

Islamic Ideology of Hygiene

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ABSTRACT

Hygiene (cleanliness) is an important aspect of human life which is dealt with nicely both by the Quran and the Sunnah. This, in Islam is a major essential condition for hygiene for all act of worship.

It urges hygiene on the personal and social level of fight against environment pollution. The Quran and sunned guide humanity to make their live sound and healthy whether spiritually or morally or psychologically or physically. They do care tremendously about man's Hygiene and its physical well being. Keeping good health depends on proper food, drink, clothing, housing, good ventilation, manners of sleeping and waking up in the morning etc. Cleaning of private parts of body with water, if available and if not with stones.

ALLAH loves those who clean their private parts of body. Taking a bath on Friday is obligatory on every mature Muslim. Islam suggests every Muslim to use sivak for cleaning of mouth and it pleases to God.

It also commands Muslim to pluck the armpit hairs and timing of nails footing in the mustaches. It forbids urinating in stagnant water or in the bath as it invites infection. It encourages early to bed and early to rise. It clearly prohibits the use of alcoholic drinks and drugs as well as extravagance or slanginess. It permits the use of medicine for treatment. Islam builds the generation on the strong healthy footing in order victory over evils and prosperity of Islamic society.

The last Prophet Muhammad (صلي الله عليه وسلم), reporting of deeds and words was not merely for the sake of curiosity or for historical record but; much more significantly legal basis for the Islamic practices of Muslims for all times to come. The Prophet's status for Muslims as an example to be followed, as a judge and as an exponent of Allah's Injunctions, is clearly expressed in the following verses of the Glorious Quran:

يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ (1)

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and has the least pitfalls. The symbolic rites of purification differ from one to another. While in almost all religions the most important is how to clean one's inner self. What is the purpose of creation and how to struggle with one's soul? It emphasizes that love for humanity is above all religions and spiritual secrets and teaches us to change our lives on the pattern of true life. Thus it is the individuals who would reform the society in accordance with the religious dictates. This ultimately assumes the shape of collective life in the same token as the principles of love, character and purity of soul, finally eliminates in the form of harmonious society. Allama Ghulam Hussain Syed writes in his book *Dedar-e-Ilahi* that altruism is a all spirituality and self-purification that is a travel toward truth to God and true communication with Allah almighty. The real miracles of Islam, Isra and miraj of Prophet of Islam (pbuh) is a crux of this subject.(21)

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order, the aims and objective of this system are the only true relationship of man Vs other and with true Lord (Glorified be He)(19)

Spirituality and ultimate realm

The state of spiritual meditation begins with the dimension of past and future, cause and effect, thought and memory in the 'spaces beyond the material world, through eternal world to metaphysical world for the ultimate realm. There everything happens by the will and power of God. Adam was created without a father or mother and Jesus was born without a father miraculously. The prophet of Islam's ascension to heavens that Muhammad (pbuh) travels beyond the dimensions of the universe reveals a timeless stance. There are numerous aspects where there is no passage of time but only a singular, silent, eternal, thought-free and joyful experience in this mystic subject with both in and out of time. The true mystic is a cosmopolitan with many-sided growth toward the real and ultimate reality i.e. the True God (Glorified be He)(20)

The concept of the life hereafter and firm faith in accountability for all our visible and invisible deeds on the Day of Resurrection kicks tarts the dynamism to hurry for the righteous deeds. According to the Quran, it is forgetting the Day of Resurrection that generates all impiety and pursuit of lower self's lusts and urges leading man to malice, bias, intolerance, immoderate behavior, narrow-mindedness and extremist tendencies that turn of life into hell; it earns us nothing but torment and chastisement. Remembering the Day of Judgment, on the other hand, keep warning us against going selfish, materialist, and narrow minded and spiteful. the contrary, firm belief in development of human self through contributing to others' prosperity by acts of charity and altruism forms the key to self-purification and ideal social behavior. According to the teachings of Islam, all acts of worship are based on giving away to others; even becoming pious too is an act of benevolence toward society. We gain energy by spending energy. So we gain spiritual wealth by spending worldly wealth and physical energies for the welfare of our fellow human beings. That is the crux of all spirituality and self-purification, which we chase to stand accountable before our Lord on the Day of Resurrection.

Conclusion

For all religions and revelations, purification is a core concept of human salvation .The abstract intelligence of the mind is a refinement of man's body and the senses corresponds to purification of the spiritual entity. The discipline of cleansing practices is so rich deeper, and more grounded than the rational. The purifying of senses is emphasized by all revelations through the prescription of a cleansing process before any spiritual practice. All spiritual paths prescribe meditation and contemplation. It is the quickest and surest way to self-realization

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After going through this process the sophistication of soul and heart enables the mind and senses to function beyond their physical limits. The eyes and ears act as windows for the fortitude. Here a man strives to observe and obtain direct experience of Allah (Glorified be He) by making use of "intuitive and emotional faculties. This subject has many orders and classifications but the true pathfinders term it "The unification of mind, spiritual nature and bodily life" for themselves simply. The essence of meditation as described by Dr. Tahir-ul-Qadri in his book, Islamic concept of intermediation are true faith, sincere obedience and total love for the cause of Allah (Glorified be He) (16)

The effect of Spirituality on Society

The outcome of this process is a divine spark (spiritual unity/oneness). When it ignites in the deep inside of the people only then they understand the truth and purpose of their creation. Now they will relate to each other as human beings, and not in the context of caste, creed, color, nationality or religion. Their loss and gain is equal for all. The quest of equity, Justice and Peace is understood. Where the individual will discover that they are all the same, here a question of doctrinal principle of human procreation is answered. The human living is meaningful and for each other. The poet of east, Dr. Allama Muhammad Iqbal says in his book that: Man is created to help each other – Otherwise angels were sufficient to pray the Lord (17). Dr MA Saloomi writes in his book, Innocent Victims in the global war on terror, that it is due to undue fulfillment of certain people wishes that lack spirituality in the society (18). These teachings include understanding of one, doing justice with oneself. Thus, the one is taught to do justice with the self, with the soul, with the mind and heart, and with others in one's city, country and humanity at large. Justice to humanity means service without greed and manipulation. Justice to oneself means understanding oneself and following the path of righteousness and peace for equal treatment to all and purity of sight so as to ensure the purity of soul which demands that the society may consider him honest, truthful and a custodian of human rights. As elaborated earlier, there are three living styles of human civilization the Material, Intellectual and Spiritual civilizations and the last category is most powerful and everlasting one. The logic behind is the Lord's powerful series of prophets with the true divine guidance and prophet of Islam at the end. This civilization's order is the true order of life, much beneficial for human being and beyond the intellectual and materialistic system. After the demise of the Soviet Union (the socialistic system) a new world order (materialistic system) has emerged and its selfish effects on society are being rejected by Wall Street journal's protests on the roads of modern world USA and Europe now days. Mr Musa Sleem writes in his book 'The Muslims and New World order that the way forward for the peaceful society is the real spiritual

4. There are two practical measures for this place first is observation and second is of meditation

This is a process of cleaning, purification and rectification of above mentioned evils and pollution. Professor Dr. Muhammad Ishaq Abro writes in his book, "research of Allah (Glorified be He)" that belief and love in Allah develops purity within a man and increases the peace of mind and cleanses his heart as only a clean mirror can accept reflection; the dark mind is like rusted mirror and cannot accept the light within. The value of a rose can only be appreciated by nightingale, the jeweler only can perceive the carat of gold and only a chemist can understand the purity of a pearl. (14).

