



MAULANA 'ABD AL-SALAM NADVI, AND HIS CONTRIBUTION TO ISLAMIC STUDIES

DISSERTATION

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CERTIFICATE

This is to certify that Mr. Ghazanfar Ali Khan has completed his M.Phil. Dissertation on Maulānā 'Abd al-Salām Nadvi and his Contribution to Islamic Studies under my supervision, and the work is his own original contribution and suitable for submission for the award of the degree of M.Phil.

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KABIR AHMAD JĀISI, MAULĀNĀ 'ABD AL-SALĀM NADVI

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TRANSLITERATIONS

System of Transliteration of Arabic characters

<u>Letters</u>	<u>Transliteration</u>				
ا ب ج د ه و ز ح ط ق ك ل م ن ر ز س ش س د ت ز ح ط ق ك ل م ن ر ز س ش س د ت ز ح ط ق ك ل م ن	a	A	و	w	W
	b	B	ه	h	H
	t	T	ي	y	Y
	<u>th</u>	<u>TH</u>			
	j	J		<u>Long vowels</u>	
	h	H	آ	= ā	Ā
	<u>kh</u>	<u>KH</u>	أ	= u	U
	d	D	إ	= i	I
	<u>dh</u>	<u>Dh</u>	إ		
	r	R			
	z	Z			
	s	S		<u>Short vowels</u>	
	<u>sh</u>	<u>SH</u>	ا	= a	
	ṣ	Ṣ	و	= u	
ḍ	Ḍ	ي	= i		
t	T				
z	Z		<u>Diphthongs</u>		
'					
<u>gh</u>	GH	أو	au		
f	F	أى	ay		
q	Q	ه	h,t(Madinah, Madinat		
k	K		al-Salam)		
l	h				
m	M				
n	N				

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INTRODUCTION

The present study is a brief survey and evaluation of the works of 'Abd al-Salām Nadvi on Islāmīc studies. He was one of the disciples of 'Allāmah Shibli, who had predicted about him that one day he would occupy the chair of Professor of Nadvah. The prediction came true and the esteemed personality of Maulānā 'Abd al-Salām remained in the chair for fifty years and served the academic world.

With a high degree of dedication he and his friend Maulānā Sayyed Sulaimān Nadvi carried forward the task of completing the work of 'Allāmah Shibli. Infact all this stands witness to his own literary ability in the compilation which gave a new dimension to the work.

The first chapter of this study is related to a brief sketch of his life. There is hardly any account available regarding his early life, his family and its conditions. So in this chapter I have taken help from the writing of different authors who lived and worked in close association with 'Abd al-Salām.

In the second chapter there is a brief survey and summary of the books of 'Abd al-Salām which are related to Islāmīc studies. Though Islāmīc studies is a wide ranging subject the Maulānā has written on almost all the aspects of this subject in the form of books and articles. I have tried to briefly describe the different facts of his major works.

The third chapter includes those books of the Maulānā which are mainly the translation work from the Arabic and Persian literature. Through his translation Urdu literature became richer in more than one way. On

the one hand, this enriched the Islāmic literature in Urdu language. While on the other hand, this provided nourishment to the Urdu language. All of his translation works have been selected from the Arabic literature with the exception of Ibn Yamīn which is the translation of a Persian book. He was well-versed in Arabic and Persian languages and therefore he almost transmitted the original spirit of the works in Urdu translations.

The fourth chapter introduces briefly those books of the Maulānā which are not directly related to Islāmic studies. This was considered necessary as a part of this study so that the readers in English may be made aware of the vast literary ability and the full scope of his contribution.

CHAPTER - I

MAULĀNĀ 'ABD AL-SALĀM NADVI

Early Life :

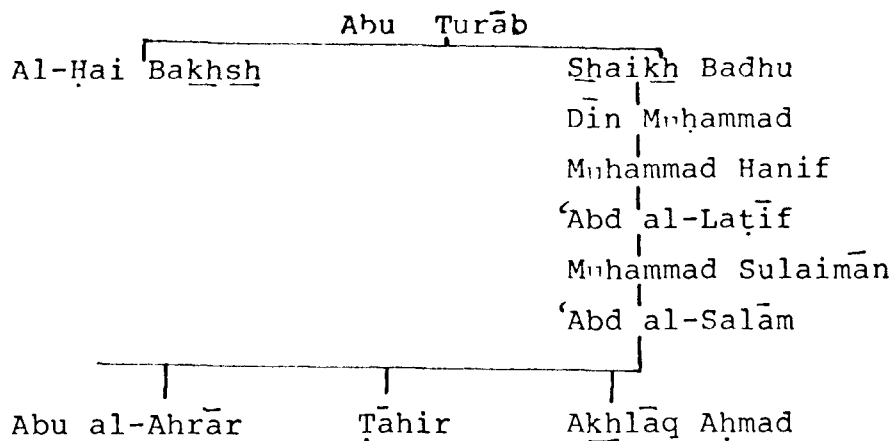
The family in which 'Abd al-Salām was born was a middle zamindāri house hold, where success was measured only in terms of extravaganza. The educational background of the family of the Maulānā was not that sound and so the events of his early life are not authentically known.

The ancestors of the Maulānā were the Rajput clients, though it cannot be said clearly that when and where they embraced Islām. From the family tradition this family belonged to Koīlāri village in Azamgarh district and later shifted to the village Ibrāhimpūr. Those days Ibrāhimpūr was under the Rajput dominance, so it was not very easy to servive for this new-Muslim family. Therefore a young man of this newly converted family left the village in search of a safe and new place saying good bye to his family. Thus the young man settled in a muslim village known as Alā'al-Dīn Patti. Maulānā 'Abd al-Salām Nadvi was the scion of this family.

Dr. Shabāb al-Dīn has given his ancestry like this¹.

Muḥammad Ṣiddiq
|
Muḥammad Yūsuf
|
Muḥammad Ibrāhīm
|
Muḥammad Nasir al-Din
|
Ahmad

1. Dr. Shabāb al-Dīn, "Maulānā 'Abd al-Salām Nadvi: Hayāt Aur Kārname, Unpublished thesis, Dept. of Urdu, AMU, Aligarh, 1988, p.3



The young man soon carved out a place for himself in the new village through his confidence and labour. He started earning his livelihood and bought a piece of land for farming and also married.

In those days Azamgarh and its nearby villages were the centre of the trade of indigo and sugar. So this family also took part in this trade. In later generations this trade brought greater prosperity and many other good qualities. The family rose to the status of chaudhry which was a position of dignity in the village.

Ḥayāt-Allāh a descendent of this family was the maternal grand father of Maulānā 'Abd al-Salām. He was very simple and pious man. Ināyat-Allāh and Hedāyat-Allāh were his maternal uncle. His maternal ancestry belonged to the village Jairājpur, Azamgarh. They were also from the new Muslim Rajput family¹.

He was born on Friday 16th February 1883 AD/1300 AH in the village Alā' al-Dīn Patti district Azamgarh². His

1. Ibid. p.4

2. Maulānā 'Abd al-Salām Nadvi ki Yād mein, Prof. K.A. Jāisi. Shibli Degree College, Azamgarh, 1958, December, p.1

grand father was Shaikh Badhu and Rahīman¹ was his grand mother. Dīn Muḥammad was his father and his mother's name was Nabīhan².

Shaikh Badhu was generous and of good character. Because of zamindāri and trade they were quite well off. The birth of grand son made him quite happy and a great feast was arranged. The Maulānā himself wrote about this event in great deal.

"I was the most lovable child of my grand father rather than to my father and mother. My father was the only son of my grand father and along with him there were seven daughters. Incidentally my father had three daughters prior to my birth. Therefore the whole family was greatly pleased, more particularly my parents to see the birth of a male child. Fortunately my family was highly affluent and we had a good and established indigo and sugar trade. My grand father was a man of generous character, so he spent money rather too generously and distributed clothes and cash among the poors. Also a grand feast was arranged for the entire village."³

The Maulānā always remembered the earlier days of his life and frequently pointed out about this event in his different books, even when his fame and popularity reached its zenith. He himself wrote,

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1. Maulānā 'Abd al-Salām Nadvi: Ḥayāt Aur Kārnamē. Op.Cit. p.4.
 2. Ibid. p.4.
 3. Maṣhāhir Ahl-'ilm ki Moḥsin Kitāben, Muḥammad 'Imran Khan Nadvi, Dār al-'ulūm Nadvat al-'ulama Lucknow, 1946, p.110.

"I have been the most lovable child of my parents and the most lucky too. ... And if Allāh wished with His immense mercy then Inshā Allāh in the life hereafter also I would have good fortune."¹

However during his childhood the demise of his grand father on 22nd Ramḍān 1305 AH/1888 AD was a great shock to him. Even when he grew up to become a renowned literary figure, he remembered this sad event and described, in a very effective way, the funeral procession of his grand father to the grave-yard².

As it was explained earlier that the family of 'Abd al-Salām was not educationally rich and his grand father was illeterate, though the trade and zamindāri had made them materially rich. His father had acquired some traditional learning of Persian literature and also had some knowledge of Hindi and simple Arithmetic. However, his uncle Nūr Muḥammad had a good education and had learnt Arabic literature and routinely studied aḥadīth. He had also written many religious articles and these articles are still available in manuscript form at his house³. So it will not be wrong to say that because of his uncle his family got the light of education. There was not even a madrasah in the village. However, in the vicinity of the village Alā'-al-Dīn Patti, the education was common in the established Madrasah. Even the father of the Maulānā had received his education away from his village. Evidently this was a problem that how his beloved son would go away

1. Ibid. p.111.

2. Ibid p.111.

3. Maulānā 'Abd al-Salām Nadvi: Ḥayāt Aur Kārname, Op.Cit. pp. 7,8.

from home for education. So a teacher Sayyed 'Imdād 'Ali¹ was engaged to teach him. The Maulānā himself wrote,

"My father had arranged the education for me at home though he himself went at least two miles a day to get the same. A Persian teacher was arranged who was given two rupees monthly with food. So many students from the village and nearby villages came to study and used to pay 12 to 25 paise per month..... I learnt Persian and elementary books from a teacher who was called Miān Ṣāḥeb. As the tradition I read Āmad Nāmah (آمدنامه), Ṣafawatal-Maṣādir (صفوة المصادر), Karīma (کیریمہ), Allāh Khudāi (اللہ خدائی), Bostān (بوستان), Gulistān (گلستان) and Akhlāq-Moḥsini (اخلاق محسنی) from Miān Ṣāḥeb"².

'Abd al-Salām was married at an early age and for him this marriage proved to be a boon. His father-in-law Maulānā 'Abd-Allāh Chānd Pārvi was a great religious teacher and certified 'Ālim' and disciple of Maulānā 'Abd al-Ḥai of Firangi Maḥal. He had opened a madrasah and taught there³. 'Abd al-Salām himself availed this opportunity and studied under him. He wrote about this,

"I lived at my in-law's house for two years and there I learnt several important books of Persian like Anwār Suhaili (انوار سہیلی), Sikandar Nāmah (سکندر نامہ), Bahār (بہار), Dāniṣh (دانیش), Mīnā Bāzār (مینا بازار), Shabnam (شبنم), Shādāb (شاداب);

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1. Sayyed 'Imdād 'Ali belonged to village Khānqah in Azamgarh.
 2. Maṣhāhir Ahl-'Ilm, Op.Cit. pp.112, 113.
 3. Maulānā 'Abd al-Salām Nadvi: Ḥayāt aur Kārname, Op.Cit. p.9.

Dīwān-i Ghani (دیوانِ غنی), Dīwān-i Helāli (دیوانِ ہلالی)
etc."¹

According to the tradition of that time when Persian education was completed he felt inclined towards Arabic education. At that time Kanpur was the centre of Arabic Studies and there were two well known institutions, i.e. Faiḍ al-Āam and Jāmi'at al-'ulūm. Fortunately a brother-in-law of the Maulānā was studying in the Mission College of Kanpur. The Maulānā did not try to seek admission in any college. Instead he used to learn from a teacher of the Mission College at his home. He also took the help of many students of Faiḍ al-Āam and Jāmi'at al-'ulūm. The Maulānā himself writes,

"I did not take admission in any Madrasah in Kanpur but studied under Maulvi Bakhshish Aḥmad² who was the teacher in Kanpur Mission College and was living with Maulvi Maḥbūb al-Raḥmān. From him I learnt and studied such as Mizān (میزان), Zubdah (زبدہ), Panj-Ganj (پنج گنج), Ṣerf Mīr (صرف میر), Naḥṣ Mīr (نحو میر), Qāla-Aqūl (قال و قول), Ṣuḡhrā (صغریٰ), Kubrā (کبریٰ), Mizān-i Mantiq (میزان منطق), Sharḥ Tahdhīb (شرح تہذیب) etc. from him and from some certified students of Faiḍ al-Āam and Jāmi'at al-'ulūm. The book which I read, I read it completely or memorised."³

1. Maṣhāhir Ahl-'Ilm, Op. Cit. p.114.

2. Maulvī Bakhshish Aḥmad; his real name was Maulvī Aḥmad Laharvi. He belonged to Lahra of Azamgarh & died in 1949/1368.

3. Ibid. pp.114, 115.

After that Maulvi Maḥbūb al-Raḥmān shifted to Agra and took admission in St. John's College. ʿAbd al-Salām also accompanied him. In Agra there was a small madrasah in the Grand Mosque. He did not take admission there. He used to go rather to the house of Maulvi Ramḍān, who was a teacher in the Madrasah. He studied many books from him. The Maulānā says,

"I studied Kāfiyah (کافیه), Sharḥ Jāmī (شرح جامی), Quduri (قدوری) etc. from Maulvi Muhammad al-Ramdan."¹

In that period the famous book al-Fārūque (الفاروق) of Allamah Shibli was published. The Maulānā studied it with great interest, followed by Resālā Shibli (رساله شبلی), which influenced him quite deeply.

After passing his B.A. Maulvi Maḥbūb al-Raḥmān left for Aligarh. However as the Maulānā did not have any background of English language he could not accompany him. Due to his educational ambition he went to Ghāzipūr. There he did not take admission in any Madrasah but studied from the teachers of the Madrasah Chashma-e-Raḥmat. Regarding his education at Ghāzipūr he writes,

"Respected Maulvi Shibli, who is presently a Faqih (Jurist) at Dār al-'ulūm' Nadvah, at that time, was a teacher at Chashma-e-Raḥmat. I studied from him Quṭbi (قطبی), Mīr Quṭbi (میر قطبی), Sharḥ Waqāyah (شرح واقایہ), Nūr al-Anwār (نور الانوار), Hadyah Saʿēdiyyah (ہدیہ سعیدیہ), Mullā Ḥasan (ملا حسن) etc. and read every book completely. I found him best among all the teachers. But even this

1. Ibid. p.115.

time I was not admitted in the Madrasah .
 Along with him I had the teacher Lāl Muḥammad¹
 who belonged to my district. I studied
 from him and attended all the lessons being
 taught by him of Mīr Zāhid (میرزاہد)."²

The curiosity which was developed in him by the books of Shibli stimulated him to go to the Library of Maulvi 'Abd al-'Aḥad Shamshād³ and read many books of Persian and Urdu literature.

Around this time the epidemic of plague broke out. It was terrific scene and in no time it was spread and carried away many. Everyone horrified in the town. The Maulānā also was effected by this unfortunate happening and because of this he left for his home. He managed, however, to obtain many books from the personal library of one of his relatives. Because of his study of a vast literature he was enabled to appreciate the deeper and wider dimensions of rational literature. Describing this formative period at home he writes,

"I bring the books from a personal library of my relatives which mainly contain Logic and

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1. Maulvi Lāl Muḥammad was born in Rasūlpūr in Azamgarh. He studied Fiqh, Usūl-i fiqh, Ḥadīth, logic, philosophy, arithmetic by Maulānā 'Abd al-'Ḥai Firangi Mahal. He was appointed as a teacher in Chashma-e-Rahmat at Ghazipur.
 2. Ibid. p.115.
 3. Maulvi 'Abd al-'Aḥad Shamshād was a famous poet of Ghāzipūr and Manager of the Madrasah Chashma-e-Rahmat. He collected the books on Persian and Urdu in his Library.

Philosophy like Sharḥ Mātālī (شرح مطالع),
Mullā Jalāl Ḥamd-Allāh (ملا جلال حمد اللہ) Mīr Zāhid
 (میر زاہد) and Umūr-e-Āmmah (امور عامہ). I
 casually studied those books which had
 short notes of Maulānā 'Abd al-Ḥai of
 Firangi Mahal. This helped me greatly and I
 understood them quite easily. About the
 same period I studied also Tafsīr-i Kabīr
 (تفسیر کبیر) of Imām Rāzi who explains
 clearly even the most difficult problems.
 These books influenced me deeply and led to
 almost an obsession of reasoning and
 debates. I appreciated any thing which was
 based on argument showing the cause and
 effect."¹

It is interesting to note that still upto this time
 the Maulānā did not take admission in any Madrasah . Yet
 in order to receive education he travelled long distances
 as is evidently clear from his description. He had a
 great thirst for education and indeed God Almighty had
 bestowed upon him a witty mind. He not only studied but
 even memorised a great deal.

After two years when the plague was suppressed and
 its fear was overcome he began to think to resume his
 education. Fortunately at that time Dār al-'ulūm Nadvat
 al-'ulama was headed by 'Allāmah Shibli and managed by
 Maulānā Ḥafīẓ-Allāh and they both were associated to his
 native place. He, therefore, made a contact with Maulānā
 Ḥafīẓ-Allāh through correspondence and arrived Lucknow
 finally in 1906. He was admitted to class V. Residing at

1. Maṣhāhir Ahl-'Ilm, Op. Cit. pp.117, 118.

Nadvah he studied different kinds of books which further sharpened his mind. He described in these words,

"Though after the arrival of Shibli the pattern of education saw many changes, yet the books prescribed from V to VIII standard were adequate to my literary skill. The following books Sharḥ Hikmat al-Ain (شرح حکمت العين), Sharḥ Hikmat al-Ishraq (شرح حکمت الاشراف), Tauḍīḥ-Talvīḥ (توضیح تلویح), Ḥamāsah (حماسہ), Sabah Mu'allagah (سبعمعلقتہ), Mutanabbi (متنبی), Naqd al-Shif (نقد الشعر), Dalā'il al-'Aijāz (دلائل الاعجاز) etc. equated well with my literary taste. So I studied all of them with keen interest... I used to bring books like Sharḥ Maqāsid (شرح مقاصد), Sharḥ Mawāqif (شرح مراتب), Sharḥ Tajrid (شرح تجرید) etc. and studied them. Among the Urdu books Maulānā Shibli's 'Ilm al-Kalām' (علم الکلام) and Al-Kalām (الکلام) were already published. I studied them with penetrating and keen interest."¹

Apart from all these the curious eye of 'Allāmah Shibli always searched for brilliant students and he paid great attention towards them. Despite his busy schedule he used to care a lot for such students and discussed with them. Thus he had a group of bright students around him. The Maulānā was fortunate enough to have him as his mentor and guide, 'Allāmah Shibli had a wide collection of books and magazines, which he used to distribute among the students and directed them to translate and review them. Along with this a title used to be given for discussion, speech

1. Ibid. pp.118,, 119.

Allamah Shibli wrote a letter to Mehdi Ifādi in October 1906 and predicted,

"We have a boy here in Nadvah called 'Abd al-Salām, who is very brilliant and intelligent, shall perhaps deserve to chair the vacant position in Nadvah."¹

Again in December 1906 he wrote in a second letter,

"'Abd al-Salām is very brilliant. He can become an author and so shall be. He does not know English, but he is studying that and Nadva is to shape and shine this diamond."²

Perhaps this was the reason that the Maulānā got Editorship of al-Nadvah shortly afterwards. He became Sub-editor from March 1910 to July 1911. In that period his articles were often published in al-Nadvah. Besides the Sub-editor of al-Nadvah he was also appointed as a teacher of Arabic literature at Nadvat al-'ulama. In addition to this 'Allamah Shibli also made him to write many literary and academic works from time to time.

1. Makātib Shibli, Vol.II, Dār al-Muṣannefin, Azamgarh, 1971, p.208.

2. Ibid. p.209.

‘ABD AL-SALĀM NADVI IN THE STAFF OF
SĒERAT AL-NABI'S PROJECT

From the very beginning Shibli nourished the idea of compiling SĒerat al-Nabi. Although he started the work in 1903 but due to lack of resources he could not carry on. When Sultān Jahān Begum of Bhopal agreed to pay Rs.200 per month, he resumed the work in May 1912. In the project 'Abd al-Salām was appointed as an assistant for Arabic references. When Shibli shifted his centre to Bombay, 'Abd al-Salām accompanied him in journey¹. He also accompanied Shibli when a branch of SĒerat al-Nabi was shifted to Hyderabad on the invitation of Nawāb 'Imād al-Mulk.

Shibli also used to seek help from him through letters when he was not with Shibli, such as Shibli enquired,

"You make a critical scrutiny of the reports regarding prominent jews who were slain following the migration."²

At one time Shibli also enquired his help in respect of Holy Quran. But 'Abd al-Salām could not understand the objective of Shibli. Then Shibli wrote a letter to Maulvi Masūd 'Ali Nadvi that why 'Abd al-Salām should be innocent in my work.³ After this Shibli wrote a letter to Masūd 'Ali, in which he suggested to 'Abd al-Salām,

1. Makātib Shibli, Vol.I, Dār al-Muṣannefīn, Azamgarh, 1971, p.150.

2. Ibid. Vol.I, p.150

3. Ibid. Vol.II, p.121.

"You should start reading the Quran from the beginning and pick up all the conventional and technical terms such as Salāt, Zakāt, Ruku', Sajdah, Munāfiq, Momin etc., that how many times these technical terms have been used in Quran in the Conventional sense."¹

Even after this suggestion 'Abd al-Salām continued to face problem. Then Shibli, feeling by now a little irritation, wrote to him again and suggested,

"Why you have become so innocent. If you would yourself write some book on Quran then which topic you would choose? You start from the same topic of your own choice and from time to time I will also instruct you. Some guidelines are as follows, (i) Discipline in language (ii) Historical arrangement of Quran (iii) Importance of Makkan and Madani Surah."²

It showed vividly that Shibli was preparing him gradually for the compilation of Sēerat al-Nabi. Had he not provided such training to his pupils, his dream would not have been fulfilled. After the death of Shibli his students accomplished his life-long desire to the perfection. According to Maulānā Sā'eed Anṣāri the third volume of Sēerat al-Nabi regarding the miracles was compiled by 'Abd al-Salām.³ Besides, he also compiled the material about the moral excellences and etiquettes which, after some modification, was incorporated in the volume on ethics of Sēerat al-Nabi.⁴

1. Ibid. Vol.II, p.123.

2. Ibid. Vol.II, pp.150-151.

3. Adīb, Shibli Number, Jamīah Urdu, Aligarh, 1960, September, p.33.

4. Sēerat al-Nabi, Vol.VI, Dār al-Muṣannefin, Azamgarh, 1966, p.34.

'ABD AL-SALĀM IN AL-HILĀL

After the resignation of Sayyed Sulaiman Nadvi from al-Hilāl Abu al-Kalām wanted 'Abd al-Salām to join it. Because Abu al-Kalām lived with him and know his calibre.¹ On the other hand due to the dispute of Nadvah's strike 'Abd al-Salām himself was interested in joining al-Hilāl. But 'Allāmah Shibli did not agree because;

- (A) The name of the author was not published and nobody would know the work and worth of 'Abd al-Salām.
- (B) He was helping in S̄erat al-Nabi.
- (C) Shibli also wanted to publish a Magazine (al-Mā'arif)² under 'Abd al-Salām's editorship.

Abu al-Kalām took permission for 'Abd al-Salām from Shibli through letter. 'Allāmah Shibli gave permission to 'Abd al-Salām to join al-Hilāl.³ Then he joined al-Hilāl from July 1914 as Sub-editor on Rs.100⁴

'Abd al-Salām had written many articles in al-Hilāl which appeared without his name in accordance with the policy of al-Hilāl. Today it is very difficult to identify his articles. After verification we came to know about his two articles. One under the title "Philosophy", Abu al-Kalām himself published it in al-Hilāl with an appreciation note⁵. The second is entitled "al-Harb fi - al-Islām" (الحرب في الإسلام). Sayyed Sulaiman Nadvi said about this in an interview to a monthly Magazine.⁶

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1. For detailed see Tahdhīb al-Akhlāq, Aligarh, 1983, February, p.21, 22.
 2. Makātib Shibli, Vol.I, Op.Cit. p.298.
 3. Ibid. Vol.II p.153.
 4. Ibid. Vol.I, p.259.
 5. Maulānā 'Abd al-Salām Nadvi ki Yād mein, Op.Cit.p.30.
 6. Mahānāmā Mustaqbil, Karachi, 1949, October, p.8.

Perhaps it was for this reason that 'Allāmah Shibli often advised 'Abd al-Salām to ensure his name as the author. In one letter Shibli advised to 'Abd al-Salām,

"You should ask for getting authorship from Abu al-Kalām."¹

Prof. Kabīr Aḥmad Jāisi² writes that he wrote a number of articles in al-Hilāl and al-Balāgh but without his name, which would have been enough to renown him³. This researcher himself enquire about his articles from Prof. Jāisi but he expressed his inability in pointing out the titles of 'Abd al-Salām's articles.

After the death of Shibli he came and join Dār al-Muṣannefīn on 15th December 1914 and served there till he breathed his last.

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1. Makātib Shibli, Vol.II, Op. Cit. p.155.
 2. Prof. Kabīr Aḥmad Jāisi is a teacher in the Department of Islamic Studies, Aligarh Muslim University, Aligarh.
 3. Āajkal, Prof. K.A. Jāisi, New Delhi, 1956, December, p.37.

'ABD AL-SALĀM AND THE STRIKE OF NADVAH :

In 1905 Shibli took the charge of Nadvah's administration. He introduced many changes in the administration and educational system of Nadvah. He introduced English, Hindi and Sanskrit as a compulsory subject. But a group of 'ulama opposed to english teaching and a group-conflict surfaced within the management. So Shibli resigned from the post of al-Nadvah's editor and 'Abd al-Karīm succeeded him, who in his first issue of al-Nadvah published an article on the importance of Jihād. At that time the Britishers had a wrong understanding of the word Jihād. So the people of Nadvah felt rather insecure. They made 'Abd al-Karīm to resign and sent this information to the Deputy Commissioner. At the same time many of them raised their voice against Shibli, launching a propaganda-campaign which led to several disturbances in Nadvah. Many articles were published against him. One article published in zamīndār (news paper) written by 'Abd al-Ḥakīm Dasnūi which provoked 'Abd al-Salām. He wrote a letter to 'Abd al-Ḥakīm Dasnūi from Bombay on 11th May 1913,

"I read your article in zamīndār I was surprised but pleased as well. I am happy that you are the first person to favour Shibli. But at the same time I was surprised as you have made the Maulānā responsible also for having taken the matter to the Government. However, the fact is that the letter written to Deputy Commissioner in that connection, was sent by an organisation, on which Maulānā 'Abd al-Ḥai, Maulānā Ihteshām 'Ali and 'Allāmah Shibli had signed. Therefore it is not justifiable that

only Shibli should be held responsible."¹

From this letter of 'Abd al-Salām the conflict of Nadvah was snow-balled and the people were divided into several camps. When Shibli resigned from the post of al-Nadvah's editor, 'Abd al-Salām wrote a letter to Maulānā 'Abd al-Mājid Daryābādi on 15th July 1913,

"Whatever has happened in Nadvah, perhaps you are the witness to it all. This is not the time to be a silent spectator. We should raise our voice to the Government and for that you should organise a function to condemn the present management."²

He also wrote a letter to Maulvi Masūd 'Ali Nadvi on 25th July 1913 at Lucknow which was stolen and used in a conspiracy.

After the resigning of Shibli the educational system was greatly disturbed. The students demanded the management to take care of this deteriorating condition. But the management instead of solving the problem, imposed restrictions and threatened to expel them from the institution. Consequently on 7th March 1914 a general strike was called on and a memorandum was published in the name of community leaders. This memorandum had a great impact on the alumni of Nadvah. They organised a general protest and Maulānā Masūd 'Ali Nadvi made it a nation-wide movement. When the agitation of the students affected the

1. I received this letter from Prof. K.A. Jāisi from his personal album.

2. Letter from Prof. Kabīr Aḥmad Jāisi.

entire nation, then the letter of 'Abd al-Salām, which had been stolen by the office, was published in order to show that Shibli was the main conspirator behind the strike of Nadvah. Sayyed Sulaiman Nadvi had published this letter in Hayāt-i-Shibli.

"This is not the time to be silent, as far as possible you should express your point of view. We are ready to call for a strike. This letter shall not be disclosed, this is order of the Maulānā (Shibli)."¹

Apart from this, 'Allāmah wrote an article, "who is responsible for the strike" on 6th April 1914. In this letter 'Abd al-Salām mentions that this letter has been written on my "instigation". This is absolutely false. I did not see the original letter. After all, I think, it is enough to say that if at all this letter is written on my direction or if at all I consider it still as right then I will not consider myself within the boundary of Islām."²

'Abd al-Salām began to be severely criticised when it became a common knowledge that he had written that letter and he associated the name of Shibli to make the movement stronger. No doubt the action of the Maulānā was quite unwise and unexpected. But it is also significant on the other hand that the original letter of 'Abd al-Salām was never presented to the management of

1. Hayāt-i-Shibli, Sayyed Sulaiman Nadvi, Dār al-Muṣannefīn, Azamgarh, 1983, p. 657.

2. Maqālāt-i-Shibli, Vol.VIII, Dār al-Muṣannefīn, Azamgarh, 1938, pp.128, 129.

Nadvah. Thus it is also possible that some words or phrases like "this is the order of Maulānā" might have been added or deleted in his letter, not to speak of any deliberate and distorted interpretation. 'Abd al-Salām himself writes,

"In spite of my original letter they presented only its copy to the management. Therefore, the question of some temperation in my letter can not be ruled out. I remembered the contents of the letter but not the actual words. I doubt if at all I ever wrote the sentence "this is the order of Maulānā ". For me to present any forged letter in the court or to temper with any letter and then present it to the court both are equally condemnable. If this letter reaches to addressee then there would be no strike, but it did not reach there and strike was called on In fact the main responsibility lies with the man who brought the letter to Maulānā Khalīl al-Rahmān. The man was not having at all any good intentions except to defame Shibli." ¹

The extremity of the condition can well be judged by the letter of Maulānā Haṣrat Moḥāni, which was written on 29th April 1914 in al-Hilāl,

"I am not associated to any group, so without any fear I pronounce that there is nothing

1. Al-Hilāl, Calcutta, 1914 June, p.530.

wrong in the letter of 'Abd al-Salām except what he relates to Shibli regarding strike. Those who consider his writing as blame-worthy or mischievous, they should prove firstly if the strike is reasonable or not. I say that a weaker section has the right to strike against a stronger group. The call for strike by 'Abd al-Salām is then perfectly right. But unfortunately as a result of continuous objections he accepted his mistake which is not in reality a mistake."¹

Al-Hilāl also criticised 'Abd al-Salām and described it as a shameful act. Though this objection of al-Hilāl had embarrassed 'Abd al-Salām but as the situation was unfavourable, he chose to remain silent. However, when the situation cooled down, he wrote a letter to Abu al-Kalām, the Editor of al-Hilāl. In this letter he invited a debate on the legality of strike in the light of Shari'ah that whether strike is legal or not for the Muslims.² Then the Maulānā started to compile material in favour of strike. He also consulted 'Abd al-Mājid Daryābādī about the English material regarding the issue of strike such as the number of educational strike in Europe and the opinions of eminent European scholars on strike.³ Though Shibli advised him not to write⁴ but he did not care. He completed the fatwa (legal opinions), which was published in al-Hilāl on 29th July 1914, 1st August 1914, 13th August 1914, 29th August 1914 and 9th September 1914.

