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*Vol.: 02, Issue: 1-2 (January-June 2017)*

**Maulana Azad Ideal Educational Trust**

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

The Indian Journal of Arabic and Islamic Studies Vol.-02 Issue-1-2

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## The Indian Journal of Arabic and Islamic Studies

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### Editorial

By the grace of Almighty Allah the Journal has completed its one year successfully. We pray to Allah to bestow upon us more courage and strength to continue this academic mission of Arabic and Islamic Sciences. At this moment, I consider it mandatory to thank the members of different boards of the Journal who worked day and night to make it a journal of world standard. The journal was not only appreciated by the readers and scholars but was also contributed to with their valuable research papers and translations. Apart from this, we received, since its first issue, several emails and letters from the editors of different national and international journals who encouraged and appreciated this effort to carry forward. We are extremely grateful to their remarks made upon the blessed works for what we are fully dedicated. May Allah accept this humble service of our and make it a means of success in the world to come.

This is a tow-in-one issue that covers the time span of January-June 2017. It's because we have announced earlier to publish its special issue on the Qur'ānic Studies so we decided to publish whatever papers we received till now in this issue which contains 19 research papers & translations, two book-reviews and one full report of the world day celebration of Arabic language.

The first paper is, as usual, fifth part of the series of English translation of the Arabic book "*Tarjamāt Ma'āni al-Qur'ān al-Injiliziyyah*". In this part the author has discussed how translation of the Qur'ān started, and then he mentioned the first and foremost translations rendered into any world

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languages (regional or international). The author described sixty-three languages starting from Persian into which the Qur'ān was translated first and ending at the Sanskrit language into which Satya Devo Verma first translated the Qur'ān.

The second paper is fifth part of the series of English translation of Urdu book entitled '*Arab-o-Hind 'Ahd-i-Risālat mein'* [(India and Arabia during the Period of the Prophet Muḥammad (PBUH)]. In this part the author (*Qāḍī Aṭhar Mubārakpūrī*) has discussed some Indian races lived in Arabia such as *Maids*, *Sayābijah*, *Aḥāmīrah*, *Asāwirah*, *Bayāsīrah* and *Takākīrah*.

The third article is on Indo-Arab Medical relations, which has also been written by Qāḍī Aṭhar Mubārakpūrī. This paper discusses the Medical relations of Arabia with India since pre-Islamic period till the time of the Abbasids in which several Indian books on Medical science were translated vis-à-vis some well-known Indian physicians visited Baghdād and settled there.

The fourth paper is an English translation of the Persian book '*Tadhkirah al-'Ulamā'*' written by Maulānā Khairuddīn Muḥammad of Jaunpūr (about this book and its author we have talked in a separate paper entitled '*Siyar al-'Ārifīn'- A Spiritual Guide'* published in first issue of the Journal). This is an account of scholars of old Jaunpūr which was stretched up to 'Aẓīmābād (Patnā) in Bihār. This translation was published in 1934 by Abul Faiz & Co. Calcutta (India). We here republished it after it was revised.

The fifth paper is on the contributions of Indian scholars to the field of Arabic-English dictionaries. The author has taken six dictionaries and presented their analytical and critical study. She has also sketched their authors apart from their features and distinctions.

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The sixth paper is on the educational concept of the great Indian writer and thinker *Maulānā Ḥamīduddīn Farāhī* who wanted to teach each and every subject in the light of the Qur'ān which is the only Divine book preserved till the date, and will remain preserved till the Day of Resurrection. *Maulānā Ḥamīduddīn Farāhī* built and developed an ideal Islamic *madrāsah* of his educational views, *Madrāsa-tul-Iṣlāḥ*, which is matchless among the Islamic *madrāsahs* of the world.

The seventh paper deals with the challenges that the Muslims of Ekiti are faced in the near past regarding Islamic education after the establishment of Christian schools in the state, and consequently, they built some private model Islamic schools so as to save their children from non-Islamic elements.

The eighth paper is on *Shiblī's* contribution to the Islamic history. In fact 'Allāmah *Shiblī* wrote several books on the Islamic history as well as his academy (*Dār al-Muṣannifīn*) produced excellent and authentic literature in this field whereas they covered Muslim India, Muslim Spain and history of all periods of Islam. Therefore, some of its publications were translated into Arabic and English like the books *Tarājim*, *al-Ma'mūn*, *Sīrat-i-Ā'ishah*, *'Arab-o-Hind ke Ṭa'alluqāt* (Indo-Arab Relations) etc.

The ninth paper is a comparative study of Islamic and Hindu thoughts regarding Oneness of God and prophethood of Muḥammad (PBUH). In fact there are several points and aspects on which these two religions are united i.e. oneness of God, belief in the arrival of last Prophet Muḥammad and belief in the life after etc. The author has discussed the first two points in detail and cited all primary sources on the topic. But still it needs to be discussed at length. So the writers, thinkers and critics are invited to comment on it.

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The tenth paper is on the services of Mujaddid Alf Thānī Aḥmad Sirhindī as a reformer in Muslim India. In fact Mujaddid Alf Thānī was one of the great reformers of his period. He, with the help of his followers, tried his hard to root out the *bid'āts* invented by the Emperor Akbar and his followers. His Persian letters are a living witness of it.

The eleventh paper is on women's role in Islam. In fact Islam has given due importance to women; it advises not to harm them, not to ignore and not to degrade them. It has given a woman more importance than a man not only in this world but also in the Hereafter. It's because the woman plays different great roles both in the society and in the religion so she may not be ignored at any cast. Prof. Farida Khanam's paper is a good study on the topic.

Twelfth paper discusses the rights of women in Islam. After discussing the importance of women in the light of the Qur'ān and the Ḥadīth, the writer has gradually described the rights given to them by Allah and His Messenger (PBUH). Apart from enjoining good behavior to them, the Qur'ān and the Ḥadīth both have given them right to learn, right to earn and right to talk and walk conditionally. The women are not only daughters, sisters or wives but they are also mothers of human being. So they are deserved to be given much importance in comparison to the men.

The thirteenth paper 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 such

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excellent rights that were not given to them throughout the history of human being on the earth.

The fourteenth paper is solely related to the importance of parents in Islam. In fact Islam has given due importance to them specially the mother whom Islam has given three fourth of the rights of the parents. After discussing the importance of the parents in Islam the author also pointed out their duties.

The fifteenth paper is on the tradition of *hijab* (veil) and proves that it was started by the pre-Islamic Arabs not imposed by Islam. Instead, Islam validated it, promoted it and even rendered great contribution to its further propagation. It is a direct reply to those who blame Islam for such traditions.

The sixteenth paper is on the concept of marriage in pre-Islamic Arabia. Being an integral part of the society, marriage captured attention of the Arabs and which is why we find them practicing several ways of marriage, divorce, and maternal or paternal duties and vice-versa. All these points have been highlighted in this paper.

The seventeenth paper talks elaborately about the concept of divorce in Islam. The author who is a distinguished writer of Islamic Studies and who has written commentary of the Qur'ān and many original books on it, has dealt with the topic differently and showed the actual significance of divorce in Islam in the light of the Qur'ān and the Ḥadīth. Talking on triple divorce in one sitting, he has advised to cancel this illegal practice and honestly advised the Muslims to return to the *Shari'ah*. It is a unique paper and needs to be recommended in the courts.

The eighteenth paper is a case study of the social conditions of the Muslim women in India, and how they are busy in

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struggling to root out social discriminations in the society. The author advises, in the light of Islamic teachings, that the Muslim women should strive hard to return to their empowerment educationally, socially and economically.

The nineteenth paper is a detailed study of the book 'Women in Islamic Shari'ah' written by Maulānā Wahīduddīn Khān. Maulānā Khān is the President of the Islamic Center (New Delhi). He founded the Center of Peace and Spirituality (CPS International) in 2001. These organizations are dedicated to presenting Islam in the modern idiom. He has also authored 'The True Jihād', 'Islam Rediscovered', 'Islam and Peace' apart from two hundred books and treatises on different topics of Islam and its teachings. This book is a thorough study of the significance of women in Islam.

These papers have been entailed with two book-reviews and one report of celebration of world Arabic language day held on 21<sup>st</sup> December 2016.

Though it is not an especial issue on women in world religions and preferably in Islam, this issue is dedicated to women and their issues in the light of Islam and other religions, therefore maximum papers have been published on women's part. We pray to Allah to bestow upon us more courage and zeal to serve Islam, its Book, Ḥadīth and Arabic language & Literature.

**Dr. Aurang Zeb Azmi**

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## The Era of Translations of the Qur'ān

Dr. Aurang Zeb Azmi<sup>1</sup>

Tr.: Abū Ādam Farīd bin 'Abdul Ḥafīz al-Hindī<sup>2</sup>

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The Ḥadīths 'The person who is present here, has to transmit to the absent person what he heard'<sup>3</sup> and 'May Allah make happy the person who hears my sayings, memorizes them and then conveys them to the person who could not hear'<sup>4</sup> suit much better to the holy translation of the Qur'ān as missionary task indeed. The companions of the Prophet (PBUH) and their adherents transferred the divine message {revealed on the Prophet} to the entire world who could not avail the opportunity to preserve this work. Thereafter, their followers passed on this message to the human folks of the world. And that is how this blessed task, thanks to their selfless services, reached the whole mankind what we see today in the name of the Qur'ān.

The first and foremost person who directly received this divine message (the Qur'ān) from the Prophet, were virtually the Arabs. This message was, in fact, in their language (Arabic) what they, later, transmitted to other nations. The non-Arabic folks did not know the Arabic language well, therefore, they

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<sup>1</sup> Editor and Assistant Professor, Department of Arabic, Jāmia Millia Islāmia, New Delhi

<sup>2</sup> Chairperson, Review Committee of the Journal and Arabic Translator, Embassy of Lebanon, New Delhi

<sup>3</sup> Jamharatu *Khutub al-'Arab*, 1/156

<sup>4</sup> *Ibid*, 151

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required it to be turned into their languages. The first person who is blessed to embark on this work, is the famous companion Salmān al-Fārsī who translated first Qur'ānic chapter (al-Fātiḥah) into Persian. Afterwards he was succeeded by many translators who performed this work that appeared in countless numbers in different languages. This work, still every day, is getting new publications of holy translations across the world, whether this translation is rendered by the Muslim or non-Muslim translators the both who know its significance and its direct effect on the life of the Muslims. This is the only Book, in the world, that seems to be translated by the scholars beyond the imagination.<sup>1</sup>

### **Sub-chapter-I Beginning of Translation of the Qur'ān into Different Languages**

This sub-chapter is, specifically, dedicated to encompass the early phase of translation of the Qur'ān into different languages that comprises almost sixty three out of the whole. These certain translations would prove to be a piece of claim to the previous arguments.

**1- Persian Language:** As it has already been described that the first translation done by the companion Salmān al-Fārsī<sup>2</sup> into Persian does not go beyond the opening chapter (al-Fātiḥah) then we find in the history that Mūsá bin Yasār al-Aswārī<sup>3</sup> (d. 255 H) used to give commentary lectures of the

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<sup>1</sup> The co-authors of World Bibliography of the Translations of the Meanings of the Holy Qur'ān (WBTMQ) says:

“The Holy Qur'ān which has been learned and taught of fourteen years, is one of the most translated books. Translations which were started as early as the first century Hijri, and continued till today for different purposes, no doubt will continue till the end of time”. P. 11

<sup>2</sup> Al-Mabsūṭ, 1/37 and Rūḥ al-Ma'ānī, 4/50

<sup>3</sup> Majallah al-Şaḥwah al-Islāmīyyah, 5/3/32

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Qur'ān in Persian. But we do not know whether he wrote what he lectured or he could not find the opportunity to compile it. Among the native rulers who united the native scholars for this work, is indeed al-Amīr Maṣṣūr bin Nūḥ al-Sāsānī<sup>1</sup> who called in the scholars to translate the holy commentary of Ṭibrī into Persian in 345 H. And likewise, Abū al-Ḥafṣ Najmuddīn 'Umar al-Nasfī<sup>2</sup> (d. 538 H) did this pious work, and in the same way the famous Sūfī Makhdūm Jahānyān Jahān Gasht<sup>3</sup> (d. 785 H) and Makhdūm Luṭfullāh bin Makhdūm Ni'matullāh<sup>4</sup> (d. 998 A.D) rendered the Qur'ān into Persian..

The first complete translation of the Qur'ān which was rendered by a group of scholars by the order of al-Amīr Maṣṣūr bin Nūḥ al-Sāsānī that is known by the name of "Ṭibrī Commentary".

**2- Syrian Language:** Among non-Muslims who translated the Qur'ān were the Syrians. We found a book of arguments that contains the translation of the Qur'ān into Syrian language. It was written on leaves and is still preserved in the Manchester Library (England). Prof. Mancana says about it: This translation was done by Barseli who was contemporary to al-Ḥajjāj bin Yūsuf, Governor of Iraq. He rendered it in the first century of Hijrah.<sup>5</sup>

**3- Urdu Language:** Urdu is one of the richest languages of the world though it is the modern language. It contains a great deal of Qur'ānic translation in its credit as compared to

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<sup>1</sup> WBTMQ, P. 39 and Tarjamah wa Dauruhā fi Tafā'ul al-Ḥaḍārāt, P2/1708

<sup>2</sup> Tarjamah wa Dauruhā fi Tafā'ul al-Ḥaḍārāt, P2/1709

<sup>3</sup> Quarterly 'Islām aur 'Aṣr-i-Jadīd', 10/4/15

<sup>4</sup> Quarterly 'Fikr-o-Nazr', 26/2/21-22

<sup>5</sup> Majallah al-Ṣaḥwah al-Islāmīyah, 5/3/32

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other languages and we witness every year a new translation of the Qurʾān in it. However, the historians and researchers have different opinions about the person who rendered the Qurʾān first. In this perspective the authors of “WBTBQ” opine that the first Urdū translation of the Qurʾān is that which was done by Shāh Rafīʿuddīn Dehlawī in 1190 H /1776 A.D,<sup>1</sup> while Sheikh Aḥmad Abul Faḍl ʿIwaḍullāh says that the translation performed by Sheikh ʿAbdul Qādir Dehlawī in 1205H/1790 A.D, is the first complete translation of the Qurʾān in Urdū.<sup>2</sup> Likewise, Sheikh Hāmid Ḥasan Qādirī says that the holy translation rendered by Hakīm Sharīf Khān, is the first product of its kind. It was completed in 1770AD,<sup>3</sup> and in the same year Shāh Murādullāh Sambhalī completed the holy commentary in Urdu.<sup>4</sup> Refuting this opinion Sayyid Raḥmatullāh Fārūqī said: The first complete translation of the Qurʾān in Urdū was carried out by Qāḍī Muḥammad Muʿazzam ʿAlī Sambhalī in 1719 A.D,<sup>5</sup> and therein appears another opinion that disapproves the whole previous opinions and that is the opinion of Dr. Ṣāliḥaḥ ʿAbdul Ḥakīm Sharfuddīn goes to say that the translation and commentary of the Qurʾān in Deccan Urdū was first rendered by Sheikh ʿAbdul Ṣamad bin Nawāb ʿAbdul Wahhāb Khān on Saturday 20 Jumādā Thānī 1078 H.<sup>6</sup> So the holy translation performed in Deccan Urdu by Sheikh ʿAbdul Ṣamad is the first translation of its kind that is entitled “Tafsīr-i-Wahhābī”.

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<sup>1</sup> WBTMQ, P. 30

<sup>2</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/3/33

<sup>3</sup> Ṭibb-i-yūnānī aur Urdū Zabān-o-Adab, P. 122

<sup>4</sup> Quarterly ʿIslām aur ʿAṣr-i-Jadīd, 10/4/23

<sup>5</sup> Urdū Book-review, 8/96-96/40

<sup>6</sup> Qurʾān-i-Ḥakīm ke Urdū Tarājim, P. 82

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**4- Latin Language:** The first translation of the Qur'ān in Latin was rendered in 1143 A.D<sup>1</sup> by the co-translators Robertus Ketenesius<sup>2</sup> and Harmannus Dalmata.<sup>3</sup> They performed this work on the request of Peter the Venerable priest of Cluny<sup>4</sup> but unfortunately it was published after four hundred years when Martin Luther published it in 1543 A.D by the recommendation of Theodor Bibliander in the city of Bzil (Switzerland).<sup>5</sup>

**5- Anatolian Language:** The translation of the Qur'ān into Anatolian language commenced after the decline of the Saljuq govt., while the complete Anatolian translation of the Qur'ān completed in the 14<sup>th</sup> century AD, by Aḥmad al-Dā'ī, Mūsá al-Azenkī and Ibn 'Arab Shāh. All of them translated the Qur'ān in the light of the commentary of Abū al-Laith al-Samarqandī.<sup>6</sup>

**6- Italian Language:** The first translation of the Qur'ān in Italian language was rendered by Andrea Arrivabene<sup>7</sup> who performed this work on the basis of the first complete Latin translation.<sup>8</sup> This translation was published under the title "L' Alcorano di Macometto"<sup>9</sup> in 1547 A.D from Venice.<sup>1</sup>

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<sup>1</sup> Abd al-Hamid al-Aluji mentioned that this translation completed in 1142 H, See: Ḍau' 'alá Tarjamāt al-Qur'ān, P. 151 and Majallah al-Aqlām, 2/2 (1965 A.D)

<sup>2</sup> WBTMQ, P. 35

<sup>3</sup> Quarterly 'Ni zāam al-Qur'ān, 3/3/18

<sup>4</sup> 'Abd al-Ḥamīd al-'Alūjī told that some one else contributed to this translation whose name is Pedro de Toledo, See: Ḍau' 'alá Tarjamāt al-Qur'ān, P 151 and Majallah al-Aqlām, 2/2 (1965 A.D)

<sup>5</sup> Quarterly 'Ni zāam al-Qur'ān', 3/3/19

<sup>6</sup> Bi-annual 'Ulūm al-Qur'ān, 17/1/107-108

<sup>7</sup> WBTMQ, P. 35 and quarterly 'Ni zāam al-Qur'ān', 3/3/19

<sup>8</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/3/18

<sup>9</sup> See: Ḍau' 'alá Tarjamāt al-Qur'ān, P. 153 and Majallah al-Aqlām, 2/2 (1965 A.D)

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7- **Bhākhā Language:** Bhākhā or Bhāshā is a Hindi Language that is written in Urdū so that it seems the language between Hindi and Urdū means that it carries Urdū words also. Its first translation of the Qurʾān completed in about 1589 A.D as Sheikh Faḍl Raḥmān Ganj Murādābādī claims:

“The first finest translation of the Qurʾān in Bhākhā language was rendered before the translation of Sheikh ‘Abdul Qādir Dehlawī did. The translator starts the translation of the word Allah with {Manmohan– that attracts the hearts) that is because the word Allah has been derived from the “walaha” “yalahu” and “Laha”.<sup>2</sup>

The translation of Sheikh ‘Abdul Qādir Dehlawī got completed in 1790 A.D.<sup>3</sup> But Faḍl Raḥmān did not mention this point that who undertook this glorious work indeed, and likewise it is perceived that Sheikh ‘Abdul Qādir himself translated few chapters of the Qurʾān into Bhākhā<sup>4</sup> which was published in Gulshan-i-Ibrāhīmī Press, Lucknow.

8- **German Language:** The first person to translate the Qurʾān into German, is Solomon Schweigger<sup>5</sup> who carried out this work on the basis of the Italian translation of the Qurʾān by Landery Arrifaben.<sup>6</sup> It was published in 1616 A.D from Norenberg.<sup>7</sup> But the direct translation from Arabic was performed by David Friendrich Megerline in 1772 A.D<sup>8</sup> that was published in Norenkfort with the title “The Turkish Bible”.<sup>9</sup>

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<sup>1</sup> Quarterly ‘Niḏām al-Qurʾān’, 3/3/19

<sup>2</sup> Tadhkirah Ḥaḍrat Maulānā Faḍl-i-Raḥmān Ganj Murādābādī, P. 42

<sup>3</sup> Preface of Muwaḍḍiḥ al-Qurʾān

<sup>4</sup> Tadhkirah Ḥaḍrat Maulānā Faḍl-i-Raḥmān Ganj Murādābādī, P. 82

<sup>5</sup> WBTMQ, P. 35

<sup>6</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/3/16

<sup>7</sup> Ibid

<sup>8</sup> ‘Abd al-Ḥamīd al-‘Alūjī mentioned the year 1773 H

<sup>9</sup> Quarterly ‘Niḏām al-Qurʾān’, 3/3/20

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**9- Hebrew Language:** The first person who translated the Qurʾān into Hebrew, is Yaqub bin Israel Hakham Zante who rendered it in 1634 A.D on the basis of the Italian translation of the Qurʾān.<sup>1</sup> The King Fahad Press describes that the first translation into Hebrew was done by Herman Reckendorf in 1857 A.D.<sup>2</sup> The difference of holy translation done between the 17<sup>th</sup> century and the 19<sup>th</sup> century is as clear as a sun for the on-lookers.

**10- Holandian Language:** The first complete translation of the Qurʾān in the Holandian language came into light in the year 1641 A.D from Hamburg.<sup>3</sup> This translation was also based on the translation of the German translator Shuwegar.<sup>4</sup> Then another Holandian translation came out which was done by G.H. Glassmaker which was too based on the French translation of the Qurʾān by Royer. It was published in Leiden in 1658 A.D.<sup>5</sup>

**11- French Language:** The French translation of the Qurʾān was first rendered by Andro du Royer<sup>6</sup> who was the Counsel General of France in Egypt. He was well-versed in Arabic so he translated the Qurʾān directly from Arabic into French.<sup>7</sup> Then this translation was published with the title of "Alcoran de Mahomet" in Paris in 1641 A.D.<sup>8</sup>

**12- English Language:** The history of Qurʾānic studies in English dates back to 1515 A.D when a collection of selected verses

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<sup>1</sup> Majallah al-Şahwah al-Islāmīyyah, 5/1/33

<sup>2</sup> Majallah al-Aqlām, 2/2 (1965 A.D)

<sup>3</sup> WBTMQ, P. 35

<sup>4</sup> Ibid

<sup>5</sup> Ibid, PP. 35-26

<sup>6</sup> Majallah al-Şahwah al-Islāmīyyah, 5/1/17

<sup>7</sup> WBTMQ, PP. 35-36

<sup>8</sup> Ibid, PP. 35-36

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of the Qur'ān was published under the title of "Hera begynneth a lytell treatyse of the Turkes law called alcoran. And also it speketh of Machmet to Nygromancer"<sup>1</sup> but the complete translation of the Qur'ān came out in 1648 A.D by Alexander Rose who performed this work on the basis of the French translation of Royer.<sup>2</sup> Then it was published from London in the same year. As for the direct translation from Arabic into English, it was rendered in 1734 A.D by Dr. George Sale<sup>3</sup> who directly benefited from the "Commentary of Baiḍāwī" while he was preparing the preface of the translated version of the Qur'ān.<sup>4</sup>

**13- Malalawiyyah Language:** The first complete translation of the Qur'ān into Malawiyyah completed in the middle of the 17<sup>th</sup> century AD by 'Abdur Ra'ūf Fansūrī, the renowned Islamic scholar from Singkel Acceh state. It was published in 1923 A.D from Cairo.<sup>5</sup> This translation has some sorts of blunders related to the thoughts.<sup>6</sup>

**14- Kambo Language:** The first complete translation of the Qur'ān in Kambo completed in 1669–1670 A.D. It was written in Moroccan script but it was not mentioned who did it except that the person who put notes on it under the title of "Jāmi' Aḥkām al-Qur'ān" is called 'Abdullāh Muḥammad.<sup>7</sup>

**15- Polandian Language:** The translation of the Qur'ān into Polandian language commenced before the 17<sup>th</sup> century<sup>8</sup> but

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<sup>1</sup> Ibid, P. 35

<sup>2</sup> Ibid

<sup>3</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/1-2/70

<sup>4</sup> Ibid

<sup>5</sup> Catalogue of king Fahad Press

<sup>6</sup> Ibid

<sup>7</sup> Bi-annual 'Ulūm al-Qur'ān, 17/1/111

<sup>8</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/544

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the complete translation of the Qur'ān was carried out in the 17<sup>th</sup> century by Pieter Stra Kowiecki (who was the personal advisor of the king during that period), but unfortunately his translation could not be published due to his sudden death.<sup>1</sup> As for the first holy translation into Polandian language, it was performed by Bolandi-Tatarian translator named Salim Murza Tarak Buczacki and it was revised by Aleksander Nowolecki and likewise the translator was intellectually helped by the Imam of a mosque in his period.<sup>2</sup>

**16- Russian Language:** Al-Sheikh Aḥmad Abū al-Faḍl 'Iwaḍullāh says that the first translation of the Qur'ān appeared in 1776 A.D in the city Betrajerad (presently known as Leninjerad).<sup>3</sup> But the list of the King Fahad Press refutes this opinion describing that the Russian translation of the Qur'ān was performed by Piotr Vasilyevich Postnikov in 1716 A.D and it was published from the Saint Petersburg Press in the same year.<sup>4</sup>

**17- Greek Language:** The first complete translation of the Qur'ān into Greek was rendered in 1734 A.D by an unknown translator and it was printed from Helmashtat in the same year.<sup>5</sup>

**18- Mujree Language:** The first complete translation of the Qur'ān into Mujree language was completed by Imere Buziday Szdmajer and it was first published in 1831 A.D from an unknown press.<sup>6</sup>

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<sup>1</sup> Ibid

<sup>2</sup> Ibid, P. 542

<sup>3</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/1-2/18

<sup>4</sup> Catalogue of King Fahad Press

<sup>5</sup> Ibid

<sup>6</sup> Ibid

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**19- Turkish Language:** The historians have different opinions regarding the first translation of the Qur'ān into Turkish; Prof. Zeki Velidi Topan (d. 1970 A.D) claims that the group which was appointed to render Tafsīr-i-Ṭibrī into Persian consisted of the members of some Turkish scholars who turned it into Turkish also in the same time<sup>1</sup> while Professor Mohamed Fuat Kprulu (d. 1966 A.D) and Professor 'Abdul Qadīr Inan (d. 1976 A.D) say that the first Turkish translation of the Qur'ān was done in the 5<sup>th</sup> Hijri/11<sup>th</sup> Century A.D.<sup>2</sup> On the other hand Al-Sheikh Aḥmad Abū al-Faḍl Iwaḍullāh says that the first Turkish translation of the Qur'ān was completed by Ibrāhīm Ḥulmī in 1908 A.D.<sup>3</sup> The co-authors of WBTMQ differ from them and say that the oldest Turkish translation was completed in 738 H / 1333 A.D.<sup>4</sup> They said that this holy translation could not be carried out because of unavailability of the Turkish translators in those days. Thus the first Turkish translation of the Qur'ān is the "Tafsīr al-Tibyān" which was published from Cairo in 1842 A.D.<sup>5</sup>

**20- Swedish Language:** Al-Sheikh Aḥmad Abū al-Faḍl Iwaḍullāh describes that the first complete translation of the Qur'ān into Swedish was performed in 1874 A.D by G.G. Tomberg<sup>6</sup> while the list of the King Fahad Press mentions that the first complete Swedish translation of the Qur'ān was done by Fredrik Crusenstolpe and it was published from Stockholm in 1843 A.D.<sup>7</sup>

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<sup>1</sup> WBTMQ, P. 29

<sup>2</sup> Ibid

<sup>3</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/3/34

<sup>4</sup> WBTMQ, P. 30

<sup>5</sup> Ibid

<sup>6</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/1-2/17

<sup>7</sup> Catalogue of King Fahad press

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**21- Spanish Language:** The Spanish translation of the Qur'ān started when Ibrāhīm of Toledo had already translated seventy chapters of the Qur'ān into Spanish language and that was carried out by the order of the king Alphonse Xth (1252-1284 A.D)<sup>1</sup> whereas the first Spanish translation of the Qur'ān was performed by De Jose Garber de Robles in 1844 A.D and it was published from Madrid.<sup>2</sup>

**22- Pashtu Language:** The Pashtu language is the sister language of Persian so the person who has command over Persian he might have command over Pashtu. The Pashtu translation of the Qur'ān began in 1713 A.D when Adīb Muḥammad Sāmīd translated the Qur'ān into Pashtu entitled "Sharḥay Mandūm bār al-Āyāt al-Qur'ānīyyah wa al-Aḥādīth al-Nabawīyyah".<sup>3</sup> And as for the complete Pashtu translation of the Qur'ān, it was rendered into Persian and Pashtu both by al-Sheikh Murād 'Alī 'Abdul Qādir and the Islamic sciences and mysticism were also transferred by him while he carried out the complete commentary of the Qur'ān in this language in 1284 H/1867 A.D which was printed from Lāhore in 1906 A.D<sup>4</sup> and in the same way the co-authors of WBTMQ describe that the first complete Pashtu translation of the Qur'ān was published in 1861A.D but such services could not be highlighted indeed.<sup>5</sup>

**23- Sindhī Language:** The translation of the Qur'ān into Sindhī language commenced in 270 H when the Rājā Mahrūk bin Rā'igh Alwar (presently Rohrī) demanded from 'Abdullāh bin 'Umar bin 'Abdul 'Azīz al-Hubārī Governor of Maṣūrah

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<sup>1</sup> WBTMQ, P. 35

<sup>2</sup> Ibid

<sup>3</sup> Bi-annual 'Ulūm al-Qur'ān, 17/1/112

<sup>4</sup> Ibid

<sup>5</sup> Ibid

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a person who could know the Qur'ān well and he was proficient in his language (Sindhī), so he sent a scholar known as 'Abdullāh who spent long period in Sindh and he could know Sindhī language well.<sup>1</sup>

This scholar interpreted the Qur'ān for the Rājā Mahrūk who secretly embraced Islam but this glorious work could not exceed beyond the chapter Yāsīn.<sup>2</sup>

Then the history is silent in this perspective and even it does not point out any holy translation to be performed in the later period till a person Muḥammad al-Ṣiddīq emerged by the grace of Allah who rendered the complete translation of the Qur'ān into Sindhī that was published in 1867 A.D from Lāhore.<sup>3</sup> And in the same way al-Qāḍī 'Azīzullāh al-Muta'lwī carried out a complete translation of the Qur'ān into Sindhī which was published in 1870 A.D by Qāḍī Muḥammad Ibrāhīm publication, Gujarāt.<sup>4</sup>

**24- Punjābī Language:** The first person to render the Qur'ān into Punjābī in 1870 A.D, is al-Ḥāfiẓ Muḥammad Mubārakullāh<sup>5</sup> and the credit of the complete Punjābī translation of the Qur'ān goes to him indeed.<sup>6</sup>

**25- Portuguese Language:** The first complete translation of the Qur'ān into Portuguese was completed in 1882 A.D by an unknown person and it was published in the same year from Paris.<sup>7</sup>

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<sup>1</sup> Qur'ān-i-Ḥakīm ke Urdū Tarājim, PP. 80-81

<sup>2</sup> Quarterly Fikr-o-Nazr, 26/3/21-22

<sup>3</sup> Catalogue of King Fahad Press

<sup>4</sup> WBTMQ, P. 32

<sup>5</sup> Catalogue of King Fahad Press

<sup>6</sup> WBTMQ, P. 32

<sup>7</sup> Catalogue of King Fahad Press

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**26- Tamil language:** The translation of the Qur'ān into Tamil began in 1873 A.D when al-Sheikh Muṣṭafá 'Ālam Hajyār Nūḥ 'Ālam Ṣāḥib<sup>1</sup> rendered some parts of the Qur'ān<sup>2</sup> while the complete Tamil translation of the Qur'ān got completed first in 1884 A.D by al-Sheikh Ḥabīb Muḥammad al-Qādrī which was published from Bombay (presently Mumbai) in the same year.<sup>3</sup>

**27- Bengālī Language:** The translation of the Qur'ān into Bengālī commenced in 1848 A.D when Ghulām Akbar 'Alī translated 30<sup>th</sup> part of the Qur'ān into Bengālī language,<sup>4</sup> but the complete translation of the Qur'ān in Bengālī was performed by a Hindu scholar named Girīsh Chandrā Sen during the period from 1881–1886 A.D.<sup>5</sup> Dr. Vazīr Ḥasan says about the translator:

“Girīsh Chandrā Sen was the propagator of “Brahmū Samāj” when Keshāb Chandrā Sen decided to compile a book on the big religions of the world, Girīsh Chandrā Sen asked him to study about Islam. So he went to Lucknow while he was 42 years old that he might study the standard Arabic and Persian, thereafter therefore he was called Maulwī Girīsh indeed.”<sup>6</sup>

As for the first Muslim who rendered the complete translation in Bengālī, is Sheikh Muḥammad Na'imuddīn who completed this work in 1891AD.<sup>7</sup>

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<sup>1</sup> WBTMQ, P. 32

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Ibid

<sup>5</sup> Ibid

<sup>6</sup> The Study of the Qur'ān by Non-Muslim Indian Scholars, P. 299

<sup>7</sup> Majallah al-Ṣaḥwah al-Islāmīyah, 5/3/33

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But I do not know how Abul Faḍl 'Iwaḍullāh admitted William Jalod's Bengālī translation as the first Qur'ānic translation into Bengālī whereas he started this work in 1908 A.D.<sup>1</sup>

**28- Sarbiya Language:** The first complete translation of the Qur'ān into Sarbiya was published in 1895 A.D from Belgrade which was performed by Ljubiratic Mico.<sup>2</sup>

**29- Yorba Language:** One who translated the Qur'ān into Yorbiya first, is M.S. Cole who carried out this work in 1906 A.D and then it was published in the same year from Lagos<sup>3</sup> under the title of "Al Kurani ti a Yipada si ede Yoruba" thereafter the second such holy translation in this language was rendered by members of Al-Aḥmadī Missionary Organization in 1976 A.D<sup>4</sup> but the conservative Muslims did not seem to be content with this work, so a council under the supervision of Sir Aḥmad Ballo, Sayyid Kāmīl Sharīf decided to render the true translation of the Qur'ān in this language whose expenditures were borne by Royal Press Faisal bin 'Abdul 'Azīz then it was published first in 1973 A.D from Dār al-'Arabia Press, Beirut.<sup>5</sup>

**30- Bulloch Language:** The first person who undertook the first complete translation into Bulloch language, is Muḥammad Miyān Ḥuḍūr Bakhsh al-Jatoi, the author of many compilations. Muḥammad carried out this glorious work in 1908 A.D and it was published in 1911 A.D from Hindustān Steam Press. It contains 1224 pages. The

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<sup>1</sup> Catalogue of King Fahad Press

<sup>2</sup> WBTMQ, P. 34 and Journal of Institute of Muslim Minority Affairs, 14/1-2/172

<sup>3</sup> Ibid

<sup>4</sup> Ibid

<sup>5</sup> Bi-annual 'Ulūm al-Qur'ān, 18/2/113

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translator benefited from the Qur'ānic translation of Shāh Walīyyullāh Dehlawī and his son Shāh Rafī'uddīn Dehlawī.<sup>1</sup>

**31- Armenian Language:** The translation of the Qur'ān in Armenian language began in 1803 A.D<sup>2</sup> while the first complete translation of the Qur'ān into Armenian language was rendered by Ibrāhīm then it was first published in 1910 A.D from Yarna.<sup>3</sup>

**32- Barahavīyya Language:** The first complete translation of the Qur'ān into Barahavīyya was carried out by 'Allāmah Muḥammad 'Umar al-Dīn al-Būrī (d. 1948 A.D), the author of many compilations, in 1911 A.D then it was published from Hindustān Steam Press in 1915 A.D. It contains 1440 pages.<sup>4</sup>

**33- Roman Language:** The first person who rendered the first complete translation of the Qur'ān into Roman, is Silvesteu Octaviam Isopiscul and it was published in 1912 A.D from Saranoti Bokafiya.<sup>5</sup>

**34- Java Language:** The holy Qur'ān was first translated into Java language by a person named "Khādīm Sulṭān Turkī. It contains the commentary of Baiḍāwī in the same language.<sup>6</sup> It was published in 1913 A.D.<sup>7</sup>

It wonders that the list of the king Fahad Press describes that the first complete translation of the Qur'ān was rendered by Kiyai Beshrī Muṣṭafá and it was first published

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<sup>1</sup> Ibid, 17/1/109

<sup>2</sup> Catalogue of King Fahad press

<sup>3</sup> Ibid

<sup>4</sup> Bi-annual 'Ulūm al-Qur'ān, 18/2/114

<sup>5</sup> Catalogue of King Fahad Press

<sup>6</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/3/32

<sup>7</sup> Ibid

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in 1967 A.D from Yogya Karta.<sup>1</sup> And the gap between 1913 A.D and 1967 A.D is very large.

**35- Hindī Language:** The co-authors of WBTMQ say: “The first full translation of the Qur’ān in Hindī is reported to have been done by Dr. Ahmad Shah Messihi, a Christian priest, and it was published in 1915 A.D.”<sup>2</sup>

But Dr. Vazīr Ḥasan who has authored an important book on the services of the Hindu scholars for the Qur’ān, indicates to another complete holy translation performed by Satyā Deojee about whom Dr. V. Ḥassan says:

“The first volume of this Hindī translation of the Qur’ān is abundantly found in the library of Kanyā Mahā Vidyālayā Pandinī, Vārānsī (Utarā Prādes̄h). This volume contains the chapter al-Fātiḥah and some parts of the chapter al-Baqarah and the copy which is still available seems to be decomposed and worn condition. Its language is very easy and simple to be read. It was published in 1914 A.D from Tārā Yantrā Lāyā, Vārānasī”.<sup>3</sup>

**36- Danish Language:** The first complete translation of the Qur’ān into Danish was completed by Pedersen and it was published in 1919 A.D from Kobnahajan.<sup>4</sup>

**37- Japanese Language:** Islam, according to the historical accounts, has not been the religion of Japan since its early phase but it reached in the end of 19<sup>th</sup> century,<sup>5</sup> therefore, its translation seems to be carried out late, and thus the holy Qur’ān was translated into this language in 1920 A.D

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<sup>1</sup> Catalogue of King Fahad Press

<sup>2</sup> WBTMQ, P. 32

<sup>3</sup> The Study of the Qur’ān by Non-Muslim Indian Scholars, PP. 293-294

<sup>4</sup> Catalogue of King Fahad Press

<sup>5</sup> WBTMQ, P 33

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by a Buddhist scholar named K. I. Sakamoto.<sup>1</sup> It is a brief sort of translation based on English translation of the Qurʾān, which was published in 1929 A.D in the Kaizo-Sha press.<sup>2</sup>

**38- Sawāhilī Language:** Among the examples of strengthening the Divine religion by its enemies, the Sawāhilī translation of the Qurʾān which was performed by Godfrey Dale and sponsored by the “Society for Promoting Christian Knowledge” under the title of “Tafsīrī y Kurani ya Kua Lugha ya Swahili”. This holy translation was published in 1923 A.D from London.<sup>3</sup> Thereafter, came a Qādyānī scholar Mirzī Mubārak Aḥmad Aḥmadī who translated the Qurʾān into Sawāhilī in 1953 A.D.<sup>4</sup> But his remarks displeased the Muslims indeed, hence ‘Abdullāh Ṣāliḥ Fārsī emerged to refute his remarks in the form of complete commentary of the Qurʾān in this language. Fārsī embarked on this pious project in 1956 and completed it in 1969 A.D which was published by the Sharīah Court of Qatar.<sup>5</sup>

**39- Chikoslovakiyan Language:** The first complete translation of the Qurʾān was rendered into Chikoslovakiyan Language by Ignac Vesely and it was first published in 1925 A.D.<sup>6</sup>

**40- Chinese Language:** The Chinese translation of the Qurʾān commenced in the beginning of the 20<sup>th</sup> century by Shaikh Liu Che who rendered into it a few chapters of the Qurʾān<sup>7</sup> while the complete translation of the Qurʾān into Chinese

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<sup>1</sup> Ibid

<sup>2</sup> Ibid

<sup>3</sup> Ibid and Journal of Institute of Muslim Minority Affairs, 14/1-2/172

<sup>4</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/171

<sup>5</sup> WBTMQ, P. 32

<sup>6</sup> Catalogue of King Fahad Press

<sup>7</sup> WBTMQ, P. 32

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was carried out by Li Tiezheng in 1927 A.D.<sup>1</sup> It is virtually based on the Japanese translation of the Qur'ān (done by Kamoto Ken'ichi, - was also based on the English translation of the Qur'ān by Rodwell).<sup>2</sup>

**41- Indonesian Language:** The Indonesian is a modern language that has developed originally from the Malyalam (of India.) Its first translation of the Qur'ān into Indonesian was rendered by Jamā'in 'Abdul Murād and it was published in 1926 A.D by For de Kock.<sup>3</sup> It is the translation of selected chapters of the Qur'ān.<sup>4</sup> And as for the complete Indonesian translation of the Qur'ān, it was carried out by Aḥmad Aḥmad Ḥassan and it was first published in 1928 A.D from Bandung.<sup>5</sup>

**42- Bulgarian Language:** The first complete translation of the Qur'ān into Bulgarian was performed by Rahin Baqim Stefan ya Shuklev Tomov. It was first published from Ruse in 1930 A.D.<sup>6</sup>

**43- Telegu language:** The first person who translated the Qur'ān into Telegu, is Dr. Chilukoori Narayan Rao. He started this blessed work in 1915 A.D for which he dedicated almost fifteen years what he finally completed in 1930 A.D.<sup>7</sup> This is an authentic Telegu translation of the Qur'ān because the translator has directly benefited from the scholars of Islamic studies and has gone through healthy discussions of linguistic matters and religious affairs.<sup>8</sup>

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<sup>1</sup> Ibid

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Ibid

<sup>5</sup> Catalogue of King Fahad press

<sup>6</sup> Ibid

<sup>7</sup> The Study of the Qur'ān by Non-Muslim Indian Scholars, P. 294

<sup>8</sup> Ibid, PP. 294-295

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**44- Kurdish Language:** The first person who rendered the Qur'ān into Kurdish, is 'Abdul Karīm al-Qāḍī during 1930–1931 A.D. Its manuscript is still preserved in the Library of Jamia Salahudding, Aribel, Iraq.<sup>1</sup> But the compiler of the list of the King Fahad Press opines that the first complete translation of the Qur'ān into Kurdish language was carried out by Muḥammad Koyie Ghālī Zādeh and it was first published in 1971 A.D from Iraq.<sup>2</sup>

**45- Amhari Language:** Amhari is the language of central Ethiopia and its most speakers are conservative Christians. The first complete translation of the Qur'ān into Amhari was completed by a man (who was not Muslim) under the title of "The Holy Qur'ān". It was first published in 1938 A.D.<sup>3</sup> This is, virtually, a word to word translation. Then a council of the scholars was appointed by the Emperor in 1966 A.D to purify the Amhari translation of the Qur'ān because the first Amhari holy translation contains slips and blunders.<sup>4</sup>

**46- Falandia Language:** The first complete translation of the Qur'ān into Falandia was rendered by Zayd .I. Aḥsan Beori and it was first published from Tampere in 1942 A.D.<sup>5</sup>

**47- Afrikaan Language:** This language is a compound of two languages – Hollandaise and Greek and this is the mother tongue of the Sought African minority. The first complete translation of the Qur'ān in Afrikaan was done by Sheikh Ismā'il 'Abdur Razzāq and Sheikh Ṣālih Dīn in 1960 A.D. This translation was published in three volumes<sup>6</sup> then another

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<sup>1</sup> Bi-annual 'Ulūm al-Qur'ān, 17/1/111

<sup>2</sup> Catalogue of King Fahad press

<sup>3</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/173

<sup>4</sup> Ibid

<sup>5</sup> Catalogue of King Fahad Press

<sup>6</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/174-175

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such holy translation was performed by Imām Aḥmad Bakar in 1961 A.D which was published by Markaz al-Tablīgh al-Islāmī, Durban. This is the verbal translation of its kind wherein the translator has classified the chapter into sub-sections and he has given them specific titles suited.<sup>1</sup>

**48- Taiya Language:** The holy translation of the Qurʾān into Taiya was first rendered by Ismāʿīl bin Yaḥyá and it was published from Bangkok in 1969 A.D.<sup>2</sup>

**49- Isbranto Language:** The first person who translated the Qurʾān into Isbranto language, is Khālid Sheldrake whose some parts were published in the magazine "Islamic Review" in 1969 A.D.<sup>3</sup> And as for the person whose complete translation of the Qurʾān was published, is Muḥammad ʿAbd al-Hādī. This translation was first published from Copenhagen in 1968 A.D.<sup>4</sup>

**50- Assamese Language:** The first complete translation of the Qurʾān into Assamese was carried out by Muḥammad Ṣādir ʿAlī and it appeared from Gohātī in 1970 A.D.<sup>5</sup>

**51- Malayalam Language:** The first person who rendered the first complete translation of the Qurʾān into Malayalam, is S.N. Kriṣṇan Roy, Editor of the monthly magazine "Sadgru"<sup>6</sup> which is based on the English translation of the Qurʾān by ʿAbdullāh Yūsuf ʿAlī.<sup>7</sup> As for the first Muslim who undertook this work, is Muttanisseril M. Kayakkutti whose translation was published from Kiyamukalm in 1970 A.D.<sup>8</sup>

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<sup>1</sup> Ibid

<sup>2</sup> Catalogue of King Fahad Press

<sup>3</sup> Majallah al-Ṣaḥwah al-Islāmīyyah, 5/3/70

<sup>4</sup> Catalogue of King Fahad Press

<sup>5</sup> Ibid

<sup>6</sup> The Study of the Qurʾan by Non-Muslim Indian Scholars, P. 298

<sup>7</sup> Ibid

<sup>8</sup> Catalogue of King Fahad Press

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**52- Korean Language:** The first person who translated the Qur'ān into Korean, is Young Sun Kim in 1971 A.D. And it was published from Seoul in the same year.<sup>1</sup>

**53- Sunda Language:** The first complete translation of the Qur'ān into Sunda was performed by Qamruddīn Ṣāleḥ. This holy translation appeared in Bandung in 1971 A.D.<sup>2</sup>

**54- Marāthī Language:** The first complete translation of the Qur'ān in Marāthī was rendered by Muḥammad Yāqūb Khān which was first published in Mumbai in 1973 A.D.<sup>3</sup>

**55- Ugandan Language:** This language is spoken in the south east of Uganda. Its first Qur'ānic translation was sponsored by a religious council presided by Zakarya Kizento Bolowarda. It was published by the Christian missionary society "Al-Tabshīr al-Aḥmadī in 1973 A.D.<sup>4</sup> under the title of "Kurani Entukuva". It is to be noted that this translation is full of slips and linguistic and ideological blunders whose twenty two parts were translated into Ugandan by Sheikh 'Abdur Razzāq Aḥmad Motova with the assistance of Sheikh Shu'aib Semakola but the untimely death could not give him chance to complete, so this glorious work finally was undertaken by Sheikh Shuaib himself.<sup>5</sup>

**56- Gujaratī Language:** The first complete translation of the Qur'ān into Gujaratī was undertaken by 'Abdul Qādir bin Luqmān in 1979 A.D and it was published from Mumbai.<sup>6</sup>

**57- Folanian Language:** This language has several names like "Fulānī", "Fula", "Biol", "Tukolor", "Futa" and Fulbode. It is

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<sup>1</sup> WBTMQ, P. 32

<sup>2</sup> Catalogue of King Fahad Press

<sup>3</sup> Ibid

<sup>4</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/174

<sup>5</sup> Ibid

<sup>6</sup> WBTMQ, P. 31

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generally spoken by the Senegal, Nigeria, Niger, Guinea, Burkina Faso, Mali, Sierra Leone and Mauritania.<sup>1</sup> The first person who rendered the translation of the Qur'ān into Folanian, is 'Umar Ba under the title of "Le Quran Francais-Peul". This blessed work got completed in 1976 A.D but it was published in 1982 A.D. This translation is also based on the French translation of the Qur'ān.<sup>2</sup>

**58- Kanariya Language:** The first complete translation of the Qur'ān into Kanariya was undertaken by a translator whose name is not known by the historical accounts except it was first published from Bungler in 1978 A.D.<sup>3</sup>

**59- Hawasi Language:** This language is spoken throughout western Africa.<sup>4</sup> The first complete translation of the Qur'ān into Hawasi language published in 1979 A.D, was rendered by Abū Bakar Maḥmūd<sup>5</sup> by the academic assistance of the well-read Nigerian Ulama. This blessed task got completed in seven years and it was published by the royal aid of the king Khālīd bin 'Abdul 'Azīz, from Dār al-'Arabīyah, Beirut.<sup>6</sup>

**60- Nervegian Language:** The first complete translation of the Qur'ān into Nervegian language was undertaken by Einar Berg which was first published from Oslo in 1980 A.D.<sup>7</sup>

**61- Zolowiya Language:** This is one of the languages attributed to Banta community which is spoken across Zimbabwe, Botswana, Swaziland, Zambia, Lesotho and southern

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<sup>1</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/177

<sup>2</sup> Ibid, P. 178

<sup>3</sup> Catalogue of King Fahad Press

<sup>4</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/179

<sup>5</sup> Ibid, P. 176

<sup>6</sup> Ibid, P. 177

<sup>7</sup> Catalogue of King Fahad Press

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Africa.<sup>1</sup> The first complete translation of the Qur'ān into Zolowiya was performed by Sheikh C.M. Seema in 1981 A.D, and it was published by the scholar of Natal in the same year. They spent for it almost nine years and benefited directly from the different commentary books like "al-Jalālain", "al-Ḥusain" and "al-Bayān" and other holy English translations.<sup>2</sup>

**62- Kerioliya Language:** This language is the by-product of the languages of the European imperialists. The first person who carried out the translation of the Qur'ān into Kerioliya, is the celebrated scholar Dr. Ḥusain Nahābu who rendered it into French as well under the title of "Creole Translation of the Holy Quran". And it was first published in 1982 A.D, from the Regent Press, Mauritius.<sup>3</sup>

**63- Sanskrit Language:** The first complete Sanskrit translation of the Qur'ān was rendered by Satya Devo Verma in 1990 A.D,<sup>4</sup> who benefited from the Hindi translation of the Qur'ān (by Muḥammad Fārūq Khān) and the English translation of the Qur'ān by Muḥammad Marmadeoc Picthal.<sup>5</sup> The translator compared in this work between the Qur'ān and old Hindu scriptures.<sup>6</sup>

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<sup>1</sup> Journal of Institute of Muslim Minority Affairs, 14/1-2/175

<sup>2</sup> Ibid, P. 176

<sup>3</sup> Ibid, P. 173

<sup>4</sup> Ibid, P. 294

<sup>5</sup> Ibid

<sup>6</sup> Ibid

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## Indian Races in Arabia

Abū al-Ma'ālī Qāḍī Aṭḥar al-Mubārakpūrī<sup>1</sup>

Tr.: Mohd. Mo'ataşim Azmi<sup>2</sup>

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**Maid:** Another Indian race was found in Arabia sine ancient age. It was called as 'Maid' by the Arabs. The Maids who went to Arabia through Persians were considered as imperial force and Persian army. They themselves settled down in Arabia. The Arabs called them as 'Maid' meaning pirates or maritime disaster because they looted Arabian boats and ships causing great disturbance to the maritime trade.

'Allāma Sayyid Sulaimān Nadwī says that the Persian Kings had occupied Sind and Baluchistan since ancient time and had included Jāts and Maids into their troops. They used them to control the government to be stabilised and survived.

**Origin of Maids:** Perhaps in order to avoid the maritime attacks of these Maids, and to protect their ships, the Arabs had recruited their native Sayābijah and Bayāsirah who fought against the attackers on them (Arabs). They monitored these ships until they reached the coastal areas.

The word 'ميد' (Maid), to me, is a pure Arabic word which means to move, to feel dizzy and to vomit for foul-smelling air of sea and its waves. And موائد (Mawā'id) and مأود (Ma'āwid)

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<sup>1</sup> Celebrated Indian scholar of Arabic and Islamic Studies

<sup>2</sup> Member Editorial Board and Research Scholar, Centre of Arabic and African Studies, Jawaharlal Nehru University, New Delhi

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mean severe hardships and calamities. To know the origin of Maid one must read the following citation of the famous Arabic lexicon 'Lisān al-'Arab':

"وقد ماد فهو مائد من قوم ميدي كرائب وروبي أبو الهيثم المائد الذي يركب البحر فتغشى نفسه من نتن ماء البحر حتى يدار به ويكاد يغشى عليه فيقال ماد به البحر يميم به ميداً، وقال أبو العباس في قوله أن تميدكم فقال تحرك بكم وتزلزل قال الفراء سمعت العرب تقول الميدي الذين أصابهم المييد من الدوار، في حديث أم حرام المائد في البحر له أجر شهيد هو الذي يدار رأسه من ريح البحر واضطراب السفينة بالأمواج الأزهري ومن المقلوب الموائد والمآود الدواهي"<sup>1</sup>

Tr.: The plural of Mā'id is Maidá like Raubá is plural of Rā'ib. Abū Huthaim says that the Mā'id is a person who travels by sea and feels uneasy and uncomfot due to the bad smell of the sea water, thus he feels dizzy and unconscious. In this condition the Arabs say that the sea kept him dizzying. Therefore, Abū 'Abbās gives the meaning of the Qur'ānic phrase "أن تميد بكم" that it may keep you dizzying. Al-Farrā' says that he heard the Arabs saying: The Maidá are those who faint and feel vomiting due to dizziness. It is the narration of Umm-i-Ḥarām that the person who gets fainted in the sea will be rewarded martyrdom. This is the person who feels dizzy due to out of control of the boats caused by the wind and waves of the sea. Al-Azhari says that the Mawā'id and Ma'āwid are among the nouns undergo through Grammatical changes. They mean difficulties and sufferings."

To conclude the state of fainting, vomiting and dizziness caused by the foul-smell of the sea or due to the spinning of the boats or ships by the waves is called Maid. It means that Med is a name of sea disease which might also be also called

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<sup>1</sup> Lisān-al-'Arab, 3/412

as marine affliction. And this coastal race of India that engaged in looting the trading ships of the Arabs, was also like a big marine disaster. So they started calling them as Maid.

**The Region of Maids in India:** Maids who were pirates were wicked inhabitants of the region from Sind to Gujarat and further spread till the coastal areas. They looted the ships in the sea and earned money from the sea apart from the land. They were the followers of Buddhism. The ancient geographer Ibn-i-Khurdīdhbih writes describing the coastal ways from Sind to India:

"ومن مهران إلى أوتكين وهي أول أرض الهند مسيرة أربعة أيام وفي هذه الأرض ينبت القنا في جبالها والزرع في أوديتها وأهلها عتاة مرده لصوص منها على فرسخين الميـد"<sup>1</sup>

Tr.: The distance from Mahrān (Indus River) to Otkain the beginning of the border of India is four days' journey. Therein the Bamboos are found in the mountain while the cultivation is found to be done in the vallies of the entire region. These areas are supposed to be the abode of very rebellious, wicked and thieves. The place of Maid is situated at a distance of two *farsakh* from here.

It means that the region of very rebellious, wicked and thieves starts from the first destination Mahrān (Indus river). The destination after that was named as Maid after their name. It appears from that how these races were dangerous and horrible for the ships of the Arabs. Ustukhrī wrote that the religion of the infidels in all the cities of Sind border, is Buddhism and there lived a nation among them is called Maid:

"والكفار في حدود بلاد السند إنما هم البدة وقوم يعرفون بالميد."<sup>2</sup>

<sup>1</sup> Al-Masālik wa al-Mamālik, P. 62

<sup>2</sup> Ibid, P. 167

Tr.: The people live in the boarders of Sind are Buddhists and there lived a race called 'Maids'.

Then he mentions the mother land of the Maids, their majority, glory and their other related affairs:

"والميد فهم على شطوط مهران من حد الملتان إلى البحر ولهم في البرية التي بين مهران وقامهل مراغ ومواطن كثيرة ولهم عدد كثير."<sup>1</sup>

Tr.: The Maids are found in the area from the cost of Mahrān to the marine area of Multan. There are their villages and pastures in the middle areas of Mahrān and Qāmhul wherein they are in a significant number."

The statement of Uṣṭukhri is clearer and full of more information than the statement of Ibn-i-Khurdādhbih. It seems from that the race of Maids settled down in the area from coasts of Indus River to the border of Multan. The entire area from the Indus River to the border city of Indian city Qāmhul was the residence of this race. Perhaps it is meant for the area of dessert of Sind, Kutch, Kāthiyawad and North western area of Rajasthan which covers deserts and mountains. And the cultivation gets flourished there much. This area is still found with its old tradition and its desert presents the life-style of the Arabs.

**Rebellion of the Maids and their Chastisement by the Muslims:** It was these pirates (Maids) who looted the ships coming from Sarandip (Sri Lanka) in the end of first century of Hijrah which were carrying Muslim women and children whom the King of Sarandip wished to send to the Umayyad Caliph with full respect.

"فعرض للسفينة التي كن فيها، قومٌ من ميد الديبل في بوارج."<sup>1</sup>

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<sup>1</sup> Ibid

Tr.: So the ship that was carrying these women was gherowed by a group of Maids of Dibal though the boats.”

These Indian pirates settled in coastal areas for a long period and created terror and fears in the sea. So the rulers of Māhāniyah dynasty uprooted them and exiled them from the borders of Yemen to the coasts of Kāthiyawad.<sup>2</sup>

No such evidence could be found till now regarding the Maids during the period of Prophet (PBUH) that could ascertain their relation with Islam.

**Sayābijah or Sabābijah:** Another Indian race was found in Arabia along with Jats and Maids. They were called Sayābijah or Sabābijah. Balladhari in his book *Futūh al-Buldān* and Ibn-i-Khaldūn in his history book used the word “Sayābijah” many times. We have also used the Sayābijah in my book “*Rijal al-Sind wa al-Hind*” according to these historians. On the other hand, Ibn-i-Faqīh Hamdāni in “*Kitāb al-Buldān*”, Ibn-i-Duraid in “*Jamhara al-Lughah*” and Ibn-i-Manzūr Afrīqī in “*Lisān al-‘Arab*”, they all have mentioned them as ‘Sabābijah’ (plural of Sabiji or Sabij).

**Origin of Sabābijah:** ‘Allāmah Sayyid Sulaimān Nadwī wrote Sayābijah (Arabicised form of Siyāh Bachchah) in several places of his book “*Arab-o-Hind ke Ta‘alluqāt*” (Indo-Arab Relations). But he has written about the sailing of the Arabs Sābijah quoting from the book of Ibn-i-Duraid “*Jamhara al-Lughah*”:

“I could not find the Indian origin of Sābija” (page 19)

Those historians who say that Asāwirah is plural of Aswar, Aḥāmīrah is plural of Aḥmar and Bayāsīrah is plural of Baisar,

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<sup>1</sup> *Futūh al Buldān*, P. 423

<sup>2</sup> For further details see my article Mahani state of Sanjan published in *Ma‘ārif* monthly (March-May 1951)

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they also say that Sabābijah is plural of Sabīji and Sābij on the same pattern. The Arabic word Sabīj on the form of Raghīf is Arabiacised form of the Persian word Say' (سئي) that means shirt. Its shortened form is Subbaij. Muḥammad Ṭāhir Gujarātī writes:

"هو ثوب صوف أسود."<sup>1</sup>

Tr.: It is black woollen cloth.

Describing the horns of rhinoceros, Ibn-i-Khurdādhbih has also meant for the word of Sabīj, he says:

"فيه صورة من أوّل القرن إلى آخره فإذا شق رأيت الصورة بيضاء في سواد كالسبيج في صورة إنسان أو دابة، أو سمكة أو طاؤوس أو غيره من الطير."<sup>2</sup>

Tr.: Its horn has a shape from the beginning to the end. When it is cut, a white shape appears in black colour like Sabīj that is also found in the human being, animal, fish, peacock or other birds.

Sabja is black blanket and Tasabbuj means to wear black blanket. I think if sabābija is plural of Sabīji or Sābij then it is derived of this word because they went to Arabia wherein they worked as marine guards for the ships. They also fought against the pirates when needed. Later they served as security guards of the jails. Therefore they used generally black blanket to protect themselves from cold, water and wave etc. It also helped them to protect themselves from their enemies at war situation.

Lisān al-'Arab describes the Sabābijah as follows:

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<sup>1</sup> Majma'-al-Bīḥar, rout letters of Sabaja

<sup>2</sup> Al-Masālik wa al-Mamālik, P. 67

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"والسباجة قوم ذو وجلدٍ من السند والهند، يكونون مع رئيس السند والهند، يكونون مع رئيس السفينة البحرية يبدر قوتها... واحدهم سبيجيو ودخلت في جمعه الهاء للعجمة والنسبة كما قالوا البرابرة، وربما قالوا السابج."

Tr.: Sabābijah are the strong and brave people of Sind and Hind (India) who live with the owner of the sea boats. They protect them from the pirates. Its singular is Sābjī and a letter (ه/h) has been added to its plural for being non-Arabic word and also for its relation like Barābirah plural of Barbar. Sometimes they use its singular as Sābij.

In the above description it was mentioned that Sabābijah were a tall, strong and heavy Indians and Sindi nation which served as the navy guards during the sea-journey. This was their profession in the Arab world. Ibn al-Sakīt writes:

"السباجة قوم من الهند يستأجرون ليقاتلوا فيكونون كالميدزقة"

Tr.: Sabābijah is an Indian race who are employed to fight against the pirates on boats and ships. They stationed there like sea guards.

Jauharī the authority on linguistics says:

"السباجة قوم من السند كانوا بالبصرة جلاوز وخزاس السجن."<sup>1</sup>

Tr.: Sabābijah was a Sindi race that was appointed in Baṣrah who worked as a security guards of the prisons.

The famous ancient linguist Ibn-i-Duraid says:

"السباجة قوم من الهند يستأجرون للقتال في السفن."<sup>2</sup>

Tr.: Sābijah is an Indian race who were hired to protect the boats and ships.

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<sup>1</sup> Ibid, P. 67

<sup>2</sup> Ibid

Ibn-i-Faqīh of Hamdān says in “Kitāb al-Buldān”:

"وعلوج السند السبابجة."<sup>1</sup>

Tr.: The chieftains and rulers of Sind were called as Sabābijah.

The above statements point out that the Sabābijah were inhabitants of Sind and India. They dwelled in the coastal areas of Arabia and served as navy guards for the boats and ships. They also fought against the pirates when needed. And later they were appointed as the security guards of the prisons of Baṣrah when it was populated.

**Mistake on the Part of the Compiler of al-Munjid:** Despite these ancient and authentic opinions and descriptions why the new edition of al-Munjid considered Sabābijah as the inhabitants of Indonesia who embraced Islam in 638 A.H. He says:

"قوم قطنوا قبل الإسلام سواحل خليج العجم، أصلهم من جزيرة سوماترا، اعتنقوا الإسلام 638 وتجنّدوا في جيشه، أقيموا حرساً على خزينة البصرة."<sup>2</sup>

Tr.: Sabābijah is a race settled in the coastal areas of Persian Gulf before Islam. They originally belong to the Sumatra Island. They accepted Islam in 638 A.H. and joined Islamic forces. The same race was also appointed as security guards of the Treasury of Baṣrah.

The fact is that Sabābijah were pure Indian race. They have no relations with Sumatra or Indonesia. And there seems no reason behind determining the date of their embracing of Islam in 628 A.H.

**Sabābijah in Iran:** The evidence of Sabābijah’s existence in Iran is found before their existence in Arabia. They visited it

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<sup>1</sup> Ibid

<sup>2</sup> Al-Munjid, New edition, P. 656

and settled down here like the Jāts. Abul Faraj Qudāmah bin Ja'far Baghdādī has written in his book 'Kitāb al-Khirāj wa Ṣun'at al-Kitābah' that Anū Sherwān bin Qabād (a Persian Emperor) had populated three cities in Persia after taking over Persian throne i.e. City of Shābrān, City of Muscat and Bāb al-Abwāb. He further wrote:

"وأمكن ما بنى من جنده قومًا سماهم السياسيين."<sup>1</sup>

Tr.: He settled a group of his army in the cities built by him whom he called Sayābijīn.

Though there is no relation between Sayābijīn, Sayābija or Sabābija, it might be that these Sind and Indian people were appointed there as guards of those new cities who protected them from the thieves and dacoits besides maintaining peace there. And these people were called later as Sayābijīn and subsequently this title was Arabiacised and made Sababjah or Sayābija, particularly when the Sayābija of Sind were included in the Persian army. This fact will be mentioned soon.

The villages like Siyāh Jurd, Siyāh Muṣ and Siyāh Nām are mentioned in the history books of Persia.<sup>2</sup> But cannot be authentically said which country the black people belonged to. But it is supposed that the majority of these black people were from India who might ensure the majority among them in which there were Jāts and Sayābija.

**Sayābijah in Arabia:** Though the Sayābijah were found on coastal areas of Arabian Gulf generally during the period of Prophet (PBH) and also in the Pre-Islamic period, Ublah which was later replaced by Baṣrah and Bahrain were their

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<sup>1</sup> Summary of the book on Islamic tax included in Masālik al-Mamālik

<sup>2</sup> Ibid, PP. 23, 45, 58

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important centres. Ballādhari's narration about the Jāts and Sayābijah of Baṣra has previously been mentioned, e.g.:

"فانضم إلى الأساورة والسيابجة وكانوا قبل الإسلام بالسواحل وكذلك النبط وكانوا بالطفوب يتبعون الكلا."<sup>1</sup>

Tr.: So black Aswārī joined Asāwīrah and Siyābijah with his people. These Sayābijah lived on the coastal Arabia before Islam and the same case was with the Jāts who roamed around the coasts in search of fodder for their animals.

Here Tufūf and Coasts are meant by coastal regions and villages of Bahrain and Oman including Qatīf, Hijr, Dārain, Khat and Qatar etc. As it is mentioned earlier that when the revolution of apostasy happened in Bahrain in the period of Abū Bakr Ṣiddīq after sad demise of the Prophet (PBUH) the infidels and polytheists under the leadership of Ḥaṭm bin Ḍabī'ah stood up against Islam. The Sayābijah were also seemed to be misguided and included like the Jāts:

"حتى نزلها لقطيف، وهجر واستغوى الخط، ومن فيها من النبط والسيابجة."

Tr.: Ḥaṭm (bin Ḍabī'ah) reached Qatīf and Hijr with his army and took with them the people of Khaṭ along with the Jāts and Siyābijah.

There is no evidence about the significant number of Sayābija except these two centres. But it seems that they were scattered here and there in other parts of Arabia.

**Sayābijah in Persian Militaries:** Though the historians have generally written about the Siyābijah that they were recruited to guard the boats and ships, they were also found among the Persian militaries like the Jāts and they were included to the

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<sup>1</sup> Futūh al-Buldān, P. 367

Sindhi militaries of Iran. They were paid meagre wages like daily workers as we have quoted earlier this statement of Ballādhari:

"وأما السياجعة والزط والاندغار فإنهم كانوا في جند الفرس ممن سبوه وفرضوا له من أهل السند."<sup>1</sup>

Tr.: Sayābijah, Zuṭ and Indighār were among the Persian military whom they captured and included them as the Sindī military and gave them same status.

Indighār was a race inhabited in the suburbs of Kirmān very close by Sajsitān.

**Sayābijah in the Arabian Society:** Sayābijah settled in Arabia in a large number during ancient time. The strong evidence of their existence in Arabian life is that their mention is found in Arabic literatures. They are specially mentioned in Arabic historical poetry. Therefore Yazīd bin Mufragh Ḥimyarī says:

وطماطم من سيابيج حرزٍ      يلبسوني مع الصباح القنودا

Tr.: The safe militaries of Siyābijah forces are fettering in our legs in the morning.

Similarly another poet Hamyān also says:

لو لقي بأرض ساجا      لدقّ منه العنق والدوارجا<sup>2</sup>

Tr.: If any elephant meets with Sabij at any place the Sabij would certainly break his neck and bones.

**Sabābijah during the Islamic Period:** Sabābijah were found in Arabia before the advent of Islam but the details regarding

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<sup>1</sup> Al-Masālik wa al-Mamālik, P. 67

<sup>2</sup> Lisān-al-'Arab, 7/308

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their acceptance of Islam could not be found in the Prophetic period. However, the Sabābijah of Baṣrah and its surroundings were Muslims like Jāts during the Fārūqī period. But when the Asāwīrah of Iran embraced Islam in the hands of Abū Mūsā Ash‘arī and came to settle in Baṣrah, they came along with those Asāwīrah and Sabābijah who had already accepted Islam. And when the Jāts, Sabābijah and Asāwīrah gathered together there, the Arab tribes started to attract them towards themselves. So the Asāwīrah joined Banū Sa’d while the Jāts and Sayābijah joined Banū Ḥanzlah. These two Indian races kept themselves separated from the internal strife of the rebel Muslims and supported the Muslims to fight against the infidels and polytheists glorifying the Islamic authority as has been mentioned in the details of the Jāts.

**Massacre of the Siyābijah:** To guard the Islamic treasury of Baṣrah one group of the Siyābijah was appointed during the period of the caliph ‘Alī. They were a total of forty according to one narration while there is another narration which claims that they were four hundred. During that time ‘Uthmān bin Ḥanīf Anṣārī came to Baṣrah from the side of the caliph ‘Alī and tried to capture the Treasury, but its Siyābijah guards denied to hand over it to them until the caliph ‘Alī had reached there. So resultantly, all of them were killed at a night before dawn. Abū Sālimah Zuṭṭī was the chief of the Siyābijah at that time who was very kind and noble person. Thereafter, Mu‘āwiyah shifted a large number of the old Indian Jats and Siyābijah from Baṣrah to Syria and Antioch and populated them there. Its details can be seen in the book of ‘Allāmah Ballādhārī in the chapter “Amr al-Asāwīrah and Zuṭ” (The Matter of Asāwīrah and Jāts).<sup>1</sup>

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<sup>1</sup> Futūh al Buldān, PP. 366-369

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**Aḥāmīrah:** There was another Indian race that settled down in the Arab world since ancient time. They were called as Ḥamrā', Ḥumr, Aḥāmīr and Aḥāmīrah by the Arabs. Their single person was known as Aḥmar or Muḥmarah that means red dressed or red. The Indian race was included only to the old Aḥāmīrah. But in the later period the *mawālī* of Persia who embraced Islam during the Fārūqī period were also known as Ḥamarā' and Aḥāmīrah. But they were generally known as Ḥumarā' wailam. The ancient Aḥāmīrah were residents of Sind, and we found their details in Murūj al-Dhahab written by Mas'ūdī who has written in one place of his book regarding the advent of Buddha and his mission to propagate Buddhism that it is narrated that he was among the reds of Sind. (وقيل ذلك في حمر السند).<sup>1</sup>

Sayyid Sulaimān Nadwī writes quoting "Al-Milal wa al-Nihal" by Shahristānī:

"The third title of the followers of Buddha is Muḥmarah mentioned in Arabic books, that means, the people of red dress which might be saffron. This colour was the symbol of their spiritual leaders."<sup>2</sup>

**Origin of Aḥāmīrah:** It was mentioned in Lisān al-'Arab:

"و العرب تسمى الموالي الحمراء والأحامرة قوم من العجم نزلوا بالبصرة."<sup>3</sup>

Tr.: Arabs call their Mawālī as Ḥamrā', and Aḥāmīrah is a race belongs to non-Arabs who inhabited in Baṣrah.

And in the same statement he wrote about Aḥāmīrah:

"والأسامرة من العجم بالبصرة نزلوها قديمًا كالأحامرة بالكوفة."<sup>1</sup>

<sup>1</sup> Lisān-al-'Arab, "Madda Ahmar", 4/210

<sup>2</sup> 'Arab-o-Hind 'Ahd-i-Risālat men, P. 230

<sup>3</sup> Lisān-al-'Arab, "Madda Ahmar", 4/210

Tr.: Asāwirah is a race belongs to non-Arabs who settled in Baṣra as the Aḥāmīrah took their abode at Kūfah.

‘Allāmah Sum‘ānī thinks that they are a branch of Azd tribe. Therefore he writes in “Kitāb al-Ansāb”:

“الأحمر هذه النسبة إلى الأحمر وظني أنه بطن من الازد.”<sup>2</sup>

Tr.: Aḥmar belongs to the red colour. And I think that they are a branch of Azd tribe.

There is no doubt that the old Aḥāmīrah of Arabia were originally Indians and they lived in Arabia being their allied or slaves. It might be that there was a branch of Azd tribe that had been known as Aḥmar.

There are evidences that some Arabs who wore red-coloured clothes were called as Aḥmar. The word Ḥimmara (حَمَّرَ) in Ḥimyarī language means to talk in Ḥimyarī language and to be dressed with red clothes. Ibn al-Anbārī writes in his book “Kitāb al-Aḍḍād fi al-Lughah” while discussing the word wathab (وَثَب) that a man came to the kings of Dhifār so the king asked مَنْ دَخَلَ ضِفَارَ حَمَّرَ and then he explained this sentence as follows:

“أي تكلم بلسان حمير، وقال بعضهم معنى حَمَّرَ تَرَيّاً بزيهم ولبس الحمير من الثياب.”<sup>3</sup>

Tr.: (He who entered Ḥimyar) must talk their language. ‘And he must wear their red dresses’ as the other said.

**Prohibition of Red Colour:** It might be that the bright-coloured clothes had been prohibited for the men in the Prophetic tradition because it was a symbol of a nation which

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<sup>1</sup> Lisān-al-‘Arab, "Madda Sur", 4/288

<sup>2</sup> Kitāb al-Ansāb, "Madda Ahmar", 1/21

<sup>3</sup> Kitāb al-Aḍḍād, Kuwait edition, P. 93

worshiped idols. As we see that there was a group of Buddhists which was famous due to the same red dress. It also might be the royal colour of the kings of Ḥimyar which symbolised the honour and glory of the pre-Islamic period. Therefore the red colour has been prohibited being declared as the favourite colour of the Satan. The Prophet said:

"إياكم والحمرة فإنها من أحب الزينة إلى الشيطان."

Tr.: Don't use red colour because it is the favourite colour of the Devil.

Another narration says:

"نهى عن الميائرة الحمر والقسى."<sup>1</sup>

Tr.: He (the Prophet PBUH) prohibited the use of red sheet and red seat.

**Aḥāmīrah and the Battle of Tabūk:** It seems from different narrations that these red Indians settled down in a large number as alliance of Banū Ghaffār between Madīnah and Syria. And they did not participate in the battle of Tabūk along with Banū Ghaffār. Therefore, Imām Bukhārī narrated a long Ḥadīth in "al-Adab al-Mufrad" regarding the battle of Tabūk. This narration contains the story of meeting and conversation between the Prophet (PBUH) and Abū Ruham. The last part of this narration in which Abū Ruham says:

"فطفق رسول الله صلى الله عليه وسلم يسألني من تخلف من بني غفار وهو يسألني فقال ما فعل النفر الحمر الطوال الثط، قال فحدثته بتخلفهم قال فما فعل السود الجعاد القصار، الذين لهم نعم بشبكة شرخ إلخ"<sup>2</sup>

<sup>1</sup> Kanzul 'Ummal, 8/20

<sup>2</sup> Al-Adab al-Mufrad, Egypt Taziya edition, P. 112

Tr.: The Prophet (PBUH) started to ask me about the people of Banū Ghaffār who were left behind. Therefore, the Prophet (PBUH) asked me about them "How are the tall and red people of having big stomach? I replied that they had not participated. Then he (the Prophet, PBUH) asked "what about the black people of curly hair (probably Negros) whose animals are in Shabka Sharkh.