Methods of cleaning observation and meditation

This process of refinement is not only limited to the physical, but transcends that to another. In human substance cleaning process for its proper functioning is an approach to seek and to find divine love and knowledge through direct personal experience of the Creator. This goal of purifying mind can only be achieved by pouring the original divine wisdom. The body being physically clean forms a medium between the spiritual and physical realms. There are two types of cleaning materials water and fire but in Islam earth (dust) is also used for the purpose. These have been used at different times in history for cleaning purposes. Water is absolutely natural, and it work passively. Fire involves human intention but less in practice.

The process of meditation, its forms and essence

It is an appeal by oneself to the Lord (Glorified be He) and submitting through deliberation to have the deep inside unity/oneness and the needs to be granted. In this process the rectification of doubts and errors is carried out. The man's substance and its function are synchronized. The ways illustrated by the religious / mystics peoples and the mediators in general described by Capt. Rabbani in his book to help one are as following;

- a. Faith with Love for the Lord and lord's favorites' is the first form of meditation.
- b. Through prayers with proper wording, at appropriate timings, at selected places, with association of righteous personalities and in the light of prophetic prescribed methodology with regularity
- c. Through the supplication of pious persons
- d. Through the meditation of pious parents
- e. By the fulfillment of people's need (15)

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children and women and elderly, cheating back-biting being unaware of the truth. The love of material goods, gold, social status and official status (12) without controlling these evils man falls in pollution and one is like animals. The self is not purified unless one tries for it. As described by the Lord about the Prophet Yousaf regarding himself “I don’t profess the piety of my inner self. Indeed, the inner self of a human-being motivates him/her to commit an evil act, except when my Creator shower His Mercy (on whom He wills). Indeed, my Creator is very Forgiving, Most Merciful.” Al-Quran 12-53

Controlling the covet

The inner self of man (heart) contains deeper intelligence and wisdom which controls this contamination. It controls the negative desires and directs man toward the right path. This wisdom (spiritual light) purifies the gross personality of the individual. When the contamination of the person as mentioned above has been powered over then heart becomes sincere, loving and compassionate. These spiritual hearts nourish the soul and kill mighty enemy: the lust and greed. In this process this heart mediates between man and soul and purifies the inner self. At this juncture Allah (glorified be He) is pleased with that man HE (Almighty) becomes man’s friend. Now this man is in HIS protection and fulfills all his demands. It was related by al-Bukhari in one of the **Hadith Qudsi as following**: “Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of my faithful servant: he hates death and I hate hurting him” (13)

This spiritual personality is attained by meditating and controlling the man’s covets. Following are suggested process;

1. The Lord’s love is supreme than others. Love and pleasure of the Lord is always first in that man “s life.
2. The patience and sacrifices for others’ interest are the acts of that benevolence which controls all pollution/ contamination.
3. This benevolence is the base of equity, virtuous deeds for peace and harmony.

The Historical perspective of religion's spirituality

The spiritual purity has been emphasized by all religions historically. Most religions and religious scholars opine that it is not possible to understand or feel the presence of God Almighty within oneself, without man's spiritual purity or improvement of soul. The purification process starts by expressing man's "intention" to prepare his whole existence to receive enlightenment. For the acceptance of prayers by the Lord, every religion has the concept of intention and strengthening the power of the insight is a clear goal of every human being. This concept has been stated by the ancient Egyptians, in Hinduism, other eastern religions, in the Bible and in the Quran. This is a common call for human beings. It is very important for cooperation between groups, classes, creeds and races as advised by the Lord Who says: "Oh, Mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another [not to despise each other]. Truly, the most honored of you in God's sight is the one who is most righteous." See the interpretation by Abdullah Yusuf Ali, the meaning of holy Quran (9) This purity is of one's own self who implies a struggle to remove and resolve conflict between our wrong desires, propensities and the sense of responsibility. The Holy Qurān says: "Indeed the one who purifies his (ill-commanding) self (of all the viruses of lust and vicious desires and cultivates in it virtue and piousness) he succeeds. But the one who corrupts himself (in sins and suppresses virtue) he indeed is doomed." (10) Historic religious perspective of personality demands a disciplined, organized and purified one who may fulfill the requirements of own self as well as the society. Abul Hassan Nadwi writes in his book "religion and civilization" about the historic religious perspective of spirituality that all religions philosophies give paramount importance to this subject that helps to organize desires in a proper, permissible and lawful manner. It does not want a man to become those who cannot fulfill their desires within the perimeters of divinity. (11) The individual have to moderate one's wishes. He or she can marry and may have children, can promote business and can go to his or her jobs. One can do any material work he/she wants to do. The thirst of man and the origin of pollution have been described and suggested by all religions, and have been elucidated by all religious school of thoughts.

Contaminational desires of a person

The lust of bodily life and greed creates which cause internal and external pollution in life. The inner self of man is then distorted and corrupted. Namely the causes listed by Muhammad Farooq Kemal in his book "The Crescent versus Cross" are doing unjust to others, arrogance, having bad intention, doing harm to others, insincerity, suspicion, monopoly, disgraceful deeds, stealing, and vanity, in compassionate, massacre, **hatred**, creating dissent, abusing people especially

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excellent behavior toward mankind. The present complex situation of injustice, inequity and absence of peace and security, has rendered human life meaningless; the ideal way to live has vanished, the meaning of virtues and evils have changed. These complement each other, also reduce or increase the conflicts among human being and create peace or disorder in the society. At this point of time, the spirituality in society reduces one's enemies and lubricates the individual performance that is the Lord's creation principle. For this duty a man has been given two aspects i.e. potential nature and actual nature which have to be united and to be properly developed for self re-embodiment. This aim of life is acquired through following conditions as described by Dr.Tahir-ul-Qadri in his book; a. Incentive b. procedure c. Practical Bases d. Ideal or Model of Perfection. e. The standards (6)

These paradigms of purification and unification of mankind are eternal, regardless of time and space. The use of intellect and striving for excellence is a doctrinal principle of human procreation which encompasses a broad spectrum universal message of justice, liberty, equity, good deeds, good neighborly and inter-faith relations, sharing of wealth with the poor, eradication of slavery, conjugal oppression and dehumanization; good business ethics, financial support to the needy. This self-re-embodiment and spirituality is acquired through meditation and prayers with utmost patience.

