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Maulana Azad Ideal Educational Trust

Bolpur, West Bengal, India (Reg. No. IV01697/14)

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Editor's Note

By the grace of Allah we are going to print the third issue of our Journal. Though we published its two issues in a very short span of time, we received several appreciations which were beyond our expectations. These appreciations not only encouraged us but also showed us the place where our journal stands. In fact we wished to issue a research journal of international standard but when we published it in print and off-print-it was acknowledged by the readers as an excellent journal. The remarks we received from the critics nationally and internationally are very much encouraging and motivating which suggest us to maintain always its standard in respect of justified research towards Islamic sciences. All praise is due Allah Who bestowed upon us will, courage and selfless support from the members of our team.

The latest issue contains eleven research papers both original and translations with two reports, two book-reviews, one short story and two long poems.

The first paper is third part of the English translation of the Arabic thesis '*Tarjamāt Ma'āni al-Qur'ān al-Injiliziyyah*'. It is also an introductory discussion where the author has discussed how the followers of the companions of the Prophet used to ponder the Qur'ān; which sources they used and which distinctions they had in that period. This sub-chapter also counts the names of the eminent scholars who were very capable in explaining the Holy Qur'ān. Here ends first chapter of the thesis.

The second article deals with the objections raised by the Orientalists to the story of Ibrāhīm narrated in the Qur'ān. The

author has studied each objection objectively and answered to each question and refuted all objections in the light of the Qur'ān, the Old and New Testaments and the related sources. The author Maulānā Ḍiyā'uddīn Iṣlāḥī (d. 2008) was a great scholar of Arabic and Islamic Studies. He wrote several research papers and books on the Qur'ānic Studies, the Ḥadīth, the Arabic Literature and contribution of India to the Arabic and Islamic Studies. Among his famous works are 'Īdāḥ-ul-Qur'ān', 'Tadhkirat-ul-Muḥaddithīn', 'Hindustān 'Arabon ki Nazr men' and 'Maulānā Abul Kalām Azād'.

The third article is a study of the interpretive traditions that determine the age of 'Ā'ishah at the time of her marriage to the Prophet Muḥammad (PBUH). It was written by Dr. Kamāl-Dīn Olawāla Sulaimān from Nigeria. He is the author of different books and several research papers. Most of his books have been published from foreign publications. He is the member of several academic bodies. This article critically examines the *Ḥadīths* which account that 'Ā'ishah said that she was six years old when betrothed to the Prophet and she married him at the age of nine. This *Ḥadīth* has often led to the belief that child marriage is permissible in Islam. This issue itself has generated mixed reaction from the Muslims world over. While some insisted that 'Ā'ishah's age at the time of marriage was nine, others maintained that she was 19 years of age when she arrived in the house of the Prophet as a wife. The approach adopted is purely from written sources which comprise manuscripts, books, journals, internet as well as the Qur'ān and *Ḥadīth*. The study reveals that the age of 'Ā'ishah has been grossly mis-reported in the *Ḥadīth* that is a sort of myth indeed.

The fourth article discusses the origin and distinction of Arabic language and literature. It was written by Maulānā Obaidullāh

El-Obaidī Suharawardī author of 'A Grammar of Arabic Language'. Maulānā Obaidullāh Suharawardī was Professor of Arabic and Persian in Hooglī College (West Bengal). This is well-researched article and indicates to several characteristics of Arabic language and literature.

The fifth article is the third part of English translation of the book '*Arab-o-Hind 'Ahd-i-Risālat men'* [(India and Arabia during the Period of the Prophet Muḥammad (PBUH))]. This part deals with the Indian goods, their markets and their sale in Arabia. The author counted the number of Indian goods exported to Arabia and also those which were made in Arabia apart from the markets in which they were sold on a large scale. Mr. Mohd. Moataṣim A'ẓmī deserves to be appreciated for rendering into English such a beautiful and unprecedented book.

The sixth article is the second part of the critical survey of the book "*The Cambridge History of Arabic Literature to the End of the Umayyad Period*". In this section the author has pointed out how the Orientalists committed mistakes in understanding the culture and civilization of the Arabs. They tried their hard to prove that the Arabs during the pre-Islamic period and the period of the Prophet were educated but Professor Farooqi refuted their view and proved through evidences that the Arabs were not literate and as regards the Prophet Muḥammad (PBUH) he was illiterate. He could not read nor could he write even he was unable to write his name. This is a well-researched paper written in the light of primary courses.

The seventh article is on the economic system of Islam. The author has proved that the economic system of Islam prefers human beings to the profit. From different aspects the author studied core principles of Islamic economics' system such as justice, equity and welfare. Islamic economics seeks to

establish a broad-based economic well-being with full employment and optimum rate of economic growth. It also pointed out the anti-social economic activities which are of course not conducive to communal welfare. It also discussed Zakāt which is one of the tools of transferring part of wealth from the haves to have-nots in order to decrease the inequality in the distribution of wealth.

The eighth article is on concept of equality in Islam wherein the author has proved that the concept of equality in Islam precedes all modern attempts for equality. What the West is doing or has done is not anew. Islamic concept of equality is more comprehensive than other concepts and views. It has given everyone equal rights as well as it has assigned to everyone his duties. As for the women, they enjoyed with such excellent rights that were not given to them throughout the history of human being on the earth.

The ninth article is on Human Rights between the Jurisprudence, the Islamic Legislation and the International Laws. It is a comparative study which is divided into two chapters with several sub-chapters. Dr. Mājed Moḥammad ‘Abdu al-Dalāla’a is an Assistant Professor in the Department of Islamic Studies, al-Dammām University (KSA). This article deals with the case of Human Rights in Islam and other international laws. In fact, Islam is the originator of this right too. It was revealed not only to save the human rights but also to save the humanity itself. It gives rights to the oppressed as well as to the oppressor. In fact Islam is a religion sent by Allah Who is the Creator of the human beings so He knows very well what should be permitted for them and what should be prohibited from. It is a religion which gives a balanced view for the Human Rights.

The tenth article presents contribution of Indian scholars to the Arabic literature with special reference to the rare Arabic manuscripts preserved in Khudā Bakhsh Library (Patna, Bihār). It discussed seven unknown scholars of Arabic language and literature with their unknown works in the concerned language. Among these valuable works there is one book ‘al-Maqāmāt al-Hindiyyah’ which proves that the Indians also contributed to the creative writing in Arabic.

The eleventh article is on contribution of Prof. Abū Maḥfūz al-Karīm Ma’ṣūmī to the Arabic Studies. It was written by Dr. Md. Imrān ‘Alī Molla who is an Assistant Teacher in Shāh Jalālī Barkatia High Madrasah (West Bengal). Prof. Abū Maḥfūz al-Karīm Ma’ṣūmī is one of those Indian scholars who were famous not only for their contribution to the Islamic Studies but they also got much appreciation in the field of Arabic Studies. He was a poet of Arabic, Persian and Urdu languages. He wrote valuable articles on Islamic Studies. He edited Arabic texts both prose and poetry. Apart from this, his research articles on Arabic studies are very much famous and were published from Beirut (Lebanon). This article is an introductory note on the life and works of Prof. Abū Maḥfūz al-Karīm Ma’ṣūmī.

These papers have been entailed with the two reports of the academic occasions. This time Pruba Banerjee has reviewed another book of Maulānā Waḥīduddīn Khān entitled ‘The Age of Peace’ which has been published from Goodword Books, New Delhi in 2015.

From this issue we are introducing a new trend of book-review where we are reviewing books of the languages other than English. Thus we are printing, now, the book-review on a book published in Arabic. It is a dictionary of the Qur’an and had

been written by a great Indian writer of Qur'anic Studies- 'Allāmah 'Abd-ul-Ḥamīd al-Farāhī. The editor of the book is Dr. Muḥammad Ajmal Ayyūb Iṣlāḥī who is famous for editing Arabic sources.

The story of Mahesh which is the most famous story of Bangla language, shows how an Indian is related to his animals specially cow. This was not only a need for a Muslim poor but above all he fell in love with it. So he never agreed to distance it from him. On this occasion I remember the beautiful Urdu poem in which the significance of cow in Indian society has been mentioned. The poem begins with the following verse:

رب کا شکر ادا کر بھائی جس نے ہماری گائے بنائی

Tr.: Dear Brother! Pay thanks to Lord Who created our cow.

This issue ends at two long poems. First was composed by my father Layeeque Aḥmad. This poem is on 15th of August. The second poem was composed by Moḥammed Moftāḥḥ Rajab Elfitorī. Dr. K M A Aḥmed Zubair rendered it into English.

At the end I wish to express my gratitude to all those who encouraged me and extended their help and support in preparation and publication of this issue including the members of the advisory, editorial and review boards of the Journal. May Allah bestow upon us more and more desire and courage to serve Arabic and Islamic Studies!

Dr. Aurang Zeb Azmi

**Selected English Translations of the Qur'ān,
A Critical and Analytical Study (1930–2001 A.D)**

Dr. Aurang Zeb Azmi¹

Tr.: Abū Ādam Farīd bin 'Abdul Ḥafīz al-Hindī²



Sub-Chapter-3

**Study of the Qur'ān during the Period of the
Followers of the Companions of the Prophet (PBUH)**

The period of the followers of the companions started at a time when the period of the companions ended. They made the Qur'ān the part of their daily study and for this they left no stone unturned to propagate Islam and its mission. They (companions) learnt what they knew from the Qur'ān through the first instructor Muḥammed (BPUH). After the demise of the Prophet they started to make the commentary of Qur'ān reach other places and began to teach the Qur'ān and its commentary in especially big cities. For this 'Abdullāh Ibn 'Abbās commenced to teach the Qur'ān and its commentary in Makkah while Ubai bin Ka'ab began to teach the Holy Book in Madīnah (City of the Prophet). As for the Irāq and its outskirts, Ibn Mas'ūd started here teaching the Qur'ānic sciences to the students of Islamic studies. That is because of

¹ Editor and Assistant Professor, Department of Arabic, Jamia Millia Islamia, New Delhi

² Chairperson, Review Committee of the Journal and Arabic Translator in the Embassy of Lebanon, New Delhi

their great contribution and dedication to the Qur'ān and its sciences a number of Islamic scholars emerged who made the Qur'ānic learning and teaching the ambition of their life. They conveyed what they heard or learnt from their teachers (companions). As they pondered upon it, they extracted from it the explanation of Islamic sciences and realities which was included in the book of commentary (باب التفسير) that contained the Qur'ānic explanations of the companions and followers. The celebrated commentators who rendered Qur'ānic teaching, are mentioned according to the name of the cities to which they belonged.

1. Makkah: The commentators of Makkah are Sa'īd bin Jubair, 'Ikramah Maulā Ibn 'Abbās, Tā'ūs bin Kīsān al-Yamanī and 'Aṭā' bin Abī Ribāḥ.
2. Madīnah: The commentators of Madīnah are Zaid bin Aslam, Abū al-'Āliyah, Muḥammad bin Ka'ab al-Quraẓī.
3. Irāq: The commentators of Irāq are 'Alqamah bin Qais, Masrūq al-Aswad bin Zaid, Murrah al-Hamdānī, 'Āmir al-Sha'bī, al-Ḥasan al-Baṣrī and Qatādah bin Dī'āmah al-Sadūsī.

Sources of the Qur'ānic Commentary during the Period of the Followers of the Companions of the Prophet (PBUH):

The above said great scholars of the commentary are the followers who used to ponder the Qur'ān on the basis of the teaching they got from their companion teachers. That is how the sources of the Qur'ānic commentary they inherited from them are mentioned below.

1. **The Holy Qur'ān:** The followers benefited from the first source (the Qur'ān) in the same way as their teachers (companions) benefited earlier. They explained the meaning of the Qur'ān in the light of the
-

contents of the Qur'ān as they stated its objectives in the light of the entire Qur'ān. Few examples are presented to illustrate these points.

1. The commentator Ḥasan al-Baṣrī says in the explanation of the verse bellow: مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ: لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ¹ (It is not (possible) for any human being to whom Allah has given the Book and the ability of decide and prophethood to say to the people, "Be my worshippers rather than Allah's." On the contrary (he would say,) "Be you the servants of Allah because you are teaching the Book, and you are studying.")

He explains the verse saying that any believer must not command the people to worship him {instead of Allah}. The narrator said: The former nations worshiped one another- he means they are the people of the Book- who worshiped their religious scholars and pious personalities, is certified by this Qur'ānic verse "اتخذوا أحيارهم ورهبانهم أربابًا من دون الله" (They take their priests and anchosites to be their lords in derogarotaion of Allah).²

2. The explanation of the following verse came in this way. Allah says: أَفَعَبِّرُ دِينَ اللَّهِ يَتَّبِعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ³ (Do they say other than the religion of Allah while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned)
- The commentator Wakī' said in its explanation: Sufyān narrated to us through Manṣūr who narrated from Mujāhid

¹ Āl-i-'Imrān: 79

² Tafsīr-ul-Qur'ān al-'Aẓīm, 1/385

³ Āl-i-'Imrān: 83

said: This verse “وله أسلم من في السماوات والأرض طوعاً وكرهاً” (To Him submitted all creatures in the heavens and the earth, willingly or unwillingly) explains the above verse which is also supported by the following verse: “ولئن سألتهم من خلق السماوات والأرض ليقولن الله” (If you ask them who created the heavens and the earth, they must say: Allah).¹

3. The verse bellow is explained in a way Allah says: “فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ”² (But they said, “Our Lord! Make the stages between our journey longer,” and they wronged themselves)

In the light of the above verse Mujāhid and other commentators explained: They denied the boon of Allah and His favour and wished to face difficulty in their travel. It is like the Children of Israel who demanded from the prophet Mūsá (Moses) that Allah may cause to produce for them vegetables like cucumber, garlic, lentil, and onion though they were enjoying the blessing food (Mann wa salwá) and out of what they wished to have; they are the food, drinking and finest robes.³

4. Allah says: “فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَخْصِرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ”⁴ (Then when the Sacred Months have passed, then kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform Prayer, and give poor-rate, then leave their way free. Verily, Allah is Oft-forgiving, Most Merciful)

¹ Tafsīr-ul-Qur’ān al-‘Aẓīm, 1/387

² Saba’: 19

³ Tafsīr-ul-Qur’ān al-‘Aẓīm, 3/541

⁴ Al-Taubah: 05

Qatādah, Suddī and other commentators said: “al-Ashhur-ul-Ḥurum” here are meant the four fixed months in which travelling is done. This is supported by the following verse: “فسيحوا في الأرض أربعة أشهر”¹ (So wander in the Earth for four months)

2. **Eloquent Arabic:** Arabic still remained important source {of Islamic studies} during the period of the followers as it was important during the prophetic and companions’ periods. In this connection Mujāhid says: The one who believes in Allah and the Day of Judgment, is not valid for him that he may extract from the Qur’ān anything except when he is a learned of Arabic.²

Whenever, the followers felt difficulty to understand any word or style (pharasaic sense) of the Qur’ān, they instantly returned the Arabic pharasaic style {which was commonly known by the Arabs}. We can understand this problem in the light of their Qur’ānic commentary.

- 1- Mujāhid and other follower commentators say in the explanation of the word (ذلك الكتاب)³: Indeed the word ذلك (Dhālika) was used in place of هذا and the Arabs used to use both the words in place of one another that was common among them.⁴
- 2- Mujāhid argues with language of the Arab saying that the beard was included in the part of face that is supported by the following verse: “يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ”⁵ (O you who believe! When you intend to offer Prayer, wash your faces

¹ Tafsīr-ul-Qur’ān al-‘Aẓīm, 2/249

² Al-Burhan fi Ulum al-Qur’an, 1/293

³ Al-Baqarah: 01

⁴ Tafsīr-ul-Qur’ān al-‘Aẓīm, 1/41

⁵ Al-Mā’idah: 06

and your hands up to the elbows, rub your heads, and (wash) your feet up to the ankles)

Don't you hear the saying of the Arab about the face of the boy that when his beard grows, it is said that his face appeared blossomed.¹

Likewise the commentator Ḍaḥḥāk explains the following verse: ² فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ (So separate us from the people who oppress)

Here the phrase فافرق بيننا in the verse means to deliver justice between us that is supported by the piece of poetry as an unknown poet says:

يا رب فافرق بينه وبينني أشد ما فرقت بين اثنين³

Tr.: O my Lord! Separate him from me forever.

Abū Ṣāliḥ explains the following verse: قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ⁴ (They said, "You are only of those bewitched.")

The word مسحورين in the verse means مخلوقين (creatures) which is supported by the following poetic verse:

فإن تسألينا فسيم نحن فإننا عصافير من هذا الأنام المسحَّر⁵

Tr.: If you ask about us how we are? Then we reply that we are like sparrows among the creatures.

The verse ⁶ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا (If you are afraid that you cannot

¹ Tafsīr-ul-Qur'ān al-'Aẓīm, 2/25

² Al-Mā'idah: 25

³ Tafsīr-ul-Qur'ān al-'Aẓīm, 2/41

⁴ Al-Ṣḥu'arā': 153

⁵ Tafsīr-ul-Qur'ān al-'Aẓīm, 3/356

⁶ Al-Nisā': 03

do justice ---) is explained as below:

The word لا تعولوا in the verse means لا تجروا (don't oppress) is proven by the verse of Abū Ṭālib which is used by the common Arab:

بميزان قسط لا يخيس شعيرة له شاهد من نفسه غير عائل¹

Tr.: --- by the just scale that does not decrease even one seed of barely while it scales. He has, in him, a witness that does not oppress.

3. **The Ḥadīth:** The followers considered it important source as their predecessors (companions) regarded. Like them they (followers) benefited from it to understand the meaning of the Qur'ān and to explain its contents. As 'Abdur-Raḥmān bin Zaid bin Aslam says in the explanation of this verse: "قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ" (Say: My Lord has commanded justice and (said) that you should face Him only in every place of worship, in prayers, and invoke Him only making your religion sincere to Him. As He brought you (into being) in the beginning, so shall you be brought into being.)

He explains that Allah will return you as He made you first time. The Prophet (PBUH) said, "Oh the people! You would be assembled before Allah bare-headed and bare-footed, is endorsed by the following verse: "كما بدأنا أول خلق نعيده وعدًا علينا" (We will return him as We created him in the beginning-A true promise with Us. We will do).³

¹ Tafsīr-ul-Qur'ān al-'Azīm, 1/461-462

² Al-A'rāf: 29

³ Tafsīr-ul-Qur'ān al-'Azīm, 2/217

The commentator Mālik explains the sentence “أمرنا مترفها” (-- - We enrich the rich to grow more.) came in the Qur’ān by أكثرنا it means we increased in number than them, is explained by the following Ḥadīth. The Prophet said: The best wealth of somebody lies behind the big number of horses that bear many more babies or many coins, and مأمورة means كثرة النسل (more generation).

Likewise, the commentator ‘Ikramah said in the commentary of the following verse: “حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ”¹ (--- even when fear is banished from their (angels) hearts, they say, “What is it that your Lord has said? They say, “The truth. And He is the Most High, the Most Great.”)

The above verse is explained by the following Ḥadīth where Abū Hurairah narrates from the Prophet who said: when Allah decides to take any decision in the sky, the angles flutter their wings bowing by the order of Allah as if it is sound of rock. When the fear gets away from their hearts, they ask: What did your Lord say? They replied: He (Allah) said the right thing and He is the superbeing. ---.²

4. **The Heavenly Books:** Though the companions benefited from the source of the heavenly books, their followers benefited from them more than them (companions), even they included in the books of commentary those parts that did not accord with the contents of Qur’ān. Those who want to know the Jew citations, they are advised to consult the commentary book of Ṭabarī. There presented some examples to illustrate the matter. As ‘Ikramah and Sa’īd bin Jubair said in the

¹ Saba’: 23

² Tafsīr-ul-Qur’ān al-‘Azīm, 3/545

explanation of رزق came in the following verse:

"فتقبلها ربهما بقبول حسن وأنبتها نباتًا حسنًا وكفلها زكريا كلما دخل عليها زكريا المحراب وجد عندها رزقًا قال يمريم أتى لك هذا قالت هو من عند الله إن الله يرزق من يشاء بغير حساب"¹

(So her Lord accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyya. Every time he entered the *mihrab* to (visit) her, he found her supplied with sustenance. He said, O Maryam! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills without limit.")

وجد عندها رزقًا means here that she was provided the fruits of summer in the winter and fruits of winter in the summer while Mujāhid means it here the knowledge.

He finds few similar things in case of Maryam (Mary) in the citation below:

"Then I brought her – means Maryam – in her dress to Banī al-Kāhin bin Hārūn brother of Mūsá (Moses). He said: They are very close to Bait-ul-Maqdis. Then she said to them: This is before you, the consecrated girl to Allah whom I have set free. She is female who passes through menstrual cycle so she cannot enter the Church nor I can bring her back to my house. Then they said: She is the daughter of our Imam (prayer leader). 'Imrān (the Imām) leads them in the prayer and he himself performs the duties of sacrificial slaughter. Then Zakariyya said: Give her to me because her maternal aunt is my wife. Then they said: She would not please us because she is daughter of our Imām. So when they sought

¹ Āl-i-'Imrān: 37

their chance on this matter, the name of Zakariyya came out. Afterward he (Zakariya) looked after her."¹

'Ikramah narrated the citation bellow about the explanation of the following verse: قَالَوَا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ ۚ وَقَالَوَا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ"² (They said, "O Mūsá! There are people of great strength in that village so we shall never enter it till they leave it, when they leave, then we will enter it.")

"Mūsá (Moses) was ordered to enter the city of the oppressors. He (the narrator) said: Mūsá went on along with his men and he came down to a nearby city that is called 'Arīḥā'. Then there burst twelve fountains for them. Every group had one fountain. They brought blessings for their people. He (the narrator) said: They entered the city wherein they saw some strange and awesome nation, so some of them entered someone's premises. Then, at once, the owner of the (premises) came to pluck the tree fruits from the premises. In the meanwhile, he saw their footprints while he was plucking the fruits. Then he followed them, so whenever, he found on the way anyone of them, he put him along with his fruit in his pocket even he came across all twelve people and put them with the fruits in his pocket. Then he brought them to his king and he put them down before his Highness. Then the king said to them: Did you see our power, glory, dignity and manner. Hence you get back and inform your leader about our position. Then they rushed to Mūsá and narrated what they witnessed."³

¹ Tafsīr-ul-Qur'ān al-'Azīm, 1/371

² Al-Mā'idah: 23

³ Tafsīr-ul-Qur'ān al-'Azīm, 2/40

Sa'īd bin Jubair cites the following narration in the explanation of the verse. Allah says: *وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ هَدِيَّةً فَمَا ظَنَرْتُ بِهِمْ* "وَإِنِّي مُرْسَلَةٌ إِلَيْهِمْ هَدِيَّةً فَمَا ظَنَرْتُ بِهِمْ" ¹ *يَرْجِعُ الْمُرْسَلُونَ*" (But verily, I am going to send him a present, and see with what (answer) the messengers return.)

"Once few girls in the dress of boys and boys in the dress of girls were sent to the prophet (Sulaimān) asking him who are they (among the girls and boys)? If he recognizes, he is the prophet. They (girls and boys) said: Sulaimān ordered them to perform ablution, then girls began to take water in their hands but when the boys began to take water in their hands, he recognized gender."²

5. **Commentary of the Companions:** The followers not only benefited from the said sources but they memorized what they heard of the particular commentaries from their teachers and even they preferred them to the commentaries of the companions. The problem which arises here and the matter which created difference among them, are the various commentaries of one Qur'ān and this matter created the scholastic debate among them and as a result, they were divided into different schools of thoughts. Every school had its own opinions and thoughts and each group was pleased with their particular ideology. You would see such differences and debates when you would read out their different commentaries with different opinions about any word or verse of the Qur'ān. Few examples are given to understand the variance in the commentary.

¹ Al-Naml: 35

² Tafsīr-ul-Qur'ān al-'Azīm, 3/357

1. Allah says: ¹ "فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا كَانَتْ مِنْ آيَاتِ الْكُتُبِ الْأُولَى وَمَنْ دَخَلَهُ كَانَ آمِنًا" (In it are manifest signs; the Place of Ibrāhīm, whosoever enters it, he attains security.)

Mujāhid, al-Ḥasan and Qatādah said: The footprint of his feet in the place is the open sign. But 'Atā' said: The entire area of Ḥaram is indeed place of Ibrāhīm. 'Amr said: The black stone is the place of Ibrāhīm while Sa'īd bin Jubair said: The place of pilgrimage is the place of Ibrāhīm"²

2. Allah says: ³ "يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ"³

Whosoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, fighting in the way of Allah, and never fear the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.) The commentators have different opinions about the word 'Qaum' used in the verse above. Al-Ḥasan says: That is, by Allah, Abū Bakar and his companions. Abū Bakar bin Abī Shaibah says: They are the people of Qādsiyah but Mujāhid says: They are the people of Saba'. Sa'īd bin Jubair said: They are Yamanis then Kindis while 'Iyaḍ says through the reference of Mūsá al-Ash'arī who narrated: The Prophet said: They are these people indicating towards Mūsá al-Ash'arī"

¹ Āl-i-'Imrān: 97

² Tafsīr-ul-Qur'ān al-'Aẓīm, 1/392

³ Al-Mā'idah: 54

3. Allah says: *يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ* *رَأْسِيَّاتٍ*¹ (They worked from him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places)
The commentators have different opinions about determining the meaning of Maḥārīb. Ḍaḥḥāk said: Maḥārīb means mosques. Qatādah said: They are palaces and mosques while Ibn Zaid said: These are houses.”²
4. Allah says: *”وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرى ظَاهِرَةً”*³ (And We placed, between them and the towns which We had blessed, towns easy to be seen)
The commentators have different opinions about determining the meaning of *القرى التي باركنا فيها*. Wahhāb said: This is the village situated in Ṣan’ā’. Mujāhid, al-Ḥasan and others said: This is the village situated in Syria while al-‘Aufī said: The blessed village is indeed Bait-ul-Maqdis and he added: This is the village situated between Madīnah and Syria.
5. Allah says: *”فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ”*⁴ (Then when the Sacred Months have passed, then kill the polytheists wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform the Prayer, and give the poor-due, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.)

¹ Saba’: 13

² Tafsīr-ul-Qur’ān al-‘Aẓīm, 3/536

³ Saba’: 18

⁴ Al-Taubah: 05

The followers differ in the application of this verse as Ḍaḥḥāk and Suddī said: This verse has been nullified is affirmed by the following verse: “فِيمَا مَتًّا بَعْدَ وَإِمَا فِدَاءً” (Thereafter leave them generously or with ransom) whereas Qatādah says on its contrary.¹

Characteristics of the Commentary of this Period:

The period of the followers is distinguished with few other things in the Qur’ānic commentary which were not available before. They are as follows:

1. Israeli Narrations: This happened owing to the entry of a large number of Jews and Christians in Islam and due to lack of care and accuracy in the citation of the Israeli narrations. Some followers who cited such nations most, are ‘Abdullāh bin Salām, Ka’ab al-Aḥbār, Wahb bin Munabbah, ‘Abdullāh bin ‘Abd-ul-‘Azīz and others.’
2. Particular Impact on the Narration: Though the followers kept on narrating whatever the Ḥadīth they heard of the companions, they did not exercise the perfect narration as a whole but they remained dependent on particular companions. So the Makkan followers followed footsteps of Ibn ‘Abbās and the Madanī followers were dependent on Ubaiyy bin Ka’ab while the Iraqis were dependent on Ibn Mas’ūd.
3. Defference of Schools of Thought: Among few particular schools of thoughts appeared in this period is Qadriyyah school of thought that came into existence thanks to Qatādah bin Di’āmah which Ḥasan al-Baṣrī opposed and said that the followers of Qadriyyah are infidel indeed. And other schools of thoughts have been mentioned in other commentary books which have been avoided here.

¹ Tafsīr-ul-Qur’ān al-‘Azīm, 2/350

4. Difference of Opinions: The followers differed among themselves in determining the meaning of the Qur'ānic verses and explaining its contents because of their intellectual gap between the Prophet and his companions and their blind dependence on their particular teachers.



The Story of Ibrāhīm in the Qur'ān and Objections of the Orientalists

✍️ Maulānā Ḍiyā'uddīn Iṣlāḥī¹

Tr.: Dr. Heifā' Shākri²

Ibrāhīm (Abraham) was the ancestor and spiritual leader of both the Children of Ismā'īl and Children of Isrā'īl. That's why all the Jews, Christians and Muslims regard him as their spiritual guide and religious leader.

The Torah, in its several places, has repeatedly narrated the story of his glory, piety, grace and increase in his generation. Some quotations are given below from the book of the Genesis:

“Now the Lord said to Abraham, “Go from your country and your kindred and your father's house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse: and in you all the families of the earth shall be blessed”. (The Genesis: 12/1-3)

In another place it came:

“The Lord said to Abraham, after Lot had separated from him, “Raise your eyes now, and look from the place where you are,

¹ Great Muslim scholar of India and author of different books on Arabic and Islamic Studies.

² Assistant Editor and Assistant Professor, Department of Arabic, Jāmiā Millia Islāmiya, New Delhi

northward and southward and eastward and westward; for all the land that you see I will give to you and to your offspring forever. I will make your offspring like the dust of the earth: so that if one can count the dust of the earth, your offspring also can be counted". (The Genesis, 13/14-16)

In another chapter of this book it came:

"The angel of the Lord called to Abraham a second time from heaven, and said, "By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son. I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice" (The Genesis, 22/15-18)

In another place it came:

"Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him for I have chosen him, that he may charge his children and his household after him to keep the way of the Lord by doing righteousness and justice: so that the Lord may bring about for Abraham what he has promised him" (The Genesis, 18/18-19)

The Qur'ān has also mentioned the alone spiritual leadership of Ibrāhīm in the following eloquent words:

"قال إني جاعلك للناس إماماً".¹

Tr.: He said, "Verily, I am going to make you a leader for mankind.

¹ Al-Baqarah: 124

It also mentioned:

"ولقد اصطفيناه في الدنيا وإنه في الآخرة لمن الصالحين".¹

Tr.: Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

The literal meaning of Ibrāhīm is 'the father of the nations'. In Torah he was called as 'Abū al-Anbiyā' (Father of the Prophets) which is supported by the Qur'ān that Allah made increase in his family and all the branches of his generation flourished much.

With this glory and preference of Ibrāhīm (over all the prophets), the Qur'ān emphasized upon following the path of Ibrāhīm and cursed the one who deviated from it and transgressed the bounds of obedience. Hence it called out the pagans of the Quraysh, the Jews and Christians to leave the wrong paths which they had chosen to follow and advised them to follow the guided path which Ibrāhīm showed them. Allah says:

"وقالوا كونوا هوداً أو نصارى تهتدوا قل بل ملة إبراهيم حنيفاً وما كان من المشركين".²

Tr.: And they say, "Be Jews or Christian, then you will be guided." Say, "Nay, (we follow) only the religion of Ibrāhīm who was sincere to worship Allah, and he was not of the polytheists.

The Qur'ān narrates very clearly that Ibrāhīm and Yāqūb the both advised their own sons at the time of their last breathe to embrace the Ibrāhīmi path. Allah says:

¹ Al-Baqarah: 130

² Al-Baqarah: 135

"ووصى بها إبراهيم بنيه ويعقوب يا بني إن ال—اصطفى لكم الدين فلا تموتن إلا وأنتم مسلمون. أم كنتم شهداء إذ حضر يعقوب الموت إذ قال لبنيه ما تعبدون من بعدي قالوا نعبد إلهك وإله آبائك إبراهيم وإسماعيل وإسحاق إلهًا واحدًا ونحن له مسلمون".¹

Tr.: And this was enjoined by Ibrāhīm upon his sons and by Yāqūb (saying,) "O my sons! Allah has chosen for you the (true) religion, then die not except in the faith of Islam". Or were you witnesses when death approached Yāqūb? When he said to his sons, "What will you worship after me?" They said, "We shall worship your God and God of your fathers, Ibrāhīm and Ismā'īl, and Ishāq, One God and to Him we submit.

The Qur'ān specially mentioned the last and final testament of Yāqūb while mentioning Ibrāhīm because the Children of Isrā'īl were their real sons, and when Yāqūb advised his own sons at the time of his last breathe to adopt the path of Ibrāhīm and monotheism instead of Judaism or Christianity. He said: So you must be careful while you call Ibrāhīm and Isrā'īl (Yāqūb) as the Jews and Christians, is an open injustice and blame on Allah the Almighty. He says:

"أم تقولون إن إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط كانوا هودًا أو نصارى قل ء أنتم أعلم أم ال—ومن أظلم ممن كنتم شهادة عنده من الله".²

Tr.: Or you say that Ibrāhīm, Ismā'īl, Ishāq and the off-spring of the twelve sons of Yāqūb were Jews or Christians?" Say, "Do you know better or does Allah (knows better). And who is more unjust than he who conceals the testimony for Allah?

The Qur'ān considers the annoyance and revolt against the Ibrāhīmi faith as an act of foolishness and mockery. It says:

"ومن يرغب عن ملة إبراهيم إلا من سفه نفسه".¹

¹ Al-Baqarah: 132-133

² Al-Baqarah: 140

Tr.: And who turns away from the religion of Ibrāhīm except the one who befools himself.

It severely reproached the wordings of the polytheists, the Jews and the Christians and admonished them that why they cited Ibrāhīm for their wrong opinions and views. He was neither Jew or Christian nor polytheist but he was a sincere Muslim. As for the Judaism and Christianity, they are the creations of later periods. Then why do you cite Ibrāhīm for the support of these two religions. Only those who are adherents to his religious faith, they are indeed deserved to be attributed to him so as to establish relation with him. Torah and Gospel were revealed centuries after Ibrāhīm then how can you consider him as the supporter and adherent of Judaism and Christianity.

Ismā'īl was the elder son of Ibrāhīm who was born to Hājir. The both were inhabited by him in the desert and unfertile valley of Makkah and prayed to Allah to increase his generation. It was the sign of acceptance of the prayer of Ibrāhīm that the generation of Ismā'īl grew very much.

But the sons of Isrā'īl (Yāqūb) who were their cousins always felt zealous of them. Therefore, they did not bear their honour, glory, superiority, leadership and increase in number.

Though the last prophet was sent according to the prophecies of the scriptures of the Jews who waited anxiously for his arrival but when he arrived they denied him.

In fact arrival of the Prophet Muḥammad was proclaim of the end of the religious leadership and political power of the Children of Isrā'īl. And then thereafter all kinds of honour and dignity were withdrawn from them after his arrival and the

¹ Al-Baqarah: 130

Children of Ismā'īl were granted the honour of leadership. That's why the feeling of hate and annoyance grew in the Children of Isrā'īl who plotted to destroy the reputation of their dignity and glory; (a) they raised silly and baseless objections to the generation of Ismā'īl, (b) attempted to prove that Isrā'īl (Ishāq) was slaughtered instead of Ismā'īl, (c) considered Bait-ul-Maqdis as the direction of Ibrāhīm instead of the Ka'bah, (d) removed different signs of pilgrimage and sacrifice and (e) even regarded Ibrāhīm himself as the supporter of the Judaism and Christianity. The Qur'ān has mentioned, in several places, such kind of their alteration and misguidance.

By this prelude we intended to explain this point that from the beginning Ibrāhīm and the generation of the Ismā'īl, in respect of Arab-Muslim faith affairs, had been prey to the enmity of the People of the Book. But now some so-called orientalists, having followed their footsteps, start to produce unauthentic and baseless points against the same Ibrāhīmi faith affairs related to the Arab-Muslim religion. The aim behind this attempt is to break relations of Ismā'īl, the Arabs, the Muslims and above all of Ibrāhīm from the Ka'bah so Springer says: It appeared from the study of the way the prophet Abraham was mentioned in the Qur'ān that he passed through stages before becoming the Founder of the Ka'bah.¹

Wensink has elaborated this claim of Springer in the following words:

It appears from the mention of the prophet Abraham in the early revelations like al-Dhāriyāt, al-Ḥijr, al-Ṣāffāt, al-An'ām, Maryam, al-Anbiyā' and al-'Ankabūt etc. that he was simply a messenger like the other prophets, who was sent to his nation

¹ Life of Muḥammad, 2/276

to warn them. There is no clear mention of the relation between Ismā'īl and Ibrāhīm but it seems from these sources that God did not send any prophet to the Arabs before Muḥammad so God said in one place, “وما آتيناهم من كتب يدرسونها وما ” (Saba': 44) (And We did not reveal upon them any book which they might read and We did not send any warner to them before you). In another place He said, “لتتذر قومًا ما أنذر آباءهم فهم غافلون” (Yāsīn: 6) (--- so that you may warn them because they are such nation as their fathers were not warned so they are ignorant.). That's why it was not mentioned in these chapters that Ibrāhīm was the founder of the Ka'bah and the first Muslim. But the matter is totally different in Madanī chapters because we find in them some aspects of the personality of Ibrāhīm which do not find place in Makkan chapters. For instance, he was called as a true Muslim and it was said that he was founder and supporter of Ibrāhīmi religion and he built the Ka'bah with the help of his son Ismā'īl. Such verses are numerous in Madanī chapters. For example, it came in the chapter of al-Baqarah, “وإذ يرفع إبراهيم ” (al-Baqarah: 127) (And when Ibrāhīm and Ismā'īl were building the House of Allah). The reason behind this difference is that the Prophet (PBUH) trusted in the Jews very much but when he called them to profess Islam in Madīnah, they became declined to embrace it but unlike this they became tyrant and arrogant and directly started to oppose his mission and became his enemy. In this condition the Prophet looked for other supporters in place of them to uphold his missionary work so he decided by his sharp intellect to present a new aspect of the personality of Ibrāhīm the father of the Arabs so having distanced from the Judaism of his period he related it to the Judaism of Abraham. So when

the whole Arabia responded to his call, Ibrāhīm was considered the builder of the Ka'bah.¹

In the course of these biased objections the Qur'ān and the Prophet Muḥammad were also targeted to be cursed, and several other false and baseless things grew in this regard, but our discussion will be confined to the matters which are directly related to Ibrāhīm and Ismā'īl.

The main target of this objection is that the Arabs including the Muslims had any family relations with Ibrāhīm nor they had any religious relations with him. So belief of the Muslims in his religious and spiritual readership or consideration of the Arabs as their ancestor is a wrong notion because the Qur'ān never pointed out the relation of the Prophet Muḥammad and his religion (Islam) with Ibrāhīm and his religion during his Makkan period.

Similarly, there is no evidence in the Makkan chapters about Ibrāhīm that he was the builder of the Ka'bah and that the Ka'bah itself was the centre of all religions so the Prophet (PBUH) thought to be related to Ibrāhīm's family and religion during his Madani period because they (Jews) started to oppose him severely.

Both the Oriental scholars attempted to create the gross mistake that the Prophet was totally dependent upon the Jews during his Makkan period while he acted upon the laws of the Jews regarding those matters about which nothing was revealed to him during his life in Makkah and Madīnah because they were the People of the Book. The fact of the matter is that Allah has ordered him to act upon their laws in such cases so he used to offer Ṣalāh towards the direction of

¹ Dā'irah al-Ma'ārif al-Islāmiyyah, Egypt, 1933, 1/28

Bait-ul-Maqdis unless he was ordered to change his direction towards the Ka'bah because Bait-ul-Maqdis was the direction of the Jews whereas the Muslims also considered it sacred.

But such few examples do not prove that the Prophet trusted in the Jews in respect of religious affairs during his Makkan period. Such claim cannot be made even by the worst enemy of the Muslims that the Prophet depended upon the Jews in his propagation of Islamic mission or he believed in them a little. But the events are contrary to this fact that the Prophet and his followers did not have any kind of relation with the Jews during the Makkan period. They only came in contact to them in the Madani period. During this period he made the brotherhood and friendship agreement so that he, being contented with them, may reply to the attacks of the polytheists of Makkah but unlike this when they did not fulfill the agreement, started to oppose him secretly and openly and even intrigued with the polytheists to make the Islamic mission unsuccessful, the Prophet fortunately was destined to be aware and cautious from them.

As far as the Makkan life is concerned there is no evidence that the Prophet did any agreement with them or trusted in them, and what was the consequence of his Madani agreement, is open to all which is why the Qur'an pointed out this natural characteristic of the Jews in the following verse:

"لتجدنَّ أشدَّ الناس عداوةً للذين آمنوا اليهود والذين أشركوا".¹

Tr.: Verily, you will find the strongest among men in enmity to the believers the Jews and those who are polytheists.

Not only this but the Arabs themselves never relied upon the Jews but it appears from the study of their history that they

¹ Al-Mā'idah: 82

before the arrival of the Prophet hated to have any kind of relations and neighbourhood with the Jews. So they often fought against them so as to exile them from their land. It also seems clear from the study of the Qur'ān that the wars were waged between the Arabs and the Jews in the pre-Islamic period. It says that the Jews were anxiously waiting for the arrival of the prophet so that they may get victory over the polytheists of the Arabs. Allah says:

"ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين."¹

Tr.: And when there came to them a Book from Allah confirming what is with them, although aforesaid they had invoked Allah in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the curse of Allah be on the disbelievers.

'Allāmah Ibn Jarīr has narrated the following event from Abū al-'Āliyah in the explanation of this verse:

"The Jews before the arrival of the Prophet wished to be victorious upon the pagans of the Arabs through Muḥammad and they said, 'O Allah: Send this prophet whom we find in Torah so that he may punish them and kill them. When Allah sent Muḥammad as prophet they denied his prophethood because he was not sent among them and moreover they denied him in their zeal to the Arabs. However, they knew that he was the Messenger of Allah whose description is available in the Torah but when he was sent, they denied him."²

¹ Al-Baqarah: 89

² Tafsīr Ibn Jarīr, 1/210

The famous Egyptian scholar Farīd Wajdī says:

“The Messenger of Allah Muḥammad might think to be related to Ibrāhīm in Makkah other than in Madīnah because every tribe of Makkah wished to relate it to him. On the other hand most of the tribes of Madīnah were from Yemen who did not relate themselves to Ibrāhīm”.¹

In this connection Wensik has written another ugly and baseless thing and that is that he (Muḥammad) replaced the Judaism of his period by a new Judaism and attributed it to Ibrāhīm while the Judaism as a whole is related to Isrā’īl (Jacob) to whom the Jews relate their religion not to Ibrāhīm, that’s why they preferred them to be called as the Children of Isrā’īl, then how can the existing Judaism be related to Ibrāhīm? And considering Ibrāhīm as Jew is so strange and ironic. Yāqūb was indeed his grandson and in this condition how can the religion of Ibrāhīm be the religion of his grandson? Hence the Qur’ān said very clearly:

“ما كان إبراهيم يهوديًا ولا نصرانيًا ولكن كان حنيفًا مسلمًا وما كان من المشركين”.²

Tr.: Ibrāhīm was neither a Jew nor a Christian, but he was a true Muslim and he was not of the polytheists.

The Judaism and Christianity both came into existence after Ibrāhīm, Allah says:

“لما تحاجون في إبراهيم وما أنزلت التوراة والإنجيل إلا من بعده أفلا تعقلون”.³

Tr.: Why do you dispute about Ibrāhīm, while the Torah and the Gospel were not revealed till after him? Have you then no sense?

¹ Dā’irah al-Ma’ārif al-Islāmiyyah, 1/29

² Āli ‘Imrān: 67

³ Āli ‘Imrān: 65

In fact the Prophet never thought to be related to the Judaism in any period nor he established any new Judaism because the Qur'ān says that Islam is the ancient religion which was propagated by Nūḥ, Ibrāhīm, Mūsá, 'Īsá and all other prophets and for which the Prophet (Muḥammad) was sent. Allah says:

”شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ.”¹

Tr.: He has ordained for you the same religion which He ordained for Nūḥ, and that which We have revealed to you and that which We revealed for Ibrāhīm, Musa and Isa saying you should establish religion and make no division in it.

Then how can the Prophet, in this condition, might leave Islam and prefer to be related to Judaism?

Ibrāhīm was, in fact, the ancestor and spiritual leader of both the Children of Ismā'īl and Children of Isrā'īl so all the Jews, Christians and polytheists used his name to prove their religion to be linked to him. Everyone among them considered himself on his path and said that he was the real follower of the religion of Ibrāhīm whereas Muḥammad wanted to misguide the people by having deviated from its original religion. The Qur'ān aimed at refuting their wrong and false propagandas. It says that the Torah and Gospel were revealed centuries after Ibrāhīm then how can he be Jew or Christian? It is merely an act of foolishness that Judaism and Christianity might be attributed to him while their religions came into existence after a long period of his death. Ibrāhīm was indeed neither a Jew or a Christian nor a polytheist but he was a sincere Muslim.

¹ Al-Shu'arā': 13

Now we will analyze their objections that the sketch of Ibrāhīm is not same in Makkan and Madani chapters of the Qur'ān because he was mentioned as a general prophet in the Makkan chapters while in the Madani chapters he was regarded as the preacher of the true religion and builder of the Ka'bah.

There is a mere difference between the styles and mode of expressions of the Makkan and Madani chapters of the Qur'ān that the discussion about him in the Makkan chapters, is short and concise while in the Madani chapters it is long and in detail.

In the Makkan chapters basics of religion have been mentioned and the mode of arguments has been given accordingly. On the contrary the Madani chapters mention decrees, related matters and even minute things for which different peculiar way of arguments and reasons has been adopted.

In the Makkan chapters the pagans of Quraish are addressed chiefly while in the Madani chapters the Jews and Christians are addressed.

One of the distinctive features of the styles of the Qur'ān is that the mode of context, situation, nature and temperament of the addressee has been carefully rendered. That's why its every chapter differs according to its theme and context.

Different parts of the story of Ibrāhīm have been mentioned in different chapters of the Qur'ān, and everywhere some additions and omissions have been made or some differences happened according to the context, situation and theme. It is the common style of the Qur'ān that it mentions one story in different places but everywhere its condition changes and which is why it mentions of the parts of the story as much as it requires or suits and leaves unwanted details and proceeds so that the addressee may not indulge in unnecessary things and miss the main target.

This style has been taken into account in the stories of Ibrāhīm and other messengers. If one does not keep in view the above style, he may lose this difference and variation.

Due to not keeping in view the above said Qur'ānic style these Orientalists thought or they knowingly created this misunderstanding that the personality of Ibrāhīm has been clearly described in the Madani chapters while we do not find it in the Makkan chapters.

It is also not correct and worthy of reason that the Makkan chapters neither explain the relation of Ibrāhīm to the Ka'bah and Ismā'īl nor he was called as the preacher of Ibrāhīmi faith and as the sincere Muslim. There is one chapter in the Qur'ān which was named after him and it is not but Makkan chapter but these Orientalists did not mention the chapter of Ibrāhīm in their list. In this chapter one prayer of Ibrāhīm has been mentioned which highlights the following aspects of his personality:

1. Ibrāhīm prays to Allah to make Makkah as the peaceful land. The same has been mentioned in the chapter of al-Baqarah which is a Madanī chapter. Allah says:

"رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا."¹

Tr.: O my Lord: Make this city peaceful.

2. He requests Allah to keep him and his generation away from polytheism and idol-worship. The same has been mentioned in the chapter of al-Ḥajj which is a Madanī chapter:

"واجنبي وبيتي أن نعبد الأصنام."²

Tr.: And keep me and my son away from worshipping idols.

3. Ibrāhīm mentions to inhabit his son Ismā'īl in a desert and unfertile valley near the Ka'bah to worship Him, to

¹ Ibrāhīm: 35

² Ibrāhīm: 35

slaughter for Him and to perform pilgrimage to His House. He also prays to Allah for the provision of their livelihood:

"رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْتِدَاةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ"¹

Tr.: O our Lord: I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House in order, O our Lord!, that they may perform Ṣalāh. So fill some hearts among men with love towards them, and provide them with fruits so that they may give thanks.

The same has been mentioned in al-Baqarah, Āl-i-Imrān and al-Ḥajj which are Madanī chapters.

4. Ibrāhīm praises Allah that He bestowed upon him two sons in his old age to complete his mission:

"الحمد لله الذي وهب لي على الكبر إسماعيل وإسحاق إن ربي لسميع الدعاء"²

Tr.: All praise and thanks are Allah's Who has given me in old age Ismā'īl and Ishāq. Verily, my Lord is indeed the All-Hearer of invocation.

5. He prays to Allah to bestow upon him and his generation the guidance to establish Ṣalāh as the special sign of the Ibrāhīmi faith which was completely lost by the Jews while the Christians removed its spirit:

"رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دَعَاءً"³

Tr.: O my Lord! Make me one who performs Ṣalāh, and (also) from my offspring, our Lord! And accept my invocation.

It is crystal clear from this discussion that the Makkan chapters have clearly mentioned the relation of Ibrāhīm to the

¹ Ibrāhīm: 37

² Ibrāhīm: 39

³ Ibrāhīm: 30

Ka'bah and his son Ismā'īl. And avoiding to include the chapter of Ibrāhīm into the Makkan chapters, is a blunder and the worst academic deception.