One part of this Ḥadīth is mentioned while discussing the word of نطط in 'Lisān al-'Arab' as follows:

"فقال ما فعل النضر الحمر النطاط.... وروي هذا الحديث ما فعل الحمر النطاط."<sup>1</sup>

Tr.: He (the Prophet, PBUH) told النضر الحمر النطاط and in another narration he (PBUH) told الحمر النطاط.

نطط plural نطاط means lazy person with big stomach and also the man having *kansaj* means one who has no hair or a little hair on his face. نطاط is plural of نطاط that means long and tall.

As we think that النفر الحمر الطول الثط are Indian *mawālī* (Aḥāmīrah) of Banū Ghaffār and السواد الجعاد القصار are Negro *mawālī* of Banū Aslam. As it is mentioned in the same narration of Abū Ruḥam that he thought about them and asked the Prophet (PBUH) that they belonged to the Aslam tribe. But the experts of this subject have to do more research about the word. We have only explained the meaning of words accordingly.

**Hamrā' and Dailam:** As we narrated the story of old Aḥāmīrah who were Indian natives dwelled with the other Indian groups in Arabia and they also merged into the Arabian

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<sup>1</sup> Lisān-al-'Arab, 7/268

culture and civilization since ancient age. Later a group was known as Ḥamrā' and Aḥmar who had been known so due to their relation with Ḥamrā' and Wailam. 'Allāmah Ballādhārī wrote in his book "Futūḥ al-Buldān" narrating from Mus'ir bin Kadām that there were four thousand soldiers with Iranian leader Rustam to fight with the Muslims in the battle of Qādsīyyah who were known to be titled "Jund-i-Shahanshāh" (Military of the Emperor).

These imperial soldiers embraced Islam and sought peace from the Muslims. They also put condition to settle in Arabia anywhere they wished and to be allied with the tribes they liked and also they should be granted the stipend like other Muslims. Hence all the above said conditions were accepted and thus they the alliance with the Banū Zuhra bin Ḥuwaiyyah Sa'dī one of the branches of Banū Tamīm. Sa'd populated them in Baṣrah as per their choice and fixed stipend for them. Then they were known as Ḥamrā' of Dailam:

"وكان لهم نقيب منهم يقال له ديلم فقبل حمراء ديلم."

Tr.: Among them there is a leader who was known as Dailam and thus they were known as Ḥamrā' of Dailam.

Then 'Allāmah Ballādhārī quoted the statement of Abū Mas'ūdī as follows:

"والعرب تسمى العجم الحمراء ويقولون جئت من حمراء ديلم كقولهم جئت من جهينة وأشبه ذلك"<sup>1</sup>

Tr.: The Arab call non-Arabs as Ḥamrā' and use to say proverbially "I am coming from Ḥamrā' of Dailam" like they use to say "I am coming from Juhaina" etc.

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<sup>1</sup> Futūḥ al-Buldān, P. 279

It was also narrated that they embraced Islam when Quzwain and Zanjān were conquered, and stayed in Kūfah with Zuhrah bin Ḥuwaiyyah.<sup>1</sup>

**Three Aḥamaris Narrators:** Ṭabarī mentioned three narrators belonged to Aḥamarīs while he was writing about the conquering of Iraq during the period of ‘Umar Fārūq; (1) Ziyād bin Sarjīs Aḥamarī, (2) Sufiyān Aḥamarī and (3) ‘Abdur Raḥmān bin Siyāh Aḥamarī. About the latter he wrote:

"وعبد الرحمن بن سياه الأحمري الذي ينسب إليه الحمراء فيقال سياه"<sup>2</sup>

Tr.: ‘Abdur Raḥmān bin Siyāh is a person to whom Ḥamrā’ is related and so he is also called Siyāh.

It is not clear that these three Aḥamaris were either Indians by race or belonged to Hamrā’ of Dailam whose native country and race are unknown. But they accompanied Rustam in the battle of Qādsīyyah.

**Asāwirah:** Asāwir and Asāwirah are found abundantly during the period of Prophet (PBUH) before and after it. They were in the largest number among the non-Arabs and were among the higher levels as regards power and glory. But it might be said that they had complete control over the whole coastal Arab governments from Iraq till Yemen. And it were they who ruled here being viceroy of the Persian kings. Asāwirah were the “Iranian Imperial Army” who was guardian of monarchy of Iran, Arabia and other Iranian-occupied territories. They held great influence in the kingdom of Kisra. They not only lived together in Arabian culture like Zuṭ, Sayābija, Aḥāmira and other non-Arabs but also they were granted authoritative status indeed. However when the power of non-Arabs came to an end, a big group of

<sup>1</sup> Ibid, P. 317

<sup>2</sup> Tārikh-i-Ṭabarī, 4/5-6

them embraced Islam and participated in the holy battles along with the Muslims. Thus they chose the Arabian culture joining the Arab tribes. Before that they lived like the Persian life style keeping themselves aloof from the Arabian life style, so they generally did not associate the Arabs socially.

**Origin of the Asāwirah:** Asāwir and Asāwirah are the plurals of Aswār. And to me Aswār is a compound of two Sanskrit words; 'Ashw' means 'horse' and 'war' means 'high' which means horse-rider indeed. It should be very clear that many vocabularies of Pahlavi and Sanskrit languages have similarity in consonant and pronunciation and both languages have harmony due to their relations to Aryan language. So the Persian compound of Aswār (Asp Sawār) belongs to Sanskrit also. As the old Persians used to call Adam (PBUH) "Jiyo Marat". Ibn Khudādbih mentioned the translation of this word in the beginning of his book 'Kitāb al-Masālik wa al-Mamālik':

"الجيو الحي، المرث الميت."<sup>1</sup>

Tr.: Jiyo means 'alive' and Marat means 'dead'.

Similarly, several other words and compounds have harmony among them. The word 'Aswār' is one of such words. The Arabs pronounced this word in different types. They also used it for Asp Sawār and horse rider. According to 'Lisān al-'Arab':

"الأسوار، والإسوار، قائد الفرس وقيل هو الجيد الرمي وقيل هو الجيد الثبات على ظهر الفرس، والجمع أسارورة وأساور..... والإسوار والأسوار الواحد من أساورة فارس وهو فارس من فرسانهم المقاتل والهاء عوض من الياء وكان أصله أساوير، وكذلك الزنادقة أصله زناديق عن الأخصف"<sup>2</sup>

<sup>1</sup> Lisān-al-'Arab, 4/388

<sup>2</sup> Kitāb al-Ma'ārif, Egypt edition, P. 290

Tr.: Uswār and Iswār are known as Persian Army General. They were excellent archers. It was also narrated that Uswār is the person who rides the horse perfectly. Its plural is Asāwīrah and Asāwir. And Uswār and Iswār are singular of the Persian Asāwīrah which means rider army of them. And ي is replaced by ة in Asāwīrah (أساوره). Its origin is Asāwīr (أساوير). Similarly, Zanādiqah's (زناده) origine is Zanādīq (زناديق) supported by Akhfash.

So the Uswār and Iswār are used in two types. It is meant for Iranian Army General, excellent archer and perfect rider etc. I think that the Sawār which is meant for rider, is Uswār actually. The initial letter was omitted due to much use for example Usyūt and Suyut both are used and both are correct.

**Asāwīrah in Iranian Army:** Asāwīrah were the army rider of Persia and called as “Jund-i-Shāh” (Imperial Army). As it is stated earlier that two Indian races were in the Persian imperial army especially; the first one was Jāt and the second one was Maid. Similarly, Indian Sayābijah were also among them. The people of Sindh and Baluchistān were also among them due to the Perian occupation of those places. Thus Indian riders were also found like Persian riders but they were related to the Persian army. So their Indian origin could not be found otherwise Indian Asāwīrah also existed there like Persian Asāwīrah.

Ibn-i-Qutaibah has narrated a story in his book ‘Kitāb al-Ma’ārif’ which is summarised as below:

The Persian king Bahrām Jaur bin Yazīd came to India in the garb of a common man during the initial period of his kingship and started to live like an unknown ordinary person. Unfortunately he killed an elephant and its news reached the

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king of that region. In the same period an enemy king of that raja was planning to attack him, which grieved the latter. So when Bahrām reached the court, he narrated the story of his bravery and offered himself to fight against the enemy. When the king attacked, Bahrām along with the Indian Asāwīrah fought against him in a better strategy and defeated the enemy king.

"فركب بهرام في سلاحه، وقال للأساورة الهند أحرسوا ظهري ثم انظروا إلى عملي فيما أمامي وكانوا قومًا لا يحسنون الرمي وأكثرهم رجالة"<sup>1</sup>

Tr.: Bahrām then came out with his arms and told the Indian Asāwīrah to protect him from behind and to watch his fight. They had no idea of archery and most of them were infantry army.

It also appears from some other narrations that Sayābijah who were the pure Indian were also known as Asāwīrah. So 'Allāmah Ballādhārī says about the entry of Shīrawaih Aswārī into Islam:

"فانضم إلى الأساورة السيابجة"<sup>2</sup>

Tr.: So he (Shīrawaih Aswārī) joined the Asāwīrah and Sayābijah.

It seems from the above evidences that the Indians were in a large number among the Asāwīrah but we could not recognize them because of Iranian dominance. And also there was a mental, ideal and social similarity among the Asāwīrah and pure Indian Jāt and Sayābijah. And these three races look like the branches of one family tree. So these three races lived together unitedly even after they accepted Islam.

<sup>1</sup> Kitāb al-Ma'ārif, Egypt edition, P. 290

<sup>2</sup> Futūh al-Buldān, P. 367

**Acceptance of Islam by the Asāwirah during the Period**

**of ‘Umar Fārūq:** When the power of non-Arabs’ came to an end during the period of ‘Umar Fārūq, the other nations started to embrace Islam and gathered together to live socially. It is narrated by Ballādhārī that the Asāwirah joined the Sayābijah and Jāts of Baṣrah after entering into Islam. But later the Arab tribes took them among themselves and thus they were divided.

”فلما اجتمعت الأساورة والنظ والسيابجة تنازعهم بنو تميم فرغبوا فيهم فصارت  
الأساورة في بني سعد والنظ والسيابجة في بني حنظلة”<sup>1</sup>

Tr.: When the Asāwirah, Jāts and Sayābijah gathered there, the Banū Tamīm tribe attracted them towards themselves. So the Asāwirah joined Banū Sa’d while the Jāts and Sayābijah joined the Banū Ḥanẓlah.

There is another narration that tells that the Sayābijah, Jāts and Dailam all three were in the Persian army whom the Persians made them war-prisoners, fixed their salary and included them to the group of Sindhi people.

”فلما سمعوا بما كان من أمر الأساورة أسلموا واتوا أبا موسى فأنزلهم البصرة كما أنزل  
الأساورة”<sup>2</sup>

Tr.: When they heard that the Asāwirah embraced Islam, they also embraced and came to Abū Mūsá Ash‘arī whom Abū Mūsá populated in Baṣrah like Asāwirah.

After they entered into Islam, they decided to be aloof from the internal matters of the (tribal) Muslims. And they abided

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<sup>1</sup> Ibid, P. 367

<sup>2</sup> Ibid, P. 368

by this promise and kept themselves away from the battles of Jamal and Şiffīn.

It proves that there was a harmony among the Jāts, Sayābijah and Asārwirah of pure Indian origin. And it seems that all these people belonged to one and only country. It's because the Indians were also in a great number among the Asāwirah.

As we knew that Asārwirah were the right hands of the Persian regime. They were fully responsible for maintaining the peace in the state, to protect the government and to strengthen the regime. Even the Asārwirah were found in Persian cities. So a large number of the Asārwirah were appointed to guard the Caspian Fort of Persia before the Muslims and they fought against the people of Dailam. And when there was any peace agreement, these people had to guard the city of Caspian (Qazwain) from the thieves and robbers. Ballādhārī says:

"ولم يزل فيه لأهل فارس مقاتلة من الأساورة يرابطون فيه فيدعون الديلم إذا لم يكن بينهم هدنة ويحفظون بلدهم من متلصصهم وغيرهم إذا جرى بينهم صلح"<sup>1</sup>

Tr.: The militants of Asārwirah of Persia used to guard this fortress and they used to call the people of Dailam to fight when there was no peace agreement. And when there was peace they used to guard the cities from the thieves and robbers.

**Area of Asārwirah in Arabia:** These people were also responsible in the Arab areas that were occupied by Persia who were scattered throughout the city of Iraq Ublah to the whole coast of Arabian Gulf even they had maintained the control in Yemen. Ballādhārī wrote in 'Futūḥ al-Buldān':

"فانضم إلى الأساورة السياجة وكانوا قبل الإسلام بالسواحل"<sup>1</sup>

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<sup>1</sup> Ibid, P. 317

Tr.: Sayābijah joined Asārwirah who settled in the coastal areas before Islam.

According to 'Lisān al-'Arab':

"والأساورة قوم من العجم بالبصرة نزلوها قديمًا كالأحامرة بالكوفة"<sup>2</sup>

Tr.: Asārwirah are the non-Arab race who settled in Baṣrah in the ancient period like the Aḥāmīrah in Kūfah.

These statements indicate that Ubullah (the city of Iraq) where Baṣrah was populated in 14 A.H, was the biggest center of Asārwirah. They were also found in majority in other coastal regions since ancient time.

The majority of the Asāwirah in only Ubullah before Islam could be known by the incident that when 'Atabah bin Ghazwān reached there in 15 A.H, he found there five hundred Asārwirah who were protecting the city of Ubullah. Ṭibrī writes about it:

"وبالأبلة خمسمئة من الأساورة يحمونها وكانت مرفأ السفن من الصين وما دونها"<sup>3</sup>

Tr.: Five hundred Asārwirah were appointed in Ubullah to protect it. Ubullah was the sea port for the ships of China and other countries.

As it is mentioned in 'Kāmil ibn-i-al-Athīr:

"أقام نحو شهر فخرج إليه أهل الأبلة، وكان خمسمائة أسوار يحمونها"<sup>4</sup>

Tr.: 'Atabah stayed there with his army for about one month, and five hundred Asārwirah of Ubullah came out to fight against him.

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<sup>1</sup> Ibid, P. 367

<sup>2</sup> Lisān-al-'Arab, 4/388

<sup>3</sup> Kāmil: Ibn Athīr, 4/150

<sup>4</sup> Ibid, 2/189

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Rather Hurmuz the Governor of Ubullah who was an Aswār himself he, along with Asāwirah, used to fight in India and Arabia with Asārwirah.

"فكان صاحبه أسوار اسمه هرمز يحارب العرب في البر والهند في البحر"<sup>1</sup>

Tr.: Its Governor was an Aswār whose name was Hurmuz who kept on fighting against the Arabs on land and against India in the sea.

So Anū Sherwān Kisrá attacked on 'Sarāndip' with the help of these armies during his regime. His army killed its king and sent a lot of boon to Kisrá.<sup>2</sup> It is clear from the above narration that the Indian Asārwirah might participate in the war like the Persian Asārwirah at the time of the attack on India. But it might be that the Indian Asārwirah might took an active part in that battle.

The city of Ubullah was also known as 'Arḍ al-Hind' (India) and 'Farj al-Hind wa al-Sind' because of existence of the Asārwirah and other Indians in abundance. When Masrūq the second son of Abrahah the king of Abyssinia occupied Yemen during the period of the Prophet's (PBUH) childhood and its Arab king Saif bin Dhi Yazn came to Anū Sherwān asking for help, then he sent his eight hundred prisoners under the leadership of an Aswār known as Dahraz to Yemen in eight boats. Two ships were sunk into the sea and remaining Persian ships reached the coast of Haḍramaut and occupied Yemen.

"فقوّد عليهم قائداً من أساورة يقال له دهرز، وقيل بل كان من أهل السجون سخط عليه كسرى لحدث أحدثه فحبسه وكان يقيد بألف أسوار"<sup>3</sup>

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<sup>1</sup> Ibid, 2/147

<sup>2</sup> Ibn-i-Khaldūn, 1/177

<sup>3</sup> Kāmil: Ibn Athīr, 1/58

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Tr.: Kistrá appointed Dharaz Aswār as their Commander. It is said that he was one of those prisoners whom Kistrá captured in the allegation of criminal activity and put him in the jail. He (Dharaz Aswār) indeed led one thousand Aswār.

**The Anbā' of Yemen are the Sons of the Asārwirah:** After Yemen was occupied by Persia it was rule over by the Viceroy of Kistrá Anū Sherwān. Since then Asārwirah had complete authority over Yemen during that period. Their generation grew here, was called as "Abnā'" by the Arabs. In the same way the sons of Yemeni Asāwirah were called "Abnā'-i-Yemen" (Sons of Yemen) in which sons of the Indian like the sons of the Persians might be among them. But as we cannot separate the Indian riders from the word of Asārwirah, we cannot separate them from the Abnā'-i-Yemen. If this historical puzzle was solved then many of the Islamic glories and honour might be known India's Islamic glory and then the initial phase of Islamic history of India could be written in another narration.

**Power of the Asārwirah in Arabia:** The Asārwirah spread from Iraq to Yemen and the coastal areas during the period of the Prophet (PBUH) and they ruled over many places under the regime of Kistrá. So Ḥāfiẓ ibn-i-Ḥajar narrated in 'al-Iṣāba' and Ḥāfiẓ ibn-i-'Abd al-Barr in 'al-Istī'āb' from Abū Shaddād Zamāri Yamāni that they received an invitation from the Prophet (PBUH) which was written on leather. None of us could read it. Finally one child read it for us. The narrator says:

"قلت فمن كان يومئذ على عمان قال أسوار من أساورة كسرى"<sup>1</sup>

Tr.: I asked Abū Shaddād who was the Governor of Oman at that time? He replied that an Aswār of Kistrá ruled over them.

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<sup>1</sup> Ibid, 4/105 and 4/107

The Asārwirah were in a large number in Yemen during the period of the Prophet (PBUH). So when Kisrá died, the then Persian Governor Bādhān embraced Islam and informed the Prophet about his acceptance of Islam. And when he fell sick and was disappointed from his life, he called all the Asārwirah of the area and advised them to accept Islam.

"فاجتمعت له أساورته، فقال (فقالوا) من نوّم علينا؟ فقال ابتعوا هذا الرجل،  
وادخلوا في دينه وأسلموا"<sup>1</sup>

Tr.: The Asārwirah gathered around him and asked who would be our Governor after you?" Bādhān replied: Follow that person [(the Prophet) (PBUH)] and do embrace Islam following his religion.

Perhaps all these Asārwirah accepted Islam after the demise of Bādhān during the period of the Prophet (PBUH). The Prophet (PBUH) gave their administrative responsibility to Zabarqan bin Badr in his life. The author of 'Tārīkh-i-Ṭabarī says:

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<sup>1</sup> Al-Sīrah al-Muḥammadiyyah wa al-Ṭarīqah al-Aḥmadiyyah regarding the letter of the Prophet (PBUH) to the Pervez s/o Hurmuz Anu Sherwan: Maulānā Muḥammad Karāmat 'Alī bin Muḥammad Ḥayāt 'Alī Dehlawī Isra'īlī Shāfi'ī was a great scholar and collector of the Ḥadīth. He was born in Delhi and got education from Shāh Rafī'uddīn Dehlawī. Maulāna Fazl-i-Imām Khairābādī and Maulāna Isma'īl Dehlawī. When he got degree of the Ḥadīth from Shāh Ishāq, he taught it in Delhi. He went to Ḥyderābād and died there in 1277 AH. His book 'Kitāb al-Sīrah al-Muḥammadiyyah wa al-Ṭarīqah al-Aḥmadiyyah' is considered one of the important books. He compiled this book quoting from Sīrah Ḥalbiyyah and several other authentic books of Sīrah and Ḥadīth. This book consists of 600 pages of big size (every page contains 35 lines). The printing quality is good and old. It is wonderful that this important and very thick book on the life of the Prophet (PBUH) was written in Arabic in India but today's scholars are fully unaware. This book has neither the details regarding year of publication and name of the printer nor numbers on the pages.

"إن رسول الله صلى الله عليه وسلم توفي وقد فرق فيهم عماله فكان الزبيرقان بن بدر على الريباب وعوف، والأبناء فيما ذكر السري."<sup>1</sup>

Tr.: The Prophet appointed his Governors everywhere in the Islamic state before his death. That's why Zabarqān bin Badr was made the Governor of the tribes of Rubāb, 'Auf and Abnā'-i-Yemen. It was mentioned by Al-Sari.

**The Aswāri Scholars and Poets:** These Abnā'-i-Yemen belonged to the race of Asāwīrah and the Arabs called them by this specific title. 'Allāmah ibn Sa'd specially described in his book 'Ṭabaqāt' in the chapter of Yemeni people, the scholars who among the Abnā'-i-Yemen.

Similarly, according to a narration, the famous companion of the Prophet (PBUH) Salmān Fārsī who had been included in Ahl-i-Bait by the Prophet (PBUH), belonged to the Asāwīrah. Uṣṭukhrī says:

"ويقال سلمان الفارسي من ولد الأساورة"<sup>2</sup>

Tr.: It is said that Salmān al-Fārsī belonged to the children of Asāwīrah.

Thereafter, many great scholars were born among the Asāwīrah including Mu'tazali scholar Mūsā bin Sayyār who was Āswarī indeed. Jāhiḡ wrote that he one of the world wonders. He was the expert of Arabic and Persian the both. The Arabs sat at the right and the non-Arabs sat at the left in his academic gathering. When he recited any verse from the Qur'ān, he explained it in Arabic for the Arabs and in Persian for the non-Arabs.

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<sup>1</sup> Tārikh-i-Ṭabarī, 3/236

<sup>2</sup> Masālik al-Mamālik, P. 94

**Mention of the Asāwirah in Arabic Poetry:** For the Asāwirah were seasoned warriors, the Arab poets described them in their poetry in both the pre-Islamic and Islamic periods. Nābighah al-Dhubayānī says:

فظل في سبعة منها لحقن به يكرّ بالروك فيما كرّ أسوار<sup>1</sup>

Tr.: He remained with his seven dogs out of ten dogs (three were killed).

Another poet says:

فجئنا بحي وائل وبلقها وجاءت تميم زطها والأساور<sup>2</sup>

Tr.: We brought with us both the tribes of Wā'il and their allies while Banū Tamīm brought with them the Jāts and Asāwirah.

'Uwaim bin 'Abdullāh says:

ويغني الزط عبد القيس عنا وتكفينا الأساور المزونا<sup>3</sup>

Tr.: The Asāwirah are enough for us (to fight against the 'Abd al-Qais tribe) as if the Jāts are sufficient for 'Abd al-Qais to fight against us.

Another poet says:

ووتر الأساور القياسا صغدية تنزع الأنفاس

Tr.: Asāwirah used the Zaghdi bows that stretched even the breaths.

Nābighah Ja'dī says:

يبيت ذا ابدي بروك كأنها سيوف زخوف جرتها الأساور

<sup>1</sup> Jamharatu 'Ash'ār al-'Arab, P. 55

<sup>2</sup> Lisān-al-'Arab, 7/308

<sup>3</sup> Ibid, 4/388

Tr.: He spent his night in a state that as if when it was thundering, it seemed that the swords have been brought out by the Asāwirah during furious fight in the battle field.

Hārith bin Samī bin Ruwās Hamdaāni who participated in the battle of Qādsīyyah says:

أقدم أخافهم على الأساورة ولا تها لن لرؤوس نادرة<sup>1</sup>

Tr.: Marching forward by frightening and scaring the Asāwirah I attacked on them, and you don't be afraid of falling heads.

Similarly, the Asāwirah are mentioned in Arabic poetry and literature which are full of their bravery, fighting and glories.

**Bayāsirah:** Baisar and Baisarī are the singulars of Bayāsirah. This is also one of the Indian races that was found in Arabia. They also guarded the boats and ships of the Arabs and protected them like the Sayābijah so as to protect them from the pirates specially from the Maid of India. This was their profession as 'Lisān al-'Arab' said:

"والبياسة قوم بالسند وقيل جيل من السند يواجرون أنفسهم من أهل السفن لحرب عدوهم ورجل بيسري"<sup>2</sup>

Tr.: Bayāsirah is a race of Sind. It is also said that it was a group of Sind that lived with the owner of the ships on wages to fight against their sea enemies. It's singular is Baisarī.

**Who are Bayāsirah?** Jāhiḡ has also mentioned the Bayāsirah at a place and considered them the natives of Sindh and India. He indicated to the same profession for them:

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<sup>1</sup> Ibid, 1/368

<sup>2</sup> Ibid, 4/58

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"البيسري جيل من الهند والسند تستأجرهم النواخذة لمحاربة العدد"

Tr.: Baisarī is a group of Sindh and India both of them were appointed by the sailors to fight against their enemies.

Then he has provided its details that Bayāsirah (sing. Baisarī). Baisarī is the person who is born from white race (Arabian man) and Indian race (Indian woman). This type of man does not have similarity to his parents in shape and power but he becomes more handsome and beautiful than them. Baisar is also meant by the Arabs for the water which becomes salted. The person who is born by the white man and Indian woman is called as Baisari. The chick that is born by white cock and Indian hen is also called as 'Baisarī'.

"وبسر التمر يُبَسَّرُ بَسْرًا، وبسره إذا بند فخلط البسر بالتمر"<sup>1</sup>

Tr.: The meaning of Basara and Bassara is to mix the half ripe with ripe dates.

Bassār is also the heavy rainfall during the summer that falls in the region of Bayāsirah (Sind) and it does not stop even for a moment. As 'Lisān al-'Arab' mentions:

"والبسار مطر يدوم على أهل السند في الصيف، ولا يقلع عنهم ساعة فتلك أيام البسار، وفي المحكم البسار مطر يوم في الصيف يدوم على البياسرة ولا يقلع"<sup>2</sup>

Tr.: Bassār is a rainfall that falls in the regions of the people of Sind during the summer continuously and it does not stop even for a moment. This period is called Bassār. According to Muḥkam, Bassār is a rainfall that falls in the region of Bayāsirah during the summer continuously for one day and does not stop even for a moment.

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<sup>1</sup> Ibid,

<sup>2</sup> Ibid,

**Ten Thousand Bayāsirah of the Indian Coasts:** There is another opinion that says that Baisar is an Indian word which is a compound of two words; first is *Bai* that means two in Gujarātī and the second is *Sar* which means caste and person. Thus Baisar is the person who belongs to two races (whose father is an Arab and whose mother is an Indian). I adopted the same opinion regarding Yazīd bin ‘Abdullāh Quraiṣhī Baisarī in my book ‘Rijāl al-Sind wa al-Hind’. The famous historian and traveler Mas‘ūdī who travelled to Thana, Bharoch, Supara, and Chaimur (Mumbai) in 303 AH, mentioned ten thousand population of Bayāsirah in Chaimur. He gave the origin of the word ‘Bayāsirah’ and ‘Baisar’ as follows:

"ومعنى قولنا البياسرة يراد به من ولد من المسلمين بأرض الهند يدعون هذا اللقب وأحدهم بيسر وجمعهم بياسر"<sup>1</sup>

Tr.: Bayāsirah are meant for those Muslims who are born on the soil of India and are known by this title. Its singular is Baisar and its plural is Bayāsirah.

I could not find the historical evidence about the settlement of Bayāsirah in Arabia in ancient time or during the period of the Prophet (PBUH). I think that this race was born by marriages of the Muslims with the Indian race after they arrived here and settled. So this race was born in India, and majority of the coastal Muslims are the children of these Bayāsirah.

**Some Baṣrī Scholars:** Later the scholars and collectors of the Ḥadīth were also born in Bayāsirah. So Ibn-i-Hātim Rāzī mentioned Yazīd bin ‘Abdullāh Quraiṣhī Baisarī in his book ‘Kitāb al-Jiraḥ wa al-Ta’dil’ and wrote that he narrated the

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<sup>1</sup> Murūj al-Dhahab, quoting from Rijāl al-Sind wa al-Hind, P. 268

Ḥadīth from 'Umar bin Muḥammad 'Umarī and 'Ali ibn-i-Abū Hāshim narrated from him.<sup>1</sup>

**Takākirah (Thākurs):** Takākirah is plural of Takkuri or Takur (Thākur). This race is pure Indian and who was known for his bravery among the Arabs. According to 'Lisān al-'Arab':

"التُّكْرِي، القائد من قواد السند والجمع تكاكرة، ألحقوا الهاء للعجمة..... وفي التهذيب الجمع تكاكرة"<sup>2</sup>

Tr.: Takkurī is called one of the military officers of Sindh. Its plural is Takākirah. The ه is added due to being non-Arab. It is mentioned in the book 'Tahdhīb' that Takākirah is its plural.

**Battle of Muḥammad bin Qāsim against the Thākurs:**

The story of these Indian Thākurs is found in the Islamic history regarding the attack of Muḥammad bin Qāsim on Sind and his fight against its *raja*. I could not find any description about them before that.

According to Futūh al-Buldān, when Muḥammad bin Qāsim crossed Mahrān and chased the King Rasil and the King Dāhir of Kuch then the king stood to fight with the help of his Thākurs and they fought with their all efforts.

"ولقيه محمد والمسلمون، وهو على فيل وحوله الفيلة ومعه التكاكرة فاقتلوا قتلاً شديداً، لم يسمع بمثله"<sup>3</sup>

Tr.: Muḥammad bin Qāsim and the Muslims faced the king when he was on the elephant and was surrounded by a flock of elephants. He was accompanied by Thakurs who fought so bravely that it was the peerless war.

<sup>1</sup> Rijāl al-Sind wa al-Hind, P. 268

<sup>2</sup> Lisān-al-'Arab, 2/92

<sup>3</sup> Futūh al-Buldān, P. 426

**The Takākirah in Arabic Poetry:** Describing his bravery against the Thākurs, one Arab poet mentioned his bravery against these Tharkurs, which perhaps happened in these days, he says:

لقد علمت تكاترة ابن تيري      غداة البُداني هـبرزي<sup>1</sup>

Tr.: The Thākurs (Takātirah) of Ibne Tiri had come to know in the morning of incident of the temple that I was a lion.

Takātirah is replaced by Takākirah in the book 'Tahdhīb'.

Like the Bayāsirah, the Takākirah have also not been mentioned in the ancient Arabia. So it seems that they also did not exist in Arabia during the period of the Prophet (PBUH). I have also mentioned them (Bayāsirah and Takākirah) for assimilation only. Otherwise they are not related to this specific and limited topic.

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<sup>1</sup> Lisān-al-'Arab, 2/92

## Indo-Arab Medical Relations

✎...Abul Ma'ālī Qāḍī Aṭḥar Mubārakpūrī<sup>1</sup>

Tr. by: Dr. Heifā' Shākri<sup>2</sup>

There have been different types of relations between India and the Arab world since the ancient period. The inhabitants of both the countries were aware of each other's habits and traditions getting influenced with each other. Like other faculties the medical relations between them were also old. Here I want to shed some lights on the medical relations especially.

### **Olden Fame of India in the Medicine and Other Sciences:**

Since the ancient time, India has been considered the hub of knowledge and sciences. Its sciences and arts like Medical Science, Applied Sciences, Astronomy, Mathematics, Music, Magic, Fine Arts, mythical arts, Talisman, Sorcery and others were famous across the world. The Muslim writers have given very favourable opinions and thoughts about its sciences and arts in their books.

After mentioning several sciences and arts of India, Qāḍī Ṣā'id had written about its Medical Science in "Ṭabaqāt al-Umam": The Indians have better knowledge of medical science than all nations of the world. They are more prudent than the others in effects of the medicines, the faculties of the procreation and characteristics of the inventions."<sup>3</sup>

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<sup>1</sup> Great Indian Historian and author of several books in Arabic and Urdu

<sup>2</sup> Assistant Editor and Assistant Professor, Department of Arabic, Jāmia Millia Islāmia, New Delhi

<sup>3</sup> Ṭabaqāt al-Umam, P. 15

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Abū Ḥāmid of Granada wrote in “Tuḥfah al-Aḥbāb”: The Indians are more knowledgeable than the others in Medicine, Astronomy, Mathematics and several magical arts, and crafts. They have no match in these fields and faculties. The trees of aloes wood, campher, scents and vapour grow in the mountains of India and in its islands. Several kinds of herbs and medicines such as clove, nutmeg, spikenard, cinnamon, cassiabark, largcardaman and cubeb are found there.”<sup>1</sup>

Jāḥiẓ said in “Risālah Fakhr al-Sūdān ‘alā al-Bīdān”: The Indians have been considered the most advanced in the medical science. They have medicine-related several secrets and jokes. They know the art of easy and fast treatment for the general ailments. They are expert in Toxicology and pains. They also know charm having quick response. They are also famous in magic and treatment through interment.”<sup>2</sup>

Ibn Khardāzbah wrote in “Kitāb al-Masālik al-Mamālik” especially about its magic, charm, fine arts, imaginatroy and talisman. The Indians believe that they can do what they desire through charm and magic even they can force someone to drink poison, and lessen its effect. They close and disclose and do and undo through superstitions and mythical arts. As they benefit other they also do harm to them and even they show such activities to astonish the wise men. They also claim to stop the rain. It seems by these clarifications that its physicians were famous across the world in treatment through charm and mythical sort of treatment as well as through medicines and herbs. Both the ways of treatment were in use there. We name these as spiritual treatment and material treatment”<sup>3</sup>

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<sup>1</sup> Tuḥfah al-Aḥbāb, P. 49

<sup>2</sup> Rasāil al-Jāḥiẓ, 1/223

<sup>3</sup> Al-Masālik wa al-Mamālik, PP. 71-72

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### **Old Arabic Medicines and the Physicians:**

Since the ancient time, there have been living a number of Indian tribes among the Arabs. Those who lived permanently in the east-coastal areas were Jāts, Sabjs, Bamers, Aswars, Aḥmars and Maids. They were in majority in Yemen, Qaṭīf, Yamāma, Baḥrain and Omān. Besides their ancestral traditions and distinctions, they utilized Indian medicine and its way of treatment in curing their diseases. The local Arab inhabitants also took benefits from them. There was also tribal and local treatment among the Arabs, that was not technical and scientific but experimental and ancestral. They also benefited with the physicians who knew technical and scientific medicine besides the knowledge of their ancestral medicine and its style. They were also famous in this regard. Ḥārith bin Kildah Thaqfi, in the early period of Islam, was famous and expert in it. He was known as “Ṭabīb al-‘Arab” (The Physician of the Arabs). He travelled to Irān and Yemen for gaining this science. He was also aware of traditional and ancestral treatment of the Arabs. It was narrated that the Prophet (PBUH) advised Sa’d bin Abū Waqqāṣ in an ailment to call on Ḥārith bin Kildah to cure him.<sup>1</sup> His son Naḍr bin Ḥārith was true to ‘like father like son’. He also went to Irān and gained this science. Naḍr was mortal enemy of the Prophet. He brought the stories and traditions from Irān and told it to the Arabs saying that these are better than that of the Prophet Muḥammad. He was arrested with the polytheists of Mecca and subsequently was killed.<sup>2</sup>

One of the ladies of the tribe Banū ‘Aḍd was famous among the Arabs in Surgery and eye diseases. She was called as “The

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<sup>1</sup> Ṭabaqāt al-Aṭibbā’ (Ibn Abi Uṣaiḃi’ah), 1/110, Akhbārul Ḥukamā’, P. 112

<sup>2</sup> Tathbīt Dalā’il al-Nubuwwah (Qāḍī ‘Abdul Jabbār), P. 53

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Physician of Banū ‘Aḍḍ” even some of the Arab poets mentioned her in their verses.<sup>1</sup>

### **The Physicians among the Companions of the Prophet:**

There were some physicians among the companions of the Prophet (PBUH), who got fame in the treatment. The Prophet himself was aware of this science and cured the patients through the medicine as well as he himself was cured by it. ‘Āi’ṣhah, *the Mother of the Believers*, was expert in it besides her specialization in the religious sciences. She cured the people in a proper way. Hishām bin ‘Urwah narrates his father ‘Urwah bin Zubair saying that he did not see anyone more knowledgeable than ‘Āi’ṣhah in Jurisprudence, Medicine and poetry.<sup>2</sup> It is narrated in both the “Ṣaḥīḥs” from ‘Āi’ṣhah that she herself cured the Prophet on the occasion of Ḥajja-tul-Widā’ by fragrant powder. The person who is worth mentioning among the physician companions of the Prophet is Ibn Abī Ramṭhah. Ibn Abi Uṣaibi’ah says about him that Ibn Abī Ramṭhah excelled all of his contemporaries in the traditional surgery in the period of the Prophet though he was unaware of professional medical science. The same has been stated about him by Qifṭī. It seems that Ibn Abī Ramṭhah utilized the traditional way of treatment in Anatomy. Once he saw the stamp of the prophethood on the back of the Prophet Muḥammad and subsequently, he presented himself to cure it thinking that it is an ailment. Then the Prophet said: You are the physician but the Inhaler is Allah.”<sup>3</sup>

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<sup>1</sup> Ṭabaqāt al-Aṭibbā’, 1/143

<sup>2</sup> Istī’āb, 2/765, Tahzīb al-Tahzīb, 12/135

<sup>3</sup> Ṭabaqāt al-Aṭibbā’, 17/116, Akhbār al-Ḥukamā’, P. 284

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### **Indian Physicians of the Arab World:**

As I told that there were Indian physicians in Arabia besides the Arab physicians, who were famous and successful in their way of treatment, and the local Arab inhabitants went to them for their ailment and health. One of the senior Indian physicians, Bairztan al-Hindi, was in Yemen in the period of Kisrá. He cured the patients through Indian herb known as hamp. He was the first man who used it among the Arabs. He was very famous in it in the regions of Yemen. Fortunately, he got chance to know about Islam which he embraced later. Ḥāfiẓ Ibn Ḥajr has mentioned him especially in the fourth chapter of his book “al-Iṣābah”.<sup>1</sup> Likewise one of the Jats was living in Madīnah. He was expert in the treatment of Indian magic. Bukhāri has written in “al-Adab al-Mufrad” that once ‘Āi’sha fell ill then her nephews mentioned it to a Jāt physician who told that her female servant has charmed her.<sup>2</sup>

### **Prophetic Medicine and Indian Medicine:**

We, Indians, are very proud that the Prophet himself utilized the Indian medicines, advised others to use it and encouraged the physicians to do so. The collectors of the Ḥadīth mentioned such medicines and their ways of treatment under the name of “Kitāb al-Ṭibb” and “Bāb al-Ṭibb” in the collections of the Ḥadīth that were utilized by the Prophet or the Prophet ordered the others to use it. Particular books have been written under the title of “al-Ṭibb al-Nabawī”. There are a number of medicines among them, that are related to India. Let’s make clear that the activities and ‘commandments’ given in the Ḥadīth in order to cure the body, are not exclusive but are local and ancestral and it is not

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<sup>1</sup> Al-Iṣābah, 1/178

<sup>2</sup> Al-Adab al-Mufrad, P. 27

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necessary that the medicine cures any disease in the Arab environment, would cure in the environments of the other countries. The scholars have also mentioned it.

The aloes wood is worth mentioning especially in this regard. The Prophet had advised the mothers to use it in the treatment of the children and told that it was useful in seven diseases. Bukhāri has made an especial chapter with the name of “باب السحوط بالقسط الهندي البحري وهو الكست” (Chapter of rubbing through sea aloes wood; Kist) then he noted the narration that the Prophet emphasized Umm Qais bint Muḥsin that the mothers should use the aloes wood in the virginity of the children. He also told that it was useful in seven diseases.<sup>1</sup> The same is narrated in “Ṣaḥīḥ Muslim” with a little difference. It was also narrated in “Ṣaḥīḥ Muslim” that the best treatment for you is phlebotomy and sea aloes wood. The commentators of the Ḥadīth told that the sea aloes wood meant aloes wood which was exported to the Arabs through sea.

It is useful after disturbance in the menstrual course. The Prophet has also permitted it for them. It is narrated by Umm ‘Utayyah in “Ṣaḥīḥ Bukhāri” that the Prophet permitted us to use a little of Zefri aloes wood when the woman takes bath after menstrual course at the time of purification.<sup>2</sup> Muḥaddith Ibn Tin mentioned aloes wood of Ḍufār in place of aloes wood of Aẓfar in this tradition. Ḍufār is a commercial coastal city of Yemen and Indian aloes wood and Indian musk are called ‘Ḍufār aloes wood’ and Ḍufāri musk belonging to it.<sup>3</sup>

In some traditions,<sup>4</sup> it is stated useful in the headache and vein of nose. Once the Prophet entered the room of ‘Āi’shah

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<sup>1</sup> Ṣaḥīḥ al-Bukhāri, Kitāb al-Ṭibb, Bāb al-Suḥūt

<sup>2</sup> Ṣaḥīḥ al-Bukhāri, Bāb al-Ṭib li-al-Mar’ah ‘inda Ghusliha min al-Ḥaiḍ

<sup>3</sup> Zādul Ma’ād (Ibn Qayyim), 2/87

<sup>4</sup> Faṭḥul Bāri, 10/121

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and saw that both the nostrils of a baby are bleeding. When he asked they told that it was because of the headache. Then the Prophet said: Alas! You, ladies, will kill your babies. The woman whose baby is suffering from the headache should rub the aloes wood and then make him smell.

The commentators of the Ḥadīth have also written that cure of some of the seven diseases whose cure is stated by the Prophet, is through ‘the revealed instructions’ while some others’ is through experiment. Likewise the use of Indian fragrant powder is also prescribed by the Prophet. This medicine makes the hearts grow strong and active. It is dry hot in effect. It is useful in the swelling of the stomach and liver. It is narrated in both the Ṣaḥīḥs from ‘Āi’shah that she herself used fragrant powder for the treatment of the Prophet on the occasion of the farewell Pilgrimage (حجّة الوداع).<sup>1</sup> In this order, one of the traditions of “Mustadrak of Ḥākim” is worth attraction, in which it is mentioned that one of the Indian Rajas sent a gift of dry ginger to the Prophet in Madīnah and which was given to the companions of the Prophet being broken into pieces.<sup>2</sup> The dry ginger has been a favorite thing to the Arabs for a long time. This and capser are mentioned in the Qur’ān. If we study the traditions and the sayings of the companions of the Prophet deeply, we will find clue of some other medicines and herbs which were used in the periods of the Prophet and his companions. Ibn Qayyim has elaborated the Prophetic medicines in his book “Zād al-Ma’ād” and told that the Arab and the Indian physicians treated the ailing people through single drugs and compound drugs at the time of need.

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<sup>1</sup> Zādul Ma’ād, 3/133

<sup>2</sup> Al-Mustadrak, 4/35

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### **Medical Science in the Umayyad Period:**

As the Umayyāds came into power, Indo-Arab medical relations began to be strong on the scientific basis and the Umayyad caliphs and princes paid due attention to its secrets and wisdom. Qāḍi Rashīd bin Zubair wrote in “Kitāb al-Zakhā’ir wa al-Tuḥaf” that one of the Chinese Rajas sent a valuable book as a gift to Mu’āwiyah, which contained of its secrets. After that it reached his grandson Khālīd bin Yazīd who used it for great achievements of Chemistry.<sup>1</sup> Jāḥiẓ has also mentioned it in “Kitāb al-Ḥaywān” and narrated a scholar named Abdul Malik bin ‘Umayr saying that he saw a book in the records of Mu’āwiyah, which had been sent to him by the king of China.<sup>2</sup>

Khālīd bin Yazīd bin Mu’āwiyah was expert in Medical Science, Astronomy and Chemistry. A number of books on Medical Science, Astronomy and Chemistry were translated into Arabic for him. Ibn Nadīm wrote in “al-Fihrist” that he was excellent in alchemy. He has composed poems on this very topic. Among his books seen by Ibn Nadīm are “Kitāb al-Ṣaḥīfah”, “al-Kabīr” and “Poems”.<sup>3</sup>

In the Umayyad period treatment through scientific medicine began in a professional scientific way. The Umayyad caliphs and rulers permitted the Greek and Roman way of treatment in their courts. The Christians became the royal physicians because they were expert in this science. Mu’āwiyah paid full attention towards the scientific medicine. According to one narration, the famous Arab physician Ḥārith bin Kildah Thaḳfī lived till the period of Mu’āwiyah.<sup>4</sup>

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<sup>1</sup> Kitāb al-Zakhā’ir wa al-Tuḥaf, PP. 9-10

<sup>2</sup> Kitāb al-Ḥaywān, 7/643

<sup>3</sup> Al-Fihrist, P. 497

<sup>4</sup> Ṭabaqāt al-Aṭibbā’, 1/110

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Ibn Athāl, one of the Christians, was the famous physician of Damascus. He was aware of features and effects of the compounded and un-compounded drugs. He knew well how to treat the poison-affected persons. He was also one of the court physicians of Mu'āwiyah.<sup>1</sup> Once 'Abdur Raḥmān Nali, the celebrated person of the family of Khālīd bin Walīd fell ill then Mu'āwiyah called on a Jew physician to cure him. The physician was also respected among his courtiers.<sup>2</sup> Abul Ḥakīm one of the Christians of Damascus was a famous physician of his time. He was also devoted to Mu'āwiyah. His son, Ḥakam of Damascus, was also a famous physician. He lived till the Abbaside period and served the caliphs.<sup>3</sup> His son, 'Īsā bin Ḥakam, found this profession in heredity. He wrote books on this topic. Some of them are "Kitab Maknash" and "Manaqi al-Ḥaiwān". Tayazauq was celebrated physician. He was also the physician of Ḥajjāj bin Yūsuf who was very familiar to him.<sup>4</sup> 'Abdul Malik bin Abja Kattāni was a teacher in the medical institute of Alexandria. He accepted Islam after the victory of Egypt. 'Umer bin 'Abdul 'Azīz respected him and called him to cure him.<sup>5</sup> Ḥishām bin 'Abdul Malik used Indian hair-dye whose color and shining could remain in the hair for one year.<sup>6</sup>

It seems from these explanations that the medicine began to become famous on the scientific basis in the Umayyad period and they started to prefer Greek and Roman medicine to the Arabian medicine but they did not pay attention to the Indian medicine so far.

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<sup>1</sup> Ibid, 1/116

<sup>2</sup> Istī'āb, 2/408

<sup>3</sup> Ṭabaqāt al-Aṭibbā', 1/119

<sup>4</sup> Ibid, 1/121

<sup>5</sup> Ibid, 1/116

<sup>6</sup> Murūj al-Zahb, 1/167

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### **Indian Medicine in the Abbaside Period:**

The interest of Umayyads in teaching and editing the religious sciences did not give any chance to pay attention to the other sciences and arts. But when the Abbasids came into power they showed keen interest in this art. They intermingled with other nations. Their strong relations with different countries paved the way to gain these sciences and arts. So they saw Indian sciences and arts in the early phase of their reign and the relation began from both the sides as that the Abbaside caliph Abū Ja'far Maṣṣūr once asked Ismā'il bin 'Abdullāh about different nations. He replied when asked about the Indians:

“The Indians are physicians. They do not need anyone. What is around them is enough for them.”<sup>1</sup>

After that, an Astrologer, Philosopher and Mathematician reached the court of the caliph Abū Ja'far Maṣṣūr in Baġhdād. He carried a book on the astronomy of this country. The book contained information about speed of the stars, observatory and eclipse. The caliph asked this Indian scholar to translate it into Arabic but he apologized due to his lack of Arabic knowledge. Then the caliph asked Muḥammad bin Ibrāhīm Fazā'ī to undertake this project. It remained in use of the Arabs for a long period. Its name is “Sind Hind al-Kabīr.”<sup>2</sup>

Afterwards the Indian medicine began to flourish in the Abbaside period and its importance and necessity began to be felt till the Barmakis came in the period of the caliph Ma'mūn and they paid great attention to it. They brought it parallel to the Roman medicine and its physicians. They respected its

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<sup>1</sup> Tārīkh Ṭabri, 8/71

<sup>2</sup> Akhbārul Ḥukamā', P. 270

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physicians and helped them. The Indian books were translated into Arabic and the famous physicians of India were invited to visit Baghdād and they were appointed as In-charge of the hospitals established by these rulers. The Indian style of treatment was made familiar there. The Abbaside caliphs and their Governors sought the Indian style of treatment.

### **Supervision of the Barmakis:**

The first who paid attention to this side among the Barmaki Ministers and Governors was Yaḥyá s/o Khālid Barmaki. After him some other Barmakis came who rendered glorious services to it. It happened so when the Governor of Sind, Biṣhr bin Dāwūd refracted in the period of Ma'mūn in 213H. Ghassān bin 'Abbād was sent to Sind for his chastisement. He was accompanied by his court physician Ibrāhīm bin Fazārūn who was the famous physician of his time. The caliph also sent Mūsá bin Yaḥyá bin Khālid with Ghassān bin 'Abbād with the instruction that Ghassān bin 'Abbād would extinguish the revolution and after that he would make Mūsá bin Yaḥyá Barmaki the Governor of the state. That's why Ghassān bin 'Abbād transferred the governorship of Sind to Mūsá bin Yaḥyá after toppling Biṣhr bin Dāwūd. He reigned over it for many years and died in 221H. At the time of his death, he made his son 'Imrān bin Mūsá Barmaki his successor. He was killed by 'Umer bin 'Abdul 'Azīz Habbāri, the founder of Habbāri govt. Manṣūrah (Sind) in 227H.

Ghassān bin 'Abbād was also accompanied by another Barmaki governor who was mentioned by Ibn Khalkān in the biography of Jāḥiẓ.<sup>1</sup> He carried a big amount of gold moulded in shape of a myrobalan-like nut to Basra stealthily. At that

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<sup>1</sup> Wafiyat al-A'yān, 1/424

time Jāḥiẓ was suffering from paralysis. He gave him a little amount of it. Thus three Barmaki Governors have been related to India for at least fifteen years. Ibrāhīm bin Fazārūn, a very famous Arab physician, also stayed in this period.

These Barmaki Governors showed their keen interest in the Indian medicine and physicians while their stay here. They also gathered ample information about its religions. Yaḥyá bin Khālid Barmaki paid especial attention to it while he was in Baghdād and sent men to collect information about it in the period of his son and grandson in Sind. Let's say that Yaḥyá bin Khālid proved instrumental to develop this profession. Ibn Nadīm has written that Yaḥyá bin Khālid Barmakī sent a man to India to carry its herbs to Baghdād besides introducing the Indian religions completely. It is the fact that Yaḥyá bin Khālid and a group of Barmakis took keen interest in the affairs of India during the reign of the Arabs and studied its sciences and arts deeply. They invited the Indian physicians to Baghdād.<sup>1</sup>

Then Indian physicians and poets began to reach the court of Yaḥyá bin Khālid who paid due respect to them and appreciated their knowledge. Take an example; 'Imrān Ibn Ḥabbān Basti has written in "Rauḍatul 'Uqalā' 'an Nuzhatul Fuḍalā'" that a poet from India reached the court of Yaḥyá bin Khālid in Baghdād. He was accompanied by a man that could translate from Hindi into Arabic. The translator told Khālid bin Yaḥyá that this Indian poet wants to recite something in your praise. Yaḥyá bin Khālid allowed him. Then the poet recited as follows:

ار، اصبيع، ككراكي، كرمندر

Yaḥyá bin Khālid asked the translator what he said? The translator recited this verse for translation:

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<sup>1</sup> Al-Fihrist, P. 484

إذ المكارم في آفاقنا ذكرت فإنما بك فيها يضرب المثل

Tr.: When good deeds are mentioned in our region, you are given as an example for it.

Hearing this, Yaḥyá bin Khālid gave him an award of one thousand *dinars*.<sup>1</sup>

### **Indian Physicians at Baghdād:**

The physicians who were invited by Khālid bin Yaḥyá to visit the Arab world and later they became famous owing to their glorious works and services that are mentioned below:

Bāzīgar al-Hindi, Bahlah al-Hindi, Qulbarqal al-Hindi, Ibn Duhn (Abindhun) al-Hindi and Manka al-Hindi etc.

Manka al-Hindi was not only famous in his specialization in his field in India but also in the Arab world. He was invited with full honour to Baghdād to treat the caliph Hārūn. He was the private physician of the Governor Ishāq bin Salmān Hāshimī and In-charge of his hospital. He was expert of both the languages; Arabic and Hindi and that's why he translated some Indian medical books into Arabic.

Ibn Duhn al-Hindi was the In-charge of a government hospital at Baghdād and did the service of translation and explanation of the Indian books. He was also expert in both the languages.

Bahla al-Hindi, his son Ṣāliḥ bin Bahla and his grandson Ḥasan bin Ṣāliḥ were famous physicians of Baghdād in their ages. They cured the caliphs and the governors. (See detailed biographies of these physicians in my book 'Rijāl al-Sind wa al-Hind')

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<sup>1</sup> Rauḍat-ul-'Uqalā', P. 214

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### **Translations and Commentaries of the Indian Books:**

Besides these Barmakis, some other Governors of the Arab world sought Arabic translations and commentaries of the Hindi books. Ibn Nadīm has given its detail in his famous book “al-Fihrist”.<sup>1</sup>

- 1- **Kitāb Sasrad:** It contains of ten articles. Yaḥyá bin Khālīd Barmaki ordered Manka al-Hindi, the Officer of the hospital to translate it.
- 2- **Kitāb Astānkar al-Jāmi’:** Ibn Duhn al-Hindi wrote its commentary in Arabic.
- 3- **Kitāb Sīrak:** Firstly it was translated into Persian then ‘Abdullāh bin ‘Alī wrote its commentary in Arabic.
- 4- **Kitāb Sandustaḡ:** Its commentary was written by Ibn Duhn al-Hindi, In-charge of the hospital.
- 5- **Kitāb Mukhtaṣar li al-Hind fi al-‘Aqāqīr:** This short book is on the Indian herbs. It was also translated into Arabic.
- 6- **Kitāb ‘Ilājāt al-Ḥubālá li al-Hind:** It discusses the diseases of the pregnant woman and its treatment. It was also translated.
- 7- **Kitāb Tauqashtal:** It contains of hundred medicines of hundred diseases.
- 8- **Kitāb Rusā al-Hindiyyah fi ‘Ilājāt al-Nisā’:** It was written by an Indian woman Rusā. It discusses the diseases of the women and its treatment. It was translated into Arabic.
- 9- **Kitāb al-Askar li al-Hind.**

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<sup>1</sup> Al-Fihrist, P. 421

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- 10- **Kitāb Asmā' -i- 'Aqāqīr al-Hind:** It tells about the herbs of India. Manka al-Hindī wrote its commentary in Arabic by the order of Ishāq bin Salmān bin 'Alī Ḥāshimī.
- 11- **Kitāb Rai li al-Hind fi Ajnās al-Ḥayyāt wa Sumūmiha:** It was written by one of the Indian Rajas. It contains of different kinds of the snakes, its poisons and its treatment.
- 12- **Kitāb al-Tawahhum fi al-Amrāḍ wa al-'Ilal Tauqashtal Hindi:** It was also translated into Arabic.

### **Indian Drugs and Herbs:**

Besides the physicians of India and its medical books, its herbs and drugs were also known to the Arabs and they were available in big quantity in the markets of Baghdād and Baṣrah. Its names are found among the commodities exported from India to the Arab world such as red sandal, white sandal, capfer, mafur, nutmeg, myroblan-like nut, clove, large cardamom, cubeb, coconut, spicate, rind, saikhah, fennel, collirium, musk and different kinds of perfumes, steams and woods.<sup>1</sup>

There were big markets of Indian drugs and herbs in Baghdād, Baṣra and other mega cities. Its employees were Sindis. Jāḥiẓ has stated that one of the Sindi employees of Muḥammad bin Sakan, the Basri trader, Abū Rauḥ Qarj achieved so development in trade that his master Muḥammad bin Sakan began to be considered the greatest trader of Basra. On this basis, other jewelers and whole-sellers of Basra bought Sindi slaves.<sup>2</sup>

The sincere services of Sindi and Indian employees, chemists and poets played great role in the great contribution of Indian

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<sup>1</sup> Al-Masālik wa al-Mamālik: 71, Tuḥfat-ul-Aḥbāb: 49, Kitāb al-Tabsirah bi al-Tijārah (Jāḥiẓ)

<sup>2</sup> Rasāi'l al-Jāḥiẓ, 1/17, 171 (marginal notes)

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medicines and herbs in the Arab world as was done by the Barmaki Ministers, Abbaside Caliphs and Governors and Indian physicians. They took active part in its propagation with great interest during the zenith of the Abbaside period.

At the last, we note here a poem full of pride composed by a famous Sindi poet Abū Ṣāliḥ. This nationalist poet has mentioned here the Indian herbs and drugs and other pleasant and wonderful things. He says:

لقد أنكر أصحابي وما ذلك بأمثل	إذا ما مدح وسهم الهند في المقتل
لعمري أنها أرض إذا القطرُ بها ينزل	يصيرُ الدرّ والياقوتُ والدرّ لمن يعطل
فمنها المسكُ والكافورُ والعنبرُ والمندل	وأصنافُ من الطيبِ يستعملُ من يتفل
وأنواعُ الأفاعية وجوزُ الطيبِ والسنبُل	ومنها العاجُ والساجُ ومنها العودُ والصنبل
وإنّ التوتيا فيها كمثل الجبلِ الأطول	ومنها الببرُ والنمرُ ومنها الفيلُ والدغفل
ومنها الكوكُ والبيغاءُ والطاؤسُ والجوزل	ومنها شجرُ الرانجِ والساسمِ والقلفل
سيوفُ مالها مثلُ قد استغنتُ عن الصيقل	وأرماعُ إذا اهترتُ اهترتُ بها الجحفل

وهل ينكر هذا الفضل إلا الرجل الأخطل<sup>1</sup>

My friends denied that India is not a great thing in respect of excellent arrows as it received the appreciation in the war time.

By my life, it is a land when it rains, its drop becomes pearls and sapphire which are valuable for those who know them.

And the same land produces musk, capher, ambergris, mirror-like surface, ivory, teak, aloes wood and sandal.

<sup>1</sup> Kitāb al-Ḥaywān (Elephant), Āthār al-Bilād (Qazweni)

The collarium also grows here which is like the large mountain. There are also found tiger, leopard, elephant and baby elephant.

There are also found coke, parrot, peacock, young pigeon, the tree of ranj, sisam and chilly.

It has such swords that have are matchless and need not to be cleansed, and spears decide the fate of the war.

And none can deny this (exceptional) quality (of mother-land) except the mad.

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## Tadhkirah al-'Ulamā'

↘...Maulānā Khair al-Dīn Muḥammad Jaunpūrī<sup>1</sup>

Tr. by: Muḥammad Thanā' Ullāh<sup>2</sup>

In the name of God the Merciful and the Compassionate

**Introduction:** Thanksgiving to the Knower of the invisible world is beyond all power of speech and writing (even) of the most eloquent and enchanting learned men, and it is above all zeal and enthusiasm (even) of the greatest and the most honoured devotees. One who has mastered all the external and internal sciences<sup>3</sup> in spite of all his abundant knowledge, confessed his inability<sup>4</sup> to understand Him and opened the tongue of apology in comprehending these mysteries (of Divine praise). And blessings of God be upon him (the Prophet Muḥammad) and all his descendents.

Now to proceed: The humble Khair al-Dīn Muḥammad<sup>5</sup> says that the Creator of the world, exalted by His Majesty, has brought this world into being in a wonderful way and with beautiful arrangements, and preferred the excellence of knowledge and learning to all other external and internal excellences. For honouring and respecting this class of men He has, in every

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<sup>1</sup> A Sufi poet and author of 'Tadhkirah al-'Ulamā' in Persian.

<sup>2</sup> The translator was a Professor in the Department of Arabic and Persian, Presidency College, Kolkātā. Note: This translation was published by Abul Faiz & Co. Calcutta (India) in 1934 which is republished after revision.

<sup>3</sup> This refers to the Prophet who said: "عَلِمْتُ عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ" (The knowledge of the ancients and the moderns has been conferred upon me)

<sup>4</sup> It also refers to the Prophet who said, "مَا عَرَفْتُ حَقَّ مَعْرِفَتِكَ" (I have not understood as I should have understood Thee, O God)

<sup>5</sup> An account of his life is given at the end of this book.

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country, created kings who are specimens of His perfect power, and having ordained the seed of love for this class of men as a means for their salvation, He has sown it in the soil of their hearts. It is for this reason that the chiefs of every religion and the leaders of every faith, specially the English officials, respect and honour the learned and virtuous in every way, and they consider the learned men of other religions better than the ignorant people of their own faith. Therefore, on this occasion when the celebrity of the arrival of the master of necks of the people, the lord of the sword and the pen, the illuminator of the pearl of good fortune and prosperity, the elevator of the rank of dignity and grandeur, the just appreciator of the worth of the learned, the true estimator of the jewel of the ambitious, the solver of the difficulties of the helpless, the applier of ointment to the sores of the broken-hearted, the possessor of a generous heart, the master of enlightened judgment, the bestower of life, the decorator of the world, the consolidator of the pillars of the state and pomp, the cream of the nobles of the high rank, the special counsellor to His Majesty, the King of England whose beneficence is ever flowing and whose court is as elevated as Saturn, the noblest of the nobles, the administrator of the protected states of India, the lord (*Nawwāb*) of sublime titles, Governor-General Lord Marques of Wellesley<sup>1</sup> (may the shadow of his lordship fall upon the heads of the inhabitants of the seven regions) reached my ears, and the good news regarding the appreciation of the learned, and the recognition of the merit of scholars by that Lord, the bestower of crown, the conqueror of countries, the Farīdūn<sup>2</sup> in dignity and Alexander in grandeur,

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<sup>1</sup> Governor-General of India from 1798 to 1805 A.D

<sup>2</sup> Farīdūn- one of the greatest rulers of Persia. He flourished about 800 B.C. and was the son of Abtin of Peshdād dynasty. He defeated Ḍaḥḥāk, the

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penetrated the ears of my understanding, I desired that by means of an elegant memoir of theologians, I would gain the honour of being admitted to his Lordship's presence and considered fit for receiving his exalted favours and bounties. Keeping in view the story of the ant and the locust and having written something about the conditions of the city of Jaunpūr, the seat of learning and the place of origin of scholars and also about the affairs of the learned men of every period, I have brought this memoir to his exalted court. Now it is my hope from that sun of the heaven of liberality and bounty which throws its light far and near that this humblest of presents will gain the honour of acceptance.

Though a fault, it is ingenuity for an ant

To carry the leg of a locust before Solomon.

I have styled this book as *Tadhkirah al-'Ulamā'* (Memoir of the Scholars) and divided it into three chapters and one conclusion.

## Chapter I

### An Account of the City of Jaunpūr

This city has been a mine of knowledge and a treasure-house of learning and perfection from its very inception. Mullā Maḥmūd Iṣfahānī writes in the 'Siyar al-Mulūk'<sup>1</sup> (Account of the Kings) that all the provinces of India are places of origin of scholars and the birth-places of men of perfection, especially the provinces of Oudh and Allāhābād, for in every city and

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tyrant and imprisoned him in a cave of Damāwand. He was noted for his great justice and splendor of his reign.

<sup>1</sup> There is one 'Siyar al-Mulūk' known as 'Kitāb al-Siyāsat' by Niẓām al-Mulk, Prime Minister of Alp-Arsalan and Malik Shāh on the arts of Government. The author died in 485/1093. But the work by Mullā Muḥammad is not mentioned in noted catalogues.

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village of the two provinces madrasahs (Islamic colleges), education societies, monasteries and mosques have been adorned with the presence of accomplished and skilful teachers, and in every madrasah and monastery there have been hundreds of students—the seekers of knowledge and acquirers of excellences who raise the cry ‘هل من مزيد’ (*Is there any more*).<sup>1</sup>

In the province of Allāhābād, there is a city which was founded by Sulṭān Fīroz<sup>2</sup> of Delhi in 772 A.H. and was named Jaunpūr. During the reign of the Sharqī kings<sup>3</sup> it became their metropolis. There were constructed hundreds of mosques and madrasahs within the fort of the city and around it. The learned men and devotees flocked there from different parts of the world. The kings and governors of the city used to distribute stipends and medals and grant *jāgīr* (landed property) to everyone of these so that the teachers, without any anxiety in their hearts, could give lessons to the students, and holy persons could impart practical guidance to the acquirers of knowledge. The authorities of the madrasahs and

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<sup>1</sup> It occurs in chapter 50 of the Qur’ān entitled ‘Qāf’. On the Day of Judgment when the sinners will be cast into hell, it will cry ‘is there any more’ i.e. it will want an increasing number of the condemned persons to fill its belly.

<sup>2</sup> Sulṭān Fīroz Tughlaq, the Pathān emperor of Delhi during 1351-1388 A.D.

<sup>3</sup> Sharqī Kings of Jaunpūr (1394-1500 A.D). Khājah Jahān, the vizīr of the Emperor Maḥmūd Tughlaq (1393-1412) of Delhi, deserted his master and founded an independent government at Jaunpūr whence he and his successors, held sway for a time over Bihār, Oudh, Qannauj and Bahrā’ich with considerable state as their noble monuments testify, and made war upon their former masters at Delhi (which they twice besieged), and their neighbours the Kings of Malwā. In 1476 Jaunpūr was conquered by Sikandar Lodī, the Emperor of Delhi and he united it to Delhi, but the adherents of the banished Ḥusain Shāh tried for some years, to restore the fallen dynasty.

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monasteries vied with one another in respecting and honouring the students who used to come in larger numbers from distant countries. Shāh Tahmāsp<sup>1</sup> the late Emperor of Persia, in his very first interview asked Humāyūn, the King of India about the learned men of Jaunpūr and being appraised of the fact of multitude and the host of learned men at Jaunpūr, he was shocked at the desolation of the city of Shīrāz. On that very day he passed orders on the officers of the kingdom to found madrasahs at Shīrāz and to respect and honour the learned men of that city. He built madrasahs and monasteries at Iṣfahān and also in its suburbs and appointed learned men to instruct and give lessons to the students. It is recorded in the 'Tārīkh-i-Shāh Jahānī'<sup>2</sup> that the Lord of the auspicious conjunction Emperor Shāhjahān, called Jaunpūr the 'Shīrāz of India' and gave it the name of 'Dār al-'Ilm' (the Abode of Learning).

In short, the city of Jaunpūr from the time of Sulṭān Fīroz Shāh down to the rule of Muḥammad Shāh<sup>3</sup> with whom ends the line of kings, had been a rendezvous of the learned and a resort for the students of every class. Royal orders were always issued to the governors of Jaunpūr to respect and honour the savants and devotees. The Head of the local exchequer was appointed to protect the landed properties meant for their livelihood, and

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<sup>1</sup> Shāh Tahmāsp was the eldest son of Shāh Ismā'īl, the founder of the Ṣafawī dynasty. Tahmāsp ruled Persia from 1524-1576 A.D. Humāyūn driven out from India took refuge with Tahmāsp who received him courteously (1543A.D) and helped him with an army to regain the throne of Delhi (1555).

<sup>2</sup> This is a history of the reign of Shāhjahān from his accession up to his confinement. The author was his companion and witnessed the events of his life personally. He was styled Muḥammad Ṣādiq or Ṣādiq Khān.

<sup>3</sup> Muḥammad Shāh, the Mughal Emperor of Delhi 1719-1743 (AH 1131-1161)

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for maintaining the status of these great men. Chronicle writers, who were appointed by the kings to record the accounts of Jaunpūr, used to visit every madrasah and monastery and report their condition. The kings of every period after enquiring into the income and expenditure of each of the teachers and venerable holy men used to increase his stipend and *Jāgīr* in consideration of his circumstances. Princes and nobles who happened to pass by that quarter, used, out of respect, to visit these madrasahs and monasteries, and make large presents to them, in order to please the kings. At last in the reign of Muḥammad Shāh, the province of Oudh and the government of Banāras and Jaunpūr were entrusted to the care of Nawwāb Burhān al-Mulk Sa'ādat Khān<sup>1</sup> of Nishāpūr. The Nawwāb, after setting the affairs of the province of Oudh, came to Jaunpūr in 1147 A.H. As the holy persons and teachers of this city were not accustomed to pay court to governors, so according to this long-standing practice, not a single person from amongst them presented himself at his court.

By chance one day the Nawwāb himself with the intention of seeing Makhdūm al-Mulk Sheikh Ghulām Ghauth, the leader of the revered savants of that time, rode upon an elephant. Accidently in the neighbourhood of his monastery, there was a tree, branches of which prevented the elephant from passing. The Nawwab halted at that very spot till the arrival of the axe-bearers and their chopping off the branches. Apparently he was expecting that either Makhdūm al-Mulk himself or one of his men would come to receive him so that after getting down from the elephant he would accompanied by him, grace the

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<sup>1</sup> He was a Persian adventurer, who had risen to be the governor of Oudh and at last made himself practically independent during the decline of the Mughal emperor. He was the progenitor of the kings of Oudh. He died in 1739 A.D (1152 A.H)

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monastery by his presence there. When no response came from the side of the Sheikh, and nobody came (to receive him), he started from that place with great anger and indignation as soon as the branches were cut off. He remarked to the companions, who were riding by his side, '*The (so-called) venerable learned men of this city have forgotten themselves as well as their God owing to their affluence*'. Just as he entered the pavilion, he passed orders for the forfeiture of stipends and *jāgīrs* of all the families, old and new. The land-grant and *jāgīr* of the divines and professors, and the scholarships and daily allowances of students and indigent persons were stopped altogether. Want of livelihood prevented the inhabitants of the city from acquiring knowledge; and the students, who assembled together from various places, dispersed owing to want of subsistence. The saints and teachers came out of their schools and monasteries for the sake of earning their livelihood. The madrasahs were abolished and monasteries became desolate and abode of the owls and jackals. Makh̄dūm al-Mulk, in the hope of being honoured by the king, went to Shāhjahānābād. His disciples informed the king of his circumstances. The king, on the other hand, passed orders for the restitution of the landed properties to the deserving persons of Jaunpūr. Sa'ādat Khān who was displeased with this class of men, submitted a report regarding their pride and presumptuousness, and said that under unavoidable circumstances a sum of one lac and twenty-five thousand rupees might be deducted from the revenues of Jaunpūr. The king, understanding the dissatisfaction of Sa'ādat Khān, kept himself aloof from this affair and demanded the royal charter from the Sheikh. A sense of honour and zeal of manliness prevailed upon the Sheikh, and he did not consider it honourable to enjoy alone

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and after a few days he expired at that place. Now after the death of Sa'ādat Khān when 'Abul Manṣūr Khān stepped into his shoes, he continued the same mode of injustice in respect of the poor people of this district; rather in the words of a certain poet:

Whosoever came, increased the same.

The eunuch Tamkīn Khān, Deputy to the Nawwāb, opposing the *jāgīrs* of the officers who were with him, forfeited most of them, but honoured many of them. During the time of Nawwāb Shujā' al-Daulah<sup>1</sup> this calamity was universal, and throughout the protected country it generally affected all and sundry. When Shujā' al-Daulah fled before the English army, and Mr. Marth was appointed to look after all the four provinces, he paid the stipends and granted the *jāgīrs* to all the poor men. In the same year Lord Clive after due deliberation granted these provinces to the Nawwāb, but the officers of his government adopted the same policy of injustice and disappointed the poor people who did not attain their objective. When in the year 1187 A.H Nawwāb Shujā' al-Daulah died, and Nawwāb Āṣaf al-Daulah<sup>2</sup> ascended the *musnad* of Wazīr, he immediately passed orders on the officers of every district through Mukhtār al-Daulah to restore the means of livelihood to the poor men of the whole kingdom. Suddenly Ilij Khān, being preventor of this good deed and bringing forward excuses, stood in the way of this

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<sup>1</sup> Shujā' al-Daulah son of Ṣafdar Jang and grandson of Sa'ādat Khān, governor of Oudh, born in 1731 and ascended the throne of Oudh in 1753. He gave shelter to fugitive Mīr Qāsim and fought with him against the English who defeated him at Patna and Buxar. In 1765 he made a treaty with the English, who returned to him the province of Oudh. He then drew away Mīr Qāsim and died in 1775 A.D

<sup>2</sup> Āṣaf al-Daulah was the son, and successor of Shujā' al-Daulah.

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benevolence reaching them. At that very time Mr. John Bristow<sup>1</sup> coming from Calcutta to Lucknow with a view to examine the working of the agents of the Nawwāb, took back all the four provinces from their control. The revenue-collectors of Banāras in order to seek the pleasure of Rājā Chait Singh<sup>2</sup> did not pay any heed to the deserving persons, and this group of the learned men were afflicted with the calamity of perplexity. At last in the year 1196 A.H, Governor Hastings<sup>3</sup> arrived at Banāras from Calcutta, and expelled Chait Singh from that district for his misdeeds. He gave universal invitation and pleased the public with his charity and generosity. Whoever came to his door of prosperity, obtained a share from the tray of his beneficence. He established a court in the city of Banāras for administering justice to the poor men of this district, and appointed 'Alī Ibrāhīm Khān Judge of the court, and having summoned the learned men from different parts, he engaged them for giving religious decisions and instructions, and fixed a stipend for each of them according to his circumstances. Whosoever acquainted him with his state through the medium of one of his courtiers

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<sup>1</sup> John Bristow was appointed resident of Lucknow in 1774 when Mr. Middleton was recalled. As there was ill-feeling between Bristow and Hostings, he was replaced by Middleton, but he was re-established in 1782 when Middleton was recalled. On assuming his duties Bristow annihilated the Nawwāb's authority. On Nawwāb's complaint against his administration, Bristow was recalled by Supreme Council in Dec. 1733 and Hastings took charge of the Company's concerns in Delhi.

<sup>2</sup> Banāras was at first tributary to the Nawwāb of Oudh. The Nawwāb as a result of a peace between them in 1774. So Chait Singh began to pay tribute to the English. When Hastings due to penury difficulties, wanted a sum of 5 lacs from Chait Singh, Chait expressed his inability. Hastings hastened to tedly fled and took shelter at Gwalior with his men and money. Chait remained there for 29 years and died on 29<sup>th</sup> March 1810.

<sup>3</sup> Warren Hastings, Governor of Bengal and Governor-General of India from 1772 to 1784.