1. Al-Hilāl, Calcutta, 1914, April, p.406.

2. For detailed see al-Hilāl, 1914, June pp. 529, 530.

3. Khutūṭ Number, Nuqūsh, Lahore Vol.I, 1962 p.488.

4. Makātib Shibli, Vol.II, Op.Cit., . 103.

Maulānā Shabbīr Uthmāni refuted its relevance in al-Hilāl in 19th August 1914. But it was totally overshadowed by the voluminous writings of 'Abd al-Salām. Those who opposed strike gave three arguments that the;

(A) Strike is not legal but only a consequence of the modern time.

(A) It is against the Sharīah.

(C) Modern civilization favours strike only in political and business spheres.¹

'Abd al-Salām refuted all the three points and proved the legality of strike in the light of Quran and Ḥadīth. According to him,

"(i) To launch a strike by the weaker section against the stronger group is not punishable. So during the strike to vacate the hostels and to stop taking food is illegal.

(ii) Strike is not the product of Europe but this is the natural product of the time, and the history is reflected with that.

(iii) Strike should be launched within the democratic ambit as was done by the Prophet (PBUH) against the people who stayed back from jihād.

(iv) If strike is declared frequently, its effect is bound to be very damaging.

(v) Strike is not only the result of infringement of the rights. But it may also be the result of a wrong punishment.

(vi) Strike may be called by both, political as well as religious group.

1. Al-Hilāl, Calcutta, 1914, 29th July, p.136.

- (vii) For strike equality is not necessary.
- (viii) Strike should be strong in its effect.
- (ix) Islām does not accept any rights of teachers, so they do not have any effect on strike.
- (x) Islām confirms the rights of the students on their teachers.
- (xi) Even if the rights were granted to teachers, yet they do not destroy their rights.
- (xii) Complaints of the teachers can not be announced publicly.
- (xiii) After assessment the conclusion can be drawn logically that the rights of the teachers, their greatness and respect do not negate the right to strike."¹

In the last sections of his fatwā 'Abd al-Salām highlighted the points as to what are the responsibilities of the authorities during the strike and how the effect and objective of a strike can be measured and how the complains of strikers should be solved? While arguing this issue he cited the case of Ḥaḍrat Sād, that it was complained about him that he did not perform salāt in the right way and did not go with the Mujāhidīn and did not do justice. 'Abd al-Salām pointed out the steps of Ḥaḍrat 'Umar regarding the case. In the light of this case 'Abd al-Salām concluded,

- "(i) Before initiating investigation the person concerned should be dismissed from his post against whome the complaint has been

1. Al-Hilāl, Calcutta, 1914, 29 July, p.137, 13 August, p. 186.

lodged as was done by Ḥaḍrat 'umar.

(ii) The investigation should be done exclusively by the outsiders as Ḥaḍrat 'Umar appointed certain persons from Madīnah for investigation.

(iii) Investigation should be done publicly. In the above case also the appointed persons had made their enquiries from every mosque.

(iv) Investigation should be completed during the strike.

(v) Those who try to express their grievance through strike must not be punished in any way."¹

At that time the campaign was on its peak and many prominent individuals were trying to defuse the conflict. While these efforts carry on 'Allāmah Shibli died on 18th November 1914. The incident had affected him to such an extent that he never turned his back on this issue and did not write a single word on this. Even when Sayyed Sulaiman Nadvi described this even in "Ḥayāt-i Shibli". 'Abd al-Salām maintained his silence and did not say anything in appreciation or in criticism.

1. Al-Hilāl, Calcutta, 1914, 9 September, p.272.

‘ABD AL-SALĀM IN DĀR AL-MUṢANNEFĪN :

From the very early days at Nadvah, Shibli had set his mind for the establishment of an academy of writers (Dār al-Muṣannefīn). But due to the dispute at Nadvah, the idea could not materialise. In the beginning he wanted to establish it at Nadvah. For this he consulted his friends and most of them agreed but ‘Abd al-Salām opposed and suggested through a letter to Maulānā Maṣūd ‘Ali Nadvi from Calcutta,

"I did not like Dār al-Muṣannefīn to have any link with Nadvah because we shall loss this academy in case we associate it with Nadvah."¹

As the matter was under consideration the younger brother of Shibli Maulvi Muḥammad Ishāq died, so he went, in August, to Azamgarh. But then due to some family pressures he resigned from Nadvah and stayed there. Thus at his own bungalow inaugurated Dār al-Muṣannefīn. After the passing away of ‘Allāmah Shibli on 18th November 1914 Sayyed Sulaiman Nadvi set up an organization Ikbwān al-Safā. ‘Abd al-Salām was also a member of this organization². When ‘Abd al-Salām was informed about the death of Shibli and Ikbwān al-Safā, he replied on 25th November 1914 to Sayyed Sulaiman Nadvi,

"I have accepted you as the successor of the late Maulānā. Please consider me as a loyal helper as Maulānā (Shibli) consider me. I am

1. Maulānā ‘Abd al-Salām Nadvi: Hayāt aur Karnāmē, Op. Cit. p. 47.

2. Hayāt-i Sulaimān, Shāh Muīeen al-Dīn Aḥmad Nadvi, Dār al-Muṣannefīn, Azamgarh, 1973, p.96.

ready to work as much as possible under your guidance and supervision. Please publish in news-paper about the death, funeral ceremony, time and his last wordings in the shape of an article."¹

There is more than one opinion regarding the date of 'Abd al-Salām's returning from Calcutta and joining Dār al-Muṣannefīn. Prof. K.A. Jāisi said he was already associated with Dār al-Muṣannefīn when he returned on 15th December 1914². Contrary to Shah Mu'īn al-Dīn Nadvi had written in Ḥayāt-i Sulaimān that he joined on 15th May 1915³. But the statement of Prof. Jāisi seems nearer the truth because Shibli died on 18th November 1914 and al-Hilāl was banned and its office was sealed in November 1914 by the Bengal Government. However, 'Abd al-Salām was not involved or restricted in this connection in any way at Calcutta. It was no more necessary for him to stay in Calcutta till 15th May 1915 as claimed by Shah Mu'īn al-Dīn Aḥmad Nadvi.

'Abd al-Salām contributed his valuable services without any selfish motives till his last breath. His only ambition was to fulfill the dream of his teacher and mentor. Perhaps this is the reason that he never tried to step beyond the literary circle and remained confined to the premises of Dār al-Muṣannefīn.

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1. I got this letter from Dār al-Muṣannefīn, Azamgarh. This letter is preserved in Dār al-Muṣannefīn.
 2. Āajkal, Prof. K.A. Jāisi, Delhi, 1956, December, p. 37.
 3. Ḥayāt-i Sulaimān, Op. Cit. p.100.

DEATH OF 'ABD AL-SALĀM :

Generally he was in good health except that from time to time he experienced some sort of fits in his temperament. That is, he appeared sometimes quite open hearted, optimistic and gleeful. On the contrary sometimes he was quite narrow hearted, pessimistic and serious. These moods often came to him intermittently. Sayyed Ṣabāḥ al-Dīn 'Abd al-Raḥmān Nadvi wrote about this,

"About two months before his death also he was very pessimistic and gloomy but afterwards suddenly he became quite cheerful. He used to walk, eat and distribute presents. He used to say in his later years that he was as fit as he had been in his younger age."¹

A little before his death he wished to meet Maulānā Abu al-Kalām and decided to go to Delhi. But before he could take a start, he died in the mid night of 3rd and 4th October 1956. At the time of his death Shah Mo'īeēn al-Dīn Aḥmad was present there. According to him,

"He was fine and had no complaint. He had performed his daily routine and also visited the market on 3rd October 1956. At the midnight 2.30 a.m. ... he experienced a massive heart attack. He asked me to help him as he was loosing his control ... I took him into my room and laid him down on my bed Soon after that he took three or four long breaths and died."²

1. Maulānā 'Abd al-Salām Nadvi ki Yād Mein, Op.Cit p.61.

2. Ibid. p. 24.

In the morning a large crowd of bereaved friends, devoted supporters and the students of Shibli College gathered in the premise of Dār al-Muṣannefin. Prof. K.A. Jā'isi, at that time was a student of Shibli College, who learnt the skill of reading and writing from him. He attended the last rites and gives vivid expression to the funeral preparations,

"The Maulānā asleep for forever, and was covered with a white sheet. An old employee of the library was reciting Holy Qurān. It was a pathetic scene and I was feeling deeply sorrowful. I lifted the sheet and saw his face for a while and then went out. I could hardly keep my patience and that too in the hope that this would please his soul. Then we prepared to give him the funeral bath. Maulvi Mujīb-Allāh, Qādi¹ and I lifted and laid him on the bathing bench. Though initially I was giving him bath, but I could no longer stand this sorrowful view and come out The people later came out with his funeral and he was laid to rest beside the grave of 'Allamah Shibli."²

How widely his demise was mourned can well be estimated from the numerous condolence messages received and editorials of magazines published. Maulānā Sā'eed Ahmad Akbarābādi mourned his death in his editorial in these words,

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1. I could not get his name. He was working service in the Post Office of Shibli Manzil.
 2. Adīb, 'Abd al-Salām Number, Jami'ah Urdu, Aligarh, 1961, December, p.24.

"We have witnessed a tragic event in the demise of Maulānā 'Abd al-Salām last month He was not only a famous writer and eminent scholar but also a good critic."¹

From Bombay Nawā-i Adab carried the following expression by Maulānā Najīb Ashraf Nadvi,

"Alas! the last candle among Shibli's companions has also been extinguished on the night of 4th October. 'Abd al-Salām was a great critic, historian, writer, poet and philosopher."²

'Ali Jawwād Zaidi wrote the following lines,

"Urdu literatue is undergoing a bad time and gradually loosing its colour particularly Azamgarh's circle has lost much of its colour in a very short time. We have not yet forgotten the sad demise of Suhail and Sulaimān that 'Abd al-Salām also left us."³

Apart from all these condoling expressions many poets of the time also wrote their elegies, which praised his sublime character and intellectual faculties.

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1. Burhān, Sa'eed Ahmad Akbarābādi, 1956 Nov. p.3.
 2. Nawā-i Adab, Anjuman-i-Islām, Urdu Reserch Institute, Bombay, 1956, October, p.3.
 3. Naya Daur, Lucknow, 1956, November, p.3.

PERSONALITY

The wiring of the Maulānā regarding strike reflects a clear picture of his temperament and thinking. He was of a very fiery and dynamic nature particularly in his younger age. However, after the death of Shibli he showed greater poise.

On him there are only four articles which have been written by Shah Mo'īteen al-Dīn Aḥmad Nadvi, Sayyed Ṣabāḥ al-Dīn 'Abd al-Raḥmān, Prof. K.A. Jāisi and 'Ali Ḥammād. Prof. Jāisi introduced him as a poet which was published in Āajkal 1956 December. There are only two series have been written by Prof. Jāisi; "Abd al-Salām Nadvi ki Yād Mein (عبدالسلام ندوی کی یاد میں) and "Abd al-Salām Number (عبدالسلام نمبر) in Adīb 1961 December.

These four scholars have written on the outlook and appearance of the Maulānā. Sayyed Ṣabāḥ al-Dīn 'Abd al-Raḥmān wrote,

"He had average height, heavily built body, active, brownish skin colour, yellowish small eyes with an innocent outlook. The only thing on the face was the moustaches which was straight on both sides. He was also himself of the same nature never accepting to knell down."¹

He wore cotton clothes, white shirt, waiscoat and trousers as long as he was within the boundry of Dār al-Muṣannefīn. He used to wear sherwani and Turkish cap during winter as well as summer season outside the Dār

1. Maulānā 'Abd al-Salām nadvi ki Yād Mein, Op.Cit. p.35.

al-Muṣannefīn¹. Shāh Moīēen al-Dīn Aḥmad Nadvi says that he liked very bright colours for clothes in summer and wore "Chheent" (dotted clothes) and Kāshmiri fabrics. In winter he used to cover himself with a woolen sheet. If some-body objected to these bright colours he disregarded it as bad taste.²

His whole life can be divided into two parts. One part is related to his optimistic nature and other part is related to pessimistic nature. Shāh Moīēen al-Dīn Aḥmad described,

"In the pessimistic phase he was simply in a helpless and hopeless condition, highly demoralised, sad and drooping. While in the optimistic period he was always energetic, happy and dynamic."³

As far as the daily routine of the Maulānā, his biographers have written many interesting details. Shāh Moīēen al-Dīn Aḥmad writes,

"He used to walk 3-4 miles daily in the crowded area instead of the open but this habit was effected during the pessimistic moods and it was compensated during his days of optimism.... He had no confidence in servants. So he deposited his money himself as also his letters."⁴

1. Adīb, "Abd al-Salām Number", Op. Cit. p.6.

2. Maulānā Abd al-Salām Nadvi ki Yād Mein, Op.Cit. p.23.

3. Ibid. p.20.

4. Ibid. p.23.

Sayyed Ṣabāḥ al-Dīn 'Abd al-Raḥmān gives an account of 24 hours chores and habits. He writes that after taking break-fast he used to go library and engaged himself in scholarly works. He used to write only two pages daily. He even left incomplete sentence after finishing second page¹. After this he used to roam within the boundry of Dār al-Muṣannefīn and talked with grass cutters about agriculture and city news. After lunch and afternoon *salāt*, he used to go to the library and solved the problems which disturbed his mind. After the *salāt* of 'Aṣr the members of Dār al-Muṣannefīn assembled together to take tea and to discuss current academic matters in the presence of Sayyed Sulaimān Nadvi but 'Abd al-Salām did not take kpart in this discussion. After tea he used to visit the market. He was very popular among the shop-keepers and children².

Prof. K.A. Jā'isi described him as a man of independent nature. The ideas and thinking of 'Abd al-Salām often went against the policy of Dār al-Muṣannefīn. So many of his books are still unpublished. Prof. Jā'isi said that one such book is *Dalā'il al-Furqān* (دلائل الفرقان), I saw the manuscript of this book. It was sent to Maulānā 'Abd al-Mājid Daryābādi for his opinion. Likewise the same case was with his other book *Tārīkh Akhlāq-i Islāmī*, Vol.II (تاریخ اخلاق اسلامی). Regarding this book he wrote a letter to Ṣadar Yār jang, Nawāb Ḥabīb al-Raḥmān Khān Sherwāni³. This letter clearly indicates that he had written most of it and it was about to be completed in 1940. In another letter to Abu al-Kalām 11th June 1956 'Abd al-Salām wrote that he had revised the manuscripts of *Shēr al-Aṣab* (شعر العرب), *Tārīkh al-Tanqīd* (تاریخ التنقید), and

1. Ibid. p.38-

2. Ibid, p.45.

3. For detailed see Conference Gazette, Aligarh 1973, 15 October, p.8-

Tārikh-i-Akhlāq-i-Islāmi, Vol.II (تاریخ اخلاق اسلامی) ¹.

He was very simple and pious but having a high intellectual perception. In matters of rights and duties he never breached them or deceived anyone. Another quality was his contentedness and freedom. Sayyed Sulaimān Nadvi and Maulvi Masūd Ali Nadvi were just like his elder brothers and his teachers during their days of hardship, his content and liberty continued as it was. Both of them became quite famous and their salaries also increased from time to time. But contrary to this the Maulānā had a simple life and never cared about his name or his salary. He did not care even when Shāh Moīeen al-Dīn Aḥmad was appointed as Secretary of Dār al-Muṣannefīn after Sayyed Sulaimān Nadvi left for Pakistan. According to Abu 'Ali ², who wrote in,

"He never have any objection to Shāh Moīeen al-Dīn Aḥmad's secretaryship and served with full energy and sincerety and loyalty as a subordinate of Shāh Moīeen al-Dīn Aḥmad Nadvi." ³

Shāh Moīeen al-Dīn Aḥmad Nadvi himself described his characteristics in these words,

"He lived with his small salary. He was unattentive to his name or fame or glory. It was as if he was unaware of either himself and his intellectual ability. His achievements did not make him haughty. He always disliked his eulogisation." ⁴

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1. Letter from Prof. K.A.Jāisi from his personal album.
 2. Abu 'Ali was a proof reader in Dār al-Muṣannefīn, Azamgarh during the days of 'Abd al-Salām.
 3. Tahdhīb al-Akhlāq, Aligarh, 1987, Feb., p.22.
 4. Maulānā 'Abd al-Salām Nadvi ki Yād Mein, Op.Cit., pp.17-18.

Prof. K.A. Jā'isi also described many of his qualities,

"Among the virtuous characteristics of the Maulānā is that he never lived for worldly things. He considered this world as a children's garden. He did not bother about the verdicts of the time. For him the life was a pious duty which he fulfilled till his last breath."¹

Regarding the books and articles of 'Abd al-Salām, Shāh Mōi'een al-Dīn Aḥmad was quite critical. He wrote that 'Abd al-Salām was no doubt a genius and as such in one reading he could reach the root of the book and select the relevant materials. Therefore most of his writings are the product of perusal of one book only and not of a wide ranging research.² But Prof. Jā'isi rejected this criticism. He says that those who blamed him are not able to write even the tenth part of Shēr al-Hind (شعر الهند). And if one reads the other books like Uswa-i Ṣaḥābah (أسوة صحابه) and Tārīkh-i Akhlāq-i Islāmi (تاریخ اخلاق اسلامی) only then he can evaluate the high standards of his books. He further said that 'Abd al-Salām's Uswa-i Ṣaḥābah (أسوة صحابه) is comparable with Sēerat al-Nabi (سیرة النبی) of Shibli and Sayyed Sulaimān Nadvi. As it is the best album of the life of the Prophet (PBUH), like-wise the book Uswa-i Ṣaḥābah (أسوة صحابه) is the best album of the life of the Ṣaḥābah³.

1. Adīb, 'Abd al-Salām Number, Op.Cit. p.20.

2. Maulānā 'Abd al-Salām Nadvi ki Yād Mein, Op.Cit. p.3.

3. Adīb, 'Abd al-Salām Number, Op. Cit. p.17.

This view is further strengthened by some other letters of the Maulānā to Dr. Sayyed 'Abd -Allah which were published in Nuqūsh. The Maulānā, for the sake of reserch, has asked in these letters for providing information. One letter he wrote on 18th February 1946 and asked - (i) a copy of the epitaph inscribed on the tomb of Iqbal and (ii) about his sons and daughters¹.

The other letter he wrote on 27th March and asked about the Urdu translation of English articles on Iqbal.² Not only this but he also asked several aspects regarding strike, divorce and alimony (Mehr) from his friends and colleagues. Prof. K.A. Jāisi gave me three letters of the Maulānā which he wrote to Maulānā 'Abd al-Mājid Daryābādi on 10th July 1913, 25th July 1913 and 14th October 1913 asking certain information on divorce, alimony and booty.

In the last Prof. Jāisi said that during his ('Abd al-Salām) last days he had started writing articles on the verses of Arsh Malseyāni and some introductory part had been completed. Prof. Jāisi further added some of his notes on the poetry of Arsh Malseyāni and published, also, as a part of the Maulānā's article³. 'Abd al-Salām had not only a deep appreciation of good poetry but himself was also a good poet. 'Abd al-Salām wrote regarding his poetry and pen name,

"Along with my education in Kanpur, Agra and Ghāzipūr, I started to compose poetry and opted for the poetical name "Shamīm".⁴

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1. Nuqūsh, Makātib Number, Idāra al-Farogh Urdu, Lahore, 1957, p. 772.
 2. Ibid, p. 773.
 3. Nigār, Lucknow, 1960 May, pp.32-35, 35-41(K.A.Jāisi).
 4. Mashāhir Ahl-Ilm, Op. Cit. p.116.

Prof. Jāisi further said that at the time of his funeral bath a piece of paper was found from his dress, on which he has written some verses. Unfortunately that piece of paper was later lost, otherwise it would have been memoried as his last verse.

CHAPTER - II

'ABD AL-SALĀM'S WORKS ON ISLAMIC STUDIES

2.1 : USWĀ-I ṢAḤĀBAH VOL. I

Uswa-i-Ṣaḥābah is written by Maulānā 'Abd al-Salām Nadvi and published by Dār al-Muṣannefīn, Azamgarh in 1922. The book deals with the faith, religious practices, moral attitudes and the way of life of the companions of the Prophet (PBUH) (The Ṣaḥābah and the Ṣaḥābiyāt). The author endeavours to show that their life was the best example of the kind of life enjoined by Qurān and Sunnah.

In the preface the Maulānā writes that the main and obligatory duty of all men is the purification of their hearts and souls in accordance with the will of Allāh. The Prophet Ādam and other Prophets came for this work and contributed in the development of human society and culture. At last the Prophet Muḥammad (PBUH) came and gave it the final shape. The author shows how Muḥammad (PBUH) completed this extensive and comprehensive work that can be seen in the lives of the Ṣaḥābah. There was not a single person, in the beginning, who followed the instructions of the Prophet (PBUH). But it is his ability that within a short span of time there were hundreds and then thousands of the Ṣaḥābah who followed him. At the time of his death the Ṣaḥābah were already scattered in most parts of the civilized world.

The Maulānā describes that we have scant information about the lives of the Prophet Nūh and the Prophet 'Īsā but we have detailed account of the lives of the Ṣaḥābah. The author points out that although there are many books on the lives of the Ṣaḥābah such as al-Ist'āb ((الاستيعاب)), Uṣd al-Ghābah ((اسد الغاب)), Iṣābah

((اصحابه)), Tajrīd (تجريد), Asmā' al-Ṣaḥābah (اسماء الصحابة), Ḥaṣan al-Maḥādīrah (حسن المنزه), Ṭabaqāt al-Huffāz (طبقات الحفاظ), Ṭabaqāt al-Aṭibbā (طبقات الاطباء) and two famous books of Ṭabari. Yet today it is necessary to present their glorious life in such a way that people would act and reform themselves accordingly.

In the introduction the Maulānā discusses the definition of the Ṣaḥābah, their numbers, their qualities, categories of the Ṣaḥābah and their times. He points out that muḥaddethīn, fūqahā (Jurists) and scholars hold varying opinions regarding the definition of the Ṣaḥābah i.e. those who, (i) lived with the Prophet (PBUH) for a time (ii) participated at least in one ghazawah (iii) narrated aḥādīth (iv) adopted the practices of the Prophet (PBUH) (v) saw or met him after accepting Islām in their adult life (vi) saw or met him after accepting Islām at any time i.e. even in childhood.

The author says that the majority of the Muslims accept the sixth definition¹ as most correct. Next comes the first definition which is held as more correct by the fūqahā².

The Maulānā writes that there is no book which gives the exact number of the Ṣaḥābah. Once Muḥammad (PBUH) had ordered the counting of the Ṣaḥābah and at that time they were 1500. But there are differences of opinion among the Sahabah regarding the point of time, when this counting was held. Some say that he ordered it during the battle of Uḥud, while other say it was held during the

1. Uswa-i Ṣaḥābah Vol. I, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh 1922, p.13.

2. *Ibid.* p. 14.

battle of al-Ahzab. Still others are of the opinion that this counting was held at the time of treaty of Hudaybiyah. However all agrees that they were 10,000 in number at the time of victory of Makkah. Imam Shafai^{ee} has narrated that they were 60,000 at the time of Muḥammad's (PBUH) death.¹

About the uprightness of the Ṣaḥābah, it is generally held that all the Ṣaḥābah were just. But the Maulānā says that there is a difference of opinion regarding this too, as, some scholars hold that only before the civil war (battle of Camel and battle of Ṣiffīn) between Muslims all were just². Mutazilites are of the opinion that the Ṣaḥābah who faught against Ḥaḍrat 'Ali were not just while the supporters of Amir Muāwiyah has the opinion that those who faught against Muāwiyah were not just³. Muḥaddethīn in general believe that Qurān has said about the excellences of almost all the Ṣaḥābah and that all the Ṣaḥābah possessed the quality of justice⁴.

About the categories of the Ṣaḥābah, the Maulānā states that the Ṣaḥābah have been accorded different status depending on number of aḥadīth narrated by them. Those Ṣaḥābah whose contribution towards aḥadīth is greater, have been accorded higher status. But Ahl-e Sunnat wal Jamāat have categorised the Ṣaḥābah in accordance with the excellences and qualities possessed by them. According to them, first in rank come the Khulafā-i Rāshidūn, then the wives of the Prophet (PBUH), the first migrators,

1. Ibid. p.18-

2. Ibid. p.18.

3. Ibid. p.19

4. Ibid. p.19.

the people of 'Uqbah, the people of Badr and so on. At the end of this introductory part the author writes that the period of the era of the Ṣaḥābah started from the first day of the Prophethood and came to an end by the close of the first century of hijrah. Ḥaḍrat Abu Ṭufail 'Amir bin Waḥlah was the last of the Ṣaḥābah who died in 100 A.H.¹

The book comprises of eleven chapters. The first seven chapters focus on the various aspects of the character and lives of the Ṣaḥābah and their relationship with the Prophet (PBUH). In these the author has discussed at length about their faith, religious beliefs and practices and their respect for the Prophet (PBUH). The last four chapters deal with the mutual behaviour and attitude of the Ṣaḥābah towards each other in social life. These chapters focus on their moral excellences and their noble conduct in society.

Chapter-I deals with the factors that led the Ṣaḥābah to embracing Islam such as Qurānic teachings, the character and the personality of the Prophet (PBUH), his miracles and finally the victory of Makkah. The author writes that the essential qualities of a virtuous man are his gentle disposition, tenderness of heart and his susceptibility to goodness. Persons in possession of the above qualities are prone to accept all that is righteous.² It is because the Ṣaḥābah possessed these virtues, that they readily accepted the Prophet's message and were willing to uphold it even at the cost of their lives.

1. Ibid. p. 23.

2. Ibid. p. 24.

In chapter-II the Maulānā writes about the courage, patience and steadfastness in religion of the Ṣaḥābah. They did not deviate from the path of Islām even in the most adverse circumstances. The Ṣaḥābah who migrated to Abyssiniya proved their courage and steadfastness in the court of king Najāshī in a question regarding the status of the Prophet 'Īsā (Jesus) according to the Qurān. They tolerated with great patience all the mockery and persecution perpetrated against them and even sacrificed their lives and property for the sake of their faith in Islām. They also forsook their nearer and dearer and even took up the sword against them in ghazawāt.¹

Chapter-III focuses on the faith of the Ṣaḥābah. They believed in oneness of Allāh, fate (Qismat) and the unseen (Ghā'ib). They left all the atheistic activities and opposed all un-Islāmic beliefs and superstitious traditions, such as beliefs in charms and talisman.

Chapter-IV presents a good deal of information about the religious practices, particularly related to zakāh, salāt, ṣaum (fasting), hajj and jihād (holy war). The Maulānā says that the Ṣaḥābah did not consider salāt as a source of reward but it is a dividing line between Islām and Kufr (infidelity).² They used often to give away as ṣadaqah the things that were held very dear to them. He says it is far better if ṣadaqah had been given secretly³. Regarding jihād the author writes that it is the most difficult obligatory duty enjoined by Islām. But the Ṣaḥābah gave preference to jihād rather than to their wives and property⁴. Thus they were the most loyal soldiers of Islām.

1. Ibid. p.36.

2. Ibid. p.63.

3. Ibid. p.75:

4. Ibid. p.85.

In chapter-V the author discusses at length that the Ṣaḥābah not only practised according to Qurān and followed the foot-prints of the Prophet (PBUH) but they kept themselves aloof from all forbidden things, such as usury, lottery, immoral activities and even doubtful things.¹

In chapter-VI the Maulānā writes that most of the time the Ṣaḥābah were busy in the recitation of Qurān and learnt it by heart either wholly or in part. In connection with this he narrates that Ḥaḍrat 'Umar realised the need of the compilation of Qurān after the battle of Yamāmah². The Maulānā writes that tasbīh and taḥlīl³ are the main symbols of religious life. The Ṣaḥābah sacrificed all the luxurious things and pleasures of the world and practised virtues for the sake of reward in the life hereafter (Ākhiran).

Chapter-VII deals with the infinite love and respect shown by the Ṣaḥābah for the Prophet (PBUH). He says that the Ṣaḥābah were very anxious in preserving the memorable relics of the Prophet (PBUH). For instance Ḥaḍrat 'Aishah kept her "jubbah"⁴ and Umm Salmah kept her "hair"⁵. The Ṣaḥābah devoted their life in the service of Muḥammad (PBUH) because they considered it a work of

1. Doubtful things include all things where there is no clarification between legal and illegal.

2. Ibid. p.122. (In the battle of Yamāmah near about 700 Huffāz were slain).

3. Tasbīh means reciting Subḥān-Allāh (transcenden belongs to Allāh), Taḥlīl means declaration of Allāh's Unity by reciting La-ilā ha il-Allāh.