Similarly, it is also not correct that Ibrāhīm's being sincere worshipper is only mentioned in Madanī chapters because the chapter of al-Naḥl is Makkan in which it came about him:

"إن إبراهيم كان أمة قانتًا لله حنيئًا ولم يك من المشركين".¹

Tr.: Verily, Ibrāhīm was an obedient leader to Allah sincere in worship, and he was not of the polytheists.

In the same chapter the Prophet Muḥammad and his followers have been advised to follow the path of Ibrāhīm:

"ثم أوحينا إليك أن اتبع ملة إبراهيم حنيئًا وما كان من المشركين".²

Tr.: Then, We have sent the revelation to you "Follow the religion of Ibrāhīm who was sincere to worship Allah and he was not of the polytheists.

Among the Makkan chapters listed by these Orientalists is al-An'ām which is Makkan and in which it was mentioned that he was sincere worshipper of Allah and hated polytheism. He said:

"إني وجهت وجهي للذي فطر السماوات والأرض حنيئًا وما أنا من المشركين".³

Tr.: Verily, I have turned my face towards Him Who has created the heavens and the earth being sincere in worship of Allah, and I am not of the polytheists.

In another verse of this chapter it came:

¹ Al-Naḥl: 120

² Al-Naḥl: 122

³ Al-An'ām: 79

”قل إنني هداني ربي إلى صراط مستقيم دينًا قَيِّمًا ملة إبراهيم حنيفًا“.¹

Tr.: Say, “Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm who was sincere in his worship of Allah.

It appeared from this detail that the difference between the styles of the Makkan and Madanī chapters of the Qur’ān is the result of their contexts and care for the nature of the addressees and we find in the Makkan chapters such aspects of the life and personality of Ibrāhīm that have been regarded as the distinctive feature of the Madani chapters by the Orientalists.

These Orientalists have also denied the relation of the Muslims, Arabs and Ismā’īl to Ibrāhīm while this matter is so clear that it does not need any proof and that it is not only proved by the Qur’ān and the sayings of the Arabs but also Torah mentions clearly that Ismā’īl who is the ancestor of the Arabs was the son of Ibrāhīm. He inhabited his beloved son Ismā’īl and his mother Hājir at Bakkah (Makkah) and thus Ismā’īli Arabs were brought up here and they settled down in the land of al-Ḥijāz.

There are details of such things in the chapter of Genesis of the Torah. For instance, “Return to your mistress,² and submit to her, I will so greatly multiply your offspring that they cannot be counted for multitude”. (The Genesis, 16/9-10)

The relation and sincere love Ibrāhīm had for Ismā’īl are also clear from the Torah. It says that when Ibrāhīm was given

¹ Al-An’ām: 161

² This is the translation of the translators of the Torah because the Children of Isrā’īl called Hājir as the slave girl of Sārah so they thought that they (Children of Isrā’īl) were prior to the Children of Ismā’īl. Here there is no suitable place for its refutation. Maulānā ‘Ināyat Rasūl Chirayyākotī has written one book on this topic with the title of ‘al-Nuṣūṣ al-Bāhirah fī Ḥurriyyat-i-Hājirah’.

good tidings of the birth of Ishāq he was not happy as usual but even he said:

“Would that Ismā’īl live for you” (The Genesis, 18/17)

Then God said:

“And as for Ismā’īl, I have heard you: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation (The Genesis, 17/20)

Then it was mentioned that Sārah compelled Ibrāhīm to distance Ismā’īl and his mother (from him) thinking that Ismā’īl will be inherited by him so Ibrāhīm became grieved then God said:

“Do not be distressed because of the boy and because of your slave woman: whatever Sārah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of his also, because he is your offspring” (The Genesis, 21/12-13)

Then it mentioned their journey and their settlement in Arabia:

“So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba. When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off about the distance of a bowshot: for she said, “Do not let me look on the death of the child”. And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy: and the angel of God called to Hagar from heaven, and said to her, “What troubles you, Hagar? Do not be afraid: for God has heard the voice of the boy where he is. Come lit up the

boy and hold him fast with your hand, for I will make a great nation of him". Then God opened her eyes and she was a well of water. She went, and filled the skin with water, and gave the boy a drink. God was with the boy, and he grew up: he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran: and his mother got a wife for him from the land of Egypt". (The Genesis, 21/14-21)

After these clear explanations who dare to deny that Ismā'īl was not the son of Ibrāhīm except that there is a clear contradiction between the above mentioned statements of the Qur'ān and Torah and that is that though the above mentioned statement of the Torah indicates that Ibrāhīm had love and passion for his son Ismā'īl but in spite of that he looks the cruelest father who drove his son and wife with a little provision of some breads and water-skin and deserted them in the desert of Fārān and did not remember to meet them while the Qur'ān says that he himself went to Makkah and settled his family to serve the Ka'bah.

But this is not suitable place to discuss this difference. Our intention here is merely to show that Ismā'īl was the son of Ibrāhīm, he and his mother were inhabited by him in a desert and unfertile valley and he was dedicated to serve the Ka'bah, is proven by the Qur'ān and Torah.

We have discussed in the beginning that the Qur'ān and the Torah both indicate clearly to the increase in the generation of Ismā'īl. Here we want to clarify that the generation of Ismā'īl increased more than the generation of Isḥāq. This is elaborated below:

Allah regarded the personality of Ibrāhīm as the fountain of grace. He was the heir of all heavenly books after Nūḥ. Allah says:

"إن الله اصطفى آدم ونوحًا وآل إبراهيم وآل عمران على العالمين".¹

Tr.: Allah chose Ādam, Nūḥ, the family of Ibrāhīm and the family of ‘Imrān above the mankind.

Imām ‘Abd-ul-Ḥamīd Farāhī writes:

"Āl-i-‘Imrān are also included to the generation of Ibrāhīm. Thus perhaps Ibrāhīm was selected in the whole world for the grace and mercy of Allah to be blessed. Then it was promised to bestow grace upon the whole world through Ibrāhīm".²

The references of the Genesis of the Torah quoted above make clear that the promise of grace made by Allah with Ibrāhīm was fulfilled through his generation. Though this grace also spread through the generation of Iṣḥāq too, its main reason was Ismā‘īl and his generation. The birth of the Prophet Muḥammad among his generation was the result of this grace because he was sent in the land which was the fountain of all grace and Allah made him the heir of this land and the religion of Ibrāhīm too. Due to his arrival the promise of common grace for the world was fulfilled because his arrival was meant for the whole world:

"وما أرسلناك إلا كافة للناس بشيرًا ونذيرًا".³

Tr.: And We have not sent you except as a giver of glad tidings and a warner to all mankind.

He was also destined to be boon for the whole world:

"وما أرسلناك إلا رحمة للعالمين".⁴

¹ Āli ‘Imrān: 33

² The Commentary of the Chapter of al-Kauthar by ‘Abd-ul-Ḥamīd al-Farāhī

³ Saba’: 28

⁴ Al-Anbiyā’: 107

Tr.: And We have not sent you except as a mercy for the mankind.

It was also stated with reference to the scriptures of the Jews that the Children of Ismā'īl and the Children of Isḥāq were separated only because when Allah bestowed upon Ibrāhīm Ismā'īl through Hājir, Sārah became zealous and resultantly she misbehaved with Hājir but she (Hājir) faced it bravely so Allah increased her. Sārah used to call her as slave girl and similarly the Children of Isḥāq called the Children of Ismā'īl as slave boys while it is against the reality. The sons of Sārah were sold in Egypt through Isrā'īlis then they were arrested by the Persians, Egyptians and Romans and finally they were made slaves. In spite of that the sons of Hājir were never enslaved throughout their history.

It appears from the above characteristics of Children of Ismā'īl that they excelled the Children of Isḥāq from every aspect and the Qur'ān and Torah the both point out clearly his relation with Ibrāhīm. And if we accept, for a while, that the Makkan chapters of the Qur'ān do not explain the relation of Ismā'īl with Ibrāhīm and being Ibrāhīm as the builder of the Ka'bah, then what would one say about the above explanations and evidences of the Torah?

Among the objections of these learned Orientalists was that no messenger was sent to the Arabs except Muḥammad bin 'Abdullāh (PBUH).

The verses of the Qur'ān they quoted in this regard their contexts were avoided so either they could not understand their meanings and styles or they did so knowingly otherwise apart from Ismā'īl and Muḥammad, Hūd, Ṣāliḥ and Shu'aib were also related to this area and the Qur'ān has given their details.

A Study of the Interpretive Traditions Related to Determining the Age of the Marriage of 'Ā'ishah to the Prophet Muḥammad (PBUH)

Dr. Kamāl-Dīn Olawale Sulaimān¹

Abstract

This paper intends to critically examine the *Ḥadīth* which accounts that 'Ā'ishah said that she was six years old when betrothed to the Prophet and she married him at the age of nine. This *Ḥadīth* has often led to the belief that child marriage is permissible in Islam. This issue itself has generated mixed reaction from the Muslims world over. While some insisted that 'Ā'ishah's age at the time of marriage was nine, others maintained that she was 19 years of age when she arrived in the house of the Prophet as a wife. The approach adopted is purely from written sources which comprise manuscripts, books, journals, internet as well as the Qur'ān and *Ḥadīth*. The study reveals that the age of 'Ā'ishah has been grossly mis-reported in the *Ḥadīth*.

Key Words: *Ḥadīth*, contextual, immature, 'Ā'ishah, Prophet Muḥammad

Introduction: A great misconception prevails as to the age at which 'Ā'ishah was taken in marriage by the Prophet. The *Ḥadīth* accounts that 'Ā'ishah said she was six years old when betrothed to the Prophet and she married him at the age of nine.

¹ Senior Lecturer, Department of Religious Studies, Ekiti State University, P.M.B 5363, Ado-Ekiti, Nigeria

For instance, there are four *Ḥadīths* in (*Ṣaḥīḥ al-Bukhārī*: Book 7, Number 64, Book 7, Number 65, Book 5, Number 236 and Book 7, Number 88) and three *Ḥadīths* in *Ṣaḥīḥ Muslim* (Book 8, Number 3309, Book 8, Number 3310, Book 8, Number 3311), clearly stated that the Prophet (PBUH) married 'Ā'ishah when she was simply six years of age and consummated the marriage when she was nine. These *Ḥadīths*, with only slight variation, read as follows:

'Ā'ishah, narrated that the Prophet (PBUH) was betrothed (*zawāj*) to her when she was six years old and he consummated (*nikāḥ*) his marriage when she was nine years old, and then she remained with him for nine years (*al-Bukhārī*, Volume 7, Book 62, Number 64).

Of the four *Ḥadīths* in *Ṣaḥīḥ al-Bukhārī*, two were narrated from 'Ā'ishah (Book 7, Number 64 and Book 7, Number 65), one from Abū Hishām (Book 5, Number, 236) and one via 'Urwah (Book, 7, Number, 88). All three of the *Ḥadīths* in *Ṣaḥīḥ Muslim* have 'Ā'ishah as a narrator. Additionally, all of the *Ḥadīths* in both books agree that the marriage betrothal contract took place when 'Ā'ishah was "six years old", but was not consummated until she was "nine years old". Additionally, four *Ḥadīths* with the same text (*matn*) is reported in *Sunan Abū Dāwūd* (Book 41, Number 4915:, Book 41, Number 4916:, Book 41, Number 4917).

This paper, therefore, intends to examine the two positions mentioned above, with a view to discovering whether the *Ḥadīths* are actually compatible with Islamic teachings or not so as to enable us arrive at reasonable and convincing conclusions

Argument for Protagonists of the *Ḥadīth*: It is opposite to examine the argument of the protagonists of the *Ḥadīth*

with a view to comparing these with the views of its antagonists, to enable us arrive at balanced points. Arguments in its support include:

1. Everyone is a child of the time, they live in and therefore must be evaluated according to the cultural context of the relevant time. There are certain values that form a society's customs and when a society is evaluated, these values have to be taken into consideration. Otherwise, if someone attempts to evaluate historical events within today's conditions, he is fated to make mistakes. It is known that during the period when Prophet existed, young girls were married at an early age. For instance, 'Abd-ul-Muṭṭalib, the grandfather of the Prophet, married Hālah bint Uhayb, who was young then. Since he married off his son 'Abdullāh to Āminah at an early age at around the same time of his own marriage with Hālah, the Prophet was almost of the same age with his uncle Hamzah. And that age difference was not important in marriage, because, in order to have family relationship with the Prophet and thus further his close relation with God's Messenger, 'Umar ibn Khaṭṭāb married 'Alī's daughter Umm Kulthūm, and this marriage was not found strange at that time at all. Especially in regards to young girls, it should not be forgotten that there was social pressure for this, that they matured earlier due to climatic and geographical conditions and that they were seen as goods that needed to grow in their husband's house. Moreover, this is not a matter just related to girls; boys were also married at ages 8, 9 or 10. 'Amr ibn Āṣ, for instance, was 12 years older than his son 'Abdullāh. This means that he was around 10 when he got married.
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2. 'Ā'ishah was the daughter of Abū Bakr, one of the Prophet's closest friends and devoted followers. He was one of the earliest converts to Islam and hoped to solidify the deep love that existed between him and the Prophet by uniting their families in marriage. It should be noted that the Prophet's marriage to 'Ā'ishah was an exceedingly happy for both parties (al-Bukhārī, Volume 7, Book 62, Number 15). It should be mentioned that the same *Muslim Ḥadīth* that tells that 'Ā'ishah was nine years old at the time of her marriage also tells that the marriage was divinely ordained. For instance, the Prophet saw a dream about marrying her. It is proven in al-Bukhārī that the Prophet said to her:

“You were shown to me twice in a dream. I saw that you were wrapped in a piece of silk, and it was said, ‘This is your wife’. I uncovered her and saw that it was you. I said, ‘If this is from Allah then it will come to pass’. (al-Bukhārī, Volume 7, Book 62, Number 15).

3. As the *Ḥadīths* about 'Ā'ishah's age show, her betrothal took place at least three years before the consummation of the marriage. Taking this information into account, some people calculate that 'Ā'ishah's age at the time of marriage was at least 14 or 22, up to 28. The reason for this was that they were waiting for her to come of age (i.e. puberty) (Nabia Abbott, 1985, P, 7). The large majority of Islamic jurists say that the earliest time, a marriage can be consummated, is on the onset sexual maturity (*bulūgh*), meaning puberty. Since this was the norm of all Semitic cultures and it is still the norm of many cultures today: it is certainly not something that Islam invented. (Muḥammad, K. A. 1992, P. 157)
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4. In Islam, it is unlawful to force someone to marry someone if he does not want to marry. The evidence shows that 'Ā'ishah's marriage to the Prophet Muḥammad (PBUH) was one which both parties and their families agreed upon. Based on the culture at that time, no one saw anything wrong with it. On the contrary, they were all happy about it. None of the Muslim sources report that anyone from the society at that time criticized this marriage due to 'Ā'ishah's young age. On the contrary, the marriage of 'Ā'ishah to the Prophet was encouraged by 'Ā'ishah's father, Abū Bakr, and was welcomed by the community at large (Montgomery and Muḥammad, 1961, P. 229).
 5. In the comments of 'Abd-ul-Ḥamīd Ṣiddīqī on the *Ḥadīths* in *Ṣaḥīḥ Muslim* which mention 'Ā'ishah's young marriage to the Prophet, show three other reasons for this marriage: 'Ā'ishah's marriage to the Prophet at an early age allowed her to be an eyewitness to the personal details of his life and carry them on to the succeeding generations. By being both spiritually and physically near to the Prophet, the marriage prepared 'Ā'ishah to be an example for all Muslims, especially women, for all times. She developed into a spiritual teacher and scholar, since she was remarkably intelligent and wise. Her qualities help support the Prophet's work and further the cause of Islam. She was not only a model for wives and mothers, but she was also a commentator on the Qur'ān, an authority on the *Ḥadīth* and a knowledgeable person in Islamic law. She narrated at least 2,210 *Ḥadīths* that give Muslims valuable insights into the final Prophet's daily life and behaviour, thus preserving the *Sunnah* of Muḥammad (PBUH) (Montgomery and Muḥammad, 1961, P. 229).
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6. At that time, this marriage refuted the notion that a man could not marry the daughter of a man who he had declared to be his "brother" (even in the religious sense). Since the Prophet and Abū Bakr had declared each other to be "brothers", this notion was done away with. This is demonstrated in the following *Ḥadīth*:

“Narrated by 'Urwah: The Prophet (PBUH) asked Abū Bakr for 'Ā'ishah's hand in marriage. Abū Bakr said, "But I am your brother." The Prophet (PBUH) said, "You are my brother in God's religion and His Book, but she ('Ā'ishah) is lawful for me to marry.” (al-Bukhārī, Volume 7, Book 62, Number 18).

7. The marriage did away with the pagan Arab superstition that it was a bad omen to be married in the month of *Shawwāl*. They thought that the month carried this omen since the word *Shawwāl* was derived from *Shāla*, which carried a bad omen (Nabia Abbott, 1985, page 7). The authentic *Ḥadīths* indicate that the Prophet and 'Ā'ishah were married in this lunar month.

8. The verse of the Qur'ān emphasized that children should be married when they come of age (Ishola Balogun, 2014, P.4). So, opposing a divine suggestion cannot be considered. Using the mentality of 'Umar, if intervention had been a matter of consideration here, the Prophet would surely have been warned in a coming revelation and a step would have been taken to resolve the issue. At any rate, the Prophet's wedding to 'Ā'ishah took place in accordance with direction from divine will (Ibid).

9. The Prophet's marriage to 'Ā'ishah, followed the norms of all Semitic peoples, including those of Biblical times (Mathew 10:16, 1 Kings, Chapter 1, Verses 1–4, Chapter 16,

Verses 1–4, and 15–16). For instance, in the book of Genesis it is recorded that:

“Now Sarai, Abram’s wife, had born him no children. But she had an Egyptian maidservant named Hagar; so she said to Abram, ‘The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her.’ Abram agreed to what Sarai said. So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife. He slept with Hagar, and she conceived. ... So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne. Abram was eighty-six years old when Hagar bore him Ishmael.” (Genesis, chapter 16, verses 1–4, and 15–16)

Firstly, it is evident that as Abraham was 86 years old, Hagar must have been some fifty years younger than him, and probably even younger, to bear a child. Secondly, the Bible speaks of Sarai giving her maidservant Hagar to Abraham. So Hagar’s consent was not obtained but rather she was commanded by Sarai to go and become Abraham’s wife.

Also, the first book of Kings begins as follows:

“When King David was old and well advanced in years, he could not keep warm even when they put covers over him. So his servants said to him, ‘Let us look for a young virgin to attend the king and take care of him. She can lie beside him so that our lord the king may keep warm.’ Then they searched throughout Israel for a beautiful girl and found Abishag, a Shunammite, and brought her to the king. The girl was very beautiful; she took care of the king and waited on him, but the king had no intimate relations with her.” (1 Kings, Chapter 1, Verses 1–4).

So there seems nothing wrong, according to the Bible, in procuring a young virgin, again apparently without her consent, whose duties include lying with the elderly king in bed. The intention was certainly for sexual enjoyment, otherwise there was no necessity of looking for a young and beautiful virgin. A much older woman, perhaps a widow, could have performed all these duties, including lying with the king to keep him warm.

Argument for Antagonists of the *Ḥadīths*: Having examined the arguments of those who supported the *Ḥadīths*, we shall now examine the arguments of those who opined that ‘*Ā’ishah*’s age at the time of marriage was not less than 17 or 18 years and at the time of consummation of marriage was about 19 or 20 years:

1. Most of the *Ḥadīths* are reported only by *Hishām ibn ‘Urwah* reporting on the authority of his father. An event as well known as the one being reported should logically have been reported by more people than just one, two or three (Peregrino Brimah, n.d).
2. It is quite strange that no one from *Madīnah*, where *Hishām ibn ‘Urwah* lived the first seventy one years of his life, has narrated the event, even though in *Madīnah* his pupils included people as well known as *Mālik ibn Anas*. All the narratives of this event have been reported by narrators from *Irāq*, where *Hishām* is reported to have had shifted after living in *Madīnah* for seventy one years (<http://www.law.cornell.edu/uscode/17/107.shtml>).
3. *Tahdhīb-ul-Tahdhīb*, one of the most well known books on the life and reliable of the traditions of the Prophet reports that according to *Yāqūb ibn Shaibah*: "narratives reported by *Hishām* are reliable except those that are reported

through the people of Irāq". It further states that *Mālik ibn Anas* objected on those narratives of *Hishām* which were reported through the people of Irāq (Ibn Ḥajar al-‘Asqalānī, volume 11, PP, 48 – 51). This book is one of the most well known books on the life and reliability of the narrators of the traditions of the Prophet.

4. *Mīzān-ul-Ai`tidāl*, another book on the traditions of the Prophet reports that when he was old, *Hishām's* memory suffered quite badly (al-Dhahbī, PP. 301- 302).
 5. According to the generally accepted tradition, ‘Ā’iṣḥah was born about eight years before *Hijrah*. But according to another narrative in *Bukhārī* ‘Ā’iṣḥah is reported to have said that when the chapter *al-Qamar*, the 54th chapter of the Qur’ān, was revealed, "I was a young girl". The 54th chapter of the Qur’ān was revealed nine years before *Hijrah*. According to this tradition, ‘Ā’iṣḥah had not only been born before the revelation of this chapter, but was actually a young girl (*jāriyah*), not an infant (*ṣabiyyah*) at that time (Ibid). Obviously, if this narrative is held to be true, it is in clear contradiction with that was reported by *Hishām ibn ‘Urwah*.
 6. According to a number of narratives, ‘Ā’iṣḥah accompanied the Muslims in the battle of *Badr* and *Uḥud*. Furthermore, it is also reported in the books of the *Ḥadīth* and history that no one under the age of 15 years was allowed to take part in the battle of *Uḥud*. All the boys below 15 years of age were sent back (Ibid). ‘Ā’iṣḥah's participation in the battle of *Badr* and *Uḥud* clearly indicate that she was not nine or ten years old at that time. After all, women used to accompany men to the battle fields to help them, not to be a burden on them.
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7. According to almost all the historians *Asmā'*, the elder sister of 'Ā'ishah was ten years older than 'Ā'ishah. It is reported in *Taqrīb-ul-Tahdhīb* as well as *al-Bidāyah wa al-Nihāyah* that *Asmā'* died in 73 *Hijrah* when she was 100 years old. Now, obviously if *Asmā'* was 100 years old in 73 *Hijrah* she should have been 27 or 28 years old at the time of *Hijrah*. If *Asmā'* was 27 or 28 years old at the time of *Hijrah*, 'Ā'ishah should have been 17 or 18 years old at that time (*Siyar A'alām al-Nubalā'*, 1992, Volume 2, P, 289). Thus, 'Ā'ishah, if she got married in 1 A.H (after *Hijrah*) or 2 A.H, was between 18 to 20 years old at the time of her marriage.

Chronology: Now let me state some of the pertinent dates in the history of Islam:

Jāhiliyyah	Before Revelation
First Revelation	610 CE
Abū Bakr accepts Islam	610 CE
Public preaching	613 CE
Emigration to Abyssinia	615 CE
'Umar bin al-Khattāb accepts Islam	616 CE
Generally accepted betrothal of 'Ā'ishah	620 CE
Hijrah	622 CE

Generally accepted year of 'Ā'ishah living with Prophet 623 or 624 CE (1 or 2 AH)

8. *Ṭabarī* reports in his treatise on Islamic history while mentioning *Abū Bakr* that *Abū Bakr* had four children and

all four were born during the *Jāhiliyyah* the pre-Islamic period. Obviously, if ‘Ā’ishah was born in the period of *Jāhiliyyah*, she could not have been less than 14 years in 1 A.H the time she most likely got married (Ibid).

9. Sometimes after the death of the Prophet’s first wife, Khadijah, Khawlah suggested to the Prophet that he should get married again, to a *bikr*, referring to ‘Ā’ishah. In Arabic *bikr* is used for an unmarried girl who has crossed the age of puberty and is of marriageable age. The word cannot be used for a six-year-old girl. Neither has this ever been promoted as a *Sunnah* of the Prophet. The Prophet married off his daughters Fāṭimah at 18 and Ruqayyah at 23. Besides, Abū Bakr, ‘Ā’ishah’s father, married off his eldest daughter Asmā’ at the age of 26 (Aḥmad ibn Ḥanbal, Volume 6, P. 210).
10. According to Ibn Ḥajar also, Fāṭimah was five years older than ‘Ā’ishah. Fāṭimah is reported to have been born when the Prophet was 35 years old. Thus, even if this information is taken to be correct, ‘Ā’ishah could by no means be less than 14 years old at the time of *Hijrah*, and 15 or 16 years old at the time of her marriage (Ibn Ḥajar al-‘Asqalānī, 1978, Volume 4, P. 377).
11. With regard to days in Makkah, ‘Ā’ishah said, "I was a girl playing games when the verse, 'Indeed, the last hour is their appointed time (for their complete recompense), and the last hour will be more grievous and more bitter (the Qur’ān Chapter 54 verse, 46) was revealed to Allah’s Messenger (al-Bukhārī, Volume, 54 Number, 6, ‘Ainī, Badruddīn, Volume 20, Number, 21 and al-‘Asqalānī Ibn Ḥajar, 1378 A.H, Volume, 1, P. 291)."This information opens other doors regarding her age. The verse is the 46th

verse of the 54th chapter of the Qur'ān, which explains the miracle of the split moon (the splitting of the moon is one of the miracles performed by the Prophet Muḥammad). Revealed as a whole, this chapter came while the Prophet was in Ibn Arqam's home in the fourth (614) (Suyūṭī, 1987, Volume, 1 P. 29) or eighth (618) or ninth (619) year of his mission, according to differing reports. The month difference stems from the lunar calendar. Looking especially at necessity, some scholars focused on the date being 614; when this date is taken, 'Ā'ishah either had not been born or had just been born. While when this date is taken it appears that she must have been born at least eight or nine years earlier. The situation does not change much when 618 or 619 are taken. In that situation she would have only been 4 or 5 years old, neither an age at which she would be in a position to understand this event and relate it years later. According to the second possibility, she was probably born when Muḥammad's prophethood had just begun. Taking this information into account, some people calculate 'Ā'isha's age at the time of marriage at least 14 or 22, up to 28.

Another matter worth mentioning here is that while describing that day, 'Ā'ishah stated, "I was a girl playing games." The word she used to describe herself, *jāriya*, is used to describe the passage into puberty. Some scholars say that it is used for girls who are older than it (Ishola Balogun, 2014, P.4). If we look at the issue taking 614 as the year that (Q.54) was revealed, 'Ā'ishah would have been born at least eight years before the prophetic mission, or in 606. If we accept 618, then the year of birth would have been 610; this event alone makes it impossible for her to have been 9 when she got married. When this information is combined with her

name being on the list of the first Muslims, one gets the result that 'Ā'ishah's date of birth was probably 606 A.D. Consequently, she would have been at least 17 when she got married.

12. Another factor that supports the above view is that, at the time when the Prophet's marriage was a topic of discussion, 'Ā'ishah was engaged to Muṭ'im ibn 'Adiyy's son Jubayr. The suggestion for the Prophet to marry 'Ā'ishah moved by Ḥawlah bint Ḥakīm, the wife of 'Uthmān ibn Maz'ūn, someone who was not from the family. Both situations show that she had come to the age of marriage and was known as a young marriageable girl (Nabia Abbott, 1985, P. 7). As it is known, this betrothal was broken by the Ibn 'Adiyy family due to the possible religious conversion of their son to Islam, and it was only after this that 'Ā'ishah's engagement to Muḥammad (PBUH) took place (al-Bukhārī, Volume, 6, P. 210). Consequently, the marriage agreement was either made before the prophetic mission or when the call to Islam was being made openly (three years after the Prophet began receiving revelation). If it was made before the mission, together with the idea that 'Ā'ishah was nine years old when she married being shaken from its foundation, it implies that 'Ā'ishah was born even earlier than has been thought. For this reason, some say that she was a 13- or 14-year-old girl then (al-Ṭabarī, 1321 A.H, Volume, 3, pp. 161-163).

It should not be overlooked that this decision was made during the period when the call to Islam had begun to be made openly. In regard to time, this means 613-614. If it is assumed that 'Ā'ishah was born four years after the mission,

it has to be accepted that she had not yet been born, so it is not possible to talk about a marriage agreement under these circumstances. In this case, it has to be accepted that she was at least 7 or 8 years when her engagement was broken, so the year was probably 605 A.D (Ibid).

13. While listing names of Muslims during the first days of Islam, 'Ā'ishah's name, together with her older sister Asmā', is listed immediately after the names of the al-Sābiqūn al-Awwalūn (the first ones). Being the 18th person to accept Islam, 'Ā'ishah's name precedes the names of 'Umar ibn Abī Waqqāṣ and 'Abdullāh ibn... and many others (Ibn Hishām, Volume, 1, P. 271). This means that, she was living then and was mature enough to make such a choice and exercise her will. In addition, the information in reports that "she was a small girl then" shows that her name was mentioned in a conscious way (Ibid). This date refers to the early days of Islam and it is known that 'Ā'ishah's sister Asmā', who was born in 595, was 15 when she became a Muslim (Ibid). This indicates the year 610, when the Prophet started to receive the revelation and this then shows that 'Ā'ishah was at least 5, 6 or 7 that day and that she was at least 17 or 18 when she married the Prophet in Madīnah. From the foregoing, two arguments have been examined on the commonly known narrative regarding 'Ā'ishah's age at the time of her marriage to the Prophet by way of determining its compatibility with Islamic teachings.

Observations: It is observed that, the age of 'Ā'ishah has been erroneously reported in the *Hadīths* and even, these *Hadīths* are highly unreliable and problematic.

For instance, it was reported in *Ṣaḥīḥ al-Bukhārī* that, ‘Ā’ishah was 6 when betrothed and 9 when she was wed. However, *Ṣaḥīḥ al-Bukhārī* included another recording that ‘Ā’ishah was a young girl and remembered when the 45th Qur’ānic chapter was revealed 9 years before her wedding as well. However, it should come as no surprise that, both of them offer proof, evidence or references for their opinions in the *Ḥadīths*. The in-depth studies of historical facts and authentic *Ḥadīths* actually reveal that this information cannot be true, and ‘Ā’ishah was at least 18-21 years old when she was married to the Prophet.

Also, Aḥmad ibn Ḥanbal (Volume 6, P. 210), claims that ‘Ā’ishah at the age of nine was rather more interested to play with toy-horses than to take up the responsible task of a wife. Therefore, this paper would not believe that Abū Bakr would betroth his immature seven-year-old daughter to fifty-year-old man. Similarly, it would not believe that Prophet (PBUH) would marry a seven-year-old girl.

Another important duty demanded from the guardian of a child is “to educate them.” Let us ask the question, “How many of Muslims can educate their children satisfactorily before they reach the age of seven or nine years?” The answer is “none.” It is a logically impossible task to educate a child satisfactorily before the child attains the age of seven. Then, how can one believe that ‘Ā’ishah was educated satisfactorily at the claimed age of seven at the time of her marriage? Abū Bakr was a judicious man, so, he definitely would have judged that ‘Ā’ishah was a child at heart and was not satisfactorily educated as demanded by the Qur’ān. He would not have married her to anyone. If a proposal of marrying the immature and yet to be educated seven-year-old ‘Ā’ishah

came to the Prophet, he would have rejected it outright because neither Prophet nor Abū Bakr would violate any clause in the Qurʾān. Therefore, marriage of ‘Ā’ishah at the age of seven years would violate the maturity clause or requirement of the Qurʾān. Therefore, the story of the marriage of the seven-year-old immature ‘Ā’ishah is a myth.

Also, a woman must be consulted and get her permission to make the marriage valid. So, in the Muslim marriage, a credible permission from woman is a pre-requisite for the marriage to be valid. By any stretch of imagination, the permission by a seven-year-old immature girl cannot be a valid authorization for marriage. It is unconceivable that Abū Bakr would take seriously the permission of a seven-year-old girl to marry a fifty-year-old man. Similarly, Prophet would not have accepted permission given by an immature girl who, according to *Ṣaḥīḥ Muslim*, took her toys with her when she went to live with the Prophet. Therefore, the Prophet did not marry seven-year-old ‘Ā’ishah because it would have violated the requirement of valid permission clause of Islamic marriage decree. Therefore, it was neither an Arab tradition to give away girls in marriage at an age as young as seven or nine years, nor did the Prophet marry ‘Ā’ishah at such a young age. The people of Arabia did not object to this marriage, because it never happened in the manner it has been narrated.

The quotations from *Ṭabarī*, *Bukhārī* and *Muslim* show they contradict each other regarding ‘Ā’ishah's age. Furthermore, many of these scholars contradict themselves in their own records. Thus, the narrative of ‘Ā’ishah's age at the time of her marriage is not reliable due to the clear contradictions seen in the works of classical scholars of Islam. Therefore, no absolutely reason is found to believe that the information on

'Ā'ishah's age is accepted as true when there are adequate grounds to reject it as myth. Moreover, the guidance from the Qur'ān is against the marriage of immature girls and boys and also against entrusting them with responsibilities.

Finally, all Muslims agree that the Qur'ān is the book of guidance. So, Muslims need to seek for the guidance from the Qur'ān to clear the confusion in the matter of the age of 'Ā'ishah at her marriage. Does the Qur'ān allow or disallow marriage of an immature child of seven years of age?

There are no verses that explicitly allow such marriage. However, there is a verse that guides Muslims in their duty to raise a child deprived with the death of one or both parents. The guidance of the Qur'ān on the topic of raising orphans is also valid in the case of children (Qur'ān, 4: 5-6). In the matter of children who has lost a parent, a Muslim is ordered to (a) feed them, (b) clothe them, (c) educate them, and (d) test them for maturity "until the age of marriage" before entrusting them with management of finances. Here the Qur'ānic verse demands meticulous proof of their intellectual and physical maturity by objective test results before the age of marriage in order to entrust their property to them. Also, the Prophet, according to the Qur'ān, is a model for all humanity. The Qur'ān tells that he was at the highest of moral pedestal. Even if child marriages were common in his community, he could not have gone for it because it went against the Qur'ānic injunctions of 4: 6 and 4: 21. In the light of this verse, no responsible Muslims would hand over financial management to a seven or nine year old girl. If one cannot trust a seven year old to manage the financial matters, she cannot be mentally or physically fit for marriage. Conclusively, no one knows the exact age at the

time of her marriage due to lack of reliable records. Based on the evidences presented above, the marriage of fifty-two-year-old Prophet with 'Ā'ishah at nine year of age is only a proverbial myth. On the contrary, 'Ā'ishah was an mentally and physically mature *bikr* (virgin adult and unmarried woman with no sexual experience) when she married the Prophet.

Conclusion: This paper has critically examined the *Hadīth* accounts that 'Ā'ishah was six years when she betrothed to the Prophet and she married him at the age of nine. This *Hadīth* has often led to the belief that child marriage is permissible in Islam. This issue itself has generated mixed reaction from the Muslims world over. While some insisted that 'Ā'ishah's age at the time of marriage was nine, others maintained that she was 19 years old when she arrived in the house of the Prophet as a wife. The study revealed that, the age of 'Ā'ishah has been grossly mis-reported in the *Hadīths*. Not only that, the narratives reporting this event are not only highly unreliable but also that on the basis of other historical data, the event reported, is quite an unlikely happening. The paper recommended that one should look at the issue from an objective point of view. It concluded that if the Prophet Muḥammad (PBUH) is a model for mankind, if he followed the Qur'ān all his life and if Allah stands witness to his ideal character, there is no way that he could have taken a 6-9 year old, immature young and playful girl as a responsible wife.

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Arabic Language and Literature

...Maulānā Obaidullāh El-Obaidi Suharawardī¹

The Arabic belongs to the Semitic faculty of languages, distinguished by the trilateral root. The chief cognate languages are the Hebrew, the Syriac, the Chaldaic, the Ethiopic, and the Phoenician. Of this family, the Arabic may fairly be considered the head; it is, in a way, the type and ground-form of all the Semitic languages. Its grammar is philosophically digested and well methodised. Its literature is highly cultivated and vastly developed. The copiousness of its vocabulary, perhaps unrivalled amongst the languages of the world, deserves our highest attention.

In one direction, the exceeding richness of the Arabic language becomes so exuberant as to approach redundancy. It possesses multitudes of words to express the same thing; which point may be best illustrated by the fact that it offers a choice of a thousand words for 'camel', about the same number for 'horse', and about five thousand words each for 'sword' and 'tiger'. But most valuable result of its copiousness is to be looked for to the fact that it possesses words expressive of the minutest differences of shades of meaning, in many cases where these distinctions do not admit of being indicated in any other language except by a long and obscure periphrasis. There is an admirable work by Tha'ālibi, entitled *Fiqhul Lughat* or *the Philosophy of the Lexicon*, otherwise called *Asrārul 'Arabia* or *the Mysteries of the Arabic*, which contains many illustrations of this assertion, and from which

¹ Professor of Arabic and author of '*A Grammar of Arabic Language*'.

we will cull a few examples. The learned writer points out a curious series of nouns which indicate the beginning or the first part of various things. Thus:

Arabic Word	Transliteration	Meaning
تباشير	Tabāshīr	The beginning of morning or dawn
غسق	Ghasaq	First part of the night
وسعي	Wasmī	First dropping of a shower of rain of spring
لبا	Leba	The milk milked first
سلاف	Sulāf	The wine got from the first squeeze of the grapes
باكورة	Bākūrah	The first fruit of a tree or garden
بكر	Bikr	The first child of a man
نهل	Nahl	The first drink of water
نشوة	Nashwah	The first state of intoxication
وخط	Wakht	The first state of growing grey or becoming hoary-headed
نعاس	Nu'ās	The first attack of sleep

استهلال	Istihlāl	The sound uttered by a new-born child
طليعة	Ṭalī'ah	The first portion of an army or the van
عنقوان	'Unfuān	The first state of youth or blooming
ربعان	Rai'ān	----- Do ----- ---
غلاء	Ghulawā'	----- Do ----- ---
روق	Rauq	----- Do ----- ---
مبيعة	Mai'ah	----- Do ----- ---

Again, there is to be found a class of nouns implying the same thing in its different conditions. For instance, when the saliva is in the mouth, it is called رضاب Ruḍāb; but when it is ejected, it is called بزاق Buzāq. When fuel is burning, it is وقود Waqūd; otherwise حطب Ḥaṭab. The sun when rising is called غزالة Ghazālah; at other times شمس Shams. Again, there may be found a large number of pairs of words, one member of each pair being applied to an object when large, the member to the same object when small. For instance:

A large tree is called شجر Shajar; a small one فيل Fazil, a large date-tree is called نخل Nakhl; a small one أشد Ashd, a large bird is called طير Ṭair; a small one دخّل Dakhkhal, a large ant is called نمل Naml; a small one ذر Dharr, a large feather is called ريش Rīsh; a small one زغب Zaghab, a large rivulet is called نهر Nahar; a small

one جدول *Jadwal*, a large hillock is called جبل *Jabal*; a small one قرن *Qarn*, a large boat سفينة *Safīnah*; a small one قارب *Qārib*.

Again, there are many words signifying various degrees of fatness in women; for instance, when a woman is moderately bulky with a fair proportion in her limbs, or delicacy, she is called رجلة *Rebaḥlah*; when she is increased in bulk, but not to the degree of ugliness, she is called سبحة *Sabaḥlah*; but if the bulkiness has rendered her ugly or awkward, she is مفاضة *Mufāḍah*; and when she is stupendously huge, with protuberant and pendant fat, she is then عفضاج *‘Ifḍāj*. So there are words indicating degrees of fatness in men also; a man is first لحيم *Laḥīm* then شحيم *Shahīm*, then بلندح *Balandaḥ*, and then عكوك *‘Akkūk*.

There are again various words signifying various degrees of height and shortness in the size of man. For instance, when a man is moderately tall, he is called طويل *Tawīl*, and then طوال *Tiwāl*; but when he becomes too tall, he is then called شوذب *Shawḍab*, or شوقب *Shawqab*. Again, when he exceeds the latter degree also, he is called عشط *‘Ashannaṭ* or عشق *‘Ashannaq*; and lastly, when the tallest in a man reaches the highest degree, he is then called عنطنط *‘Anaṭnaṭ*. and so in the degree of shortness, a dwarfish man is called دحداح *Deḥdāḥ*, then حنبل *Ḥanbal*, then حزنبل *Ḥazanbal*, then حنزاب *Ḥinzāb* or كهمس *Kahmas*, then بجلر *Baḥlur* or حبتار *Ḥabtar*. But when a man is so dwarfish that when he sits among his companions he is almost invisible, he is then حنتار *Ḥintār* or حندل *Ḥindal*. Finally, when he is so short that his standing up does not increase his

height, he is then حنوقرة Ḥanuqarat.

There are multitudes of words showing the different degrees of bravery and timidity. For instance, a timid man in the lowest degree is called جبان Jabān; then هيّابة Hayyābah, then مفؤود Maf'ūd, then ورع Wara' or ضرع Ḍara'; then هالغ Hā'la'. So a brave man is called شجاع Shujā'; then بطل Baṭal; then صمّة Ṣimmaḥ; then ذمر Ḍhamir; then حلبس Ḥalbas; then أهيس Ahyas, or أليس Alyas; then نكل Nikl; then نهيك Nahīk; then محرب Miḥrab; and lastly, غشمشم Ghashamsham or أيم Aiham.

There are different names for different kinds of wealth or property. An inherited property is called تالاد Talād, تاليد Tālid or تلید Talīd; an acquired one is called مستطرف Mustatṭrif, طارف Ṭārif, طريف Ṭarīf or مطرف Muṭarraf; wealth buried under the ground is ركاز Rikāz; and when the same is not expected to be recovered, it is then ذمار Dhimār. When it is in gold or silver, it is called صامت Ṣāmit or “mute”; and when it is in cattle, sheep, camel, etc., it is then ناطق Nāṭiq or “Speaking”. When the same is immovable, yielding hire or rent, it is called عقار 'Aqār.

There are words implying different degrees of poverty as well as of riches. A man is مفلس Mufliṣ; then معدم Mu'dim; then مفلق Mufliq; then مدقع Mudqi'; then مسكين Miskīn; and lastly فقير Faqīr. On the other hand, the lowest degree of richness is indicated by كفاف Kafāf; then غنى Ghinā; then ثروة Tharwat; then إكثار Ikthār; then إتراب Itrāb; and lastly قنطرة Qanṭarah.

There are distinct words implying a human being in his different stages of age. For instance, a child when in the womb is called

جنين Janīn; when he is born he is then called وليد Walīd; when sucking, he is called رضيع Raḍī'; when weaned, he is فطيم Faṭīm; when he is able to walk, he is called دارج Dārij; when he is length about five spans, he is then خماسي Khumāsi. Again, when his first teeth are shed, he is called مثرغر Mathgharir. When he is about ten years, he is مترعر Mutara'ri' or ناشئ Nashi'; and when he is approaching the age of puberty, he is مراهق Murāhiq or يافع Yāfi'. But during all these conditions, he is called by the general denomination غلام Ghulām or boy. Again, when he is a perfectly developed young man, he is called فتى Fatá or شيخ Shaikh; but when he reaches the highest degree of blooming youth, he is then مجتمع Mujtami'; afterward, when his age is between 30 and 40, he is called شاب Shābb. Then from that age up to 60 he is كهل Kahl. Then he is شيخ Shaikh; then كبير Kabīr; then هرم Harm; and finally خرف Kharif, which is Shakespear's:

Second childness and mere oblivion,

Sane teeth, sane eyes, san taste, sane everything

On the other hand, the female is first طفلة Tiflah, when she is an infant; and then وليدة Walīdah; then كاعب Kā'ib; then ناهد Nāhid; then عانس 'Ānis; then خود Khaud, when she has reached the middle of her youth; she is مسلف Muslif when she is above forty; and then شهلة Shahlā or كبله Kabla; then شهيرة Shahbarah; then هيزبون Haizabūn; and lastly قلعم Qal'am.

Again, there are words including different degrees of beauty in woman. For instance, a beautiful woman is called جميلة Jamīlah or وضیعة Waḍī'ah; but when she is so beautiful that she is

independent of ornament on account of her natural beauty, she is called غانية Ghāniah. Again, when she, being extremely beautiful, is very indifferent about dress and other artificial decoration, then she is معطال Mi'tāl; when her beauty is constant, she is وسيمة Wasīmah; and again, when she is blessed with abundance of beauty, she is قسيمة Qasīmah; and lastly, when her beauty is absolutely transcendent, she is called روعاء Rau'ā'. Moreover, there are distinct or separate words for the beauties in different parts of the human body, which would have delighted Homer as epithets for his deities and heroes.

Again, there are different words for sewing of different things. For instance, خفاء Khifā' denotes sewing of clothes; while خرز Kharaza implies sewing of stocking; خصف Khaṣafa denotes sewing of shoes; كتب Kataba that of water-skine; and خاض Khāḍa sewing leather or the eyes of the hawk.

We have now said enough to prove the extraordinary delicacy of the Arabic language, and the singularly minute differences of meaning which can be indicated therein by the change of a single word. To the student who wishes to pursue the subject, we would recommend the perusal of the work mentioned above, and also of the Fiqhul Luġhat by the Ibn Fāris Abul Ḥusain Aḥamad al-Qazwīnī (d. 896 A.H).

A most striking proof of the copiousness of the Arabic language is to be found in the fact, that most words of this most philosophical language are such that all words formed therefrom by permutation i.e., all possible arrangements of the radical letters are significant. For instance, the word قلب Qalb, meaning heart, has three radical letters. By permutation there can be formed other five words, each of them being

significant, vis.,

بقل	Baql	Herb
بلق	Balaq	Of a black and white colour
لقب	Laqab	Appellation
قبل	Qabl	Before
لبق	Labaq	Talkativeness

In clearness and simplicity, the Arabic compares favourably with most other languages; it clearly excels, we believe, most languages of the Aryan stock in these respects. One thing that conduces much to this end is its possession of certain fixed models called Bābs, by which multitudes of verbs of various roots are moulded into the same general form. The conjugation of the Arabic verb is highly inflectional; differing herein from the Persian, and forms the modern form of the English and of most of the other Aryan tongues. Hence the Arabic, unlike those languages, forms generally the verbs of different tenses, moods, and voices simply by a modification of vowels, while in those languages separate verbs of different roots are required to adjoin for the same purposes. Pronouns too are often implied in the verbs; hence a sentence may be formed simply by a verb; thus qatala (قتل) is equivalent to have qatala (هو قتل) "he killed". Besides, a complete sentence may be formed simply with two nouns, one being the subject and the other the predicate, without the intervention of the copula (which, in fact, this language does not possess). These peculiarities of construction give the Arabic that clearness coupled with consciousness, which is observable (though not, we think, to the same extent) in the classical languages of the

Arabic family.

Further, in this language peculiar forms are fixed for different classes of nouns and adjectives indicating peculiar meanings. For instance, the nouns of the forms *maf'alun* (مفعَل) signify place of time of action; those of the forms *mif'alun* (مفعَل), *mif'alatun* (مفعلة) and *Mif'alun* (مفعال), and *fi'alun* (فعال), indicate the instrument or medium of action. So the nouns of the form *fu'alun* (فعال) generally imply disease, sickness, or ailment; while those of the form *fa'ulun* (فعول) signify medicines. Again, nouns of the form *fa'ilun* (فعليل), and *fu'alun* (فعال) imply different sounds.

Similarly, one of the most striking peculiarities of the Arabic is the possession of numerous forms of derivative verbs. When a primitive verb assumes one of these forms, it assumes also a definite additional meaning.

One of these formal peculiarities is this that sometimes a verb is formed out of a sentence by way of abbreviation; as *hallala* (هَلَّل) he uttered لا إله إلا الله "there is no god but Allah"; *istarja'ah* (اسْتَرْجَعَ) he uttered إنا لله وإنا إليه راجعون "verily we are of God, and verily we are to return to Him"; *hāulaqa* (حَوْلَق) he uttered لا حول ولا قوة إلا بالله العلي العظيم "there is no strength or power but with God" *dam'aza* (دَمَعَز) he uttered أدام الله عزك "may God preserve thy honour" etc. Though these formal peculiarities, long sentiments are expressed in very few words. For instance, *ākhrafat ash-shā'a* "the sheep brought young ones at the season of autumn". Besides these, many other advantages can be drawn from the peculiar forms of verbs.

The Arabic being a language which attained an early development and one which was long written in and spoken

by races of an intellectual cultivation and an enterprising spirit far in advance of their age, has undoubtedly supplied multitudes of words of the languages of the West by the direct method of adoption and naturalization. It has done the same more obviously and openly, as everyone knows, for many oriental languages, such as the Persian, the Hindustani, the Turkish, the Malaya; and the technical terminology of some branches of science and of some branches of commerce is mainly drawn from Arabic in most of the well-known languages of Europe and Asia. Many of the analogies set forth in the following list may doubtless be proved to have originated in this way; and many more due to the fact that this borrowing from the copious and expressive vocabulary of the Arabic has been carried on for centuries in the languages of the West- in the Spanish especially, which partly grew up under the shadow of the Arab rule in Spain- to a large extent in the Italian, French, and their languages of the Mediterranean shores- perhaps even in the classical languages themselves of Greece and Rome.

