

Essays
on
Arabic and Islamic Studies

Dr. Aurang Zeb Azmi

Selection & Compilation

Md. Ashraf Hossain

Islahi Healthcare Foundation, New Delhi

© Author

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Preface

Arabic and Islamic Studies are inter-dependant subjects which can never be separated from one another. If one is mentioned, the other will automatically come in one another's mention and if one is harmed, the other will naturally get harmed. Similarly if one wants to master over one, he should have to know the other. Thus one is the integral part of the other but the both are like two sides of one coin. That's why if one wishes to know about Islam without knowing Arabic language is like a person who has little knowledge suits the proverb to him 'little knowledge is a dangerous thing'.

Dr. Aurang Zeb Azmi is one of the scholars of India who are not only master of Arabic language but also they are graduates of the Islamic *madrasas* which mostly give sound knowledge of Arabic & Islamic Studies the both. He wrote several books in Arabic, English and Urdu. And he is the poet of four languages; Arabic, Urdu, Persian and English. Apart from authoring books and treatises in these languages he wrote numerous articles and research papers in Arabic, English and Urdu. One collection of his seven Arabic papers has been published with the title of 'المقالات السبع' (Seven Papers).

Like his Arabic and Urdu papers his English papers discuss different issues and topics of Arabic and Islamic Studies. Most of them have been published either in Indian Horizons, Radiance, Naqsh, The Indian Journal of Arabic

and Islamic Studies, Alukah and other national and international journals and websites. Keeping their importance on the topics I wanted to select some of them and to compile them in a book shape.

It is the distinction of Dr. Azmi that he always refers to the primary sources on the topic and studies the matter analytically and critically. His objective approach of the conclusion has already received appreciation from the readers. I hope this collection will benefit those readers who remained deprived of his academic favour.

I am thankful to respected Abū Ādam Farīd bin ‘Abdul Ḥafīz al-Hindī who wrote introduction of the author.

At last I pray to Allah to bestow upon me more courage and zeal to publish another collection of his remaining articles and research papers.

Md. Ashraf Ḥossain

About the Author

The famous district of Azamgarh to which the author Dr. Aurang Zeb Azmi belongs, has been the birthplace of many other great personalities of different fields of arts and sciences. They are Mualānā Ghulām 'Alī teacher of Mullā Nizāmuddīn, Sheikh Bahā'uddīn, Shāh Abul Khair, Mīr 'Alī 'Āshiqān, 'Allāmah Shiblī Nu'mānī, Imām Ḥamīduddīn Farāhī, Maulānā Amīn Aḥsan Iṣlāhī, Ḥāfiẓ Ḥabīburrāḥmān A'ẓmī, Qāḍī Aṭḥar Mubārakpūrī and Maulānā Ṣadruddīn Iṣlāhī. Dr. Aurang Zeb Azmi who hails from this district, was born on 21st August 1977. He is a celebrated author of Arabic and Islamic Studies. He is also an Arabic poet, and Arabic and English veteran journalist who has been regularly publishing two quarterly journals, 'Majalla-tul-Hind' in Arabic for more than five years and 'The Indian Journal of Arabic and Islamic Studies' in English since January 2016. He has been conferred the Presidential Award on 23rd March 2015 for his excellent contribution in Arabic and Islamic Studies.

Family Background: Dr. Aurang Zeb Azmi belongs to a noble and higher family of Azamgarh District (Uttara Pradesh, India). This family embraced Islam during the Mughal period in India. It was a Rājput, a higher cast family. When the branch of this family layer came to the fold of Islam, it was socially boycotted, the relationship was severed and it was finally separated from the core layer. Thus it was named 'Rautāra' means a mean Rājput.

Some of this branch was called 'Sheikh' while the other was called 'Khān'. Dr. Azmi is from the Sheikh branch whose paternal tree is:

Aurang Zeb Azmi
↓
Layeeque Aḥmad
↓
Sheikh Muḥammad Junaid
↓
Muḥammad Sami'

And his maternal family tree is:

Aurang Zeb Azmi
↓
Rooh Afza
↓
Sheikh Ikrāmuddīn
↓
'Ainul Ḥaq

His maternal family is from the village Kohenada (Koh-i-Nidā').

Aurang Zeb's grandfather Sheikh Muḥammad Junaid was from the village 'Baisān' one of the smallest villages of Azamgarh District. But he at last settled permanently in the village 'Mundiār' where he had possessed a vast area of agricultural land, was called a 'Landlord'. His family was

dedicated to science and arts so it preferred this profession to agriculture, trade and commerce and became famous because of its excellence in this field (science and arts). His grandfather was a great mathematician, who rendered teaching in the government schools voluntarily while his father Mr. Layeeque Aḥmad was a teacher in the government middle school. He was also a poet of English language and a great mathematician who invented several formulas and wrote about twenty books which are unpublished. His other family members are also famous for their excellent contributions in the fields of science and arts.

Primary & Secondary Education: Dr. Azmi was fortunately born in this noble family in the 20th century on August 21, 1977AD. His maternal grandfather named him 'Aurang Zeb' the same name was earlier given to his elder brother who had passed away in his childhood. Dr. Azmi was also named 'Shāh Nawāz' by his family. He got pen-name among the literary circles as 'Ibn-e-Layeeque Azmi' in the first phase of his writings. Thereafter he became famous as Aurang Zeb Azmi in the later phase of his writings. Zeb Azmi and Aurang Azmi were his poetic names in his Persian and Urdu poems. He also composed poetry in English side by side and composed Arabic poetry regularly which is to be published in Dīwān (poetic collection) form. He got his elementary education from his mother Rooḥ Afza and his sister Nīlophar at home then he received primary education in a madrasah named 'Madrasah Islāmiyyah 'Arabiyyah Meharbāniyyah' where he was admitted in the Prep. class. There a teacher beat him on his head so mercilessly that he could not bear such punishment and insult so he fled from that madrasah. Then his beloved mother got him admitted in another such

madrasah 'Rauḍa-tul-'Ulūm', Phoolpūr. But he did not stay here any longer and at last he left that madrasah too and returned home with his bag and baggage where he joined his village vagabond friends' band and engaged in village's fun & food. But his mother was unable to see his life to be ruined and without education. Therefore, she got him admitted in the third class in the madrasah of his own village 'Madrasah Arabiyyah Islamiyyah Meharbaniyyah' but he, unfortunately, failed in the annual examination. Hence, he again abandoned his study for some periods but his mother was not pleased with his condition of abandoning study while she wished her child to educate him religious sciences in a religious environment. That's why she got him readmitted in madrasah Rauḍa-tul-'Ulūm at Phoolpūr through Ḥāfiẓ Zubair Aḥmad where he was admitted in class 2nd. Now here he seemed enough serious to study so he passed annual examination with distinction marks where he continued his study till class 3rd. Then his mother admitted him in Madrasa-tul-Iṣlāḥ, Sarāimeer in 1985. And here he completed a full course of 'Ālimiyyah and Faḍīlath of madrasah degree in 10 years. Then he left this madrasah in 1996. Here he studied mathematics, geography and science at primary level and religious subjects at higher level. Then Dr. Azmi proceeded to Jāmia Millia Islāmīa, New Delhi for further higher education in Modern Arabic along with humanities where he completed his undergraduate course in Arabic in 1999 and here he also completed Diploma and Advanced Diploma courses in modern Arabic and translation during 1998 to 1999. Thereafter he moved to Jawāharlāl Nehru University, New Delhi for higher degree where he completed his post graduation in Arabic language & literature in 2001. And he

also completed his last course Ph. D in the same discipline. The proposed topic was 'Selected English Translations of the Qur'ān, A Critical & Analytical Study'. Then he got his Ph D degree in 2007, and his thesis was published from Maktabah al-Taubah (KSA) in 2012. This book got very big circulation in the Arab world. It has been translated into English by me and is being published in the English quarterly IJAIS.

His Professional Career: After he got admission to Ph. D in JNU he was appointed as a Guest Lecturer in the Centre of Arabic and African Studies in January 2003 where he served the teaching for six years (that includes 5 years during his Ph.D program) then in 2009 he was appointed as an Assistant Professor in the Department of Arabic, Persian, Urdu and Islamic Studies in Visva-Bhāratī (a central university). Here he served the teaching of Arabic, Persian, Urdu and Islamic Studies for five years. Thereafter he got the chance to be appointed as an Assistant Professor in the department of Arabic in Jāmia Millia Islāmīa in 2014 wherein he has been rendering this profession with dedication and hard work till the period. Apart from teaching, he also seemed engaged in serving the profession of journalism. He was appointed as an Editor or Sub-Editor of some Arabic and Urdu journals. They are 'Shu'ā', 'Majallah Madrasa-tul-Iṣlāḥ', 'Al-Shurūq' and 'Naqsh'. Afterwards he himself started to publish an Arabic journal Majalla-tul-Hind in 2009 and he has been working for it as an Editor for more than five years. This journal got great name and fame in India and Arab world in a short span of time. Apart from it, he also started to publish an English quarterly with the name of 'The Indian

Journal of Arabic and Islamic Studies' in January 2016 which has been getting published till now.

Works: Dr. Azmi seemed dedicated and interested in writing Arabic, Urdu and English articles and composing Arabic, Persian and Urdu poetry. When he composed a first Persian poem in his early age, he was in the fifth class of Urdu in Madrasa-tul-Iṣlāḥ. This poem was published in an annual magazine 'Majallah Madrasa-tul-Iṣlāḥ'. In this madrasah he also brought out an annual magazine 'Al-Shurūq' while he was in the fifth class of Arabic. When he was in the second class of Arabic he had written a short story book based on proverbs and wise sayings with the title of 'Muatta-ul-Amthāl'. Since his primary education till now he has written countless articles in Arabic, English, Persian and Urdu and he has been writing till now.

Dr. Azmi wrote, revised, edited and translated around sixty books out of which fifty books have been published from India, Pakistan, Syria, Lebanon, Saudi Arabia and England.

He authored the following books:

1. Sharḥ Diwān al-Ḥamāsah al-Musammá bi 'al-Faiḍī' Khuṭwah Ūlá li Fahmi Kalām al-'Arab fī Ḍau-i-al-Qur'ān (2016): It is a study of the book 'al-Faiḍī'.
2. Ba'ḍu Alfāz al-Qur'ān wa Tarjamatiha al-Injilīyyah, Dirāsah Naqdīyyah (2015): It is study of some selected words of the Qur'ān.
3. Masqaṭ kama Shahidaha Ruschenberger, Dirāsah Naqdīyyah wa Taḥlīlīyyah (2015): It is critical and analytical study of the travelogue of W.S.W. Ruschenberger

4. Raḥḥālah Hindīyyin fī Bilādi al-Sharq al-‘Arabi, Dirāsah Naqdīyyah (2015): It is a critical study of the Arabic translation of the Urdu travelogue of ‘Allāmah Shiblī.
5. Taṭawwur al-Shi’r al-‘Arabī fī Muḥāfazati A’zamgarh, Dirāsah Taḥlīliyyah (2015): It is a description of more than 50 Arabic poets of A’zamgarh.
6. Standard Arabic Grammar (2014): It is complete Arabic grammar in two volumes.
7. Al-Qāḍī Abul Ma’ālī Aṭhar al-Mubārakpūrī (2014): It is a collection of five papers on the life and contribution of Qāḍī Abul Ma’ālī Aṭhar Mubārakpūrī.
8. Al-Ḥijāb (2013): It is Arabic translation of selected Urdu short stories.
9. Al-Maqālāt al-Saba’ (2013): It is a collection of Dr. Azmi’s seven papers.
10. Tarjamāt Ma’ānī al-Qur’ān al-Injilīziyyah, Dirāsah Naqdīyyah wa Taḥlīliyyah (2009): It is his Ph. D thesis published from Dār al-Taubah (KSA)
11. Ḥarakah al-Tarjamah fī al-‘Aṣr al-‘Abbāsī (2005): It is a survey of Arabic translations during the Abbasid dynasty.
12. Shukr, its Reality (2004): It is a book of oneness of Allah.
13. A Glossary of the Qur’ān (2003).
14. Al-Ayyām, Dirāsah Ta’rīfiyyah Taḥlīliyyah Naqdīyyah (2002): It is a critical study of the autobiography of Dr. Tāḥa Ḥussain ‘Al-Ayyām’.
15. The Handy Concordance of the Qur’ān (2001): It is an index of the Qur’ān.

He edited the books as below:

1. Tārīkh ‘Ilm al-Ḥadīth fī al-Hind (2015): It is history of the science of the Ḥadīth in India.

2. 'Allāmah Abū Maḥfūz al-Karīm Ma'sūmī, Fakhr-i-Bangāl-o-Bihār (2012): It is a collection of 13 papers on life and works of 'Allāmah Abū Maḥfūz al-Karīm Ma'sūmī.
3. Qāmūs Alfāz-o-Iṣṭilāḥāt-i-Qur'ān (2003): It is a research dictionary of the Qur'ān.
4. Mabādi-i-Tadabbur-i-Qur'ān (2002): It is a book on how to study the Qur'ān.
5. Al-Tibyān lima fī al-Hind min al-Ḥayawān (Indian Birds and Animals) (2015)

He revised these books as follows:

1. Al-Sulṭān Taimūr bin Faiṣal, Sulṭān-u-Masqaṭ wa 'Umān (2016): It is life and work of Sulṭān Taimūr bin Faiṣal.
2. Al-Sulṭān Sa'īd bin Taimūr, Sulṭān-u-Masqaṭ wa 'Umān (2016): It is life and work of Sulṭān Sa'īd bin Taimūr
3. Al-Mujaz fī Qawā'id al-Lughat al-Fārsīyyah (2016): It is a book on Persian grammar.
4. Al-Qaiṣ (2015): It is the third part of historical novel on the history of Omān.
5. Bi'thatu Aḥmad bin Nu'mān (2014): It is a story of the great Arab sailor Aḥmad bin Nu'mān.
6. Al-Khawālī (2014): It is the second part of historical novel on the history of Omān.
7. Al-Judhūr (2014): It is the first part of historical novel on the history of Omān.
8. Masqaṭ fi al-Ba'īniyyat min al-Qarn al-'Ishrīn (2013): It is a book on history of Omān in 40s of 20th century.

He translated the books below:

1. Lucknow Markazan li al-Dirāsāt al-'Arabīyyah wa al-Islāmīyyah, khilāla al-Qarn al-Tāsi' 'Ashar al-Mīlādī (2016):

- It is Arabic translation of the book 'Lucknow: A Centre of Arabic and Islamic Studies during 19th Century'.
2. Al-Turāth al-Manqūl (2016): It is an Arabic translation of the Urdu work 'Tarājim' of 'Allāmah Shiblī Nu'mānī.
 3. Min al-Qā'idah al-Baghdādiyyah ilā Saḥīḥ al-Bukhārī (2015): It is Arabic translation of autobiography of Qādī Aṭhar Mubārakpūrī in Urdu.
 4. Al-Ghālib wa al-Mutanabbī Shā'irānī Kabīrānī, Dirāsah Muqārīnah (2015): It is a comparative study of Ghālib and Mutanabbī.
 5. Al-Maṣādir al-Hindīyyah li al-'Ulūm al-Islāmīyyah (2010): It is Arabic translation of the Urdu book 'Islāmī 'Ulūm ke Hindī Maṣādir'.
 6. Wisdom of the Holy Qur'ān (2005): It is an English translation of 'Ḥikmat-i-Qur'ān'.
 7. Hindū 'Ulamā' wa Mufakkirīn kī Qur'ānī Khidmāt (2004): It is Urdu translation of one chapter of 'The Study of Qur'ān by Non-Muslim Indian Scholars'.
 8. Poverty, its Solution in Islām (2004): It is English translation of 'Muṣḥkila-tul-Faqr wa Kaifa 'Ālajahā al-Islām' by 'Allāmah Yūsuf al-Qarḏāwī.
 9. Muntakhab Aḥādīth (2004): It is English translation of the book 'Muntakhab Aḥādīth'.
 10. Lucknow Markazan li al-Dirāsāt al-'Arabīyyah wa al-Islāmīyyah (2016): It is Arabic translation of 'Lucknow: A Centre of Arabic and Islamic Studies'.
 11. Naval Kiṣore, Lamḥah 'an Ḥayātihi wa Dirāsah li Khidmātihi (2016): It is Arabic translation of an Urdu manuscript on the topic.

Apart from these books some other books and translations in Arabic and English are to be published soon or later.

Dr. Azmi's famous English articles published in different weekly, fortnightly, monthly, quarterly bi-annual and annual magazines were compiled by Mr. Ashraf Hossain who is an Arabic teacher in govt. school of West Bengal and has done Ph. D under his supervision. These articles are of different topics. When Mr. Ashraf Hossain came in the contact of Dr. Azmi, he found him a star writer of Arabic and English writings who has written more than 60 books out of which 50 got published from India and abroad. Mr. Hossain wished to get benefited from his writings so he tried to study his English articles which he later decided to compile. Though Dr. Azmi's articles were here and there at his home or in his chamber in the university, he succeeded to procure them from Dr. Azmi directly and then he planned to publish them in a book form which is in your hand. Thereafter Mr. Ashraf tried to search a right person who might justify author's biography in a concise but comprehensive form, he contacted Dr. Azmi and told him to provide such writer. Then Dr. Azmi figured out my name to render this justification for Mr. Ashraf's request. When I myself studied these articles of different topics, I found them very important assets of knowledge which must be published for readers. These articles will definitely add to the knowledge of readers and researchers.

I would say without partiality that Dr. Azmi, according to me, is a great learned personality of Arabic and English writings. He is a celebrated author, a great translator and a renowned journalist. My association is with Dr. Azmi for the last twenty years so I know him closely that he is very keen to share knowledge and his insight thought and ideas

to the world. The only medium to make them reach the world, is the press which might be a great tool to spread his knowledge, thought and ideas. I appreciate Mr. Ashraf's endeavour to compile his master articles and to publish them in the book form. I once again congratulate him for this book. And I pray to Allah that his book may get worldwide circulation.¹ (جزاه الله خير الجزاء في الدنيا والآخرة)

Abū Ādam Farīd bin 'Abd-ul-Ḥafīz al-Hindī

¹ **Note:** This article has been prepared in the light of following primary and secondary sources:

1. Dr. Aurang Zeb Azmi: A Glorious Movement of Translation in the Abbaside Dynasty (English translation by: Farīd bin 'Abdul Ḥafīz), Islamic Wonders Bauru, Delhi, 2001
2. Dr. Aurang Zeb Azmi: al-Ayyām, Dirāsah Ta'rifīyah Taḥlīlīyah Naqdīyah, Maktabah Iṣḥā'at-e-Islām, Delhi, 2002
3. Mrs. Fāṭimatuz Zahrā': al-Duktūr Aurank Zeb al-Azmi, Ḥayātuhu wa Khidmātuhu, www.alukah.net, date: 05/04/2015
4. The author himself.

Perception of Arabic Words used in the Persian Language & Literature, its Problem and Solutions

When we study and examine Persian prose and poetry especially classical writings, we come across many Arabic words, sentences and expressions that pose formidable problems equally to the teachers and students especially to those who are not acquainted with the Arabic language and literature. It happened to me when I was assigned to teach Persian prose and poetry to those students who were not aware of Arabic language and literature. The matter was finally discussed in detail with examples where a solution came out with the condition of imparting functional Arabic to the students so as to make them understand Persian language and literature well.

Arabic Words: When we study the Persian books especially those of classical prose or poetry, we find numerous derived Arabic words that cannot be avoided and whose complete perception is but essential to understand the text well. For instance, we quote the first paragraph of the famous book 'Gulistān'. Shaykh Sa'dī says:

مَنْت مر خدای را عَزَّ وَجَلَّ که طاعتش موجب قربت است و به شکر اندرش مزید نعمت. بر نسیب که فرو می رود ممدّ حیات است و چون بر می آید مفرح ذات. پس در هر نسیب دو نعمت موجود است و بر هر نعمتی شکر واجب.²

Now, let us count the words used in the paragraph. There are a total of 43 words wherein the Arabic words reach a total of 20. It means that about half of the words of the most famous prose-book of Persian literature are Arabic. This book is also prescribed in the syllabus of the Indian universities.

Take another example of a Persian prose-book (prescribed in the syllabus of the Indian universities) 'Ṭabaqāt-i-Nāṣirī' wherein the author says in its first paragraph with the heading " في ذكر السلاطين الشمسية بالهند، الأول السلطان المعظم شمس " :
"الدنيا والدين أبو المعظم التتمش السلطان

چون حق تعالی و تقدس در ازل آزال تقدیر رانده بود که ممالک هندوستان در ظلّ حمایت سلطان معظم و شهریار اعظم شمس دنیا والدين ظلّ الله في العالمين أبو المظفر التتمش السلطان يمين خليفه الله ناصر المؤمنين أنار الله برهانه وثقل بأثار العدل والإحسان ميزانه، ودولت شاهان فرزندان او رحم الله الماضين وأدام دولة الناصرية المحمودية، از فتن آخر الزمان و حوادث وقائع جهان در امان ماند ----"³.

If one reads the above paragraph, can he claim that he is reading some Persian prose?

Likewise a piece of Persian poetry of a famous poet, Ḥāfiẓ Shīrāzī, is quoted wherein many Arabic words have been used:

² Gulistān, P. 5

³ Gazīdahī az Naẓm-o-Nathr-i-Fārsī, 1/105

ألا يا أيها الساقى أدرُ كأساً وناولها
 کہ عشق آسان نمود اول و لے افتاد مشکلیا
 بیوئے نافه کا آخر صبا زان طرہ بکشاید
 ز تاب جعدِ مشکینش چه خون افتاد در دلها
 بے سجاده رنگیں کن گرت پیر مغاں گوید
 کہ سالک بیخبر نبود ز راه و رسم منزلها
 مرا در منزل جانان چه امن و عیش کہ بر دم
 جرس فریاد می دارد کہ بر بندید محملها
 شبِ تاریک و بیمِ موج و گردابِ چنین ہائل
 کجا دانند حالِ ما سیکسارانِ ساحلها
 ہمہ کارم ز خود کامی بہ بدنامی کشید آخر
 نہاں کے ماند آن رازے کزو سازند محفلها
 حضوری گر ہی خوابی ازو غائب مشو حافظ
 متى ما تلقى من تهوى دع الدنيا وأهلها⁴

Idioms and Phrases: Apart from numerous Arabic words used in the Persian prose and poetry, many Arabic idioms and phrases are found in the writings of Persian writers and poets. For instance, the celebrated poet Maulānā Rūmī says:

عشق جانِ طور آمد عاشقا طور مست و خرّ موسی صاعقا⁵

⁴ Dīwān-i-Ḥāfīz, P. 29

⁵ Mathnawī Maulānā Rūmī, 1/34

Tr.: O the lover: The love has become the soul of the mountain Ṭūr so it fell which ran amuck and began shaking, and as a result of which Moses fell down being unconscious.

Here the sentence “خَرَّ موسى صاعقًا” points out two things; one is pure Arabic expression as an idiom and another is its core relation to the story of Moses in the Qur’an. Such idiomatic expressions are often used in Arabic prose and poetry and in the Qur’an too.

The famous Arab poet ‘Amr bin Kulthūm said:

إذا بلغ الفطامَ لنا صبيًّا تخزُّ له الجبابرُ ساجدينًا⁶

Tr.: As our child reaches the last stage of weaning period, the great men prostrate before him.

Here the Arabic idiom ‘خَرَّ ساجدًا’ has originally been used.

The Qur’an said in the story of Joseph:

"ورفع أبويه على العرش وخروا له سجّدًا"⁷

Tr.: And he raised his parents high on the throne and they prostrated before him.

Here also the Arabic idiom ‘خروا سجّدًا’ has been used.