4. Ibid. p.139.

5. Ibid. p.140.

honour and dignity. Due to her service, Ḥaḍrat Salmah (a female companion of the Prophet(PBUH)) got the title, "Khadīmah-i Rasūl"¹. They accompanied the Prophet(PBUH) in happiness as well as in adversity. The Ṣaḥābah not only loved Muḥammad (PBUH) but also his relatives and even his Maulā² and slaves³. They were very obedient and followed the commandments of the Prophet(PBUH) in totality.⁴

Chapter-VIII gives a vivid account of the moral excellences of the Ṣaḥābah. Here the Maulānā has discussed at length the honesty, humbleness, selflessness, generosity, hospitality, patience, modesty and straightforwardness of the Ṣaḥābah. He writes that selflessness is the extreme level of generosity and the Ṣaḥābah were full of this quality. They did not take revenge from their enemies or held any malice against them⁵. The author says that as a consequence of the training imparted by the Prophet(PBUH) the Ṣaḥābah became kind hearted and tolerant.

The IX Chapter deals with the attitude of the Ṣaḥābah towards society. The author states that culture starts with a kind and tolerant attitude and in its absence man degenerates himself to the level of animal. He says that the Ṣaḥābah exercised mutual love and cooperation even in the most adverse situations. In the battle field too, they tried their best to save the lives of their fellow Ṣaḥābah⁶. They exhibited good relations

1. Ibid. p. 154.

2. Maulā: The captives, who embraced Islām, were distributed among Muslims and acquired the status of Maulā.

3. Ibid. p. 165.

4. Ibid. p. 183.

5. Ibid. p. 203.

6. Ibid. p. 260.

with their parents, family, children, neighbours and did not treat even their slaves harshly.

At the end of this chapter the author says that there was no discrimination among the Ṣaḥābah and they regarded each other as equal as brothers. They did not discriminate even against their slaves. For instance 'Abd-Allāh ibn 'Umar gave exactly similar ornaments to his daughters and to his slave girl.¹

The X Chapter describes the Ṣaḥābah dealings in regard to debt, will, alimony (Mehr)² etc. The Maulānā writes that the Ṣaḥābah were very lenient with borrowers and sometimes even exempted them from repayment. On the other hand they often repaid debts on behalf of fellow Ṣaḥābah. They gave alimony (Mehr) and all the rights to their wives as enjoined by the Prophet (PBUH). The author states that the Ṣaḥābah exercised justice among their wives. For instance, Māz bin Jabal, who had two wives, fixed a day for each of the two. He was so just that he even would not drink water or take it for ablution from the house of the one whose term was not fixed for the day.³

Chapter XI presents a good deal of information about the mode of life of the Ṣaḥābah particularly their dress, food, house and its decorations and their abstinence and simplicity. After comparing the life style of the Ṣaḥābah of early period and during the period of Ḥaḍrat 'Umar, the author writes that during the Ḥaḍrat

1. Ibid. p.255.

2. Mehr (Alimony)- Settlement of money or property on the wife, without which a marriage is not legal.

3. Ibid. p.283.

'Umar a reign due to ample wealth and contact with cultures of other communities they changed their life style to some extent. But even then the Ṣaḥābah led a life of abstinence and simplicity.

At the end he writes about their sources of income. He says that European Scholars thought that their only sources of income was booty¹, but actually they earned money through hard labour, trade and agriculture.

SOURCES:

The Maulānā has taken help from the following sources in the compilation of this book Ṣaḥīḥ Bukhārī (صحيح بخاري), Ṣaḥīḥ Muslim (صحيح مسلم), Sunan-Abu Dāud (سنن الرازي), Sunan Nasā'ie (سنن نسائي), Sunan ibn Mājah (سنن ابن ماجه), Jame Tirmidhī (جامع ترمذي), Musnad ibn Ḥanabal, Vol. I, II, III, IV, V, VI (مسند ابن حنبل ج 1, 2, 3, 4, 5, 6), Ṭabaqāt ibn Sād (طبقات ابن سعد), Tafsir, ibn Kathīr, Vol. VII (تفسير ابن كثير), Muwatta' Imām Mālik (موطأ امام مالك), Muwatta' Imām Muḥammad (موطأ امام محمد), Fath al-Bārī, Vol. III, IV (فتح الباري), Fatḥ al-Buldān (فتح البلدان), Ṭabari (طبري), Muqaddimah ibn Khaldūn (مقدمه ابن خلدون), Dār Qaṭni (دار قطني), Musnad Dārmi (مسند دارمي), Isabah (اصابه), Kashf al-Zunūn (كشف الظنون), Tajrid Asmā' al-Ṣaḥābah (تجريد اسماء الصحابه), Makātib Shibli, Vol. I (مكاتب شبلي), Fath al-Maghīth (فتح المغيث), Zafar al-Amāni (ظفر الاماني), Istiāb (استيعاب), Adab al-Mufarrad (ادب المفرد), Usd al-Ghābah (أسد الغابه), Nuzhat al-Ibrār (نزهة البرار), Wafā' al-Wafā, Vol. I (وفاء الوفاء) etc.

1. Ibid. p.302.

2.2 : USWA-I ŞAĤĀBAH, VOL.II

The second volume of Uswa-i-Şaĥābah first appeared in 1922. It was further revised and enlarged and published in 1936. This volume presents a good deal of information about the political, religious, and educational services of the companions of Muĥammad (PBUH) (The Şaĥābah and the Şaĥābiyāt).

In the preface the Maulānā writes that the Prophet (PBUH) was a complete personality who symbolised all the good aspects of religion, ethics, politics and divine knowledge. Qurān and şaĥīḥ ḥadīth give vivid accounts regarding that. So it was the obligatory duty of the Şaĥābah, being his first followers, to preserve and propagate his messages and deeds in the true form. The author says that they did it with great honesty. Khulafa-i Rāşhidūn, being successors of the Prophet (PBUH) got greater opportunity to perform this duty. So a major part of this book deals with their religious, ethical, political and educational services. Apart from the Khulafa-i Rāşhidūn many other Şaĥābah also rendered their contributions in the various role suchd as leaders in prayers, teachers, governors, judges, commanders (Amīrs), muftīs. The whole book is divided into three parts, corresponding to three major fields of the Şaĥābah's services i.e. educational, political and religious. These are further divided into several chapters.

POLITICAL SERVICES:

The first part is related to the political services of the Şaĥābah particularly related to the caliphate, officials and commanders, the department of justice, the

department of tax and kharāj, the police department, public works, rights of dhimmīs and slaves and privileges of the general public.

The Maulānā says that divine caliphate is a religious trust, so only a person who had the greatest faith in Islam and fear of Allāh could fit into this role. The Ṣaḥābah by their true religious beliefs and high ethical character distinguished themselves as the real deserving candidates for the chair of caliphate. He discusses how the Ṣaḥābah established khilāfat and preserved it by displaying high level of ethical character both as ruler and as subject?¹

The Ṣaḥābah laid the foundation of their caliphate and amirates on the verses of Qurān, "to obtain good and to prohit evil."² They did not have any desire to come into power for personal benefit. For instance, Ḥaḍrat Abu Bakr on the very first day of his caliphate delivered a lecture underlying mainly the responsibilities of the caliphate in which he made it abundantly clear that the caliphate was nothing but a divine trust.³

The Maulānā has divided the duties of the caliphate into three parts; religious, ethical and political. He further says that whereas nations conquered the world by power but the Ṣaḥābah won the hearts of the people through abstinence, purity and equality⁴. The Ṣaḥābah established advisory council (Majlis-e Shūrah) in which opinion of

1. Uswa-i Ṣaḥābah, Vol.II, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1936, p.2.

2. Quranic Ayat: III, 110

3. Uswa-i Ṣaḥābah, Vol.II, Op.Cit., p.3.

4. Ibid. p.15.

Muslim notables was sought for better governance, thereby setting the standard of democracy. Ḥaḍrat 'Umar expanded it further where general Muslims were free to questions.¹ The Ṣaḥābah addressed the caliph and amīrs sometimes harshly without any fear of reprisal, whenever they felt that the caliph and amirs had deviated from the path of Qurān and sunnah².

The Maulānā discusses regarding the appointments of the amīrs and officials. In the beginning there were only a few officials but when Ḥaḍrat Abu Bakr and Ḥaḍrat 'Umar conquered new areas their numbers increased rapidly. Though the salary differed from post to post, it was enough for all the officials³. Ḥaḍrat 'Umar used to hold open general meetings and heard the complaints of the people⁴.

The author says that Ḥaḍrat 'Umar was the first man who established a judicial department independently and appointed qāḍīs. Ḥaḍrat 'Umar instructed all qāḍīs,

"Consider everyone as equal, do not give any preference to your relatives and keep away from bribe."⁵

Ḥaḍrat 'Umar emphasised the use of analogical deduction (qiyās) and interpretation (ijtehād) in those cases where clear instructions were not available. Before him the cases were resolved on the basis of Qurān, sunnah and

1. Ibid. p.35.

2. Ibid. p.45.

3. Ibiċ. p.64.

4. Ibid. p.68.

5. Ibid. p.69.

traditions of the Ṣaḥābah (Āḥbār-i Ṣaḥābah) only.

In the Maulānā's opinion the number of legal petitions is an indicator of the moral standard of the people. Wherever there is scarcity of judicial cases the people are of high character and vice-versa. The scarcity of such cases during the period of Khulafā-i Rāshidūn clearly proves the moral standard of people at that time.

The Maulānā writes that Ḥaḍrat 'Umar established an independent institution of Kharāj and a register was maintained for treasury (Bait al-Māl). Before Ḥaḍrat 'Umar the acquired land used to be distributed among the Muhājirīn (Migrators) only but he thought that if that practice continued in this manner what would be left for the coming generation and for the widows and orphans? He therefore adopted the new policy that the conquered lands were left to their original owners who had to pay a tax from their income.¹ He ordered the collection of jazīyah, kharāj and 'ushr² in a liberal way. On the other hand the poor, handicapped and old people were exempted from these taxes.

The author gives a detailed account about the public works such as erection of buildings, mosques, forts, sarai, wells, canals, roads, hospitals, public bath rooms (hamām) etc. He further describes that many cities were inhabited by the Ṣaḥābah such as Basrah, Kūfah, Mosul, Fustat, Jazīrah, Qairawān etc.³ Ḥaḍrat 'Umar made

1. Ibid. p.74.

2. 'Ushr means land tax taken from other communities.

3. Ibid. pp.96-100.

special arrangements for scholarships and other requirements of the orphans from the state treasury.

Ḥaḍrat 'Umar, the Maulānā says, formed the police department, erected jails and introduced some new punishments such as exile.¹ Amīr Muāwiyah introduced the practice of recording the names of the doubtful and suspected persons. He took more interest in the expansion of police department and appointed 4000 men in police and 500 men for safeguarding mosques.

According to the Maulānā the security of the people is their primary and basic right. During the Ṣaḥābah's time the rights of Muslims and dhimmīs were the same. Dhimmīs were free to profess their religion and decide their cases according to their own law. The Ṣaḥābah were very lenient in collecting the tax. The author quotes from Imām Yūsuf's book Kitāb al-kharāj,

"When dhimmīs saw the fair dealing of Islāmic government then they became helpers and supporters of the latter."²

In the Maulānā's opinion a slave was a man who was captured in war and distributed along with booty among the Muslims. He writes that the Prophet (PBUH) ordered the Ṣaḥābah not to separate the slaves from their close relatives i.e. mother should not be separated from son and brother from brother. He also writes that the Mukātab slaves i.e. if a slave could pay a fixed amount on which the slave and his master agreed he could become free. The

1. Ibid. p.103.

2. Ibid. p.129.

author quotes Mīr Ismā'īl who wrote in his Bulūgh al-Marām (بوغ المرام) that the Ṣaḥābah freed as many as 39237 slaves.¹ An Umm al-walad² became free after the death of his master. Along with these privileges, Khulafā-i-Rāshidūn treated him at par with Muslims and they were considered as members of the Muslim Community³.

RELIGIOUS SERVICES:

The second part is related to the religious services of the Ṣaḥābah. The Maulānā gives under various sub-headings a detailed account of the Ṣaḥābah's efforts towards the propagation and spread of Islām.

The author presents a good deal of information about the preaching of Islām by Muḥammad (PBUH) and the Ṣaḥābah. He enumerates the reasons and factors which led the people to accept Islām. The views of European Scholars are also mentioned in this regard. The Maulānā states that Ḥaḍrat Abu Bakr was the first man who embraced Islām and by his influence many others became Muslims. After the victory of Makkah, the influence of Islām spread far and wide. So all those who feared the infidels (Kuffārs) who started to come into the Islāmic fold and take an active part in the propagation of Islām.⁴ After the battle of Qadisiyah 4000 soldiers accepted Islam.

On the other hand many of the tribes were influenced by the moral attitudes and gentle nature of the Ṣaḥābah. As regards the views of the European Scholars (Orientalists) that Islam spread by force, the author says, no doubt many people accepted Islām after being

1. Ibid. p.142.

2. Umm al-Walad is a slave girl who gave birth to his master's child.

3. Ibid. p.148.

4. Ibid. p.166.

conquered, but it was only when they thought it would be beneficial for them then they accepted Islām.¹

The Maulānā provides a detailed account about the faith and practices of the Ṣaḥābah such as salāt, zakāh, hajj, ṣaum(fasting), nikāh and ṭalāq(marriage and divorce) and also the detail of their collection and compilation of Qurān. He says that they were steadfast in their faith. Ḥaḍrat Abu Bakr faught against those who claimed Prophet-hood and refused to pay zakāh, i.e. what is known as "Riddā Wars" in Islamic history. He also ordered to collect the Qurān and compiled it in a book form. Ḥaḍrat Uthmān, in his reign, prepared many copies of Qurān in the Quraishite dialect and distributed to the provinces governed by Muslim Amīrs, when there arose differences regarding the pronunciation of Qurānic verses.²

The Maulānā states that iḥtesāb in the term of ṣhariāh which means evaluation or appraisal of beliefs and deeds to assess their conformity to the Islāmic way of life. Then quoting from Ṣaḥīh Muslim, he describes various degrees or levels of faith ('Imān).

(i) Try to stop the wrong and evil doings with your hand (by force).

(ii) If that is not possible, then stop by your tounge i.e. advise the wrong doers not to do so.

(iii) If that too is not possible then atleast realise it at heart.

The last being the lowest level of fatih. He asserts that the Ṣaḥābah maintained the first two grades of iḥtesāb³.

1. Ibid. p.174.

2. Ibid. p.186.

3. Ibid. p.188.

The author provides a good deal of information about the Ṣaḥābah's efforts towards reform of Jāhiliyah practices and eradication of shirk¹ and bid'at². He also discusses about the reforms in the means of livelihood, that is, to earn money in a lawful way.

The jihād of the Ṣaḥābah is discussed by the Maulānā in three points;

- i) Ṣaḥābah's views regarding jihād.
- ii) Religious and moral activities of the Ṣaḥābah in the military administration during the Prophet's time.
- iii) The contribution of khulafā-i Rāshidūn to the development of military administration.

Generally, it is thought that the military administration had been established by Ḥaḍrat 'Umar. But, infact, the Prophet(PBUH) himself established permanent army after migration to Madīnah³ and sent the Ṣaḥābah to other countries for acquiring military training. The author states that not only the Ṣaḥābah but the Ṣaḥābiyāt also took part in ghazawāt and served water, food and medicine⁴. He gives a detailed information about their military organisation. In addition to this, he says that Amīr Muāwiyah established navy which finally consisted to 500 ships. He also discusses the various reasons underlying the victories of the Ṣaḥābah.

1. Shirk means there is two or more than two Allāh

2. Bid'at means anything new in religion.

3. Ibid. p.210.

4. Ibid. p.212.

The Maulānā writes that the construction of mosques and the conquests went on side by side. Every newly populated area was provided with a mosque. They also renovated and expanded the old ones. He discusses about the mosques built upto the period of Muāwiyah but he laid more emphasis on those built upto the period of Ḥaḍrat 'Umar. The author gives a list of mosques in which Muḥammad (PBUH) performed salāt both in Madīnah and other cities. Further more he says that the Ṣaḥābah used to sweep, provide lighting and safe-guard the mosques by themselves.

EDUCATIONAL SERVICES:

The third part is related to the Sahabah's educational and scientific services. The Maulānā gives a vivid account about the arrangement made to impart the knowledge including Qurān, ḥadīth, tafsīr, fiqh and tasawwuf. He also highlights their knowledge on genealogy (ansab), history and their poetry and oratory.

The work of learning and teaching of Qurān had been started during the life-time of the Prophet(PBUH). Muḥammad (PBUH) himself sent Muṣab bin 'Umair and ibn Umm Maktūm to Madīnah for imparting Qurānic teachings after the first pledge of Aqabah. After the establishment of Islāmic State in Madīnah, the main work of the Amīrs and officials was to teach Qurān and sunnah. Ḥaḍrat 'Umar established many madrasas for teaching Qurān, ḥadīth and laid more emphasis on correct pronunciation. For teaching ḥadīth, the Ṣaḥābah spread out all over the Muslim lands. Madīnah was the great centre of ḥadīth learning.

The Maulānā says that there is very little tafsīr of Qurān available in ḥadīth. But whatever is there forms the kernel of tafsīr literature. He writes that the Ṣaḥābah, being Arabs, understood very well the secrets and symbols of Arabic literature. But inspite of all these, they sometimes found themselves unable to understand and would approach the Prophet(PBUH) for clarification. Sometimes Muḥammad (PBUH) would himself explain the difficult Āyāt(verses) of Qurān. Some problems were also solved in the meeting of the great Ṣaḥābah¹.

The author discusses mainly why the Ṣaḥābah felt the need of ḥadīth narrations and learning and why they frequently undertook long journeys in the quest of ḥadīth? Why they preserved it so cautiously and narrated it so correctly? What was the purpose of ḥadīth narration etc.? At last he discusses about the classification and critical evaluation of ḥadīth.

He writes that the Ṣaḥābah narrated ḥadīth not for any worldly fame and position but for the reward in the life hereafter (Ākḥerat). The Maulānā divides the Ṣaḥābah into five categories according to their narrations of ḥadīth.

- (i) **First group:** Those who narrated a thousand or more than a thousand aḥādīth.
- (ii) **Second group:** Those who narrated 500 to 1000 aḥādīth.
- (iii) **Third group:** Those who narrated 100 to 500 aḥādīth.

1. Ibid. pp.282, 283.

- (iv) **Fourth group:** Those who narrated 40 to 100 aḥādīth.
- (v) **Fifth group:** Those who narrated 40 aḥādīth or lesser¹.

Next chapter relates to the compilation and arrangement of the science of fiqh. The author discusses at length the following points:

- (i) How the Ṣaḥābah received the knowledge of fiqh by the Prophet(PBUH)?
- (ii) How the various classes (Ṭabaqāt) of fuqahā (jurists) emerged?
- (iii) How they transmitted the knowledge of fiqh to tābiūn² and how they compiled matters related to fiqh?
- (iv) How they formulated the rules of fiqh?
- (v) What were the motives of the Ṣaḥābah in their disagreement over problems related to fiqh?

The Maulānā divides the Ṣaḥābi fuqahā into three groups:-

- (i) Mukaththirīn (مكثثرين): Those who regularly pronounced their views on various new problems relating to Islamic shari'ah.
- (ii) Muqallilīn (مقللين): Those who expressed their views regarding only a few problems.
- (iii) Mutawassitīn (متوسطين): They are those Ṣaḥābah who stand between Mukaththirīn and Muqallilīn.

1. Ibid. p.318.

2. Tābiūn are those who saw or met to the Ṣaḥābah being Muslim.

The author quotes 'Allāmah ibn Hazm who wrote that Abu Bakr Muḥammad bin Mūsā compiled the fatāwā (legal opinions) of 'Abd-Allāh ibn 'Abbās in twenty volumes.¹ Moreover he says that the fatawa of ibn Mas'ūd, Zaid ibn Thābit, 'Abd-Allāh ibn 'Umar and ibn 'Abbas laid down the foundation of modern fiqh.²

Regarding taṣawwuf the author describes that during the period of the Ṣaḥābah there was no terminology related to taṣawwuf even though taṣawwuf had its origin in that period itself. He says that khulafa-i Rāshidūn were more steeped in taṣawwuf than other Ṣaḥābah. In Qurān, Ahl al-Suffah are called fugarā. He writes that Abu Hāshim of Kūfah (d.150 A.H.) was the first person who adopted the title of "Ṣūfi".

The Maulānā emphasises that for the Ṣaḥābah the model life of the Prophet (PBUH) itself was the source of all spiritual and moral practices. Such ṣūfi terms as maqāmāt and aḥwāl were yet to be coined in the Ṣaḥābah's period, though these maqāmāt and aḥwāl were found in their spiritual life.³ The Maulānā writes on the authority of Abu Bakr Wasti that it was the first caliph, Ḥaḍrat Abu Bakr, who unraveled the secrets of taṣawwuf.⁴

By the knowledge of geneology, the Maulānā says, one comes to know about his ancestors. Arabs took pride in their geneology and as such it was very important for

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1. Ibid. p.328.
 2. Ibid. p.330.
 3. Ibid. p.399.
 4. Ibid. p.373.

them. Their poetry is full of pride over their geneological roots. The authors says that Ḥaḍrat 'Umar had ordered the Ṣaḥābah to memorise such poems which give vivid accounts of their geneology. Ḥaḍrat 'Āishah was an expert in this field¹. Further he states that from their geneological narrations (Ayyām al-Arab) and poetry, we get a good deal of information about their history.

The Maulānā describes that the Ṣaḥābah were, due to their independent nature, eloquent and also orators. After the demise of the Prophet(PBUH) the speech of Abu Bakr, regarding the selection of caliphate, for instance, is quite significant.² In their speech there was simplicity, frankness, clarity and fluency.

At the end of this book the Maulānā discusses the changes and transformation in the Arab society brought about by the Prophet(PBUH) and visible in the life of the Ṣaḥābah in every sphere -be it social, religious, moral or political.

Sources:

The Maulānā took help the following sources in the compilation of this book : Ṣaḥīḥ Bukhārī (صحیح بخاری), Ṣaḥīḥ Muslim (صحیح مسلم), Sunan Nasaī (سنن نسائی), Sunan-Abu Dāud (سنن ابوداؤد), Sunan ibn Mājah (سنن ابن ماجه), Jāme' Tirmidhī (جامع ترمذی), Musnā' ibn Hanabal Vol.I, II, III, IV, V, VI (مسند ابن حنبل ج 1, 2, 3, 4, 5, 6), Muwattā Imām Mālik (مواظ امام مالک), Muwattā Imām Muḥammad (مواظ امام محمد), Ṭabaqāt ibn Sād (طبقات ابن سعد), Futūḥ al-Buldān (فتوح البلدان), Fatḥ al-Bārī (فتح الباری).

1. Ibid. p.415.

2. Ibid. p.430.

Kitāb al-kharāj (كتاب الخراج), Isabah (احبابه), Adab
al-Mufarrad (ادب المفرد), Usd al-Ghābah (اسد الغابه),
Nuzhat al-Ibrār (نزهة الابرار), Tabari (طبري),
Mishkawāt (مشكوة), Maqrīdhī, vol.II (مقرذي),
Kanz al-Ummāl (كنز العمال), 'Aqd al-Farid (عبد الفريد),
Kitāb al-Umdah (كتاب العمدة), Kitāb al-Aghāni (كتاب الاغانى),
Hasan al-Mahādirah (حسن المشاهدة), Khulāṣat al-Wafā'
(خلاصة الوفا), M'ujam al-Buldān (معجم البلدان),
Ittiqān (اتقان), Hujjat-Allāh al-Bālaghā (حجت الله البالغة),
Fatwā ibn Taymiyah (فتاوى ابن تيمية), Izālat al-Khafā'
(ازالة الخفا), Muruj al-Dhahab (مروج الذهب) etc.

2.3 : USWA-I ŞAĤĀBIYĀT

In continuation of the works on Şaĥābah 'Abd al-Salām wrote a separate volume on Şaĥābiyāt (the female companions of the Prophet(PBUH)). The book entitled Uswa-i Şaĥābiyāt was published in 1922 by Dār al-Muşannefīn, Azamgarh. Like Uswa-i Şaĥābah this book deals with the lives of the great Şaĥābiyāt and their religious, moral, educational and social services.

In the preface of the book the Maulānā raises the question of Muslim women in respect of exposing them to modern education. It had become a hot topic of discussion among muslim elite at that time. He ponders whether or not a Muslim Woman can after getting modern education, safe guard her Islāmic values. Perhaps she cannot. It is for this reason that muslim women's acquisition of modern day education is opposed. He says the early history of Islām presents the best examples of muslim woman.

In every period of Islam , women have earned distinctions through their abilities. The wives of the Prophet(PBUH) and the great Şaĥābiyāt were the embodiment of all qualities and their lives served as a best example to emulate. Following this model they can also safe-guard themselves from all social and cultural vices of the present day.

The Maulānā has mainly drawn information regarding the Şaĥābiyāt from his earlier two volumes of Uswa-i Şaĥābah. He further added to it some more informations and completed this book. The basic objective is to present before Muslim Woman the moral code of life that is found in the lives of the Şaĥābiyāt. So that they can

inculcate these values in their own life. The book, therefore, presents, a good deal of information regarding Ṣaḥābiyāt's religious beliefs and practices, their respect for the Prophet(PBUH), their moral excellences and their services in the field of religion, morality and education.

The Maulānā writes that the Ṣaḥābiyāt deserved preference over Ṣaḥābah because it was a Ṣaḥābiyā "Khadījah" who first entered the fold of Islam and again it was a Ṣaḥābiya "Summayyah" who first sacrificed her life for the cause of Islām.¹ The author writes that a woman's life is totally dependent upon her husband for help and support, she can not think of living without her husband. And yet the Ṣaḥābiyāt showed the courage to forsake their infidel husbands for the sake of their faith in Allāh and the Prophet(PBUH).²

About their punctuality and devotion to salāt, ṣaum (fasting), ḥajj, their selfless attitude in paying zakāh and their interest in jehād, the Maulānā writes. They performed ḥajj for themselves and also on behalf of their parents. They even urged the Prophet(PBUH) to grant them permission for participation in the ghazawāt.³

The Ṣaḥābiyāt always used to take blessings from the Prophet(PBUH). They put their children in the lap of Muḥammad (PBUH) for blessings. For them, the service to the Prophet(PBUH) was a work of great honour and dignity. Due to her service Salmah⁴ (A Ṣaḥābiya) earned the title of Khadīma-i Rasūl.⁵ The author writes about their deep

1. Uswa-i Ṣaḥābiyāt, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1922, p.3.

2. Ibid. p.4.

3. Ibid. p.12.

4. Uswa-i Ṣaḥābah, vol.I, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1922, p.154.

5. Uswa-i Ṣaḥābiyāt, Op.Cit. p.19.

fields of their work was the propagation and spread of Islām which they did secretly during the Makkan period.¹ They also played important role in reforming the society from corrupt social practices such as alcoholism, lottery, quarrels and other way-ward activities of their menfolk.²

In the educational fields also their contributions are quite significant. They excelled almost in equal degree in such academic fields as ḥadīth, tafsīr, fiqh etc. The author writes that there are many verses of Qurān which were revealed regarding the affairs of women. So the tafsīr of such verses is particularly related to women and as such narrated by them. Ḥaḍrat 'Āishah was a great mufassir. She explained many ambiguous aspects of the Qurānic verses.³

Regarding their contribution of ḥadīth the author states that there are five groups among the Ṣaḥābah according to the narration of ḥadīth. The first category consists of those who narrated 1000 and more, second category 500 to 1000, third category 100 to 500, fourth category 40 to 100 and in fifth category those who narrated 40 or less than 40. Ḥaḍrat 'Āishah comes in the first category and Umm Salmah comes in the third category, likewise there were many Ṣaḥābiyāt who come in the fourth and fifth categories.⁴

In the field of fiqh 'Abd al-Salām says that they keenly observed every act of the Prophet (PBUH) such as ablution (wuḍū), salāt, zakāh, ḥajj and public dealings. The Maulānā writes that among the three groups of fuqahā

1. Ibid. p.48

2. Ibid. p.53

3. Ibid. p.54

4. Ibid. pp.68, 69.

(jurists) Ḥadīrat 'Āishah comes in Mukaththirīn¹ and Umm Salamah comes in Mutawassitīn², Hafsaḥ, Ḥabībah, Maymūnah, Fatmah, Safiyah come in the category of Muqallilīn.³

At the end the author writes that this level of honour and respect which Islām bestowed upon women is unparalleled in history. They further raised this status by their religious, social and moral activities. The Maulānā says that even today women can attain to the same status by acquiring these qualities.

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1. Mukaththirīn: Those jurists who often narrated the matters regarding fiqh.
 2. Mutawassitīn: Those who narrated less than Mukaththirīn.
 3. Muqallilīn: Those who narrated very rarely the matters regarding fiqh.

2.4 : HUKAMA-I ISLĀM VOL.I

Generally speaking Muslim philosophers have either been considered by Muslim masses as weak in faith or sometimes even as atheists. Perhaps this is why that least attention had been paid to their philosophy or biography. Some historians in the early period who wrote about their contemporary philosophers are confined to the 6th or 7th century AD. Alongwith them they also wrote about Greek and Christian philosophers.

The Maulānā says that in Urdu language there are some treatises and articles to be found on Khayyām, Ibn Rushd, al-Fārābi, Ibn Sīna etc. But there is not a single book on Muslim philosophers. So it is necessary to write a book dealing with their life and their contributions in the field of medicine, arithmetics, metaphysics and logic. The Maulānā says,

"They were not atheist or weak in their faith. Rather they brought Islam nearer to philosophy. They tried to harmonize philosophy with shariāh."¹

Further the Maulānā writes that in Europe books had been written on Muslim philosophers. But mostly these discussed only their researches and scientific contributions. Therefore it is all the more necessary to write about their services in the field of religion, ethics and politics. Having realised this need, the Maulānā wrote in two volumes Hukama-i Islām (The philosophers of Islām). The first volume deals with the philosophers upto the 5th century AD. It was published by Dār al-Muṣannefīn, Azamgarh in 1953.

1. Hukama-i Islām, Vol.I, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1953, p.II

In the introductory part the Maulānā discusses the origin of the history of Greek Philosophy, propagation and diffusion of Aristotle's philosophy, philosophy of Iṣhrāq (illumination) and the history of the propagation of Greek arts and sciences among Muslims and discusses about the three renowned educational centres, i.e. Iskandariyah, Jundesāpūr and Harrān. Then the Maulānā discusses Muslim philosophers one by one.