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immediately gained adequate *jāgīrs*, and many persons who used to frequent his prosperous door, became exalted with the gift of stipends and grant of land. From among the deserving persons of the four provinces, whose allowances were stopped none had the power of seeking help and remedy owing to extreme helplessness; and afterwards when four provinces had come under the care of Rājā Muhip Nārāyan,<sup>1</sup> and when this news reached the truth-accepting ears of the Governor-General, the sea of his mercy was agitated and then he bestowed upon this class of learned men 33 thousand rupees in cash from the revenue of the Company in lieu of the land-grants and *jāgīrs*. It is a matter of regret that no one at that time represented to him anything regarding the repairing and rebuilding of the old and obliterated madrasahs and ruined mosques of Jaunpūr, and regarding the establishment of a madrasah in the abode of learning (Jaunpūr), otherwise he would have forth-with ordered for the same as his whole attention was directed towards good deeds. As for example he graced Calcutta with a beautiful madrasah, and having chosen the best learned men appointed them for teaching work, and having called forth students from different quarters, granted stipends to them according to their circumstances. And with a view to please him, Munshī Ṣadr al-Dīn of Buhār,<sup>2</sup> *Sharī'atullāh Khān* Aradbigī of Mangalakote

<sup>1</sup> Rājā Muhip Nārāyan was the nephew of Rājā Chait Singh and grandson of Rājā Balwant Singh of Banāras. After Chait Singh's death his estates with the title of 'Rājā' were presented to Muhip Nārāyan.

<sup>2</sup> Munshī Sayyid Ṣadr al-Dīn of Buhār, Burdwān, founded the famous Jalāliyah Madrasah, placing at its head Maulānā 'Abd al-'Alī of Lucknow (d. 1810 A.D). He was Mīr Munshī of Nawwāb Mīr Ja'far and tutor to his son and successor Najmal-Daulah. He served subsequently as Munshī to Warren Hastings and played an important part in the transfer of the Dīwānī from the Nawwāb of Murshidābād to the East India Company. The Emperor Shāh 'Ālam appointed his Mutawallī (Trustee) of the 'Bā'is

within the jurisdiction of Burdwān. Nawwāb Munnī Begum,<sup>1</sup> mother of Mubārak al-Daulah, Nāẓim of Bengal at Murshidābād, and Rājā Kalyān Singh,<sup>2</sup> of 'Aẓīmābād established full-fledged madrasahs in their respective places at a great expenditure and sent for highly learned men from the suburbs of Lucknow, and extended invitation to the students of every quarter with the promise of maintenance. So in every madrasah there was a wonderful congregation of this class of men. Nawwāb Āṣaf al-Daulah too understanding the wishes of the Governor-General built a magnificent madrasah in Lucknow close to the big Imāmbārah, but owing to the departure of Governor Hastings for England, he (Nawwāb) did not have the good fortune of appointing the teachers and granting stipends to the seekers of knowledge. In truth, the

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Hazārī Parganās' of Bengal, the tenure of which had been granted to the eminent saint Sayyid Jalāl Tabrīzī (d. 1244 A.D.), who lies buried at Panduah. Munshī Ṣadr al-Dīn laid the foundation of the Buhār Library and attached it to the Jalāliyah Madrasah. He died in 1211 A.H/1796A.D).

<sup>1</sup> Munnī Begum one of the wives of Nawwāb Mīr Ja'far. She acted as guardian during the Niẓamat of her two sons Najm al-Daulah (1765-6) and Ṣaif al-Daulah (1766-70) and also during the rule Mubārak al-Daulah, son of Babbū Begum another wife of Mīr Ja'far. She was very generous and called the mother of the Company (i.e. East India Company for her charity and loyalty. She received Rs. 1200 p.m. as pension and died in 1812.

<sup>2</sup> Inḍimām al-Mulk Mumtāz al-Daulah Mahārajā Kalyān Singh Bahādūr Tahawwar Jang ibn Mumtāz al-Mulk Mahārājā Shitāb Bhā'ī Bahādūr Munṣūr Jang. He was a grandson of Himmat Singh, a Delhi Kayesth, who was Diwān of 'Amīr al-Umarā' Ṣamṣām al-Daulah. His father was a Nāẓim of Bihār and died at Patna in 1187/1773, when Kalyān was made his successor and resided at 'Aẓīmābād. In 1781 he had to pay to Hastings 34 lacs of rupees as revenue of Bihār from his private means due to a deficit caused by the revolt of Chait Singh, Rājā of Banāras. Thus ruined, he came to Calcutta where, he lived for 25 years. At the request of Mr. Abraham Willand he wrote a story of Qāsim Khān, Nāẓim of Bengāl together with an account of his preceding Nāẓims.

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appearance of every beloved object is dependant on a certain time, and is connected with the attempt of an affluent person. As the Divine will had been to the effect that this desire would take the light of appearance (manifestation) in this land with the blessings of the favour of that noble Lord of exalted titles, the master of rank and dignity, the elevator of the standard of wealth and prosperity, the bestower of diadem, the conqueror of countries, the Farīdūn in pomp, the Solomon in grandeur, the cream of the nobles, the special counselor to the king of England, the Governor General Lord Marquess<sup>1</sup> (may his prosperity be eternal), consequently this noble deed (the establishment of the madrasah of Jaunpūr) was executed by him. Who has got the power to alter course of destiny.

## Chapter-II

### On the Lives of Some Learned Men of Every Period

One of the great men (chiefs) belonging to the period of Sulṭān Fīroz Shāh is Maulānā Ala-ud-Dīn of Delhi

#### Maulānā 'Alā' al-Dīn of Delhi

It is mentioned in the 'Tārīkh-i-Fīroz Shāhī'<sup>2</sup> that Maulānā 'Alā' al-Dīn of Delhi was one of the famous savants and deeply

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<sup>1</sup> Marquess of Wellesley (Earl of Moruington) Governor-General of India 1898-1805.

<sup>2</sup> The well-known history of the first five years of the reign of Fīroz Shāh III of Delhi (752-790/1351-88) as well as an account of his predecessors, beginning with Ghiyāth al-Dīn Balban (664-680/1265-87). The author of the work is Ḍiyā' al-Dīn Baranī who completed it in 758/1357. The work is divided into eight books: -1) Ghiyāth al-Dīn Balban 664/1265), 2) Mu'izz al-Dīn Kayqabād (686/1287), 3) Jalāl al-Dīn Fīroz Khiljī (687/1290), 4) 'Alā'uddīn Khiljī (695/1296), 5) Quṭb al-Dīn Mubārak Shāh (716/1416), 6) Ghayāth al-Dīn Tughlaq Shāh (720/1320), 7) Muḥammad Tughlaq (725/1325), 8) Fīroz Shāh (752-790/1351-88).

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learned men. Sulṭān Fīroz Shāh<sup>1</sup> invited him with all importunities for the instruction of the students of Jaunpūr. He, at last, started for Jaunpūr after many refusals. The Sulṭān honoured his house with his august presence, gave him many gifts and presents and granted him all the necessaries of the journey and other things befitting the eminence and grandeur of kings. At the time of his departure he presented him with his own special riding horse and having seized the stirrup, helped him to mount it. The Maulānā left Delhi with his 400 pupils. The Sulṭān bestowed presents on them according to their rank, and sent an eminent peer with them to serve them on their way to Jaunpūr. The provincial governors in accordance with the orders of the king, hastened to the frontiers of their jurisdiction to receive him, and considered their services to him as a stock of their eminence and glory. Prince Faṭḥ Khān<sup>2</sup> who from his father's side came to rule over Jaunpūr came out to receive him at a distance of 24 miles, and like obedient servants, carried the burden (pack saddles) of his discipleship on his shoulders. Catching the rein of his horse and walking on foot, he brought him from the front of his fort to the royal palace and caused him to sit on royal places. By orders of the king the Maulānā was weighed twice with coined gold as a reward for his compositions, and it was given to him. Within a short time through the blessing of the arrival of the Maulānā, 44 madrasahs were equipped with teachers and students in the city of Jaunpūr and its neighbourhood. The Maulānā died and joined with divine mercy in 782 A.H, and was buried outside the fort on the southern side. No book composed by his is extant in this country.

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<sup>1</sup> Sulṭān Fīroz Shāh Tughlaq (1351-1388 A.D)

<sup>2</sup> A son of Fīroz Shāh Tughlaq

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### Maulānā Sharf al-Dīn Lāhorī

One of the famous savants belonging to the period of Sulṭān al-Sharq<sup>1</sup> is Maulānā Sharf al-Dīn of Lāhore. It is mentioned in the ‘Ṭabaqāt-i-Nāṣirī’<sup>2</sup> that Maulānā Sharf al-Dīn of Lahore was the noblest of the noble, the most learned of the learned, the comprehender of all material and spiritual excellences, the learned man who acted up to his learning and the practical person with knowledge. When in the year 797 A.H. Sulṭān Maḥmūd Shāh<sup>3</sup> appointed Khajah Jahān<sup>4</sup> who was minister of his father as Governor of the Eastern provinces after conferring on him the title of ‘Sulṭān al-Sharq’ (the Eastern Potentate) he in his earnestness having brought the Maulānā after much solicitation from Lāhore to Delhi, produced him before the king, and having honoured and glorified him with the title of the ‘King of the Learned’ chose him as his companion. After arriving at Jaunpūr when he demolished the buildings of Bijay Manzil and erected kingly palaces in a new fashion and named them as ‘Badī Manzil’ (the Rare House) he built a madrasah, a mosque and a monastery for the Maulānā in the neighbourhood of the king’s palace. He used to attend his madrasah for deriving benefit from his lectures and perform prayers five times a day with him in the mosque. Death did not give respite to the Maulānā and he expired in

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<sup>1</sup> The title ‘Sulṭān al-Sharq’ was conferred on Khājah Jahān when he was made Governor of the Eastern Provinces.

<sup>2</sup> It is a general history of the Islamic world from the creation of time up to 658 A.H (1260). The author of this work is Abū ‘Umar Minhāj al-Dīn Uthmān bin Sirāj al-Dīn al-Juzjānī.

<sup>3</sup> Sulṭān Maḥmūd Tughlaq, empor of India from 1393-1412.

<sup>4</sup> Khājah Jahān was Vizier to Maḥmūd Tughlaq. He founded an independent kingdom at Jaunpūr. He and his successors were called Sharqī kings. He reigned from 1394 to 1399 A.D

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800 A.H. His dead body was, according to his injunctions, carried from Jaunpūr to Lāhore.

Amīr Ṣadr al-Dīn, the eldest son of the Maulānā, in spite of his learning and excellence amassed huge material wealth. During the reign of Sulṭān Mubārak<sup>1</sup> he became his prime minister. But when the time of the government of Sulṭān Ibrāhīm<sup>2</sup> came he was dismissed from the rank of ministership, and adopted seclusion. After sometime, in accordance with the orders of the king, he departed for Mecca and died there.

Among his compositions, 'Sharḥ-i-Kāfiyah-i-Naḥw', a glossary on the 'Sharḥ-i-'Aḍudī' and Ḥāshiyah (Marginal Note) on the 'Tafsīr-i-Baiḍāwī' have come within the view of the compiler.

#### **Qāḍī Shihāb al-Dīn Daulatābādī**

One of the great men belonging to the period of Sulṭān Ibrāhīm Sharqī is Qāḍī Shihāb al-Dīn of Daulatābād. He was the leader of the learned, the guide of the wise, the mine of wisdom, the treasury of traditions, the prop of the erudite of India, and the renowned one in Arabia and Persia. It is mentioned in the 'Ma'āthir al-Kirām'<sup>3</sup> that though in his time many other persons had been great and eminent, yet no one ever obtained that fortune of fame as he did. The traces which have remained of his on the pages of time, are not evident from others. On account of the division that took place among the inhabitants of Delhi on the approach of Amīr Taimūr<sup>4</sup> the

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<sup>1</sup> He is the 2<sup>nd</sup> of the Sharqī kings of Jaunpūr and reigned from 1399 to 1400 A.D

<sup>2</sup> He is the 3<sup>rd</sup> Sharqī kng and is considered the most important of this dynasty. He was a patron of learning and ruled from 1400 to 1440 A.D

<sup>3</sup> 'Ma'āthir al-Kirām'- a biographical work of Indian Shheikhs and 'Ulamā' and specially of Balgrām by Sayyid Ghulām 'Alī Balgarāmī (1200/1788). The work as completed in 1166 A.H.

<sup>4</sup> Timūr invaded India in 1398 A.D

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Qāḍī came to the stirrup of his preceptor Maulānā Khajagī from Delhi to Kalpī. Sulṭān Ibrāhīm Sharqī on receiving the good news of the arrival of the Qāḍī at Kalpī sent wise envoys to him with gifts and presents and desired his arrival there. The Qāḍī started for Jaunpūr, the city of delight, with a party of the learned men and disciples at the bidding of his teacher and the request of the king. The Sulṭān in recognition of his worth made the necessary arrangements which were beyond the description (to receive him) and made him famous by honouring him with the title of the 'King of the Learned'. He built for him a special madrasah and kingly palaces by the side of the *Grand Mosque*. He used to be always present in the madrasah after Juma' prayer and bestow presents on the Qāḍī and gifts on the students.

The vein of malice of persons of the same class came into commotion. The Qāḍī wrote to Maulānā Khajgī regarding the complaints of the malicious people. He in reply wrote these two verses:

O thou, before thy praise comes to be recorded by the pen,  
It is obligatory upon the people of the East and West to  
bless thee.

O thou, in the permanence of thy life, there is the gain of  
the worldly people.

May he not exist who wants not thy permanence.

It is said that within a short time the party of the envious people became non-existent. The compositions of the Qāḍī are many. According to orders, they had his compositions written in the best hand-writing and sent them to the Kings of Persia, Turkestan, Constantinople and Syria by way of presents, most of whom to reward his compositions weighed

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them against gold and silver and gave the same to him. It is said that Qāḍī Shihāb al-Dīn was in the world of celibacy; though Sulṭān Ibrāhīm expressed his earnestness for his marriage, the Qāḍī did not consent. Unexpectedly human need caught hold of the Qāḍī and carnal desires disturbed his peaceful mind. Unavoidably he wrote this quatrain to the Sulṭān and desired a slave-girl:

This humble self, of which fire is the punishment  
Has gone to the winds and deserves to be disgraced.  
Send me such a person as would set the foot upon my  
head.  
And disperse all the egotism and pride that are in me.

The Sulṭān became very glad and sent his a fairy-faced slave-girl with all the domestic necessities. One can understand his rank and dignity from this incident.

It is related in the book 'Akḥbār al-Akhyār'<sup>1</sup> that once a quarrel arose between the Qāḍī and Sayyid Ṣadr Jahān Ajmal who was minister of Sulṭān Ibrāhīm on the question of precedence in sitting in the assembly of the Sulṭān. The Qāḍī explained the superiority of a non-'Alide savant and his precedence over an ignorant 'Alide, and he said to the Sayyid in the place of dispute that the fact of their being learned is real and ascertained, while the fact of their being 'Alides is imaginary, and that their precedence and superiority to them was proved. And he wrote a book on this topic. The same night he saw in his dream that the Prophet, the chief of creatures, may the blessings and salutations of God be upon him, warned him

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<sup>1</sup> The full name of the book is Akḥbār al-Akhyār fī Asrār al-Abrār. It is a collection of biographical notes of saints and sufis in Islam. The author is Sheikh 'Abd al-Ḥaqq Muḥaddith of Delhi who died in 1047/1638.

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on this point and advised him to seek the pleasure of Sayyid Ajmal. When the Qāḍī rose from his bed, he hastened to the Sayyid and repented and composed a treatise on the praise of the Sayyid and their superiority and precedence over the non-‘Alids and having given abundance of proof of his faith and love for the family of the Prophet secured the stock of his prosperity and the means of his salvation. His death took place in the year 848 A.H. He was buried in the city of Jaunpūr on the southern side of the mosque of the Sulṭān which is now known as the ‘Atālah Mosque’.

From among his compositions, there are (1) A Commentary of Kāfiyah which is famed as the ‘Ḥāshiyah-i-Hādiyah, (2) the ‘Irshād-i-Matan-i-Naḥw’ wherein in the way of explanation he has added examples to each of the problems (solved), (3) ‘Badī’ al-Mizān’ (the rare scale) a text on Rhetoric, of which the composition is in rhymed prose, (4) ‘Baḥr-i-Mawwāj’ (the Raging Sea) a Persian Commentary, (5) a Commentary on the Principles of Bazlayar, (6) a Commentary on the ode ‘Bānat Su’ād’ and (7) a Treatise on the praise of the Sayyids. All these books are famous in this district and have been seen by the compiler.

#### **Qāḍī ‘Abd al-Muqtadir Sharīḥī**

Qāḍī ‘Abd al-Muqtadir Sharīḥī, was the teacher of Qāḍī Shihāb al-Dīn. He was a comprehender of all material and spiritual excellences, the chief of the learned, and the guide of the saints. It is stated in the *Manāqib al-Ṣiddīqīn* (The Praises of the Truthful) that Qāḍī ‘Abd al-Muqtadir set out for Jaunpūr desiring to meet with Sulṭān Ibrāhīm at the earnest request of Qāḍī Shihāb al-Dīn, the King of the Learned. Qāḍī Shihāb al-Dīn received him at a distance of two stages with hundreds of learned men and thousands of his students. In accordance with the order of Sulṭān all the princes and pillars of the state

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were following his prosperous stirrup with all the necessaries of pomp and dignity. The Sulṭān also came to receive him at a distance of 24 miles. When he (king) found Qāḍī Shihāb al-Dīn following his (Qāḍī 'Abd al-Muqtadir's) stirrup, he got down from the royal horse and like a true disciple kissed his feet. Then he had conveyed before him three special horses from among the royal ones. The Sulṭān after catching hold of the hand of Qāḍī Muqtadir, helped him to mount and then he caused Qāḍī Shihāb al-Dīn to ride on the 2<sup>nd</sup> horse and he himself got upon the third one. Then these three proceeded by stirrup. If sometimes any narrow lane fell on the way, the Sulṭān, dragging the bridle, used to make them go before him. According to his orders the ground for the front of his house up to the palace was covered with variegated rare silken clothes embroidered with gold for setting foot on. The king at the time of his dismounting from the horse seized his stirrup and helped him to get down and seated him on the royal throne, and standing before him with the 'King of the Learned' bound up his loins of service. The price of the gifts presented by the king, the princes, the royal *Pardah* (veiled) ladies and other pillars of the *state* was more than one hundred thousand rupees. Qāḍī 'Abd al-Muqtadir stayed at Jaunpūr for a complete year. Once a week was held a meeting for exhortations, and the Sulṭān used to be present in his house with all the princes and pillars of the state and the royal veiled ladies. Hundreds of infidels in every meeting having been impressed with his exhortations and tearing to pieces the sacred thread of infidelity adopted the modes and manners of Islam. From every direction, the people showed enthusiasm and raised wailings and cries of repentance to the palace of Saturn. At last due to senility wherein he exceeded the natural limit, he asked permission of the king to leave the city, and left

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his son Sheikh 'Abd al-Waḥīd at the king's request with him. After his arrival at Delhi he died in the year 791 A.H and was buried close to tomb of Khājah Quṭb al-Dīn. Sheikh 'Abd al-Waḥīd was married at Jaunpūr and begat many sons. When Sulṭān Sikandar Lodī overcame the Sharqī kings, he became a special disciple of Sheikh 'Abd al-Ṣamad one of his grandsons who became one of the leading men of the time, and brought him from Jaunpūr to Delhi. Sheikh 'Abd al-Ṣamad erected an extensive structure on the tomb of his father. From among his compositions, his 'al-Qaṣīdal al-Lāmiyah' in Arabic is famous and it indicates the height of his dignity as a learned man.

#### **Qāḍī Naṣīr al-Dīn Gumbudī**

He was the best and most perfect man of that age. In spite of the treasure of his learning, excellence and the king's appreciation, he passed his life in perfect seclusion and reliance upon God and possessed no worldly thing. He had no concern for the lords of this earth and did not receive any gift from the Sulṭān and pillars of the state. It is mentioned in the 'Akhyār' that most of his disciples on account of weakness due to starvation used to keep standing with the help of chains which they carried to the monastery so that they might not fall on the ground. Qāḍī Shihāb al-Dīn wrote a commentary on the 'Kāfiyah-i-Naḥw' and presented it to him and requested that if they studied that book, it would be accepted by others. On account of the predominance of his inward engagement, he cast a cursory view upon it and said that it was excellently written and that there was no further necessity for him to lecture on it. He dwelt in one of the domes of the tombs outside the city and was buried there. 'Munsha'biyah-i-Ṣarf' from the study of which beginners have got no escape is one of his compositions.

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### **Sheikh Abū al-Faḥ**

Sheikh Abū al-Faḥ, was grandson of Qāḍī ‘Abd al-Muqtadir. He was perfectly learned, intelligent and pious. In accordance with the command of his grandfather, he was always engaged in teaching and benefitting others by his instructions in the different branches of learning. He never associated with the rich, nor did he accept gifts and favours from anybody; and he passed his time with complete reliance on God. Sulṭān Ibrāhīm used to visit him often and advance before him after kissing the threshold of his door. Hundreds of indigent persons and seekers of knowledge who used to assemble in his monastery received excellent dishes from unexpected quarters, but the Sheikh never polluted his hands therewith, but kept himself content with dry bread only. It is generally known that one day gold rained in his house and so he is called ‘gold-rainer’. His tomb in the quarter of Sipāh is a visiting place for the people.

### **Haḍrat Sheikh ‘Īsā of Delhi**

He was a practical savant and a perfect Gnostic. He was the vicegerent and son-in-law of the master of the worldly people-Sayyid Jalāl of Bukhārā. At the time when the lord of the auspicious conjunction, the world conquering Amīr Taimūr brought the distant parts of Delhi under his control there happened misery and destitution owing to the commotion of the soldiers and the people of Delhi became perplexed and distracted. His holiness with a number of great men departed from Delhi. Sulṭān Ibrāhīm who has desired for the arrival of this sort of great men repeatedly sent petitions expressing his wish for his august presence (at Jaunpūr). His holiness accompanied by his sons arrived at Jaunpūr. Sulṭān Ibrāhīm received them with perfect courtesy and bestowed many presents upon them, but his holiness did

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not accept any of them. A monastery was built for him and there he passed his time in complete reliance on God. He fulfilled the desire of the hearts of the seekers of knowledge and acquirers of perfections who had crowded at his door. Every week the Sulṭān with all the princes used to attend his monastery and derive benefits from his discourses. He died in the year 794 A.H. As his last injunction was to the effect that his tomb should be made in the place where the students kept their shoes, he was buried in the court-yard of the madrasah. Uptil the present time, his tomb behind the grand mosque of Sulṭān Ḥusain in the north-west corner is the visiting place of the peoples. He had four sons, the first was Khājah Aḥmad, the second, Khājah Muḥammad, the third Khājah Ḥāmid and the fourth Khājah Maḥmūd. According to his orders, Khājah Aḥmad went to Bihār, which he made the place of his residence. His sons up to the present day are the objects of interview of people. The other sons of his holiness stayed at Jaunpūr.

#### **Khājah Muḥammad ʿĪsá**

One of the great men belonging to the period of Sulṭān Maḥmūd and Sulṭān Ḥusain is Khājah Muḥammad ʿĪsá. When he was eight years old, he came from Delhi to Jaunpūr with his father. In accordance with the order of his father, he engaged himself in acquiring outward knowledge from ‘the King of the Learned’ Qāḍī Shihāb al-Dīn, and in his fourteenth year he succeeded in mastering all sorts of outward and esoteric knowledge. In the presence of his father when he became spiritual guide, he completely gave up the world and turned his face in the direction of God. As he was always in the habit of sitting in meditation, the bones of his shoulder protruded above his head, and his chin reached his breast so much so

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that the people considered him headless when he happened to be on a road. For forty years, he did not come out of his closet except on Friday, and did not at all look right and left. For 12 years, he did not place his back on the ground, nor look to the sky with the corner of his eyes. The Sulṭān and Amīrs had a great difficulty in finding an access to his court, and the possession of affluence had no opportunity of attending his exalted threshold. In spite of all his austerities, weakness and imbecility, he used to go out of his closet for Juma' prayer to the special mosque of the king, a portion of which is still seen in the Darībah quarter. When weakness due to old age overpowered him, Sulṭān Maḥmūd Sharqī submitted to him that if ordered he would erect a mosque close to his monastery, he replied "your intention is good". Sulṭān Maḥmūd began the construction of the mosque and left it incomplete. His son Sulṭān Ḥusain brought it to completion. It is said that one day his holiness was engaged in painting his closet with clay when Sulṭān Ḥusain came to pay him respect. Considering the fact that clay and mud might cause vexation to the heart of the worldly kings, he wanted to wash his hands and then embrace him. The Sulṭān with much request and importunity did not permit him to wash his hands. So he embraced him with the same clay-polluted hands. The Sulṭān left his last injunctions that he should be shrouded with the same cloth polluted with the clay by the hand of his holiness. It is stated that when Sulṭān Bahlūl took Delhi out of the control of Sulṭān 'Alā' al-Dīn and resolved to conquer Jaunpūr, Sulṭān Ḥusain Sharqī turned his face of supplication to the court of his holiness and submitted the true state of affairs to him. He passed it on his auspicious tongue that the persons intending to conquer would be disappointed and vanquished. The reporters conveyed this news to Sulṭān Bahlūl, so he

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immediately retreated. Malikah-i-Jahān, the royal consort, a daughter of Sulṭān ‘Alā’ al-Dīn, demanded a share of patrimony from the kingdom of his father and shook the chain of her attention towards Delhi. So inevitably Sulṭān had to fight with Sulṭān Bahlūl and at the outskirts of Qannauj he saw what he had to see and suffered what he had to suffer and being defeated in the battle returned to Jaunpūr. Being present before his holiness he opened the lips of complaints. His holiness said: “What I said has happened. If Bahlūl had intended to conquer, he would have been disappointed. Now the statement has been fulfilled and you intended to conquer, and the same disappointment has been your lot and what is lotted cannot be blotted”. At last Sulṭān Ḥusain went to Bihār and presented himself before Sheikh Ṣadr al-Dīn who was one of the saints of the age, and sought for his assistance. The Sheikh said that he could not raise the person laid prostrate by Khājah Muḥammad ‘Īsá. The Sulṭān was immersed in the sea of perspiration and despaired of his kingdom. His holiness in the beginning of his life acquired outward knowledge from Qāḍī Shihāb al-Dīn, but at the end, the Qāḍī seeing the purity of his heart came within the circle of the spiritual disciples of his holiness. They say that one day Sulṭān Ḥusain sent him a heavy cash and considerable household furniture. Having refused this pleasure of life, he said: “I will not exchange my patched garment with the King’s satin, I will not barter away my poverty for Solomon’s kingdom. From the afflictions of poverty I have got in my heart such a treasure that I will not give away for the comforts of kings”.

One day Sulṭān Ḥusain requested Sheikh Ḥabībullāh, a son of his holiness, to accept a part of a district for meeting the expenses of the students of the monastery. The Sheikh seeing the humility of the Sulṭān’s mind remained silent.

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The king understanding this silence as his consent sent a written mandate. After some days the officers of the Parganah arrived with a huge sum and abundant produce of the land. There was a tumult which caused distraction in the mind of his holiness. When he inquired of the cause, the people present had not the power to conceal the fact; so they submitted the incident to him. Being incensed, he said: "Habibullah after devouring this crop will be reduced to dust". And Sheikh Ḥabībullāh died within the same year. The death of his holiness took place in the year 869 A.H when he was 89 years old. He was buried under the stone tower behind the Grand Mosque at a little distance towards the west.

#### **Sheikh Bahā' al-Dīn of Jaunpūr**

He was a pupil and follower of Sheikh Muḥammad 'Īsá. It is mentioned in the 'Akhbār al-Akhyār' that Sheikh Bahā' al-Dīn of Jaunpūr was one of the famous men of his time. He showed great strength of mind in his renunciation of the world, retirement, truthfulness and piety. Sulṭān Ḥusain Sharqī built for him a spacious monastery consisting of kingly doors, and set a part a few mauzahs (landed properties) for meeting the expenditure of the incomers and out-goers. His monastery was the rendezvous of the students and refuge of the poor. Two rivers- those of bounty and benefit- flowed down the gate of his convent. Sheikh Muḥammad 'Īsá at the time of his departure from this world called him to his place and said: "The patched garment of your Khilāfat is with that Sayyid who would come from Mānikpūr". At the appointed time Sayyid Raḍī Ḥāmid reached Jaunpūr. Sheikh Bahā' al-Dīn went out to receive him. On the first interview, the Sayyid made him put on the garment of Khilāfat.

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### **Maulānā Ilāh Dād**

It is mentioned in the 'Ma'āthir al-Kirām' that he was a key to the treasures of discussions and a torch in the assemblies of 'State'. He spent most of his precious life in instruction and writing books, and engaged himself in excellent composition and superior compilations. He was granted one hundred thousand rupees from the prosperous treasury of the Sulṭān as a reward for his Marginal Note on the commentary of 'Hidāyah' on jurisprudence and Bazūdī which he composed at the request of Sulṭān Ḥusain and dedicated the prefaces of both the works to his exalted name. The Maulānā spent on the needy within a short time all the money which was God-gifted just as his name indicated. He loved and honoured the poor and resourceless students more than the princes who used to attend him for deriving benefit from his lectures. Of his compositions, his Marginal Note on the commentary of the 'Hidāyah' on jurisprudence in several volumes, the commentary on Bazūdī, the Marginal notes on the 'Ḥāshiyah-i-Hādiyah' and commentary on the Mudrik are famous in India. It is mentioned in the 'Akḥbār al-Akhyār' that he possessed a perfect aptitude in composing and in clearing up all ideas. Through one intermediary he was a disciple of Qāḍī Shihāb al-Dīn and a follower of Raji Ḥāmid Shāh.

### **Maulānā Ṣafī**

One of the illustrious savants belonging to the period of Sulṭān Bahlūl and Sulṭān Sikandar is Maulānā Ṣafī.

He was one of the learned men during the time of Sulṭān Ḥusain Sharqī. Through one intermediate person he was a disciple of Qāḍī Shihāb al-Dīn, 'the King of Learned', and was a tutor to the sons of Sulṭān Ḥusain. One of his compositions, the commentary of 'Kāfiyah' on syntax which he compiled for one

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of the princes, is famous, and he was honoured with the gifts of a royal dress which was one of the greatest gifts. Mullā Ṣafī accompanied Sulṭān Ḥusain when he started for Delhi for fighting against Sulṭān Bahlūl. But by chance during the fight he fell into the hands of the Afghans who carried him before Sulṭān Bahlūl. Bahlūl in spite of his ignorance and want of acquaintance with learning on seeing the beautiful appearance of the Maulānā, treated him with the courtesy and honour and showed him all possible respect. At that time Mullā Ṣafī was in the retinue of Sulṭān Bahlūl. Prince Sikandar amassed a huge capital of learning from the favour of his companionship. When Sulṭān Sikandar overpowered Sulṭān Ḥusain and expelled him from the protected kingdom, and destroyed his palaces, he wanted to demolish also the mosques built by the Sharqī. Mullā Ṣafī prevented him from doing this irreligious deed. The Sheikhs and teachers of Jaunpūr who were afflicted with the calamity of loot and plunder and were fluctuating between hope and fear obtained service under the Sulṭān through the intervention of Mullā Ṣafī and received many favours. And their plundered commodities were returned to them, and every one of them was according to his state, encompassed with royal bounties. When Sulṭān Sikandar turned back after setting the affairs of Jaunpūr and leaving his son Jalāl Khān there, Maulānā Ṣafī was with him. After his arrival at Āgra, he died and was buried there. The commentary on 'Kāfiyah' the marginal note of the Commentary of 'Hidāyah', and the marginal note on the 'Baiḍāwī' from among his compositions have come under the preview of the compiler.

#### **Qāḍī 'Abd al-Jabbār**

One of the great savants belonging to the period of Bābar is Qāḍī 'Abd al-Jabbār. He was one of the teachers of Samarqand

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and Bukhārā. He came with the emperor Bābar from Turkistān to India with the intention of religious wars. It is related in the 'Tārīkh-i-Bābarīya'<sup>1</sup> that when Bābar Mirza intended to conquer India, he presented himself before Qāḍī 'Abd al-Jabbār and described to him the circumstances of the rebellion, insolence and sedition of the Indian kings and informed him of his determination. The Qāḍī after sometime raised his head from the collar of meditation and shouted loudly, saying, "holy war, holy war". His disciples and followers girding up their lions for holy war came out of their houses and dwellings. And on account of their distress and poverty, most of them contended themselves with the leaves of trees. After the conquest of Hindustan and chastisement of the rebellious, when Prince Humāyūn was appointed for giving a lesson to Bahādur Khān Luhānī who created confusion in the district of Jaunpūr, the prince took Qāḍī 'Abd al-Jabbār with him after much importunity. After driving away Bahādur Khān when he resolved to appear before Sulṭān Bābar, and the Sulṭān appointed Junaid Barlas as the Governor of Jaunpūr, he left Qāḍī 'Abd al-Jabbār in this district to help him after granting him many profitable *jāgīrs*. Qāḍī 'Abd al-Jabbār encouraged Sulṭān Junaid to take care of and to grant back the lands of the learned and to establish buildings for colleges. Within a short time, splendour became evident to the city of Jaunpūr through his kind exertions, and madrasahs and monasteries were newly founded and the teachers and venerable Sheikhs engaged themselves in instructing the students and training their followers.

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<sup>1</sup> It is rather styled as *Wāqī'āt-i-Bābarī*, a complete copy of Turkī Bābar-nāmāh or autobiography of the Emperor Bābar dealing with the period from his accession 899/1494 to 936/1529. It was translated into Persian at Akbar's request by 'Abd al-Rahīm Khān Khānān, one of his generals.

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### Sheikh Kabīr

One of the chief personages of the period of Emperor Humāyūn was Sheikh Kabīr. He was one of the saints of the age. Amīr Hindu Beg and Bābā Beg Jalayr, both father and son were his spiritual disciples. When Bābā Beg Jalayr became Governor of Jaunpūr on behalf of Emperor Humāyūn, he built for him a monastery, and a madrasah and a lofty stony mosque in that quarter of the city which is still known by the name of his holiness. Even to this day that mosque stands there, and the foundation of the buildings around it is found underneath the ground and lead us to remember their pomp and grandeur. Upon a stone slab in front of the wall of the mosque are inscribed several verses. The following are some of them:

Thanks be to Him because through the help of His guidance,

Reached to completion this place of worship beautified like the Ka'bah.

The founder of this holy place is Bābā Beg

Descended from Qibchaq Turks, bountiful and with heart as enlightened as the sun.

The year of the construction is nine hundred and ninety one.

When it took its shape on the surface of the earth as a grand mosque,

Wisdom recorded the year of the date of its completion:-

'The holy house, the place of worship for the companions of Kabīr'.

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### Maulānā Shāh 'Azīz Ullāh

One of the great men during the period of Sulṭān Junaid Barlās is Maulānā Shāh 'Azīz Ullāh, son of Shāh Ni'ām-ullāh, one of the sons of Khājah Muḥammad 'Īsá. His fore-fathers always passed their time in seclusion and reliance on God. They had absolutely no desire for worldly things, livelihood and possessions. As Sulṭān Junaid Barlās had a special faith in Shāh 'Azīz Ullāh, he granted him many profitable villages by defraying the expenses of his madrasah and monastery, and bestowed upon his sons the ranks and dignities of Amīrs so much so that his son Haḍrat Sheikh Muḥammad became his boon-companion and confidant. His holiness possessed a very pleasant nature; he used to always spend upon the seekers of knowledge and acquires of spiritual enlightenment whatever amount of money came to him. And in spite of all his austerities and devotions, he used to spend most of his time in teaching the students and perfecting the defective. Sulṭān Junaid Barlās purchased around his monastery the houses from their owners with their consent and turned them into the buildings of his extensive madrasah and out-houses of his exalted convent and according to his orders, he established a market on the high road in excellent position and approved style. And that quarter and the market were given the name of 'Azīz-ul-Lāh Pūr', so much so that even up to the present time that quarter is known by the name of 'Azīzpūr and the garden of 'Azīz. The sons of his holiness who one after the other became graced with outward and esoteric knowledge and remained firm-footed on the road of their forefathers, fulfilled in the desire of the hearts of the people who frequented the monastery. And they remained the possessors and administrators of the properties.

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### **Maulānā Ghazālī of Mashhad**

One of the chosen persons during the government of ‘Alī Qulī Khān Khān Zamān is Maulānā Ghazālī of Mashhad. It is related in ‘Khazānah-i-‘Āmirah’<sup>1</sup> that Maulānā Ghazālī was one of the learned men of the age and comprehender of the attributes of perfection. Accidentally he came to the Deccan from Mashhad, and there his affair did not flourish on account of some causes, of which the description would be lengthy. ‘Alī Qulī Khān who was Governor of Jaunpūr during the reign of Emperor Akbar, sent him several horses and one thousand gold dinars as his travelling expenses and wrote this quatrain in his own hand:

O, Ghazālī, for the sake of the king of Najaf,  
To the servants of the Matchless One come,  
As thou hast been disrespected there,  
Accept thy head and soon come away.

(head i.e. the first letter غ of your name Ghazālī)

The first letter ghain (غ) of Ghazālī hints to one thousand (being the value of Ghain in numerical number). So Ghazālī started towards Khān Zamān and at the time of his arrival most of the Amir, in accordance with his order hastened to receive him and on interview showed him respect and honour. Ghazālī composed thousand Mathnawī-Naqsh-i-Badī ‘which contains one thousand verses in praise of Khān Zamān and gave it to him by way of a present and obtained one gold *mohar* for each verse as reward. Sulṭān Junaid entrusted to him the Sulṭānī Mosque for his instruction and diffusion of the spiritual knowledge, and exalted

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<sup>1</sup> It is a Persian work containing biographies of more than one hundred poets, both ancient and modern. The author Mīr Ghulām ‘Alī Āzād composed it in 1177/1763. He died in 1200 A.H. at Aurangābād.

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him with the title of the 'Teacher of the Kingdom' and the 'King of the Poets'. And when Emperor Akbar had Khān Zamān Khān killed, he sent for Ghazālī to his august presence from the madrasah of Jaunpūr and having honoured him with royal favours appointed him for versifying the Shāhnāmāh. But death did not grant him leisure and in his journey to Gujarat in the year 980 A.H, he made the journey of the next world.

### **Sheikh Mubārak**

One of the famous persons during the time of Emperor Akbar was Sheikh Mubārak. He was one of the most deeply learned men and of the greatest of the wise. It is related in the 'Ma'āthir al-Kirām' that his birth-place is Buldah Nagar. After attaining youth, he went to Aḥmadābād in Gujarat and acquired perfection from the preacher 'Abū al-Faiḍ Karwānī and other great men of the place. He came to Āgra in the year 950 A.H and acquired the honour of the service of the Emperor through Mun'im Khān, and got many favours. One of the strange things about him is this that he wrote with his own hand 500 big volumes and corrected them himself. At the end of his life when he lost his eye-sight, he compiled a commentary in four volumes entitled 'Mamba'-i-'uyūn al-Ma'ānā' (The Source of the Fountains of Significations) and systematically dictated his speech and his followers engaged themselves in writing the same. It is mentioned in the 'Ṭabaqāt-i-Akbarī'<sup>1</sup> that the Emperor of Solomon pomp after killing Khān Zamān and driving away his protégées granted the protected kingdom of Jaunpūr to Nawwāb Mun'im Khān Khān Khānān, and specially directed him to take care of the learned and to show courtesy to the

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<sup>1</sup> This is also called 'Ṭabaqāt-i-Akḥbār Shāhī and Tārīkh-i-Niẓāmī. Its author is Niẓām al-Dīn Aḥmad bin Muḥammad Muqīm al-Harawī who held high military posts under Akbar. It is a general history of India from Subuktagīn's time to the end of 38 years of Akbar's reign.

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saints and poor with his auspicious tongue. Khān Khānān who was the Ḥāṭim of the age adopted the mode of generosity and enriched the needy of Jaunpūr. He embellished the old mosques and madrasahs and constructed anew most of these institutions. He left untouched stipends and *jāgīrs* bestowed by the previous Governors upon the teachers and venerable Sheikhs and himself bountifully gave away thousands of rupees and many landed properties from his own side. The Emperor resolved to send Sheikh Mubārak for the task of instructing in the Sulṭānī (imperial) Madrasah and at the time of his departure bestowed on him a robe of honour embroidered with precious jewels, an Irāqian horse with gold harness, and one thousand gold *mohars*. And two Parganas with an income of 25000 rupees were granted to him with royal decree and signature for meeting the expenses of the students of the Sulṭān Madrasah and the poor men of the imperial monastery. According to the command of the Emperor, Nawwāb Khān Khānān received him at a distance of 25 miles and brought him to Jaunpūr, and gave him many presents. The fame of his vast learning and profound knowledge was to such an extent that the teachers of the city of Jaunpūr sat in the circle of his teaching on the knees of decorum and being included in the list of his disciples considered themselves proud and glorious.

#### **Sheikh 'Alī Muttaqī**

He was the teacher of Mun'im Khān Khān Khānān, the Chief of the learned of the age, and high-ranked in material and spiritual excellences. It is narrated in the 'Tārīkh-i-Mun'imī' that when Mun'im Khān was appointed Governor of the protected land of Jaunpūr, he built a grand madrasah towards the north-western side of the bridge. A general invitation was given to the seekers of knowledge. At that time Sheikh 'Alī Muttaqī dwelt in the holy

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places of Mecca and Medina. He (Khān Khānān) sent him a very huge sum of money and invited him to Jaunpūr with all earnestness, and after much importunity made him willing to accept the task of teaching in the newly built madrasah. For 12 years the Sheikh sat on the couch of direction in the madrasah and fulfilled the desire of the hearts of the seekers of knowledge, both worldly and esoteric. Presents used to come to him always from the side of the Emperor and the pillars of the state. And Khān Khānān himself used to keep ready cash money and other things for his expenses. During the time of the Government of Khān Khānān, there was such a huge crowd of the learned and the students at Jaunpūr that no house or cottage was found to be empty of them. Every year on the 12<sup>th</sup> Rabi' 1 which is the birthday of the Chief of the creations (on him and his descendants be peace) was held an assembly of the learned and the students and the venerable Sheikhs in the house of Khān Khānān. Khān Khānān having bound the lions of service, used to feed the people present with his own hand. The report of one of these incidents was submitted to his Majesty the Emperor that more than 500 learned men and 7000 students and the same number of holy Sheikhs and saints had gathered together from the city of Jaunpūr and its suburbs and surrounding places, and obtained a share from the tray of beneficence of Khān Khānān. The value of the gifts presented on the 12<sup>th</sup>, of Rabi 1 always exceeded one hundred thousand rupees. The Sheikh died in the year 982 A.H and was buried behind the madrasah on the western side. Sheikh Muḥammad Ṣābir, one of his grandsons was appointed to continue the work of teaching in the madrasah.

#### **Mīr Ḥājī Ṣadr**

He was a very deeply learned man during his time and unique among his equals. In spite of all that learning and excellence,

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he occupied the post of Ṣadārat in the reign of Emperor Akbar and held aloft the banner of superiority over the leading men in the perfection of wealth and rank. In his madrasah learned men were engaged in the work of teaching students. A stipend was fixed for every one of them according to his state and he himself also used to teach the students. The door of his house was the resort of governors and the rendezvous for the respected learned men. Several villages of which the annual income was more than 30,000 rupees were made over to him by the emperor as land-grant and *jāgīr*. The said Maulānā had two daughters only in his family. When they attained majority in age for the purpose of wedding, he invited Khājah Mīr, Governor of Gujarat and Mīr Maṣḥhadī who was one of the chief Yūsuf Maṣḥabdars in the court of Akbar. According to his orders, both these great men appeared before him at Jaunpūr, and became ennobled by being united and related with him.

Khājah Mīr also possessed a stock of learning and excellences. He embellished the madrasah and monastery of Mīr Ḥājī, and after the death of Mīr Ḥājī, he obtained the royal *firmān* granting him the villages and the quarter etc. in his own name.

Mīr Yūsuf Maṣḥhadī who was a great savant of his time took upon himself the task of teaching in the Sulṭānī Madrasah, and of preaching and leading the prayer in the mosque 'Jāmi' al-Sharq', a t which was the best of all services, and he took the villages as profitable land-grant and *jāgīr* on condition of doing that service in addition to his other ranks. Since that time this honourable service has continued among his sons. Before the time of Nawwāb Sa'ādat Khān, the stipulated *jāgīrs* were in their possession and managements. They spent the income thereof for the services of the students of the madrasah and the darvishes of the monastery as well as for congregational

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prayer on Friday and other days in the mosque Jami Sharqīyyah. On the days of ʿĪd al-Fiṭr and ʿĪd al-Zuḥá they used to go to the ʿĪdgāh which was outside the city and built by Nawwāb Khān Khānān, accompanied by the Nāẓim of the time, all the chiefs of district, the *jāgīr*-holders and the learned men and the saints. After leading the prayer, they used to address the people with perfect eloquence and rhetoric. When after finishing the necessary formalities of the oration and the mention of the four orthodox caliphs they reached the praise of the Emperor, the Nāẓim himself used to rise up from his place and dressed him with the royal robe of honour, and adorned him with the shield and the sword. With this honour and pomp, they used to recite the praise of the emperor and finish the address. When Nawwāb Saʿādat Khān forfeited all the grants and *jāgīrs* stipulated for the purpose delivering orations to the congregations in the mosque, he fixed the sum of Rs. 600 in cash from the treasury as their salary as well as robes of honour on the two Id days for the preacher and robes of honour for the Qāḍī (Judge) and the mufti (giver of decisions on religious matters)—all these were to be distributed by the tax-collector of this Government. Due to the vicissitudes of the time when the sons of the said Mīr Yūsuf went out of the district in search of livelihood, a deputy was appointed on behalf of them for these services. From among the sons of Mīr Yūsuf, Mirzā Aḥmad Bakhsh is Nāẓir of the court of this district. From among the sons of their deputies Maulawī Aḥmad is one, and he is in easy circumstances and adorned with material and spiritual excellences. As the Id ground has no shade nor canopy, the governors of Jaunpūr used to send tents and canopies every time, and keep ready the necessaries of ablution and purification e.g. water, and earthen vessels, so that the devotees might not be put to any difficulty. On the day of ʿĪd,

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they (Governors) riding on horses used to accompany all the inhabitants of the city of the Id ground. Being free from the task of leading the prayer of the congregation when the deputies of the sons of Mīr Yūsuf who were Maulwī Aḥmad's forefathers used to address the people, at the time of mention and praise of the emperor, they used to confer upon them robe of honour. This state of affair continued up to the time of the Government of Mirzā Kalb 'Alī Khān; and Rājā Shīvlāl in the beginning of his rule, used to send a canopy to the Id ground for several years, and appointed his son-in-law Pānday Jay Gopāl for the work of putting the robe of honour etc. upon them. The Pānday has also stopped sending the canopy for these seven years. As there is no shade in the Id-ground, and as when the Id takes place in the summer season, the devotees suffer much trouble from the scorching rays of the sun, the respectable people of the town gave up the custom of attending the Id-ground. And the helpless poor people who used to attend suffered much affliction. Unavoidably three years back, the compiler acquainted Mr. Abraham Williard<sup>1</sup> of exalted rank, Judge of Jaunpūr district, who is a protector of every community, with these circumstances, and requested him to see that the Id prayer might be performed in the mosque Jāmi' al-Sharq. He accepted the request and ordered the police officers to arrange the necessary affairs. On Police superintendents' requisition some carpets and mats used to come from the raja for the mosque, and a robe of honour of which the value is not more than ten rupees, used to reach the preacher and a few rupees in cash to the Qāḍī and the Muftī. This year, I do not know whether the Muslims have committed any offence of the Rājā has received any orders, that in spite of his officers' asking him to send a few carpets to the mosque he never did the same,

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<sup>1</sup> He came to Jaunpūr in 1796 as Judge of the district.

nor did he pay a robe of honour and some rupees to the preacher and the Qāḍī. This affair was due to his disdain of Islam and Muslims. I hope that at the time of his giving accounts of his action before the earthly Lord who is defender of the country of Islam and Muslims, this affair will be the cause of hanging down his head with shame, and that in future such a person would be appointed for this work that he would be present in the two Ids and bestow royal favours upon the servants of God, so that by doing his duty, he might engage himself in praying for the welfare of the state.

#### **Mullā Farrāhā**

One of the accomplished scholars during the sovereignty of Emperor Jahāngīr was Mullā Farrāhī. It is mentioned in the 'Ṭabaqāt-i-Akbarī' that Mullā Farrāhī of Jaunpūr is acquainted with divine truths and conversant with the mysteries of wakeful-heartedness and gnosticism. He possesses spiritual perfection together with material excellences, and cures the disease of the broken-hearted people of the desert of divine quest with the pissasphalt of union. He is one of the learned men in the capital of the great Emperor. Emperor Jahangir writes in his royal 'Institutes'<sup>1</sup>: "In my boyhood, I had absolutely no inclination in my nature towards reading and writing. I afflicted my tutors with the striking of the whip and stones. For this reason no learned man ever brought in his mind the idea of teaching me. I always used to engage myself in playing with boys courageous like me. This sort of vagrancy on my part was extremely unpalatable to the temper of my

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<sup>1</sup> Tuzuk-i-Jahāngīrī or Jahāngīr Nāmah (Memoirs of the Emperor Jahangir). It was written by the Emperor himself from his accession to the 17<sup>th</sup> year of his reign and continued by Mu'tamid Khān up to the 19<sup>th</sup> year. It was afterwards re-edited by Md. Hādī who brought it down to the end of the reign.

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great father. Mullā Farrāhī of Jaunpūr bound up his lions of ambition and determination to instruct me. Through the mediation of a courtier of the Emperor he obtained the honour of seeing my father, and being appointed (my tutor) came to my presence. He found that I had pellets in my hand and I was playing with boys of my age. He understood the mode of playing from a distance. Then with courage he submitted and inquired whether my pellets had any names or not. I said, “How?” he said that he possessed perfect experiences in that games, that he played this game with 30 pellets and that every pellet had a name. Due to child-like desire, involuntarily my inclination turned towards him. Next day having had 30 pellets made of silver and written a letter of alphabet on each of the pellets he produced them before me and said that the first ball was names Alif, the second Bā, the third Tā, the fourth Thā and so on. Then he began to play and said that he struck the pellet Bā with the pellet Alif and then he struck the ballet Thā with the ballet Ta. I also following him, began to utter these letters and recognized perfectly the signs of these letters. After a few days, he arranged compound letters, such as BA, Bat etc. with the 30 pellets and in the same way caused the same intelligible to my understanding. When he found me successful in memorizing these things, he stablised (systematized) the letters of the alphabet in the same way and caused me to get them by heart in the process of playing. After a month he wrote these things on a piece of paper and produced before me and said that he had written the play on that paper from my remembrance. When I saw this I understood everything and became extremely pleased. I said “O, my master, I believed that reading was a very difficult task, but now it appears to be very easy with me. In this way everything can

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be read or learnt. Through the blessing of his tongue, my heart completely turned away from playing and a desire for study took its seat within my heart. I respected him highly and took him to my great father, and caused an excellent robe of honour, a rank of 2000 and a title of Sheikh-ul-Islām to be given to him. I also made him exalted with a gnat of land and *jāgīrs* in his country. After some time I sent him to Jaunpūr for the work of teaching in the Sulṭānī Madrasah. He founded a village in my name in the vicinity of Jaunpūr and named it as Salīmpūr and established a madrasah and monastery here. He greatly loved the teachers and students and acquirers of spiritual learning of the madrasah and the monastery. When in the year 1014 A.H., I ascended the throne of sovereignty, first of all I offered him the post of president and Pay-Master in the district of Jaunpūr as well as the rank of 1000 and increased some villages to the grant of his *jāgīrs*. And I wrote to him that as I was then entitled Jahangir, it was proper that Salīmpūr would be called Jahāngīrābād. In the third year of my accession, I called him to my presence and honouring him with the title of Sheikh-ul-Islām and the Qāḍī al-Quḍāt included him in the retinue of the emperor and gave him the rank of five thousand. But alas, death did not give him leisure and he died in the 4<sup>th</sup> year of my accession. In accordance with his last injunction, I passed orders to carry his dead body to Jaunpūr and bury him in the compound of his madrasah. And I wrote to the governors appointed in the district to keep intact the *jāgīrs* granted to him by his majesty for defraying the expenses of his madrasah. In short his madrasah was maintained in the perfection of high standard in that part of the country. It had a very wide door above and below which more than 350 rooms were built, such that 350 students of Etymology

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stayed in the vicinity of the door only. For 30 years those rooms had been in existence. Many Europeans of high rank used to draw a picture of the same with great earnestness and take it away with them. During recent years, it has fallen down on the ground. At the present day even, the traces of the said door exist. As the Mullā left no posterity, his compositions have not got publicity.

#### **Mullā Muḥammad Afḍal of Jaunpūr**

He was the most learned man of the age, and a glory to the people of his time. The world did not produce a man like him versed in academic learning and none secured that popularity which he possessed among his equals. He went from Jaunpūr to Lahore and acquired knowledge from Mullā ‘Abdul Ḥakīm of Siālkot. In the space of several years he mastered all sciences and arts and returned to his country. The learned men of Jaunpūr came to his madrasah and sitting on the knee of decorum engaged themselves in deriving benefit from his teaching. From among the incidents of Jaunpūr when the good news of his arrival reached his Majesty Emperor Jahāngīr, the emperor in his absence gave him the title “Ust ād al-Mulk” [the Teacher of Kingdom] and the highly respected rank of teachership in the Sulṭānī Madrasah together with *jāgīris* contingent with the post. But his holiness wanted to be excused as he did not consider the trouble of obeying the governor palatable to him and he always passed his time with reliance on God.

#### **Mullā Maḥmūd of Jaunpūr**

One of the coicest of the sages during the time of Shāh Jahān is Mullā Maḥmūd of Jaunpūr. It is mentioned in the Ma’āthir al-Kirām that he was chief of the scholars and authority among his equals in all branches of intellectual and traditional subjects,

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especially in the science of Philosophy. He was a disciple of the Ustād al-Mulk Sheikh Muḥammad Afḍal. In his seventeenth year he finished his education and urged forward the horse of his pen in the field of composition. He wrote the Shams-i-Bāzighah on philosophy and the *farā'id* on the art of rhetoric. Throughout of his life he never uttered a word from which he shrank back. The author of the Tārīkh-i-Ṣubḥ-i-Ṣādiq<sup>1</sup> [The History of True Dawn] says that in those days Akmaj, an ambassador of the Emperor of Persia, who in spite of his being born –blind, had his inward eyes opened by God so that he got by heart all the subtleties of reasoning and traditional sciences, came to the court of Emperor Shāhjahān and resolved to have a discussion on with the learned men of the capital. The scholars of the capital were vanquished before his excellent narration. The learned men of the metropolis could not stand as competitor in the place of his minute investigation and inquiry. The Emperor on learning this wonderful event became astonished and asked the pillars of the state to search for a man who would Prove his rival. His Minister Sa'dullāh Khān who was a disciple of 'Allāmah [highly learned] Mahmud gave an account of the 'Allāmah's understanding and sagacity. The imperial mandate was issued to the Nāẓim (Governor) of Jaunpūr. He came to his presence and delivered the royal mandate, and with a hundred requests made him willing to start for the capital. In short, the 'Allāmah with perfect pomp and grandeur set out for the camp of the king. At the time of his arrival, the Minister Sa'dullāh Khān and Āṣaf Khān one of the great nobles at the court hastened to receive him and brought the Mullā before the Emperor with perfect honour. He

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<sup>1</sup> It is a voluminous book in Persian on general history dealing with kings, prophets, saints and sages of the Islamic world and a detailed life of Prophet Muḥammad and his successors. The author is Muḥammad Ṣādiq of Iṣfahān. The book was completed in 1048/1639

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received abundant bounties. The following day in the assembly of the Emperor, all the learned men of the capital obtained the honour of his interview. According to the orders of the emperor, the 'Allāmah turned towards the discussion with Akmaj. By chance the subject of proving "matter" was introduced. Akmaj took the side of proving it and gradually put forward the several arguments which he had remembered from his teachers and also strong proofs which he himself embellished. The 'Allāmah controverted his every argument in the proper manner. The other servants who were present there opened their lips in verification, and were praising and eulogizing the Mullā of his every proof. The day following, again the assembly for discussion was held. All the savants of the metropolis again attended. The same argumentation of the last night was taken up. After much argumentation and disputation, and endless controversy, Akmaj asked the 'Allāmah whether he had any proof regarding the affirmation of "matter" or whether he refused to acknowledge the affirmation made by ancient philosophers. That unique one of the age produced his "Risālah-i- Dauḥah" (the Treatise of the Lofty Tree) which he composed in affirming "matter" and adduced some proofs therefrom. Akmaj involuntarily jumped up from his place and kissed the hand of the 'Allāmah and attached the bejewelled dagger which he had in his loin to the loin of the 'Allāmah. Then he passed his considered judgment that a young man with that understanding and sagacity would seldom be found in the countries of Persia and Hindustān. According to the orders of the emperor, trays full of gold and silver were brought and scattered on the head of the 'Allāmah. And when after a few days Akmaj wanted permission to depart, the books composed by 'Allāmah together with presents and gifts were sent to the king of Persia as a rare present (curiosity). The 'Allāmah submitted to His Majesty that the man was extremely jealous,

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and in the world of intelligence he did not know anyone his equal; now that he sustained a defeat in the discussion and suffered a disgrace, it was most likely he would not live long. At last the same thing happened; he died at a distance of three stations from the capital Āgra.

In accordance with the orders of the Emperor, Prince Shujā' became a disciple of the 'Allāmah, and the Amīr al-Umarā' Shā'istah Khān finished the book Farā'iḍ with him. The emperor also derived many benefits from him on many literary points. Mullā Maḥmūd finding the emperor attentive to his affair made him agreeable to build an observatory. The minister Sa'dullāh Khān who for this reason entertained envy in his heart regarding the Mullā, altered the opinion of the Emperor, and said that the important affair of Balkh was forthcoming and abundant treasures would be required. The 'Allāmah being acquainted with this hypocrisy asked permission of the Emperor to go home. The Emperor appointed him to instruct in the Sulṭānī Madrasah after granting him profitable *jāgīrs*. The Maulānā reached Jaunpūr and engaged himself in the work of teaching. But the time that cherishes the worthless could not bear to see such a perfect man. He died in the prime of his youth in the year 1062 A.H. Mullā Muḥammad Afḍal the teacher of the 'Allāmah, who was still alive, did not smile for 40 days owing to the death of his disciple; and after the 40 days he joined with his beloved pupil. A certain person composed this hemistich indicating the date of their deaths:-

“On account of death of Maḥmūd and Afḍal, in the mountains there is the cry of alas! alas!”. The 'Allāmah has got many compositions; among those, the Farā'iḍ on rhetoric and its

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marginal note, and the Shams-i-Bāzighah on Philosophy have reached the East and the West.

### **Sheikh 'Abd al-Rashīd**

He was one of the great saints and savants, and a disciple of the Ustād al-Mulk (the Teacher of the Kingdom) Mullā Muḥammad Afḍal of Jaunpūr. It is related in the Ma'āthir al-Kirām that the Lord of the auspicious conjunction Shāh Jahān on hearing of his saintly qualities intended to see him and sent him a mandate of summons with one of his etiquette-knowing officers, but the Sheikh declined and did not set his foot out of the corner of retirement, and submitted like the substance of this couplet:-

The world if they offer me, I will not rise from my place.

I have applied henna (lawsonia intermis) of reliance on God in my feet.

His monastery was rendezvous of the students and acquirers of perfection. He was always in the habit of spending half the day in teaching the students, and the other half in instructing the acquirers of spiritual knowledge. During the night he kept himself engaged in devotion to God. They say that one day the Ustād al-Mulk came to the monastery from inside his house, with two excellent treatises called Sharīfīyah on the art of disputation in his hands. He found both Mullā Maḥmūd and Mullā 'Abd al-Rashīd in one place and gave Ḥasan the books and said that the text was all right. Sheikh 'Abd al-Rashīd on the 8<sup>th</sup> day when he came before his teacher, brought its commentary in perfect easy and simple style, and this highly pleased the teacher. This movement appeared very unpalatable to Mullā Maḥmūd. Maḥmūd ordered Mullā Bāqī who was one of his disciples and a savant of the age to write

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an excellent commentary of the work and to refute the commentary of Sheikh ‘Abd al-Raṣhīd within a short time he wrote a perfect commentary and named it as the *Ādāb-i-Bāqiyah*. He also wrote a commentary on the *Sharḥ-i-Raṣhīdīyah* and brought forward many contradictions in every place, and named it as the “*Abḥāth-i-Bāqiyah*.”

The Shaikh possesses many compositions. The following are some among them:- (1) The *Raṣhīdīyah* on the art of disputation; (2) The *Zād al-Sālikīn* (The Provision of the Way-farers); (3) The *Sharḥ-i-Asrār-al-Khalwat* (the Mysteries of Retirement); (4) The *Ḥāshiyah-i-Sharḥ-i-Mukhtaṣar al-‘Aḍdī*; (5) The Persian commentary of the *Kāfiyah*; and (6) the *Maqṣūd al-Ṭālibīn* (the Objective of the Seekers). In the year 1083 A. H. when he had just begun the morning prayer, he responded to the call of the messenger of God, saying: “I obey.”

### **Sheikh Muḥammad Māh**

One of the great leaders during the time of Emperor ‘Ālamgīr (Aurangzeb) was Sheikh Muḥammad Māh. It is recorded in the *Wāqī‘āt-i-‘Ālamgīrī*, that the world-conquering Emperor Aurangzeb was himself a learned man with practice and a practical man with knowledge. He used to appreciate the worth of the learned greatly. Since the time of his boyhood he had the ambition of increasing the beauty and splendour of Jaunpūr, with the excess of learned men and holy Sheikhs and a vast multitude of students and acquirers of spiritual learning, as it was during the time of the *Sharqī* kings. When he sat on the throne, he issued an urgent mandate to the Governor of Jaunpūr for sending a report on the condition of the teachers and holy Sheikhs of this city, and sent a threatening order to the history-recorders and reporters for

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minutely investigating the condition of the residence of this class of people. In short Jaunpūr during the reign of His Majesty became a model of the garden of Iram, and the old madrasahs were consolidated throughout the city, and in its suburbs and environment; and many monasteries and madrasahs were newly built. And thus in the Muftī quarter, in the madrasahs of Mīr ‘Abd al-Baqā and Mīr Sayyid Mubārak and Mullā Muḥammad Ḥāfiẓ, in the Shāh Mudar quarter, in the madrasahs of Maulānā Mīr Nūr al-Dīn, in the Darība quarter in the madrasah of Mīr ‘Abd al-Bārī’ and in the Sipāh quarter, in the madrasah of the sons of Sheikh Maḥmūd, and in this way in every quarter of Jaunpūr where there was madrasah, a teacher was appointed to instruct the students in spiritual knowledge. And in every lane, a monastery was set up where a saint was guiding the seekers of divine knowledge.

#### **Sheikh Muḥammad Māh**

One of the pillars of the holy saints of that time was Sheikh Muḥammad Māh, a full moon in the sky of perfection and an accomplished scholar among his equals and the learned. In all the literary sciences he had all round ability. He divided his valuable time in four parts, one part was spent in performing devotion to his Master, another part in teaching the disciples, another in directing the acquirers of divine knowledge, while the other in fulfilling the obligations of his relatives and friends. Such a huge crowd of students attended his monastery that the people in charge of supplying their food became unable to make a correct estimate of necessary articles and became exhausted in the work of distributing their meals. When Nawwāb Khān Jahān Bahādur had been a spiritual disciple of the Sheikh, once

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according to the summons of the emperor, he started for the capital from Allāhābād. With much importunity he made the Sheikh incline to make the journey with him, and reached the presence of the Emperor accompanied by the Sheikh. The Emperor on seeing him got down from the royal *musnad* (throne) and embraced him, and seated him before him. He made his rank and position for greater than that of other holy men, and conferred upon him the title of the Makhdūm al-Mulk (the Master of the Kingdom). Upon this the vein of jealousy of the Sheikhs and savants of the royal pavilion came into agitation. The pillars of the state who were their followers submitted to His Majesty saying: “When the Sheikhs and savants of the Capital, the greatness of whose families is evident to your Majesty and especially the sons of his holiness Bāqī-Billāh, for whose grand-father your Majesty has had a high regard and implicit faith, appear before you, they remain standing and your Majesty does not pay heed to anyone of them. And whenever this son of a Sheikh of Jaunpūr who has recently arrived here, comes before you, you Majesty rises up from the seat and shows him every respect, and gives him a seat in the front. What is the cause of this differential behaviour? The Emperor said that he would one day reply to that. After a few days these interrogators requested for the reply and received the same answer from his Majesty. At last the Emperor said to one of the chamberlains of the court that whenever any son of Haḍrat Bāqī Billāh resolves to see his Majesty, he (the chamberlain) should drag away the rein of his horse inside the camp and tell him that the horse belonged to him (chamberlain) and that it was stolen away on such and such date. In this way the same order was given to another chamberlain that he should do the same treatment with

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Sheikh Muḥammad Māh. In short on the appointed day, one of the sons of his holiness Bāqī Billāh, riding on an Arab horse with pomp and grandeur was coming to the court accompanied by servants and attendants. The chamberlain ran towards him, seized the rein of his horse and said that the horse belonged to him. He behaved roughly with him (chamberlain) and gave him a slap and a blow with fist and then ordered to his servants to beat and bind (enchain) him. The struggle continued for a long time, and the necessity of going to the court of justice became inevitable. The Qāḍī (judge) caused the plaintiff and the defendant stand before him and asked both of them to relate the truth of the event, and permitted the defendant to depart after giving security for him and entrusting the horse to his own men. The following day the other chamberlain performed the same affair with the Sheikh. The Sheikh immediately got down from the horse and asked him very slowly whether the horse only belonged to him or the harness and the saddle also. He replied that the horse only belonged to him. The Sheikh said that he made over to him the horse together with his saddle and accoutrements. And having taken him by his hand he helped him to mount the horse, and himself began to walk on foot. From every side, people ran towards the Sheikh and brought horses and palkies etc and after much importunity cause him to mount a horse. They submitted these two incidents to His Majesty. When the interrogators again appeared before His Majesty for the reply, the Emperor expressed his astonishment that even till then the reply had not been evident to them, and that the rank and position of both had been understood from their incidents.

It is well-known that the Emperor understanding his sagacity and keen intelligence, requested him to accept the rank of the

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minister, and said: "Our object is this that for many years upon the face of the earth it will be remembered that during the reign of the Sulṭān such a holy Sheikh prospered that the Emperor offered him the high rank of ministership." When this message of the king reached the Sheikh, he brought forward excuse and submitted that the rank of a darvish was sufficient to him and that for years it would be on the lips of the people that the Emperor was granting the noble rank of ministership, but he did not accept it. In short after a few years he came to Jaunpur, and engaged himself in instructing and teaching the students. In the year 1095 A. H. he died and was united with the mercy of God. Sheikh 'Ināyatullāh, one of his disciples, composed the date of his death:-"United with the Truth became Muḥammad Māh."

When after the death of Emperor 'Ālamgīr, there was a long civil war between A'zam Shāh and Bahādur Shāh, the governors of Jaunpūr postponed their help and services to the teachers and saints thereof.

So most of the savants and saints left the place; but leadership, chieftainship and the title of Makhdūm al-Mulk still continued among the sons of Sheikh Muḥammad Māh. When Bahādur Shāh became established on the throne of the kingdom, he renewed the rank and position of the learned and the savants. During the reigns of Bahādur Shāh, Farrukh Siyar and in the beginning of the reign of Muḥammad Shāh, the possessions, *jāgīrs* and land-grants of the teachers and Sheikhs of Jaunpūr remained intact. Nawwāb Sa'ādat Khān of Nishāpūr forfeited all these properties on account of a certain cause which has already been mentioned. Still most of the learned men in spite of their straitened circumstances, difficulties and troubles for necessities of life did not give up

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the madrasahs, but kept themselves engaged in the work of teaching and instructing the students.

### **Sheikh Ghulām Ghauth**

One of the chosen ones during the time of Muḥammad Shāh was Sheikh Ghulām Ghauth. He was one of the sons of Sheikh Muḥammad Māh. He was acquainted with the world of guidance and was guide to the region of knowledge, a perfect savant, and a generous gnostic. He united in himself outward learning with spiritual knowledge, and made utmost endeavour in directing guiding the seekers of both these roads. Daily increasing crowds of students were found in his monastery; even any one arriving at his monastery after nightfall got subsistence from his kitchen. He was never in the habit of mixing with the people of wealth. Upon the presents of affluent he never cast the eye of favour. Sa'ādat Khān intending to see him set out on horseback at the time of his arrival at Jaunpūr he hoped that he (the Sheikh) would hasten to receive him. The Sheikh who was preoccupied with devotion did not at all care of his pomp and grandeur, nor did he come out of his closet. Sa'ādat Khān being displeased at this behaviour forfeited not only his properties, but those of other Sheikhs of the city also. His holiness seeing the increased troubles and perplexities of the people of the city was compelled to go to Shāh Jahānābād. At the time of interview, the Emperor Muḥammad Shāh stood up to do him honour, embraced him and seated him in front of him. On the occasion of bidding him good-bye, he applied perfume with his own hand on the person the Sheikh. The Emperor wanted to give him land grants together with *jāgīrs* to his relatives but owing to a keen sense of honour he did not agree to it, and said that it would be matter of regret if he and his relatives were to become well-off while others would pass their time in helplessness. In short, he died

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during his sojourn there. His dead body was carried to Jaunpūr. He is author of many compositions. Like the commentary *Sawāṭī' al-Ilhām* (the Conspicuous Inspiration) of Mullā Faiḍī which is written completely with undotted letters, he wanted to write a commentary wholly with dotted letters. He had already finished some chapter when he died.

### **Mullā Muḥammad 'Alī**

He was an inhabitant of the Sipāh quarter of Jaunpūr and was comprehender of all the spiritual and material excellences. For a long time he taught the students at Jaunpūr. Afterwards he set out for *Shāh Jahānābād* in search of fortunes. The pillars of the state became inclined towards him, and began to take care of his condition, and gave him numerous presents. He did the word of teaching also for a long time at *Shāh Jahānābād*. At last from *Shāhjahānābād* he started for Jaunpūr, but on the way he was put to death by highwaymen. Among his compositions, the commentary on "Sullam" is current among the seekers of knowledge. In short from the time of Muḥammad *Shāh* up to the beginning of the government of the Emperor *Shāh 'Ālam*, some learned men of Jaunpūr, in spite of their straitened circumstances, while sitting in the corner of contentment, have engaged themselves in teaching the seekers of knowledge. And they fulfilled the desire of the hearts of the students who came from different parts of the country for the acquisition of knowledge and who considered the city of Jaunpūr as the centre of learning. At the time when straitened circumstances overcame the *Sheikhs* and the teachers of this city, 'Alī Imām *Khān*, son of the late *Ḍiyā' al-Dīn Khān* whose house was in the *Ḥammām Darwāzah* quarter and who was one of the *Maṣabadārs* (Holders of a Rank in the Army) of this city and who possesses an abundant share of learning and excellence,

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gave universal invitation to students. He used to be surety for the *jāgīr* of all seekers of knowledge who came from different parts of the country. It is 25 years since he died. His son Amjad 'Alī Khān has now given to his house a fresh beauty. In that manner the same number of students still stay at his house. Among the learned men of this age, the late Mīr Muḥammad Malīḥ in the Darībah quarter, the late law-giver Thanā'ullāh and his late son Maulānā 'Abū al-Khair, and the late Qāḍī Musta'idd Khān of Ḥammām Darwāzah, beat the drum of their uniqueness and superiority, and they spent their lives in teaching.

#### **Muḥammad Musta'idd Khān**

Muḥammad Musta'idd Khān whose original name was Sheikh Muḥammad Panāh and who was an inhabitant of one of the villages of this district, was for a long time with Muḥammad Shāh Shahjahānābād, and was exalted with the title of Musta'idd Khān. In the reign of Aḥmad Shāh, he was appointed to the post of Qāḍī (Judge) of Jaunpūr, and having obtained the village of Bariyā on condition of his defraying the expenses of the students etc. he arrived at Jaunpūr and for several years kept himself engaged in the work of instruction. He died in the year 1184 A.H., and left a son Muḥammadī Khān who after his father's death was installed on the *musnad* of the Qāḍī. He sold the village Bariyā in the year 1200 A.H. to Muftī (Law-giver) Karamullāh at a low price, and squandered the other properties and destroyed the library also of the late Qāḍī. Up to the present time he is nominally entrusted with the post of Qāḍī.

#### **Maulānā Muḥammad 'Askarī**

One of the prodigies of this age was Maulānā Muḥammad 'Askarī with his remarkable personality (mercy of God be on him). He started his career with reading several books under Mīr Muḥammad Malīḥ. By chance one day the attentive look of his

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holiness Shāh Ishāq Ḥusain, who was one of the saints of the time, fell on him. He said to him: “Why do you suffer the trouble of discipleship? Sit here and teach these pupils.” In accordance with the orders of his holiness, he sat on the chair of teachership. He used to give lessons extempore to whoever came to him in every science and art, from Alif, Ba, up to Baiḍāwī, whether the books on the subjects were written in Arabic, Persian or Hindi. He had an independent spirit, and did not blindly follow worldly customs. Students used to accompany him when he went out for diversion and recreation. He stopped at whatever shop of the market he pleased and benefited the people by his wise exhortations. He did or between the rich and the poor. His dwelling was a rendezvous for the wealthy and a resort for the needy. All who passed by or through Jaunpūr, both high and low used to pay him respects. Englishmen who know how to appreciate the worth of a person, came to see him and asked him about the difficulties in every kind of science, and after having obtained satisfactory answers from him they used to say (and it was their considered opinion) that such a person comprehending all perfections had been very seldom found on the surface of the earth. Nawwāb Shujā’ al-Daulah after much solicitation and importunity prevailed upon him to accept the trouble of coming to Faiḍābād. When his holiness who was very fond of amusing himself with observing the providence of God came to Faiḍābād, Nawwāb Shujā’ al-Daulah became extremely pleased to see him and gave him many presents. It is 26 years since he died. After his death Jaunpūr lost all its glory. Mīr Ḥasan ‘Alī, his cousin (the son of his uncle) and disciple occupied his place in teaching the students. Now languidness due to old age and extreme weakness have constrained him to give up the work of teaching.<sup>1</sup>

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<sup>1</sup> After the composition of this book on the 17<sup>th</sup> Rajab of the year 1216 A.H.

### Chapter-III

#### **On the Foundation of a Madrasah at Jaunpūr and the Means of Gathering the Seekers of Knowledge and Acquirers of Perfection and Establishing a Library of Literary Works.**

As the city of Jaunpūr from its foundation up to the present time (when it has reached the depths of decay) has been a centre of learning, the learned men herein always kept themselves engaged in teaching and instructing the seekers of knowledge; and the acquirers of knowledge (secular and divine) were on their part enthusiastic and earnest disciples. But as at the present time there is neither a madrasah nor a teacher at Jaunpūr, the students who come here thinking Jaunpūr to be the same centre of learning as before, are now going away disappointed. It is generally hoped that if this news reaches the ear of the ruler of this country, he would establish a madrasah for the instruction of students and appoint several teachers for the work of teaching, and make the students independent of their various necessities. Just as Jaunpūr has been from ancient times a centre for Arabic and Persian culture. Benares too has been regarded by the Hindus as a centre for Hind culture. In the year 1849 some Brahmins from among the *Pandits* of Banāras submitted to Mr. Duncan that the city of Benares had been a place for studying the Shastras; now, for some reasons, the acquisition of that knowledge had stopped and it seemed that in a few years the knowledge of Shastras would cease to exist. Mr. Duncan wrote to Lord Cornwallis, the Governor-General, (1786-93) regarding the case and sought permission for establishing a Pāthsāla (School) and appointing *Pandits* for the

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the said Mīr died and joined the merciful God.