Ḥāfiẓ Shīrāzī, who cites many Arabic quotations, says:

أموتُ صابرًا يا ليتَ شعري متى نطقَ البشيرُ عن الوصالِ⁸

⁶ Sharḥ al-Qaṣā'id al-'Aṣhr, P. 288

⁷ Yūsuf: 100

⁸ Dīwān-i-Ḥāfiẓ, P. 409

Here the poet has used the phrase “نطق عن كذا” which means to give information about something but the translator could not understand the preposition ‘عن’ used for the verb and connected it directly to the active participle while it should be connected to the verb itself. Now, the translation will be “خوشخبری دینے والا وصل کے بارے میں” “وصل کی خوشخبری دینے والا کب بولے گا” in place of “کب بتائے گا”.

Sayings and Proverbs: Like idioms and phrases, Arabic sayings and proverbs too were used in the Persian literature. For instance, Shaykh Sa’dī says:

حالا که من این حکایت بگفتم دامن گل بریخت و در دامنم آویخت که الکریم إذا وعد وفي فصله دو بهماں روز اتفاق بیاض افتاده در حسن معاشرت و آداب محاورت در لباسه که متکلمان را بکار آید و مترسلاں را بلاغت افزاید.⁹

Here the famous Arabic proverb “الکریم إذا وعد وفي” has been quoted as evidence. He again says:

لقمان را گفتند حکمت از که آموختی گفت از نابینایان که تا جائے نه بینند پائے نه نهند قدیم الخروج قبل الولوج.¹⁰

Here the Arabic proverb “قدیم الخروج قبل الولوج” has been mentioned for proof.

As for the Persian poetry, I think Maulānā Rūmī is enough to be cited. He says:

گفت اے نور حق و دفع حرج معنی الصبر مفتاح الفرج¹¹

⁹ Gulistān, P. 18

¹⁰ Ibid, P. 23

¹¹ Mathnawī Rūmī, P. 41

Look into the second line of the couplet where the saying in Arabic “الصبر مفتاحُ الفرج” has been used. If here the verbal translation is done then it is enough to indicate to its meaning but if it is literally translated into Persian, it will require another expression which is very near to “ثمرِ صبرِ شیرین است”.

Complete Arabic Prose and Poetry: Apart from these examples here I want to give some more examples which are fully in Arabic and I think that the students cannot even read them correctly and what to say of their understanding. Najmuddīn Abū Bakr Rāwandī whose writings are full of Arabic quotations and wise sayings, says under the heading “حکمت”:

”حکمت: اصطناع العاقل أحسنُ فضيلةً واصطناع الجاهل أقبیحُ رذيلةً لأنَّ اصطناع العاقل يدلُّ على تمام العقل واصطناع الجاهل يدلُّ على استحکام الجهل.”¹²

He again says:

”حکمت: إذا أشكل عليك الأمورُ وتغيَّر لك الجمهورُ فارجع إلى رأي العقلاء وافزع إلى استرشاد النصحاء ولا تأنفُ من الاسترشاد ولا تستنكفُ من الاستبداد فلأنَّ تسأل وتسلمَ خيرٌ من أن تستبدَّ وتندم.”¹³

Ḥāfīz, who is known to mix his Persian verses with that of Arabic, says in one of his *Ghazal*:

در حلقه گل و مُل خوش خواند دوشِ بلیل هاتِ الصَّبوح حُيُوا يا أيها السُّكاري¹⁴

¹² Gazīdahe az Naẓm-o-Nathr-i-Fārsī, 1/66

¹³ *Ibd*, P. 70

¹⁴ *Dīwān-i-Ḥāfīz*, P. 33

Here the second line of the verse is fully in Arabic. He again says:

زابدَا مے بنوش رندانہ فاتقوا اللہ یا أولی الألباب¹⁵

Here also the second line of the verse is in Arabic. Ḥāfiẓ indeed had memorized the Qur'an by heart and studied it well so he often quotes the Qur'ānic verses in a way it becomes a beautiful *Ghazal*.

Maulānā Rūmī says:

قال أطعمني فإني جائع فاعتجل فالوقت سيف قاطع¹⁶

Here the Arabic proverb “الوقت سيف قاطع” has also been used which too needs to be explained in Persian because its verbal translation cannot make it clear fully.

Persianised Arabic: There is another point that essentially needs to be mentioned here, i.e. usage of these Arabic words and sentences according to the Persian rules and styles. Maulānā Rūmī says:

لا تكلفني فإني في القنا كلت أفهامي فلا أحصي ثنا

كل شئ قاله غير المفيق إن تكلف أو تصلف لا يليق¹⁷

All the words came in the above verses; “ثنا”, “غير المفيق”, “تكلف”, “تصلف” and “لا يليق” were used according to the rules of Persian Grammar. Here “ثنا” has been used as definite, “غير المفيق” is pure Persianised word and is

¹⁵ Ibid, P. 45

¹⁶ Mathnawī Rūmī, P. 45

¹⁷ Ibid, P. 44

replaced by “هائِمٌ/مغشيٌ” in Arabic while “تكلّف” and “تصلف” need one “و” before them to fulfill the condition of Arabic Grammar. They do not come with *sukūn* in past tense. Likewise “لا يليق” is rarely used in Arabic and also needs one preposition “ب”. It is mostly replaced in Arabic by “لا يجدر”, “لا يحزى”, “لا يجل”, “لا يلائم” and other such suitable words.

Take another example, Shaykh Sa’dī says:

ألا لا يجارن أخو البليته فللرحمن أطفافٌ خفيته¹⁸

Here the poet has used both the words “البليته” and “خفيته” in the Persian form but the translator could not understand it correctly and has put vowel signs wrong as “البليّة” and “خفيّة”.

Literary Beauty: The literary beauty of the text is indeed very important and mostly it is sought by the writers. Besides other ways, it can also be achieved by the quotations of any famous prose, poetry, Qur’ānic verses and Ḥadīth. Here we give some examples from the Qur’an and Ḥadīth. N’imat ‘Alī Khān who often uses quotations from the Qur’an and the Ḥadīth, says:

“أول رهروي راجل در طی مسافت عاجل از دو هلال آسان نمایان شده، به اشاره ابرو ظاهر نمود که قلید قلعه بدست آوردند ثانیاً مستعجلی راکب کأنه شهابٌ ثاقب در رسید و خبر به مسمع فیض مجامع رسانید که قلعه را فتح کردند. مرّة بعد اولی او کرّة بعد آخری قمر سیران چالاک بمچو انجم سوار

¹⁸ Gulistān, P.52

نیله کبودن افلاک آمده أظهر من الشمس وأبین من الأمس وا نمودند که فتح
قلعه بمصداق والشمس والقمر والنجوم مسخّرات بامر متشابه گردید ---".¹⁹

Read this passage which quotes the classical Arabic proverbs and the Qur'ānic verses only to add something to the literary beauty of the writing. It cannot be understood without knowing classical Arabic including the Qur'ān and Ḥadīth. For further evidences we should read the writings of Shaykh Sa'dī and Shaykh Abul Ḥasan 'Ali Hijveri. The latter's novel work "Kashf al-Mahjūb li Arbāb al-Qulūb" is full of such examples. As for the poetry, there are enough evidences in the Ghazals of Ḥāfiẓ Shīrāzī but we leave him here and cite another poet, Maulānā Rūmī, who says:

مرحبا يا مجتبیٰ یا مرتضیٰ إنْ تَغِبْ جَاءَ الْقَضَا ضَاقَ الْقَضَا
أنت مولی القوم من لا یشتهی قد ردی کلاً لئن لم ینته²⁰

Here the sentence "کلاً لئن لم ینته" which is quoted from the Qur'an adds to the beauty of the expression which cannot be explained in few words.

In order to create the sense of beauty the poet sometimes commits Grammatical mistakes in using the verb. For instance, Maulānā Rūmī says:

سایه خواب آرد ترا بمچون سَمَر چون برآید شمس انشق القمر²¹

Here the structure of the conditional sentence in Arabic requires that "انشق" (inshaqqa) must be used as 'ینشق' (yanshaqqu) which doesn't disturb the rhyme or "برآید"

¹⁹ Gazīdahe az Naẓm-o-Nathr-i-Fārsī, 1/181

²⁰ Mathnawī Rūmī, P. 42

²¹ Ibid, P. 43

should be used as “برآمد” but the poet followed the beauty of the quotation which is of the Qur’an.

Mistakes in Translating Arabic Texts: The translators of these Arabic texts usually commit mistakes only for the lack of their sound knowledge of Arabic language and literature. Here a few examples will suffice to explain the matter. The famous poet Ḥāfiẓ Shīrāzī says:

ألا يا أيها الساقى أدرُ كأسًا وناولها

22 كه عشق آسان نمود اول و لے افتاد مشكلها

Here the imperative verb “أدرُ كأسًا” was translated as “پيالے کا” by Qāḍī Sajjād Ḥussayn while the correct translation is “جام کا دور چلا”. Perhaps he committed this mistake only for the word which has been used as “كأسًا” that seems meant as “پيالہ” while it is used in Arabic for “جام” only. The famous Arab poet ‘Amr bin Kulthūm says:

صددتِ الكأسَ عَنَّا أمَّ عمروٍ وكان الكأسُ مجراها اليمينَا
وما شُرُّ الثلاثة أمَّ عمروٍ بصاحبك الذي لا تصبحينا
وكأس قد شربتُ ببعلبك وأخرى في دمشق وكاسرينَا²³

Likewise the infinitive word “إدارة” is used for “to hand sth. around” which is also the meaning of the infinitive “مناولة”. Thus “وناولها” is repeated and used only to fill the gap of the poetic metre.

²² Dīwān-i-Ḥāfiẓ, P. 29

²³ Sharḥ al-Qaṣā'id al-'Ashr, P. 256

Take another example, Maulānā Rūmī says:

مرحبا يا مجتبیٰ یا مرتضیٰ إنْ تَعَبْ جَاءَ الْقَضَا ضَاقَ الْقَضَا
أنت مولی القوم من لا یشتهی قد ردی کلاً لئن لم ینته²⁴

Here “مجتبیٰ” has been translated as “پسندیدہ” while its better alternative is “منتخب”. Likewise the second line of the second verse “قد ردی کلاً لئن لم ینته” has been translated as “وہ بیشک ہلاک ہوا، یقیناً وہ ہرگز نہ رکا” whereas it is predicate of “من لا یشتهی” in the shape of a conditional sentence. So now the correct translation will be “وہ جو تجھے نہیں چاہتا ہے ”. “اگر وہ (اپنی اس حرکت) سے باز نہ آیا تو ضرور ہلاک ہوگا

Conclusion: It seems clear from the above discussion that Persian literature both prose & poetry have numerous Arabic vocabulary, proverbs, wise sayings, styles and quotations which cannot be understood correctly and fully without sound knowledge of Arabic language and literature. That’s why the translators or commentators of the Persian texts committed blunder in translating or explaining these words or sentences. Moreover, literary beauty and taste never can be sought unless the reader is acquainted with Arabic language and literature. The fact of the matter is that Arabic has been excluded from the syllabus of Persian language and literature while it had been included in the syllabus of twentieth century. Hence the teachers and scholars of that period knew Arabic well but today the situation is completely reverse. The teachers generally have no knowledge of Arabic language and

²⁴ Mathnawī Rūmī, P. 42

literature which is why they are unable to read it and what to say about their understanding Arabic text. Moreover can we expect them to justify Arabic translation into Persian or the appropriate usage of Arabic idioms, phrases, sayings and proverbs? So I want to conclude my remark saying that the teachers and students must learn Arabic language and literature if they want to justify Persian learning and teaching of this profession.

The Role of Literature in the Arabian Society

Literature and society both assist each other in one way or the other in respect of requirements, for instance, if a group of people consisting society need the language and literature either to communicate, express views or compose humanities and sciences in the name of subjects then the language and literature also need the society to be employed. Therefore, these two things need to be discussed so as to know one another's influence in human life.

Literature [from Latin *Literae* (plural); Letter] is the art of written work, and is not confined to the published sources (although, under some circumstances, unpublished sources can also be exempted). The word *literature* literally means "things made from letters" and the pars pro toto term "**letters**" is sometimes used to signify "literature", as in the figures of speech "arts and letters" and "man of letters". The four major classifications of literature are poetry, prose, fiction and non-fiction.

Literature may consist of texts based on factual information such as polemical works, autobiography, reflective essays and belles-letters. Literatures can be divided according to historical periods, genres, and political influences. The concept of genre, which earlier was limited, has now broadened over the centuries. A genre consists of artistic

works which fall within a certain central theme, and examples of genre include romance, mystery, crime, fantasy, erotica, adventure etc. Literature is also observed in terms of gender, race and nationality, which include Black writing in America, African writing, Indian writing, Bangladeshi writing, women's writing, and so on.

Society: A society, or a human society, is a group of people related to each other through persistent relations, or a large social grouping sharing the same geographical or virtual territory, subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationship (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the sum total of such relationships among its constituent members. In the social sciences, a large society often evinces stratification and/or dominance patterns in subgroups.

In so far as it is collaborative, a society can enable its members to benefit in ways that would not otherwise be possible on an individual basis; both individual and social benefits can thus be distinguished, or in many cases found to overlap.

A society can also consist of like-minded people governed by their own norms and values within a dominant, larger society. This is sometimes referred to as a subculture, a term used extensively within criminology.

More broadly, a society may be described as an economic, social, or industrial infrastructure, made up of a varied collection of individuals. Members of a society may be

from different ethnic groups. A society can be a particular ethnic group, such as the Saxons; a nation state, such as Bhutan; or a broader cultural group, such as a Western society. The word *society* may also refer to an organized voluntary association of people for religious, benevolent, cultural, scientific, political, patriotic, or other purposes. A “society” may even though more by means of metaphor, refer to a social organism such as an ant colony or any cooperative aggregate such as in some formulations of artificial intelligence.

Kinds of Arabic Literature: Arabic literature mainly consists of Arabic prose, poetry, novel, story, short story and essay. It is well known that in the Pre-Islamic period the Arabs used to celebrate if any of speakers emerged among them because the speakers defended them in the meetings [of showing their pride and glory] and provoked the warriors in the battle-fields. Similarly the poets used to defend their tribes and to incite the warriors in the battle-fields. Apart from these duties they used to encourage the elites as well as the public to do good deeds for the society. Their speeches and poems were memorized by the public and hence they played a big role in guiding them towards right or wrong. Pointing out to this side of poetic literature, the Pre-Islamic poet Warqah bin Naufal says:

لقد نصحت لأقوام وقلت لهم أنا النذير، فلا يغركما أحد
لا تعبدن إلها غير خالقكم فإن دعوكم فقولوا: بيننا حد²⁵

²⁵ Al-Aghānī, 3/115

Tr.: I advised the people telling them that I am a warner,
so don't be easy prey to be deceived by anyone;

-- don't worship except your Creator and if they call you to
join them (in worshipping deities) then tell them that now
there is a separation between you and me.

Another poet Abū al-Aswad al-Kattānī says:

لا تحمدن امرءاً حتى تجزيه ولا تذمنه من غير تجريب
فحمدك المرء، ما لم تبليه، سرف وذمك المرء، بعد الحمد، تكذيب²⁶

Tr.: Don't applaud anyone until you may examine him by
experience and don't blame him without proof,

-- because your applause to anyone without experience is
a sort of complete exaggeration and your blame after your
applaud can be denial of your statement.

**Importance of Arabic Literature in the History of the
Arabs:** The main and reliable source of the Pre-Islamic
history of the Arabs is their literature which helps very
much in knowing their social life. The celebrated
commentator of the early Islamic period, 'Abdullāh bin
'Abbās (MABPWH) said:

"الشعر ديوان العرب" --²⁷

Tr.: The poetry indeed is the history of the Arabs.

The second caliph 'Umer bin al-Khaṭṭāb (MABPWH) said:

"أبها الناس! تمسكوا بديوان شعركم في جاهليتكم فإنه تفسير كتابكم"²⁸

²⁶ Ḥamāsah al-Buḥturī, 1268

²⁷ Al-Itqān fī 'Ulūm al-Qur'ān, 1/119

²⁸ Al-Muwāfaqāt, 2/88

Tr.: O people! Hold the Pre-Islamic poetry strong because it contains of the commentary of the Qur'ān.

The famous historian Dr. 'Umer Farrūkh said:

"نحن نقبل الشعر الجاهلي كله على أنه من مصادر الحياة في الجاهلية"²⁹

Tr.: We accept the whole Pre-Islamic poetry as one of the sources of Pre-Islamic life.

The researcher Dr. Naṣīruddin Asad said:

"الشعر أصدق مصدر لدراسة حياته وحياة قومه من حوله"³⁰

Tr.: The (Pre-Islamic) Poetry is the most reliable source to know its origin and development and the life of its people (Arabs).

In the light of above sources it is now crystal clear that the Arabic literature plaid historic role in preserving the culture and history of the ancient Arabs.

Some Distinctive Qualities and Characteristics

Some moral and social teachings which the Arabs literary men have composed in prose and poetry. The Arabs considered such moral and social values as the beauty of a person instead of his physical beauty. One of the Pre-Islamic poets 'Amr bin Ma'dīkarib says:

ليس الجمال بمأثر
فأعلم وإن رديت بردا
إن الجمال معادن
ومناقب أورثن مجدا³¹

²⁹ Tārīkh al-Jāhiliyyah, P. 15

³⁰ Maṣādir al-Shi'r al-Jāhilī wa Qīmatuha al-Tārīkhīyyah, P. 6

³¹ Ḥamāsah Abū Tammām, 1/50

Tr.: Beauty is not the name of clothes though you have put on priceless clothes.

The beauty indeed is the name of good deeds and high morals.

- **Bravery:** The famous quality of the Arabs was bravery. In fact they were born-warrior so their men as well as their women equally participated in the wars. The poets among them played a great role in encouraging them to fight in the battle-field and not to flee from it. The famous Pre-Islamic poet al-Fannad al-Zamānī says:

صفحنا عن بني ذهل	وقلنا القوم إخوان
عسى الأيام أن يرجع	من قومًا كالذي كانوا
فلما صرح الشر	فأسمى وهو عريان
ولم يبق سوى العدو	ن دناهم كما دانوا
مشينا مشية الليث	غدا، والليث غضبان
بضرب فيه توهين	وتخضع وإقـران
وطعن كفم الزق	غذا والزق ملآن
وبعض الحلم عند الجهد	لللذلة إذعان
وفي الشر نجاة	حين لا ينجيك إحسان ³²

Tr.: We pardoned Banū Dhuhl saying that they are our brothers,

-- hoping that a day would come when we get reunited.

³² Ibid, 1/5-7

But when there was no hope of compromise and reconciliation, we readied for war.

We attacked them with all possible arms in a way that we defeated them badly in the battle-field.

Sometimes forbearance results in humiliation,

-- and war saves life where there is no hope of safety.

In the above verses the poet not only shows his pride of being a brave warrior but he also tells that sometimes war does what favour cannot.

The verses of the poets [full of pride of bravery] also held sometimes the Arabs not to flee from the battle-field. The fifth caliph Mu'āwiyah bin Abū Sufyān who intended to flee in the war of Siffīn, was forced to fight back [as Mu'āwiyah admitted it] owing to the influence of the poem of 'Amr bin al-Aṭnābah:

وأخذي الحمد بالثمن الريح	أبت لي عفتي، وأبى بلاني
وضربي هامة البطل المشيح	وإقدامي على المكروه نفسي
مكأنك تحمدي أو تستريحي	وقولي، كلما جيشأت وجاشت
وأحي بعد عن عرض صحيح	لأكسبها مآثر صالحات
³³ ونفس ما تقر على القبيح	بنني شطب، كمثل الملح، صافٍ

Tr.: My experience in the battle-field and my self-decision stopped me from leaving the battle-field. So I do not get applause and praise without paying its price.

³³ Ibid, 2/301

I force myself to plunge on the undesirable and hateful things (in the battle-field), so that is the reason I do behead the great warriors.

When (my soul) becomes furious I console it, -- 'Keep patience you would be applauded or else you would get self-peace.'

I took such adventures so as to give (my soul) the reward of good deeds, and thus I protect my honour.

(I do so) by a sharp sword that is bright like the salt and (I also seek the help from my) soul that does not compromise on hateful and undesirable things.

- **Humiliation:** The Arabs did not like to be humiliated and to be made coward. Such proof is found in the poetry of 'Adī bin Ra'lah al-Ghassānī who says:

ليس من مات فاستراح بميت إنما الميت ميت الأحياء
إنما الميت من يعيش ذليلاً سيئاً بالله قليل الرجاء³⁴

Tr.: The person who died is not dead. In fact the dead is the one who is dead alive.

The dead indeed is the one who lives with humiliation and hopelessness.

Abū Khurāsh al-Hudhalī says:

وإني لأثوي الجوع حتى يملني فيذهب، لم يدنس ثيابي ولا عرضي
مخافة أن أحيى برغم وذلة وللموت خير من حياة على رغم³⁵

³⁴ Ibid, 1/5-7

³⁵ Dīwān al-Hudhalīyyīn, 2/127

Tr.: I bear hunger though it disturbs me and thereby it finishes without harming my clothes and honour.

(I do so) in fear of being humiliated because the death (with honour) is better than life with humiliation.

Al-Mutalmis says:

فلا تقبلن ضيماً مخافة ميتة وموتن بها حرّاً، وجلدك أملس³⁶

Tr.: Do not bear oppression in fear of death, and die with freedom without being disgraced.

- **Generosity:** Among the most famous qualities of the Arabs was generosity also. They spent money on the poor and felt proud of it. And likewise they used to drink wine and spend money among the poor. Such thing is found in the poetry of the famous Arab poet Ṭarfah who says:

وما زال تشرابي الخمر ولذتي وبيعي وإنفاقي طريفي وملتدي
إلى أن تحامتنى العشيرة كلها وأفردت إفراد البعير المعبد
ولولا ثلاث هن من عيشة الفتى كميت متى ما تعل بالماء تزيد
وكري إذا نادى المضاف محبباً كسيد الغضا تنهته المتورد
وتقصير يوم الدجن والدجن معجب بهكنة تحتال خبأ المعمد³⁷

Tr.: I continued drinking wine, enjoying freely, selling (my belongings) and distributing new and old things ---
--- till I was left alone by my family like the sick camel.

If three things are not there in a young's life (he is old):

³⁶ Ḥamāsah Abū Tammām, 1/267

³⁷ Sharḥ al-Qaṣā'id al-Aṣhr, PP. 101-105

(1) (to have) the wine mixed with water that becomes foam, ---

(2) to attack with horse for the grieved person like the attack of furious wolf of jungle which comes to take water and in the meanwhile it is disturbed.

(3) to shorten the cloudy day that pleases (the eyes) under which a beautiful dancer entertains (the people) in the tent.

The youngest poet 'Amr bin Kulthūm says:

ونحن غداة أوقد في خزاز رقدنا فوق رقد الرافدينا
وأنا المنعمون إذا قدرنا وأنا المهلكون إذا أتينا³⁸

Tr.: The morning when the fire was lit in Khuzāz, we helped (the people) beyond the help of others.

And we grant fever (to the people) when we have sole authority, and we destroy (the region) when we attack.

- **Hospitality:** The hospitality was very common among the Arabs so they always seemed covetous to host the guests. Such thing is found in the poetry of Sawda al-Yarbū'ī as he says:

ألا، بكرت ميّ عليّ تلومني تقول: ألا أهلكت من أنت عائله
ذريني، فإن البخل لا يخلد الفتى ولا يهلك المعروف من هو فاعله³⁹

Tr.: O, Listen! Muyy woke up in the morning and began to blame me that I have killed my generation.

³⁸ Ibid, PP. 208 and 284

³⁹ Ḥamāsah Abū Tammām, 2/342

I said to her, 'Leave me, the greed does not make a man immortal and the favour does not destroy the one who does it.