The self -Re-embodiment

The mind's rational ability of thinking to manage well and to analyze the actions by avoiding the bad happening needs to control the senses, their movements and functions of bodily life. This is termed as "re-embodiment of self" to meet the man's requirements. For this, the mind has to plan how to achieve it. An act if physically practiced is without putting the body into difficulties and if so then it would be ultimately successful. Then it has to be the light of divine guidance which would result favorable ultimately, and not otherwise. This self -re-embodiment, best balanced conduct, and purified behavior is taught by the Lord (Glorified be He) by Himself to human being for ultimate success. As per the Al-Quran (Surah Al e Imran-164)" Indeed Allah has done a great favor to the believers when He sent among them a Messenger [Muhammad (pbuh)] from among them, He recites to them His Verses and purifies them and teaches them the Book (the Quran) and wisdom" (7). According to one of the sayings of Prophet Muhammad (pbuh), he said that "And, indeed, before this they were in obvious ignorance." This enlightenment and purification extends to all aspects of the person, i.e. the mind, the soul and bodily life which include all rituals, social life affairs and ethics (8)

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refresh a man's personality comprising mind and spirit shrouded in a body, its formation material, the process of creation, the shape of body and his inner self is essential because he is the principal actor of this universe with abilities of reasoning, emotions and desires. This exploration promotes spiritual growth: how one is incorporated in a mother womb. This formation of a man, a wonderwork of the supreme fashioner, infinite designer and omnipotent creator is the nucleus of this study. The integration of an ovum and sperm in a single unit and its traveling to the uterus for the formation of cells through the process of division and subdivision is the work of Lord (Glorified be He), nothing is difficult for him. This powerful process is mentioned in habit's literature where one finds that the stages of development of sperm planted in mother's womb and his delicate formation and spirit is united or put in this body. A man persona (body, mind, and spirit) takes four months for life to begin. According to the hadith narrated by Caliph Omer reported Ismail Bukhari and included in his book by Imam Nawawi: "Every one of you remains in liquid form (sperm) in mother's womb for forty days then another forty days like thick blood, then in another forty days it takes a bodily form, then the Creator sends a messenger to him who puts soul (ruh) or spirit in this body."(2) In this worldly life, the physical body takes birth and dies perpetually but soul does not die. The "Spirit" which dwells in the body is eternally indestructible and works like a powerhouse. It is unexplainable, incomprehensible, and unchangeable. (3) All the bodily actions are spawning from this spiritual heart. The Prophet of Islam says:

«الْأَوَّلُ إِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ. (مُتَّفَقٌ عَلَيْهِ)

"Remember; there is a part in a body, when it is precise, the whole body is corrected and when it is corrupted then whole man is corrupted. Remember that is Qulb i.e. (A spiritual heart)".(4) Thus the most important is that fortitude must be clean to achieve the desired aim of life. Because the true object is specified by a right goal and a right goal is driven by an ultimate magnificent aim of life."

The man's creational doctrine

In his book "*The Commentary of the Glorious Qur'an*" Imam Ismael Ibn Kathir, writes that the Lord describes His favors' to mankind: The man's creation doctrine (The purpose of creation with knowledge, honor) when Allah said to the angels: "Indeed, I am going to make a viceroy (Khalifa) in the earth." The angels said: "Will you make one who will spread mischief in it and shed blood, while we glorify you with your praises and sanctify you." Allah said: "Indeed, I know that which you don't know." (Quran -Al-Baqrah 30) (5) The purpose of creation is twofold, one by having true linkage with the Creator and second by having an

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Introduction

The categories of human civilization as said by a modern thinker Abul Hassan Ali Nadwi are three: Material, Intellectual and Spiritual civilizations, and the last one are most powerful and everlasting. To elucidate this aspect, the Lord of the universe sent a series of prophets with the true divine guidance. This true knowledge of religions reduces the barriers among human being regarding material conflicts, resulting in greater compassion, zero clash, and more pleasant harmonious living environments in the. The aim of this article is threefold. Firstly: to see briefly the religious perspective of spirituality, secondly, the ways of meditation, and thirdly its advantage for the individual and society. It is essential to observe not only the rules of everyday life, like what to eat, how to dress, and how to marry, but it is indispensable to understand and adopt the true principles of attitude toward God (Glorified be He) and toward his creation. This mind set sheds fear, hatred and creates oneness, unity and harmony in the society. For this greater understanding, It is imperative to seek sanctuary in true spirituality, which tends to unite humanity. It is only possible when all abilities of an individual like Senses, Mind and Soul are combined together. When the mind's ability to possess the will to achieve ideal results and the soul which is enriched by spiritual divinity get united, only then the desired results are produced. In order to uncover spiritual divinity, one has to adopt an inward approach. It is through meditation and prayers. The inner, internal and spiritual approaches necessitate that an individual must turn inward and focus within. Without this, he will not be able to deal with external life in a balanced way. The world religions and methodologies do provide a stratagem for acquiring the needful of the nature and bodily life for the salvation of humanity. The person needs these two dimensions in this life for his existence of "tomorrow life". As the Lord says:

(Keep in mind the other life). O who believe! Fear Allah. And every one of you should examine carefully what he has sent for tomorrow. And fear Allah, indeed, Allah is Well-Acquainted with what you do. See translation of Al-Quran 59-18. (1) This spiritual divinity guides the intellectual life to manage a worldly and material life. It is common to every religion which is the center of this subject. To lead a natural and harmonious way of living, a man with Spirit and Body (Material Form) has to take a flight in God, with God, by God for union and communication with God. This is a humble attempt to shed light on a physical human body that may be a childhood body, a youthful body and an old age body and how it can be purified to achieve the goal of life for ultimate salvation.

What is a man's persona (Body, Mind, and Spirit)?