Yāqūb Kindī : He belonged to a royal Arab family of Kindah tribe and was present during the period of al-Māmun, the Abbāsīd caliph. According to the Maulānā he was born before 814 and died after 862. But some European scholars said he died in 872 & some said in 874. He was a great astrolonger of his time.¹ He learnt the Quran by heart, the Arabic grammer, literature and elementary arithmetic. He, then, studied philosophy, logic, medicine and astrology. Al-Kindī mastered the Syriac language from which he translated several books.

He faced many rivals in the royal courts like Muḥammad and Aḥmad, the sons of Mūsā bin Shākīr, who lived during the reign of al-Mutawakkil.²

Yāqūb Kindī was considered among the great translators of Abbasid period. He translated many philosophical books. 'Allāmah ibn Abi Usaibīah in Akḥbār al-Ḥukamā, Qifti and ibn-Nadīm classified his writings into many groups such as philosophical, logical, arithmetical, musical, astronomical, astrological, dialectical, medicine political etc.³. At the end the Maulānā referring to Tāriḫ Falāsafat al-Islam of Muḥammad Lutfi says,

1. Ibid. p.85.

2. Ibid. p.85.

3. Ibid. p.89.

"Yāqūb Kindī despite being endowed with enormous wealth of knowledge, was in the true sense of words neither an inventor nor a jurist (Mujtahid) of any independent opinion."¹

Ḥakīm Yaḥyā bin Abi Maṣūūr : There is no clarification that when he was born but referring to Tatimmah ṣwān al Hikmah the Maulana writes that he died in near about 933. He was one of the great mathematician and astrologer among Muslim scholars. He was appointed as a suprintendent of the laboratory established by al-Māmūn² and wrote many books, mainly in mathematics. It is with his efforts that many astrological ideas were compiled regarding the movement of Planets and Stars.

'Abbās bin Sa'eed Jauhary : The Maulānā did not write his birth and death year. But he writes that 'Abbās bin Sa'eed Jauhary embraced Islam in the hand of al-Mamun, the Abbasid caliph, so he was called maula of al-Mamun. He was one of the mathematician in the laboratory established by al-Mamun, well versed in all the desciplins of mathematics. He prepared many instruments of the lab. He accepted Islam on the hand of al-Mamun as written in Ṭabaqāt al-Aṭibbā³.

Mūsa bin Shākir : While referring to his early life the Maulānā writes that he was a robber and used to rob people in journey. However, he abandoned all such activities and was given a healthy and literary environment by al-Mamun, where he mastered in the field of engineering⁴. His three sons Muḥammad, Aḥmad and Ḥussain also excelled in all the desciplins of mathematics, Ḥussain got a distinction in some

1. Ibid. p.92.

2. Ibid. p.94.

3. Ibid. p.98.

4. Ibid. p.103.

of the pioneering works on geometry. Aḥmad wrote a book on 'Ilm al-Ḥiyal (علم الحيل)¹ which deals with the movements of the parts of the body. The Maulānā writes that in this field even the Greeks and Iranians were not equal to his abilities. The Caliph al-Mamun also took his help in different scientific works.

Muḥammad bin Mūsā al-Khwārazmi : The Maulānā says among the Muslim philosophers Y'āqūb Kindī was the only one who got prominence during al-Mamun's period. In the field of mathematics however there were many celebrities, one of them was Mūsā al-Khwārazmi. He was the first who wrote a book on al-Jabrā. Regarding this Shibli wrote in al-Mamun (الامون) that he was a great scholar and his books are of great worth even today.²

Abu Naṣr Fārābi : Al-Fārābi, the Maulānā writes, was born in 259/871 in the city called Fārāb of Turkistan so he was considered as a Turk but he was actually from Iranian lineage. He died in 339/950 at the age 80 in Damascus. The Maulānā confirms that he had a unique ability and had a command over about "seventy tongues".

Like other philosophers al-Fārābi too got inspiration from the great Greek philosophers. He was much influenced by the philosophy of Aristotle. But he did not limit his knowledge to Aristotle's work; instead, he had also learnt much from the many prominent teachers of his time. Mati bin Yūnān³ and Yūḥannā bin Hillan taught him philosophy⁴. Referring to Ṭabaqāt al-Aṭibbā the Maulānā writes al-Fārābi was a man who skilled in many facets of life and had wide knowledge of rational and natural sciences as also music⁵.

1. Ibid. p.103.

2. Ibid. p.107.

3. Mati bin Yūnān was a Christian scholar who wrote books on logic and wrote sharḥ of the books of Aristotle. The scholars of Baghdād and Eastern Muslim countries depend upon his book related to logic.

4. Ibid. p.111

5. Ibid. p.112.

Al-Fārābī lived a very simple and a poor man's life. But in later years he got fame and renown as well as numerous disciples. In the court of Saif al-Daulah, king of Damascus, he got appreciation and warm welcome. But even then he lived simple and ascetic life. He, the Maulānā says, was a noted personality, because he was alike in his principles and practices with an exemplary and simple life.

The author tried to show that the philosophy of al-Fārābī has many aspects in harmony with Islāmic faith, such as regarding God, Prophethood, miracles, revelation, angles, life-hereafter. His theory of prophethood may be considered to be one of the most significant attempt at the reconciliation of philosophy and religion. It had its foundation on psychology and metaphysics. Al-Fārābī, the author says, admits the validity of miracles in as much as they are a mean of proving prophecy¹.

Muḥammad bin Zakariya Rāzi : Quoting from al-Berūnī the Maulānā says that Muḥammad bin Zakariya Rāzi was born in Ray in 865. The Maulānā quotes from Ṭabaqāt al-Aṭibbā that in the beginning of his education he was interested in music. However, later on he devoted himself to philosophy and medicine. He was the follower of Pythagoras and Thalis Multā in the field of philosophy and strongly opposed the Aristotalian phislophy².

Quoting from Fehrist of ibn Nadīm the author says that he was generous and kind hearted. He did not distinguish between elites and poors. He became a famous physician and directed hospital at Ray in the times of

1. Ibid. p.131.

2. Ibid. p.189.

Mansūr bin Ishāq ibn Aḥmad ibn Asad, governor of Ray from 902 to 908, Al-Rāzi dedicated his work entitled al-Ṭibb al-Mansūri (الطبيب المنوري) to Mansūr bin Ishāq.

He was prolific writer and his books include subjects like Medicine, Chemistry, logic, Metaphysics philosophy etc. The Maulānā gives a brief account of his forty books¹. Most of his books are related to medicine. Among his books al-Hāwi is an encyclopedic work on medicine.

Ibn Miskawayh : The author writes that his date of birth is uncertain, but approximately, he was born between 937 to 942. Margoliuth writes that he was born in 330/941², whereas he died on 9th of Safar 421 or 16th of February 1030.

According to the Maulānā the period of Banu Buwayh was highly conducive to cultural and literacy movement. The rulers were not only the patron of learning but they often themselves were good scholars. Ibn Miskawayh was one of the well-known philosophers and intellectuals of that time.³. He belonged to Ray. he had good relations with governors and ministers who admired him for his abilities and also held an important post of the librarian in the library built by 'Add al-Daulah , one of the Buwayhids (949-983).

Ibn Miskawayh wrote books on different fields such as medicine, logic, ethics, arithmetic, metaphysics, chemistry etc. His well-known books are as such; Al-Mustaufa

1. Ibid. p. 230.

2. A History of Muslim Philosophy, Vol.I; M.M.Sharif, Ashok Vihar, Delhi, 1989, p.469.

3. Hukama-i Islām, Vol.I. Op.Cit. p.225.

(المنطق), Uns al-Farīd (الذوق الفريد), Al-Fauḍh al-Akbar (الفؤاد الأكبر), Al-Fauḍh al-Aṣghar (الفؤاد الأصغر), Tahḍīb al-Akhlāq (تهذيب الاخلاق) etc. In his book Al-fauḍh al-Aṣghar he discussed three points; (i) Proof of the existence of God, (ii) Soul and its states, (iii) prophethood¹.

Ikhwān al Ṣafā : The Maulānā defines Ikhwān al-Ṣafā as a group of intellectuals and scholars flourished in middle of the tenth century and wrote a number of short treatises (Rasā'il) on philosophy and faith. Toward this objective 51 treatises were written on different philosophical aspects². These booklets have been collected and published into four volumes.

Reflecting the modern views regarding this group and their treatises the Maulānā writes,

"Their treatises carry the summaries of the discussion of Islāmic philosophers and scholars full of virbative arguments and philosophical exeggerations which are basically intended for propayanda."³

The author took up mainly three points regarding this group which are as follow;

- (i) Who were the writers in this group?
- (ii) Of which Muslim sect they belonged?
- (iii) What was the purpose to write the treatises.

1. Ibid. p.238.

2. Ibid. p.287.

3. Ibid. p.288.

The Maulānā has mentioned few names of the members of Ikhwān al Ṣafā as given by al-Qiftī, which are as follow; Abul al-Hasan Ali bin Harun, Abu Aḥmad al-Mahrjāni, 'Afi, Abu Sulaimān Muḥammad bin al-Maqdisi etc. Regarding the faith of this group, 'Abd al-Salām says that they had no particular faith neither they were associated with any sect nor with any particular religion¹. But regarding the nature of the interpretation of religion the Maulānā says,

"They belonged to Batinīyyah sect and preferred to teach their doctrines only to those who were learned and full of wisdom."²

Regarding their ethical values the author has credited to them relatively a high place. This group represented an assembly of people who hailed from different socio-cultural planes and had a wide network in various Islamic lands to spread their ideas. In general the Maulānā writes that their ideas were largely based on the following four sources:

- (i) The books on arithmetics and natural science,
- (ii) The heavenly books such as Taurāt, Injil and Qurān.
- (iii) Astrological and other source-material on Physics and Life Science.
- (iv) The books on Metaphysics³.

Shaikh Bu 'Ali Sīna : Giving details of Ibn Sina's lineage the Maulānā says that he was born in 370/980 in the village of Sarfā and died in 428/1037. According to his biography written by his disciple Abu 'Ubaid Jurjāni, his education began at Bukhārā with Holy Qurān. Later he studied arithmetics, jurisprudence, logic, philosophy,

1. Ibid. pp.290-291,

2. Ibid. p.295.

3. Ibid. p.301.

medicine and and Metaphysics.¹

He was very firm in his faith. His father and brother were the followers of Ismā'īly sect. In times of hardships, during his educational career, he turned to mosque, performed salāt and pray to Allāh to solve the complications². His religious firmness can be judged by his will, which he dictated to his friend Abu Sa'eed bin Abi al-Khair Ṣūfi,

"You must remember Allāh first and last, you must try to see Allāh in your memory, you must stand firmly in His remembrance, you must know that salāt is the best action, fasting is the best conduct, charity is the highest good The best action is humbleness, lust and greed must not come in the straight way of shari'at."³

Ibn Sīna spent the major part of his life in the ministry of kings. But he never gave up his writings, which he had started at the age of twenty one. The Maulānā gives a brief account of his books and treatises.

Abu Reḥān at Birūni : The Maulānā writes that there is not adequate information regarding al-Birūni in the older books such as Akhbār al-Ḥukamā (اخبار الحكمة), Mu'jam al-udabā', Vol. II (معجم الادباء), Tabaqāt al-Aṭibbā (طبقات الاطباء), Tatimmah Ṣwān al-Ḥikmatah (تتمه صوان الحكمة), and Mukhtaṣar al-Daul (مختصر الدول). But Prof. Edward Sanjaw provides considerable information about al Birūni in the introduction of Āthār al-Bāqiyah (آثار الباقيه)⁴.

1. Ibid. p.308.

2. Ibid. p.321.

3. Ibid. p.322.

4. Ibid. p.352.

He was born in 362/973 in Khwārizm and died at the age of seventy seven in 440/1049 at Ghaznā. He was a great scholar and historian. Al-Birūni had knowledge on diverse subjects. He had great critical ability. In religious realm he was rationalist. His historical writings are not only the narration of events but also a critical statement of facts.

Al-Birūni had close relations with several rulers, but this relation was mainly based on his material needs as is clear from Āthār al-Bāqiyah. The Maulānā says that he was rationalist and did not give importance to any thing beyond reason. He was a believer, inclined towards Shiāhism with a dislike towards Arab culture and a preference of Iranian culture which he has thoroughly praised¹.

Al-Birūni wrote books on astronomy, astrology, arithmetic, medicine etc. He also sometimes has occasion to indulge in discussion with Ibn Sīna. The author says that was a constant witness to the conquering mission of Maḥmūd and has written about it in a beautiful and effective way. He was a great traveller.

Al-Ghazālī : Writing on the towering personality of al-Ghazālī the Maulānā has presented a lucid account which in its historical perspective is quite informative. Acclaimed by posterity as Hujjat al-Islām and Zain al-Dīn, al-Ghazālī was born in 1058 at Tabarān in Ṭūs. His father was a poor ṣūfi dervesh and earned through spinning and weaving profession. There was one younger brother of al-Ghazālī who later became a ṣūfi. Due to poverty his father could not provide education to them and

1. Ibid. p.355

entrusted them over to one of his friends who would arrange for their higher education. Thus Ghazālī began the study of theology and cannon law. But education, then, was more meant for wealth and prestige than for the sake of religion and faith. Al-Ghazālī himself says,

"We did not get education for the sake of Allāh yet by the will of Allāh it happend so."¹

At the age of about twenty he proceeded to the Niẓamiyyah Academy of Nīshāpūr to study under Abu al-Ma'ālī at Juwaini also called Imām al-Ḥaramain. Here he studied theology, cannon-law, philosophy, logic, dialectics, natural sciences and sufism etc.² Al-Ghazālī gave early proof of his excellence of learning. In the words of Imām al-Ḥaramain,

"Al-Ghazālī among my pupils is such a fathomless ocean full of precious things."³

It was about this time that he began to lecture and started writing books. At Nīshāpūr he also learnt the theory and practice of ṣūfism from Abu 'Ali al Faḍl al Ṭusi Niẓām al Mulk, the great vizir of Saljūq Sovereign Malik Shāh, was a great patron of scholars and had built Madrasas in every town of the kingdom. Niẓām al Mulk was highly impressed by the fame and profound learning of al-Ghazālī, therefore he appointed him to the chair of Theology at Niẓamiyyah Academy.⁴

1. Ibid. p.388.

2. Ibid. p.389.

3. Ibid. p.390.

4. Ibid. p.392.

But serving four years at Niẓāmiyyah and at the height of his career, al-Ghazāli began to feel sick with this way of life which was full of fame, wealth and influence, but was devoid of real sincerity and selfless dedication. This change of heart soon over took him and he began to pine away as all appetite was lost. Finally he left the glory of his fame and influence in Baghdad and went to Damascus. For ten years he lived in complete anonymity and seclusion devoting himself to contemplation and meditation. Probably during this period, he kept wondering and also visited the holy towns and various shrines¹.

The Maulānā quotes from al-Munqidh min al-Dalal (التنقيذ من الضلال) by al-Ghazāli and writes spiritual prices,

"Right from my young age of twenty till now at the age of over fifty I am inclined to investigate the truth and distinguish between the true and false, always I kept probing the doctrines and secrets of ṣūfis, philosophers, ascetics, atheists and theologians. I never relied upon a statement merely on the authority of others."²

In order to describe about the philosophy of al-Ghazāli the Maulānā says that he divided the philosophers into three groups; (i) Materialistic, (ii) Naturalists (iii) Theists. Al-Ghazāli categorised the philosophy into six groups such as logic, arithmetics, natural science, metaphysics, ethics and politics³.

1. Ibid. p.392.

2. Ibid.pp.392, 393.

3. Ibid.pp.409, 410.

Apart from the more important philosophers as mentioned above the Maulānā gives a brief account of many other Muslim philosophers with their life, works and philosophy. They are as follow; Ḥakīm Abu al wafā Bauzjāni, Abu al-Qāsim 'Ali bin al Ḥasan al 'Alvi, Ibn Haitham, Abu Sulaimān Muḥammad bin Ṭahir bin Bahrām, Ibn Ba Shahri Jily, Abu al-Barakāt Baghdadi, Ḥakīm Abu al-Qāsim al Ḥusain bin al-Faḍl al-Rāghib al-Isfahāni etc.

Sources :

The author refers to the following works in the compilation of this book:

Akhbār al-Ḥukamā (اخبار الحكماء), Kāshf al-Ẓunūn, Vol.I, II (كشف الظنون ج 1 و 2), Ṭabaqāt al-Umam (طبقات الامم), Ṭabaqāt al-Aṭibba, Vol.I, II (طبقات اطباء ج 1 و 2), Fehrist of Ibn Nadim (فهرست ابن ندیم), al-Muḥib fi Talkhīs (المحيبيون), Akhbār al-Maghrib (اخبار المغرب), Muqaddimah ibn Khaldūn (مقدمه ابن خلدون), Ibn Khallikan, Vol.I, II (شرح ملل و نحل), Sharḥ Milal wal Naḥl (شرح ملل و نحل), Tārīkh Falsafah al-Islām (تاريخ فلسفه الاسلام), Tārīkh al-Ḥukamā (قصص الحكماء), Fuṣūṣ al-Ḥikam (فصوص الحكم), M'uḥjam al Buldān (مبعج البلدان), Zad al Musaferin (زاد المسافرین), Tatimmah Ṣwan al-Ḥikmatah (تتمه صوان الحكمة), M'uḥjam al Udabā (مبعج الادباء), Tahdhīb al Akhlāq of Miskawayh (تهذيب الاخلاق), Rasā'il Ikhwān al Ṣafā, Vol.IV (رسائل اخوان الصفاء), Tārīkh Falsafa-i Islām (تاريخ فلسفه اسلام), Tajārib al-Umam (تجارب الامم), Tahāfat-u Tahafut al-Falāsafah (آثار الباقيه), Āthār al-Bāqiyah (آثار الباقيه), Kitāb al-Hind (كتاب الهند), Ṭabaqāt al-Shafi'iyah, Vol.IV (طبقات الشافعية), Shadhrat al-Dhahab (منقذ من الضلال), Munqidh Min al-Dalāl (منقذ من الضلال), Al-Ghazālī (الغزالي), Al-Kitāb al-Mutabar, Vol.II (شرح اشارات), Sharḥ-Ishārat (شرح اشارات) etc.

2.5 : HUKAMA-I ISLAM VOL. II

The second volume of Ḥukamā-i Islām was published in 1956. It presents a good deal of information about the Muslim philosophers (ḥukamā) who flourished during the Mongol, Tātār and Ottoman rule as also about Muslim philosophers of India of medieval and modern period.

The Maulānā points out that medieval and modern periods are generally considered as the periods of decline with regard to the development of Muslim Philosophy and scholarship. But this is not correct. It is also wrong to believe that philosophical works written in these periods are not original and these are only commentaries of older works. But the author agrees with the well-known German scholar Dr. Bartin whom he quotes, that these periods, contrary to the above-mentioned view, have been moved productive in the history of Islāmic philosophy. In this period the philosophers not only corrected many misunderstandings about Greek Philosophy, but also contributed many original ideas.

In the preface of the book 'Abd al-Salām regrets that unfortunately there is no book highlighting the contributions of these philosophers, so that the world should know about their achievements. Because of the lack of any good work students of Islamic studies are generally unaware of the ideas and original works of these ḥukamā. It was this need that prompted the Maulānā to write this book. 'Abd al-Salām has divided the development of Muslim philosophy in three stages; (i) Mutaqaddimīn, (ii) Mutawassitīn, (iii) Muta'akhirīn. The first volume dealt with the Mutaqaddimīn and second volume deals with Mutawassitīn and Muta'akhirīn.

'Umar Khayyām (440/1049-526/1132) :

He was generally known as a Rubāī poet in India and Europe. But indeed he was a great philosopher and Mathematician. The Maulānā writes that 'Umar Khayyām's metaphysics is quite simple and understandable. In a treatise Kaun-wa Taklīf (کون و تکلیف) 'Umar Khayyām replied the two questions of Abu Naṣr Muḥammad bin 'Abd al-Raḥīm, a disciple of Ibn Sina, i.e.

- (A) Why Allāh created the world, particularly the mankind.
- (B) Why mankind is bound to obey and worship Allāh.

The reply of 'Umar Khayyām to the first question is that creation of human being is the ultimate cause of existence. And the answer to the second question is that mankind is bound to obey because it is formal cause of divine will.

'Umar Khayyām further wrote that the answer of these questions are based on three basic things:-

- (A) Existence of a thing.
- (B) If it exists, then what it is.
- (C) Causality.¹

'Umar Khayyām thought that predistination (jabr) is nearer to the reality than free will (qadr). The author further writes that his taṣawwuf was philosophical but within the frame of Islāmic teachings.²

1. Hukama-i Islam, Vol. II, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1956, p.4.

2. Ibid. p.7.

Ibn Bajjah (d.1138) :

He was a celebrated Spanish Muslim philosopher, commentator of Aristotle, physician, mathematician, astronomer, poet and musician. A well-known historian Ibn Sa'eed wrote that he was much appreciated in the West as al-Farabi in the East.¹ He wrote a number of books but unfortunately most of them have been lost. Some of books on logic and the Hebrew translations of treatises are preserved in Public Library of France².

Ibn Bajjah made a distinction between the human and animal actions, i.e. in the animal actions there is no thinking while human activities are based on thinking. He said that if somebody, for instance, smashes a stone to pieces because he has stumbled against it, he is behaving without a purpose like a child or an animal; but if he does this in order that others may not stumble against it, his action must be considered manlike, i.e. directed by reason³.

Ibn Tufail (1110-1185) :

He was also a Spanish Muslim philosopher, physician, mathematician poet and scientist. He practised medicine at Granada and finally became the chief royal physician to the Muwahhid ruler Abu Ya'qub Yusuf (1163-84)⁴. The author says that there is very little information to be found about Ibn Tufail in the books of history of Spanish Islam by Ibn al-Khatib or 'Abd al wahid Marakashi's book al-Mujib fi al-Talkhis.

Ibn Tufail had written many books on physics, metaphysics and philosophy. But he became famous for his

1. Ibid. p.25.

2. Ibid. p.30.

3. Ibid. p.32.

philosophical work "Ḥayy bin Yaqẓān" (حي بن يقظان), (The Living One, Son of the Vigilant). This book has been translated into a number of languages, i.e. Hebrew, Latin and later on other European languages such as Dutch, Russian, Spanish, French and English¹.

Shihāb al-Dīn Suhrawardi Maqtūl (550/1154-587/1192):

The author writes that till this time he has no parallel in taṣawwuf and philosophy (Ḥikmat Dhaugiyah and Ḥikmat Baḥthiyah)². He also composed poetry both in Arabic and Persian which was based on philosophy, taṣawwuf and 'irfān'. Ibn Khallikān noted some of his poetry regarding desire (nafs) and said it is on the pattern of Ibn Sina³.

Shihāb al Suhrawardi,, also known as Shaikh al-Ishrāq, was in the beginning a follower of Aristotle's philosophy. But later on he turned to lead a life of piety and abstinence. In this process he realized and recognised a new spiritual world. This "complete spiritual order" is according to the author known as the Philosophy of Ishrāq (Illuminations).

There had been some philosophers, particularly in Iran, Greece and India, whose central philosophical themes were Dhaug (flair), Mushāhidah (observation), abstinence and Mujāhidah (self-tortures). The elaboration and development of these philosophical themes is the subject of Shaikh al-Ishrāq in his famous book Ḥikmat al-Ishrāqiyah (حکمت الاشراقیه).

1. Ibid. p.42.

2. Ibid. p.53.

3. Ibid. p.61.

The Maulānā divides the Shaikh's works into three parts; Logic, Physics and Metaphysics. According to the philosophy of Shaikh al-Isḥrāq, the world affairs are conducted by spiritual power. This spirituality can be seen in material things even. For example in this physical world sexual relation is seen as the highest mode of human ecstasy, but even in this there are also spiritual feelings. This is obvious because a man does not have sexual relations with a beautiful dead lady because the body is without soul.¹

It is thus only logical to conclude that all spiritual and metaphysical entities like miracles, dreams, devils, paradise and hell, ḥūr and ghilmān meet in one place in their own spiritual world, which is by Shaikh al-Isḥrāq called 'Alam al-Asbāh(the world of spirits).

Ibn Rushd(1126-1198) :

Earlier, very little was known about Ibn-Rushd and that is his full importance was not realized by many, until the well-known French scholar Prof. Renan wrote a book on Ibn-Rushd. The book was soon translated into English in Hyderabad and published in 1912 from Sikandrabad Sarkāri Matbā'. It was further translated into Urdu and published from Dār al-Tarjumah Jāmi'ah Uṭhmāniyah in 1929. The Arabic scholars were also inspired from the book of Renan. Farḥ Anṭūn, the editor of al-Jāmi'ah, wrote a book in Arabic under title "Ibn-Rushd and Philosophy."²

Besides French, English, Arabic etc. a lot of book about Ibn-Rushd are also available in Urdu. Nawab 'Imād al-Mulk, Maulvi Sayyed Ḥussain Belgrāmi wrote an article

1. Ibid. p.87.

2. Ibid. p.100.

on him. After that Shibli also wrote an article in al-Nadvah (Magazine). Maulvi Muḥammad Yūnus Ahsani Farangi Mahali wrote a book on Ibn Rushd and it was published by Dār al-Muṣannefīn Azamgarh in 1923.¹

Ibn Rushd whose real name was Muḥammad was a scholar of Islāmic sciences as well as Natural sciences. He was a great philosopher of the Muslim West in the Middle Ages. The Maulānā divides his books into six subjects such as philosophy, medicine, fiqh, 'Ilm al-Kalām astronomy and 'Ilm-i Naḥū(Grammar). He also describes the nature of the books and whether the book is available or not.²

The author writes that, on the one hand, there is no innovation and uniqueness in the works of Ibn Rushd. His knowledge of medicine is limited to the books of Galen (Jālinūs); his philosophy is derived from Aristotle's works; in astronomy he is indebted to Almajast; his fiqh was the fiqh of contemporary and classical scholars of Māliki school. On the other hand his unique contribution comes from his level of excellence in the field of criticism which only few intellectuals were able to reach before or after him.³

Ibn-Rushd has been the greatest commentator of Aristotle's philosophy indeed. But unfortunately he did not know the Greek language. This caused him at place to commit mistakes. For example he was unable to make distinction between Pythagorous and Democretus and considered both as one and the same person⁴.

1. Ibid. p.100.

2. Ibid. pp.133-145.

3. Ibid. p.151.

4. Ibid. p.152.

The writing of Ibn Rushd is generally dry and empty from any literary taste. This is partly due to nature of his subjects. He kept in mind three main objectives in philosophy; (i) Abridgement and commentary of Greek books, particularly the books of Aristotle. (ii) Contradictions of Ibn-Sīna and al-Fārābi in relation to Aristotle. (iii) Refutation of Asharites.¹

Ibn-Rushd's commentaries on Aristotalian works are of three types: (i) Simple and basic commentaries, (ii) Middle commentaries, (iii) Abstract.

The author writes that at that time there were two groups among Muslims with regard to logic and philosophy. According to the group of jurists (fugaha) and traditionalists (Muhaddethīn) the learning of philosophy and logic was not permissible as due to them religious beliefs become weak. The second group had the view that religion itself is a philosophy and shari'ah can be rightly explained through the philosophy it expounds. So one cannot be separated from the other. However, every explicit thing has the other side which is implicit. Therefore shari'ah is explicit and philosophy is implicit in it.

Ibn-Rushd knew both of these aspects, i.e. on the one hand he was a philosopher and on the other hand he was also a mujtahid and faqih. So he tried to harmonize religion with reason on equal terms.² But as a philosopher he confined the philosophical interpretation of some aspects of shari'ah only to those who were intellectuals and sound in reasoning.³

1. Ibid. p.154.

2. Ibid.p.202.

3. Ibid. p.204.

The author states that there are two arguments in Qurān regarding the existence of Allāh. According to Ibn-Ruṣḥd one is Dalīl 'Annātiyah and the other is Dalīl Ikhtarā' (contrivance). The first one Dalīl 'Annātiyah is based on two things; (i) Every thing of the world is in perfect harmony with the needs of the human beings. (ii) This perfect harmony between things and human needs is not the result of any chance and accident, but it has been created and brought into existence by a Being who commands His will.

Dalīl Ikhtarā' is also based on two principles; (i) that this world is created, (ii) and that every created thing must have a creator.

So according to this argument those who wanted to know about the existence of a creator, they must devote to the knowledge of nature of the matter. Because one who does not know the essence of the matter will also not be able to comprehend the source of the existence of the matter¹.

The Maulānā says that the philosophical ideas and views of Ibn-Ruṣḥd was popularized by a jewish scholar namely Mechael Scot who introduced Ibn-Ruṣḥd's work in Europe².

Ibn-Ruṣḥd's ideas were attacked severely by the orthodox for his attempt to bring Aristotle and Islām together. As a result Amir Abu Yūsuf Yāqub al Manṣūr ordered the burning of all his works except books on medicine, arithmetic and astronomy³. It is through the orientalist that Ibn-Ruṣḥd's philosophy was resorted to the Muslim East again from older Latin translations.

1. Ibid. pp.209-210.

2. Ibid. p.169.

3. Ibid. p.119

Imam Rāzi (543/1149-606/1209) :

Imam Faḥr al-Dīn Abu 'Abd-Allāh better known as Imam Razi, whose geneological link goes back to Ḥaḍrat 'Umar. He was a mufassir, philosopher, mutakallim and faqih at the same time. In the last years of his life, he became a ṣūfi and led a life of abstinence. He compiled Tafsir-i Kabir towards the end of his life. It is therefore in Tafsir-i Kabir that one can find this sufistical influence in his philosophical discussions.¹

The Maulānā is of the view that whereas Ibn-Sīna and al-Fārābi are known for thier support to Aristotle's philosophy. Imam Razi's significance lies in his criticism of Aristotle's philosophy². According to the author Imam Rāzi adopted the middle-way, i.e. he did not reject Aristotalian philosophy to the extent that was acceptable, whereas he refuted and denounced which was not agreeable³. He also tried to reconcile religion with reason. He made logic as an independent branch of learning. Before him it was considered as an instrument of learning ('ulūm-i 'Aqliyah)⁴. The present form of logic was thus developed by Imam Rāzi.