The hospitality of the Arabs was so famous that they, sometimes, granted all their belongings and even in some cases they slaughtered their camel which was the sole source of their travelling and livelihood. The famous verses of Ḥātim of Ṭayy are witness for this habit:

إذا ما صنعت الزاد فالتمسي له أكيلاً فإني لست أكله وحدي
أخاً طارقاً أو جار بيت فإني أخاف مذمت الأحاديث من بعدي
وإني لعبد الضيف ما دام ثاوياً وما في إلا تلك من شيمة العبد⁴⁰

Tr.: When you serve food, search for any big eater because I do not have alone.

Whether (the eater) may be a brother who comes at night or (he may be) any neighbor because I fear ill mention (of mine) after my death.

Unless the guest is at my home, I am for him like a slave while I do not have any habit of slavery.

One can imagine from the above verses that how much host the Arabs were. The literary books of Arabic literature are full of such verses.

- **Truth:** Among the most famous qualities of the Arabs was truth. They normally didn't like to tell a lie. They fulfilled what they promised and did what they said. The famous Arab poet 'Ubaid bin al-Abras says:

⁴⁰ Ibid, 2/310

يا أيها السائل عن مجدنا
قومي بنو دودان أهل الحجى
كم فهم من أيد سيد
من قوله قول، ومن فعله
القائل القول الذي مثله
لا يحرم السائل إن جاءه
الطاعن الطعنة يوم الوغى
إنك عن مسعاتنا جاهل
يومًا إذا ألقحت الحائل
ذي نفحات، قائل فاعل
فعل، ومن نائله نائل
يمرع منه البلد الماحل
ولا يعفي سيئه الجاهل
يذهل عنه البطل الباسل⁴¹

Tr.: O who is asking of our glory! You are unaware of our activities.

(Do you know) my people belong to Dūdān tribe which is considered to be wise and judicious at the time of war.

There are numerous strong and generous leaders in it who do what they say.

Their urge is last statement, their deed is final deed and their grant is final grant.

When they issue any decree the whole country begins shivering.

If any beggar comes to them, he is not disappointed and no emotional person can stop their movement and activity.

They throw spear at the time of war with which the strong warrior gets frightened.

⁴¹ Dīwān 'Ubaid bin al-Abrāṣ, P. 100

Arabic literature is also full of such verses as are full of pride of speaking truth and fulfilling the promise.

Another poet Abū Mihjan al-Thaqafī says:

لا تسألني عن مالي وكثرته وسألي القوم ما فعلني وما خلقي⁴²

Tr.: Do not ask me about abundance of my wealth but ask me about my deeds and morals.

Similarly fulfilling of promise was one of the good habits of the Arabs, which can be seen in the poems of the Arab poet Al-Muthaqqab al-'Abdī who says:

لا نقولن، إذالم ترد أن تتم لوعد في شيء: نعم
حسن قول نعم من بعد لا وقبيح قول لا بعد نعم⁴³

Tr.: If you cannot fulfill the promise, then don't say 'yes', -- because utterance of 'yes' after 'no' is better than utterance of 'no' after 'yes'.

- **Chastity:** One of the important qualities of the Arabs was their chastity and their continence. In the Pre-Islamic Arabic poetry and prose we may find much mention of this quality. The famous poet 'Antarah al-'Ubsī says:

وأغض طرفي حين أنظر جارتي حتى يوارى جارتي مأواها⁴⁴

Tr.: When I look at my female neighbor, I lower my eye-brow till she enters her abode.

⁴² Dīwān Abū Mihjan al-Thaqafī, P. 03

⁴³ Al-Mufaḍḍalīyyāt, No.: 77

⁴⁴ www.adab.com/Al-Mausū'ah al-'Ālamīyyah li al-Shar al-'Arabī ('Antarah bin Shaddād)

Generally the people are guilty of showing blatant favouritism but the Arabs were not like them. They helped the poor but they did not misuse such sort of help. The famous generous person of the Arabs Ḥātim of Ṭayy says:

أشاور نفسي الجود حتى تطيعني وأترك نفسي البخل، لا استشيرها
وما تشتكي جارتني غير أنني إذا غاب عنها بعلها لا أزورها⁴⁵

Tr.: I seek advice from my soul to render generosity until she follows my words and I do not take advice from it in case of misery.

And my female neighbour does not complain against me except that I do not approach her in the absence of her husband.

The same has been pointed out by the Prophet Muḥammad (PBUH) who said:

"اتَّقِ شَرَّ مَنْ أَحْسَنْتَ إِلَيْهِ"⁴⁶

Tr.: Be aware from the evil of the person on whom you have rendered favour.

- **Patience:** It was also the most important quality of the Arab leaders who showed patience during the war-time. One of the poets of Ḥamāsah says:

وصبراً في مجال الموت صبراً فما نيل الخلود بمستطاع⁴⁷

⁴⁵ Dīwān Ḥātim Ṭayy, P. 92

⁴⁶ Al-Iḥyā', 1/136

⁴⁷ Siyar A'alām al-Nubalā'/Quṭrī bin al-Fujā'ah

Tr.: Keep complete patience in the battle-field because achievement of immortality, without patience, is not easy.

Another poet Ibn al-Nakha'ī says:

إني لمن قوم إذا نكبوا لم يجزعوا لنوائب الدهر
صبر على ما كان من حدث والأكرمون أحق بالصبر⁴⁸

Tr.: I am from the people who do not fear the calamity and mishap and they also do not lose their heart in this situation.

They always stand firm against any calamity (because they are noble) and no doubt patience is the habit of noble men.

Another poet Nahshal bin Ḥarī says:

صبرنا له حتى يبوخ، وإنما تكشف أيام الكربة بالصبر⁴⁹

Tr.: We kept patience until the trouble went away. And the days of hardship pass away due to patience.

- **Forbearance:** The other quality of the Arab leaders was forbearance. This quality helped them to lead those who could not be controlled easily. For this the Arabs had a famous saying: “Forbear and rule” (احلم تسد).

Murār bin Sa'īd says:

إذا شئت يوماً أن تسود عشيرة فبالحلم سد لا بالتسرع والشتم⁵⁰

⁴⁸ Ḥamāsah al-Buḥturī, P. 653

⁴⁹ Ḥamāsah Ibn al-Shajrī, P. 653

⁵⁰ Sharḥ Dīwān al-Ḥamāsah (al-Marzūqī), 1/343

Tr.: If you wish to rule over any family then rule with the policy of forbearance not with the act of impatience and abuse.

In order to show all the said qualities a poem is quoted wherein a father has advised his son to follow them:

ت فيسرُ به سيرًا جميلا	أأسيد، إن مألًا ملكـ
بلد إلى بلد رحبلا	أأسيد، إن أزمعت من
ت إلى إخالهم سببلا	آخ الكرام، إن استطعـ
شربوا به السم الثمبلا	واشرب بكأسهم، وإن
خهم وجدت لهم قبولا	إن الكرام إذا تـؤا
لإخالهم جمألًا ذلولا	أهن اللئام، ولا تكن
يبكي إذا فقد البخبلا	أبـي، إن المال لا
وامدد لها باعًا طوبلا	وابسط يمينك بالندى
ت، وشيد الحسب الأثبلا	وابسط يدك بما ملكـ
لك مكرمًا حتى يزولا	وابذل لضيفك ذات رحـ
أبطالها كرهوا النزولا	وانزل إلى الهيجا إذا
م فكن لفادحه حمولا ⁵¹	وإذا دعيت إلى المهمـ

Tr.: O, Usaid! Handle the wealth wisely what you have.

O, Usaid! If you have decided to go from one country to the other --

-- then accompany noble men if you get a chance to make them friends.

⁵¹ Al-Aghānī, 3/95

And drink in their bowl though they add fast poison in your drink.

If you accompany the noble men then they will embrace you.

Disrespect evil persons and don't be easy prey for them.

O, my son: Money does not mourn over a greedy man when he dies ---

so spend money generously on others.

Distribute the wealth generously so that you may build the everlasting fame.

Serve your guest generously till he goes back.

Jump in the battle-field whereas even the heroes dislike to do so,

[-- and] if you are invited to render great deeds then rush to shoulder the works involved.

- **High Morals:** There are many high morals which the Arabs had so they advised their men and women to embrace them. Some of them are mentioned here with the evidences cited from the Arabic literature:
The Arabs did not like to bow down to anyone. 'Adī bin Ra'lah al-Ghassānī says:

ليس من مات فاستراح بميت إنما الميت ميت الأحياء

إنما الميت من يعيش ذليلاً سيئاً باله قليل الرجاء⁵²

⁵² Al-Aṣma'īyyāt, No.: 171

Tr.: The person who died is not dead. In fact the dead is the one who is dead alive.

The dead indeed is the one who lives with humiliation and hopelessness.

Abū Khurāsh al-Huḍalī says:

وإنني لأثوي الجوع حتى يملني فيذهب، لم يدنس ثيابي ولا جرمي
مخافة أن أحيأ برغم وذلة وللموت خير من حياة على رغم⁵³

Tr.: I bear hunger though it disturbs me and thereby it finishes without harming my clothes and honour.

(I do so) in fear of being humiliated because the death (with honour) is better than life with humiliation.

Al-Mutalammis says:

فلا تقبلن ضيمًا مخافة ميتة وموتن بها حرًا، وجلدك أملس⁵⁴

Tr.: Do not bear oppression in fear of death, and die with freedom without being disgraced.

- **Women:** Arabic literature is full of the mention of women and their issues; purpose behind marriage, criteria of bride, duties of the couple and other things related to the women. Some of the poets claimed that they are well-acquainted with the matters related to the women. One of the Arab poets 'Alqamah bin Faḥl says:

فإن تسالوني بالنساء فإنني خير بأدواء النساء طيب
إذا شاب راس المرء أو قلّ ماله فليس له من ودهن نصيب

⁵³ Dīwān al-Huḍaliyyīn, 2/127

⁵⁴ Ḥamāsah Abū Tammām, 2/167

يردن ثراء المال حيث علمنه وشرخ الشباب عندهن عجيب⁵⁵

Tr.: If you ask me about the women then you will find me to be well aware of their weak sides;
When the men become old or empty-handed, these women have no interest in them.
They search for abundance of wealth, and youthfulness is very attractive for them.

The main purpose of marriage in the Arabs was to beget many more children to have man power as a big strength. That's why they liked such girl who might give birth to many children. Therefore when someone was asked what kind of girls he liked most he replied:

"----- التي في بطنها غلام، تحمل على وركها غلامًا، يمشي وراءها غلام"⁵⁶.

Tr.: ----- (the girl) that has a male baby in her womb, carries a male child on her hip and is followed by a boy.
And it is they who said:

"سوداء ولود خير من حسناء عاقر"⁵⁷.

Tr.: A black girl that gives birth to many children is better than a childless beautiful girl.

As for the duties of the couple, the husband exercised very limited duties. He had only to protect the children and wife and to save them from the enemies. As for the wife she had to carry out many homely affairs

⁵⁵ Dīwān 'Alqamah al-Fahl, P. 20

⁵⁶ Jamharah Khutub al-'Arab fi 'Uṣūr al-'Arabīyyah al-Zāhirah, 1/70

⁵⁷ Al-Mufaṣṣal fi Tārīkh al-'Arab qabl al-Islām, 4/634

which are summarized in the words of the famous historian Ṭal'at Ḥarb:

"أما أخلاقهنّ فهي بالجملة حسنة وخير ما يزينهنّ عزة النفس وشدة التعلق بالأهل والأزواج وقيامهنّ مقامهم في أكثر الأعمال ولا يقوم الرجال بشيء من أعمالهنّ. فاشتغال البدويّ مقصورٌ على الغارات والغزوات والمرأة رفيقةٌ ومعينةٌ له في كثير منها وجميع ما بقي مفروضٌ على المرأة بحيث لو انقطع الرجل مدة في طلب السلب والدفاع كانت هي ربة البيت مكلفةً بكلّ ما تستلزمه إدارة المعيشة والتربية فاعتماده عليها تامٌ أو يكاد واعتمادها عليه ناقص. وهي مع ذلك راضيةٌ وهو غيرٌ راضٍ"-----⁵⁸.

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 homely affairs. But the men did not do any of their works. It's because the Bedouin was busy in capturing pastures and waging war. The woman had to help him even in this adventure. The remaining works were left to her because the man remained far from his house for a period of time in snatching or defense. She was the master of the house and took all family responsibilities 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 was pleased with him but he wasn't.

- **Female Infanticide:** These days the issue of female infanticide has become the international issue. This is in the common talk of the people and even the government prohibits the people from committing this

⁵⁸ Tārīkh Dual al-'Arab wa al-Islām,1/55

crime. The Arabs had observed this situation earlier so they tried hard to prohibit their men from doing so. The poet Abū al-Ṣalt says:

وما وأدنا حذار الهزل من ولد فينا وقد أدت أحياء عدنانا⁵⁹

Tr.: --- we didn't bury the girl child alive in fear of being mocked unlike this some tribes of 'Adnān did so.

Ibn al-A'arābī says:

ما لقي المؤود من ظلم أمه كما لقيت ذهل جميعًا وعامر⁶⁰

Tr.: The alive-buried girl did not receive as much oppression of her mother as Dhuhl and 'Āmir received.

The grandfather of the famous poet al-Farazdaq was on the top of those who prohibited the Arabs from committing this crime. The latter says:

ومنا الذي منع الوائدات وأحيا الوئيدة لم توأد⁶¹

Tr.: He is among us who stopped the women from infanticide and gave life to alive-buried girl child.

Conclusion: From the above discussion it is very clear that the Arabic literature both prose and poetry comprise of considerable information about the Arabian society and that the literary men both poets and prose-writers played a vital role in the Arabian society guiding them towards good morals and prohibiting them from the bad ones. They were indeed like a back-bone for the whole fabric of the Arabian society.

⁵⁹ Dīwān Umayyah bin Abū al-Ṣalt, Ḥayātuhū wa Shi'ruhū, P. 44

⁶⁰ Bulūgh al-'Arab fī Aḥwāl al-'Arab, 3/42

⁶¹ Tārīkh Duwal al-'Arab wa al-Islām, 1/43

Qualifications and Duties of the *Sheikh* in Pre-Islamic Arab World

Introduction: The pre-Islamic Arabs had different political systems for administrative affairs among which tribal system was most prevalent and successful administrative unit. This system consisted of one ruler who was called *sheikh*, one council which had different names in different tribes, and it had one Judge also. Therein their traditions and customs were strictly followed. They were united to each other in the name of blood, language and religion. Though they followed a system (of rules), they were born-free men. That's why they rebelled when they felt that the obedience was harming their freedom. The ruler (*sheikh*) must have some qualities and qualifications so as to carry out several administrative and social duties. The details would be discussed elaborately below:

The Tribal System

Let's know first what did a tribe mean in the pre-Islamic Arabia and who were attached to it and how? The tribe in the pre-Islamic Arab world consisted of four major parts i.e. parents, slaves, alliance and *sheikh*. And it was united on three main basics i.e. bigotry, language and religion

The historians say that a tribe consisted of 150 to 500 families. In the family the father was all in all. None had

right to oppose him or to change his decision. He even had right to sell his sons and daughters, and his wife too.

The tribe was supposed to be stronger with the strength of those persons [of strange families or other nations] who joined the tribe. These new-comers were called “slaves”. Such these slaves were of two kinds: *Ariqqā* (أرقاء) or ‘*Abīd* (عبيد) or *Usrā* (أسرى) and *Mawāli* (موالي). *Ariqqā* were those slaves who were purchased with money or given to their masters as gift while *Usrā* were those slaves who were arrested in wars⁶² and ‘*Abīd* were those who were born to a slave-girl and as for *Mawāli* they were those slaves who when felt themselves unattended, they left their tribe or nation and joined other strong tribe.⁶³ These *Mawāli* enjoyed full rights of a tribe in contrary to the war slaves or purchased and gifted slaves who could be sold by their

⁶² Abū Karb bin Jablah of Syria sold all twenty thousand arrested slaves to the Iranians and Negros. These slaves were gifted to him by Caesar with whom Abū Karb had good relations. See: Al-Mufaṣṣal fī Tārīkh al-‘Arab qabl al-Islām, 4/132

⁶³ ‘Allāmah Jawwād ‘Alī says about them:

“The literary books have pointed out a group of *Mawālī* and ‘*Abīd* who inhabited Arabia and remained there for a long time so they became of the origin Arabs. They include the slaves purchased from a foreign country and *Sa‘āliqah*. About the latter, the literary men said: Their fathers were slaves who remained in Arabia forever or they were of the remnants of the destroyed nations, whose family-tree became unknown. They mentioned that their abode was in *Yamah* in a place known as “*Su‘lūq*” or in al-*Hijāz*. The family-tree of the most of others except them got strayed due to their mixture with the Arabs so they began to be considered of the Arab origin. They created a new family-tree for them, which was of those whom they were mixed with or they became their *Mawālī* then it was forgotten by the passage of time and period so it became their origin and family-tree”. See: Al-Mufaṣṣal fī Tārīkh al-‘Arab qabl al-Islām, 9/196

masters or given to someone else as gift. There was a way for their joining as *Mawāli* or original members of the family and that was to make them free first and then to allow them to join the family of the master but it occurred in a very few cases especially when they (master) found in them (*Mawāli*) such qualities and habits which were popular and accepted among the noble Arabs.⁶⁴

As for the alliance, its proper word is *Ḥalīf* (حليف) whose plural is *Ḥulafā* (حلفاء). These *Ḥulafā* had to help each other at the time of need especially in war. The alliance could be between two tribes as well as among several tribes. Sometimes some tribes got united under one banner and accepted the rule of one strong tribe. In this situation the stronger tribe had full power to lead them and to decide their matters to be sorted out.⁶⁵

The *Sheikh* acted as a ruler, who was selected generally from among the aged men of the tribe but it was not a sort of hard rule for the selection because there were several other examples where the *sheikh* was declared from among the young generations like 'Amr bin Kulthūm who led his people in the age of sixteen or eighteen and Ṣakhr the brother of the famous poetess Khansā, who was also not an aged man to lead his tribe. And also if someone from among the members of tribe or the relatives of *sheikh* committed rebellion, killed the *sheikh* and thus captured the throne with his strength then he

⁶⁴ Tārīkh Duwal al-'Arab wa al-Islām, 1/ 51

⁶⁵ Ibid, 1/ 56

was also accepted by the other members of the tribe⁶⁶. It means that the outrage was always supposed to be surfaced so the *sheikh* had to be very careful of his chieftenship and of his security as well.

The Tribal Committee: The *Sheikh* was the *Head of the Tribal Committee* but he was not completely free in taking any decision. He had to follow the advice of this Committee. The Committee was called with different names in different parts of Arabia. Somewhere it was called as *Nadwah* (ندوة) as we find in the case of the inhabitants of Makkah and in the other tribes it was named as *Nadi* (ندي) or *Nādi* (نادي). 'Antarah bin Shaddād mentioned it by the name of *Ḥalqah* (حلقة). He says:

وإن تبغني في حلقة القوم تلقني وإن تقتنصني في الجوانيت تصطد⁶⁷

Tr.: And if you search me in the council of the people, you will find me and if you want to catch me in the wine-shops then you can catch me there.

There was no certain number of its members. The criteria for its joining were their (a) family relations, (b) their wisdom, (c) their wealth and (d) strength. As for the age of the *Sheikh* it was not fixed. The *sheikh* could be the senior most of the Committee members or he could be a younger one but in most cases there an elder man was supposed to be *sheikh* to lead them. The famous Arabic poetess of this period Khansā says remembering her brother:

أعييتي جودا ولا تجمدا ألا تبكيان لصخر الندى

⁶⁶ Ibid, PP. 56-57

⁶⁷ *Sharḥ al-Qaṣā'id al-'Ashr*, P. 98

أَلَا تَبْكِيَانِ الْجَرِيءَ الْجَمِيلُ أَلَا تَبْكِيَانِ الْفَتَى السَّيِّدَا
طَوِيلُ النَّجَادِ رَفِيعُ الْعَمَا دَسَادَ عَشِيرَتِهِ أَمْرَدَا
إِذَا الْقَوْمُ مَدَّوْا بِأَيْدِيهِمْ إِلَى الْمَجْدِ مَدَّ إِلَيْهِ يَدَا⁶⁸

Tr.: O eyes! Be open-handed (weep continuously) and don't be dry. Are you not going to weep over Şakhr of generosity?

Are you not weeping over the brave and handsome guy?
Are you not weeping over the youth and the leader?

He was tall and well-born. He led his family in his young age.

When people extended their hands towards glory, he rushed to extend his hands towards it.

There was no any hard rule for consensus over any decision. It could be objected by any strong member of the Tribal Committee and any of its strong members could take another decision contrary to that of the Committee⁶⁹.

Qualifications and Duties of the *Sheikh*

The person who was selected as the *Sheikh* from among these members of the Committee had some basic qualifications and primary duties, which are mentioned below:

⁶⁸ *Sharḥ Dīwān al-Khansā'*, P. 15

⁶⁹ *Tārīkh Duwal al-'Arab wa al-Islām*, 1/ 56

1-Qualifications of the *Sheikh*

The *sheikh* who came from among the members of this Committee had some basic qualities and qualifications which are as follows:

- a) **Wisdom:** The first quality which was necessary for a *sheikh* was that he should have been a wise man so that he could deal with the problems easily and skillfully especially when the problem aroused within the tribe's own members and equal persons. In this critical situation a *sheikh* had to be very careful and wise.
- b) **Bravery:** The second important quality of a *sheikh* in Arabia was courage to face the problems and to show skillful bravery in fighting with the enemies. It's because the pre-Islamic Arab world was like a battlefield. Each and every tribe had some days of severe fight with its neighbor tribes, and even this kind of war continued for several years. So the person who took charge of a sheikhship he had to be very much brave and strong-hearted otherwise the whole tribe might be killed by the neighbor tribe which remained thirsty of the blood of its neighbor for lack of pasture and in revenge of any previous defeat. And also this bravery helped him to continue the charge.
- c) **Family Relation:** The third important thing which helped a person to possess this higher position was the blood relation to a higher family because in Arabia the people were very much competitive in the glory of their family trees and blood relations which became later a branch of the classical Arabic poetry with the

name of *al-Fakhr bil-Ābā* (الفخر بالآباء). They conducted especial meetings for the glory of their family even at the time of pilgrimage⁷⁰.

- d) **Wealth:** The fourth thing which was necessary for a *sheikh* was the abundance of wealth. A *sheikh* had to have much money so that he could help the poor and needy ones and to pay debts and blood-money. In Arabia, according to the available sources, a leader had to spend more and more wealth in cash and kind so as to show himself favorable to the needy ones and to place himself as high and famous among the competent persons and also among the tribes too.

2-Duties of the *Sheikh*

Like his qualities and qualifications, the *sheikh* had some duties to pay for his subjects or those who were under his rule and obeyed his orders. These duties are as follows:

- a) **Leadership:** The first and the most important duty of a *sheikh* was to lead the tribe in all walks of life; he had to chair the Committee of the tribe, he had to lead in war except when he was deputized by any brave person, he had to lead every party and even he had to chair the occasion of meat and wine too. In the meetings and all ceremonies he was given full respect and honor and mostly his decision was considered the last and final.

⁷⁰ Pointing to this habit of these ancient Arabs Allah says:

"فإذا قضيتم مناسككم فاذكروا الله كذاكركم آباؤكم أو أشدّ ذكراً-----".

Tr.: And when you have performed the acts of worship prescribed for you, celebrate the praises of Allah as you celebrated the praises of your fathers----. Al-Baqarah: 200

b) Defense: The second duty of a *sheikh* was to defend his subject and to save the boundaries of the tribal territory. He with his men tried his hard to drive away the enemies out of the boundaries of his region. It is he who was the Chief of the army. But sometimes anyone among the brave men of his family or his kith and kin was made his deputy.

The famous youngest poet 'Amr bin Kulthūm says:

وَأَنَا الْمَانِعُونَ لِمَا يَلِينَا إِذَا مَا الْبَيْضُ زَايَلَتْ الْجَفُونَا
 نَسَمَى ظَالِمِينَ وَمَا ظَلَمْنَا وَلَكِنَّا سَنَبِدُا ظَالِمِينَ
 أَلَا لَا يَجْهَلُنَّ أَحَدٌ عَلَيْنَا فَجَهْلٌ فَوْقَ جَهْلِ الْجَاهِلِينَ⁷¹

Tr.: And it is we who defend (the tribe) and protect the things around us when the moon nights leave the eyelids (it means when the people sleep in the night).

