitted its report about the inclusion of Urdu and Mathematis in all *Deeni Madris* courses, to the Administrative Council. Furthermore, the project of providing libraries in all Madaris-e-Arabia and constructing hostel for the Bahawalpur Institution was also presented. In that period, the students of the Madaris-e-Arabia would get more scholarships than other educational institutions. For instance during 1915-16, an amount of Rs.1148 (one thousand one hundred and forty eight only) scholarship were allocated for them.²⁵ In this way the regency Government made strenuous efforts to improve the educational standard and performance of the Madaris-e-Arabia, which can be reviewed from the following data:

Table III/IV

Number of Madaris-e-Arabia, The Conditions of Students and Expenses During The Regency Rule

Year	Number of Deeni Madaris	Total students	Average Attendance	Expenditure
1907-08	07	174	144	Nil
1908-09	07	156	152	Nil
1909-10	07	176	173	Nil
1910-11	07	177	174	Nil
1911-12	07	166	-	4198
1912-13	07	162	-	4106
1913-14	07	147	-	3862
1915-16	08	200	-	3918
1917-18	11	279	-	4335

one teacher was appointed here for imparting education. But it was closed due to the shortage of the students.¹⁶

Madarassah-e-Arabia, Taranda Maulvian was also existed up to 1890, and only eight students were seeking education but no one was getting scholarship. This Madrassah was also closed due to the shortage of students.¹⁷

Madarassah-e-Taleem-ul-Quran, Derawar, in this *Madarassah* only one Hafiz-e-Quran was appointed against a remuneration of Rs.20 per month to teach the students *Naazira-e-Quran* and also would help them to *Hifz* (memorize) the Holy Quran. A total of 25 students were studying here, seven out of them were getting scholarships.¹⁸

During the reign of Nawab Sadiq Muhammad Khan Abbasi IV. the religious institutions of the Hindus were existing in Bahawalpur, Minchinabad and Khairpur Tamewali. These were called "Madaris-e-Nagri". These were provided financial grant from the budget of primary schools. However, with the introduction of modern educational institutions, the interest for these schools declined.¹⁹

Setup of Deeni Madaris During The Rule of Nawab Sadiq Muhammad Khan Abbasi V

In 1900, there were seven Islamic educational institutions functioning in Bahawalpur State, but in the same year the Qaimpur *Madrassah* was closed.²⁰ As per routine no dues were received from the students of these Religious Institutions. However, the students who used to achieve distinction were awarded scholarships. At that time the maximum amount of the scholarship was Rs.4 only.²¹ During the reign of Nawab Muhammad Bahawal Khan Abbasi V the number of the Madaris was raised to eight and a separate officer was appointed for the management and administration of these religious institutions.²² Simultaneously, increase was also made in the grants-in-aid of the Madaris. In every institution at least one or two teachers were posted. But in the Principal *Madrassah* of Bahawalpur three teachers were performing the duties.

At the end of the regency rule 17 Government Religious Institution were setup. After 1910, the term of *Madaris-e-Arabia* would be used permanently for these institutions. The inspector of these *Madaris* would be the Principal teacher of the Arabic *Madaris*, because after 1910 no other qualified person could be appointed

came into being, this Madrassah was attached with the college.⁷ In the last years of Nawab Sadiq Muhammad Khan Abbasi IV's rule, Madrassah-e-Diniyat possessed the status of Uloom-e-Islamia department of the college. And it was accorded the designation of the Patron –in-Chief and Examiner of all Religious Institutions of the State.⁸ This was the same *Madrassah*, which later on, was elevated to the status of Jamia Abbasia in 1925; Jamia Islamia in 1964, and ultimately Islamia University Bahawalpur in 1975.⁹

Madaris-e- Arabia, Ahmed Pur East was the largest institution due to its enrolment. In 1889, 27 students were seeking education in this Institutions and out of them 12 were getting scholarship.¹⁰ Two teachers had been posted at this institution.

Madarassah-e-Arabia, Khairpur Tamewali was of significant value due to being situated in the eastern region of the State. In 1889, 20 students were studying in this institution. Out of these ten students were getting scholarships.¹¹ In 1899 six students attempted the examination and four out of them were successful. All the finances were paid by the Finance department of Bahawalpur State.¹²

Madarassah-e-Arabia, Mahran Shariff was attributed to the accomplished saint of the region Qibla-e-Alam Hazrat Khawaja Nur Muhammad Maharvi's monastery. In 1899, 34 students were on the role of this institution. Out of these 25 had been award the scholarship. Sixteen students of the *Madrassah* were seeking the education of Arabic language and nine out of them passed the examination.¹³

Madrassah-e-Arabià, Chachran Sharif was inaugurated in the last years of the reign of Nawab Sadiq Muhammad Khan Abbasi IV. In this institution seventeen students were seeking education and seven out of them were getting scholarship. In the examination held in 1898 all the students were successful. Only one teacher was posted in this institution.¹⁴

Madarassah-e-Arabia, Shedani Sharif was founded in 1889-90, according to the documents. Sixteen students were seeking education here. Only one Arabic teacher was posted in this institution.¹⁵

Madarassah-e-Arabia, Qaimpur was setup in 1890. In this *Madarassah* only eight students were studying here and four out of them were getting scholarship Only