Apart from these famous philosophers the Maulānā also gives brief accounts of the following philosophers: Maimūn bin Najīb al wāṣṭy, who was appointed as an astronomer in the observatory (Rasad Khānah) of Malik Shāh Saljuqi in 1075, Abu al-Faḥ Kaushik also worked in the observatory of malik Shāh Saljūqi, 'Abd al-Raḥmān Khāzin was mathematician of 11th century, Saif al-Dīn Āmdi (552/1157-631/1234) Sadīd al-Dīn bin Raḡīqah (564/1169-635/1128) etc.

1. Ibid. p.219.

2. Ibid. p.224.

3. Ibid. p.228

4. Ibid. p.237

Philosophers of Mongol and Tātāri period :

The next part of the book deals with the philosophers of Mongol and Tātāri periods (657/1259 to 923/1517). In the beginning the author focuses on the political situation between 1259 to 1517, when a considerable part of Islāmic land had been ruled by Mongols and the rest was ruled by Turkish and 'Arabs. Due to the unfavourable attitude of Tātārs the Muslim intellectuals began to migrate and settle in such Islāmic countries as Egypt and Syria which were the centres of many intellectual activities.

The Turks were generally interested in natural sciences such as arithmetics and medicine. In the period of Mongols it was Naṣīr al-Dīn Ṭūsī who laid the foundation of rational sciences and contributed considerable works. 'Abd al-Salām chose six philosophers of this period and mentions a good deal of information about their geneologies, ideas and works. They are as follows:-

1. Naṣīr al-Dīn Ṭūsī (597/1201 to 672/1274).
2. Quṭb al-Dīn Shīrāzī (634/1235 to 710/1310).
3. Qāḍi Aḍd al-Dīn I'jāz (680/1282 to 756/1355).
4. Quṭb al-Dīn Rāzi (d-776/1375).
5. S'ād al-Dīn Taftāzāni (722/1322 to 793/1391).
6. 'Ali bin Muḥammad al-Sayyad al Sharīf al-Jurjāni (740/1335 to 816/1413).

Philosophers of Ottomans period :

The Maulānā writes on the authority of Haji Khalifah that there were many well-known philosophers in the Middle Ottoman period. Such as Shams al-Dīn Fanāri, Qāḍi Zādah Rūmi, Khawjah Zadah, 'Allāmah 'Ali Qaushjī, 'Allāmah ibn Kamāl

and Fāḍil ibn Katāī'. But in the declining days of Ottoman when 'Ulama acquired power and influence, they opposed sufism as well as philosophy. Because of this resistance philosophy could not make much headway. Among all the above mentioned philosophers the author chose only Khwājah Zādah (d-893/1488) and discussed him at some length.

Philosophers of later period :

In the later period 'Abd al-Salām selected five of the philosophers to discuss at some length. They are as follows:-

- (i) 'Allāmah Jalāl al-Dīn Dawwāni (d-918/1512): He wrote notes on Sharḥ Muṭālā', Sharḥ Tahdhīb and a treatise regarding the faith of Pharaoh of Moses.
- (ii) 'Alā' al-Dīn al-Ṭūsi : He wrote Sharḥ Mawāfiq.
- (iii) 'Ali bin Muḥammad Qaushji (d-877/1473) : He wrote Sharḥ Tajrid, Risalah Muḥammadiyah and Risalah Fat-hiyyah.
- (iv) Mīr Muḥammad Bāqar Dāmād (d-1041/1632) : He wrote Qabasāt, Sirat-i Mustaqīm, Shar'-al Najāt.
- (v) Muḥammad bin Ibrāhīm Shirāzi (d 1050/1640) : This celebrated philosopher is popularly known as "Mullā Ṣudrā". His main works are al-Asfār al-Arba'ah. The first volume of this book deals with existence and accidents (wujūd and A'rād), second volume relates to Physics, third volume is about metaphysics and fourth volume deals with nafs (Psyche).

Philosophers of India :

According to the author in India scholars and intellectuals came from foreign countries. 'Ulamā used to come in groups in the period of Jām Niẓām al-Dīn¹ of Sindh, because he established religious institutions and patronized them. Two well-known scholars Shaikh 'Abd-Allāh and Shaikh 'Azīz-Allāh came from Multān and settled at Delhi and Sambhal respectively in the period Sikandar Lodhi.

Among the Mughals, Akbar who had introduced Dīn-i Ilahi, patronised philosophers and invited many scholars to his court. When Mīr Faṭḥ-Allāh Shirāzi² became a courtier of Akbar, he introduced the rational sciences in the curriculum³. Mīr Zāhid Harwi (d 1101/1690) is the most eminent philosopher during the period of Shāhjahān and Aurangzeb, who excelled in Ma'qulāt. He was appointed as a muhtasib (checking officer) by Aurangzeb. Mullā Ḥakīm Siyālkoti (d 1067/1654) was also a philosopher and scholar of rational science in Shāhjahān's reign⁴.

'Abd al-Salām nadvi writes that it was for these reason that in almost all the provinces of India gradually students started to study the rational sciences alongwith religious sciences. But after 1130/1718 the patronization of the scholastic philosophers stopped because some cruel and tyrannical rulers seized the grants and estates.⁵ However the teaching of rational sciences continued.

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1. Niẓām al-Dīn became the Sultan of Sindh in 866/1462.
 2. Faṭḥ-Allāh Shirāzi was a well-known philosopher of Akbar's period.
 3. Ibid. p.318.
 4. Ibid. p.319.
 5. Ibid. p.320.

In the field of rational sciences two schools i.e. Farangi Maḥal and Khair-Abād came to be greatly distinguished and contributed a lot in the development of rational sciences. The author selected six scholars of Farangi Maḥal and three scholars from the family of Khair-Abād for discussion. At the end he chose seven scholars such as Mullā maḥmūd Jaunpūri (d. 1062/1652), Mullā Muḥib-Allāh Behari (d. 1119/1707), Maulvi Ghulām Yaḥyā Bihari (d. 1128/1816) etc.

Sources :

The Maulānā took help from the following sources in the compilation of this book;

- Tatimmah Ṣwān al-Ḥikmatah (تتمم صوان الحكمة),
Ṭabaqāt al-Aṭibbā, Vol. II (طبقات الاطباء), Ṭabaqāt al-Umam (طبقات الامم), Ṭabaqāt al-Shāfiyyah, Vol. V, VI (ابن اثير ج ٥),
Ibn-Athīr, Vol. X (طبقات الشافعية ج ٥), Akhbār al-Ḥukamā (اخبار الحكماء), Ibn Khallikān, Vol. I, II, III (ابن خلكان ج ١, ٢, ٣), Qalā'id al-'Aqyān (شذرات الاقرب),
Shadhrāt al-Dhahab, Vol. IV, V (شذرات الذهب), Nafah al-Ṭeeb Vol. I (نفع الطيب ج ١),
al-Mu'jib fi Talkhīṣ (المعجب في تلخيص), al-Dibāj al-Mudhahhab (الديباج المذنب), Tahāfut-u Tahāfut-i al-Falāsafah (تہافت تہافت الفلاسفة),
Fasl al-Maqāl (البرر العالي), Badr al-Tā'ī (فصل المقال), al-Fawā'id al-Bahiyah (الغرائب البهية), Kashfal-Zunun (كشف الظنون),
Khāfi Khān Vol. I (خافي خان), Mathir al-Umara, Vol. I (ماثر الامراء), Tadhkirah-'Ulamā-i Hind (تذکرہ علماء ہند) etc.

2.6: IMĀM RĀZĪ

The book Imām Rāzī is written by 'Abd al-Salām Nadvi and published by Dār al-Muṣannefīn, Azamgarh in 1950. The book provides a good deal of information about the life and works of Imām Rāzī as well as his views regarding the important matters of Philosophy, 'Ilm al-Kalām and Tafsīr.

In the preface the Maulānā writes that, no doubt, the beginning of rational science ('Ulūm-i 'Aqlīyah) came in the lime light during the 'Abbāsīd period. But great scholastic philosophers emerged only in 4th & 5th Century hijrah and they made considerable contribution in the rational field. Most eminent among them are Imām Ghazālī and Imām Rāzī. The Maulānā describes that the books which had been written on scholastic philosophy upto 4th Century hijrah were very difficult, ambiguous and their ideas were incoherent and incomplete. Imām Ghazālī was the first who solved the complications and ambiguity in an unambiguous and simple way. After him, Imām Rāzī further developed this rational thought in more detailed and comprehensive way.

Imām Rāzī collected the available scholastic philosophy, which had been written earlier, as also its problems. He studied them thoroughly and analysed critically. The Maulānā says,

"Allāmah Shibli compiled the views and thoughts of Ghazālī regarding philosophy and 'Ilm al-Kalām. Like wise I have compiled the views and ideas of Imam Rāzī."¹

1. Imām Rāzī, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1950, pp.1, 2.

No doubt Imām Rāzi wrote books on every field but his main contribution was related to philosophy and 'Ilm al-Kalām'. So, the Maulānā states in this book the main emphasis is on his contribution in philosophy and Ilm al-Kalām. Imām Rāzi's rationalistic thoughts are also found in almost all his books but the foremost among them regarding faith ('aqā'id) and 'Ilm al-Kalām' is Tafsīr-i Kabīr. His voluminous commentary Tafsir-i Kabir is very helpful for those who want to study Quran on philosophical level.

His full name is Fakhr al-Dīn Muḥammad Abu 'Abd-Allāh. he was called by the name Shaikh al-Islām in Hirāt, but he is better known as Imām Rāzi. His father was a great scholastic philosopher, ṣūfi and muḥaddith who compiled a book on 'Ilm al-Kalām' under title "Ghāyah al-Marām" (غاية المراد) into two volumes. He was a preacher and popularly known as khatīb, hence Imām Rāzi was also called Ibn al-Khatīb.

Imām Rāzi studied fiqh by al-Sumnāni and philosophy by al-Majd al-Jīly. After finishing studies both literary and religious in Ray he went to Khwarazm where he got engaged in relentless controversies with Mutazilites. So he was forced to leave the Country. He himself said,

"I visited Transoxiana, Bukhara, Samarqand and India."¹

Imām Rāzi was so poor that his compatriots in Bukhārā helped him when he fell ill. But later on he became very rich, he married his two sons to the daughters of an immensely rich doctor and after the doctor's death he became the owner of that property. The Maulānā says that

1. Ibid. p.6.

Imām Rāzi was respected by 'ulamā, religious people and common people equally. Shihāb al-Dīn Ghauri, Sultan of Ghazna, honoured him as well as Sultan Ghiyāth al-Dīn Ghauri allowed him to open a school for the general public within the royal palace.¹ he was also greatly respected by 'Alā' al-Dīn Khwārazm Shāh Muḥammad bin Takāsh at Khurāsān. Imām Rāzi had an important position in the court of Muḥammad bin Takāsh.²

The Maulānā writes that there are different opinions regarding the death date and burial place of Imām Rāzi. About his testament the author states that when Imām Rāzi was on his death-bed, he dictated his "testament" to his disciple Ibrāhim bin Abi Bakr al-Isfahāni. The text of this testament has been preserved in Ṭabaqāt al-Aṭibba (طبقات الاطباء), Ṭabaqāt al-Shafīyah (طبقات الشافعية) and others³. Further the Maulānā says that he got these words to be written in his "testament",

"..... I have had experience of all the methods of Kalam and of all the paths of philosophy, but I have not found in them either satisfaction or comfort to equal that which I have found in Qurān."⁴

Imām Rāzi was a man good fortune and acquired the blessings of Allāh both in worldly as well as in spiritual fields. 'Allāmah Subki wrote he was considered among Ahl-i Ṭaṣawwuf⁵. The Maulānā writes about his personal life that he had immense wealth but never indulged in luxurious life. He engaged himself in scholarly works⁶.

1. Ibid. p.8.

3. Ibid. p.18

5. Ibid. p.27.

2. Ibid. p.14.

4. Ibid. pp.20-24.

6. Ibid. p.29

Imām Rāzi was a man of average height, broad chest, long beared and of loud voice.¹

The Maulānā writes that the writing of Imām Rāzi deal almost with every aspect of Muslim intellectual life and include all the sciences of his time such as logic, arithmetic, metaphysics, natural and estoric sciences. Besides these writings he composed a large number of works on the purely religious sciences of exegesis (tafsīr) and Islāmic jurisprudence (fiqh). He also composed poetry in Arabic and Persian. His Arabic poetry is preserved in Ṭabaqāt al-Aṭibba. The Maulānā counts Imām Rāzi's eighty books giving only the names of these books and in certain cases also the language of the books. The author discussed in greater details some of his books. For example Tafsīr-i Kabīr.

Tafsir-i Kabir : The book Mafātīḥ al-Ghayb (مفاتيح الغيب) is popularly known as Tafsir-i Kabir. It is in XII volumes. The book is the most important theological commentary of Qurān. Imām Rāzi makes this also an occasion to expose his encyclopaedic knowledge in that he intermingles history, geography, astronomy, astrology with the commentary of Quranic text wherever possible.

Discussions on the Works of Imām Rāzi from different angles

(i) Imām Rāzi took help from all the available sources and tried to reconcile religious and rational philosophy. For example in philosophical writings he took help from the works of Ibn-Sina and al-Fārābi. In literary field he concerned himself more with al-Kashshāf (الكشاف).

1. Ibid. p.30.

(ii) The main contribution of his writing is that they created a new era of Muslim learning. It is evident from the writings of later scholars.¹

(iii) The popularity of the works of Imām Rāzi is also clear from the fact that the people generally were in no need of reading older books any more.

(iv) Imām Rāzi narrated the ambiguous and difficult matters of Ilm al-Kalām and philosophy in a very simple way.

(v) The Maulānā writes about the number of pages he wrote in a day, which is far more than the normal average of a writer.

(vi) Due to polemical controversies and adverse conditions Imām Rāzi had to struggle often for his academic pursuits. He used to write his problems at the end of every sūrah of Tafsīr-i Kabīr. For example after the tafsīr of sūrah Yūnus, he wrote that I am very sad and broken hearted due to the death of my son Muḥammad².

(vii) Imām Rāzi's works are comprehensive and research-oriented. he discussed the issues in detail and compiled the arguments in one place.

The author writes that the role of Imam Razi in the intellectual life of Islām was to support the orthodox policy and suppress rationalistic philosophy of Greek origin. Ibn-Sīna and al-Fārābi are known for their support to Aristotle's philosophy while Imām Rāzi's significance lies in the critical evaluation of Aristotle's philosophy. Shahrzōri wrote,

1. Ibid. p.57.

2. Ibid. p.59.

"Imām Rāzi was an expert in arguments (qāla and qēla) and no body equalled him during his time."¹

The Maulānā further writes that the refutation of Aristotle's work was started from the very beginning. Shaikh Shihāb al-Dīn Maqtūl (d.556/1161) founded Falsafa-i Ishrāq(philosophy enlightenment) which was entirely against Aristotle's thought. In the same way Imām Rāzi refuted almost all Aristotle's philosophy and opened the way of refutation of later writers.²

The author states that it is not clear that why did Imām Rāzi refute the philosophy? 'Allāmah Shibli wrote in his book 'Ilm-i Kalām that he refuted those philosophical issues which were against Islām.³ Imām Ghazāli refuted generally the matters related to metaphysics in the light of Islām. But Imām Rāzi had the different view from other critics of philosophy and logic. He adopted the middle way i.e. he criticised the many points of Greek philosophy whereas he also accepted certain others.⁴

The Maulānā highlights the peculiarities of the writings of Imām Rāzi that before him some books on philosophy were either too lengthy or were too short. But Imām Rāzi explained it very clearly and wrote it in the form of a commentary. He, firstly, arranged all arguments regarding an issue separately, then he either supported it or refuted. His pet words which he used while he wanted to refute the philosophers were that such and such things are against the fugaha and scholars. Thus Imām Rāzi contributed to change considerably the earlier view of philosophy

1. Ibid. p.63 .

2. Ibid. p.64. .

3. Ibid. p.65.

4. Ibid. p.69.

and logic and made them independent and respectable subjects. Before him logic was considered as a part of 'Ulum-i Aliyah.¹ So the style of present day philosophy and logic was given by Imām Rāzi².

At the time of Imām Rāzi there were many issues and problems of philosophy left behind the Greek philosophers, but later on Muslim philosophers, in the light of Islamic faith, added to them some more problems of metaphysics e.g. prophecy, miracles, revelation, resurrection etc. Ibn-Sīna has discussed, in his book Ishārāt, all these problems. Imām Rāzi himself accepted that this book is very important but at the same time he said that philosophical questions cannot be solved in accordance with the philosophical doctrines themselves.³

In the philosophical discussion the Maulānā took the following topics e.g. proof of existence of Allāh, oneness of Allāh, transcendence, the problem of good and evil, visibility of Allāh, predestination and free will, prophecy and life hereafter. The Maulānā also gives the contentions of Muslim philosophers and Imām Rāzi both.

At the end of the book he discusses about Tafsīr. In the beginning tafsīr was a part of ḥadīth but later it developed and became an independent branch of learning. There are two types of tafsīr. (i) 'Aqli (Rational), (ii) Naqli (Traditional).

1. Ibid. p.73. 'Ulūm-i-Āliyah: learning regarded as means of knowledge and inferior to 'Ulūm-i-Āliya (علم عالی) i.e. learning regarded as an end in itself.

2. Ibid. p.74.

3. Ibid. p.77.

The author writes that Imām Rāzi inclined more towards the rational school ('Ulūm-i 'Aqliyah). He often compiled the sayings (Aqwāl) of pukmā and philosophers in Tafsīr-i Kabīr. So many scholars think that this is a book of 'Ulum-i Aqliyah than tafsīr and for this he was criticised by the scholars such as Hāfiẓ Suyūti. Imām Rāzi himself said,

"Some people came to me and said that you wrote about astronomy and astrology in your book Tafsir-i Kabir.¹

Imām Rāzi replied to them that Allāh Himself used astronomy and astrology, e.g. formation of day and night, changing conditions of sky and earth, quality of bright and dark. Allāh Himself stresses the use of intellect and praises to those who use intellect.²

The Maulana highlights the views of Imām Rāzi regarding the existence of Allah, Risalat and Prophecy and life hereafter.

Sources :

The Maulana took help from the following books in the compilation of this book : Tabaqāt al-Aṭibbā, Vol.II (طبقات الاطباء ج ٢), Tabaqāt al-Shāfiyāh (طبقات الشافعيين), Tārīkh al-Hukama (تاريخ الحكماء), Muqaddimah ibn Khaldūn (مقدمه ابن خلدون), Akhbar al-Hukama (اخبار الحكماء), Lisan al-Mizan, Vol.IV (لسان الميزان), Ibn Athīr, Vol.XII (مكتتب التواريخ), Muntakhab al-Tawārīkh, Vol.I (مكتتب التواريخ), M'ujam al-Buldān (معجم البلدان), Tafsir-i Kabir, Vo.II, IV, VI, VII

1. Ibid. p.271.

2. Ibid. p.272.

- (تفسير كبير ج ٢، ٤، ٤)، Shadhart al-Dhahab, Vol.V
 (شذرات الذهب ج ٥)، Kashfal-Zunūn, Vol.I, II
 (ميزان الاعتدال)، Mizan al-'Aitadāl (كشف الظنون ج ١)،
Sharḥ Ishārāt (شرح اشارات)، Mubāḥith Mashrūqiyah
 (اساس التقديس)، Asas al-Taqdis (مباحث مشرقية)،
Shifā' al-'Alīl (شفاء العليل)، Shifā' al-'Alīl (صحيح مسلم)، Ṣaḥīḥ Muslim
Nehātiya al-Aqdām (نهائية الاقدام)، Kitāb al-Haywān
 (كتاب الحيوان)، Itteqān (اتقان)، Fatḥ al-Bārī
 (فتح الباري) etc.

2.7: TĀRĪKH-I AKHLĀQ-I ISLĀMI, VOL.I

Tārīkh-i Akhlāq-i Islāmi, Vol.I by Maulānā 'Abd al-Salām Nadvi, is an attempt to bring about the history of Islāmic ethics. The Maulānā felt the need to write the Islāmic ethical history after going through the book of Likee - (لیکی) "Tārīkh-i Akhlāq-i Europe". By this the Maulānā has also tried to fill up the void in Islāmic literature. Till his day, there was no book available on the history of Islāmic ethics. The book is published by Dār al-Muṣannefīn, Azamgarh in 1939.

The book discusses in detail the manners and behaviour of Arabs and Non-Arabs before and after the advent of Islam. It deals with the social, political, religious, economical and educational ethics in the light of Qurān and ḥadīth.

In the preface the Maulānā writes that ethics plays an important role in the history of nations and societies. But to demonstrate ethical changes is very difficult. As such there is very little contribution by the scholars towards the history of ethical development. It is easier to compile the political history of a nation because the stories of its rulers and their social and political contributions are often available in the historical records. But the elements and factors which affected their ethics were scattered in various places and not easily available. The characters of kings, officials, philosophers and ṣūfis were different from each other. The author states that these changes of ethical values were made possible mainly due to political, religious and educational reasons.

Arab's behaviour and manners before Islam :

The author writes that climatic condition, political system, religion and law, culture and civilization and mode of life have lasting effects on the ethical character of people. The Arabs were also influenced by the Christians, Romans and Iranians Culture and Civilization¹. The author describes the virtues and vices of the Arabs. The major vices of the Jāhiliyah period were as follows: betting, gambling, usury , illegal gratification, immoral activities, shamelessness, immodesty, cruelty, robbery, treachery, begotry, revenge, malice, pride, ferocity and slaughtering their daughters.

There are many immoral and sinful activities prevalent in the Jāhiliyah period, such as: (i) Some wealthy people forced their slave girls into prostitution. 'Abd-Allāh bin Abi Salūl, was a wealthy man of Madīnah and he had six slave girls for this purpose². (ii) Istibḍā marriage (استبضاع)³. (iii) A woman could have sexual relations with many men. After pregnancy, she would point out one of those as the father of a child and he had to accept it⁴. (iv) Occupation of prostitution. (v) Khadn (خدن) marriage (secret relation with women) (vi) Muta(marriage for a fixed period), (vii) Swapping of wives or mutual exchange of wives.

1. Tārīkh-i Akhlāq-i Islāmi, Vol.I, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1939, p.2.

2. Ibid. p.9.

3. Istibḍā marriage: In order to get noble heir, they used to send their women to nobler persons in order to have nobler descendants. Afterwards these women were called back by their husbands.

4. Ibid. p.10.

The Maulānā writes further that they were so immodest that hundreds of women and men performed tawāf (طواف) of the Kabah naked.¹ Islam prohibits these shameless activities.

The author says that due to continuous tribal wars, affiliation with their own tribe had become of supreme importance for them so much so that they would support their tribe in every condition - be it right or wrong. This can be seen in the verse of Jandab bin 'Amr bin Tamīm who said,

"Help your brother in every condition whether he is the perpetrator of cruelty or its victim."²

The author also says that even after the death of the Prophet (PBUH) there was conflict, in the beginning, between Muhājerīn (migrators) and Anṣār (Madīnah people) for leadership. Because the people of one tribe were not ready to accept a leader from the other tribe. Due to continuous conflicts and wars they nurtured sense of revenge and malice. To them blood called for blood. No punishment other than that of blood was acceptable to them.³ Further he says that the majority of the people used to live in desert areas and in temporary settlements. They were called "Ahl al-Badāwah". Their mode of life is differed from that of the "Ahl al-Hazārah". They were full of vanity, uncultured, uncivilized and of rude behaviour and harsh tongue⁴.

1. Ibid. p.13.

2. Ibid. p.21.

3. Hamdard Islamicus, The Pre-Islamic Arab Mentality- A Reassessment, Abdul Ali, Vol.IX, No.1, 1986, p.59.

4. Op. Cit. p.28.

At the same time the author also focuses on their virtues and positive points, such as their intelligence, keeping of promise, bravery, loyalty and generosity. The Maulānā writes that the Arabs were intelligent and had intense sense of self respect. They respected their women and safeguarded their honour. A poet composed that my female neighbour has only complaint that I do not go to her house in the absence of her husband¹. They showed cruelty in wars and same times even broke treaties, but they, generally, kept promises and agreement². The author writes that usually uncultured people are brave and strong. To them, it was a matter of pride to sacrifice their life in the battle field. This Arabic jahiliyah poetry reflecting war pathos is also known as Ḥamāsiyāt (حماسيات)³.

They were generous and ambitious people. One poet of Jahliyah period said,

"We mixed our gold with silver and our wealth
with poor."⁴

The Maulānā further says that their generosity can be seen in their hospitality, gambling and drinking. Those who did not participate in these activities were considered as miser⁵.

Apart from this the author has also described the mode of life and manners of the non-Arabs and compared them with those of the Arabs. He writes that the Arab's

1. Ibid. p.34.

2. Ibid. p.34.

3. Ibid. p.36.

4. Ibid. p.39.

5. Ibid. p.40.

way of living was spiritual whereas the non-Arabs (Aj̄mīs) were generally materialistic. Non-Arabs lost their spiritual quality due to their worldly position and luxurious life.¹

Qur̄ānic Ethics :

The Maulānā says that the history of Islāmic fiqh started after migration to Madīnah. But the constituents of basic Islamic faith, i.e. Oneness of Allah (Tauhid). Prophacy (Risālat) resurrection (Qayāmat) had already been perfected in Makkah. With these basic beliefs Muḥammad (PBUH) had focussed on ethical values. The author highlights the moral teachings of Holy Qur̄ān. For example respect for human beings, chastity, sympathy high morals of the Prophet, good modes of living and dealing of affairs and a regular check over evil doings (al-Amr bil Marūf).

The Maulānā writes that Arabs killed their daughters for the sake of their vanity or to get rid of their poverty. They used to kill people for revenge and sacrificed a male child to gain the blessings of their gods and goddesses. But Qur̄ān prohibits human sacrifice². Along with adultery the Qur̄ān also prohibits all types of immoral deeds. There are many injunctions and punishments in the Qur̄ān and ḥadīth.

The Maulānā writes that sympathy includes treaty, good relation with human beings, visiting patients, to attend the funeral prayer, talk with humbleness and low voice and lenient attitude toward animals³. He says that Qur̄ān also discusses the right of parents and respect to

1. Ibid. p.41.

2. Ibid. pp.48-52.

3. Ibid. p.71.

parents and those who are in authority should use it only to the extent that Allah's commandments are not affected. There are many Qurānic verses which highlight the relation between two Muslims as well as between a Muslim and a non-Muslim¹. It also guides us towards a better life. The people of Arabia changed their mode of life in accordance with the Qurānic injunctions.

The Maulānā says that after migration the Prophet (PBUH) taught them the manners regarding talking, meeting and the conduct in society². In connection with the dealings in society and day-to-day life, he writes that the Qurān lays great stress on keeping up of promises and values of justice and honesty³. It is not however enough for a Muslim to become a man of good manners and character. It is also a part of his moral duty to guide other people to the same path⁴.

Ethical teachings of ḥadīth :

After Qurān the Maulānā substantiated the teaching of ethics from the sayings of the Prophet(PBUH). He writes in detail about the first pledge of 'Uqbah(عقيب) and describes how the Prophet(PBUH) after preaching the Islamic message, took oath from the believers that they would not indulge in idol-worship, robbery, adultery, killings and defaming any one.

Moreover after migration, the author says, the Ṣaḥābah (companions of the Prophet(PBUH)) often asked

1. Ibid. pp.91-102.

2. Ibid. p.110.

3. Ibid. p.121.

4. Ibid. p.123.

questions from the Prophet (PBUH) regarding moral behaviour and good manners and he would reply to their satisfaction. For instance, Muḥammad (PBUH) said,

"Do not call any one by his nick name so as his demerits are exposed."¹

The Māulānā divides the moral teachings of the Prophet (PBUH) into three parts;

- (i) Uṣūl-i Akhlāq: The moral teachings which have been discussed in the Qurān and form the basics of all high morals.
- (ii) Ādāb (Manners): The moral teachings by which a person would become religious, humble, polite and dignified.
- (iii) Makārim and Faḍāil (Nobility of character) : In this the moral teachings related to abstinence, continence and aloofness from worldly desires. By practicing the Prophet's teachings a man becomes superior in character to common people².

He further writes that the Prophet(PBUH) strongly condemned murder. Although Qurān has not prohibited suicide in clear terms but Muḥammad(PBUH) also prohibited abortion because it is a way to eliminate human race. He also prohibited all those acts by which the modesty of a woman is endangered. For instance - participation of women in outside meetings and taking bath in public bathrooms (Hamām)³. The Prophet (PBUH) emphasized the use

1. Ibid. p.141.

2. Ibid. p.146.

3. Ibid. p. 55.

of veil by women in the presence of even blind men. In addition to this the author writes that Muḥammad (PBUH) taught sympathy and kind attitude towards human beings and even animals. He prohibited all acts of brutality and taught mercy and pity.

Etiquettes :

The Maulānā writes that Muḥammad(PBUH) taught good manners and etiquettes both as a Prophet(PBUH) and as a father¹. He (PBUH) taught his followers how to act each and every sphere of private and public life. Such as the good manners of conversation eating, sleeping or attending assemblies or business. Regarding the moral teachings related to individuals, the author says, Muhaddithīn have compiled all these teachings into a chapter entitled "Al-Zuhd wal Raqād"(الزهد والرقاد). Ṣūfis and pious men opt this way of life to save themselves from spiritual and social evils.

In relation to political ethics, the author confines all those instructions of the Prophet(PBUH) to amīrs and sultans particularly with regard to the establishment of justice².

The Maulānā highlights that how Muḥammad(PBUH) use to teach ethics. He says that:

- (i) It is a very old tradition to teach ethics through ancient stories. But the Prophet(PBUH), in the beginning, prohibited even to see the Jewish and

1. Ibid. p.178.

2. Ibid. p.232.

Christians ethical teachings. But after the complete adoption of Islamic injunctions by his followers, he permitted to narrate from these sources¹.