We are generally called oppressors while we have committed no oppression except when if someone begins to oppress us then we shall oppress.

See, none should dare to be emotional with us (to oppress us), lest we shall give the harshest reply.

The same is given in detail in the coming verses of 'Antarah bin Shaddād:

ولقد حفظتُ وصاةَ عمِّي بالضحَى إذ تقلصُ الشفتانِ عن وضحِ الفمِ
 في حُومةِ الموتِ التي لا تشتكي غمراتها الأبطالُ غيرَ تغمغِمِ
 إذ يتقونَ بي الأسنَّةَ لم أحمُ عنها ولكيَّ تضايقَ مقدمي⁷²

⁷¹ *Sharḥ al-Qaṣā'id al-'Ashr*, PP. 284 and 288

⁷² *Ibid.* PP. 245-246

Tr.: Indeed I remembered the will of my uncle at noon when the lips were too open to show the white teeth (while he was about to die),

-- in the turmoil of the battle whose hardships cannot be explained openly even by the great warriors.

When they sought protection behind me from spears I did not feel cowardice except that my attack seems less heavy than many others.

c) Spokesperson of the Tribe: It was he who worked as the interlocutor for the tribe, to reply the claims of the rivals. He provoked the warriors to proceed to the battle-field and raised the glory of the tribe through his speeches or poems. Among such *sheikhs* are ‘Abdul Muṭṭalib the leader of the Quraysh and ‘Amr bin Kulthūm the famous poet. If he had no time or skill to lead the army in the battle-field then another qualified member of the Committee could represent him on his behalf. That’s why speakers and poets enjoyed very importance and influence in their tribe as the chieftens invited the whole tribe on meal when any new speakers or poets emerged among them.⁷³ For this part of the speakers and poets the Arabs tried to avoid their public criticism which could

⁷³ Tārīkh al-Adab al-‘Arabī, PP. 26 and 39

It was said by an Arab poet:

للسادة الشعراء فضلٌ ثابتٌ ولهم مقامٌ شامخٌ ومكانٌ
وهمو سلاطينُ الكلامِ أما ترى كلَّ امرئٍ منهم له ديوانٌ

Tārīkh Duwal al-‘Arab wa al-Islām, 1/81

Tr.: The great poets have great importance, high degree and glorious reputation They are the kings of speech. Do you not see that each of them had a collection of his poems.

destroy their reputation. The below verses point out to this side of poets:

وللشعراء ألسنة حدادٌ على العوزاء ما برحت دليله
ولكن السعيد من اتقاها ودارها مُداراةً جميلاً⁷⁴

Tr.: The poets have sharp tongues which lead to the weak points (to disclose)--

-- but the lucky is the person who is safe from them and gets escaped from them in a good way.

d) Help: Due to his capacity of abundance of wealth, the *sheikh* spent his money to save the poor from being victims of the hunger and to pay the blood-money on behalf of those killers who were penniless. The famous generous man of Arabia Ḥātim of Ṭayy says:

أماوي إن المال غادٍ ورائحٌ ويبقى من المال الأحاديثُ والذكرُ
وقد علم الأقبامُ لو أن حاتمًا أراد ثراءَ المالِ كان له وفرُ
يفكّ به العاني ويأكلُ طيبًا ويحفظُ عرضًا إن هذا هو الذكرُ⁷⁵

Tr.: O Mawiya! Money is a thing that is immortal and only good talks and remembrance remain out of it.

And the peoples know that if Ḥātim wanted the abundance of wealth then he could have very much wealth.

Through it, he sets free the oppressor, takes pure meal and saves honor. These are the examples of good sorts of mention.

⁷⁴ Tārīkh Duwal al-'Arab wa al-Islām, 1/82

⁷⁵ Dīwān Ḥātim al-Ṭayy, PP. 71-72

The famous poet and the brave warrior 'Antarah bin Shaddād says:

فإذا شربتُ فإنِّي مسهَلِكُ مَالِي وَعِرْضِي وَأَفْرُ لَمْ يَكْلِمِ
وإذا صحوتُ فما أقصّرُ عن نَدَى وكما علمتِ شمائلِي وتكرِمِ⁷⁶

Tr.: When I drink wine, I waste my money while my honor does not get disgraced.

And when I am in conscious, I do not fail to render generous help and that is the only habit and honor of mine which you know well.

The youngest poet 'Amr bin Kulthūm says:

ونحنُ غداةَ أوقدَ في خَزازِ رَفَدْنَا فَوْقَ رَفَدِ الرَّافِدِينَا
وَأَنَا الْمُتَعَمِّمُونَ إِذَا قَدَرْنَا وَأَنَا الْمُهْلِكُونَ إِذَا أَتَيْنَا⁷⁷

Tr.: And we helped beyond the help of the helpers when fire was lit in the morning.

And we generously extend boon and favour when we have authority, and unlike this we destroy (the region) badly when we are attacked.

Some Other Related Things of the System

Before ending this discussion we would like to highlight some other matters which are related to the tribal system and even to the qualifications and duties of the *sheikh*. They are as follows:

⁷⁶ Sharḥ al-Qaṣā'id al-'Ashr, P. 234

⁷⁷ Ibid. PP. 278 and 284

The Judge: In most cases the *Sheikh* was the decision-making authority but officially they appointed a Judge called as '*Ārif* (عارف) who had great importance among them. He had to solve the problems and conflicts of the members of the tribe. There is no mention of the qualifications of the Judge or the laws according to which he had to deliver justice and verdict. Perhaps he was supposed to be the most educated, wise and seasoned person of the region. So when he delivered justice, he put before himself traditions of the tribe and the experiences of the elder people.⁷⁸

Two Basic Things: In the tribal system, there were two basic things upon which it was based. These were bigotry (العصبية) and traditions (الأعراف). These people were so bigot and communal that they did not appreciate the good things of the opponents so they blindly supported their own things though they were bad. It was their basic rule and saying:

"أنصر أخاك ظالماً أو مظلوماً"⁷⁹.

Tr.: Support your friend whether he is oppressor or is oppressed.

As far as the traditions and customs are concerned it is enough to quote what they replied to Muhammad (PBUH) and his followers when they asked them to leave their traditional gods and goddesses and to worship the Only

⁷⁸ *Tārīkh Duwal al-‘Arab wa al-Islām*, 1/57-58

⁷⁹ Though this is the saying of Ibn Aktham it represents the mentality of the whole Arabs, see *Jamharat Khuṭub al-‘Arab fī al-‘Uṣūr al-‘Arabīyyah al-Zāhirah*, 1/20

God that is Allah. Their reply has been narrated in the Qur'an in the following words:

"وقالوا لو شاء الرَّحْمَنُ ما عبدناهم، ما لهمْ بذلك منْ علم، إنْ همْ إلا يخرُصون. أم آتيناهم كتابًا من قبله فهم به مستمسكون. بل قالوا إننا وجدنا آباءنا على أمةٍ وإننا على آثارهم لمهتدون"⁸⁰.

Tr.: And they say, 'If the Gracious God had so willed, we should not have worshipped them.' They have no knowledge whosoever of that. They do nothing but conjecture. Have We given them a Scripture before this, so that they are holding fast to it! Nay, they say, 'We found our fathers following a certain course, and we are guided by their footsteps'.

Reasons behind their Unity: As we discussed earlier that the people of the tribe were united only on three basics: Bigotry, Language and Religion. These are explained below:

a) Blood and Country: A pre-Islamic tribe was united on the basis of its blood relation or regionalism. The pre-Islamic Arabs honored their blood relations and considered it next to Allah (God). They called it as *al-Rehm* (الرحم). We find much mention of this base in their poetry as well as in their prose. For example, we quote some evidences from their sayings. The famous wise poet Zuhair bin Abū Sulmá says:

ومنْ ضَرِيْبته التَّقْوَى ويعصمه منْ سيئِ العَثْرَاتِ اللهُ والرحم⁸¹

⁸⁰ Al-Zukhruf: 20

⁸¹ Dīwān Zuhair bin Abū Sulmá, P. 129

Tr.: Piety is his habit and he is saved from bad slips by Allah and *al-Reḥm* (blood relation).

The famous Arab wise man Aktham bin Saifi says in his last testament to one of the persons of *Ṭayy* tribe:

"أوصيكم بتقوى الله وصلة الرّحم-----"⁸².

Tr.: I advise you to fear Allah and to respect the blood relations.

The same thing has been narrated in the Qur'an as Allah says:

"يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ، إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا"⁸³.

Tr.: O ye people! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another and fear the blood relationship. Verily, Allah watches over you.

If the blood relation left the good impact on the Arabian society then it also made bad impact on it by dragging them into destruction. But when Islam came in full power it condemned the meaning (of bigotry) as well as it appreciated its good side. So when the Prophet (PBUH) was asked its meaning he replied:

⁸² Jamharat *Khutub al-'Arab fī al-'Uṣūr al-'Arabīyyah al-Zāhirah*, 1/133

⁸³ *Al-Nisā'*: 1

“Help your brother” means to help the poor in getting his rights and hold the hands of the oppressor from doing any mischief”.⁸⁴

During the pre-Islamic and early Islamic period, the noble men boosted their glory because of nobleness and generosity of their families. But the Prophet disliked such notion and strictly prohibited this traditional practice and said:

“أيها الناس! إن ربكم واحد، وإن أباكم واحد، كلكم لآدم، وآدم من تراب، أكرمكم عند الله اتقاكم، وليس لعربيّ على عجميّ فضلٌ إلا بالتقوى-----”⁸⁵

Tr.: O people! Your Lord is one. Your father is one. All of you are from Adam and Adam is made of soil. The most respected with Allah among you is that who is most fearing of Him.

b) Language: Like the blood relation and regionalism, the language also played a big role in keeping people united. There were particular accents and dialects of every tribe of the ancient Arabs, to which they were stick and of which they were proud. This practice was considered at tribal level while at the international

⁸⁴ Complete Ḥadīth is as follows:

قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: انصر أخاك ظالمًا أو مظلومًا، فقال رجل: يا رسول الله! أنصره إذ كان مظلومًا أفرأيت إذا كان ظالمًا، كيف أنصره؟ قال: تحجزه أو تمنعه من الظلم فإن ذلك نصره". (أخرجه البخاري والإمام أحمد والترمذي)

Tr.: The Messenger of Allah said: Help your brother either he is oppressor or is oppressed. Then one (of his companions) asked: O the Messenger of Allah! I will help him if he is oppressed but if he is the oppressor then how could I help him? He replied: Hold him and stop him from doing oppression because it is his help.

⁸⁵ Jamharat Khutub al-'Arab fī al-'Uṣūr al-'Arabīyyah al-Zāhirah, 1/157

level they considered their language as the richest one for its vocabulary and expression. That's why they called the others "A'ajami" (أعجمي) which means a dumb.⁸⁶ So they were proud of their language and dialects at both the levels: national and international and it was this factor which kept them united with each other⁸⁷.

c) Religion: The third element which kept them united on one platform in achieving their goal was their religion. Religion plays a very important role in gathering the people on one platform. It is the tool which is mostly misused everywhere in the world. The Arabs who were fully stick to their traditions gave full respect to their religion whether it was heavenly or man-made. We have mentioned the verse of Zuhair bin Abū Sulmá. Here we quote the Qur'an which narrates the story of their extremism in these words:

"وقالوا لو شاء الرَّحْمَنُ ما عبدناهم، ما لهم بذلك من علم، إِنْ هُمْ إِلا يَخْرُصُونَ. أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهَمَّ بِهِ مَسْتَمِيعُونَ. بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ"⁸⁸.

Tr.: And they say, 'If the Gracious God had so willed, we should not have worshipped them.' They have no knowledge whosoever of that. They do nothing but conjecture. Have We given them a Scripture before this, so that they are holding fast to it! Nay, they say,

⁸⁶ The person who was unable to express.

⁸⁷ Tārīkh Duwal al-'Arab wa al-Islām, 1/41

⁸⁸ Al-Zukhruf: 20

‘We found our fathers following a certain course, and we are guided by their footsteps’.

The religion includes the old traditions they followed by for a long time.

Conclusion: It is clear from the above discussion that the Arabs were not a mere illiterate and jungle men but they were organised socially and politically because they practiced some political systems the most famous among them was tribal system which had its own constitution and territory. In this system there was a ruler who was called *Sheikh*. There was no fixed age for the ruler but generally he was the eldest among the members of the tribal committee. They had one council which took decisions in major issues but generally the *sheikh* was all in all in the tribe except when the members felt that if it harmed their freedom they rebelled against their ruler and sometimes he was also killed by any strong member of the tribe to capture the authority. Thus the *sheikh* was always in fear of attack from among his tribe too. The sheikh had some qualities and qualification beside some duties led upon him. They followed some traditions and customs which were respected like the commandments of God but when Islam came it made some changes and united them on the unity of God not on the basis of customs and traditions. It made all men equal considering the most pious the most highest.

Ancient Indian Treasure of Knowledge and the Arab Muslims

Introduction: The Arabs had strong relations with the Indians since ancient period. They first travelled to them in search of Indian products; swords, medicines, horses and herbs. They were so impressed with the Indian products and beauty of the Indian women that they used them in their poetry. Here are some Arabic verses, from Pre-Islamic period, which prove to be strong evidence for these long historical relations.

The Pre-Islamic poet Ṭarfah bin al-'Abd says:

وظلم ذوي القربى أشدّ مضاضةً على المرء من وقع الحسام المهند

Tr.: The oppression done by one's kith and kin is more painful for a man than a wound met with by the Indian sword.

Here the word 'المهند' has been used for the sword imported from India.

Another poet 'Antarah bin Shaddād says:

ولقد ذكرتكَ والرماح نواهل مني وبيض الهند تقطر من دمي

Tr.: I remembered you at a time when the spears were pierced into my body and my blood was dropping from the Indian swords.

Here the word 'بيض الهند' is used for Indian swords.

Imru-ul-Qais, the famous Pre-Islamic poet, says:

إذا قامت تضيوع المسك مهنما نسيم الصبا جاءت برّيا القرنفل

Tr.: When she stands, musk bursts profusely from her body as if the Breeze has come with the sweet smell of the Clove.

Here the word 'القرنفل' has been taken from India.

A poet says concluding Indian's distinction:

لقد أنكر أصحابي وما ذلك بالأمثل إذا ما مدح الهند وسهم الهند في المقتل
لعمري إنها أرض إذا القطر بها ينزل يصير الدر والياقوت والدر لمن يعطل
فمها المسك والكافور والعنبر والمندل وأصناف من الطيب ليستعمل من يتقل
وأصناف من الطيب والسنبل ومنها العاج والساج ومنها الفيل والدغفل
ومنها الكرك والبيغاء والطاؤوس والحوزل ومنها شجر الرائج والساسم والفلفل
سيوف ما لها مثل قد استغنت عن الصيقل وأرماح إذا ما هزّت اهتزّ بها الجحفل

فهل ينكر هذا الفضل إلا الرجل الأخطل

In this poem, the poet has mentioned all Indian products including pearls, camphor, campherena, spikenard, snakes, coconut, odoriferous wood, ivory, teak, elephant, wolf, parrot, peacock, short, sīsam, pepper, sword, and spears.

Not only this, the Arabs translated the books of Indians into poetic form. 'Abd al-Ḥamīd al-Lāḥiqi who belongs to

the Abbasside period translated the famous Indian story book 'Kalilah wa Dimnah' into poetic form. He says:

هذا كتاب أدب ومهنة وهو الذي يدعى كليلة ودمنة
فيه دلالات وفيه رشيد وهو كتاب وضعته الهند
فوصفوا آداب كل عالم حكاية على ألسن الهائم
فالحكماء يعرفون فضله والسخفاء يشتمون الهائم

Tr.: This is the book of literature and the art of profession, that is called Kalilah wa Dimnah.

It has guidelines and moral lessons. This book has been written by the Indian (author).

They have described all kinds of literatures of the world in the language of animals.

The wise men know its merit and importance while the lower section of the society enjoys with the activities and behaviors of the animals.

Not only this even their poets prayed to their God for the development of India and its long life. Abul 'Abbās al-Zabbi says:

سقى الله بلد الهند مغناهما سماء من المزن غير السماح
ولا زال وكراهم عامرين بنسل مباح وخير متاح

Tr.: May Allah make fertile the land of India with heavy rains (that may be useful) and its products (both the human body and cultivation) may flourish.

Aspects of Impact of Indian Treasure of Knowledge upon the Arabs: The Arabs got impressed with the

Indians in two fields; language & literature and the sciences. Here both the fields have been discussed separately:

• Language & Literature

In the field of language & literature the Arabs got impressed with the Indians in four ways; words & terminologies, proverbs & wise sayings, rhetorics and short & long stories. Here we want to shed some lights on each way:

1. **Words & Terminologies:** There are numerous Sanskrit words which got place in the Arabic language and literature after being Arabiacised. A list of some words with their origin and meanings is given below:

1. **Barūṣ (بروص):** It is originally 'Bharūch' which is a famous city of Gujrāt. The famous author al-Balādhri says in his book 'Futūḥ al-Buldān':

"The king also sent him to Barūṣ while he sent his brother al-Mughīrah bin Abi al-'Āṣ to the heart of al-Dībal where he faced the enemy and got victory."⁸⁹

Al-Mas'ūdi says:

"There is al-Dībal city through which Indian cost is united with Barūṣ which is famous in making spears."⁹⁰

The Arabs used this word in their poetry. One Arab poet says:

ألفت قوساً ذا انتقاء جاء بها جالب برصاء

⁸⁹ Futūḥ al-Buldān, P. 188

⁹⁰ Tārīkh al-Mas'ūdī, 1/139

The underlined word made for the spears made in Barūṣ.

Another Arab poet says:

من شفق خضر يروصات صفر اللجاء والخلوقيات

This underlined word is also Indian.

2. **Al-Nīlaj (النيلج) & al-Nainīlaj (النينيلج)**: This is a Arabiacised form of Nīl which is an Indian word used for blue powder to colour the clothes after wash. The famous Arab poet Ibn al-‘Arābi says:

سوداء لم تخطط به نينيلجا

3. **Al-Mauz (الموز)**: It is a famous Indian fruit; banana. Its Indian origin is ‘Mūsha’. Al-Maqdisi says about Sindh: “It is a hot area where the date, coconut and *mauz* (banana) are found.”⁹¹
4. **Al-Fotah (القوطة)**: Its origin is ‘pot’ which means trouser or turban. The famous traveler Sulaimān al-Tājir says:
“The Indians, both men and women, wear two *fotas* and decorate it with the bangles of gold and diamond.”⁹²
5. **Al-Nārjīl (النارجيل)**: It is an Arabiacised form of Nāriyal (coconut). The famous writer of the dictionary ‘Lisān-ul-‘Arab’ says:
“Al-Nārjil is Indian coconut.”⁹³
The famous traveler Sulaimān al-Tājir says:

⁹¹ Al-Masādir al-Hindīyyah li al-‘Ulūm al-Islāmiyyah, P. 26

⁹² Siṣīlah al-Tawārīkh, P. 59

⁹³ Lisān-ul-‘Arab: al-Nārjil

“These islands which are ruled by the woman are full of coconut tree.”⁹⁴

6. **Al-Qust (القسط)**: It is originally ‘Kust’ (costus). In the famous dictionary ‘Lisān-ul-‘Arab’ it is described as follows:

“Al-Qust is a wood which is imported from India and used for perfume and medicine.”⁹⁵

7. **Al-‘Ud (العود)**: Its origin is ‘Aud’. Ibn-e-Manzūr says:

“Al-‘Ud is a wood found nearby (Indian) sea and used for perfume.”⁹⁶

The Prophet Muḥammad says: “Be stick with the Indian ‘Ud”.⁹⁷

8. **Al-Filfil (الفلفل)**: It is originally ‘Pipli’. It reached to the Arabs through the Persian language which is sister language of Sanskrit. The famous pre-Islamic poet Imru-ul-Qais has used it in his poetry:

ترى بعير الصيران في عرصاتها وقيعانها كأنه حبّ فلفل

The underlined word has been used for parable. He again says:

كأنّ مكابي الجواء غديّة صبحن سلفاً من رحيق المفلل

The word underlined has been used as a passive participle from ‘فلفل’.

9. **Al-Qaranfal (القرنفل)**: Its origin is ‘Karan phal’ or ‘Kiran phūl’. Ibn-e- Manzūr says:

⁹⁴ SiIsilah al-Tawārīkh, P. 6

⁹⁵ Lisān-ul-‘Arab: al-Qust

⁹⁶ Ibid, al-‘Ud

⁹⁷ Al-Maṣādir al-Hindīyyah li al-‘Ulūm al-Islāmīyyah, P. 27

“Al-Qaranfal or al-Qaranful is an Indian plant. It is not of the Arabia.”⁹⁸

The poet Imru-ul-Qais has also used this word in his poetry:

كَأَنَّ الْقَرْنَفَلَ وَالزَّنَجِيْلَ بَاتَا بِفِهَا وَارِبَاً مَنْشُورَا

10. **Al-Rakh (الرخ)**: It is originally ‘Rath’. Al-Yaqūbi says:

“al-Rakh is related to the Indian horses.”⁹⁹

11. **Al-Fīl (الفيل)**: Its origin is ‘Pīlū’ but it came to Arabic through Persian. The Qur’an has used the same word:

”أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ، أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ”¹⁰⁰.

Tr.: Have you not seen how your Lord dealt with the owners of the elephant. Did he not make their plot go astray.

2. **Proverbs & Wise Sayings**: The second thing in which India influenced Arabia was the proverbs and wise sayings. It is well-known that the Arabs were fond of proverbs and wise sayings. When they met with the Indian wise men¹⁰¹ they tried their best to take benefits directly from them. That is the only reason that Kalīlah wa Dimnah was translated into Arabic. In this book numerous proverbs and wise sayings are found.

⁹⁸ Lisān-ul-‘Arab: al-Qaranfal

⁹⁹ Tārīkh al-Ya’qūbī, 1/109

¹⁰⁰ Al-Fīl: 1-2

¹⁰¹ Al-Qāḍī Ṣā’id al-Undulusī says pointing out the richness of the Indians in this field:

“India is the mine of wisdom and spring of justice. Its people have high opinions, good proverbs, and unique researches’. Ṭabqāt-ul-‘Umam, P. 16

Here few selected Indian proverbs and wise sayings are mentioned, which the Arabs borrowed from the Indians directly mentioning them in their books that they took it from the Indians. The author of 'Uyūn al-Akḥbār' Ibn-e-Qutaiba quoted the following proverbs and wise sayings from the Indians:

- عدل السلطان أنفع
للرعية من خصب
الزمان
- شرّ المال ما لا ينفق منه
- شرّ الإخوال الخاذل
- شرّ السلطان من خافه
البريء
- شرّ البلاد ما ليس فيه
خصب ولا أمن
- إنما مثل السلطان في
قلّة وفائه للأصحاب
وسخاء نفسه عمن فقد
منهم مثل البغي
والمكتسب كلما ذهب
واحد جاء آخر
- الملك الحازم يزداد برأي
الوزراء الحزمة كما

the advice of wise ministers like a sea which increases with the rivers falling into it. The thing which can be taken by wisdom and advice, cannot be taken by power and strength.

The person who seeks excuse from the friends at the time of advice, from the doctors at the time of treatment, and from the Juries at the time of any doubt, he will commit mistakes, will increase in disease, and will face consequence.

Three things increase familiarity and confidence: Increase in travel, mutual trust and recognition of one's own people.

