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Critical Study of the Children's Literature of Urdu written by ابوالاتیاز-ع-س-مسلم (A.S.Muslim)

Abstract:

Allama Abul Imtiaz Abdul Sattar Muslim (A.S. Muslim) is known as the famous creator of children's literature in Urdu. The creative tradition of children's literature is not new but poets like Nazir Akbar Abadi have ignited this tradition by creating literature especially for children since the classical era of Urdu poetry. Later, two important students of Ghalib, Hali and Ismail Mirathi, played their important in this tradition. In modern times, the name of Sufi Tabassum is especially important in this regard. A.S. Muslim as a creative writer of children literature, wrote on every important subject including religion, nationality, science and ethics, and nurtured the knowledge of the children of the nation through his poems. This article presents an analytical study of children's literature written by A.S. Muslim.

Keywords:

Children Literature, A.S. Muslim, Poetry, Islam, Nationalism

A.S.Muslim⁽¹⁾ (1922-2007) wrote a series of children's books bearing the title "پاکستانی بچوں کے لئے ہماری کتابوں کا امتیازی سلسلہ" the distinguished series for our children's books consists of ten books, for teaching the children some of the religion's affairs and some knowledge and inspiring the love of their religion and their homeland in their hearts, inspiring the religious, moral and social values, but it's affected with the religious trait, which made me explain it abundantly from Islam's point of view, and I will do my best to present the values spread by "A.S.Muslim" for children, theorized by "Muslim" between 1948 and 1986 and started to publish in

1990, these books varied from poetry to prose as it is mentioned below:

- ۱۔ ہمارا دین ۲۔ ہماری تعلیم ۳۔ ہماری ہدایت ۴۔ ہماری ملت
۵۔ ہمارا پاکستان ۶۔ ہم پاکستانی بچے ۷۔ ہماری سائنس ۸۔ ہمارے گیت
۹۔ ہماری لوریاں اور جھولے ۱۰۔ ہم بچوں اس آگن کے

Characteristics of the child's growth and his requirements differ in each stage of his childhood, so we should identify which childhood stage intended by this literature, so we see that "Muslim" directed his group to two stages: middle childhood (6-8 years)⁽²⁾ and late childhood (9-12 years)⁽³⁾.

Muslim's collection contains a group of religious, moral, social and knowledge values as religion and doctrine have a strong effect on in the psychological establishment of an individual. Religion is related to the moral value during the middle childhood⁽⁴⁾. The relation between the values and the child in the middle childhood stage is solid; as values gained by the child are responsible for forming and refining his character. Character is a collection of social, moral, temperamental, mental and physical qualities that distinguish a person⁽⁵⁾. This collection of qualities a child gains from either the family or society, so I see that literature, in general, helps in specifying and refining the child's character since childhood, the author has succeeded to encourage the child to adopt plenty of values as well as practicing them clearly, another one is in an associated form to develop and refine and normalize a child's character and form him to have a luminous mentality.

Religious Values:

Every action of a man's deeds is related to what he believes and trust, whatever the type of his doctrine or his faith, and because we need a child to be a wide minded Muslim, with clear aims, ambitious and balanced who knows his extended path since the creation of Adam and up to his return to the creator of all creatures, so it's a must that we show the ideological target in children's literature⁽⁶⁾, and to establish the doctrine in a child's self, there are many parts that characterized a child's literature according to "Muslim" like,

- Prompting of the monotheism
- It has a deep psychological effect on the early years of a child, Muslim presented, during the middle childhood, some simple words to help the

child to be implemented in his deep thought, and mixing it in his whole identity, prompting of the monotheism and establishing Allah's love in his sentiment, saying:

• **Model 1:**

نام سے اللہ کے
وہ کہ جو رحمان ہے
اور سب پر مہرباں (۷)

• **Model 2:**

ماگتا ہوں
میں پناہ اللہ سے
مجھ کو شیطاں سے بچائے
جو ہے پھٹکارا ہوا (۸)

• **Model 3:**

نہیں ہے عبادت کے لائق
سوا کوئی رب علا کے
محمد (درو ان پہ ہر دم)
رسول (ونبی) ہیں خدا کے (۹)

• **Model 4:**

ہم تو کرتے ہیں ثنا
ایک ہی اللہ کی
اور درود اس پر سدا
اس نے جو بھیجا نبی
وہ جو ہے بے حد سخی (۱۰)

As it has been shown, we can see some inclusively existing models in "Muslim's Collection" in the shape of short poetic verses for children, simple and easily memorized, to be implemented in a child's character, he mentions morning and evening supplications, seeking forgiveness prayers, and other simple verses to remain in a child's mentality, tongue and heart.