All religions of the world have attempted to elucidate that spirit is wearing a veil in material form: the physical human body of man or woman. To understand and

**The Unification of Mind, Spiritual Nature and Bodily Life
Religion and Spirituality in Society**

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ABSTRACT

The spirituality in society in the light of religious guidance is true and purified degree of relation of a man with his inner self, with others and with his Creator (Glorified be He). The unification of mind, spiritual nature and bodily life reduces desperation, conflicts, violence and terrorism in society. It is the path to peace, a pleasant living and harmony. It encompasses a significant compassion with ease and humor for each other in stressful situations. This article briefly focuses on spirit, mind and bodily life, how to improve it and purify one's self. It grooms man and increases his self-confidence to operate in this material world and metaphysical dimension. The composition of a man (spirit and body), by having various needs and abilities (working machine), allegorically operates as: 'the "spirit" in the body is like a power house or a king, the mind is like a prime minister, the senses are like ministers and body limbs are like the workers.' When a man adopts this spiritual approach to divinity in this lifetime, he is liable to get purification. As a result, it is expected from him to exalt as a person who mesmerizes everyone around him, becomes a leader of tomorrow and a successful person in the life hereafter. This attitude's attentiveness is achieved by deliberation and meditation toward his real Lord that means, turning totally to the owner of the universe. This is a methodology contained in Prophet Ibrahim's message and conduct, as he said, "Indeed, I have totally turned my direction towards Him who has created the heavens and the earth, and I am not from those who associate partners with Allah (Glorified be He).."(As per the interpretations of the Al-Quran 6-79) This subject matter is of man's creation doctrinal principle and the need of the time. All religions taught this holiness in person and Society.

Key words: Spirituality, Self, meditation, metaphysical, mesmerize,

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ISLAM, HUMAN RIGHTS & DEMOCRACY

Query 12:

- A. **The collection made by Zayd ibn-Thabit during the period of Abu-Bakr does not appear to have been very effective. [1]**
- B. **There occurred dispute in the army about the text to be used in worship which initiated Uthman precede with another collection of the Qur'an. [2]**
- C. During the expeditions against Armenia and Azerbaijan, we are told, disputes concerning the reading of the Qur'an arose amongst the troops, who were drawn partly from Syria and partly from Iraq. The disputes were serious enough to lead the general, Hudhayfa, to lay the matter before the caliph, Uthman, and to urge him to take steps to put an end to these differences. [2]
- D. Uthman commissioned Zayd and three Meccans to make another collection of the Qur'an, using the leaves in the possession of Hafsa. [2]
- E. With Zayd were associated three members of noble Meccan families, Abd-Allah bin-Zubayr, Said ibn-al-As and Abdul Rahman ibn-al-Harith. One of the principles they were to follow was that, in case of difficulty as to the reading, the dialect of Quraysh, the tribe to which the Prophet belonged, was to be given the preference. The whole Qur'an was carefully revised and compared with the suhuf, which had been in Hafsa's keeping and which were returned to her when the work was finished. [2]
- F. This collection was duly completed and certified copies of it sent to the main centres of the Islamic Empire, with the instruction that all other texts were to be destroyed. (2)

Query 10:

- A. It seems practically certain, then, that no complete ‘collection’ of the Qur’an was officially made during the caliphate of Abu-Bakr. The traditional account so far considered was doubtless **gradually** elaborated to avoid the awkward fact that the ‘first’ collection’ of the Qur’an was made by Uthman, who was greatly disliked. [1]
- B. There is no unanimity about the originator of the idea of collecting the Qur’an; generally it is said to have been Umar, but sometimes Abu-Bakr is said to have commissioned the ‘collection’ on his own initiative. On the other hand, there is a narration which says ‘Umar was first to ‘collect’ the Qur’an and completely excludes Abu-Bakr. [2]

Clarification 10:

In query 11.a the author contradicts himself in his **Query 9** and makes his own assumptions to justify his personal views.

Query 10.b. It is very clear that, ‘Umar was the one who requested Abu-Bakr to collect the Qur’an in one volume and Abu-Bakr being the caliph acted upon ‘Umar’s proposal and commissioned the collection of Qur’an and he appointed ‘Umar along with Zayd for this responsibility. Keeping all these details in mind, stating this is right that Abu-Bakr collected the Qur’an, whereas, this is also not wrong to state that ‘Umar collected the Qur’an.(See Bukhari # 4701) [3]

3.5. Collection by Caliph Uthman bin Affan (RA) period

Query 11:

It seems unlikely that the ‘leaves’ of Hafsa were of primary importance. They cannot have contained more than what had been arranged in the ‘book’ by Muhammad at the time of his death; and they can hardly have been the sole or main basis of the Uthmanic text. [4]

Clarification 11:

The query is not true because the collection with Hafsa was the one collected by Abu-bakr, and the collection of Qur’an by Abu-bakr was done with precautions and utmost care, as mentioned earlier. Therefore, the Muslim ummah agreed to this collection of Abu-bakr. As far as the Uthmanic text is concerned, people who have strong background regarding the history of collection of Qur’an would know that the Uthmanic text was based on the collection of Abu-bakr. Thus, he (Uthman) had requested the ‘suhuf’ (i.e. ‘leaves’) from Hafsa since she had the official collection of Qur’an given to her by Umar, who himself had received the collection by Abu-bakr.

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“A mass of written documents of some kind, however, was in Hafsa’s possession. If we reject the assumption that they were an official collection made by Zayd, we must find some other explanation of what they were. It is clear that they were regarded as authoritative, and were used in producing Uthman’s Qur’an.” [1]

Query 10.b is wrong and baseless because the official collection of the Holy Qur’an by Abu-Bakr is based on strong and scientific basis. Firstly, Abu-Bakr chose Zayd-bin-Thabit, the best recorder of Qur’an (katib-e-wahi) and was among those who were present in the “العرضة الأخيرة” (i.e. the last Ramadhan of Prophet Mohammad’s life in which angel Jibrael recited the Quran twice to Prophet Mohammad PBUH and he recited the Quran back to angel Jibrael.)

[2] “قال أبو بكر: إنك رجل شاب عاقل لا نتهمك، وقد كنت تكتب الوحي لرسول الله صلى الله عليه وسلم“

Secondly, Abu-bakr appointed Umar-bin-Khattab to support and assist Zayd-bin-Thabit in the collection of Qur’an.

[3] “ أن أبا بكر قال لعمر و زيد : أقعدا على باب المسجد فمن جاءكما بشاهدين على شيء من كتاب الله فاكتباه“

Thirdly, Abu-bakr made a public announcement that whoever has parts of Qur’an written by him for himself should bring it to Zayd-bin-Thabit and Umar-bin-Khattab, along with two witnesses who confirm that they saw the person recording the Qur’an when the revelation (Wahi) was brought to Prophet (peace be upon him).