List of words common to Arabic and English, having absolutely or very nearly the same meaning in both languages:

Arabic	Transliteration	English
أيد	Aid	Aid
الزرنيق or الزرنيق	Alzirnīkh, alzirnīq	Arsenic
أمير البحر	Amīrulbaḥr	Admiral (Spanish Almiranta)
القائد or القاضي	Alqādī or alqā'id	Alcaid
شرب	Shrub	Absorb

شرب	Sharāb	Syrup
أمين	Amīn	Amen (Hebrew)
الكيمياء	Alkīmiyā'	Alchemy
القبعة	Alqubbah	Alcove
عالم	'Ālimun	Alumni ¹
الإنبق	Alimbiq	Alembic
عنبر	'Āmbar	Amber
الكحل	Alkuḥl	Alcohol
أطلس	Aṭlas	Atlas
دار الصناعة	Daruṣṣanā'at	Arsenal
الجبر	Aljabr	Algebra
ياقوت	Yāqūt	Agate
الدراية or دراية	Dirāyat or aldirāyat	Adroit
عليل	'Alīl	Ail
القلي	Alqilī	Alkali
عجل	'Iljil	Aqila
آنا	Dran	Anon
عمليات	'Amaliyāt	Amulet
بيع	Bai' or bai'un	Buy
بز or بضاعة	Bidhā'at or baz	Baize

¹ It means in Arabic intelligence, which is akin to the meaning of the English word.

بق	Baq ¹	Bug
ميمون	Maimūn	Baboon
بلسان	Balasān	Balsam
أسقف	Usquf	Bishop (Greek axurkorog)
بئيس	Ba'īs	Base
بريق	Barīq	Bright
بابوس	Bābūs	Babe
بياض	Bayādun	Baize
بورق	Bauraq ²	Borax
قابل	Qābil	Capable
كافور	Kāfūr	Camphor
قندیل	Qindīl	Candle
كفن	Kafan	Coffin
كيس	Kis	Case
قال	Qāla	Call
قنيسا	Qand	Cane
قعب or كوب	Kūb or qa'b	Cup
غفر	Ghafr	Cover
كهف	Kahf	Cave (Latin Covus)

¹ It means mosquito as generally known, but it also means a bog

² قرناس An Arabicism of the Persian word bora

كعب	Ka'b	Cabe (Greek k'upos)
قطع or قَط	Qaṭ or qaṭ'	Cut (Welsh cut)
جمل	Jamal	Camel
خيم	<u>Kh</u> aim	Camp
قط	Qiṭ	Cat (German catze, Gaelic cat)
صفر	Ṣifr	Cipher
قطن	Quṭun	Cotton
قلم	Qalam ¹	Calamus (Latin)
قيراط	Qīrāṭ	Carat
قرنلس	Qurnas	Cornice
قند	Qand	Candy
خليفة	<u>Kh</u> alīfah	Calif or Khalif
قام	Qāma ²	Come (Anglo-sexon Cuman)
كيميا	Kīmya	Chemistry
خندق	<u>Kh</u> andaq	Conduit (Latine Duco)
دلفين	Dulfin	Dolphin
دمقاس or دمسق	Dimasq or dimqās	Damask
دون	Dūn	Down

¹ A reed-pen

² It means to stand, but used with the preposition ūā it means to proceed

ترجمان	Tarjamān	Dragoman (Bp. Trujaman)
درهم	Dirham	Drachm, dream (Greek spo yko)
الفيلة	Alfilat	Elephant
أرض	Arḍ	Earth (Anglo Saxon earth)
أعين or عين	'Ain or a'yun	Eye, pl. eyes
الإكسير	Aliksīr	Elixix
فيض	Faiḍ	Fuse (Latin fundo, fuzum)
فلكة or فلك	Fulk or fulkat	Felucca
بلنط	Bulnaṭ or balanṭ	Flint
فلاة	Falāt	Flate, plate
غربال	Ghirbāl	Garble
غربلة	Gharbalah	-Do-
غلط	Ghalaṭ	Guilt
جليد	Jalīd	Gelid (Latin gelidun)
خف	Khuf	Hoot
حاد	Ḥād	Hot, heat
حار	Ḥār	-Do-
أحمق or حمق	Ḥumuq or Aḥmaq	Humbug
حرم	Ḥaram	Harem

غزال	Ghazal	Gazelle
غول	Ghūl	Ghoul
جنس	Jin	Genus (Latin)
زنجبيل	Zanjabīl	Ginger
زرافة	Zurāfah	Giraffe (Fr. And Sp. Girafa)
غرغرة	Ghargharah	Gargle
هالة	Hālah	Halo (Greek eys)
حمد	Ḥamd	Hymn (Greek upyos)
أساطير	Asāṭīr	History (Greek oroa, wrop)
هيمات	Haihāt	Heigh-ho
ياسمين	Yāsmīn	Jasmine
أيضًا	Aiḍan	Identity (Latin idem)
علة	'Illah	Ill
الكابوس	Alkābūs	Incubus
جلاب	Jullāb	Julep
زير or جرة	Jarrah or zir	Jar
كرسف	Kursuf	Kerchief
قتل	Katl	Kill
لحد	Laḥd	Lid
لامع	Lāmi'un	Lumine

ولد	Walad	Lad (Welsh lluwđ)
العقار	Aluqār	Liquor (Latin)
ليمون	Laimun	Lemon (French limon)
لوزينج	Luzīnaj	Lozenge
لغة or لغو	Lughu or lughat	Logic (Greek aoy)
لينة	Līnat	Lenity (Latin lenia)
مسجد	Masjid	Mosque (Sp. Masquits)
لعق	La'q	Liok
مسك	Misk	Musk
ميل	Mīl	Mile
مصيطر	Muṣaiṭir	Master
ميدان	Maidān	Meadow
مخزن	Makhzan	Magazine
مرآة	Mir'āt	Mirror
موسم	Mausim	Manson
موميا	Mumiyā	Mummy
منجنيق or مجانيق from Persian منجنيك	Minjanīq or majānīq	Mechanic
مطران	Maṭrān	Metropolitan (Greek eruo)
مر	Murr	Myrrb, mystle

منارة	Manārat	Minere
(ملح) إملاج	Imlāj, malj	Milcht
مرح	Maraḥ	Mirth, merry
مطو	Miṭu	Mate
معني	Ma'nī	Mean
مثلة	Muthlah	Mutilate (Latin mutilo)
من	Mann	Munna (Hebrew)
عنق	'Unuq	Neck
نفرة	Nafrat	Nefarious (Latin na fas)
نبيل ونبيل	Nabīl or nubul	Noble (Latin nobilia)
ناموس	Nāmūs	Nomos (Greek)
نظر	Nazar	Nadir
نفت	Naft	Naphtha (Greek nu'gha)
نارنج	Naranj	Orange
فردوس	Firdaus	Paradise
بطريق	Biṭrīq	Patriarch (Latin patricus)
فهد	Fahd	Pard
بلبل أو بلابل	Bulbul or balābil	Philomela (Greek)
فستق	Fustaq (Persian pista)	Pistachio

قنطار	Qinṭār	Quital
قديم	Qadīmun	Quondam
رائض	Ra'īḍ	Ride
رفض	Rafḍ	Refuse (Latin refund, re-furum)
سكر	Sukkar	Sugar
أسفنج	Isfanj	Sponge
أسطورة	Uṣṭūra	Story (see History)
شكال	Shikāl	Shackle
سقمونية	Saqmūniya	Scarnony (Greek aricapura;)
زعفران	Za'farān	Saffron
أصطبل	Iṣṭabal	Stable (Latine stabulum, zio)
سنا	Sana (light)	Sun
سقرلاط	Saqarlāt	Scarlet
سلو	Sulūv	Solace (Latin solatium, solor)
جدول	Jadwal ¹	Schedule
صندل	Ṣandal	Sandal
صلد	Ṣald	Solid
سلك	Silk	Silk

¹ As used in arithmetical works.

شرقيين	<u>Sharqiyīn</u>	Saracen
سلطان	Sulṭān	Sultan
سنا	Saná	Senna
سماق	Sumāq	Smack
صلب	Ṣulb	Slab (Welsh yalab)
القحف	Alqaḥf	Scalp
ساق	Sāq	Shank (Anglo-Saxon scero)
صلوة	Ṣalāt	Salute (Latin salus)
شمراخ	<u>Shimrākh</u>	Shamrock (Irish seemory)
شهد	<u>Shahd</u>	Sweet
عصفور	‘Uṣfūr	Sparrow
وشل	Washal	Shallow, shoal
طريق	Ṭarīq	Track
طعنة	Ṭa’nat	Taunt
طوفان	Ṭūfān	Typhoon
طسق	Ṭasaq	Tax, task (Latin tazo)
طال	Ṭālā	Tall (Welsh tall)
طلق	Talq	Talc
طرس	Ṭirs	Terse
فريب	Farīb	Bib

إستبرق	Istabraḡ	Tabric
بيطار	Baiṭār	Veterinary
عود	'Ūd	Wood
وسط	Wasaṭ	Waist ((Welsh gwasg)
وهم	Wahm	Whim
زر	Zirr	Zero (Spanish and Italian)
زينة	Zinat	Zenith (Spanish zenit)

In modern Arabic, many words of foreign origin, especially of the Persian, have been imported; most of them having undergone certain changes called *تعريب* Arabicism, which are often necessary for assimilating them to the aboriginal elements of the language. Such words are called *مؤددة* Muwalladah "coined".

It is, however, a great credit to the Arabian translators of the sciences from the Greek, that they have tried their utmost to render all the scientific terms into genuine Arabic; even in many cases, they have been obliged to coin new terminology instead of using the original Greek terms. Hence (except in the medical works in which terms of Greek origin are to be seen in a larger scale) very few technical terms of Greek origin are to be found in the Arabic Philosophical treatises. When Logic was translated into Arabic, there arose a difficulty for the want of *Logical Copula* in the Arabic vocabulary corresponding with the word *erro* or *corro* in the Greek. After much deliberation, the Arabian interpreters of sciences were pleased to adopt the word *هو* huwa, which is originally a personal pronoun, to serve

the use of a copula.¹ However, such Greek terms as (أيساقوجي) *surayaya*, (ثولوجيا) *εισαγωγία*, (جوميطريا) *θεολογία*, (أسطقس) *γεωμετρία*, (هيولى) *στοιχείον*, (جغرافيا) *γεογραφία*, (قابطيغورياس) *κατηγορία*, (أرثماطيقى) *αριθμητική*, etc. are to be found in such ancient authors on philosophy as Shaikh Bū ‘Alī Ibn Sīnā (Avicenna), etc.

Some Latin words have been imported into Arabic either through commercial intercourse or by the scientific interpreters.

Although Arabic bears some external affinity with Sanskrit, for instance, in having dual number, and final nunation which corresponds with *anuvads* of the Sanskrit words; yet the intrinsic constructions of the Arabic language evidently differs from that of Sanskrit. We do not find any words of Sanskrit origin in the Arabic vocabulary except the following which have been imported into the Arabic language through the Hindu physicians and mathematicians who were invited to the courts of the Abbaside Caliphs of Baghdād:

Arabian of the Sanskrit	Origin
سندھند	सिद्धान्त
إطريفل	त्रिफला
نارجيل	नारिकेल
بیش	विष

Before the advent of our Prophet, the Arabic language was divided into two chief dialects, i.e., the language of the Quraish which was spoken in the province of Ḥijāz, and the

¹ Vide Hamdullah: “The Commentary on Sullam”, a famous work on Logic.

language of Ḥimyar which was used in the province Yaman. But after the introduction of Islam, the first had prevailed over the other and became the language of the literature.

The genuine Arabic literature, or as it is called العلوم الأدبية al-'Ulūm al-Adabiyyah "Polite learning", or العلوم العربية al-'Ulūm al-'Arabiyyah "the Arabian learning", consists of twelve branches each of which is held to be an independent science. Again, eight of these are supposed to be *uṣūl* or primary, and the rest *furū'* or secondary. Three of the former belong to the words in their detached forma (مفردات) *mufradāt*. They are 1st, (علم الصرف) 'Ilmuṣṣarf, Science of Inflection or Etymology, which treats of the different forms of single words; 2nd, (علم اللغة) 'Ilmulughat, Lexicology, which treats of the primitive roots and the derivative forms of the words; 3rd, (علم الاشتقاق) 'Ilmulishtiqaq, Science of Derivation, which shows the comparative relation of one word to another distinguishing the primitive from the derivative. The rest five appertain to the words in their composite forms. These are; 1st, (علم النحو) 'Ilmunnaḥw or (علم الإعراب), 'Ilmul'irāb, Syntax, which treats of the proper mode of composing single words into sentences and appropriating to them the proper (إعراب) "irāb or case-endings; 2nd, (علم المعاني) 'Ilmulma'ānī, a branch of Rhetoric which is defined as a science which shows how a speech should be made adapted to the peculiar predicaments of a person to whom it is addressed by using different figures of speech; 3rd, (علم البيان) 'Ilmulbayān, (another branch of Rhetoric), the science of Perspicuity which is defined to be a science which teaches the ways of making words signifying the same meaning of the different ways of clearness or perspicuity in signification,

including the various ways of using metaphor, simile, and other figures of Rhetoric; 4th, (علم البديع) ‘Ilmulbadī’, the science of decorating or embellishing eloquent speech by different ways of plays upon words as pun, alliteration, euphony, etc.; 5th, (علم العروض) ‘Ilmul’arūd, the science of Metre; 6th, (علم القوافي) ‘Ilmulqawāfi, the science of Rhymes; 7th, (علم الخط) ‘Ilmulkhaṭ, the science Writing or Orthographical rules; 8th, (علم قرض الشعر) ‘Ilmu-qardish-sher, the science of Versification; 9th, (علم الإنشاء) ‘Ilmulinshā, the science of Composition; 10th, (علم المحاضرات) ‘Ilmulmuḥāḍarāt, the science which enables man to quote and apply historical facts and the sayings of the ancient to proper places in conversation. This last includes Geography, Biography and History. According to some علم التفسير ‘Ilmuttafsīr, the science of interpretation of the Qur’ān, علم الحديث ‘Ilmulḥadīth, the science of the traditional sayings of the Prophet, and علم الفقه ‘Ilmul fiqh, the science of Jurisprudence, are also considered to be the necessary parts of an accomplished science of literature.

These are the constituent parts of the genuine Arabic literature or العلوم العربية Al’ulūmul ‘Arabiyyah. But the literature of Arabic in its widest sense, as it is known in Europe by the term of Belles Lettres or general literature, consists of various branches of learning which bring under its head علم المنطق, ‘Ilmul mantiq, the science of Dialectics or Logic; علم الحكمة, ‘Ilmul ḥikmat, Philosophy; علم تهذيب الأخلاق, ‘Ilmu tahdhībul akhlāq, Ethics, etc., which are called by the Arabic literati أدب الأذبال Adhyalul adab, the skirts or boarders, i.e., Supplements or Appendices of literature, i.e., such branches which are desirable to acquire to

make a person an accomplished literary man.

In Arabia as in other countries, the act of certification or the writing of poetry seems to precede prose writing. We have no prose productions written before the advent of the Prophet and the Revelation of the Qur'ān. The history and the genealogy of the ancient Arabs were preserved in verses. Hence, when the Surahs of the holy Qur'ān were given out by our Prophet, the heathens of Arabia, being struck with their peculiar mode of composition, were rather bewildered. Sometimes seeing that it had rhymes they were inclined to call it poetry, but ultimately finding no metre in it, they began to hesitate to call it so, and ascribed such compositions to the influence of genii, etc.

The era of Arabic literature may be divided into three epochs or ages. The first, or the age before the advent of our Prophet, is called الأيام الجاهلية, *Alayyāmul jāhiliyah*, the age of ignorance or Anti-Islamic age; the second, or the age contemporaneous with the Prophet, is termed الأيام المخضرمية, *Alayyāmul mukhaḍrimiyah*; and the third, or the age after the Prophet and the promulgation of Islam, is named الأيام الإسلامية, *Alayyāmul Islāmiyah*, Islamic age. In the first period or the pre-Islamic age, there was very little cultivation of science. Before the rise of Islam, the literary lore of the Arabs was confined to the exercise of ignorance. There was an annual poetical competition in the renowned fair of 'Ukāz. Such poems as excelled others in the general competition were written with gold and were suspended on the roof of the Ka'bah. The poetical collection called Sab'a Mu'allaqa or Mu'allaqāt, i.e., seven suspended poems, which are still read by every Arabic scholar with enthusiasm, contains several of them.

The poetry of this period as well as of the age called Mukhadrimish مخضومية consists, first, of odes termed Qaṣīdah قصيدة which were regarded as complete poems, and which were all designed to be chanted or song; secondly, of scholar compositions called qit'ah قطعة or pieces, many of which were also designed to be chanted or sung; and, thirdly, of complete أبيات abyāt or single verses. In the first of these classes are usually included all poems of more than fifteen verses; but a few odes consist of less than fifty verses or much more than a hundred. Of such poems none is believed to have existed of an age more than four or five generations before the advent of the Prophet.

The characteristics of the pre-Islamic poetry are generally the following: They often contain such words as are very seldom used in modern productions and which bear much affinity with those of the Hebrew, Syriac and other ancient Semitic languages. The ideas or thoughts of those poems are very single in nature, not having the sublimities and exquisite beauties which are seen in the productions of the Islamic period. Their themes generally consist of the following subjects: on Ḥamāsah (حماسة) heroic deeds, Marsiah (مرثية) elegy, Hijā' (هجاء) satire, Madḥ (مدح) eulogy, boasting of lineal descent, and very seldom on Adab (أدب) morality. Mr. Lane in the preface of his Arabic Lexicon says, "The classical poetry in predominantly objective, sensuous, and passionate; with little imagination, or fancy except in relation to phantoms or specters, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Badwis, aimed chiefly at more elegances of diction and play upon words."

“Generally speaking in the classical poetry,” he continues, “the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations are most admirable”.

As poetical thoughts generally keep pace with the progress of civilization in a country, the Arabic poems in point of thought seem to have been in gradual advancement in rhetorical beauties, figures, metaphors, etc., along with the progress of civilization. Hence we see a vast difference between the poems of the ancient, and those of the modern Arabic poets of Egypt, Spain, Syria and Persia, which are full of elegance and beauty. We may come to this conclusion by comparing Ḥamāsah (a collection of ancient classical poems by Abū Tammām) with the productions of later poets, such as Al-Mutanabbi, Ibn Fāriḍ of Egypt, Bahāuddin Āmili of Syria, etc.

The present Arabic literary lore consists of several classes of writing:

- I. Poetry, which is divided into various kinds, viz., 1. Qaṣīdah, 2. Qiṭ‘ah, 3. Band, 4. Dubait, 5. Urjūzah, 6. Ughnia, 7. Fard or single verse.
- II. Prose, which consists of 1. Maqāmāt, 2. Munāzarāt, 3. Khuṭab, 4. History, 5. Biography, 6. Qaṣaṣ.

The Arabic language, it is strange to say, like other Semitic tongues, has no dramatical work. This defect is, however, made up in a way by Maqāmāt, Munāzarāt and Qaṣaṣ, which shall be described hereafter.

The *Qaṣīdah* is a long ode rarely exceeding the length of a

hundred and seventy verses. The theme of the Qaṣīdahs of the modern writers is generally eulogy of kings and grandees, satire, or elegy, while that of the ancient or pre-Islamic poets is description of natural scenery, hunting, nocturnal journey, qualities of horses, boasting of lineal descent, bravery, or heroic deeds, etc.

The first part or the beginning of a Qaṣīdah is called *Tashbīb* (تشبيب) or Naṣīb (نسيب) which describes the beauty of a beloved mistress and the ardour of love emotions of the mind and the griefs experienced by a lover. In this part it is customary with the Arab poets to describe themselves as helpless lovers standing upon the ruins of the dwelling of their beloved mistresses and weeping and wailing for their departure from that place. The emotions excited by the fall of rain, the gloomy clouds and the flashing lightning, are often given vent to. The Arabs being a wandering nation always shift from one meadow to another, and leave the place of their temporary habitation in ruin. Such ruins called اطلال aṭlāl are the chief theme of the poets.

The subjects of a *Qiṭ'ah*, i.e., shorter poem or fragment consisting of only a few verses, are chiefly description of bravery, elegy, love, hospitality, morality, etc.

The *Band* is a composition of later evidently borrowed from the modern Persian. It consists of several stanzas, each ending either in the same verse which is repeated throughout the poem, or in the same rhyme. Its theme is generally natural scenery, such as beauties of the vernal season, and sometimes love or description of the beauty of the beloved, etc.

The *Dubait* is also a composition of the modern writers consisting of two verses, also borrowed from the Persians, as

the name shows, which is a Persian word meaning a couplet. The Persians call such compositions Rubā'ī.

The *Urjūzah* is a poem in the metre rajaz, being generally of didactic or descriptive kind.

The *Ughniya* is a short poem intended to be set to music or sung.

According to the pre-Islamic poets Ta'bbāṭa Ṣharran is a renowned poet. Many of his poetical productions are to be found in the Ḥamāsah, the famous poetical collection by Abū Tammām. His productions are chiefly Qiṭ'ah. Very few of his Qaṣīdahs are extant. After him comes the celebrated poet Imrul Qais who was king of Kinda. He lived about 40 years before the advent of our Prophet. It is said that he had fallen in love with his cousin 'Unaizah, the effect of whose beauty and love he describes in the Taṣḥīb to his famous Qaṣīdah in the Mu'allaqāt. Among the authors of the Sab'a Mu'allaqāt (seven suspended poems, i.e.) are poems suspended on the walls of the Ka'bah for competition). Imrul Qais is held to be superior to everyone in eloquence, sublimity, etc. Next to him in rank is Labīd bin Rabī'ah. This poet is said to have flourished just before the promulgations of Islam. Hence it is held by some that he had the honour of seeing our Prophet and embraced the faith of Islam. Most of his poems are didactic, one of which had been admired by our Prophet himself for its wisdom.

Next to the above is 'Amr bin Kulthūm, whose Qaṣīdah in the above collection is also admirable.

Among the modern or Islamic poets Abū Nuwās, Abū Tammām, Buḥturī and Mutanabbī are held to have wonderful poetical genius. Abū Nuwās was one of the bards of the court of Hārūn-ur-Raṣhīd. In some anecdotes it is stated that on one

occasion the Khalīfah (Caliph) heard a verse from one of his maid-slaves connected with a particular incident. The next morning he recited the verse in his court, asking Abū Nuwās and several other bards to compose verses impromptu in explanation of the secret allusion of the verse, in order to complete the same. Abū Nuwās, without having any knowledge of the incident, instantaneously recited several verses which exactly described the occurrence.

Abū Tammām is one of the famous poets of the Islamic period. He flourished about the year 200 A.H. Besides his own productions, most of which are in the eulogy of the Khalīfahs and the grandees of his time, he is well known for the compilation of the Ḥamāsah a collection of poems of various description most of which are productions of the pre-Islamic age. This work is one of the standard books of Arabic literature. Abū Tammām is said to have got by heart about 14,000 Arabic Urjuzas, besides many qaṣīdas and qiṭ'as. He praised the Khalīfah in a qaṣīdah and was in reward invested by him with the governorship of Mauṣil, but he did not live long to enjoy that honourable post. He died at Mauṣil in the year 231 A.H in the month of Dhīlqa'dah. His poetical productions are said to have not seen compiled by him. They are collected and arranged in alphabetical order by Abū Bakr al-Sulf. It was re-arranged by 'Alī bin Hamzatul Iṣṣḥāhānī, according to the different classes of poetry.

After Abū Tammām comes Abū Ṭayyib Aḥmad bin Al-Ḥussain, surnamed Al-Mutanabbi. He was born in 303 A.H in Kūfah at a village of it called Kinda; hence he is sometimes called Al-Kindī. It is said that the father of Mutanabbī was a water-carrier at Kūfah, but afterwards he emigrated to Syria with his son who was brought up there; and this is alluded to in the

following couplet in the Satire of Mutanabbī:

لي فضل لشاعر يطلب الفضل من الناس بكرة وعشياً
عاش حيناً ببيع في الكوفة الماء ء وحيناً ببيع ماء المحباً

Tr.: What honour there may be for a poet who is solicitous for gaining honour day and night from the people. He lived sometimes by selling water at Kūfah, and selling sometimes the water of the face (i.e. honour).

Similar satirical verses are said to have been applied to Abū Tammām.

The reason of the poet's being called Al-Mutanabbī (pretender of the prophetic mission) has been stated thus, that he one at Bādiyat-us-sendevidit declared himself a prophet, and a large number of the people of Banī Kalb followed him, when Abū Lu'lu, the governor of Ḥimmaṣ, attacked and captured him. His followers were dispersed and he was imprisoned for a long time and made to renounce his false pretension. According to others the reason of his being called so is that he used to say that he was the first who adopted the title of a prophet in poetry.

He joined the court of Amīr Saifuddaulah 'Alī bin Hamadan in 337 A.H, and wrote many qaṣīdahs in his eulogy, in many of which he describes the Amīr's expeditions against a Byzantine Christian king called Dumustuq. Afterwards he left the court of the Amīr and proceeded to Egypt to join the court of Kāfūr Ikhshidī in 316 A.H, who was a eunuch Abyasinian slave, and who after the death of his master had succeeded to his throne. In Egypt the poet lived for some time in the court of Kāfūr, and wrote many qaṣīdahs in his eulogy. At first Kāfūr was very much pleased with him and promised to invest him with the governorship of some of his provinces, but seeing the

independent and lofty spirit which his poetical productions bespoke, and facing that one who once pretended to be a prophet might as well raise his pretensions to the throne, he declined to fulfill his promise. Upon this Mutanabbī, being displeased with Kāfūr, wrote several satirical qaṣīdahs against him, and left his court on the evening of the great festival called 'Idul Aḍḥá, in 346 A.H.

After the flight of Mutanabbī from the court of Kāfūr, he sent several bodies of soldiers in all directions to seize and bring him back to the court; but they could not arrest the fugitive poet.

Mutanabbī describes his way when flying from Kāfūr in a qaṣīdah which begins thus:

ألا كل ماشية الحيزلى قضى كل ماشية الهيجى

Tr.: Oh! Every gracefully walking beautiful lady be ascribed to every swift-paced camel.

And ends with the satire of Kāfūr when he says:

ونام الخير بشم من ليلنا وقد نام قبل عمي لاكرى

Tr.: And the slave was asleep, i.e., unaware of our night's journey; but he was already sleepy out of blindness and not out of real sleep.

After this Mutanabbī proceeded to Persia and visited the court of Aḍduddaulah bin Buwaih-ed-Dailmi, and praised him in many qaṣīdahs, and got rewards from him. Afterwards when he was returning from Persia and proceeding towards Baghdad, on his way to Kūfah, on the 8th of the month of Sha'ban 354 A.H, he was met by Fatik bin Abi Jahl-el-Asadi who attacked him, with his followers, with the intention of taking him prisoner to the court of Kāfūr. Mutanabbī together

with his son Muhassad and his slave Mufallāh fell in its struggle. It is said that in the midst of the conflict, when Mutanabbī, perceiving the superiority of his opponent, resolved to take to flight, his slave seeing this observed, “Art not thou the same person that hast said:

فالخيـل والليل والبيداء تعرفني والحرب والـضرب والقرطاس والقلم

Tr.: Verily, the horse, the night, the desert, the battle, the sword, the paper, and the pen all know me?”.

Hearing this Mutanabbī turned back and rushed on his enemy and fell.

There is a difference of opinion among the learned and scholars regarding the comparative merits of the poetical genius of Mutanabbī and Abū Tammām. According to many he excels Abū Tammām in the sublimity of thought and beauty of style.

Mutanabbī’s productions are chiefly qaṣīdahs, many of which are extempore, being composed impromptu in the presence of kings and Amīrs at their bidding. The qaṣīdahs composed by him in the description of copiousness of the language and there being the same derivative forms of different words of different roots, which are necessarily constant to each other, facilitate the use of rhyme. Hence it may almost be said that in the later period there can scarcely be found any narration or oratory of the highest order which is not written in rhymed prose. This sort of prose writing, I may say, is just reverse to the blank verse of the European languages, as the latter has metre but no rhyme, and the former has rhyme without metre. Hence Mr. Thomas Chenery, the translator of the Assemblies of Al-Hariri, calls such sort of prose writing in Arabic a kind of poetry.

The Maqāmāt are generally written in the best style of rhyme prose. The character of a Maqāmāt is that a witty unscrupulous improviser or orator, wandering from place to place, and living on the presents which the display of his orations produces from the generous and tasteful, and a kind of rdvi or narrator who should be continually meeting with the other, should relate his adventures and repeat his excellent compositions, are imagined. It is called Maqāmāt or “Assembly”, because the improviser is always introduced as making his appearance in some company of strangers, among whom the narrator happens to be, and astonishing them by his rhetorical orations and poetry. This is an advance towards the dramatic style in which the Arabic language is wanting. It will be readily understood that the rhetorician and the narrator are only put forward to give liveliness to the compositions, and the object of the author is to display his eloquence, his poetical power and his learning.

The first writer of the Maqāmāt is Badiuzzamān Al-Ḥamdani, a native of Ḥamdān in Persia. In his Maqāmāt he has made Abul Faṭḥ Al-Iskandarī as the hero or improvisating orator and ʿĪsā bin Hiṣhām as the narrator. These Maqāmāt, though in themselves full of eloquence, are inferior to those of his imitator Al-Hariri, in point of rhetorical beauties.

Abū Muḥammad Al-Qāsim bin ʿAlī bin ʿUthmān, surnamed Al-Ḥarīrī, a native of Basra, has written his Maqāmāt on the model of those of Al-Ḥamdani; but they are longer than Ḥamdani’s Maqamat and full of eloquence, puns, plays upon words, figures, metaphors, and many other rhetorical beauties. There is no work in the Arabic language (excepting the holy Qur’an, of course, which is held to be a miracle, and far superior to any human composition) which may approach

this eminent work. The hero of his Maqāmāt, or as it has been styled the Wandering Improviser, is Abū Zaid of Surūj, and the rdvi or narrator is Ḥarīth bin Ḥamdān. Ḥarīrī was not of the nobles of Basra and was a great learned man; but he was not served in improvisation as his predecessor Al-Ḥamdānī. He was born at Basra in the year 446 A.H (1054 or 1055 A.D), and he died in 516 A.H (1121-22 A.D) in his native city. His life was therefore contemporary with the first crusade. The reason of his being called Al-Ḥarīr is, according to some, his having trade of ḥarīr or silk, and according to some others, his having been born at a village called Al-Ḥarīr. But it is more probable that it might have been on account of his father being engaged in that trade, for our author does not appear to have at any time had other than literary pursuits.

Nest to the Maqāmāt come Munāzarāt or Controversies. This is a sort of writing in the form of a dialogue in which two persons are imagined disputing with each other on the merits and demerits of two different things, each trying to give preference to his own chosen object. This sort of writing is also written in rhymed prose, and speeches, argumentative and full of eloquence and rhetorical beauties, are said to have been delivered by both disputing parties. There are many munāzarāt, such as controversy between the Sword and the Pen, in which the comparative excellences of civil and military life are described; the controversy between the Eye and the Ear, and so forth. In India several munāzarāhs are extant, two of which are inserted by the celebrated Shaikh Aḥmad Shirwānī in his renowned compilation entitled Nafḥatul Yaman. They are munāzarāt or controversy between the Narcissus and the Rose, and between the Physician and the Astrologer, of which the latter is more argumentative and

elegant. Another is *Ikhwānuṣṣafā*, a controversy between Reason and Instinct. In *Munāẓarāt* as in *Maqāmāt* there are some poetical pieces interspersed hither and thither.

Besides the *Maqāmāt* and *Munāẓarāt*, the *Khuṭab* or sermons also form a part of Arabic literature. These are generally collections of eloquent addresses containing admonitions and warnings tending to moral instruction. They are also generally written in rhymed prose in which a great deal of the power of eloquence and creation is shown. Among such writings is *Aṭwāqudhahab* by Az-Zamakhsharī, a celebrated commentator of the Qur'ān and a great Arabic grammarian. This book, though short, excels many eminent authors in point of eloquence of diction.

The writers of historical and biographical works also sometimes indulge in showing their rhetorical powers and eloquence. The *History of Taimūr* (Tamerlane), by Ibn 'Arabshāh, the *Tārīkh-i-Yamīnī* (History of Sulṭān Mḥmūd) by 'Utbī, a writer contemporaneous with the Sulṭān, *Nafḥuṭṭib* (History of Spain during the Muḥammadan rule) by Almaqīrī, may serve as specimens. Regarding the history of Timūr, Mr. Chenary says, "This composition which approaches nearer to the epic poem than any in the language, is one of the latest productions of the great ages of Arabian literature. Sir. W. Jones bears witness to the genius of the author ----- . In this work rhyme and assonance abound with luxuriance, that almost oppresses the reader, and the employment of such a style by an author of originality and genius, who had before him the greatest productions of his predecessors, shows how deeply rooted in the nature of the people was the sentiment for unmetrical cadence."

Among the qasas or the works of fiction are the famous Alf

Lailah or the Arabian Nights' Entertainments and the story of Shaddād bin 'Antara. The latter is in a classical style, full of eloquence and beauty. It contains fine poetical pieces quoted at proper places. The former is composed in a very homely style, and the language is colloquial and flowing. It has also fine happy poetical pieces of different authors quoted in proper places, which add much to the beauty and give pleasure to the reader. Some hold that the Arabian Nights has been composed under the auspices of the Caliphs of Baghdād, of the social refinement and the splendor of whose courts it gives such lively pictures as are exhibited in many of its tales. But according to some it is a subsequent production, because it contains many stories of a later period.

The Old Trade Relations between India and Arabia

Abū al-Ma'ālī Qāḍī Aṭḥar al-Mubārakpūrī¹

Tr.: Mohd. Mo'ataşim Azmi²



Indian Goods attributed to Particular Places of Arabia:

Though there were famous big centres of Indian business and trade in Arabia, there were some other places which had become famous because of high demand and big sale of Indian goods, and hence Indian goods were attributed to these places regardless of being Indian.

Khut: *Khut*, for example, were those spears which were attributed to the region of *Khut* while they were made of Indian willow and bamboo. It is called *Khut*, the region which covered the whole coast of Bahrain and Oman. It included big areas like Qaṭīf, 'Aqīr, and Qaṭar. The Indian ships filled with the Indian willow and bamboo used to reach these areas and then spears were made of it.³ Similarly, Samharī spears which were famous in Arabia were also made in this area of *Khut*. A person named Sumhar made such spears of Indian woods and then sold them.⁴

Dārain: There was also a famous port in Bahrain which was known as Dārain whose Indian musk was famous all over

¹ Celebrated Indian scholar of Arabic and Islamic Studies

² Member Editorial Board and Guest Teacher, Department of Arabic, Persian, Urdu & Islamic Studies, Visva-Bharati, W.B

³ Lisān-ul-'Arab, 7/290

⁴ Ibid, 4/381

Arabia. This musk is mentioned as Dārain Musk or Dāri in Arabic literature specially in the Arabic poetry. It came about Khuṭṭī spears in the famous dictionary Lisān-ul-‘Arab:

”كما قالوا مسك دارين وليس هناك مسك ولكنها مرفأ السفن التي تحمل المسك من الهند.”¹

Tr.: --- as they call Musk of Dārain while Dārain does not produce musk but it is a port for those ships which bring musk from India.

It means that the entire region of Khuṭ and Dārain were famous for the Indian goods. And the Indian willow, bamboo and musk brought here were sent to the other areas of Arabia and also a large quantity of them was kept here all the time.

Big Seasonal and Local Markets of Arabia: Ubluh, Şuḥar, Yemen and ‘Adan were the special markets of Indian goods from where these goods were supplied to across Arabia, Iran, Egypt and even Rome. Apart from these, there were some other seasonal markets in Arabia wherein the Indian goods were sold on a very large scale. As ‘Allāmah Abū ‘Alī Marzūqī has mentioned such markets of Arabia in detail in his book entitled “Kitāb-ul-Azminah wa al-Amkinah”. He says that there were a total of 13 big markets in Arabia which are as follows: (1) Dumat-ul-Jandal (2) Şuḥar (3) Daba (4) Shaḥr (5) Rābiya Haḍramaut (6) Dhū al-Majāz (7) Niẓāt Khaibar (8) Mushaqqar (9) Mina (10) Hījr (11) ‘Ukāz (12) ‘Adan (13) Şan‘ā’.

Dumat-ul-Jandal: The market of Dumat-ul-Jandal had a great importance in its surrounding areas. The distance between it and Medina and Kūfa was about 13 *marhalah*² each while Damascus was at about 10 *marhalah*. This market started from the beginning of the month of Rabī’-ul-Awwal and

¹ Ibid, 7/290

² One day’s journey (al-Farā’id al-Dirriyyah)

seemed to be run in full swing till the half of this month and even it continued till the end of the month. In its vicinity, there settled Kalb, Jadila and Ṭayy tribes. The two rulers, Akīdar 'Ubādī and Qanāfa Kalbī, collected revenue tax. And this market was inaugurated.

Mushaqqar: Mushaqqar is situated in Ḥijr (Bahrain). The traders and buyers used to come here after Dumat-ul-Jandal got closed. This market was held since Jamādā al-Ūlā 1 and continued till the end of this month. 'Abd al-Qais tribe and Tamīm tribes were situated in its vicinity. The people of Tamīm tribe who were related to Mundhir bin Sāwī tribe took the charge of its administration. They were considered as the viceroy of the Persian Emperors. A large number of Persians reached this market through land routes and they enjoyed a good sale of their goods.

Ṣuḥār: The market of Ṣuḥār continued from 1st of Rajab to 20th of Rajab. As the Mushaqqar Market was closed, its whole charm and attraction seemed to shift here (Ṣuḥār) and those who unfortunately could not come in the previous two markets, visited the Ṣuḥār market. The Arab ruler Jalandī collected the 'ushr (10th of the wealth) here as revenue tax.

Daba: Daba (Dubai) market was held after Ṣuḥār market was closed. It was the biggest port for the Indian trade ships. Traders from India, Sind and China but all the traders of East and West used to gather here whose evidence is cited below:

"وكانت إحدى فرض الهنج يجتمع بها تجار الهند والسند والصين وأهل المشرق والمغرب".¹

Tr.: Daba was the Indian port where the traders from India, Sind and China and even from the East and West gathered here.

¹ Kitāb al-Azminah wa al-Amkinah, 2/163 and Kitāb al-Matjar, P. 266

Daba Market started from the last day of the month of Rajab. Here also a large quantity of all type of goods was sold on a large scale.

Shiḥr Mihra: The market of *Shiḥr Mihra* was held in between that mountain on which the tomb of the messenger Hūd (PBUH) is situated. When the Daba market was closed, the land traders as well as marine traders shifted their trade here. That's because it was held till the mid of the month of *Sha'bān*. Here the '*ushr*' was not levied. Then the traders and buyers left it for 'Adan. Among these merchants only those came here whose whole goods were not sold in the previous markets so they sold their remaining goods here. Similarly, the majority of the buyers were those who could not reach the above markets. They availed to make the good sale here. The market of 'Adan was held from the 1st of Ramaḍān till the mid of this month. The kings of Ḥimyar were its market administrators who collected the '*ushr*' here. But in the later period the Persians began to collect this revenue. Their good management left good impact on the Indian traders whose fame spread throughout India which is supported by the below citation:

"حتى أن تجار البحر لترجع بالطيب المعمول تفخر به في السند والهند وترحل به تجار البر إلى فارس".¹

Tr.: The sea traders applauded their good administration in India and Sind while the land traders appreciated them all over Persia.

Ṣan'ā': After 'Adan the market of *Ṣan'ā'* started from the mid of Ramaḍān and remained till the end of this month. Here the clothes, iron, cotton, saffron and different other colours were sold on a large scale.

¹ Kitāb al-Azminah wa al-Amkinah, 2/164

Rābiyah: After the market of Şan‘ā’ was closed the market was divided into two; Rābiyah Ḥaḍramaut market and ‘Ukāz market. These markets were held in Dhū Qa’dah at the same time. Since there was no ruler to administer and guard the market of Rābiyah Ḥaḍramaut so the traders rarely proceeded to it.

‘Ukāz: ‘Ukāz market was held on the upper region of Najd close to ‘Arafāt. It was the biggest market of Arabia. It was attended by the tribes of the Quraiṣh of Makka, Hawāzin, Ghaṭfān, Khuzā‘ah, Aḥābīsh (Ḥārith bin ‘Abd-i-Manāf), ‘Aḍl, Muṣṭaliq and other Arab tribes. It began from the mid of Dhū Qa’dah and continued till the month of Dhū al-Ḥijjah. No taxes were levied there. Here the best quality of goods and rare articles were sold which were not found in any other Arab markets. The kings of Yemen and Ḥira used to export their goods for trade such as the best swords, precious jewellery and camels and horses, musk, incenses and other priceless articles. Among the Arab who did its bid and purchased it, he was considered as the most respected person. And also he was blessed to visit the courts of these kings.

Dhū al-Majāz: As the month of Dhū al-Majāz appeared the market of ‘Ukāz was closed and it transferred to Dhū al-Majāz. And all the traders from here went there and did their business. This place was very near to ‘Ukāz. So they stayed here till the Day of Tarwiyyah. The Arab pilgrims and those who could not reach other markets generally come to this market.

Other Markets: Apart from these markets there appeared a good business activity in the markets of Niṭāṭ-i-Khaibar and Ḥajr-i-Yamāmah. Some of the historians counted the market of Mijannah among the Arab markets. This place is situated near Dhū Majāz and Suqa behind Ḥaḍramaut. Dair Ayyūb was also a market while the market of Baṣrā continued for 25

days. It existed till the Umayyad period which remained open for 40 days. Similarly the market of Idhra'āt existed till the 5th century. It was the important market of the Arab world at that time.¹

Mention of Indian Products in Arabic Literature: As it was known from the above discussion that the Indian goods were used in abundance among the Arabs since ancient time. It is the Arabs who gave them much importance to be used. This can be seen in the Arabic poetry. A few examples will suffice in this regard:

Indian Sword: Indian sword had a big importance in the life of the Arabs. And these swords added to the bravery of the Arabs since their ancient time. They were known with different names such as al-Ṣaif al-Hindī, Ṣaif Muhannad, Hinduwānī, Hundwānī and Qala'ī.

The historian Sharīf Idrīsī has mentioned in "Nuzha-tul-Muṣhtāq" that there are iron mines in Bilād-i-Sifālah (Sifālah city) and Bilād-i-Zanj of South India. But their inhabitants sell raw iron by which the Indians make sword:

"ولكن الهنديين يحسنون تراكيب أخلاط الأدوية التي يسكبون بها الحديد اللين فيعود هندياً ينت إلى الهند وبها دور الضرب للسيوف وصنأعهم يجيدونها فضلاً على غيرهم من الأمم وكذلك الحديد السندي والسرندسي والسليمانى كله يتفاضل بحسب هواء المكان وجودة الصنعة وإحكام السبك والضرب وحسن الصبقل والجلء ولا يوجد شيء من الحديد أمضى من الحديد الهندي وهذا شيء مشهور لا يقدر أحد على إنكار فضيلته".²

Tr.: The Indians are well-aware of the art of pharmacy of the compound drugs which melt the soft iron. Henceforth it began

¹ See for the details of the Arabian markets: Kitāb al-Azminah wa al-Amkinah, 2/162 and 166

² Waṣf-ul-Hind wa ma yujāwiruha min al-Bilād (quoting from Nuzha-tul-Muṣhtāq), P. 2

to be called as Indian Iron. There are many factories for making swords where the blacksmiths make swords which are better than that of the world. Similarly, Sindhi iron, Sri Lankan iron, Bhelmāni iron are better than the iron found anywhere for suitability of its climate, its shape, its polish and shining etc. There is no iron sharper than that of India. There is no chance to deny this fact.

The Indian swords have been mentioned as much as the Indians swords were used. Here are a few examples:

Zuhair bin Sulmā said:

كالهندياني لا يخزيك مشهده
وسط السيوف إذا ما تضرب بهم

Tr.: The Indian sword cannot deceive you like other swords at a time when the warrior waged war.

Ṭarfah bib 'Abd says:

وظلم ذوي القربى أشدّ مضاضة
على المرء من وقع الحسام المهند

Tr.: For a man, the oppression of his own relatives is more painful than the Indian sword.

Duraid bin Ṣimmah says:

وتخرج منه صرة القر جزأة
وطول السرى دري غضب المهند

Tr.: Chill cold comes out in pieces and in this condition the night journey is like the cutting of the Indian sword.

Another poet says:

أعن لي على الهند مهلاً وكرة
لدى برك حتى تدور الدوائر¹

Tr.: Save my Indian sword from being stained and keep it polishing lest battle starts in Bark (Month of Dhū al-Ḥijjah).

¹ Kitāb al-Azminah wa al-Amkinah, 1/283

Farazdaq mentioned below the best swords made in Qala'ī (Kullah):

متقلّدي قلعيّة وصرّوآرم هندية، وقديمة الأثار

Tr.: The members of the Muhlib tribe kept the sharp old Indian swords at their waist.

Much has been talked about Indian swords in the period of the Prophet, and Islamic literatures also highlighted it very greatly whose examples will be given at the suitable places.

Khuṭṭī and Samharī (the Indian) Spears: Indian spears were very famous among the Arabs like its swords. They were generally prepared in the regions from Oman to Bahrain and they were called as Khuṭṭ. For this purpose they brought bamboo and willow from Sindh, Gujarāt and Bharoch and then the spears were made of it. *Khuṭṭī* and *Samharī* spears were made of only Indian woods. According to *Lisān-ul-'Arab*, “وقد كثير” [They (spears) have been mentioned much in the Arabic poetry]. Abū Dhar Baiṭā'ī (Ḥarlah bin Mundir) says:

مسنفات كأنه قنا الهند ل طول الرحيف جذب المرود¹

Tr.: Due to delay of the hay searcher the (female) camels were tied with rope as if the Indian bamboos were tightened with rope.

Another poet says:

وهل ينبت الخطي إلا وشيعة ويفرس إلا منابتها النخل²

Tr.: The *Khuṭṭī* spears do not beget anything except spear and the date-tree are planted in the dessert.

Ḥātim Ṭā'i composed the following:

¹ *Sīrat Ibn-i-Hishām*, 2/194

² *Lisān-ul-'Arab*, P. 190

سأذخر من مالي ولا صار سابجًا وأسمر خطيًّا وعضبًا مهندًا¹

Tr.: I will reserve the best armor, brown and fast-coloured Khaṭṭī spear and sharp Indian sword out of my money.

Abū 'Atā' Sindhī says:

ذكرتك والخطي يخطر بيننا وقد نهلت منا المثقف السمر

Tr.: I have remembered you while Khaṭṭī spears were passing through both the sides (in the battle field) and the red strong spears were being pierced into our bodies.

Faḍl bin 'Abd al-Ṣamad says:

أنعت قوسًا ذي انتقاء جاء بها جالب بروصاء

Tr.: I have praised this bright and shining bow that has been imported from Bharoch by the import company.

He further says:

من شفتي خضر بروصيات صفر اللحاء والخلوقيات

Tr.: Yellow and green Bharochī bamboos whose peels are also yellow.

Musk: Musk is the famous scent of India which is exported to Arabia from different places of India. Its special market in Arabia was Dārain, the port of Bahrain. That's why it is also called Dārī.

The famous Arab poet Imru'-ul-Qais says in his long poem '*mu'allaqah*':

إذا قامت نضوع المسك منهما نسيم الصبا جاءت برّيا القرنفل

¹ Dīwān Ḥātim, P. 83

Tr.: When they (both females) stand then the musk bursts from them like morning breeze blows with scent of clove.

Nābighah Dhubyānī composed the following poetic prayer regarding Nu'mān bin Mundhir:

وتسقي إذا ما شئت غير مصرة بزوراء في حاناتها المسك كافح

Tr.: When you decide to distribute wine, distribute it generously at Zaurā' bear-bars whose musk is bursting profusely.

Nābighah Ja'dī says:

ألقى فيه فلحان مسك دا رين من فلفل حرم

Tr.: He mixed the musk of Dārain with the strong-perfumed pepper.

Another poet says:

مسائح فودي رأسه مسبغلة جرى مسك جارين الأصمّ خلالها

Tr.: His head is bursting with the best musk.

Farazdaq says:

كأن تريكة من ماء مزن وداري الذكري من المدام

Tr.: As it is a spring of pure water and wine of best musk of Dārain.

Kuthaiyyir says:

أفيد عليها المسك حتى كأنها لطيمة داري تفتق فارها¹

Tr.: The musk was spread on her as if she is a camel loaded with musk of Dārain whose musk-vesicle is spreading its scent.

Mentioning the taste of saliva of his beloved A'shā said:

¹ Lisvn-ul-'Arab, 13/154

كأن القرنفل والزنجبيل —————
ل باتا بفيها دارًا مشورا¹

Tr.: As if clove and gingers passed the night in her mouth mixing with the sweetness of honey and Dārī musk.

Jirān al-‘Aud says:

لقد عاجلتني بالسباب وثوبها
جديد ومن أردانها المسك تنفخ

Tr.: She hastened to reproach that her wedding-clothes were still new and the scent of musk was bursting in her sleeves.