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instruction of seekers of knowledge and students of the Vedas. Then he placed *Pandit* Kāshīnāth in charge of the whole affair, and with his guidance he appointed 12 other Pandits, eight of whom used to receive per head Rs. 100 per mensem and four of them Rs. 60 per month per head; I do not exactly remember the salary of Kāshīnāth, but most probably it was more than Rs. 250 per month. Students were given stipends ranging from Rs. 2-8 to Rs 8 per month according to their circumstances and merit, and a house was rented at Rs. 50 per month for the Pāthsāla. I have heard from reliable persons that a sum of rupees twenty thousand was annually earmarked for the stipends of the residents of the Pāthsāla. After the departure of Mr. Duncan to the port of Bombay, there was some alteration and increase in the expenditure on the school, but with the approval and advice of some people it was reduced. Even at the present time a sum of rupees thirteen thousand is annually reaching these people from the treasury of the Company through the Collector of Benares. And this beneficence has been the cause of the preservation of *Shāstric* learning in this district, and the reputation of this good deed has spread throughout the country. In that manner, through the noble exertion of Mr. Abraham Willand, Judge of Jaunpūr, protector of the inhabitants of this district. Lord Marquis Wellesley<sup>1</sup> – may God perpetuate his prosperity – the world-protecting Lord, the pride of the dynasty of pomp and grandeur, the candle of the family of sovereignty and state, the bright spot on the forehead of prosperity, the pleasure of the eye of rank and dignity, the heart-possessor, the bright-souled, the life-giver, the world-conqueror, the cream of the nobility, the regulator of the protected kingdom of Hindustān, the special adviser to His

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<sup>1</sup> Marquis Wellesley (Lord Mornington) was Governor-General of Indian from 1798-1805

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Majesty the King of England, of Saturn-Court, the noblest of the noble, who knows the worth of the noble and recognises the value of the jewel of learning, - should establish a madrasah in this city also and appoint this gleaner in the granary of the masters of perfection (the author) for the services of these dignified people, so that the city of Jaunpūr may be the meeting-place of the eminent and the learned, as it was during the time of the ancient kings; and the seekers of secular knowledge and of spiritual learning may, on hearing this good news, gather themselves in this city from far-off countries, engage in acquiring knowledge and perfection, and busy themselves day and night in praying for the prolongation of his life and the increase of his prosperity; and the learned men may decorate their oration and compositions with his auspicious titles. And may this kingdom last up to the time of the Resurrection on the face of this earth.

As the old madrasahs have been ruined – rather there exists no trace of most of the madrasahs and monasteries, and as the construction of a new madrasah building would involve heavy expenditure, under these circumstances how excellent would it be if the mosque Jāmi’ al-Sharq, which is one of the wonderful buildings of this district, the like of which is not found in India in extent, court-yard, space and elevation, - a mosque at whose height and solidity the nobles and Sultāns who happened to pass by looked with pleasure and attention (and even now Europeans of high rank gather therein all earnestness for seeing it, and open their mouths in its praise and eulogy) – be selected for the work of instruction, and the houses on two sides of it be approved for the residence of the students after necessary repair of the broken and fallen portions, and the daily five prayers, the congregational prayers of Friday and the two ‘Ids’ be offered in this mosque in the way and manner of the ancient

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Sulṭāns. And this mosque which is a memento at this time of the past kings, would after some years display fresh lustre. And the best mdrasah is that in which there would not be less than five Maulwīs. And the more this number is increased the better would be the means of imparting education. The four Maulvies should be stationed on four sides of the madrasah and one Maulwī who would be in charge of the affairs of the teachers and look after the needs of the students, should stay in the madrasah itself and should always inquire into the circumstances of the teachers and the taught, among these one Maulwī should be in charge of giving lessons in Persian books and teaching small text-books on etymology and syntax; the second Maulwī should teach philosophical works, e. g. psychological and theological science; the third one mathematical books e.g. geometry, astronomy and arithmetic; and the fourth one, religious treatises e.g., jurisprudence, traditions, commentaries and scholastic theology. The fifth Maulwī who is to be Superintendent of the affairs of this group of people should be responsible for imparting knowledge of all the sciences, inquiring into the condition of all students, keeping the teachers in good humour, examining the students separately, attending before the Governor, reporting the circumstances and abilities of each of the teachers and students, and collecting books for the Library. And together with him some other officers should be appointed to look after the boarding-houses of the students and to be responsible for their necessities. In accordance with the order of the Lord, text-books should be purchased from different quarters and scribes should copy them. Students reading in the madrasah should be provided with stipends in consideration of their circumstances and merit; as for example, the students of Persian should get rupees two to two and a half; the beginners

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in etymology and syntax rupees three to three and a half; those who would read *Sharḥ-i-Mullā* or exceed that stage and reach *Quṭbī*, rupees four to four and a half and five; those who would go beyond it and study *Mīr Zāhid Mullā Jalāl* and commentaries of *Sullam*, rupees six or seven; students who having passed this stage would peruse *Muṭawwal* and *Ṣadrā*, would receive rupees seven to eight; and others who have passed the same and reached *Musallam al-Uṣūl*, rupees ten to twelve and up to fifteen. If anyone, having completed his course adopts the work of teaching and engages himself in teaching in the same madrasah, a report of his capabilities and attainments should be submitted to the authorities of the madrasah, and his salary should be settled in consideration of his personality and ability by his Lordship who is cognizant of the worth of learning and the learned.

But as regards the question of the salary of the four Maulwīs of the madrasah as well as the Maulwī in charge of all the affairs of the madrasah and responsible for all the necessities of the students, it should be submitted to the exalted opinion of that ocean-hearted and cloud-like-liberal Lord.

Everyone thinks according to his ambition.

And, further, for several years there has not been any physician in this city, and the sciences of medicine has been a stranger to this land. The citizens suffer a good deal of affliction from their diseases. It is about twelve years that Mr. Duncan, Resident of Benares, having been acquainted with this state of affairs, appointed *Ḥakīm 'Alī Bakḥsh* as a government physician at a pay of rupees fifty for the treatment of the inhabitants of the city. But after the departure of Mr. Duncan his salary was discontinued and he left Jaunpūr and went to Benares. If with the blessing of his Lordship, a physician versed in the science of

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medicine and sound in his knowledge and practice, be appointed in this city and in this madrasah for instructing the students of the science of medicine and for the treatment of the diseased of this city, so that after establishing a medical school, he may engage himself in curing the spiritual and corporal diseases of the people, the inhabitants of this city, being free from anxiety due to want of any physician in this town, would occupy themselves in his praise and in praying for his well-being, and hundreds of people, through the blessing of the favour of his lordship would become skilful doctors.

### **Conclusion**

#### **A Short Account of the Compiler**

This worthless atom, humble Khair al-Dīn Muḥammad, put on the dress of existence in the city of Allahabad on the 12<sup>th</sup> day of the month of Ṣafar, 1165 A.H. In his eleventh year, he took in his hand the thread of acquiring knowledge, and completed the text-books from beginning to end in five years' time at the feet of the greatest of the learned, the most perfect of the perfect, Sayyid Muḥammad Ḥusain Mūsawī Aurangābādī who in the city of Allāhābād was a man before whom people prostrated themselves and to whom kings and beggars resorted; and in the presence of his holiness engaged himself in instructing the seekers of knowledge. When his eminence died in the month of Ḍhi al-Ḥijjah of the year 1185 A.H, he had not in himself the means of staying in the city of Allāhābād. Having heard of the praise of the vast learning and perfection of Maulānā Muḥammad 'Askārī of Jaunpūr, as well as of his proficiency and erudition in the science of rhetoric, he set out for Jaunpūr like a mad man just in the rainy season. And having seen more than what he had heard, he finished with him the Farā'īḍ on rhetoric composed by Mullā Maḥmūd of

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Jaunpūr and the Sharḥ-i-Chaghmanī on the science of astronomy, and he gained knowledge of the book Musllam al-Uṣūl from Maulānā Abū al-Khair, son of the law-giver Thanā'ullāh. He then engaged himself at Jaunpūr in teaching students and composing books. After the lapse of 16 months, he returned to Allāhābād from Jaunpūr, and staying in his own madrasah, occupied himself in educating pupils. When in the year 1176 A.H, the province of Allāhābād was transferred from the Honourable East India Company to the officers of the Nawwāb Shujā' al-Daulah, the latter according to his nature confiscated the stipends of the teachers and Sheikhs of Allāhābād, and the students reading in the madrasah of this humble self left on having no means for livelihood.

This poor man also gave up this madrasah in accordance with the advice and dictates of his conscience, desiring the companionship of the worth-recognizing Englishmen for the sake of his own livelihood. He gained many favours from the society of the high-minded Englishmen. He obtained abundant affluence and high rank and was appointed to many good posts. From where to where did he rise and what great things did he see! He was for a long time a companion of Emperor Shāh 'Ālam and of the late Nawwāb Āṣaf al-Daulah the Wazīr al-Mamālik. The said Nawwāb Wazīr al-Mamālik wanted to entrust this poor man with the superintendence of the big Imāmbārah and teaching at the newly-established madrasah, and with utmost earnestness brought him from Allāhābād to Lucknow; but due to the enmity and insincerity of some of his advisers, this did not materialise. At last the desire for teaching became predominant in the mind of this humble person. He spent a few years in Allāhābād and Banāras in the work of instructing students. In fine in the year 1209 A. H. the appointment of Indians was stopped in all the four courts, and

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high ranked Englishmen were appointed Judges and Registrars. Mr. Tardis who had been a Judge at Jaunpūr took me in his company to Jaunpūr on account of the introduction and familiarity that this humble person had with him. After a few months he went to the Appellate Court at Benares and in his place Mr. Willand became Judge of Jaunpūr. On seeing his appreciation of merit like a shadow he followed that sun-natured person (Mr. Willand). And in the hope that:

Perhaps our night also might have its morning

This humble self considered his companionship as the capital of his elevation and honour. Praise be to God that the night of expectation of this poor man reached its end and the morning of his prosperity dawned on the horizon of his fate. The good news of the arrival of the lord of the realm, the ocean-hearted, the cloud-like liberal, the lord of rank and dignity, the Governor-General, Lord Marquis Wellesley (may his prosperity be eternal) produced comfort in the heart and strength in the tongue.

When iron comes into contact with touch-stone,

Immediately it turns into gold.

When the sun casts its look upon the stone,

Invariably it becomes precious ruby.

This humble self has composed many books up till now and the holy God granted them the favour of acceptance to the hearts of the people; as for example, on the subject of grammar, 'Fawā'id-i-Ḥasan' and 'Mubāḥith-i-Ḥasan', and on the topic of syntax, 'Fawā'id al-Naḥw', 'Fawā'id al-Ḥasan', 'Muṣṭalaḥāt al-Naḥw' and marginal notes on 'Sharḥ-i-Mulla'; on the subject of logic, he wrote the 'Sharḥ-i-Tahdhīb' and the 'Sharḥ-i-Taṣawwarāt-i-Sullam', and on the subject of

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philosophy, 'Jawāhir wa Zawāhir' (The Jewels and Flowers) the Text and its commentary the 'Naqd al-Jawāhir' and its translation into Persian. And he also penned with perfect beauty and freshness the Four Introductions: on investigating into the question of 'Ilm (Knowledge), the question of Ja'l (Causing), the question of the connection of the created with the Eternal and the question of Compulsion and Choice. And he also composed on the subject of rhetoric the 'Mulakhkhaṣ' and its commentary the 'Naqd al-Balāghat', in clear and eloquent Arabic, and the 'Shawāhid al-Balāghat', a commentary on Arabic verses, with extreme perspicuity. He compiled on the science of jurisprudence and laws of Inheritance the books 'Khair al-Masā'il' and 'Manhaj al-Farā'id', and on the science of the Traditions the 'Khair al-Shamā'il' and on the scholastic theology the 'Naqd al-Kalām'; on the science of the articles of Faith (or Religious Tenets) the book 'Ilm al-Hudá', the 'Kitāb Khair al-Wasā'il', the 'Wasīlat al-Najāt', the 'Mazhar al-Gharā'ib' and the 'Ayn al-Īmān'. He wrote the 'Kitāb 'Ain al-Īmān' at the suggestion of Khājah 'Ain al-Dīn who was one of the excellent managers of the protected kingdom of the Wazīr al-Mamālik. He sent it to the exalted Karblā. The learned people of that place liked it very much and wrote a few lines in its eulogy by way of testimony. Then I compiled in Persian the book 'Khawāriq-i-Quadirīyyah in accordance with the desire of His Majesty the Emperor Shāh 'Ālam, and in recompense for that, a royal patent reached this poor man with the Imperial signature and the utmost respect and honour. I also compiled the 'Risālah-i-Burhān-i-Imāmat' and the 'Laṭā'if al-Abrār' in accordance with the orders of the late Nawwāb Wazīr Nawwāb Āṣaf al-Daulah, and as a reward for the Burhān-i-Imāmat, the said Nawwāb Wazīr al-Mamālik bestowed rupees five thousand upon this

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humble self, and this book become famous throughout the country of India and found ready acceptance. This humble person then made a selection from the book *Majālis al-Mu'minīn* (the Assemblies of the Believers) of Mīr Nūrullāh *Shustarī* – a voluminous book consisting of no less than two hundred big forms – in clear Persian within a month, and named it the '*Khair al-Majālis*' (the Best of the Assemblies). He wrote the treatise '*Andaraz-i-Dil-Pasand*' on the science of culture of morals in such a manner that not a single word of Arabic, either simple or compound, was found in it. And on the science of history and traditions, he wrote in Persian the book '*Saraistān*' containing wonderful stories of the equity, bravery and administration of the kings of Hindustān, and the book '*Gulzār-i-Asrār*' (the Rose-bed of Mysteries) on the witticisms and etiquettes of the Saints of this country. He also composed in elegant style the book '*Ālam Aṣḥob*' (World-Tumult) comprising the history of all the protected kingdoms of Hindustan from the year of arrival of the powerful king of Persia up to the death of Amīr al-Umarā' Mirzā Najaf *Khān*; as yet this book not being finished, is dependent on the will of God. He then composed the book '*Ibrat Nāmah*' (the Warning Book) on the circumstances of the sovereignty of *Shāh 'Ālam* and the careers of the agents of his administration and the beginning and end of every one of them and the retribution for evil deeds which came upon *Ghulām Qādir Khān*. And at the suggestion of Mr. Abraham Willand, the Judge of the District of Jaunpūr, he penned the book '*Jaunpūr Nāmah*' (the Book of Jaunpūr) and the book '*Tuḥfah-i-Tāzah*' (the Fresh Gift) narrating the circumstances of the stewards of Benares and its king till the expulsion of the Chait Singh and the new settlement made by the officers of the English Company in accordance with the orders of the Governor-General. Further,

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he compiled the book 'Guwāliyar Nāmah' containing an account of the kings of that district of the building of the fort of Guwāliyar and of the deeds performed by Major Bruce for its conquest. Besides these, he wrote other books and treatises at the suggestion of high-ranked Englishmen, to go into details over which might be construed as self-praise. So much he wrote for the reason that it might be evident that this worthless person also possesses ability to be included in the circle of the learned and has acquired a portion of the Sciences and Arts; otherwise musk is that thing which smells itself, not that upon which the perfumer showers his praise.

He entertains hope from the holiest court (of God) that when he rests for some time in the shadow of the favours of the lord of the world and its people (Marquis Wellesley) the chief of the protected kingdom of India, the cream of the high-stationed nobles (may his prosperity be eternal), he may associate with the parrots of the garden of rhetoric, and decorate his compositions and compilations with his auspicious name and perpetuate and immortalise the virtues and good words of that generous and beneficent one (i.e. the Marquis).

Many a palace which Mahmud built,

Vied with the moon in its elevation,

You will not find in its place a single brick from among them

But the building of 'Unṣurī has remained stable.

May (God) the Granter of prayers having kept this master of the kingdom, the defender of the learned, always in His refuge and protection, maintain him as governor of the land and sea, and may He decorate the whole of the protected kingdom of

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India with the standard of his government. May the friends at the door of his state be accepted to him and the enemies of his exalted court, afflicted and disgraced.

The object of decorating the words in Thy praise is,  
That there may be a position for me before the people  
of wisdom.  
Otherwise the praise of the sun is well-known  
What need has the beautiful face got for a dresser?

With the approval and opinion of the appreciator of literature and the recogniser of the value of the jewel of every art Mr. Abraham Willand, Judge of the district of Jaunpūr, this humble-self composed this book. And having brought out these rare accounts from the books of ancients within a very short time, he reduced them into writing on the 25<sup>th</sup> day of September, 1801 A.D. corresponding to the 15<sup>th</sup> Jumādā I, 1216 A.H.

May the Causer of causes grant it the virtue of acceptance and make it approved to the noble temperament of the lord of the worldly people (i.e. the Governor-General).<sup>1</sup>

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<sup>1</sup> This translation was published in 1934 by Abul Faiz & Co. Calcutta (India).  
We are republishing it after revision. (Editor)

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## Contribution of Indian Scholars to the Field of Arabic-English Dictionaries

✎...Fāṭimatuz Zahra<sup>1</sup>

### Introduction:

Since the advent of Islam in India Muslims not only contributed to the development of Arabic and Islamic Studies but they also invented some other branches of such sciences and excelled their Arab counterparts in developing these sciences. Among such fields is the field of Arabic lexicology wherein the Indian scholars rendered a remarkable contribution. The most famous and encyclopedic work in this field 'Tāj-ul-'Arūs' which is the commentary on the 'Jawāhir-ul-Qāmūs' was made by Murtazā Muḥammad s/o Muḥammad Ḥusainī Zabīdī (1145-1205 A.H). Similarly, 'Abd-ul-Ḥamīd Farāhī (1863-1930) made an unprecedented dictionary of the Qur'ān with the title of 'Mufradāt-ul-Qur'ān'. Among the branches of this field is Arabic-English dictionary. Though foreign scholars contributed remarkably to this field and most famous among them are Mufradat, Cown and Farrukh., India did not lag behind in preparation of dictionaries of this kind. So a few dictionaries were published whose introductory study is given below:

1. **Al-Qāmūs al-Mufrad:** It is a trilingual dictionary prepared by Dr. 'Abdul Ḥamīd Aṭṭar Nadwī who is a graduate of Nadwa-tul-'Ulamā', Lucknow. Dr. Nadwī completed the

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<sup>1</sup> Member, Advisory Board of the Journal and author of 'Qur'ān aur Munāfiqīn ka Kirdār'.

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course of Master degree and Ph. D programme from Lucknow University, Lucknow. He translated several Arabic works into Urdu language like 'Mādhā ba'da Aḥdāth-i-Sebtember', 'Dalīl al-'Amal al-Ṭullābī', al-Quds wa al-Taḥaddī al-Ḥaḍārī', 'Idāra-tul-Waqt', 'Adab-ut-Tilmīdh' and 'Riḥlah Ilā Allāh'. Apart from these translations he published several articles, stories and short stories in different Indian journals.

This dictionary was prepared specially for the children. It is a pictorial dictionary where all words have their coloured pictures. It contains more than 2500 words. It was first published in April 2007 from Idārah Iḥyā'-i-'Ilm-o-Da'wat, Lucknow and Maktabah al-Rauḍah, Bhatkal. It contains 224 pages including different forwards and prefaces. Dr. Nadwī has divided his dictionary into 31 topics including related topics. The topics cover sub-headings like human body parts, the terms; stages in growth, professions, qualities & positions, at the school & office, shapes and sizes, colours, clothes, jewel, cosmetic, home articles, food, vegetables, condiments, fruit, trees, flowers, inventions, means of transportation, building, physical terms, birds, animals, water animals, reptiles, insects, sports, tools, defence articles, musical instruments and miscellaneous. Under each heading he has given Arabic words with its Urdu and English meanings. Keeping its usefulness in view Maulānā Wāḍiḥ Raṣhīd Nadwī of Nadwa-tul-'Ulamā' said:

"Really it is a good attempt to make learning of Arabic easy. The author deserves to be praised."<sup>1</sup>

But a cursory look at the book shows that it was prepared in haste. See the contents of the book, you will find

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<sup>1</sup> Al-Qāmūs al-Mufrad, P. 9

different printing mistakes like 'Publisher Note' (Publisher's Note), 'Compiler Note' (Compiler's Note), 'At the School & Off' (At the School & Office) and 'Jewel' (Jewels).

Similarly, the author has included some words in a heading but they do not belong to it like 'Kiss' (Page no. 21) which is not a part of body but it was included to it. Likewise 'Wound' (Page no. 21) which was included into the parts of the body, does not belong to it also. There are several examples for it. If the author has done so, he has to point out this.

The author has also mistakenly repeated several words in a heading like 'Eye brow' (Page no. 14 and 15), 'Eye' (Page no. 14 and 15) and 'Lachrymal Canal' (Page no. 14 and 15) etc.

After all it is a very useful work for the beginners.

2. **Goodword English-Arabic Dictionary:** This dictionary was prepared by Mohd. Hārūn Raṣhīd who has written and compiled several works in Arabic. Apart from preparing Good English-Arabic Dictionary and Goodword English-Arabic Pocket Dictionary, he has also edited Muslim Babies names published by the Goodword itself. This dictionary was prepared in December 2005 and it was first published in 2006. It was reprinted in 2015. This dictionary contains more than twenty thousand words and phrases. He introduces the dictionary as follows:

"The English-Arabic dictionary, containing more than twenty thousand words and phrases, has been prepared with a view to fulfilling the needs of students and research workers in the field of Arabic language and literature".<sup>1</sup>

He further says:

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<sup>1</sup> Goodword English-Arabic Dictionary, P. 5

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“In order to reduce the dictionary to a convenient size, all Arabic words and phrases have been given in their most condensed forms and all slang and obsolete words have been discarded. Foreign words have been given in both their Arabicized and non-Arabicized forms and English words are repeated in several places to indicate their usage as different parts of speech --- the noun has been distinguished from the verb, etc., so as to prevent users of the dictionary from making mistakes which could arise from the transliteration pattern.”<sup>1</sup>

Among the distinctive features of this dictionary are punctuation marks which facilitate correct reading of the words.

The dictionary starts with words in English followed by its meanings in Arabic with its one or two synonymous words. The transliteration of these Arabic words has also been given in English. It is a simple and easy dictionary which may be beneficial for the common readers not for the researchers as the compiler claims. The dictionary is concluded in 824 pages including seven pages of preface and publishing details. The dictionary starts from the page no. 9.

3. **Goodword Arabic-English Dictionary:** This is one of the serial Arabic-English dictionaries published from Goodword. It is also handiwork of Mohd. Hārūn Rashīd. This dictionary was prepared in March 2007 and first printed in the same year. It was reprinted in 2014. The dictionary contains more than twenty thousand Arabic words and phrases. The compiler says about the dictionary:

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<sup>1</sup> Ibid

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“Economic, social, religious and political developments have recently created global interest in Arabic. It is to satisfy this newly awakened popular urge to become acquainted with the language that we have compiled this Arabic-English dictionary. This new, medium-sized volume, containing more than twenty thousand words and phrases, presents the entire range of vocabulary and phraseology in a clear and straightforward manner”.<sup>1</sup>

He again says:

“The dictionary includes not only classical words and phrases, but also words borrowed from foreign languages which have become current in modern texts. However, we have made every effort to select only those words and expressions which are in regular use. All slang and obsolete words have been deliberately discarded in order to avoid unnecessary enlargement of the dictionary.”<sup>2</sup>

The dictionary is alphabetically arranged wherein Arabic words are vowelized fully with their English meanings. The Arabic words like English-Arabic Dictionary have not followed by its synonyms. It contains 503 pages along with preface and publishing details in four pages. The dictionary starts from the page number three.

4. **Qāmūs-ul-Amthāl:** It is one of the series of dictionaries on Arabic written by Dr. Muḥammad Zakarīyyā Nadwī Azharī.<sup>3</sup> This is trilingual dictionary of the proverbs (Urdu-Arabic-English). It contains 2500 proverbs including 200 idioms and phrases in Urdu, Arabic and English. It begins with the forward of the author followed by the preface of Dr. Muḥammad Shāhjāhān Nadwī. It was published first in July

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<sup>1</sup> Goodword Arabic-English Dictionary, P. 3

<sup>2</sup> Ibid, P. 4

<sup>3</sup> Qāmūs-ul-Amthāl, P. 01

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2014. Dr. Nadwī is presently working as a language expert with a famous MNC at Gurgaon. He started his academic career in 2002 as a lecturer at Jāmia Muḥammaddia (Mau) and later on joined the faculty of Jāmia Islāmīa Sanābil (New Delhi) in 2005. He completed his graduation from al-Azhar University (Cairo) while he did his master and doctorate from Jāmia Millīa Islāmīa (New Delhi). Dr. Nadwī has to his credit a number of translated books and articles in Arabic and Urdu. Dr. Muḥammad Shāhjahān Nadwī says in his preface:

“Dr. Muḥammad Zakarīyyā Nadwī Azharī is one of the eminent scholars of Nadwat-ul-‘Ulamā’ (Lucknow). He took interest in Arabic and English since his childhood and he became strong enough when he took admission to it and then to al-Azhar al-Sharīf. He is among the sincere youth researchers who do not care for any hurdle in their way if they decide.”<sup>1</sup>

He added:

“He compiled ‘Qāmūs-ul-Amthāl’ which is considered as an encyclopedic work. It is unprecedented because the Arabic and Urdu libraries in Indian sub-continent are empty of such dictionary that can contain all Urdu proverbs. It is distinguished because of its being trilingual. The author deserves appreciation from academic circle in the Muslim world. Doubtlessly it is a great help for the students, teachers and translators.”<sup>2</sup>

It was prepared alphabetically wherein Urdu alphabets are preferred. Urdu proverbs are followed by Arabic proverbs then English. For example, (مثل النعامة لا طير ولا جمل) آدها تير آدها بئير,

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<sup>1</sup> Ibid, P. 02

<sup>2</sup> Ibid

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Neither fish nor flesh nor good red herring. Also اب پچھتائے (لا تندم على ما فاتك) کیا هوت جب چریاں چگ گئیں کہیت crying over spilt milk.

The author has tried to give alternate proverbs of each Urdu proverb but he translated some of them into Urdu if he could not find the alternate proverbs. For example, (تعال أيها الثور وانطحنی) آ بیل مجھے مار court trouble, (قدّم رجلاً وآخر أخرى) آگا پیچھا کرنا, Hesitate and انت پہلا

(كل الأمور خير إذا انتهت على خير) تو سب پہلا All is well that ends well.

Similarly the author has left even translated alternate of the proverb like (بضاعتنا ردت إلینا) الٹا بانس بریلی کو where he did

not mention the English alphabet and الخ پاؤں لوٹانا (نکصه) etc. It seems from the study of the book that the

author is comparatively less familiar with the Urdu proverbs. There are also several printing mistakes. It can be useful if such mistakes can be removed. It is also suggested that the author may take proverbs from any authentic dictionary of the proverbs like *Fīrozullughāt*, *Majma'ul-Amthāl* and *Oxford Dictionary of the Proverbs*.

5. **Al-Qāmūs al-Farīd:** This is a trilingual dictionary (Arabic-Urdu-English) prepared by Maulānā Badruz Zamān Qāsmī Kirānawī and revised by Maulānā Wārith Mazharī. It was published by Maktabah Waḥīdīyyah, Delhi in 2015. Maulānā Badruz Zamān hails from a family which gave the academic circle some very famous and unique dictionaries 'al-Qāmūs al-Jadīd' is one of them. This dictionary is in two volumes covering 2761 pages. Its first volume gives meanings of Arabic alphabet *alif* to *zā* while the second volume gives meanings of *sīn* to *yā*. The compiler was a translator in Saudi Embassy. He prepared this dictionary

for the religious and academic needs of the religious preachers and scholars. He says:

“Today Arabic and English are mandatory for those who are Muslim scholars and preachers of the religion. While Arabic is a source of Islamic thoughts and history, English is the language of international communication and without their knowledge one cannot fulfill the needs of Islamic activism.”<sup>1</sup>

He again says:

“*Da’wah*, education and economics are three fields in which their progress is necessary for the cultural development of the Muslim *ummah*, and for this very cause one must learn any of the European languages mainly English which is a source of international communication.”<sup>2</sup>

He further says:

“Keeping the success of my series of books on Arabic-English translation and conversation, I thought to prepare a trilingual dictionary of Arabic, Urdu and English which was badly needed in the religious and academic circles.”<sup>3</sup>

He completed this great work in 15 years benefitting from more than thirty Arabic, English and Urdu dictionaries. The dictionary is prepared alphabetically so first Arabic word is given followed by its synonyms then Urdu with its synonyms and lastly English with its synonyms. Though the compiler gave meanings of all possible words, he specially took those words which are commonly used.

Keeping the usefulness of the dictionary Maulānā Nūr ‘Ālam Khalīl Amīnī said:

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<sup>1</sup> Al-Qāmūs al-Farīd, P. 08

<sup>2</sup> Ibid, P. 09

<sup>3</sup> Ibid, P. 10

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“This dictionary will help to nourish the literary taste as well as to give the verbal meanings of the words.”<sup>1</sup>

It is a useful dictionary for the students and the scholars as well.

6. **A Glossary of the Qur’ān:** Though it is not directly related to the topic, it also gives meanings of Arabic words into English. This dictionary was prepared by Dr. Aurang Zeb Azmi. Dr. Azmi is a famous writer of the Qur’ānic studies. He authored and compiled several books on the topic. Some of his works of the Qur’an are ‘Qāmūs Alfāẓ-o-Iṣtilāḥāt-i-Qur’ān’, ‘Hindū ‘Ulamā’ wa Mufakkirīn kī Qur’ānī Khidmāt’, ‘Qur’ānic Wisdom’, ‘The Handy Concordance of the Qur’ān’ and many others. He rendered research on the English translations of the Qur’ān where he studied nine English translations critically and analytically. He prepared this dictionary to facilitate the readers of the Qur’ān to reach its meanings fastly. Indicating to its aim he said:

“In today’s hectic and busy world, it has become essential to prepare a dictionary of Qur’ānic phraseology which will thoroughly satisfy the queries of readers who would like to know and understand the Qur’ān better, without having sacrifice their mundane interests—a dictionary that would be neither too lengthy nor too short”.<sup>2</sup>

The author has covered all words of the Qur’ān and made it alphabetically where he has put forward English alphabetical words so he put all words that starts with ‘A’ like either ‘Āmir’ (أمير) or “Āmir’ (عامر) under ‘A’ but it is good that he has written Arabic words in diacritic marks which made its pronunciation easy. He first writes the Arabic words in English with diacritical marks then he gives

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<sup>1</sup> Ibid, P. 17

<sup>2</sup> A Glossary of the Qur’ān, P. 5

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Arabic words then he mentions its meanings. The book contains 258 pages and has been first published in 2003 from Goodword Books, New Delhi. It is a very useful work for the readers of the Qur'ān.

**Conclusion:** This is a cursory look into some Arabic-English Dictionaries prepared and published in India. We have tried in this short paper to introduce these dictionaries completely highlighting their features and we have also introduced their compilers and mentioned their contributions to the field of Arabic studies. During short introduction of these dictionaries we have also pointed out their demerits hoping that the compilers would consider it and revise their works to make it more useful for the readers.

While discussing these dictionaries we found that India is still lagging behind in this field because it could not prepare such dictionaries like 'al-Farā'id al-Durrīyyah' an Arabic-English Dictionary prepared by J.G.Hava and 'Arabic-English Dictionary' prepared by Cowan.

Apart from these dictionaries, there are some other dictionaries that were either prepared and published in India or prepared by the Indians and were printed in foreign countries but these dictionaries have no importance among the Arabic-English dictionaries published till now such as 'Kalimāt-ul-Qur'ān' by 'Abdullāh 'Abbās Nadwī so we have avoided their mention here.

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## Maulānā Ḥamīduddīn Farāhī's Views on Education in the Context of Modern Times

Prof. Abū Sufyān Iṣlāhī<sup>1</sup>

'Allāmah Shīblī Nu'mānī (1857-1914) was a pioneer of the movement for restructuring Islamic education. He rendered glorious services in restructuring and implementing the syllabi of Dars-i-Nizāmiyah,<sup>2</sup> Madāris of Bhopal,<sup>3</sup> Dār al-'Ulūm, Ḥyderabad,<sup>4</sup> Department of Theology of 'Alīgarh Muslim University,<sup>5</sup> Nadwa-tul-'Ulamā', Department of Islamic Studies of Dacca University<sup>6</sup> and Madrasah-i-'Āliyah.<sup>7</sup> Just as he was concerned with the syllabi of Indian Madāris and Islamic institutes, moreover he was disillusioned with the syllabi and the organization and functioning of Al-Azhar University (Egypt). He expressed his heartfelt sadness as follows: "In the course of my journey, the condition of Al-Azhar University led me to believe nothing else than the misfortune of Muslims".<sup>8</sup>

In pushing through the movement of restructuring the syllabi, his pupils also carried out invaluable services. In particular, the names of 'Allāmah Ḥamīduddīn Farāhī (1863-1930), 'Allāmah Sayyid Sulaimān Nadwī (1884-1953) and Maulānā Abdu Salām Nadwī (1883-1956) are worth mentioning. In this article

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<sup>1</sup> Professor, Department of Arabic Language and Literature, 'Alīgarh Muslim University, 'Alīgarh

<sup>2</sup> Maqālāt-i-Shīblī, 3/102-25

<sup>3</sup> Ḥayāt-i-Shīblī, 325

<sup>4</sup> For details see: Maqālāt-i-Shīblī, 3/152-68

<sup>5</sup> For details see: Maqālāt-i-Shīblī, PP. 290-92

<sup>6</sup> For details see: PP. 11-25

<sup>7</sup> Ḥayāt-i-Shīblī, P. 511

<sup>8</sup> Safarnāmah-i-Room wa Miṣr wa Shām, P. 202

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light will be thrown on Maulānā Farāhī's views on education. The entire life of the Maulānā is marked by teaching and learning, education and the educated. In order to know the Maulānā's views on education, it is important that a survey is made of those days of his life which he spent at Sindh Madrasah, Karāchī, A.M.O. College, 'Alīgarh; Allāhābād University; Dār al-'Ulūm, Ḥyderābād; Dār al-Muṣannifīn, A'zamgarh; and Madrasa-tul-Iṣlāḥ, Sarā'imīr, A'zamgarh. A greater part of the Maulānā's educational outlook is associated with Dār al-'Ulūm, Ḥyderābād and Madrasa-tul-Iṣlāḥ, A'zamgarh, especially the latter. This is the place and institution with which Maulānā Farāhī and 'Allāmah Shiblī were attached, mentally and ideologically, wherein Maulānā Farāhī got full opportunity to speak out and it was here that his ideas and perceptions on education developed.<sup>1</sup> Students and teachers here not only encouraged the ideas of Farāhī but strived, by all means, to make it reach intellectual circles.

'Allāmah Shiblī Nu'mānī after losing his battle to reform the syllabi expressed his feelings to his favourite pupil Maulānā Farāhī in these words: "The point of consideration is that the energy of our people be spent on Sarā'imīr or A'zamgarh, people are not suited to tolerate any of the two. The least is that both should have separate position and they interact with each other. Sometimes thought comes that one of them be made the centre for religious and temporal education."<sup>2</sup>

Maulānā Farāhī, therefore, showing regard and respect for his teacher's desire, arrived at Madrasa-tul-Iṣlāḥ in 1919 A.D, after snapping his ties with Ḥyderābād. Another reason for this was that he considered Madrasa-tul-Iṣlāḥ suitable place where his

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<sup>1</sup> Tafsīr Niẓām al-Qur'ān, P. 14

<sup>2</sup> In respect if this, see: Zikr-i-Farāhī

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ideas and opinions could flourish. Here, on the one hand, he started teaching the Qurʾān to teachers and some serious students, and on the other, devoted special attention to the reform of the syllabi of the Madrasah. See from this angle, the Madrasah is the centre and pivot of educational perception of ‘Allāmah Shiblī Nuʾmānī and Maulānā Farāhī.<sup>1</sup> For eleven years Maulānā Farāhī nurtured the Madrasah, both ideologically and physically.<sup>2</sup> And by his very efforts and reasoning he endowed it with the status of an premier institute of Qurʾānic studies.

Maulānā Ḥamīduddīn Farāhī is well-known as an exegetical writer, researcher, litterateur and poet; but his special position is as the translator of the Qurʾān. For his thoughts and exegetical uniqueness, he is seen with respect not only in India throughout but in the Arab world as well. Making a survey of Maulānā’s intellectual and scholarly life, what comes to the fore is that he intended to make all knowledge subservient to the Qurʾān. The point that the candle of all knowledge is to be lighted by the Holy Qurʾān is present in detail in his writings. Narrating the events of Madrasa-tul-Iṣlāḥ, Maulānā Farāhī has drawn special attention to two things; one is the question of actual cause of the decline and deterioration of the Islamic brotherhood. In Maulānā’s view, “The present decline in every walk of life of Muslims is mostly due to the evil that has taken root in their religious education for centuries. So long as the religious education of Muslims was on its correct lines, they were progressing in every sphere of religious and worldly life. Since this path took a turn, despite the abundance of religious Madāris and religious leaders, the decline of Muslims commenced and went on increasing”.<sup>3</sup>

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<sup>1</sup> Ḥayāt-i-Ḥamīd, PP. 38-39

<sup>2</sup> Zikr-i-Farāhī, P. 365

<sup>3</sup> Yād-i-Raftagān, P. 128

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The second point is in respect of the intransigence shown towards the Qur'ān in religious institutions. This Book of God was not accorded the status and position it ought to have been. Complaining of this, Maulānā Farāhī thanked Allah that Madrsa-tul-Iṣlāḥ paid due attention towards it and attained the correct path of religious education which Allah's Prophet Muḥammad (PBUH) had indicated, in these words, "For you I am leaving behind the Book of Allah. As long as you are steadfast to it you will not be strayed."

"Madrasa-tul-Iṣlāḥ claims that the main reason of the decline and deterioration of Muslims is their gradual distance from the Qur'ān. And thus they became engrossed in acquiring the knowledge which could have been acquired through the Qur'ān. Now, the condition has become such that its recitation and memorization was supposed to be followed which suits the complaint of the Prophet mentioned in the Qur'ān (al-Furqān: 25/30) [O my Nourisher, my people have taken the Qur'ān as a thing left behind]. However, by Allah's grace Madrasa-tul-Iṣlāḥ has got this secret and, accepting Qur'ān as the fountainhead of guidance and growth, made learning of all other sciences subservient to this learning. It teaches us literature, Fiqh, Ḥadīth, Tārīkh, Manṭiq, and Ḥikmah; but in the manner that in the light of the Qur'ān the steps towards any science are to be taken and the opening of all doors is to be from within the Qur'ān."<sup>1</sup>

From the above words of Maulānā Farāhī the idea of the basic point central to the legacy of his educational thinking has come to the fore. For the implementation of these very ideas he made Madrasa-tul-Iṣlāḥ the place of experiment and remained attached to this Qur'ānic institute for the fulfillment of all his educational dreams till his death.

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<sup>1</sup> Ibid, P. 129

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By his administrative and managerial skills he kindled such a lamp that after him led the lovers of Farāhī's thinking to devote themselves wholeheartedly to giving it a new lease of life. His devoted pupil Maulānā Amīn Aḥsan Iṣlāḥī<sup>1</sup> (1914-97 A.D), throughout his life, with his writings and with the cooperation of his students popularized and propagated Farāhī's thoughts and the Maulānā's ideas on education. The evidence of this is before us in the form of *Tafsīr Tadabbur-i-Qur'ān*, Anjuman *Khuddām-ul-Qur'ān*, Lāhore, and *Idārah Tadabbur-i-Qur'ān wa Ḥadīth*, Lāhore, and *Idārah Dāniṣh Sarā*, Lāhore. Maulānā Iṣlāḥī presents the picture of *Madrasa-tul-Iṣlāḥ* and the educational perception of Farāhī before teachers and students as follows: "Whosoever may have laid the foundation stone of this Madrasah --- setting this right and enthusing the spirit in it was done by Farāhī as a leading teacher. This very spirit became the distinguishing feature of this Madrasah".<sup>2</sup>

Late Maulānā Badruddīn Iṣlāḥī (1904-96 A.D) in one of his welcome addresses expressed his views on the educational perception of Maulānā Farāhī and the syllabi of *Madrasa-tul-Iṣlāḥ* in this manner: "Respected guests, *Madrasa-tul-Iṣlāḥ* is truly an invitation to education of this correct path. In the teaching curriculum the *Qur'ān* has the position of a sun by which all stars of learning gain light. In this all widely known sciences are taught, but in the manner that whatever strides are taken towards the gaining knowledge and skill that ought to be in the light of the *Qur'ān*".<sup>3</sup>

From the above discussion, the perspective that has become to fore is that Maulānā Farāhī, through his lectures

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<sup>1</sup> For Maulānā Amīn Aḥsan Iṣlāḥī's life and works, see: *Majallah 'Ulūm al-Qur'ān* (Iṣlāḥī Number)

<sup>2</sup> *Zikr-i-Farāhī*, P. 380, see also: *Yād-i-Raftagān*, PP. 146-47

<sup>3</sup> *Khuṭba Istiqbāliyah*, P. 7 cited in *Zikr-i-Farāhī*, P. 381

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and writings, wanted to infuse into the minds of teachers and students the secrets and commands that he had gained from his deep study of the Book of Allah. In order to understand the Maulānā's educational views, three things need to be looked into. First, the study of exegetical components in which the understanding of the Qur'ān is brought out with the commentary and explanation of the āyāt (Qur'ānic verses).<sup>1</sup> Second, the survey with a penetrating eye of his famed book 'Dalā'il al-Nizām'. This book of the Maulānā has given him a prominent position amongst predecessors and successors. In this, with the help of various reasoning and arguments, it has been proved that the āyāts and sūrahs (chapters) of the Qur'ān are consistent and organized and this system is so scientific that if even a single āyat is removed from its original place the entire system of the Qur'ān gets disturbed.<sup>2</sup> The third point indispensable to an understanding of Maulānā Farāhī's educational views is that he considered it essential to produce evidence and arguments for fixing and restricting the meaning of Qur'ānic words on the basis of Arabic poetry.<sup>3</sup> These are the three aspects of the legacy of the Maulānā's educational perception in accordance with the Qur'ān. Beside these, the Maulānā's introduction to Tafsīr Nizām al-Qur'ān<sup>4</sup> and other books dealing with the Qur'ān has an invaluable position in bringing to notice his educational views according to the Qur'ān.<sup>5</sup>

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<sup>1</sup> For details, see: Tafsīr Nizām al-Qur'ān

<sup>2</sup> Dalā'il al-Nizām

<sup>3</sup> Mufradāt al-Qur'ān

<sup>4</sup> Tafsīr Nizām al-Qur'ān

<sup>5</sup> For the published works of the Maulānā see: Kitābiyāt-i-Farāhī, PP. 31-46 and for unpublished works see: 'Allāmah Ḥamīduddīn Farāhī, Ḥayāt-o-Afkār, PP. 57-96

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It is essential that the manual prepared by Maulānā Farāhī for the Qur'ānic institute, Madrasa-tul-Iṣlāḥ, be presented here. The Maulānā has presented the aim and objective of the Madrasah as follows:

“The original purpose of the Madrasah is the religious and temporal learning of Muslims and by the time it expands the religious learning will be the most important.

In the management of learning this Madrasah will always take into account.

- (a) Extreme care towards the Qur'ān, Ḥadīth, Fiqh and Arabic literature.
- (b) Keep in view the true knowledge and excellence and not any course book of limited nature.
- (c) Correction of behavior, that is to say, rigorous following of Sharī'ah and spiritualism.
- (d) Easy course of study despite high qualification.
- (e) Economical expenditures on students.”

Explanations: Features (a) and (b) are fundamentals; (c) is the result of practical application and (d) and (e) are their sources. Their relative importance may be understood by their sequence”.<sup>1</sup>

In the given manual the first place is accorded to the Holy Qur'ān. All other knowledge and skills have been made subservient to the Book of Allah. After the Holy Qur'ān, emphasis has been given to Ḥadīth. In modern times the condition of paying high regard to Ḥadīth is such that in the event of a Ḥadīth being in conflict with any āyat in order to maintain it, all kinds of interpretations are made. People attach so much importance to Ḥadīth and other traditions of the Holy

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<sup>1</sup> Madrasah al-Iṣlāḥ aur iskā Nuṣbul 'Ain, P. 6

prophet that they are made overriding on the Qur'ān. In this way they are unable to understand the existing difference between the Holy Qur'ān and the Ḥadīth.<sup>1</sup> Maulānā Farāhī views the practice of the Prophet as the second source after the Qur'ān but takes care in accepting the traditions and in particular, he is extremely cautious in the context of commentary. He is careful never to accept those traditions which are in contradiction to the Holy Qur'ān.<sup>2</sup> The Maulānā also believed that the teaching of Ḥadīth should be free of factional bias.

In this manual, the Maulānā laid emphasis also on making the learning of Arabic literature popular by discarding the useless books on logic, philosophy and 'Ilm-i-Kalām which had been for long the part of the course of study of the Dars-i-Nizāmīyyah. He recommended that teaching of Fiqh be on the lines that such student's mind develops balance and moderation. Usually Fiqh is taught in religious institutions in such a manner that protagonists of other Fiqh are taken to be inferior. By this begins the decline of farsightedness in the interpretation of Islamic law. The growth of vision and capability in the interpretation of Islamic law and deduction is possible only when emphasis is given to the teaching of Islamic Fiqh. This develops understanding in students and they refrain from making charges of infidelity and unnecessary religious dispute.

In this manual, the Maulānā has also raised the point that in developing any skill the Mother of all Books be kept in view. The teaching should be in the form of lectures and English should also be taught as per requirements but no money

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<sup>1</sup> Tadabbur-i-Qur'ān, 1/30

<sup>2</sup> Ḥayāt-i-Ḥamīd, P. 46

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should be spent on this from the receipt of proprietary offerings and charities. If the conditions for earning are congenial the students should be imparted technical education. It should be noted specially that the period of teaching be as short as possible and the expense on education be extremely low. Second, the Madrasah should be the meeting place of different schools of thought of Ahl-i-Sunnah wa Jamā'at (i.e. Sunni Muslims). It should be run by the cooperation of poor Muslims, and the authorities of the Madrasah should not participate in politics. Teachers and students should spend their life in austerity, and contentment and simplicity should be their distinctive identity; teachers should not have high expectations of salary, instead they should consider mere pittance as their habit.<sup>1</sup> These are many things need to be changed. In this modern age, English, in particular, deserves much more attention. Also, the issue of living on a pittance may take a troublesome dimension.

In this manual, it has also been stated that the teaching of accidence and syntax should be practical; this is being tested on the Madrasah and Tamārīn is being emphasized more than imparting knowledge of grammar. Problems related to accidence and syntax have been dealt in a very easy manner by the Maulānā in his book *Asbāq al-Naḥw* (Lessens of Syntax), parts I and II. A third book in the same series is the *Tuḥfa-tul-l'rāb* in which the rules of syntax have been given in poetic form so that students may find them easy to memorize. In all three books the Maulānā has adopted an appealing method so that students may not have difficulty in understanding and memorizing the principles.<sup>2</sup> Both these books were basically

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<sup>1</sup> Madrasah al-Iṣlāḥ aur iskā Nuṣbul 'Ain,

<sup>2</sup> *Asbāq al-Naḥw*, 2/5

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written by the Maulānā for his own children.<sup>1</sup> In the preface, he indicates that it is a part of the book 'al-Darr al-Naḍīd fī al-Naḥw al-Jadīd'.<sup>2</sup> In the subject of grammar and verbs it has been made so easy that all hindrances and difficulties with which a student would have to struggle are removed. These texts of the Maulānā should be introduced in other Madāris so that students there may get freedom from trouble.

In the educational perception of Maulānā Farāhī, students need to be acquainted with the modern philosophy so that they may not face any difficulty in understanding the Islamic and Qur'ānic philosophy. Hence the Maulānā gave teachers and students of Madrasah the full lesson on the Qur'ān with various viewpoints, he taught the students aspects of modern philosophy, as well.<sup>3</sup> Since the Maulānā had taken Philosophy as one of the subjects for his B.A., and was taught by the renowned oriental philosopher, Mr. Arnold (1864-1935 A.D), he developed an interest in modern philosophy.<sup>4</sup> 'Allāmah Shiblī who knew well the importance of philosophy also contributed in keeping alive this interest. Seeing the interest of Maulānā in philosophy, 'Allāmah Shiblī repeatedly expressed his desire to send one of two students from Nadwa so that the Maulānā could teach them Al-Dari al-Aulian fī al-'Ulūm al-Tabīah.<sup>5</sup> Allamah Shibli in his letter to Maulānā Farāhī consistently expressed this desire because the Maulānā had a

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<sup>1</sup> Tarjamān al-Qur'ān, Ma'ārif, February, 1991, 147/2, PP. 95-96

<sup>2</sup> 'Allāmah Ḥamīduddīn Farāhī, Ḥayāt-o-Afkār, PP. 76-79

<sup>3</sup> Yād-i-Raftagān, P. 132

<sup>4</sup> Zikr-i-Farāhī, P. 114

<sup>5</sup> The correct title is 'al-Dars al-Auliya fi al-Falsafah al-Ṭabīah'. The author of the book is Alen Jarkam who had been the Principal of Madrasah Banāt al-Amrīkiyah. The book was published in 1882 from Beirut and also in 1892. It contains 428 pages (see: Mu'jam al-Maṭbū'āt al-'Arabīyyah wa al-Maṭaba'h , 1/702)

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good insight into philosophy and was also conversant with English. A common religious scholar would have been unable to teach this book.<sup>1</sup> Thus Maulānā Farāhī stayed at Nadwah for a month and taught this book.

In 1912 when 'Allāmah Shiblī's movement Majlis 'Ilm-i-Kalām came into being it was decided that newly educated persons from the Islamic fraternity be selected who had an interest in philosophy and a passion for Islam. From among 'Ulamā' some could be chosen who were skilled in classical philosophy and could counter the attack on Islam by modern philosophers. Among the Ulama, the names of Maulānā Mufti 'Abdullāh Tonkī, Maulānā She'r 'Alī Ḥyderābādī, and Sayyid Rashīd Raḍā Miṣrī were presented. Seeing Maulānā Farāhī's extraordinary insight into Philosophy Maulwī 'Abdul Qādir had recommended his name for membership of the committee in the Department of Philosophy, Osmania University, Ḥyderābād, Maulānā Amīn Aḥsan Iṣlāḥī in his writing *Falsafah ke Mas'ail Qur'ān-i-Ḥakīm kī Roshnī men* (Problems of Philosophy in the Light of the Qur'ān)<sup>2</sup> pushed forward this very educational perception of 'Allāmah Shiblī and Maulānā Farāhī. The purpose of these details is to show that Maulānā Farāhī had a good grip over modern philosophy and wanted to popularize among intellectuals and students and make it a part of Islamic education.

One important aspect of the Maulānā's educational approach is the eloquence and rhetoric. On this aspect, all writings in Arabic language centred on Aristotle's views on eloquence and rhetoric. Eloquence was insufficient to test the excellence of the Holy

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<sup>1</sup> For details see: *Maktūbāt-i-Shiblī*, PP. 20-23 and *al-Nadwa*, November, 1907, P. 1

<sup>2</sup> *Ḥayāt-i-Shiblī*, PP. 584-85

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Qur'ān. This is because the Greek were free from the bonds of religion and behavior. The basis of Greek literature and poetry was unreal stories and fables. Aristotle believed that the basis of eloquence was lying, glibness and exaggeration. Criticizing Aristotle's views on eloquence, the Maulānā criticized Arab intellectuals too for following Aristotle. He made no scruple in rejecting Qadāmah bin Ja'far and 'Abd al-Qādir Jurjānī, in particular, for their views. However, he wholeheartedly praised Jāhīz for his views. The Maulānā determined the principle of assay and eloquence in the light of pre-Islamic Arabic poetry and the Holy Qur'ān.<sup>1</sup> This book, therefore, holds a distinctive status in the entire gamut of Arabic writings. Earlier to this, there is none to fulfill the requirement of educating and imparting learning of assay and eloquence. The views of the selected chapters of 'Mukhtaṣar al-Ma'ānī' and 'Talkhīṣ al-Miftāḥ' were considered sufficient for the course of study. As far as the question of writing and composing on this topic is concerned, a few books have definitely been written; but going through them, it is apparent that they are nothing more than mere emulation of, or marginal notes on, those books of assay and eloquence by the intellectuals of the period of decline of the Arabs. More astonishing is the fact that in the entire Arab world, the skill of educating and imparting learning of assay and eloquence and also skills of composition and compilation were in no way better than in India. Though the University of Al-Azhar was a centre of higher education, no trace of intellectual and literary taste was in sight.<sup>2</sup>

The idea to bring this invaluable book to common sight struck the Maulānā because whatever books were composed on the rhetoric and eloquence of the Holy Qur'ān, they were

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<sup>1</sup> Zikr-i-Farāhī, P. 299

<sup>2</sup> 'Allāmah Ḥamīduddīn Farāhī, Ḥayāt-o-Afkār, P. 538

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incomplete due to the fact that the skill of rhetoric and eloquence was declared defective and incomplete. It was thus on a false basis that views had been given on the rhetoric and eloquence of the Qur'ān.<sup>1</sup> This is the reason what the Maulānā decided to write on this skill so that the readers and lovers of Qur'ānic study may not stray in respect of imparting the learning of rhetoric and eloquence and determining this in the light of the Qur'ān.

Mualānā chose the Arabic language as a medium for the presentation of his views. Besides Nawā'i Pahlawī and the commentary on Sūrah Ikh̄lāṣ, all his writings are in Arabic. The Maulānā deliberately adopted this method of expression because, to him, it led to the purification of false thoughts and ideas that arose in debates. The Maulānā's readers and listeners were great intellectuals and researchers. Seeing this, it is difficult to agree to 'Allāmah Shiblī's statement that, "his traditional view prevented him from being inclined towards Urdu and the truth is that he could not write in Urdu".<sup>2</sup> In fact the Maulānā's Urdu commentary of Sūrah Ikh̄lāṣ, his Urdu articles on the order and system of the Qur'ān, and his letters in Urdu, contradict agree to 'Allāmah Shiblī's opinion. The Maulānā preferred to express himself in Arabic, but for the education of Indian Muslims he prescribed Urdu as the medium of learning because imparting and gaining knowledge in one's mother tongue is better. The Maulānā's view that Urdu should be the language of education can be realized from his five-year stay at Ḥyderabad as the Principal of Dār al-'Ulūm. During this period, on the one hand, he advocated Urdu and taught in

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<sup>1</sup> Ibid, P. 546

<sup>2</sup> Maqālāt-i-Shiblī, 2/16

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Urdu the Qur'ān.<sup>1</sup> On the other hand, he rendered yeoman service to Urdu by introducing reforms in the syllabi.

As Principal of Dār al-'Ulūm, first of all he devoted himself to reform the syllabi. For this, he required good teachers. He, therefore, undertook to appoint teachers but was met with opposition. Secondly, he undertook the reform in the syllabi and preparing a detailed scheme, he presented it to Fakhr-ul-Mulk Bahādur, the education minister. In it one thing worthy of mention is that the Maulānā presented a system and method of education at once both ancient and modern in a manner that fulfilled all the temporal needs of a Muslim society. The second thing of importance is that he advocated education in Urdu as a language, instead of any foreign language. Though this proposal of the Maulānā was accepted, the reforms in the syllabi of the Dār al-'Ulūm could not be implemented because of the announcement of the establishment of Osmānia University. However, the recommendations concerning the reform of syllabi were made secure so that they could be taken into consideration when preparing the syllabi of the Osmania University.<sup>2</sup>

At the time of the Maulānā's principalship of the Dār al-'Ulūm, it had the position of a Madrasah, and learning was imparted there in the light of Nizāmiyah. Through the efforts of Maulānā it turned into a college and commenced with education in science.

Along with the reforms of syllabi of Dār al-'Ulūm, the Maulānā's name figures also in the formulation, as well as the cultural aspects, of the syllabi of Osmānia University. The name of the Maulānā is included with four others mentioned

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<sup>1</sup> 'Allāmah Ḥamīduddīn Farāhī, Ḥayāt-o-Afkār, PP. 546-47

<sup>2</sup> Maqālāt-i-Shiblī, 2/14

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in the first preamble of the University. In the committee for the syllabus of the Theology Department of the Osmānia University, the name of the Maulānā is the leading one.<sup>1</sup> This, therefore, indicates that the service of the Maulānā was foremost in the establishment and the preparation of syllabi of Osmānia University. This is the reason why Maulānā Ḥabībūr Raḥmān Khān Sherwānī said: “The Maulānā too had his part in laying the foundation of the Osmānia University”.

During his stay at Hyderabad, the Maulānā prepared the rules and regulations for the Al-Sana Maṣḥriqīyyah examination and offered his services as President of the Syllabi Reforms. The state approved these examinations for the Raṣḥīdia and the Maulawī level courses.

In the same way when the Majlis Waḍ’-i-Iṣtilāḥāt (i.e. Council for Coining Terminology) came into being, the Maulānā was also one of its members. In this connection Maulānā Daryābādī point out: “In the council, which was for scholarly terminologies much heated discussion used to take place, becoming personal at times. In working out each terminology of science strong positions were taken. Amongst members on one side were Maulānā Ḥamīduddīn Farāhī and Waḥīduddīn Salīm and on the other side were Mirzā Mehdī Khān Kokab and Sayyid Ḥyder ‘Alī Naẓm Ṭabā Ṭabā’i. Ultimately ‘Abdul Ḥaq had to be the arbiter”.

There is evidence that at Hyderabad the Maulānā made all official correspondence in Urdu. With respect to Urdu in Hyderabad it may not be out of place to mention the service of the Maulānā in reviving the Anjuman Samarat al-Adab, the students’ Union of Dār al-‘Ulūm. From this platform of the

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<sup>1</sup> Qur’ānī Maqālāt, PP. 11-15

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Anjuman the Maulānā used to deliver lessons on the Qurʾān, each week. Under the patronage of the Maulānā, the union brought out a monthly magazine in Urdu. its Editor was Maulwī ‘Abdul Wasi’, the Chief Mudarris, Dār al-‘Ulūm. Along with the researches of students, those of Osmānia University were also published in it.

A brief survey of the Maulānā’s services has been presented here with reference to the state of Ḥyderābād, Dār al-‘Ulūm and Osmānia University. It is evident from the above lines that where the Maulānā, on the one hand, was a great advocate of making Urdu the language of education, on the other hand, he wanted to make Urdu the official language so that people’s livelihood could be linked to it. The Maulānā played a prominent role in the circulation and publication of Arabic language and literature in the same way that he strove for the use of Urdu at educational and official levels.

In the light of the above, it can be rightly said that Maulānā Ḥamīduddīn Farāhī was a broad-minded person. By the manner in which he brought light in the sphere of Qurʾānic studies, and on the basis of his thoughts and ideas pertaining to education, he loomed large on the educational horizon and made efforts to clear out the deadwood. The Maulānā’s thoughts on education brought the following results:

- Research-based teaching of the Holy Qurʾān and making a direct study with the help of commentaries.
  - Study of Ḥadīth without any pre-conceived notions and biases, and not making them superior to the Holy Qurʾān. Strict care and precaution being taken in respect of traditions and strong critical views taken on the studies made by Jews.
  - Only Islamic Fiqh being taught.
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- Useless books on logic and philosophy being removed from the courses.
- Arabic poetry and Arabic literature being highly regarded so that the meaning and interpretations of the Qur'ānic verses get help by examples and arguments there. In the same way for the commentary on the verses, learning the Hebrew language should be mandatory.
- Attention being paid to education in modern philosophy.
- Rhetoric and eloquence being taught in the light of Arabic poetry and the Holy Qur'ān.
- The teaching of syntax and grammar on easy lines.
- Teaching of English and science also being introduced.
- Equipping students with technical education being in Urdu, "though at that time, unlike the present day, making Urdu the medium of education had all possibilities closed for it".
- Teaching on the pattern of lectures.
- Education being provided at the lowest expense and for minimum duration.
- Teachers and office bearers of institution, keeping away from politics.

As regards the Maulānā's ideas, there is no hesitation in saying that the method of education, which is based on the Qur'ān and the Sunnah, and attempts to reform the syllabi, the differences and disputes between the religious Madāris and the Islamic fraternity could be brought to end. In modern times, Maulānā Ḥamīduddīn Farāhī's thoughts on education could provide a life-line for Islamic Studies. The Maulānā pointed out that the correct view of Islamic education is missing among the fraternity; therefore it is divided into various groups. Between teachers and students of the Madāris great differences have arisen. In view of the invaluable service rendered by the Maulānā in reforming the Madrasah system

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of education, I would like to conclude in the following words of 'Allāmah Shiblī Nu'mānī:

“The letter reached. Brother! You are dear not to yourself but to all of us. I say the truth that I consider your presence as an honour to my entire brotherhood”.



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## **Establishment of Private Islamic Model Schools: A Challenge for Muslims in Ekiti State (Nigeria)**

**✎...Bello, Mufutau Olusola<sup>1</sup>**

### **Abstract**

Education has existed long before the establishment of organized schools. Even in primitive societies, there was education of a kind. It is, therefore, usually supported by the community when set up by individuals, groups or religious establishments. The Western missionary came with the Western education which was purposely meant for evangelization; the resistance of the Muslims to this form of education caused a great deal of setback for them. The Muslims who had hitherto been the world pacesetter of civilization are now in the backfoot in Nigeria. The Muslims seem to be responding to this challenge by establishing Islamically oriented Western schools. This, they termed Islamization of Western form of knowledge. The establishment of private schools was rigorously pursued in response to the academic decadence but most of the schools were taken over and run by the government in 80s. The new trend in re-establishment of private schools is being pursued by all religious groups to actualize the creed of their religion and Muslims are not left out in this struggle. The number of Muslim schools is still grossly inadequate in Ekiti State to take care of the Muslim population, hence, the need to have more. This paper will, therefore,

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examine in critical terms the need for Muslims in Ekiti State to own more schools and in particular establish more private schools to cater for the inadequacies.

**Key Words:** Establishment, Private, Islamic, Western, Education.

**Background of Islamic Education:**

In 640CE, Allah’s revelation started and the first chapter of the Qur’ān Prophet Muḥammad received at Cave Hira goes thus:

“Read in the name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the most Generous, who taught (writing) by the pen. He has taught man that which he knew no ...”<sup>1</sup> (the Qur’ān, 96: 1-5)

This portion of the Qur’ān explicitly teaches the importance of knowledge to mankind. Several Qur’ānic verses show that there are degrees of knowledge and that Allah’s knowledge is above all. There are two kinds of knowledge: *al-‘ilm al-qadīm* (old or revealed knowledge) and *al-‘ilm al-ḥadīth* (new or modern knowledge). The first one is the knowledge of Allah, while the second is that acquired by human beings. The second type can be subdivided further to *al-‘ilm al-ḍarūrī*, by which is meant daily practical knowledge that is necessary and for which no effort is to be made for its acquisition.<sup>2</sup> Ismā‘īl R. Fārūqī positioned that those who are deprived of this inherent knowledge would not be ordinary people again, he may not know that fire is for burning and therefore might place his own life in danger.<sup>3</sup> The second group is *al-‘ilm al-naẓarī* or *al-‘ilm al-*

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<sup>1</sup> The translation has been taken from ‘Abdullāh Yūsuf ‘Alī’s *The Holy Qur’ān: Text, Translation and Commentary*

<sup>2</sup> *The Islamization of Knowledge: its Philosophy and Methodology*, P.2

<sup>3</sup> *Ibid*, P. 2

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*kasbī*. This refers to knowledge acquired by one's own effort.<sup>1</sup> This form of knowledge is mostly acquired through training informally by the parents or through attending schools.

### **Education in Nigeria:**

Education in Nigeria is overseen by the Ministry of Education. The local authorities take responsibility for implementing policy for state controlled public education and state schools at regional level, the Universal Basic Education, UBE, came as a replacement for Nigeria's Universal Primary Education Scheme of the 6-3-3-4 system. The 9-3-4 system of education was designed in conformity with the MDGS and Education for All, EFA. The UBE involves 6 years of Primary School education and 3 years of Junior Secondary School education, culminating in 9 years of uninterrupted schooling. Transmission from one school to another is automatic but determined through continuous assessment.<sup>2</sup>

This scheme is monitored by the Universal Basic Education Commission, UBEC and had made it free, compulsory and right of every child. The UBEC law section 15 defines UBE as early childhood care and education. The law stipulates a 9 year formal schooling, adult literacy and non-formal education, skill acquisition programs and the education of special groups such as nomads and migrants, girl child and women, al-Majiri, street children and disabled people.<sup>3</sup>

State owned Secondary Schools are funded by each state government and are not comparable to the federal

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<sup>1</sup> Ibid, P. 2

<sup>2</sup> Education in Nigeria- the free encyclopedia. [https://en.m.wikipedia.org/wiki/education\\_in\\_Nigeria](https://en.m.wikipedia.org/wiki/education_in_Nigeria) , retrieved On 15th November, 2015

<sup>3</sup> Ibid

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government colleges. Although, education is supposed to be free in the majority of the State owned institutions, students are required to purchase books, uniform and pay for miscellaneous things costing them an average of thirty thousand Naira in an academic session.<sup>1</sup> Teacher in State owned institutions usually have a minimum qualification of National Certificate in Education and most often a Bachelor's Degree but, it has been found that most of them end up not being able to motivate their students to pass well. The challenges facing these schools include; inadequate staffing due to low state budgets, lack of incentives and irregularities in payment of staff salaries.

In a private school system in Nigeria, the Ministry of Education is the chief authority and controller of schools. 'He who pays the piper dictates the tune'. The ministry of education gives approval before a school can be established and so it exercises the main function of maintaining the quality control of schools with stated guides or rules to be followed by the proprietors. The proprietor, who is the owner of the school, invests heavily on the establishment of school to ensure a high standard education. It is commonly known that education is capital intensive to be acquired. Therefore, establishing a school demands thorough supervision of the school, its programme of activities and maintaining order and discipline to ensure a good tone for the school by its owner. Therefore, it is capital based.<sup>2</sup>

Private Secondary Schools in Nigeria tend to be more expensive with average annual fees of one hundred and twenty thousand Naira, these schools have smaller classes (approximately twenty to thirty students per class) modern

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<sup>1</sup> Ibid

<sup>2</sup> Ibid

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equipment and a better environment.<sup>1</sup> Most teachers in these institutions possess the same qualification like their counterparts in public schools but they tend to produce better results than the teachers in public schools due to their good motivation, training and monitoring by the proprietors.<sup>2</sup>

### **History of Private Schools in Nigeria:**

Nigeria has a large concentration of children who have not been attending school despite a decade of investment in a programme of mass education, the Universal Basic Education, UBE, launched in September 1999. The Federal Ministry of Education, FME, 2009 admits that 10.5 million children, 30% of the primary school age cohort, do not have access to primary education. The core north comprising of the North East and the North West are the most affected.<sup>3</sup>

In 2007, the number of registered schools in Nigeria was 60,000. This number increased to 60,188 in 2008.<sup>4</sup> The private sector accounts for a high percentage, particularly in the past decade. The involvement of private sector in the provision of Western education in Nigeria dated back to the colonial era

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<sup>1</sup> An interview with the Head of Schools, At-Tawheed Model Schools Ado-Ekiti on the 16<sup>th</sup> of June 2014.

<sup>2</sup> A Comparative Analysis of WASC Results of Two Private Schools in Ekiti State, NOVA International College, Ado-Ekiti, At-Tawheed Model College, Ado-Ekiti and two public schools, Christ's School, Ado-Ekiti, Olaoluwa Muslim Grammar School, Ado-Ekiti shows that in 2013 the number of students with five credit and above is 83.3%, 86.4%, and 74%, 52.3% respectively.

<sup>3</sup> 'Abdulrahmān 'Abdulmalik, "Shocking: Nigeria holds world record in number of children out of school", an article published by Premium Times, June 11, 2013

<sup>4</sup> Managing Private Educational Institutions: Issues and Challenges, a paper presentation at workshop organized by the Association of Private Schools owners, Ekiti State

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when Alvan Ikoku established the Aggrey Memorial College in Anochukwu in 1931.<sup>1</sup>

The question to be asked at this junction is the relevance of private sector to Nigerian education system? Private sector involvement in education in Nigeria is gaining prominence. Private schooling is significant in every state of Nigeria. The private sector for primary and secondary education has been growing for the past two decades. The widespread loss of public confidence in public primary and secondary education has largely attributed to the proliferation of private schools.<sup>2</sup>

It is widely agreed that private ownership of school began in the year 1842. The missionary bodies had the largest share of credit in the establishment of private Western schools in Nigeria. The earliest missionary stations were established in Badagry and Abeokuta in 1842 while the Western education was introduced in 1843.<sup>3</sup> The opening of schools went in paripassu with the establishment of a Church. Rev. J.C. Taylor began his missionary work in Onisha and confessed he had twelve (12) children in attendance in his class.<sup>4</sup>

Missionaries brought Western education purposely to achieve their missionary objectives, as mission stations and schools were established by the missionaries. Hence, the northerners did not accept the missionaries and their religion. The Muslims

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<sup>1</sup> Ibid

<sup>2</sup> *European Journal of Social Sciences*, 6/4 (2008)

<sup>3</sup> NBF News, "Private Sector Participation in Delivery of Education in Nigeria" filed in education by Prince on May 28, 2009. Retrieved on November 15, 2015

<sup>4</sup> *Journal and Notices of the Native Missionaries accompanying the Niger Expedition of 1857-1859*. Online Publication, September 2011. Journal of the Rev. J.C. Taylor at Onisha, University Online Publishing, retrieved, November 28, 2015

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frowned at the Christian religion as well as the school run by them. It was not until 1921 that a more determined attempt was made in introducing Western education in the north, through the missionary activities and their schools were concentrated in the non-Muslim areas.<sup>1</sup>

The resultant effect of Western education on the Muslim children negatively made some sects in Islam to make Fatwa, Islamic pronouncement, banning their members from attending Western school.<sup>2</sup> Recently, the United Nations Children's Educational Fund (UNICEF) states that an approximate 10 million Nigerian children of school age are out of school; of the number, 4.7 million are of primary school age while 5.3 million are supposed to be in secondary schools. Some 62% of these children are girls. The fund further puts the national primary school net enrolment rate at 69%.<sup>3</sup> It could be deduced from the previous narratives in this paper that the most affected out of the school age are Muslims.

### **Education in Ekiti:**

Ekiti state is rated high in educational attainment, hence, it is regarded as the "fountain of knowledge". Though the traditional indigenes are predominantly farmers, they were among the earliest ethnic groups in Nigeria to embrace education specially after the advent of Western education. This

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<sup>1</sup> Folasade R. S, " Internationalization in Education: The British Colonial Policies on Education in Nigeria 1882-1926" Journal of sociological research, [www.macrothink.org/journal/index.php/jsr/article/view/2222](http://www.macrothink.org/journal/index.php/jsr/article/view/2222) retrieved, November 28, 2015

<sup>2</sup> Kamal-Deen O. S, Running of Ideal School in Islamic Perspective, a paper delivered at a one day interactive seminar organized by Muslim Private Schools Proprietors, held in Ado-Ekiti, Ekiti State on 30<sup>th</sup> June, 2012. P1

<sup>3</sup> UNICEF Nigeria- The Children-Education, [www.unicef.org/nigeria/chidren\\_1937.html](http://www.unicef.org/nigeria/chidren_1937.html) , retrieved 28th November, 2015.

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has resulted today in the emergence of Ekiti as one of the most educated groups of people in the federation. The State has among its citizens a crop of well-educated elites composed of intellectuals, professionals, bureaucrats and business executives. The academic achievements of some Ekiti sons and daughters were reported by the *Guardian Newspaper* of 21<sup>st</sup> October, 1996 that the first Ph.D. holder in Africa was Dr. Mojola Agbebi in 1867 and the first woman B.SC. in Nigeria was Lady Deborah Jibowu in 1946. The first Nigerian Permanent Secretary was J.B. Daramola in 1948 while the first Professor of Mathematics in Nigeria was Professor Adegoke Olubunmo.<sup>1</sup>

Despite the aforesaid, Ekiti Muslims are at the background as far as Western education is concerned, they are nowhere to be found in the prominent sectors of life in the state like hospitals, civil service, in-fact, since the creation of Ekiti state fifteen (15) years ago, only one Muslim has risen to the position of a permanent secretary in the civil service.<sup>2</sup> The reason for this may be connected to the view of the Muslims then that Muslim children would likely lose their religion to Christianity. The Colonial Masters brought Western education for the purpose of evangelism and spreading Christianity. Muslim parents were reluctant to send their children to school because of the fear that the teachers, most of whom were missionaries, would convert them from Islam to Christianity. Those Christian missionaries designed certain attractive activities such as sing and song, picnic, Sunday services etc. in order to convert Muslim students to their own faith so Many of them were found to be converted to Christianity.<sup>3</sup> A good

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<sup>1</sup> *Ekiti Yellow Pages*, P.13

<sup>2</sup> Alhaji Y. O. Sanni became Permanent secretary in 2003 and retired from service in 2007.

<sup>3</sup> L. O. Adebite, Welcoming Address in the commemorative brochure of the Golden Jubilee Anniversary Celebration of the Muslim Students' Society of Nigeria, (MSSN), Abuja. 2004.

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number of prominent Nigerians who were now Christians were born Muslims.<sup>1</sup>

### **Establishment of Islamic Western Schools in Ekiti State:**

Islamic schools can be said to be as old as the religion itself. However, during the time of Prophet Muḥammad, Islamic schools facilitated the memorization of the Qur'ān. This has been adopted in the whole of Middle East, Africa and Asia for centuries. This 7<sup>th</sup> century Arabian educational practice continued after the death of Prophet Muḥammad and expanded as Arab armies and traders continue to spread Islam in the west and south to Africa, east to Asia and north to Europe. During the golden age of Islamic empire, when Western Europe was intellectually backward and stagnant, Islamic scholarship flourished with an impressive openness to the rational sciences, arts, and even literatures.<sup>2</sup>

In Nigeria, as far back as 17<sup>th</sup> century, Islam has been playing a dominant role in shaping the socio-religious life of its adherents. For example, Kamaldeen Olawale claimed that the religious indoctrination of Muslim children in attending Christian schools and the discrimination experienced by some of these children compelled some Muslim community in Ekiti land to consider the establishment of their own schools.<sup>3</sup> Hence, in 1952 the Muslim community of Awo-Ekiti broke out

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<sup>1</sup> Some of the relevant examples include: Prince Bola Ajibola ('Abdul Jabbar), Babs Fafunwa (Prof. Aliyyu Babatunde Fafunwa), Femi Agbalajobi (Prof. Mustafa Agbalajobi), among others.