Hence, Abu-bakr instructed Zayd-bin-Thabit and Umar-bin-Khattab to collect Qur’an from all sources, which were:

- 1) manuscripts written on different materials by recorders of the Qur’an (Katibeen-e-Wahi) who were assigned by the Prophet himself.
- 2) from hearts of Huffaz, who had memorized the Qur’an and
- 3) People who had recorded parts of Qur’an based on their personal interest (and were not officially assigned recorders) and who had proven that those parts were authentic.

All these steps strongly indicate that the collection of Qur’an by Abu-bakr was done on scientific basis, and to call these efforts ‘doubtful’ is illogical.

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Nevertheless, there was a fear by Umar-Ibn-Khattab about the loss of Huffaz in wars, but even this fear had arisen post-Yamamah battle. Thus, the claim might be just a sentential representation that many huffaz were killed in Yamama war, who knew the order of the verses in Holy Qur'an.

The Query 8.b is baseless because, a lot of early reverted companions of Prophet Muhammad (peace be upon him) took part in the war. We found in the history, 330 Muhajirins and Ansaars from Madhina, and 300 Muhajirins from outside Madhina, participated in Yamama war. Among those companions, many of them were famous in qur'anic studies. For example, Sabit-ibn-Quais who was one of the recorders (Katib-e-Wahi) of the Qur'an, Salim (who is known by أقرأ and was one of those four persons, to whom the Prophet Muhammad (peace be upon him) ordered his companions to learn the Qur'an from), Abu Hudhaifa (guardian of Salim) who was the 40th person who reverted to Islam, Zaid (brother of Caliph Umar), Abbad ibnu Bishr (one of the best learners of Qur'an according to Aysha RA), Thufail Dousi (who learned the Qur'an from Ubayy Ibn-Kab) , Yazeed (brother of Zayd ibn-Thabit) and other very well known companions.

Query 9:

- a. When Zayd ibn Thabit had written everything out on leaves of the same size, he gave these to Abu-Bakr, on whose death they went to 'Umar, who entrusted them to his daughter Hafsa. Modern European scholars feel that this collection is not official as it was passed to Hafsa. [2]
- b. Official recension of the Qur'an by Abu Bakr is highly doubtful. [3]

Clarification 9:

Being the official copy, the collection made by Abu-Bakr was passed to Umar when the latter was appointed as the caliph. It should be noted that caliph Umar did not appoint any one to follow him as caliph. This is the reason why the official copy of the Holy Qur'an was passed to Hafsa, who is the mother of muslims [ummul mu'mineen]. After Uthman was made caliph, Uthman asked Hafsa to give the Holy Qur'an and she responded to it,

فأرسل عثمان إلى حفصة: أن أرسلني إلينا بالصحف ننسخها في المصاحف ثم نردها إليك،

فأرسلت بها حفصة إلى عثمان [1]

It is worth to be noted that the orientalist are themselves doubtful and could not find any authentic evidences that could have supported the false ambiguity about the collection of Holy Qur'an, thus, have stated conflicting statements. For instance, W. M. Watt himself confesses in his own words:

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As said in **Query 7.c**, the suggestion of Umar ibn al-Khattab to Abu-Bakr about 'collection of the Holy Qur'an' does not indicate that the Holy Qur'an was not in written form. The whole Qur'an was in written form as clarified under **Clarification 1**. But it was written in many materials. Since some Surahs (particularly when the sura is long) were revealed to Prophet Muhammed at different instances over a period of time, they were written on different materials such as pieces of papyrus, flat stones, leather, etc. or whatever was available at that particular instance. Therefore, the ayas of the same surah were some times distributed over different materials as mentioned above. Since these ayas were written on different materials and at different time instances, the Prophet used to inform the writers and companions about the correct order of these ayas in the surah, so that these companions and writers would remember this correct order. Moreover, the Prophet was also used to recite the surahs with all ayas in the correct order, so that the companions and writers would be aware of the same correct order of the ayas in surah. Thus, the order of these ayas is known only to Huffaz (people who used to write and memorize the Qur'an with all surahs and ayas in a surah in the correct order). Umar ibn al-Khattab feared that the order will go away after the Huffaz and there will be a chance for people in following generations to misinterpret that all ayas written in different stones belong to one surah and so on, though it was not the case. So, to preserve the order and to write the Holy Qur'an in one place with correct order, he suggested Abu-Bakr to 'collect the Holy Qur'an'.

As indicated by the last sentence of the **Query 7**, it should be also been noted that there is doubt in their own views.

Query 8:

- a. There are many references to material that was lost at Yamama that should have formed part of the Qur'an. [1]
- b. A query appears on those killed in Yamama. In the lists of those who fell in that campaign, very few are mentioned who were likely to have had much of the Qur'an by heart. Those killed were mostly recent converts. Besides, according to the narration itself, much of the Qur'an was already written in some form or other, so that the death of some of those who could recite it from memory need not have given rise to the fear that parts of the Qur'an would be lost. [1]

Clarification 8:

The claim in Query 8.a is baseless; there is no authentic proof in Islamic history which mentions that parts of Qur'an were lost in the battle of Yamamah, because the holy Qur'an was already written down during Prophet Muhammad's (Peace be upon him) period itself, before the battle of Yamama.

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5. One of the distinguishing features of Qur'an is that it has some qualities which make it very easy to memorize by humans. In addition, there are many hadiths which show that the companions of the Prophet Muhammad (Peace be upon him) have strong desire to memorize Qur'an.

3.4. Collection during Caliph Abu Bakr (RA) period

Query 7:

- a. If Muhammad has already done complete recession of the Qur'an, there would have been no need later for a 'collection' of the Qur'an. In the story of the 'collection' under Abu-Bakr the later is said to have hesitated when the suggestion was first made on the ground that this was something Muhammad had never done; but this is a story on which in general little reliance can be placed. On the other hand, if different companions had memorized different selections of passages, and had perhaps put short pieces together differently, one would have expected greater divergences in the various texts than in fact we find. There is therefore a presumption that Muhammad himself had brought together many revealed passages and given them a definite order, and that this order was known and adhered to by his companions. [2]
- B. It is said that upward of 700 companions fell in the Yemama. Sufyan reports that when Salim was slain Umar hastened to Abu Bakr. But, as Salim had already 'collected the Qur'an into a single volume' – he was the first to collect the Qur'an and gave it the name mushaf, a word he heard in Ethiopia – his death would have had no damaging effect for the texts. [1]
- C. Umar ibn al-Khattab (who later was caliph from 634 to 644) noticed that many 'recites' of the Qur'an had been killed in the battle of Yemama (about 633), and became anxious lest some of the Qur'an should be lost for ever. He therefore approached the caliph Abu-Bakr and suggested that he should arrange for the 'collection' of the Qur'an. [2,3]
- D. Abu-Bakr upon the suggestion by Umar ibn al-Khattab commissioned Zayd ibn-Thabit to do the collection of the Qur'an. Zayd proceeded to gather portions of the Qur'an from 'pieces of papyrus, flat stones, palm-branches, shoulder-blades and ribs of animals, bits of leather, wooden tablets and the hearts of men.' [3] The author states that 'This report is probably not authentic' in [3].