Rūbah says:

إن تشف نفسي من ذبابات المسك
أحر بها أطيب من ربح المسك²

Tr.: If my soul is cured by the edge of spears then she deserves the scent better than musk.

A poet mentions musk-vesicle as follows:

لها فارة زفراء كل عشية
كما فتق الكافور بالمسك فاتقة

Tr.: She has the scent of vesicle every evening as of someone has spread camphor mixed with musk.

Nābighah of Shaibān tribe says:

إذا ما جرى الجادي فوق متونها
ومسك ذكي جفّضتها المجامر

قد عبق العبير بها ومسك
يخالطه من الهندي عود

كأن على أنيابها بعد هجعة
صباية ماء الثلج بالعسل الغض

فلما عرّتنا ينفخ المسك جيبها
إذا نفضت كادت تميل من النهض

Tr.: When the saffron and musk get spread on it, the stoves remove it.

¹ Ibid, 11/133

² Ibid, 10/487

Her saffron body is perfumed by the musk mixed with scent and Indian incenses.

It seems after waking up that there are drops of ice on the teeth of my beloved having special honey and whenever she appears before me, the musk bursts from her neck and when she intends to stand up she bends due to the elegance.

Bashīr bin Abū Hāzim says:

فقد أوفرن من قسط ورنند ومن مسك أجم ومن سلاح

Tr.: Those ships have come loaded with the qust, scent, musk and weapons.

Complaining against an employee of the period of ‘Umar Fārūq Yazīd bin Qais Kilābī said:

إذا التاجر الهندي جاء بفارة من المسك ضجت في سوالفهم تجري¹

Tr.: When the Indian trader brings the musk-vesicle, as if on their necks the river of musk flows.

It came in the book ‘Futūḥ al-Buldān’ that ‘إذا التاجر الدراري’ (When the trader from Darār ---).²

Incenses: Incenses is the famous wood of India and it is the favorite fragrance for the Arabs. There it is known as ‘العود’ (Indian incenses), ‘العود الصنفي’ (Ṣinfī incenses), ‘العود القماري’ (Qamārī incenses), ‘العود المندي’ (Mandalī incenses) and ‘العود الكلبي’ (Kalhī incenses). But sometimes it is known only by Hindī, Qamārī and Mandalī. ‘Adī bin Ruqā’ says:

ربّ نار بيتاً أرمقها تقضّم الهندي والغارا

¹ Al-Iṣābah, 1/411 and 2/636

² Futūḥ-ul-Buldān. P. 377

Tr.: I spent night looking at such fire which was ablazing the Indian incenses and the tree of cavern.

Nābighah Shaibānī says:

قد عبق العبير بها ومسك يخالطه من الهندي عود

Tr.: Her saffron body is perfumed by the musk mixed with scent and Indian incenses.

'Amr bin Ṭannābah the poet of pre-Islamic period says:

إذما مشت نادى بما في ثيابها ذكي الشدا والمندي المطير

Tr.: When my sweet-heart walks, her beauty calls out about the strong scent and spreading Mandlī wood that spreads.

Ibarāhīm bin 'Alī bin Harmah says:

كأن الركب إذا طرفتك باتوا بمنى أوبقارعتي قمارا

Tr.: When the caravan reached you at night, they felt such a fragrance from you that they were still at Mandal or Kimār.

Camphor: Kāfūr (Camphor) in Arabic language is used with different names; Kāfūr, Qafūr and Qāfūr. It is an Arabiacised form of Indian Kapūr. Though camphor was sold in almost all the markets of Arabia, Dārain was its big market for the Indian musk. There was the big market of camphor also.

Nābighah Shaibānī says:

كأن رضاب المسك فوق لثاتها وكافور داري وراحت تصفق

Tr.: As if the musk of Dārain and its wine are running haughtily over her gums.

The word 'Dārī' came in the *diwan* of Nābighah as follows:

"الداري العطار منسوب إلى دارين وهي فرضه بالبحرين يحمل إليها المسك من الهند".¹

Tr.: Dārī musk seller is ascribed to Dārain which is the biggest port of Bahrain where the Indian musk is brought.

Another poet says:

لهافارة ذفراء كل عشية كما فتق الكافور بالمسك فاتقه

Tr.: Every evening she has perfume of musk-vesicle as if someone has spread fragrance mixed with camphor and musk.

Nābighah Shāibānī further says:

كأن مدامة ورضاب مسك وكافورًا ذكيًا لم يغش

Tr.: As if (they are like) wine mixed with camphor, water of clove and sweet water which is flowing over the lid.

Zanjābīl: Zanjābīr (Dry Ginger) is the Arabiacised word of Indian Zanjābīr which means dry ginger. The fresh Zanjābīr is called ginger. The Arabs used it as dry and as wet the both. They were very much fond of its fragrance. As it came in "Lisān-ul-'Arab":

"والعرب تصف الزنجبيل بالطيب وهو مستطاب عندهم جدًا".

Tr.: The Arabs praise the fragrance of dry ginger. They are very fond of it and like it very much.

We have already quoted A'shā's following verse:

كأن القرنفل والزنجبيل ————— لباتا بفيها دارتًا مشورا

Tr.: As if clove and gingers stayed overnight in her mouth mixing with sweetness of honey as well as with the Dārī musk.

Another poet says:

¹ Dīwān Nābighat Banī Shāibān, P. 2

وزنجبيل عاتق مطيب¹

Tr.: --- old wine mixed with the fragrance of dry ginger.

Clove: Qaranfal (clove) is also called *qaranfhūl* by the Arabs. It is an Arabiacised form of Kiran Phūl. It is oft-mentioned in the Arabic literature. The famous dictionary Lisān-ul-'Arab writes:

"وقد كثر في كلامهم وأشعارهم".

Tr.: It has been mentioned in the Arabic literature in many places.

An Arab poet says:

وبأبي ثغرك ذاك المعسول كأن في أنيابها القرنفول

Tr.: My father may die for your mouth in whose teeth there is a fragrance of the clove.

Another poet says:

وخوذة أناة كالمحاة عطبول كأن في أنيابها القرنفول²

Tr.: She is a dark-eyed and sweet-hearted like a deer. Her teeth have fragrance of the clove.

Imra'-ul-Qais says:

إذا قامتاضوع المسك منهما نسيم الصبا جاءت برّيا القرنفل

Tr.: When they (both females) stand up the musk bursts from them as if the breeze has brought the scent of clove.

Nābighah Shāibānī says:

من الخضرات خلت رضاب فيها سلافة قرقف شيببت بمسك

¹ Lisān-ul-'Arab, 11/213

² Ibid, 4/556

Tr.: The saliva of these two maidens seems as if the wine of clove has been mixed with musk.

Filfil: Filfil (Black Pepper) is an Arabiacised form of Piyāla or Pipālā. The Arabs have derived different verbs from it. So the *mufalfal* (مُفْلَفَلٌ) is the thing which has been mixed with pepper scent. It came in Linsān-ul-'Arab:

"وقد كثر مجيئه في كلامهم".¹

Tr.: It is repeatedly mentioned in Arabic literature.

Imra'ul-Qais says:

كأن مكاكي الجواء غديّة صبحن سلافاً من رحيق مفلفل

Tr.: The tarrocks of Jawā' were so unconscious as they here made drink fine wine mixed with peppers.

Sāj: Sāj (Teak) is the best timber of India that was used in Arabia since ancient time. It was exported from India in a very large quantity which was used in making doors, gates, columns and roofs etc. Generally its teaks were exported to Arabia that were cut according to the requirement. This fine teak was called *Sāhisah* (Teak). It was generally sent from Kokan (India).

Nābighah Shhaibānī says:

وقبة لا تكاد الطير تبلغها أعلى محاربها بالساج مسقوف²

Tr.: Even the birds could not reach the height of this dome. Its highest archways are covered by the roof of teak.

It has also been mentioned in the Ḥadīth and the Prophet (PBUH) himself used furniture made of it.

¹ Ibid, 4/532

² Dīwān Nābighat Banī Shāibān, P. 53

Qust: Qust is an Arabiacized form of the Indian word Kuth. It is also called as Kust (كست) and Kust (كسط). It is used as the medicine for different diseases.

Bishr bin Abū Khāzim says praising the ships.

فقد أقرن من قسط ورنند ومن مسك أحمّ ومن سلاح

Tr.: Those ships are overloaded with qust, scent, musk and weapons.

Dādhī: Dādhī is an Arabiacised form of the Indian word Tādī (tod). Though toddy is found in Arabia too, it is known by the explanation of the author Ibn Khurdādhbeh that the toddy was exported to Arabia from South India. A poet has mentioned it as follows:

شربنا من الداذي كأننا ملوك لنا بئر العراقين والبحر

Tr.: When we drunk the toddy, we felt as if we became kings of Irāq of Arabia and 'Ajam and the sea were in our kingdom.

Aswad bin Karīmah says:

قد حما الداذي صرفاً

Tr.: He over drank pure toddy.

Sindhi Hen: Dajāj Sindhī (دجاج سندي: Sindi Hen) and Dīk Sindhī (ديك سندي: Sindhi cock) both were commonly used in Arabia. These Arabs were well-aware of it. Ibn-i-Khudādbeh, Ibn-i-Faqīh and al-Jāhiz have mentioned the Sindhi hen in their books *Masālik wa al-Mamālik*, *Masālik-ul-Mamālik* and 'Kitāb al-Hayawān'. Moreover, Jāhiz has considered the Sindhi hen among the animals with which Allah has distinguished India. He has also written that Dajāj Khalāsī (دجاج خلاسي: Khalāsī Hen) is the hen which is born to the

Nabaṭī and Sindhi hens. If the hen is fully white and is Indian then it will be called as Baisarī.¹

The author of 'Majma'-ul-Baḥrain' says:

"وفي الحديث دجاج سندي".²

Tr.: The Sindhi hen has been mentioned in the Ḥadīth.

It appears from it that the Sindhi hen was also known and was generally eaten during the period of the Prophet Muḥammad.

Sindhi Clothes: Special kinds of clothes made in Sindh were called among the Arabs as *musannadah* or *musannidah*. They were generally used by them. Generally, bed-sheets were made of it. And since this cloth was exported first from India to Yemen, it was called as Burd-i-Yamānī (Yemani sheet). According to Lisān-ul-'Arab:

"والمستدة والمستديّة ضرب من الثياب وفي حديث عائشة رضي الله عنها أندرائي عليها أربعة أثواب سند قيل هو نوع البرود اليمانية".³

Tr.: *Musannadah* and *Musannidah* is a kind of cloth. In the Ḥadīth of 'Āiṣḥah it came that she saw four clothes of Sindh on the body of [Prophet (PBUH)]. It is narrated by some companions that it was a kind of Yamani sheet.

Loincloth and Wrapper: According to Lisān-ul-'Arab, the cloths, wrapper and loincloth were also exported to Arabia from Sindh. He says:

"الفوطه ثوب قصير غليظ يكون مئزراً يجلب من السند".

Tr.: Fotah (Towel) is a small cloth which is like a wrapper or loincloth. It is brought from Sindh.

¹ Kitāb-ul-Ḥayawān, P. 115

² Majma'-ul-Baḥrain (Sind)

³ Lisān-ul-'Arab, 3/223

After that it was commonly used by the porters, labours and servants. The famous lexicon writer, Abū Maṣṣūr, says:

"ورأيت بالكوفة أزراً مخططة يشترها الجمالون والخدم فيتزرون بها".¹

Tr.: I saw at Kūfa that the owners of the camels and servants purchasing the blue-dyed sheets and use them as wrappers or loincloth.

In our time this type of stripped and coloured loincloth is used commonly. The Arabic word Fūtah and Fūt is originally Indian Put which now means stall of four meter silk cloth.

Kurta: Kurta is pure Indian dress which was used in Iran and Arabia since ancient time. The Arabs have Arabiacised it as Qurtuq. According to Lisān-ul-'Arab:

"(قرطق) أي قباء، وهو تعريب كرتة، وقد قضم طاؤه، وإبدال القاف من الهاء في الأسماء المعربة كثير كالبرق والباسق والمستق".²

Tr.: Qurtuq is Qubā it is an Arabiacized form of *kurta* and its ta will have dhammah and ha is exchanged with qaf. It generally happens in the Arabiacised words like; from برقه is برق, from باسه is باسق and from مستقه is مستق.

When the Arab kings visited the courts of Persian Emperors, the court was specially decorated by the kurtas. It was considered as one of the royal dresses.

Qāḍī Raṣḥīd bin Zubair has mentioned it in al-Zakhā'ir wa al-Tuḥaf:

"وألبسهم الديباج الملون من الثياب والقراطق وفي أوساطهم مناطق الذهب الأحمر مرصعة بأنواع الجواهر، وعن شماله أولاد المزاربة عليهم القراطق".¹

¹ Ibid, 7/373

² Ibid, 10/223

Tr.: The Princes were dressed with the kurtas made of coloured silk brocade. They had golden belt round their waste inlaid with different kinds of jewelry. Similarly the children of satraps stood on the left of the kings wearing kurtas.

Sulaimān al-Tājir says mentioning the mastery of the inhabitants of Indian Sea over handicraft:

"حتى أنهم يعملون القميص مفروغاً منه نسجاً بالكمين والدخريصين والجيب".

Tr.: They are so famous for their vocations that they prepare such clothes that have weaved sleeves, widening patches and pockets and that need not to be stitched.

The kurta was used during the period of the Prophet and it was also mentioned in some narrations. It was used as the royal dress in the later periods too. Ustukhrī mentioned that the dress of the Muslim rulers of Manṣūrah was Kurta itself:

"وزيهم زي أهل العراق إلا أن زي ملوكهم يقارب زي ملوك الهند من الشعور والقراطق".²

Tr.: The dress of the inhabitants of Manṣūrah is like that of the people of Irāq. However, the dress of its Muslim rulers is similar to that of the Indian *rajas*. They also breed hair and put on kurta.

In another place this geographer indicates that the kurta was the dress of common people of Multān and Manṣūrah:

"ولباس القراطق فيهم ظاهر إلا التجار فإن لباسهم القميص والأردية وسائر أهل فارس والعراق".³

¹ Kitāb al-Dhakhā'ir wa al-Tuḥaf, P. 128

² Masālik-ul-Mamālik, P. 173

³ Ibid, P. 177

Tr.: The kurta is commonly used by them but the dress of its trader is shirt and wrappers (sheets). And also the people of Persia and Iraq wear shirt and wrappers.

This is the list of some Indian goods that were commonly used by the Arabs. There were also several other goods which were used by the Arabs. They can be traced by studying their poetry and consulting their dictionaries.



A Critical Survey of the Book

“The Cambridge History of Arabic Literature to the End of the Umayyad Period”

Prof. F. U. Farooqi¹



A new chapter of the book entitled ‘Arabic Prose’ by R.B. Serjeant, University of Cambridge opens on page 114. The chapter begins with the claim that the society, in which the Prophet Muḥammad (PBUH) was born, had long been a cultured, organized and literate society. Reading and writing were common among the Arabs even before the advent of Islam. Citing some inscriptions, the author writes: “The people who scribbled on these rocks cannot but have belonged to a society with a high degree of literacy.” Moreover, the author reached to a unique conclusion: “Indeed the doctrine, formulated in the later development of Islam that Muḥammad (PBUH) could neither read nor write is hardly tenable - the sense of ‘illiterate’ developing up to two centuries later.”²

The chapter is devoted to Arabic prose, so the intention behind such opening is obvious. As I have mentioned earlier, that one engaged in a research work, should depend on his own findings to reach a conclusion. The investigation of some helpful points only to support a certain prejudiced conclusion is certain to downgrade the eminence of the author. The results or

¹ Chairperson, Advisory Committee, The Indian Journal of Arabic and Islamic Studies and Professor, CAAS, SLL&CS, JNU, New Delhi

² Page no. 114

conclusions that have acquired the status of a faith or belief to a person, is better not produced for free analysis. Now, I take up the claims of the learned author. His first claim that the Arab society in which the Prophet Muḥammad was born, had long been a well-cultured, literate and organized society, is confusing in the light of the existing history of Arab civilization and culture. Moreover, there seems to be a deliberate attempt to manipulate the facts. The word 'Arab' is not merely meant for a particular city or tribe, the largest peninsula on the map of the world. A short introduction to it would perhaps be helpful to have a clear picture of the place and atmosphere in which Prophet Muḥammad (PBUH) was born. In the North of the peninsula is the Syrian boundary. It is surrounded by River Euphrates and Indian Ocean in the East, in South by the Indian Ocean, and by the Red Sea in the West. The peninsula slopes away from the West to the Persian Gulf. Its backbone is a range of mountain running parallel to the Western coast and raising to a height of over 9000 feet in al-Yaman in South. From this backbone the Eastern fall is gradual and long, the Western side towards the Red Sea is steep and short. The belt falling in between is called Ḥijāz. The South of al-Ḥijāz is the green belt of some cultivated land called Yemen. These are the geographical parameters of Arabia. We know that the Prophet Muḥammad (PBUH) was born and brought up in Ḥijāz in Northern Arabia, and all historians agree that the North Arabians were mostly nomads, living in houses of hair in al-Ḥijāz and Najd whereas the Southern Arabians were mainly sedentary domiciled in al-Yemen and the Southern Arabians were the first to rise to prominence and develop a civilization of their own. The Northern Arabians did not rise to an elevation of international status until the advent of Islam. Further P.K. Hitti says, "The Island furnishes an almost unique example of uninterrupted

relationship between populace and soil. If any immigration have ever taken place there into resulting in successive waves of settlers ousting or submerging one another, history has left no record thereof, nor do we know of any invader who succeeded in penetrating in this island.”¹ Now it is not difficult to determine that the Arab society in which Prophet Muḥammad was born i.e. the society of Ḥijāz had actually developed no civilization or culture of its own. They were true Bedouins and their way of life is mentioned almost in every work relating to the history of Arabia. The ancient civilizations and culture of Arabia so far discovered have been generally traced back to South Arabia. Here I may narrate, in short, the history of the ancient Arabia only to specify the places and periods of the civilized people which were linked by Mr. Serjeant with the periods and place of the Prophet. Historically speaking, the Arab peninsula and its surrounding areas were populated by the Semitic people since four thousand years B.C. They migrated from the peninsula in different periods of history and settled down on fertile and cultivable lands outside the peninsula. The most cultured and civilized amongst those ancient races were Babylonians and Assyrians who developed their civilization and powerful kingdoms, some three and a half thousands years B.C. The extreme part of Northern Arabia from East to West i.e. from Iraq to Syria of our days was the place where those two civilizations flourished and gradually diminished and vanished. They had their own script and were familiar with the art of reading and writing. Later, around the 14th century B.C. Assyrians appeared on the scene. They developed their own civilization, totally different from that of the Babylonians. They occupied and settled in Asia Minor, the present day Turkey. They conquered Babylonia and expanded

¹ History of the Arabs, Macmillan Education Ltd. London, P. 9

up to Egypt. In a later period Chaldeans came into prominence with a new culture and civilization during 622-539 B.C in the area occupied by Assyrians. They distinguished themselves by having an advanced knowledge of astronomy. All the above mentioned empires were finally overthrown by Alexander the Great during 4th century B.C.

In the same way Canaanites occupied Western Syria and Palestine after 2500 B.C. They founded many cities and towns on their trade routes, and they were highly cultured and civilized people of their period. They were the first to popularize an exclusively alphabetical system of writing called Phoenician comprising twenty two styled signs, which was one of the great inventions of the mankind. There were some offshoots of the main nation settled in Syria and the neighbouring land. But all these races lost their identity as a power before 14th century B.C. Likewise Chaldeans appeared on the scene as a well-cultured and powerful nation after 15th century B.C. During 10th and 11th centuries B.C. they were at the zenith of their power. They conquered the steppe of Syria and al-'Irāq (Bādiyat al-Shām wa al-'Irāq) and populated them as a civilized nation from River Euphrates in the East to Gulf of 'Aqaba in the West. Coming down to the 10th century B.C. they were defeated by Assyrians and their states were captured one after the other.

This, in short, is the history of Semitic races which were not confined to the Arabian Peninsula. As far as the geographical study of the Peninsula proper is concerned, I prefer to quote P.K. Hitti: "We have thus used the term Arabian for all the inhabitants of the peninsula without regard to geographical location. We must now differentiate between the South Arabians and the North Arabians, the latter, including the

Najdis of Central Arabia. The geographical division of the land by the trackless desert into northern and southern sections has its counterpoise in the people who inhabit it. The North Arabians are mostly nomads living in 'house of hairs' in al-Ḥijāz and Najd, the South Arabians are in the main sedentary domiciled in al-Yemen, Ḥaḍramaut and along the neighbouring coast. The Northerners speak the language of the Koran, the Arabic Islam, and Yemen emerged as the Islamic empire. It is to be noted that the Southern kingdoms of Arabia never ruled over Northern Arabia in any period of the recorded history of Arabia. The inscriptions discovered so far of the people of South Arabia are in 'Musnad' script, so the coinage, stones and rocks having the same inscription discovered from North Arabia i.e. Alfa, Madā'in Ṣāliḥ and Ḥijāz, are held by the experts only as a trace that the people of South Arabia must have built some colonies on their caravans passing through Northern Arabia and some families might have settled, received some cultural traditions (in the way) from the people of South Arabia, but the political domination of the Southern people over North has never been recorded.

North Arabia, the more important for the present discussion, bears its own history and possesses its own past - a glimpse of which may be had from the following quotations by Dr. Shauqi Ḍaif, an eminent Egyptian scholar of Arabic studies, writes:

"فكل الدلائل تدل على أن العرب الشماليين لم يتجمعوا قبل الميلاد في وحدة سياسية تجمع شملهم فقد كان طبيعة بلادهم تدفعهم إلى الشتت والتفرق والانقسام ولم يهتدوا في أثناء ذلك بهدي كهدي الإسلام".¹

The above quotation says that the inhabitants of North Arabia were never organized as a political entity before Christ. Due to

¹ Tārīkh al-Adab al-'Arabī, 1/30

the climate of their land, they had to live a Bedouin life and during the whole span of time they never par excellence; the Southerners used an ancient Semitic tongue of their own, Sabaean or Ḥimyarite.

This is a short account of Arabian Peninsula in respect of geographical and cultural background. This is not merely the view of a historian based on his own findings, but a fact based on geographical survey followed by all historians. Before concluding this discussion I would like to give a glimpse of the historical background of the peninsula until the rise of Islam. On the basis of archeological monuments left by the remnants of the ancient people of South Arabia, the historians concluded that four kingdoms of high order had flourished on the fertile land of South Arabia. 1) The Maeans from 1200 to 650 B.C: This kingdom flourished in the Jauf of al-Yemen between Najrān and Ḥaḍramaut. 2) The Sabaean Kingdom: The Sabaean period extends from about 950 to 115 B.C. For a long time they were the masters of South Arabia the most brilliant era of the history of South. Their capital was Ma'ārib. 3) The Qataban Kingdom: Their capital was Tamna. 4) Hadramaut with its capital Shabwah. Besides these kingdoms, there were some other states and kingdoms also, but it is difficult to determine and fix their periods. All we know about them is that these nations began to appear on the scene around 2000 B.C. and passing through ups and downs in various periods of history, these kingdoms of South Arabia ultimately survived in the form of Ḥimyarite kingdom of Yemen by 628 A.D. when its governor, Bādhān, had a leadership like that of Islam.

In the light of rock inscriptions, coinage and other archaeological remains discovered from different parts of North Arabia, the experts have concluded that from the first

to the third century A.D. two independent kingdoms were established in North Arabia. They were Petra and Palmyrean (Tadmur). While the former was incorporated into the Roman Empire in 106 A.D. the latter was destroyed in 272 A.D. In a later period two other kingdoms appeared on the scene. They were Ghassanids and al-Ḥirah. The former was established in South-East of Damascus (Syria) at al-Jābia in the Jawlān. The Ghassanid Kingdom survived till the rise of Islam. But after al-Mundhir and al-Nu'mān anarchy seemed to have prevailed in the Ghassan land. Various tribes in the Syrian Desert chose their own Chieftains. Later in 636 A.D. this kingdom was incorporated into Islamic empire. The other similarly important kingdom was the Lakhmide of al-Ḥirah about three miles south of al-Kūfa. They were contrary to their rival Ghassanids, under the influence of Persians. The Lakhmide dynasty came to an end with al-Nu'mān III Abū Qābūs (CA 580-602) son of al-Mundhir IV. Al-Nu'mān III was killed by the emperor of Persia for political reasons. After al-Nu'mān, Ilyās Ibn Qubaisa of the Tayyi (602) II ruled the Kingdom as a governor deputed by Persia. This, in short, was the situation in North Arabia when in 633 the Muslim army commanded by Khālīd Ibn Walīd conquered al-Ḥirah.

The Kindrite kings of central Arabia must be mentioned here as they were the only rulers to have received the title of *Malik* (King) within the Peninsula. Ḥur, the famous founder of this dynasty, was a stepbrother of the Ḥimyrite Ḥasan bin Tubba' and was appointed by him in about 480 A.D. as a ruler of certain tribes in central Arabia whom Tubba' had conquered. Ḥārith was the most powerful ruler of this dynasty who was killed by al-Mundhir III in 529 A.D. The celebrated Arabian poet Imra' -ul-Qais was a descendent of the royal Kindah dynasty. He made many vain attempts to regain at least a part of his heritage. He was

poisoned in 540 A.D at al-Ankarah. Kinda's dynasty was the first in inner Arabia to make an attempt to unite a number of tribes under the central authority of a common Chief, but failed to do so. Islamic State is the first successful attempt to unite the Arabian Tribes under one single rule.

It is however a short political and cultural history of Arabia, drawn from the reliable source. One may realize from the above records that the period and place of Prophet's birth had never attained a status in cultural and political fields. The words civilized, cultured and literate could hardly be used for the people of that period and place. Only to define and differentiate, the historians have divided the pre-Islamic Arabia into two main parts: First, from Adam to the beginning of the 5th century A.D and the second, covering the century immediately preceding the rise of Islam. Regarding the first, Jūrjī Zaidān writes:

"وعلى كل حال إن عرب ذلك العهد القديم يختلفون عن عصر الجاهلية الثانية قبل الإسلام لغة وديناً وأدباً وخلقاً".¹

Tr.: On the whole the people of that ancient differ from those of the period of Jahiliyyah Second in respect of language, religion, culture and manners, before Islam.

He goes on to add:

"فآداب العرب في جاهليتهم الثانية يراد بها آدابهم قبيل الإسلام هم أهل بادية لا يقرؤون ولا يكتبون".²

This version is very clear to trace that period in which the Prophet of Islam was born was different from what Mr.

¹ See for detail: (1) History of the Arabs by P.K. Hitti, 1/8-22 and 30-86 (2) *Tārīkh Ādāb al-Lughah al-'Arabiyyah* by Jurjī Zaydān, 1/25-27 (3) *Tārīkh al-Adab al-'Arabī* by Dr. *Shauqī Daif*, 1/1-37 (4) *Tārīkh al-'Arab qabla al-Islām*, 5/73-87 (5) *Tārīkh Arḍ al-Qur'ān* by Sayyid Sulaimān Nadawī, 1/31-50 and (6) *Tārīkh al-Adab al-'Arabī* by Aḥmad Ḥasan Zayyāt, chapter first

² *Tārīkh Ādāb al-Lughah al-'Arabiyyah*, 1/27

Serjeant has described it to be. Moreover, we find almost in every historical work a vivid depiction of the social and cultural condition of al-Ḥijāz the place where the Prophet Muḥammad (PBUH) was born. P.K. Hitti says:

“Unlike the South Arabia, the vast majority of the population of North Arabia, including al-Ḥijāz and Najd is nomadic. The history of Bedouins is in the main a record of guerilla wars called ‘Ayyām al-‘Arab’ (The Days of Arabians) in which there was a great deal of raiding and plundering but little bloodshed. The secondary population of al-Ḥijāz and Najd developed no ancient culture of its own. In this way they were unlike their neighbours and kindred, the Nabateans, Palyrenes, Ghassanids and Lukhmides.”¹

One fails to understand how after such clear evidences from the recorded history of Arabia, the society in which the Prophet was born could be claimed to have possessed a high degree of civilization and literacy as Mr. Serjeant has claimed. The learned author has used in this regard the word ‘organized’ which is more surprising to a scholar of Arabian studies. According to our knowledge and the recorded history the biggest unit in the Arabian society of al-Ḥijāz was but tribe on the eve of Islam. The nomadic and Bedouin Arabs who were accustomed to a wandering life full of events and encounters, free from any political influence, were far from concept of any other organization. The tribal system was not due to any social awakening, but for the sake of individual safety during the periods of battles or inter-tribal conflicts. About their social affairs, neither any historian nor the archeological discoveries indicated “that Central Arabia had ever witnessed a political organization above the tribal system.” That is why we do not find

¹ History of the Arabs, P. 87

in Arabic vocabulary, original words or socio-political terms such as citizenship, public opinion, vote, imperialism, aristocracy, democracy etc. The army system and martial laws were yet to be formed even after the Islamic revolution. During the Abbasid period words were borrowed for such expression from Greek and Persian and a large number of terminologies were coined in different fields of life. Another indicator to that scattered and disorganized life of Arabian people is the plenty of synonyms and dialectical variations in Arabic language. This may be taken as evidence that they were living a scattered life far away from a social organization in a broader sense - they had coined words of their own in different localities. Now some of the confusing statements of the author regarding inscription requires a critical examination. He writes, "For, some times before Islam Arabians were writing in the Arabic language though the question of the script they employed is a complicated matter." As I have already said the word 'Arabian' is very confusing. We should not forget that the people of South Arabia were quite different from those of North Arabia in their language, script, culture and traditions. Regarding the language and script employed by North Arabia on the eve of Islam, it is recorded that they were speaking a language which is that of the Qur'ān. But the question of their writing is still complicated. P.K. Hitti says, "The North Arabian developed no system of writing until almost the time of Muḥammad."¹ But to our knowledge the art of writing was not totally unknown to them. Some people in Mecca used to write at the time of the Prophet. Aḥmad Ḥasan al-Zayyāt says:

"The early North Arabians learnt this art (writing) during their travel to Syria and others from the people of Anbār. Biṣhr bin 'Abd-ul-Malik of Kindah was the first who learnt this art, then

¹ Ibid, P. 88

he went to Mecca and established marriage relations with Ḥarb bin Umayyah the grandfather of Amīr Mu'āwiyah. He taught this art to a number of people of Quraish.”¹

Similar statements can be seen in other historic works. Even the preliminary pages of the book under discussion reflect the same (III). The South Arabians were, however, using a script called 'Ḥimyarite' "which was different from the language and inscription of North Arabia". It was well-developed in itself. Later the author mentions some written records in the language of Najrān and Ḥimyarite as a proof of what he has claimed. We know that Najrān is a part of South Arabia and Ḥimyarite script is absolutely Southern. So these writings in Najrān of Ḥimyarite script tell us something about South Arabians, but it throws no light over the literary condition of North Arabians. Further the author refers to some 'very early' Arabic rock inscriptions found in many parts of Western Arabia. I would like to say in this regard that the term 'very early' is further confusing. If the word is taken as it is, it does not necessarily apply to the people belonging to the society in which the Prophet (PBUH) was born, but history of the term 'very early' may be traced back to those who inscribed these inscriptions, and those Arab inscribers may be considered literate, however, this does not indicate that the people of 6th century A.D. were literate. There are only a few pre-Islamic Arabic inscriptions discovered so far from the various parts of North Arabia. According to the book under discussion, four of which are datable to the 6th century A.D. but before that time there is only one (Preface, P. 03). Hitti gives us the details of these inscriptions as follows: Zabda inscription South-East of Aleppo (512) of Ḥassān in Al-Laja (568) and Ummal Jamal

¹ *Tārīkh al-Adab al-'Arabī*, PP. 15-16

(same century). I understand that these three or four or even some more inscriptions which represent the whole century as well as the entire North Arabia are insufficient to prove the whole society of a particular period and place to be highly educated and literate. It may be taken only as an evidence of the introduction of writing to those people, nothing more.

In fact one may have the real geographical description of the society in which the Prophet of Islam was born, in the Qur'ānic verse:

” رَبِّ إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ¹. ”

Tr.: My Lord! I populated my kin in a deserted valley near your holy house.”

This is the real description of the land in which the society, the Prophet Muḥammad (PBUH) belonged to, was emerging. Regarding the cultural and intellectual level of that society the Qur'ān says:

” لَتَنْذِرُ قَوْمًا مَّا أُنذِرَ آبَاءَهُمْ فَهُمْ غَافِلُونَ². ”

Tr.: That you may warn a folk whose forefathers were not warned, so they are headless.

According to the Qur'ān, the society in which the Prophet of Islam was born never had any religion or book. The Qur'ānic statement is further confirmed and strengthened by the fact that the Meccans never claimed to have blessed with a religion or a divine book and for that matter they had a great regard for the Jews.

¹ Ibrāhīm: 37

² Ṣād: 6

Any researcher, instead of tracing back the archeological monuments to find social conditions of the society, should first look into the literature available of that society itself, which may prove to be a source more reliable and authentic.

When we look into the poetry of the pre-Islamic period, which is the register of the Arabs, we find the poets engaged in self glorification and recording even minute description of the virtues and things admired by them. They mention in their poems whatever considered being praiseworthy with a sense of dignity and pride. I invite the learned author to produce at least a single line from the over-whelming literature of the pre-Islamic period where the poet has mentioned about his own literacy or the literacy of his tribe, patron or benefactor.

“O King! We belong to an illiterate nation worshipping the idols, eating the dead, committing the immortal acts, severing the relations, neglecting the rights of neighbours and the powerful absorbing and annihilating the weaker.”¹

The same statement has been quoted by Ibn Kathīr in his work ‘Al-Bidāyah wa al-Nihāyah’ published by Maktabat al-Ma’ārif, Beirut etc.²

Having advocated the literacy of the Arab society the learned author committed another mistake of the similar nature with his statements ‘indeed the doctrine, formulated in the later development of Islam, that Muḥammad could neither read nor write is hardly tenable.’ In support of his claim he produces the following points:

1. Richard Bell’s advocacy of his literacy
2. Social standing of the Prophet

¹ Al-Misbāḥ-ul-Muḍī, 11/23

² Vol.: 03, PP. 73-74

(A) He belonged to the religious aristocratic family of Mecca.

(B) He took charge of trading caravan to Syria

How such people lack so essential an accomplishment?

3. The merchant of al-Ṭā'if kept sheets recording loans plus interest, surely the Prophet would keep written accounts.
4. The term 'Ummi' the Qur'ān applied to him probably relates to the confederation (Ummah) he founded. Thus he concludes "The sense of illiterate developing up to two centuries later." (PP. 114-115). The learned author has referred to some other sources in the footnote. They are:
 1. Suhelī's *Rauḍ-ul-Unf*, 1/230
 2. Ḥamīdullāh's Arabic Inscription, PP. 435-436
 3. Bukhārī saying that the Prophet could write but not well.
 4. Ṭabrī's *Tafsīr*, 5/622 explains 'Ummiyyūn' as 'Arabs'.
 5. Gold Rield's 'Illiterate Prophet', PP. 56-57. None of the scholars of the first century referred to the illiteracy of the Prophet at all. The concept seems to have evolved in the early second/eight century.

I would like to state again that one should depend on his own research while contemplating a theory, if he need not apply analogical detentions. I request the learned author to reconsider his opinion in the light of the following points:

1. The literacy of the Prophet, as a faith and belief of the Muslim, had existed throughout the period reaching to the Prophet himself and not the product of later centuries as he feels.
 2. 'Abdul Walīd Bājī is the first amongst the Muslims, who being misguided by a controversial statement of Imām Bukhārī, claimed that the Prophet wrote at least once in his
-

life time. But it is to be noted that Bājī himself never denied the illiteracy of the Prophet. He claimed in one of his statements that a person does not become literate merely by writing his name once in his life time (on the authority of Nafḥ al-Ṭīb, 1/273)

If we analyze the factors responsible for the refusal of the illiteracy of the Prophet, we may find them to be totally different. The love of the Muslims and their sense of dignity and honour towards the Prophet led them to deny the 'Ummiyah' (in the sense of disgraceful education) since they felt it to be disgraceful and sign of imperfection for such a great personality. They however failed to realize that the literacy was immaterial for the personality who had appeared on the scene to contribute something to the humanity. A person is considered to be great mainly for his contributions. The genius personalities of the world including thinkers, philosophers, poets and scientists (though they are much below the status of a prophet) pursued their learning avoiding the conventional system of education prevalent.

Moreover, the history gives us a good number of names of the eminent personalities such as Plato, Milton, Imām Tirmidhī, Soor Dās, Dr. Ṭāha Ḥussain and others, who being blind were kept away from the formal learning of the art of reading and writing. It is fact that we never dispute the fact as to how the blind without knowing to read and write could possess such a distinct rank amongst the human beings. When we acknowledge the importance of academic status of such persons, why not in the case of the Prophet who is linked directly with the divine revelations?

The author advocates that the Prophet being a member of the noble family of Quraish, must have acquainted himself with the

virtues expected from the member of a noble family were not the reading and writing but the society expected him to practice heathenism, drinking of wine, love and inclination towards poetry, blood revenge etc. It is found that the Prophet, on his part, never associated himself with these social practices even during his childhood. The impact of poetry was such that every member of the society was attracted towards the poetic compositions but the Prophet never composed consciously even a single verse throughout his life time.

The author produces a letter supposed to have been written by the grandfather of the Prophet, who died when the Prophet was eight years old. The author, ignoring all the established facts, considers the letter to be evidence and claims that the reading and writing was common to the family of the Prophet. Hence the Prophet must also have been aware of this art. The question which arises from this discussion that when a letter whose authenticity is still doubtful can be taken as an evidence for proving the literacy of the Prophet, one can claim more emphatically that the Prophet must have been a poet since his grandfather 'Abdul Muṭṭalib, his uncle Abū Ṭālib, his cousin 'Alī were poets despite the fact that the Prophet never composed even a single line throughout his life. Thus we can conclude that the Prophet kept himself isolated from such worldly practices including reading and writing.

As regards the second point raised by the author I have sufficient reason to believe that the reading and writing are not essential even today on a person who engages himself in trade. In India we find a good number of villagers having business transactions in millions without knowing the art of reading and writing. The literacy rate of India remains to be

50% despite its glorious and brilliant past. One can easily imagine the conditions prevalent in the world about 1,500 years ago, more particularly in the belt or region which was one of the most uncivilized.

As regards the third point, the history has no record to prove that the Prophet had trade dealing with the merchants of Thaqīf and also to prove that the Prophet has transactions based on interest throughout his life time. Secondly, as I understand there was no difficulty in keeping written records of the accounts with the help of others.

Lastly the author claims that the term 'Ummi' used by the Qur'ān for the Prophet, means the founder of the federation and not the 'illiterate'. Before coming to the morphological aspect of the term 'Ummi' I would like to state how the Arabic dictionaries explain this word. There are more than a dozen dictionaries on my table but it is tragic to find that not a single one gives the meaning of the word 'Ummi' in the sense of founder of a nation.

Some of them are referred here:

1. J. Milton Cowan Arabic-English Dictionary: الأمي: Motherly, illiterate
 2. Qāmūs-ul-'Arabī by Ilyās Antony: أمي، أمهي، غير متعلم، جاهل، مختص بالأم
 3. Arabic-English Dictionary by Horvey Porter and Johu Wortbet: الأمي: Illiterate, maternal
 4. Al-Munjid: أمي: من لا يقرأ ولا يكتب
 5. Arabic-English Dictionary by Hans Wehr Cowan: الأمي: Motherly, illiterate
 6. Al-Qāmūs al-Muḥīt: الأمي: من لم يتعلم الكتاب وهو باقي على جبلته، من لا يكتب ويكون على خلقة الأمة
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7. Tāj-ul-'Urūs, a detailed commentary to the said 'al-Qāmūs' gives a detailed note on the word covering all details on the subject matter in the light of the Qur'ān and Ḥadīth along with the view of eminent Muslim scholars.
8. Lisān-ul-'Arab the most celebrated Arabic dictionary records the same version
9. Imām Rāghib of Iṣfahān says: الأمي: هو الذي لا يكتب ولا يقرأ¹

I have quoted the meaning of the term 'Ummi' from some noted dictionaries mostly arranged by the Christians. Now I invite the author to refer to any Arabic dictionary recording the word in a sense other than 'illiterate'. In the light of usage, the term 'Ummi' by native speaker, has never been used in the sense of the founder of a nation, as the author thinks, either by native speakers or by the Qur'ān. A morphological study of the word is as followed:

'أمي' is derived from the word 'أم'. Thus it means 'motherly' i.e. in a natural condition as at the time of one's birth, without reading or writing. If the word is related to nation or confederation then it means an individual who belongs to a particular nation, in the sense of the founder of a nation, the word 'Imām' is used, not 'Ummi'. The Arabic-English Lexicon by Edward William Lane, records the meaning of (أمي) and (إمام) in the following words:

أمي وإمام: In the proper language (of the Arab), of or belonging to or relating to the nation (أمة) of the Arabs who did not write or read --- while the word 'Imām' is explained by the same work as follows:

¹ See also: Tārīkh-ul-'Arab qabla al-Islām by Dr. Jawwād 'Alī, 5/97-99

إمام: A person, or leader whose example is followed, or who is imitated, any example or object of imitation to the people or company of men. (الإمام) also signifies, the prophet. He is called إمام أمته (the leader of his nation). The word 'Ummi' has also been explained in some exegetical works as 'the inhabitant of Umm-ul-Qurá' i.e. Mecca. But the expression stems from the literacy of the people of Mecca. Rūḥ-ul-Ma'ānī, the famous exegetical work explaining the word in the same manner, writes "since the people of Mecca were illiterate, the word 'Ummi' signifies the same."¹

Coming to a conclusion, I would like to claim that the word 'Ummi', in the light of existing sources of Arabic-Islamic literature, has never been used in a sense other than 'illiterate'. And the possibility of the use of the word in the sense of 'Imām' is absolutely against the usage of the native speakers. The author has quoted some books as I have mentioned earlier, in the footnote. He has tried to show that these books held supporting views in the subject under discussion. But I am surprised that the references quoted by the author are clearly against what the author claims. Seeking the judgment of our readers, I produce here the text of the quotation from *Rauḍ-ul-Unf* by Suhailī, the author has referred to, in his footnote, is as follows:

“وفيه أن النبي صلى الله عليه وسلم محاسمه وهو رسول الله وكتب هذا ما صالح عليه محمد بن عبد الله لأنه قول حق كله وظن بعض الناس أنه كتب بيده وهو لا يحسن الكتابة فتوهم أن الله تعالى أطلق يده بالكتابة في ذلك الوقت خاصة وقال هي آية فيقال له كانت تكون آية لولا أنها مناقضة لآية أخرى وهي كونه أميًا لا يكتب ويكونه أميًا في أمة أمية قامت الحجة وأفحم الجاحد

¹ Rūḥ-ul-Ma'ānī, P. 212 and also *al-Mufradāt fī Ḡharīb al-Qur'ān* by Rāghib al-Iṣfahānī

وانمحت الشهية فكيف يطلق الله يده لتكون آية وإنما الآية أن لا يكتب. والمعجزات يستحيل أن يدفع بعضها بعضها وإنما معنى "كتب" أي أمر أن يكتب".¹

One may realize that Suhailī does not say in the above quotation that the Prophet was literate. But he rejects strictly Imām Bukhārī's statement that at the time of the Treaty of Ḥudaibiyah (details of which are given later), the Prophet, in spite of his illiteracy, wrote his name himself as a miracle. Suhailī comments on this view and refuses to accept it, arguing that miracle of the Prophet was to be 'Ummi'. How was it possible that Allah enabled him to write on that occasion so that it may be taken as another miracle? However, Suhailī comments that it is impossible to believe that it was a miracle because miracles are not supposed to be clashing each other. So the meaning of the word 'wrote' used by Imām Bukhārī for the Prophet on the occasion of the Treaty of Ḥudaibiyah signifies "he ordered to write" (ibid). Such idiomatic use of the language, is not translated literally just as we say "the emperor built the fort" or "The Prophet wrote a letter to the King of Iran" etc. I have quoted above the text of Rauḍ-ul-Unf referred to by the author. I hope that the author would admit his deliberate effort of misuse of the reference and would delete the reference of Rauḍ-ul-Unf from the second edition, because it is an absolute contradiction of what he really wants to prove.

Further, the author has quoted the most controversial statement of Imām Bukhārī. In the words of the author, "The Prophet could write but not well." It is for the information of our readers that the above statement of Bukhārī had long been a controversial matter amongst the scholars of Islamic studies as well as the traditionalists, details of which must have been studied by the author who must therefore know

¹ Rauḍ-ul-Unf, 2/230

what the fact of the matter is. Nevertheless, he quotes the statement as a proof of the literacy of the Prophet. It is very surprising and distressing.

In fact, the above mentioned quotation is a portion of the Ḥadīth, recorded in the most reliable Ḥadīth collection al-Jāmi' al-Ṣaḥīḥ (الجامع الصحيح للبخاري) known as 'Bukhārī', compiled by Imām Bukhārī (d. 256 A.H). The Ḥadīth (narrative) has been mentioned four times in different chapters of Bukhārī. I am quoting here the text of that Ḥadīth with necessary explanatory notes given by the distinguished traditionalists. We find the Ḥadīth first in 'Kitāb al-Ṣulḥ' of Bukhārī that is:

"حدثنا محمد بن بشار حدثنا غندر حدثنا عن أبي إسحاق عن البراء بن عازب قال لما صالح رسول الله صلى الله عليه وسلم أهل الحديبية كتب علي بينهم كتاباً فكتب "محمد رسول الله" صلى الله عليه وسلم فقال المشركون لا تكتب محمد رسول الله لو كنت رسول الله لن نقاتلك فقال لعلي "امحه" فقال علي ما أنا بالذي أمحاه فمحا رسول الله صلى الله عليه وسلم بيده وصالح عليه ---"¹

Tr.: When the Prophet reached to an agreement with Quraish on the occasion of the Treaty of Ḥudaibiya. 'Alī wrote the (paper) of accord between the Muslims and the Quraish. He wrote 'Muḥammad the Apostle of Allah.'" The non-believers said, "Don't write Muḥammad the Apostle of Allah. If we had accepted you as an apostle of Allah we would never have fought with you." The Prophet asked 'Alī to remove the word 'the apostle of Allah' but 'Alī refused to do so and said, "By Allah, I would never be the one who removed the word 'the apostle of Allah'." After his denial, the Prophet took the agreement paper and removed it himself and compromised with them on --- (the minutest of the agreement follow). There is another narrative in the same chapter similar to the first with a slight difference in wording, that is:

¹ Al-Jāmi' al-Ṣaḥīḥ by Bukhārī (Kitāb-ul-Ṣulḥ)

"فأخذ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الكتاب فكتب محمد بن عبد الله هذا ما قاضى عليه".

Tr.: The Prophet took the agreement paper and then wrote 'Muḥammad bin 'Abdullāh' (instead of Muḥammad the Apostle of Allāh). The Ḥadīth has been narrated a second time in 'Kitāb-ul-Shurūṭ, Bāb-ul-Shurūṭ fil Jihād' on the authority of Miswār bin Makhzamah and Marwān, through 'Abdullāh bin Muḥammad. 'Abdur Razzāq Ma'amar Zuhri 'Urwah bin al-Zubair. The text is as follows:

"قال فدعا النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الكاتب فقال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "اكتب بسم الله الرحمن الرحيم" قال سهيل "أما الرحمن فوالله لا أدري" فقال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "اكتب باسمك اللهم قال هذا ما قاضى عليه محمد رسول الله" قال سهيل "والله لو كنا نعلم أنت رسول الله ما صددناك عن البيت ولا قاتلناك ولكن اكتب محمد بن عبد الله" فقال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ "إني رسول الله وإن كذبتوني اكتب محمد بن عبد الله".¹

This Ḥadīth shows clearly that the Prophet did not write himself but asked the writer to write. The Ḥadīth has been repeated once again in the chapter 'Umrāt-ul-Qaḍā' in the following words:

"ثم قال لعلي امح رسول الله قال علي لا والله لا أمحوك --- أبداً فأخذ رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الكتاب وليس يحسن أن يكتب فكتب هذا ما قاضى عليه --".²

Tr.: Then the Prophet asked 'Alī to remove the word '*the apostle of Allah*'. 'Alī responded as 'By Allah, I would never remove yourself". The Prophet then took the agreement sheet whereas he could not write well then wrote.