<sup>2</sup> Islam—History of Islamic Education, Aims and Objectives of Islamic Education, [www.education.stateuniversity.com/pages/2133/Islam.html](http://www.education.stateuniversity.com/pages/2133/Islam.html), retrieved 28th November, 2015.

<sup>3</sup> Kamal-Deen O. S, Running of Ideal School in Islamic Perspective, a paper delivered at a one day interactive seminar organized by Muslim Private Schools Proprietors, held in Ado-Ekiti, Ekiti State on 30<sup>th</sup> June, 2012. P4

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of the jointly owned primary school named United Primary School to establish Ansar-ud-Deen Primary School, Awo-Ekiti<sup>1</sup> while the first Ansar-ud-Deen Primary School was established in 1945 in Ado-Ekiti.<sup>2</sup>

The impact of Islam on the Muslims in Ekiti was climaxed by the formation of Ansar-ud-Deen Society of Nigeria in Ekiti at the close of the 20<sup>th</sup> century. The aim of which was to encourage Muslim children to acquire Western education without losing their Muslim identity. Between 1945 and 1980, so many primary, secondary and teacher training schools were established. All these schools were taken over and run by government.<sup>3</sup>

As a result of the wave of establishment of privately owned schools that serve better the agenda of the founders, the Muslim community in Ado-Ekiti established the first privately owned Nursery and Primary school in Oke-Ila, Ado-Ekiti. Due to poor management of the school, it was finally closed down in 1997.<sup>4</sup> The intervention of the Muslim Student's Society of Nigeria, (MSSN) Ekiti Area Unit in September 2000 in establishing At-Tawheed Model Nursery and Primary School, has continued to be a saving grace for the Muslims of the state in this regard.<sup>5</sup>

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<sup>1</sup> Interview with Alhaji Hassan Balogun of Awo-Ekiti on the 30<sup>th</sup> of May, 2011

<sup>2</sup> K. O. Sulaiman, "A study of Da'wah activities of Selected Islamic Clerics and their Contributions to the Development of Islam in Ekitiland (1947-2000 CE)" Unpublished Ph. D. thesis, Lagos State university, Ojo, Lagos, Nigeria, p. 67

<sup>3</sup> Ibid, P. 67

<sup>4</sup> Interview with Alhaji Adedipe Salman, the Organizing Secretary, Nigeria Supreme Council for Islamic Affairs, Ekiti State and the State Chairman National Council of Muslim Youth Organizations, Ekiti State, on the 9<sup>th</sup> of April, 2013, aged 49 years.

<sup>5</sup> The researcher was one of the founders of the school and the pioneer chairman of the School Management Committee.

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### **Need For More Islamic Private Schools in Ekiti State:**

The rise of model schools in the contemporary Muslim world came as a solution to the problem of intellectual decadence in Muslim societies. The Muslims who were once recognized as the pioneers of intellectualism are now in a very sorry state. They lagged behind in their fields so they have lost their intellectual prowess to the West. These model schools were established alongside conventional schools to revive the spirit of intellectual pursuit in the Muslim youths who of course are the hope of the *Ummah*. The sole objective of these schools is to train the Muslim youths and develop them mentally, physically, spiritually, emotionally and physiologically in such a way that will enable them understand the fundamental objective for which Allah had created them, that is, to worship Allah alone. And also give the Muslim youths access to Western system of education. In other words, these are schools where Muslim children could have a dual or integrated form of education (both Islamic education and Western education).

It is no gain saying that the public schools could not meet the objectives mentioned above in Ekiti State. Apart from the fact that the public primary and secondary schools in the state are grossly inadequate for the population of the Muslims in the state, the Muslim stakeholders equally believed that they cannot represent the ideals that Islam calls to.

Out of 183 public secondary schools in the State in 2011/2012 academic session after the integration of Junior and Senior Secondary schools into one, only six (6) were classified as Muslim schools. They are A.U.D Comprehensive High School, Ado-Ekiti, Olaoluwa Muslim Grammar School, Ado-Ekiti and Muslim College, Ado-Ekiti. Others are A.U.D Secondary School in Ikere-Ekiti, Ikole-Ekiti, Ire-Ekiti and Omuo-Ekiti. In the

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elementary schools, out of 813 Nursery primary schools, only 63 were Muslim schools.<sup>1</sup>

Another contending issue about these schools is that, their headship is in the hands of non-Muslims whom they believe would not be able to project the ideal Islamic doctrines. Again, the teaching of Islamic and Arabic in these schools is highly understaffed. While there are no Arabic teachers in some of the schools, in others, they could not teach Arabic in all the classes due to inadequacy of teachers. In fact, a report reveals that teachers teaching Christian religious knowledge in all these schools are more than all the teachers teaching both Arabic and Islamic studies. Worst still is the fact that students in virtually all the remaining schools have no teacher to teach either Islamic Studies or Arabic. The curriculum did not help either, where there are teachers, only the Art class is allowed to study and register the twin subjects of Arabic and Islamic Studies.<sup>2</sup>

In the private sector, however, the story was not far-fetched. Out of 114 private secondary schools in the State,<sup>3</sup> only one is owned by Muslim.<sup>4</sup> This is the only school where Muslim students have access to the teaching of Islam. Hence, a great challenge on the Muslims to establish more Islamic schools to take care of the growing teeming population. To achieve this, notable Islamic organizations in the State should rise to this

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<sup>1</sup> M. A. Kareem, "Islamic Education: An Ingredient for nation Building", second inaugural lecture, College of Education, Ikere-Ekiti, September, 2014

<sup>2</sup> Report of the Education Committee of the Supreme Council for Islamic affairs, Ekiti State, submitted in 2012.

<sup>3</sup> This information was sourced from the Ministry of Education in 2012

<sup>4</sup> The name of the School is At-Tawheed Model College, an arm of At-Tawheed Model Schools; it was established by the Muslim Students Society of Nigeria, Ekiti State.

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challenge by establishing more private schools. The few that existed were concentrated in the State capital. Efforts should be intensified to cover the entire State with private schools. Despite number of private tertiary institutions in the State, the Muslims are yet to have one. On this note, the Muslim community or any known Muslim organization should look into the possibility of establishing a tertiary institution in the State. Though the Ansar-ud-Deen Society of Nigeria is proposing to have a University at Igbemo-Ekiti and Al-Usrah Incorporation is equally proposing to establish her own at Iropora Ekiti, yet, none of it has come to fruition till date.

**Conclusion:**

This paper has found out that, education is as old as the religion of Islam itself. However, the Western education that was brought by the Western missionary was purposely meant for evangelization of Christian religion, the resistance by the Muslims to this form of education caused a great deal of setback to them. Response of the Muslims to the Western education was an afterthought. Despite the response, the public schools founded in the name of Islam could not satisfy the religious need of the Muslims and the number of the privately owned private schools in Ekiti State could not take care of the population of the Muslims in the State. Hence, there is urgent need for them to establish more Islamically oriented private schools to take care of their growing population to safeguard the future of Islam in the State.

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## **Shiblī: A Pioneer of Indo-Arab History-writing**

✎...Dr. Ashfāque Zafar Işlāhī<sup>1</sup>

The tradition of Indo-Arab history writing has been a landmark of Indian academia. Indian scholars in different ages and stages have contributed immensely to this field. When it comes to the Indo-Arab history-writing during the 19<sup>th</sup> and early 20<sup>th</sup> century in India, an eminent figure who contributed greatly in this field that is ‘Allāmah Shiblī Nu‘mānī who is considered the pioneer of Indo–Arab and Indo-Islamic history-writing in the Indian subcontinent.

Many books on this subject were composed and translated before him. There was a group of writers and intellectuals who composed some valuable books on this aspect of history. Scholars have a view that most of the books which were composed were merely a collection of events because most of these books were written either under the supervision of British officials or were composed to earn goodwill and praise from the government or to get financial aids from the court. There was only Sir Sayyid Aḥmad Khān who paid his attention towards writing authentic and reliable books of history applying all modern research methods and principles. Shiblī has personally gained from Sir Sayyid Ahmad Khan’s ideas and guidance, and enlightened himself from his personal library during his stay in ‘Alīgarh.

His inclination towards history began when he associated himself with M.A.O. College ‘Alīgarh as an Assistant Professor of Arabic. Sir Sayyid Aḥmad Khān, Professor T. W. Arnold and

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<sup>1</sup> Delhi-based Freelance Journalist

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latest research books on modern subjects including history molded Shiblī Nu'mānī into a scholar of Islamic History with modern approach and styles.

According to Sayyid Sulaimān Nadwī:

“When he (Shiblī) arrived at 'Alīgarh and got rare books of Arab history and geography, published in Europe, Egypt, Syria, and Turkey in Sir Sayyid's Library, he got impressed greatly. Henceforth, he started studying Islamic history afresh”.<sup>1</sup>

Though at this stage of time Shiblī had become an authority on different subjects as he was a good poet, a well-known and widely read writer and a master of Persian literature, his real field of work and interest was history .<sup>2</sup>

History especially indo-Arab history appears to become the main subject of his research and analysis. This inclination towards history especially Islamic history continued till the last breath of his life. He had a plan to write a complete history of Islam in Urdu. But death did not spare more time to realize his dream of a clean and standard history of Islam, an history without suspicion, biasedness, false propaganda, and confusion. He composed different books and wrote many research articles on many dynasties and historical personalities, which are considered milestones in Indo-Arab and Indo-Islamic history. But his first and the most important work that distinguishes his personality from other writers of that period is that he was the first, who followed some principles, parameters and basic criteria for a standard approach to this subject in Indian language. In fact, this was the reason why the famous writer and critic “Mahdī Ifādī” has dubbed him as the first history teacher in the country.<sup>3</sup>

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<sup>1</sup> Ḥayāt-i-Shiblī, P. 136

<sup>2</sup> Ibid, P. 86

<sup>3</sup> Dār-ul-Muṣannifin kī Tārīkhī Khidmāt, P. 49

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**Reasons behind his Inclination to Indo-Arab History:** When 'Allāmah Shiblī Nu'mānī concentrated on Indo-Arab and Islamic history and studied it with great earnestness specially history books of contemporary historians, he found that there were lies, suspicions, propaganda and biasedness in most of the books written by European writers. He resolved that there is no better service to Islam these days than giving answer to these, base-less writings in the same parameters in which it has surfaced. It is well known that in the 18<sup>th</sup> century, Europeans used new research methodology and modern subjects especially history as a tool to gain their political objectives. They had their views that history is a modern subject and an important part of modern scientific research. The British government decided to teach history as compulsory subject in their curriculum in Indian subcontinent in order to get political objectives like influencing minds of new generation in general and the people of their colonies in particular through false historiography.<sup>1</sup>

1. When Muslim countries fall to western armies and Europe occupied most of Islamic world, the western rulers strategically adopted history as a tool to make people of Islamic countries believe that their rulers were too bad to be mentioned and celebrated, and were deserving to what they got.
2. In such countries where Europeans were rulers and the Muslims were in majority, the European writers and historians adopted misleading approach and created some false propaganda to highlight their so-called ability and

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<sup>1</sup> Ibid, P. 51

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their scientific developments. They also tried to present Muslim rulers as uncultured, oppressors and barbaric. They targeted Islamic sciences, arts and cultures and Muslim rulers. Even they criticized Prophet Muḥammad (PBUH) and adopted every kind of falsification, forgeries and misleading researches to authenticate their claims.

3. The third reason which attracted him the most was that in current circumstances new Muslim generation would ignore its religion, its history and their rulers, and finally there would be sentiments of hate against their won glorious past. Some orientalist had opinions that by this way their historical pride would not sustain, and they would be compelled to hate it and forget it finally.<sup>1</sup>

These were the main reasons behind Shiblī's strong resolution to thwart these baseless allegations and downing all fingers of accusation which were raised against famous Islamic personalities and even against the Prophet (PBUH). He is the first person who answered Europeans in their own style.

Maulānā Sayyid Sulaimān Nadwī writes:

“The courageous scholar who came out first in the whole Islamic world to face these astute opponents, was ‘Allāmah Shiblī Nu‘mānī who gave them befitting answers in their own styles and approach proving that, in contrast to their opinion, Islam has contributed in promotion of society, culture, and education in the world, and how Islam revived and promoted the dead sciences and arts originated by Indians, Iranians and Greeks”.<sup>2</sup>

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<sup>1</sup> Ibid, P. 52

<sup>2</sup> Ḥayāt-i-Shiblī, P. 25

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**Objectives of Maulānā Shiblī:** Shiblī decided to write an authentic, balanced and clean Islamic history at a time when Islamic history and other Islamic sciences were confined to Persian and Arabic languages. These two languages were also our own languages but at this stage of time they had lost their importance, and a new language (Urdu) was replacing them taking status of the language of masses. But it was almost empty of research materials and books on modern subjects. Shiblī came to the conclusion that now Urdu should be adorned with these materials.<sup>1</sup>

‘Allāmah Shiblī was of view that Urdu has become the language of the commoners replacing Arabic and Persian but still it is deprived of its right to become the new official language, and it is only because of Ulamā’s negligence. They had great stuff of history in other languages known by them but they didn’t show interest in Urdu even they disliked to write letters in Urdu. Shiblī also sensed that new generation has desire and ambition to promote Urdu and evolve it to the standard of other modern languages. There was a wave of writing and composing books in Urdu in the country owing to new generation’s efforts and struggles. But the new generation didn’t have the required knowledge of Arabic, so the real sources of Islamic history couldn’t be accessed easily forcing them to read stories and fictions and not a real history.<sup>2</sup>

It was also one of his many objectives that his history books on indo-Arab and Indo- Islamic history should be a complete answer in the same approach and style to those who have

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<sup>1</sup> Al-Ma’mūn, P. 7

<sup>2</sup> Ibid, P. 8

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made allegations and tried to distort face of Islam through accusations and suspicions on principles of Islam, its belief, Islamic arts and sciences, Islamic culture, Muslim rulers and even they raised different illogical allegations against Prophet Muḥammad (PBUH).

Shiblī resolved to highlight the research and analysis from these allegations by European writers against Islam, and to highlight their unprofessional approach and bad intentions behind these accusations. It was also in his plan to inform young Muslim generation which was crazy to get everything from Europe that their past was shining, their history is glorious and full of commendable deeds and high achievements, and their forefathers have played key and unforgettable role in the development of culture, arts and sciences.

After 1857 when the rebellion was crushed by the British government, Muslims were considered the main culprit behind it. The government started crackdown against them. Many were beheaded, hung from trees and punished severely. All these ill situations caused inferiority complex in them. It has been one of his main objectives that Muslims' morale should be boosted by presenting their glorious past in the shape of history.

On the other front, British rulers were propagating their own agenda by rewriting history in a way that could create rifts and differences between Hindus and Muslims making a united struggle impossible against the British rule in India. They made forged allegations against Muslim rulers specially Aurangzeb to achieve their goal. 'Allāmah Shiblī was adhered to defend any attack on the communal harmony of India.

When Shiblī decided to write a standard history of Islam, Muslim rulers, Islamic culture, and the biography of the Prophet

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Muḥammad (PBUH), he chalked out a plan to write a detailed and comprehensive history of Muslim rules and dynasties. When he analyzed the length and depth of this plan he opted to write only the history of Abbasids. While writing on the Abbasid caliph Mu'taṣim Billāh, he felt that this plan may also consume much time. He again amended the plan and confined it only to famous Islamic rulers.<sup>1</sup> He himself mentions:

“For a long period of time I had intention to write a detailed and comprehensive history of Islamic rules and dynasties. I find myself unable to cover all dynasties, and there was no logic to opt any special dynasty. Finally, I came to a conclusion that I should opt only royal heroes of Islam. I adopted a method that I would choose only the rulers of Islamic dynasties who were second to none in their statures and good governance. I also decided to write their biographies in a style that makes history touching the taste of life.”<sup>2</sup>

Shiblī prepared a list of some very famous Muslim rulers. This list includes names of second Caliph 'Umar al-Fārūq, Walīd bin 'Abdul Malik from Umayyad dynasty, Ma'mūn al-Raṣhīd from Abbasids, 'Abdul-Raḥmān Nāṣir of Spanish Umayyad rulers, Saifuddaulah from Ḥamdān, Malik Shāh from Saljūq, Nūruddīn of Nūrya dynasty, from Ayyūbiyah dynasty he selected Ṣalāḥuddīn Ayyūbī, and from Muwaḥḥidīn of Andalus (Spain) and Turk of Rome, he selected Yāqūb-bin-Yūsuf and Sulaimān A'zam respectively.<sup>3</sup>

Apart from governments and rulers, he planned to present biographies and works of intellectuals and writers along with

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<sup>1</sup> Dār-ul-Muṣannifīn kī Tārīkhī Khidmāt, P. 56

<sup>2</sup> Al-Ma'mūn, P. 8

<sup>3</sup> Ibid, P. 9

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their biographies as heroes of Islam in their particular field. As preface of *Sīrat al-Nu'mān* indicates:

“At the first stage when I planned writing history books on famous Muslim rulers, I prepared a broad-based plan regarding Muslim intellectuals and writers. I decided to divide them in different categories as per their period and then to select those who have no matches in their special fields as I did in case of “Royal Heroes of Islam”. But I felt myself unable to do this huge assignment; even I amended my plan regarding history of dynasties excluding many families from the list. But I always felt that I could waste time if write about those heroes of arts and sciences and personalities of perfection. Because there is sword and pen, there is peace.”<sup>1</sup>

Shiblī had a strong will for this plan. But its execution was subject to the time, normal and conducive situation. Alas! Neither the life spared more time for him nor situations were supportive. The result was clear, both branches of history left incomplete. He only could write “*al-Ma'mūn*” and “*al-Fārūq*” from his plan of “Royal Heroes of Islam” and “*Sīrat al-Nu'mān*”, “*al-Ghazālī*” and *Sawāniḥ Maulānā Rūm* from the other channel of his plan of “Heroes of Islam”. He also wrote some articles on “*Ibn-i-Rushd*” and “*Ibn-i-Taimiyah*”. Although, he could not complete his plan of “Royal Heroes of Islam” and “Heroes of Islam”, but he presented a first of its kind biography of the Prophet Muḥammad (PBUH).

**Theory and Methods of Shiblī:** Shiblī was a pioneer of Islamic and Indo-Arab history writing in India. He was the first person who made some principles and methods for history writings. Nobody before him except Sir Sayyid Aḥmad Khān was

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<sup>1</sup> *Sīrat al-Nu'mān*, P. 7

committed to any prescribed method or principle for history writing. Earlier, history books were collection of events, stories of war, triumph or defeat. Writers used history writing as tool to earn money and not to give historical facts.

Shiblī adopted a modern and scientific method in history writing. He learnt these modern methods and styles by critically studying books of European historians especially the orientalist who had strongly criticized the Prophet Muḥammad (PBUH). As an expert of Islamic history, Shiblī decided to respond Europeans in their own ways and styles. He committed to expose their lies, misinterpretations and biasedness against Islam and Muslims. On the other hand he was very keen to apply modern principles of history writing. His moderateness becomes very clear when he criticizes both Muslim and European historians. As per his description, Muslim historians neglected logic, reasons and causes behind any historical event. They have simply mentioned events without mentioning reasons behind its occurrence. On the other hand European historians, as he said, have overlapped in their logics. They collect all rumours and cooked stories from the market and select a few of it, which suits their objectives. After a period of time these rumours became interesting and controversial historical facts. In his theory of history, Shiblī has benefited from both Europeans and Muslims historians.

In this regard Sayyid ‘Abdullāh says:

“He was not only a historian but also was founder of a special theory of history and its criticism. His criticism on the existing history materials in East and West is itself a very valuable code of conduct for the method of history writing”.<sup>1</sup>

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<sup>1</sup> Sir Sayyid aur unke Nāmwar Rufaḳā’, P. 44

About his philosophy of history, the noted historian of modern period Mr. Khalīq Aḥmad Nizāmī writes:

“Maulānā Shiblī’s great contribution to the historiography is that he has shaped Arab, Iranian, and western theories of history in such a unit that reflects realism of Arab, literary aspects of Iranians and research styles of western writers”.<sup>1</sup>

His philosophy of history is based on some basic principles which according to him must be applied while writing on any aspect of history. He has explained his philosophy in all his history related books and articles. So, there is a general view that Shiblī has written Islamic history in modern style and approach. It is also said that “The biography of the prophet” by Shiblī is the first of its kind in Urdu and is one of the finest works among the Arabic literature.

It was his modern style and approach that created some confusion in the mind of some persons who tried to stop him from writing the biography of the Prophet (PBUH) and even they issued fatwa against him. They also sent written complaints to “Begum of Bhopāl” to stop financial aid for this mission. Shiblī never compromised with these pressures but he carried on his mission for a correct biography of the Prophet (PBUH). He neither exaggerated nor downgraded anything in this process. He argued against all kinds of blames leveled by Europeans on Prophet Muḥammad (PBUH) and proved with concrete evidence and historical facts that their history is biased, and they have written all those things to achieve their political objectives.

Shiblī never wrote anything without a logical conclusion or without applying methods and standard of modern

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<sup>1</sup> Ma’ārif (monthly), March 1986, P. 188

historiography. After minutely studying styles and approaches of earlier Muslim historians and eminent European historians, he outlined some methods and principles which are required for standard historiography.

His basic methods are as follows:

1. It is necessary for a historian who is writing history of a particular era that he should write conditions and events chronologically and should give complete information of life, ethic, religious rituals and all other things. They should not be confined to political conditions, defeat and victory, battle fronts and infightings.
  2. The second obligation of an historian is that he should search the chronological order of events, reasons and its impacts because without reasons no event can appear before reader with its real face. Every event of history has to be associated with different events in the pasts. For example it is necessary to know how a small number of people from Arabian deserts conquered the greatest powers of the time like Persia and Roman empires, and why Umayyad dynasty took over controls of government in the presence of Abbasids and Sadat.
  3. The third method of historiography, according to Shiblī, is that a historian has to be dependent on perceptions and his personal choice while maintaining the chain of reason and causes leading to an event. No historian can avoid this method, while writing on any issue related to history. At this stage, he must be careful that reality and his perceptions must not be intermingled to a point that readers/ students could not clarify between the fact and perceptions of the historian.
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4. In this regard Shiblī has written in the preface of his famous book “*Sīrat al-Nabī*” (Biography of the Prophet) that due to excessive cautionary measures Muslim historians have only described that Prophet Muḥammad (PBUH) sent Islamic armies to different regions completely avoiding causes and reasons behind the deployment of force in different regions. This minor negligence has caused negative feelings in some quarters that Islam has spread with might of sword and not by its high values and it allows to attack any non-Muslim community or country only because they are not Muslims.<sup>1</sup>
5. Any historical event described by any historian should be true and complete. There should be no point of suspicion. The European historians have no permanent methods to check the reality and truth of historical events. Muslim historians have a reliable pattern to check and test the reality of any event in the past and that is called “*Riwāyat*” and “*Dirāyat*”.
6. Shiblī has made the method of accurate theory of historiography for the historians while writing on any issue related to history.<sup>2</sup>
7. Anything related to any event of history should be quoted from a person who was participant or has been eye witness of the event if not so then all narrators of event should be mentioned in sequence. It is also necessary that there should be a critical observation on their habits, life style and status of their reliability.

Shiblī has described this method as the first principle of Islamic historiography. This method of accurate research was

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<sup>1</sup> *Sīrat al-Nabī*, 1/39

<sup>2</sup> *Ibid*, 1/39

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laid down by Muslim scholars to check status of the narration of prophet's traditions and its narrators. Muslim historians used this method in their history writings and were very cautious about everything related to the subject of history.<sup>1</sup>

Many events have links with different professions and arts. So it is necessary for a historian that he should be well versed in the fields of different arts or professions related to historical events. If he writes about a war he should be aware of every aspect of war, and for administrative affairs, he should have sufficient knowledge of administrative system.

As he says in "al-Fārūq":

"If the historian has grasp over all aspects of the historical event, he can understand its facts with all its lengths otherwise his understanding of a historical event would be as usual as a common man."<sup>2</sup>

Shiblī has quoted about a Professor Mr Reneke as saying:

"He neither used poetry nor favored the country, he never becomes partial to the religion and nation, nobody can find out which things make him glad or what is his personal belief while criticizing on any aspect of history?"<sup>3</sup>

This quotation by Shiblī indicates that he was of view that a historian should not be influenced by poetry or literary style of writings. Nationalism, sorrow, happiness and personal belief should not have its impact on history writings. All this mean that Shiblī was considering impartiality as integral part of historiography.

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<sup>1</sup> Dār-ul-Muṣannifīn kī Tārīkhī Khidmāt, P. 84

<sup>2</sup> Al-Fārūq, 1/11

<sup>3</sup> Dār-ul-Muṣannifīn kī Tārīkhī Khidmāt, P. 88

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**Sīrat al-Nabī:** Shiblī has applied all these methods and principles in his book “Sīrat al-Nabī” (Biography of the Prophet). He has adopted at some places principles and methods of western historians, on the other hand he has appreciated Muslim historians on their precautionary measures to prevent any wrong thing in the biographies. He has made commendable efforts to present a very just and balanced biography of the Prophet Muḥammad (PBUH). He planned to write such a biography of the Prophet (PBUH) which, according to him, would be like a fact finding document and ultimately a bold answer to forgeries and fabricated stories of European historians. He adopted some principles, collected materials and made a concrete plan to achieve his objective of historiography. He did some thorough research and minutely studied allegations of Europeans on the Prophet (PBUH), Caliphs and Muslim rulers and examined them on his methods of objective research exposing many times their (European historians) hidden targets and objectives.

In spite of all these methods and principles, some scholars have criticized him as saying that “though Shiblī has presented a very good and reliable book on “Sīrat”, there are some weak points in his book. Some have their views that despite all these principles and methods, Shiblī has also ignored some of it while quoting traditions of the Prophet to substantiate a point. At this place, he has neglected his own principles evolved for “Sīrat” writing.

Some critics have said that at some places in “Sīrat” he is impressed by western writers and has become very defensive for example. Dr. Sayyid ‘Abdullāh writes:

“First of all it seems that despite his repeated claims, Shiblī has adopted defensive and apologetic views at many places.

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He has taken many apologetic stands on wars in the Prophet's era "Ghazwāt". In the same way, he is very cautious while analyzing issues of slavery and polygamy. Although he is writing biography of the Prophet (PBUH), he is constantly impressed by the views of western critics that every word and work of the Prophet (PBUH) is as usual as word and works of a common man. But the fact is that the Prophet (PBUH) was not like a common man but he was a special one."<sup>1</sup>

**Al-Intiqād 'alá Tārīkh al-Tamaddun al-Islāmī:** The Egyptian scholar Jurjī Zaidān composed a book named "Tārīkh al-Tamaddun al-Islāmī" (History of Islamic Civilization). Shiblī considered his approach and style objectionable and a deviation from the fact. He wrote a lengthy article titled "al-Intiqād 'alá Tārīkh al-Tamaddun al-Islāmī" (Criticism on the History of Islamic Civilization) which was later published in book form. Shiblī himself writes:

He (Jurjī Zaidān) has divided the book in three parts. The first belongs to the period of the first four Caliphs; the second part covers history of the Umayyad Dynasty while the third deals with the Abbasid dynasty. He has praised the first four caliphs as Muslims' sentiments are highly attached with them. He has also appreciated Abbasids as they belong to the family of the Prophet (PBUH). But he has severely criticized the Umayyad dynasty questioning their ability as rulers and their roles in promotion of research and civilization. He only attacked Umayyad dynasty as they maintained Arabs' distinctions and preserved it intermingling with outside effects.<sup>2</sup>

In this book, Shiblī has defended the Umayyad king 'Abd-ul-Malik bin Marwān through factual references. Jurjī Zaidān has

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<sup>1</sup> Ibid, P. 102

<sup>2</sup> Al-Intiqād 'alá Tārīkh al-Tamaddun al-Islāmī, P. 3

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accused him of setting aside Islam and its teaching. He also accused him of ordering desecration of “Ka’ba” which was executed by his governor Ḥajjāj bin Yūsuf. Shiblī has presented facts highlighting intentions behind these allegations.

**Al-Fārūq:** This is a land mark research work by Shiblī Nu’mānī which has been appreciated worldwide. He was proud of this marvelous research work. It has two parts. The first part deals with the biography of the second caliph ‘Umar al-Fārūq, the incident relating to his embracing of Islam, his role in Ghazwah-i-Uḥad, his stand in Saqīfah banī Sā’idah and other related issues. The other important factor of this part is the introduction of Historiography its standard and principles. The second part of the book covers the system of governance, achievements, victories and decentralization of government’s power and prosperity to the common man of the caliphate. The major intention behind this book was that good governance and strategist rulers were very much in number before the rise of Europe.<sup>1</sup>

**Safar-Nāmah-i-Rūm-o-Miṣr-o-Shām:** It is a narration of his observations and experience during his travel to the three countries as the title of the travelogue indicates. He travelled to these three places at a time when India was under British rule, and the European scholars were trying to distort the face of Islam and to devalue achievements of Muslim rulers and scholars. He first landed in Istanbul then travelled to Beirut and ended his journey to Cairo through Jerusalem.

During his stay at these places he inspected every aspects and collected materials for his pending research works. He was very affectionate to Turkish caliphate and its roles and achievements. But he has mentioned all their success and

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<sup>1</sup> ‘Allāmah Shiblī Nu’mānī, PP. 53 and 57

commendable works along with their weak social and political aspects. He has praised Jerusalem's peace and its environment. He visited Jāmi'ah al-Azhar during his stay in Egypt. He has expressed concern over managements and learning process but has appreciated some efforts to teach modern subjects along with the traditional subjects.<sup>1</sup>

In addition to these wonderful research works, his books like "al-Ma'mūn", "Sīrat al-Nu'mān", "al-Ghazālī" and "Imām ibn-i-Taimiyah are considered as landmark contribution to Arab-Islamic history.

As far as his contribution to the Indian history is concerned, he has written some books and many valuable articles related to Muslims rulers in India. One of his famous works on Indian history is his book "**Aurangzeb 'Ālamgīr par ek Naẓar**". In this book Shiblī has defended Aurangzeb and proved by some very authentic sources and references that allegations against him are baseless and have no factual ground. He has applied principles and logics while defending Aurangzeb on his policy to ban fairs and celebrations saying that fairs were causing security problem and Aurangzeb was not interested in these things. So he banned these activities like his ban on Muharram processions at some places.<sup>2</sup>

It seems that while writing on some aspects of Indian Islamic history the main and primary objective of Shiblī was to expose European writers' hidden agenda and to counter their allegations. It also seems that the Mughal Emperor Aurangzeb has been targeted for creating rift between different communities of the country. Shiblī was committed to foil any effort that could harm communal harmony of the country.

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<sup>1</sup> Ibid, PP. 263, 266 and 269

<sup>2</sup> Aurangzeb 'Ālamgīr par ek Naẓar, P. 3

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## **Oneness of God and Prophethood of Muḥammad (PBUH), A Comparative Study of Islamic and Hindu Thoughts**

✎ Dr. Muḥammad Aḥmad Na'īmī<sup>1</sup>

Tr.: Dr. Moḥammed Fazlullāh Shareef<sup>2</sup>

### **Introduction**

Hindus and Muslim are rather the two largest communities of Asia dwelling together since thousands of years but yet they haven't understood each other. A Hindu is still a mystery for a Muslim and a Muslim is a mere conundrum for the Hindu. Neither Hindus find time to investigate facts about Islam nor do Muslims spend time to ponder upon the true teachings of ancient Hindu religion.

See how much does a common Hindu know about Islam, its teachings and traditions? Similarly, how much does a common Muslim know about Hinduism and its culture? Leave aside the common Hindus and Muslims, even well-educated Hindus and Muslims are grossly unaware of these things. There are a few means to learn about if one wishes to learn. Firstly, people around him are not keen on this subject. Adding to that, the rare few who show such interest are looked at with suspicion.

Ignorance, negligence and little knowledge about anything may lead to misunderstandings. This is true in case of the

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Hindu and Muslim communities in today's India since many are unaware of the true teachings of both the religions. That has caused many a misunderstanding and distrust. Moreover, no serious study or effort is made so far, focusing on what are the true teachings of Hinduism and Islam vis-à-vis their similarities and differences. One would be astonished to know the amazing and unbelievable facts when we profoundly check the Indian religious scriptures. One will be compelled to acknowledge that the message of the Qur'ān and Islam is found in the ancient Indian religious scriptures too, whether identical or with minor differences. These books certify the teachings which Islam has been preaching since its beginning invariably, could the teachings have undergone alteration and transformation with changing times.

In a nutshell, both the Hindus and Muslims are Asian communities. Hence we find their faith, beliefs, customs and practices look similar and interrelated. Here is a detailed analysis of a few headlines of the subject.

**Concept of Monotheism and Ekeshwarvād:** Ancient Hinduism i.e. the Vedic religion, too preaches monotheistic beliefs like Islam. It commands worshipping One God. Not only that, even the attributes of the Divinity in Islam are mentioned nearly in the same way for the Eshwar in the Indian religion. For example, the Qur'ān says:

وَاللَّهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٣١﴾<sup>1</sup>

Tr.: And your God is the Only One, there is no God besides Him the most Merciful and Beneficent.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَأَعْبُدُوهُ<sup>1</sup>

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<sup>1</sup> Al-Baqarah: 123

Tr.: Allah is your Lord and nobody is worshipped other than Him, the Creator of everything, you worship only Him.

قُلْ هُوَ اللَّهُ أَحَدٌ<sup>2</sup>

{(O Prophet!) announce that Allah is One)

य एक इत्तमुं श्रुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः 3

Rig Ved Mandal 6 Sukt 45 Mantra 16

{Ya Ek ittamu shtuhi krushteenaam vicharshaani patirjagne vrushakrutuh}

Tr.: There is only one God, you praise Him, He is matchless, God of the living men, the Powerful.

योदेवष्वधिदेव एकं आसीत्।<sup>4</sup>

{Yo devashwadyi deva ekam aaseet}

Tr.: He is the God of gods, and none besides him.

न द्वितीय न तृतीयश्चतुर्थो नाप्यु चयते।

न पंचमो न षष्ठः सप्तमो नाप्यु चयते।

नाष्टमो न नवमो दशमो नाप्युचयते।

स सर्वस्मै विपश्यति यच्चप्राणति यच्च न।

नमिदं निगतं सहः स एष एक एक वृदेक एव।

सर्वे अस्मिन् देवा एकवृतो भवन्ति।

{Na dwiteeyo na truteeyash-chaturtho naapyu chayate

Na panchamo na shashtah saptamo napyu chayate

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<sup>1</sup> Al-An'ām:102

<sup>2</sup> Al-Ikh̄lāṣ: 01

<sup>3</sup> Rigveda 6 – 45 – 16

<sup>4</sup> Rigveda – 10 – 121 – 8

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Na-asthamo na navamo dashamo napyu chayate  
Sa sarwasmāi vi pashyati yachchpranati yachcha na  
Namidam nigant saha sa esha eke k vrudek eva  
Sarve asmin deva ekvruto bhavanti}

Tr.: It is said there is no second or third or fourth god,  
Neither is it said there is a fifth, sixth or seventh  
Nor is it said there's eighth neither ninth or tenth.  
He is well acquainted with and watches all things living  
and non-living resting with whole power solitary  
all the angels reside in His creation.

He is the only creator Lord of whole earth and universe, all the  
people bow their heads in front of Him.

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा।

कर्माध्यक्षः सर्व भूताधिवासः साक्षी जेता केवलो निर्गुणश्च।

[Eko Devaha Sarva Bhuteshu Goodhah Sarvavyapi Sarva  
Bhutaantaraatma

Karmaadhyakshaha Sarva Bhutaadhivaasaha Saakshi jetaa  
kevalo Nirgunashcha]

Tr.: God is hidden behind existence of everything. His power  
extends everyone and is the master of all deeds. He is neither  
born nor he dies. He is without physical form (Nirgun (निर्गुण) )

The verse of the Qur'ān says:

لَا إِلَهَ إِلَّا اللَّهُ

Tr.: There is none worthy to be worshiped except Allah.

And the creed of Hinduism, the Brahm Sutra declares:

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एकं ब्रह्म द्वितीय नास्ति, नेह ना नास्ति किंचन<sup>1</sup>

[Ekam Brahm dwitiya nasti, Neh naa nasti nasti kinchan]

Tr.: There's only One God, without a second, never not even a least bit.

Swami Vivekananda, the great reseacher and thinker of vedas affirmed with the above statements. He writes in his literature:

एकम् एवम् अद्वितीयम्<sup>2</sup>

[Ekam Evam Advitiyam]

Tr.: God is Only One without a second.

Islam has described God having one personal name and several attributive names. Similarly, Hinduism has preached one personal name for God with many attributive names.

The Qur'ān says:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ

Tr.: To Allah belongs all the excellent names.<sup>3</sup>

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

Tr.: Call Him Allah or call Him al-Rahman, by whichever name you call him, to Him belongs all the excellent names.<sup>4</sup>

And ancient Hindu religious scriptures also affirm the same teaching. Rigveda says:

<sup>1</sup> Kalik Avtar aur Muḥammad, P. 28

<sup>2</sup> Hazrat Muḥammad aur Dharamgranth, P. 76

<sup>3</sup> Al-A'arāf: 180

<sup>4</sup> Banū Isrā'īl: 110

इन्द्रं मित्रं वरुणमग्निं माहुरथो दिव्यः स सपुर्णोगुरुत्मान।

एकं सद्विप्रा बहुधा वदन्तयग्निं यमं मातरिश्वान् माहुः।<sup>1</sup>

[Indram Mitram Varunamagni Maahuratho divyaha sa sapurnogurutamaan

Ekam sadvipraa bahudhaa vadantayagni yamam maatarishwaan maahuh]

Tr.: The learned and wise persons call Eshwar with many names. They call Him Indra (Master) Mitr (Good Friend), the greatest, lord, the guide, the noble, Lord of births and deaths and acquirer of internal and external situation of all.

From the above examples, it could be concluded that, calling the Almighty God by different attributive names is not exclusive to any specific religion. Several religions around the world have described God in this way. For instance, there are several names of Eshwar in Vedic religion, i.e. the ancient Hindu religion. A great Hindu scholar and researcher Mahārishī Dayānand Saraswatī, writes in the first chapter of his famous book “Satyārth Prakāsh” that Eshwar has 99 more names besides ‘Om’ (ॐ). It would be interesting to know that Sankarit name (ॐ) when inverted, looks like الله in Arabic.<sup>2</sup>

According to Hindu belief, the name “Om” (ॐ) is made of three letters . (अ-उ-म)

A – U – ma. These letters are the three sides of “Om” point to the three attributive names of Almighty God. viz (i) Brahma: The Creator (ii) Vishnu: The Nourisher (iii) Shiva: The Destroyer. Thus the above mentioned letters constitute “Om”

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<sup>1</sup> Rigveda: 1-164-46

<sup>2</sup> Satyaarth Prakash saathwa Samullaas, P. 173.

and describe the three attributive names. In fact, these are rather the translations of three major attributive names of Allah, which Islam has been teaching since its beginning:

1. الله خالق (Allah is the Creator)
2. رب العالمين (The Nourisher of all the worlds)
3. الله يحيي ويميت (Allah is only the Master of life and death).

**Concept of prophethood and Incarnation:** All Muslim scholars are fully aware of the fact that Allah had sent prophets from Adam to the Prophet Muḥammad (PBUH) in each race and nation to guide, to instruct, to reform and to develop in piety. Different religions called these messengers with different names. They are remembered in Islam with 'رسول' (Messenger) or 'نبي' (Prophet). And the Hindu religion mentioned them as Avatār and Eesh Dūt. While Islam says, Almighty guides the people through His Messengers and Prophets, Hinduism says Divine incarnations called as Avatārs occur to protect people and for mending the conditions of people. God commands that: <sup>1</sup> وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ <sup>2</sup> (Tr.: No doubt that We have sent a prophet in each nation to instruct people to glorify God and shun evil). <sup>3</sup> وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (Tr.: Oh Messenger! You are a mere guide and not a warner of all nations) <sup>3</sup> وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ (Tr.: And there was never a community among whom We didn't send a warner).

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<sup>1</sup> Al-Naḥl: 36

<sup>2</sup> Al-Ra'd: 7

<sup>3</sup> Fāṭir: 24

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Avatār and Aishdūt (God's Messenger): According to the fundamental and constitutive books Avatār and Aishdūt (God's Messenger) is given almost the same importance in Hindu doctrine as to the Messenger or Prophet in Islam.

As per the Sanskrit-Hindi dictionary, the literary meaning of Avatār is appearance and arrival of God on earth. A reputed scholar of Sanskrit scriptures, Dr. Ved Prakash Upadhaya says:

“अवतार” शब्द ‘अव’ उपसर्गपूर्वक ‘तृ’ धातु में ‘घञ’ प्रत्यय लगाकर बना है। अवतारशब्द का अर्थ यह है कि पृथ्वी में आना। ईश्वर का अवतार शब्द का अर्थ है कि सब को सन्देश देने वाले महात्मा का पृथ्वी में जन्म लेना।<sup>1</sup>

Tr.: ‘Avatār’ is the combination of two words ‘av’ and ‘tr’ which is derived out of verb ‘dhatr’. Thus ‘Avatār’ means to appear on the earth. The meaning of the Eshwar Avatār is the birth of a great personality on earth for delivering Divine message to all).

According to the Hindi-Sanskrit lexicon, meaning of Eish is Eshwaris God and Dūt is courier or messenger. In this way *Eshwar ka Avatār* means the Messenger of God.<sup>2</sup>

When we study the ancient and great scriptures, the Vedas, deeply on this subject, we find that they also support the belief of arrival of the messengers (Eeshdūt / Eshwariya Purush) and this doesn't negate any creed or belief. Ancient Vedas and Hindu religion also preach that (Eshdūt / Eshwariya purush) arrived in the world along with the true Divine message as leader and guide of the people during their specific periods. Therefore, mentioning the arrival of Eishdūt, Rigveda says:

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<sup>1</sup> Sanskrit Hindi Shabdkosh Pusht, P. 108

<sup>2</sup> Kalik Avatār aur Muḥammad Pusht, P. 11

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अग्निं दूतं ब्रणीमहे होतारम् विश्व वेदसम् अस्य यज्ञस्य सुक्रतेम्।<sup>1</sup>

[Agni dootam braneemahe hotaaram vishwa vedasam asya yagnyasya sukrutem]

Tr.: We chose Agni as the messenger to save the world from panorama.

मनुष्यासो अग्निम्<sup>2</sup>

[Manushyaaso agnim ]

(tr.: The messenger of fire is a man.

Describing the last Eishdūt, the Rigveda says: समुद्रा दूत अरबन्।<sup>3</sup> (In the cited quote (स) indicated company and मुद्रा means seal or stamp and dhūt interpret messenger (संदेशवाहक) and Arban (अरबन्) means Arab as the words of Sanskrit often add (न) and (म) at the end. In this way, (समुद्रा दूत अरबन्) interprets messenger of Arab with recognition / messenger of Arab nation / the messenger of Arab along with seal or stamp)<sup>4</sup> his verse perfectly matches the sacred personality of the Prophet Muḥammad (PBUH) so, the meaning and significance of the ‘Mudrā’ in Sanskrit is same as of Arabic word ‘Khātam’. The meaning of ‘Samudrā Dūt’ is similar to the meaning of ‘Khātm-ul-Ambiyā’ (Antim Eshwar) interpreting ‘Samudra Dhūt Arban’. It is so called as our Prophet Muḥammad (PBUH) is the only messenger of Arab who sealed the doors of apostleship and appearance of new messengers. Now no messenger/prophet/apostle would

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<sup>1</sup> Rigveda 1 – 12 – 1

<sup>2</sup> Rigveda 10 – 70 – 3

<sup>3</sup> Rigveda 1 – 163 – 1

<sup>4</sup> Sanskrit Hindi Shabdkosh Pusht 1045, 807, 468

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be born in the world likewise our Prophet (PBUH) reported to use rings as seal.<sup>1</sup>

Besides (समुद्रा दूत अरबन) samudra dūt araban the Vedas also describe great qualities of a man Naraashans नराशंस which fit exactly to the Prophet Muḥammad (PBUH).

The word Narāshans appear nearly at 31 places in four Vedas. It comes 16 times in Rigveda, 10 times in Yajurveda, 4 times in Athurveda and 4 times and once in Saamaveda.<sup>2</sup>

Vaid Prakāsh Upādhyaya writes in his valuable book 'Vedic Narāshans aur Antim Rishī', The word 'Nar' means 'man' and 'Āshans' means 'praised'.

नराशंस शब्द कर्म धार्य समास है। जिसका विच्छेद नरश्चा सौ आशंस यानी प्रशंसित मनुष्य होगा। नराशंस शब्द ऐसे नर यानी व्यक्ति का सूचक है जो प्रशंसित है। अरबी में मुहम्मद शब्द संस्कृत के नराशंस का अनुवाद है।<sup>3</sup>

[narāshans shabd karm dhārya samās hai. Jiskā vichched 'narāshcha sau āshans' yānī prashansit manushya hogā. Narāshans shabd aise nar yānī vyakti kā sūchak hai jo prashansit hai. Arabi bhāshā men 'muḥammad' shabd Sanskrit bhāsha ke narāshanska anuvād hai.]

Tr.: The word Narāshans is adjectival phrase that describes a man who is highly praised. The word 'Mohammed' in Arabic language is the exact translation of the Sanskrit word Narāshans.

The famous thinker and philosopher Sūryā Kānt Dwivedī also acknowledged that the name 'Muḥammad' conveys the same

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<sup>1</sup> Ṣaḥīḥ al-Bukhārī, Ḥadīth No. 817, 818, 819, 822

<sup>2</sup> Agar abhinajagotou Chapter: 121

<sup>3</sup> Nirashansaurantim rishi yānī Muḥammad chapter: 121

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meaning. He is the only person worthy to be appreciated and called well by all.<sup>1</sup>

Not only by name Narāṣhans, but he is also mentioned in Vedas by name 'Aḥmad'. Apart from mentioning the name, all the qualities describing him in the Vedas are fit to his personality as Islamic messenger. The Rigveda narrates:

अहमिद्धि पितृष्परि मेधामृतजग्रभ।<sup>2</sup>

[Aḥamad wipitūshpari medhāmṛutajagrabha.]

Dr. M.A. Srivāstav translates the above verse in this way: "Aḥmad' has received deep knowledge of the Holy Law from his Lord."

Upanishads too, like Vedas, contain clear description of 'Muḥammad (PBUH)' as messenger by name.

अल्लो ज्येष्ठं परम पुर्णं ब्रह्माणं अल्लाम

अल्लो रसूल महामद रकब रस्य अल्लो अल्लाम।<sup>3</sup>

[Allo jyeshtham sreshtham param pūrnām brahmanam allām

Allo rasūl mahāmad rakabṛasyāallo allām]

Tr.: Allah is the greatest of all, purest and sacred of all. Prophet Muḥammad (PBUH) is the top greatest prophet of Allah. Allah is the only nourisher of the world and universe from creation till end.

*The Last Avatār Kalki and Muḥammad (PBUH):* The Indian religious scriptures (Puranas) acclaim the arrival of 24 Avatars to the world for the prosperity, success and guidance of religion on the righteous way. Puranas declare the appearance

<sup>1</sup> Amar Ujala, Agra, 5 June 2001. Sampadkiya Part.

<sup>2</sup> Rigveda 8 – 6 – 10, Sāmveda 2 – 6 – 8

<sup>3</sup> Alloupanishad 2-3-8, Sapyarprakash, Vishvykosh Nagendranath Basu.

of all the mentioned 24 Avatars in the world. According to Hindu religion 'Kalki' is the final avatar for the last yug, the Kali Yug. Islam also states that the Prophet Muḥammad (PBUH) is the last prophet on the earth. Kalki also means to free the world from the enemies and to judge the criminals and evils. The history of Islam witnesses that the Prophet Muḥammad (PBUH) during his small tenure of 23 years was successful to guide and educate many sinners, robbers, evils of Arabs on the righteous way of good deeds. In this way he presented a peaceful and pious society to the world which is applauded till the date. It is identified and recognized by different Hindu philosophers and thinks in the following ways:

Dr. Vaid Prakāsh Upādhaya writes that the meaning of Kalki according to 'वाचस्पत्यम्' (waachaspatyam) and 'शब्दकल्पतरु' (shabdkalpataru), is pomegranate eater and the cleaner of sins (kalank). The Prophet of Islam also used to eat pomegranate and dates who wiped out अगत मिश्रण (agatmishran) *shirk* and नास्तिकता (nāstikatā) *kufir* from the world.<sup>1</sup>

He writes in his summary during the investigation of the dogma 'Kalki Avatār' that the world inferences relate to Kalki and the Prophet Muḥammad (PBUH) made him astonished as the Kalki of whom the Indians are waiting is none other than the Prophet Muḥammad (PBUH)<sup>2</sup>

Many qualities and indications are given in Purans for Kalki Avatars where will he be born? What would be his father's name? etc. The Bhāgwat Purana says:

शम्भल ग्राममुख्यस्य ब्राह्मणस्य महात्मनः।

भवने विष्णु यशसः कल्कि प्रादुर्भविष्यतिः।

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<sup>1</sup> Kalik Avatār aur Muḥammad pusht, P. 17

<sup>2</sup> Kalik Avatār aur Muḥammad pusht, P. 24

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[Shambhala grāmamukhyasya brahmanasya mahātmanah  
Bhavāne Viṣhnū yaśhasahkalki prādurbhavishyatih]

Tr.: The Kalki will born at a place called Shambhal, in a family of a special priest called Viṣhnu Yaśh.

Shambhal means a place of peace and the Prophet (PBUH) was born in Makkah, a city of peace in Islam according to the Qur’ān. It is in the Hadith: ‘دار الأمان’ means a peaceful home and ‘البلد الأمين’ describes as the peaceful city.<sup>1</sup>

The Shlokas which mention the place of birth of Kalki as Shambhal, also mention the father’s name and a few other Shlokas mention names of both his father and mother.

शम्भले विष्णुयशसो ग्रहे प्रादुर्भवाम्यहम्।<sup>2</sup>

[Shambhale Viṣhnū yaśhaso gruhe prādurbha-vaamyaham]

Tr.: Kalki will be born in the family of a special priest & chief prohibit called Viṣhnū Yaśh of Shambhal.

The above cited Shlok depicts the name of Kalki’s father as Vishnu Yash. It is a compound name of Vishnu and Yash. Vishnu means Eshwar / Allah or nourisher refers to God and Yash means – servant. In this way Vishnu means “a godly man / a man of god”- this is similar to the meaning the name of the father of the Prophet Muḥammad’s (PBUH)– ‘Abdullāh.<sup>3</sup> Likewise, the meaning of ‘Abdullāh is a man of God and Viṣhnū Yaśh in Hindi and Sanskrit.

सुमत्यां विष्णु यशसा गर्भ माधत्त वैषणवम्।

<sup>1</sup> Bhagwad Puraniskandh – 12 Adhaya – 2 Sholok – 18

<sup>2</sup> Kalik Puran Adhaya – 2 Sholok – 4

<sup>3</sup> Kalik Avatār aur Muḥammad Pusht, P. 16

सुमत्यांमातीर विभो पत्नीयां त्वन्निरदेशतः<sup>1</sup>

[Sumadyām Viṣṇū Yashasā garma māghatta vaiṣṇavam

Sumatyāmātir vibho! Patniyā mtwānnirdeśhatah]

Tr.: Kalki will be born through the womb of Sumati the wife of a great priest Viṣṇū Yaśh in Śhambhal village.

The above two cited Shlokas describe Kalki's mother's name as Sumati. Sumati means "peaceful woman" as similar to the name of the mother of the Prophet (PBUH)- "Aaminah" which means a peaceful woman.<sup>2</sup>

**Conclusion:** It appeared from the above short discussion that tow great religions of the world-Hinduism and Islam have consensus over the oneness of God and the prophethood of Muḥammad (PBUH). As they mention clear name of One God (Allah) and his several attributes and features, they also give descriptions of the last Prophet Muḥammad, his father 'Abdullāh, his mother Āminah and his birthplace Makkah. Not only this, these great worldly religions are united on some other basics of faith and religious practices and rituals. This short study invites the scholars to rethink upon these basic beliefs.

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<sup>1</sup> Kalik Puran Adhaya – 2 Sholok – 11 and Kalik Puran Adhaya – 2 Sholok – 4

<sup>2</sup> Kalik Avatār aur Muḥammad Pusht, P. 16

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## Mujaddid Alf Thānī Sheikh Aḥmad Sirhindī

Prof. Ghulām Yaḥyá Anjum<sup>1</sup>

Tr. by: Dr. Moḥammed Fazlullāh Shareef<sup>2</sup>

### Abstract

Mujaddid Alf Thānī is a celebrated personality among all the *mujaddids* of Islam. He is regarded as the second *mujaddid* of the 2<sup>nd</sup> Hijrah. The word (Mujaddid Alf Thānī) has become a part of his name as if when these words are uttered, his towering personality comes in the mind. After studying the history of his period especially courtier scholar ‘Abd-ul-Qādir of Badāyūn’s book “*Muntakhab al-Tawārīkh*”, it seems that in the period of the Emperor Jalāluddīn Akbar the Islamic system was not existing commonly among the Muslims even Akbar tried to ruin the personal laws of the Muslims by deviating Islamic principles. In the light of the famous Ḥadīth of Gabriel wherein Islam has been truly defined, we briefly survey the changes and *bid’ats* of Akbar’s time in Islamic principles and how Mujaddid Alf Thānī did a great work to revive the Islamic principles.

**Keywords:** Maktūbāt, Dīn-i-Ilāhī, Mysticism (Sufism), Chishtiyah, Qādrīyyah, Nizāmiyyah, Ṣābriyyah.

**Introduction:** Being one of the great earlier reformers of Muslim India, Shaiḫ Aḥmad Sirhindī Fārūqī Naqshbandī was born in Sirhind on June 26, 1564. He belonged to a dedicated Muslim family that claimed to be the descendant of second

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caliph 'Umar Fārūq (MAPWH). His father Sheikh 'Abd-ul-Aḥad was a well-known sufi of his time. Sheikh Aḥmad received his basic education at home. He learnt the basics of the Qur'ān, Ḥadīth and theology in Sirhind and Siālkot. Later, he devoted most of his time to the study of the Ḥadīth, the commentary of the Qur'ān and philosophy. He worked for some time in Lāhore also. But greater part of his life was spent in Sirhind where he was to become the ideal of Islamic values. When he was 36 years old, he went to Delhi and joined the Naqshbandiyyah order under the discipleship of Khājah Bāqī Billāh.

During this period the Muslims of India had become so deficient in the knowledge of true Islam that they had more belief in *karāmat* or miracles of the saints than the Islamic teachings. The 'Ulamā' and theologians of that time had ceased to refer to the Qur'ān and Ḥadīth in their commentaries, and considered jurisprudence the only religious knowledge. Akbar, the Mughal Emperor, had started a series of experiments with Islam, propagating his own religion Dīn-i-Ilāhī, an amalgamation of the Hindu and Muslim beliefs. In these circumstances, Sheikh Aḥmad set upon himself the task of purifying the Indian Muslim society. His aim was to rid Islam of the accretions of Hindu pantheism. He was highly critical of the philosophy of *waḥdat-ul-wujūd*, against which he gave his philosophy of *waḥdat-ush-shuhūd*.

He engaged himself into correspondence with Muslim scholars and clerics, and laid emphasis on following the true contours of Islam. To him, mysticism without Sharī'ah is misleading. He emphasized on the importance of Prayer and Fasting. Through preaching, discussions and his letters, Aḥmad Sirhindī addressed nobles and leaders of religious thought and he spread his message amongst the elite in particular. As he and

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his followers worked in the imperial camp and army, he was soon noticed by Jahāngīr. Jahāngīr, unlike his father, was a more orthodox Muslim. But he still insisted on full prostration by all his subjects. Sheikh Aḥmad refused to prostrate before him, as a result of which he was imprisoned at Gwālior Fort for two years until the Emperor realized his mistake. Jahāngīr then not only released Sheikh Aḥmad, but also recalled him to Āgra. Jahāngīr thereafter retracted all un-Islamic laws implemented by Akbar.

Sheikh Aḥmad's great contribution was undoubtedly the task of countering unorthodox Sufism and mystic beliefs. He organized the Naqshbandiyyah order to reform the society and spread the Sharī'ah among the people. He authored many books including his famous works entitled 'Ithbāt al-Nubuwwat' and 'Risālah-i-Nubuwwat'. His greatest work on Islamic philosophy was the 'Tauḥīd-i-Shuhūdī'. Sheikh Aḥmad continued preaching Islam till the end of his days. He urged people to adhere to the accepted and clearly laid down path of Islam. Sheikh Aḥmad breathed his last in 1624.

**A Detailed View of His Life:** India was the centre of spiritualism in every era. Many great personalities like Dātā Ganj Bakhsh, Sheikh 'Alī Hijwīrī, Gharīb Nawāz, Khājah Mu'īnuddīn Chishtī, Khājah Quṭbuddīn Bakhtiyār Kākī and many others had escorted India to the great altitude as per the aspect of spiritualism. The 10<sup>th</sup> century held an important place in respect of spirituality. The orders of Nizāmiyah and Ṣābriyah had been run by the Shaṭuriyah Sacerdotal power. Sheikh Muḥammad Ghauth of Gwālior (d. 980 A.H), Sheikh 'Alī 'Āshiqān of Sarā'imīr (d. 955 A.H) and Sheikh 'Abdullāh Shuṭṭarī got engaged in the propagation of spiritual massage. Sheikh 'Abdul Quddūs Gangohī and other Sheikhs kept

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themselves busy in highlighting the glorious roles of Chishtiyah orders whereas Sheikh 'Abdul Ḥaq Muḥaddith Dehalawī and others were gamut practically in the propagation of Qādiriyyah order that brought positive results. The struggle of these Sheikhs gave spiritual advantages even to the elites and the court of the king.

The period of Akbar bore an important place in the field of education, art and culture in which many scholars and faculties migrated to India especially from Irān and spread in the various parts of India. It is said that Amīr Faḥullāh Shīrāzī had brought the books of Iranian scholars along with him and made it as the part of a method of teaching in India. There is no doubt that both religion and education reached India through Irān and Turkistān. It is only the reason that the curriculum and culture in India have been stamped with the Iranians. There are many institutions that teach Arabic Grammar through Persian language and to explain the subject, verb and object example like *Zaid beats 'Umar* is given. All this is a consequence of Iranian art and culture on the curriculum teaching. It is clear that many distinguished scholars were born in the land of Irān whose educational and religious services are confessed by the Islamic world. Ṣiḥāḥ Sittah which are trusted and authoritative commentary on the six books, out of it five writers belonged to Irān.

With the arrival of Iranian scholars, the Shī'ah community also arrived here and deepened its roots in India. It caused a lot of harm to Sunniyyah. Muḥammad Qāsim of Bījāpūr, the author of the book "Tārīkh-i-Fariṣṭah", had written in relation to a group called Ithna Ashrīyyah of Shī'ah that: Many Sunni Muslims were chained. Mīr Sharīf Āmlī also arrived India during the reign of Akbar who had been accepted at the

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central level and liked, he only mixed Sufism with philosophy. Mahdawī movement and the Roshniyyah section had spread during this period only. The completion of Islamic thousand year calendar was placed in this era. It is the reason for the “Sulḥ-i-Kul” viewers to get an opportunity to think against Islam. But the movement that affected the minds of the people was the Naqṭawī Movement. The followers of this movement were convinced with the view of growth. They took the Qur’ān as a book of the Prophet, depicted the Sharī’ah problems, originated by the counselors, thought Ramaḍān as a month of hunger and thirst, made fun of Ṣalāh, Ḥajj and sacrifice and vituperated the issues of cleanliness and bath. The bellwether of this section was Maḥmūd Pasiḵḥanī (d. 832 A.H). His thoughts and reflections created turmoil and topsy-turvy the minds of the people in Islamic community. The people who did not hold the flap of Islam was unable to distract from it. Abul Faḍl and Faiḍī, well-known to change their colour like chameleon as per religious aspect, as depicted by the collateral historians that Abul Faḍl ‘Allāmī was also affected with the ‘Naqṭawī Movement’.

Akbar, in the beginning of his reign, appeared to be a sincere Muslim. Maulānā Muḥammad Ḥussain Āzād listened to all the Sharī’ah commands and followed it truly and offered Ṣalāh with the congregation. He himself called for prayer, respected the scholars, visited their homes, touched their shoes and issued decrees according to the Sharī’ah. Qāḍīs were appointed at many places and the people benefitted from the religious men.<sup>1</sup>

This period of his stay is from 1556 to 1575. The fane was constructed in Fateḥpūr Sīkrī in his next era where there were

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<sup>1</sup> Darbār-i-Akbarī, Chapter: 36

arguments among the scholars that were the beginning of the destruction. This period was from 1575 to 1578. Akbar, in his third phase of his reign that started from 1582 and ended in 1605, was completely encircled with apostasy and non-religious beliefs and all that appeared after studying which caused trembling. The unrighteousness of the scholars was one of the reasons that were instrumental for the non-religiousness of Akbar which was abhorrent and baseless talks. There were congregations for the arguments between the righteous and intellectually dishonest scholars day by day; especially Friday night was spent for it. The religious issues and matters were argued on investigations and laws. The tongues of the scholars waved like swords on one another in those discussions; while talking, they openly passed the bulling of heresy on one another. Due to indifferences among the ill scholars, the respect of Islam and Islamic scholars was decreased in view of the Emperor who started hating Shari'ah and its principles. The accents of the scholars present in the court of Akbar and their personal deportment, abhorrented the king from all bearers of Islam that paved a platform to Akbar to start a new religion. Mullā Mubārak and his two sons played key role in this matter. They had a say in the court of Akbar and made the Sunni scholars to flee from there as well as diverted the mind of Akbar from the religion of Allah. The ministers and the rich persons in the court were trying to spread the section of Shi'ah with all their powers. During the days when Akbar disliked the religion, Sheikh Mubārak and his sons instilled the different qualities of various religions that made Akbar neither Muslim nor Hindu. To distance him from the affects of religious scholars, Sheikh Mubārak prepared an Affliction Treaty in which Abul Faḍl and other court scholars presented all religious legislative options to the king. They

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made him the wellspring as *Amīr-ul-Mu'minīn* and *Ẓillullāh*.<sup>1</sup> The same conditions were of his sons mentioned in *Dā'ira-tul-Ma'ārif al-Islāmīyah*:

“When Abul Faḍl interrupted fully in the religious matters of Akbar who established a council of religious scholars to listen to their discussions in Fatehpūr Sīkrī in 982 H/1575 A.D, Abul Faḍl also participated in those discussions and always favoured the rules of Akbar and explained in such a way that his religious thoughts were quite better and more significant than that of the collateral scholars. At last in 1579 a decree was passed that declared the order of Akbar as the final solution to put down the differences among the scholars. And amidst the discussions of the scholars, Akbar decided to launch a new religion and he laid the foundation of *Dīn-i-Ilāhī* in 1586 which was embraced by Abul Faḍl.<sup>2</sup>

All this happened in the last phase of Akbar's reign (990H–1014H) when *Dīn-i-Ilāhī* was launched, rules and regulations were formed and there was a need to compile a book of *Dīn-i-Ilāhī* as every religion has its own religious book which mentioned its qualities. To accomplish this work Akbar appointed father-in-law of Sheikh Mujaddid Alf Thānī who was very close to the king. Khājā Iḥsān Mujaddidi has written:

“The king said to Sheikh Sulṭān to write for him such a Qur'ān that can consist of the principles of *Dīn-i-Ilāhī*. Sheikh Sulṭān looked sometimes at the king and then at the sky holding the pen. The king asked what he was looking and then ordered to write a Qur'ān for him. Sheikh Sulṭān replied, “I am watching that Gabriel, the Apostle of Allah, would bring the Qur'ān for

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<sup>1</sup> *Rūḥ-i-Qayyūmīyah*, Chapter: 237

<sup>2</sup> *Urdu Dā'ira-tul-Ma'ārif al-Islāmīyah*, Vol: 1 chap: 889

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you so that I can write". The king got ashamed by listening to this reply."<sup>1</sup>

Sheikh Sulṭān got severe punishment in return but he was successful in avoiding that un-Islamic act. Abul Faḍl had fulfilled the desire of the king. It is mentioned in Rauḍa-tul-Qayyūmiyyah:

"Abul Faḍl compiled an Arabic book and told the king, "This book had arrived for you from the sky. When I was crossing a jungle, coincidentally I was separated from the companions and saw that an angle appeared and gave this book saying that this book may be given to the king and God had sent this book for him. This book contained such the following commands and instructions: يا أيها البشر: لا تذبح البقر وإن تذبح البقر (O human! Don't slaughter cow if you do it you will be thrown in hell)"<sup>2</sup>

All types of the meaningless talks forbidden in Qur'ān, were compiled by Abul Faḍl. That book declared all those ill things as lawful. The new religion included the basic principles of all spurious religions except Islam that had the superiority over the religious opinions of Hinduism. The roots of present slogan of secularism by downtroddening rights of the Muslims were laid during the reign of Akbar (963 – 1014 A.H). Forwarding it a step towards the unity of the Hindu and Muslims as well as taking the name of all religions asserted the struggle of Hindu-Muslim integration. It harmed Islam for its ill thinking. The Emperor Akbar had a polite lobe for all the religions except Islam. *Kalimah-i-Ṭayyibah* was transformed and was written as "لا إله إلا الله، أكبر خليفة الله" and the pictures of Rāmā and Sītā

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<sup>1</sup> Rauḍa-tul-Qayyūmiyyah, Qayyūm – I Chap: 94

<sup>2</sup> Ibid

were printed on the coins instead of *Kalimah-i-Ṭayyibah*. The fire was lit; new rules were configured for the appearance of cow and prohibited its slaughtering. A village named Shaitānpūr was built for the mischief. Interest, gambling and liquor were declared as lawful, restrictions were laid to give *adhān* and offer Ṣalāh in the mosques, Islamic institutions and mosques were demolished, Teaching Arabic was treated as stigma, the teachers were appointed to teach jurisprudence, tradition and exegesis and some specific Arabic letters were excluded from the dictionary. The Emperor relished in pronouncing ‘Abdullāh as ‘Abadallāh. The suggestions and advices of the scholars were treated as the advices of illiterates. If anybody wanted to abuse, they called them scribes. Permission was granted openly to eat and drink during the month of Ramaḍān. The people clearly disclaimed miracles and angels, made fun of Isrā’ and Mi’rāj and disgraced the place of our Prophet. The principal of Islamic nation was declared as the combination of accidents and foolishness. Islamic rules, veil, beard, bath and Islamic rituals for burial were called against wisdom. Worshipping sun was compulsory four times a day. It was compulsory to see and prostrate in front of Akbar. It was ordered to burn all the corpses and men were allowed lawfully to wear gold and silk. Similarly, the reverence of pigs, dogs and fire were treated as inevitable. The important festivals of this new religion were Diwālī, Dashehrā, Rākhī, Shiv Rātrī and Pūnam. The Emperor used to drink *gangā jal* (sacred water of Ganges that was brought from Haridwār). On meeting the Emperor one said *Allāhakbar* and the other would say *Jallejalālahu*. To disgrace and jape the components of Islam, Abul Faḍl had also written pamphlets that were very popular in the court of Akbar.<sup>1</sup>

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<sup>1</sup> Tārikh-i-Da’wat wa ‘Azīmat, 4/114–131 and Muntakhab al-Tawārīkh,

In brief, the Muslims were tortured during this period and many Muslims were killed on silly matters. The non-religiousness and cruelty were at the peak. Akbar not only claimed himself a Prophet but also he dreamt of being the Creator as well as declared his supremacy over all. According to a poet in the court of Akbar:

شاه ما امسال دعوائے نبوت می کند      سال دیگر گر خدا خواهد خدا خواهد شدن

Tr.: This year our king claims to be the Prophet and he will be a God next year if God wills.

According to the book 'Rauḍa-tul-Qayyūmīyah', he claimed him to be God. This claim of the non-religious Emperor appears from this sentence "جلّ جلاله است اکبر". The second quote is "ما اکبر ما شأنه تعالی". After claiming the divine supremacy, he started making people to bow before him. The royal servants caught people and forced them to prostrate before the Emperor; if anyone denied it, he would be brutally punished. It was a critical period for Islam and its followers. Islam became a useless faith due to the implementation of ill scholastic thoughts. Illiterate worldly sufis declared the tutorage greater than the prophethood. The concept of *waḥda-tul-wujūd* became the means of unity. This type of Sufism was administered by the ill scholars. Mullā 'Abdullāh of Sulṭānpūr refused to follow the Islamic law of giving alms instead of possessing heaps of treasure. Maulānā Zakarīyyā of Ajudhan verdicted to prostrate before the Emperor. A few scholars had trusted Akbar saying that after a period of thousand years there was no power in the religion of Islam and was not worthy to be practiced and those thousand years were completed. The

Shī'ah scholars and others played an important role in spreading these types of thoughts among all people who came from Irān on the invitation of Akbar. These were only the conditions that urged the Mujaddid to fight for the purity and chastity of Islam. To accomplish this task Mujaddid Alf Thānī was the most appropriate person indicated to by the following Ḥadīth of "Jāmi' al-Durar":

"قال رسول الله صلى الله عليه وسلم: بعث الله رجلاً على رأس أحد عشر مائة سنة هو نور عظيم اسمه اسمي بين السلاطين الجابرين ويدخل الجنة بشفاعته"<sup>1</sup>

Tr.: The Prophet Muḥammad (PBUH) said: A great luminous man will be born in the 11<sup>th</sup> century among my people. He would be a bright light. His name would be like that of mine. He would work among the cruel kings and the people would enter the Paradise with his recommendation".

Jalāluddīn Suyūṭī himself narrated a Ḥadīth about Mujaddid Alf Thānī in "Jāmi' al-Jawāmi'":

"قال النبي صلى الله عليه وسلم: يكون رجلاً في أمي يقال له صلته تدخل الجنة بشفاعته كذا وكذا"<sup>2</sup>

Tr.: The Prophet Muḥammed (PBUH) said, "A man will be born among my people who would be called as a reward, and because of his recommendation (my people) will enter the Jannah.

Mujaddid Alf Thānī Sheikh Aḥmad Sirhindī proved to be as Mūsá for Akbar who was the Pharaoh of his time. The downfall of Akbar started with the birth of Sheikh Aḥmad Sirhindī and his throne was repeatedly crashed at the same

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<sup>1</sup> Rauḍa-tul-Qayyūmīyyah, Qayyūm – I Chap: 96 For detailed discussion on these Hadiths please see the article entitled "Four Ahadith about Imam Rabbani Mujaddid Alf Sani Shaykh Ahmad Sirhindi, maktabah.org/blog dt. 08/04/2012

<sup>2</sup> Ibid

time. Meanwhile, the Emperor dreamt that a powerful wind blew from north, where Sirhind was and thrown the Emperor along with his throne on the earth. The Emperor remained speechless for seven days due to that dream and made many of the party men worried. Doctors and physicians were called in but they could not diagnose the disease. When the Emperor himself mentioned about his dream to his men, the wise people foresighted and the fortune-tellers said that a danger was about to occur that would be the reason for the downfall of the Emperor, and that danger was Mujaddid Alf Thānī Sheikh Aḥmad Sirhindī who had taken birth.

Thus Mujaddid Alf Thānī Sheikh Aḥmad Sirhindī melted all the dreams of the Emperor. Though the Emperor forwarded with three basic aims (1. Durability of the religious government 2. Reconciliation with the Hindus 3. Moving forward with the united India), these three objectives were destroyed by the three points of Mujaddid Alf Thānī (1. Establishment of Islamic government 2. Extincted reapproachment with the Hindus, 3. Construction of Islamic India.) He opposed the aims of the Emperor and advised his followers to root out what the Emperor falsely built. Professor Mas'ū writes:

“Mujaddid Alf Thānī Sheikh Aḥmad Sirhindī was against the one-nation idea of the Emperor Akbar. He also warned the other royal officials of the disaster by this idle through his letters and incited them to reform it. So, due to his wise step, a great brawl of Akbar's reign was uprooted. Iqbāl says:

وہ ہند میں سرمایہء ملت کا نگہبان      اللہ نے بروقت کیا جسکو خبردار

Tr.: He was the protector of the treasure of the *millah* in India and whom Allah provoked in time.”<sup>1</sup>

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<sup>1</sup> Faḍā'il-i-Barailawī aur Tark-i-Muwālāt, P. 128

The misunderstanding that found among the people by those ill scholars was debugged by him and he proved that Islam and mysticism are not different from each other but they are two-in-one. The real mysticism is the name of the following principles of Shar'i'ah. Reality and cognition are the identities of the Islamic law.

Oneness of God and the prophethood of Muḥammad are the fundamentals of Muslims' faith. The interpretations of illiterate sufis and opportunist scholars had tried to misguide realms with apostleship and also tried to prefer realms to apostleship. Sheikh Aḥmad Sirhindī presented his opinion regarding *wahda-tul-shuhūd* that however high position any saint would acquire, he would not be comparable to the Prophet.

He said in reply to the rumours, after a period of one thousand year on the decline of Islam, that Islam and heresy can never be united. He put Dīn-i-Ilāhī of the Emperor Akbar against Islam of the Prophet Muḥammad (PBUH). He gathered all the scholars of the court and made them aware of the facts that Islam has. The heresy of Akbar was put to an end in the period of Jahāngīr, the tradition of prostration was cancelled, decimated that religion from the party men of the kingdom who embraced Islam and made them wake up through his books. He reestablished in their hearts, love and glory of Islam. For the spiritual upbringing of the ill scholars, he prepared a team of religious scholars. The result of this expediency was the wavering of the heretic acts of Akbar and Jahāngīr and the earlier religious and Islamic atmosphere was harped. The illiterate sufis and unfaithful scholars were ousted before they could destroy the society.<sup>1</sup>

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<sup>1</sup> Hāshiyah-i- Rauḍa-tul-Qayyūmiyyah, Qayyūm – I, P. 263

Mujaddid Alf Thānī was completely an icon of the Prophetic Sunnah. He attentively followed the Sunnah and did not pay heed towards speculation, profit or loss. His dress was very modest; a *kurta* with a silt on the upper side and a cloak above, encompassed head with a turban as per the Sunnah and tail of the turban hanging on the back in between the two shoulders. When he changed his old dress with the new one, he would give the old one to his friend, guest or slave. He did not ignore even very simple matter of Sunnah.