- (ii) Muḥammad(PBUH) used to teach according to one's individual behaviour. For instance an angryman was taught to control his anger etc.²
- (iii) The Prophet(PBUH) used to give instructions after the occurances of some unusual events. For example, once in Madīnah when a house got burnt up during night time, he advised to take the precaution of putting off the lamp before sleeping.³
- (iv) Whenever the Prophet(PBUH) was impressed by something good, he taught it to his followers.
- (iv) The Maulānā says that Muḥammad(PBUH) taught even minor things in great detail. On some aspects his teachings were so comprehensive that they touched upon all the ethical virtues and vices.⁴

The author writes that Islām is the combination of religion and temporal affairs (Dīn and Duniya). The ethical teachings of the Prophet(PBUH) are beneficial for both temporal and spiritual salvation. He further says that in Islam dīn is predominant over duniya. So the fear of the punishment in the life hereafter and the hope of

1. Ibid. p.232.

2. Ibid. p.238.

3. Ibid. p.240.

4. Ibid. p.241.

reward in paradise stimulates positive ethical behaviour in human beings¹.

The Maulānā writes regarding the effects of Qurānic teachings that it brought about a revolution in the life of the Ṣaḥābah (companions of Muḥammad (PBUH)). They changed their lives and acted according to the Qurānic injunctions. The Ṣaḥābah were so deeply influenced by the ethical teachings and practices of the Prophet (PBUH) that they keenly observed his every movements and practised them in their daily life.²

The Maulānā writes that the Makkan period was a period of trial for the Muslims. The qualities of patience, uprightness and steadfastness were developed in this period. Due to their steadfastness they tolerated every tyrannical attitude shown by the infidels (kuffār). For instance Jafar bin Abi Talib showed his steadfastness in the court of Najāshī while replying to his questions regarding the status of Prophet 'Isā according to Qurān.

After migration to Madīnah the qualities of sympathy, selflessness and hospitality developed further more. Anṣār (The people of Madinah) gave support to the migrators and through Mōākhāt (Islamic freternity) they became brothers. The people of Madīnah (Anṣār) shared their property equally with the migrators (Muhājir). Those of them who had two wives, were even ready to divorce and give one wife to their Mōākhāt brothers³, if any one of them was left without a wife.

1. Ibid. p.244.

2. Ibid. p.253.

3. Ibid. p.268.

The Ṣaḥābah and Ṣaḥābiyāt showed their bravery during Ghazwāt. They were always ready to sacrifice their lives for the sake of Islām. The Ṣaḥābiyah served food, water and medicine in the battle field². At the end the Maulānā writes that after seeing all these we can say that Islām shows man the highest standards of ethical teachings.

Sources : The Maulānā used the following books as source material in the compilation of this book:

- Hujjt-Allāh al-Bālaḡah (حجته الله البالغة), Ṣaḥīḥ-Bukhāri (صحيح بخاری), Ṣaḥīḥ Muslim (صحيح مسلم), Sunan Abu Dāūd (سنن ابوداؤد), Sunan ibn-Mājah (سنن ابن ماجه), Muattā Imām Malik (موطأ امام مالك), Majma' al-Amthāl (مجمع الامثال), Ṭabaqāt ibn Sād (طبقات ابن سعد), Uṣd al-Ghābah (اسد الغابه), Bulūḡ al-Arab fi Aḥwāl al-Arab, Vol.II (بلوغ العرب في احوال العرب ج ٢), Fatḥ al-Bāri, Vol.V, VI, VII, IX, X, XII (فتح الباری ج ٥, ٦, ٧, ٩, ١٠, ١٢), Tafsīr Fatḥ al-Bayān, Vol.IX, X (تفسير فتح البيان ج ٩, ١٠), Jam' Tirmidhi (جامع ترمذی), Tafsir ibn Kaṭhir, Vol.VIII (تفسير ابن كثير ج ٨), Nuvavi Sharḥ Muslim, Vol.II, XVIII (نووي شرح مسلم ج ٢, ١٨), Tafsīr-i-Kabīr, Vol.III, IV, V, VI, VII (تفسير كبير ج ٣, ٤, ٥, ٦, ٧), Tarikh al-Khulafa Sayuti (تاريخ الخلفاء سيوطي), Sunan Nesai (سنن نسائي), Al-Muwāfeqāt fi uṣūl al-Aḥkām (الموافقات في اصول الاحكام), Adab-al-Mufarrad (ادب المفرد), Isabah (اصباہ) etc.

2.8: SĒERAT 'UMAR BIN 'ABD AL-'AZĪZ

SĒerat 'Umar bin 'Abd al-'Azīz by Maulānā 'Abd al-Salām Nadvi first appeared in 1920 from Dār al-Muṣannefīn, Azamgarh. The Maulānā writes that there were many books available on 'Umar bin 'Abd al-'Azīz in Urdu. But in these the authors discussed only his period's political history. On the other hand this book deals at length about his religious, political, social, moral and judicial aspects of his reign. 'Abd al-Salām himself said that if we talk about any personality then we have to see that what it has given to the world and we evaluate the society before and after that personality, that, how much, it has raised the society to higher level. On the other hand the author says, as regards Islam, we evaluate that how much he succeeded in bringing the Islamic society closer to the period of Muhammad (PBUH) and Khelāfat-i Rāshidah. In addition to this he writes that 'Umar bin 'Abd al-'Azīz was the only person who followed the model life of Prophet (PBUH) as closely as his Ṣaḥābah did.¹

In the preface he discusses the Umayyad's position before Islām and their dominance over Banu Hāshim. After Islām in the reign of Ḥadrat 'Uthmān (RAD.A) many important government posts were held by Umayyads, but actual power came into the reign of Amīr Muāwiyah. After giving this back ground the Maulānā took up 'Umar bin 'Abd al-'Azīz and writes that in the history of Islām his reign is well-known because he revived the model rules of the Khulafā-i Rāshedūn. For a time the people started to feel as if they were living in the time of Ṣaḥābah (RAD.A)².

1. SĒerat 'Umar bin 'Abd al-'Azīz, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1920, p.2.
2. Ibid. p.5.

This book comprises of ten(10) chapters and the author tried to portray the over all pictures of 'Umar bin 'Abd al-'Azīz with all the qualities of his personality. Chapter first deals with his family and geneological table. In which the author discusses his family condition, birth, education, marriage, governorship to Madīnah construction of Masjid-e Nabvi & other mosques and his services as Amīr of al-Hujjāj.

In the second chapter he discusses as to how he became caliph and accomplished his achievements as a caliph. He also focuses on the attitude of Khawārij and the Umayyads. The author writes that Sulaimān bin 'Abd al-Malik had too much trust in 'Umar bin 'Abd al-'Azīz that he appointed him as his vizir and nominated his successor. The Maulānā focuses all the obstacles and hindrances which came in the way to his nomination as his successor. From the first day of his caliphate he abandoned all the luxurious things which were only used by caliph and deposited all the things left by Sulaimān in the treasury (Bait al-Māl)¹. He emphasized greatly on fear of Allāh (Taqwā), life after death (Ākherat) and death². The Maulānā says that he returned all public property taken since the time of Amīr Muāwiyah. Due to this, he writes, khawārij, who always acted against the caliph, considered that it is not good to fight against him. On the other hand Umayyads showed their anger and displeasure in many ways.³

'Umar bin 'Abd al-'Azīz instructed, the author says, to all governors that to have a liberal attitude to with khawārij. In addition to this he writes that those

1. Ibid. p.22.

2. Ibid. p.23.

3. Ibid. p.31.

officials and governors who did not act rightly he dismissed them. The author writes that due to his straight forwardness Umayyads felt discomfiture. They made a plan and poisoned him¹. He was died on 25 Rajab 101/720. At the time of death he had only 25 Dinars and by this his funeral clothes & grave land had been purchased. The remainder of the money was distributed among his heirs². Then the Maulānā focussed on the reverence and devotion of the people to him such as 'Ulamā visiting his grave and poets composing odes to him³.

Chapter three deals about his wives and children. He had four wives and sixteen children. The author writes all the names of his wives and children. Among his children he liked more 'Abd al-Malik and used to consult him often⁴. At the end of the chapter the author described his physical feature, that he was a man of white complexion, thin face, dark eyes and had a spot on the forehead⁵. In his last days his body became lean and emaciated perhaps due to his ascetic way of living⁶.

Chapter four deals with the moral practices of 'Umar bin 'Abd al-'Azīz. The Maulānā vividly portrays his moralistic and sweet speeches, politeness, patience, prestige, modesty, fear of Allāh, trust in Allāh, affection to relatives and kind attitude towards his foes, visiting to sick and respect and company with 'ulamā and intellectuals.

The author writes that before he became caliph he was like a proud prince and man of rank and position, who

1. Ibid. p.51.

2. Ibid. p.58

3. Ibid. p.57.

4. Ibid. p.59.

5. By the leg of horse in the childhood.

6. Ibid.p.63.

wore costly clothes and used scents. But after becoming caliph he changed his whole attitude and adopted polite and humble manner¹. He never thought himself above a slave and did not like his eulogisation². As regards honesty the author writes that the real trust and worth of a man can be tasted through public treasury (Bait al-Māl). The Maulānā keeps him on the top and writes that he never used a single paper or a light at the cost of Bait al Māl for his personal work³. Concerning his family relations, the author says that he loved very much his family members but his first preference was the caliphal work and public interest. His wife Fāṭmah said, "after becoming caliph he needed no obligatory bath"⁴. He often instructed his officials that if any one was not able to approach him they ought to inform about such a person. He extended every possible help to the needy and poors.⁵ He had little interest in poetry particularly to moral poetry. He also used to compose, recite and listen from others⁶.

Chapter V deals acts and prayers of 'Umar bin 'Abd al-'Azīz. The Maulānā describes about his salāt, zakāt, recitation of Qurān supplication to Allāh and the fear & punishment of Allāh and the day of judgement. Here he also gives expression to his love to Ahl-e Bait & to the city of Madinah. Referring to his fear of Allāh the Maulānā writes that he feared by status, rank and wealth which made people to forget the fear of Allāh⁷. The Maulānā

1. Ibid. p.64.

2. Ibid. p.66.

3. Ibid. p.71.

4. Ibid. p.85.

5. Ibid. p.92.

6. Ibid.p.97 -Muḥaddith ibn Jauzi collected this type of poetry in the 30th chapter of his book and in 32nd chapter he collected his speeches & advises.

7. Ibid. p.103.

writes that due to political circumstances Banu Umayyah did not want to relate with the name of Ḥaḍrat ‘Ali, But ‘Umar bin ‘Abd al-‘Azīz said that the most ascetic man was Ḥaḍrat ‘Ali¹. He loved the city of the prophet that once he said I can tolerate a wine drinker but not a grass cutter of the Haram².

Chapter six deals with reforms in socio-political and economic system of these days. The author writes that it has been observed that religion, politics, morals, culture and other aspects of human society are corrupted and polluted by the end of a century. Hence the necessity of a reformer. Therefore, Jalāl al-Dīn Suyūti has rightly said that Ḥaḍrat ‘Umar bin ‘Abd al-‘Azīz was the foremost reformer, who was born to fulfil the task of reform and renewal³.

‘Abd al-Salām says that although he could not revive the earlier democratic spirit regarding the selection of a khalīfa, yet at heart, he was in full support to it. As such he did not nominate any of his sons as his successors⁴. He insisted and ordered the believers to perform salāt on time. He reformed many short comings in levy and distribution of zakāt and taxes. Along with these he was very conscious about the safeguard of Bait al-Māl and carefully watched the expenditure of every single dinar⁵ from it. The author writes that it is extremely necessary to award exemplary punishment to the wrongdoers and law brokers in order to run the state smoothly. But he also gave many facilities & privileges to culprits. The Maulānā emphasizes that many people

1. Ibid. p.109.

2. Ibid. p.110.

3. Ibid. p.111.

4. Ibid. p.112.

5. Ibid. p.119.

Chapter IX deals with the state administration. The author emphasizes on the obligatory duties of khilāfat, main fetures of the state administration, principles of appointment and dismissal of the officials, dhimmīs rights and privilages of dhimmīs and the revolutionary changes in the administration after him. The author writes that he was very committed and prompt with regard to the religious works as well as in the duties of khilāfat¹. 'Abd al-Salām has focused on the characteristic features of his administration and pointed out mainly thee peculiari-ties.

- (A) He revised the whole governmental mechanism and established it in accordance with khulafa-i Rāshedūn which was based on Qurān, sunnat and Āthār-i Ṣaḥābah.
- (B) He revived the democratic spirit. He did not give any opinion and decision without consultation².
- (C) He respected the 'Ulamā and men of high character.

The author further writes that he laid down the principles regarding appointment and dimisal of the officials. On the other hand he often used to give advice and instructions and carefully watched that they not deviate from the path of truth and justice³. Along with this the Maulānā emphasizes the rights and privileges of dhimmīs, such as he safeguarded the life and property of dhimmīs and gave their religious freedom. There was no partiality in the court and he was very liberal in levying the Jiziya. He was always anxious for the welfare of the people.

1. Ibid. p.150
 2. Ibid. p.154.
 3. Ibid. p.163.

He further discusses why people of his reign were happy. He writes that 'Umar bin 'Abd al-'Azīz awarded scholarships and gave monetary support to the needy & poors. On the other hand, people were poor and helpless because the earlier caliphs had captured the public land and property illegally. But 'Umar bin 'Abd al-'Azīz returned all public property which was taken illegally¹.

At the end of the chapter the author writes about the revolutionary changes in the administration after Yazīd bin 'Abd al-Malik succeeded him and made alterations in the administrative system particularly in taking the jiziya and in the appointments of officials².

Chapter X deals with memorable deeds of Banu Umayyah. The author writes that they contributed much in the social, agricultural and educational fields. Walīd constructed many beautiful buildings and is famous for his construction work³. 'Abd al-Malik established taksal and struck the coin first time⁴. Yazīd bin 'Abd al-Malik was the first who ordered to measure land after Ḥaḍrat 'Umar bin Khattāb⁵. After this the Maulānā emphasizes their contribution to religious sciences as well as rational sciences. He writes that nuqtā (dotts), 'airāb had been introduced during Umayyads. Compilation of ḥadīth was started during 'Umar bin 'Abd al-'Azīz reign and Sayyed ibn Jarīr wrote the first tafsīr in the reign of 'Abd a-Malik⁶.

On the other hand many books had been translated from Greek to Arabic. Khālīd bin Yazīd was a renowned Ḥakīm and expert in medicine and chemistry.

1. Ibid. p.180

2. ibid. p.183.

3. Ibid. p.190.

4. Ibid. p.192.

5. Ibid. p.187.

6. Ibid. p.193.

The author compares the Umayyads & 'Abbāsids and writes that Umayyads preserved the Arab's manner and custom. They were straight forward in their administrative Policy. But the 'Abbāsids failed to preserve their culture and even their purity of blood. Their administrative policy was diplomatic. No doubt the caliphs were Arabs but most officials were non-Arab.

At the end of this book the Maulānā discusses the causes of the down fall of the Umayyad dynasty. The author asks whether 'Umar bin 'Abd al-'Azīz is responsible for its downfall and then replies that 'Umar bin 'Abd al-'Azīz was not responsible for its downfall. From the very early times there were feudal wars between Banu Umayyah and Banu 'Abbāsids. Due to these wars Ajmīs got the opportunity to revolt against Umayyads & support the Ahl-i Bait. At that time a man named Abu Muslim became powerful and when the last scion of Umayyad dynasty, Marwān bin Muḥammad, was killed in Egypt¹, the Umayyad dynasty came to an end.

Sources :

In the writing of this book the Maulānā took help more particularly from two books; Sēerat 'Umar bin 'Abd al-'Azīz of ibn Janzi and the Ṭabaqāt Ibn Sād². The other sources of this book are as follows:-

Hasan al Mahādhirah, Vol. I (حسن المأذون ج ١), Sēerat-
bin 'Abd al-Ḥakam (سيرت بن عبد الحكم), Tadhkerat al-Ḥuffāz,
Vol. I (تاريخ الخلفاء), Tārīkh al-Khulafā (تاريخ الخلفاء),
Yāqūbi vol. II (يعقوبي ج ٢), Tārīkh-i Ṭabari (تاريخ طبري),
Fath al Bari, Vol. I, III (فتح الباري), Abu Dāūd
(البوداود), Futuh al Buldan (فتوح البلدان), Kitab-

al-Kharāj (كتاب الخراج), Muġjam al-Buldan (معجم البلدان),
Muwatta' Imām malik (موطأ الإمام مالك), Maqrīdhī, Vol.I
 (مقرئى), Ṣaḥīḥ Bukhārī (مجمع بخارى), Jāme' al-
Bayān al-'Ilm (جامع البيان العلم), Akhbār al-Ḥukamā'
 (تاريخ مملكت), Isabah
 (مروج الذهب), Muruġ al ḥahab, Vol.II, III (اصحاب)
Zarqānī Sharḥ Muwatta' (زرقان شرح موطأ), Wafā' al-wafā',
Vol.II (وفاء الوفاء ج ٢), Āḍāb al-Sultāniyah (آداب السلطانية),
Ibn Khallikān, Vol.I (ابن خلكان ج ١), Mizān al-'Adab
 (میزان الادب), Kitāb al Fehrist (كتاب الفهرست),
Kitāb al-Bayān, Vol.II (كتاب البيان ج ٢), Khulaṣat al-Wafa, Vo.II
 (تفذيب التفذيب), Tahḍīb al Tahḍīb (تذوية التفوية)
 (translated by Asim bin 'Umar bin Qatadah), Nasab al-Rāyah
fi Takhrīj (نسب الراية في تخریج), Aḥādith al-Hedāyah
 (احاديث الهداية) etc.

2.9 : TĀRIKH AL-ḤARAMAIYN AL-SHARĪFAIYN

Despite the paramount importance of the two holy places for Muslims namely Makkah and Madīnah, which are known as al-Ḥaramaiyn al-Sharīfaiyn (the two honoured sanctuaries). No authentic and serious effort was made to write a history of these places upto the twelfth century of hijrah. In 1307/1909 an Arab pilgrim Muḥammed Labīb al-Batnūni (محمد لبيب البتوني) wrote his famous travel book entitled al-Reḥlah al-Ḥijāziyah (الرحلة الحجازية). Muḥammad Labīb al Batnūni was a friend of the khādiev of Egypt 'Abbas Ḥalmi Pāshā-II who accompanied the latter in the ḥajj of 1307/1909. Al-Reḥlah al-Ḥijāziyah is a detailed account of the various rituals of ḥajj with rather philosophical discussions. It also includes the history of various places where rituals of ḥajj are performed. In this way the book has become a history of the two cities.

The Maulānā's book "Tārīkh al-Ḥaramaiyn al Sharīfaiyn" is based on and inspired by the book "al-Reḥlah al-Ḥijāziyah". The Maulānā translated, abridged and edited some part of al-Reḥlah. He also added some more informations particularly about the Madīnah. The author writes,

"In the book "al-Reḥlah al-Ḥijāziyah" apart from Makkah and Madīnah some other historical accounts and events have also been mentioned. But an ordinary Muslim may be interested only in those events which are directly related to Makkah and Madīnah. That is only I have translated some parts of those sections (in Urdu) whereas some of them I have abridged and others I have re-arranged. I have added more details to particularly

those aspects which are related to Madīnah."¹

As regard the objective and validity of the book the Maulānā writes,

"In this way an extremely authentic religious, political, cultural and scientific history of Ḥaramaiyn has been completed. On the one hand it will go a long way to generate everlasting faith in the heart of the Muslims regarding hajj and the secrets and principles of its rituals. On the other hand it will guide them in the days of hajj; through this they will and can protect themselves from many diseases, risks and superstitious of those places."²

This book first appeared in 1342/1923 from Sufi Pindi Baha' al-Din Panjab. It is divided into two major parts relating to the history of Makkah and Madīnah respectively. These two parts are preceded by a well written introduction by another well known scholar Sayyed Sulaimān Nadvi which has made the book more useful.

The introductory part written by Sayyed Sulaimān Nadvi has been divided into two parts. The first part deals with the hajj and its ahkām in the light of Qurān. Quoting many verses of the Qurān, the Maulānā says that Qurān prohibits the entry of infidels in the Ḥaram. The

1. Tārīkh al-Ḥaramaiyn al Sharīfaiyn, 'Abd al-Salām Nadvi, Sūfi Printing and Publishing Company Limited, Baha al-Din, Panjab, 1923, p.5.

2. Ibid. p.5.

The second part deals with the land of Haram and its religious significance. He has emphasized that the place of Haram is only for those who have come here for religious purpose and it is the property of the whole Muslim community¹. It is a place of peace and cannot be made a seat of political power².

As mentioned above the book has been divided into two parts. The part first deals with the detailed history of Makkah and its territory and geographical position. The author states that Makkah is also called Bakkah and Umm al-Qura (أُمُّ الْقُرَى)³. The people came here from all over the world for commercial purpose and also settled here. However, they were gradually absorbed by the local population. Because of this the people of Makkah lost their pure blood and adopted the settlers ways and life-style. So much so that they even used to speak a language of mixed words of Arabic, Persian and Turkish⁴.

Giving a brief account of pre-historic period the author emphasizes that the earliest inhabitants of Makkah were the Prophet Ibrāhīm who migrated to this desert with his wife Hajirah and son Isma'īl. Before them there was nothing but wilderness. However gradually it became populated mainly due to Zam-zam, the sweat water spring amidst the barren hills. The other major reason of Makkah attracting inhabitants was its religious significance due to construction of Ka'bah by Prophet Ibrāhīm and subsequently the tradition of hajj every year.

1. Ibid. p.20.

2. Ibid. p.25.

3. Ibid. p.27.

4. Ibid. p.32.

The author says that the word Makkah(مَكَّة) or Maka(مَكَا) is the word of Bible which means house¹. Then he discusses the history of those who supervised the Ka'bah such as Qusayi bin Kilab, 'Abd al-Dār etc. After eight years of the Prophet's(SAW) migration to Madīnah, Makkah was conquered and 'Itāb bin Usaīd(عتَاب بن اسيد) was appointed the first governor. Since then several governors were sent during the period of pious caliphs. When Islāmic caliphate passed into the hands of Banu Umayyah and the caliphate turned into sultanate, they sent their governors from Damascus. The author writes almost all the names who were appointed as the amīr of Makkah and the Sharīf of Ka'bah. At the end a brief account of Waḥḥābi movement and the conflicts between the followers of Muḥammad ibn 'Abd al-Waḥāb(مُحَمَّد بن عبد الوهاب) and Muḥammad Ali Pāshā is also given.

A brief account of the construction of Ka'bah from time to time, is also given specially the construction and extension by Ḥaḍrat 'Umar, 'Abd-Allāh ibn Zubair and Walīd.

The inner part of the ḥaram is square and in the centre there is Ka'bah. He gives very minute details of the length and breadth of Ka'bah into metres and centimeters². The governos (wāli) of Makkah usually was the Shaikh of Ḥaram. There was an assistant sharīf and Muḥtamim. The service of ḥaram is considered as honour, so sultan and caliphs came to do this service. Ottoman sultan earned the title of Khādīm al-Ḥaramain³.

1. Ibid. p.57.

2. Ibid. p.91.

3. Ibid. p.87.

Ka'bah: Before and after Islam :

This chapter deals regarding the respect and honour of Ka'bah before and after Islam. The author says that before 27 centuries not only the Arab idolators, Arab Jews and Christians paid respect to Ka'bah, even the Hindus of India regarded it as a sacred place. According to the Maulānā,

"Hindus believed that once as God Shiv visited Makkah with his wife and his wife's soul transmigrated into the Hajr-i-Aswad"¹

Ka'bah was also one of the sacred place among seven houses of Ṣābiyah. The Maulānā describes on the authority of some historians,

"The Ṣābiyah used to put a circle around their place of worship in order to prevent the entrance of others. They used to do this probably because every star has its own circle. They used to go around their place of worship seven times (Probably because there are seven stars), each round for one star."²

The Prophet Ibrāhīm also maintained this, the author says, but the rounds are only for Allāh, the real creator. This is because an Apostle does not wipe out the ancient traditions all at once. Such as in Islām drinking of wine was prohibited only gradually. On the other hand, he writes, it is not strange that every shariāh is based on some ancient religious shariāh³. Quoting Masūdi⁴, the author says that

1. Ibid. p.99

2. Ibid. p.100.

3. Ibid. p.100.

4. Masūdi (d.956) was a well-known historian & geographer of Baghdad.

before the Prophet Ibrāhim, Arabs respected the place of Ka'bah which had but only a heap of red soil. Perhaps it was the religious place of 'Amāliqah(عماليق)¹ which was demolished by the Prophet Ibrāhim². Even some historians had the views that before Prophet Ibrāhim the Prophet Adam laid the foundation of Ka'bah. Iranians also respected it because they believed that the soul of Hurmuz(هرمز) transmigrated into Ka'bah. The Jews and Christians also paid respect to it.

After Jāhiliyah period Allāh kept alive the honour and dignity of Ka'bah during the Prophethood of Muḥammad (PBUH) In second hijrah Allāh further enhanced its respect after declaring the eternal Qiblah towards Ka'bah from Bait al Muqaddas.

After discussing this back ground, the Maulānā writes that many rulers from the very beginning tried to divert the attention of the people away from Ka'bah and even tried to destroy it. Firstly a ḥimyār king of South Arabia Taba' bin Ḥassān who was a jew tried to demolish Ka'bah. But his followers stopped him. A century before hijrat(migration) the tribe of Ghaṭfān made a ḥaram like Ka'bah in order to divert their attention from Makkah but an Arab king Ḥahīr bin Habbāb stopped him³. Abrahā also erected a church at Safā' for ḥajj and invaded Ka'bah. Abu Ṭāhir Qarāmātī⁴ erected a house at Hijr(حجر) called "Dār al-Hijrat" and tried to divert the people for ḥajj here and also attacked the pilgrims of Ka'bah⁵. In 1411 AD a person entered ḥaram disguised as a ṣūfi and tried to damage it⁶.

1. Those who settled in Northern valley during Ḥaḍrat Ibrāhim are called 'Amāliqah.

2. Ibid p.101.

3. Ibid. p.110

4. During the Abbāsīd caliph Muqtadir a sect known as Qarāmatah emerged at 'Irāq. They had cooperation with Muḥammad bin Ḥanafiyay bin 'Ali. They used to say infidel(kāfir) to those who did not follow their religion.

5. Ibid. p.113.

6. Ibid. p.113.

The Maulānā writes that Umayyad caliph 'Abd al-Malik bin Marwān erected Bait al-Muqaddas so beautifully, when 'Abd-Allah ibn Zubair captured Makkah, that some people began to think that perhaps he wanted to turn the people towards Bait al-Muqaddas. Like-wise al-Manṣūr was also blamed when he laid the foundation of Baghdad¹. Many people in 1088/1676 1143/1731, 1155/1742 tried to defile Ka'bah and wanted Muslims to give up their religious and spiritual attachment to Ka'bah².

The tradition of throwing stone at Satan was very old coming down from the time of Prophet Nūh. It continued to the time of Prophet Shoeb, Banu Isrāel, Prophet 'Īsā and the Islāmic period. Regarding sacrifice (Qurbāni) the Maulānā writes,

"Qurbāni was started from the time of the Prophet Ādam's sons (Ain and Abel). It was continued by the Prophet Nūh, Prophet Ibrāhim, Prophet Moses, the Greeks and Romans."³

"Slaughtered was not limited to animals only. But the Romans, Iranians, Egyptians and others used to slaughter human beings also. This tradition was also practiced in Europe from ancient time".⁴

In 657 AD The House of Lord of Rome passed a resolution and banned the human sacrifices. In spite of this in France and Germany the practice of human sacrifice was continued for a long time.⁵

The second part of the book deals with the detailed history of Madīnah. First, the Maulānā describes different

1. Ibid. p.114.

2. Ibid. p.115.

3. Ibid. p.158.

4. Ibid. p.158.

5. Ibid. p.158.

routes which go to Madinah from Makkah. These are mainly four routes; Sultāni, al-Farēe, al-Ghair and Sharqi¹. He also discusses about all the stations which come in the way at every route. He points in this book a vivid picture of these routes.

In the chapter "Madīnah" the author says that Yāqūt Hamavi² counted 19 names of Madīnah in his book Mu'jam al-Buldān (معجم البلدان). But in the book Wafā' al-wafā' (وفاء الوفاء) of Ibn Jauzi there are more than ninety names and the author gives the reasons behind every name.³ The Maulānā discusses the settlement of Jews, Anṣārs (people of Madīnah) and the condition of Madīnah during migration. Then he writes about the socio-political condition of Madīnah after migration. Along with this he also gives an account of the architectural development of al-Madīnah describing buildings⁴, mosques⁵, Zāwiyahas⁶, markets, wells⁷ canals⁸, gardens, valleys, madrasas etc.

The author says that the many people of other countries also lived in Madīnah. The more important families of Madīnah are as follow:

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1. Ibid. p.158
 2. Yaqut Hamavi(1178-1229) - was a well-known geographer & traveller who wrote M'jam al-Uḏabāh and M'ujam al-Buldān.
 3. Ibid. p.172.
 4. Buyūt al-Nabi, Buyūt al-Ṣahābah and other important buildings of Madīnah.
 5. Masjid-i Qabā, Masjid-i Nabvi, Masjid-i Banu Qaraijah, Masjid-i Banu Zafar.
 6. There are 8 important khānqāh, Egyptian khānqāh was more important. There are many small khānqāhs called Rabāt.
 7. Bi'r 'Awāf, Bi'r Ūnā, Bi'r Anas bin Mālik, Bi'r Ayyūb, Bi'r Ahāb.
 8. Kahaf Khiff, wādi, Sultān etc.

- (A) Family of Asad- They are Sayyed.
- (B) Family of Barri: They are from the West (North African Muslims).
- (C) Family of Samhūdi: They are Egyptians.

About the political status of Madīnah he states that in the earlier time Madīnah was a province of al-Hijaj. But now Madīnah is a commissary. There are two important posts; Shaikh al-Haram and Muḥāfiẓ. There are many districts under Madinah e.g. Dumatah al-Jindal, Fru', Wādi al-Qura, Fadak, Khaiber etc.¹

At the end of this book the author describes main characteristics of Madīnah and also the peculiarities of Makkan and Madīnese verses in the holy Qurān.

In this book the Maulānā also attached fourteen maps which are as follows.