The underlined has been the sentence referred by the author. This narrative means that the Prophet asked 'Alī to remove the word 'the apostle of Allah' but 'Alī refused to do so. Hence

¹ Ibid, (Bāb-us-Shurūṭ fil Jihād)

² Ibid, (Bāb-u-'Umra-tul-Qaḍā')

the Prophet took the sheet, and he could not write well, then he wrote ---. The same has also been narrated by Ṣaḥīḥ Muslim a collection of the Ḥadīth ranked equally with Ṣaḥīḥ Bukhārī, with the following addition:

"حدثنا ذكريا بن أبي إسحاق عن البراء بن عازب --- قال أرني مكانها فأراه مكانها فمحاها وكتب ابن عبد الله".¹

The remaining portion of the text is the same as that recorded by Bukhārī, except for the word quoted above that. After the refusal of 'Alī to remove the word '*the apostle of Allah*', the Prophet said to 'Alī to locate the word '*the apostle of Allah*' in the sheet. So 'Alī located where the word '*the apostle of Allah*' was written. The Prophet then omitted the word and wrote ---. One may analyze that there are two separate statements in the same book for the same occasion. Imām Bukhārī narrates at one place that the Prophet asked 'Alī to write (Ḥadīth, No. 2 above) and in another place he narrates that the Prophet took the sheet from 'Alī and removed the word '*the apostle of Allah*'. He could not write well, then wrote --- (Ḥadīth, No. 3 above). As a rule, if a direct clash occurs between two narratives (as happens here), then whichever of them is supported by another Ḥadīth, or by the Qur'ān would be given preference. In the concerned discussion Ḥadīth, No. 02 which narrates that the Prophet did not write himself but asked 'Alī to write is supported by other narrative, the details of which are as follows:

1. Imām Muslim narrates in the same Ḥadīth that the Prophet asked 'Alī to locate where the word '*the apostle of Allah*' was written in the sheet. 'Alī put the finger of the Prophet on the word, which he deleted.

¹ Al-Jāmi' al-Ṣaḥīḥ by Muslim

It is obvious that one cannot read a word from a sheet, cannot write it either.

2. Bukhārī narrates on another occasion:

"حدثنا آدم حدثنا شعبة حدثنا الأسود بن قيس حدثنا سعيد بن عمرو أنه سمع ابن عمر عن النبي صلى الله عليه وسلم أنا أمة أمية لا نكتب ولا نحسب الشهر هكذا هكذا".¹

Tr.: Bukhārī narrates on the authority of Ādam who narrates from Shu'ba who narrated from al-Aswad bin Qais who narrated from Sa'īd bin 'Umar who listened 'Abdullāh bin 'Umar saying that the Prophet said, "We are an illiterate (Ummi) nation. We neither can write nor do accountancy. The month falls sometimes like this and sometimes, like this.

The person about whose literacy we are arguing he himself says clearly, "We are illiterate." I understand that in the light of such clear evidence we need no further discussion. Hence the scholars of the Ḥadīth literature argued that the statement of Bukhārī, which shows that the Prophet wrote himself (Ḥadīth, No. 03 above), needs clarification.

Ibn-i-Hajar, the greatest commentator of Bukhārī, gives a well-detailed commentary to Bukhārī's version. Having discussed the authenticity of Bukhārī's sentence he writes:

"Being misguided by the literal meaning of the sentence, 'Abdul Walīd al-Bājī claimed that the Prophet wrote himself on the occasion of Ḥudaibiyah. Being informed of the claim made by Bājī, the contemporary ulama of Spain subjected him to acute criticism and cursing. The reaction was so grave that a certain poet composed verses criticizing what he had done. The poet says, "I have severed all relations from the person who, by claiming that the Prophet has written the word himself, has

¹ Al-Jāmi' al-Ṣaḥīḥ by Bukhārī (Kitāb al-Ṣaum)

purchased this perishable world for the world to come.” Pronouncing his own judgment on the subject Ibn-i-Ḥajar writes: The majority of the ulama of Islam has condemned strictly this claim and has proved all the narratives of such nature to be false, postulated and unreliable. Discussing the Treaty of Ḥudaibiayh Ḥāfiẓ writes, “Moreover the event of Ḥudaibiyah is only one and it had been established that ‘Alī wrote the agreement paper between the Muslims and Quraishites on that occasion. (‘Alī himself claimed to be the registrar of Hudaibiyah Treaty on the occasion of the Treaty Ṣiffīn between him and Mu’āwiyah) when Mu’āwiyah asked ‘Alī to omit the word ‘Amīr-ul-Mu’minīn’ (the commander of the Believers) from his name. ‘Alī said this was what happened with the Prophet on the occasion of Ḥudaibiyah. By Allah, I wrote the minutes of the Treaty that day (See Ṭabrī Tārīkh, 5/3335). Later, Ḥāfiẓ Ibn-i-Ḥajar, interpreting the controversial sentence “وليس يحسن يكتب فكتب” writes that the Prophet asked ‘Alī to locate the word ‘the apostle of Allah’ in the sheet only because he could not read himself”. One who cannot read necessarily cannot write also. Hence the following word “فكتب” seeks some interpretation, that is, ‘The Prophet removed, then ‘Alī wrote or the Prophet asked to write.’ This is a very common usage of the language among the native speakers. We find for example in the Ḥadīth literature that the Prophet wrote (letter) to Kisrá, to Qaiser, etc. It does not mean that the Prophet wrote himself, but he dictated. Similarly we say that the emperor built the fort while the fort is built by the labourers in fact. Ibn-i-Ḥajar further writes that even if literal meaning of the sentence is taken into account, it would never affect the illiteracy of the Prophet because there are people who do not know reading and writing at all. Nevertheless, they have some idea about the letters especially of their own names. So if the Prophet wrote his

name, (if supposed) once in his whole life, it does not reflect that he was literate in the common concept of the term. ('Allāmah Shiblī, an authority on Sīrah Literature, holds the same view. See Sīrat-un-Nabī, 1/454 published from Dār-ul-Muṣannifīn, A'ẓamgarh). Later on, Ibn-i-Ḥajar quotes the answers given by the great Islamic scholars up to his own period in support of the illiteracy of the Prophet along with their strong comments against those who create doubt in his illiteracy (See, 17th part of Bukhārī along with Faḥ-ul-Bārī by Ibn-i-Ḥajar al-'Asqalānī, PP. 20-21 published from Delhi, 1307 A.H). It is difficult to incorporate all the views and comments of the ulama regarding the matter under discussion in such a short article. At the same time, I do not intend to show my study over the subject. Merely I would like to say that there are more than a dozen commentaries of high standard on Bukhārī alone in Arabic, apart from other commercial works on other Ḥadīth collections like Muslim, Tirmidhī, Nasa'ī, etc. Every commentator of Bukhārī and other works has necessarily undertaken the doctrine of illiteracy of the Prophet while discussing the controversial Ḥadīth of Bukhārī quoted by our author. I invite the author to quote even a single name from the overwhelming number of commentators on Ḥadīth collections, mainly that of Bukhārī, who holds the view that the Prophet could read and write. As long as my search is concerned, I find every one of them holding the above-mentioned view of Ibn-i-Ḥajar. The other important source of information after Ḥadīth regarding the Prophet's life is the 'Sīrah' literature (biography of the Prophet). Amongst the Sīrah literature, the earliest is that compiled by Muḥammad Ibn-i-Ishāq (d. 765 A.D) and summarized by Ibn-i-Hishām (d. 833 A.D). Kitāb-ul-Maghāzī by al-Wāqidī (d. 844 A.D) possesses the same status. The works mentioned above are the basic source of information for the

history of Islam and its Prophet. I am surprised how a work of the 20th century gives a statement apparently contradicting what the first sources speak of. Dealing with the Treaty of Ḥudaibiyah, Ibn-i-Jarīr Ṭabrī clearly writes that the paper of agreement of the Treaty of Ḥudaibiyah was written by ‘Alī who himself narrates that the Prophet ordered him to write so and so. (See Ṭabrī Tārīkh by Ibn-i-Jarīr, 3/1546) Similar account has been given by Ibn-i-Hishām and Wāqidī (see Sīrat Ibn-i-Hishām, 3/203 published from Beirut, also 2/133 Kitāb-ul-Maghāzī by Wāqidī, 2/610-11 published from Oxford University Press).

One more word in this regard: If the entire literature of Ḥadīth and Sīrah had no more than what appeared in Bukhārī, namely that the Prophet wrote his name himself on the occasion of Ḥudaibiyah, it would have proved at the most, that the Prophet tried to write his name once in his whole life, but could not do so satisfactorily. Such a limping evidence is certainly too poor to prove one’s literacy. As against this, there is clear evidence in Bukhārī itself that the Prophet said, “We are illiterate people; we neither write nor count.” (See the above-quoted Ḥadīth). Apart from Bukhārī, this Ḥadīth, has also been narrated by Muslim, Abū Dā’ūd and Nasa’ī. It is surprising that one whose literacy is being advocated in such strong voice, himself apparently denied being so.

Economics and Islam: An Overview

Dr. K. M. A. Ahamed Zubair¹

Abstract

The Economic system of Islam views human beings as human beings and not as a means to be profited. It recognizes human beings' needs and addresses those needs not as an avenue for economic growth but distributes wealth and resources on a fair and just basis, not based on market forces. It virtually views human beings as living, breathing beings not as non-living beings like a hammer or sickle or other tools of production. That's because the Prophetic Guidance is based on the Qur'ān and Ḥadīth. Core principles of Islamic economics system are justice, equity and welfare. Islamic economics seeks to establish a broad-based economic well-being with full employment and optimum rate of economic growth. It brings socio-economic justice and equitable distribution of income and wealth. Islamic economics also ensures the stability in the value of money to enable the medium of exchange to be a reliable unit of account and a stable store of value. Socio-economic justice is the main ingredient of economic system in Islam. That is everyone has an equal right of access to Allah-given resources and no one can claim a monopoly over them or deny others a fair share. Islam forbids all anti-social economic activities which are, of course, not conducive to communal welfare. There should not be any exploitation or unfair dealing which may ultimately stand as hindrance in the way of true brotherhood in the economic activities permitted by Qur'ānic and Ḥadīth perspectives. Economic development

¹ Assistant Professor of Arabic, The New College, Chennai . India

involves the attainment of social and economic equality, improves socio-economic institution and human attitudes in order to maintain justice, peace and prosperity in life. Zakāt is one of the supporting means for transferring part of wealth from the haves to have-nots in order to decrease the inequality in the distribution of wealth.

Key Words: Economics, Society, Prophetic Guidance, Zakāt, the Qur’ān and Ḥadīth

Introduction: The Economic system of Islam views human beings as human beings not as a means to profit. It recognizes human beings' needs and addresses those needs not as an avenue for economic growth but it distributes wealth and resources on a fair and just basis, not based on market forces. It indeed views human beings as living breathing beings not as non-living beings like a hammer or sickle or other tools of production. That’s because Islamic Ideology is based on the Qur’ān and Ḥadīth. In the support of this claim a Ḥadīth is quoted here:

“When a Companion of Prophet Muḥammed (PBUH) was in possession of some meat he sent that dish to his neighbour, whom he considered to be more needy, and in turn that Companion passed that dish to the next, and this generosity, selflessness, care and respect for human life continued on until the dish returned to the original Companion”.

Economic System of Islam:

The Economic System of Islam has its own glory and bright past that advocates these values are as follows:

1. The Islamic State is duty-bound to provide food, shelter and clothing that are fulfilled by the state as basic needs
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and there seems no competition in society to pursue profiteering and exploit humans on their basic needs.

2. The economic resources are collectively owned by the public, with the Islamic State as the custodian, and companies that mine or exploit these resources are restricted through strictly governed Public Private Partnerships to produce or to cater the needs for the Public.
3. Debt is frowned upon that is not be a business avenue; banks play the key role of safe-guarding the Muslims' deposits and the Gold and Silver which are the basis of the Muslims' currency not as an usury based financial unit of business.
4. No monopoly should be exercised in competitive markets, giving anyone the opportunity to conduct trade.
5. Usury is forbidden and therefore outlawed; thus a) there is no impetus to generate an industry from providing credit, b) even if credit terms were used for trade, they would be specifically to aid genuine consumption.
6. Liquidity pressures are further alleviated from the unique view that to forgive debt is a great reward from the Almighty.

Islam does prefer people to profits. The Companies are not afforded the recognition of a separate legal entity and therefore their owners are individually liable for all debts of a company. It's because the survival of the company at the expense of people's livelihoods is not the objective under Islam's economic system. Whereas under capitalism, companies are quick to slash jobs to maintain profits at desired levels and keep their shares at a desired price on the market, the Islamic Creed uniquely respecting the notion of brotherhood leads owners of businesses to compromise profit

margins in order to sustain employment and safeguard the needs of their employees, so that their livelihood and that of their families are not compromised.

Principles of Economics:

The first principle of economics in Islam is to meet the basic needs of all the people in society. The economic problem is described as one of distribution, not production. We do not lack for resources and wealth in the world, yet the drive for constantly increasing production which has been unequally accumulated has led to massive levels of poverty even in the most developed countries. The difference lies in the responsibility of both the state and the individual to ensure that all in society have at the least their basic needs of food, accommodation, clothing, health and education. Muhammad (PBUH) said.¹

The son of Adam has no better right than that he would have a house wherein he may live and a piece of cloth whereby he may hide his nakedness and a piece of bread and some water (Tirmidhi, Collection of Ḥadīth).

The state will act to ensure that the basic needs are met. These needs should be given to all family units, if any family unit is unable to cope with the society, then Zakāt payments will be given. The poor and indebted are included in those that are eligible for Zakāt payments. The lending is very strongly encouraged in Islamic society. The Prophet (PBUH) said:²

No Muslim would give another Muslim a loan twice, except that one would be written for him as charity. Which means that to loan to someone twice carries the same high reward of giving charity.

¹Global Economic Crises: An Islamic Perspective P. 234

² Ibid, P. 235

The making of loans and leniency in demand for repayment are highly encouraged in Islam. Similarly the non-repayment of loans is treated harshly with the Prophet (PBUH) refusing to lead the funeral prayer over such individuals. The most important point to be noted here is that the taking and giving of loans in Islam is without interest which means that it is impossible to inflate lending assets beyond what is actually available of real assets in the society. The Islamic taxation system does not tax income, but taxes wealth. With greater disposable income available for goods and services, and tax liable on unspent wealth, there is a strong fiscal boost to demand for goods and services right across the economy which will generate an increase in trade and in turn an increase in wealth for businesses. All of this will create a dynamic economy which creates more jobs. As more jobs are created, then more money is spent in the economy or re-invested in the economy, which creates more jobs in turn.

The key legislative factor in high and consistent investment levels stem from the prohibition of hoarding money. This is the practice of taking money out of circulation for no purpose. The Qur'ān clearly states

-- then who hoard up Gold and Silver and spend it not in the way of Allah, unto them give tidings (oh Mohammed) of a painful doom. [al-Taubah, 9:34]

The Prophet (PBUH) said:¹

Spend oh son of Adam, and I will spend on you (Imam Nawawi's Collection of Ḥadīth).

-- that it become not a commodity between the rich among you [al-Ḥashr, 59: 7]

¹ Ibid, P. 235

The Islamic system provides a compelling investment model, and there is no basis to suggest that the Islamic economic system does not promote investment. The truth is that Islam encourages business and investment, but does not encourage interest based investments which ultimately restricts the flow of wealth around the economy. The Qur'ān quotes:

-- they say, trade is just like usury whereas Allah permits trading and forbids usury [al-Baqarah: 275]

Core principles of Islamic economics system are justice, equity and welfare. Islamic economics seeks to establish a broad-based economic well-being with full employment and optimum rate of economic growth. It will bring socio-economic justice and equitable distribution of income and wealth. Islamic economics will also ensure the stability in the value of money to enable the medium of exchange to be a reliable unit of account and a stable store of value.

Islam neither endorses the capitalist nor the communist financial model. However, both the capitalist and socialist systems share certain elements with Islam, such as encouraging people to work, to be productive and earn as much as they can. Islam promotes an awareness of the Hereafter in the hearts and minds of believers and instructs them not to be overcome by greed or excessively attached to money. The Islamic economic and financial system is based on a set of values, ideals and morals, such as honesty, credibility, transparency, clear evidence, facilitation, co-operation, and solidarity. These morals and ideals are fundamental because they ensure stability, security and safety for all those involved in financial transactions. Furthermore, the Islamic Shari'ah prohibits economic and financial transactions that involve interest, gambling, cheating, monopoly, exploitation, greed, unfairness and taking people's money unjustly.

Islam has a completely different philosophy for the economy that results in a very different society from a capitalist one. The overall direction of the Islamic economic system is to secure the satisfaction of all basic needs for every individual completely, and to enable them to satisfy their needs as much as possible. From this perspective, Islam looks at people individually rather than the whole of society. This means economic policies will look to cater for all rather than just leaving satisfaction to the market. This may be achieved by a host of rules Islam has to ensure wealth distribution and by government involvement in the economy to ensure that it moves in the direction Islam has designated.

Banking system based on true Islamic principles would prohibit the paying and receiving of interest as well as the artificial creation of money via the process of fractional reserve. In the fractional reserve banking practice, banks lend more money than they actually have in deposits. This creates a big problem in the economy.

It is high time for introduction of universal Islamic values to the market players, economists and the general public. They should be shown that Islam is a comprehensive system to fulfill society's basic necessities. Islam is more than capable of being applied and, in fact, has a successful history of dealing with economic problems.

Main Ingredients of Economic System:

Socio-economic justice is the main ingredient of economic system in Islam. That is everyone has an equal right of access to Allah-given resources and no one can claim a monopoly over them or deny others a fair share.

One of the ways to attain socio-economic justice is that everyone gets his due for his contribution to society or to the social product and that there is no exploitation of one individual by another.¹

Islam forbids all anti-social economic activities which are of course not conducive to communal welfare. Then all monopoly, hoarding and speculative business are prohibited because all these are opposed to Islamic principles and take the advantage of the need or distress of their fellow-beings.²

Prophet (PBUH) condemned in the most unambiguous words not only those who take Riba, but also those who give Riba and those who record the transaction or act as witnesses to it.³

There should not be any exploitation or unfair dealing which may ultimately stand as hindrance in the way of true brotherhood in the economic activities permitted by Qur'anic and Ḥadīth perspectives.

Economic development involves the attainment of social and economic equality, improved socio-economic institution and human attitudes in order to maintain justice, piece and prosperity in life.

Zakāt is one of the tools of transferring part of wealth from the haves to have-nots in order to decrease the inequality in the distribution of wealth. Zakāt is also a weapon against hoarding.

Conclusion:

The economy of Islam follows a philosophy of detailed laws on the distribution of wealth in Prophetic guidance, aims to ensure wealth to circulate around the economy, so all can

¹ *Glimpses of the Holy Qur'an*, P. 78

² *Islamic Economics: Theory and Practice*, P. 67

³ Sahih Muslim, Ḥadīth No. 106.

share the generated wealth. The system of economics and society are fundamentally about people and their needs. So in the light of Prophetic guidance, the economy is geared towards fulfilling the basic needs of its citizens in terms of food, clothing and accommodation. That's because, Islam focuses on the needs of the people. Islam does not view human as economic unit. Islam views the human as being composed of organic needs and instincts. These needs are not arranged by satisfying some of them at the expense of the others, nor by suppressing some of them, setting others to loose or setting all of them to loose. So the Prophetic guidance gives stress on values like justice, equality, compassion and peace apart from knowledge and wisdom.

The Economic system of Islam is in coordination with the Qur'ānic and Ḥadīth morals and values. Every man should comprehend the following notes of the translator and commentator of the Qur'ān, 'Allāmah Yousuf 'Alī as follows:

Allah teaches us new knowledge at every given moment. Individuals learn more and more day by day nations and humanity at large, learn fresh knowledge at every stage. All our knowledge and capacities came as gifts from Allah. But man, in his inordinate vanity and insolence, mistakes Allah's gifts for his own achievements. (The Qur'ān, pp.1760).

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The Concept of Equality in Islam

Prof. Alṭāf Aḥmad A'ẓmī¹

The word 'equality' has often been understood superficially. Its real significance and its abiding tracts have often eluded Western minds.

After the French revolution the 'word' acquired widespread currency. The notion came into vogue that equality between persons in all external circumstances denotes a developed and healthy society. The corner-stone of the concept was equality between sexes. This concept inevitably led to the demand in almost all Western countries that women should be treated at par with men in all spheres of life. Several women's organisations stridently raised their voice in support of this demand and even resorted to agitation.

The East did not lag far behind. Countries in the East, dazzled by the political, scientific and economic success of Western countries, adopted the Western concept of equality, forgetting that the connotations of equality guaranteed by Islam were deeper in significance and much more in conformity with human nature and man's better judgment.

Differences in concepts of equality apart, it must be realized that the goal of equality in its widest sense has never been achieved either in the West or in the East.

So far as equality between men and women is concerned, it is still today an unfulfilled dream. Women continue to labour

¹ Former Dean, Faculty of Islamic Studies and Social Sciences, Jāmi'a Ḥamdard, New Delhi

under grievous handicaps. They are physically weak and their greater durability is ignored. Even for similar jobs they are denied equal wages. The aggressive male considers them as mentally inferior. However, equality between men and women seems in vogue in such enterprises as hotels, advertisements and sales, clubs and theatres etc., where, for obvious reasons, their presence and participation are not grudged. The female of the species is taken in. She is trapped by the slogan of equality which is in fact hollow. She has lost a lot more in the process than she has gained. In principle it is unqualified equality: in practice it is a very limited and selective equality. When we enter the more important spheres viz administration (with its diverse ramifications), judiciary, law, scientific research, police and armed forces, the number of women tends to shrink. This shows that the Western world itself subscribes in practice to the view that the principle of equality of sexes is amenable to a very restricted application.

Now, I shall try to explain the Islamic concept of equality of sexes. It is an accepted fact that the stability and progress of society are dependent upon mutual co-operation and distribution of work among its members. Every individual needs assistance of other fellow individuals for the fulfillment of his varied social needs. This principle of mutual help and clearly demarcated areas of co-operation, applies with greater force to the respective roles of men and women. This is the reason that Almighty God has created men and women with diverse mental and physical qualities so that they can efficiently perform complimentary roles. Where specialization is possible- in fact intended- why undergo the wasteful process of duplication? Says the Qur'ān:

“It is We Who distribute among them their livelihood in the life of this world exalting some in rank above others, so that they may take one another into service.”¹

The purpose of elevating some over others is nothing but a trial by the Almighty Creator. The creation is on constant trial and that is one of the corner-stones of evolution. The Holy Qur’ān, again, says:

“It is He Who has made you his successors (of others) on the earth and has exalted some of you in rank above others so that He might test you with his bounties.”²

Since all men are not endowed with equal mental and physical capabilities, differences in social status are bound to appear in society. These differences cannot be abolished. If any attempt is made by a person or a group of persons to change this natural inequality, it will end in failure. And in the process society will be subjected to upheavals, hardships and sufferings.

Islam, while accepting differences in social status created by unequal and diverse mental and physical abilities of men and women, does not allow their social rights and self-respect to be affected. Every person in an Islamic society, be he black or white, wealthy or poor, is entitled to equal rights, honour and opportunity. Islam does not permit the creation of social classes on the basis of birth. In fact, there is no place for racial or caste discrimination in Islam. Division of men into nations, races and tribes is an aid to recognition as mentioned in the Holy Qur’ān:

“Men, We have created you from a male and a female and made you into nations and tribes so that you might get to

¹ Al-Zukhruf: 32

² Al-An’ām: 165

know one another. It is the most righteous among you who are the noblest of you in Allah's sight, Allah is wise and all-knowing."¹

Recognition in the above verses does not merely mean a label. It clearly connotes that various groups of people should get the opportunity of dwelling and evolving according to their own genius and in conformity with their circumstances. This would encourage a healthy rivalry and a keen competition designed to improve the human race and make existence less monotonous and more colourful and exiting.

Allah says at another place:

"If anyone of you cannot afford to marry a free believing woman (let him marry) from among the owned believing women. Allah best knows your faith, you are alike."²

The above quoted verses imply two things: firstly, Islam does not accept the superiority of any person by virtue of birth; the only criterion of superiority in Islam is piety and righteousness; secondly, despite differences in social status, all men and women are equal as human beings: mutual social relationship, even in its most intimate form, can be established without any feeling of superiority or inferiority.

Islam declares that all men and women are children of one father and mother, therefore, no man or woman has any superiority over the other on the basis of blood, colour and region. Moreover, to be created in a particular community, race or region is not dependant on one's desire, but it is merely an accident. I would quote here the marvelous speech given by the Holy Prophet after conquering Mecca. He said:

¹ Al-Ḥujurāt: 13

² Al-Nisā': 25

“Thanks be to God. He has removed from you the evil of jāhiliyat (pre-Islamic period), O people, all men fall into two categories: (1) the pious and God-fearing, and they are respectable in the sight of God, (2) the wrong-doers, and they are in disgrace in God’s sight. All men are the children of Eve and Eve was created by God from clay.”¹

On the occasion of the last pilgrimage to Mecca, the Holy Prophet delivered a historical oration which objective observers consider as superior to the French manifesto of human rights. He said:

“Oh, men, be aware, your Lord is one. No Arab has any superiority over a non-Arab, no black person over a white person and no white over a black, but by virtue of piety that stems from fear of divine retribution.”²

From the above mentioned discussion it has become clear that Islam believes in equality of all persons in the matter of social rights and mutual respect, having accepted the differences in social status due to their divergent mental and physical capabilities.

So far as the equality between men and women is concerned Islam has adopted a realistic attitude. It advocates equality between them in the matter of rights, as the Holy Qur’ān says:

“Women have rights similar to those (of men) against them, although men have a status above women. Allah is mighty and wise.”³

According to this verse, men and women have equal rights with one exception. This exception relates to husband’s right

¹ Bayhaqī fi *Shu’b al-Īmān* and Tirmidhī

² Bayhaqī

³ Al-Baqarah: 225

of reunion with his wife after divorce, if he is actuated by a desire to improve and reform his family affairs. This is the meaning of 'a status above woman'. But Islam does not believe in equality in the matter of duties: says the Qur'ān:

"Men are guardians and caretakers of women, because Allah has made the one superior to the other, and because they spend their wealth to maintain them. So good women are obedient; they guard their unseen (parts) because Allah has guarded."¹

In accordance with this verse, men (husbands) are 'qawwām' in relation to women. 'qawwām' means caretaker and guardian. In other words it is the duty of a husband to provide sustenance to his wife and protect her honour. In return it is the duty of the wife to be obedient and to safeguard her modesty.

This division of rights and duties in the family network is eminently reasonable; it is in harmony with the respective attributes of men and women. Reversal of the relationship would be an unnatural happening likely to cause irreparable damage to the family as an institution, and to undermine the very foundation of human civilization. Deviations from the norm in the relationship between the sexes whenever they occurred, have invariably upset the natural balance and subverted the family system.

Islam provides for equality before law. All persons, be they master or slave, ruler or ruled, rich or poor, are equal in law. To illustrate this point I shall quote an incident from the early history of Islam:

During the reign of Caliph 'Omar (634-644) the son of the Governor of Egypt ('Amr bin al-'Āṣ) happened to quarrel with

¹ Al-Nisā': 34

and beat a Coptic Christian (Qibṭī). He was peeved because the latter's horse had shot ahead of the former's mount in a race. To overcome the victim he proclaimed who he was. When the Caliph came to know about this incident, he called the Governor and his son to Madīna along with the aggrieved. The Caliph ordered the Egyptian to beat the Governor's son. When the order was carried out, the Caliph said, "Strike now the Governor because it was his authority by which had emboldened his son to beat you." The Egyptian pleaded, "O, Commander of the Faithful, I have taken my revenge by beating the person who had beaten me. Enough is enough."

It was on this occasion that a sentence uttered by Caliph 'Omar is worth mentioning. He said, "Why and since when you have enslaved the people whom their mothers gave birth as free men."¹

A wide publicity was given to the observation of Rousseau (1712-78) the French philosopher, by the intellectuals of the West to the effect that "man was born free but is everywhere in chains." Caliph 'Omar's remarks, with a sharper cutting edge and forming part of a judicial pronouncement made eleven centuries earlier, remain shrouded in historical neglect.

The Western, and consequently the modern, appreciation of equality in Islam, has suffered on three counts: (1) drastic deviation over the centuries from Islamic precept in the Muslim practice. Whereas Islam laid out steps designed gradually to end slavery and in the meanwhile to give bonded men the same treatment as extended to members of the master's family, subsequent practice drove a wedge between the master and the bonded man, and slavery continued for several

¹ 'Omar b. Khaṭṭāb, Urdu translation by 'Abd-ul-Ṣamad Ṣārim, printed by Al-Bayān, Lāhore, 1971, P. 187

centuries against Islam's obvious intentions. But bonded men, wherever they existed in Muslim countries, received far better treatment than galley slaves and indentured labour and domestic servants in the Western hemisphere did, even till the last century. Apartheid in South Africa ended recently, and the 'blacks' in America still bear eloquent testimony to inequality, injustice and discrimination perpetrated by the white races. In these contexts the Western claims to human equality wear thin. Having said that, one should confess that the lack of democratic pressure in support of equalitarianism, and social exploitation led in some Muslim countries to inequalities not permitted by Islam. Still, by and large, Islamic societies continue to be egalitarian in their very texture.

(2) Muslims have not put their best foot forward vis-à-vis world opinion. They continue to be misrepresented.

(3) With regard to the status of women in Islam, the West has failed to realize the revolutionary improvement in their condition that Islam brought about at a time when women were almost universally looked down upon. Unfortunately, during the period of decadence of Muslim societies, women came to be deprived of what Islam had given them. Extreme forms of *purdah* (veil) were introduced in some Muslim societies, nowhere more extreme than in urban India. These are all aberrations. It may not be out of place to iterate two basic facts relating to the rationale of Muslim women's position in Islam. The primary role assigned by nature to women is to bear children and bring them up and run the household. This goal is seriously interfered within a permissive society. However, Islam places as much emphasis on the education of women as of men. Once the children have been brought up by their mothers, who of necessity must be highly

educated, they (mothers) should be free to take up assignments and to enrich their personality. This can be done without mixing freely with men. It is curious that in the modern age where specialization is the keyword, the specialization that nature has evidently intended for women is being frowned upon. Islam is looked upon by its followers as *Dīn-i-Fiṭrat*, the religion of nature, i.e. religion conforming to, and designed to bring out the best in human nature.

The tragedy that has overtaken the human race particularly in the advanced and lax societies of the West is directly traceable to flagrant violations of nature's obvious intention in relation to relationship between the sexes. Devastating consequences of this rebellion against the rule of nature have already appeared in many ways but people in the West have shut their eyes to the danger that would eventually undermine the very foundation of their societies. The history of nations in the past is replete with such happenings.

Human Rights between the Jurisprudence, the Islamic Legislation and the International Laws: A Comparative Study

✎ Dr. Mājed Moḥammad ‘Abdu al-Dalāla’¹

Introduction:

Nowadays, the “Human Rights” is one of the biggest issues that capture attention of the entire world with its various countries, peoples, religions, nationalities, categories and levels. Between rightful and the falsifier and according to the concept of “Human Rights”, rights and duties were lost, wars were started and people were murdered, and even countries were destroyed and systems were replaced as a result of the dominance of the Western world with its thoughts, media and financial power. This case is marred by impurities and used by it in the ugliest possible way.

The researcher chose to deal with this issue for clarifying the effects and exaggeration that follow it especially these days. This research is divided into an introduction, two chapters, many sub-chapters, and a conclusion.

Chapter one discusses the concept of Human Rights and its application in the Islamic law. It is divided into four sub-chapters.

First sub-chapter is the definition of “Right” and its essence in the Islamic law and it also discusses its development while the second sub-chapter is the concept of “Human” and its uses in

¹ Assistant Professor, Deanship of Preparatory Suannah, Department of Islamic Studies, al-Dammām University, KSA, al-Dammām

the Qur'ān. The third sub-chapter shows that the purposes of Islamic law are great approval of Human Rights. The fourth sub-chapter indicated to the Human Rights found in the Jurisprudence and Islamic legislation.

The second chapter is a comparison between Human Rights in the International charters and laws and in the Islamic law. It is divided into three sub-chapters.

First sub-chapter is the concept of "Human Rights" in the International law while the second sub-chapter is on the Universal Declaration of Human Rights. The third sub-chapter is a comparison between Human Rights in the Islamic law and the civil law (laws legislated by humans).

Chapter One: The Concept of Human Rights and its Application in the Islamic Law

First Sub-chapter: Definition of "Right" and its Essence in the Islamic Law and Mention of its Development:

1. "Right" in Language and Terminology:

"Right", in language, is the opposite of falsehood; its plural is "Rights", and something is right; it is rightfully right thus, it is right and became proven. Al-Azharī said, "Its meaning is that it is obligatory; a thing is right means that it is obligatory. Right is the thing that exists and is fixed".¹

"Right" is also known in the language as a fixed thing which cannot be denied and it is the ordinance/ rule that agrees with the meanings, and falsehood is on the contrary of right. Thus, right is certainty and this meaning deepens the faith in all rights; individual and social rights, and strengthens the trust and certainty that Human Rights are from the basics of

¹ Lisān al-'Arab, See the word 'حق'.

teachings of Islam for it is “a stable specialty in the law of Islam that requires authority or commissioning from Allah to His worshipers, or from one person to the other”.¹

2. Origination of Human Rights:

The issue of Human Rights is not new, rather it is a result of consecutive historical accumulations, and what religious beliefs left of the principles that uphold the value of human and refuses the injustice and arbitrariness with human.

The development in the field of Human Rights, especially the theoretical level, can be referred to the political development that Europe knew, and the attempts of number of thinkers and philosophers to stand against the political oppression of the state and the church, without overcoming the Greek and Roman heritage that constructed the intellectual background of those thinkers while they were legislating the civil rules and developing them.²

Then the idea was developed to the “Social Contract”, by which individuals waived part of their absolute freedoms, which they had in their natural life, for the sake of constructing an authority that shall protect and organize them, and the other part of the freedoms they have, away from intervention of the state.

In the light of these ideas, the first Charters of Human Rights have emerged: the Great Covenant in the UK (1215), the list of Rights in the USA (1688), the Declaration of Independence (1776). In France, the Declaration of human rights has emerged (1789) as well as the rest of constitutions of the French revolution which all agreed on: That the human rights

¹ See for details: *Ḥuqū al-Insān fi al-Ta’ālīm al-Islāmiyyah* (‘Abd al-‘Azīz al-Tuwaijarī)

² *Ibid*, P. 121

and freedoms are natural and it is not accepted to waive them, and it is not allowed to force human to practice them.

That the human right, though not absolute, it is inevitable that restrictions must be put to organize its practice, on condition of that the restrictions do not reach to a point that the right itself will be wasted.

That the state is committed not to disturb individuals when they practice their rights and not to assault it, and the individuals have no rights of requirements or payments that the state is obliged by which to present services to the individuals, for it is a commitment on the state not to do a work rather than committing to do it.

Rights are related to individuals not to the groups, or any groupings like the city or union. With the emergence of manufacturing in Europe and the workers' problems that resulted, there was a concept called "Economic and Social Democracy" and the effects of that began to show in Human Rights since the constitution of 1848 in France among other European constitutions that followed and included signs with limited effects of the state's commitment to protect, teach, and help the citizen.¹

In the period between the two world wars there was another development; some constitutions of some European countries provided that what is considered as an inspiration of the Socialist Thought, where it admitted the right to work, the right of social security and protecting the formation of unions and some family rights, therefore, asserts the principle of the state intervention that contradicts with the individual doctrine that existed before that, and this is in addition to the fact that the

¹ Al-Milkiyyah fi al-Sharīah al-Islāmiyyah, 1/102

Soviet Union is based on the Socialist basics and the intervention of the state.

But after the World War II, many constitutions of East European countries were made Soviet-style, and many African countries gained independence and constructed constitutions that include declarations of Human Rights and that is the case of new constitutions of Western European countries which led to issuing international charters like: the Universal Declaration of Human Rights on December 10, 1948; the European Treaty of Human Rights on November 14, 1950; the International Treaty of Civil and Political Rights on December 16, 1966; and the International Treaty of Economic, Social, and Cultural Rights on December 16, 1966.

These various declarations and international treaties about Human Rights develop the universal cognition for the importance of preserving those rights, which serve as the foundation stone for the stability of the society; where you find a stable society you find a secured human who is assured of his rights.¹

The bottom line, the origination of Human Rights in the West was as a result of social class, injustice and tyranny, what made these rights a vital requirement for those people. This is completely different from the Islamic system that commands justice, kindness and mercy; thus, Islamists had different points of view about that issue because some of them did not return the issue to its basics from which it started.

Second Sub-chapter: The Concept of “Human” and its Uses in the Qur’ān:

First: Definition of “Human” in Language: Al-Jauharī said: (men (al-ins) is human being whose singular is man (insey and

¹ See: Origin of Rights on: <http://www.balagh.com/mosoa>

anasey), where the letter “y” is instead of the letter “N”, and Allah says: “men in great numbers”¹ and also: anaseya like sayarefa and sayaqela. And woman is also called “human” and not “female human” (as public say it).² Al-Fīrozābādī said: man (al-ins) is human being. Its singular is man (insey and anasey).³

Second: Definition of “Human” in Terminology: Al-Jurjānī said: (man: is the talking animal)⁴ and ‘talking’ here means who understands, i.e. the one who understands and has sense.

Third: Uses of the Term “Human” in the Qur’ān: The term “Human” and its derivations were mentioned in the Qur’ān in 90 different places⁵ and the term “people”, whose singular is “man”,⁶ is repeated 241 times.

And here is the summary of the terms and the meanings:

- 1. Human:** It was repeated 65 times, mostly used to refer to mankind, Allah says: “For man was created weak” (in flesh) (al-Nisā’: 28). And after these uses for the term “Human” generally Allah said in the Qur’ān: “Indeed, mankind is (generally) most unjust and ungrateful” (Ibrāhīm: 34). And Allah says: “The prayer that man should make for good, he makes for evil; for man is given to hasty (deeds)”. (al-Isrā’: 11)
- 2. "People":** It is the plural of the term "Human".⁷ It is repeated in the Qur’ān 241 times, and humans of human beings are usually called “people”, it may be used to refer to “jinn” and

¹ al-Furqān: 49

² Mukhtār al-Ṣiḥāḥ, 1/23

³ al-Qāmūs al-Muḥīṭ, 2/205

⁴ Kitāb al-Ta’rīfāt, P. 38

⁵ Al-Mu’jam al-Mufharas, PP. 93–94

⁶ Al-Miṣbāḥ al-Munīr fi Ḡharīb al-Ṣarḥ al-Kabīr, P. 241

⁷ Tafsīr al-Ṭabarī, 1/149

humans as well,¹ Allah says: "who whispers in the hearts of men from among the jinn and the men." (al-Nās: 5-6).

3. **"Mankind"**: This term is mentioned in the Qur'ān in 19 different places,² which is usually used as opposite to the term "jinn".³ So, all the places referred to, both terms are connected with each other (al-Jinn and al-Ins). Allah says: "Likewise did We make for every Messenger an enemy - evil ones among men and jinns (al-An'ām: 112).
4. **"People" (Anasey)**: It is the plural of man,⁴ and is mentioned only once in the Qur'ān where Allah says: "and slake the thirst of things we have created - cattle and men in great numbers." (al-Furqān: 49).
5. **"People" (Unūs)**: It is the plural that does not have a singular derived from the same word, and it is repeated five times in the Qur'ān. For example, Allah says: "Each group knew its own place for water" (al-Baqarah: 60).

Third Sub-chapter: The Purposes of Islamic Law are Great Approval of Human Rights:

In this section, we take the most important interests upon which human life and worldly and otherworldly affairs are based on, which include: preservation of religion, self, mind, money and ancestry.⁵

First: Preservation of Self

Self here includes both soul and body. Every human being in society has the right to live safely, for Allah has honoured

¹ See: al-Miṣbāḥ al-Munīr, P. 241

² See: al-Mu'jam al-Mufharas, P. 93-94

³ See: al-Miṣbāḥ al-Munīr, P. 10

⁴ See: Tafsīr al-Ṭabarī, 9/397

⁵ Ibid, 1/149-347

human beings and conferred on them special favours. He says, “We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.” (al-Isrā’: 70)

In confirmation of this honour, Allah created human beings as vicegerents on earth and bore them the responsibility of maintaining it. Human beings will not be able to perform their duties and bear their responsibilities if their lives were threatened in any way.

Human beings have the right to play and enjoy life in the permissible way, such as performing Islamic *nashīds* that are permissible on the Eid day, as a body and soul recreation, Anas reported, “In the days of Jāhiliyyaa, there were two days a year that people used to celebrate and when the Prophet (PBUH) came to the Madīnah, he said, ‘you used to have two days to celebrate and Allah replaced them with two days that are better, al-Aḏḥá and al-Fiṭr days.”¹

Second: Preservation of Mind

Islam noted to logical thinking relying on using mind with respect to the matters of Islamic faith and responsibility, as mind is only referred to in the Qur’ān when venerating and warning about the necessity to perform and return to mind, which is observed in all the Qur’ānic verses that refer to the mind.

“Islam is keen to achieve intellectual security for it protects and develops the mind. There are multiple methods of prophetic education to protect and develop the mind, the

¹ See: Ṣaḥīḥ al-Jāmi’ al-Ṣaḡhīr, Ḥadīth, No: 4460

most prominent of which are: advice, dialogue, persuasion, memorization and repetition.”¹

Third: Preservation of Religion

Religion itself is considered one of the needs that Human Beings in their nature usually need; hence, religious scholars defined human, as a religious living creature for it is the only creature, among all other creatures, that tends to be religious in nature. Being religious is one of human being's characteristics and one of his genuine rights granted by means of the Islamic Sharia. No human being shall be oppressed for being religious nor to have his right would be undermined due to civil laws or under the influence of peaceful coexistence slogans, the clash of civilizations, the convergence of religions or other slogans that are called for in the contemporary reality.

Fourth: Preservation of Ancestry

Islam is mostly concerned about the safety of society and the strength of its individuals to have every individual bearing his responsibilities for the advancement of life and preservation of ancestry as one of human beings' genuine rights. One of the Islamic Sharia's objectives is to preserve the human kind, in other words maintaining the family that is considered the essential part in the formation of any healthy human society.

Therefore, Islam takes care of saving lineages and protect them from mixing, and denies marriage of incest, and it does not recommend the marriage of relatives because of its weak offspring - as confirmed by scientific research as well - but there is another goal behind it and that is that

¹ Asālīb al-Tarbiyah al-Nabawiyyah li al-Jund min *Khilāl Ghazawāt-i-al-Rasūl wa Taṭbīqātiha al-Mu'āṣirah*, MA Dissertation, Department of Islamic Education, Faculty of Education, Umm al-Qurá University, 1418AH

accommodates love and compassion to include the non-relatives, rather than narrowing constituency within the scope of relatives only.

Fifth: Preservation of Money

Preservation of money is one of the Human Rights, as self is impeccable, so is money. It is not permissible to earn money using any illegal way, Allah says: [O you who have believed, do not consume one another's wealth unjustly but only (in lawful) business by mutual consent. And do not kill yourselves (or one another). Indeed, Allah is to you ever Merciful.] (al-Nisā': 29) And taking money unjustly includes every way of trading funds, in a method that Allah has not permitted or allowed; including fraud, bribery, gambling, monopoly of necessities to sell it in more expensive price, and any kind of forbidden sales. Usury is on the top of them all, and it also includes anything that is taken instead of the corrupted or false contracts, such as selling what one does not possess and the price of rotten food that is not useful like nuts, eggs, melons, and the price of what has no value, such as monkeys, pigs, flies and wasps, dead meat, wine and the price of the cattle let loose for free pasture and machine of amusement. Thus, whoever sells rotten sales and takes its price if it was unjustly (*ḥarām*), he must return it.

Fourth Sub-chapter: Human Rights in Islamic Jurisprudence and Legislation:

1. **The Right to live:** Allah honoured human beings upon all the other creatures, Allah says: (We have honored the sons of Adam) (al-Isrā': 70), and an advantage over all other creatures harnessed his heavens and the earth, Allah says: (Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth) (Luqmān: 20). He made all that subject to humans to have
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decent life where sanctity and soul of man are preserved, no one shall violate this soul by killing for Islam prohibited killing, and considered killing as a crime against humanity, and considered saving one's soul and protecting it from killing as a blessing to humanity. Allah says: (Because of that, We decreed upon the children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land, it is as if he had slain mankind entirely. And whoever saves one; it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors (al-Mā'idah: 32). Prophet Muḥammad (PBUH) expresses that in the most possible honest way when he said, "The world ceases to exist is less significant to Allah than killing a Muslim".¹

2. **The Right of Security:** The Islamic preservation of human rights did not stop on his right to live, but it went beyond that to assert rights that ensure a decent life and living in security and safety. So, man shall not be killed nor shall he be beaten in any possible way, or destroy any part of his body by cutting or wounding. Islam also warns about violating in any possible way the feelings of humans by cursing, insulting, contempt, intimidation, and disrespect, or mistrust him or so. Islam wants man to practice his right to live in security and tranquility. Thus, Islam legislated a number of judgments and punishments that ensure protection of any harm or assault for free and safe life. Allah says: (And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity; it is expiation for him. And whoever does not judge by what Allah

¹ Al-Jāmi' al-Ṣaḥīḥ of al-Tirmidhī, Ḥadīth, No.: 1395

has revealed - then it is those who are the wrongdoers.) (al-Mā'idah: 45). Allah says: (O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, and then there should be a suitable follow-up and payment to him with good conduct. This is alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. (al-Baqarah: 178)

3. The Right of Possessing a Home and Inviolability of the Home:

Islam preserved the right of possessing a home for human beings, and ensured security in his home because it is his shelter, and his secret reservoir, place of rest and soul calmness. Moreover, home is one of the essential things that ensure a dignified life that protects man from the different climate conditions such as the heat of the summer and cold of the winter.

Islam ensured this right to all the population of the Islamic state and *Dhimmis*. Thus, this right is for every individual of the *Dhimmis* as it is ensured completely for every individual of the Muslims.¹

And to preserve this right, the Islamic Sharia has decided the inviolability of the home for every individual. If one has a home, it shall be secured and no one shall violate it. And one shall not enter a home without permission of its inhabitants, Allah says: (O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded) (al-Nūr: 27-28). Prophet Muḥammad (PBUH) said, "If one asked permission three times and was not given permission to enter,

¹ Tadwīn al-Dastūr al-Islāmī, P. 76

one shall return."¹ He also said, "If one looks inside your house without permission, and you hit him with a stick and gouged his eye, you shall not be blamed for that."²

4. The Right of Education and Learning: The first verse of the Qur'ān calls for reading and acquiring knowledge, Allah says: (Recite in the name of your Lord who created - Created man from a clinging substance - Recite, and your Lord is the most Generous - Who taught by the pen - Taught man that which he knew not) (al-'Alaq: 1- 5).

The Qur'ān also appreciates the value of science and scientists, Allah says: "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding. (al-Zumar: 9). We see in Islam the rank of jihād and the mujāhidīn and how Islam urged jihād, but rather it considered seeking knowledge and education as a sufficient reason to skip going to Jihād in case it was not obligatory, Allah says: "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious." (al-Taubah: 122). For it is right preserved by Islam to members of the state that urged them to demand this right with its various branches and various sciences unless it is harmful to the society or did not result from its acquisition of a beneficial thing. State has ensured to facilitate the ways of seeking and acquiring knowledge as it is considered a necessity. For Islam entrusted responsibility of spreading knowledge and science and enabling it to all citizens. Islam pays attention to knowledge

¹ Musnad al-Dārmī, Ḥadīth, No.: 2617

² Ṣaḥīḥ al-Bukhārī, Ḥadīth, No.: 68888

and sciences, where education was a way to release prisoners. When one of the prisoners teaches a few Muslim children he was released from prison for this, and that what happened in the Battle of Badr.

5. **Right to Work:** Islam preserved the right to work for everyone and to take high positions in public jobs in the Islamic state for all the individuals who are living in the confines of this state, without discrimination whatsoever, except for efficiency, competence and integrity. Everyone has the right to work the job that meets his abilities and inclinations. One of the aspects that shows that Islam urged working, is what came in the Qur'ān where Allah says: "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." (al-Mulk: 15).
6. **The Right of Moving and the Freedom of Travelling:** Moving is the right of humans whether it is inside the country or to travel abroad freely without obstacles that prevent man from this right, unless it contradicts with the right of others or the right of the group. There is no life without moving and travelling, as it is a way to work, and work is a way to gain, and gain is a way of life, and travelling in fact is going and coming back. Islam acknowledges the absolute freedom of travelling in the permissible places for trade and earn a living and so on, the Almighty says: "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." (al-Mulk: 15).
7. **The Right to Own Property:** Islam was keen to protect the individual's right to own property. Owning property refers to the system upon which different societies emerged and on which their various economic systems were based.¹

¹ Al-Milkiyyah al-Fardiyyah wa Taḥdīduha fi al-Islām, 1/29

There is nothing like this frank right in Islam nor there is any doubt that it is the principle of the Islamic life, Allah says, "From What is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large - a determinate share." (al-Nisā': 32) Allah also says, "To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin." (al-Nisā': 2) The right to own property in Islam is not absolute with no restrictions; it is governed in a way achieving the interest of the individual and group, Allah says, "And those in whose wealth is a recognized right. For the (needy) who asks and him who is prevented (for some reason from asking)." (al-Ma'ārij: 24-25) Furthermore, Islam has protected the right to own property through imposing harsh penalties on every violator, whatever the violation was.