Mujaddid Alf Thānī emerged as a powerful figure to bring renaissance of Islam in India and thus Allah made him the reformer of thousands of people. Mullā ‘Abdul Ḥakīm of Siālkot had written him as “Mujaddid Alf Thānī” for very first time and all the other scholars and sufis accepted it. The caliph of Mirzā Maḥzar Jān Jānān, Ghulām ‘Alī Shāh Dehlawī Majaddidī said: It is mentioned in the Ḥadīth that after every hundred years of Hijrah one mujaddid is born who defends religion. So, great Sheikhs like Junaid Baghdādī and Ghauth-i-A’zam Sheikh ‘Abdul Qādir Jīlānī were sent to the earth as saints. The meaning of *mujaddid* and *muhyuddin* means the same. So, Allah had created Mujaddid Alf Thānī in the 11<sup>th</sup> century and exalted him with the great post. Therefore, Mujaddid Alf Thānī Sheikh Aḥmad Sirhindī was conferred upon with the titles *Divine Pen*, *Dear to Allah* and *Imām-i-Rabbānī*.

Allah had bestowed Mujaddid Alf Thānī with the greatest seat. He (Mujaddid Alf Thānī) says: “One day when I was meditating and reciting the Qur’an, suddenly I found a type of grand luminous robe of honour on me. It seemed to be “*Khila’-tul-Qayyūmīyah*” which terminated the inheritance and became the source of subordination, at the same time Sayyid-ul-

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Mursalīn came and encompassed turban with his sacred hands, and then he congratulated me for the greatest post.”<sup>1</sup>

Mujaddid Alf Thānī was born to eradicate all the evils that prevailed in India during Akbar’s time. He defended Islam from the Brahmanism and unity of religions and returned it to the path of the Prophet Muḥammad (PBUH). He continued to prefer Shari’ah to mysticism, interpreted the *wahda-tul-wujūd* and presented a new idea of *wahada-tush-shuhūd* that was accepted by the then scholars and sufis as well. He tried to eradicate all false and baseless thoughts and philosophies and made following the Sunnah mandatory for the *sālik* and *murīd*. To accomplish it he had to face several difficulties. He was imprisoned in the fort of Gwālior and faced many hardships but like an instinct believer he never withdrew from this mission. He spread the brightness of faith and trust wherever he stayed. Because of his continuous trials, at last on 15 October 1405 after the death of Akbar, Dīn-i-Ilāhī also ended. But its ill rituals and customs prevailed for a long period, were abolished during the period of Jahāngīr.

As it is mentioned earlier that prostration before the Emperor was declared compulsory and he was urged to embrace the acts of Shari’ah during the reign of Jahāngīr, but he clearly refused to bow his head before anyone except Allah. Jahāngīr ordered to imprison him as punishment but wherever this Godly man stayed, enlightened the atmosphere with the light of Allah. Though he was in the jail, his usual religious activity was going on; criminals confessed their crime in front of him only. When the Emperor Jahāngīr came to know about bluebooks of imprisonment, he felt ashamed of his act and wished to meet him. When Mujaddid Alf Thānī came to know about the meeting of the Emperor, he laid some conditions for meeting:

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<sup>1</sup> Tārīkh-i-Mashā’ikh-i-Naqshbandīyah, P. 370

1. Abolish the custom of prostration before the Emperor
2. Reconstruct the mosques that were demolished.
3. Restart slaughter of the cows.
4. Appoint scholars, saints and censors to implement the Islamic instructions.
5. Resume Jaziyah.
6. Stop heresy and implement lawful instructions.
7. Free all the prisoners in this crime.

The Emperor accepted all his conditions and rewarded him with the Royal robe of honour by meeting him. He ordered to release him and permitted him to live as he wished.<sup>1</sup>

Allah bestowed upon him seven sons 1. Sheikh Muḥammad Farq 2. Sheikh Muḥammad ʿĪsá 3. Sheikh Muḥammad Ashraf were the children who were cauterized estranged in the childhood itself. 4. Khājah Muḥammad Ṣādiq died in the age of 25 5. Khājah Muḥammad Saʿīd, among them five sons were expired in the life of Mujaddid whereas Khāja Muḥammad Maʿṣūm (1079 H/1668 A.D) and Khājah Muḥammad Saʿīd (1070 H/1660 A.D) these two sons who survived, continued the mission of Sheikh Aḥmad Sirhindī and got reputation. The emperor Aurangzeb was the follower of Khājah Muḥammad Maʿṣūm who was taught by his son named Khājah Saifuddīn (d.1096H/1678 A.D). It is the affect of all these saints that today his name is mentioned with the name of Aurangzeb the Mughal Emperor. He enacted the Islamic administration and spent two lakh rupees to compile 'Fatāwā-i-ʿĀlamgīrī' which is admitted to be great encyclopedia of the Hanfites. In fact all steps of the religious policy followed by Aurangzeb, were preached and

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<sup>1</sup> Tārīkh-i-Maṣhāʾikh-i-Naqshbandīyah, P. 365

supported by Mujaddid Alf Thānī in his letters. It would not be inappropriate what Sheikh Muḥammad Ikrām has written in reference to the government of the Mughal dynasty. He writes:

“It is not wrong to say that the changes occurred from the period of Akbar to the period of Aurangzeb were due to the Mujaddid and his teachings”<sup>1</sup>

Mujaddid Alf Thānī struggled hard to uproot the non-religiousness in every way, both verbal and written. He trained a good number of scholars and followers to admonish people from its ill effect in India and abroad. He wrote books to warn people from its bad effects. Some of them are mentioned below:

1. Maktūbāt Rabbānī (3 volumes)
2. Ithbāt al-Nubuwwah
3. Mabda'-wa-M'ād
4. Mukashshiyāt-i-Ghauthīyyah
5. Ma'ārif Ladunnīyyah
6. Ridā al-Rafḍah
7. Sharḥ Rubā'īyyāt-i-Khājah Berang
8. Risālah Ta'yyun wa Lā Ta'ayyun
9. Risālah Maqṣūd al-Ṣāliḥīn
10. Risālah dar Mas'lah Waḥda-tul-Wujūd
11. Ādāb al-Murīdīn
12. Risālah Jadhb wa Sulūk
13. Risālah 'Ilm-i-Ḥadīth, etc.

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<sup>1</sup> Muslim Civilization in India, P. 270

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**Conclusion:** Sheikh Aḥmad Sirhindī propagated Islam and Islamic teachings till his last breath. He drew a distinctive line between Islam and atheism. He considerably affected upon Jahāngīr to alter his religious view and abandon his father's religious policies. Jahāngīr, under the influence of Mujaddid's preaching, ordered holy sermon to be recited and cow-slaughter to be carried. Jahāngīr also agreed to construct a big mosque on the advice of the *mujaddid*.

Mujaddid Alf Thānī was the most powerful religious personality in the history of Muslim India. He was a widely read scholar and a magnetic orator. He got an opportunity in a liberal atmosphere in Jahangir's reign to use his powerful pen to denounce Akbar's religious innovations. Mujaddid Alf Thānī was the only individual in the history of India who opposed Akbar and thereby invited his wrath. He is considered as the pioneer of Muslim self-assertion by denouncing un-Islamic practices.

In short Mujaddid Alaf Thānī removed impact of non Islamic customs, converted a great number of the Hindus to Islam, presented pure Islamic teachings and eradicated the wrong ideas of so-called mystics. We can say that he was the first person who understood the Hindu amalgamation in Islam and purified it.

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## Women's Role in Islam

✎...Prof. Farīda Khānam<sup>1</sup>

In Islam, a woman enjoys the same status as that of a man, regarding rights and blessings, both in this world and in the hereafter. According to Islamic belief, both men and women are equal partners in life.<sup>2</sup>

The Qur'ān says, "O mankind! Fear your Lord, Who created you from a single soul. He created its mate from it and from the two of them spread countless men and women (throughout the earth). Fear God, in whose name you appeal to one another, and be mindful of your obligations in respect of ties of kinship."<sup>3</sup> At another place the Qur'ān has this to say:

"It was He Who created you from a single soul, and from it made its mate so that he may find comfort in her."<sup>4</sup> "Creator of the Heavens and the Earth, He has made spouses for you from among yourselves".<sup>5</sup> "God has given you wives from among yourselves, and given you children and grandchildren from your wives, and provided wholesome things for you. Will they then believe in falsehood and deny God's favours?"<sup>6</sup>

The famous historian and writer William Montgomery Watt says that concerning the historical context of his time, the Prophet Muḥammad is seen as a figure that promoted

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<sup>2</sup> Qur'ān, 3:195

<sup>3</sup> Qur'ān, 4:1

<sup>4</sup> Qur'ān, 7:189

<sup>5</sup> Qur'ān, 42:11

<sup>6</sup> Qur'ān, 16:72

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women's rights and improved the status of women during his time considerably. He also highlighted how the women of those pre-Islamic days had no rights whatsoever, and that after the death of a man, whatever he owned, went to his sons, and not to his wife. However, the Prophet Muḥammad, by instituting rights of property ownership, inheritance, education and divorce, gave women certain basic rights.<sup>1</sup>

Marriage in Islam was not considered as just a status, but as a contract, where the consent of the woman was imperative. The relationship formed by marriage in Islam is described in the Qur'ān as a 'firm contract'<sup>2</sup> and is the same as any other contract, where rights and responsibilities bind a man and a woman together in a vital partnership, making them companions for life. The Prophet had said in this regard, "Beware, your women have rights over you, and you have rights over your women."<sup>3</sup>

As regards the inheritance of property by women, the Qur'ān has clearly said:

"Concerning your children, God enjoins that a male shall receive a share equivalent to that of two females...."<sup>4</sup>

Annemarie Schimmel writes that compared to pre-Islamic position of women, Islam gave an enormous progress to women as she now had the right to own her own property, whether it was given to her by her family, or whether she had earned it.<sup>5</sup>

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<sup>1</sup> Maan, Mc Intosh, 1999

<sup>2</sup> Qur'ān, 4:21

<sup>3</sup> Ibn Majāh, Sunan, Kitābun Nikāḥ, 1/593

<sup>4</sup> Qur'ān, 4:11-12

<sup>5</sup> Schimmel, A. 1992. P 5

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The well-known historian J.M Roberts writes: "Its coming was in many ways revolutionary. It kept women, for example in an inferior position, but gave them legal rights over property not available to women in European countries until the 19<sup>th</sup> century."<sup>1</sup>

Retired Chief Justice of Delhi Court, Mr Rājindar Sachar has made this observation:

"...Historically, Islam had been very liberal and progressive in granting property Rights to women. It is a fact that there were no property rights given to Hindu women until 1956, when the Hindu Code Bill was passed, whereas Islam had granted these rights to Muslim women over 1400 years ago."<sup>2</sup>

Islam also pays utmost importance to education. It is clearly evident from the first revealed verse of the Qur'ān which says, "Read! In the name of your Lord who created man from a clot. Read! Your Lord is the most Bountiful One who taught by the pen, taught man what he did not know."<sup>3</sup> According to a saying of the Prophet, it is obligatory for every Muslim, male or female, to acquire knowledge.<sup>4</sup>

**Religious Role of Women:** The Qur'ān provides complete evidence that woman is completely equated with man in the sight of God in terms of her rights and responsibilities. The Qur'ān states: "Every soul will be (held) in pledge for its deeds".<sup>5</sup>

It also states: "Whoever works righteousness, man or woman, and has faith, verily to him will We give a new life that is good

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<sup>1</sup> J.M. Roberts, *The Pelican History of the World*. New York, 1984. P. 334

<sup>2</sup> *Statesman* (New Delhi) April 26, 1986

<sup>3</sup> Qur'ān, 96:1-5

<sup>4</sup> Al-Bayhaqī

<sup>5</sup> Qur'ān, 74:38

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and pure, and We will bestow on such their reward according to their actions.”<sup>1</sup>

Woman according to the Qur’ān is not blamed for Adam's first mistake. Both were jointly wrong in their disobedience to God, both repented, and both were forgiven.<sup>2</sup>

In terms of religious obligations, such as the daily Prayers, Fasting, Poor-due, and Pilgrimage, woman is no different from man. In some cases indeed, woman has certain advantages over man. For example, the woman is exempted from the daily prayers and from fasting during her menstrual periods and forty days after childbirth. She is also exempted from fasting during her pregnancy and while nursing her baby if there is any threat to her health or her baby's. If the missed fasting is obligatory (during the month of Ramadan), she can make up for the missed days whenever she can. She does not have to make up for the prayers missed for any of the above reasons. Although women can and did go into the mosque during the days of the prophet and thereafter attendance at the Friday congregational prayers is optional for them while it is mandatory for men (on Friday).

**Marriage in Islam:** The Qur’ān clearly indicates that marriage is a sharing bond between the two halves of the society, and that its objectives, beside perpetuating human life, are emotional well-being and spiritual harmony. Its bases are love and mercy. Among the most impressive verses in the Qur’ān about marriage is the following:

"And among His signs is this: That He created mates for you from yourselves that you may find rest, peace of mind in

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<sup>1</sup> Qur’ān, 16:97, See also 4:124

<sup>2</sup> Qur’ān, 2:36, 7:20 – 24

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them, and He ordained between you love and mercy. Lo, herein indeed are signs for people who reflect."<sup>1</sup>

According to Islamic Law, women cannot be forced to marry anyone without their consent.

Ibn 'Abbās reported that a girl came to the Messenger of God, Muḥammad (PBUH), and she reported that her father had forced her to marry without her consent. The Messenger of God gave her the choice . . . (between accepting the marriage or invalidating it).<sup>2</sup> In another version, the girl said: "Actually I accept this marriage but I wanted to let women know that parents have no right (to force a husband on them)".<sup>3</sup>

The Qur'ān says, "And give the women their dowers willingly..."<sup>4</sup> The dower is in no way a payment for conjugal rights. It symbolizes in material form the responsibility that a man has to fulfil in regard to his wife till his last breath.

Besides all other provisions for her protection at the time of marriage, it was specifically decreed that woman has the full right to her *Mahr* which is presented to her by her husband as a mandatory sum and that's why it is included in the nuptial contract, and that such ownership does not transfer to her father.

The rules for married life in Islam are clear and in harmony with upright human nature. In consideration of the physiological and psychological make-up of man and woman, both have equal rights and claims on one another.

The Qur'ān thus states:

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<sup>1</sup> Qur'ān, 30:21

<sup>2</sup> Ibn Ḥanbal, No. 2469

<sup>3</sup> Ibn Mājah, No. 1873

<sup>4</sup> Qur'ān, 4:4

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"And they (women) have rights similar to those (of men) over them, and men are a degree above them."<sup>1</sup>

This refers to that natural difference between the sexes which entitles the weaker sex to protection. It implies no superiority or advantage before the law. Yet, man's role of leadership in relation to his family does not mean the husband's dictatorship over his wife as the people interpret the verse 'الرجال قوامون على النساء'<sup>2</sup> (The men are administrator for the women). Islam emphasizes the importance of taking counsel and mutual agreement in family decisions. The Qur'ān gives us an example:

"...If they (husband wife) desire to wean the child by mutual consent and (after) consultation, there is no blame on them..."<sup>3</sup>

Over and above her basic rights as a wife come the right which is emphasized by the Qur'ān and is strongly recommended by the Prophet (P); kind treatment and companionship. The Qur'ān states:

"...Live with them in accordance with what is fair and kind. If you dislike them, it may be that you dislike something which God might make a source of abundant good".<sup>4</sup>

Prophet Muhammad once observed:

"The best of you is the best to his family and I am the best among you to my family. The most perfect believers are the best in conduct and best of you are those who are best to their wives."<sup>5</sup>

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<sup>1</sup> Qur'ān, 2:228

<sup>2</sup> Qur'ān, 5:34

<sup>3</sup> Qur'ān, 2: 233

<sup>4</sup> Qur'ān, 4: 19

<sup>5</sup> Ibn Ḥanbal, No. 7396

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As the woman's right to decide about her marriage is recognized, so also her right to seek an end for an unsuccessful marriage is recognized. To provide for the stability of the family, however, and in order to protect it from hasty decisions under temporary emotional stress, certain steps and waiting periods should be observed by men and women seeking divorce. Considering the relatively more emotional nature of women, a good reason for asking for divorce should be brought before the judge. Like the man, however, the woman may divorce her husband without resorting to the court under the provision of *khula'* (right to take divorce).

When the continuation of the marriage relationship is impossible for any reason, men are still taught to seek a gracious end for it.

The Qur'ān states about such cases:

"Once you divorce women, and they have reached the end of their waiting period, then either retain them in all decency or part from them decently. Do not retain them in order to harm them or to wrong them. Whoever does this, wrongs his own soul."<sup>1</sup>

**The Status of Mother:** Islam considered kindness to parents next to the worship of God, as God says:

"And we have enjoined upon man (to be good) to his parents: His mother bears him in weakness upon weakness..."<sup>2</sup>

Moreover, the Qur'ān has a special recommendation for the good treatment of mothers:

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<sup>1</sup> Qur'ān, 2:231

<sup>2</sup> Qur'ān, 31:14

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"Your Lord has decreed that you worship none save Him, and that you be kind to your parents."<sup>1</sup>

A man came to Prophet Muḥammad asking:

O Messenger of God, who among the people is the most worthy of my good behaviour? The Prophet said, 'Your mother'. The man said then who else. The Prophet said, 'Your mother'. The man asked, Then who else? Only then did the Prophet say, 'Your father'.<sup>2</sup>

A famous saying of The Prophet is "Paradise is at the feet of mothers."<sup>3</sup>

"It is the generous (in character) who is good to women, and it is the wicked who insults them"

In Islam, there is no difference between men and women regarding their relationship with God. They would both receive identical rewards and punishments for their conduct. As the Qur'ān says, "To whoever does good deeds, man or woman, and is a believer, We shall assuredly give a good life; and we will bestow upon them their reward according to the best of their works."<sup>4</sup>

According to a tradition of the Prophet, "Everything in this world is a piece of property or a possession. The best possession in the world is a pious woman."<sup>5</sup> The early days of Islam showed prominence of female religious scholars. Women took part in outdoor activities, acted as advisors and while they were efficient managers of the household,

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<sup>1</sup> Qur'ān, 17:23

<sup>2</sup> Al-Bukhārī and Muslim

<sup>3</sup> In Al-Nisā'ī, Ibn Mājah, Aḥmad

<sup>4</sup> Qur'ān, 16:97

<sup>5</sup> An-Nasā'ī, Sunan, Kitābun Nikāḥ, 6/69

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joined the congregational prayers in the mosque too.<sup>1</sup> Moḥammad Akram Nadwī, a religious scholar has compiled biographies of 8000 female jurists. And the famous Orientalist Ignaz Goldziher has said that 15% of medieval Ḥadīth scholars were women.<sup>2</sup> He has also said that the number dwindled over the years. But this was more due to the fact that cultural barriers posed hindrances to women seeking to pursue such kind of vocation.

**Woman's Role in Society:** Studies show that women have been specially gifted by nature with such qualities as fit them for the role of bringing about peace and harmony in society in times of conflict. These qualities are gentleness, selflessness, compassion, mildness and, above all, a spiritual approach to life. A study of history tells us that women have always played this role, albeit mostly on the home front.

It is a common fact that women have always contributed greatly to normalizing conditions at home by relieving tensions and resolving conflicts. The softness of their approach to problems and their marked capacity for pacifying are clearly attributes which will eliminate stress.

When we look at Islamic history, the first instance we find of such positive feminine influence is that of Khadījah, the wife of the Prophet. When the Prophet Muḥammad received his first revelation from the angel in the cave of Ḥirā, this was a totally new experience for him, and he trembled in fear of what he had seen and heard of. He immediately set off for his home after the disappearance of the angel. After some time, when he had regained his self-possession, he related the whole incident to Khadījah. She did her best to assure him

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<sup>1</sup> Al-Bukhārī, 10:162, 164

<sup>2</sup> Power, Carla. 'A Secret History'. New York Times, Feb 2007

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that no harm would come to him, as he always speaks the truth, helps the poor and those in distress, and invariably treats guests with respect.

With these reassuring words, she successfully calmed him down, employing all her natural gifts of gentleness, sympathy, understanding, and above all selfless love.

After the Prophet of Islam left this world, great differences arose in many matters. During his lifetime, all such issues had been referred to him. But after the demise of the Prophet, it was generally left to his wife 'Ā'ishah, who had been under his training for many years, to play the very positive role of a guide and mentor. Having become fully imbued with the spirit of Islam, she used to give guidance to both male and female companions of the Prophet. In this way, she successfully resolved all such differences. However, in those days there was no platform from which her example could benefit the general public, nor were there the media. Moreover, in most of the cultures in ancient and medieval societies, women remained indoors and played their role within the confines of their own homes. That is why we know so little about the contribution of women in this arena.

The most prominent name within the Sufi tradition is that of Rābi'ah Baṣrī (713-801). She was born in 713 into a poor family belonging to Baṣrah. She devoted her life fully to worshipping God and serving others. She lived a life of extreme asceticism and a large number of disciples gathered around her to be guided rightly towards Allah and Prophet's commandments.

In her times Muslim society was rent with great religious differences. But her strong spiritual personality exerted such a powerful influence that people eventually forgot their

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doctrinal differences and rallied around her. She laid emphasis on the pure divine love which alone could minimize all these differences.

According to a tradition, the Prophet of Islam once observed: "Men and women are two equal halves of a single unit." Teachings to this effect in the Qur'ān and Ḥadīth ushered in a new age of social gender equality. With this new-found freedom, women were able to play a great role in society, particularly those who belonged to the royal families. They were highly educated by the standards of their times and, in royal circles, with greater social exposure, they had better opportunities to exert their influence. One of these women was Maryam Zamānī, the Emperor Akbar's mother. Once Mullā 'Abdun Nabī, Akbar's teacher, insulted the emperor before the court. Akbar was enraged and wanted to punish him. This could have meant even the death sentence for the offender. But Akbar's mother intervened and successfully managed to calm him down. She told him that his pardon would go down in history: "An emperor having all the power at his disposal forgave the offender."

Such incidents abound in history, but because the central figures were usually either a mother, like Maryam Zamān, or a daughter like Jahān Ārā, or a wife like Nūr Jahān in Indian context,-- women who were already famous because of their royal kinship -- people failed to perceive how their roles could go beyond this framework and become applicable to general situations in society.

Both biological and historical studies show that women have been specially gifted with such qualities as are required for the establishment of normal relations. But this potential has never been properly realized, because of the failure to institutionalize their role in Muslim society. Had women been trained to

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perform this task, they would have been able to play this role far more effectively and on a far greater scale. Now the need of the hour is to institutionalize this role and give proper training to women so that this capability -- with which women have been so abundantly endowed by nature -- may be fully harnessed. In conclusion, I would like to say that once this feminine potential has been realized, the world will definitely be a better place for all to live in.

The Qur'ān in these verses aptly reflects the unity of all believers and their identical moral and spiritual obligations in these lines:

“Surely, for men and women who have surrendered to God: believing men and believing women, obedient men and obedient women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men and women who guard their chastity, men and women who are ever mindful of God. God is ready with forgiveness and an immense reward”<sup>1</sup>

In Islam, there is thus no difference between a man and a woman regarding their duties, rights and blessings both in this world and in the hereafter. Both are equal participants in the carrying out of their daily living. The biological division of human beings into male and female is the result of purposeful planning on the part of the Creator, and they are not duplicates of one another, but complementary to each other. At the same time, the more a woman increases her knowledge, skills, alertness and awareness, the more effective will she be in the part she plays in all the activities of daily living. And one who is thus intellectually aroused will be able to play a role of any significance.

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<sup>1</sup> Qur'ān, 33:35

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## The Rights of Women in Islam

Dr. Shabnam Hussain<sup>1</sup>

**Introduction:** In Islam, a woman enjoys the same status as that of a man, regarding rights and blessings, both in this world and in the hereafter. According to Islamic belief, both men and women are equal partners in life as the Qur'ān puts it: "You are members, one of another."<sup>2</sup>

The Prophet is reported to have said, "Only a man of noble character will honour women, and only a man of base intentions will dishonour them."<sup>3</sup>

He also said, "The most perfect man of religion is one who excels in character. The best among you is he who gives the best treatment to his womenfolk."<sup>4</sup>

Further to this, the Qur'ān says, "O mankind! Fear your Lord, who created you from a single soul. He created its mate from it and from the two of them spread countless men and women throughout the earth. Fear God, in whose name you appeal to one another, and be mindful of your obligations in respect of ties of kinship."<sup>5</sup>

Another verse of the Qur'ān aptly describes the relationship between a man and a woman, "Another of His signs is that He created for you from among yourselves spouses, so that you might find repose in them, and He created between you affection and kindness."<sup>6</sup>

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<sup>1</sup> Freelance writer of Islamic Studies

<sup>2</sup> The Qur'ān, 3:195

<sup>3</sup> Kanz al-'Ummāl, Ḥadīth No. 44943

<sup>4</sup> Ṣaḥīḥ of al-Tirmidhī, , Abwāb ar-Raḍā, Ḥadīth No. 1160

<sup>5</sup> The Qur'ān, 4:1

<sup>6</sup> The Qur'ān, 30:21

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This verse brings out the need for love and respect of women, as created by God for a specific purpose.

**Aspects of Feminine Virtue:** The Qur'ān and Ḥadīth highlight the most important aspects of feminine virtue and standing position which a woman should have vis-à-vis her husband and father:

The below verses directly address man and woman to be rewarded or cursed:

The Qur'ān exhorts men to live with women (wives) in accordance with what is fair and kind; if you dislike them, it may be that you dislike something which God might make a source of abundant good.<sup>1</sup>

“Those that do evil shall be rewarded with like evil; but those that have faith and do good works, both men and women, shall enter the Gardens of Paradise and receive blessings without measure”.<sup>2</sup>

“But the believers who do good works, whether men or women, shall enter the gardens of Paradise. They shall not suffer the least injustice”.<sup>3</sup>

“We shall reward the steadfast according to their noblest deeds. Be they men or women, those that embrace the faith and do what is right We will surely grant a happy life: We shall reward them according to their noblest action”.<sup>4</sup>

“The true believer, both men and women, are friends to each other. They enjoin what is just and forbid what is evil; they attend to their prayers and pay the alms-tax and obey Allah

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<sup>1</sup> The Qur'ān, 4:20

<sup>2</sup> The Qur'ān, 40:40

<sup>3</sup> The Qur'ān, 4:124

<sup>4</sup> The Qur'ān, 16:97

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and His Messenger. On these Allah will have mercy. He is mighty and wise”.<sup>1</sup>

The Prophet Muḥammad (PBUH) directs men to treat woman as best as they could, he says:

“The best among you is he who is the best for his family. For my family, I am the best of all of you”.<sup>2</sup>

“The most perfect man of religion is one who excels in character. The best among you is he who gives the best treatment to his womenfolk”.<sup>3</sup>

When it was revealed in the Qur’ān that punishment awaited those who heaped up gold and silver, certain of the Companions said that if they could find out which form of wealth was better, they would accumulate that instead. At this the Prophet said, “The best thing one could have is a tongue which expresses remembrance, a heart which gives thanks and believing woman who helps one to be more steadfast is one’s faith.”<sup>4</sup>

They have found all the good of this world and the hereafter who are in possession of these four things: (a) a heart that gives thanks, (b) a tongue that remembers God, (c) a body which is patient when persecuted, and (d) a wife who can be trusted to remain chaste and refrain from misusing her husband’s wealth.<sup>5</sup>

**One in Two (Men and Women):** It appears from the study of the Prophetic traditions that the women are the other half

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<sup>1</sup> The Qur’ān, 9:7

<sup>2</sup> Sunan of Ibn Mājah, Kitāb al-Nikāḥ, Ḥadīth No. 1977

<sup>3</sup> Ṣaḥīḥ of al-Tirmidhī, Abwāb al-Raḍā; Ḥadīth No. 1162

<sup>4</sup> Musnad Aḥmad, Ḥadīth No. 22437

<sup>5</sup> Majma’ al-Zawā’id aa Manba’ al-Fawā’id, Kitāb al-Nikāḥ, Ḥadīth No. 7437

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of men.<sup>1</sup> For this very reason the Qur'ān advises the believing men to respect women and to fear God regarding them. "Fear God in respect of women".<sup>2</sup>

In another Ḥadīth the upbringing of the daughters has been regarded high service which can make the doers enter the Paradise. The Prophet (PBUH) said:

"One who brings up three daughter, teaches them good manners and morals, arranges their marriages and treats them with fairness, deserves to be ushered into Paradise".<sup>3</sup>

There is no difference between the two as regards status, rights and blessings both in this world and in the Hereafter.

Men and women have their different qualities which distinguish the male from the female without there being any question of superiority or inferiority. They are endowed by nature with different capacities so that they may play their respective roles in life with greater ease and effectiveness.

Men and women can be likened to a cart running on two wheels. Each of the wheels contributes equally to the running of the cart. Even if only one of the wheels goes out of order, the cart will stop. The way a cart traverses its path with the help of the two wheels, exactly in the same way, with mutual cooperation of men and women, the system of life can be run efficiently.

Thus the biological division of human beings into male and female is the result of purposeful planning by the Creator knowing that the man has been made an administrator of the family. God says, "The men are care-taker of the women".<sup>4</sup>

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<sup>1</sup> Sunan of Abū Dāwūd, Kitāb al-Ṭahārah, Ḥadīth No. 236

<sup>2</sup> Sunan of Ibn Mājah, Kitāb al-Manāsik, Ḥadīth No. 3074

<sup>3</sup> Sunan of Abū Dāwūd, Ḥadīth No. 5147

<sup>4</sup> The Qur'ān, 2: ??

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## Rights of Women in Islam

Under Islam, marriage was not considered as just a status, but as a contract, where the consent of the woman was imperative. The relationship formed by marriage in Islam is described in the Qur'ān as a 'firm contract'<sup>1</sup> and is the same as any other contract, where rights and responsibilities bind a man and a woman together in a vital partnership, making them companions for life. On this subject Prophet said: "Beware, your women have rights over you, and you have rights over your women."<sup>2</sup> Even what once used to be 'bride-price' then became a nuptial gift that could be retained by the woman as her own.<sup>3</sup> The Qur'ān says, "And give the women their dowers willingly..."<sup>4</sup> The dower is a kind of payment for conjugal rights.

The famous historian and writer William Montgomery Watt says that seen in the historical context of his time, the Prophet Muhammad emerges as a figure who promoted women's rights and considerably improved the status of women. He also highlighted how the women of those pre-Islamic days had no rights whatsoever, and that after the death of a man, whatever he owned went to his sons, and not to his wife. However, the prophet Muhammad, by instituting rights of property ownership, inheritance, education and divorce, guaranteed women certain important fundamental rights.<sup>5</sup>

Annemarie Schimmel writes that, as compared to the pre-Islamic position of women, Islam made it possible for women

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<sup>1</sup> The Qur'ān, 4:21

<sup>2</sup> Sunan of Ibn Mājah, Kitāb al-Nikāḥ, Ḥadīth No. 1851

<sup>3</sup> Esposito, 2005, P. 79

<sup>4</sup> The Qur'ān, 4:4

<sup>5</sup> Maan, Mc Intash, 1999

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to make enormous progress as they now had the right to own their own property, whether it was given to them by their families, or whether they had earned it.<sup>1</sup>

1. **Property:** A woman could inherit property, whether she was a mother, sister, daughter or wife. In their different capacities, they were allowed a proportionate share in the properties of their relatives as fixed by the Qur'ān and explained in the traditions or legal literature. The Qur'ān says, "Concerning your children, God enjoins that a male shall receive a share equivalent to that of two females...."<sup>2</sup> means that a man may receive a double share of inheritance while a woman may receive that of one part of a share of inheritance. And apart from it women thus enjoyed legal standing as equal and autonomous individuals with rights to manage and dispose of their property as they wished, and their marital status had no bearing on their ability to buy, sell, gift or endow their property.

2. **Good Behavior for Women:** I would say that Islam grants even more respect to women than to men. According to one Ḥadīth a man once came to the Prophet and asked him who rightfully deserved the best treatment from him.

"Your mother," said the Prophet. "Who's next?" asked the man. "Your mother." "Who comes next?" the man asked again. The Prophet again replied, "Your mother." "Who is after that?" insisted the man. "Your father," said the Prophet.

Not only this, the Prophet (PBUH) said that the Paradise lies under the feet of a mother if served well, he says:

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<sup>1</sup> Schimmel, A. 1992, P. 65

<sup>2</sup> The Qur'ān, 4:11-12

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“Heaven lies beneath the feet of mothers”.<sup>1</sup>

In granting women equal status and their proper rights, Islam established an important precedent, which in turn had a far reaching effect on the civilization of the times. And this elevated the status of women without any sacrifice of femininity or traditional values, and without creating any instability in the society.

In Islamic history, there are many examples wherein the women have given invaluable help to their husbands in critical situations. One of the most notable was Khadījah, the wife of the Prophet of Islam who successfully brought the Prophet back from a state of fear and trembling to a state of normalcy after his receiving the first divine revelation in the solitude of the Cave of Hīrā through the angel Gabriel. She was able to reassure him that his life was not, as he feared, in danger. She also said, “God will surely never forsake you. You are kind to your kin; you always help the weak; you take care of whoever crosses your threshold; you give solace to the weary; you speak the truth.”

3. **Builder of a Successful Life:** The second chapter of the Qur’ān says: “Your wives are a tilth for you. Go then, into your tilth as you will. Do good deeds, and fear God and know that you shall meet him. And give good tidings to believers.”<sup>2</sup>

In this verse, the words ‘do good deeds’ sum up the basic theme. This central idea explains the full verse, which means that one should be engaged in activities which are beneficial for the future. Man must prepare himself for all the different tests in life, so that he may gain a place in the

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<sup>1</sup> Al-Jāmi’ al-Ṣaghīr fī Aḥādīth al-Bashīr al-Nadhīr, 1/536

<sup>2</sup> The Qur’ān, 2:223

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world to come. This should be the goal of a person in life. The verse further says that one should try to understand now a woman relates to this goal in life. God has created woman to support man in life, just as the field supports the farmer in the subsistence of life.

This verse of the Qur'ān was revealed in Makkah at a time when people were debating about the role of women in life. People those days knew only two things about women: sexual satisfaction and the continuation of the human race.

But the Qur'ān says that over and above those two things, a woman extends a supporting hand in building a successful life. Therefore, man should utilize this provision, gifted by nature, and work at building successful lives for themselves. Any other concept of a woman – less dignified than this – belittles a woman's position. A man and a woman come together in marriage so that they may unitedly play their part in building a greater role in human life.

4. **Education:** Islam also gives the utmost importance to education. The first command of the Qur'ān was not to pray or fast, but to read and to learn to read<sup>1</sup> were fine advantages of education. The Prophet's wives Khadijah and Aisha, who made a name for themselves, Khadija was a successful business woman, while Aisha was a renowned Ḥadīth scholar and leader after the passing away of the Prophet. About 2210 traditions of the Prophet were related by her, and she passed these on to about a 100 of the Prophet's companions and their close associates. She was also a jurist of high calibre and used to explain the wisdom and background of each tradition that she described.<sup>229</sup>

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<sup>1</sup> The Qur'ān, 96:1-5

<sup>2</sup> Women Between Islam and Western Society, P. 160

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According to a Ḥadīth of the Prophet, the Prophet Muḥammad praised the women of Medina for their desire for religious knowledge.<sup>1</sup> We can also see the case of Imam Bukhārī, whose *al-Jāmi' al-Ṣaḥīḥ* is by far the most authentic source of Ḥadīth learning, was another example of how education can benefit the individual. He had set off at the young age of 14 to acquire knowledge in distant lands, but his education had actually started from his mother and sister at home, who gave him this sound educational background.<sup>2</sup>

According to a saying of the Prophet, it is obligatory for every Muslim, male or female, to acquire knowledge.<sup>3</sup>

There are such traditions as tell us that the Prophet's conversations with his wife 'Ā'ishah were aimed at educating her. 'Ā'ishah says that when the Prophet Muḥammad would get up at night after a few hours of sleep, he would converse with her at length in that peaceful atmosphere.<sup>4</sup> This course of informal education, continuing uninterrupted, even while traveling, so benefited 'Ā'ishah that she became the most distinguished authority on religious knowledge. She survived after the demise of the Prophet for a full fifty years, during which period she remained a truly valuable source of religious knowledge. Her house served as a school of religious learning. It is said that 'Ā'ishah, herself handed down to posterity a substantial portion<sup>5</sup> of the vast whole of Islamic knowledge. 'Abdullāh ibn 'Abbās, a Companion of great

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<sup>1</sup> Lindsey, James, E. 2005, *Daily life in Medieval Islamic World*, P. 196

<sup>2</sup> *Women Between Islam and Western Society*, P. 155

<sup>3</sup> Al-Bayhaqī

<sup>4</sup> Ṣaḥīḥ of al-Bukhārī, Ṣaḥīḥ of Muslim

<sup>5</sup> 2210 traditions

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stature, and one of the best commentators of the Qur'ān, was one of Aisha's pupils.

According to Abū Mūsá al-Ash'arī, whenever they were in any doubt as to the meaning of any Ḥadīth, they would turn to 'Ā'ishah, but we got comprehension of the Ḥadīth from her.<sup>1</sup>

“Whenever we were in any doubt in an affair, but we got comprehension from her”.<sup>2</sup>

Since the earliest, ideal phase of Islam, Muslim women have successfully exploited their talents towards the field of education in particular. Homes had become centres of learning as primary schools (madrasas). This tradition was practiced in almost all Muslim communities well into the 20<sup>th</sup> Century when the modern system of education took over this function.

As modern day research tells us women are better with words than men. It is perhaps this reason why they are able to run educational institutions successfully. Besides this there may be many such workplaces where women are able to exploit their full potential. Since earliest days of Islam we find Muslim women working outdoors. Umm Dahdah, wife of a Companion of the Prophet worked in her orchard. Khadījah, Prophet's wife conducted business, to cite only a few of such examples. However, Islam sets great value on the proper management of home. It is because home is the most important unit of any society. Home is the centre of preparing succeeding generations. Thus neglecting home front will amount to neglecting the next generation, which in turn will result in a great national loss.

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<sup>1</sup> Tārikhul Islām, al-Dhabī, 2/507

<sup>2</sup> Al-Iṣābah, 8/233

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Prophet's own household, Muslim families provided equal opportunities to the female members of the family to learn to grow and play a constructive role in the progress and development of society at large. A large number of learned women have found mention in history as authorities on various Islamic sciences such as Ḥadīth, Islamic jurisprudence, *sīrah* of the Prophet, commentary on the Qur'ān, etc. The Prophet's own wife, 'Ā'ishah, imparted the knowledge and wisdom she received from the first educator, for almost half a century. She has narrated more than two thousand traditions of the Prophet, and according to the Muslim jurists, these are the sources of two thirds of Islamic laws relating to social, political and cultural issues.

5. **Empowerment of Women:** A woman may seek employment and may work, if she so desires. There is no verdict in the Qur'ān or the Ḥadīth which prevents a woman from working outside the house, provided that what she does is not unlawful, and within the preview of the Islamic *Shari'ah*, and as long as she maintains her dignity and safeguards her honour. The 12<sup>th</sup> century famous Islamic philosopher and Qāḍī Ibn Rushd (Averros) said that women were equal to men in all aspects, and thus had the capacity to excel in times of trouble like war etc, or during times of peace.<sup>1</sup> Professor T.W. Arnold has written in this regard: "It is interesting to note that the propagation of Islam has not been the work of men only, but that Muslim women have also taken their part in this pious task."<sup>2</sup>

Biographers such as Ibn *Khallikān* (author of *Waqeyatul Ayan*), Ibn Sa'd (author of *Ṭabaqāt*), *Khaṭīb Baghdādī*

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<sup>1</sup> Jamil Ahmed, 1994, Ibn Rushd. Monthly Renaissance IV. Retrieved 2008-10-14

<sup>2</sup> T. W. Arnold, 1976, The Preaching of Islam, P. 415

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(author of *Tārīkh Baḡhdād*) and al-Miqrīzī (author of *al-Khutaṭ wa al-Āthār*) have mentioned the names of thousands of women and their outstanding contribution in the field of education and development in the Muslim world. Noteworthy among them, for instance, are the two sisters of al-Fahrī of Morocco, Fāṭimah and Maryam, the daughters of Muḥammad ibn ‘Abdullāh, who founded the Qayrawān University and the Andalus University in the historical city of Fas in 245 A.H.

In the early period of Islam, regarded as model for all believers, we have a number of examples that show that women used to take part in practical matters. For instance Hazrat Khadijah, the Prophet’s wife, conducted business, and Hazrat Fāṭimah, the Prophet’s daughter helped with giving first aid to the wounded in battle. Asmā’, Abū Bakr’s daughter, looked after her camels and date orchard, etc.

So far as the practical management of the home is concerned, the man is held responsible. However, this does not mean that a woman is not allowed to shoulder these responsibilities. If she finds that she can bear this burden, no objection will be raised from any quarter. One example of this can be found in the Qur’ān with reference to the people of Sheba. They lived in Yemen. The famous dam of Marib made their country very prosperous and enabled it to attain a high degree of civilization. The Qur’ān tells us that they were ruled by a woman<sup>1</sup> without disapproving of her rule. Bilqīs, the Queen of Sheba was very wise and sagacious, even more so than the men in her court. She did not want to embroil her country in war, while the men advised her to confront her enemies, namely, Solomon’s

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<sup>1</sup> The Qur’ān, 27:23

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army. ‘Abdullāh Yūsuf ‘Alī, the well-known commentator of the Qur’ān, writes:

“In Bilqīs we have a picture of womanhood, gentle, prudent, and able to tame the wilder passions of her subjects.”

It is an accepted principle with the commentators of the Qur’ān that when the Qur’ān reports something without any disapproval, that means that has been approved of by the Qur’ān.

So when we look at this incident in the light of the Qur’ān, we find the status of woman even higher than that of men. A woman is in charge of men and she has shouldered this responsibility with greater efficacy.

Thus the example of the Queen of Sheba having found mention in the Qur’ān shows to me that rulership is not man’s monopoly. A woman can be a ruler over men and the Qur’ān has itself testified to it.

6. **Freedom:** Contrary to the common misconceptions women enjoy complete freedom in Islam. During the life of the Prophet Muḥammad, a Muslim lady, Barīrah, wanted separation from her husband, Mughīth. The case was referred to the Prophet of Islam, who counselled: “I would like you to withdraw your case and live with your husband by adjusting with him.” Barīrah asked the Prophet: ‘Is this your personal request or is it the command of God?’ The Prophet replied, “It is my personal request.” Barīrah said, “Then, I do not need it.” And the marriage was then dissolved. This clearly shows that Islam gives complete freedom to women.

Throughout the Islamic period, women were allowed to visit mosques and perform their prayers either in

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congregation or individually. For that Ka'bah is the best one example and Masjid-i-Nabawī is the second such example and while they (women) have full right to visit the mosques in the Arab Islamic world except the mosques of India, Pakistan, Bangladesh and the like where their entry to the mosque is banned that's because of the base intention of the men not because of religious regulation. In Islam they (women) are fully allowed to visit any mosque to perform prayer without any religious barrier except when they feel insecure, they are not allowed to practice as we see in the Indian sub-continent and the like. Moreover, throughout the history of Islam, women have been free to perform significant roles in the vast arena which Islam affords them for the performance of great deeds.

**Conclusion:** Thus in Islam there is no difference between men and women regarding their relationship with God. They would both receive identical rewards and punishments for their conduct. As the Qur'ān says, "To Whoever does good deeds, man or woman, and is a believer, We shall assuredly give a good life; and we will bestow upon them their reward according to the best of their works."<sup>1</sup> The early days of Islam showed prominence of female religious scholars. Women took part in national activities, acted as advisors and while they were efficient managers of the household, joined the congregational prayers in the mosque too.<sup>2</sup>

Muḥammad Akram Nadwī, a religious scholar has compiled biographies of 8000 female jurists.

The Qur'ān in these verses aptly reflects the unity of all believers and their identical moral and spiritual obligations in these lines:

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<sup>1</sup> The Qur'ān, 16:97

<sup>2</sup> Bukhari, Ḥadīth No. 743

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"Surely, for men and women who have surrendered to God

Believing men and believing women

Obedient men and obedient women

Patient men and patient women

Humble men and humble women

Charitable men and charitable women

Fasting men and fasting women

Men and women who guard their chastity

Men and women who are ever mindful of God

God is ready with forgiveness and an immense reward"<sup>1</sup>

In Islam, there is thus no difference between a man and a woman regarding their duties, rights and blessings both in this world and in the hereafter. Both are equal participants in carrying out their daily living. The biological division of human beings into male and female is the result of purposeful planning on the part of the Creator: men and women are not duplicates of one another, but are complementary to each other. Moreover, the more a woman increases her knowledge, skills, alertness and awareness, the more effective will she be in the part she plays in all the activities of daily living. And one who is thus intellectually aroused will be able to play a role of great significance.

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<sup>1</sup> The Qur'ān, 33:35

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## The Concept of Equality in Islam

✎ Prof. Alṭāf Aḥmad A'ẓmī<sup>1</sup>

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 under grievous handicaps. They are physically weak

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<sup>1</sup> Former Dean, Faculty of Islamic Studies and Social Sciences, Jāmia Ḥamdard, New Delhi

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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:

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“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.”<sup>1</sup>

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.”<sup>2</sup>

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

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<sup>1</sup> Al-Zukhruf: 32

<sup>2</sup> Al-An’ām: 165

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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."<sup>1</sup>

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."<sup>2</sup>

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:

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<sup>1</sup> Al-Ḥujurāt: 13

<sup>2</sup> Al-Nisā': 25

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“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.”<sup>1</sup>

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.”<sup>2</sup>

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.”<sup>3</sup>

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

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<sup>1</sup> Bayhaqī fi Shu’b al-Īmān and Tirmidhī

<sup>2</sup> Bayhaqī

<sup>3</sup> Al-Baqarah: 225

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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."<sup>1</sup>

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 and beat a Coptic Christian (Qibṭī). He was peeved because

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<sup>1</sup> Al-Nisā': 34

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."<sup>1</sup>

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 centuries against Islam's obvious intentions. But bonded men,

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

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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

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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.

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## Importance of Parents in Islam

Dr. Aurang Zeb Azmi<sup>1</sup>

**Introduction:** Islam is such a divine religion that prefers a human being to be stick to the natural needs and requirements. It does not impose upon him/her something that is contrary to the human quality and feature. It can also be said that the nature and natural needs and requirements are the main features of Islam. Almighty Allah says pointing out this side of Islam: <sup>2</sup>“فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ.” (Tr.: (It is) the nature on which Allah has created the human being.)

There arises a question: what can change or harm this natural side of a human being that may deviate him/her from that natural path on which Allah has created him/her and which is the real path of Allah? To answer this question we here quote a Ḥadīth narrated by Abū Hurairah:

“عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال: ما من مولود إلا يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يمجسانه كما تنتج البهيمة بهيمة جمعاء، هل تحسون فيها من جدعاء.”<sup>3</sup>

Tr.: It is narrated by Abū Hurairah that the messenger of Allah (PBUH) said, “All the infants are born on the nature, then their parents mold them into being Jewish or Christian or Magi like

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**Note:** The author wrote this paper when he was in class VI (Arabic), and it is published after it was revised literally.

<sup>2</sup> Al-Rūm: 30

<sup>3</sup> Ṣaḥīḥ Muslim, Ḥadīth No. 2658

an animal that bears a perfect animal. Do you know that it will be earless.

These words indicate to the importance of the parents and their role in molding their children into what they want them to practice their faith.

For this initial role of the parents and their importance we wish to discuss the subject in the light of the teachings of the Qur'ān and the Ḥadīth which are two basic sources for Islam and its directions.

### **Importance of the Parents in the Light of the Qur'ān and the Ḥadīth**

**Importance of the Parents in the Qur'ān:** When we study the Qur'ān, we find that it emphasizes upon obedience to the parents. It mentioned in the chapter of al-Nisā':

"وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا"<sup>1</sup>.

Tr.: Worship (only) Allah and don't be a polytheist and do good with the parents, relations, orphans, poor, neighboring relatives, strange neighbors, friends, passengers and those who are under your possessions. Allah does not like the proud ones and showy.

On another place it points out other diction. Our God Allah said:

"قُلْ تَعَالَوْا أَنُؤَلِّمُكُم مَّا كَرِهَ رَبُّكُمْ عَلَىٰكُمْ مَّا كَرِهْتُمْ عَلَيْنَا أُولَٰئِكَ مَن كَانَ يَدْرِي مَن يَأْتِيكُمْ وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِهْلَاقِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَفْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَٰلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ"<sup>2</sup>.

<sup>1</sup> Al-Nisā': 36

<sup>2</sup> Al-An'ām: 151

Tr.: Say (to them): come, I will tell you what your Lord has forbidden for you; Don't be a polytheist, and do good with the parents, and don't kill your babies for the fear of poverty and starvation. It is We Who give provision to you and them, and don't go near to the adulteries which are visible or invisible, and don't kill those souls whose murder is forbidden by Allah unless it is right. These are all that are recommended to you by Him for your meditation.

In these words we find that the Qur'an has mentioned good behavior with the parents soon after the worship of Allah. This order points out to the importance of the parents among the human being. The same has been mentioned as a quality of a prophet. The Qur'an says:

"قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾ يٰيَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا" <sup>1</sup>.

Tr.: He (Yaḥyá) said, "O Lord! Afford me sign." Allah said, "Your sign is that you will not talk to peoples continuously for three nights. Then he came out of the place of prayer and went to his people. He declared to them that you would praise all the time. O Yaḥyá! Hold the book firmly. And We gave him the power of judgment in his childhood, the pity (from anyone). And he was afraid of God and obedient to his parents. He was neither tyrant nor disobedient. He was blessed upon, on the day he was born, and (he may be blessed upon) on the day when he dies, and on the day when he will be revived.

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<sup>1</sup> Maryam: 10-15

After several verses the Qur'ān repeats the same commandment in a similar way:

"قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۖ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۖ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا".<sup>1</sup>

Tr.: He answered I worship Allah. He gave me the book, made me a prophet and an auspicious wherever I have been. He told me that I should offer Prayer and pay Zakāh till I am alive, and obey to my mother. Moreover, he did not make me a tyrant and miserable. Peace be upon be on the day I was born, and till the day I will die, and the day when I will be survived.

These were a few verses in relation to the obedience to parents, but when we think over the Qur'ān, we find it mentioning it as a covenant. It says:

"وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ".<sup>2</sup>

Tr.: Remember that when I took a covenant with the sons of Israel that you will worship Allah only, will do good behavior with the parents, relatives, orphans, and poor, well talk people in a good manner, perform Prayer, and pay Zakāt, but then you did not (pay heed to these commandments) except a few of you, and you kept avoiding these.

Look into these verses, our God took a few promises from a nation named "Banū Isrā'īl". First of all He says to them,

<sup>1</sup> Maryam: 30-33

<sup>2</sup> Al-Baqarah: 83

“Don’t worship but Allah.” Then He returns to the other duties as to behave the orphans well, the poor and the relatives, but we find in these verses that our God preferred the obedience to the parents to other duties. Thus we understood that it was our first duty after the worship of Allah.

**Importance of the Parents in the Ḥadīth:** Before we discuss the matter and explain different dimensions of this word, we wish to find out the word in the light of the Ḥadīth.

We know that the Ḥadīth is an explanation of the Qur’ān and the Prophet (PBUH) is a person to explain this book. Allah says:

“وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ”<sup>1</sup>.

Tr.: --- And We revealed to you the Qur’ān so that you may explain to the people what has been revealed to them.

And this explanation was not only by tongue but also by the characters and manners so the Prophet (PBUH) explained the Qur’ān by acting upon the teachings given by the Qur’ān. This is why ‘Ā’iṣḥah replied when asked about the manners of the Prophet (PBUH):<sup>2</sup> “كان خلقه القرآن” (Tr.: His morals were like that mentioned in the Qur’ān.)

And the Qur’ān itself highly regards the manners of the Prophet (PBUH) where it says:<sup>3</sup> “وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ” (Tr.: You really possess great manners).

Thus the Prophet himself told the same as was indicated to by the Qur’ān when he was asked about the best services.

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<sup>1</sup> Al-Naḥl: 44

<sup>2</sup> Musnad Aḥmad, 6/91

<sup>3</sup> Al-Qalam: 4

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"عن أبي عبد الرحمن بن مسعود رضي الله عنه قال: سألت النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أي العمل أحب إلى الله تعالى؟ قال: الصلوة على وقتها. قلت ثم أي؟ قال: برّ الوالدين. قلت ثم أي؟ قال: الجهاد في سبيل الله".<sup>1</sup>

Tr.: It is narrated by Abū Abdurrahmān bin Mas'ūd that he asked the Prophet (PBUH): "Which action is loved much by Allah?" He answered: "To offer Prayer in time". He again asked: "What is the next?" He replied: "Obedience to the parents". Then he asked: "Then which one follows them?" He answered: "Fighting in the way of Allah".

On another place, the Prophet (PBUH) said:

"عن عبد الله بن عمرو بن العاص رضي الله عنهما قال: أقبل رجل إلى نبي الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وقال: أبايعك على الهجرة والجهاد ابغني الأجر من الله تعالى، قال: فهل لك من والديك أحدٌ حيٌّ؟ قال: نعم، بل كلاهما. قال: تبتغي الأجر من الله؟ قال: نعم، قال: فارجع إلى والديك فأحسن صحبتهما".<sup>2</sup>

Tr.: It is narrated by 'Abdullāh bin 'Amr bin al-'Āṣ that a man came to the Prophet of Allah and said: "I swear to you for the migration and war and I ask Allah for a reward." The Prophet asked: "Is anyone of your parents alive?". The person answered "the both". Then he (the Prophet) said, "And you ask your Allah for the reward?" He said: "Yes". He (the Prophet) said, "Go to your parents and live with them well."

In another way he says:

"عن أبي أمامة أنّ رجلاً قال: رسول الله! ما حق الوالدين على ولدهما؟ قال: هما جنتك أو نارك".<sup>3</sup>

<sup>1</sup> Ṣaḥīḥ al-Buḫārī, Ḥadīth No. 5970 and Ṣaḥīḥ Muslim, Ḥadīth No. 85

<sup>2</sup> Sunan Sa'īd bin Manṣūr, Ḥadīth No. 2174

<sup>3</sup> Sunan Ibn-i-Mājah, Ḥadīth No. 3660

Tr.: It is narrated by Abū Umāmah that a man asked the Messenger of Allah: "What is the right of the parents upon their sons"? He answered: They are either your heaven or your hell".<sup>1</sup>

Look into these noble words, you will find these sentences indicating to the care for the parents and giving them the same degree which was given by Allah. Take first Ḥadīth and look into it, you will find that parents' obedience has come next to the worship of Allah-Prayer. Then look into the second Ḥadīth, you will see that the obedience to the parents is preferred to the migration and holy war. Thus you can look into the third Ḥadīth, it also points to this.

There are some other Ḥadīths wherein the Prophet (PBUH) orders the Believers to obey the friends of their parents. In one such Ḥadīth, the Prophet (PBUH) says:

"عن عبد الله بن عمر أنّ رجلاً من الأعراب لقيه بطريق مكة فسلم عليه عبد الله وحمله على حمار كان يركبه وأعطاه عمامة كانت على رأسه فقال ابن دينار فقلنا له: أصلحك الله بأنهم الأعراب وأنهم يرضون باليسير فقال عبد الله: إنّ أباه كان ودّاً لعمر بن الخطاب وإنّي سمعت رسول الله صلى الله عليه وسلم يقول: إن أبر البر صلة الولد أهلٍ وِدّ أبيه".<sup>2</sup>

Tr.: It is narrated by 'Abdullāh bin 'Umar that a Bedouin met me on the way to Makkah. He bade me Salam, I seated him on the ass which I was riding and gave him turban which was on my head. Then Ibn-i-Dīnār said, "We said to 'Abdullāh, May God bless you, they are Bedouins and are satisfied with the little they have. Then 'Abdullāh said, "His father was 'Umar bin Khattāb's friend, and I heard that the Prophet said "The best obedience is the obedience which a son pays to his father's friend".

<sup>1</sup> It means that if one treats his parents well, he would be rewarded Paradise and if he misbehave with them, he, in return, would go to hell.

<sup>2</sup> Ṣaḥīḥ Muslim, Ḥadīth No. 2552

Contrary to this we find some Ḥadīths that indicate to the bad consequences one may face if he does not obey his parents or mistreat them. So the Prophet (PBUH) has considered disobedience a punishable crime if the doer does not repents. That is indicated in the Ḥadīth below:

"عن أبي بكرة قال: كنا عند رسول الله صلى الله عليه وسلم فقال: "ألا أنبئكم بأكبر الكبائر؟ ثلاثاً: الإشراك بالله، وعقوق الوالدين، وشهادة الزور أو قول الزور".<sup>1</sup>

Tr.: It is narrated by Abū Bakrah that they (he and others) were sitting nearby the Messenger of Allah (PBUH). He (the Messenger) said, "Will I not tell you of the greatest sins"? These are three in number; polytheism, disobedience and false witness or false statement."

In another Ḥadīth the Prophet (PBUH) has declared that disobedience would not be forgiven, moreover its doer may face torment.<sup>2</sup>

**Ways of Obedience to the Parents:** Now, we come back and repeat our question again "What is the obedience"? In reply to this question we say that the parents' obedience is the service made to them in all respects. It is divided into two parts. The one is in their life time and other is after their death. So the Qur'ān tells us about the obedience and its ways:

"وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣١﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا ﴿٣٢﴾".<sup>1</sup>

<sup>1</sup> Ṣaḥīḥ Muslim, Ḥadīth No. 85

<sup>2</sup> Al-Nasā'ī, Ḥadīth No. 2562 and Ṣaḥīḥ al-Targhīb wa al-Tarhīb, Ḥadīth No. 2496

Tr.: Your Lord destined you that you would worship none but Him, behave good with your parents, if one of them or the both are alive live with you and grow old, you would not do enough grumble, you would not cheek them, you should talk to them well, treat them with kindness and pray (to Allah) "O My Lord! Keep mercy upon them, as they brought me up when I was child.

In this verse we see that Allah orders us to have pity on the parents especially in their old age. Generally, it is seen that the men feel their parents as a burden and try to flee from their services. That's why the Merciful Lord orders the men in this regard. And such natural sympathy can be observed in the following words of the Prophet (PBUH):

"عن أبي هريرة عن النبي صلى الله عليه وسلم قال: رَغِمَ أَنْفٌ ثَم رَغِمَ أَنْفٌ ثَم رَغِمَ أَنْفٌ ثَم رَغِمَ أَنْفٌ  
من أدرك أبويه عند الكبر أحدهما أو كلاهما فلم يدخل الجنة".<sup>2</sup>

Tr.: It is narrated by Abū Hurairah that the Prophet said, "Be humiliated, be humiliated, and be humiliated he who finds any of his parents in their old age, but could not enter the Paradise (by not serving them).

See, our Prophet, here, explains that verse and tells us that if someone obeys his parents he would enter Paradise and if anyone does not serve them he may be thrown into the Hell. Thus reward or punishment in the Hereafter depends upon the obedience or disobedience of the parents.

There arises a question that if someone's parents are polytheists or infidels and he wants to serve them, can he do so. This question is solved by the Qur'ān which says:

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<sup>1</sup> Al-Isrā': 23-24

<sup>2</sup> Ṣaḥīḥ Muslim, Ḥadīth No. 2551

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"وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْتًا عَلَى وَهْنٍ وَفِضْلُهُ فِي غَامِقٍ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ" <sup>1</sup>

Tr.: Remember that Luqmān said to his son exhorting 'Don't be a polytheist. The polytheism is a great sin'. And We told the man about his parents- It is his mother who gave him birth in severe pain, and as the suckling period last only for two years- that you should thank me and your parents. The resort is to me. If they struggle against you for your being a polytheist which is unknown to you, don't obey them, and treat them according to the tradition. And follow him who came back to me then your resort is towards me. So I shall tell you which you had done.

On another place same words have been repeated. Allah says:

"وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ" <sup>2</sup>

Tr.: And We told the man about his parents that you would treat them well, and if they fight with you for your being a polytheist which is not known to you, don't obey them. Your resort is to me, then We shall tell you about what you had done.

Look into these two verses, you will find that our Lord does not prohibit us to obey the polytheist parents except when they argue us to be a polytheist or to leave the right path, then we are ordered not to obey them in the religious matters

<sup>1</sup> Luqmān: 13-15

<sup>2</sup> Al-'Ankabūt: 8

but we are also told to treat them well. The same matter has been indicated to in the following Ḥadīth:

"عن أسماء بنت أبي بكر الصديق رضي الله عنهما قالت: قدمت عليّ أمي وهي مشركة في عهد رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فاستفتيت رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قلت: قدمت عليّ أمي وهي راغبة أفأصل أمي؟ قال: نعم، صلي أمك".<sup>1</sup>

Tr.: It is narrated by Asmā' bint Abū Bakr al-Ṣiddīq that her mother came to her when the Prophet was alive and she (her mother) was a polytheist. Then she (the daughter) asked the Prophet: "Can I meet my mother who came to me and wished to meet me? He answered: "Yes, meet your mother."

Look into this Ḥadīth, it does not prohibit the person to meet or serve his or her parents notwithstanding they are polytheist. Thus polytheism of the parents cannot hinder the way to serve them.

Here is another way to do good with the parents after their death. Such question may arise in the minds of those who wish to do any good deed as regards their parents after they have expired. The same question arose in the mind of a companion of the Prophet which is mentioned in the following Ḥadīth:

"عن أبي أسيد الساعدي رضي الله عنه قال: بينا نحن عند رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إذ جاء رجل من بني سلمة، فقال: يا رسول الله: هل بقي من برّ أبويّ أبزهما به بعد موتهما؟ قال: نعم، الصلاة عليهما، والاستغفار لهما، وإنقاذ عهدهما من بعدهما، وصلة الرحم التي لا توصل إلا بهما، وإكرام صديقهما".<sup>2</sup>

Tr.: It is narrated by Abū Usaid al-Sā'idī that once while we were sitting with the Prophet a man from Banū Salamah came and asked: "Is anything left regarding parents' obedience that

<sup>1</sup> Ṣaḥīḥ al-Buḫārī, Ḥadīth No. 2477

<sup>2</sup> Mirqāt al-Mafātīḥ Ṣarḥ Miṣḥkāt al-Maṣābīḥ, Ḥadīth No. 4936

I can pay still after their death? He answered: "Yes, there are some more deeds (you can do); to pray to Allah for their forgiveness, to fulfill their promises after their death, to have regard for the relatives for their sake, to treat their friends well and if the parents of anyone died and he had disobeyed them, it is necessary for him to have prayed for their forgiveness, Allah had recorded them as an obedient.

The above Ḥadīth teaches us how we can serve our parents after their demise i.e. fulfilling their promises, praying to Allah for them, and treating their friends well etc. The Prophet (PBUH) said in the following Ḥadīths:

--- قال رسول الله صلى الله عليه وسلم: من زار قبر أبويه أو أحدهما في كل جمعة غفر له وكتب له براءة".<sup>1</sup>

Tr.: The Messenger of Allah said, "He who visits the grave of his parents or anyone of his parents every Friday, he would be forgiven and be freed (from the torment).

"عن عبد الله بن عمر أن رجلاً من الأعراب لقيه بطريق مكة فسلم عليه عبد الله وحمله على حمار كان يركبه وأعطاه عمامة كانت على رأسه فقال ابن دينار فقلنا له: أصلحك الله بأئهم الأعراب وأئهم يرضون باليسير فقال عبد الله: إن أباه كان ودًا لعمر بن الخطاب وإني سمعت رسول الله صلى الله عليه وسلم يقول: إن أبر البر صلة الولد أهل ود أبيه".<sup>2</sup>

Tr.: It is narrated by 'Abdullāh bin 'Umar that a Bedouin met me on the way to Makkah. He bade me Salam, I seated him on the ass which I was riding and gave him turban which was on my head. Then Ibn-i-Dīnār said, "We said to 'Abdullāh, May God bless you, they are Bedouins and are satisfied with the little they

<sup>1</sup> Al-Ṣaghīr of al-Ṭabrānī, P. 199

<sup>2</sup> Riyād al-Ṣāliḥīn, chapter: --- بر أصدقاء الأدب والأم, Ḥadīth No. 342



mother, and then it is your mother, and then comes your father, then your relatives accordingly.

In another diction, the Prophet told us that Paradise is under the feet of the mothers.

"عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: الجنة تحت الأمهات".<sup>1</sup>

Tr.: It is narrated by Anas bin Mālik that the Messenger of Allah said, "The Paradise is beneath the feet of the mothers.

There arises a question; Why did the Prophet (PBUH) preferred a mother to the father?

To reply this question let's refer to the Qur'ān. It came in the chapter of Fuṣṣilat:

"إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣١﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾ نَزَّلْنَا مِنْ غَمُورٍ رَجِيمٍ ﴿٣٣﴾ وَمَنْ أَحْسَنُ قَوْلًا مِمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ".<sup>2</sup>

Tr.: Those who said, 'Our Lord is Allah', and stood firmly, would be neither frightened nor sad. It is they who will live in the Paradise an everlasting life. It is a reward to them for what they have done and We told the men about their parents "you should obey them", their mother held them up in her womb in pain, gave them birth in pain, the holding up and weaning period lasts thirty months, as far as he attains a puberty and is forty years old he prayed "O my Lord! Hold me up so that I may thank you for the grace which has been bestowed upon

<sup>1</sup> Al-Nasā'ī, Ḥadīth No. 3104

<sup>2</sup> Fuṣṣilat: 30-33

me and my parents by You. And I could do good which is liked by You. Make our race gentle. I came back to You and I am one of the Believers.

In these verses we find that a mother suffers from a number of sever pains; first she holds us up in her womb and gets her blood supplied us as a diet. Then she gives us birth. In the last she brings us up and trains us. So the sequence, duty, is firstly bringing up and educating, and these are called pains and difficulties. For this dedication the Prophet preferred a mother to the father. At this moment, I wish to quote a few verses from a free poem written by my beloved teacher Maulānā Muḥammad Ayyūb Iṣlāḥī. He composed this poem with the title of 'To the Soft-hearted Mother':

*Father's care is no more*

*The mother closed her eyes forever*

*The Almighty told:*

*He will be given such a loving lap which will never end; not in childhood, not in youth, and even not in old age*

*Till now I am rewarded the generous shadow*

*The healthy breeze of her skirt still envelops me*

*O my mother! How kind you are*

*Your heart-blood is circulating into my arteries*

*The wisdom, the learning, and the religion were procured from under your feet*

*My heart is in your praise from top to bottom*

*May Allah save your existence forever, and may your care be everlasting.*

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## Rights and Duties of the Parents

Till now we discussed the importance of the parents, the rewards of their obedience and the consequences of their disobedience. Now, I wish to explain their rights and duties. The Qur'an indicates to it and narrates a story of a father and his own child:

"وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ وَيَبْنِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ"<sup>1</sup>

Tr.: Remember when Luqmān told his son advising him: O Dear Son: Do not be polytheist. The polytheism is a heinous sin (crime).

In another verse we find that the father must pray to Allah for the good manners of their generation. The Qur'an says:

"رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ"<sup>2</sup>

Tr.: O my Lord: Hold me up so that I may thank you for the grace which has been bestowed upon me and my parents by You and that I may do good deed that can please You. And make my generations pious for me. I came back to You and I am of the Believers.

These two verses indicate clearly to the parents' duties and the Prophet has told them about it.

"عن ابن عمر رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: كلكم راعٍ وكلكم مسؤول عن رعيته. الإمام راعٍ ومسؤول عن رعيته والرجل راعٍ في أهله ومسؤول عن رعيته والمرأة راعية في بيت زوجها ومسؤولة عن رعيتها والخادم راعٍ في مال سيده ومسؤول عن رعيته فكلكم راعٍ ومسؤول عن رعيته"<sup>3</sup>

<sup>1</sup> Luqmān: 13

<sup>2</sup> Al-Aḥqāf: 15

<sup>3</sup> Mentioned by Al-Bukhārī and Muslim in their Ṣaḥīḥs

Tr.: It is narrated by Ibn-i- 'Umar that he heard the Messenger of Allah saying, "All of you are masters, and you all will be asked about your subjects. The leader is drover, and he will be asked about his flock. The man is the master of his family, and he will be asked about them, the woman is the housekeeper of her husband's house, and she will be asked about it. And the servant is the assistant of his master's property, and he will be asked about it. So all of you are responsible, and all of you will be asked about your responsibilities.

While looking into the above Ḥadīth, we find that a man will be asked about his duties related to his family. So he should keep the account of which he is appointed for. Allah says:

"يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قَتَا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ  
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ"<sup>1</sup>

Tr.: O who believed (the Qur'ān)! Preserve yourselves and your families from the fire whose fuel are men and the stones, and to which are appointed heavy and strong angles who obey Allah as He orders them and do as they are ordered.

So we want here to indicate to a few of their duties. We have seen that the first duty of the parents is to teach their children about the oneness of Allah and not make any partner to Him. When they grow up a little and start eating the food, but do not know how to start eating then their parents should teach them: 'you should start eating in the name of Allah', use your right hand and eat what is in front of you.

All the above etiquettes have been taught by the Prophet (PBUH) to a child who lived with him. See the below Ḥadīth:

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<sup>1</sup> Al-Taḥrīm: 6

"عن أبي حفص بن أبي سلمة عبد الله بن عبد الأسد ربيب رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قال: كنت غلامًا في حجر رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وكانت يدي تطيش في الصحفة فقال لي رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يا غلام! سمَّ اللهُ تعالى وُكِّلَ بيمينك وُكِّلَ مما يليك فما زالت تلك طعمتي بعد".<sup>1</sup>

Tr.: It is narrated by Abū Ḥafṣ ‘Umar bin Abū Salmah ‘Abdullāh bin ‘Abdul Asad, the step-son of the Prophet that he was a boy under the care of the Messenger of Allah (PBUH) and his hands were moving around in the large plate when the Messenger of Allah said, "O Boy: Start in the name of Allah and eat with your right hand, and what is close to you". Since then it became his habit.

When the children grow up and become seven years' old, Islam orders the parents to tell them to worship Allah:

"عن أبي هريرة رضي الله عنه قال: قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: علّموا أولادكم الصلاة إذا بلغوا سبعمًا واضربوهم عليها إذا بلغوا عشرًا".<sup>2</sup>

Tr.: It is narrated by Abū Thuraiyyah Sarrah bin Ma'bad al-Juhani that the Messenger of Allah said, "Train your child how to offer Prayer when he is seven years' old, and beat him on not doing so after he is ten years' old.

In another Ḥadīth same order is mentioned: "مروا الصبي بالصلاة إذا بلغ سبع سنين".<sup>3</sup> (Tr.: Order the boy to offer Prayer when he is seven years' old.)

Thenafter, comes education which is mandatory for every Muslim. To this indicates the following oft-repeated Ḥadīth: "طلب العلم فريضة على كل مسلم".<sup>4</sup> (Tr.: Seeking knowledge is mandatory for every Believer.)

<sup>1</sup> Ṣaḥīḥ al-Buḫārī, Ḥadīth No. 5061

<sup>2</sup> Musnad al-Bazzār, Ḥadīth No. 9823

<sup>3</sup> Sunan Abū Dāwūd, Ḥadīth No. 494

<sup>4</sup> Sunan Ibn-i-Mājah, Ḥadīth No. 224

But there remains an important duty till his old age. This duty is known as expense of money on who are under him. Our Prophet (PBUH) says:

"عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "دينار أنفقته في سبيل الله، ودينار أنفقته في رقبة، ودينار تصدقت به على مسكين، ودينار أنفقته على أهلك، أعظمها أجرًا الذي أنفقته على أهلك."<sup>1</sup>

Tr.: It is narrated by Abū Hurairah that the Messenger of Allah said, "A *dīnār* spent in the way of Allah by you, a *dīnār* spent in emancipation by you, a *dīnār* given to the poor by you, and a *dīnār* spent on your family by you, the last one *dīnār* which is spent on your family by you is a greater reward in comparison to those.

And if a baby is brought up as directed by Islam must be fitting to the following words of the Ḥadīth:

"عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إذا مات ابن آدم انقطع عمله إلا من ثلاث؛ صدقة جارية أو علم ينتفع به أو ولد صالح يدعو له."<sup>2</sup>

Tr.: It is narrated by Abū Hurairah that the Messenger of Allah said, "When a man dies all things desist from him except these three; continuous charity, knowledge which he himself avails of, and the worthy son who prays to Allah for him. And the son who is brought up in this way, prays to Allah as follows:

"رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ"<sup>3</sup>

Tr.: O our Lord: Pardon me, my parents and the Believers on the Day of Judgment.

<sup>1</sup> Ibn-i-Mājah, Ḥadīth No. 224 and Kanz-ul-'Ummāl, Ḥadīth No. 28651

<sup>2</sup> Ṣaḥīḥ Muslim, Ḥadīth No. 1631

<sup>3</sup> Ibrāhīm: 41

## Veil in Islam

✎... 'Allāmah Shiblī Nu'mānī<sup>1</sup>

Tr.: Dr. Ḥeifā' Shākri<sup>2</sup>

This is virtually a universal fact that Allah has created the man and woman with clear differences and distinctions in spite of their biological gender differences but the civilization has added many other characteristics and distinctions besides the divine qualities, which are seen aloof in every group, nation and the country. In the early period of the human life the dresses of the men and women, their looks and life-styles might be same and nothing could differentiate each other except divine qualities but as much as the civilization expanded, these personal differences and distinctions began to appear and gradually the both reached a point where there is not a single line of unity and semblance between the civilizations and life-styles of these two.

The early age of the world is, in the pre-history, considered hunting period which is completely a dark age while the ancient period whose historical events have been known till now dates back two-three thousand years. It's the period in which new differences had taken place and several distinguished characteristics developed in their life-styles. So today it's probably impossible to find out the reasons that why these differences developed and why they spread extensively till the period which is considered as the beginning of history.

If one wants to find out the reason that motivated a man to hide his secret parts and made different restrictions between the men and women, he would not be able to give enough

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<sup>1</sup> Great Indian personality of Arabic and Islamic Studies

<sup>2</sup> Assistant Editor and Assistant Professor, Department of Arabic, Jāmia Millia Islāmia, New Delhi

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reasons. Similarly, the reply regarding other qualities cannot be given. So it is useless to mention the most ancient differences and to ponder upon their causes except the developments that took place later need to be pondered upon. And to strive to know the reason is not a futile exercise.

The veil is classified into two kinds:

- (a) To hide the face and all parts of the body.
- (b) To participate in the meetings of the men.