• Establishing God's love in a child's self

To reach this target, we need the practical behavior from educators in addition to literature, in order to illuminate a child's awareness bit by bit while he sees, listens and feels Allah's care for all creatures in general and for children in

particular⁽¹¹⁾, this is one of the aims of the child's literature according to the Islamic text, so we see that Muslim presents, in his "pillars of Islam" collection, and some instructions of ablution, prayer, Calling for prayer (Athan), Tashahud, and some short Quran Surahs to stick in his heart and lasts for his lifetime, among religious topics the poet presented to establish Allah's love in a child's self, saying:

• **Model 1:**

| | |
|---------------------|------------------------|
| اللہ سب کا خالق ہے | داتا ہے اور رازق ہے |
| وہ رحیم ہے وہ رحمان | اس کے ہاتھ ہماری جان |
| قائم رہنے والا ہے | دائم رہنے والا ہے (۱۲) |

• **Model 2:**

| | |
|-----------------------|----------------------|
| رکن ہے دین کا یہ پہلا | لا الہ الا اللہ |
| سب کا مالک ایک خدا | لا الہ الا اللہ |
| اور نہیں ہے اس کے سوا | لا الہ الا اللہ |
| کوئی نہیں ہے اس جیسا | لا الہ الا اللہ (۱۳) |

• **Model 3:**

| | |
|---------------------|--------------------------|
| اللہ کی رحمت رمضان | جس میں اترا تھا قرآن |
| اور مہینوں سے اعلیٰ | بے حدود ہی برکت والا |
| ایک مہینے کے روزے | ہر مسلم پر فرض ہوئے (۱۴) |

In this way, Muslim could present the instructions of the Islamic religion in the shape of simple and short verses that can be easily memorized by children, and as he mentions in the margin some phrases that are difficult for a child to understand, but can memorize easily.

• Establishing the love of the Prophet (PBUH)

This matter follows what has been previously mentioned, as a child's knowledge of his God means belief and obedience of God. This is a result of his belief in the last Prophet's message and his great "Shariah", in addition to his love, obedience. Through following the Prophet's biography, we can achieve the Prophet's love and trace his steps and imitate his deeds, the Prophet's love will be planted in the children's selves and spirits⁽¹⁵⁾. It's clear in Muslim's collection that he wrote some verses about the prophet (PBUH), Noah, Kaaba, Jerusalem, the prophets' stories. He wrote about Adam, Moses, Suliman, Dawood, Joseph, Ismail, Ibrahim, Idrees, Muhammed and Jesus. He also talked about Hira, Hudaybiyeh

reconciliation and many other treaties. He showed all these in a way suits children's abilities, inspires their interest and excitement, pushing it to more reading and awareness. In this regard he says:

محمد رسول خدا ہیں وہی آخری رہنما ہیں
محمد خدا کے ہیں بندے وہ بندوں میں ہیں سب سے اچھے
وہی خاتم المرسلین ہیں خدا کے نبی آخرین ہیں (۱۶)

Secondly: Moral Values:

The writer succeeded to inspire children to many values and he was careful to bring it partly and frankly, to develop children's character and establish it and make him a normal man with an illuminated mentality. According to Muslim, moral values are represented in greetings, truth including good deeds. He says:

سلامتی ہو آپ پر
اور خدا کی رحمتیں
اور اس کی برکتیں
اور آپ پر بھی ہو سلام
اور خدا کی رحمتیں
اور اس کی برکتیں (۱۷)

Thirdly, Social Values:

They are known as a collection of values concern social relationship between individuals, in addition to skills that an individual gain⁽¹⁸⁾. In addition, it is also closely related to self values. As an individual does not live in isolation, consequently he is always in touch with them⁽¹⁹⁾. Muslim highlighted the value patriotism when he invited the adults before the immature to sanctifying the national duty, adherence to law, sticking to national duty and the service of the homeland. He prepared a special booklet for the previous purpose entitled "ہم پاکستان" "ہم پاکستانی بنے" اور "پاکستان". It is poetry in addition to other existing poems in other booklets. These booklets talked about national unity, love and brotherhood as he says:

پاکستان کے تین ستون
گاڑے ہم نے دے کر خون
قائد اعظم کی تعلیم

اتحاد، ایمان، تنظیم
پاکستان کی جڑ بنیاد
تین ستون یہ رکھو یاد (۲۰)

In this way, the writer could clarify this value and make it prominent because Pakistan suffers a lot of divisions, coups and so many other things, so the writer offered children how to feel security and safety in the homeland and feeling the opposite outside it. All these values call for forming the true standards, customs, and directions among children. This helps children's literature with forming the conscience, strengthening the will in the child's character⁽²¹⁾.