8. The Right to Freedom of Belief: All members of society have the right to freedom of belief and the right to practice religious rituals as approved by Islam. For this right to be fulfilled, no one is to be forced to become Muslim, Allah says, "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things." (al-Baqarah: 256)

Islamic faith is best realized through convincing people, not forcing them into becoming Muslims; convincing people with the Islamic faith would consolidate faith in people's heart that can never be attained through forcing them to become Muslims.

If Islam was to be based on violence, oppression and coercion to consolidate faith in people's hearts, no one

would be more powerful than Allah, Allah says, “If it had been thy Lord’s will, they would all have believed - all who are on earth! Wilt thou then compel mankind, against their will, to believe!” (Yūnus: 99)

9. The Right to Freedom of Expression: This falls within the scope of human fundamental rights and freedoms in Islam, which has greatly emphasized the importance of this right, for the Islamic Sharia did not only consider freedom of expression as an inherent right to all humans, but also considered it one of the basic duties about which every Muslim individual is to be aware. Every Muslim is obliged to do so as necessary, for silence in the face of injustice is complicity with the oppressor. Moreover, Prophet Muḥammad (PBUH) urged Muslims to practice their right to freedom of expression by saying, “Do not become blind followers, saying that if our people are good we will be good, and if they are unjust then we will be unjust. Rather decide for yourselves. If the people are good then be good, but if they are evil then do not be unjust.”¹

There are plenty of other rights that would take a while to be discussed; hence, I chose the above-mentioned rights to represent the rest of them.

Chapter Two: Human Rights in International Charters and Laws Compared to Such in the Islamic Sharia

First Sub-chapter: The Concept of “Human Rights” in International Law:

Historically speaking, the concept of “Human Rights” was partially introduced in the Arab world in the thirteenth century (AD), corresponding to the seventh century (AH), as a

¹ Al-Jāmi’ al-Ṣaḥīḥ of al-Tirmidhī, 4/320

result of social stratification and popular revolutions in Europe. The concept then appeared in the USA in the thirteenth century (AD) to resist caste discrimination, political domination and the social injustice.¹ Hence, the introduction of this concept was already late and was a result of negative practices and beliefs that were common in the Arab community leading to the spread of the “Human Rights” issue.

This promise is more than enough to show the extent of deficiency and incompleteness imposed upon the concept of “Human Rights” in the international law advocated for by the Western world. When reading the “Universal Declaration of Human Rights” issued by the United Nations Commission on December 10, 1948,² the following can be summarized with respect to the concept of “Human Rights” in the international law:

1. “Rights” in the international law refers to a set of rules and texts aiming to reach a common standard to consolidate human respect and achieve freedom, justice and peace in the world.

This meaning is taken from two topics in the Preamble of the “Universal Declaration of Human Rights” as it started off by saying, “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world...” and concluded by saying, “THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind,

¹ See: *Ḥuqūq al-Insān fi al-Islām*, P. 101

² *Ḥuqūq al-Insān fi al-Islām wa al-Radd fi al-Shubhāt al-Muthārah ‘alaiha*, PP. 88–89

shall strive by teaching and education to promote respect for these rights and freedoms...”

2. This meaning is absolutely consistent with the idiomatic meaning of “rights” with respect to that it is a set of articles and texts drafted to govern some of human relationships, on one hand, and that it consists of someone’s demands from another, on the other hand. However, it may be different in terms of an important aspect; its articles and texts are moral recommendations or terms that are neither obligatory nor abiding. The “Universal Declaration of Human Rights” is nothing but a non-binding declaration issued by the United Nations that is not protected against violations and infringements.

Therefore, major countries practice their right to veto whenever they want, especially if the matter was related to the rights of Muslims, as is the case with the Palestinian issue and other issues.¹

3. This concept stems from the famous democratic slogans: (Liberty, Fraternity, Equality), which is clearly indicated in the Preamble and articles of the “Universal Declaration of Human Rights”, such as:

- In the Preamble: “Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world”.
- Also: “Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and

¹ See: *Ḥukm al-Zinā fi al-Qānūn wa ‘Alāqatuhu bi Mabādi’ Ḥuqūq al-Insān fi al-Gharb*, PP. 78–79

freedom from fear and want has been proclaimed as the highest aspiration of the common people).

- In addition to: “in the equal rights of men and women”.
- The first article stated: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.
- The second article indicated: “Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion... no distinction shall be made between men and women...”

Second Sub-chapter: Universal Declaration of Human Rights:¹

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world. Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people. Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

¹ Certified by the decision of the General Assembly (217 thousand: D-3) on: December 10th 1948. The United Nation General Assembly adopted and issued the Universal Declaration of Human Rights, Full Text of the Declaration comes in the following pages. After this historical event, the General Assembly asked all member countries to invite to the declaration and “work on spreading, reading, and explaining it, especially in schools and other educational institutions without any discrimination because of the political position of the countries and regions.”

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms. Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge.

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion,

national or social origin, property, birth or other status. Furthermore, no distinction shall be made between men and women...

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing...

Article 11

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defense.

(2) No one shall be held guilty of any penal offence on account of any act or omission, which did not constitute a penal offence, under national or international law, at the time when it was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, or to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression...

Article 20

Everyone has the right to freedom of peaceful assembly and

association.

Article 21

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

Article 23

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family...

Article 26

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.

There are other rights that would take time to discuss here.

Third Sub-chapter: Comparison between Human Rights in Islamic Sharia and in Man-made Laws

The comparison between the concept of “Human Rights” in Islam and in the international law or other man-made charters and legislations shall not be based on the

considering, suspecting or arguing that the two are equal; the Lord's system is not to be compared with the incomplete man-made one. Although there might be some similarities between the systems or concepts, we shall not forget the huge difference in the principle, for Islam is based on a completely different principle than that of the incomplete man-made system, such as democracy and others. Islam is based on worshiping Allah alone without partner and Allah's Sharia is to govern all aspects of life, whereas in man-made systems other gods but Allah are worshiped and the man-made laws govern people's lives. Islam also calls upon human beings to purify themselves to retain their humanity in the best of moulds, but man-made systems call for human beings to fall to the lowest of the low¹ for them to become more astray than cattle, as Allah Describes disbelievers by Saying: "They are like cattle,- nay more misguided: for they are heedless (of warning)." (al-A'rāf: 179) and Saying: "They are only like cattle; nay, they are worse astray in Path." (al-Furqān: 44)

Since we are discussing "International Humanitarian Law and Human Rights Law from an Islamic Perspective", I will summarize the most important differences between the concept of "Human Rights" in Islam and in international charters and laws as follows:

1. Islamic Sharia has preceded all international charters, declarations, agreements and laws in addressing the topic of "Human Rights" more than fourteen thousand centuries ago and what is mentioned in the "Universal Declaration of

¹ Summarized from *Madhāhib Fikriyyah Mu'āshirah*, PP. 251–252

Human Rights” and similar charters are nothing but repetitions of what the Islamic Sharia mentioned.¹

2. The source of “Human Rights” in Islam is the divine revelation provided in Allah the Almighty’s book and His Prophet’s Sunnah, peace and blessings be upon him, for they are free from any defect, deficiency, ignorance or inclination.² However, the source of “Human Rights” in the international laws and charters is the human thought that must be affected by the nature of human beings in terms of inclination, weakness and deficiency.³
3. “Human Rights” in Islam are genuine, fixed and eternal rights that cannot be omitted, amended, changed, copied or disrupted, whereas, international laws are subject to human beings’ inclinations and minds accepting changes and amendments as desired by such inclinations and minds...
4. “Human Rights” in Islam are binding and obligatory in sharia for they are part of the Muslim’s religion, which he cannot abandon, otherwise he would be considered a sinner and would be subjected to a penalty and punishment. General authority in Islam is entitled to enforce such “rights” for Allah ordains them. On the other hand, “Human Rights” in international laws are only moral recommendations and provisions that are proclaimed and urged for and are considered personal rights that cannot be enforced if the individual waives his or her right.⁴
5. “Human Rights” in Islam include all kinds of rights human beings need in their lives and for all types of people, Allah

¹ See: *Ḥuqūq al-Insān of al-Ḥaqīl*, P. 87

² See: *Khāṣā’ish al-Taṣawwur al-Islāmī*, P. 53

³ See: *Ḥuqūq al-Insān of al-Ḥaqīl*, P. 89

⁴ See: *Ibid*, PP. 88–89

Says: “and of all things have We taken account in a clear Book (of evidence).” (Yāsīn: 12) Whereas, the “Universal Declaration of Human Rights” has great incompleteness and imbalance just like human nature.

6. “Human Rights” in Islam are protected by guarantees to prevent violations and have adopted the Islamic approach to achieve such protection based on two essential elements:

(A) Executing prescribed penalties, the most important purposes of which are: Preserving the rights of individuals and maintaining their five necessities: (Religion, Soul, Money, Honour, Mind).

(B) Achieving absolute justice ordained by Allah and His Prophet, peace and blessings be upon him, Allah Says: “Allah commands justice, the doing of good.” (al-Nahl: 90)

However, upon reviewing the “Universal Declaration of Human Rights”, it is obvious that “Human Rights” in international laws have no guarantees protecting them from violations but mere warnings from circumventing or misinterpreting the texts without specifying a penalty for the violation.¹

7. In addition, abiding by “Human Rights” provisions in Islam is associated with otherworldly rewards as well as worldly ones.

Conclusion:

The fact that Islam was the first to guarantee “Human Rights” has to be a motivation for us to make a comprehensive and accurate review of all our conditions, namely those related to the application of the Islamic teachings in the field of “Human Rights”. It is no surprise that there is a significant negligence in

¹ See: Ibid, P. 89

respecting such rights in many parts of the Islamic world, which encourages critics to find justifications to offend Muslims and distort facts about Islam and its tolerant teachings aiming towards the best for all people and commands justice and kindness to all people, regardless of their customs, colours and religions.

Cairo's Declaration on Human Rights in Islam, issued in the Ministries of Foreign Affairs' Nineteenth Islamic Conference that was held in the Egyptian capital in 1990,¹ came to further explain the well-established principles of "Human Rights" that were brought by Islam as guidance for all people.

In conclusion, "Human Rights" in Islam, as part of the Islamic religion, came as mandatory divine provisions. Hence, it is objective not to compare the "Universal Declaration of Human Rights", which is a man-made declaration, with Islam, which is a divine message.

¹ See: Cairo Declaration of Human Rights in Islam, issued from the 19th Islamic conference of Ministers of Foreign Affairs, Cairo, 14/ Muharram/ 1411 AH – August 5th 1990. Though we have some notes on some of the articles, it clarifies some of what came in Human Rights in Islamic Legislation

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 14. Ibn Ḥajar al-'Asqalānī, Fath-ul-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī, Dār al-Rayyān, Cairo, 1407AH
 15. Ibn Manzūr, Lisān al-'Arab, Dār-o-Ṣādir, Beirut, n.d.
 16. Muḥammad bin Abū Bakr al-Rāzī, Mukhtār al-Ṣiḥāḥ (Edtd by: Yūsuf Sheikh Muḥammad), al-Maktabah al-'Aṣriyyah, Beirut, 1999
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17. Muḥammad bin Jarīr al-Ṭabarī, Tafsīr al-Ṭabarī (Jāmi' al-Bayān 'an Ta'wīl Āi' al-Qur'ān) (Edtd by: Dr. 'Abdullāh bin 'Abdul Muḥsin al-Turki), Dār-u-Hijr, 2001
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Contribution of Indian Scholars to the Arabic Literature

(Manuscripts of Khudā Bakhsh Library- A Case Study)

✎...**Fāṭimatuz Zahrā**¹

Since Islam came to India Arabic as a foreign language was warmly welcomed and as a result it flourished on its soil on a large scale. Then after a certain period of time some centres for Islamic Studies were established and then in the later periods several madrasas were opened as well as the Indians went to Arabia and learnt this language directly from its native speakers. Resultantly numerous scholars emerged who served Arabic and contributed immensely to promote it. The most prominent among them are as follows:

Ḥasan Ṣiḡhānī of Lāhore (d. 652 A.H/1252 A.D), Qāḍī Shahābuddīn of Daulatābād (d. 849 A.H/1445 A.D), Sheikh ‘Alī Muttaqī of Gujarāt (d. 975 A.H/1567 A.D), Abul Faiḍ Faiḍī (d. 1004 A.H/1595 A.D), Shāh Waliullāh Muḥaddith of Delhi (d. 1176 A.H/1762 A.D), Maulānā Ghulām ‘Alī Āzād of Bilgrām (d. 1200 A.H/1785 A.D), Sheikh Aḥmad bin al-Maimanī (13th Century), Maulānā ‘Abdul ‘Alī Baḥr-ul-‘Ulūm (d. 1235 A.H/1819 A.D) and Maulānā ‘Abdul Ḥayy of Firangī Maḥal (d. 1304 A.H/1886 A.D).

These scholars are internationally known and they have distinctions as regards their contributions to the development of Arabic language and literature.

¹ Member, Advisory Board of the Journal and author of ‘Qur’ān aur Munāfiqīn ka Kirdār’.

Apart from these celebrated scholars if we look into the preserved treasure of the Eastern libraries, we will find some names who also rendered great services in the development of Arabic language and literature though their works which unfortunately could not be explored to the academic circles. If someone strives to bring them out after editing and writing commentary then these works would prove to be a valuable treasure of Arabic language and literature.

Khudā Bakhsh Oriental Public Library (Patna) was established by Khudā Bakhsh Khān in October 1891. It was declared, in 1969, as an autonomous institution of national importance by an act of Parliament and it is now governed by a board with the Governor of Bihar as its ex-Officio Chairman. It has about 21000 oriental manuscripts and 2.5 lakh printed books including 4000 manuscripts of Khudā Bakhsh Khān and his father Maulwī Muḥammad Bakhsh. Among its distinctions is that it has a treasure of manuscripts of Arabic books some of which are not available in the libraries of Āṣafiyyah (Hyderābād), Bohāro, Asiatic Society (Kolkātā) and Central Library of Visva-Bhāratī (Shāntīniketan). It is worth-mentioning that eight of its manuscripts are rarely found in any library and they are either on Arabic Grammar or Arabic Rhetorics, Arabic prose, Arabic poetry and commentaries of books written on these fields. The following is a short study of such scholars whose manuscripts are found in this library and are rarely found in other libraries.

- **Muḥammad Farīd bin Muḥammad Sharīf Aḥmadābādī (11th Century Hijrah):** Muḥammad Farīd bin Muḥammad Sharīf Aḥmadābādī was one of the great scholars of the 11th century of Hijrah. He belonged to Aḥmadābād. His family tree reaches the family of the first caliph Abū Bakr
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Şiddīq. We could not find the details of his life story in the biographies. One of his works entitled ‘al-Ḥāshiyah ‘alā Ḥāshiyati al-Muṭawwal’ is preserved in this library. It was completed in 1060 A.H as is written in the book. It proves that Muḥammad Farīd was alive till 1060 A.H. In its preface the author stated that he wrote this book for his friends at the time when he was studying ‘Ḥāshiyat Muṭawwal’ of al-Khaṭā’ī by his father. This manuscript of Khudā Bakhsh Library is very important because of its age and accuracy. The book entails a paragraph which shows that its calligrapher is Muḥammad ‘Abdul ‘Aẓīm who was the grandson of Sheikh Muḥammad Farīd bin Muḥammad Sharīf Aḥmadābādī. He also wrote that this manuscript was copied in 1142 A.H by the original copy of the manuscript written by the author himself. Thus it became semi-original copy. The calligrapher writes:

"تمت كتابة تحشية مولانا وجدنا محمد فريد بن شيخ محمد شريف بن شيخ فريد الصديقي على حاشية الفاضل الكامل العلامة الفهامة مولانا عبد الجي الخطائي الشهير بمولازاده على المطول بيد أصغر الخليفة بل لا شيء في الحقيقة أضعف عباد الله الكريم محمد عبد العظيم بن محمد عبد الرحيم عرف عبد الملك كان الله لهم. نقلت هذه الحاشية بتمامها من أصله يعني من خط مصنفه ومؤلفه قدس الله سره العظيم. 1142هـ."

Tr.: The *ḥāshiyah* (footnotes) of my grandfather Maulānā Farīd bin Sheikh Muḥammad Sharīf bin Sheikh Farīd al-Şiddīqī on the *ḥāshiyah* of ‘Allāmah Muḥammad ‘Abd-ul-Ḥayy al-Khaṭṭā’ī known as Maulāzādah on ‘al-Muṭawwal’ was caligraphed by me the lowest and weakest servant of Allah, Muḥammad ‘Abd-ul-‘Aẓīm bin Muḥammad ‘Abdur Raḥīm alias ‘Abd-ul-Malik, May Allah support them. I copied the whole *ḥāshiyah* from original written by the author himself, 1142 A.H.

The beginning of the book has stamp of *Lisānus Sulṭān Maḥmūduddaulah Munshī Muḥammad Ṣafdar 'Alī Khān Bahādur*. 1277 A.H is written on the stamp. This manuscript has 480 pages and has been written in a clear *nasta'liq* script. The language of this book is very simple and easy so any student can grasp it easily. There are numerous notes of the book *al-Muṭawwal* and also there are further notes on these notes but all of them are in a difficult language.

- **Abū Bakr bin Muḥsin 'Alawī (12th Century):** Sayyid Abū Bakr bin Muḥsin 'Alawī is one of the scholars of 12th century of Hijrah. He secures high place in Arabic language. He was an Arab who stayed in India for a long. We did not find any account about his life and works in the history books except one book '*al-Maqāmāt al-Hindiyyah*' in which 1128 A.H is written as the year of its completion. It tells us about his period and also his place among the Arabic prose-writers of India. Its manuscript is preserved in *Khudā Bakhsh Library*.¹ It has 230 pages and has been written in broken *nasta'liq* script which is why it is hard to be read easily. The paragraph at the end tells that it was caligraphed in 1274 A.H by Muḥammad Waliullāh bin 'Abdul Azīz Ja'farī of *Machhli Shahr*. The paragraph is read as follows:

“قد تمّت كتابة الكتاب المستطاب بعون الملك الوهاب في سبعة عشر من شهر شعبان 1274 هـ ألف ومأتين وأربع وسبعين من هجرة خير الأنام وأفضل البشر عليه الصلوة والتحيات بيد الفقير محمد ولي الله بن جناب العالم الأكبر مولانا الحافظ محمد عبد العزيز الهاشمي الجعفري القرشي الأحمدي الحنفي در قصبه لطافت بهر عن مجہلی شہر.”

¹ See for other copies: '*Arabī Adabiyāt men Pākistān wa Hind ka Ḥiṣṣah* (Contribution of Pākistān and India to the development of Arabic literature), P. 441

Tr.: This book was caligraphed by Muḥammad Waliullāh bin Maulānā Ḥāfiẓ Muḥammad ‘Abd-ul-‘Azīz Ḥāshimī Ja’farī Qarshī Aḥmadī Ḥanafī with the grace of Allah the Master and Benevolent on 17th Sha’ban 1274 A.H at *qaṣbah* Laṭāfat Pahar (Machhlī Shahr).

The reason behind ‘al-Maqāmāt al-Hindiyyah’, as stated, was to make the language easy and understandable for all in comparison to ‘al-Maqāmāt al-Ḥarīriyyah’. The author wrote that once he was scrolling with his friends in the evening, in the meanwhile they started to discuss about ‘al-Maqāmāt al-Ḥarīriyyah’. The author asked them the meanings of some of its words but they could not answer the meaning of any of the words. The author was very surprised and grieved and similarly, they also felt shy with having gone unanswered. Hence they requested the author to write a book on the style of ‘al-Maqāmāt al-Ḥarīriyyah’ (in a simple and easy language). The author writes:

“خرجت ذات يوم بعد صلوة العصر --- مع بعض أدباء العصر واستحبت معنى المقامات الحريرية والنوايع والمقامات الزينية وكان معنا جماعة ليس لهم تعلق بعلوم العربية ولا على النكت الأدبية فنفرت طباعهم حتى صار الواحد منهم لا يجيب من ناداه، ولا شك أن من جهل شيئاً عاداه فعند ذلك أشار عليّ بعض من حضر كإنشاء مقامات يفهمها القاصي والوافي غير محتاجة ألفاظها إلى التفتيش في كتب اللغة والمعاني فأنشأت هذه المقامات حسب الإشارة وتجنب الوحشي والغريب في العبارة”.

Tr.: One day after evening prayer I went for scrolling with some of my friends. I asked them about al-Ḥarīrī and also asked the meanings of few words. Those who accompanied me didn’t have sound knowledge of Arabic language & literature so they didn’t answer to my questions. It is doubtless that if someone is unaware of something, he will

become angry with it. Then finally some of them requested me to write such *maqamat* which could be understood by all and whose words would be so easy that they may not need to consult dictionaries for its meanings. So I wrote these *maqamahs* on their request in which I tried to avoid strange words.

In this book the stories have been narrated through two characters but all these two characters are Indian. One of them is Nāṣir bin Fattāḥ and the other is Abū al-Ẓafar al-Hindī. This book contains 50 *maqāmahs* and each *maqāmah* is related to one of the big cities of India. Thus the story covers the conditions of fifty big cities of India. Their literal beauties, their greenery, the styles, characters and unity of their inhabitants have been mentioned in a very attractive, easy and beautiful way. Titles of some *maqāmahs* are given below:

المقامة الثانية وتعرف بالأحمدنكرية، المقامة الثالثة وتعرف بالبيجاپورية، المقامة العاشرة وتعرف بالسرهندية، المقامة الثامنة عشر وتعرف بالبنارسية، المقامة الرابعة والعشرون وتعرف بالبتنية.

The most important feature of this book is that its writer is an Indian who selected his country for writing the *maqāmahs* and wrote about its beautiful cities and their literary beauties which is perhaps the first attempt in India. The other features of this book are its being easy to be understood. Before that *Maqāmāt* of Ḥarīrī or *Maqāmāt* of Badī'uz Zamān were taught in the Indian madrasas and universities. And both the teachers and students were worried and anxious to understand the contents due to its difficult language. So if we look from this angle, we will find this attempt very important. He removed the old tradition

and built a new tradition of easy maqāmah-writing. The third feature of this book is that it has small and easy sentences. Thus every one can read and understand it easily.

- **Abul Farah Muḥammad Fāḍiluddīn (12th Century):** Abul Farah Fāḍiluddīn is the great scholar and celebrated sufi of India but details of his life and works are generally not found in the history books of India except one manuscript by the name of ‘Sharḥ al-Qaṣīdah al-Khamriyyah’ which is preserved in Khudā Bakhsh Library. It shows some aspects of his life. In its preface the famous Indian scholar Mullā ‘Abdul Ḥakīm Siyālkotī (d. 1067 A.H/1656 A.D) has mentioned him as his forefather which proves that he was born and brought up in a noble religious family. It also points out that Sheikh Abul Farah is amongst the scholars of 12th century Hijrah because Mullā ‘Abdul Ḥakīm Siyālkotī is related to 11th century of Hijrah.

The manuscript of ‘Sharḥ al-Qaṣīdah al-Khamriyyah’ is the only copy of the book preserved in any Indian library. It adds to its importance. The author has written in its preface that before writing this Arabic commentary he wrote two commentaries on Qaṣīdah Khamriyyah in Persian but he was not satisfied with them so he wrote the third commentary on this poem. Among the features of this commentary, is mentioning the conditions and feelings of the heart presented in this poem, have been mentioned in the light of sufi terminologies. Each verse has been explained well in a very beautiful and interesting style. During the commentary the author mentioned opinions and views of great sufis apart from the views of those sufis who are still unknown to

the common readers like Ibrāhīm Ishāq al-Warrāq al-Nīsāpūrī, Abul Khair al-Aqṭa', Abū 'Alī al-Thaqafī, Muḥammad Fuḍail Balakhī, Yaḥyá Mu'ādh al-Rāzī, Abū Muḥammad al-Ḥarīrī and Sheikh Ḥamdūn al-Qaṣṣāṣ etc.

The author preferred sufi style of commentary so that the sufi aspect of this qaṣīdah may be highlighted to the academic world. The author says:

"لما كان فضل الله ورحمته يختص بهما من يشاء ألهمني بإلهام قدس فكان على وفق الاصطلاحات العرفية وحقائق على طبق المصطلحات القدسية بحيث يشيع من تحريرها كل جائع ويسقى من شرابها الصافي كل ظمئ مائع فأرجو من الساقى الحقيقي".

Tr.: Allah's Grace is common to all. Also He bestowed upon me good things so that I may write this book in the light of sufi terms and facts so that every hungry may kill his hanger and every thirsty may be satisfied with its pure drink. I hope so from the real Sāqī (Allah).

To evaluate the sufi style of the book we quote here its starting line:

"هذا كتاب شريف في شرح القصيدة الخمرية للشيخ النائب الحقيقي لرسول الله ﷺ أبي محمد محيي الدين سيد عبد القادر الجيلي رضي الله عنه، ورد على قلب أبي الفرح محمد فاضل الدين حفظه الله وأراد جذبة قدسية لا علم استدلالي لا بدّ للطالب أن يمعن النظر العرفاني فيه حتى يفوز فوزاً عظيماً، آمين".

Tr.: This is a good commentary on the *qaṣīdah khamriyyah* of Sheikh 'Abd-ul-Qādir Jīlānī which inspired the heart of Abū al-Farḥ Muḥammad Fādiluddīn through their good sentiments and thoughts. It's necessary for a student that he should read this book with the view of spirituality and he should think upon it. May Allah enrich him with success.

Discussing the sufi aspect of this poem Sheikh Abul Faraḥ has written that each verse of this qaṣīdah is full of sufi thought.

He has also given a point about the number of the verses of the poem that only 16 verses are still found in India and they are also common everywhere but when he wished to explain it he, found such a manuscript that has 29 verses so he explained all discovered verses. One of the features of this book is that he first gave the meaning of each word of the poem apart from its grammatical explanation. He has also pointed out the rhetoric side of this poem. Thus it is obvious that this is one of the excellent works of 12th century Hijrah. It contains 374 pages but its end is missing. The commentary starts with the following sentence:

"اللهم لك الحمد على ما سبقنا من كؤوس خمور وحدانيتك".

- **Aḥmad bin Mas'ūd Gāmī (12th Century):** Aḥmad Gāmī is regarded among the celebrated scholars of the 12th century Hijrah¹ but no details are found about his life and works except that we find his one book titled 'Bāhir-ul-Bayān' in Khudā Bakhsh Library. It was written in 1150 A.H which shows that he lived till 1150 A.H. He was well-known among all sections of the society due to his religious and academic services, his good morals and his social relations. He was also beloved among the courtiers of the king and also with the governors. He also rendered the service of teaching. He had considerable number of the students whom he taught. The calligrapher of this book, Azīzuddīn Ahmad, was also his

¹ Dr. Zabīd Aḥmad mentioned him with the name of Aḥmad bin Mas'ūd-ul-Ḥasan Nagraulī but it is not correct to me because it is clearly written in the copy of Khudā Bakhsh Library that he was Hargāmī. Apart from it he mentioned only 'Nādīra-tul-Bayān' as the work of Aḥmad bin Mas'ūd while 'Bāhir-ul-Bayān' was also written by him. He also wrote about 'Nādīra-tul-Bayān' that its copy is preserved in Edinburg. See: 'Arabī Adabiyat men Pākistān wa Hind ka Ḥiṣṣah, P. 408

student. 'Bāhir-ul-Bayān' is actually the commentary on 'Nādira-tul-Bayān'. He first wrote 'Nādira-tul-Bayān' but he felt that it is difficult to be understood so he wrote its commentary with the title of 'Bāhir-ul-Bayān' whose style is very easy and understandable. This book is on Arabic Grammar which was written to teach Sayyid Ghulām Aḥmad the grandson of 'Umdatul Mulk Jahān Bahādur Zafar Jung 'Ālamghīrī. 'Umdatul Mulk's name was Mīr Malik Ḥussain who was foster-brother of the sultan Aurangzeb 'Ālamghīr. He was made Governor of Deccan in 1067 A.H and died in 1109 A.H. In the preface of Bāhir-ul-Bayān the author has pointed out the name of the book and the reason behind its writing is stated by him as follows:

"وبعد فإن العبد الضعيف أحمد بن مسعود الحسيني الهرگامي المشتهر بالهدية أراد أن يحرر نحو نادرة البيان يشرح شرحًا باهر البيان بعبارة واضحة يفهما الصبيان--- للأمير الكبير الرفيع الشان الولي العلي المكان وهو السيد العظيم الشان غلام أحمد خان ابن عز الدولة خان عالم بهادر بن عمدة الملك خان بهادر ظفر جنك عالم گيري سلمه الله تعالى وأبقاه وأحسن دينه ودنياه وجعل هذا النحو بمفاده ونفعه في القرآن بسداده --".

Tr.: This poor man Aḥmad bin Mas'ūd Ḥusaini Hargūmī alias 'Hidiyyah' wanted to write an easy commentary on 'Nādira-tul-Bayān' with the name of 'Bāhir-ul-Bayān' on its pattern so that the students might understand it easily. This book was written for the Prince Sayyid Ghulām Aḥmad Khān bin A'azzuddaulah Khān Bahādur bin 'Umda-tul-Mulk Khān Jahān Bahādur Zafar Jung 'Ālamghīrī (May Allah protect him).

The copy of Khudā Bakhsh Library¹ is valuable for being correct and authentic because it was copied from the

¹ Khuda Bakhsh Library Catalogue, 20/155

original and also by the student of the author in 1252 A.H. He writes in the ending note:

"قد تمّ بالتحريير في محرم الحرام من ألف ومأتين واثنتين وخمسين من هجرة سيد المرسلين كاتبه ومالكه أعز الدين أحمد ولد شيخ نجم الدين نقلته من نسخة كتاب المصنف وصحّحته بقدر الإمكان".

Tr.: It was caligraphed in the month of Muḥarram-ul-Ḥarām 1252 A.H by A'azzuddīn Aḥmad Balkh Sheikh Najmuddīn whose copy is this, and he copied it from the copy of the author which is free from any mistakes.

It was written in *nasta'liq* style of writing except some footnotes which were written with red ink. It is divided into three chapters-noun, verb and letters. The author has given two to three examples in each discussion so that the students might understand it easily. He has also cited the Qur'ān and the Ḥadīth. Apart from it there are references of great scholars of Arabic Grammar like Akhfash, Kusā'ī and Sibawaih which proved the significant work taken by the author.

- **Maulānā 'Abdul Ḥaq Khairābādī (1316 A.H/1899 A.D):** This is a celebrated scholar of India and hails from a noble academic family. He was born in 1244 A.H/1828 A.D in Delhi. At that time Delhi was full of great personalities of each field. On one hand there were Maulānā Mamlūk 'Alī of Nānautah (d. 1267 A.H/1851 A.D) and Maulānā Shāh Iṣḥāq of Delhi (d. 1262 A.H/1845 A.D) and on the other there were Mu'min, Ghālib, Ṣahbā'ī and Āzurdah. The father of Maulānā 'Abdul Ḥaq Khairābādī, Maulānā Faḍl-i-Ḥaq Khairābādī, was master of religious sciences and Arabic language & literature. He had relations with both the groups of the above personalities. So 'Abdul Ḥaq Khairābādī took benefit directly from the both. After he

completed the study of the then Islamic sciences at the age of 16 years, he started teaching and writing. In a short period of time he became master of Islamic sciences and arts. Apart from teaching he was fortunate to hold high posts in the governments of Rāmpūr, Allore and Tonk. During this period he impressed the rulers of those regions by his good administration, so they honoured him very much. He breathed his last in 1316 A.H/1899 A.D at Khairābād.¹ Among his works are Sharḥ Hidāya-tul-Ḥikmah, Sharḥ Musallam al-Thubūt, Ḥāshiyah Qāḍī Mubārak and al-Tuḥfah al-Wazīriyyah.

Al-Tuḥfah al-Wazīriyyah is the master-piece of Maulānā 'Abdul Ḥaq Khairābādī. It deals with the Arabic Grammar. Its manuscripts are preserved only in two public libraries- Khudā Bakhsh Oreintal Public Library and Raḍā Library of Rāmpūr. The copy of Khudā Bakhsh Library is very important because it seems that it has been written by the author himself. This copy was prepared to be presented to Wazīrud Daulah Amīrul Mulk Muḥammad Wazīr Khān Nuṣrat Jung Bahādur. That's why the author named it as al-Tuḥfah al-Wazīriyyah. He writes in its preface:

"حزرت رسالة في علم النحو وجعلتها تحفة للجناب القدس المشتهر في العرب والعجم صاحب السيف والقلم الواصل إلى أخص معارج الشوكة والحشم البالغ أقصى مدارج الخلافة والعظمة أعني النواب وزير الدولة أمير الملك محمد وزير خان بهادر نصرت جنك في المسائل النحوية".

Tr.: I wrote a pamphlet on Arabic Grammar which I presented to the international writer and world-fame

¹ Tadhīrah 'Ulamā'-i-Hind, P. 413, Abjad-ul-'Ulūm, P. 924 and Kāmilān-i-Rāmpūr, P. 199

warrior Nawāb Wazīruddaulah Amīr-ul-Mulk Muḥammad Wazīr Khān Bahādur Nuṣrat Jung.

This book has been written in a very easy and simple language. While explaining the Grammatical rules the author has often cited the famous scholars of Grammar like Sībawaih, Akhfash and Kusā'ī. He has explained each rule through examples. Similarly he has also cited the Qur'ān.

The beginning pages of this copy have notes on which 'منه عفي عنه' has been written. It seems that these notes have been written by the author himself who prepared it at the time of revision of this copy. It contains 192 pages and has been written in *nasta'liq* style of writing. Though its date of writing is not written on the manuscript, it is assumed from the detailed study of the book that it has been written in 13th century of Hijrah.

- **Muḥammad Ismā'īl Murādābādī Londanī (1253 A.H/1837 A.D):** Abū Muḥammad al-Muṣhtāq Muḥammad Ismā'īl Murādābādī Londanī was a famous scholar of 19th century and a poet and prose-writer of Arabic. He belonged to Murādābād and hailed from a religious and academic family. His father was Maulānā Wajīhuddīn who was amongst the great scholars of Murādābād. Maulānā Ismā'īl went to Murādābād in his childhood from where he learnt religious sciences. Then he completed his higher education in Islamic Studies in another place. Thereafter, he was fortunate to be appointed as the Qāḍī. He stayed at Lucknow for a long time. Keeping his scholarship in view, the Nawāb of Avadh Naṣīruddīn Ḥaider (1243 A.-1254 A.H/1827 A.D-1837 A.D) made him his Ambassador to London where he stayed for a long period. This is why he was known as Londanī. During his
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stay there he married a woman from London named 'Miss Dufg'. He was intelligent and free thinker. He had mastery over Arabic language and literature apart from having sound knowledge in religious sciences. Maulawī Turāb 'Alī of Lucknow and Qādir Bakhs̄h of Lahore were among his pupils. He died in 1253 A.H/1837 A.D.¹

The Maulānā authored several books in philosophy, Arabic literature and lexicology such as Ḥāshiyah 'alā Sharḥ al-Tahdhīb, Ḥāshiyah 'alā Sharḥ Hidāya-tul-Ḥikmah, Ḥāshiyah 'alā Tashrīḥ-ul-Aflāk, Sharḥ-ul-Maqāmāt lil Ḥarīrī in Persian, al-Qishāmāt fī Sharḥ al-Maqāmāt in Arabic and Tājullughāt (in seven volumes).²

Al-Qishāmāt is an important commentary on al-Maqāmāt. In its preface the author said that he read several commentaries but all are not satisfactory. They generally deal with the matters which are not related to the text directly. So the author decided to write such a commentary that can explain the aim of the book. Thus he wrote a commentary in Persian but he was not happy with it so he wrote another commentary in Arabic which he named as 'al-Qishāmāt'.

This commentary is important from different aspects: it is easy and readable, it benefitted from authentic dictionaries of Arabic wherein he cited the Qur'ān and the Ḥadīth. Now this commentary is very important among the commentaries of the Maqāmāhs but it is astonishing that the historians did not mention it in their books. It is

¹ Tadhīrah 'Ulamā'-i-Hind, P. 413, Nuzha-tul-Khawāṭir, 7/72 and Nuqūsh-i-Sulamānī, P. 82

² See for details: Nuzha-tul-Khawāṭir, 7/71, Tazkirah 'Ulamā'-i-Hind, P. 413, Nuqūsh-i-Sulamānī, P. 82 and Tārīkh-i-Awadh, 4/29-328

interesting that Maulānā Ḥakīm ‘Abdul Ḥayy mentioned his Persian commentary but he did not mention his Arabic commentary.¹ Apart from it there is no other manuscript of this commentary except that of Khudā Bakhsh Library. Thus it is a rare manuscript. It contains 456 pages in *nasta’liq* style of writing. It was written by Qādir Bakhsh Lāhorī a student of Muḥammad Ismā’īl Murādābādī Londonī in 13th century. This manuscript starts from al-Maqāmah al-Ūlā and ends at al-Maqāmah al-Khāmisah wa al-‘Ishrūn. The author himself stated that it is the commentary of half of the Maqāmahs. He wished to write the commentary of second half but he couldn’t complete it. He says:

"لقد أحسن الله جلّ جلاله، عمّ نواله إلينا باختام شرح النصف الأول من المقامات ونسأل منه ونتضرع إليه بأن يوفقنا لاختتام شرح النصف الآخر أيضاً".

Tr.: By the grace of Allah I could complete the first half of the commentary of the *maqāmāt* and I pray to Him to bestow upon me courage to complete the second half of the book.

Then the calligrapher has added his own paragraph wherein he used for the author the word ‘دام ظله’ which means that he was alive at the time of its writing. This word adds to its importance:

"قد تمّ الكتاب المستطاب لأستاذي الحبر الأديب والعلامة الأديب مولانا محمد إسماعيل دام ظله الظليل بيد العبد الضعيف قادر بخش لاهوري. عفى الله عنه. وهذا الكتاب المستطاب شرح للمقامات مسّى بالقشامات".

Tr.: The book of my teacher a great scholar and author Maulānā Muḥammad Ismā’īl (May Allah prolong his life) was caligraphed by me the poor servant Qādir Bakhsh (May

¹ See: Nuzha-tul-Khawāṭir, 7/71

Allah pardon me). This book is a commentary on 'al-Qishāmāt'.

- **Muḥammad Mahdī Ḥasan Ṭabāṭabā'ī (13th Century):** Ḥasan Ṭabāṭabā'ī was one of the great scholars of 13th century specially in the field of Arabic language and poetry. He left one book in poetic form with the title of 'al-Durrah'. Its manuscript is preserved in Khudā Bakhsh Library. It contains 140 pages.

This book presents problems of Islamic jurisprudence. It was written in 1205 A.H which appears from the following couplet:

قيل فأزخ قلت قولاً صدقا أزخه اليسد في ما سبقا

The poet has composed problems of Islamic jurisprudence in a very beautiful and interesting way which proves that Ṭabāṭabā'ī is well-versed in poetry because composing such a beautiful poem on this topic is very difficult. The book begins with 'القول في المياه' and ends at 'المكروهات وموانع القبول'. He says:

غراق قد وسمتها بالدره تاريخها عام الشروع غره

He points out to its name as follows:

الغرض في الركعة سجدتان هما جميعاً أحد الأركان

فلو خلت عن السجود بطلت قلوته ولو بسهو قد خلت

والنقص في السجدة كالزيادة سهواً بها لا يفسد العبادة

We here quote some other verses of this book to prove the mastery of the poet over the poetry and also his excellence in the field of jurisprudence. He says:

الوقت للظهرين بين الخميس عن الزوال لغروب الشمس

وللعشائين غروبها إلى وقت انتصاف الليل وقتًا جعلًا
وخصت الأولى من الفرضين بقدرها من أول الوقتين
وبالأخير منهما الأخرى يخص وشرك الباقي بإجماع ونقص
وفجر الصبح من طلوع فجر صادق إلى طلوع الشمس في المشارق
والكل منها فله وقتان للأول الفضل ويجزى الثاني

Conclusion: It is concluded from the above discussion that India has always contributed to the development of Arabic and Islamic studies; since its relation with the Arab world till our period it remained serving this language. Its scholars both men and women promoted it on large scale, authored books in this language, wrote letters, short stories and dramas in Arabic and composed poems and *ghazals* which sometimes excel the creations of the native speakers.

Among the different kinds of Arabic prose is *maqāmah* which is very similar to short story. Its excellent writers were Badī'uzzamān and al-Ḥarīrī while our Indian scholars also composed *maqāmah* among them is '*al-Maqāmāt al-Hindiyyah*' which has been discussed in this paper. Similarly, short-notes-writing in Arabic and commentary-writing in Arabic were also not disappointed by the Indian scholars.

Likewise the Indians contributed a lot to the development of Arabic poetry. To my research India enjoyed with the birth and emergence of more than five hundred poets of Arabic languages. They wrote *qaṣīdah*, *ghazal*, poem and *dobait* and even *fard* in Arabic. They also composed long poems on different issues of Islam and the Muslims. In this connection we have introduced the poetic book of Muḥammad Maḥdī

Ḥasan Ṭabāṭabā'ī 'al-Durrah' which is on the issues related to the Islamic jurisprudence bears a great significance in its field. This article mostly introduces the Arabic manuscripts preserved in Khudā Bakhsh Library of Patna (Bihar) which is one of the richest libraries of India as regards manuscripts.¹

¹ This article is based on information provided by Dr. Muḥammad 'Atīqur Raḥmān.

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Prof. Abū Maḥfūz al-Karīm Ma'sūmī

Dr. Md. Imrān 'Alī Molla¹

Abstract

Since the advent of Islam in the Indian sub-continent India has remained the birthplace of several great scholars of Arabic and Islamic Studies. From Abū al-Ṣulḥ al-Sindī to Maulānā Waḥīduddīn Khān numerous such scholars emerged from India who got name and fame not only in their motherland but also in abroad.

Prof. Abū Maḥfuz al-Karīm Ma'sūmī is one of those Indian scholars who were famous not only for their contribution to the Islamic Studies but they also got much appreciation in the field of Arabic Studies. He was a poet of Arabic, Persian and Urdu languages. He wrote valuable articles on Islamic Studies. He edited Arabic texts both prose and poetry. Apart from this his research articles on Arabic studies are very much famous and have been published from Beirut.

This paper is a humble effort to highlight his life and works in the field of Arabic and Islamic Studies.

Introduction: Abū Maḥfuz al-Karīm Ma'sūmī was the youngest son of Maulānā Muḥammad Amīr Ḥasan. His grandfather was Muḥammad Ma'sūm to whom he related himself and called as Ma'sūmī.² He was born on 31st July, 1931 in an aristocratic family at 'Mahwatala pally' the town of Bihār Sharīf [(District of Patna) (at present Nalanda)] in the State of

¹ Assistant Teacher, Shah Jalali Barkatia High Madrasah, West Bengal

² According to the name of this personality he called himself as 'Ma'sūmī.'

Bihār to the North-Eastern region of India. Both of his paternal and maternal sides were pious, aristocratic and well-known. He himself said, “My parents belong to two famous families in religion and piety. My mother’s family was more pious”.¹ He had five brothers.²

Childhood and Primary Education: He spent a happy and prosperous life in his childhood as he was born in an aristocratic and rich family. As his parents were educated and cultured, they took care of their children. As a result, his father himself enhanced the knowledge of Ma’sūmī. By instinct Maulānā Ma’sūmī was meritorious, intelligent, polite and also very obedient to his parents. From his early age he developed his power of knowledge. He got his primary education from his own family. His father Maulānā Amīr Ḥasan³ and his elder brother Dr. Ṣaghīr Ḥasan⁴ were his primary teachers. His father wished to educate his children in such a way that they must be polite, religious and disciplined. His father was very careful of his sons as regards their education. So he himself taught them. It is he who said:

“My father was very careful of his children’s education and their religious training. It was his firm opinion that all of his sons must learn Arabic first then Islamic sciences. This is why he himself taught them till they might be able to get admitted

¹ Buḥūth wa Tanbīhāt, PP. 64-65

² Ibid

³ He was a reputed educationist. He took his education from Madrasah Subḥāniah. Then he became a teacher of Madrasah Ḥamīdiah. He himself founded this madrasah and Alia Madrasah (1780). He passed away in 1943 in Bihār after suffering from various diseases. He was buried in his family burial ground in Bihār.

⁴ He was a great scholar. He did Ph. D from Oxford University on the book ‘Kitābun Nafs’ of Ibn al-Bājah. He died in 1996.

to the formal schools and that they might be successful in attaining religious sciences".¹

Then he admitted his son (Ma'sūmī) to Madrasah Munir-ul-Islām. When he was five years old he was able to read the Qur'ān. Here he learnt some languages like Arabic, Urdu and Persian. In order to acquire the depth in Arabic language he was taught some beneficial Arabic books like "الشافية والكافية" (al-Shāfiyah wa al-Kāfiyah) written by Ibn-i-Ḥājib, "الفوائد الضيائية" (al-Fawā'id al-Ḍiyā'iyyah *Sharḥ* al-Kāfiyah) written by al-Sheikh 'Abdur Raḥmān al-Jāmī. After that he memorized the book "كتاب نصاب الصبيان" (Kitābu Nuṣṣābi al-Ṣibyān) of Abū Naṣr al-Farāhī and "كتاب النيل" (Kitābu al-Nīl). In his childhood he was a voracious reader. After reading the above-mentioned books, he acquired a good skill especially on Arabic language. Acquiring love of knowledge was his chief attraction. He became obstinate to know the unknown and to see the unseen.

Higher Education: When he was nine years old his father left Bihār and came to Calcutta (Kolkata presently) and settled down at 'Tānti Bagān' in Calcutta. Thus Maulānā Ma'sūmī became a resident of Calcutta effacing the life of Bihār as well as life of primary education.

After migration to Calcutta his father admitted him to 'Madrasah Munir-ul-Islām'. During this period he read books like "نور الأنوار شرح المنار" (Nūr-ul-Anwār *Sharḥ* al-Manār), "شرح الوقاية" (Sharḥ al-Wiqāyah), "مشكاة المصابيح" (Miṣḥka-tul-Maṣābīḥ) and others which were taught to him by his father and also by his elder brother. After going through such valuable books, he

¹ Buḥūth wa Tanbīhāt, P. 66

had command over Arabic language. And hence he was now able to compose essays and poems in Arabic. At the age of nine he composed a poem on new moon of Ramaḍān.¹ The first verse of this poem begins with the following:

طلع الهلال لنا برونق نوره

Henceforth, he was sent to Madrasah Hamīdiyya, a government approved Fāzil Madrasah. He appeared in 'Ālim² examination in 1942 from this madrasah and he stood 3rd position all over West Bengal securing high marks in all subjects. After that he received scholarship from Waqf Board and was admitted to Calcutta Madrasah in Fāzil³ course in 1943. It is to be noted here that he lost his father in 1943 who was buried in Bihār in his family burial ground.⁴ After the death of his father his elder brother became his guardian. The death of his father did not abstract his studies. So under the guidance of his elder brother he sat for Fāzil examination in 1944 and stood in 2nd position in all over West Bengal. Thereafter he took admission to M.M (Mumtaz-ul-Muḥaddithīn) in 1944. He stood 1st class in this examination in 1946 in all over West Bengal.⁵

After passing M.M course in 1946 he went to Dhāka to acquire modern education especially for English language under the guidance of his elder brother Dr. Ṣaghīr Ḥasan who was a great scholar. He learnt there not only modern education but also English language. The Principal of 'Dhāka 'Āliyah Madrasah' Maulānā Muḥammad Ḍiaul Ḥaque stimulated him

¹ Ibid

² Now X standard class in West Bengal Board of Madrasah Education.

³ Now XII Standard Class in West Bengal Board of Madrasah Education.

⁴ Rūḥ-i-Adab, 26/95-98/60

⁵ Ibid

to become a Ph. D scholar under the supervision of Abū Zibriān on an important topic. As a result, he wrote an important essay titled “كتاب معاني القرآن للإمام الطبري”. This essay impressed the Indian scholars very much even it was published in the famous magazine of that time ‘Ma’ārif’ (A’z̤amgarh). But he could not acquire his Ph. D degree because of his busy schedule in life. Soon he began his professional life in 1949. It is to be mentioned here that he passed B.A with first class through private course from Aligarh Muslim University, Aligarh in 1967. He also completed his M.A in Arabic with 1st class through private system from the same university in 1969.