The first kind of veil was practiced among the Arabs in the pre-Islamic period and it was invented for natural needs, i.e. in the beginning when this tradition started it was not specialized with the women only because it was created by the nature, which signifies that *necessity is the mother of invention*. Such things were common with both the men and women. Perhaps it was firstly invented by the tribe of Ḥimyar the ruling tribe of Yemen. One of the descendants of this tribe established rule in Spain also. They were called as '*Multhimīn*' (Those who had put veil). This tribe ruled over Spain with full guts and power capturing many cities. Its members always put veil on their faces, and for this reason they were given the above title. Among their powerful kings and rulers is Yūsuf s/o Tāshqīn. During his period this tradition started as the famous historian Ibn Khalkān has pointed out. He says:

"وسبب ذلك على ما قيل أنّ حمير كانت تتلثم لشدة الحرّ والبرد، تفعله الخواصّ منهم فكثرت ذلك حتى تفعله عامتهم".<sup>1</sup>

Tr.: The reason behind it, as stated, is that the tribe of Ḥimyar whose men used to put veil on their faces for heat and cold. At first it was practiced by chieftains and then followed by the common people.

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<sup>1</sup> Ibn Khalkān, 3/463

Ibn Khalkān has indicated another reason, i.e. some enemies of this tribe attacked their women at home when they (men) were out for their personal works. In order to counter such attacks they thought to practice a trick that once the women wore the gents' dresses and went out. And as for the men, they put veil on their faces and remained at home. The enemy attacked them as usual. Then the men came out of their houses in veil and fought against their enemy with full courage and bravery killing all of them. This victory was destined to be gotten in veil, so they continued this tradition as a memory. The men and women of this tribe put veil on their faces even after the advent of Islam. One of the Arab poets said:

لَمَّا حَوَّوْا إِحْرَازَ كُلِّ فَضِيلَةٍ      غَلِبَ الْحِيَاءُ عَلَيْهِمْ فَتَلْتَمَّوْا<sup>1</sup>

Tr.: When they wanted to achieve all good habits the modesty prevailed over them so they put veil on their faces.

There are some other reasons behind inventing this veil, e.g. the handsome men put veil on their faces in fear of being smitten with the evil eye. We find such examples in the Islamic period too.

This is why Muqanna' Kindī, a famous poet of Umayyad period, used to go out in veil.<sup>2</sup> Moreover, slowly it became common and people began to attend the grand meetings in veil. Therefore the Arabs used to come in veil in the market of 'Ukāz which was the famous season of showing one's glory. The ancient historian Aḥmad s/o Abū Ya'qūb said in his book:

"فكانت العرب تحضر سوق عكاظ وعلى وجوهها البراقع فيقال إنَّ أول عربي كشف قناعه ظريف بن غنم الغبيري ففعلت العرب مثل فعله"<sup>3</sup>

<sup>1</sup> Ibn Khalkān, 3/464

<sup>2</sup> Abū al-Faraj al-Asbahānī, Kitāb al-Aghānī, Matba'ah al-Taqaddum, Egypt, 15/151

<sup>3</sup> Aḥmad s/o Abū Ya'qūb, Tārīkh al-Ya'qūbī, European Edition, 2/315

Tr.: The Arabs attended the meetings in the market of 'Ukāz in veil. It is said that the first person who took off his veil was Zārīf s/o Ghanam al-Ghabrī then the whole Arab followed him.

Though there were some other reasons behind adopting the veil-system, the main reasons that forced the Arabs to adopt it are two:

- (a) For the security of their body as it was mentioned in the event of the tribe of Ḥimyar who practiced this tradition but it was traditionally specialized with the chieftains of other tribes too because this kind of formality and the desire of luxury were not possible with the common people. Slowly this system was replaced by the misuse of this tradition.
- (b) Distinction which gradually developed into a system as long as the civilization of the Arabs was enriched and became far from its origin while there was no distinction for their rulers. So the tradition of keeping security guards and the trend of having reception are the outcome of the developed civilization. It was so famous among the Arabs that their rulers used to sit behind the veil to be out of the reach of the common people. Such tradition existed in the pre-Islamic period. However the Abbasid kings also followed the same tradition. They used to sit behind curtain and issued orders from there.

In addition to that when it was invented it was not specialized with the women only but men also followed it. However they could not continue this custom but when Zārīf s/o Ghanam took off his veil showing his face, all of the Arabs followed him and got rid of it. And for instance, if someone followed it in pride, then it was considered against the common tradition except that this tradition remained among the women till the advent of Islam which Islam made it formal and mandatory. Those who have sound knowledge about the history of the pre-Islamic period, they cannot deny it but it is a common thinking that the tradition of veil was started during the

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Islamic period. Some evidences are mentioned to prove this kind of veil-system which was practiced before Islam too.

The best and reliable source to know the history of the pre-Islamic Arabs is the poetic heritage. So some verses are quoted here. Rabī' s/o Ziyād al-'Ubsī who was the most famous poet of the pre-Islamic period said in the elegy of Mālik s/o Zuhair:

من كان مسرورًا بمقتل مالك      فليأت نسوتنا بوجهه نهار  
يجد النساء حواسرًا يندبته      يطمئن أوجههنّ بالأسحار  
قد كنّ يخبان الوجوه تستورا      فاليوم حين برزن للنظار<sup>1</sup>

Tr.: One who is happy with the murder of Mālik he should come to us in the day and look at our women. Then he would find them mourning over him without veil and slapping their faces in the morning. They used to hide their faces for their shyness and chastity but today they have appeared before the on-lookers without veil.

'Allāmah Ṭabrezī has explained the word 'تستورا' as for piety and shyness.

'Amr s/o Ma'dīkarib said mentioning an event of a battle:

وبدت لميس كأنها      بدد السمام إذا تبدأ<sup>2</sup>

Tr.: And the face of Lamīs looked (bright) as if the moon has appeared in the sky.

Another poet of pre-Islamic period known as Sīrat s/o 'Umar al-Faq'asī said calumniating his enemy:

ونسوتكم في الرّوع بادٍ وجوهها      يخلن إماءاً والإماء حرائر<sup>3</sup>

<sup>1</sup> Abū al-Tammām, *Dīwān al-Ḥamāsah*, Maṭba'ah al-Sa'ādah, Egypt, 1913, 1/413

<sup>2</sup> Ibid, 1/413

<sup>3</sup> Ibid, P. 81

Tr.: And the faces of your women appear at the time of war so they looked like maid girls though they were (noble) wives.

Nābighah of Zubayān, who was the celebrated poet of the pre-Islamic period, was very close to the king Nu'mān s/o Munzir and his courtier. Once he went to meet the king and found the king's wife, Mutajarridah, sitting there. When Nābighah appeared in the court she stood in hurry and she could not hold her veil-cloth to fall. Then she at once hid her face with her hands. Nābighah was very much pleased with this style and composed a poem on it. Pointing to the style, he said:

سقط المصيفُ ولم تردُّ إسقاطه      فتناولته واتقتنا باليد<sup>1</sup>

Tr.: The veil-cloth itself fell down while she didn't let it fall deliberately. (When it fell,) she lifted the cloth by one hand and covered her face with the other.

Mentioning the scene of women who came out for hunger and sat beside the oven, a poet named 'Auf said:

وكانوا قعودًا حولها يرقبونها      وكانت فتاة الحي ممّن ينيرها

مبّزة لا يجعل الستر دونها      إذا خمد النيران لاح بشيئها<sup>2</sup>

Tr.: They were sitting beside the oven gazing it while the young girls were lighting it, without veil (on them). And when the fire died away, the happiness ran through their faces.

It is a mere fact that the Arabs had developed much in the fashion of dresses in pre-Islamic period though it was specialised to the kings, princes and elite class. (The clothes and dresses made for women in that period covered all parts of their body). And these dresses and their different kinds were used for pride and keeping themselves away from the

<sup>1</sup> Al-Aghānā, 9/157

<sup>2</sup> Al-Aṣma'ī, Al-Mufaḍḍaliyāt (Edtd. By: Aḥmad Shākir), Dār-ul-Ma'ārif, Cairo, P. 177

journal public. So these dresses were beyond the reach of the public and the poor. According to the sources available to us, the Umayyad and the Abbasid periods exercised no developments in the kinds of the clothes and dresses of women. And as for the clothes and dresses invented during the pre-Islamic period, they remained same and further new dresses were not designed. It proves that there was a general mood in the pre-Islamic period to cover parts of the body with any veil and that at least elite class used to practice it. The women used *kurtās* of different shapes and sizes. They had seven-eight kinds of dresses with different names such as Dirā' (درع), Atab (أتاب), Qarqul (قرقل), Şudār (صدار), Majūl (مجول), *Shozar* (شوزر) and Khumay'il (خميعل). They were slightly different from each other. They were very similar to Muḥram (محرم), Qumri (قمري), Fatūḥī (فتوحي) and Qamiş (قميص). All these names are found in the poems of that period. Besides these, Quşābah (قصابية) and Muqanna' (مقنع) were also in use.

These dresses were worn in the order that one handkerchief was wrapped over the head that could cover its front and back side excepting the center. It was named as 'تَحْبِقْ' (Taḥabbuq). Then another handkerchief was put to absorb the oil of the head and the *dupatta* might get untouched. It was named as 'غفارة' (Ghaffārah). Upon the *Ghaffārah* there was used one veil-cloth with different sizes whose names follow as Şudār (صدار), *Khumār* (خمار), Naşīf (نصيف), Muqanni'ah (مقنعة), Mu'jir (معجر) and Ridā' (رداء). *Khumār* was the smallest veil-cloth then Naşīf which was bigger than the *Khumār* then Muqanni'ah then Mu'jir and so forth. They put all these clothes in a way that the most parts of the face were covered. Such thing was composed by the poet Nābiḡah as he said:

سقط النصيف ولم ترد إسقاطه      فتناولته واتقتنا باليد

He also said:

فخرّ على الألاء لم يوشد وقد كان الدماء له خمار<sup>1</sup>

Tr.: Then he fell on his back as if there was no pillow to support. And the blood on him became like a *dupatta* (of woman).

But the veil was specially to cover the face for safety. This veil had several kinds, i.e. that covered up to the eyes only was called as 'Waṣwāṣ' (وصواص), the veil covered the lower part of the eyes was called as 'Niqāb' (نقاب), then there was 'Lithām' (لثام), and they had 'Lifām' (لفام) that covered the face up to the lips. The big veil that covered from the face to the chest was called as 'Juththah' (جثّة). All these kinds of veil-clothes had been invented during the pre-Islamic period. The following verses support this claim:

أرين محاسنًا وكنن أخرى وثقبن الوصواص للعيون<sup>2</sup>

Tr.: They showed some beautiful places while some others were hidden. They wore like *waṣwāṣ* to cover the eyes.

يضئ لنا كالبدر تحت غمامة وقد زلّ عن غرّ الثنايا لفامها<sup>3</sup>

Tr.: When the *Lifām* was lifted from the shining teeth it was shining like a moon under the cloud.

To conclude that the veil-clothes were common among the Arabs save the poor and bonded women.

There are some other examples where this tradition was neglected and rejected but they are the rare examples. As for the second kind of veil-system, i.e. avoidance of women's participation in the meetings of the men, was not the part of

<sup>1</sup> Al-Aghānī, 9/157

<sup>2</sup> This verse is for al-Munaqqab al-'Abdī, See: [www.afaqattaiseer.net](http://www.afaqattaiseer.net)

<sup>3</sup> Lisān al-'Arab, See: لغم

this system. The women generally attended such meetings, came to the markets and waged the war. The market of 'Ukāz, which was the field of competition of poem and prose for the poets and prose-writers, was also attended by the poetesses who had special courts. They (women) also recited their poems in the open meetings and they were appreciated as well.

Once Khansā', who was unprecedented in composition of elegies, came to this market and presented her poem to the Judge Nābighah al-Zubaynī. After hearing her poem, Nābighah said: Alas! Just I declared one poet as the excellent poet of the Arabs. Otherwise, you could be given this title. After all you are the excellent poetess among the Arab women." Hearing this decision Khansā' said: Nay, I am excellent among all the Arabs, men and women the both".

It was a general tradition that if any poet visited any village then the women came to him and requested him to recite poems. Because they had good literary taste, so the poet himself wished to present his poems before them. Thus the women generally attended all the meetings of poetry and speech, presented in the celebrations, came to the markets, appeared in the competitions eagerly and even went to wage war.

The above veil system was the part of the pre-Islamic period. But when Islam came the new phase started. The changes and reforms made in this period are given below:

The first reform, which Islam made, was regarding those women whose chests were seen because of their wide necks. In Dhū Qa'dah 05H the following verse was revealed about it:

-----" وَلْيَضْرِبْنَ خُمْرَهُنَّ عَلَىٰ جُيُوبِهِنَّ<sup>1</sup>."

Tr.: And they should put their veil-clothes on their necks.

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<sup>1</sup> Al-Nūr: 31

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Explaining this verse 'Aynī has written in the commentary of Ṣaḥīḥ Bukhārī:

"وذلك لأن جيوهين كانت واسعة تبدو منها نحورهنّ وصدورهنّ وما حوالها وكنّ ليدلنّ الخمر من وراءهنّ فتبقى مكشوفة فأمرنّ بأن يدلنها من قدامهنّ حتى يغطيها".<sup>1</sup>

Tr.: This verse was revealed due to their necks which were so wide that their chests and other related parts could be seen. They used to put their veil-clothes down to their backs. Therefore their chests remained open. That's why they were ordered to put them down to their front side so that it could be hidden.

Though Niqāb and Burqa' were common before Islam, the Arab women began to come out without veil on their faces due to having mingled with the Jews' women in Madīnah. The below verse was revealed in this perspective:

"أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ".<sup>2</sup>

Tr.: O the Prophet: Tell your wives, daughters and the wives of the Believers to put their shawls down to them (their faces so that it could be hidden.)

This verse could be discussed from three points of view:

- (1) The reason behind the revelation of the verse.
- (2) The meaning of the verse and its reaction.
- (3) Practice of veil by the companions of the Prophet.

The famous commentary of the Qur'an 'Ibn-i-Kathīr' explains the said reasons as follows:

"كان ناسٌ من فسّاق أهل المدينة يخرجون بالليل حين يختلط الظلام، إلى طريق المدينة فيعرضون للنساء وكانت مساكن أهل المدينة ضيقةً فأُن كان الليل خرج النساء إلى الطرق يقضين حاجتهنّ فكان أولئك الفسّاق يتبعون ذلك منهنّ فإذا رأوا

<sup>1</sup> Al-'Ainī, 'Umdat-ul-Qāri, Dār-ul-Tibā'ah al-'Āmirah, Cairo, 9/72

<sup>2</sup> Al-Aḥzāb: 59

المرأة عليها جلبابٌ قالوا هذه حرّةٌ فكفّوا عنها وإذا رأوا المرأة ليس عليها جلبابٌ قالوا هذه أمةٌ فوثبوا عليها".<sup>1</sup>

Tr.: There was a group of the transgressors of Madīnah, which came out in the dark night and molested the women. The reason behind it is that the houses of Madīnah were small and narrow, so its women went out for their natural needs (i.e. toilet) where these impious men molested them. But they left those women who had veil on their faces thinking that they were from higher family otherwise they attacked claiming that she was a bonded woman.

Ṭabaqāt Ibn Sa'd which is the work of the third century of Hijrah states the same as below:

"كان رجلٌ من المنافقين يتعرّض لنساء المؤمنين يوذيهنّ فإذا قيل له قال مننتُ أحسبها أمةً فأمرهنّ الله أن يخالفنّ زيّ الإمام ويدين عليهنّ من جلابيهنّ تخمر وجهها إلا إحدى عينها".<sup>2</sup>

Tr.: There was a hypocrite who molested the women of the Believers. When he was asked about his crime, he replied: I thought that she is a bonded woman. So Allah ordered the women to avoid the dress of the bonded women and to put shawls on their faces so as to hide all the body except one eye.

It was mentioned in another commentary of the Qur'an 'al-Kashshāf':

"فأمرن أن يخالفن بزّيّهنّ عن زيّ الإمام يلبس الأردية والملاحف وستر الرأس والوجه".<sup>3</sup>

Tr.: So they were ordered to be looked different from the dress of the bonded women; that is to use shawl and burqa' and to hide the head and face.

<sup>1</sup> Fath-ul-Bayān (Footnotes of Tafsīr Ibn Kathīr), Baṭba'ah Bulāq, Egypt, 1301H, 8/134

<sup>2</sup> Ibn Sa'd, Ṭabaqāt Ibn Sa'd, Maṭba'ah Braile, 1321H 8/127

<sup>3</sup> Al-Kashshāf, 2/1144

There is one important point that needs to be mentioned in the explanation of Ibn Kathīr, that there was difference between the dresses of the noble wives and the bonded women, i.e. the noble wives hid their faces with veil while the bonded women didn't. The same was mentioned in the poems of the pre-Islamic period. One of the poets of that period said:

ونسوتكم في الروع بادٍ وجوهها      يخلن إماءاً وإماء حرائر<sup>1</sup>

Tr.: And the faces of your women remained open at the time of war and so they looked like bonded women though they were (noble) wives.

The conclusion appears from the explanation of Ibn Kathīr that the transgressors found the excuses to molest the Muslim women who went out without veil on their faces pretending that they recognized them as the bonded women.

There are two words that need to be discussed regarding the meaning of the verse, i.e. 'جلباب' (Jilbāb) and 'إدناء' (Idnā'). However, there are numerous opinions of the modern generation regarding the meaning of the first word 'جلباب'. The authentic meaning is that it was a kind of Burqa' or Ridā' (shawl) that was wider than other clothes and that's why it was put on above all, which is very similar to the 'Farrājah' (فَرَّاجَه) of the Turkish women. It has been explained in the commentary of Ibn Kathīr as below:

"والجلباب هو الرداء فوق الخمار قاله ابن مسعود وعبيدة والحسن البصري وسعيد بن جبير وإبراهيم النخعي وعطاء الخراساني وغير واحد".<sup>2</sup>

Tr.: Jilbāb is a sheet used above Khimār. This meaning has been mentioned by Ibn Mas'ūd, 'Ubaydah, al-Ḥasan al-Baṣrī, Sa'īd s/o Jubayr, Ibrāhīm al-Nakha'ī, 'Aṭā' al-Khurāsānī and others.

<sup>1</sup> Diwān al-Ḥamāsah, 1/81

<sup>2</sup> Faṭḥ-ul-Bayān, 8/134

The second word that needs to be discussed is 'إِدْنَاء'. There is a consensus of all the commentators in this point that when *Idnā'* comes with the *Jilbāb* it means to hide the face. 'Abdullāh s/o 'Abbās, who is the companion of the Prophet (PBUH) and the celebrated commentator of the Qur'ān, is quoted explaining this word in the commentary of Ibn Kathīr:

"أمر الله نساء المؤمنين إذا خرجن من بيوتهن حاجة أن يغطين وجوههن من فوق رؤوسهن بالجلباب ويبدن عيّنًا واحدة"<sup>1</sup>.

Tr.: Allah ordered the women of the Believers at the time of outing for any need to hide their faces with sheet on their heads except one eye.

This verse has been explained in the commentary 'Ma'ālim al-Tanzīl' as below:

"قال ابن عباس وابو عبيدة أمر نساء المؤمنين أن يغطين رؤوسهن ووجوههن بالجلابيب إلا عيّنًا واحدة"<sup>2</sup>.

Tr.: It is the opinion of Ibn 'Abbās and Abū 'Ubaydah that Allah ordered the women of the Believers to hide their faces with shawl except one eye.

It is narrated in 'Ṭabaqāt Ibn Sa'd':

"محمد بن عمر عن أبي يسرة عن أبي صخر عن أبي كعب القرظي قال كان رجل من المنافقين يتعرض لنساء المؤمنين يؤذيهن فإذا قيل له قال كنت أحسبها أمة فأمرهن الله أن يخالفن زبي الإماء ويدنين عليهن من جلابيهن تخمر وجهها إلا إحدى عينيها"<sup>3</sup>.

Tr.: It is narrated by Ibn Ka'b Qurazī that there was one hypocrite in Madīnah, who used to molest the women of the believers and when he was asked he replied in his claim: I thought them as bonded women". So Allah ordered them to

<sup>1</sup> *Fath-ul-Bayān*, 8/134

<sup>2</sup> *Ma'ālim al-Tanzīl*, Indian Edition, P. 724

<sup>3</sup> *Ṭabaqāt Ibn Sa'd*, 8/127

differ from the dress of the bonded women and to put shawls on them as it could hide their faces except one eye.

The famous commentary of the Qur'an 'al-Kashshāf' explains the word 'Idnā' with 'Jilbāb' as below:

"يُرَخِّبْنَهَا عَلَيْنَّ وَيَغْطَيْنَ بِهَا وُجُوهُنَّ".<sup>1</sup>

Tr.: That they should put shawls on them and hide their faces.

'Abdullāh s/o 'Abbās, Abū 'Ubaydah, Ibn Ka'b Quraẓī, Baghwī, Ibn kathīr and Zamaḥsharī are masters against whom none can go. But to the best of our knowledge all the commentators and experts of language follow them excepting a few.

It is important to be noted that the life-style of the Muslim women all over the world considers the veil as religious part and the women didn't come out of their houses without veil and they hide their faces from the strangers except in few conditions till the veil became the critical issue of the society.

This is proved by the events mentioned below:

Once Mughīrah s/o Shu'bah expressed his desire to marry a woman before the Prophet (PBUH). He (the Prophet) advised him to see her first. Mughīrah met her parents and asked them to see her mentioning the advice of the Prophet (PBUH). But her parents didn't agree on this matter despite of their obedience to the Prophet (PBUH). The girl was hearing the talks behind the veil and she told that person that if the Prophet advised you to see me then come and see me otherwise I let you swear by Allah to disobey the Prophet's advice. This Ḥadīth is narrated in the chapter of 'marriage' of the book of Ibn Mājah.<sup>2</sup>

Muḥammad s/o Salmah, one of the companions of the Prophet (PBUH), wanted to marry a girl. Though he tried to see her

<sup>1</sup> Al-Kashshāf, 2/1144

<sup>2</sup> Ibn Mājah, Sunan Ibn Mājah, Aṣaḥḥ-ul-Maṭābi', P. 135

stealthily, he did not find any chance to see her. Once he went to her garden to find a chance to see her. But when the people knew it they got astonished with him because he was a companion of the Prophet (PBUH). He replied that he listened to the Prophet saying: It does not matter if you see a girl with whom you want to marry". (Chapter of Marriage, Ibn Mājah)<sup>1</sup>

The author of the book al-Aghānī has written in the biography of the poet Akḥṭal that once he was hosted by Sa'īd s/o Iyās who hosted him eagerly even his two daughters, Zaum and Umāmah, also rendered their big services in his hospitality. He got this opportunity to be hosted once again but these daughters didn't appear to serve him because they had grown adult. Al-Aghānī narrates this story saying:

"---ثم نزل عليه ثانياً وقد كبرت فحجبتنا فسأل عنهما وقال فأين ابنتاي فأخبر بكبرهما".<sup>2</sup>

Tr.: When Akḥṭal was hosted again the girls had become adult so they didn't appear before him. Then Akḥṭal asked their father about his daughters, he replied: They have grown adult".

The veil system was so common that if any incident went against it then the historians pointed out as an exceptional case. Ibn Baṭūṭah has mentioned one woman in his travelogue during the mention of the Turkish women. He said:

"وهي بادية الوجه لأن نساء الأتراك لا يحتجبين".<sup>3</sup>

Tr.: Her face was open because the Turkish women don't hide their faces.

The author of al-Aghānī again said during the mention of the poet Akḥṭal:

"وكان أهل البدو إذ ذاك يحدث رجالهم إلى النساء لا يرون بذلك بأساً".<sup>1</sup>

<sup>1</sup> Ibid

<sup>2</sup> Al-Aghānī, 7/171

<sup>3</sup> Ibn Baṭūṭah, Riḥlat Ibn Baṭūṭah, Dār-u-Ṣādir, Beirut, 1864, P. 330

Tr.: In that period the Arab nomads used to participate in the meetings of the women. They talked to them and they didn't think it their fault.

In the same book it was written in the biography of Jamīl who was a nomad Arab poet:

"إنّ جميل بن معمر خرج في يوم عيد والنساء إذ ذاك يتزين ويبدو بعضهنّ لبعض ويبدون للرجال في كل عيد".<sup>2</sup>

Tr.: Once Jamīl s/o Mu'ammār went out on the occasion of 'Īd. In that period the women generally kept themselves decorated and met each other and they also appeared before the men.

It is proved from all these accounts that putting veil on the faces and wearing *burqa'* by the women was a common tradition of the Muslim society by that time and if anything goes wrong against it, then it belongs to a particular nation or a particular period and that is why it has been mentioned in the books as an exceptional case.

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<sup>1</sup> Al-Aghānī, 7/175

<sup>2</sup> Al-Aghānī, 7/76

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## Marriage in the Pre-Islamic Arab World

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**Introduction:** Marriage, its concepts, its reasons, its benefits and its ways are different and sometimes are contrary in different societies of different nations. Similarly, divorce, its rights and its ways are different as per the opinions and thoughts of the peoples. The Arabs were also a nation that had its ways and thoughts in dealing with any problem, event and occurrence. Moreover they had contacts with the non-Arabs which paved way for having some ideas and thoughts which were not purely Arabian. Marriage, which is an integral part of the society, also captured their attention and which is why we find them practicing several ways of marriage, divorce, and maternal or paternal duties and vice-versa.

**The Arabian Concept of Marriage:** The Arabs never liked to be bachelor except in few cases. Those who did not like to live with their couple were called as "Al-'Innīn" (العنين) for male and "Al-'Innīnah" (العنينة) for female and those who didn't like to talk with the women were named as "Al-'Uzāt" (العزاة). They also coined a word "Zair al-Nisā'" (زير النساء) which means "Ladies' man" for those who were fond of talking to women without any bad intension. The following citations show that they always preferred to get married for having many sons. They said: "النكاحُ خيرٌ من الأيمنة"<sup>2</sup> (Tr.: Marriage is better than being bachelor.)

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They also said: “الزوجُ الصالحُ أبٌ بعد أبٍ”<sup>1</sup> (Tr.: The pious husband is like a father after the latter’s death.)

**Causes behind their Marriage:** There were several causes behind their marriage the most famous among them were (1) Man-power to fight against their enemies. (2) Participation in the competition of showing glory and pride. (3) Continuity of their generation. (4) Homely activities.

As for the first reason they liked to marry with a girl that could give birth to many children. It is they who replied while they were asked about their preferred girl:

“-- التي في بطنها غلام، تحمل على وركها غلامًا، يمشي وراءها غلام”<sup>2</sup>.

Tr.: -- that has a male baby in her womb, carries a male child on her hip and is followed by a boy.

Being proud of great number of his men, Ḥājib bin Zurārah al-Taimī said in a meeting [of showing pride and glory]: “--- لأننا أكثر”<sup>3</sup> (Tr.: Verily, we are greater than the people in number.)

Nufail bin ‘Abd al-‘Uzzá said to Ḥarb bin Umayyah:

“يا أبا عمرو: أتنافر رجلًا هو أطول منك قامة -- وأكثر منك ولدًا”<sup>4</sup>.

Tr.: O Abū ‘Amr: Do you compete the person who is taller than you -- and more than you in the number of children --.

Once a beautiful, charming and wise Arab girl was offered for marriage by seven youths, she advised her father to prefer the

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<sup>1</sup> Ibid, 1/20

<sup>2</sup> Ibid, 1/70

<sup>3</sup> Ibid, 1/48

<sup>4</sup> Ibid, 1/101

youth who was handsome and could father many children. She replied after hearing their offer:

"أُنكحني على قدرتي، ولا تشطط في مهري، فإن تخطئي أحلامهم، لا تخطئي أجسامهم،  
لعلني أصيب ولداً، وأكثر عدداً"<sup>1</sup>.

Tr.: Marry me according to my ability and don't overrate my nuptial gift. Though their minds are not to my level, their bodies should be to my level so that I may beget children and be greater in number.

The Qur'ān narrated the same feeling of one person who competed his opponent in respect of wealth and number:

-- "وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا"<sup>2</sup>.

Tr.: And he had fruit in abundance. So he told his companion, arguing boastfully with him, "I am richer than you in wealth and stronger in respect of men.

It seems clear from the above sources that the increase in number of the children helps a man to impress his opponent. 'Āmir bin al-Ṭarb al-'Adwānī said to his men:

-- "إِنَّ عَلَيْكَ كَمَا أَنَّ لَكَ، وَلِلْكَثْرَةِ الرَّعْبِ، وَلِلصَّبْرِ الْغَلْبَةُ"<sup>3</sup>.

Tr.: As the day sometimes is against you, it is also sometimes in favour of you, and the majority has strength and guts while the patience brings the victory to you".

As regards the competition in pride and glory the Qur'ān narrates the love of the Arabs for the birth of a male child rather than a female child:

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<sup>1</sup> Ibid, 1/103

<sup>2</sup> Al-Kahf: 34

<sup>3</sup> Jamharah Khuṭub al-'Arab fi 'Uṣūr al-'Arabīyah al-Zāhirah, 1/124

"-- أم اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُم بِالْبَنِينَ ﴿١٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾ أَوْ مَنْ يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾".<sup>1</sup>

Tr.: Has He taken daughters from what He has created, and honored you with sons. Yet when tidings are given to one of them of what that the like of which he ascribes to the Gracious God, his faces becomes darkened and he is choked with grief. Do you ascribe to God one who is reared among ornaments, and who is not clear in disputation.

As for the continuity of the generation, the Arabs said: "من لا يلد" (Tr.: The person who does not beget *children* as if he is not born.)<sup>2</sup>

And it is they who said:

"سوداء ولود خير من حسناء عاقر"<sup>3</sup>.

Tr.: A black woman who gives birth to many children is better than a childless beautiful woman.

**Criteria of Marriage:** The first and the main criterion of marriage in them was pure blood relation and the origin of the bride/bridegroom. They didn't like to marry with those whose blood relation was not pure or who were not equal to them in the family relation. For this very reason they buried their daughters alive lest they would not be married with those who were lesser than them in this criterion. But when Islam came in full power it nullified this criterion replacing it by pious character<sup>4</sup>

<sup>1</sup> Al-Zukhruf: 16-18

<sup>2</sup> Al-Mufaṣṣal fī Tārīkh al-'Arab qabl al-Islām, 4/634

<sup>3</sup> Ibid, 4/634

<sup>4</sup> Allah said: The most honoured among you is he who is the most pious". (Al-Hujurāt: 13)

According to this basic qualification they liked such wife who was well-born, rich, healthy, well-built, beautiful, bright like moon light, sharp-minded, sweet-voiced, talkative, having beautiful and low eyes, smooth cheeks, sweet lips, beautiful and tall neck, big breasts, childish palms, healthy hips, brown-skinned, thankful, co-operative, patient and able to bear many children.<sup>1</sup>

As for the bridegroom they preferred that who had following qualities:

Glorious, dreadful, defensive, determined, generous, helpful, mediator, wise, gentle, host, handsome, tall, matchless and the envied.<sup>2</sup>

### **Ways of Marriage among the Arabs**

The Arabs had several ways of marrying with the girls, which are as follows:

1. **Al-Nikāḥ (النكاح Arranged Marriage):** This type of marriage was common among the ancient and medieval ages and is also common in the modern age. This is known as arranged marriage. In this way, the responsible persons of the bridegroom or the bride herself or the mediator asked the fathers to have their bride/bridegroom, and when the proposal was accepted, the dowry (مهر) was fixed and the date was also fixed for the marriage. The marriage rituals were performed in the presence of gathering with some witnesses and there served meat as a feast. Then they set a tent for meeting of the couple where the sweets were scattered as ceremony.

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<sup>1</sup> For details see: Jamharah Khuṭub al-'Arab fī 'Uṣūr al-'Arabīyyah al-Zāhirah, 1/21-22 and 68-70

<sup>2</sup> For details see: Jamharah Khuṭub al-'Arab fī 'Uṣūr al-'Arabīyyah al-Zāhirah, 1/22 and 70

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The dowry was also practiced among them but it was given by the bridegroom to the bride. Therefore, the person was very pleased who had the daughter because he was congratulated by the people in this way:

"هنيئاً لك النافجة"<sup>1</sup>.

Tr. Congratulation! You have the girl who will increase your wealth.

This dowry was paid in two installments; one before marriage and the other at the time of divorce or death from his property.

2. **Al-Shighār (الشغار Exchanged Marriage):** For avoiding the huge dowries, the party exchanged marriage; the sister of a brother married the brother of the other (sister) and vice-versa. It could be in the case of daughters too. But Islam prohibited such marriage in case of daughters.
3. **Al-Badal (البدل Exchanged Marriage):** There is dearth of sources so I could not shed light on this kind of marriage but according to one point it seems similar to al-Shighār.
4. **Al-Khidn (الخدن Intimate Relation):** In this way, a girl/boy had friendship with a boy/girl and perhaps they even allowed to have sex (as it is common in the ultra-modern society these days). The Qur'ān has pointed out to such relation. Allah said:

" وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ أَيْمَانُكُمْ مِّن فَتْيَتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُم مِّن بَعْضٍ فَأَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْلِفَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ --"<sup>1</sup>.

<sup>1</sup> Tārīkh Duwal al-'Arab wa al-Islām, 1/64

Tr.: And whoso of you cannot afford to marry free, believing woman, let him marry what your right hands possess, namely, your believing handmaids. And Allah knows your faith best; you are all one from another; so marry them with the permission of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours--.

As for having girl friend its evidence has been given in the marriage of Al-Sifāḥ.

5. **Al-Mut'ah (المتعة Contract Marriage):** In this way two persons (male and female) marry each other for a limited period. This type of marriage was permitted specially in war-time or during long journey till the early period of Islam but later it was prohibited and nullified for fear of the spread of prostitution.
6. **Al-Sifāḥ (السفاح Fornication):** In this way, two persons (male and female) had sex with each other and if they liked each other then they married, otherwise not. But when Islam came in full power it cancelled this marriage. The Qur'ān said:

"الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّلَ لَكُمْ وَطَعَامُكُمْ حَلَّلَ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَلْفِينَ وَلَا مُتَّخِذِي أَخْدَانٍ"---<sup>2</sup>.

Tr.: This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you,

<sup>1</sup> Al-Nisā': 25

<sup>2</sup> Al-Mā'idah: 5

and your food is lawful for them. And lawful for you are chaste believing woman and chaste woman from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours---

7. **Al-Baghāya (البغايا Prostitution):** In this way, a group of men had intercourse with a prostitute one by one, and when she became pregnant and gave birth to a child, she had a choice to link the baby to the man to whom the baby was more similar.
8. **Al-Liwāṭah (اللوامة Homosexuality):** Like to-day this type of sex was also supposed to be found in the pre-Islamic period. To-day it has become a legal marriage in some countries. But Islam has prohibited it fifteen years back and cancelled it. Narrating the story of the people of the Prophet Lūṭ, the Qur'ān says:

" وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨١﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٣﴾"<sup>1</sup>

Tr.: And We sent Lut---when he said to his people, 'Do you commit an abomination such as no one in the world ever did before you? You approach men with lust instead of women. Nay, you are a people who exceed all bounds. And the answer of his people was no other than that they said, 'Turn them out of your town, for they are men who would keep pure.

9. **Al-Sihāq (السحاق Lesbianism):** This type of sex also existed in the pre-Islamic society but no such case was heard in

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<sup>1</sup> Al-A'rāf: 80-82

the early period of Islam. To-day it has become so common that it has become lawful in some countries. But Islam does not allow such type of sex.

10. **Al-Istibdā'** (الاستبضاع **Trade Sex**): In this way, the husband said to his wife after menstruation to go to anyone whom he pointed out and told her to have intercourse with him. He left her till the next menstruation. If she became pregnant then he (the husband) had right to take her back or to send her back to the same person.
  11. **Al-Jam'a** (الجمع **Group Sex**): In this way of marriage, a group of men consisting of less than ten gathered with a prostitute and had intercourse with her and made her pregnant. After the birth of child she called them and none had courage to reject her call. Then she related her story of what happened with her and linked the baby to whom she liked.
  12. **Al-Maqt** (المقت **Hateful Marriage**): This is a unique kind of marriage where anyone of the sons of a father and most probably the elder-bachelor got married with his mother after his father's death. In this way of marriage the son put his shawl on his mother's head and thus she became his wife.
  13. **Al-Jama' bain al-Ukhtain** (الجمع بين الأختين **Marriage with two Real Sisters**): It was also narrated that some of them married with two real sisters in one time. But Islam has cancelled this type of marriage.
  14. **Al-Nikāḥ min al-Bint** (النكاح من البنت **Marriage with one's own daughter**): Being influenced with the Mazdaism which allows the marriage of a father with his own daughter as some Arabs had married with their own
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daughters. This type of marriage was prohibited and nullified by Islam.

15. **Al-Tabattul** (التبتل): Being influenced by Christianity, some pre-Islamic Arabs (male and female both) determined not to marry and to remain bachelor forever. If a man embraced this practice, he was called “Al-Ṣarūr” (الصرور) and if a woman practiced it then she was called “Al-Ṣarūrah” (الصرورة) or “Al-Batūl” (البتول). But Islam prohibited all sorts of monasticism. The Prophet Muḥammad (PBUH) said: “لا رهبانية في الإسلام”<sup>1</sup> (Tr.: There is no monasticism in Islam.)

He also said: “إن الرهبانية لم تكتب علينا”<sup>2</sup> (Tr.: Monasticism is not imposed upon us.)

He again said: “لا صرورة في الإسلام”<sup>3</sup> (Tr.: There is no monasticism in Islam.)

Apart from these types of marriages they practiced polygamy too in a way a man married up to ten women<sup>4</sup> as well as a woman also married with more than one husband in one time.<sup>5</sup> The famous poet Imru-ul-Qais married many times.<sup>6</sup>

16. **Al-Bu’ūlah** (البعولة): There was another system of marriage in the pre-Islamic Arab world which was called “al-Ba’ūlah” but there is no details about it in the history books of this period.

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<sup>1</sup> www.ahlalHdeeth.com, 02/10/2012

<sup>2</sup> Ibid

<sup>3</sup> Ibid

<sup>4</sup> Tārīkh Duwal al-‘Arab wa al-Islām, 1/62-64

<sup>5</sup> Al-Mufaṣṣal fī Tārīkh al-‘Arab qabl al-Islām, 4/635

<sup>6</sup> Tārīkh Duwal al-‘Arab wa al-Islām, 1/189

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**Right and Way of Divorce:** The couple had right to divorce but it was the husband who mostly divorced his wife. The way of divorce in them was to change the direction of their door; from north to south or from east to west.

**Rights and Duties of the Couple:** The couple who married and had children they had some rights as well as some duties which are as follows:

#### A. Rights of the Couple:

- **Rights of the Husband:** In the pre-Islamic Arab world wife and her children were considered as properties of her husband. So he had right to sell them or to enforce them to commit any unlawful thing or activity or to follow any course. We find many examples where fathers killed their children, mortgaged them or lost their wives in gambling.
- **Rights of the Wife:** A wife had no rights in pre-Islamic period except that she was all in all at homely affairs because the husband mostly remained out of the house for hunting or fighting.

#### B. Duties of the Couple:

The duties of a husband were very limited. He had only to protect the children and wife from the enemies. As for the wife she had to carry out many duties which are summarized in the words of the famous historian Ṭal'at Ḥarb:

"أما أخلاقهنّ فبهي بالجملة حسنة وخير ما يزينهنّ عزة النفس وشدة التعلق بالأهل والأزواج وقيامهنّ مقامهم في أكثر الأعمال ولا يقوم الرجال بشيء من أعمالهنّ. فاشتغال البدويّ مقصوداً على الغارات والغزوات والمرأة رفيقة ومعينة له في كثير منها وجميع ما بقي مفروضاً على المرأة بحيث لو انقطع الرجل مدة في طلب السلب والدفاع

كانت هي ربة البيت مكلفةً بكلّ ما تستلزمه إدارة المعيشة والتربية فاعتماده عليها تامّ أو يكاد واعتمادهما عليه ناقص. وهي مع ذلك راضيةٌ وهو غيرُ راضيٍ-----<sup>1</sup>.

Tr.: As for their manners, they (women) had good manners the best among which were ego and strong relations with their families and husbands. They were also their (husbands') deputies in most of the home-affairs. But the men did not do any of them. It's because the Bedouin was busy in capturing pastures and waging wars. The woman had to help him even in this adventure. The remaining responsibilities were left to her because the man remained far from his house for a period of time in snatching or defence. She was the master of the house and did all jobs including management of provision and upbringing of the children. So the husband was probably fully dependent upon his wife while she wasn't. However she seemed to be pleased with him but he wasn't.

**Conclusion:** It appears from the above discussion that the pre-Islamic Arabs liked to get married and they generally did not prefer to be bachelor. They practiced all the said types of marriages even they also allowed prostitution. The reason behind was that they wished to have many children for the need of their existence (fighting and shipherdship). There were very rare cases of monasticism but majority did not like to be bachelor.

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<sup>1</sup> Ibid, 1/55

## Divorce in Islam

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**Islamic law of divorce** possesses a clear distinction in comparison to the worldly laws and also the laws of divorce in other religions. The reason is obvious that Islamic law of divorce is based on divine revelation which is complete in every respect and unchangeable despite the passage of time. Needles to say that Allah's Knowledge is all embracing and transcends the time and space.

On the other hand, the worldly laws made by the eminent experts of law, cannot claim to be free from deficiencies and shortcomings because the human mind attains perfection after passing through some evolutionary processes. However, this perfection is timely, not for the ages. This is the reason that a law which deemed to be perfect at a particular period becomes faulty within a short span of time.

The reason of excellence which the 'Islamic law of divorce' has over other religious laws especially Jew and Christian laws, is that though these laws were revealed by Allah to their prophets but later they were altered by their religious leaders. But the 'Islamic law of divorce' is guarded against such alterations as pronounced by Allah: "وَإِنَّا لَهُ لَحَافِظُونَ" (And We will assuredly guard it)<sup>3</sup>

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<sup>3</sup> Al-Ḥijr: 09

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But, let it be beared in mind that here we mean by 'Islamic law of divorce' that has been described in the Holly Qur'ān, not the law which is prevalent nowadays in the Muslim society. This customary law does not have any preference at all over other religious laws of divorce. What to say about the preference, it now has become a subject of ridicule. The opponents of Islam often make mockery of it and ask the Muslims that what kind of Divine law is this which has empowered the man that whenever he wishes, he can nullify the bond of marriage having uttered simply the word of divorce three times verbally or in written form, without a least care that this hurried act will jeopardize the life of his wife and their children.

But they do not know that this is not the 'Islamic law of divorce' and it cannot be; because the real Islamic law is based on complete justice as has been discussed in the forthcoming pages. But before proceeding further, some important points which have central position in the Islamic law of divorce are mentioned here because many Muslims are not aware of them.

**Status of Marriage:** Marriage in Islam has extraordinary position; it has been called as a 'strong covenant'. Allah says: وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا [(... and they (married women) have taken from you a firm and strong covenant)].<sup>1</sup> It appears from this verse that the marriage is a 'social contract' between man and woman. Islam has extremely emphasized upon fulfilling the covenant whether it is between two persons or two nations or between Allah Himself and His servants. Hence, at several places in the Qur'ān, the Muslims have been directed to fulfill their agreement and not to break it. For instance, Allah says at one place:

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<sup>1</sup> Al-Nisā': 21

"وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئَلًا"<sup>1</sup>

Tr.: ... and (you) fulfill covenant. Verily, the covenant will be questioned about.

One of the characteristics of the pious Muslims mentioned in the Qur'ān is fulfillment of the covenant. Allah says:

"وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ"<sup>2</sup>

Tr.: ... and those who are faithfully true to their trust and covenant.

At another place He says:

"بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ"<sup>3</sup>

Tr.: ... why not, whosoever fulfills his pledge and fears much; then verily, Allah loves those who are the pious.

It is to be noted here that even if an agreement has taken place between the Muslims and non- Muslims, they (Muslims) have been directed to safeguard it, not to break it unjustly. Allah says:

"كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَلَّمْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ"<sup>4</sup>

Tr.: How can there be a covenant with Allah and with His messenger for the polytheists except those with whom you made a covenant near the sacred Mosque? So long as they are true to you, stand you true to them. Verily, Allah loves the pious.

<sup>1</sup> Al-Isrā': 34

<sup>2</sup> Al-Mu'minūn: 08

<sup>3</sup> 'Āli 'Imrān: 76

<sup>4</sup> Al-Taubah: 07

One of the reasons due to which the Jews got the wrath of Allah, was their open violation of the covenants as has been mentioned in several verses of the Qur'ān, at one place Allah says:

«أَوْ كَلَّمَا عَلَيْهِمْ عَاهِدًا تَبَدَّلَهُمْ فَرِيقًا مِنْهُمْ»<sup>1</sup>

Tr.: It is not that every time they make a covenant, some party among them throw it aside?

**Protection of Marriage:** It seems very clear from the above verses of the Qur'ān that Islam gives immense importance to the agreement and dislikes break of the covenant. Marriage, as stated above, is a kind of contract which is made between the couples with their mutual consent and will. The purpose of this contract is to build a family and to lead the married life happily. As we see that sometimes social agreements are broken due to some reasons, the marriage agreement may also be broken in the same way. But breaking of marriage agreement because of its consequences, is more dangerous than the break of social contracts like trade agreement. That's why *Shari'ah* has advised the believers to take utmost care and caution in this regard. So all necessary precautionary measures have been described in order to safeguard the marriage and to avoid differences and conflicts between the couples. We briefly mention here those precautionary measures:

- a) Islam has advised its followers both men and women that they should consider thoughtfully and investigate all related issues thoroughly before getting married. Even if the man feels necessary to have a look at his proposed

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<sup>1</sup> Al-Baqarah: 100

wife, *Shari'ah* permits him to do so under a pretext.<sup>1</sup> The same permission has been given to the legal guardian of the girl and he has been advised not to get the girl married without her consent. And if any girl is married before attaining puberty, *Shari'ah* permits her to abrogate the marriage after reaching the puberty. It became evident that marriage is prohibited in Islam without consent of the man and woman.

However, the above mentioned Islamic principles of marriage are looked down by the contemporary Muslim society. It is very much disliked if that man dares to see his proposed wife before the marriage. In the same way, taking permission from the girl, is also regarded disgraceful. That is the reason that marriages are being held without the consents of the couples. Such un-Islamic ritual is commonly found among those Muslims who are uneducated or have conservative thinking. There are numerous evidences that such marriages prove to be

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<sup>1</sup> The chapter made by Imām Muslim with reference to the tradition narrated by Abū Hurairah is as follows: *ندب النظر إلى وجه المرأة وكفها لمن يريد تزوجها*. Two incidences deserve to be mentioned in this connection. It is mentioned that Mughīrah bin Shaibah went to the parents of the girl to see her but they disliked it, when the girl was informed about it, she said, "If the Prophet has permitted it, there is no problem." The other narration is related to Muḥammad bin Muslimah; he wanted to marry a woman but he could not see her so far. One day she went to the garden, he saw her somehow. The people asked him why he did so despite being a companion of the Prophet. He replied quoting the Prophet's saying that, "See the woman before marrying her." Both the events have been mentioned in Sunan ibn Mājah. (See the chapter of marriage) The imāms of the four schools of Islamic jurisprudence have consensus over that seeing face, hands and legs of the woman before marrying her is allowed as per the tradition". (See: *al-Mīzān al-Kubrā* by al-Sha'rānī, 2/108)

useless rather harmful for the couples and sometimes are culminated into the divorce. If the Muslims follow the above-mentioned Islamic rules, it would be easy to safeguard the marriage.

- b) Neither a man nor a woman can claim that he/she has all merits and does not have any demerit. Hence the golden rule of marital life is that the couples do overlook one another's demerits and always take into account only the merits. And thus the dream of a successful marital life may come true.

It is a well known fact that man and woman not only differ in their psyche and nature rather contrary to each other. It is a surpassing attribute of Allah that He has not only created unity between the two opposites e.g. male and female but has also made the existence of the both an inevitable social need for each other. So none of them can live a happy and peaceful life overlooking his/her opposite. And this unity of two contraries has been presented in the Qur'an as a strong evidence for the existence of Allah (al-Rūm: 21).

However, an element of difference is found naturally in this unity. So it is necessary for both of them that they always keep an eye on this natural difference and not allow it go beyond a limit. The man should think repeatedly that if his wife has any demerit, she may have merit also and even her demerit may be beneficial for him. To this meaningful aspect of the marital life the Qur'an has drawn attention of the men in the following words:

"وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا"<sup>1</sup>.

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<sup>1</sup> Al-Nisā': 19

Tr.: And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

- c) There are various reasons for divorce. One is non-payment of maintenance to the wife by the husband or his cruel treatment to her. The other reason is tongue-biting and disobedience of the wife. So the Qur'ān has exhorted the men that they should live with their wives nicely (al-Nisā': 19), overlooking their faults instead of quarreling with each other, and always prefer compromise and reconciliation. Allah says:

”وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.”<sup>1</sup>

Tr.: ... and if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do.

Similarly, the women have been directed that they must obey their husbands. So the Qur'ān has called only those women pious who obey their husbands and protect their chastity.<sup>2</sup> These days, many educated women think that Islam has lowered down their status by ordering them to obey their husbands. But Islam has really enhanced it. It is to be noted here that the family system in a way is like an institution, and like other social institutions it is also to be governed by an administrator and he should be obeyed. The Qur'ān has conferred this position to the man but it

<sup>1</sup> Al-Nisā': 128

<sup>2</sup> Al-Nisā': 34

doesn't mean that he is a dictator. As an administrator of the family it is his duty that he do behave well with his wife and safeguard her rights without any excuse. And in turn it is the duty of the wife that she must obey him. If anyone of them neglect his/her duty, the existence and stability of marital life will be jeopardized. For holding the family together the couple should concentrate on fulfilling their respective duties. The divorce generally occurs when anyone of the couples neglect the prescribed duty.

**Stages before the Divorce:** Due to unawareness of the Muslims about the right method of divorce and misguidance by their religious scholars it is a common practice that the divorce is given instantly without giving due consideration to its consequences. It is, of course, an open violation of the law of divorce in Islam. Such type of divorce really does not occur and if it happens in a real Islamic country, the culprit will be given severe punishment. Therefore, the Muslims have been directed that if they want to divorce their wives, they can do so only when the following reformative measures failed:

The learned men know that the sentiments and feelings of the women are very delicate; they are like a mirror which is broken into pieces with a light hitting. That is the reason that they (women) become furious with their husbands over silly matters and sometimes their resentment turns into disobedience. In the view of this natural weakness of the women, the men have been advised that if they disobey them, in turn they should not take any hasty decision rather they should keep patience. The wisdom of the men lies in that they treat them graciously and repeatedly make them understand the grave consequences of their non-cooperative attitude. In spite of this sincere effort, if they don't give up their

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disobedience then they (men) do separate them from their bed. And if this admonition also does not work and they do not abandon the path of rebellion, the light physical punishment may be unwillingly given to them.<sup>1</sup>

Many women and also men are of the view that Islam has extremely humiliated the women by ordering men to punish them physically. It is their misunderstanding. They look at the punishment but not its specific reason, that's why they did not understand its relevance.<sup>2</sup> The Qur'ān has suggested this punishment in order to avoid divorce. It shows how much the divorce is disliked in Islam. It allowed that the disobedient woman be slightly punished rather than divorcing her so that her own future and the future of her children may not be spoiled due to her silly behavior.

Apart from this, the physical punishment has been suggested in case when the previous two measures (admonition and separation from the bed) have failed; Failure of these measures indicates clearly that she possesses the negative instinct in abundance. The separation of bed is a harsh punishment for a normal woman; if any woman bears this punishment and does not refrain from disobedience, it is meant that she is endowed

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<sup>1</sup> Al-Nisā': 33

<sup>2</sup> One Moroccan Muslim lady pleaded in a court of Germany that she wants divorce from her Moroccan husband because he beats her. The lady Judge, Christa Datz-Winter, rejected her plea and wrote in her decree that the Qur'ān permits to beat the women. Hearing this punishment, German politicians, experts of the law and even Muslim leaders objected strongly against this decision and said that the Judge was bound to give the decree in this case according to the statute of Germany instead of a religious order of the 7<sup>th</sup> century which was given under the specific circumstance of that period. The contemporary modern Muslim thinkers have rejected this old order. [See: The Times of India, Times International, 24/03/2007]

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with a rebellious nature. But, even then, Islam does not allow the man to divorce this defiant woman but suggests unwillingly to punish her as a remedial step.

If physical punishment proves to be ineffective and the woman continues to disobey her husband then every just person will suggest that she must be divorced. But it is the excellence of Islamic law that it still does not take at a harsh step and orders to appoint a jury consisting of two persons from both the families for trying to bring a reconciliation between the couples. It is the promise of Allah that if they sincerely wish to come to terms, He will unite them.<sup>1</sup>

However, if this last corrective effort also failed to resolve the marital conflict then the divorce can be given as per the direction of the Qur'an and Sunnah (it will be mentioned later), not according to the custom that is commonly practiced today in the Muslim society, it is totally un-Islamic.

**Real Law of Divorce:** In al-Baqarah, the second chapter of the Qur'an, different aspects of the Islamic law of divorce have been mentioned. Allah says:

”الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٣٥﴾ فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٣٦﴾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا ۗ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ ۗ وَأَنْتُمْ أُولُوا عِلْمٍ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ

<sup>1</sup> Al-Nisā': 35

عَلِيمٌ ﴿٣٣﴾ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعِظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٤﴾ ۝<sup>1</sup>

Tr.: The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back any of your bridal-money which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah. Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (her bridal-money) for her (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the wrong-doers. And if he has divorced her, then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge. And when you have divorced women and they are about to fulfill the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and to treat them unjustly and whoever does that, then he has wronged himself. And treat not the verses of Allah as a jest, but remember Allah's favours on you and that which He has sent down to you of the Book and the wisdom whereby He instructs you. And fear Allah, and know that Allah is All-Knower of everything. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent

<sup>1</sup> Al-Baqarah: 229-232

them from marrying their husbands, if they mutually agree on reasonable basis. This is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.

In the above verses the following commandments regarding divorce have been described and believers have been directed to abide by them so that their family life might be saved from disruption:

1. 'Raja'<sup>1</sup> divorce' is twice in the whole married life wherein the husband is authorized to take his wife back within the prescribed period or to send her back to her parents' house with full honour and respect.
2. In case of not taking her back he is not permitted to take back whatever he has gifted to his wife except that she has committed adultery.
3. Sometimes it happens that the husband wants to divorce his wife but he doesn't do so only because he would have to give up what he has gifted to his wife. Now it is obvious that under these circumstances he cannot live with his wife in a civilized way and most probably he will misbehave with her to take his gifts back. In this situation the woman has been advised to give a reasonable sum to her husband to get rid of him. It is called '*Khula*'<sup>2</sup> in the term of Islamic jurisprudence.
4. If the husband has given *raja'* divorce twice, then now if he divorces third time (فإن طلقها ---), he will forfeit the right of taking back his wife and she will be separated permanently.

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<sup>1</sup> Raj'at in Islamic jurisprudence means to take the wife back during prescribed period. Raja' is adjective.

<sup>2</sup> If a married woman seeks the divorce from the man (husband) through the Qādi (Jurist), it is called 'Khula' in the term of Islamic jurisprudence.

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5. If the woman has married to another man [after the third divorce] but later this man also divorced her, then if the first husband wishes to remarry her, he can do so with her consent provided that both decide firmly to safeguard the regulation ordained by Allah, they would not quarrel with each other again and would take care about each other's rights.
6. When the women have completed their prescribed period and it is decided not to take them back, they must be leaved with good manner. To take them back in order to tease, is a great sin; it would amount to a mockery of the divine law.
7. In case of '*raja'i* divorce' if the husband wants to take his wife back and she agreed, then the members of her family should not oppose the reunion. They don't know that the *raj'at* is far better than the separation.

If we ponder upon the aforesaid Islamic law of divorce, it would certainly appear that it is a unique law. Some of its distinctive features are mentioned below:

1. The first distinctive feature of the 'Islamic law of divorce' is that there is a waiting period. It means that the divorce will occur only after passing of the prescribed period.<sup>1</sup> This respite is not found in any law other than 'Islamic law of divorce'.
2. The second distinctive feature is that the man's right of divorce which was unlimited in the ancient Arabian society and it was a cruelty to the women, was reduced to three times. Now, he is permitted to take the wife back up to two divorces but after the third divorce he will forego this right.

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<sup>1</sup> Al-Baqarah: 288

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3. The third distinctive feature is that like the man the woman also has a right to seek divorce through the process of *khula'*.<sup>1</sup>
4. The fourth distinctive feature is that if the husband does not take his wife back within the prescribed period but later he wished to take her back and she agreed, he may take her back by remarrying her. In this regard the family of the woman has been advised not to prevent her to go back to her former husband. It shows that Islam prefers the '*rajat*' rather than the divorce.<sup>2</sup> Woe to those Islamic clerics who prohibit the couples from rejoining only because the short-tempered husband has uttered the word '*Ṭalāq*' thrice.
5. The fifth distinctive feature is that the husband is not permitted to throw out the wife from his house in case of the *raja'ī* divorce except when she has committed adultery. This distinctive feature has been mentioned in the Qur'an in these words:

"يَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا".<sup>3</sup>

Tr.: O Prophet! When you divorce women, divorce them at their prescribed periods and count their prescribed periods. And fear Allah your Lord. And turn them not out of their homes nor shall they leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah, whosoever transgresses the set limits of

<sup>1</sup> Al-Baqarah: 229

<sup>2</sup> Al-Baqarah: 232

<sup>3</sup> Al-Ṭalāq: 1

Allah, then indeed he has wronged himself. You know not it may be that Allah will afterward bring some new thing to pass.

**Meaning of 'الطلاق مرتان':** The first and important commandment among the above mentioned regulations of the divorce with reference to the chapter 'al-Baqarah' is that the divorce is twice (الطلاق مرتان). But what does twice divorce mean? The Islamic scholars of different schools of thoughts have differed in determining its meaning and it will be dealt with later. Here we describe the meaning which we have understood from words and context of the aforementioned verse.

Let's know first that this verse is not related to the method of divorce as several Muslim scholars and jurists have understood rather it is related to the limited number of divorce (We will discuss further this matter in the forthcoming pages, "الطلاق مرتان" means that a man can give divorce in the condition of 'tuhr'<sup>1</sup> only two times in his whole married life and he is authorized to take back his wife within the prescribed period. Thereafter, if he gives the divorce third time (فإن طلقها), he will be deprived of his right to take her back and she will be separated from him forever.

Several scholars and commentators of the Qur'ān have described the same meaning of this verse. For instance, 'Allāmah Muḥammad Sulaimān 'Abdullāh al-Ashqar says:

"الطلاق مرتان، أي الطلاق الذي تثبت فيه الرجعة للأزواج هو مرتان، أي الطلقة الأولى والثانية، إذ لا رجعة بعد الثالثة"<sup>2</sup>.

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<sup>1</sup> Cleanliness from menstrual period

<sup>2</sup> Zubdah al-Tafsīr, P. 36 (footnote, no. 229)

Tr.: “الطلاق مرتان” means that the divorce in which a man can take his wife back is twice, first and second, and there is no possibility of taking back after the third divorce.

Among the Indian Muslim scholars Sheikh-ul-Hind, Maulānā Ashraf ‘Alī Thānawī and Maulānā Abul A’alā al-Maudūdī have supported this meaning. Maulānā Shabbīr Aḥmad ‘Uthmānī writes on the margin of ‘Muwaḍḍiḥ-i-Furqān’, the Urdu translation by Sheikh-ul-Hind:

“It was a common rule before the advent of Islam that the men would divorce their wives as much as they wished and would take them back before the end of the prescribed period. They would do the same onwards to oppress the women. This verse was revealed to tell the men that the ‘*rajā’* divorce’ is only twice. So up to one or two divorce the man is permitted to take his wife back as per the rule of divorce in a decent way. Now, there is no ‘*raj’at*’ after the end of the prescribed period but if both agree, they can remarry. If he divorces her third time then remarriage will not be allowed except when the other man married her and have had intercourse with her”.<sup>1</sup>

Maulānā Maudūdī has explicitly explained the above verse. He says:

“It was a ritual in the pre-Islamic period that a man was entitled to divorce his wife innumerably. As and when a husband got displeased with his wife he would divorce her and then would take her back and would do the same repeatedly. Under this circumstance, neither she was supposed to be his wife nor was free to marry anyone else. The above said verse was revealed to root out this oppression

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<sup>1</sup> Muwaḍḍiḥ-i-Furqān, al-Baqarah: 229, footnote, no. 5

against woman. According to this verse a man can divorce his wife {with *raj'at*} only twice in his whole life. And the man who had divorced his wife twice and had taken her back, if he would divorce her onward third time in his life, she will be separated from him forever".<sup>1</sup>

To me the above meaning of the verse is more appropriate because it is supported by the context, the time of revelation and some events related to the divorce. The *Īlā'* has been mentioned before the verse under discussion. Qatādah says that '*Īlā'* was a method of divorce in pre-Islamic period. Sa'īd bin Musayyib says that '*Īlā'* was a sort of oppression by the people of pre-Islamic period; if someone did not love his wife and also he did not want her to get married to anyone else, he took oath not to come close to her. Thus he left her as if she was neither a divorcee nor a married woman. Such type of divorce was also prevalent in the early period of Islam. Hence, Islam fixed a period for it<sup>2</sup> which was four months. The husband was ordered to take her back within this period, otherwise, he will have to divorce her. This divorce was declared as the *raja'ī* divorce. The tradition mentioned by Dārquṭnī with reference to Ishāq contains saying of the 2<sup>nd</sup> Caliph 'Umar that when four months have passed, it will be one divorce and she will have to complete her waiting period like a divorcee.

Like '*Īlā'* there was another bad practice among the Arabs that they would divorce their wives time and again and would take them back accordingly. 'Urwah bin Zubair narrates that people in the early period of Islam would divorce their wives innumerable. Someone would divorce his wife and would take her back when the period was about to be completed and he again would

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<sup>1</sup> Tafhīm-ul-Qur'ān, 1/footnote, no. 250

<sup>2</sup> Tafsīr-i-Maḡharī, 1/291

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divorce her and take her back. They would do it only to hurt their wives. Then this verse was revealed “الطلاق مرتان”<sup>1</sup>.

The meaning of the verse “الطلاق مرتان --- فإن طلقها” becomes more manifest from the events of divorce that happened during the life of the Prophet Muḥammad (PBUH). The divorce by Rukānah, a famous companion of the Prophet, has been mentioned in different collections of the ‘Ḥadīth’; it appears from it that he divorced his wife first time during the period of the Prophet and the second time during the reign of the caliph ‘Umar, and he divorced her third time during the rule of the third caliph ‘Uthmān and left her forever.<sup>2</sup>

It is amazing as to how several Muslim scholars including the jurists and traditionalists, in spite of above said narrations and historical evidences, understood “الطلاق مرتان” as the method of divorce while it limits the number of divorce as mentioned above. Thus they wrongly interpreted that the divorce should be given in the two separate meetings or *tuhrs*. Maulānā Muftī Muḥammad Shafī writes:

“By the word of ‘مرتان’ has been pointed out that the divorce should not be given in one time but in two separate times, i. e. Tuhr. The sentence “الطلاق طلاقان” would have been suffice to divorce but the word ‘مرتان’ points out the order and gap and it means that two divorces must be given separately. For instance, if someone gives two rupees to a person at once, it would not amount to giving him twice. So divorcing twice as mentioned in the Qur’ān means that two divorces should be given in separate *tuhrs*”.<sup>3</sup>

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<sup>1</sup> Ibid, 1/300

<sup>2</sup> Ibid, P. 303 (narrated by Abū Dāwūd)

<sup>3</sup> Ma’ārif-ul-Qur’ān, 1/136

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Qāḍī Thanā'ullāh of Pānīpat writes in this regard:

“Giving divorce twice at once is disliked because the word ‘مرتبان’ means separation and points out the number. And the particle ‘*alif lam*’ in the word “الطلاق” is for sort (*jins*) so the conjecture demands that tow divorces at once should not be considered correct. And when two divorces are not correct then three divorces at once would be preferably incorrect because three is more than two in counting”.<sup>1</sup>

Maulānā Amīn Aḥsan Iṣlāhī is also of the same view. He writes under the heading ‘The Correct Way of Divorce’ while explaining the meaning of “الطلاق مرتبان”:

“Now the correct method of divorce has been described. Since the whole social life is based on the pure relation of marriage, so if it reaches to the breaking point owing to any unavoidable circumstance, he should not break this sacred relation immediately. But as the divorcee is ordered to wait till three menstruations; similarly the person who is going to give divorce is advised to divorce her twice separately in two *tuhrs* and in the third *tuhr* he either take her back if he wishes or leave her if he has decided not to take her back”.<sup>2</sup>

But let it be clear that the sentence “الطلاق مرتبان”, as has been stated earlier, is not related to the method of divorce but to limiting the numbers of divorce. Hence interpretations given by Mualānā Iṣlāhī and other Muslim scholars proved wrong.

**Triple Divorce (تطليقات ثلاثة):** These days several disgusting customs and traditions have entered the Muslim community under the garb of Islam and that have been accepted. The

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<sup>1</sup> Tafsīr-i-Maḥzarī, 1/300

<sup>2</sup> Tadabbur-i-Qur’ān, 1/534

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custom of 'ḥalālah'<sup>1</sup> is one of them. Unfortunately, this ugly custom has been approved by a section of the Muslim jurists.

They say that if a man gives triple divorce in one sitting, it will be happened as a bā'in (final) divorce and the woman will become unlawful for him unless she gets married to someone else and he (second husband) after having sexual contact divorces her then she will be lawful for her ex-husband. This is the famous viewpoint of Hanafite fiqh and is followed in the Indian sub-continent for a long time. According to the view of the traditionalists triple divorce in one *ṭuhr* or one sitting will be considered as one divorce and the husband will have the right to take her back during the prescribed period. The same opinion is of Imāmiyyah. And the same is correct to the author because it is in accordance with the ruling of the Qur'an.

Triple divorce in one sitting is incorrect for several reasons; first and very important reason is that there is no time-gap while it is mandatory as the word 'مَرَّتَانِ' indicates. It signifies the occurrence of an act twice with a time-gap. There are several evidences of that in the Qur'an. For instance, Allah says:

"وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا"<sup>2</sup>.

Tr.: We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice.

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<sup>1</sup> 'Ḥalālah' is meant that the divorcee gets married to a man and he as conspired, gives divorce without sharing bed with her. It is obviously a conspiracy and against the intent of the Qur'an. That's why the Prophet had cursed upon the person who carries out the custom of 'ḥalālah' and also who seeks 'ḥalālah'.

<sup>2</sup> Al-Isrā': 4

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It is a historical fact that the Jews had rebelled first in 587 B.C and second time in 70 A.C and there was a long gap of time between these two events.

Moreover, triple divorce in one sitting is completely against the real intention of the Qur'ān. It negates the possibility of *raj'at* while the Qur'ān wishes to keep the door opened. It prefers unity rather than disunity. It is interested in maintaining the marital relations instead of severing them. This excellence lies in that it is the law of Allah, Benevolence and Merciful.

As has been described earlier that triple divorce is related to three different times in marital life, some companions of the Prophet during his lifetime and the reigns of the rightly-guided caliphs had mistakenly collected together these three divorces. They thought that they have the right to give three divorces separately on different occasions or give them in one sitting. It is obvious that their interpretation was against the intent of the Qur'ān. It is narrated that the Prophet (PBUH) was informed about a man who had divorced his wife thrice in one sitting; he stood up angrily saying that the Book of Allah is being mocked while I am still alive among you. Hearing this, a person stood and asked the Prophet: why should I not kill the culprit (أَلَا أَقْتُلُهُ).<sup>1</sup>

Despite the anger of the Prophet several companions continued to divorce their wives thrice at once and sometimes more than thrice in anger and when their anger subsided, they expressed anguish and regret. Thereafter this kind of divorce became a common practice and it is still prevalent in the Muslim society.

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<sup>1</sup> Sunan Nasā'ī, 2/981

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It appears from the narrations reached us that the Prophet had dealt differently with such cases; if he came to know that somebody has divorced his wife in anger without any intention to leave her, he declared it as *raja'ī* divorce and ordered him to take her back. But when he was convinced that relations between the couples were strained severely, he got them separated.

The examples of both the decisions are found in the books of traditions. The best and strongest example of the first divorce was the divorce by Rukānah. This divorce has been recorded by Tirmidhī, Ibn Mājah and Dārmī in different ways. Imām Dā'ūd has used the word 'البتة' which was commonly used by the Arabs' meaning triple divorce but not definitely. That's why the Prophet (PBUH) pronounced the divorce by Rukānah as '*raja'ī* divorce'. Imām Ibn Taimiyah has opined in this regard that the Ḥadīth narrated by Abū Dā'ūd contains some unpopular narrators whom Imām Bukhārī and other *muḥaddiths* have declared as unreliable ones. That is why he held the narration by Imām Ibn Ḥanbal in his 'Musnad' stronger and preferred it. That narration is as follows:

"It is narrated by Ibn 'Abbās that Rukānah had given his wife triple divorces in one sitting but later he felt pain and regretted. The Prophet (PBUH) asked him as to how he divorced? He replied, "Triple divorce" then the Prophet asked, "in one sitting? he replied, "Yes". Hence the Prophet (PBUH) said, "It is not but one divorce, you can take her back if you wish". So Rukānah took her back."<sup>1</sup>

The example of other decree is that 'Uwaimir 'Ajlānī pronounced *li'ān* against his wife in the presence of the

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<sup>1</sup> Musnad Aḥmad, 1/265

Prophet and then said, “O, the Messenger of Allah! I would be liar if I kept her with me’. And then without waiting the decision of the Prophet he gave her triple divorces”.<sup>1</sup>

Abū Dhar after narrating this incidence with reference to Sahl bin Sa’d remarked:

“Then the Messenger of Allah enforced it and whatever happened in the presence of the Messenger of Allah became a Sunnah. Sa’d said that he was with the Messenger of Allah at that time. So afterwards it was made a Sunnah for those who pronounced li’ān that they be separated forever”.<sup>2</sup>

Difference between the above said two incidences of divorce is very clear. The severity of the last mentioned incidence seems from that ‘Uwaimir pronounced li’ān against his wife in presence of the Messenger of Allah and then he divorced her. It seems very clear from this attitude that he was so much unhappy with his wife that he was not prepared to keep her with him at any cost, so the Prophet separated them but he dealt differently with Rukānah. He came to believe after seeing his worry and grief that he gave triple divorce under sever anger; he did not intend to leave her forever so he (the Prophet) permitted him to take his wife back.

From the above mentioned two incidences of divorce this jurisprudential principle emerged that the decree should not be issued on the basis of apparent aspect of the event but deep study and analysis of those conditions and situations is very much necessary under which the divorce occurred.

If we keep in sight this jurisprudential principle then the significance of that narration will be manifest, in which it has

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<sup>1</sup> Ṣaḥīḥ Muslim, 1/289

<sup>2</sup> Sunan Abū Dāwūd, P. 306

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been stated that triple divorce in one sitting was considered only one divorce during the periods of the Prophet and the caliph Abū Bakr and also in the first two years of the second caliph ‘Umar. Thereafter, Ḥaḍrat ‘Umar observed that the people have started to be hasty in this regard (while it was a respite for them) so he enforced the triple divorce in one sitting as the final divorce (*bā’in*).<sup>1</sup>

Here a question arises that when the verdict was delivered about triple divorce on the basis of the intention of the divorcee during the periods of the Prophet and the first caliph then why today the intention of divorcee should not be ascertained? If the husband claims on oath that he did not intend to leave his wife by triple divorce, he did so in anger, it should be taken as *raja’ī* divorce because the real spirit and aim of the Islamic law of divorce lies in that the couples must be permitted to be united if they wish so.

As far as the decision of the caliph ‘Umar is concerned it was a timely decree taken under the situations and needs of that period, and the ruler has the right to do so. That is why none of the companions of the Prophet differed from his decree. Imām Taḥāwī writes:

“There were those companions of the Prophet who were aware of the prevalent practice during the Prophetic period but none declined nor refuted this decision”.<sup>2</sup>

Those narrations which declare triple divorce as ‘*bā’in*’ (separation forever) are of that period. The decision of Ḥaḍrat ‘Umar, which was indeed a punitive decree as many Muslim scholars have stated, does not have the status of real Islamic law

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<sup>1</sup> Ṣaḥīḥ Muslim, 1/477

<sup>2</sup> Sharḥ Ma’ānī al-Āthār, 2/29

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of divorce. The present situation demands that we should follow the decree issued by the Prophet during his life time so that thousands of Muslim families can be saved from destruction. Let's not forget that the Muslims have had the political power during the reigns of the Prophet and the rightly-guided caliphs, and apart from that the divorcees were easily got remarried in that society. Those divorcees who had no guardians they were looked after by the government itself. Since now-a-days these things are non-existent so the timely decree of Ḥaḍrat 'Umar should not be cited in support of triple divorce; it shows short-sightedness of the contender. Every decree should be studied in the light of circumstantial evidences.

**Correct Method of Divorce:** The correct method of divorce taught by Islam is that the man should divorce his wife once in *ṭuhr* without having sex with her and after passing the prescribed period the divorce would occur accordingly. Before ending the prescribed period the man has the right to take her back. Even after passing the prescribed period, he can remarry her provided she is ready to come back to her husband.

It is narrated by Abū Dā'ūd that if a man decides after due consideration to divorce his wife then he should divorce her one time. If he does not want to take her back, he should leave her in suspension till the prescribed period ended. It's because the divorce is the most hated among the lawful things in the sight of Allah (أبغض الحلال إلى الله الطلاق).<sup>1</sup>

Many of educated or semi-educated Muslims think that divorce does not occur until the word of divorce is uttered thrice. This misunderstanding must be removed. When the separation happens by uttering the word 'divorce' once then its repetition

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<sup>1</sup> Tafsīr-i-Maḥzarī, 1/303

is useless, it does not alter any way the course of divorce. The word 'divorce' is generally repeated to determine the divorce and sometimes the husband utters it repeatedly in anger. For example, he says that I have divorced you hundred times". This act, which deserves to be condemned, does not affect the occurrence of divorce; it will be one *raja'i* divorce. If he commits this mistake time and again he is liable to be punished. It is narrated that every person who divorced his wife thrice in one sitting, was brought to Ḥaḍrat 'Umar and he whipped him.

As it is mandatory that the divorce should be given once in *ṭuhr* and the prescribed period must be remembered, it is also necessary that in case of not taking the woman back, she should be released in the presence of two trustworthy witnesses as described in the Qur'ān. Allah says:

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ<sup>1</sup>.

Tr.: Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony.

But ironically, the Muslims have completely overlooked this law of Shari'ah and even their 'Ulama (religious scholars) also have set it aside.