Four people are in loss; one who whispers to the deaf, one who scatters seeds in the mud, one who lights candle in the bright day, and one who

يزداد البحر بمورده من
الأنهار وينال بالحزم
والرأي ما لا ينال بالقوة
والجنود

• ومن التمس من الإخوان
الرخص عند المشورة
ومن الأطباء عند المرض
ومن الفقهاء عند الشبهة
أخطأ الرأي وازداد مرضاً
وحمل الوزر

• ثلاثة أشياء تزيد في
الأنس والثقة الزيادة في
الرحل والمواكلة ومعرفة
الأهل والحشم

• أربعة ليست لأعمالهم
ثمرة مسار الأضم
والبازر في السبخة
والمسرج في الشمس
وواضع المعروف عند

does favour with the
unfaithful.

من لا شكر له

Six things are not
permanent; shadow of
the cloud, friendship of
the mischief, love of the
women, abundance of
wealth, unjust king and
untrue praise.

● ستة أشياء لا ثبات لها؛
ظل الغمام وخلة
الأشرار وعشق النساء
والمال الكثير والسلطان
الجائر والثناء الكاذب¹⁰²

Similarly Ibn-e-Duraid the author of 'al-'Iqd al-Farīd' has pointed out the richness of the Indians in this field and mentioned numerous proverbs and wise sayings of the Indians.¹⁰³

3. **Rhetorics:** It is interesting to be noted that the Indians helped the Arabs to develop the Rhetorics. It was narrated by al-Jāhiz that he asked one of the Hindu Pandit about Rhetorics there in India. His name was Šāleḥ. He replied that he is not expert of this field except that he has one treatise of this field which he summarized to al-Jāhiz who in turn took benefit from it in developing the Rhetorics.¹⁰⁴

4. **Short & Long Stories:** In this field the Arabs also took benefits from the Indians. They not only translated Indian short stories but also rendered the Indian books of long stories. Here a few of them are mentioned:

- *Forty Years:* It is a story narrated by Muḥammad bin 'Abdūs al-Jahshiyāri that some clothes and ornaments

¹⁰² 'Uyūn-ul-Akḥbār, 1/3, 5, 25, 27 and 112, and 3/24, 161 and 169

¹⁰³ Al-'Iqd al-Farīd, 1/70, 123, 215 and 314 and 2/135 and 168

¹⁰⁴ Al-Bayān wa al-Tabyīn, P. 40

were gifted to one of the Indian kings. Then he called his two wives and asked them to select. When one of them came to him, the minister sitting beside him fixed his eye at the clothes. But the wife took the ornaments unlike the minister's hint so that the king should not know that the minister has made his eye at the clothes. And therefore the minister used to put one of his eyes half-closed for the whole life of forty years to conceal that fact. The king at the time of his death called upon his son and advised him to treat the minister well because he paid the price of one fault for forty years."¹⁰⁵

Similarly Ibn-e-Qutaibah has narrated one of the Indian stories of a priest who thought of making abundance of wealth with a little bit of butter.¹⁰⁶

- *Alf Laila wa Lailah*: This book is basically known among the readers as '*Thousand Nights and One Night*' and in Urdu we know with the name of '*Alif Laila*' whose correct pronunciation is '*Alf Lailah*'. Here 'alf' means thousand and 'laila' is night. It is said that several short stories of this collection of stories have been taken from the Indian sources.
- *Al-Sindbad*: It is in two parts; small and big. It has been translated from Sanskrit. Ibn-e-Nadīm says:
"Kitabus Sindbād is in two parts; Small and Big. It is made on the pattern of Kalīlah wa Dimnah. Keeping the major parts of it into mind it appears that it is of the Indian origin."¹⁰⁷

¹⁰⁵ Kitāb al-Wuzarā' wa al-Kuttāb, P. 8

¹⁰⁶ 'Uyūn-ul-Akhbār, 1/263

¹⁰⁷ Fihrist Ibn-i-Nadīm, P. 424

Al-Masūdi said:

“I have met the author, Sindbād whose book is ‘Kitab al-Wozarā’ al-Sab’a wa al-Mua’llim wa Imrat-ul-Malik’. This book is known as ‘Kitāb al-Sindbād’. The author was employed in the manufacturing company of medicine.”¹⁰⁸

- *Bozasf wa Balohar*: Its Sanskrit name is Budhi Satu Pradhitra. It deals with the story of Budh who left his kingdom for search of spirituality. In his way to search for spirituality he met a priest who put up some questions to him. This story has been rendered first into Pahlavi then into Arabic during the Abbasside period. It was also rendered into poetic form by Abbān bin ‘Abdul Ḥamīd.¹⁰⁹
- *Ḥudud-o-Mantiqil Hind*: Its topic, as seems from the title, is the conversation of the birds. It contains stories of good morals in the language of birds.¹¹⁰
- *Shānāq al-Hindi*: Shānāq is Chanakya in Sanskrit. The book contains five chapters on morals and manners. In this book war and its ways have been mentioned in the way of story.¹¹¹
- *Kalīlah wa Dimnah*: The most famous Sanskrit book of stories is Kalīlah wa Dimnah whose Sanskrit name is Panchtantra. It was written by Baidba for the king Dibshalīm. It was first translated into Pahlavi then into Arabic and from Arabic into all languages. The person who translated it into Arabic was ‘Abdullah bin al-

¹⁰⁸ Tārīkh al-Mas’ūdī, 1/162

¹⁰⁹ Al-Maṣādir al-Hindīyyah li al-‘Ulūm al-Islāmīyyah, P. 112

¹¹⁰ Al-Fihrist, P. 424

¹¹¹ Ibd, P. 437

Muqaffa'. The book is available in all the places (of the world) and it is taught in the *madrasas*. It is full of wise sayings and moral lessons in the language of animals and birds.

• Sciences

The Arabs took much benefit in the fields of different sciences like medical science, chemistry, mathematics, astronomy, astrology, etc. Here we wish to shed some lights on each science in which the Arabs were benefited by the Indians:

1. **Medical Science:** In this field the Arabs took much benefit from India. Then they developed it and made their own medical science named as 'Arabian Medicine'.

The books translated in this regard are as follows:

a) *Sushuriti Sanhita*: This book was written by a renowned Indian physician 'Sushurat' who learnt medicine from Dewdās in Varanasi. The book contains diseases, its symptoms and its treatment. It is in ten chapters. Ibn-e-Nadīm says:

"Kitāb-o-Susrad is in ten chapters. Yaḥyá bin Khālid ordered to render it into Arabic."¹¹²

After getting benefited from this book al-Rāzi has written his famous book of Unāni medicine *al-Qānūn fi al-Ṭib*.¹¹³

b) *Chark Sanhita*: It is the book written by famous Indian physician Chark who was in the courtyard of the king Kanishk. Al-Bairūni says about him:

¹¹² Al-Fihrist, P. 435

¹¹³ 'Uyūn al-Anbā' fi Ṭabaqāt al-Aṭibbā', 2/33

“The Indians have a book in medicine which they give weightage. It is known with the name of its author, Chark. His academic family tree reaches Perjāpati the father of Indian medicine.”¹¹⁴

‘Abdullāh bin ‘Alī translated this book into Arabic.

- c) *Kitāb al-Sumūm*: The author of this book is Chānakya whose Arabiacised form is ‘Shānāq’. Chānakya was the Minister of Chandragupt Mauriya. Ibn Abi Usaibi’a says about him:

“Among the famous Indian physicians is Shānāq. He has many experiments in the medical science.”¹¹⁵

Abbās bin Sa’īd al-Jauhari translated it from its Persian version which was done by Kanka the famous Indian translator.

- d) *Kitāb fi Ilājāt al-Nisā’*: It was written by one of the Indian lady physicians. Al-Rāzi has taken benefits from this book.

- e) *Kitāb fi Ajnās al-Hayyāt*: It was written by Roy. Similarly ‘*Kitāb al-Namuzar fi al-Amār*’, ‘*Kitāb fi al-Tawahhum*’, ‘*Kitāb Nidan*’ and ‘*Kitāb Tauqishnal*’ were translated into Arabic.

2. **Chemistry**: Though Arabs developed this science, they took benefits in this regard from the non-Arabs including the Indians whom Ibn-e-Nadīm considers among its inventors.¹¹⁶

Among the Indian books translated on the topic is ‘*Kitāb-o-Khātif AL-Hindi*’. It was written by Khātif al-

¹¹⁴ Kitāb-u-Taḥqīq mā lilhind, P. 76

¹¹⁵ ‘Uyūn al-Anbā’ fi Ṭabaqāt-i-al-Aṭibbā’, 2/33

¹¹⁶ Al-Fihrist, P. 521

Hindi whose two books were translated on the topic.¹¹⁷

Arabs did not translate much on this topic but they started writing original books from which the Europeans took benefits directly.

3. **Mathematics:** In this field India not only did favour upon the Arabs but through the Arabs India did favour upon the whole world. Before the Indians the humanity was unaware of full numbers. It is the Indians who taught it to them and from them the Arabs took it and made it famous in the whole world. Then they named it as 'al-Arqām al-Hindiyyah' (Indian Numbers). Its story has been narrated by al-Bairūni in details. See his book 'Taḥqīq-o-Ma lil Hind', (PP. 82-84). Arabs not only took it from them but also they wrote original books on the topic. Among some Arabs who wrote books on the topic are Abū Naṣr Muḥammad bin 'Abdullāh al-Kaluzani, Abū Yūsuf Yāqūb bin Is.ḥāq al-Kindi, Aḥmad bin 'Umer al-Karabisi, Sinān bin al-Fat.h, Abul Qāsim 'Alī bin Aḥmad al-Mujtabá and Muḥammad bin Aḥmad bin Yūsuf al-Khawārzmi.

Algebra is a branch of this science. Though it was invented by the Arabs themselves, they based it upon the Indian numbers. The famous book on this topic is '*Kitāb al-Jabr wa al-Muqābala*' by al-Khawārzmi.

4. **Astronomy & Astrology:** These two sciences are directly related to the Indians. The Arabs did nothing about this science before their contact with the Indians. They had only 'al-Tanjīm' (Natural Astronomy).

¹¹⁷ Ibid, P. 517

The Indians were expert of this science as al-Bairūni said.¹¹⁸

The famous book on this topic translated by the Arabs was 'Barham Sidhdhānt' which was written by 'Barham Gupt'. He wrote this book at the age of 30 and presented it to the king Dayagharmukha. It was translated in the period of Abū Ja'far al-Manṣūr as al-Qifti said.¹¹⁹

Al-Bairūni has mentioned it in detail and indicated to its contents.¹²⁰

The second Indian book translated into Arabic from Sanskrit is Arjubhuz. It was written by Arya Bhat. He was born in 471AD and hailed from Patna. He started writing books at the age of 23. This is his last book which contains 12 chapters.

There is another book on the topic translated into Arabic is Khanda Khadyaka. It is known in Arabic as 'al-Arkand'. It was also written by Braham Gupt. It was rendered into Arabic by Yāqūb bin Tāriq. The translation has been revised by al-Bairūni.

There is another Sanskrit book 'Panchasidhdhanta' written by Virahamira. It was also rendered into Arabic among his other books on the topic.

5. **Horoscope:** Its Sanskrit name is Jātuk. On this topic several books were translated such as 'Asrārul Mawālīd' of Kanka al-Hindi,¹²¹ 'Kitāb-ul-Mawālīd' of

¹¹⁸ Kitāb-u-Taḥqīq mā lilhind, P. 73

¹¹⁹ Tārīkh-ul-Ḥukamā', P. 270

¹²⁰ Kitāb-u-Taḥqīq mā lilhind, P. 74

¹²¹ Al-Fihrist, P. 392

Ghaudar al-Hindi,¹²² *'Kitābul Mawālid al-Kabīr'* of Sanghal al-Hindi¹²³ and *'Kitāb-ul-Mawālid'* of Brahmur who wrote two books on the topic.¹²⁴

Not only this, but the Arabs have developed this science writing books on the topic. Among some famous Arabs writers on the topic are Muḥammad bin 'Umer al-Ṭabri, Abū Sahl Fazl bin Naubakht, Sahl bin Baṣhīr, al-Ḥasan bin Ibrāhīm al-Asajj and al-Ḥasan bin al-Khatīb.

Conclusion: It seems clear from the above discussion that the Arabs had strong trade and cultural relations with the Indians. These relations are found since ancient period and are still the same but developed with full swing with passage of time. They took benefits from the Indians in all spheres of their life such as trade, society, and knowledge. They not only translated the Indian heritage of knowledge into Arabic but they also propagated it and even added to it their own creations and inventions and promoted on large scale. It means that they really developed the Indian academic and literary heritage.

¹²² 'Uyūn-ul-Anbā' fi Ṭabaqāt al-Aṭibbā', 2/32

¹²³ Al-Fihrist, P. 392

¹²⁴ Kitāb-u-Taḥqīq mā lilhind, P. 175

Marriage in the Pre-Islamic Arab World

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 a 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. It appears from the above citations that they always preferred to get married for having many sons.

They said: "النكاح خيرٌ من الأيِّمة"¹²⁵ (Tr.: Marriage is better than being bachelor.)

They also said: "الزوجُ الصالحُ أبٌّ بعدَ أبٍ"¹²⁶ (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"¹²⁷.

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]: "--- -- لآئنا أكثرُ الناسِ عديداً"¹²⁸ (Tr.: Verily, we are greater than the people in number.)

Nufail bin 'Abd al-'Uzzá said to Ḥarb bin Umayyah:

"يا أبا عمرو: أتنافر رجلاً هو أطول منك قامة -- وأكثر منك ولدًا"¹²⁹.

¹²⁵Jamharah *Khuṭub al-'Arab fī 'Uṣūr al-'Arabīyyah al-Zāhirah*, 1/20

¹²⁶ Ibid, 1/20

¹²⁷ Ibid, 1/70

¹²⁸ Ibid, 1/48

¹²⁹ Ibid, 1/101

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 youth who was handsome and could father many children. She replied after hearing their offer:

"أنكحني على قدرتي، ولا تشطط في مهري، فإن تخطني أحلامهم، لا تخطني أجسامهم، لعلني أصيب ولدًا، وأكثر عددًا"¹³⁰.

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:

"-- وكان له ثمرة فقال لصاحبه وهو يحاوره أنا أكثر منك مالًا وأعز نفراً"¹³¹.

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:

"-- إنَّ عليك كما أنَّ لك، وللكترة الرعب، وللصبر الغلبة"¹³².

¹³⁰ Ibid, 1/103

¹³¹ Al-Kahf: 34

¹³² Jamharah Khutub al-‘Arab fī ‘Uṣūr al-‘Arabīyyah al-Zāhirah, 1/124

Tr.: As the day sometimes is against you, it is also sometimes in favour of you, and the majority has strenght 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:

” -- أم اتخذ مما يخلق بناتٍ وأصفاكم بالبنتين. وإذا بُسّر أحدُهم بما ضرب للرحمن مثلاً ظلاً وجهه مسوداً وهو كظيم، أو من يُنشأ في الحلية وهو في الخصام غير مبين”¹³³.

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 ¹³⁴: ”لا يلد لا وُلد (Tr.: The person who does not beget *children* as if he is not born.)

And it is they who said:

”سوداء ولود خير من حسناء عاقر”¹³⁵.

Tr.: A black woman who gives birth to many children is better than a childless beautiful woman.

¹³³ Al-Zukhruf: 18-20

¹³⁴ Al-Mufaṣṣal fī Tārīkh al-‘Arab qabl al-Islām, 4/634

¹³⁵ Ibid, 4/634

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 character¹³⁶

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.¹³⁷

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.¹³⁸

Ways of Marriage among the Arabs

The Arabs had several ways of marrying with the girls, which are as follows:

¹³⁶ Allah said: The most honoured among you is he who is the most pious". (Al-Hujurāt: 13)

¹³⁷ For details see: Jamharah Khuṭub al-'Arab fī 'Uṣūr al-'Arabīyyah al-Zāhirah, 1/21-22 and 68-70

¹³⁸ For details see: Jamharah Khuṭub al-'Arab fī 'Uṣūr al-'Arabīyyah al-Zāhirah, 1/22 and 70

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, 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.

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 a daughter and he was congratulated by the people in this way:

"هنيئاً لك النافجة"¹³⁹.

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 sister of the other and

¹³⁹ Tārīkh Duwal al-'Arab wa al-Islām, 1/64

vice-versa. It could be in the case of daughters too. But Islam prohibited such marriage in case of daughters.

3. **Al-Badal (البدل Exhanged Marraige):** This type of marriage is like 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 altra-modern society these days). The Qur'ān has pointed out to such relation. Allah said:

"ومن لم يستطع منكم طويلاً أن ينكح المحصنات المؤمنات فمن ما ملكت أيمانكم من فتياتكم المؤمنات والله أعلم بإيمانكم بعضكم من بعضي فانكحوهن بإذن أهلهن وآتوهن أجورهن بالمعروف محصنات غير مسافحات ولا متخذات أهدان" --¹⁴⁰.

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 till

¹⁴⁰ Al-Nisā': 25

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:

"اليَوْمُ أَحْلَى لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ"-----¹⁴¹.

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, 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 linked the baby to the man to whom the baby was more similar.
8. **Al-Liwāṭah (اللوامة Homosexuality):** Like to-day's this type of sex was also 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

¹⁴¹ Al-Mā'idah: 5

and cancelled it. Narrating the story of the people of the Prophet Lūṭ, the Qur'ān says:

"ولو طأ إذ قال لقومه أ تأتون الفاحشة ما سبقكم بها من أحد من العالمين، إنكم لتأتون الرجال شهوة من دون النساء بل أنتم قوم مسرفون. وما كان جواب قومه إلا أن قالوا أخرجوهم من قريتكم إنهم أناس يتطهرون"¹⁴².

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 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-Istibḍā' (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

¹⁴² Al-A'rāf: 80-82

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 some Arabs married with their own daughters. This type of marriage was prohibited and nullified by Islam.
15. **Al-Tabattul (التبطل):** 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”¹⁴³
(Tr.: There is no monasticism in Islam.)

He also said: “إن الرهبانية لم تكتب علينا”¹⁴⁴ (Tr.: Monasticism is not imposed upon us.)

He again said: “لا ضرورة في الإسلام”¹⁴⁵ (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 women¹⁴⁶ as well as a woman also married with more than one husband in one time.¹⁴⁷ The famous poet Imru-ul-Qais married many times.¹⁴⁸

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.

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:

¹⁴³ www.ahlalHdeeth.com, 02/10/2012

¹⁴⁴ Ibid

¹⁴⁵ Ibid

¹⁴⁶ Tārīkh Duwal al-‘Arab wa al-Islām, 1/62-64

¹⁴⁷ Al-Mufaṣṣal fi Tārīkh al-‘Arab qabl al-Islām, 4/635

¹⁴⁸ Tārīkh Duwal al-‘Arab wa al-Islām, 1/189

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 فهي بالجملة حسنة وخير ما يزينهنّ عزة النفس وشدة التعلق بالأهل والأزواج وقيامهنّ مقامهم في أكثر الأعمال ولا يقوم الرجال بشيء من أعمالهنّ. فاشتغال البدوي مقصوراً على الغارات والغزوات والمرأة رفيقته 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 واعتمادها عليه ناقص. وهي مع ذلك راضيةٌ وهو غيرُ راضٍ"-----¹⁴⁹.

¹⁴⁹ Ibid, 1/55

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.

Islamic Views on Morality

Islam is a Divine religion which gives guidelines in all aspects of life as it talks about the universe generally related to the human being; it too guides a man to be kind with the persons who are around him and with those who are related to him, with the animals found around him and the environment surrounded him. It urges the man to deal with all of them with sympathy and empathy and to take care of them. It advises the man that he is not beyond these things surround him, for these are always beneficial for him. He will be rewarded if he deals with them politely and treat with them well. All these behaviors and manners come under the Islamic term of "*Ḥusn-ul-Khuluq*" (Morality) upon which Islam puts so much emphasis that it seems essential part of the religious teachings. Islamic morality would be elaborately discussed in the topic concerned.

Importance of *Ḥusn-ul-Khuluq* in Islam: Islam gives very much importance to the *Ḥusn-ul-Khuluq* and therefore the Prophet Muḥammad (PBUH) has regarded teaching the *Ḥusn-ul-Khuluq* as the main objective of his arrival [as Prophet]. He says:

"*Mālik* (MABPWH) narrates that it came to him that the Prophet (PBUH) said: I was sent to complete the good behavior" (Muattā Imām Mālik: 705)

This is the reason that the Prophet (PBUH) has considered it one of the components of its totality. He says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: The most perfect of the believers in belief is the best of them in habit and the best of you is that who is the best of you with his wife". (Musnad Aḥmad: 472/2)

Likewise, the Prophet (PBUH) ordered *Mu'ādh* (MABPWH) to make his behavior good. He says:

"*Mu'ādh bin Jabal* (MABPWH) narrates that the last of the advices of the Messenger of Allah (PBUH) to me while I was setting my legs into the stirrup, was that O *Mu'ādh bin Jabal*: make your behavior good for the people". (Muaṭṭā Imām Mālik: 704)

According to another Ḥadīth the good behavior would be weightier than the other things on the Day of Resurrection. The Prophet (PBUH) says:

"*Abū Dardā'* (MABPWH) narrates that the Prophet (PBUH) said: Nothing is weightier in the scale than the good conduct". (Abū Dā'ūd: 4799)

Not only this, the person who guides towards the good is also regarded as the doer of good deed. The Prophet (PBUH) says:

"*Anas* (MABPWH) narrates that the Prophet (PBUH) said: One who guides to good is like its doer and Allah loves those who help the person in trouble". (Al-Targhīb: 120/1)

The Prophet (PBUH) also used to pray to Allah to make his behaviour good. He says:

"*Abdullāh bin Mas'ūd* (MABPWH) narrates that the Prophet (PBUH) used to say: O Allah: Make my habits good as you have made my creation good". (Musnad Ahmad: 403/1)

The above Prophetic traditions about moral values show that how much importance Islam has given to morality. Morality is indeed the most important aspect of a human society so Islam has attached it to its principles as principal element.