- (i) Map of Islāmic world.
- (ii) Map of Makkah, p.27.
- (iii) Haram Sharīf and the city of Makkah, p.28.
- (iv) A design of the house of Khadijah, the birth of Fāṭmah and the house of 'Abd-Allāh ibn 'Abd al-Muṭallib (where Muḥammad(SAW) was born, p.40.
- (v) Design of Haram of Makkah through Safah and Marwah, p.80.
- (vi) A scene of throwing stone on jamrah al-wuṣṭā (جَمْرَةُ الْوَسْطَى), p.153.
- (vii) Map of mount Arafāt, p.156.
- (viii) Design of Arafāt field, p.156.
- (ix) Map of Madīnah, p.160.
- (x) The way of Haramayn from Syria, Egypt and surroundings of jazīrat al-Arab, p.160.

- (xi) General scene of Madīnah, p.172.
 (xii) Map of Madinah, p.17.
 (xiii) Bāb al-Islam Ḥaram Nabvi
 (xiv) Bāb al-Rahmat Ḥaram Nabvi

Sources: The Maulānā refers in the compilation of this book, to the following sources:

Mu'jam al-Buldān, Vol.VII(معجم البلدان ج ٧), Wafā' al-Wafā', Vol.I, II(وفاء الوفاء ج ١ و ٢), al Reḥlatah al-Ḥijāziyah(الرحلة الحجازية), Tabaqāt ibn S'ād Vol.II, IV (طبقات ابن سعد ج ٢, ٤), Ṣaḥīḥ Bukhārī(صحيح بخارى), Murūj al-Dhahab(مروج الذهب), Faṭḥ al-Bārī, Vol.I, VII (فتح البارى), Ṣaḥīḥ Muslim(صحيح مسلم), Dār Qatni (دار قطنى), Iṣābah(اصابه), Muwaṭṭa Imām Mālik (خلاصة الوفاء), Muḥalla al-wafā(موطأ امام مالك), Muqaddimah ibn Khaldūn(مقدمه ابن خلدون), Ḥasan al-Maḥāḍarah(حسن المحاضره), Jāme' Tirmidhi(جامع ترمذى), Sunan Abu Dāūd(سنن ابوداود), Usd al-Ghābah(اسد الغابه), Hujjat-Allāh al-Bālaḡah(حجة الله البالغة), Rasāil-i Shibli (رسائل شبلى), Kitāb al-Buldān(كتاب البلدان), Dayār-i Ḥabīb(ديار حبيب), al-itteqān al-Sayūti (الاتقان السوتى), etc.

2.10 : AL-QADĀ FI AL-ISLĀM (JUDICIAL ADMINISTRATION)

Al-Qadā fi al-Islām is an other important work of 'Abd al-Salām Nadvi. It was published by Dār al-Muṣannefīn, Azamgarh in 1929. The main source of inspiration for this book was "al-Turuq al-Ḥikmīyah" (الطرق الحكيمية) of Ibn Jauzi. This book furnishes a good deal of information about the judges, courts, cases, witnesses and Islāmic Laws and Principles.

The Maulānā stresses that in an Islāmic system of administration the post of qāḍi (Judge) is very important because in order to establish a peaceful social order, justice is necessary. Quoting the verses of Qurān, the Maulānā emphasises that a quite large number of Qurānic verses speak of justice ('adl) which in turn also describe the concept and basic characteristics of justice in Islām. There are some verses which even go to describe those disbelievers who do not decide cases justly and in accordance with the revealed laws. Moreover the Maulānā insists that the justice require a just set of laws which only the divine power can provide. The Islāmic Shari'ah is the divine - law revealed by Allāh. The Islāmic laws are not meant for only Muslims but also the non-Muslims.¹

The concept of justice in Islām requires very high moral qualities of honesty, uprightness and courage in the qāḍis. It was because of this reason that the God-fearing people including even Ṣaḥābah were not often ready to accept the post of qāḍi. He describes the case of 'Ali, the fourth caliph, who refused to the offer when the Prophet (PBUH) wanted to send him to Yaman as qāḍi.

1. Al-Qadā fi al-Islām, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1929, p.3

The author also mentions several ahādīth in which Muḥammad(PBUH) has instructed the qādis to decide the cases justly without fear. He warned them to keep away from bribe or any other such corrupt practices. Every body is equal before law. So every body should be treated on equal terms, no partiality and favour should be shown to the rich and powerful. Therefore those who were not rich enough were not appointed as judges, so that they may not be, "Inclined towards wealth and they may not be impressed by the wealthy and powerful."¹

The author has also mentioned the famous ḥadīth of the Prophet(PBUH) in which he stopped the qādis to accept gifts from people. Carrying on the same line the fuqahā (jurists) even restricted the qādis to accept any invitation to dinners. Apart from this certain other pre-conditions have also been laid down. For example, the Prophet(PBUH) stopped qādis to decide cases in a state of anger and so on.²

Regarding the qualifications required for appointment of qādi, the Maulānā writes that fuqahā have laid down certain criteria for appointment of qādi. For instance a qādi must be honest, reliable, just, upright, noble and having deep knowledge of Shar'īah. He should know the day-to-day habits and characters of human beings.³

The institution of qaḍā developed rapidly during the period of the Prophet(PBUH) himself who sent qādis to various cities and towns. Later on, much larger number of

1. Ibid. p.6.

2. Ibid. p. 7.

3. Ibid. pp. 9, 10.

qādis were appointed due to the expansion of Islāmic domain. There are also a chief qādi who used to supervise the whole corpe of qādis. This qādi was called Qādi al-Quḍḍāt (Chief Justice). Imām Abu Yūsuf, a prominent faqīh of Hanafite school of fiqh, was the first Qādi al-Quḍḍāt appointed by the Islāmic caliphate¹.

Besides qādis there were also separate courts for administrative and state affairs, just like the commissions or special courts in modern times. Such a special court was for the first time established by Sultān Nūr al-Dīn in Demuscus when he received complaints from the people about the atrocities and corruption of state officials². Moreover usually only one qādi was appointed who delivered judgement according to any of the various schools of fiqh. Later on more than one qādi belong to different schools of fiqh began to be appointed. Malik Zāhir Beybars, the famous Mamlūk Sultān started the practice of appointing four qādis belong to four different schools of Islāmic fiqh³.

About the duties and powers of a qādi the author says that apart from deciding cases, a judge also looked-after and regulated the use of Islamic endowment, estates of the orphans and unclaimed property⁴. Regarding criminal cases, he describes that in the period of the Prophet (PBUH) a Ṣaḥābi had been appointed as a police officer. Later Ḥaḍrat 'Umar established the police department and appointed many officials who were called Ṣāhib al-Ahdāth or Wāli-i Maḥālim or Wāli-i Ḥarb. These officials also took decision in all criminal cases in which witness was not required⁵. Ḥaḍrat 'Umar also

1. Ibid. p.11.

2. Ibid. p.14.

3. Ibid. p.10.

4. Ibid. p.19.

5. Ibid. p.26.

established the department of Ihtisāb¹ to check the day-to-day irregularities.²

The Maulānā gives a detailed account about the procedure for pleading of cases. He writes that in Islām legal cases can be pleaded by lawyers. But in Islāmic courts largely there was no such tradition. Nevertheless there are some instances when services of advocate or lawyers were utilised as in the case of 'Īsā bin Abān³ who when appointed as the qādi of Basrah allowed two brothers to serve as "lawyers" or "advocates" in his court.⁴

Regarding witness (Shahādah) the author gives vivid account about the witness of child, infidel, slave girl, blind person, relatives and women. He writes that the witness of infidel is acceptable in an infidel's case only. But for a Muslim his witness is acceptable in one situation only i.e. if a Muslim died during a journey and there was no Muslim available, then the Muslim can make the infidel as his witness for his will⁵. Regarding the number of witnesses (Shāhid), the author writes that it depends upon the particular situation and condition. Generally it is said that the witnesses of two men or one man and two women is enough⁶. In the case of fornication Islām has fixed four witnesses.⁷

1. Ihtisāb: Evaluation of appraisal of beliefs and deeds to asses their conformity to the Islāmic way of life.

2. Ibid. p.26.

3. 'Īsā bin Abān was a contemporary of Imām Shafaie.

4. Ibid. p.29

5. Ibid. p.44.

6. Ibid. p.61

7. Ibid. p.59.

Although in the beginning, the Maulānā writes, the process of witness (Shahādah) was quite simple. But very soon in the period of Khulafā-i Rāshidūn itself it became a little complicated. He further says that in Islām there is no system of oath but if the Petitioner could not produce any witness, the qāḍi can decide the case after taking oath from the petitioner and respondent¹. In taking any decision a qāḍi must follow primarily the Qurān then hadīth and then his own opinions in that order. Individual opinion should be based on ijtihād.²

Sources : The main sources of this book are following:

al-Turuq al-Ḥikmiyah (الطرق الحكيمية), Kanz al-Ummāl. Vol. III (كنز العمال ج ٣), Hidāyah, Vol. III (هداية ج ٣), Ṣaḥīḥ Bukhārī (صحيح بخاري), Ṣaḥīḥ Muslim (صحيح مسلم), Sunan Abu Dāūd (سنن ابو داود), Sunan Nasā'ie (سنن ناساي), al-Maqrīḍī, Vol. II (المقرئدي ج ٢), Kitāb al-Kharāj (كتاب الخراج), Muwatṭa' Imām Mālik (موطأ امام مالك), Hujjat-Allah al-Bālaḡah, Vol. II (حجته الله البالغة ج ٢), Musnad Dārmī (مسند دارمي), al-Tashrī'ie al-Islam (التشريع الاسلام), al-Muqārnat wal Muqābalāt (المقارنات والمقابلات), Maḥāḍarat al-Awāil (كتاب الولاية), Kitāb al-Walāl (كتاب الولاية), Dar Qaṭni (دار قطني) etc.

2.11 : FUQARA-I ISLĀM

The book Fuqara-i Islām is a biographical work on some important personalities of Islām including 'ulamā, hukamā, leaders and intellectuals. This book was published from Şūfi Pindi Bahā al-Dīn, Panjab . The date of publication is not given. The book is based on a famous book on the same subject entitled al-Falākat wal-Maflukūn (الفلاکات و المفلوکون) written by 'Allāmah Shihāb al-Dīn Aḥmad bin 'Ali Dajli. The Maulānā himself admits that he got the idea of writing this book after he read the said book. In his book Shihāb al-Dīn had focused on those intellectuals and scholars of Islām who lived a life of poverty and hunger. The Maulānā has taken many of the 'ulama from al-Falākat wal-Maflukūn (الفلاکات و المفلوکون) and added to it some more names. He also has included in it those 'Allāmah whose early life was full of poverty and hunger but who later achieved wealth as well as rank and status.

The author starts this book with detailed information about the life of Muḥammad (PBUH). He focuses on his humbleness, poverty and simplicity. After this the Maulānā selects some eminent scholars from the great Şaḥābah, Ahl-i Bait, Aşḥāb-e Suffah, general Şaḥābah and from the prominent scholars of Islām. Among the great Şaḥābah, he focuses on the lives of 'Utbah bin Ghazwan, Şād bin Abi Waqqās and Khattāb bin Al-Art etc. whereas Ḥaḍrat 'Ali and Abu Hurairh have been picked up from among the Ahl-i-Bait and Aşḥāb-e Suffah respectively. Among the eminent scholars of Islām he has selected as many as 60 scholars such as 'Allāmah 'Abd al-'Azīz bin 'Abd al-Salām, Fakhr al-Dīn Rāzi, Banu Mūsa bin Shākir, Barqāni, Imām Mālik, Imām Abu Ḥanīfah, Imām Aḥmad ibn Hanabal, Imām

Bukhārī, Imam Nasā'ī and Ibn Hazm Zāhiri etc.

The Maulānā writes that knowledge and money are the things of opposite nature, which very rarely meet in one place. Sultans and amirs had shown their generosity in the development of Arts and Sciences, but even then there were hundreds of 'ulamā who were leading the life of poverty and misery. Many of the scholars were ascetic and did not like fame, prominence, posts and ranks in the state administration, some of them did not even want to meet Sultān and did not come near the estates in which the wealth of Sultān was found.¹ For example Muhammad bin Yusuf 'Ali, Imam Mohi al-Din Nuwi and Abbas Marusiti etc.

The Maulānā also mentions those scholars who spent the greater part of their money on education. In Islām, 'ulamā had not collected money through their knowledge. On the other hand, often, they spent money in the way of education². A prominent example in this regard is that of Hāfiẓ bin al-Jauhar.³ Mention is also made of qādis, muftīs, teachers and muazzins (person calls for salāt) whose income was often very low.⁴

The Maulānā considers the following as some of the reasons of the poverty of the 'ulama in general:

1. Fuqara-i Islām: 'Abd al-Salām Nadvi, Sūfi Printing and Publishing Company Limited, Baha al-Din, Panjab, p.77.

2. Ibid. p.83.

3. Hāfiẓ bin al-Juhar was a Muḥaddith who spent almost all his money in the compilation & writing of ḥadīth.

4. Ibid. p.86.

- (i) 'Ulamā could not become governors or government officials. They also did not participate in agriculture, trade and commerce, as they considered it below their dignity.
- (ii) They, only because of their learning, considered themselves worthy of honour and respect.
- (iii) Due to their purely academic approach, they find practical matters of different professions of the world, very difficult and unsound.
- (iv) Some 'ulamā were experts in rational sciences but not in religious sciences. So they did not pay respect to Shari'ah. Since the people associated 'ulama with knowledge of fiqh and shari'ah, these 'ulama were some time castigated, abused and even exiled. For example Ibn-Rushd was an eminent Philosopher and Scholar but he was exiled.¹
- (v) Due to their philosophical pride, philosophers failed to succeed in worldly affairs. They thought that the main excellence of man lay in understanding the reality of knowledge and all other worldly things (wealth and rank) were fanciful and imaginary. For instance Fārābi was a great Philosopher but he laid a Sufistic life in the court of Saif al-Daulah.²
- (vi) Scholastic philosophers (Mutakallim) followed religion through logic and rationality. But due to philosophical influence their beliefs (aqāid)

1. Ibid. p.92.

2. Ibid. p.95.

differed from those held by the people of ḥadīth and Ahl al-Ẓāhir. On the other hand they among themselves tried to proof each other infidel. Imām Aḥmad ibn Ḥanabal used the term zanādiqah (unbelievers) for Ahl al-Kalām.¹

(vii) Islamic knowledge was regarded as an occupation from Muḥammad's (PBUH) period upto the 'Abbasid's period and many 'ulama appointed as qādis, muftis and governors etc. But gradually respect of 'ulama diminished. In the Tātāri period these Islāmic institutions came to an end.

At the end the Maulānā concludes that due to some or all of these reasons 'ulama were forced to led a life of hunger and poverty. In spite of all these they served 'ilm and religion.

Sources : The main sources of this book are following:

Muqaddimah ibn Khaldūn (مقدم ابن خلدون), Sēerat al-Nabi, Vol.I (سيرة النبي ج 1), Ṣaḥīḥ Bukhāri (صحيح بخاري), Ṣaḥīḥ Muslim (صحيح مسلم), Shemāl Tirmidhi (شمال ترمذي), Musnad ibn Ḥanabal, Vol.II (مسند ابن حنبل ج 2), Tarḥīb wa Tarḥīb, Vol.II (ترتيب وترتيب ج 2), Sunan ibn Mājah (سنن ابو داود), Sunan Abu Dāūd (سنن ابو داود), Usd al-Ghābah (طبقات ابن سعد), Ṭabaqāt ibn Sād (طبقات ابن سعد), Istēāb (استيعاب), Iṣābah (اصباہ), Musnad Dārmī (مسند دارمي), Baqiatah al-Wāāt (بقية الوعاة), Tadhkerat al-Ḥuffāz (تذكرة الحفاظ), al-Dibāj al-Mudhahhāb (الديباج المذهب), Akhbār al-Ḥukama (اخبار الحكماء)

1. Ibid. p.97.

Ṭabaqāt al-Aṭibba (طبقات الأطباء), Kitāb al-Farq Bain
al-Farq (كتاب الفرق بين الفرق), Ṭabaqāt al-Shāfi'iyah,
Vol.V (طبقات الشافعيه), al-Falākat wal Maflukūn
 (الفلكية والمفلكون) etc.

CHAPTER - III

'ABD AL-SALĀM'S TRANSLATED WORKS ON ISLAMIC STUDIES

3.1 : TĀRĪKH-I FĪQH-I ISLĀMI

(His tory of Islamic Jurisprudence)

Tārīkh-i Fiqh-i Islāmi is the Urdu translation of "Tārīkh al-Tashri'al-Islāmi" (تاریخ التشریح الاسلامی) of 'Allāmah Muḥammad al-Khadrī.¹ The book has been published by Dār al-Muṣannefīn, Azamgarh in 1346/1927. The book provide a good deal of information on the development of Islāmic jurisprudence and focuses at length on its chief characteristics and features.

In the preface the Maulānā points out the lack of some comprehensive work on this subject. A brief history of Islamic jurisprudence is found in some classical books like Muqaddimah ibn Khaldūn and Kashf al-Zunūn of Hāji Khalīfah. However these do not suffice, hence the need for more comprehensive works. In the Maulānā's opinion the main questions regarding Islāmic fiqh is whether it has reached to its perfection and become immutable or is it in the process of development and modification in order to meet the evergrowing needs. To solve all these questions it had become necessity to compile a history of Islāmic jurisprudence in Urdu. The Maulānā states that since the book of 'Allāmah Khadrī addressed to these questions he decided to translate it.

The book divides the history of Islāmic jurisprudence into six periods and gives a vivid account of its development, characteristics and distinctive features of

1. 'Allāmah Muḥammad Khadrī was a famous scholar and historian of Egypt.

each period. From these accounts it is evident that many variations took place in Islāmic jurisprudence.

According to the book the main sources of fiqh are Qurān, ḥadīth and opinions of the fuqahā or jurists, i.e. Ijma(consensus). The book provides a deep insight into Islāmic jurisprudence with regard to the various aspects of human life such as salāt, zakāh, booty, treaty, captives of war, marriage, divorce, inheritance and penal laws.

The book begins with fuqaha present during the time of the Prophet(PBUH) and gradually progresses through the periods of the Ṣaḥābah, the tabiūn, upto the periods of four Imāms i.e. Imām Abu Ḥanīfah, Imām Mālik, Imām Shāfi'ee and Imām Aḥmad ibn Ḥanabal. After this, it deals with the development of fiqh under the ancient disciples and the followers of each of the four Imam and continues right upto the Modern time. In the later days, after the tenth century it was the Sultans and Amirs who organised the discussions related to fiqh in almost all the big cities. The Shi'ah also developed their fiqh and drew the laws according to their own principles and sources.

The book Tārīkh-i Fiqh-i Islāmi shows that Islamic laws are relevant for all times and for all people. It possesses the flexibility to adopt to the needs and requirements of Modern Age. The Maulānā though has not given his own point of view in Islamic fiqh, but has given us a lucid, transparent and easily comprehensible language in the form of this translation of Tārīkh-i Fiqh-i Islāmi.

3.2 : Inqilāb al- Umam

A well-known French scholar Gestaw Liban wrote a book on "The psychological laws of the rise and fall of the nations" under the title "des lois Psychologique de l'évolution des peuples" into French. An Egyptian scholar Aḥmad Faṭḥī Zoghlol Pāshā translated it into Arabic under the title "Sirr Tatavvur al-Umam" (سر تطور الأمم). 'Abd al-Salām has translated this Arabic version into Urdu under the title "Inqilāb al-Umam" (انقلاب الأمم). It has been published by Dār al-Muṣannefīn, Azamgarh in 1917.

The book deals with the glory and downfall of nations. Just, as a man has soul which is the driving force of all his actions, every nation has also a spirit with certain ethical qualities or absence of them, it becomes the basis of that nation's glory or downfall. Thus the book explains the basic laws on which the rise and fall of a nation is based.¹

The book is preceded by an introduction part to the life and works of Gestaw Liban including his family, birth, education, moral attitude. 'Abd al-Salām counted nineteen books of Liban and gives some brief information about them.

In the introductory part the author says that every civilized nation has its own culture, ethics, politics, religion and education. These are the constituents of the civilization which makes the history and provides the basis of importance and prominence to the nation. The

1. Maulānā 'Abd al-Salām Nadvi Kī Yād Mein, Prof.K.A. Jāsi, Shibli Degree College, Azamgarh, 1958, December, p.9.

Maulānā writes Dr.Liban is the first man who has provided historical arguments in favour of culture, scientific and community development of originating from the implication of psychology. Dr.Liban based his discussions on the following principles;

- (i) Every nation has a behaviour and its own psychological pattern.
- (ii) The nature of psychology remains unchanged.¹

The Maulānā says that the description of Dr.Liban regarding amalgamation of two nations is based on the following principles;

- (i) There must not be major difference in the ethics of the two amalgamating nations.
- (ii) The ethical values of any nation do not change in any manner. Only their manifestations undergo the process of change.²

According to Dr.Liban the peculiarities of ethical unchange is based on three reasons; (a) ancestral values, (b) influence and genetic inheritance of parents and (c) effects of geographical and climatic conditions. In these three reasons the third one is physical and the first two are spiritual factors.³

1. Inqilāb al-Umam, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1917, p.10.

2. Ibid. p. 12.

3. Ibid. p.13.

The whole book is divided into five parts which discuss the following aspects.

- (i) Psychological nature of nations.
- (ii) Ethical manifestations in the constituents of a nation's civilization.
- (iii) Study of a nation's history as the source of its moral.
- (iv) Study of a nation's psychological qualities with a view to find out how and why changes came about.
- (v) Study of nation's downfall and the decline of their ethical systems.

3.3 : Ibn- Khaldūn

The book Ibn-Khaldūn was written by Dr. Ṭāha Ḥussain in 1917 in French language, when he was sent to France by Egyptian University. In 1925 Muḥammad 'Abd-Allah 'Inan translated it into Arabic.

'Abd al-Salām Nadvi has translated this Arabic version into Urdu at the suggestion of Sayyed Sulaimān Nadvi. It was published by Dār al-Muṣannefīn, Azamgarh in 1940.

In fact Muqaddimah ibn-Khaldūn the first scientific attempt in the human history towards visualizing the natural forces working to shape economy and society with their various implications. It is therefore the first documentation to make the historical events to appear in the scientific way. Sayyed Sulaimān Nadvi writes,

"My intention was to present the historical background of the economical and sociological development and make its presence felt by the large number of people whose mother language is Urdu."¹

The book is divided into ten chapters which deal with the life, morals and works of Ibn-Khaldūn. It also discusses Ibn-Khaldūn's principles as expounded by him in his Muqaddimah regarding the social, political, religious and cultural factors and forces working in the making or unmaking of a state.

1. Ibn-Khaldūn, 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1940, p.1.

3.3 : Fiṭrat-i Niswāni

The book Fiṭrat-i Niswāni is a translation of the collected lectures of a French scholar Henry Moryan. He was a Professor in the College of ethics in Paris. After the death of Henry Moryan his lectures had been compiled and published. An editor of al-Hilal (a literary magazine of Egypt) Amil Zaidān translated it from French in Arabic. Maulānā 'Abd al-Salām Nadvi later translated this Arabic version into Urdu and published it in 1924.

Mājid, who published it under his name, writes that he had found this book in a very decadent and vermicular form and that he rearranged and added many new informations before publishing it in 1987. But this can hardly be a justification for ascribing the authorship to himself as he has done. Though he did not conceal the facts and has briefly stated them in his preface.

The book highlights mainly the following things; Women's condition in the past; their physical construction; their role and status in the society, ethical comparison between the two sexes before maturity; feminine feelings; Women's wisdom etc.

CHAPTER - IV

'ABD AL-SALĀM'S OTHER WORKS

4.1 : SHI'R AL-HIND

Shi'r al-Hind is written by Maulānā 'Abd al-Salām Nadvi and published from Dār al-Muṣannefīn, Azamgarh in 1926. The book provides a good deal of information about the classical as well as modern Urdu poets and the historical process of changes of Urdu poetry. The author has made comparisons also between famous Urdu poets of every period and given an account of the various forms in Urdu poetry (ghazal, qaṣīdah, marthiyah, mathnawi, etc.) on historical and literary level.

The Maulānā writes that there have been many changes and upheavals in the culture and civilization of Muslim Community. In the 7th A.H., the Tātāri demolished almost all the important features of Islāmic culture and civilization but poetry remained to a great extent unaffected through these revolutions and social changes. After Tātāri, storm was over Persian poetry developed in its various aspects such as romantic, sufistic and ethical sides.

In India Taimurid rule began to decline fast after Aurangzeb but Urdu poetry was not much affected. From the reign of Shāh 'Alam Urdu poetry had started to develop day by day and it continued its progress with an increasing pace. This is due to its receptive nature that the Urdu poetry kept up absorbing outside and indigenous influences for its nourishment and progressed even in the face of many calamities.

The author laments that the absence of any comprehensive book about Urdu literature, which throws light on the phases of its development. No doubt in every period of Urdu poetry many tadhkirah (biographies of Urdu poets) have been written. The Maulānā refers a number of tadhkirah- books such as, Diwān-i Jahān (دیوان جہان), Gulistān-i Sukhan (گلستان سخن), Gulzār-i Maḍāmin (گلزار مہمانین), Intikhāb-i Diwan (انتخاب دیوان), Majmu'ah Intikhāb (مجموعہ انتخاب), Tabaqāt al-Shu'ara (طبقات الشعراء), Tadhkirah-'Ashiq (تذکرہ عاشق), Tadhkerah-i Khāksār (تذکرہ خاکسار), Tadhkerah-i-Nāṣir (تذکرہ ناصر) etc. But that, he writes all these tadhkirahs are incomplete. There are only the name of poets and examples of their poetry. There are no detailed informations regarding their birth, private life, their poetic names and their works.¹

In the first volume of the book the Maulānā divides Urdu poetry into four phases. He discussed one by one and focused on its historical changes. He stats that the poetry of Lucknow was started in the middle period and two schools of Urdu poetry (Delhi school and Lucknow school) were recognised separately. The Maulānā highlights the reforms, changes and piculiarities of Delhi and Lucknow schools of poetry. He discusses at length about the famous poets such as Momin, Dhauq, Shāh Naṣir, Ghālib, Ḥasrat, Asghar, Akbar, Iqbal, Josh and others. In the last he turned to contemporary poets and provides good information about their poetic characteristics.

1. Shi'r al-Hind, Vol.I, Maulana 'Abd al-Salām Nadvi, Dār al-Muṣannefīn, Azamgarh, 1926, p.9.

The second volume of this book has been divided into three parts. In which he deals at length with genres of Urdu poetry such as ghazals, rekhti, qaṣīdah, marthiyah, mathnawi etc. He also discusses religious, moral and sufistical poetry along with the historical and literary aspects. At the end he writes the poetical virtues and elements of poetry and shows the Indian influence on Urdu verse. In the beginning of the second volume he has also surveyed in brief the history of criticism in Urdu.

4.2 : Iqbal-i Kamil

There are many writings on Iqbal which can be of much help while working on a selected topic or particular aspect. But there was not a single book on Iqbal which may be called comprehensive and reflecting every aspect of his thought. The purpose of writing of Iqbal-i Kamil (complete works of Iqbal) was to provide a critical appraisal of all the works by him. It contains the biography of Iqbal and evaluation of his religious views, moral ideas, besides a criticism of his works.

The Maulānā divides the history of his poetry into different periods and reviews critically both the Urdu as well a Persian poetry. Then he highlights the literary qualities of the verses and discusses about its popularity and its translation into other languages. Along with the author also provides a detailed discussion of his philosophy of "self" or "Khudi" and analyzes on its various elements. Apart from this he also makes a brief mention and discussion of his philosophy of "Bekhudi". Then he mentions Iqbal's views regarding community, education, politics, moral outlook, fine arts etc.

It is, no doubt, an attempt to cover each and every aspect of the life and works of Iqbal. The Maulānā writes regarding the title of his book,

"I selected "Mukammal Iqbal" (مکمل اقبال) as the title of this book. But Sayyed Sulaimān Nadvi replaced it with "Iqbal-i Kamil", which is certainly better."¹

The book was published by Dār al-Muṣannefīn, Azamgarh in December 1948.

1. Iqbal-i Kamil, 'Abd al-Salām nadvi, Dār al-Muṣannefīn, Azamgarh, 1948, p.4,5.

4.3 : Ibn- Yamīn

A well-known Iranian author Rashīd Yāsmi wrote the biography of Ibn Yamīn into Persian. 'Abd al-Salām translated this into Urdu and was published by Şūfi Pindi Baha al-Din, Lahore. The date of publication is not given. The book is divided into two parts. In the first part, his life from childhood to old age has been described at length. In the second part his occupation and outlook on religion, culture, etiquettes are described.

In the preface the Maulānā writes that in the poetic realm of Iran Ibn Yamīn's name is as important as that of Shaikh Sa'di. Both contributed greatly to the ethical values and cultural aspects of Persian literature. Ibn Yamīn, however, could not get the prominence as Shaikh Sa'di did. In Urdu language also Maulānā Ḥālī has written Sa'di's biography. But there is no biographical account of Ibn Yamīn pointing his contribution in Persian poems. In fact a poet and his version should be evaluated in the cultural, social and political background of the time in which he lived. The author states that since the book of Rashīd Yāsmi addressed to these questions he decided to translate it.

CONCLUSION

This is amply clear from the writings of Maulānā 'Abd al-Salām Nadvi that he had an intelligent and versatile interest in Islamic studies. His perspective and outlook is as wide-ranging as the subject itself, which he had made understandable and accessible for a vast majority of the Urdu readers. In this field he not only contributed through his translation-works but also greatly enriched the Islamic literature by his original contribution and modernistic style.

The real worth of 'Abd al-Salām's contribution in Islamic studies, made a little over fifty years ago, has not so far been realized. As such there is used to revise and edit his books and publish them again.

The Maulānā is very open minded scholar. He contributed in almost every field and wanted to shape the society according to Qurān and Sunnah. He wanted to highlight the life style, simplicity, good manners and behaviour of the Prophet(PBUH) as well as the Ṣaḥābah. So he compiled Uswa-i Ṣaḥābah in such a way that the model of their life should come in full light. The Maulānā, at the same time, compiled Uswa-i Ṣaḥābiyāt in order to urge women to know, preserve and practise their Islamic values and encourage them towards the acquisition of good education. He felt the importance and role of women in society, so he translated from Arabic Fiṭrat-i Niswāni into Urdu, so that women should know their merits and demerits in society and safeguard themselves from social and personal setbacks.