His Eminent Teachers: Maulānā Ma’ṣūmī benefited from several teachers who were famous, reputed and were master of Arabic and Islamic Studies. Some of these teachers are mentioned below:

1. His father Maulānā Muḥammad Amīr Ḥasan (1943)
2. His elder brother Dr. Ṣaghīr Ḥasan Ma’ṣūmī (1996)
3. Shams-ul-‘Ulamā’ Muḥammad Wārith Ḥusain
4. Muftī Muḥammad Shafī’ Ḥujjatullāh Anṣārī Farangi Maḥallī
5. ‘Allāmah ‘Abdur Raḥmān Kāshgharī Nadwī
6. Maulānā Muftī Sayyid Amīmul Iḥsān Mujaddidī Barkatī.
7. Maulānā Muḥammad Nazīruddīn

Professional Life: It is to be noted here that during the 2nd World War and India’s freedom movement, Calcutta Madrasah was closed for few years. When India got freedom and Maulānā Abul Kalām Āzād became the first Education Minister he strived to revive Calcutta Madrasah as well as he drew the attention of the government of West Bengal to carry

on teaching there. So the government of West Bengal reopened Calcutta Madrasah and there commenced the teaching. Then Maulānā Ma'şūmī appealed from Dhāka to the Director of Education of West Bengal for being a teacher of Calcutta Madrasah in any subject. His appeal was granted. He began his career as an Assistant Maulavi of Calcutta Madrasah on 4th April in 1949. From then he left Dhāka permanently and never went there.¹

He rendered the service of teaching on that post till February 8th, 1950. Thereafter he was selected as an Assistant Professor of Islamic History and Islamic Studies & Culture on 9th February 1950. He had been on that post till 10th October, 1968. He performed his duty with perfection and drew attention of all higher authorities. So they appointed him as an Assistant Professor of Ḥadīth and Tafsīr on 11th October, 1968. It is worth mentioning that the post of Ḥadīth and Tafsīr in Calcutta Madrasah was the highest post of honor. Maulānā Ma'şūmī remained on this post till his retirement. During his whole service he worked as an Acting Principal two times. He was also the Principal of Calcutta Madrasah twice (firstly in 1969-1971 and secondly in 1973-1983). The Maulānā retired on 31st July, 1991 as an Acting Principal of Calcutta 'Āliyah Madrasah after rendering a great service to the academic circles.²

During the service period of 42 years in Calcutta 'Āliyah Madrasah, he was invited by Al-Azhar University of Egypt to honour the post of readership of the university but he was unable to reach there. He taught numerous students, compiled a considerable number of essays and composed

¹ Rūḥ-i-Adab, 26/95-98/60

² Ibid

many marvelous poems. After his retirement from Calcutta Madrasah it lost a genius of his time.¹

Inquisitor Maulānā Ma'sūmī: Those who know the importance of knowledge, consider knowledge as the great wealth of life. To them knowledge is a precious wealth of life. They have thirst for knowledge. To them knowledge is sought for liberating the soul. They spend their life for acquiring knowledge. Maulānā Ma'sūmī is one of such persons who believe in knowledge as the first and last goal of life. He had close relation to different institutions and libraries in India as he had thirst for knowledge. He had soul relationship with Calcutta Madrasah library, Central Library of the University of Calcutta, Asiatic Society, Ḥājī 'Abdullāh Library, Calcutta National Library, Irān Society, Dār-ul-Muṣannifīn (A'zamgarh), Maktabah Nadwa-tul-'Ulamā' (Lucknow), Khuda Bakhsh Library (Patna) and so on. Maulānā Ma'sūmī dedicated his whole life for the sake of knowledge. How he acquired knowledge and benefited directly from the above-mentioned libraries is described here in brief.

a) Calcutta Madrasah Library: Calcutta Madrasah (1780), the oldest famous institution in East Asia, was built by Warren Hastings. The Madrasah has its own library decorated with rare books. Many erudite educationists have visited that library to acquire knowledge. Being a student as well as a teacher of Calcutta Madrasah he had close relation with that library too.²

b) Ḥājī 'Abdullāh Library: Maulānā Ma'sūmī was greatly influenced and was much benefitted by the library named

¹ Ibid

² Ibid

‘Hājī ‘Abdullāh Library’. This ancient library was set up by Hājī Sheikh Muḥammad ‘Abdullāh giving its name Dār-ul-Ḥudá Library in an apartment of Madrasah Dār-ul-Ḥudá (1, Anwar ‘Alī Lane, Kolkata-14) in 1882. Gradually, the library became buyer and seller of new and old books of Europe, Egypt, Istanbul, Beirut, India and Pakistān etc. Later the library became a treasure house of books based on theology and modern sciences. It published different pamphlets, magazines and periodicals. After that Akhtar-ul-Ḥajj Muḥammad Yūsuf known as Hājī Ṣāḥeb dedicated a small part of land at 26/71 Nur ‘Alī Lane, Kolkāta-14 for setting up the library. Henceforth, the Principal of Calcutta Madrasah, Maulānā Shāhid Aḥmad Akbarābādī laid down the foundation of ‘Abdullāh Library in 1955, instead of Nūr-ul-Ḥudá Library.¹

The residence of Maulānā Ma’ṣūmī was at 23/1/c, Beniāpukur Road, Kolkāta-14. The distance from his residence to Hājī ‘Abdullāh Library was about one km. As the library was near his residence, he visited it frequently in the morning and evening. When he was in the library in the evening, he would stay there till ‘Ishā’ prayer. Then he performed ‘Ishā’ prayer in the mosque of Jamā’at-i-Ahl-i-Ḥadīth. Then after ‘Ishā’ prayer he revisited the library where he stayed till it got closed. Sometimes he would keep the keys of the library to learn more and more.² He had a lot of interest in reading different kinds of books so he occasionally said to the librarian ‘Aẓīm Ṣāḥib: Can you give me the library on rent at night because there is no jobs

¹ Ibid

² Ibid

here at night”.¹ Maulānā Ma’şūmī had a soul relationship with ‘Abdullāh Library. To conclude, the contribution of Ḥājī ‘Abdullāh Library for enrichment of acquiring knowledge of Maulānā Ma’şūmī is everlasting.²

c) Irān Society: Besides Arabic language, Maulānā Ma’şūmī also acquired erudition, scholarship and skillfulness in Urdu, Persian and English languages. The contribution of Irān Society of Calcutta in spreading Persian language not only in Calcutta but also all over West Bengal is remarkable. As Maulānā Ma’şūmī was a great scholar of Persian language too, he has close relation with Irān Society to quench his thirst of knowledge in Persian. He visited Irān Society regularly to erudite himself in Persian language.³

The Irān society was also cherished and nourished by the advice and guidance of Maulānā Ma’şūmī the great Persian scholar. He became as member of Irān Society in 1961 for

¹ Ibid

² Ibid

³ It is to be noted here that great scholar of Persian language Dr. Muḥammad Ishāque (1898-1961) dedicated his whole life for the development of Persian language as well as for the spread of Indo-Iranian culture among the Indians. For this reason he set up Iran Society at 12 Kidstreet in 1944. The works and contributions of Iran Society is still found in reality with pomp and grandeur. The Iran society aims at:

1. Arrangement of discussion, debate and oration among common people and men of high personality.
 2. Arrangement of seminar and symposium.
 3. Publication of periodicals and pamphlets in English and Persian languages. Besides Publication of books written in English, Urdu, Arabic and Persian.
 4. Now and then is enlivened a party of Persian poetry and literature by the learned and experienced scholars and experts.
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his thirst of knowledge in Persian language. He also became a council member of Irān Society from 1971 to 1994. In 1993 he was a permanent member of the society and in 2003 he became an honorable member of Irān Society.

Maulānā Ma'ṣūmī used to come to Irān Society to study different pamphlets, books, magazine and periodicals. 'The Indo-Iranica' magazine published by Irān Society in which Maulānā Ma'ṣūmī wrote essays and poems in Persian and English language. He became the Chief Editor of 'Indo-Iranica' magazine in 1908. Though he was ill he continued serving this post.

Maulānā Ma'ṣūmī was a lover of knowledge & wisdom and a genius of his time. His knowledge and intelligence was recognized in different seminars organized by Irān Society. On the occasion of nine hundredth anniversary of 'Umar Khayyām¹ in 1980 Maulānā Ma'ṣūmī published a valuable essay in English on the poetry of 'Umar Khayyām. Thereafter, on the celebration of hundredth anniversary of Ibn-i-Sīnā' in 1981 he also published a remarkable essay in English on the remarkable contribution of Ibn-i-Sīnā'. On the celebration of Ḥazrat Malhdus Sheikh Sharfuddīn Yaḥyá Munīrī, Maulānā Ma'ṣūmī presented a mind blowing lecture on him. He attended all seminars and meetings organized by Irān Society. During such seminars and meetings the audiences heard his lecture and speech with patience.² What Maulānā Ma'ṣūmī delivered in different seminars and meetings was published in the Indo-Iranica. Beside his excellent writings Maulānā

¹ Rūḥ-i-Adab, 26/95-98/60

² Ibid

Ma'şūmī was a champion member of Irān Society in respect of study of books.

Every year on 27th August, we observe the foundation day of Irān Society. On this auspicious day several learned scholars assembled to hear valuable speech of Maulānā Ma'şūmī. He had close relation with Irān Society till his death. His contributions as regards Irān Society are unforgettable.¹

Different Honorary Posts: Maulānā Ma'şūmī ornamented different honorary posts in Calcutta and also in different institutions in India. Here is a list of his honorary posts which Maulānā Ma'şūmī enjoyed:

1. Chairman, Board of Waqf, West Bengal.
2. Chairman, Urdu Academy, Kolkāta.
3. Member of Irān Society, Kolkāta.
4. Member of Asiatic Society, Kolkāta.
5. Chief Editor, Indo-Iranica. Irān Society, Kolkāta.
6. Chief Editor, Rūḥ-i-Adab, Urdu Academy, Kolkāta.
7. Member of Managing Committee, Dār-ul-Ulum Nadwa-tul-'Ulamā', Lucknow
8. Member of Managing Committee, Dār-ul-Muṣannifīn, A'zamgarh
9. Member of Managing Committee, Ma'ārif, Dār-ul-Muṣannifīn, A'zamgarh
10. Member of Government Body, Urdu Academy, Kolkāta
11. Imām of the two prayers of 'Īd, Red Road, Kolkāta.

¹ Ibid

Family Life: Maulānā Ma'şūmī lost his father in 1943. After the death of his father his elder brother became his guardian. After passing M.M examination in 1946 he had to marry as his mother advised him to do. His conjugal life was full of happiness and connubiality. He had three sons and five daughters.

Retirement and Death: He was retired from Calcutta 'Āliyah Madrasah in 1991. After his retirement he dedicated his life for social works and cultural studies engaging himself in different organizations and institutions. As he grew old and feeble, he was affected by many diseases as he suffered from paralysis lying on bed for a long time but his memory, knowledge and wisdom were intact. At last this great scholar passed away on 17th June, 2009 on Wednesday at 7 a.m. leaving behind his wife, sons, daughters, and his works such as books, collections, scriptures in Arabic, Persian, Urdu and English languages, His death was a loss to the field of Arabic, Persian and Urdu language and literature.

Character and Qualities: Maulānā Ma'şūmī had good moral character; He was qualified, talented, accomplished, meritorious and virtuous. He was God-fearing. He had vast knowledge in Islamic laws. Dr. Badī'ur Raḥmān commented favorably in this regard. He said, "Externally he was very strict but he was very mild disposition for thirsty of knowledge. His had faith in Allah and performed the religious duties well. He used to take pure food and leaved impure food. He had good relations with his friends, relatives and neighbors".¹

He was a short-tempered person, prudent in speech and full of gravity. But for the lover of knowledge he had a kind heart

¹ Ibid

full of love and tenderness. He was soft, polite, faithful, trusty, truthful, benevolent, pious, disciplined, tolerant and dutiful.¹

Prizes and Awards: He got several prizes and honors from the government and public. He was honored as a great teacher in Arabic language by the government of West Bengal in 1977. The President of India honoured him also with 'National Award' in 1991 as a great contributor of Arabic and Islamic Studies. The government of Saudi Arabia gave him permanent citizenship to dwell there but he was unable to live there. He was invited by Al-Azhar University but he was unable to go there due to his personal problems. Thus, he was honored and awarded by various governments, private organizations and common people.

Works of Maulānā Ma'şūmī: Maulānā Ma'şūmī rendered remarkable services in field of Arabic, Persian, Urdu & English language, literature and Islamic theology. He was well-versed in Arabic, Urdu, Persian and English language. He contributed to Arabic language, literature and Islamic theology in all those languages through his long life. A brief discussion of his contribution is given here:

Maulānā Ma'şūmī acquired a great excellence in Arabic language since childhood, so his power of writing got reflected in his works. In his boyhood, he tried to compose the books 'Maqāmāt Rājghīriyyah' and 'Ḥayā-tul-Ḥayawān' on the pattern of the book 'Ḥayā-tul-Ḥayawān' written by Allāmah Daynūrī and the 'Maqāmāt Ḥarīriyyah' written by 'Abd-ul-Awwal after studying them carefully. This courageous step shows what he is going to be a great writer in the future. He wrote a beautiful poem in the age of 9 year on the new moon. The poem begins with the following:

¹ Ibid

طلع الهلال لنا برونق نوره

This genius of his boyhood led him to become great author and poet in near future. Moreover, he established himself as a great author and poet at the age of 17-18 years. That is why he writes a long essay on the importance of Tafsīr Ṭabrī" in 17 years of his age. This article was published in 'Ma'ārif' of A'zamgarh. In spite of his young age, this article was so valuable that all the great scholars admired him highly. He wrote notes on 'تاج العروس' (Tāj-ul-'Urūs) in 1951. These notes were so valuable and important that the scholars were very much pleased with it. That famous educationist like Abul Bashār wrote an article admiring him and praying for him for his bright future. It was published in the magazine of Calcutta Madrasah. He also wrote a poem on 'فقه السنن والآثار' (Fiqh al-Sunan wa al-Āthār) written by his teacher Muftī 'Amīm-ul-Iḥsān. This poem was printed at the end of this book.

The genius of his childhood continued till his death. Various essays and poems written by him in Arabic, Persian, Urdu and English were published in the well-known magazines of India and abroad. His articles were published in the monthly 'Ma'ārif', 'Majallah Mujamma' al-Lughah al-'Arabiyyah' and many other magazines and journals. Most of the works of Maulānā Ma'ṣūmī are related to Arabic and Islamic Studies. He wrote more than hundred essays and many poems.

His Writings: Maulānā Ma'ṣūmī was a great writer. He wrote a lot of articles in Arabic, Urdu and Persian language. His Maximum articles written in Arabic language have been collected in the book 'Buḥūth wa Tanbīhāt" published from Dār-ul-Gharb al-Islāmī, Beirut in 2001. Here are titles of some of his selected Arabic articles published in various magazines of the world:

1. أهمية تفسير الطبري لجرير الطبري (1949)	2. شرح وتحقيق لقصيدة العروس لخالد بن صفوان(1951)
3. شرح الفات لابن الأثباري(1957)	4. صدر الدين الشيرازي، حياته ومآثره(1961)
5. ديوان بشر بن خازم الأسدي (1962)	6. أبو علي الهجري ونوادره(1963)
7. مقتطفات من شعر غالب (1963)	8. شاناق الهندي، نتف من ترجمة وأثاره، مع تحقيق فصل من كتابه منتحل الجواهر(1963)
9. نفاخة الجراب حول ديوان ابن الدمينة.(1964)	10. ديوان ابن مقيل(1966)
11. مستلة صفات الذاكرين والمتفكرين لعبد الرحمن السلمي(1969)	12. أبو علي الهجري ونوادره (1970)
13. قصة الأرز في الأدب العربي (1972)	14. قرابة أم مسطح من أبي بكر الصديق(1976)
15. أبو جعفر الطيار، نتف من حياته وأثاره وتلامذه وموالمهم (1979)	16. كعب بن زهير، نسبه وشعره (1981)
17. العلامة المرتضى الحسيني البلجرامي الزبيدي، حياته وأثاره(1980)	18. القول المسموع في القرآن بين الكوع والكرسوع لسيد مرتضى الزبيدي (1983)
19. نظرة في أهمية اللغة العربية في الهند (1983)	20. نظرات في كتاب المحدث الفاضل بين الراوي والواعي للرامهرمزي(1985)

Most of his writings, articles and works were collected in 'Buḥūth wa Tanbīhāt'. Apart from Buḥūth wa Tanbīhāt he wrote and edited some books like (i) Al-Rustamiyāt (الrustمىات), 1984 A.D, (ii) 'Kitāb al-T'alīqāt wa al-Nawādir' (كتاب التعليقات والنوادر), (iii) Nasabu Quraish (نسب قرىش), (iv) Al-Mukhtārāt, (المختارات) a collection of poems. This was a text book in class X for senior madrasah under West Bengal Board of Madrasah Education.

Maulānā Ma'ṣūmī used different words, complex sentences and the classical style in his writings. But sometimes he used simple and lucid language. The subject matters of his writings were lingual and religious. He had composed commentary on different chapters of the Qur'ān, importance of different Tafsīrs, importance of Ḥadīth, solutions of different problems in Islam.

His Arabic Poems: Maulānā Ma'ṣūmī was great poet of Arabic in India. He wrote a lot of poems in Arabic on various topics. Here is a list of his best poems:

1. رثاء الأستاذ سعید أحمد الأكبر آبادى.
2. رثاء الأديب الكاشغري
3. رثاء لفقیه الأمة الإسلامية فضيلة الإمام مولانا السيد أبي الحسن علي الحسيني الندوي
4. رثاء للدكتور محمد إسحاق
5. رثاء لحضرة الأستاذ شبير أحمد العثماني
6. ترحيب بسمو الحاكم العام
7. ذكرى العلامة عبد العزيز الميمني الراجكوتي
8. كلكتا عيد ثلاثمئة سنة
9. إطلالة على ازدهار الحديث والمحدثين في إيالة بهار

10. أغاني الشعب الكشميري

11. ذكرى خدابخش..

His first poem was published in the book “فقه السنن والآثار” written by Mufti ‘Amīm’ul-Iḥsān. He composed:

هام الفواد وماله يتبختر	وإذا تميس يراعتي فالمحبر
فكان غايته سلافة فطرة	طلعت فما برح استهيم لمزير
موموقة في شكلها ممشوقة	في قدها درية تتسعر
معسولة الشفتين تنشر ميتا	أنفاسها مسك تفوح لا غنبر ¹

He said in obedience of his parents:

أطع والديك وإياك أن	تكون لأمرهما عاصيا
ولو أمراك بغير الهدى	فنجو الهدى أدعهما ماضيا
وبالعرف عاشرهما دائما	فلاتك فظأ ولا قاسيا ²

He composed many verses in the praise of the Prophet Muḥammad (PBUH). He said in praise of the Prophet in the poem titled ‘رحمة للعالمين’ (Grace for the World)

نينا محمدا	وهو يسمى أحمد
هو النبي المصطفى	هو الرسول المجتبي
لقبه الأميين	ودينه المبين
معلم الأخلاق	بالرفق والإشفاق
هذا النبي الخاتم	في العرب والعجم

¹ Fiḡhus Sunan wa al-Āthār

² Asās-ul-Adab, Vol.: 02

للعالمين رحمة للمتقين نعمة¹

He composed a mourning poem on the death of his teacher 'Allāmah al-Kāshghrī al-Nadwī':

يقولون مات الكاشغري، فقلت لا
أصدقكم يوماً وإن لم أكذب
فحرصى على بقاءه، غير مصدق
وعلى بأمر الله غير مكذب
وما النفس إلا لمايا فريسة
وإن هي كانت نفس حر مهذب²

He composed a poem for the celebration of three hundred years of Kolkata:

مدينة (كلكتا) تريك رحابها
روائع شتى لم يخنها شبابها
تأنقت الدنيا على ما تقادمت
بمدن حديثات المباني كعابها
فمنهن (كلكتا) الأنيقة، خلتها
فتاة زهاها وشيها وسخابها
(ثلاث قرى) صارت أقانيمها معا
على شط (هغلى) حيث تم انتصابها
(تشارنك) العملاق ألقى بها العصا
فأصبح مأوى (الإنكليز) جناها³

He has composed large poems on various topics. His maximum poems have been published in various magazines in national and international journal and a few of his poems have not been published.

Beside his works in Arabic language he had a lot of works in Urdu, Persian and English languages.

Conclusion: it is appeared from the above short introduction of Prof. Abū Maḥfuz al-Karīm Ma'sūmī that he was a great

¹Al-Durūs al-'Arabiyyah, Class VII, West Bengal Board of Madrasah Education

² Al-Rā'id, 17 Rabī'ul-Awwal, Lucknow, 1392 AH

³Al-Rā'id, Rabī'ul-Awwal, 1406 AH.

scholar, eminent poet, genius, noble man, devotee for knowledge, pious, honest, benevolent and treasure of knowledge. By his death the world lost a versatile genius. We are indebted to him for his great contributions to the Arabic and Islamic Studies.



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 7. Niẓām-ul-Qur'ān quarterly, Madrasa-tul-Islāḡ, Sarāimīr, A'zamgarh
 8. Al-Mujamma al-'ilmī al-Hindi quarterly, 'Alīgarh Muslim University, 'Alīgarh
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Release of 'The Indian Journal of Arabic and Islamic Studies'

Prepared by: 'Umair Abū Sufyān Iṣlāhī¹

The release ceremony of the English quarterly "*The Indian Journal of Arabic and Islamic Studies*" was held in the Committee Room of Nehru Guest House at Jamia Millia Islamia (JMI), New Delhi in the Wednesday morning on 17th September, 2016 at the presence of a remarkable gathering of intellectuals, professors, teachers, scholars and students. The ceremony started with the key speech entitled '*Islam and Modern Age*' delivered by Maulānā Waḥīduddīn Khān.

The program started with the recitation of a few verses of the Qur'ān by Shāḥnawāz Fayyāḍ, Guest Faculty of the Department of Urdu, Jamia Millia Islamia. It was chaired by the renowned Islamic scholar and author of some most popular books Professor Alṭāf Aḥmad A'ẓmī.

Internationally acclaimed prominent scholar and Islamic thinker Maulānā Waḥīduddīn Khān and Former Chief Justice of Delhi High Court Shri Rājinder Sachar have addressed the audience while Prof. Faiḍānullāh Fārūqī was the Guest of Honour of the function.

Before the address of Maulānā Waḥīduddīn Khān a short film was screened on his life and works. Maulānā Khān addressed the gathering on the topic of "Islam and Modern Age".

Maulānā said, "Modern age is not a rival of Islam. It is in the support of Islam. The equation in the past was the equation of

¹ Research scholar, Department of Arabic, Jāmia Millia Islāmia, New Delhi

friend and enemy and now it has been changed to the friend and supporter. So none in the world is enemy of Islam. People are divided into two groups: some of them are friends of Islam while some others are its supporters". Maulānā cited the Ḥadīth that says, "God Almighty supports Islam by those who do not believe in Islam".

Maulānā again said, "Islam has enriched the world with its revolutionary ideas that changed the course of history. Before the advent of Islam nature was the object of worship. And it was Islam that first introduced it as the object of investigation. First time in the history Islam introduced the science of experiments. Muslim scientists involved in the experiments in Baghdād and Spain. From Spain this science reached Europe and became instrumental to the renaissance in Europe. So the developments in the science and technology in the modern age are our heritage, and we are proud of them. They are the brightest evidences of our historical role in the development of modern age".

"Islam has been welcoming new ideas without any discrimination since its beginning as we see on the occasion of Ghazwah-i-Khandaq (The War of Ditch) when the Prophet (PBUH) welcomed the advice of his Iranian companion Salmān Fārsī. This was the great example of outsourcing in Islam" Maulānā said.

He continued to say, "Islam is the source of many theories which are regarded as the gift of modern age such as equality, democracy, social justice, freedom of religion, freedom of expression etc. Maulānā explained his point through the example of 'Umar Fārūq who punished the son of the Governor of Egypt 'Amr bin al-'Āṣ, and said his historic sentence which Russo has adopted in his theory of social

contract. ‘Umar (MABPWH) said: "O ‘Amr! You have taken people as slave while they were born free".

Maulānā concluded that we should have positive thinking. We should think always in the favor of humanity. We should make friend. Wisdom is a discovery of relevant by sorting out irrelevant. We should change our mind because everything begins from mind. If mind is working positively it will give us positive results and we will make a healthy society. We have done tremendous work in the middle ages. West has taken it positively and made a great advancement in it. So the modern age has no rivalry against Islam or the Muslims but it is the age of contributions to humanity so we have to play our role in the service of humanity”.

After the address of Maulānā Waḥīduddīn Khān, Former Chief Justice of Delhi High Court Justice Rajinder Sachar addressed the audience.

Justice Sachar said, “I will agree with what Maulānā said in his speech and I will add to this that Islam has done much more for securing the human rights and to maintain the equality among human being. He remembered the last sermon of the Prophet Muḥammad (PBUH) on Ḥajja-tul-Widā’, when he (the Prophet) said, "All mankind is from Ādam (Adem) and Ḥawwā’ (Eve). An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab. Also a white has no superiority over black nor a black has any superiority over the white except by piety (*taqwá*)”.

Justice Sachar continued saying, “This quotation indicates that the servant and his master are equal in the view of Islam. It is a masterpiece of equality. Islam has done much more for the rights of women and provided them a respected position in the society”.

He recalled the story of the old woman who made a habit of throwing garbage on the Prophet Muḥammad (PBUH) whenever he passed through her house. But the Prophet passed gently and silently without showing any anger or annoyance. This was her regular habit. One day when the Prophet was passing by, the woman was not there to throw the garbage. He stopped and asked the neighbor about her health, and wondered why she left to drop any garbage on him. The neighbor informed the Prophet that the woman was sick on bed. The Prophet politely asked permission to visit the woman. When he was allowed, he entered the house. The woman thought that he had come there to take his revenge while she was unable to defend herself because of sickness. But the Prophet (PBUH) assured her that he had come to her, not to take any revenge, but to see her and to look after her needs, as it is the command of Allah that if anyone is sick, a Muslim should visit him and should help him if his help is needed. The old woman was greatly impressed by this kindness and love of the Prophet.”

After the address of Justice Sachar, Prof. Alṭāf Aḥmad A’ẓmī the Chairman of the function addressed the audience:

First of all he congratulated the editorial board of the Journal especially the Editor of the Journal Dr. Aurang Zeb Azmi. He said that the journal had very high standard of research. Its papers are well-researched and it would fulfill the need of a peer-reviewed journal of Arabic and Islamic Studies”.

Quoting to Maulānā Waḥīduddīn Khān Prof. A’ẓmī said, “As Maulānā said that everything begins from mind, and the change in the mind is necessary for the change in the society” I would say that centuries long downfall of Muslims can be

stopped through change in the minds of Muslim Ummah, and it can be achieved by three main steps:

First step is the end of monarchies and dictatorships from the Muslim nations, because it does not allow the minds to think freely.

Second thing is the encouragement of new researches in Islamic Studies in the light of the Qur'ān and Ḥadīth.

Thirdly, we have to face the challenges of the modern age with the spirit of Islamic teachings and thoughts in order to present their solutions for humanity.

At the end of the program Dr. Heifā' Shākri, Assistant Professor, Department of Arabic Jamia Millia Islamia extended vote of thanks for all those who attended this program.

Prof. Muḥammad Ayyūb, Head Department of Arabic, JMI, Prof. Ḥabībullāh Khān, Department of Arabic, JMI, Prof. Iqtidār Muḥammad Khān, Head of the Department of Islamic Studies, JMI, Prof. 'Abdul Ḥalīm, Head, Department of Persian, JMI and Prof. Irāq Raḍā Zaidī, Ex-Head, Department of Persian have attended the program. The function was compered by Miss. Purba Banerjee, the Vice-Chairperson of the Review Committee of the Journal.

**Two Day International Seminar
on
“Awqāf in India: Challenges and Problems”**

Prepared by: Dr. Moḥammad Ajmal¹

The Islamic Fiqh Academy of India (IFAI) in collaboration with Kuwait Awqaf Public Foundation (KAPF) and Islamic Institute for Research and Training (IIRT), Jeddah (KSA), organized a two day international seminar at the Auditorium of Faculty of Engineering, Jāmi’a Millia Islāmia, New Delhi on 27–28 August 2016.

The Conference was organized to mainly discuss the conditions of Endowment properties (Awqāf Assets) in India, and to draw attentions of the States and Central governments of India because both the governments have occupied the properties endowed by the Muslims in the Mughal era, before or later ages. The conference was successful and a total of 54 papers were received and the same number of scholars attended the conference and presented their papers.

The conference was inaugurated on 27th August 2016 at 9:30 a.m. It was presided over by Maulānā Arshad Madanī, President Jam’iat ‘Ulamā’-i-Hind, and Maulānā ‘Atīq Aḥmad Bastawī delivered the welcome address, while Maulānā Khālīd Ṣaifullāh Raḥmānī, the Secretary General of the IFAI introduced the objectives of the conference. Key note address was delivered by Mr. Nasīm Aḥmad, Chairman, Minority Commission of India. Mrs. Amal Ḥussain al-Dalāl, representative of the KAPF, Kuwait and Dr. Moḥammed

¹ Guest Faculty, CAAS, SLL&CS, JNU, New Delhi

‘Ubaidullāh, representative of the IIRT, Jeddah, were the chief guests. The conference was attended by the eminent ‘ulamā’ of Fiqh and the scholars in this field from across India, Saudi Arabia, Kuwait, Bahrain and Yemen. The inaugural session was conducted by Maulānā ‘Atīq Aḥmad Bastawī.

The session started with the recitation of a few verses of the Qur’ān by Qārī M. Sulaimān Qāsmī. Maulānā ‘Atīq Aḥmad Bastawī said in his welcome address: The issue of Awqāf assets is very important for the Indian Muslims and getting them back from the governments occupation is a uphill task. Though a number of seminar, symposium and convention have been organized in yesteryears on this subject, no positive steps were taken by the governments to ensure withdrawal of the encroachments.

Presenting the theme and background of the conference, Maulānā Khālīd Ṣaifullāh Raḥmānī shed light in detail on the history of Waqfs, their significance and conditions in India. He said, “If the entire awqāf properties be handed over to the Muslims, they will become self reliant in the area of education, finance, economy and social development etc.” In this connection he expressed his extreme concern, and reprimanded that the management of the endowment properties is in those departments, wherein the elected members by the Waqf boards are lesser while the representatives nominated by the governments are many. The General Secretary of the IFAI also drew attention of the audience to the imperfection and fault of the waqf amendment act. He further articulated the endeavor and apprehension of the IFAI concerning the conditions of waqfs and their properties in India.

Amongst the speakers Dr. Z̤afrul Islām Khān, Editor-in-Chief of Milli Gazette and Former President of All India Muslim Majlis-i-Mushāwarat said in his speech: The number of waqf properties in India have acceded about 5 lakhs, such a large number of Awqāf properties are not available even in most of the Islamic countries. The matter of concern is that, most of the endowment assets have been occupied illegally and unlawfully. He strongly lashed out the governments, both central and state, that they alone have illegally encroached 70% of endowment lands and properties. He further said that even though the waqf amendment bill has been approved by the government, no clause has been approved concerning withdrawal of the illegal occupation according to the law. He drew attention of the Waqf boards throughout the country to claim the encroached lands. He further emphasized that right to manage and supervise the Waqf boards should be in the hands of the Muslims in the way the Gurdwara Parbhandhak Committee of Sikhs does. Mr. Nasīm Aḥmad, Chairman of the Minority Commission of India, presented the keynote address. He asserted that in the capacity of the Chairman of the Minority Commission of India, I ensure the support and coordination of the commission in the issues related to the Aqwāf properties.

Maulānā Arshad Madanī delivered the presidential address and said, addressing the state and central governments, that waqf lands are properties and assets of our ancestors and forefathers. Our demand is based on facts and realities that the illegal occupation of the governments and their related departments must end. On the present political scenario Maulānā Madanī said in his speech, “Muslims should not disappoint and dishearten but they should have courage to get back the waqf lands and properties from the

encroachers.” He further said, “The BJP government in the centre doesn’t intend to solve the matter of waqf lands, therefore Muslims of India should pressurize the governments through a common minimum program as they might be compelled to withdraw the occupation of the properties of the waqf boards” he added. He underlined that on the government and non-government levels, there are conspiracies being hatched to keep Muslims of India away from the waqf properties, therefore it is the need of the hour that the Muslims of India should come together to launch a firm and constant endeavor for the protection of the endowment assets and properties.

Thereafter, a book on “Waqf in India: Statute and Legislation” in Arabic prepared under the aegis of Kuwait Awqaf Public Foundation (KAPF) and Islamic Institute for Research and Training (IIRT) Jeddah, was released.

The academic sessions were divided into six main themes viz.:
1. Legislative, Judiciary and Awqaf 2. Archeology and Awqaf 3. History of Waqf in India 4. Waqf boards of the States: Problems and Conditions. 5. Waqf Departments – Experiences and Achievements 6. Awqāf in Modern India.

The first academic session on “Legislative, Judiciary and Awqaf” started at 2:30 p.m. and continued till 04 p.m. It was presided over by Advocate Ṣafaryāb Jīlānī and was conducted by Justice Sayed Ejāz Ḥussain of Aurangābād. The following papers were presented in this session:

Sl No.	Name of the Presenter	Title of the Paper	Language
1	Dr. Mohd. Yūsuf, Nāgpūr	A Study of Issues and Cases of Awqāf in	English

		the Indian Courts	
2	Prof. <u>Shakīl</u> Aḥmad Ṣamdānī, 'Alīgarh	Waqf: Law of India and its Interpretation by Courts	English
3	Afḍāl-ul-Ḥaq, Delhi	A Comprehensive Study on Government Report on Awqāf in India	English
4	Dr. <u>Shamīm</u> Aḥmad Banārasī, Lucknow	Analysis of Legal and Political Efforts made for the Safe- guard of Awqāf	Urdu
5	Dr. Afḍal Wānī, Delhi	Awqāf and the Related Laws in India: A Purposive, Appraisal and Analysis	English
6	Dr. Mohd. <u>Ish̄tiyāq</u> 'Alī, 'Alīgarh	Entire Code of Law Concerning Awqāf in India: An Introduction of Acts.	English
7	Prof. Iqbāl 'Alī <u>Khān</u> , 'Alīgarh	Law of Waqf in India – An Appraisal.	English
8	Dr. M.U. <u>Ṣiddīqī</u> , Delhi	Further Amendments Required in the Waqf (Amendment)	English

		Act 2013.	
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The second academic session on “Archeology and Awqāf” began at 04 p.m. and continued till 5:30 p.m. It was presided over by Mr. ‘Abdul Qādir, CEO, Waqf Board, A.P. and was conducted by Mr. Afḍal-ul-Ḥaḡ of JMI. The following papers were presented in this session:

Sl No.	Name of the Presenter	Title of the Paper	Language
1	Dr. Sayed Jamāl Ḥasan, Delhi	Maintenance of Tomb in the Country.	English
2	Maulānā Ḥakīmuddīn Qāsmī, Delhi	Present condition of Old Historical Mosques of Delhi	Urdu
3	Dr. Moḥammad Iqbāl, Malerkotla	Historical Mosques & Heritages of Punjab	Urdu
4	Muftī ‘Abdur Razzāq Mazāhirī, Delhi	Delhi’s Historical Mosques and their Endowment Entity	Urdu
5	G. H. Khān, Gujarat	Notes on Waqf (Various News Paper Articles Regarding Waqf Properties.	English
6	Dr. Faiḍān Aḥmad Iṣlāḥī	Importance of Endowments in the Light of Archives	Urdu

		and Documents	
7	Dr. Aẓhar Şābir, Delhi	Conditions of India's old Mosques, Tombs and other Islamic Historical Heritages.	Urdu
8	Prof. Maĥmūd 'Ālam, Malerkotla	Historical Mosques, old Historical Buildings and their Relevance to Endowments.	Urdu
9	Sayīd Aĥmad, Jaipūr	Condition of Endowments of the State of Rājasthān	Urdu

The third academic session on "History of Waqf in India" began at 5:30 to 7:00 p.m. It was presided over by Prof. Maĥmūd 'Ālam, Malerkotla and was conducted by Senior Journalist Aĥmad Jāved. The following papers were presented in this session:

SI No.	Name of the Presenter	Title of the Paper	Language
1	M. A. Şiddīqi, Lucknow	Waqfs in India – Challenges and Problems.	English
2	Prof. Azīzuddīn Ĥussain, Delhi	History of Waqf in India from 13 th to	English

		20 th Century.	
3	Ḥakīm Ṣillur Raḥmān	History and Development of Waqfs in India.	Urdu
4	Dr. M. ‘Abdul Ghanī al-Naharī	Islamic Waqf in India between Expectations of Minorities and Real Problems.	Arabic
5	Dr. Nadīm Aṣhrāf Qāsmī, ‘Alīgarh	Condition of Waqf after Independent India	Urdu
6	Mr. Aḥmad Jāved, Patna	Islamic Waqfs and Media in India.	Urdu
7	Maulānā Sanā’ul Hudá Qāsmī	Waqfs of the State of Bihar and their matters of Protection	Urdu
8	Mr. Sikandar ‘Alī	Recovery of Waqf Properties from Encroachments and Enhancement of Income of the Waqf assets.	Speech – English
9	‘Alī Thābit Aḥmad Yaḥyā’ al-Sa’īdī, ‘Alīgarh	Role of Waqf in the Economic and Social Development.	Arabic

The fourth academic session on “Waqf Boards of the States: Problems and Conditions”, began at 5:30 and continued till 7:00 p.m. It was presided over by Mr. Salīm Aṣḥrafī, Chairman State Waqf Board of Chattīsgarh and was conducted by Muftī Aḥmad Nādir al-Qāsmī. The following papers were presented in this session:

Sl No.	Name of the Presenter	Title of the Paper	Language
1	Akmal Ḥussain, Kolkātā	Awqaf in India: Issues and Challenges (West Bengal Perspective)	English
2	Mr. Nāṣir Khān, Aurangābād	Condition of Waqfs of the State of Mahārāshtrā.	Urdu
3	Mr. Naushād Aḥmad, Patna	Condition of Waqfs of the State of Bihar: Problems and Difficulties.	Urdu
4	Adv. ‘Abdur Raṣhīd Hanjara, Kāshmir	Waqf Properties in Kashmīr.	English
5	Dr. Zafar Aḥmad Fārūqī, Lucknow	Condition of Waqfs in Several States of India: Problems and Difficulties.	Urdu
6	Mr. Sheikh Mohd.	Andhra Pradesh	English

	Iqbāl	State Waqf board Vijayāwāda.	
7	Maulānā Parwez 'Ālam Qāsmī	Waqfs of the State of Assam: Conditions and Problems.	Urdu
8	Qāḍī Mohd. Anwar, Rānchī	Present Condition of Waqfs of Jhārkhand and Hindrances towards their Development.	Urdu
9	Maulānā Anīsūr Raḥmān Qāsmī, Patna	Protection of Waqfs in the Background of the State of Bihar	Urdu
10	Mujībullāh Zafarī, Bangalore	Awqaf in Karnātaka: Challenges and Problems.	English
11	Sayed Ejāz Ḥussain, Aurangabad.	Problems in Management and Development of Awqaf Assets in Mahārāshtrā.	English
12	Dr. Akmal Yazdānī, Bhopāl	A Review of the Awqaf Situated at Bhopal and Madhya Prādeśh.	English

13	Mr. Salīm Ashrafī, Chattīsgarh	Waqf Boards of the States of India.	Speech- Urdu
14	Dr. Shaukat Ḥussain, Kāshmir	Condition of Awqaf in Kashmīr.	Speech- Urdu
15	Mr. Dāniswar ‘Alī, Punjāb	Condition of Awqaf in Punjāb.	Speech- Urdu

The fifth academic session on “Waqf Departments: Experiences and Achievements”, started at 11:30 a.m. and continued till 01:30 p.m. It was presided over by Prof. Shakīl Aḥmad Ṣamdānī, ‘Alīgarh and was conducted by Maulānā Asad Nadwī. The following papers were presented in this session:

Sl No.	Name of the Presenter	Title of the Paper	Language
1	Mrs. Amal Ḥussein al-Dalāl, Kuwait	Experiences of Awqaf Public Foundation in the Field of Development of Resources and Investment.	Arabic
2	Dr. Moḥammad ‘Ubaidullāh, Jeddah	Experiences and Achievements of Islamic Development Bank and Investment of (IDBI) of Jeddah in the Field of Waqf.	Arabic
3	Dr. Ḥabīb Namliti,	Experience of the	Arabic

	Bahrain	Sunni Waqf Board of the Kingdom of Bahrain.	
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The sixth academic session on “Awqaf in Modern India”, started at 02:30 and continued till 04:30 p.m. It was presided over by Prof. Mohd. Afḍal Wānī, JMI, Delhi and was conducted by Muftī Intiyāz Aḥmad Qāsmī of the IFAI. The following papers were presented in this session:

SI No.	Name of the Presenter	Title of the Paper	Language
1	Mr. Intizār Na’īm	Analysis of Planned Efforts of Prominent Muslim Organisations regarding Awqaf in India.	Speech – Urdu
2	Prof. Tauqīr ‘Ālam Falāhī, ‘Alīgarh	Importance of Waqfs: Problems and Difficulties.	Urdu
3	Mohd. ‘Āṣim Khān, ‘Alīgarh	Role of Indian Governments in the Protection of Waqfs.	Urdu
4	Mohd. Shādāb Khān, ‘Alīgarh	Condition of Waqfs in the 21 st Century	Urdu
5	Dr. Mohd. ‘Abbās ‘Alī, ‘Alīgarh	India in the 21 st Century and the Condition of Awqāf.	Urdu

6	Dr. Ẓafar Dārik Qāsmī, 'Alīgarh	Present System of Awqāf in India: An Analytical Study (with reference to statistics)	Urdu
7	Mr. 'Ubaid Raza Qādrī	Problems existed in the way Development of Awqāf.	Urdu
8	Mr. Ghāzi-ul-Islām, Delhi	Development of Waqf Properties and Problems Thereon.	English
9	Mr. 'Abdur Rashīd Āgwān, New Delhi	Role of Waqfs to the Development of Modern Education	Urdu
10	Dr. Mohd. Ghīṭrīf Shāhbāz Nadwī, Delhi	Present Condition of Waqfs in India	Urdu
11	Dr. Muṣhtāq Aḥmad Tijārwī, JMI, Delhi	Analysis of Books Written on Waqfs in India.	Urdu
12	Dr. Şafdar Zubair Nadwī, IFAI, Delhi	A Significant Number of Books Written on Waqfs in India: An Introduction and Analysis.	Urdu

13	'Abdur Raḥmān Aḥmad Qāyad 'Abdullāh, Yemen	Monuments and Archaeologies of the Islamic Civilization of India	Arabic
14	Dr. Mohd. Nāṣir 'Alī, 'Alīgarh	Challenges in the Promotion of Indian Waqfs and Solutions.	Urdu

The Concluding and valedictory session started at 04:00 p.m. and continued till 05:30 p.m. It was presided over by Maulānā Khālīd Ṣaifullāh Raḥmānī, Secretary General of Islamic Fiqh Academy of India and was conducted by Dr. Ṣafdar Zubair Nadwī of IFAI. In this session, impressions of delegates were received and comments from the audience were welcomed. In his concluding address, talking on the Islamic concept of humanitarian succor and services by exercising the Waqfs' experiences, Maulānā Khālīd Ṣaifullāh Raḥmānī outlined, that there is strong bond of conviction for the service of humanity in Islam, he added that in the name of non-muslims, Muslims can endow their properties and assets. If somebody intends to endow for the volunteers of churches, it is allowed under the teaching of Islam. He further said despite dis-agreement with other school of thoughts we can endow our own properties for our non-Muslims brothers. By emphasizing on brotherhood and promotion of conviction and sincerity for goodness, honesty and integrity, he said that Muslim should consider by making continuous efforts to endow for humanitarian values and services, he stressed that in the metropolitan cities, there are needs to establish graveyards, madrasas and schools especially for humanitarian needs, it is indispensable to dedicate waqfs and endowments; for example

musāfir khānah, hospital treatment of fatal and expensive diseases, arrangement of tube-wells in the thoroughfares etc, are those areas for which, it is essential to bequeath waqfs.

In the valedictory session on the subject of Awqaf a few very important resolutions were passed. These resolutions were addressed to the Muslims of the country as well as the Government of India. In a resolution Muslims were suggested to continue bestow waqfs as their fore-fathers did in the past so that the Muslim can avail the benefits of these waqfs. Similarly the Muslim organizations were asked to form a legal cell from a common platform for the protection of Awqaf. In another resolution it was demanded by the government of India to withdraw the occupation and encroachment from the waqf properties. And it was adhered that Muslims should form their own committees for running the waqfs' properties.

In this session a numerous guest speakers and scholars also expressed their opinion on organizing the conference on such an ample subject. Mr. 'Abdur Raṣhīd Āgwān of JMI and Prof. Shakīl Aḥmad Ṣamdānī of AMU expressed their happiness for the seminar that was held successful, and congratulated the Islamic Fiqh Academy of India for the same and praised for taking the issue of Waqf to the International stage. Prof. Shakīl Aḥmad Ṣamdānī especially congratulated and thanked Maulānā Khālīd Ṣaifullāh Raḥmanī for his endeavors regarding the seminar and the services of Islamic Fiaqh Academy and he also extended his thanks to the office-bearers of IFAI who worked hard to make this seminar successful.

At the end Dr. Ṣafdār Zubair Nadwī presented the vote of thanks to the guests, participants and audiences present in the Seminar Hall.

Book Review:

MUFRADĀ-TUL-QUR'ĀN

Written by: Al-Mu'allim 'Abdul Ḥamīd al-Farāhī

Edited by: Dr. Muḥammad Ajmal Ayyūb al-Iṣlāhī

Language of the Book: Arabic

Published by: Al-Dā'irah al-Ḥamīdiyyah, Madrasa-tul-Iṣlāh, Sarā'imīr, Aḥmadgarh, U.P, India

Year of Publication: 2010

No. of Pages: 476

Price: Rs. 300/-

Reviewed by: Dr. Aurang Zeb Azmi¹

Dr. Muḥammad Ajmal Ayyūb al-Iṣlāhī (b. 1948) is one of the prominent scholars of Aḥmadgarh who emerged as an eminent figure among the modern Indian researchers and critics of Arabic Language and Literature. He was graduated from Madrasa-tul-Iṣlāh, Sarā'imīr, Aḥmadgarh (U.P.). Then he went to Nadwa-tul-'Ulamā', Lucknow to quench his literary thirst. Afterwards he proceeded to Alīgarh to get his master's degree in Arabic. Then he did Ph. D in Arabic from Lucknow University, Lucknow. He has mastery over Arabic literature specially the Pre-Islamic Arabic literature and the Qur'ān. Among his most valuable works are 'Maḥāsīn al-Shīr' (Two vols.), 'Iṣlāh-u-ma

¹ Editor and Assistant Professor, Department of Arabic, Jāmi'a Millia Islāmiya, New Delhi

Ghalaṭa bihi al-Numairy, 'Fihrist Muṣannafāt al-Biqā'ī' and 'Buḥūth wo Tanbīhāt'.

Dr. Iṣlāḥī selected for him the field of glossary of the Qur'ān so he collected all what has been scattered in the books and treatises of al-Mu'allim 'Abd-ul-Ḥamīd al-Farāhī and thus he presented such a good research that was considered as a great treasure of Indian research.

The book which I am going to review, deals with the glossary of the Qur'ān and its terminologies. It is one of the valuable works of al-Mu'allim 'Abd-ul-Ḥamīd al-Farāhī (d. 1930). He was one of the great personalities of India in the field of Arabic & Islamic Studies. He learnt religious and modern sciences from the most learned scholars of his time. Thus he emerged as a renowned scholar of religious and modern sciences as well as he mastered over Arabic, English, Hebrew, Persian, Sanskrit and Urdu languages. He served the teaching in several universities of India and Pākistān leaving behind him numerous books and treatises in the field of Arabic & Islamic Studies. Most of his books deal with the Qur'ānic sciences. His researches are internationally regarded as an excellent academic work.

Though the book does not cover all the glossary of the Qur'ān, which the author also did not intended to do, it deals with the most difficult words and terminologies of the Qur'ān what the majority of the commentators of the Qur'ān has committed slips and mistakes in understanding the correct and accurate meanings. And this misunderstanding virtually caused different groups among them.

Keeping the importance of the book in view, Dr. Muḥammad Ajmal Ayyūb al-Iṣlāḥī chose this valuable book to edit its

contents with enriching it with other citations on the topics. Thus the book came into light in a modern academic shape.

The book begins with a preface of the Editor in which Dr. Iṣlāḥī pointed out the eminence of the author, importance of the book and the details of its different editions as well as he indicated to the effort he made regarding editing of the book. The preface has been concluded in five pages.

Dr. Iṣlāḥī wrote another preface in which he mentioned the detailed biography of the author pointing out the sources of the biography, academic personality of the author, different stages of his education, positions held by him, his educational and administrative duties, his morals, his students and his published and unpublished books and treatises. He concluded this preface with the opinions of the scholars regarding his expertise over different sciences and arts. Maulāna Abul Kalām Āzād says about him:

“Ḥamīduddīn Farāhī was one of the pious scholars who not only have expertise over sciences but they also possess good morals and high values. Such great pious scholars are, no doubt, less in number. Whenever I met him I was influenced with his piety more than his knowledge. He was really a pious man”. (Majalla-tul-Iṣlāḥ, 1/1/56-61)

This preface has been covered in 31 pages.

