

**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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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.

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]