Muslim prepared verses about motherhood and the relation of mother with the child. It was introduced to children of the middle childhood, how far a child loves, sticks to his mother as well. Love of mother and her emotions towards her child. He created a booklet entitled "ہماری لوریاں اور جھولے", Because these songs mostly inspire a child's need to love and kindness and promote joy, happiness, self quietness and enjoying their content, from this point, song's importance emerges. This achieves one goal of the child's poetry⁽²²⁾. This is the value and function of a song in the child's life. We can see that he starts with the verses related to Lady Halima, the breast feeder of the Prophet (PBUH) while she was singing and kidding him, saying:

میٹھی نیند محمد سو جا
اے کوئین میں امجد سو جا
میٹھی نیند محمد سو جا
تو ہے سارے جگ کا سرور
تو ہے کل دنیا کا رہبر (۲۳)

Fourthly: Knowledge Values:

Knowledge values are known as those which include the historical knowledge, geographic knowledge, general knowledge, the knowledge of natures of insects, animals and birds, people's related qualities and activities, knowledge related to wars and its tools plus the scientific knowledge and knowledge related to culture and tourism⁽²⁴⁾. As knowledge values add new knowledge to the child and it is an important pillar in the child's literature as well, so he succeeded to show the scientific knowledge through a booklet bearing the title "ہماری سائنس". It is poetry and

prose that you can see in the science, the radio, the computer, TV, satellite, telex, and the robot. He says:

ابا جی بازار سے اک کمپیوٹر لائے
پل بھر میں جو ضرب، جمع، تقسیم سکھائے
اقلیدس کی ساری شکلیں خوب بنائے
دائرہ اور ٹکون مربع سب بن جائے (۲۵)

In this way and in a hurry, Muslim introduced a collection of the various values to the child which functions to meet the child's assorted psychological needs and does not go far away from his environment, which you find in the level of his consciousness as well as easy phrases which enable him to understand the meaning and idea of the song, so you find him writes the meaning of the phrases in the margins and the phrases are coherent and perfect plus joyful music which that attracts and makes the child happy for the increase of his vocabularies and development of his taste and to get accustomed to the true pronunciation and good performance.

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1. He is Abu El Emtiaz Abdul Sattar the tenth of Shaaban Muslim who was born in 1340 Hijri ,the eighth of April 1922 ,in India in a village called Lubjer in the state of Galindher. His father is Chaudry Nabi Bakhsh who died in 1966 .Muslim certificate in 1942 had his secondary , then he worked in trade , but he didn't stop reading, acquaintance and the association of scientists and politicians until he had got the chance again to complete his study and get the Bachelor degree of Arts from Karachi University in 1960 .In 1960, Muslim got married to a girl called Nazerah who was familiar with here kind qualities, which paved the way for him to show his literary creativity. She gave birth to five children and died in December 2005. He took part in many social activities for which he got the following Appreciation Awards: "Thinkers" from the literary culture association in Islamabad in 1994, the international charity award in Karachi in 2001 , the board of honor from "Balkhy Charity" in Karachi in 2002 for his long service (42 years) for the favor of the mentally handicapped . We can also find many of his literary and creative writings which put him on the top of the literary arena/community in Pakistan/ Eman Shukri Taha Younis, Ibrahim Muhammed Ibrahim (Review), Al Haram caravan by the Pakistani poet Abu El Emtiaz . A.S Muslim, Lahore, 2008.
2. It's called the stage of free imagination and it's known as the stage of discovery and identification as well. In this stage, the child is supposed to have gained some experience related to his limited environment and started to use his imagination to look forward to other worlds. The behavior of a child during this stage is controlled by their tendencies and instincts. Instructions and sermons can't help to direct the children to a specific behavior. Yet, it can be

through making use of their tendency to playing, imitation and acting exciting stories that introduces a good and kind models and noble qualities./Dr. Mohammed Hassan Abdulla, The children's stories and theatre 32:43. Dr. Rushdy Ahmed Teaimah, The children's literature in the primary stage (theory and practice)73:78 Dr. Saad Abu El Reda ,The literary text for children ,aims, sources, qualities ,Islamic vision.

3. It's known as the stage of adventure and heroism. It is known as the stage of rebellion and particularity. During this stage, a child has a tendency to collecting and saving or ownership and acquisition. This stage matches a child's realization with real/concrete affairs. In addition, a child seems to adopt domination as well. A child also has a tendency to actions in which the spirit of competition, bravery, adventure and going on different trips is apparent/Dr. Ismail Abdul Fattah, the child's literature in the modern world 20:21, Ali EL Hadeedy in the child's literature 115:139/ Hady Noaman Al Haiti, the children's literature, philosophy, arts, means 18:45/ Dr. Ahmed Naguib, The children's literature, knowledge and art 38:44.
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