Clarification 7:

This Query has already been clarified under **Clarification 1**. This indicates that collection of the Holy Qur'an into one single book was done during caliph Abu Bakr period.

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sheet of parchment or papyrus); Omar asked to see it, and is said to have been able to read it for himself. If this story is to be trusted (which is not at all certain), it show that some revelations had been written down by the middle of the Meccan Period. [2]

Clarification 6:

The claims made by the orientalist in this query are proofless, and are based on personal thoughts of the orientalist without any historical justification. The Holy Qur'an written by prescribed scribes during the lifetime of Prophet Muhammad (Peace be upon him) was complete. At the same time, some companions also wrote the Holy Qur'an for their own purposes. Thus the claim of the orientalist that the state of the Qur'an was not known at the time of death of Prophet Muhammad (PBUH) is irrational. It is, however, possible that the personal copies of some companions were not complete, which has no effect on the authenticity of the Qur'an written by companions appointed by the Prophet (PBUH).

The claim that "the Qur'an had not been 'collected', no one could have memorized the Qur'an as a single whole" is also not correct. There are many reasons to believe that all revelations were available in written form at the time of Prophet's death. There are certain indications that during the period of Prophet Muhammad (Peace be upon him) there were many companions who have memorized the Holy Qur'an in full. This is proven by many reasons:

1. During Caliph Abu Bakr period, 70 or 700 companions who had memorized the Holy Qur'an were killed,

[1] "وقتل في غضون ذلك من الصحابة جماعة كثيرة قيل سبعمائة وقيل أكثر"

2. During the period of Prophet Muhammad (Peace be upon him), there did not exist any awards or degrees like Hafidh Al Qur'an to indicate that, so and so has memorized the Holy Qur'an in full. Thus, there is no salutation used to find out whether they were hafidh Al Qur'an or not.
3. There are certain narrations that indicate the Prophet Muhammad(Peace be upon him) used to hear some companions reciting Holy Qur'an in nafal [optional] prayers in the night.
4. Companions are known for their obedience to the interest of Prophet Muhammad (Peace be upon him). Arabs during that time were also known for their memorization power. This is made valid with the historical note that a small boy who used to listen to companions of Prophet Muhammad (Peace be upon him) memorized many chapters of the Holy Qur'an even before he entered to Islam.

[nubuwat] was bestowed on Prophet Muhammad (Peace be upon him) or 7 years before the Hijrah.

- B) The incident quoted here has the following background. When the revelation was coming to Prophet Muhammad (PBUH), he was dictating it to his companions so that they could write it. Ibn-Abi-Sarh being one of those writers was therefore recording the revelation and was fully aware of the context of the revelation. Both Prophet Muhammad and his companions were native speakers, and those companions were specially skilled in Arabic language. When the Prophet was dictating the revelation, he had stopped to take a breath. Ibn-Abi-Sarh immediately completed the sentence with his words, based on the context of the revelation and his knowledge of Arabic. It was a coincidence that the same words were also revealed by ALLAH. Since both the incidents (speaking of Ibn-Abi-Sarh and coming of revelation) happened almost in parallel, the Prophet (PBUH) then instructed Ibn-Abi-Sarh to write down the words, not because Ibn-Abi-Sarh had spoken those, but because the words had come through revelation.

It is a known fact that the Prophet (PBUH) himself could not include his own words into revelation; it would certainly be impossible to include someone else's words into the revelation. Therefore, the incident quoted by the orientalist has been presented in a wrong perception, and could not in any way prove that there were words in Qur'an spoken by someone else, except ALLAH.

Query 6:

- A. It seems probable that for a time, perhaps for years, it was only in their memories that Muhammad and the Muslims retained the passages revealed to him. This was the normal practice in a predominantly oral culture; the pre-Islamic Arabs poems were treated in the same way. [1]
- B. It is also probable, however, that much of the Qur'an was written down in some form during Muhammad's lifetime. [1]
- C. It remains to consider the state of the Qur'an at the time of Muhammad's death. Originally the revealed passages were preserved in the memories of Muhammad and his Companions, and after his death 'the hearts of men' continued to be a place where the Qur'an or parts of it were found; since the Qur'an had not been 'collected', no one could have memorized the Qur'an as a single whole, though a few might have memorized most of the parts. It is also known that parts of the Qur'an had been written down. In the story of the conversion of Omar ibn al-Khattab, this is said to have come about when he found his sister and her husband, who were Muslims, having sura Taha read to them by a friend from a sahifa (presumably a

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possibly caused by the presence of some verses in the Holy Qur'an which are over-ruled by certain other verses in the Holy Qur'an itself, although the over-ruled verses are also present in the Qur'an and were not removed intentionally. The presence of various verses [which appear to be contradictory] about a single topic was to emphasize a certain important point, for instance, the changes in society should be brought about in stages, rather than in a single step. An example is regarding the presence of verses about drinking liquor. Initially, Allah told that fruits can be used as food which is good and as liquor which is bad. Secondly, Allah indicated that liquor has little useful effect in it but has large amount of harmful effect in it. Thirdly, Allah ordered not to drink liquor when you are going for prayer. Finally, liquor is totally banned in Islam. This indicates the restriction of liquor consumption in stages.

Query 5:

- A. The earliest start of narration available to us make it quite certain that there was no Qur'an left already as a heritage for the community. The prophet had proclaimed his message orally, and, except in the latter period of his ministry, whether they were recorded or not were often a matter of chance. [1]
- B. After Muhammad went to Medina his employment of secretaries is well attested. Among those used for the writing down of the revelations were Uthman, Muawiyya, Ubayy ibn-Kab, Zayd ibn-Thabit and Abdul-Allah ibn-Abi-Sarh. A curious story is told about the last-named. While Muhammad was dictating to him the passage beginning 23.12, he was carried away by wonder at this description of the creation of man; and, when Muhammad paused after the words 'another creature', exclaimed 'blessed be God, the best of creators'. Muhammad accepted this as the continuation of the revelation, and told him to write it down. This around doubt, however, in Ibn-Abi-Sarh, and later he gave up Islam and returned to Mecca; at the conquest of Mecca he was one of those proscribed, but was pardoned on the intercession of Uthman. This is the sort of story that could hardly have been invented. [2]

Clarification 5:

- A) The claim made by Jeffery [1] is not his own. This claim was first made by F. Buhl [3]. Orientalists followed by Buhl quoted him and made the same claims, without their own due efforts in finding the truth. The fact is that writing down of the verses of the divine inspiration was done by earlier stages. This could be justified by the fact that second caliph Umar did witness some verses of Holy Qur'an [Surah Taha] in written form before he embraced Islam [4]. This incident happened 6 years after Prophethood

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This means there are few explanatory words in personal collection of some companions but Orient lists consider them as different versions of Qur'an either by mistake or purposefully to create confusion in this regard.