**A Great Misunderstanding:** It is generally acknowledged that triple divorce in one sitting or '*ṭuhr*' is against the Sunnah, but the divorce in three separate sittings or *ṭuhrs* is not against the Shari'ah. It is not correct. This method of divorce, i.e. to divorce in three separate sittings or '*ṭuhrs*', is also against the

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<sup>1</sup> Al-Ṭalāq: 2

Shari'ah, difference is of degrees only. The aforesaid one is called *bid'ah*<sup>1</sup> divorce but the second one has been excluded from the category of *bid'ah* because there is a chance for the man to rethink over his decision and he can take his wife back. Maulānā Muḥammad Shafī' writes:

“That is why Imām Mālik and several other jurists have not allowed triple divorce as a lawful one. They have called it as *bid'ah* divorce while other jurists have permitted triple divorce with the condition that they be given in three separate *ṭuhrs*. In their term this kind of divorce is also called the Sunnah but none means by this definition that this method of divorce is based on Sunnah and is liked by the Shari'ah. It has been called the Sunnah in the sense that it is out of the category of the *bid'ah*”.<sup>2</sup> But in fact this way of divorce is also against the Sunnah as mentioned above.

**Return towards the Sunnah:** If anyone divorces against the Sunnah. i.e. gives divorce thrice in one sitting, he must be admonished and having declared this divorce void, he must be compelled to return to the Sunnah.

It's quite amazing that most of the religious scholars and jurists concede that triple divorce given in one sitting is *bid'ah* while some others consider it unlawful; however, they insist that it happens. Maulānā Muftī Muḥammad Shafī' writes:

“Though the Prophet (PBUH) has disliked the triple divorce in one sitting, as mentioned in the above-said narrations and that is why Muslim *ummah* in general have considered it a bad practice whereas some others have declared it unlawful; however if someone did so its effect would be like a lawful divorce, i.e. triple

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<sup>1</sup> Unlawful and unacceptable innovation in the religion.

<sup>2</sup> Ma'ārif-ul-Qur'ān, 1/559

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divorce will happen and the husband will forfeit his right to take his wife back. Now, he cannot remarry her”.<sup>1</sup>

It's a very strange reasoning. How a practice which is undesirable and also against the teachings of the Qur'ān and Sunnah can be admissible? Those 'Ulama who have claimed the consensus over this matter is subjected to debate.<sup>2</sup> We know well that several great scholars and jurists in the past held this view<sup>3</sup> but it does not make a difference. They were human being and they could commit mistakes. 'Allāmah Ibn Ḥazm and Imām Ibn Taimiyah both a revered Islamic scholar and also great Muḥaddiths, were of the view that triple divorce (in one sitting) as only one divorce. And preceding them Ṭā'ūs and 'Ikrimah had the same opinion.<sup>4</sup> These two great jurists not only considered triple divorce as a *raja'* divorce but they also opined that this kind of divorce is against the Sunnah and therefore, anyone who commits this mistake he must be returned to the Sunnah. The same opinion was of Ibn Ishāq.<sup>5</sup>

This opinion is endorsed by the incidence of divorce given by 'Abdullāh bin 'Umar. He divorced his wife during the

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<sup>1</sup> Ibid, P. 563

<sup>2</sup> 'Allāmah Zarqānī has written in *Sharḥ-i-Mu'aṭṭa* that most of the jurists are of the view that triple divorce in one sitting happens and Ibn 'Abd-ul-barr has claimed the consensus (*Ijmā'*) upon it (*Sharḥ-Mu'aṭṭa*, 3/167). But the consensus in its strict course never happened. So simply absence of difference among the jurists is not actually the consensus as Imam Shāfi'ī has mentioned in 'Kitāb-ul-Umm' and one can differ from it (See: *al-Aḥkām* by Āmidī, 1/260). Moreover, the consensus is time bound and it therefore will lose the authenticity after the passage of the time.

<sup>3</sup> Imām Nawawī has written that Imām Mālik, Imām Shāfi'ī and Imām Abū Ḥanīfah were of the opinion that triple divorce in one sitting occurs. See: *Sharḥ Muslim*, 1/478

<sup>4</sup> Ibid

<sup>5</sup> *Tafsīr-i-Maḥzarī*, 2/301

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menstrual cycle so Ḥaḍrat ‘Umar, reported the matter to the Prophet (PBUH). The Prophet, hearing it, became angry and said, “He must take his wife back till the present menstrual cycle ended then again the menstrual cycle occurred and it also came to an end. And afterward if he intends to divorce her, he can do it during *ṭuhr* without touching her sexually. This is the prescribed period (*‘iddat*) in which Allah has ordered to divorce the woman”.<sup>1</sup>

Most probably many religious scholars and jurists did not ponder upon this aspect of law and if they did so it was overlooked for some reasons that the main objective of legislation is to do justice to the members of the society, i.e. no one should oppress the other. That is why the Qur’ān has used the phrase ‘حدود الله’. It means that the law ordains a limit, its violation will inflict on the members of the society. Similarly, every law requires to be enforced in totality. The respect of law and its total observance are deemed necessary even in the worldly governments and its violation is liable to the punishment. Then how it was conceived about the Islamic law that its full following is not necessary and its violation will not be punishable.

If we consider sincerely in the light of the aforesaid discussion, it will be admitted that the practice of triple divorce is a great injustice rather a cruelty to the women and their children. It is surprising that in spite of observing bitter consequences of triple divorce in one sitting, it has been accepted as a right method of divorce. Instead of punishing those Muslims who violate the law of divorce in Islam and compelling them to return to the Shari’ah, they are permitted in the garb of triple divorce in one sitting to make a mockery of the Shari’ah and

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<sup>1</sup> Agreed upon

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also to cause irreparable damage to lives of the women and their children.

If you ask any jurist that if a person offered the Maghrib's prayer with two *rak'ats* instead of three, then his prayer will be accepted to be offered or not? He will surely reply in negative and will call him a sinner. He will never say that his prayer was offered though it was a *bid'at* prayer and the doer was sinner. Similarly if a wealthy Muslim does not pay his Zakāh in accordance with the Niṣāb<sup>1</sup> every Muftī will issue the decree that his Zakāh was not paid because he did not comply with the regulation of Zakāh. In case there is an Islamic government, he will be whipped and will be compelled to pay Zakāh accordingly.

But these Jurists and religious scholars deal differently with regard to violation of the Islamic law of divorce. They do not admonish the person who gives triple divorce in one sitting that his divorce did not happen because it was given illegally; he must give divorce according to the Shari'ah if he really wishes to sever his relation with his wife; on the contrary he is told that his divorce happened though he committed a sin. What a wonderful decree!

Under the present circumstances when the Muslims are faced with various political and economic problems and suffer from the moral degradation, triple divorce in one sitting (which is prevalent today) should be declared a *raja'ī* divorce. At the same time, the Muslims should be directed not to give triple divorce in one sitting because it is the worst violation of the divine order. Instead they should divorce their wives once in *tuhr* without having intercourse with them and the prescribed

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<sup>1</sup> A fixed amount of wealth on which Islamic tax (Zakāh) is obligatory.

period (*'iddat*) should be remembered. And if they want to take their wives back they can do so within the prescribed period, otherwise, they have to leave them nicely in the presence of two reliable witnesses as ordered in the Qur'ān (al-Ṭalāq: 2-3). Any method of divorce other than this, is *bid'ah* and a misguidance.

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## **Indian Muslim Women and their Struggle against poverty and Social Discrimination**

✎...Dr. Sumaiyah Ahmed<sup>1</sup>

### **Abstract:**

One of the 8 Millennium Development Goals (MDGs) set by United Nations in 2000 is to eradicate extreme poverty and hunger by 2015. According to a report of the Committee constituted by the Government of India to estimate poverty, nearly 38 percent of India's population is poor, based on indicators for health, education, sanitation, nutrition and income to estimate the extent of poverty. It is unfortunate that even after more than 60 years of Independence, India still has the world's largest number of poor people in a single country. Of its nearly 1 billion inhabitants, an estimated 260.3 million are below the poverty line. Poverty has been affecting the woman most as the female members in the family are denied education, healthcare, nutritious food, and good sanitation because of poverty. Poverty has also directly affected the future of women. Girl children are discriminated in the matter of feeding compared to boys. The disproportionate impact of poverty on girls is not an accident but the result of systematic discrimination. Hungry people live in a social environment of traditional prejudices, unjust law, corruption, broken promises, and failed economic policies, leading to the severe subjugation of women, marginalization and disempowerment. The bottom line is that hungry people, particularly women, are systematically denied the opportunity

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to end their own hunger. Only people-centric development coupled with powerful strategies for social transformation can succeed in eradicating poverty. The recognition, that the empowerment of women is inextricably linked to resolving global issues of poverty, hunger, population growth and the preservation of the environment, has emerged in a series of global conferences at Cairo, Copenhagen and Beijing. There is a universal understanding that women and children are affected by the persistence of hunger and abject poverty.

When it comes to Indian Muslim women, the social injustice can be calculated in double, triple or multiple folds. According to MHRD's reports on the backwardness of Indian Muslim women, it has occurred due to the poor conditions of Muslims in India as the Muslim population remained in India after partition has been mostly either from rural areas or poor background. This backwardness of Muslims existed for long time as there was no particular solution adopted by people or Government to end this weakness. Moreover, the communal riots occurring time by time in India has also proven to be the worst damage done to Indian Muslims due to which they were not able to focus properly on the betterment of this particular stratum of our society. Then came the time when Indian Muslim population started migrating heavily towards GCC countries by the ending decades of 20<sup>th</sup> century. Though this migration of Indian Muslims for petty jobs has at least given them the chance to better their lives in financial terms but it has also brought its cultural impacts upon the views towards women. The insertion of the Arabian Gulf culture can be seen in the changing attitude of the gulf return migrants who tried to encourage their women to adopt the form of dressing and covering of women on the similar lines what the Arab women were following thinking that it would be more genuine form of

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Islamic dress code. However, Islam being a complete way of life has not left the part of dressing and covering of both men and women in dark. It has its teaching which could be applied and be compatible in universal conditions as it is addressed to women in the Qur'ān "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful" (33:59). As a keen researcher on this subject, I would like to study the linkage between poverty, heavy financial dependence on males and social injustices faced by Muslim women in India.

**Key words:**

Millennium Development Goals (MDGs), Empowerment of women, poverty, discrimination, social injustice, patriarchal societies, Islamic teachings, Human Resource Development (HRD).

**Introduction:**

Poverty and social injustice form a vicious circle. In general, people living in poverty are exceptionally vulnerable to crime, abuse and exploitation. If they do not have the ability to take real and effective recourse against these actions, then impunity and inequality is perpetuated, and their vulnerability is exacerbated. This is what has been happening with Indian Muslims since six decades. Their increased poverty, vulnerability and exclusion have been hampering their ability to pursue a better life which has been spiraling down through generations which is playing a big role in the failure of Indian Muslims in eradicating the poverty, improving education and health indicators or even promoting gender equality and empowerment which are the first and foremost three MDGs of UN.

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Among the 8 Millennium Development Goals (MDGs) set by the United Nations in 2000 is to eradicate extreme poverty and hunger by 2015. According to a report of the Committee constituted by the Government of India to estimate poverty, nearly 38 percent of India's population is living below the poverty line besides lagging on other indicators for health, education, sanitation, nutrition and income. It is sad that even after more than 60 years of Independence, India still has the world's largest number of poor people in a single country. Of its nearly 1 billion inhabitants, an estimated 260.3 million are below the poverty line. Poverty has been affecting the woman most as the female members in the family are denied education, healthcare, nutritious food, and good sanitation because of poverty. Poverty has also directly affected the future of women. Girl children are discriminated in the matter of feeding compared to boys. The disproportionate impact of poverty on girls is not an accident but the result of systematic discrimination. Hungry people live in a social environment of traditional prejudices, unjust law, corruption, broken promises, and failed economic policies, leading to the severe subjugation of women, marginalization and disempowerment. The bottom line is that hungry people, particularly women, are systematically denied the opportunity to end their own hunger. Only people-centric development coupled with powerful strategies for social transformation can succeed in eradicating poverty. The recognition, that the empowerment of women is inextricably linked to resolving global issues of poverty, hunger, population growth and the preservation of the environment, has emerged in a series of global conferences at Cairo, Copenhagen and Beijing. There is a universal understanding that women and children are affected by the persistence of hunger and abject poverty.

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In 'The state of the world's children', UNICEF stated that education is considering the single most vital element in combating poverty, empowering women, promoting human rights and democracy, protecting the environment, controlling population growth as well as safeguarding children from exploitative and hazardous labour and sexual exploitation. Reviews on the historical context in which the right to education has been repeatedly affirmed and identifies the elements necessary to the success of educational policies. It demonstrates that education is a multilinked variable in a country's statistical profile, and presents basic indicators for 193 countries, including nutritional status, health status, educational levels, demographic, economic indicators, the status of women and the rate of progress on major indicators since 1960. It includes example of initiatives that meet the children's right to education at the international, regional, national and local levels (UNICEF 1999: 131).

When it comes to Indian Muslim women, the social injustice can be calculated in double, triple or multiple folds. According to MHRD's reports on the backwardness of Indian Muslim women, it has occurred due to the poor conditions of Muslims in India as the Muslim population remained in India after partition has been mostly either from rural areas or poor background. This backwardness of Muslims existed for long time as there was no particular solution adopted by people or Government to end this weakness. Moreover, the communal riots occurring time by time in India has also proven to be the worst damage done to Indian Muslims due to which they were not able to focus properly on the betterment of this particular stratum of our society. In last few decades, Indian Muslims belonging to lower middle class started migrating to the GCC countries for low skilled jobs and by having a better saving

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from these remittances, many of these workers improved their condition but they also accompanied cultural remittances which included Salafi religious outlook towards their women instead of the puritanical universal teachings of the Qur'ān. The insertion of the Arabian Gulf culture can be seen in the changing attitude of the gulf return migrants who tried to encourage their women to adopt the form of dressing and covering of women on the similar lines what the Arab women were following thinking that it would be more genuine form of Islamic dress code. However, Islam being a complete way of life has not left the part of dressing and covering of both men and women in dark. It has its teaching which could be applied and be compatible in universal conditions as it is addressed to women in the Qur'ān "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful" (33:59).

There have been many reports on Indian Muslim women's question on backwardness, poverty and social injustices. This study would try to find the linkage between poverty, heavy financial dependence on males and social injustices faced by Muslim women in India.

### **Current Status of Indian Women in the Light of Millennium Developmental Goals:**

United Nations in India has been taking several measures to enable partners, empower civil society and aid activists in meeting the MDGs with the ultimate aim to end poverty. An overview of the scorecard on gender-related improvements linked to the MDGs says that although India is on track in achieving gender parity levels in primary education, employment

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and empowerment of women is still a challenge for many who face wage discrimination, no entitlements over land and property and an increase in unregulated domestic services.

Representation of women in Parliament was a weak 11 percent, despite 50 percent reservation for women at the local level which reflected the need for a deep-seated attitudinal change towards working women. To place gender equality at the crux of the upcoming Sustainable Development Goals (SDGs), UN Women has called for the integration of a stand-alone goal. To achieve this goal, mindsets of both men and women would need to change to create a truly balanced society. Ms. Dipa Sinha from the Right to Food campaign brought in a wealth of perspectives on gender-issues from the grassroots level. She elucidated the need of a balanced mindset society with the recent controversy around the Food Security Bill whose 2013 provision stated that new ration cards are to be issued in the name of women. This has been challenged by a fatwa which claims that a man, not a woman, is the head of the household. She stressed on the need to understand budgets and the role of the central government in creating gender-friendly economic policies that would reflect social change as well.

In the light of MDGs, despite India struggling hard to implement the MDGs for the progress and development of the nation, it has been failing to a large extent in case of women. Eradicating the poverty has been the most difficult task and when it comes to women, it has been surprisingly doubled or tripled difficult goal. Ms. Subhalakshmi Nandi, Head of the Women's Economic Empowerment unit at UN Women detailed the importance of accounting for low-paid and unpaid work in estimating and assessing the economic

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contribution of women. She stressed strongly that “Women’s work and the right to access resources must find a place in post 2015 agenda” and asserted the importance of recognizing the rights framework of gender equality.

**The Muslim Women as Biggest Victims of India’s Social Exclusion:**

Officially, Indian Muslims constitute 13.4 per cent of the population which constitutes the largest minority in India and also are socially economically and educationally backward. Muslim minorities are socially excluded group. Muslim Social exclusion can be seen in the form of segregation socially, politically, economically, culturally, educationally in Indian society. There are more Muslims who live below the poverty line than any other group. The majority of Indian Muslims suffer grave deprivation in social opportunity, because of lack of access to education, health care and other public services, and to employment. Forty-three per cent of them live below the official poverty line. Muslim men’s work participation rate is 48 per cent whereas, for Muslim women, it is just 9.6 per cent.

Poverty will only be defeated when the law works for everyone on equal footing. But when it comes to the condition of Indian Muslims, The Sachar Committee Report (interestingly, which is the first high level official report on Indian Muslims) clearly mentions the vulnerability, discrimination, exclusion and exploitation Muslims have been facing in India. Mushīrul Ḥasan (2003) said that educational backwardness among the Muslims is the product of poverty and neglect by the state. Due to structural location in the economy and the perception of discrimination few Muslims can afford or aspire for the higher education. He stresses the need for affirmative action.

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Regarding Indian Muslim women, the term of *Unequal Citizens* given by Zoya Hasan and Ritu Menon (2006), is not only well suited to their status but it also depicts their position as being India's biggest victims of social exclusion. Muslim women in India have been in the process of change. The pendulum swings from extreme poverty, segregation, exclusion, insecurity, violence and ghettoization to a determined and persistent struggle to reach aspirations of higher education and professional training for career building. They seek increased access to opportunities for socio-economic upward mobility, cultural rights, citizenship entitlements and political participation to be accepted and integrated in the national mainstream and live as equal citizens in a plural, equal civil society. It is against this backdrop that the UN Committee on the Elimination of Discrimination Against Women (CEDAW) requested India to provide data on action taken on the recommendations of the Sachar Committee report (2005) on the status of education of Muslim women and girls. Gaps in the implementation of the Sachar Committee findings highlighted the multiple levels of development deficit faced by Muslim minorities which are more aggravated in the case of Indian Muslim women and moreover they do not match with the actual response on the ground.

**Factors of Exclusion of Indian Muslim Women:**

There are multiple factors contributing towards the exclusion of Indian Muslim women. Most common factors range from the lowest level of education of Indian Muslim women among all the communities and social fabric of India to the lack of reform movements for the betterment and upliftment of Indian Muslim women which are adding up as factors of deprivation of women.

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**Lack of Education:** Zoya Hasan and Ritu Menon (2005) look at the condition of Muslim women's education in five cities in India: Delhi, Aligarh, Hyderabad, Kolkata and Calicut (Kozhikode). They argue that given the poor condition of Muslim women's education there is a special need for the state to take a pro-active role in this regard in order to promote social justice and empowerment of Muslim women and to remove the barriers that systematically reinforce their marginalization. Quoting their own study (2001), conducted in 42 districts of India they argue that over 75 percent of Muslim women are illiterate. The situation in the northern states, especially in rural areas, is said to be particularly dismal. In rural North India 85 percent Muslim women are said to be illiterate. On the other hand, the situation in the south, especially in urban areas, was found to be considerably better, with 88 percent urban South Indian women said to be literate. In India as a whole, the authors reveal, Muslim girls' school enrolment rates continue to be low: 40.6 percent, as compared to 63.2 percent in the case of 'upper' caste Hindus. In rural north India it is only 13.5 percent, in urban north India 23.1 percent, and in rural and urban south India, above 70 percent, which is above the all-India average for all girls. Only 16.1 percent of Muslim girls from poor families attend schools, while 70 percent of Muslim girls from economically better-off families do so, thus clearly suggesting that low levels of education of Muslim girls owes not to religion but to poverty. As many as 98 percent of Muslim girls are said to study in government or private schools and only 2 percent in Madaris, the majority being from poor families. Less than 17 percent of Muslim girls finish eight years of schooling and less than 10 percent complete higher

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secondary education. In the north the corresponding figures are 4.5 percent and 4.75 percent respectively, compared to the national female average of 17.8 percent and 11.4 percent respectively. Only 1.5 percent rural Muslims, both boys and girls, and 4.8 percent urban Muslim children are enrolled in senior secondary schools. The average number of years that Muslim girls study is a dismal 2.7 years, as compared to 3.8 years in the case of Hindu girls. The number of years that a Muslim girl studies in North India is half that of her South Indian counterpart. In other words, on the whole, Muslim girls are characterized by a very high drop-out rate from the formal schooling system. Today, there is a growing enthusiasm among many Muslims for educating their daughters, although this is hindered by growing anxiety to preserve their cultural identity in the face of the Hindutva onslaught and what the authors term as a 'widely-shared lack of confidence in being employed by the government'.

In Delhi, the authors note a growing enthusiasm for modern education among many Muslim families, although this is generally thwarted by widespread poverty and the fear that well-educated girls might find it difficult to find suitable husbands because of the relative paucity of well-educated Muslim men. Another hurdle is the desperate shortage of Urdu schools, which many parents would prefer to send their girls to. There are only 15 Urdu-medium government primary schools in the city, and when students pass out from these schools they are faced with either being forced to enroll in Hindi-medium secondary schools or drop-out from the formal schooling system. The Delhi Government has not appointed a single Urdu teacher in over a decade, indicating its lack of interest in promoting Muslim education. There is only one

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government Urdu-medium primary school in New Delhi, although a large number of Muslims live in this part of the state as well. On the whole, Urdu schools in the 66 state suffer from shortage of funds, trained teachers, textbooks and inadequate infrastructure. In Hyderabad, where Muslims form almost 40 percent of the population, the study found that 84 percent of Muslim women are illiterate. However, a growing number of girls from economically better-off families are now enrolling in English-medium schools and in colleges. Girls' education has witnessed a considerable degree of progress in recent years due to economic prosperity among some Muslim families because of remittances from relatives working in the Gulf, reservation for girls and for Muslims in professional colleges and government jobs, state aid to Urdu schools, and recognition of Urdu as the second official language of the state of Andhra Pradesh. A similar enthusiasm among some Muslims for girls' education was noted by the author in Calicut and Aligarh, although, for the same economic and social reasons mentioned above, the Muslim girls' continue to be characterized by a high drop-out rate from schools. In addition, it was also found that in recent years a number of Muslim managed girls' schools that impart both modern as well as religious education have been set up, which make them more culturally relevant and acceptable to many Muslim families (Hasan & Menon: 2005).

**Heavy Financial Dependence on Males, Migration and Import Culture:** Significant Indian Muslim migration to the Persian Gulf began in the 1970s, following the oil boom. Since then, an increasing number of semi- and unskilled workers from South India have worked in the Gulf countries on temporary migration schemes in the oil industry and in services and construction. Most come from the South Indian states of Tamil

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Nadu, Kerala, and Andhra Pradesh. These states have a historic connection with the Gulf countries, plus they have large Muslim populations and were experiencing high unemployment rates when migration picked up in the 1970s. Successful migrants, with their increased earnings, then served as role models for many others in their villages and districts (Naujoks, 2009).

The annual number of semi or unskilled Indian workers going to the Gulf countries more than quadrupled between 1999 and 2007, from about 160,000 to 777,000. Those going to the Gulf countries in 2007 made up 96 percent of all workers requiring an emigration clearance check. Sociologist P.C. Jain (2001), estimates that about 4.5 million Indians were living in the Gulf countries in 2008, 70 percent of them in the United Arab Emirates and Saudi Arabia. Although most Indians in the Gulf hold unskilled or semiskilled jobs, the High Level Committee on the Indian Diaspora estimates that 20 percent are white-collar workers and another 10 percent belong to the professional category. Among this huge number of gulf emigrants, approximately 80-90 percent is of Muslim males especially owing to the religious factor as well as the acceptance to the lowest income employment due to their deteriorating economic conditions in India.

These workers' contracts typically last between two and five years; generally, after finishing their contractual employment, they return to India and renew their contract or find a new one. The Gulf countries offer little scope either for family migration and unification or for permanent residency and citizenship. This factor leads the Indian Muslim males to stay outside for financial income for the families on one hand, and on the other hand, their women to stay back and take care of

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the household, property and family. These women's productivity in terms of their seeking another employment, training or entrepreneurship, has not increased. More than that it also brought new impulses on them of accepting or following the culture learned and understood by their migrant relatives to be more purified form of Islam compare to what is followed in India.

**Lack of Women Centric Reform Movements:** In this grave and grim situation of Indian Muslim women, the women centric reform movements would have played the role of last resort for the betterment of their status and position but unfortunately, there is a big lack in this area as well. Though governmental and non-governmental organisations have started showing their concerns in this area, however, this has a long way to go.

It may help Indian Muslim women if the political and community leadership cooperate and collaborate with each other in setting a new agenda for Indian Muslim women which would include the 3 Es *Education, Employment and Equality*. May be if these measures are undertaken in a systematic and continuous way, the better access to social justice and inclusion would become the fruits for the Indian Muslim women.

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## “Woman in Islamic Shari’ah”, An Analytical Study

✎...Purba Banerjee<sup>1</sup>

The book Woman in Islamic Shari’ah, written by Maulānā Waḥīduddīn Khān, is a series of essays, which pertain to the often misunderstood and under-informed subject of women within the religious boundaries of Islam. The chapters begin with the Qur’ānic verses regarding gender and the words of Prophet Muḥammad. It is then divided into ten more chapters, dealing with the topics like the concept of womanhood in Islam, the rights provided by the religion to both men and women, the process of divorce, and also the issue of ‘Ḥijāb’. This book is essentially relevant during our days as, throughout the world, particularly within the domain of international media, the status and rights of Muslim women have been brought into frequent debates and discussions. On the other hand, the same issue has been treated as a probable decider of democratic-authoritarian binary regarding the Islamic world. An informed analysis, as the author has done in this book, would be the perfect necessity of the hour.

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 Jihad’, ‘Islam Rediscovered’, ‘Islam and Peace’ and numerous other best-selling books on Islam.

In the introductory chapter of the book, Woman in Islamic Shari’ah, titled Qur’ān and Hadīth, Maulānā Waḥīduddīn Khān

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<sup>1</sup> Vice-Chairperson, Review Committee, The Indian Journal of Arabic and Islamic Studies

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begins with an explanation of the verses in Qur'ān which give clear guiding principles for the relationship between men and women. In addition to these, he also mentions the words of Prophet Muḥammad (PBUH) in regard to the issue. They are the ideal conducts which the Prophet thought were conducive towards a sustained and prosperous relationship between men and women.

*The qualities of a believing woman*, which constitutes the second chapter of the book, speaks of the equal status of men and women as human beings in the eye of Islam. The chapter has been sub-divided into three sections – The Principle of the Division of Labour, Basic Attributes of Men and Women, and The Example of Muslim Women. In the first sub-section, the author has discussed about the division of labor that has been attributed to the two sexes, i.e. man's activities lie external to the home, while the woman's is domestic. But this division was never meant to be discriminatory, rather to optimize their respective domains of strength in a socially useful manner. In the second sub-section, the Maulānā discusses the various attributes to be followed by both men and women irrespective of gender within Islam. They are: Islam (to embrace Islam), 'Imān (faith), Qunūṭ (sincere obedience to God), Ṣidq (truthfulness), Ṣabr (patience), Khushū' (apprehension, fear), Ṣadaqah (charity), Ṣaum (fasting), Iḥsān (chastity), Dhikr (remembrance of God). In addition to this the author also mentions of three other attributes: Taubah (penitence, repentance), 'Ibādah (worship) and Siyāḥah (itinerancy). According to the author, all these qualities taken together constitute an ideal human being – both men and women. In the final sub-section, Maulānā Waḥīduddīn Khān describes the qualities to be honed by an ideal Muslim woman: she must truly believe in God and carry out His

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commandments; adhere strictly to justice in all worldly interactions; resisting the temptations of the self as provoked by the Satan; paying what is due to God in terms of one's wealth and life; giving priority to the afterlife compared to the present world; abiding by the Islamic ethics in dealing with one's family; and handling every matter approved by Islam. In addition to this, the author also mentions the duty of a woman regarding giving birth and nurturing children. He insists that the future of a child as a religious as well as a human being depends verily on the conducts of the mother.

The third chapter of the book is titled *Womanhood in Islam*, which discusses the religious sources about the Creation of women. The author points out that there have been a difference how the Creation of women happened in Christianity and Islam – while in Christianity women said to have been created from one rib of Adam, Islam defies this notion, stating that women have been an equal Creation of God, out of His Almighty power. This chapter is also divided into three sub-sections – Sayings of the Prophet, Modern Research, and Remark of the Chief Justice. In the first sub-section, the author gives certain examples from the sayings of the Prophet regarding the creation of women. In one instance, the author mentions that the Prophet said, "Women are akin to a rib and should be treated with due consideration" – this saying of the Prophet has been interpreted in various ways, but fundamentally it means to say that they are *like* ribs, and not created *from* ribs. In the second sub-section, the author gives examples of modern scientific research to mark the differences between men and women. Consequently, he reiterates that the differences of women from men must be respected, as has been told by the Prophet. In the final sub-section of this chapter the Maulānā cites an example in the

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Indian context regarding the creation and treatment of women in Islam. In the legal case pertaining to Muḥammad Aḥmad and Shāh Bāno, Justice Y.V. Chandra Chud, the then Chief Justice of the Supreme Court of India had written a special note. In the note he had said, “...And, it is alleged that the “fatal point in Islam is the degradation of woman.” To the Prophet is ascribed the statement, hopefully wrongly, that “woman was made from a crooked rib, and if you try to bend it straight, it will break; therefore treat your wives kindly.” In response to this quote, Maulānā Waḥīduddīn Khān vigorously denies the comment attributed to the Prophet, which gives a negative connotation to the sayings of the Prophet in regard to women. He concludes that Islam has always stated that women have been created from the same species as men by God, to create harmony and peace amongst the two sexes, for a better world.

The fourth chapter of the book is titled *The Status of Woman* and insists on the equal status of men and women in terms of status, rights and blessings, both in the present world and in the hereafter. The division of labor that has been created in Islam concerning the daily lives has the purpose of creating balance in the society, rather than creating any feelings of degradation and inferiority from it in regard to women. This chapter has been sub-divided into nine sections. *The Contract of Life* reflects on the relationship of marriage described in the Qur’ān as a very strong and stable contract, which binds a man and a woman together in a partnership. In the next sub-section *Woman – Source of Goodness*, the author points out certain verses from the Qur’ān which states that men and women should stay together with cooperation and compassion for each other. As we all know that no human being is perfect, the Qur’ān asks both men and women to

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consider each other's faults but focus more into each other's strengths. In the next section titled *Mother is More Honorable*, the author cites certain sayings of the Prophet that one should always honor his mother the first and the foremost. The member of a society which honors women as mothers will consequently become more sensitive towards other women. The next sub-chapter, *Freedom of Expression*, Maulānā Waḥīduddīn Khān cites an example from the time of 'Umar ibn al-Khaṭṭāb, where the Caliph had prohibited increasing the amount of dower more than 400 dirhams. A woman from the crowd had challenged the Caliph, saying, "You have just forbidden people to increase the amount of dower, whereas God says in His book: O believers, it is unlawful for you...to force them to give up a part of what you have given them..." Though the woman had misquoted the text, the Caliph did not assert himself any further, respecting the right of the woman to fully express herself. In the next sub-section, *Home Management is not an Inferior Task*, the author asserts that unlike in modern times where works outside home are given more importance, Islam recognizes and respects equally the works performed inside home by women, as well as outside. The next sub-chapter titled *The Importance of Woman in the Construction of Society* discusses the baneful effects of separation and divorces amongst men and women, which has a destructive effect on the society and nations. According to the author, this phenomenon has come into being due to the perverted effects of modernity which propagates a wrong-founded notion of freedom for women. The next sub-section titled *Women in Positions of Power*, the author vigorously rejects the idea of a woman being the sovereign of a nation or people. He has cited various modern popular surveys to drive his point home. He also quoted the Prophet, who once said in

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the context of Chosroes' daughter becoming the ruler of Persia, that, "A nation which makes a woman its ruler will not make progress." In *The Testimony of Woman* the author cites a verse from the Qur'ān to reiterate on the point that women have less mathematical memories than men, which can cause difficulties in matters of business and science. Thus, the Qur'ān asks to have at least one man to be a witness while writing a contract regarding business or debt. The final subsection of the chapter, *An Additional, Not a Superior Quality*, the author emphasizes the different qualities of men and women which are equally important for the proper development of a society. He states, "Just as women have uniquely feminine qualities, so also do men have uniquely masculine qualities."

In chapter five, titled *Muslim Women*, the author discusses in length the position of women as has been depicted in Islam. He pledges that the entire course of Islamic history is full of examples of such exalted women. This chapter is sub-divided into fourteen sections. In the first section, *Two Remarkable Women*, where the author cites the comments made by the Prophet, calling the Virgin Mary (mother of Jesus) as the best woman out of all the Jewish people. And amongst his own people, he considered Khadija Bint Khuwailid, his first wife, as the best woman amongst the Muslims. In the next section, *The Ideal Life Companion*, the author explains why the Prophet had always considered Khadijah as the most important and influential woman in his life. Because, the Prophet always recognized that Khadijah was the one who gave up every comfort and treasure in her life for the sake of the Prophet, when everyone else had abandoned him. In the next section, *Absolute Freedom*, Maulānā Waḥīduddīn Khān points out the case of Khaulah bint Tha'labah, a woman who

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was cast off by her husband on the basis of an old Arabic custom. When Khaulah went to the Prophet with her grievance, the Prophet had to return her without any alternative answer. But later, it was on the basis of Khaulah's plead that the *Surah* 58 of the Qur'ān entitled, *Al-Mujādilah*, was revealed to the Prophet. In the fifth sub-section of the chapter titled, *Division of Labor*, the author discusses the different but equally important familial and social roles designated to men and women for the best performance of the society. In *Woman – as a source of knowledge*, the Maulānā exemplifies those women during the early period of Islam who had played very important roles, as doctors (Sister and daughter of Ibn Abī Asība), the aunt of Imām ibn Jauzī, the famous religious scholar, who had given him the primary education, and finally, 'Ā'ishah, the wife of the Prophet, herself handed down a large part of religious knowledge which she had acquired from the Prophet. In the next section, *Islam Gives Courage*, the author tells the story of a poetess named Khansā', who had sacrificed all her four sons in the path of God. All her four sons were martyred while fighting in the battle of Qādsiyah, but she neither lamented nor feared. The acceptance and submission to Islam had fortified her strength. In the next section, *Patience for Paradise*, the author mentions the story of 'Ammār ibn Yāsir, who had witnessed the death of his parents in the hands of Quraiṣh, and yet did not flinch away from his faith in Islam. In the eighth section of the chapter named *In the field of action*, the author reminds us of all those women who had toiled both inside and outside their households, including farming and tending to animals, during the early years of Islam, while their men were all busy preaching the tenets of Islam. In the next sub-section, *The Virtue of Believing Women*, the Maulānā cited a saying from

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the Prophet where he advised his companions to have the wealth of having a wife who would help him to attain his faith. In the tenth sub-section, *Women in every field*, the author mentions of the women like Umm Salmah (she had compiled 378 traditions and laid down laws), 'Ā'ishah had compiled 2210 traditions and was a teacher to great scholars of the time, and the bravery of Ṣafīyyah, the daughter of 'Abdul Muṭṭalib, parallel to the battle of the Muslims against Banū Quraizah. In the next section, *Succor of God*, the Maulānā gave the instances of the women who had freed themselves from the clutches of Quraish and other tribes to come and join the path of Islam, including Umm Kulthūm bint 'Uqbah ibn Abū Mu'ayt. In the sub-section *Working outdoors*, the author discusses about the role of women during the early phase of Islam, working outside their houses to support the cause of religion, and not to establish their equality with men in the outside world. In the thirteenth section of the chapter, *Women's Position*, Maulānā Waḥīduddīn Khān reiterates on the importance of the position of women in Islam. In the final section, *In the Light of Experience*, the Maulānā recalls the experience in his own life pertaining to his mother, who had given up on every luxury and expectation to raise her family all by herself after the death of her husband and with five children.

The sixth chapter of the book titled *The Rights of Husband and Wife*, explains the various rights between a husband and wife. This chapter is divided into thirteen sub-chapters, and each sub-chapter discusses the various aspects of a marital relationship pertaining to the rights of each. In the first sub-chapter *Life Partner*, the author explains that the Qur'ān considers men and women as lifelong partners, through good times and bad. In the second section, *A Religion of Nature*, the

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Maulānā states that as Islam is a religion of nature, the teachings of Islam pertain to the natural state of human beings. When these natural tenets are applied to the sphere of marriage, the family becomes a nest of love and affection. The third sub-section, titled, *The Position of Man vis-à-vis Woman* states that the role of the man within the family is that of an organizer or a supervisor of the unit called family. In the section *Dower*, the author talks about the real nature of *mahr* (dower), which symbolizes the responsibility of a man, which he must take of his wife till his last breath. In the next section, which is *Maintenance*, talks about the protective role a man has to play within the household, by maintaining his wife and children. In *Proper Behavior*, the Qur'ān discusses about the behavior a man is supposed to mete out towards his family, particularly towards his wife. The Qur'ān obliges a man to behave with kindness and equality towards his wife. In the eighth section of the chapter, *The Responsibilities of a Woman as a Wife*, the author stresses that any woman who is alive and realistic would find the teachings of Islam as her own beliefs and reflections of mind. In the next section named *Obedience*, the Qur'ān also talks about the proper behavior for a woman, which is absolute obedience towards their husbands. In the ninth section of the chapter, which is titled *The Guarding of the Secret*, discusses about the guardianship of a wife regarding the secrets of her husband. The Qur'ān strictly prohibits a woman to spill any secret of her husband, which he has confided to her in high confidence. The next sub-section named *The Management of the Home* exalts the role of women as home-makers to that of a head of state, and demands them to take utmost care of the household for the best nourishment of the family. In *The Best Woman*, the author discusses the guidelines given in the *Ḥadīth* that how a

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woman should behave within a marriage. In the twelfth section, *Giving Importance to the Inward rather Than the Outward*, the Qur'ān instructs men to be able to look at their wives with love and compassion. Even if they do not like something about them, they must remember that they are not perfect themselves either. It is more important to be able to see the inner beauty of a human spirit than an outward ugliness. The final section of the chapter named *Balanced Education*, the author points out that the teachings of Islam stresses on both husband and wife to concentrate into their own duties and responsibilities, rather than trying to relegate every responsibility on the other's shoulders. The former, according to Islam, brings good for each other, while the latter brings complete destruction of the family.

Chapter seven of the book deals with a very relevant and often misunderstood theme, *Concerning Divorce* by Maulānā Waḥīduddīn Khān. The author starts by counseling that Islam is always in favor of sustaining a marriage forever, once a man and a woman enjoin into a marital state. But, having said that, it is also true that divorces happen throughout the world, including the Muslim nations. The author chooses to condemn them and places the responsibility on the modern phenomenon of women finding it easy to be able to earn their own living. This, according to the author, is the fundamental cause of destabilizing marriages in the present time. He quoted the Prophet, who had once said that divorce is "...the most hateful of all the lawful things in the eyes of God..." In the section, *The Meaning of Provision*, the author explains that the Islamic jurisprudence obliges a man to make material arrangements for his divorced wife, but it is in no way a life-long maintenance. In the next section, *Divorce in Islam*, Maulānā Waḥīduddīn Khān insists that though Islam permits

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divorce, it lays emphasis on the fact that it is a concession, and only a measure to be resorted to when there is no other alternative. In the next section, *Two Ways of Divorcing*, the author informs and explains to us the prescribed process of taking a divorce:

Divorce may be pronounced twice, then a woman must be retained in honor or allowed to go with kindness.

This particular method can be interpreted as a man who has already given two notices of divorce over a period of two months, should consider deeply before uttering the third divorce. If he chooses not to declare the third one, he must retain his spouse with full honor; otherwise he should let her go without doing her any harm or injustice. The man must declare his divorces only when his wife is not menstruating, i.e. she is in a pure state. The second method of divorce - which we observe frequently being practiced in India, i.e. to utter the word *ṭalāq* thrice in a row and divorcing the wife. The author reminds us that this practice is the most disgraceful way of disobeying the process of divorce prescribed within Islam. Giving an example from the time of the Prophet, he states that uttering *ṭalāq* thrice in a row can only be considered as a single uttering, if the man is found to be in a state of anger or emotional instability. In the final subsection of the chapter, the author discusses about the provisions made within Islam to support the divorced woman. The first provision is that the woman must inherit properties from her parents. If that cannot be done, and she is with children, her maintenance after divorce is the responsibility of her father (just like it was before she got married). Another way for her maintenance is that if she has an earning son, then her entire maintenance is the responsibility of her son. If

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both her father is absent and none of her male children is earning, then her subsistence becomes the responsibility of her closest male relatives like brothers or uncles. If none of the above options are available to her, then her responsibility has to be taken up by the State Treasury (*Baitul Māl*).

The eighth chapter of the book, *Polygamy and Islam*, discusses the issue of polygamy permitted in Islam. In recent times, the question of polygamy have been causing controversy throughout the world, marking it as exploitation against women. But the author points out that the Qur'ān has been very specific and precise regarding this issue. He cites the exact verse of the Qur'ān where it has been clearly stated under which conditions a man can marry four women.

If you fear that you cannot treat orphans with fairness, then you may marry such women (widowed) as seem good to you: two, three or four of them. But if you fear that you cannot do justice, marry one only. (Qur'ān, 4:3)

Moreover, the Qur'ān also states that the consent of the bride-to-be is a compulsory pre-condition in such marriages, as marriage by force is unlawful in Islam. The author also comments that the above command in the Qur'ān can only be applicable if there is a distortion in the relation between sexes within the society, where women outnumber men. Otherwise, it is desirable not to have more than one wife in a society where the number of marriageable women is equal to that of men. This chapter is divided into five sub-sections, dealing with different questions pertaining to polygamy. The first subsection, *The Inequality in Numbers*, describes the imbalance in the number of men and women in societies throughout the world, causing polygamy. The second subsection, *The Willingness of Women* discusses that in a

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situation where a man wants to have a second wife also necessitates the consent of the woman in question to enter the marital status. The third sub-chapter, *The Solution to a Problem Rather than a Commandment*, the author states that in a society with more women than men can adopt this as a practical solution rather than slam it or criticize it as a religious command. In the next section titled *Unlawful Polygamy*, the Maulānā has warned that if legal polygamy is outlawed, that particular society will have to tolerate illicit relations between men and women and permissiveness amongst women will become the order of the day. In the final sub-section of the chapter, *The Islamic Way*, the author emphasizes that the most sensible solution to this problem lies in the Islamic law, i.e. to give permission to men under specific circumstances to marry more than one woman. The final purpose of this law is not to make polygamy a norm, but rather to prevent sexual anarchy in a society.

The ninth chapter of the book concerns itself with the sensitive issue of *Dowry*, and prima facie declares it an un-Islamic practice. The chapter has thirteen sub-chapters, discussing various points pertaining to the issue of dowry. The second subsection of the chapter, *Fāṭimah's Dowry* gives the example of the Prophet giving certain basic household items to Fāṭimah when she was getting married to Ali. According to the author, this should not be looked upon as marriage gifts to Fāṭimah. Rather, it should be seen as materials given to 'Alī, as the Prophet was his guardian, to help him start his marital life. In the next sub-section, *Domestic Necessities*, the author explains that the word *jahhaza* in Arabic simply means 'furnishing of provisions', and not a norm of giving gifts to the bride-to-be. In the fourth section, *The Real Gift*, talks about the futility of giving and receiving material gifts as token of

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love and respect. Instead, as had been practiced by the Prophet, the real gift lies in the path of God, and leads any one to a perpetual state of peace. In *Mahr – the dower*, the author again points out the popular misconception revolving *mahr*, that, it is not a form of dowry but rather a symbol of responsibility to be taken up by the man towards his wife for the rest of his life. In the next section *Mahr Mu'ajjal*, the author explains the term, describing it as the *mahr* which was immediately given to the bride during the time of marriage. This was an accepted practice and the amount fixed was quite minimal. The next section, which also titles *Mahr Mu'ajjal*, but with a subtle difference with the previous one. In this case, the author states that the *mahr* is given over a certain period of time, and the time period is fixed by the man, though the amount is settled right at the marriage, it is not handed over to the bride immediately. In the eighth section of the chapter, *The Opinions of the Jurists*, the author explains that according to the *Shari'ah*, the practice of immediate handing over of the dower is considered the norm during the time of the Prophet. The delayed dower is an alternative practice, but is not given the same merit as that of the immediate dower. The next section named *No Heavy Burden*, talks about the nature of dower, which can be given in the form of cash or kind, taking into consideration the actual state of economy of the bridegroom. He should not feel over-burdened or uncomfortable while paying the amount of *mahr*. In the next section, titled, *Non-Preferable Way*, the author says that though it is not forbidden to fix a higher amount of dower from the legal perspective, it is generally considered detrimental to the society. He also insists that this was the reason that the dower during the time of the Prophet was kept very low. In the section *The Companions and Their*

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*Marriages*, the author gives some examples of the marriages of the companions of the Prophet to underline the simplicity of the whole affair. In the twelfth section of the chapter, *A Wrong Custom*, the author explains that in modern times many Muslims have deviated from the Islamic notions of dower and make lavish ceremonies during marriages. He condemns it as un-Islamic. He gives the example of high amount of dowers in India as a safety valve against the man, so that he would not leave his wife so easily. He again condemns it as un-Islamic. In the final section of the chapter, *Sure Solution*, the author reiterates that a successful marriage depends on the strong understanding between a man and a woman, rather than the pressure of paying a higher amount of dower, as a security to keep a marriage going.

In chapter ten, the author discusses another controversial issue that is *Hijab in Islam*. This matter has been raised quite often, particularly by non-Islamic factions as a mark of repression of women within Islam. The first sub-section of the chapter, *Hijāb in the light of the Qur'ān and Hadīth*, explains that a woman's face is not included in the list of body parts that are to be mandatorily covered. But it is advised to cover it. The other body parts which are to be compulsorily covered are: the whole body except face and hands, no veil should in itself be attractive, garments should not be semi-transparent, dresses should not be body-fitting, perfumes should not be used on garments, dress should not resemble that of men, or non-believers, and finally, garments should not reflect pomp and luxury. The author concludes in this chapter that unrestricted garments, worn both by men and women, can lead to promiscuity on both ends which should be avoided for a healthy functioning of the society.

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Chapter eleven of the book, *Success in Marriage*, begins with an example of an advice given by ‘Abdullāh ibn Ja’far to his daughter, when she was about to get married. In it, he advised her not to lose her temperament or be angry and discontent under any circumstance. By this example, Maulānā Waḥīduddīn Khān insists that the secret to a successful marriage lies in the capacity of a woman to adapt to her new life and home. This chapter has four sub-sections. The first sub-section, *Two Examples*, gives two opposite examples where one woman adopting a dispassionate approach to her new life after marriage fell prey to terminal disease and subsequent death, and in the other case, another woman taking a more practical and compassionate approach eventually won the love and respect of her in-laws in due course of time. In the next sub-section, *Guaranteed Solution*, the author emphasizes that the secret to a successful marriage is the presence of awareness amongst the two people and their respective families involved in it. If people are aware and conscious about their own self and that of others, serious misunderstandings can be avoided. In the next sub-section titled *The Joint Family*, the author argues in favor of a joint family, rather than a nuclear family. He argues that in the nuclear family the woman neither has the emotional and physical support system nor does she have any time left for herself because she has to manage everything within the household. In the final sub-section of the chapter named *Mental Worries*, the author discusses the difficult issue of having step-children in between a new couple. The woman needs to control her emotions while dealing both with her own off-spring and also her step-children. If she becomes biased towards any one of them, the situation might run out of control, with damaging effects in the future of the family.

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**Book-review:**

**Title of the Book: Urdu ʿIbbī Mutarjimīn**

**Authored by: Ḥakīm Fakhr-i-ʿĀlam**

**Language: Urdu**

**Published by: All India Unānī ʿIbbī Conference, Lāl  
Kuwān, Delhi-06**

**Year of publication: 2017**

**Price: Rs. 400**

**Reviewed by: Dr. Aurang Zeb Azmi<sup>1</sup>**

Urdu, one of the living and richest languages of the world, is the sister language of Arabic and Persian, and daughter of Hindi, and is the big source of Islamic Studies in India. It possesses a great amount of treatises and books in these languages and Islamic studies as well. And as for the magazines and journals published on this topic, the Arabic itself does not match with it in this field in India.

Unānī medicine earlier known as Arabian medicine also found place in its cradle in India. And apart from writing books on this science several translations were performed in this very language. The history of these translations goes back to 1865 when this process started and since then several institutions, colleges and publishing houses have been playing significant role in developing it, these apart from the personal

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<sup>1</sup> Editor and Assistant Professor, Department of Arabic, Jamia Millia Islamia, New Delhi

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contributions which cannot be ignored in this regard but need to be introduced. But it is also the matter of sadness that no effort was made for compiling the history of these translations in the former period, which might have highlighted the contributions of the translators to this field.

This credit goes to Ḥakīm Fakhr-i-ʿĀlam who hails from Aʿzamgarh and was born in 1971 at Bhormau (Takiya). He is the religious graduate of the famous Islamic institution, Madrasa-tul-Iṣlāḥ, Sarāʿimīr (Aʿzamgarh). He completed the courses of BUMS and MD in Medicine from Ajmal Khān Ṭibbiyah College (AMU, ʿAlīgarh), and presently, working in CCRUM (Jāmia Millia Islāmīa Centre). He is the author and translator of 13 books and to his credit are one hundred papers on different topics including Unānī medicine. Some of his works are (1) Nishān-i-Ajmal (2) Hindustan kī Ṭibbī Darsgāhen (3) ʿIlal al-Aʿdāʾ al-Bāṭinah (4) Risālah dar Khawāṣṣ wa Manāfiʾ Adwiyah (5) Risālah-i-Khiḍāb.

This book contains 211 pages and discusses the contributions of 115 translators to the field of Unānī translations in Urdu language. The book starts with dedication to the great scholar of Islamic studies in modern age, Maulānā Sulṭān Aḥmad Iṣlāḥī followed by one memorable picture of the author. Apart from the preface of the author there is one forward of Prof. Ḥakīm Sayyid Maudūd Ashraf and a detailed study of Ḥakīm Wasīm Aḥmad Aʿzmī who himself is a great scholar of Unānī medicine.

The author has given a large number of references from which he has benefited, these apart from the manuscripts, rare books and personal information which he collected directly from the authors and their relatives, are the chief courses of this book, thus the book has become a primary source on the topic.

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While introducing the translator the author first gives a brief introduction of the translator highlighting the aspects which are directly related to the topic then he points out to the general contribution of the translator. Afterwards he gives a detailed study of his works related to the subjects where he evaluates his each work separately.

His discussion is not mere appraisal like other Urdu books have but he criticizes wherever he thinks necessary, even he did not hesitate to point out whether the work was carried out by the same translator or done by someone else, and was attributed to him or the work has gone through any sort of plagiarism, he has discussed such things very honestly. In this perspective we can see the contribution of Prof. Ḥakīm Ṣillur Raḥmān (AMU, 'Alīgarh) whose most of the works are not his own but these were rendered by other authors/translators and then they were attributed to him.

This tradition seems common in Eastern countries specially in India where we find that most of the works published in the name of some forgery authors which, in fact, are not their original work but are some others works originally. For example, Nawwāb Ṣiddīq Ḥasan Khān who is a famous author of Arabic and Islamic Studies but in a workshop on 'Revision & Redesigning of Arabic Language & Literature Syllabi of All Courses in the Light of Present Day Needs' organized by the department of Arabic (Jamia Millia Islamia, New Delhi) on March 1, 2017 it was openly claimed that ninety percent of his works were authored by other writers of his age.

This is an example, otherwise we find numerous forgery works that are undertaken in the garb of academic research and translation in the departments of Arabic, Persian, Urdu and Islamic Studies as well as in the *madrasahs* and so-called

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academic institutions of India. These are indeed a serious matter, and are an alarming of academic degradation and declination.

So remarks done by Ḥakīm Fakhr-i-Ālam in this book according to my knowledge and research, are not wrong and based on biased and bigotry, but are free from such allegations. And his dare attempts to disclose the matter must be appreciated and encouraged so that such academic happening may not happen anymore.

Apart from this there are some suggestions that can make the book more useful for the readers: there must be one bibliography because mentioning details of one reference in several places is not scientifically sort of academic and research method indeed. Similarly if he gives any information that are directly taken from the author or from any other source he must point out to it. Also, while evaluating the translation the author must give sample of the translation with original text so that the researcher may know whether opinion of the author is correct or not.

To conclude the book is very important and needs to be translated into English.

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**Book-review:**

**Title of the Book: Hindustān kī Ṭibbī Darṣgāhen**

**Author: Ḥakīm Fakhr-i-ʿĀlam**

**Language: Urdu**

**Published by: All India Unānī Ṭibbī Conference, Delhi**

**Year of Publication: 2017**

**Price: Rs. 350**

**Reviewed by: Nāyāb Ḥasan Qāsmī<sup>1</sup>**

Struggle for the development and promotion of various sciences and arts India has its great contribution and credit to them. It has its good deal of glorious works and such works have been carried out for the ancient period. One among those sciences, is the study of treatment by using natural resources which was, basically, started by the Greek physicians. And, therefore, attributing to them, it is called the Greek system of medicine (Ṭibb-i-Unānī). Along with many other sciences and arts India has also done unprecedented works towards the development and promotion of medical sciences. It was a complete teaching subject in the curriculum of approximately all educational institutions before the independence. Besides that, departments for specialization in the Greek medicine (Ṭibb-i-Unānī) were also there. And therefore in India in past emerged hundreds of skilled and expert physicians, such as Masīh-ul-Mulk Ḥakīm Ajmal Khān

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<sup>1</sup> Editor, *Tarjamān-i-Jamʿīyyat* monthly (Delhi)

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and Shifā'-ul-Mulk Ḥakīm 'Abdul Ḥamīd who illuminated India with their valuable works at national and international level, and thousands of patients were treated by them for which they got global appreciation and recognition. The educational movements which started in India after the first struggle for independence in 1857, made attempts for the development and promotion of religious and modern educations on one hand, they also tried to develop and promote the Greek medicine on the other hand. And after that several institutions were established one after the other, where the Unānī medicine was used to be taught and those institutions produced hundreds of Unānī medical scholars and practitioners who in the later period developed and promoted this science, and they also made new experiments and added a lot of valuable things to its scientific and practical parts.

This process gradually became very much organized and seemed to be developed at a large scale. And thanks to this Greek medicine India even got a new identity at international level. Due to its various significances and laudable roles, this was a subject proved to be a branch of Unānī medical science that must have been made the subject of research, written its own history and brought out its developing stages before educated people. But alas! No complete scientific work or research regarding Unānī medical sciences has ever been done in Indian history so far. It was either mentioned in biographies, in historical books, in the history of various educational institutions or some details are found in magazines and journals published by different Unānī institutions. But particularly on this theme, no complete books was written so far. By the grace of Almighty and with his own interest Ḥakīm Fakhr-i-'Ālam took this responsibility and wrote a significant book on this topic, namely "Hindustān kī Ṭibbī Darsgāhen" (Indian Institutions of

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Unānī Medicine). Though it is the first organized effort on the topic, it has been very skillfully covered the whole history of Unānī medicine in brief. With the study of the book we realize that struggle for the development and promotion of Unānī sciences in undivided India and even after the independence seems to be continued in an institutionalized manner. This book would also prove to be very helpful and instrumental for the researchers on this topic and they could comprehensively and historically analyze the research on the development of Unānī system of medicine.

The book puts all the states in alphabetical order and describes their institutions chronologically, so that the overall picture of institutionalization may come out from each and every region in India. The institutions of those regions which were separated after the partition, have been mentioned under the concerned topic "Undivided India". Some institutions mentioned in this book have been described very briefly that is because the author could not find anymore sufficient and accurate information despite hard effort and work. However, he mentioned them in brief, so that at least their names may come out before the readers. Similarly, he mentioned some those institutions whose works were very limited but he felt necessary to describe them, because they are supposed to be directly linked to the period when the Unānī medicine was in its developing phase in India. The matter of the fact is that he has written this book with all his efforts, struggle and research, he confesses that "It is the very first book of its kind, written on the history of all types of Unānī institutions established in India during the last one hundred and fifty years. So many more additions might be made to it".

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The book collectively describes and introduces eighty six institutions which include 3 in Āndhrā Parādeśh, 21 in Uttar Parādeśh, 7 in Bihār, 6 in Punjāb, 3 in Tamilnādu, 3 in Jammu and Kashmir, one in Delhi, 4 in Rajasthan, 6 in Karnataka, 5 in Madhaya Parādeśh, 2 in Bengal and 10 in Maharashtra while the other 12 of Lāhore, Multān, Dhaka, Sindh, Peshawar and Silhat come under the topic "Undivided India". While studying the book it seems to me that the author has tried to reach all possible sources of the relevant theme and tried to describe all institutions as well as their works, which have ever played any role towards the promotion and development of Unānī medicine in Indian sub-continent. The account also describes the foundation year of most of the institutions, the brief introduction of their founders, the period of their works, their teaching subjects, their curricula and their alumni. Besides the Unānī institutions of undivided India, the book also mentions many other institutions which were closed after independence due to unknown reasons. However, most of the institutions are still running with a little change in their names and forms, which are serving the country with their valuable achievements in this field.

This book which has been written in a latest way of research would prove the most important asset to acquire knowledge about the Unānī history of India spanning one hundred and fifty years. The author's writing style is also subjective. And although he wrote history of the Unānī institutions of India, its language seems to be stamped with literary taste. The book was published by Educational Publishing House Aligarh, under the sponsorship of All India Ṭibbī Unānī Conference. The print of the book is very excellent. The author has dedicated his book to the Professor Ḥakīm Shamīm Aḥmad Sa'īdī. Sa'īdī Sahab stayed for 23 years as a teacher, and later

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on as a Chancellor of Jamia Tibbiya and then Secretary to it established by Dār-ul-'Ulūm, Deoband. After the dissolution of Jāmia, he revived it again in Deoband in 1986 AD, with his personal efforts and with the assistance of some other friends. And these days this institution had a great importance in the field of education of Unānī system of medicine. It also provides education up to the post graduate level. It should be expected that this initiative from Ḥakīm Fakhr-i-'Ālam would open one of the doors towards the education of Unānī medicine and research on its illuminated history and afterwards we expect this field to be developed on a large scale.

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**Report:**

**Celebration of World Arabic Language Day  
2016 and Conference on “Arabic Language  
between Reality and Expectation”**

**Prepared by Dr. Moḥammad Ajmal<sup>1</sup>**

The Centre of Arabic and African Studies, School of Language Literature and Culture Studies, Jawāharlāl Nehru University (JNU), in collaboration with the King ‘Abdullāh bin ‘Abdul ‘Azīz International Centre for Arabic Language, Ministry of Education, Kingdom of Saudi Arabia, celebrated the 2016 World Arabic Language Day on 21<sup>st</sup> December 2016 in the University’s convention centre. At the same time they organized an academic conference on “Arabic Language between Reality and Expectation”. Therefore, the programme consisted of two sessions; one was inaugural and the second one was academic.

The inaugural session started at 9:30 am on 21<sup>st</sup> December 2016 and it was inaugurated and presided over by Prof. Jagadeśh Kumār, the Vice chancellor of Jawaharlal Nehru University. It was conducted by Prof. Riḍwānūr Raḥmān, the Chairperson of the Centre of Arabic and African Studies (JNU). Prof. Raḥmān, introduced to audience the importance of the World Arabic Day while Prof. Reḵhā Rajan, the Dean of the

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<sup>1</sup> Guest Faculty, CAAS, SLL&CS, JNU, New Delhi

School of Languages, presented the welcome address. In her welcome speech, Prof. Rajan welcomed the dignitaries, representatives and officials arrived from the Arab Embassies and Cultural Attaché of the Kingdom of Saudi Arabia in New Delhi and other Arab Diplomats from their respective diplomatic missions in the National capital Delhi, while Prof. Mujībur Raḥmān delivered the introductory speech.

In the inaugural session of the World Arabic Language Day, a number of Arab diplomats graced the occasion, among them there were the Ambassadors of Saudi Arabia, Tunisia, Kuwait, Arab League, Palestine and many others, while prominent scholars and intellectuals of Arabic from University of Delhi, Jāmi'a Millia Islāmia, New Delhi, Indira Gāndhī Open University, New Delhi, Baba Ghulām Shāh Bādshāh University, Jammu also participated.

Prof. Riḍwānūr Raḥmān, in his inaugural remarks said, "The Centre of Arabic and African Studies is proud to have organized and to celebrate the 2016 World Arabic Language Day", he further strived to enrich the content and context of the Arabic language in India. By welcoming the Arab Ambassadors and officials of the Embassies, he expressed hope that they would always extend their contributions to promote the language in India. Their attention and cooperation is supposed to be an indispensable subject.

Prof. Raḥmān, in his speech, further illustrated that the linguistic and cultural cooperation and contacts between India and the Arab world may bridge the gap between the two civilizations and bring them closer to each other. Shading light on the significance of Arabic language in this modern world, he stressed that the United Nations General Assembly in 1974 declared December 18 as World Arabic Language Day

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to mark the importance of the language that Arabs use as a means of communication officially, commercially and socially. Arabic is the mother tongue in some about 22 nations stretching from the Atlantic coast of North Africa in the West to the Sultanate of Omān in the East, and from Syria in the North to Sudan in the South. And it is the official languages of these nations too. Moreover, Arabic has played a vital role in the commercial and cultural spheres in the globalisation and post-globalisation epochs”.

He further sketched out that Arabic has, in the Post-Independence, received much renewed attention from the Indian government. So the departments of Arabic were established in many colleges and state and central universities. At present, there are more than 40 universities in India wherein Arabic is taught, in addition to colleges. These days many non-Muslims learn Arabic in universities and colleges, and Jawāharlāl Nehru University is an example where a considerable number of non-Muslim students take admission in Undergraduate course of Arabic, he stressed.

In the introductory address, after seeking the attentions of the Chair, Prof. Jagadeśh Kumār and other dignitaries, Prof. Mujībūr Raḥmān emphasized that we have gathered here today to celebrate the International Day of Arabic Language, one of the six official languages in the United Nations, a language spoken by 400 million people spread over 22 countries in Asia and Africa, a language in which Islamic studies and Arabic literature are taught broader in madrasas across the world, and a language that is renowned for its richness, beauty and versatility. He further outlined that, in the medieval time when the Arab civilisation was at its peak, Arabic was the language of learning, culture and progressive thought throughout the

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world. He referred in his address Philip Khoury Hitti, the renowned Arab orientalist as saying, that between the ninth and twelfth centuries more works, philosophical, medical, historical, religious, astronomical and geographical were produced in Arabic than any other tongue, as English language is in fashion today because of the fact that now it is being generated, so was the case with Arabic in its hay days. Prof. Mujīb further said that, unfortunately with the decline of the Arabs from fourteenth century onwards, the dominance of Arabic has also declined. However, its power and beauty has never come down for its connoisseur. The economic development and prosperity of the Arabs in contemporary time and strategic position they hold in today's geo-politics has brought Arabic to the centre stage once again retaining its previous position, which exemplify in the United Nations' resolutions in 1974 to adopt Arabic as one of its six official languages. He further elaborated that December 18 has been designated as World Arabic Day, and the celebrations world over including India have been taking place.

We have to appreciate the beauty of a language and understand the importance of it! We read Qur'ān and see how a beautiful language it possesses. Arabic is not only the language of the Arabs but around 1.25 billion Muslims in the entire world recite it in their daily prayers. Today Arabic has proved once again that it is capable of expressing any idea, be it belonging to science, technology, medicine, engineering or literature, or the social sites like facebook, twitter, blogs and Whatsapp etc. he underlined.

At the end, he briefed by saying, we have assembled here today, not only to celebrate the beautiful legacy of the knowledge it has gifted to the mankind but also to affirm our

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commitment to preserving and promoting it and bringing it back to its former glory.

In the inaugural session, in his presidential speech, Prof. Jagadesh Kumār, the Vice Chancellor of JNU, welcomed the guests from the Arab world, diplomats, visitors, teachers, researchers and students on this occasion, he started his speech by mentioning his amalgamation with the Saudi Ambassador Dr. Sa'ūd Muḥammed Al-Satī, said that Dr Satī seems as similar as Indian teacher by look and style wonders that he is an Arab. He further highlighted the mutual relationship between the people of the Arab world and Indian that has lasted since ancient time and is still growing. Moreover, he said that we have excelled in various areas such as science technology literature which has led to a very strong cultural and civilizational links between the Arab world and the Indian people. Addressing the audience he again said, "You know that India is a very diverse country wherein the diversity of this nation is the strength of the people of this county indeed". He further stated that "if we want to build a prosperous, sustainable and peaceful environment throughout the world, it is important for us to prosper by taking care of their national interest. JNU in this regard has played a very significant role in the development of languages". He again said, "I am proud to say that we have very good school of languages so we have contributed to the various languages including the Persian and Arabic languages. Our faculties and students are doing excellent work in the areas of their interests, even though one of my worries remain as the vice chancellor of this University, he said, if we want to contribute and continue this teaching profession then we need well-qualified and committed teachers and this is something that we are finding very difficult in our University,

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he expressed his concern. Prof Jagadeṣh Kumār, in his speech exhorted the students among the audience by urging them to consider teaching profession as one of their ambition so as to retain the glory of noble profession of teaching; in addition to extend their contribution to the development of our very ancient languages such as Persian and Arabic". The V.C. also expressed his gratitude to the foreign guests by stating that "I am very thankful to the ambassadors present here for providing their excellent support to organise the world Arabic day in our university". He also expressed hope to see more students from Arab world to the JNU to study and interact with the students, that is how we may develop stronger bond between the people which is very essential if we want to work together". He further urged the ambassadors by saying that some teachers from the Arab world should also come here to stay with us for a semester or two and help in imparting language skills to our faculties and students altogether.

The Royal Saudi Ambassador, Dr. Sa'ūd Muḥammed al-Satī, in his keynote speech thanked the Centre of Arabic and African Studies for hosting the events of World Arabic Language Day in collaboration with the King 'Abdullāh bin 'Abdul Azīz International Centre for Arabic Language, and the cultural attaché of the Kingdom of Saudi Arabia in New Delhi and extended his heartfelt gratitude to JNU Vice chancellor Prof. Jagadeṣh Kumār and the Chairperson of the Arabic centre Prof. Riḍwānūr Raḥmān for inviting him for inauguration of the proceedings of celebration of the World Arabic Day.

He started his speech by saying that the world Arabic day is being celebrated through out the world for its contribution to human history. The significance of Arabic cannot be underestimated in the modern world. It is the official

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language of over 22 countries and there are about 300 million speakers of Arabic are scattered across the world. People around the world revere Arabic, since it is the language of the Holy Qur'ān. Hence Muslims, all over the world consider it sacred, he added.

The Arabic language gained importance as a result of the spread of Islam in the 7<sup>th</sup> and 8<sup>th</sup> centuries. During this period the Arabic came into contact with the European languages and enriched them

It is written in the golden pages of history that the Arabs have contributed immensely to the advancement of science, medicine, and philosophy. The valuable knowledge of the Greek, Roman, and Byzantine cultures was preserved for the world through the Arab libraries. Arabs have also made significant contributions to literature, mathematics, navigation, astrology, and architecture. Knowledge of Arabic will help us to explore this heritage of knowledge in their original form, he elaborated.

The Royal Ambassador, in his speech also mentioned mutual relationships between the Kingdom of Saudi Arabia and India, he further illustrated that, after the independence of India and till now the relationships between the two countries have grown in a very large scale in the fields of Medical, Engineering, economy, commerce & trade and workforce, and day by day it is strengthening, and in this connection the role and cooperation of language, literature and the section of the intellectuals from both sides have been worth mentioning.

He mentioned the Kingdom's relations to India that it has existed since the establishment of the Kingdom of Saudi Arabia, but the Saudi-Indo diplomatic relations were formally established in 1948 and upgraded fully in 1954. In 1932, when

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King ‘Abdul Azīz al-Sa’ūd unified the Arabian peninsula and established the Kingdom of Saudi Arabia, Pandit Jawāhar Lāl Nehru, the first Prime Minister of India was full of praise for the King for his courage and statesmanship in unifying the peninsula, he illustrated.

Describing the diplomatic and political relations between the two countries, he recalled that in the fifties of the previous century, His Royal Highness Crown Prince Faisal bin Abdul Aziz, who was also the Prime Minister and Foreign Minister of Saudi Arabia at that time, paid a visit to New Delhi to lay the foundation of bilateral relations between Saudi Arabia and India in modern times. Crown Prince Faiṣal’s talks with Prime Minister Jawāharlāl Nehru and other Indian leaders resulted in bringing the two great countries closer and paved the way for elevating the bilateral relations to higher levels, he acknowledged.

He further elaborated that the Arabic language has influenced the Indian languages including Urdū and Hindī, which has become now the subject of study and research in different Indian Universities. It is worth-mentioning that Arabic has possessed the high place in the Indian sub-continent that greatly contributed through translations of Islamic scriptures and manuscripts carried out by their people and still they proliferate their great services to the field of Arabic Language in the course of teaching, writing and translation. He stated that since the advent of Islam in the Indian sub-continent, there emerged a large number of celebrated scholars of Arabic literature and Islamic studies who were received by the Arab world for their high degree of approach in the fields of Islamic history, language, literature and other spheres of knowledge. They are ‘Allāmah Ḥasan Ṣan’ānī, Sheikh Murtaḍá

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al-Zabīdī, Ghulām ‘Alī Āzād al-Bilgīrāmī, Shāh Walīullāh Dehlawī, ‘Allāmah Anwar Shāh Kaṣhmīrī, Maulānā ‘Abdul Ḥayy al-Ḥasanī, Sheikh Nūruddīn al-Malībarī, Sheikh ‘Abul Ḥasan ‘Alī Nadwī etc”.

Over the event, the Ambassador of the League of Arab States, Mr. Māzin al-Mas’ūdī, delivering his speech, congratulated the centre of Arabic and African studies, for organising the World Arabic Day 2016 in such a great manner, and persuaded the Centre to extend all possible assistance from the Arab League in particular and the missions of the Arab countries in general to promote and promulgate the Arabic language in India. In his address, he expressed his gratitude, appreciation and thanks to the Government of India and its people for their unconditional support and encouragement to the Palestinian people, their plights and causes. He further said, that the credit of being the Arabic language recognised by the United Nations among six of its official languages goes to the Kingdom of Saudi Arabia and Morocco as these countries made an untiring effort for Arabic to be accepted in the UNESCO first and then proposed it to be the official language of the United Nations, he added.

At the end of the first session, Dr. Md. Quṭubuddīn presented the vote of thanks to the Arab diplomats and the audience presented in the conference hall. In his thanksgiving deliberation, Dr. Quṭubuddīn expressed his hope to hold these kinds of events and programmes in future as well. By organising these programmes, the students and knowledge-seekers were fully acquainted with the Arabic language and literature, he added further.

The second session included an academic session in which four scholarly papers were presented on “Arabic Language

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between Reality and Expectation". It was started after the, tea break, at 12.00 p.m. presided over by Prof. M. Aslam Işlāhī (Centre of Arabic and African Studies, JNU), and was conducted by Dr. 'Ubaidur Raḥmān. The following papers were presented in this session.

<b>Name of the Presenter</b>	<b>Title of the Paper</b>	<b>Language</b>
Prof. Zubair Aḥmad Fārūqī, Saudi Cultural Attaché. New Delhi.	Role of KSA in the service of Arabic language throughout the World.	Arabic

In this presentation Prof. Zubair Aḥmad Fārūqī, described the role of Kingdom of Saudi Arabia in the service of Arabic language in the entire world. In this regard, he mentioned some important awards which are conferred by the kingdom of Saudi Arabia every year to the Arabic teachers and scholars who had or have been imparting the Arabic language by their writings, teachings research and translation works.

<b>Name of the Presenter</b>	<b>Title of the Paper</b>	<b>Language</b>
Prof. Ḥabībullāh Khān, Jāmia Millia Islāmia. New Delhi.	Contribution of Arabic Departments in promulgating the Arabic Language in India.	Arabic

In his presentation Prof. Ḥabībullāh Khān highlighted the contributions of Indian universities, colleges, elementary schools that had and have been promoting the Arabic language in the course of teaching, writing research and translation so as

the University teachers have contributed to the Arabic language through all the branches of knowledge such as prospectus, syllabus, grammar, morphology, rhetoric, history, journalism, translation etc. He also added up some books written by Indian scholars in this connection for instance Nuzhatul Khawāṭir, Al-Thaqāfah al-Islāmia, Wāqī'ullughah al-'Arabia fil Jāmai'āt al-Hindia, A'alamul Adabī al-Arabī fil Hind, Tārikhul Lughah al-'Arabia wa Wāqī'uhā fil Hind, he outlined.

<b>Name of the Presenter</b>	<b>Title of the Paper</b>	<b>Language</b>
Prof. Mujībur Raḥmān, CAAS, JNU. New Delhi.	Role of Arabic Language in the development of relationships between India and the Arab World.	Arabic

In his paper, Prof. Mujībur Raḥmān outlined the relationships between the Arab world and India through the services carried out by the Arabic language teachers, writers translators etc. as how they used and applied the language to communicate and understand the culture and civilisation, he illustrated that the Arabic language has long history for making these two civilisations a great people of the world and to bring close each other and cemented the rift found through centuries, he said.

<b>Name of the Presenter</b>	<b>Title of the Paper</b>	<b>Language</b>
Dr. Moḥd. Akram, Department of Arabic, University of Delhi.	Contribution of Indian Islamic seminaries to the protection of Arabic language and literature: A Historical perspective.	Arabic

Dr. Moḥd. Akram, in his presentation emphasized the role and contribution of the Islamic Seminaries, Madrasas, Makatib etc in India as how these institutions have played a vital role to protect the pros. and cons. of the Arabic language and literature. His presentation highlighted the services of some of the old and reputed Islamic seminaries towards Arabic language and more prominently, Dārul ‘Ulūm Deoband, Dārul ‘Ulūm Nadwatul ‘Ulamā’, Madrasa-tul-Iṣlāḥ, A’ḏamgarh, Jāmi’atul Falāḥ, A’ḏamgarh, Mazāhir ‘Ulūm, Sahāranpūr to name a few.

The academic session, followed the valedictory session, in this part of conference, the present condition of the Arabic language, development of Arabic rhetoric, Arabic departments of the different universities, colleges, institution and its conditions in the Madrasas and elementary schools were also discussed. At the end of the conference all the four scholars who presented their papers were conferred mementos and executive bags by the Centre of Arabic and African studies, Jawahārlāl Nehru University.

Prof Riḏwānūr Raḥmān, Chairperson of the Centre of Arabic and African Studies, concluded the conference by presenting his gratitude and thanks to the audience and invited all to join the luncheon offered by the Centre of Arabic and African Studies.

By organising the 2016 World Arabic Day, it was recognized that the early Arab-Islamic contributions to the fields of science, mathematics, astronomy, medicine and other branches of knowledge were so immense that they influenced the world specially Europe. The multi-volume medical work ‘Canon of Medicine’ by Avicenna or Ibn Sīnā continued to be an authentic reference for the medical community. The Arabic ‘Golden Age’ also had scholars like al-Kindī and al-Fārābī.

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