Sources of the *Husn-ul-Khuluq*: The *Husn-ul-Khuluq* has been discussed below in the light of the following sources:

- **The Holy Qur'ān:** The Qur'ān, which has recognized the strength of morality as moral values in all aspects of human life and showed the world different ways of morality such as personal morals, family morals, social morals, business & political ethics, literary ethics and so on, has promoted good conducts in four ways: (a) mentioning the qualities of the Al-Mighty Allah which are supposed to be copied by the believers, (b) stating the good sides of the Prophet Muḥammad (PBUH), (c) indicating to the good morals of the believers and (d) advising them to do some good behaviors. Here are some examples:

The supreme qualities of Allah came in the below verses attract the human kind to accept Allah as one and only one God to be worshipped, exalted and glorified by them. The submission to Allah is the real morality in Islam, because it is Allah who created human being and all beings out of nothing and He has the power to control them, sustain them, protect them, decide their fates and recreate them on the Day of Resurrection. All are accountable to

Him and this accountability is the morality indeed. Allah addresses the human being in the following verses:

"Allah! *La ilāha illā Huwa* (None has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (2:255)

Allah again says:

"Verily, the Grip of your Lord is severe. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection). And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism), Owner of the throne, the Glorious. He does what He intends (or wills). (85:12-16)

Allah further says:

"It is part of the Mercy of Allah that thou dost deal gently with them. West thou serve or harsh-hearted, they would have broken away from about thee! So pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him)". (3: 159)

In this verse Allah declares that Muḥammad is the Messenger of Allah to human being the one who supports him is gainst disbelievers and his act is certified by the heavenly books like Torah and Gospel. Allah says:

"Muḥammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injīl (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muḥammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). (48: 29)

"And indeed, you are of a great moral character" (68:4)

Allah warns the human being for their unfair business affairs, He says:

"Woe to those that deal in fraud, those who, when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due. Do they not think that they will be called to account on a Mighty Day, a Day when (all) mankind will stand before the Lord of the worlds". (83/1-6)

He guides the human being to be humble in their action, nature and speech because they are moral values:

"And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. ----. (25/63-66)

Allah again says:

"And swell not thy cheek (for pride) at men, nor walk insolence through the earth: for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for harshest of sounds, without doubt is the braying of the ass". (31:17-19)

He emphasizes human being to serve Allah and not join associates with Him and do good with their own and others:

"Serve Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin and neighbors who are strangers, the companion by your side, the wayfarer (yet meet), and what your right hands possess: for Allah loveth not the arrogant, the vain glorious". (4:36)

- **The Ḥadīth:** The Ḥadīth whose most of the parts deal with the life and works of the Prophet Muḥammad (PBUH) and gives guidelines in all spheres of life, has mentioned the good conducts in four ways: stating the qualities of (a) Al-Mighty Allah and (b) the Prophet Muḥammad (PBUH) which are supposed to be copied by the Believers, (c) advising the Believers to do good deeds and (d) mentioning the good sides of the Believers. Here are some examples:

The Prophet mentions reward on gentle behavior in this tradition:

"*Ā'ishah* (MABPWH) the Wife of the Prophet (PBUH) narrates that the Prophet (PBUH) said: O '*Ā'ishah*! Allah is Gentle and loves gentleness. And he rewards on

gentle dealing such a reward that he does not grant on a violent one nor He gives such reward on anything else". (Muslim: 6601)

The Prophet again says:

"*Abdullah bin Mas'ūd* (MABPWH) narrates that the Prophet (PBUH) said: Salām is one of the names of Allah, that He had made it on the earth. So spread it among you. When the Muslim passes through a group of people, salutes them and they reply him, he has the priority of a step on them due to his reminding them Salām. If they did not reply him, it was done by those who are better than them (angels). (Al-Targhīb: 427/3)

The companion Anas described the good behavior of the Prophet to his servants:

"*Anas* (MABPWH) narrates that he served the Prophet (PBUH) for ten years in *Madīnah* when he was a boy. All of his works were not done as the owner desired but he never said a word (of anger) to me and he never shouted at me nor he ever told to me: Why did you work this or that?" (Abū Dā'ūd: 4774)

The following tradition narrates another good behavior of the Prophet i.e. not to take revenge:

"*Ā'ishah* (MABPWH) narrates that the Prophet (PBUH) never took revenge for himself in anything except the honour of Allah (by violating His command) is rent. Then he used to take revenge for Allah". (Bukhārī: 6126)

In the following tradition Ahū Hurairah stated three basics of belief: (a) to have belief in oneness, (b) to remove harmful things from the way and (c) to embrace shyness. And all the qualities of the Believers are in respect of moral values:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: *Īmān* (Belief) consists of seventy and a few more branches the most prime which is *Kalimah Lā ilāha illallah* and the least one is to remove harmful things from the way. (The Prophet further said:, and the *Ḥayā*¹⁵⁰ is one of the branches of *Īmān*".

In the below two traditions the Prophet emphasizes gentleness and patience, he says:

"*Mu'ādh* (MABPWH) narrates that the Prophet (PBUH) told *Ashajj* from the tribe of *'Abd al-Qais*: You have two habits loved by Allah i.e. gentleness and patience". (Muslim: 117)

"*Jābir bin 'Abdullah* (MABPWH) narrates that the Prophet (PBUH) prayed: May Allah bless upon a slave who is gentle while selling, buying and demanding (his rights). (Bukhārī: 2076)

In the following tradition the Prophet advocates to spread good news instead of bad news and to avoid anger by keeping silence:

"*Abdullah bin 'Abbās* (MABPWH) narrates that the Prophet (PBUH) said: Teach, give good news and don't create any problem. If one of you becomes angry, he should keep silence". (Musnad Aḥmad: 239/1)

The Prophet (PBUH) advises the Believers to choose for others what they choose for themselves:

¹⁵⁰ *Ḥayā*' literally means shame, shy, or modesty but Islam interprets the word in different ways. In brief Islamic *Ḥayā*' which is the branch of *'Īmān*, is a sense of shame towards Allah while intending an evil deed. It is a quality of heart which results ultimately in avoidance of evil deeds.

"Anas (MABPWH) narrates that the Prophet (PBUH) said: One of you cannot be a (true) believer unless he likes for his brother what he likes for himself". (Bukhārī: 13)

- **The Self-Accusing Spirit (*Nafs-i-Lawwāmah*):** It is the voice of the conscience which objects when an act of indecency is being done. Every human being is endowed with this voice. The Qur'ān says:

"And I swear by (and bring to witness) the Self-accusing Soul (*Nafs-i-Lawwāmah* -the innate self reproaching spirit, at the doing of an evil deed as an evidence". (75:2).

Nafs-e-Lawwāmah is thus what we call the living perception of one's psychological condition or the call of the inner voice. One aspect of getting a ruling from the voice of the conscience and from one's heart is that when we are about to commit any mistake or crime our inner perception objects it. The same has been described by the voice of the heart as the Prophet Muḥammad (PBUH) said: "There is a piece of flesh in the body by which the body becomes good and pious if it is good or pious and the body becomes bad and impious when it is bad and impious". (???)

The Prophet (PBUH) also said:

"When wanting to decide whether something is good or bad, ask your heart and innersoles, and take it that the deed, the commission of which gives you a feeling of satisfaction to the heart and innersoles, is a virtuous deed and the deed which rankles in the heart and produces perturbation and hesitancy in the mind is a sinful deed, even though the people may tell you that it is a lawful deed." (???)

- **The Commanding Self (*Nafs-i-Ammārah*):** It is the self which incites the human being to commit all sorts of evil. The Qur'ān says:

"Yet I do not hold myself to be free from weakness, for the Commanding Self (-the animal self) is surely prone to enjoin evil, except on whom my Lord has mercy." (12: 53)

There are various natural and moral states of human being. According to the Qur'ān the state arising out of the human beings animal self, *Nafs-i-Ammārah* (the Commanding Self) is the first source of morality if the reason is applied. The reasoning faculty in the human being is sufficiently well developed to analyze his behavior critically and to perceive the immediate and remote consequences of his actions. It is the result of the critical exercise of reason that comes into play on inappropriate occasions and animal like actions, functioning as a control. This exercise of reason and control take then the hue of moral states. In other words, the foundation of good morals lies in our natural emotions and instincts, and good morals are nothing more than appropriate and controlled exercise of these naturally endowed powers and instincts. Hunger and sexuality are the basic commanding needs of humans and animals. Now if these basic commanding forces are brought under control through fasting and marriage, they become virtues. The Qur'ān and the Ḥadīth have not only discussed in detail the basic human emotions and instincts, but also have gone further by investigating the underlying causes for arousal of these emotions, the need for such an arousal and has also explained how to channel and sublimate these emotion towards morality. Examples from the Qur'ān and the Ḥadīth

have passed and some other examples would be given in the coming headings.

Actions are Judged by one's Intentions: Before presenting the Islamic moral guidelines towards good or bad conducts, I want to clear one important point; intention of a doer behind his action, which is the key to open the gate of acceptance.

We know very well that one's intention is always involved in doing any good act or committing any crime. The Qur'ān says:

"So woe to those who Pray. Who are unmindful of their Prayer (and ignore the spirit and aim of it), and they like (only) to be seen (of people while they make a show of their deeds) (107: 4-6)

In another place it says:

"Whosoever desires the reward of the world, We bestow on him thereof; and whosoever desires the reward of the Hereafter, We bestow on him thereof and We shall reward the thankful ones". (3: 145)

It also came:

"Their flesh and their blood reach not Allah, but the devotion from you reach Him". (22: 37)

The Prophet Muḥammad (PBUH) says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: Verily Allah does not look to your faces and your wealth but he looks to your heart and to your deeds". (Muslim: 6543)

He also says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: On the day of Resurrection the human being would be brought forth according to their intentions (each one of them would be dealt with according to his intention). (Ibn-i-Mājah: 4229)

In other words, one's act becomes moral act only when the act is in itself virtuous and the intention to do it is also good. If any of these two aspects is missing, no act would be worthy of being called a moral act. If the act is good but the intention is bad (for instance, a Prayer offered for ostentation and show), or if the intention is good but the act is bad (for instance, stealing to help an orphan), or if both the action and intention are bad, (like taking a bribe for indulging in debauchery), then all these three cases would be considered outside the pale of good and moral acts. The moral act can only be that act in which both the intentions as well as the act itself are good.

In short, forbearance, honesty, truthfulness, steadfastness, contentment, self-control, bravery, chastity, all these are moral qualities of high values, yet these become a part of the list of good moral qualities only if they are free of all ill-intentions. Without good intentions the very same deeds can become damaging to one's morals. A person showing forbearance and humility in order to deceive people, or offering Prayers for show of piety, would be better off if he did not have these qualities of forbearance, humility and Divine worship. He is in fact insulting the real rectitude and goodness and practicing deception. In short the moral capability has been naturally provided within us,

and none of our powers and emotions is evil in itself, rather, these take on an evil hue if used inappropriately or wrongly.

Islamic Moral Guidelines in Different Spheres of Life

After mentioning the views of Islam on morality and the importance of good moral and the loss of bad morals in Islam, I want to note down some moral Islamic guidelines related to the different aspects and spheres of life. The quotations would be generally given from the Ḥadīth avoiding many quotations from the Qur'ān because it is available everywhere. As for the other two sources (third and forth) they would be indicated to wherever needed.

Apart from the only worship of Al-Mighty Allah, which unites the all human being and keeps them away from any type of problem and it has been enjoined at every page of the first two sources, we start from the importance of the parents whose contribution in the upbringing of a complete person cannot be ignored and thus their service is not only an acknowledgement of the favour done to the person but also a social and religious duty of a person itself. The Qur'ān says:

"Serve Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin and neighbors who are strangers, the companion by your side, the wayfarer (yet meet), and what your right hands possess: for Allah loveth not the arrogant, the vain glorious". (4: 36)

The above quotation shows that the parents are so important that their service has been mentioned just after the worship of Allah. That's why the Qur'ān says in a strong way:

"Your Lord has decided that you should not worship but Him and be kind to the parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them but address them, in terms of honour and, out of kindness, lower to them the wing of humility, and say: "My Lord! Bestow on them thy Mercy as hey cherished me in childhood". (17: 23-24)

The Prophet Muḥammad (PBUH) said:

"*Abdullah bin 'Amr* (MABPWH) narrates that the Prophet (PBUH) said: The pleasure of Allah lies in the pleasure of father and the anger of Allah lies in the anger of father". ((Tirmidhī: 1899)

He again said:

"*Jābir* (MABPWH) narrates that the Prophet (PBUH) said: There are three habits which if found in a person, Allah will spread his shelter and make him enter *Jannah*; gentleness with the poor, compassion for parents and good behavior with the slave". (Tirmidhī: 2494)

The Qur'ān and the Ḥadīth have also advised the Believer to be kind to his kith and kin. The Qur'ān says:

"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition". (16: 90)

From the kith and kin we proceed towards the good behavior with the neighbors. The Qur'ān says:

"Serve Allah, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbors who are of kin and neighbors who are strangers, the companion by your side, the wayfarer (yet meet), and what your right hands possess: for Allah loveth not the arrogant, the vain glorious". (4: 36)

The Prophet Muḥammad (PBUH) says:

"*Abdullah bin 'Abbās* (MABPWH) narrates that the Prophet said: It is not a believer who satisfies his appetite and his neighbor is hungry". (Majma' al-Zawā'id: 306/8)

He again says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: The one from whose bothering his neighbor is not safe, will never enter *Jannah*". (Muslim: 172)

Showing the emphasis of Allah over the good behavior with the neighbor the Prophet Muḥammad (PBUH) says:

"*Ā'ishah* (MABPWH) narrates that the Prophet (PBUH) said: Gabriel kept on enjoining me about the rights of neighbor till I thought that he would make him heir". (Bukhārī: 6014)

As for the common generosity with the poor which also found place in numerous verses and *Ḥadīths* the Prophet Muḥammad (PBUH) says:

"*Abū Hurairah* narrates that the Prophet (PBUH) said: Allah will say on the Day of Resurrection: O man! I was sick but you did not visit Me? He will ask O my Lord! How can I

visit You? You are the Lord of the universe. He will reply: Did you not know that one of My slaves was sick and you did not visit him. Did you know that if you had visited him, you would have found Me with him? O man! I asked food from you but you did not feed Me? He will reply: O my Lord! How can I feed you? You are the Lord of the universe. He will say: Did you not know that one of My slaves asked food from you but you did not feed him. Did you not know that if you had fed him, you would have found Me with him. O man! I asked water from you but you did not give Me water. He will reply: O my Lord! How can I give you water? You are the Lord of the universe. He will reply: My slave asked water from you but you did not give him water. If you had given him water, you would have found Me with him". (Muslim: 6556)

Apart from being generous and open-handed Islam also forbids its followers from indulging in any kind of obstinacy. The Prophet (PBUH) says:

"*Jubair bin Muţ'im* (MABPWH) narrates that the Prophet (PBUH) said: One who calls for an obstinacy (unjust partiality) is not of us, one who fights on an obstinacy is not of us and the one who dies in obstinacy is not of us". (Abū Dā'ūd: 5121)

Taqwá (Piety) which is the main source for all good deeds and which prohibits a man from committing even any small mistakes the Qur'ān says:

"Piety is not (confined) that you turn your face towards East or West (while performing Ṣalāh). In fact the pious is one who believes in Allah, the Day of Judgment, angels, the

revealed Books and the apostles of Allah, further he spends money out of love for it, to his kinsfolk and orphans, needy ones, (sourceless travelers, beggars and to set free a slave and he performs Salah regularly, pay Zakāh (Islamic tax) and those who fulfill their promises if it is made and those who keep patience in the state of terror, adversity and in the war situation. These are the people who are true (in their claim to be believer) and those are the people who are really Allah-fearing". (2: 177)

In another place Al-Mighty says:

"O Mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is that the most religious of you. And Allah has full knowledge and is well acquainted (with all things). (49: 13)

The relation between the husband and wife generally does not remain good. The Qur'ān described that the woman is very weak and short-tempered creature. That's why the Prophet (PBUH) urged the husband not to be harsh with her as well as he advised the wife to please her husband as much as she could: Giving importance to the relationship the Qur'ān says:

"O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut

the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you". (4: 01)

And the Prophet (PBUH) also gives importance to the relationship as he says:

"*Ā'ishah* (MABPWH) narrates that the Prophet (PBUH) said: The best of you is the best of you to his family and I am the best of you to my family". (Ibn-i-Ḥabbān: 484/9)

He again says:

"*Umm Salmá* (MABPWH) narrates that the Prophet (PBUH) said: Every woman who dies and her husband is happy with her, will enter *Jannah*." (Tirmidhī: 1161)

In the struggle of life patience is the key to overcome hardship. That's why the Qur'ān advises the believer to seek help from the patience. It says:

"And seek help from patience and Prayer: it is indeed hard, except to those who are humble". (2: 45)

The Prophet (PBUH) says about patience:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) narrated Allah saying: One whose two beloved were taken by Me but he kept patience and hoped the reward, I will not be happy with less than *Jannah* as reward for him". (Tirmidhī: 2401)

And the Prophet (PBUH) also has regarded the patience as light. He says:

"The patience is light". (Muslim: 223)

In contrary to the patience anger generally causes severe bad results in losing patience and that's why the Prophet

(PBUH) regarded the person who overcomes his anger as the stronger person. He says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: The strong is not that who brings (his opponent) to the ground. The strong is that who overcomes his ownself while he is angry". (Bukhārī: 6114)

In this regard the Qur'ān encourages the believers to pardon the men even though they did any harm with them. It says:

"The compensation of an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong". (42: 40)

The Prophet (PBUH) has made it clearer. He says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet narrates that *Mūsá bin 'Imrān* (AS) asked his Lord about the most honoured slave near him. He answered: One who pardons while he is in power (to take revenge). (Baihaqī: 319/6)

As regards the support of the orphans he says:

"*Sahl* (MABPWH) narrates that the Prophet (PBUH) said: I and the guardian of the orphan will be like this in *Jannah*. He pointed out by the index finger and the middle finger and widened them a little". (Bukhārī: 5304)

How to seek permission to enter any house and when to enter it? The Qur'ān guides the believers as follows:

"O you who have believed! Do not enter houses other than your own houses until you ascertain welcome and

greet their inhabitants. That is the best for you; perhaps you will be reminded". (24: 27)

As for the etiquette of sitting in the meeting and speaking there the Qur'ān also says:

"O you who have believed! When you are told: 'Space yourselves' in assemblies, then make space; Allah will space for you ----". (58: 11)

In another place it says:

"And, be moderate in your talking ---". (31: 19)

The Prophet (PBUH) has described many good habits as the integral parts of *Īmān* (the belief) that come under social values and behaviours. Some of them are mentioned below:

He says about the misery:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: The misery and *Iman* cannot ever live together in the heart of the slave of Allah". (Nasā'ī: 3112)

About the good behavior with the slaves he says:

"*Ammār bin Yāsir* (MABPWH) narrates that the Prophet (PBUH) said: One who beats his slave without reason, the revenge will be taken from him on the Day of Resurrection". (Majma' al-Zawā'id: 436/4)

About the backbiting he says:

"*Hudhaifah* (MABPWH) narrates that the Prophet (PBUH) said: The backbiter will not enter *Jannah*". (Bukhārī: 6056)

About the act of curse he says:

"*Abdullah bin Mas'ūd* (MABPWH) narrates that the Prophet said: it is not fair for a believer to be much cursing". (Tirmidhī: 2019)

About jealousy he says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet said: Beware of jealousy because it consumes the good deeds as the fire does the fuel or grass". (Abū Dā'ūd: 4903)

About the murder of anyone he says:

"*Buraidah* (MABPWH) narrates that the Prophet (PBUH) said: Killing of a believer is more serious than to Allah than the decline of the world". (Nasā'ī: 3995)

Regarding paying the wages to the labours he says:

"*Abdullah bin 'Umar* (MABPWH) narrates that the Prophet (PBUH) said: Pay the wage to the labour before his sweat dries up". (Ibn-i-Mājah: 2443)

If the good treatment with the human being and animals is a part of morality then such treatment with the green organism is also part of morality. This is a way to promote plantation by protecting them and planting plants and lending life to a dead land. The Prophet (PBUH) has talked about it 14 centuries back what modern scientists talk about in the term of green revolution which is the burning issue of modern age:

"*Jābir* (MABPWH) narrates that the Prophet said: One who lends life to a dead land, will have a reward for it". (Ibn-i-Ḥabbān: 615/11)

He again says:

"*Abū Ayyūb Anṣārī* (MABPWH) narrates that the prophet (PBUH) said: A man who plants something, Allah registers his reward for him as much as its fruits are tossed". (Musnad Aḥmad: 415/5)

In another Ḥadīth it is elaborated as follows:

"*Jābir* (MABPWH) narrates that the Prophet (PBUH) said: A Muslim who plants a tree he will be rewarded of charity if its fruits are eaten, or stolen, or consumed by a beast or eaten by a bird or taken away by anyone". (Muslim: 3968)

Moral teachings of Islam deal with all spheres of life and thus they are countless. To conclude this heading I here quote one of the sayings of the Prophet (PBUH) which is comprehensive. The Prophet (PBUH) says:

"*Abū Dhar* (MABPWH) narrates that the Prophet said: Your smile before your brother is an alms for you, your enjoining good and forbidding evil is an alms, your guidance to a person in the land of misleading is an alms, your guidance for a person who has a weak sight is an alms, your removal of the stone, thorn and bone from the path is an alms and pouring out your bucket into the bucket of your brother is an alms for you". (Tirmidhī: 1956)

In order to advocate unity, respect, peace and prosperity the prophet (PBUH) says:

"*Abū Mūsá* (MABPWH) narrates that the Prophet (PBUH) said: The believer for a believer is like a building of which parts are tightened and strengthened by each other. The Prophet (PBUH) indicated by netting his fingers". (Bukhārī: 2446)

Among the burning issues of today is also the matter of girls whom their fathers think a bane for their life. Its solution lies in the sayings of the Prophet (PBUH) who says:

"*Abdullah bin 'Abbās* (MABPWH) narrates that the Prophet (PBUH) said: Every Muslim who has two daughters and treats with them well as long as they stay with him, they will make him enter *Jannah*". (Ibn-i-Ḥabbān: 207/7)

He again says:

"*Ā'ishah* (MABPWH) narrates that the Prophet (PBUH) said: One who takes any responsibility of these daughters then treats them well. They will be a veil for him against the Fire". (Bukhārī: 5995)

Islam has also guided the believers to treat the animal well like the human being. The Prophet Muḥammad (PBUH) says:

"Fear Allah when you treat the animals: take care of them, keep them in good health whether you ride on them or are raising them for their meat". (Musnad Aḥmad: ???)

He again says:

"---- When you slaughter an animal, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to the animal (in order to reduce the pain). (Muslim: ???)

Widening the range of this behavior from men and animals to all living being the Prophet (PBUH) says:

"The companions once asked the Prophet (PBUH) "Do we earn reward if we treat animals in a good manner? He

answered: Yes, surely you earn rewards whenever you treat any living being in a good manner". (Bukhārī and Muslim: ???)

The concept of love which is prevailed in the society, is a material love that is based on lust, betray, misconduct and mistrust while the concept of love in Islam is very unique and ideal, free from materialism and lust. It totally depends upon complete trust and faith-based reliance which exists in the name of Allah. The Prophet (PBUH) says:

"*Abdullah bin Mas'ūd* (MABPWH) narrates that the Prophet (PBUH) said: it is the part of *īmān* that the person loves anyone only for the sake of Allah without any material benefit given to him (by the person). That's *īmān*". (Majma' al-Zawā'id: 485: 10)

He again says:

"*Nu'mān bin Bashīr* (MABPWH) narrates that the Prophet (PBUH) said: The believers are in love of each other, sympathetic to each other and are affectionate to each other, like the body: If a part is hurt, the whole body calls one another in spending the night awake and in fever". (Muslim: 6586)

Now-a-days the peace affair has become so common that it has become the business of all human folks. Islam which came to bring peace puts great importance upon it in many places. It propagates Salam (Peace) for all their own and strangers. The Prophet Muḥammad (PBUH) says:

"*Abū Hurairah* (MABPWH) narrates that the Prophet (PBUH) said: You cannot enter *Jannah* till you believe, and you cannot believe until you love one another. Would I tell

you a thing if you do it, you will love one another? Spread Salam among you". (Muslim: 194)

He again says:

"*Abdullah bin Mas'ūd* (MABPWH) narrates that the Prophet (PBUH) said: It is one of the signs of the Resurrection that the man does not salute but on the basis of acquaintance". (Musnad Aḥmad: 406/1)

Like peace terrorism has also become a burning issue of the modern age. The Prophet (PBUH) prohibited his companions from doing any sort of terror acts or to indulge in it. He says:

"*Jābir bin 'Abdullah* (MABPWH) narrates that he heard the Prophet saying: Who frightens the inhabitants of *Madīnah*, he in fact frightens me". (Majma' al-Zawā'id: 658/3)

He again said:

"*Sa'īd* (MABPWH) narrates that the Prophet (PBUH) said: One who wants to harm the inhabitants of *Madīnah*, Allah will dissolve him in the Fire like lead or salt in the water". (Muslim: 3319)

Apart from enjoining good and forbidding from the evil Islam has fixed some penalty and punishment upon the mistakes and crimes committed by the human being. It is a separate chapter of morals that needs several pages to be concluded in. so I avoid them and conclude my discussion on a very important moral teaching of Islam. This teaching proves that Islam is a religion of high moral teachings. That is to choose same thing for the others what you choose for you. The Prophet Muḥammad says:

"*Alī* (MABPWH) narrates that the Prophet (PBUH) said: There are six rights for a Muslim upon a Muslim: (a) He should greet when he meets him, (b) respond to him when he calls him, (c) answer his sneezing when he sneezes, (d) visit him when he falls ill, (e) follow his funeral procession when he dies and (f) love for him what he loves for himself". (Ibn-i-Mājah: 1433)

Educational Centres & Institutions

during the Period of the Prophet Muḥammad (PBUH)

If we look into Islam, the Holy Qur'ān and the Prophetic traditions, we will find them promoting knowledge and appreciating those who are knowledgeable. This fact can be known from the first revealed verse of the Qur'ān which is the first source of Islam and was revealed to the Prophet Muḥammad (PBUH). Allah says: اقرأ باسم ربك الذي خلق (Tr.: Read with the name of your Lord Who created ----)¹⁵¹. If we study the battle of Badr, we will find the same spirit of knowledge in the Muslims after the battle. The battle of Badr is the first battle fought between Muslims and the non-Muslims on 17th of Ramaḍān 2H (13th March 624 A.D). In this battle the Muslims became victorious whereas the enemies were defeated badly, some of them were killed and some fled from the battle-field while there were some others who were captured. Among the prisoners of war there were some knowledgeable persons who were supposed to be exploited by their knowledge instead of their physical punishment as revenge. This is the marvellous and beautiful idea of the Prophet (PBUH) who ordered his companions to exploit their knowledge by

¹⁵¹ Al-'Alaq: 1

engaging them to teach at least ten Muslims.¹⁵² And if we study the Qurʾān, we will find that it is full of learning and teaching directives which encourage the Muslims to seek knowledge and to promote it. The Prophet Muḥammad (PBUH) was also very fond of knowledge so he advised his followers to seek it. He said: اطلبوا العلم ولو بالصين (Tr.: Seek knowledge though you have to travel to China).¹⁵³ The Prophet (PBUH) continued to advise the Muslims to seek and promote knowledge at a time when Islam did not reach these areas.