The Editor has also written one more preface wherein he has discussed the books on the glossary of the Qurʾān and their importance in elaborating the meaning of the Qurʾān. In the meanwhile he has indicated towards the book which he has edited. So he mentioned the matter of its incompleteness, its prefaces, the number of the words which the author has explained and the way the author has adopted in explaining

these words and terminologies. He also mentioned the importance of the book among the existing Qur'ānic glossaries and dictionaries, its editions and at the end he pointed out what he has done as regards editing of the book. His effort can be concluded as follows:

1. Enriching the text with available researches in the books of the author himself.
2. Filling in the gap as much as possible with the writings of the author himself.
3. Detailed mention of the references given in the text.
4. Explaining the verses cited.
5. Short biography of the poets or writers mentioned in the text.
6. Quoting more citations in the margin.
7. Adding other words available in the books of the author.
8. Making different indexes.

This preface has covered 40 pages.

The edited book begins with the photos of the original text which Dr. Iṣlāḥī has edited. Then the edited text contains 150 pages followed by extra published materials in 87 pages wherein 35 words and terminologies have been explained. Then comes what the Editor has added in 56 pages covering 42 words and terminologies. After that he has mentioned bibliography of different languages; Arabic, English, Persian & Urdu which are numbered 300. This bibliography covers 25 pages.

The scientific indexes which Dr. Iṣlāḥī has provided are of nine types; Index of Qur'ānic verses, index of the Ḥadīth and narrations, index of old heavenly books, index of citations provided in the text and margin as well as citations of the Editor, index of books mentioned in the text, index of scattered benefits, index of names, groups and places, index

of glossary in alphabetical way, and the contents of the book. All these contain 57 pages and the whole edited book contains 476 pages in the modern style of publishing.

At the end I wish to give an example of what the Editor has done and how he has come up to the level. This is as follows:

"الكوثر¹: مبالغة الكثير، فهو: ذو كثرة عظيمة وبركة وثروة. فإنَّ الكُثر هو الثروة، وقد سَمَّوا به الرجال، كما سَمَّوهم بكثير وكُثير. وترى استعماله في طريق الصفة في قول لبيد:

صاحب ملحوب فجُعنا بموته وعند الرداع بيتٌ آخر كوثر²

وفي قول أمية بن أبي عائذ الهذلي³:

تباهي الحقيق إذا ما احتدم بن حمحم في كوثر كالجلال⁴

It is crystal clear from the study of the book that the Editor did his best to present a good research work in a modern style.

¹ تفسير سورة الكوثر: 2-3، الفصل الثاني، المطبوعة: 62-63

² من قصيدة له في ديوانه: 52، والبيت وحده في السيرة: 1:421 والبلدان (ردع 3:39، وملحوب 5:191) واللسان (ردع) والعجز وحده في اللسان (كثر) صاحب ملحوب: في شرح الطوسي أنه عمرو بن خالد بن جعفر، وملحوب: فرس، والرداع: موضع وصاحبه عوف بن الأحوص. وقال أبو عمرو وابن هشام ويقوت إنَّ ملحوباً: أرض، وصاحبه عوف بن الأحوص بن جعفر بن كلاب، أي مات ثم. أما الذي عند الرداع فهو شريح بن الأحوص. ومثله قول المخبل السعدي يصف اجتماع أحياء سعد من بني منقر وغيرهم إلى قيس بن عاصم وتعويلهم عليه في أمورهم. انظر سيبويه 3:600 واللسان (أهل):

وهم أهلات حول قيس بن عاصم إذا أدلجوا بالليل يدعون كوثر

وقال الكميت بن زيد يمدح هشام بن عبد الملك بن مروان (السيرة 1:422):

وأنت كثير يا ابن مروان طيب زكأن أبوك ابن العقائل كوثر

³ شاعر إسلامي من شعراء الدولة الأموية وأحد مداحي بني مروان. وهو مخضرم على ما في الإصابة عن المرزباني. ابن قتيبة: 667، والأغاني: 23: 163-166، الإصابة: 488، الخزانة: 435-436

⁴ من قصيدة له في أشعار الهذليين: 504، والبيت وحده في السيرة 1:422، وغريب القرآن: 541، واللسان (كثر)، والعجز في المقاييس 5:161 بدون نسبة

حمحم: في المطبوعة من اللسان/ "وحمحم". ورواية الديوان وسائر المصادر كما في الأصل. يصف الشاعر في البيت حماراً وعانته. الحقيق: ما يحقُّ عليه أنَّ يحميه.

Book-review:

THE AGE OF PEACE

Written by: Maulānā Waḥīduddīn Khān

Published by: Goodword Books, New Delhi,

Year of Publication: 2015

Reviewed by: Purba Banerjee¹

The book, The Age of Peace, written by Maulānā Waḥīduddīn Khān, is a series of essays, which starts with an honest confession by the author that he decided to write this book while recovering in a hospital. He felt it to be his duty to spread the words of peace in Islam. This evaluation of Islam is extremely significant in a world where, tolerance, in general, and religious tolerance, in particular, seems to be receding and imprecise understanding of religions making a significant ground.

Maulānā Waḥīduddīn Khān, President of the Islamic Center, New Delhi, founded the Center of Peace and Spirituality (CPS International) in 2001. These organizations are dedicated to presenting Islam in the modern idiom. The Maulānā is the author of *The True Jihād, Islam Rediscovered, Islam and Peace* and numerous other best-selling books on Islam.

In the introductory chapter of the book, Peace for the Sake of Peace, Maulānā Waḥīduddīn Khān begins with a short essay On Pacifism where he discusses the importance of pacifism for

¹ Vice-Chairperson, Review Committee, The Indian Journal of Arabic and Islamic Studies

the resolution of conflict. He described Peace as the Summum Bonum of human existence – the highest good of human nature – in the second essay. Most importantly, in the second essay he discusses the acceptance of status quo and trying to achieve one’s goal by peaceful planning, as the foremost contributor to a peaceful existence. In the third essay of the first chapter, titled, *Peace and Justice*, the Maulānā argues that peace is not absolutely necessary to achieve justice/social justice and to counter the argument of those who claims that they take violent means to establish justice for themselves. He argues that peace is more important to establish normalcy in the society, which would open up further and better opportunities, leading to a more egalitarian society, or social justice, in this context. He commences his fourth essay, *Power of Peace*, with his difference of opinion with the contemporary scholars, who claim that peace equates to the absence of war! The Maulānā terms this as a negative definition. According to him, the positive definition would be that it is a state in which there are many opportunities.

In the second chapter, *The Advent of the Age of Peace*, the Maulānā discusses the phenomenon of de-monopolization of natural resources in modern times, as a very important conjuncture of human history. In the essay *The Age of De-Monopolization*, he states, “The de-monopolization of resources in the modern age is a great blessing as it has made the violent method totally irrelevant. Now by peaceful methods, everything can be attained on a much greater scale.” In the second essay of this chapter, *Western Civilization*, the Maulānā cites the Qur’ān (41: 53) which says,

‘We shall show them Our signs in the universe and within themselves, until it becomes clear to them that this is the Truth.’

Here, he argues to say that the Western Civilization is not the property of a certain race and community, and that it actually owes completely to the discovery of secret natural laws and the development of technology which benefits the entire humanity. The third essay of this chapter *The Age of Alternatives* shows us that compared to the ancient times, when people had only one option to fulfill their ambitions, i.e. violence and wars, modern time is an era of democratic competition to achieve one’s goals through peaceful methods. He concludes the essay by emphasizing on the point that battles in the present time is an obsolete concept and armed struggle has no real meaning anymore. In the fourth essay, *The Age of Civilization*, Maulānā Waḥīduddīn Khān differentiates between the previous stage of human civilization and modern civilization on the basis of how the discoveries and inventions of the nature for thousands of years have led to the facilitation of human life in the present time, opening up a number of peaceful opportunities for human beings to better their own lives, and consequently, better the society and the world at large. In the next essay, titled, *The Journey to Civilization*, Maulānā Khān reminds us the contribution of the entire humanity to the cause of making an individual, and also the contribution of an individual in the making of the whole – he underlines the importance of this symbiotic relationship which makes up the whole human civilization, and makes the further journey towards its bigger fulfillment. In the last essay of the chapter, *Making a Friend out of an Enemy*, the Maulānā takes our focus towards a comparison between the Bible and the Qur’ān where it is

advised by both to do good deeds to one's neighbors, even under strained circumstances, and turn one's enemies into friends. He highlights that, "killing a human being is not like killing an animal. Killing a member of humanity is like killing one's own self."

Chapter three, titled as *The Non-Confrontational Methods for Peace*, comprises of seven short essays. It starts with the essay titled *The Creation Plan of the Creator*. In this essay, Maulānā Waḥīduddīn Khān explains that the world and the universe have been designed by the Creator and thus we must follow the blueprint conceived by the Designer. Moreover, according to him, peace is one of the foremost factors according to which the world has been designed. He also says that "a person has only two choices – either he should adjust to the divine plan and be successful or go against it and be ready to face failure." In the second essay, *The Policy of Mutual Non-Interference*, the Maulānā states that the entire universe functions on the basis of mutual non-interference and respect for each other – whether in the cosmos or in the earthly world – the human world also needs to imbibe the same culture of mutual non-interference and understanding for each other. The third essay of this chapter, *The 'Save Yourself' Formula* states that "the secret of success in life is not to make others suffer losses at your hands. The secret of success in life is to plan one's time and energy wisely and to avail of the opportunities within one's reach." He mentions from the Bible, 'Whoever takes away your coat, do not withhold your shirt from him either.' By this, the Maulānā reminded that it is more important to save time and energy to be able to plan a better future. The fourth essay of this chapter, *The Policy of Delinking*, discusses the necessity of dispassionate delinking of problems and opportunities – the Maulānā says that the

principle of delinking helps a person to save himself from opting for violent methods rather utilize peaceful means to achieve their goals. According to the law of nature, he says, this is the most realistic planning. In the fifth essay, titled *The Power of Peace is Greater than the Power of Violence*, Maulānā Waḥīduddīn Khān upholds the example of Mahātmā Gāndhī and his strategy of non-violence to fight against the British colonialism in India, which successfully yielded in the political freedom of India in 1947 from the British Crown. By giving this example, and also that of the Ḥudaybiyyah Agreement (628 A.D.) concluded by the Prophet, the Maulānā has stated that nature has always advised us to take the easier course of action rather than the violent course, which is surely to lead us to success. The next essay has been titled as *The Examples Set by Two Prophets*, where Maulānā Khān has given examples of Prophet Joseph of Egypt and Prophet Muḥammad, who gladly accepted the status quo which was offered to them, politically speaking, and later on, turned those status quos into brilliant successes for their missions. This example has been highlighted for those who are engaged in violent activism during the present times. The last essay of this chapter, named, *An Institutionalized Buffer*, draws parallel between the Battle of the Trench (627 A.D.) and the role that has been given to the United Nations Organisation – what the five-and-a-half kilometers trench - dug by the Prophet and his followers on hearing the possible attack on Madīnah - did during the age of direct war and violence, i.e. function as a political buffer – is what the UN is working as in the present, in a majorly democratic world, i.e. of a political negotiator. This strategy is extremely important in tackling a potentially explosive situation.

The title for chapter four, *The Experience of History*, exemplifies the experiences of human history into eight short essays. The first essay of this chapter *Living between Idealism and Pragmatism* discusses about the shortcomings of idealistic goals set by individuals, rather than making a pragmatic effort to pursue their targets. Maulānā Khān gives various examples from the pages of history – beginning with Alexander the Great and his ideal dream of conquering the whole world, till the Soviet Russia’s dream of establishing a Communist Empire. In the second essay, *Peaceful Planning on the basis of Realities*, the Maulānā reiterates on a verse from the Qur’ān:

‘We shall certainly test you with fear and hunger, and loss of property, lives and crops. Give good news to those who endure with fortitude.’ (2:51)

With this verse, the author reminds us that loss is an inevitable part of life – whoever is born, will face loss in life, including his/her own life – thus, making acceptance of that loss as a reality and embark upon a peaceful planning of the future becomes the only way to peace. As an example from history, he talks about the Partition of India and creation of Pākistān, which fell far short of the dream of its founding father, Muḥammad ‘Alī Jinnah. Pākistān was a geographically truncated country right from its birth. But this reality was never accepted by the political establishment of Pākistān, and they more and more became overwhelmingly obsessed with the idea of a geographically united Pākistān. This obsession led to a further division of the country, i.e. in the formation of Banglādeṣh as an independent country, and also Pākistān being immersed in huge international debt of 65 billion dollars and counting, to sustain different kinds of conflicts in and outside its territories! The third essay of the chapter, *Violent Activism, Peaceful Activism*, discusses the

importance of peaceful activism in comparison to violent activism. The author cites examples from history: the First World War and the Second World War did not yield anything substantial for the common people of Europe, except violence and destruction. On the other hand, a section of same Europe, the thinkers, the educationists and the scientists, were carrying out researches which were to produce heights of developments unprecedented in the history of human civilization. The fourth essay, titled *A Prediction that Proved to be True*, draws an analysis of pre-war prediction made by the author in an interview, that if the United States had decided to attack Irāq in 2003, then it would be grossly counter-productive, because of the simple reason that such attack would be against the nature of things – a war could never yield a calculated result, or a predictable outcome – the results of a war are always different from what is expected when it is started. Even at the present, the War in Syria that started in 2011 as a mere protest against the *Bashshār al-Assad* government has today spread its venomous tentacles in all directions, without any temporary or permanent solution in sight! This walking against the nature of things leads us to the next chapter, *Unending War* – a war is started in the mind of a person, and even though we all know that every war has a logical outcome, i.e. there is a winner and there is a loser, the loser can never accept defeat easily and continues to avenge his defeat. This is true in matters of countries as well. The victors, on one hand, become arrogant and more aggressive, on the other hand, the losers become more and more vengeful – the final outcome of which is more war. The sixth essay of the chapter, *The Problem of Crisis Management*, discusses about the territorial disputes facing Egypt (Suez Canal Crisis, 1956) and China (political transfer of Hong Kong from United Kingdom in 1997). The author gave these two examples to establish the

positive outcomes of pragmatic planning, rather than emotional rashness. In the case of the Suez Canal Crisis, it was Egypt's political leadership's hastiness that invited a total debacle in the following war against a joint force of UK, France and Israel. But on the other hand, the patience of China's leadership saw a peaceful transfer of Hong Kong from Great Britain to China in 1997. Thus, the resolution of any potential conflict can be easily avoided through intelligent crisis management. The next essay, titled, *Maintain the Historical Status Quo*, tells us about the significance of the maintenance of the status quo in a society to achieve peace. To emphasize on this, the author has given the example of the Ka'aba and the idol-worship and how the Prophet accepted that status quo for the sake of maintaining peace and order in the prevailing society, though he himself did not believe in idolatry at all! His strategy proved to be immensely successful as within a few years most of the inhabitants in and around the Ka'aba had converted to Islam and abandoned idol-worship. The last essay of this chapter, *Lessons from History*, underlines again the importance of the historical status quo, and propagates against forceful changes, as this is bound to breed violence. As an example, the author tells the history of Japan after the Second World War – it was devastated by the twin atomic bombs on Hiroshima and Nagasaki. But the later leaders of Japan, instead of wasting their time on vengeance, went into cooperation with the United States of America, and turned Japan into an economic powerhouse within the next thirty years! The forces of history were not in favour of Japan opposing the United States after the Second World War. This acceptance of the status quo saw Japan successfully surviving the worst period in their history and turning their country into a huge success.

Maulānā Waḥīduddīn Khān makes an immensely important and irreplaceable point in chapter five – *The Need for a*

Counter-Ideology - by pointing that the world needs an alternative ideology to follow! This chapter is divided into nine essays, the first of which is titled *The Case of Present-Day Muslims*, and deals with the concept of Muslim supremacist ideal that has been revived and popularized by two thinkers – Sayyid Quṭb (1906-1966) in the Arab world, and Sayyid Abul A’alá Maudūdī (1903-1979) from Pākistān in the non-Arab world. According to the author, it is this supremacist approach that has led to extremism and terrorism in the name of jihād amongst the Muslims. In the context of Islamic texts, ‘Jihād’ means the ‘utmost struggle’ – meaning ‘a peaceful struggle for the dissemination of the message of God to mankind.’ But the Muslim militants have customized the definition of Jihād according to their political needs, and have, thus, given their militancy a religious legitimacy by calling it Jihād. This leads us to the second essay of this chapter, namely, *It Requires a Literary Bomb*, where the author states that no amount of chemical or nuclear bombs are going to eliminate this kind of extremism and terrorism – the world needs to educate everyone and free their minds from extremism through education – to be able to eradicate terrorism from the face of the planet. Going along the same path, he deals with the matter of extremism in the next essay, *Radicalization of Muslim Youths*, saying that modern-day Muslim militancy does not derive from the Qur’ān or the Sunnah, rather is a product of the Muslim media. It is the glorification and the glamorization of this form of extremism that has caught the interest and attention of Muslim youths, who are in a search of a positive identity in a changing world. The Maulānā has detected the source of the radicalization of the Muslim youths as the Muslim community’s anger, disillusionment and negative thinking

towards tackling reality. This attitude has made Muslim youths more and more vulnerable towards media propaganda in favour of extremism. In the same context, the author deals with *The Evil of Selective Information*, the next essay with the same title. In this essay the Maulānā underlines the peril of putting out selective information into the public domain, according to the interests of the groups concerned. The continuous practice of one-sided dissemination of information is bound to make every group unsympathetic towards any other, thus flaring up irrational violence under specific circumstances, gives birth to terrorism. In the fifth essay of this chapter, *Suicide Bombing*, the author identifies the root cause of suicide bombings as “that in present times, the Muslim community has come to think of the world as being divided between Muslims and *kāfirs* (non-believers); that, besides Muslims, everyone else is *kāfir*, that the countries ruled by Muslims are *Dār al-Salām* (Land of Islam) whereas the countries ruled by people other than Muslims are *Dār al-Kufr* (Land of Disbelief). Due to this mindset, Muslims think that any heinous act may be perpetrated with impunity against supposed disbelievers.” He also states that it is this negative mentality of the Muslims which emboldens the propagators of extremism and suicide bombing to disburse messages of hatred. The sixth essay of this chapter emphasizes that differences of opinions exist amongst people: *It All depends on the Angle of Vision* – which, he believes, had led to the suicide bombings of Twin Towers in New York on 9 September, 2011. The Muslims who perpetrated this horrific act were, according to the author, possessors of a negative mind that pushed them to regard the United States of America as their enemy. What they failed to see is that how modern technology, the pioneer of

which is the US, could contribute immensely to the development of the world. In the seventh essay, *Living in a New Age*, the author points out that the problems faced by the Muslim community is its unawareness regarding the advantages of the modern age. He says that it is absolutely against the creation plan of the Creator for a man to fight a battle and get himself killed, as every man is created with unique capacities to make positive changes in the world. Instead, the trend in the Muslim world is that of youths joining terrorist organizations, which is dealt by Maulānā Khān in the eighth essay of this chapter, *Why are the Youth Joining Terrorist Groups?* To answer this baffling question, the Maulānā has thrown a very realistic explanation: it is a result of a long-drawn nurturing of anger amongst the Muslims. The terrorists are only relegating their own negativities onto others in the forms of bullets and bombs, whom they believe are their enemies. To counter this hatred, the author suggests that it can be replaced with the positive and powerful weapon – the Qur’ān. If the youth can be made to understand the positivity lying in the Qur’ān, then the course of this hatred can be changed forever. In the concluding essay of this chapter, *Peace Through Education*, Maulānā Khān re-emphasizes on the importance of education in molding the minds of children and youth towards a positive bend, thus changing the course of the society and nation. Towards achieving this end, he suggests that education must be spread on a large scale for all so that maximum number of people can be brought within the rational fold of mind, abandoning any form of extremism.

Chapter six of the book is titled as *Peace in the Muslim World*, and is divided into ten separate essays. The first essay of this chapter is *Peace of Mind is Most Important*, where the

author points out that the human mind being the greatest thinking faculty, and for it to function properly it is absolutely imperative for human mind to be peaceful. But, unfortunately, people who think in terms of militancy is running counter to the human capacity to think, because they are causing disruptions to the otherwise peaceful status quo in the world. The second essay of the chapter, *The Unfinished Agenda*, begins with the example of the speech given by the Pākistāni Chief of Army Staff, General Raḥīl Sharīf, who said in 2015 that Kashmīr and Pākistān are inseparable and that the issue of Kashmīr is an unfinished business from the time of Partition of India in 1947. Maulānā Waḥīduddīn Khān uses this example to demonstrate the specific state of mind of the Muslims – taking resort to violence to settle everything that comes in their way. On the other hand, there are too many ‘unfinished agendas’ in the perception of the Muslims in the world. The Maulānā has cited that for some it is the unfinished agenda of Pākistān, for some it is the issue of Palestine, for others it’s the *Khilāfat* or even the *Sharī’ah*! But these are supposed enemies which the Muslims are fighting against during the present days. As a probable solution to this spiral of negativism, the Maulānā suggests in the next essay, *De Gaulleism Shows the Way*, where the author underlines the necessity of letting go of past pride to be able to move forward better, shrugging off the baggage of history. He exemplifies Charles De Gaulle’s policy of granting freedom to the African colonies of France during the 1960s because it had become absolutely necessary for France to rid herself from the extra responsibilities of administering the colonies in Africa, to be able to develop itself after the Second World War. To continue with his argument in the next essay, *Low Profile*

High Profile, Maulānā Khān gave example from history where talented and brilliant people were wasted because they did not have the vision and the patience to carry out low profile but consistent projects. They had fallen prey to the lure of visibility, fame and quick success. But alternatively, according to the author, it is necessary to carry on consistent works for bearing fruit in the long term future. The fifth essay of this chapter, *The Road to Peace*, emphasizes on the point of lack of modern education and the subsequent failure of the Muslim world to be able to participate in the present shaping of the world. The Maulānā has given the examples of Sayyid Quṭb of Egypt and Sayyid Abul A'alā Maudūdī of Pākistān to drive his argument home. Had they been active participants in the education process of their respective countries, argues the author, they could have achieved great milestones for their own people. By refusing these offers from their governments, both these stalwarts not only missed opportunities for themselves, but also deprived their people from being educated by these greats! From the perspective of the author, the trend of negativity in the Muslim psyche had started from the Crusades. In the sixth essay, *The Crusades as Trendsetter*, on one hand, we observe that the Muslims had inflicted a crushing defeat on the Christians at the end of the Crusades in 1291 A.D., but this is also true that they had become complacent after their victory and had stopped the forward march of developing themselves. On the other hand, the Christians had set the ball rolling after their defeat. The defeat in the Crusades came as a rude shock to them but they took it on their stride and put their efforts in education and scientific studies. This strategy worked miraculously for the Christian world and now they reign supreme. In the seventh essay, *The Vatican as a*

Principle, the author draws on the example of the Vatican City, which is the 'kingdom' of the Pope in the present time, to elaborate that there is no harm in letting go of one's seat of power if it is unwanted by the majority, and transfer himself to a lesser domain for the sake of the bigger good. Maulānā Waḥīduddīn Khān believes that the leaders of the Muslim world today lack this foresight of the bigger good, and do the necessary at the present to make a difference in the future. The eighth essay, titled as *Pro-Self Activism Anti-Self Activism*, Maulānā Khān wants to draw our attention towards the real purpose of a human being on this planet. According to him, the first and the foremost job of an individual human being is to do justice to his potentials and knowing himself better every day. This, he terms as Pro-self activism. On the other hand, he terms the extremists and terrorists in the Muslim world as anti-self activists, because they fail to see their own capacities to be able to make any positive difference. In the next essay, *The Culture of Terrorism*, Maulānā Waḥīduddīn Khān relates the culture of terrorism in the recent times with the explosion in the production of international weapons' industry. He argues, that an individual's greed, aggression and envy, in combination with deadly weapons that have been produced during the recent years, have made wars look easy to happen and sustain grievous damages all over the world. But, in the last essay, *A Personal Experience*, Maulānā Khān cited an example from his earlier life: how he changed the mind of a youth, who had, perhaps, entered his office in New Delhi to kill him – he was on the hit-list of an extremist group during that time - and turned him towards education. He argues that, "Terrorists are not basically corrupt individuals. They are wrongly conditioned human beings. We should try to

alter their thinking by applying reason, and without doubt terrorism will disappear.”

The seventh and the conclusive chapter of this book is *Islam and Peace*, which is divided into six short essays. The first of these essays is *Islam the Religion of Peace*. According to the author, Islam has two basic ideologies: *Tauḥīd* (Monotheism) and peace, as the necessary precondition for the establishment and practice of the religion. But it is the greed for political, military and monetary power that has disturbed peace in the Muslim world over and over again. Thus, the author feels that it is important to remind the Muslims of the basic ideologies of Islam all over again. In the second essay of this chapter, named, *Interdependence – A Law of Nature*, stresses that despite the disparities present in the nature, interdependence amongst the species is but obvious. The right cohesiveness in the society is only possible when every individual accepts this reality and act accordingly. In the next essay, *The Greatest Evil of History*, the author says that violence and war in the name of Jihād is absolutely wrong-founded because, Jihād in terms of *qitāl* or war, according to Islamic principles, can only be perpetrated in defence, and because defence is a matter of the state, it is supposed to be a state subject. But, today, most of the militants who are justifying their violence in the name of Jihād are non-state actors, and thus their acts are unjustified or illegitimate as well. The fourth essay of the chapter, *God Calls to the Home of Peace*, describes a practical way of achieving Paradise right on this earth by following a path of peace and happiness amongst individuals. This is, according to the author, perhaps the best description of Paradise – an inner Paradise established amongst every individual. Very interestingly, in the fifth

essay, *Managing Human History*, the author states that the Creator has provided freedom to human beings on earth to shape their personalities, but this freedom may well be misused or over-used by the individuals – to check this phenomenon, the Creator constantly changes individual and societal history. In the conclusive essay of this book, *Universal Peace Center*, the author urges to the Muslims from all over the world to transform their image from perpetrators of violence and crimes into an image of Universal Peace which the principles of Islam actually propagate.

Mahesh

✎ Sarat Chandra Chatyapadhyā¹

Tr.: Md. Ashraf Hossain²

The name of the village is Kashīpūr. It is a small village and the *zamindar* (landlord) is small too. But his power is so high that nobody can make nuisance in front of him.

The birthday celebration of his younger son is going on. Tarkaratna was returning after finishing the Pūjā. The weather is very hot. The month of Baisākhā is about to end but no sign of cloud is seen in the sky. The scorching heat of the sun is burning the earth.

Ghafūr Zola's hut is situated at the end of the village. Its muddy wall has merged in the courtyard and the indoors of the house can be seen from the road.

Tarkaratna came and stood under the shade of a Pitali tree and shouted –“Hey Ghafūr! Are you in the house?” Ghafūr did not answer. His ten year old girl came out and said, “He is suffering from fever. Why are you calling him?”

¹ Sarat Chandra Chatyapadhyā (1876-1938) was a great Bengali novelist, short story-writer, drama-writer and essayist. Among his famous works are 'Badī Dīdī', 'Shubhoda', 'Parinīta', 'Naba Bidhān', 'Devdās', 'Bipradās', 'Satī', 'Pareśh', 'Mandir', Haricharan', 'Bojha', 'Jai Hind', 'Rama' and 'Narir Mulya'. Most of his works deal with the lifestyle, tragedy, struggle of the village people and the contemporary social practices that prevailed in Bengal. He remains the most popular, most translated, most adapted and most plagiarized Indian author of all time.

² Assistant Teacher, Nūrunnabī Senior Madrasah, Humaipūr, 'Abdalpūr, Madhya Gram, Kolkata, West Bengal

Tarkaratna retorted, "Fever? Call him, the idiot. The cruelest!" Hearing this shouting, Ghafūr came out from his muddy house with high temperature and shivering.

A Babla tree is standing near the broken old barrier. A bull was tied up with the branch of that tree. Having seen that Tarkaratna said, "What is happening there? This is a Hindu village, *Zamindar* is Brahmin. Do you remember that?" His face became bloody with intolerable anger and scorching heat of the sun. But Ghafūr did not understand what the actual cause of his anger was. So, he looked at him and gazed at him.

Tarkaratna continued, "In the morning I have seen the tied-up bull, and in the noon I am seeing it tied up like in the morning. If cow is slaughtered then the *Zamindar* will bury you alive. He is not an ordinary Brahmin."

Ghafur expressed his helplessness by saying, "What can I do, my lord! I have fallen in a critical condition. I have been suffering from fever for some days now. So I could not graze it properly. I always feel intolerable headache. Untie him."

Tarkaratna replied, "Then let him go. It will graze by its own."

Ghafur said, "Where will he go? The people's corns have not yet been harvested. All of those are heaped in the Khamar. The grasses have been burnt. He may eat someone's corn, so how can I leave him?"

Tarkaratna said, "Well, if you do not leave him then tie him up in a cold place. And give him some straw and let him chew. Has your daughter not cooked rice? Give him that starch with some water for his eating."

Ghafūr did not answer. He only stared at Tarkaratna's face helplessly then a long and deep sigh came out from his mouth. Tarkaratna said, "Yes, have you not that too. What did you

make with those straws? Have you sold all for your own belly? Have you not left even a single straw? The slaughter one!”

Ghafūr became speechless by this cruel complain. After a little while he said, “I have got some dozens of straws but the land owner took all as the due of last year”. He continued, “I have fallen on his feet and I prayed, My lord! You are great, I will not escape from your kingdom, please give me some straws. My roof has not enough straws, only a small room, for me and my daughter. However, we would pass the rainy season somehow. But my Mahesh would die if I did not get the straws’. Tarkaratna said with smile, “Its name is Mahesh! How funny? It’s a matter of irony and I cannot but help smiling”.

But this joke did not enter into Ghafūr’s ear. But he did not care it. He said continuously, “But the landlord did not show any sympathy. “Only a little amount of corns were given to us without a single straw. My Mahesh could not get anything”. Then he started to cry.

Tarkaratna did not show any kindness. He said, “What kind of man are you? Do you not pay the previous due? Would the *Zamindar* feed you from his own pocket? You are living in the kingdom of Lord Rama. Really you are rubbish one, so you criticize him”.

Ghafūr became ashamed and said, “Why do we criticize him, My lord! We do not criticize him at all. But from where will we pay? I cultivate only four *bighas* of land. But last two years passed with failure of crops. We have two people - I and my little daughter have to spend the days without having enough food. Please, look at my house! How bad a condition it is in! There is not enough space for stretching our legs and heads. Especially we have to spend our nights in the rainy season only sitting here.”

Then he said “Apart from this, please see my Mahesh. You can count all his ribs. Please, My lord, give me some straws for my Mahesh and let him eat.” Then suddenly he fell down near his feet. Tarkaratna moved dartingly as quickly as an arrow and said, “Go to hell, if you will touch me”?

“No, My lord! I shall not touch you. But please now give some straws for my Mahesh! I have seen four big heaps of straws in your courtyard. If you kindly give me some straws from those heaps then no shortage will be found in your huge amount of straws.”

Tarkaratna asked, “Do you want to borrow? But from where will you pay back?” Hearing this, Ghafūr became expectant. So soon he said, “I must pay you, My Lord! By any means. I shall not deceive! I must pay you back by any means!” Tarkaratna copied Ghafūr’s sentences with mockery and said, “My loved one! Leave my way. It’s too late to go to home”. Then he smiled and stretched his legs towards the road. But suddenly he came back with enough fear. And shouted with burning anger, “Go to hell! The cow is approaching with sharp horns, will it hit by its horn?”

Now, Ghafūr stood silently. Some fruits and wet rice were in Tarkaratna’s hand. Beckoning that Ghafūr said, “Mahesh has got smell. He wants to eat some food”. Tarkaratna said, “Yes, that is. As the farmer, you are fool as your cow. Remove it from the way and let me go. It is the killing horn”. Then he went on sharply.

Ghafūr turned his eyes and stayed motionlessly gazing at Mahesh’s face. His black eyes are full of sorrows and pain. He said to Mahesh, “They have not given you even some straws. They have lot. Yet they do not give anything. Leave them!” His

tongue became tightened and tears started to fall from his eyes ceaselessly.

Then he came near Mahesh and touched softly his head and back while he said whisperingly, “Mahesh! You are my beloved son. You have become old today after nourishing us for some eight years. I cannot feed you properly. But you know very well how dear you are to me!”

Mahesh only closed his eyes with peace in response to Ghafūr’s sentences. Ghafūr rubbed the tears on his own body and said whisperingly, “*Zamindar* seized your straw by force, and he leased the grassy land near the burning ghat. How can I keep you alive in this critical year? If you become free then you will destroy other’s straw heaps and eat their banana tree! What can I do with you?”

“You are not physically strong now. Nobody wants you.” Ghafūr recalled that many advised him to sell his Mahesh in the cattle market. By recalling it he could not stop crying (Because Ghafūr knows very well that if he sells him in the market then only the butchers will buy him for killing). Having swabbed the tears by his hand, Ghafūr looked here and there and then he pulled some discolored straws from his half broken roof of his muddy house and put it before Mahesh and said to him, “Take it soon. Don’t be late, otherwise... (Meanwhile, Āminah, his daughter, came out from the house and called:)

“Father!”

“Yes, my beloved!” answered Ghafūr with a gentle voice.

“Please come for lunch” said Āminah, then she stood on the middle of the door and further said, “Have you given him roof’s straw again?”

In fact, Ghāfūr feared about that. He became ashamed and said, “It is very old and rotten straw, my dear! It was falling down by its own”.

“No father! I heard from inside the sound of your pulling” said Amina.

“No dear! It is not like that” replied Ghāfūr.

“But the wall will fall down father!”

Now Ghāfūr became silent. He knows very well that they have only one house and there is no other means except it, and this will collapse in the coming rainy season if he continues to take the straws.

Āminah said, “Please wash your hand and come for lunch. I have served your rice”. Ghāfūr said, “Āminah! Give me the starch of the rice. Mahesh will drink it”.

“There is no more today. It has dried up in the cooking pot” said Āminah.

Has it not? Ghāfūr became speechless. He thought that in these difficulties the extract water is very valuable. It is known to even his ten year old girl. She washed her own hands then she served rice and some spinach on a brass dish and took for her own in a clay pot. Ghāfūr saw that and said in low voice, “Āminah! I am feeling cold again. Is it better to eat rice with fever?” Āminah told with worry face, “But you said that you were hungry!”

“Perhaps the fever was not there at that time, my dear!”

“Then it is better to eat in the afternoon”.

Ghāfūr said, “But eating cold rice will increase the fever”.

Āminah asked, “Then what should you do father?”

Thinking for some moments Ghafūr said, “Rather, it would be better if we give it to Mahesh and let him eat because he is also very hungry. And in the night, can you not cook some rice for me”?

In reply Āminah looked at her father’s face for a while and answered, “I must cook, father”. Ghafūr’s face became red. The deception which was performed between the father and the daughter, perhaps none could know except the Almighty who noticed it from the Heaven.

After five or six days Ghafūr was sitting in the veranda. His Mahesh has not yet come back since yesterday. He is too weak to search for Mahesh here and there. Āminah searched for it at every possible place. In the afternoon she returned home and said, “Father! Have you heard the news of Mahesh? Manik Ghose put Mahesh into a cattle shed.”

Ghafūr said, “No, it is impossible. You have become mad”. Āminah said, “Yes father! He has put Mahesh into a cattle shed. Their servant told me, “tell your father to look it in the cattle shed of Dariyāpūr village.””

“What did he do there in the garden?” Ghafūr asked.

“He destroyed their trees in the garden” said Amina. Ghafūr sat speechlessly. He imagined a lot of nightmares about Mahesh but he did not think such a kind of deadly news. He is so innocent and poor. So, he could not think that anybody will give him such a big punishment. Especially he was totally free to be attacked from Manik Ghose because he is well known as a staunch Brahmin in this locality.

The daughter said, “Evening is descending. The time is getting to be so late. Will you not go to bring Mahesh?” Ghafūr replied, “No”.

“But they have said that after three days the policeman would sell him in the cattle market!” informed Āminah. Ghafūr said, “If they want so then let them sell him”.

What is the cattle market? Āminah did not know that. But previously many times she saw the utter unrest of her father after hearing any bad news about Mahesh. But today she has not seen it yet. So, she went away.

Having come in the dark night to Banshi’s shop he said, “Uncle! Please give me some money.” Then he kept a brass plate under the bench. The weight of this metal is well known to him. At least five times he kept it mortgaged only by a one rupee coin within two years. So, today he did not refuse to take it by some money.

The next day Mahesh was seen at his own place. The Babla tree, rope, upholder, straw-less big pot and the hungry-looking eyes – all were same like the before. An old Muslim was observing Mahesh with sharp eyes. In some distance Ghafūr was sitting silently. After completion of his observation the old person took out a ten rupee from his pocket and said to Ghafūr noiselessly, “Take all of this. Do you agree?”

Ghafūr stretched his hand and took that silently as before. Two men who came with him wanted to open the knot of the rope. Suddenly, Ghafūr stood and shouted with ruthless voice, “Don’t touch the rope. Beware and listen to me. Don’t touch it. It will not be good for you”. They became shocked. Being confused, the old person asked him, “Why? Ghafūr answered angrily, “No question. I don’t want to sell my own thing. It is my wish”. Saying this he threw the currency.

They said, “But yesterday you have taken advance money while returning?”

“Take your advance money back.” said Ghafur. He threw away one two rupee coin before them creating a sound. There was a quarrel about to occur, but smilingly the old man said, “You want some extra money, don’t you?” Then he ordered his man, “Put extra two rupees in his daughter’s hand. All right, then?”

Ghafūr said, “No”.

“But none can give you more, do you know?”

Ghafūr knocked his head cunningly and said, “No”.

The old man became irritated and said, “It is true. Only the hide will be sold, except it, nothing is available for sale”.

Regret! An ugly word came out from Ghafūr’s mouth. Soon he ran into his house and started to shout that if they do not leave this village at once then they will be beaten up with shoes by zamindar’s men. They became scared, so they did not stay there any more. But after sometime Ghafūr was called by zamindar’s servants. Ghafūr understood that the *zamindar* has been informed about the whole matter.

Shībū Bābū, *the zamindar*, was sitting in the main room. His eyes were red. Both gentle but uncivil people were surrounding him. After some moments and breaking the silence, Shībū said with utter anger, “Ghafūr! I cannot imagine what kind of punishment shall I give you? Do you know where are you living?” Ghafūr apologized with folded hands and said politely, “I know, but, we are utterly poor, so we are not getting food properly, otherwise I must pay today whatever you will give me the punishment.”

All became surprised because this person was known to them as high tempered man. But today his behavior is totally

different from the previous. He said in a crying tune, “My lord! I shall never do such a kind of crime”.

Then he pulled his ear one by one by his two hands and rubbed his nose on the courtyard from one corner to another. Shībū Bābū became kind-hearted and said, “Well, well, don’t dare such type of fault”.

Hearing the total fact all became shocked. They became sure that Ghafūr is a deadly sinner and he was pardoned only by the great mercy and kindness of the lord. Tarkaratna was present there. He illustrated the word “cow” and then he made clear that Ghafūr is illiterate and untouchable according to the Hindu religion. He also tried to make people understand that Ghafūr should not be given the chance to live in that village. Moreover, he gave many evidences from the holy Hindu books.

Ghafūr did not give any reply. He accepted it as if he deserved it. So, he returned home with all rebukes and dishonours with him happily. Then asking some water from neighbour’s home he fed Mahesh and was talking whisperingly so many things while touching his body, head and horns.

The month of May has ended. The destructive activities of nature like the Lord Shiva are revealed here. It is so horrifying and revealing from the sky.

No kindness is seen anywhere. It is enough difficult to think that this compassionless situation will change at any moment. None can imagine that this sky will be full of cloud and coldwater. Only it seemed that no change or no end will be come to this burning sky. All will be burnt to ashes.

Ghafūr came back to his home from outside in one such noon. He was not habituated to laborious work in others’ lands,

besides he had been suffering from fever for many days. He is very weak and tired. Yet he went out searching for work. But none gave him any work. With the suffocating heat, he got nothing. His eyes became dark with hunger, thirst and tiredness. Standing in the courtyard he shouted, "Āminah! Have you cooked rice?"

Āminah came out slowly from inside and stood silently catching the bamboo pillar. Getting no answer Ghafūr shouted, "Has the rice been cooked? What? Has not? Why?"

"No rice, father! Rice was finished", said Āminah.

"Is there no rice? Why have you not told me in the morning?" Ghafūr asked angrily. Āminah replied, "I have informed you last night father!"

"I have informed last night" Ghafūr copied his daughter's sentence. Then he said, "Can anybody recall what has been said at night?" His anger increased along with his rude voice. "If young daughter eat rice three or four times in a day then why the rice will not finish? From now I shall go out closing tightly the container of the rice." Then he asked for water and said, "Give me some water. My chest is close to burst with thirst." Then he wanted to know whether the water was in the house or not.

Āminah was standing as before with her face hanging down. Ghafūr waited only for few moments then he could not control himself, so he buffeted her scantily. When he understood that there is no water in the house he lost his control. Coming sharply near Āminah, Ghafūr beat her and said, "Naughty girl! What do you do for whole day! Can you not go to hell like others?"

The girl did not say anything. Rubbing the eyes, Āminah left the place taking the clay water pot into the hot sun. Soon after she disappeared, he got a painful strike in his heart. He recalled-- after passing away of her mother how did he foster her – it is well known to him. He also recalled, there is no fault of his laborious, gentle and kind-hearted daughter.

They usually do not get food properly. They only get one time in a day or sometimes they cannot manage any food for day long. So, eating five or six times in a day is as impossible. Similarly, the cause of having no drinking water is not unknown to him. There are two or three ponds in the village but all became dried. Though some fresh water is available in Shībū Bābū's pond but the common people cannot get water from there. And only very few ponds have some water in their deeper tanks but all the villagers are gathering there to collect that water. As a Muslim girl Āminah cannot get chance to come near the pond. If anybody gives her some water after long request, she comes home with that. Ghafūr knows all these. Today the water might not be, or Āminah was not given water in the gathering – anything might have happened today, thinking that Ghafūr could not stop his tears to fall.

Meanwhile, zamindar's servant came and shouted whether Ghafūr was in the house or not. Ghafūr answered with irate, "Yes, I am, but why?"

"Zaminadar is calling you, Do come."

Ghafūr said, "Eating has not yet been finished, so, I shall go later". This kind of attitude was unacceptable to the servant. Saying an ugly word he informed Ghafūr that Bābū had ordered him to pull Ghafur, beating up with shoes.

Now Ghafūr forgot his own for the second time. He also expressed a same ugly word and then boldly said, “None is servant in the Kingdom of the Great Queen. I live by paying tax. I will not go”.

But using the great name for a little person is not only futile but also the cause of danger. But it is not so dangerous that this lowly voice has not reached into big ears, if so, then the food of mouth and sleep of eyes would have vanished. However, there is no need to illustrate the fact but when he returned from the zamindar’s courtyard, his face and eyes became doubled.

The major cause of this heavy punishment is Mahesh. Because after Ghafūr went out, Mahesh went out tearing his rope and entered into zamindar’s garden and ate some flower plants, mashed paddy heaped in the courtyard and at last he hit the zamindar’s younger daughter as she tried to catch him.

This event did not happen for the first time, rather more than one time he did so, but Ghafūr was pardoned as he was really poor. But this time, Shībū Bābū could not accept his saying that he was living by paying the tax and so he was not anyone’s servant. However, Ghafūr did not protest anything. He bore all the beatings and dishonors silently. And returning from there he said nothing when he reached his house. He forgot his hunger and thirst but the inside of his chest was burning like the noon sky.

How many times he has spent in this situation? It was unknown to him. But when he heard his daughter’s crying only then he stood suddenly. He ran out and saw Āminah falling on the land and the water is falling from her broken clay container and Mahesh was drinking that water with intensity. Within some moments Ghafūr became mad. He took up the

part of his plough which he opened yesterday for repairing and catching by his two hands he started to beat on the head of Mahesh. Only one time Mahesh tried to lift up his head and then fell down on the ground. By leaving tears from eyes and some blood from ears and nose, his body trembled twice, and spreading his legs, Mahesh left his last breath. Āminah cried loudly and said, "What have you done, father? Our Mahesh has passed away!"

Ghafūr did not move and said nothing. He only looked at Mahesh without winking like a stone. The cobblers of other village came within two hours. They are taking Mahesh binding with bamboo to the field. Having seen the shining knives in their hands Ghafūr closed his eyes and could say nothing. The neighbors said "Zamindar had sent his man to Tarkaratna to know the actual punishment of killing a cow according to the Hindu Books. And you may sell your house for burial of Mahesh." Ghafūr did not give them any reply except sitting silently, keeping his head between his knees.

In the deep midnight, Ghafūr awakened his daughter from her sleep and said, "Āminah! Let's go". She slept in the veranda, rubbing her eyes she rose and asked, "Where father?" Ghafūr said, "To work in the jute mill of Fulberia."

The girl became astonished. Previously her father did not agree to work in that mill even in his deadly economic crisis because he heard about the irreligious surroundings of mill area, especially that the women are not honoured in anyway.

Ghafūr said, "Don't be late my beloved. Go on please. We shall have to walk for long". Āminah was packing the water pot and her father's brass plate with her personal bag but Ghafūr forbade her to take both and said, "Leave them my dear. My Mahesh's burial will be done by those two things".

He set out in the dark night catching his daughter's hands. There is no relative in this village. So, no man should be informed. Crossing the courtyard, Ghafūr stood under the Babla tree beside the land where Mahesh was used to stand, then, suddenly he broke into tears.

Then he lifted his face to the starry black sky and prayed saying this, "O Allah! You may give me so many punishments, but my Mahesh has passed away with intense thirst. None left any land for his grazing.

--O, my lord, please, you don't pardon him who did not let him eat your gifted grasses, and who did not give him to drink your gifted water."

On 15th of August the Independence Day

✎...Layeeque Aḥmad¹

I was poring the proben upon.
Suddenly I saw the scene yon.
A band of swans flew very high,
Trying to reach the red blue sky.

One swan had a paper in its paw.
Willingly he did drop the paper, I saw,
It wafted down ward and reached me,
At once I opened it with tempestuous glee.

It had the matter in it.

To put the National Flag on the post, to unfurl,
Salute it, sing national anthem, call aloud the
Slogan, *Hindustan Zindabad*, sing the song of,
Freedom, play games, distribute sweets and be
merry is not enough. But freedom demands from you.
All the Indians must do their bit against evil, slavery.

Be the engineer, take the vow.
Be the leaders, do not bow,
Before the evil, the bad man's ferule.
Be the judge to bring praiseworthy rule.

¹ Father of the Editor and Retired Headmaster, Junior High School, Majawān, Phūlpūr, A'zamgarh. He died on 10th of April, 2016

Be brave, struggle against strife,
But add your wit at the risk of life.
To the development of the country contains,
Save the self dependence, India gains.

If you have proper use of your intellect,
If you go on the progressive way you select,
If you prepare yourself well to face,
What worst comes to the nation to debase.

Then the country, India, will be your's.
And everyone who live here in it,
Will lift each one to bring to sick the cures,
Will enable and encourage you to show your wit.

You can at any cost save the unity, integrity,
Of India with truthfulness, love and purity.
Be helpful to raise India to perfection.
Be making it great and powerful with affection.

Blessing

May you live long with honour!
May you prosper in life!
May you breathe in free circumstances!
May Allah give you solace of faith and cut strife!
May, May we be happy and gay!

Sadness of the Black City

Moḥammed Moftāḥḥ Rajab Elfitorī¹

Rendered into English: K.M.A. Aḥamed Zubair²

When night pours
Its shadows on the streets of the city
Covering it in sorrow,
You are still seeing them —
Collapsed in silence,
Staring at the cracks.
And you think they are in silence,
But you are wrong,
They are on hell-fire!

When darkness boosts
Its statues of marble
On the streets of the city
Then breaks them in fury
Then the city will direct all the people
Down the spiral staircase of the night
Into the depth of the distant past.
The past with its depository shores
Is dreaming of recollections
Too deeply to be stirred.
And inside everybody

¹ Moḥammed Moftāḥḥ Rajab Elfitorī (1936-2015) was a great poet of Sudan. He composed free Arabic poems.

² Assistant Professor, Department of Arabic, New College, Chennai

Something begins to stir —
A fresh screen made of clay,
Cemented with diamonds and desires.
When night sleeps and day vigils
Upgrading its candles in the dark
Peace sinks back to its house in the grave.
At that, the heart of the city
Spins fruitless and miserable—
It is a stove at noon, a lamp for the blind.
Like ancient Africa, the city is truly
An old woman cloaked in scent,
A great hell of fire, the horn of a goat,
An amulet of old prayers,
A night full of mirrors.
This lethargy of sins was kept alive by the master,
Ships filled with slave women,
With musk, ivory and saffron —
Gifts, all without joy, send by the winds of all ages
To the white man of our time
To the master of all time.

And still, on the streets of the city,
When night builds up
Its barriers of black stones — they stretch out their hands,
In silence, to the platforms of the future.
They are crying
In the cried land.
Their memories are wounds.
Their faces are worried, like the faces of the blind.
Look them,

Their heads are collapsed in silence.
And you think they are calm,
But you are wrong.
They are on fire,
It is true....