The argument in part (b) is basically misunderstanding of the author. In actual he is indicating different readings noted by different companions. It is to be noted that as indicated earlier in Section 3.1, Holy Qur'an came down to the earth in seven forms [Qiraath Mutavatira] as divine revelation. All these seven reading methods are agreed upon and have no difference in their meanings. The author in actual himself seems to be misapprehended and is purposefully creating confusion by terming the different reading styles by peoples from different parts of the world as notoriety acquired by the collections of Holy Qur'an. The reader is recommended to review clarification 12 for further explanation.

Query 4:

Nothing is more certain than that when the Prophet died there was no collected, arranged, collated body of revelations. Recent research by Dr. Bell of Edinburgh and Prof. Torrey of Yale has suggested that there is internal evidence in the Qur'an itself that the Prophet kept in his own care a considerable mass of revelation material belonging to various periods of his activity, some of it in revised and some of it in unrevised form, and that this material was to form the basis of the Kitab he wished to give his community before he died. Death, however, overtook him before anything was done about the matter. [1]

Clarification 4:

There is no doubt that Qur'an was not collected in one volume at the time of Prophet Muhammad (PBUH), but the organized and revised contents of the Qur'an were well-known to the companions and was also memorized by the companions in the proper order. During the month of Ramadhan, angel Gabriel used to visit Prophet Muhammad (Peace be upon him) and both of them used to read the Holy Qur'an [in complete] once, to each other. In this process, only those verses were recited by Gabriel which had to be kept, and the ones which had to be removed (mansookh) were not recited by him. During the last year of the life period of Prophet Muhammad (Peace be upon him), angel Gabriel came to Prophet Muhammad (Peace be upon him) and each read the Holy Qur'an twice. This type of reading made sure that the verses that ought to be removed were removed and the Holy Qur'an was preserved in fullest form

"ان جبريل كان يعارضه بالقرآن كل عام مرة وانه عارضه به في العام مرتين" [2]

The outcome of the research by Dr. Bell & Prof. Torrey indicates that Prophet Muhammad (Peace be upon him) did not complete the revision process of the Holy Qur'an. We feel that this conclusion is due to a wrong perception

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narrator is dependent upon the knowledge of that particular narrator. And these names are amongst those 23 companions.

Writing of the Holy Qur'an during Prophet (Peace be upon him) was carried in two parallel phases. One is for the Prophet Muhammad (peace be upon him) himself, which is the official copy.

"وإذا نزلت عليه الآية فيقول ضعوا هذه الآية في السورة التي يذكر فيها كذا وكذا" [4]

"كنا عند رسول الله صلى الله عليه وسلم نؤلف القرآن من الرقاع" [5]

Second is from many companions who wrote for themselves. These writings by the companions also possessed some personal notes. For example, if the meaning of some word was not clear, then these companions used to ask the meaning from the Prophet (PBUH) and then wrote the meaning of this word next to the actual word so as to remember. Therefore, these personal collections of companions were different from each other, because one companion would ask for one word for his clarification and record it in his collection, while the other would ask for another word and record that in his collection. Personal writings were never considered official and so they should not be considered equivalent to the officially written Holy Qur'an, and neither the writers of these personal writings insisted that their collection be taken as the official version. There are few words which are famous in narrations as "Qiraat of Caliph Uthman", for example

قوله تعالى "و لتكن منكم أمة يدعون إلى الخير و يأمرون بالمعروف و ينهون عن المنكر

ويستعينون الله على ما أصابهم و أولئك هم المفلحون [1]

These under lined words are not present in his collection.

In order to elaborate further, below are shown few examples which are from the collections of several companions like Ibn-e-Abbas, Aisha & Hafsa and Saad Bin Abi Waqqas, where they had added few words (marked as under lined) to the ayah in order to clarify the context and make it in an understandable form for themselves. Later these collections became famous as Qirat of those companions.

1- و لا جناح عليكم أن تبغوا فضلا من ربكم في مواسم الحج (قراءة ابن عباس رضى الله

عنه) [2]

2- حافظوا على الصلوات و الصلاة الوسطى صلاة العصر (قراءة عائشة و حفصة رضى

الله عنهما) [2]

3- و له أخ أو أخت من أم (قراءة سعد بن أبي وقاص رضى الله عنه) [2]

1. The virtually unanimous opinion that our present Qur'an texts (the mushaf) are incomplete;
2. The virtually unanimous acceptance of the proposition that the first stage in the history of the Qur'an texts was marked by the circulation of a number of not quite identical recensions privately assembled and independently organised by a number of Muhammad's contemporaries;
3. The unanimous assertion that there obtains conflict between the sources of the Fiqh: Qur'an and Sunna. [1]

Clarification 2:

The first and the third statements need proof. These kinds of statements cannot be considered valid without proper justifications. With regard to the second statement, the claim is not correct, the collection of Qur'an was done on scientific basis (see clarification of Query 10.b), and all variants of Qur'an were in fact identical in contents.

Query 3:

- A. We have well-known stories of how Ali, Salim, Abu Musa and others had collections, and there are narrations which give lists of those who had commented making collections or memorizing during the lifetime of the Prophet. As no two of these lists agree with one another to any great extent one is driven to conclude that while it was known that such collections were made there was no accurate information, save with regard to a few names, as to who made them. [2]
- B. What we find in early Islam, as a matter of fact, is only what we might have expected to find. Different members of the community who were interested began to collect in written form so much as they could gather of the revelation material that had been proclaimed by the Prophet. Later, with the gradual expansion of the Muslim empire, some of these collections began to acquire notoriety as they came to be in some sort authoritative in different centres. Naturally it would be those collections that could claim some completeness that would attain to this position of eminence. [2]

Clarification 3:

There are about 23 companions who used to write the revelation from the prophet (PBUH) [3]. So the names of those companions vary, depending upon the availability of any companion at the time of revelation of any Ayah. So the name of any companion referred to as writer of the collection of Qur'an from any

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The point that has been missed by the orientalists here is due to the fact that they treat Qur'an as Bible or Torah in terms of revelation. However, there is a significant difference in the process of revelation of Qur'an and other books revealed by Allah. Bible (and Torah) were revealed in one time as a complete volume, whereas the Qur'an was revealed in stages in the span of 23 years. Until Prophet Muhammad's transformation to the other world (which the author has termed as death), divine revelation [Wahi الوحي] kept arriving. Therefore the collection of the Qur'an in one volume was impossible.