It is interesting to be noted that the Prophet (PBUH) was not confined to the religious sciences only but he promoted knowledge in general- means knowledge of all sciences and arts except the knowledge that leads one to be astray. The impact of the same spirit of knowledge can be seen in the Umayyad and Abbaside periods wherein, apart from religious sciences, the humanities, natural sciences and applied sciences were generously promoted which later transmitted to Spain and via Spain it passed to the Europe. Herry B, Ellis the author of 'The Arabs' says:

“The fact that the scholars of the empire translated into Arabic the sciences and philosophical works of ancient Greece, of India, and of Persia, and then transmitted these works to Europe via Spain later on, means that the Arab Empire played an indispensable role in the awakening of western thought. This role in addition to the Arabs' own

¹⁵² Ṭabaqāt-i-Ibn-i-Saʿd, 2/22

¹⁵³ Al-Baḥr al-Zakḥkhār, 1/175

contributions to learning are the chief laurels in the crown of the Arab Empire.”¹⁵⁴

The first phase of Islamic era is witnessed to have institutions that promoted and spread knowledge and encouraged the seekers of the knowledge. It is to be noted that there was no separate institution for education in the early period of Islam but there was a system of moving schools where the Prophet (PBUH) instructed the Muslims to read the Qur’ān, to understand it and to teach it as Allah says: *يَعْلَمُهُمَ الْكِتَابَ وَالْحِكْمَةَ* (Tr.: --- who has to teach them the Book and the wisdom).¹⁵⁵ For this purpose the mosques, houses and places fixed for preaching Islam were also used as institutions for teaching other sciences to the people in general. It means that apart from the Muslims, non-Muslims especially hypocrites also attended classes. Though they were given opportunity to get education here, they misused these institutions by hatching conspiracies against Islam, or through disturbing the classes and misguiding the Believers.

It is worthy of mention that the Prophet Muḥammad (PBUH) used to teach them through lectures so wherever he stayed that place was used as institution in the day or night. Here some selected places and buildings are mentioned which were specified or fixed as institutions for learning and teaching:

1. **Mosque of Abū Bakr:** The first institution was the mosque of Abū Bakr Ṣiddiq where he used to recite the

¹⁵⁴ The Arabs, P. 51

¹⁵⁵ Al-Baqarah: 129

Qur'ān loudly inviting boys of the pagans and atheists of Qureish, their women and children to listen to it carefully. It impressed them immensely so they feared to be converted into new faith (Islam) and therefore they compelled him to leave Makkah but fortunately one of the leaders named Ibn Dughunnah held him back and gave him shelter and thus Abū Bakr restarted reciting the Qur'ān in a loud voice but the pagan Arabs complained again not to bear it any longer. As a result of which Ibn Dughunnah asked BinAbū Bakr why he was disturbing the pagans by his act of reciting the Qur'ān. After hearing this BinAbū Bakr rejected the proposal of shelter of Ibn Dughunnah and continued the act of reciting the Qur'ān though he was later disturbed time and again by the pagans. This mosque of Abū Bakr did not have any teacher except Abū Bakr who used to recite the Qur'ān in a loud voice which attracted the pagan Arabs.¹⁵⁶

2. **Institute of Daughter of al-Khaṭṭāb:** Fāṭimah bint al-Khaṭṭāb bin Nufail embraced Islam in the early period of Islam. The Prophet Muḥammad (PBUH) entrusted Khubāb bin Irth to teach Fāṭimah and other Muslims the Holy Qur'ān. The Prophet also made one more person (whose name missed in Fāṭimah's mind) engaged in this blessed task.¹⁵⁷ All these three persons along with the husband of Fāṭimah, Sā'id bin Zaid, were engaged together to learn the Qur'ān. 'Umar also narrated that there were some others who assembled there to learn the Qur'ān and the basics of Islam.¹⁵⁸ They had some chapters of the Qur'ān written by

¹⁵⁶ Al-Bukhārī, Kitāb-ul-Kafālah, Chapter: Jawār ilá Abī Bakr al-Šiddiq --.

¹⁵⁷ Sīrat Ḥalbīyyah, 1/301

¹⁵⁸ Khair-ul-Qurūn ki Darsgāhen ---, P. 26

some of the companions of the Prophet, which they learnt and studied.¹⁵⁹ It appears from these narrations that the house of Fāṭimah was not a simple house but it was very similar to the modern institutions where some people assembled to learn and study.

3. **Dār-u-Ibn-i-al-Arḡam (House of al-Arḡam):** It is to be known that Dār in Arabic does not mean simple house but it also means place of any academic activity like ‘Dār-u-Ibn-i-Kathīr’ which is a very famous press, and likewise ‘Dār al-‘Ilm li al-Malā’īn’ is also a famous press and the names like ‘Dār-ul-‘Ulūm’ (House of Sciences) which are famous for Islamic institutions are numerous in India and abroad. So the Dār-u-Ibn-i-al-Arḡam (House of al-Arḡam) was a very famous institution for Islamic teachings and other sciences. Here all Muslims including the Prophet (PBUH) assembled to teach each other. Here the Prophet (PBUH) was the Principal teacher and trainer¹⁶⁰ who generally taught and trained other assistant teachers. Then after getting trained these teachers were sent to other places or houses to teach the new Muslims. Later on this house was dedicated for teaching Islamic Sciences.
4. **Mosque of Banū Zuraiq:** When the Anṣārī tribes heard of a new emerging religion-Islam, they wished to know more about it so they appointed Rāfi’ bin Mālīk Anṣārī as emissary to the followers of Islam. When he met them, he got complete information about Islam. This factual and divine information impressed him so much that he at once embraced Islam without wasting a minute. Thereafter he

¹⁵⁹ Sīrat-u-Ibn-i-Hiṣhām, 1/344

¹⁶⁰ Mustadrak of Ḥākīm, 3/502

returned to Madīnah and he made the Anṣārī tribes acquainted with the divine facts of Islam. Thereupon they also came to the fold of Islam like him. Then Rāfi' with their help built a mosque called as 'Mosque of Banū Zuraiq' where different Anṣāris both Muslims and non-Muslims gathered, learnt Islam, and attended Rāfi's lectures.¹⁶¹ Rāfi' was one of the kāmils of Islam who delivered lectures. Kāmīl in that period was a person who was excellent in reading, writing, archery and swimming.¹⁶²

5. **Mosque of Qubā:** Qubā is a place on the south of Madīnah. When the Muslims particularly the weak among them migrated towards Madīnah, they first settled at Qubā and built a mosque there named after it as '*Mosque of Qubā*'. In this mosque Sālim the slave of Abū Ḥudhaifah was appointed as an Imām and teacher. He was the excellent scholar of the Qur'ān.¹⁶³ Once the Prophet Muḥammad (PBUH) heard of him reciting the Qur'ān he said: Praise be to Allah Who gave us the scholar like Sālim'.¹⁶⁴ [He was also a brave warrior. In a war he was made the Commander. He lifted the flag in his left hand when his right hand was cut by the enemy, and when he lost the left hand he took the flag with his armpick and when he fell down he lifted the flag with his mouth].¹⁶⁵

There was a house, owned by Abū Khaithamah nearby the mosque of Qubā, which was used as the Hostel of the Students. Abū Khaithamah was a bachelor so he dedicated

¹⁶¹ Ṭabaqāt-i-Ibn-i-Sa'd, 1/150

¹⁶² Khaīr-ul-Qurūn ki Darsgāhen, P. 30

¹⁶³ Al-Bukhārī, Chapter: Imāmat-ul-'Abd wa al-Maulá

¹⁶⁴ Khaīr-ul-Qurūn ki Darsgāhen ---, P. 31

¹⁶⁵ Al-Iṣābah, 3/57

his house for bachelors or those who left their family at Makkah and wished to study the Qur'ān and which is why his house was called as 'Bait-ul-'Uzzāb' (The House of the Bachelors).¹⁶⁶

6. **Institution of Naqi-ul-Khuzaimat:** There was another institution situated at Naqi-ul-Khuzaimat which was a green and open valley. [Khuzaimah is the name of a green and light grass with shining colour]. Here Mus'ib bin 'Umair and Ibn-u-Umm-i-Maktūm taught the Muslims.¹⁶⁷ It is narrated that they taught the Muslims the Qur'ān, Islam, and the Jurisprudence".¹⁶⁸ It became so famous that it was deemed as the 'Bait-ul-Madāris' of the Jews.¹⁶⁹
7. **The Masjid-i-Nabawī:** The Prophetic Mosque which is known as the Masjid-i-Nabawī was the Centre of Islam where religious, educational, political and strategic activities were carried out. The Prophet also built houses for his wives adjacent to it, which were used to teach the ladies especially. He also fixed a place with the name of Ṣuffah¹⁷⁰ which was the centre of all religious and educational activities. There always presented more than eighty Muslims who were engaged in learning and teaching Islam. It was also a training place for the preachers of Islam. Abū Hurairah the great compiler and memoriser of the Ḥadīth stayed here to learn and propagate the Prophetic sayings.

¹⁶⁶ Sīrat-u-Ibn-i-Hishām, 1/493

¹⁶⁷ Ṭabaqāt-i-Ibn-i-Sa'd, 1/224

¹⁶⁸ Sīrat-u-Ibn-i-Hishām, 1/434

¹⁶⁹ Al-Ishṭiqāq, P. 26

¹⁷⁰ See for more details: Khair-ul-Qurūn ki Darsgāhen ---, PP. 47-51

8. **Moving Schools:** Apart from these institutions the Prophet and his followers were like moving schools. They imparted knowledge during the day and in the night, in their houses, while they travelled and at the time of war also. It means that they thought knowledge to be imparted as a responsibility for which they had readied themselves to pay even at the price of their lives.¹⁷¹

Some Primary Things

System of Education & Method of Teaching: The Prophet was the Director of these institutions. He recruited the teachers after their preliminary test and interview. It is proved by several examples wherein the Prophet himself (PBUH) interviewed the teachers and then he appointed them. There was no age-bar for this very teaching profession. Students of every age were permitted to get admission in these schools. And the students were admitted according to their ability and quality. And when they completed the course, they were awarded certificates. The students were divided into two groups; one was the boarding pupil and another was the day pupil. The boarding pupils were provided food and lodging. There were two courses for the students; primary course and advanced course. The day pupils learnt fundamentals of Islam while the boarding pupils were given advanced knowledge of their subjects such as commentary of the Qur'ān, the Jurisprudence and the Ḥadīth etc. There were two ways of teaching; (1) interrogation and (2) discussion.

¹⁷¹ Ibid, PP. 102-104

Subjects taught in these Institutions: There arises a question that what subjects were taught in these institutions? It appears from the above details that only Islamic teachings were imparted to these pupils but when we study the course, biographies of the graduates of these institutions, and lives of the appointed teachers, we reach a conclusion that the students were taught the following subjects in these institutions:

1. **Basics of Arabic:** We mean by [basics of Arabic] how to read and write in Arabic, and to understand Arabic prose & poetry. For this they not only conducted classes but also conducted literary and poetic meetings. The Prophet, time and again, appreciated the poets and prose-writers who excelled in their field. There were also some other poets who used their poetry tactically to save their lives and seek apologize from the Prophet. The long poem named as 'Qaṣīdah Bānat Su'ād' is a living example for it.
2. **'Ilm-ul-Anṣāb:** The thing that got immense importance among the Arabs was 'Anṣāb' (Family-tree). The person who was expert in this field was respected among them. It was one of the qualities for a person who was given the title of 'Allāmah' (The Oft-Knowing). Keeping this in mind the Prophet (PBUH) himself encouraged the believers to learn this science. He says:
"Know your family-trees so that you can know your blood-relatives. It's because the blood-relation is a source of love among people, increase in wealth, prolonging of age, and happiness of Allah."¹⁷²

¹⁷² Jamharatu Ansāb al-'Arab, P. 8

So when any expert of this science entered the mosque, they rushed to him to learn it from him.¹⁷³

3. **The Qur'ān:** It is to be noted that the Qur'ān was the main and principal subject among all the subjects taught in these institutions. The Qur'ān means here 'Qur'ānic Sciences' because the Muslims were taught how to recite the Qur'ān, how to ponder upon it, how to explain its verses, how to solve issues in the light of it and how to take benefits from other sources in understanding the Qur'ān etc.
4. **The Ḥadīth:** The Ḥadīth is the second primary source of Islam and it is one of the biggest sources to understand the Qur'ān and Islamic teachings because it is the collection of what the Prophet Muḥammad (PBUH) has said including what happened during that period. It is an encyclopaedia of Islam in today's term. In the early stage of Islam the Prophet stopped his companions to write anything other than the Qur'ān for the fear of mixing up with the Divine words but later when there appeared no doubt, he permitted them to write his sayings. Thereafter several collections of the Ḥadīth were prepared in that period including the collection of Abū Hurairah who was the ardent lover of the Ḥadīth. The Muslims assembled at a place called Ṣuffah and learnt the Ḥadīth from each other.¹⁷⁴
5. **The Jurisprudence:** Among the subjects of the study was jurisprudence also. It is narrated:
"The Prophet Muḥammad (PBUH) sent Muṣ'ib bin 'Umair to teach them --- the jurisprudence".¹⁷⁵

¹⁷³ Al-Ansāb of Sam'ānī, 1/8

¹⁷⁴ See for such details: al-Bukhārī, Chapter 'Ḥifz al-'Ilm'

¹⁷⁵ Sīrat-u-Ibn-i-Hishām, 1/434

About Zainab bint Abū Salmá the Prophet (PBUH) said: She was the most knowledgeable person of Islamic jurisprudence in her period".¹⁷⁶

6. **The Other Languages:** Among the very popular languages taught in these institutions was Arabic for which Muslim and Non-Muslim teachers were appointed. But they also learnt, in these centres, Hebrew, Greek, Qibṭic, Persian even they learnt different dialects of Arabic. Salmān Fārsi's Persian translation of first chapter of the Qur'ān is the example of it.

Conclusion: It appears from the above discussion that Islam has greatly adocated knowledge and promoted it and even encouraged the knowledge-seekers to receive it and promote it as a mission on a large scale so that the light of knowledge might reach all free from all social barriears. The Qur'ān and the Ḥadīth are full of such texts to encourage knowledge and knowledgeable persons. The Prophet Muḥammad and his companions were like moving schools. They imparted knowledge during the day and in the night.

¹⁷⁶ Al-Istī'āb, 2/756

‘Siyar-ul-‘Ārifīn’- A Spiritual Guide

Apart from the collections of *malfūzāt* of sūfīs and spiritual guides there are numerous books and treatises in Persian language on the lives and teachings of the sūfīs and spiritual guides i.e. ‘Ma’ārij-ul-Wilāyah’, ‘Maṭlūbut Ṭālibīn’, ‘Raudhat-ul-Aqīāb’, ‘Manāqib-ul-Aṣfiyā’, ‘Safīna-tul-Auliyā’, ‘Khazina-tul-Aṣfiyā’, ‘Ḍikr-ul-Aṣfiyā’, ‘Mirā-tul-Kāmilīn’, ‘Siyar-ul-Auliyā’, ‘Laṭāif-e-Aṣhrafī’, ‘Akhbār-ul-Akhyār’, ‘Akhbār-ul-Aṣfiya’, ‘Gulzār-e-Abrār’, ‘Mirāt-ul-Asrār’, ‘Majma’-ul-Auliyā’, ‘Siyar-ul-Aqṭāb’ and ‘Jawāhir-e-Farīdi. Among such authentic and first source books of sūfīs’ lives, works and teachings is Siyar-ul-‘Ārifīn written by the sūfī Ḥāmid bin Fadhlullāh known as ‘Jamālī’. He visited all the spiritual places including Baghdād and Makkah collecting the necessary information of the sūfīs living there and maps of these famous spiritual places. He provided authentic and reliable information of the sūfīs, their karāmats and their teachings and also the information regarding their pupils. His experiences with them added a new flavor to this valuable historic collection. Here follows a short introduction of this book with special focus upon its spiritual side.

A Brief Introduction of the Author:

Ḥāmid bin Fadhlullāh known as Jamālī was a great scholar and sūfī traveler. His date of birth is not known. The author of ‘Akhbār-ul-Akhyār’ has christened him as Jalāl Khān. He was born in Delhi and died there in 942H/1535-36A.D. After obtaining all famous Islamic sciences he

became the pupil of Sheikh Samā'uddīn of Delhi. He visited all the Islamic countries. He was contemporary of three kings; Sultan Sikandar Lodi, Sultan Baber and Sultan Humāyūn. All these kings honoured him and paid due respect to him. Among his outstanding works is 'Siyar-ul-Ārifīn' which made him eternal in the history of Muslim India. He was destined to be mentioned by all the famous biographical books i.e. Akḥbār-ul-Akḥyār, Gulzār-e-Abrār, Miftāḥut Tawārīkh, Khizānah 'Āmirah, Khazīna-tul-Aṣfiyā', and Tadkirah 'Ulamā-e-Hind.¹⁷⁷

Aim to write this Book:

The author did not visit all the respective countries nor he did meet all the spiritual personalities. Also he did not narrate all the information from the first source. Likewise, he did not wish to publish whatever he collected but the persons interested in these things insisted him to compile whatever he witnessed, heard or collected in a book so that it could be a source for those who are interested in spirituality and spiritual teachings. He says:

“All those who were interested in spirituality, spiritual persons and their spiritual teachings insisted me to compile whatever I have witnessed and heard in the world in a book so that it could be a guide for those who are interested in the stories of the spiritual persons, their ways and their teachings and those who wish to adopt what is good and reasonable.”¹⁷⁸

¹⁷⁷ For details refer to the paper of Dr. Naẓīr Aḥmad 'Khusru-i-Thānī Jamāl Dehlawī', Urdu Adab, July-Sept, 1954

¹⁷⁸ Siyar-ul-Ārifīn, P. 3

The Countries he visited:

Before enlisting the primary and secondary sources of the book I want to mention the countries he visited and got the chance to be enlightened by their spiritual personalities. He was benefited from them and narrated their life-stories and different karāmats including the countries he stayed there and spent time.

He started his spiritual journey from his birth-place Delhi and reached the Ka'bah to which he paid pilgrimage. He also visited the grave of the Prophet Muhammad (PBUH) as well as he paid visit to the graves of some other prophets and messengers. Similarly, he travelled to Rome, Morocco, Yemen, Bait-ul-Maqdis, Syria, Iraq and its neighbouring countries, Āzarbaijān, Gīlān, Māzindrān, Khurāsān and then he returned to Delhi from where he started his journey. Thus he visited all the centres and countries from where the light of spirituality sparkled and enlightened the most parts of the world.

Primary & Secondary Sources of the Book:

When the author made up his mind to write this book, he read all the possible sources whether published or unpublished apart from visiting the places and centres he detailed about them. It is an excellent quality of research that he himself visited the spiritual places, centres, personalities and their pupils about whom he wrote more or less. Thus his work became a kind of primary source on the concerned topic. Some of the sources are mentioned here from which he was directly benefitted in this valuable work:

1. Biographies: Among the books related to the biographies from which he took benefits are given below:

(i) The Holy Qur'ān, (ii) the Prophetic Sayings, (iii) the Classical Arabic Poetry, (iv) Mathnawī Maulāna Rūm, (v) Fawā'idul Fawād, (vi) Khair-ul-Majālis, (vii) Qirānus Sa'dain, (viii) Dīvān-i-Nāṣirī, (ix) Tabaqāt-i-Nāṣirī, (x) Ghurra-tul-Kamāl, (xi) Ḥadīqah Ḥakīm Thinā'ī, (xii) Tārīkh-i-Fīroz Shāhī, (xiii) Ṭarb-ul-Majālis, (xiv) Persian Poetry.

2. Contemporary Spiritual Persons: It includes all the spiritual persons whom he met and also their pupils with whom he contacted in order to collect the information about their spiritual teachers and also for their spiritual teachings.

3. Indirect Narrations: It includes the narrations which reached him either from secondary sources or they were among common talks in his period.

4. His Observations: This kind of source is found in most of the places of the book because most of the information he has placed in the book has been collected personally or narrated directly. His observations add a great importance to the authenticity and standard of the book.¹⁷⁹

Content of the Book:

Though it is an encyclopedic work on the sūfīs and spiritual persons, it discusses in detail about the lives and works of the Indian sūfīs; how they reached the height of spirituality,

¹⁷⁹ Ibid, P. 26

of what sciences they gained, or how much of pet sciences and arts they learned and how much famous they were in this field. It also covers their pupils and *malfūzāt* which are the result of their life-long experiences. Apart from describing the accounts of these *sūfīs* and their relations with their pupils he also sheds light partly on the *madrasahs* which were running during their period and which were centres of guidance for them in a formal way. The most important side of this book is that the author has detailed the primary education of these *sūfīs* and proved that these *sūfīs* also gained the same sciences, literatures and arts which are common for religious scholars and guides even he has described in some places that these *sūfīs* helped the religious scholars to solve some difficult places of their *so-called* books of knowledge. Another important side of this book is that he has replied to all the comments passed on these *sūfīs* and spiritual guides, which are rarely found in any other books of this kind. He has also penned down the history of Indian civilization & culture which made the book a primary source for the Indian history. It's because he visited all nook and corner of the country to collect information of these spiritual guides.

Method of the Book:

Though the author has mentioned each and every thing in a narrative way, he has adopted a very attractive and excellent style to narrate the stories of these *sūfīs*; he has started each story with some verses quoted from the poets or he himself composed it. Then he gives the family-tree of the *sūfī* and mentions how he reached this degree of spirituality and which *karāmats* he gave to the world. Then he mentions his pupils and tries hard to prove that

the said sūfī was well-versed in common sciences and arts as well. He also proves that the said sūfī worshipped Allah with dedication and clean heart. During his talk he quotes the Qur'ān, the Ḥadīth and the verses of the Persian or Arabic poets. He also proves that these sūfīs were serving their guests well as per the directives and sayings of the Prophet Muḥammad (PBUH). He has narrated in a short and concise way whatever he did or said. Also whatever he says is based on the first source of the topic. His talk is often entailed with the sayings and quotations of the contemporaries of the said sūfī. He is so careful about the readers even he does not mention whatever has been mentioned in any place and thus he refers the readers to consult that place where he has given the detail of the subject. The language of the book is a simple Persian.