'Abd al-Salām observed the lack of a comprehensive work on fiqh. Many questions regarding Islamic jurispru-

dence were raised by him, such as, whether fiqh has reached its perfection and become immutable or is it in the process of development and modification in order to meet the evergrowing needs. So he wanted to compile history of Islamic jurisprudence and development pointing out the alterations that have come about. Since the book of 'Allāmah Khadrī is addressed to these questions, so he translated it only to show its chief characteristics and features of fiqh in order to bring about greater awareness about it.

During the time of 'Abd al-Salām, particularly in the 'ulama's circle, it was a general feeling that the study of philosophy weakens the faith and lead astray from the path of Islam. But the Maulānā through his wider understanding realized that it is very important to know the philosophy and the contribution of Muslim philosophers in this field. So he undertook the task of compiling the biographical details and the contribution of the Muslim philosophers. He divided them into three groups, i.e. Mutaqaddemīn, Mutawassitīn and Mutakhkherīn. He takes the view that Muslim philosophers brought philosophy nearer to Islam and tried to harmonize philosophy with Sharī'ah and pointed out that every explicit has its implicit also.

This being the first attempt to introduce 'Abd al-Salām and his contribution. I have tried to provide mostly a descriptive and synthetic study of his writings, covering his major works. However, much remains to be done. For example I did not touch upon numerous articles published by him, which show the widest range of Maulana 'Abd al-Salām's intellectual scope. The limited time of a formal nature did not allow me to evaluate his writings other than his books.

Even a cursory glance of his books, translations and articles is sufficient to show the philosophical and intellectual bent of his mind. He delved deep in history, philosophy, jurisprudence, literature, social and cultural questions etc. with an Islamic mind and heart. At the same time, he never appears in his writings as an orthodox scholar who is not ready to concede to the needs of changing time and society. His main objective is to impart a new awareness to Muslim mind through a review of Islamic learning and an understanding of world history.

This further underlines the need of bringing his writings to the print and thus help create the awareness so widely and so urgently needed in Muslim society today.

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The List of Maulana's articles published
in al-Nadvah

The articles of Maulānā 'Abd al-Salām Nadvi which have been published in al-Nadvah are as follows:-

Year	Month	Articles	Pages
1906	May	Tanāsukh	21-32
..	June	-----do-----	20-32
..	July	Shaikh Shihāb al-Dīn Suhrawardi	1-20
..	Nov.	Iran Kā Qadīm Khaṭ	9-26
..	Dec.	Imām Muslim	13-32
1907	Janu.	Ṣaḥīḥ Muslim	28-32
..	Feb.	----do-----	20-28
1908	Oct.	Zakāt	4-15
1909	April	Rahbāniyat Aur Islām	25-33
..	Sept.	Philology Aur Islām	20-33
1910	Janu.	Review 'Shi'r al-'Ajam	8-11
..	March	Ahmad Zaki Beck Aur Qustuntuniyah Ke Kutub Khāne	17-19
..	March	Falsafah Shaikh al-Isḥrāq	20-25
..	April	Islām 'Isāi Momālik Mein	29-32
..	April	Shukriyah M'adīrat	32
..	May	Musalmānon Kī gughrāphiyānah Taḥqīqāt	15-33
..	June	Taṭbīq Madhhab-o-Science	3-18
..	June	'Ilmī Khabren	31-32
..	July	Qadīm 'Arabi Madāris Ki Islāh Turki Mein	18-23

1910	July	Bairūt Kī Do Khātūnen	بیروت کی دو خاتونیں	24-29
..	July	Fiṭart-i Islām: Europe kā Madhhabī T'aṣub	فطرت اسلام یورپ کا مذہبی تعصب	30-31
..	Aug.	'Ilmī Khabren	علمی خبریں	32
..	Sept.	Saltanat Rūs Aur Madhhabī Mudākhlāt	سلطنت روس اور مذہبی مداخلت	9-10
..	Sept.	Jadīd M'alumāt Qadīm Kitābon Men	جدید معلومات قدیم کتابوں میں	11
..	Sept.	Ḥaḍrat 'Abd-Allāh ibn 'Umar	حضرت عبد اللہ ابن عمرؓ	14-26
..	Sept.	Qaṣaṣ al-Anbiyā Aur Qurān Majīd	قصص الانبیاء اور قرآن مجید	27-33
..	Oct.	Ḥaḍrat Salmān Fārsī	حضرت سلمان فارسیؓ	3-11
..	Oct.	Madhhab Aur 'Aql	مذہب اور عقل	12-25
..	Oct.	Madīnat al-Masihiyyah wal Islām	موسمیتہ المسیحیہ والاسلام	26-30
..	Nov.	Al-'Arab Qabl al-Islām	العرب قبل الاسلام	1-26
..	Dec.	Ulum-i Islamiyah Aur Itli	علوم اسلامیہ اور اٹلی	1-02
..	Dec.	Khabren	خبریں	22-29
..	Dec.	Kya Musalmanon Ne Maṭābe 'Ijād Kar lie The	کیا مسلمانوں نے مطالع ایجاد کر لیے تھے	30-32
1911	Janu.	Yādgār-i Salaf	یادگارِ سلف	6-12
..	Janu.	Musalmanon Kī 'Ilmī Tārikh	مسلمانوں کی علمی تاریخ	13-32
..	Feb.	Akhbār al-Hukamā-i Qifti Per Review	اخبار الحکماء - قفٹی پر ریویو	
..	March	Rūḥ al-Ijtamā'	روح الاجتماع	6-24
..	March	Firqah-i Sh'ubiyah	فرقہ شعوہیہ	25-32

1911	April	Islami 'Ulūm-o-Funūn Aur Pūrāb	13-26
..	May	Shadhārāt	1-02
..	Sept.	Maslah-i Irtaqa Aur Hukama-i Islām	24-32
..	Oct.	-----do-----	36-38
..	Nov.	Bid'at (1)	1-14
..	Dec.	-----do----- (2)	6-23
1912	May	Barakāt-i Āsmān Aur Qurān Majīd	
1940	Janu.	Islāmi Mamālik Kī Tālīmī Hālat	26-29
1940	Janu.	Hālat-i Nedvah	29-32
1942	April	Khuṭbah-i Ṣadārat	18-28

اسلامی علوم فنون اور پورا پورا

شذرات

مسئلہ ارتقا اور حکماء اسلام

بدعت

برکات آسمان اور قرآن مجید

اسلامی ممالک کی تعلیمی حالت

حالات ندوہ

خطبہ صدرات

The List of Maulana's articles published
in ,Ma'arif

The articles of 'Abd al-Salām Nadvi which have been published in Ma'ārif, Azamgarh are as follows:-

Year	Month	Articles	Pages
1916	July	'Imārāt al-Islām (Masjid-i Nabawi etc.)	19-25
		عمرات الاسلام (مسجد نبوی)	
..	Sept.	-----do-----	17-24
..	Sept.	Jang Aur Akhlāq جنگ اور اخلاق	43-47
..	Oct.	Masjid-i Nabawi مسجد نبوی	17-22
..	Nov.	Khulafā' 'Abbāsiyah Aur Farīd-i- Ishā'at-i Islām	25-32
		خلفاء عباسیہ اور فریضہ ائمت اسلام	
1917	Janu.	Fann-i Tarbiyat (1) فن تربیت	37-49
..	Feb.	-----do----- (2) " "	34-41
..	March	Ek Jadīd Falsafah-i Tārīkh ایک جدید فلسفہ تاریخ	4-06
..	March	Muḥaddethīn Kā Akhlāq (1) محدثین کا اخلاق	7-16
..	March	Fann-i Tarbiyat (3) فن تربیت	33-40
..	April	Muḥaddethīn Kā Akhlāq (2) محدثین کا اخلاق	36-40
..	May	Fann-i Tarbiyat (3) فن تربیت	33-40
..	July	-----do----- (4) " "	33-44
..	Aug.	Islāmi Yatīm Khāne اسلامی یتیم خانے	33-39
..	Sept.	Taḥrīfāt-i Yahūd تحریفات یہود	26-35
..	Oct.	Mathnawi Khwāb-o Khayāl مشنوی خواب و خیال	38-40
..	Nov.	Kyā Ijtmā' Insānī Taraqqī کیا اجتماع انسانی ترقی کرے	30-40
..	Dec.	Kar Rahā Hai فلسفہ لی بان	33-47
1918	Feb.	Falsafah-i Libān (1) فلسفہ لی بان	33-47
		یورپ کا جدید طریقہ تعلیم	
1918	Feb.	Europe Kā Jadīd Tariqah-i Tālīm	42-49

1918	March	Tārīkh-i Akhlāq-i Europe	49-52
		تاریخ اخلاق یورپ	
..	April	Islām Aur Naṣrāniyat Kī Kashmakash Mamlekat-i Rūs Mein (1)	17-25
		اسلام اور نصرانیت کی کشمکش مملکت روس میں	
..	May	-----do----- (2) " " "	13-18
..	May	Hādir al-Miṣrīn حاضرت المعربین	19-31
..	July	Islām Aur Naṣrāniyat Ki Kashmakash Mamlekat-i Rūs Mein (3)	17-19
		اسلام اور نصرانیت کی کشمکش مملکت روس میں	
..	Aug.	-----do----- (4) " " " " "	79-84
..	Aug.	Khutbāt al-'Arab (1) خطبات العرب	85-93
..	Sept.	Musalmān-i Rūs مسلمان روس	144-147
..	Sept.	Khutbāt al-'Arab (2) خطبات العرب	148-157
..	Oct.	Falsafah-i Libān (2) فلسفہ لی بان	206-214
..	Nov.	Khulafā-i Banu Umayyah Aur	237-243
		Ishā'at-i Islām خلفائے بنو امیہ اور اشاعت اسلام	
..	Nov.	Falsafah-i Libān (3) فلسفہ لی بان	267-274
..	Dec.	----do--- (3) " " "	321-330
1919	Janu.	----do--- (4) " " "	363-369
..	Janu.	Islām, Tātār Aur 'Arabi T'ālīm	370-376
		اسلام، تاتار اور عربی تعلیم	
..	Feb.	Falsafah-i Libān ('Aql-o-Naql) فلسفہ لی بان (عقل و نقل)	425-432
..	April	Islām Mein Mukhtalif Firqon Kī	511-531
		Nashv. Numā Aur uskī 'Ilal-o-Asbāb (1)	
		اسلام میں مختلف فرقوں کی نشوونما اور اسکے علل و اسباب	
..	May	-----do----- (2) " " "	593-600
..	June	Mashriqī Kutub Khāne (1) شرقی کتب خانے	36-47
..	Aug.	-----do----- (2) " " "	110-119
..	Sept.	-----do----- " " "	200-208
..	Oct.	Falsafah-i Libān (T'ālīm Aur Akhlāq) فلسفہ لی بان (تعلیم اور اخلاق)	278-285
..	Nov.	----do--- (Nizām-i Akhlāq) (نظام اخلاق)	359-367

1920	March	'Isāi Madhhab Kī Tamadduni Nā-Kāmiyan	186-193	عیسائی مذہب کی تمدنی نا کامیاں
..	April	Islām Kī Tamadduni Kāmyābiyan	269-279	
..	June	Qurān Majīd Aur Shāiri	428-443	اسلام کی تمدنی کامیابیاں قرآن مجید اور شاعری
..	July	Dīn-i Ḥanīfa	51-56	دینِ حنیف
..	Aug.	Khilāfat Ke li' Itteḥād Salāṭin-i Islāmiyah	113-124	
..	Sept.	Bigda Huā Islām	212-215	مخلافت کے لئے اتحاد سلاطینِ اسلامیہ بگڑا ہوا اسلام
..	Nov.	Niḡām-i Akhlāq	331-343	نظامِ اخلاق
..	Nov.	Khush Qismat Ḥāfiḡ Aur Bad Naṣīb Khayyām	344-361	خوش قسمت حافظ اور بر نصیب خیام
1921	Janu.	Surah Qiyāmat Ke chand Nikāt	6-051	
..	Sept.	Firaq-i Ḍālah Kī Fiqh	188-194	سورۃ تیسامت کے چند نکات فرقِ مذہب کی فقہ
1922	March	Talāq 'Isai Madhhab Mein	190-203	
..	April	Ashraf 'Ali Fāqhān	266-278	طلاقِ عیسائی مذہب میں اشرف علی قزاق
..	Dec.	Waḥdat al-wujūd Aur Akābir-i-Islām	408-421	
1923	Feb.	Islām Aur 'Isāiyyat (1)	87-91	وحدة الوجود اور اکابر اسلام
..	March	-----do----- (2) " " "	169-179	اسلام اور عیسائیت
..	May	Mu'ajizāt Aur Asbāb-i Khafiyah	329-336	
..	Aug.	Shaikh Muṣhafi Kā Tadhkerah	89-112	معجزات اور اسبابِ خفیه
..	Sept.	Fann-i Tarājim-o Tabaqāt	202-214	شیخ مصحفی کا تذکرہ
..	Dec.	Nubūwat Kī Ek Aur Haqīqat	416-429	نبوتِ کریم و حقیقات
				نبوت کی ایک اور حقیقت

1924	June	Taḥrīm-i-Sūd Ke 'Ulal-o-Asbāb (1)	406-443
		تحریم سود کے علل و اسباب	
..	July	-----do----- (2)	10-31
..	Aug.	-----do----- (3)	109-128
..	Sept.	-----do----- (4)	170-184
1925	Janu.	Musalmānon Ke Tanazzul Ki Dāstān	09-25
		مسلمانوں کی منزل کی داستان	
..	Feb.	Shadharāt	82-85
		شذرات	
..	March	Wādi-i 'Aqīqī (Tamaddun-i Islām Ka	163-183
		آقہاڑی (تمدن اسلام کا آغاز)	
..	April	Ijtihādāt-i Nabaviyyah	282-287
		اجتہادات نبویہ	
..	April	Turk Jang-e 'Azīm Mein Kyon	288-293
		شہامیل ہوا	
..	April	Gāndhi Aur Ford	293-295
		گاندھی اور فورڈ	
..	April	Akhbār-i 'Ilmiyyah	296-299
		اخبار علمیہ	
..	Nov.	Hujjat al-Islām	395-397
		حجت الاسلام	
..	Nov.	Maṭbu'āt-i Jadīdah	398-400
		مطبوعات جدیدہ	
1926	Janu.	Āsy	72-77
		آسی	
..	Feb.	Maāthir -i Siddiqui	152-154
		ماثر صدیقی	
..	April	Yād Gār-i Anīs	315-317
		یادگار انیس	
..	May	Shadharāt	326-329
		شذرات	
..	May	Muhandisīn-i Islām	330-338
		مہندسین اسلام	
..	June	Shadharāt	406-408
		شذرات	
..	June	Nawāb 'Imād al-Mulk	408-411
		نواب عمار الملک	
..	June	'Aqīqah Aur Maṣāleh	412-421
		عقیقہ اور مصالح	
..	June	Kulliyāt-i Iqbal	475-477
		کلیات اقبال	
..	July	Nashāt-i Rūh	75-78
		نشأت روح	
..	Aug.	Waqār-e Ḥayāt	154-157
		وقار حیات	
..	Sept.	Imām Ghazālī Aur Falsafah-i	168-184
		اکھلاق	
..	Sept.	Bolshevik Aur Mashriq	218-221
		بolshevik اور مشرق	

1927	May	Socialism Kī Mukhtalif Haythīyaten Aur uskī Ishā't-i Asbāb (1)	358-363
..	June	سوشلزم کی مختلف حیثیتیں اور اسکی اشاعت کی اسباب -----do----- (2) " " " " "	437-442
..	July	-----do----- (3) " " " " "	41-49
..	Sept.	-----do----- (4) " " " " "	203-209
..	Oct.	Nikāḥ Balolī نکاح بلوئی	249-252
..	Oct.	Mi'yār-i Pāwīl معیار تاویل	253-258
..	Nov.	Al-Qaḍā fi al-Islām (1) القضا فی الاسلام	329-345
..	Dec.	-----do----- (2) " " " "	410-427
1928	Janu.	Al-Qaḍā fi ' al-Islām (3) " " "	20-34
..	Feb.	-----do----- (4) " " " "	89-100
..	May	Musalmān Aur 'Isāiyyon Kī Muwaddat	374-381
..	July	'Ulamā Ka Aḡhāz-i Tanazzulī مسلمان اور عیسائیوں کی وحدت Athwīn Ṣadī Mein عماد کا آغاز متنزلی اٹھویں صدی میں	12-16
..	Aug.	Shirēn wa Farḥād شیرین و فراد	116-121
..	Sept.	M'utazilah Apni Aṣlī Shakl Mein معتزلہ اپنی اصلی شکل میں	168-187
1929	Nov.	Islām Wa Maḡhribī libās-o-Tamaddun اسلام و مغربی لباس و تمدن	328-345
1930	April	Islāmi Iqtadār Ka Athar Europe Kī Ṣan'at Per اسلامی اقتدار کا اثر یورپ کی صنعت پر	245-260
..	May	Nuzūl al-Qurān نزول قرآن	325-331
..	June	Ibn Batlan Kī Do Ḍamanī Tahrīren ابن بطلان کی ضمنی تحریریں	405-422
..	July	Socialist Sipāhī سوشلسٹ سپاہی	49-60
..	Oct.	M'ujam al Buldān Aur Yāqūt Hamavi معجم البلدان اور یاقوت حموی	250-273

1931	April	Akhbār-i 'Ilmiyyah	اخبار علمیہ	303-306
,,	April	Tārīkh-i Adab-i Urdu	تاریخ ادب اردو	311-313
,,	May	Akhbār-i 'Ilmiyyah	اخبار علمیہ	388-391
,,	June	Jām-i Şahbāi	جام صہبائی	474-477
,,	July	Akhbār-i 'Ilmiyyah	اخبار علمیہ	69-72
,,	July	Maṭbu'at-i Jadīdah	مطبوعات جدیدہ	78-80
,,	Aug.	Falsafah-i Jamāl Aur Uskā Athar Taşawwuf		138-140
			فلسفہ جمال اور اسکا اثر نقیض پیر	
,,	Aug.	Firqah-i Murjiyah	فرقہ مرجیہ	140-142
,,	Aug.	Mīr 'Ālam	میر عالم	156-157
,,	Dec.	Iḥsān-i 'Ishq wo Ḍamīmah Iḥsān-i 'Ishq		473-474
			احسان عشق و ضمیمہ احسان عشق	
,,	Dec.	Falsafah-i Inbisāt	فلسفہ انبساط	474-477
1932	Janu.	Jāme' Azhar	جامع ازہر	54-59
,,	Janu.	Abu Lahab	ابو لہب	64-70
,,	Feb.	Europe Aur Asia Per Ek Tanqidi Nazar		140-147
			یورپ اور ایشیا پر ایک تنقیدی نظر	
,,	April	Panjab Aur Sindh Ke Āthār-i Qadīmah		282-286
			پنجاب اور سندھ کے آثار قدیمہ	
,,	April	Kulliyāt-i 'Azīz	کلیات عزیز	297-314
1932	June	Khaṣā'is-i Quran	خصائص قرآن	405-427
,,	June	Getse Aur uskī Ṣad sālah Barsī		464-470
			گیٹسے اور اسکی صد سالہ برسی	
,,	July	Ek Qadīm Dakkanī Shi'r	ایک قدیم دکنی شعر	46-48
,,	July	Musalmān Aur Fann-i Shishah sāzi	مسلمان اور فن شیشہ سازی	57-59
,,	July	Akhbār-i 'Ilmiyah	اخبار علمیہ	60-63
,,	Aug.	Haqīqat wa Majāz	حقیقت و مجاز	58-84
,,	Aug.	Salāṭīn-i Māmālik Mişr Ka Chattar Shahī		135-137
			سلاطین ممالک مصر کا چتر شاہی	

1932	Aug.	Akhbār-i 'Ilmiyyah	اخبار علمیہ	138-141
,,	Sept.	Ruba'iyāt-i Ṣaḥābi	رباعیات صحابی	229-235
,,	Oct.	Islāmi 'Imāraten 'Ahd-i Bani Umayyah Mein		301-302
,,	Nov.	Dār-al Tālif Kabūl	اسلامی عمارتیں عمر نبی امیہ میں دارالتالیف کابل	377-381
,,	Nov.	Ek Italian Nazḥād 'Arabi Qabīlah		379-381
,,	Nov.	Andalus Ke 'Ilmi Athar	اندلس کے علمی آثار	381-382
,,	Nov.	Miṣr Ke Sikke	مصر کے سکہ	382-384
,,	Nov.	Akhbār-i 'Ilmiyyah	اخبار علمیہ	385-388
1933	Janu.	Frānsisi Sha'iry Aur us per 'Arbi Adab Ke Atharāt		57-61
,,	Janu.	Irān Ke Bank	فرانسسی شاعری اور اس پر عربی ادب کے اثرات ایران کے بینک	61-63
,,	Janu.	Naghmah-i Dil	نغمہ دل	70-75
,,	March	Akhbār-i 'Ilmiyyah	اخبار علمیہ	231-234
,,	April	Mushā'irah	مشاعر	288-298
,,	May	Islām Aur Takmil-i Akhlāq		373-380
,,	May	Europe Kī Qadīm Tarīh	اسلام اور تکمیل اخلاق یورپ کی قدیم تاریخ	385-388
,,	May	Akhbār-i 'Ilmiyyah	اخبار علمیہ	389-392
,,	May	Qarūn-e wustā Mein Hindustāni Tahdhīb	یورپ کی قدیم ترین یونیورسٹی سالرنو قرون وسطیٰ میں ہندوستان کی تہذیب	395-396
,,	June	Qiṣṣah Ādam wa Hawwā Ke Atharī Tā'id	قصہ آدم و حوا کے اثری تاہید	464-467
,,	July	Khulafā-i 'Abbāsiyah Ke chand Athār Iraq Mein		60-62
,,	July	Akhbār-i 'Ilmiyyah	اخبار علمیہ	63-66
,,	Aug.	Islāmi Fann-i T'āmir	اسلام فن تعمیر	146-148
,,	Sept.	European 'Aurton Ki Mashriqi Sayyahaten Aur unki Yāddāshten		229-230

یورپ میں عورتوں کی مشرقی سیاحتیں اور ان کی یادداشتیں

1933	Oct.	'Ahd-i Ayyūbiyah Ki Do 'Alāmāt Qabr	306-309
..	Dec.	Rahbāniyat Aur Islām (1) <i>دہلی میں رہبریت اور اسلام</i>	425-440
1934	Janu.	-----do----- (2) " " "	21-34
..	May	Jawāhir Sukhan <i>جوہر سکن</i>	396-397
..	July	Mirāt al-Mathnavi <i>میرات المثنوی</i>	63-65
..	Oct.	Musalmānon Ke chand Makḥṣuṣ Auqāf	277-280
..	Oct.	Kulliyāt-i Hasan Dehlavi <i>مسلمانوں کے چند مخصوص اوقات</i>	301-312
..	Nov.	Kyā 'Ilm-i Jadīd per Saltānat Kā 'Athār Padā Hai <i>کلیات حسن دہلی</i>	325-342
..	Dec.	Khwājah Hasan Dehlavi <i>کیا علم جدید پر سلطنت کا اثر پڑا ہے</i>	442-450
..	Dec.	Mosul Aur Yahān Kā Firqah-i Yazīdiyah <i>خواجه حسن دہلی</i>	462-465
1935	Janu.	Kyā Qurān Majīd Ek Musajja' Kalām Hai <i>موسل اور یہاں کا فرقہ نیز یہ ہے</i>	46-51
..	April	Taṣawwuf Ki Ajmāli Tārīkh (1) <i>کیا قرآن شریف ایک صوبہ کلام ہے</i>	259-274
..	May	-----do----- (2) <i>تصوف کی اجمالی تاریخ</i>	365-371
..	June	-----do----- (3) " " " "	446-454
..	Aug.	-----do----- (4) " " " "	111-132
..	Sept.	-----do----- (5) " " " "	212-218
..	Oct.	-----do----- (6) " " " "	276-286
..	April	Anqarah <i>انقرہ</i>	301-304
..	April	Akḥbār-i 'Ilmiyyah <i>اخبار علمیہ</i>	305-308
..	Aug.	Maṭbu'āt-i Jadīdah <i>مطبوعات جدیدہ</i>	158-160
..	Sept.	Sharḥ Dīwān-i Momin <i>شرح دیوان مومن</i>	235-237
..	Nov.	'Arbon Kī Jahāz-rāni <i>عربوں کی جہاز رانی</i>	392-394
..	Nov.	Tadhkerah Moḥsin <i>تذکرہ محسن</i>	395-396
1936	Janu.	Taṣawwuf Kā Athar 'ulūm-afunūn Per <i>تصوف کا اثر علوم فنون پر</i>	25-32
1937	Oct.	Ṣūfiyānah Nizām-i Akhlāq (1) <i>صوفیانہ نظام اخلاق</i>	245-254
..	Nov.	-----do----- (2) " " " "	350-358

1938	March	Taşawwuf Kā Tajdīd-o-Iṣlāḥ قوت کی تجدید و اصلاح	185-193
1940	April	Maslah Iṣlāḥ-i- T'ālīm (1) مسئلہ اصلاح و تعلیم	263-282
..	May	-----do----- (2) " "	353-373
..	June	-----do----- (3) " "	439-454
..	July	Maulānā Kāṭbi Nīshāpūri (1) مولانا کا بی بی نیشاپوری	23- 38
..	Aug.	-----do----- (2) " "	105-117
..	Sept.	-----do----- (3) " "	184-193
..	Dec.	Imām Rāzi Aur Unkī Taṣānīf امام رازی اور انکی تصانیف	435-453
1941	Janu.	Bahāristān بہارستان	68- 75
..	June	Maṭbu'āt-i Jadīdah مطبوعات جدیدہ	477-480
1942	Janu.	Khutbah-i Ṣadārat خطبہ صدارت	27- 43
..	July	Andalus Kā Dimāghī Turkah Kutub اندلس کا دماغی ترکہ کتب خانہ اسکوریا میں	56- 60
..	Aug.	Waṣfe Shāhid Yā Shāhādah وصف شہید یا شہادہ	58-102
..	Sept.	Imām Rāzi Aur Tanqīdi امام رازی اور تنقیدی فلسفہ	165-180
..	Oct.	Falsafah (1) (2) " " "	245-254
..	Dec.	Shamīm 'Ishrat شمیم عشرت	474-476
1943	March	Kalamāt al-Shu'arā-i Sarkhosh کلمات الشعراء سرخوش	232-237
1944	June	Muwaffiq al-Dīn 'Abd al Latīf موفق الدین عبد الطیف بغدادی	443-453
..	July	Falsafah-i Ishrāq Aur Islām فلسفہ اشراق اور اسلام	5- 19
..	Aug.	-----do-----	103-124
1946	May	Hukamā-i Islām Kā Akhlāq (1) حکمائے اسلام کا اخلاق	325-338
..	June	-----do----- (2) " "	423-437
..	July	-----do----- (3) " "	24- 36
..	Sept.	-----do----- (3) " "	165-174

1947	April	Iqbal Kā Falsafah-i Khudi (1)	245-265
		اقبال کا فلسفہ خودی	
..	May	-----do----- (2)	347-357
..	June	-----do----- (3)	405-416
..	July	-----do----- (4)	5- 3
..	Aug.	-----do----- (5)	85- 95
..	Sept.	-----do----- (6)	165-171
..	Oct.	-----do----- (7)	256-266
..	Nov.	-----do----- (8)	325-338
1948	Janu.	Islāmi Tibb Kī Mukhtaṣar Tārīkh (1)	5- 20
		اسلامی طبی کی مختصر تاریخ	
..	Feb.	-----do----- (2)	85- 99
1949	Feb.	Ikhwān al-ṣafā	85-104
		افخوان الصفا	
..	Aug.	Islāmi Hind Ke Tamadduni Kārname (1)	104-125
		اسلامی ہند کے تمدنی کارنامے	
..	Sept.	-----do----- (2)	165-186
..	Oct.	-----do----- (3)	245-262
..	Nov.	-----do----- (4)	348-366
..	Dec.	'Arabi Nazm-o-Nathar ki Tārīkh	430-450
		عربی نظم و نثر کی تاریخ	
1950	Janu.	-----do-----	24- 42
..	Feb.	-----do-----	125-136
..	Oct.	Mu'jizāt-i Qurāni Kī Nawa'iyat (1)	245-262
		معجزہ قرآنی کی نوعیت	
..	Nov.	-----do----- (2)	325-336
1951	April	Mirāt al-Shīr, Vol. II	309-316
..	June	Falsafah al-Balāghat	436-450
		مراقۃ الشعر جلد ۲ فلسفہ البلاغت	
1952	Janu.	Nawā' Baidal	71- 76
		نوائے بیدل	
..	April	Unāni Falsafah Ki Tārīkhī Mākhaz (1)	245-257
		یونانی فلسفہ کی تاریخ مآخذ	
..	May	-----do----- (2)	325-335
..	June	-----do----- (3)	422-428
		" " " " "	

1952	Sept.	Islām Mein Jānvaron Per <u>Shafqat</u>	200-207
		اسلام میں جانوروں پر شفقت	
1953	Feb.	Gulbāng	150-153
		گلبنگ	
1953	May	<u>Shā'iry</u> Bataur Peshe Ke	341-364
		شاعری بطور پیشہ کے	
1953	June	Urdu <u>Shā'iry</u> Mein Inqilāb Kyon Kar Paida Hua (1)	437-454
		اردو شاعری میں انقلاب کیوں کر پیدا ہوا	
..	July	-----do----- (2)	20- 33
..	Aug.	-----do----- (3)	124-135
1954	March	Urdu <u>Ghazal</u>	224-234
		اردو غزل	
..	June	Mawād-i <u>Shir</u>	452-460
		موادِ شعر	
1956	June	Dilli Aur Lucknow Ki <u>Shā'iri</u> Aur Ek Ka Athar Dūsre Per (1)	446-461
		دلی اور لکھنؤ کی شاعری اور ایک کا اثر دوسرے پر	
..	July	-----do----- (2)	43- 59
..	Aug.	-----do----- (3)	115-136
..	Sept.	-----do----- (4)	189-202
1958	Janu.	Qadim Aur Jādīd <u>Shu'arā</u> Aur Unki <u>shā'iri</u> per Ek Mabsūt Nazar	46- 61
		قدیم و جدید شعراء اور انکی شاعری پر ایک مبسوط نظر	
..	Feb.	-----do----- (2)	130-140
..	March	-----do----- (3)	185-203
..	April	-----do----- (4)	262-274