To continue further, the interpretation of the above query by the orientalist is from the narration from Zaid ibn Thabit, "قبض النبي صلى الله عليه وسلم ولم يكن القرآن جمع في شيء" [1]. The clear understanding of this narration is that the Holy Qur'an was not collected in one book [mushaf] during the period of Prophet Muhammad (Peace be upon him). Collection of the Holy Qur'an can be divided into two ways: writing down of the Holy Qur'an & collection of the Holy Qur'an as one book. Writing down of the Holy Qur'an [in full] was done during the period of Prophet Muhammad (Peace be upon him) but collecting them into one book was not done at that time. Collecting into one book was not done during Prophet Muhammad (Peace be upon him) period because the divine revelation (Wahe) did not arrive according to the order of the chapters (surah) in the Holy Qur'an and there were occasions to indicate the removal of previously indicated verse (ayat) with the new one. Being not collected into one book is not a problem because the Holy Qur'an was in written form both with the Prophet Muhammad (Peace be upon him) and also with many companions (Sahabah). Also, there existed many companions who had memorised the Holy Qur'an.

B) Referring to the discussion in a) above, it was logically not possible to collect all Qur'an into one volume. As the Prophet had passed away, the revelations then had stopped, and it is logical that there was no new revelation to come, and thus the revelation of Qur'an was complete. After the passing away of the Prophet (PBUH), Abu-bakr was chosen the Caliph the same day. With his caliphate came along some immediate issues to be handled, such as the battles with Murtadeen (people who had denounced Islam). Once he took care of these issues, he then converged his attention towards collecting the Qur'an into one volume. For this, he appointed Zayd-bin-Thabit for collection of Qur'an.

Query 2:

The history of the collection of the Qur'an texts was discussed by the Muslim under the aegis of three views:

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difference in readings was due to the usage of different pronunciations or different words for a single word by different sects. The Prophet Muhammad (Peace be upon him) asked Allah and HE has given the sentences of the Holy Qur'an in many such reading methods.

"أن ابن عباس رضي الله عنهما حدثه: أن رسول الله صلى الله عليه وسلم قال: أقراني جبريل على حرف، فراجعته، فلم أزل أستزيده ويزيدني، حتى انتهى إلى سبعة أحرف"

Translation

Narrated 'Abdullah bin 'Abbas: Allah's Apostle said, "Gabriel recited the Qur'an to me in one way. Then I requested him (to read it in another way), and continued asking him to recite it in other ways, and he recited it in several ways till he ultimately recited it in seven different ways."

3.2. Completeness of the Holy Qur'an:

The Holy Qur'an which is used currently, is the same one being used from the period of Prophet Muhammad (Peace be upon him). At the very moment, the Holy Qur'an read by every Muslim in the world is the same. In case of a situation when someone brings a narration or statement stating that there is supposed to be a different sentence [ayat] in the Holy Qur'an, then we need to analyse this sentence based on the rules of Riwayah and Dirayah. Orientalists don't apply all these rules but just bring these sentences to the limelight and confuse the people. The method for analysing the completeness of the Holy Qur'an is different from that of Bible (also Torah), because different versions of Bible existed at the same time and there existed a need to find the complete Bible from the mixed one, but in the case of the Holy Qur'an the complete one exists and so anything extra is brought should be analysed separately.

3.3. Collection during Prophet Mohammad (Peace be upon him) period

Query 1:

- A. **The Muslim argument on the collection of the Qur'an texts is the reverse of the European. Since we 'know', but only by accepting at face value Muslim assertions to this effect, that the Qur'an was not first collected until after the Prophet's death, we have on that account supposed that the likelihood is that it will be incomplete. The Muslims, 'knowing' that is incomplete, have on that account argued that it could not have been collected until after the Prophet's death. [2].**
- B. Before Zayd ibn-Thabit there was nothing done towards the collecting of the Qur'an.[3]

Clarification (1: a)

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dividing every part into four (or eight) sub-parts was again for the convenience of reading. Similar is the case of Tashkeel (putting harakaat on letters to clarify the correct pronunciation). Thus, these were the only changes that were carried out in the first century only, with the idea of only making the reading convenient, and not at all the contents were corrected. However, the case of Bible or Torah is entirely different from Qur'an. The current Bible and Torah came into existence with many major changes and after many hundreds of years since they were first revealed by Allah.

3. With regard to the various reading methods of the Holy Qur'an, orient lists do not appear to have understood the basics behind them. It should be noted that the different variants of reading of Qur'an only involve different pronunciations of a word, without changing the meaning of that word. This might be due to the fact that either they do not have sufficient information or rather that's not their aim. Justifications regarding misunderstanding of variant readings of the Holy Qur'an are provided in Section 3.1.
4. In the case of Qiraat Shaddha, (which reached us without strong sanad) there is difference both in reading and sometimes also in meaning. It is important to mention that Qiraat Shaddha cannot, in any case, be treated as part the Qur'an. Therefore, it is absolutely forbidden in prayer but it can be considered when Tafsir (explanation or commentary) for the Holy Qur'an is being written. There is fourteen such Qiraat Shaddha. It is, therefore, illogical to assume that these Qiraat Shaaddha could provide the basis for considering existing Qur'an as having missing some words or being different from the actual Qur'an.

Keeping the general nature of orientalists in view as mentioned above, we will see how they are wrongly guided in their analysis.

4. Literature Survey along with clarifications

Before we proceed to respond to the misconceptions of the orientalists, some relevant background information is provided below. This information will help us in understanding the misguidance created by the orientalists with respect to the process of collection of the Qur'an

3.1. Variant readings of the Holy Qur'an:

There are two methodologies involved in the variant readings of the Holy Qur'an. They are: Qiraat mutavatira (القراءات المتواترة) and Qiraat Shaadhha (القراءات الشاذة). In the case of Qiraat mutavatira (ten different ways of reading the Holy Qur'an), there is no conflict of meaning among the different ways of reading but there is a possibility of having differences in pronunciation of words or the words themselves. Orientalists generally do not concentrate on this because they would not find any difference in the meanings of Qiraat mutavatira. This