Significance of the Book:

Although the book is significant and novel piece of writing among the biographies of its time because of its comprehensive discussion of spirituality, I here wish to highlight some other characteristics and distinctions with which it enjoys:

1. It has given first hand information of the spiritual guides and sūfīs of the whole world, which is rarely found in any book. And if anything was not available he quoted it from the authentic books whose names have been given in the sub-heading of the primary and secondary sources of the book.
2. The author has visited a number of countries and spiritual places, and whatever he has written, is his

own observations not mere quotations and opinions of others. Moreover, he has tried to prove his observations with the opinions of others, which made it more authentic.

3. He has included the maps of all pious and spiritual places, which helped the travelers to visit those places easily and also gives a glimpse of those places for those who are deprived of the visit of these places. Such maps could be seen at the end of the book.
4. During the discussion he has tried to prove that these sūfīs were first religious scholars who gained all common religious sciences, Arabic language & literature and available arts then they were impressed with this field so they chose it willingly, i.e. he says about Farīduddīn Mas‘ūd, “He learnt a famous book of Islamic jurisprudence at Multān and non was equal to him in piety.”¹⁸⁰ About Niẓāmuddīn Auliya’ he said, “He was very similar to Bā Yazīd in spirituality and like Abū Ḥanīfah in Islamic jurisprudence.”¹⁸¹ As for the sūfī Najībuddīn al-Mutawakkil he said, “Sheikh Najībuddīn al-Mutawakkil was unprecedented in spirituality and religious scholarship.”¹⁸²
5. This book has described that the sūfīs in that period were called as ‘Ārif billāh’ (العارف بالله) not sūfīs - a term which came into light in the later periods. And ‘Ārif billāh is a Qur’ānic term, i.e. He says about the sūfī Sīkh

¹⁸⁰ Ibid, P. 36

¹⁸¹ Ibid, P. 59

¹⁸² Ibid, P. 61

Muhr, “Sīkh Muhr was ‘Ārif billāh and performed prayers of five times in the group.”¹⁸³

6. He has claimed in his writing that almost all the spiritual guides were stick to the Qur’ānic and Prophetic teachings and they tried their best to abide by the orders of Allah and His Messenger (PBUH) and such dedication of obedience is rarely found in today’s sūfīs, i.e. He says about Naṣīruddīn Awadhī, “He was a pious worshiper and performed prayers of five times in group.”¹⁸⁴ About another ‘Ārif billāh he says, “He used to start the recitation of the Qur’ān from the beginning of the day and finished it till end of the day.”¹⁸⁵ About another ‘Ārif he says, “He used to start recitation of the Qur’ān from Tahajjud prayer and finished it till the dawn.”¹⁸⁶
7. The book has also pointed out that these sūfīs served their guest to the last degree even they sold their belongings to serve the guest, and such habit is found in the prophets and apostles only. Therefore he says about sūfī Farīduddīn, “When the guests came to him and if he found nothing to serve them he sold his blanket in order to serve them.”¹⁸⁷ Similarly, “when some guests came to Naṣīruddīn Awadhī from Khurāsān, he found nothing to serve them hence he asked his wife to sell her shawl and bed-sheet in the market so as to serve the guests.”¹⁸⁸ “By chance, if

¹⁸³ Ibd, P. 67

¹⁸⁴ Ibd, P. 87

¹⁸⁵ Ibd, P. 120

¹⁸⁶ Ibd, P. 120

¹⁸⁷ Ibd, P. 51

¹⁸⁸ Ibd, P. 98

they had nothing to serve the guests, they served them with their smile and excused them.”¹⁸⁹

8. At the end he has also mentioned that these sūfīs did not ask the rich for anything nor did they accept any gift from the renowned persons even they spent in the way or the other whatever they found from the rich men, i.e. He says about some sūfīs that they did not visit the rulers. And if the kings sent money to them, they returned their money.¹⁹⁰ He wrote about Naṣīruddīn Awadhī that he spread whatever pearls gifted to him by the king, and said, “If we spend, we will be given more.”¹⁹¹ Similarly Niẓāmuddīn Auliya’ distributed among the poor the pearls gifted to him by Khājah Kamāluddīn Mas’ūd Sherwāni while these pearls were worth seven millions.” One sūfī whose box was lost and then found, he said, “Existence of anything or its loss is equal to an ‘Ārif billāh.”¹⁹²

Conclusion:

It appears from the above short discussion that the book ‘Siyar-ul-‘Ārifīn’ written by Ḥāmid bin Fadhlullāh known as Jamāli is a world spiritual guide containing excellent features and qualities which are rarely found in any book, and hence it is right to say that it is an encyclopedic work on spirituality and its guides because the author has tried to cover all possible aspects of spirituality in the light of authentic sources in an excellent and simple Persian.

¹⁸⁹ Ibid, P. 100

¹⁹⁰ Ibid, PP. 55 and 75

¹⁹¹ Ibid, P. 100

¹⁹² Ibid, P. 114

Masīḥ-ul-Mulk Ḥakīm Ajmal Khān and His Contribution to the Arabic Studies

It is the privilege of India that its scholars and experts of different streams served Arabic and Islamic Studies on large scale in India and abroad. They are Maulānā ‘Abdul Mājīd Daryābādī, author ‘Tafsīr-i-Mājīdī who was a Graduate of Psychology, Muḥammad al-Ḥasanī, Editor of Arabic monthly ‘al-Ba’ṭh al-Islāmī’ was not admitted to any Arabic *madrasah*, Sulṭān Jahān Beghum, author and translator of different books, was the Wāliah of Bhopāl, ‘Abdul Ḥalīm Sharar, Sir Muḥammad Iqbāl and many others even the non-Muslim scholars and thinkers did not lag behind in serving this field. Similarly, numerous celebrated Unani Physicians served Arabic and Islamic Studies namely ‘Allāmah Faiḍul Ḥasan Sahāranpūrī, ‘Abdul Ḥamīd Farāhī, Ḥakīm Mohd. Mukhtār Iṣlāhī, Prof. Alṭāf Aḥmad A’zmī, Ḥakīm Ajmal Khān and many others. They contributed greatly to the Unani medicine apart from their contribution to the Arabic and Islamic Studies. In the following pages I will shed lights on the contribution of Ḥakīm Ajmal Khān to the Arabic Studies.

Introduction of Ḥakīm Ajmal Khān: Descending from a family of Unani physicians Ḥakīm Mohd. Ajmal Khān was born on 17th Shawwāl 1284H/1868 A.D. He completed his primary education at home. After that he memorized the Qur’ān under the guidance of Maulawī Dā’im ‘Alī one of

the pupils of his elder brother Ḥāziq-ul-Mulk Ḥakīm ‘Abdul Mājīd Khān (1850-1901), then he learnt Persian. He learnt Arabic and other Islamic sciences including commentary of the Qur’ān, the Hadith, Islamic Jurisprudence, Philosophy and Arabic literature etc. under the care and guidance of great scholars of his time. He learnt Arabic grammar from Pīr Jee Ṣiddīq Aḥmad of Delhi while he studied philosophy from Maulawī ‘Abd-ul-Ḥaqq of Delhi and Maulawī ‘Abdur Raṣhīd of Rāmpūr. He also benefited from Mirza ‘Ubaidullāh Beg. As far as Arabic literature is concerned he learnt it from the great scholar and poet of his time ‘Allāmah Muḥammad Ṭayyib Makkī. Ḥakīm Mohd. Ḥussain Khān Shifā’ said about him: Maulānā Muḥammad Ṭayyib Makkī wrote books for him specially”.¹⁹³

Qāḍī ‘Abd-ul-Ḡhaffār said: Ḥakīm *ṣāhib* learnt most of Arabic literature from Muḥammad Ṭayyib Rāmpūrī. It was the result of his teaching and training that Ḥakīm *sahib* spoke Arabic fluently”.¹⁹⁴

‘Allāmah Ṭayyib Makkī was so much impressed with Ḥakīm Ajmal Khān that he named some of his treatises after him like ‘al-Nafḥah al-Ajmalīyyah fī al-Silāt al-Fi’liyyah’.

He inherited Unani medical science from his father Ḥakīm Maḥmūd Khān (1820-1892), his elder brother Ḥakīm ‘Abd-ul-Mājīd Khān, his cousin Ḥakīm Ḡhulām Raḍā Khān¹⁹⁵ and Ḥakīm Jalaluddīn (d. 1936).¹⁹⁶ Ḥakīm Ajmal Khān continued his relation with Arabic as Unani

¹⁹³ Māhaul daily, 9th March 1998

¹⁹⁴ Dillī aur Ṭibb-i-Unānī, P. 244

¹⁹⁵ Ḥayāt-i-Ajmal, P. 33

¹⁹⁶ Dillī aur Ṭibb-i-Unānī, P. 292

medicine was taught in Arabic in that period and what Ajmal Khān wrote in this science was also in Arabic.¹⁹⁷

Moreover he was the Chief Physician in the court of Nawab Rāmpūr, President of Indian National Congress, first Muslim Chairman of Hindi Mahāsabha's Reception Committee and Chancellor of Jāmia Millia Islāmia till his death in 1927. It is he who revived Unani medicine in India contributing a lot to its promotion through writing books and booklets and teaching and practicing Unani medicine and establishing Unani *dawakhana* and institutions.

Contribution of Ḥakīm Ajmal Khān to the Arabic Studies

Ḥakīm Ajmal Khān served Arabic Studies in different ways as he taught Unani medicine in Arabic, prepared catalogue of Arabic books, wrote books in Arabic, composed *ghazals* & poems in Arabic, wrote letters in Arabic and enriched Arabic with his wise sayings. All these are summarized as below:

- a) **Catalogue of Rāmpūr Library:** Ḥakīm Ajmal Khān was fond of reading books and treatises 'even sometimes he cut himself from others to read books'.¹⁹⁸ This interest benefited him so much that when he stayed at Rāmpūr, he was made in-charge of Rāmpūr library. He kept himself busy in studying the books on one hand and on the other he started preparing catalogue of Arabic books of this library. He completed one volume of this catalogue which was published by Aḥmadī Press (Rāmpūr) in 1902. Ḥāfiẓ Aḥmad 'Alī wrote in his preface:

¹⁹⁷ Ḥakīm Ajmal Khān anu 'Arabī Zabān-o-Adab, PP. 17-19

¹⁹⁸ Ḥayāt-i-Ajmal, P. 34

“Ḥakīm Mohd. Ajmal Khān made several changes in this library and brought many rare books to it. He prepared the first volume of its Arabic books and got it published in 1902.”¹⁹⁹

This volume begins with the preface of Ḥakīm Ajmal in seven pages in which he focused on the importance and utility of the libraries. He also compared Rāmpūr library with the libraries of Bhopāl and Patna. Pointing out to its distinction he said, “This library got flourished in the period of His Highness the Nawāb Muḥammad Ḥāmid ‘Alī Khān Bahādur. It contains 12451 books of different languages.”²⁰⁰ Besides, he introduced several rare books and manuscripts.

b) **Books in Arabic:** Ḥakīm Ajmal Khān wrote different books in Arabic on Unani medicine which are as follows:

1. **Al-Qaul al-Marghūb fī al-Mā’ al-Maṣhrūb:** This is the first booklet of Ḥakīm Ajmal Khān which he wrote in 1887 when he was studying Unani medicine under the guidance of his elder brother Ḥakīm ‘Abdul Mājīd Khān. It contains 12 pages and was published first from Aḥmadi Press, Rāmpūr in 1902. It was reprinted from Afḍal-ul-Matābi’, Delhi in 1904. It lays comments on the discussion of nutrition of water in the famous book of Ibn Sīnā’ ‘al-Qānūn fī al-Ṭibb’. Ḥakīm Ajmal wrote about it, “I have completed study of some parts of al-Qānūn and the major parts of ‘Sharḥ-e-Asbāb’.”²⁰¹

¹⁹⁹ Fihrist Kutub-i-‘Arabī Kutubkhānā Rāmpūr, 2/4

²⁰⁰ Ibid, 1/5

²⁰¹ Al-Qaul al-Marghūb fī al-Mā’ al-Maṣhrūb, P. 2

This booklet was published with his other booklet titled 'al-Sā'ātiyyah' having a different title of 'Hādha Ma Tayassara li'. The view presented during the commentary was refuted by Shifā-ul-Mulk Ḥakīm 'Abdullaṭīf Falsafi (1901-1970) in an Arabic booklet titled 'al-Taḥqīq al-Maṭlūb fi al-Mā' al-Maḥrūb' (published from Nāmi Press, Lucknow in 1923).

2. **Al-Tuḥfah al-Ḥāmidīyyah fī al-Sinā'ah al-Taklīsiyyah:** Indian physicians, specially physicians of Lucknow, differed each other regarding the use of calcinations. They opined that calcinations are harmful for the human nature so its use for human being is not useful but Ajmal Khān refuted this opinion and proved that calcinations were discovered and used by the Unani physicians. This booklet is in 32 pages and was published from Mujtabā'ī Press, Delhi in 1899.

This booklet contains one preface, two chapters and one conclusion. The preface gives the history of the use of calcinations throughout the world. The first chapter gives careful use of calcinations in medicines while the second chapter replies to the questions raised in this regard. The conclusion counts benefits of calcinations.

3. **Al-Bayān al-Ḥasan bi Sharḥ al-Ma'jūn al-Musammá bi Iksīr al-Badan:** It is the commentary of the ma'jūn 'Iksīr-ul-Badan' made by his forefather Ḥakīm Sharīf Khān of Delhi (1725-1807). It is in 16 pages and was completed on 23rd June 1903. It is in Arabic except 'way of making the ma'jūn'. It was published from Afḍal-ul-Maṭābi', Delhi in 1911. The famous Ḥadīth

‘تداووا يا عباد الله فإن الذي أنزل الداء أنزل الدواء’ has been written on the top of the title.

4. **Aurāq Muzhirah Muḥmirah:** This is the collection of some six queries regarding some viral diseases along with its replies. It was compiled by Ḥakīm Mohd. Ibrāhīm of Ramaḍanpūr who raised these questions to Ḥakīm Ajmal Khān. It is in 24 pages and was published from Aḥmadi Press, Rāmpūr in 1902. It was reprinted from Jee and Sons Press, Delhi.
5. **Al-Sā’ātiyyah:** This is on the preference of sweets to other tastes. Ḥakīm Jee criticized this view in this booklet. It was dictated by Ḥakīm Ajmal within one hour which is why it was named ‘al-Sā’ātiyyah’. It contains six pages and was dictated in 1900 but it was published in 1902 from Aḥmadi Press, Rāmpūr. The booklet begins with different views on sweets and inclination of human being towards it but Ḥakīm Ajmal refuted it and said that a man can use spicy things longer than sweet dishes.
6. **Khamsu Masā’il:** Ḥakīm Ajmal Khān was a revolutionary Unani physician. He differed from other Unani physicians in many issues. Among such issues are five issues in which he differed from others. In fact he wished to compile a book on his differences from the other physicians but his busy life did not give him chance to do so.²⁰² These issues were published in the name of ‘Khamsu Masā’il’. These issues are (1) The flux and reflux cannot be related to the stars (2) There

²⁰² Rumūz-ul-Aṭibbā’, P. 96

is no existence of bilious fever (3) The blood in the veins do not get stink (4) Bile is not bitter and (5) There is no existence of absolute nutrition.

7. **Al-Wajīzah:** This booklet contains thirty pages and explains the 'Nabḍ-e-Mustawi' and 'Nabḍ-i-Mukhtalif' of 'Kulliyāt' of Ibn Sīnā'. In fact Ḥakīm Ajmal wrote it for his son Ḥakīm Jamil Khān and other students of Unani medicine. He says: For my busy life I could not study the books of Unani medicine but when I came to know that my son Ḥakīm Jamīl Khān had some commands over the medicine I started to teach him and other students staying in Delhi. When I reached this discussion I wished to solve it because it remained centre of discussion for students and teachers the both."²⁰³

It was published from Fārūqī Press, Delhi in 1916. Ḥakīm Ajmal Khān did not explain these two types of pulses but he also explained some other types of pulses citing great Unani physicians.

8. **Muqaddamah al-Lughāt al-Ṭibbiyyah:** In fact it is the forward of his incomplete book 'al-Lughāt al-Ṭibbiyyah' about which nothing is known except what Ajmal Khān himself wrote in the forward. The forward was published from Mujtabā'i Press, Delhi in 1915. It consists of 34 sub-chapters in which he discussed different types of Arabic words used in Unani medicine. They are either original or Arabiacised or coined or have different meanings from old meanings etc. It is very useful and informative forward. It paves

²⁰³ Al-Wajīzah, P. 01

way to the medical linguistics in Arabic language. During his discussions he criticized several scholars as well as he quoted some of them.

9. **Risālah fi Tarkīb al-Adwiyah wa Istikhrāj Darajātiha**

10. **Al-Muḥākamah baina al-Qarshī wa al-‘Allāmah**

11. **Hāshiyah Sharḥ al-Asbāb (up to al-Sarsām)²⁰⁴**

12. **Al-Lughāt al-Ṭibbiyyah²⁰⁵**

All these books of Ajmal Khān have been indicated by the historians but they are unavailable these days.

- c) **Arabic Poetry:** Like some famous poets of India Ḥakīm Ajmal Khān was a poet of three languages. He composed poems in Arabic, Urdu and Persian. Collection of his Urdu and Persian poems has been published with the title of ‘Dīwān-e-Shaidā’. But what he composed in Arabic is not found except a few. It appears from the study of these poems that he wrote *ghazal*, general poem and clergy of great men of his time. And also it is clear from the study of these creations that he was capable of composing good poems in Arabic. Here are some examples:

أقامسي نار هجر وابتعاد	سعاد سافرت وبقيت وحدي
قضينا بعد ذلك بانفراد	وكنّا في الحديقة في اجتماع
بهت وعينها صارت فؤادي	فغابت شمسها في الغرب حتى
طويل الفرع مجتمع الوداد ²⁰⁶	كأنني ذات ليل في منامي

²⁰⁴ Rasā'il Masīḥ-ul-Mulk, P. 16

²⁰⁵ Muqaddamah al-Lughāt al-Ṭibbiyyah (Urdu Translation), P. 05

Regarding Unani medicine he says:

الويل للطب القديم ونجمه فقد اعترته غمامة سوداء
من بعدما كانت شمس نهاره فهما لمن ضلّ الهدى استهداء
أسقًا على أهل الزمان لأنهم قد أهملوا ما شأنه استقصاء²⁰⁷

He also says in praise of Nawāb Ḥāmid ‘Alī Khān:

فصيح إذا ما تصدّى لنطق أمير إذا همّ أمرًا قضاه
صدوق إذا قال شيئًا وفي شجاع إذا رام صيدًا رماه
نجده كريمًا لقوم جيع إذ الخطب فهم بدى ناجذاه
لقد جاء بالخلق والحسن جمعًا وإن زدت وصفًا ففيه تراه
وأدعو الإله السميع بقلب ليسمح له كل أمر رجاه²⁰⁸

- d) **Arabic Letters:** Ḥakīm Ṣāhib was very fond of Arabic writings. He used to write in Arabic and often he wished that the scholars of Arabic should write to him in Arabic only so when Mufti Kifāyatullah, with whom he exchanged Arabic letters, wrote to him in Urdu but he replied in Arabic and also complained about his writing letters in Urdu. But unfortunately his Arabic letters got lost except one that was quoted by Ḥakīm Mohd. Ḥasan Qarṣhi in his book. The sample of his letter-writing is given below:

"سيدي الأجل أدام الله حياتكم نافعة للإسلام والمسلمين.

السلام عليكم ورحمة الله وبركاته وبعد!

²⁰⁶ Rumūz-ul-Aṭibbā', 1/92

²⁰⁷ Ibid, 92

²⁰⁸ Al-Tuḥfah al-Ḥāmidīyyah, P. 02

فقد حكى لي حامل هذا الكتاب عما جرى بينه وبين تلك الفئة التي تلعب دائماً بالإفساد حول المسئلة المعلومة، وإني أرى أن السكوت في الظروف الحاضرة يجلب أخطاراً هامة لا ينبغي لنا أن نعدّها من الأمور العادية، فأرجو منكم يدًا تقيم هذا المعوجّ وتصلح هذا الفساد.

كنت أودّ أن أزوركم والأخ مولانا محمد علي، ولكني بقيت ههنا وحدي أراقب أهل البيت، فلا أستطيع أن أتركهم بغير أن يقوم أحد مقامي، فاضطرت إلى قيام هذه البلدة، فهل لي أن أتمس منكم سدّ ذلك الخلل الذي وقع مني اضطرارًا.

سيدي! الأمر يحتاج إلى الشورى، فأشكركم على قدومكم إلى هذه البلدة لكي نتشاور في حلّ هذه المعضلة، ونخطّ خطة فيها خير لجماعة المسلمين، وهو وليّ التوفيق.

والسلام خير الختام.

خادمكم

محمد أجمل²⁰⁹.

- e) **Medical Sayings in Arabic:** During his writings Ḥakīm Ajmal Khān uttered some sayings as they became the wise medical sayings. Such sayings are numerous but some of them are as follows:

1. إذا عرض للإنسان كدورة في حواسه مع امتلاء المعدة وبقي مبهوتًا فأندره بالصرع وبادر بالتدرّج إلى الاحتقان

2. إذا ضعف عضو لا عن عارض خارجي بل عن نقصان في قوته فإنه لا يعود إلى حالته الأولى وإن عولج سنين عديدة

²⁰⁹ Tazkirah Masīḥ-ul-Mulk, PP. 152-153

3. إذا رأيت الحصى ناكسة مرة بعد أخرى ودامت على هذه الحالة فوّل وجهك إلى إصلاح الكبد
4. النزلة الدائمة تحتاج إلى تقوية الدماغ لا إلى نضج البلغم واعتدال قوامه
5. عظم الكبد أكثر خطرًا من ورمها الحار وإن لم يكن ذلك الخطر عاجلاً
6. الصداع الذي يكون بالأدوار يحتاج إلى تنقية المعدة وتقويتها مع تقوية الدماغ
7. النساء اللواتي أخذتهن الحصى المتطاولة بعد الولادة فإنهن يحتجن على الأغلب إلى أدوية تنزيل أرحامهن وإلا يقعن في حصى الذبول
8. إذا نفع تدبيرك من مرض وإن كان ذلك النفع قليلاً فلا تعدل إلى تدبير آخر حرصاً على النفع الكثير العاجل فإنه كثيراً ما يزيل النفع القليل أيضاً
9. لا تجمع بين المقوية من الأدوية وبين المليئة منها في وقت واحد فإن أثر الأولى حينئذ يذهب جفًا
10. أحسن أوقات استعمال الأدوية المقوية بعد زوال المرض الذي يخلف ضعفاً وأما أوقات المرض فلا ينبغي استعمالها إلا في الانحطاط وأشدّ أوقاتها خطرًا هو التزيد والمنتهى فإن التقوية حينئذ تعاند الطبيعة وتصادق المرض²¹⁰

Conclusion: It is clear from the above short discussion that Ḥakīm Muḥammad Ajmal Khān took active part not only in national politics and Unani medicine but he also played great role in the development of Arabic, Persian and Urdu languages specially his contribution to the

²¹⁰ Rumūz-ul-Aṭibbā', P. 97

promotion and development of Arabic and Islamic Studies cannot be forgotten- he taught Unani medicine in Arabic, authored several books in Arabic, prepared catalogue of Arabic books of Rāmpūr library, composed *ghazals* and poems in Arabic, wrote letters in Arabic and enriched Arabic proverbs with his wise sayings. His mastery over the Arabic literature both prose and poetry was accepted by the Arabs themselves who made him honorary member of their great organization of Arabic in Damascus '*Mujamma'-ul-Lughah al-'Arabiyyah*'. And 'Allāmah Shibli Nu'māni righteously said, "To me none is more respectable than Ḥakīm Ajmal Khān throughout India and that's because he is peerless in respect of knowledge and leadership."

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