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كلمة رئيس التحرير

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين وخاتم الأنبياء محمد وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين.

يشهد العالم الإسلامي في العصر الحاضر تزايد عدد الباحثين والمتخصصين والأكاديميين الذين ينتجون من خلال بحوثهم العلمية نتائج إبداعية في مجال من المجالات الإسلامية، إلا أنه لا توجد المجالات العلمية المحكمة بصفة عامة لنشر بحوثهم فيما يتعلق بالعلوم العربية اللغوية والعلوم الشرعية باللغة الثنائية من العربية والإنجليزية، إلا قليلاً. ومن ثمّ يناشد الباحثون - خاصة بالدراسات الإسلامية واللغة العربية - من جميع البلدان الفرص لنشر بحوثهم في المجالات المحكمة، لقلة التقاط المنصات المناسبة المؤتمنة وعجزهم عن نشر دراساتهم أولاً بأول دون انتظار مدة طويلة للنشر.

جاءت مجلة البخاري للعربية والدراسات الإسلامية تكفل حاجات الباحثين لنشر بحوثهم العلمية حيث تصدر كل نصف سنة مع كل تأكيد على مستواها العلمية والجودة الرفيعة. بكل فرح وامتنان نقدم -لجنة التحرير- نشر عددها الثاني من المجلد الثالث إلى أيدي القراء والباحثين ليستفيدوا به كل الاستفادة. وأشكر جميع الباحثين الذين قدموا بحوثهم العلمية القيمة للنشر في هذا العدد.

الأستاذ الدكتور سيد مسعود الجمالي،

رئيس هيئة التحرير.

Contributions of Muslims To Peace Building in Tamil Nadu

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Abstract:

This paper tends to unfold the rich heritage of the Muslim society in Tamil Nadu and the immense contributions offered to the state by this society ultimately aiming to build peaceful coexistence among the people of Tamil Nadu. Our country India holds unity through diversities of many kinds, the state of Tamil Nadu exhibits this motto in many ways especially the Muslims of this state have their origin and originality both imbibed within this state where we come to know that the people of Tamil Nadu have accepted the religion of Islam and they continue to be Tamil people in their culture and Muslims by religion. The cause for embracing Islam was the trade contact which was strong between the Arabs and Tamil people even before the Prophethood of Muhammed (s). Throughout the ages, the Muslims began to multiply and started to cover almost most of the southern part of Tamil Nadu. The religion did not stop them from their ethnicity, instead, the pluralistic mindset of the Tamil people brought more gain in knowledge and other aspects through the contributions which were made by the Muslims of this land. There came many Muslim Tamil scholars who played their role in contributing huge number of books to Tamil literature, many philanthropists contributed to build educational institutions and many 'Darghas' were also built to maintain peace and harmony which also promoted spiritual healing in the Tamil people.

These contributions are explored in this research work to disclose the higher intentions of the Muslims of Tamil Nadu to live with the people of their own land in peace and Harmony.

Key words: peace, harmony, contribution, Darghas, Maraikayar.

Introduction:

Tamil Nadu is one of the 29 states of India which lies in southern tip of Indian Peninsula. Its official language is Tamil, which is one of longest surviving classical languages in the world. About 4.5 million Muslims live in Tamil Nadu, it is close to 6% of total population of the state.

The Muslims of Tamil Nadu are known for their religious tolerance and peace-loving nature. They contribute a lot to the economy and social development of TN, through the culture, language, education and a wide range of social activities.

Mr Lee Kuan Yew, Singapore statesman said: "In our pluralistic society people belonging to different religions and communities and speaking different languages must each preserve and protect their religion, culture and language".

We can unite the people through the language, literature, education, religious tolerance and other social services.

On this way the Muslims made a great contribution to peace building in Tamil Nadu.

This paper is focusing on five important areas:

- Muslims' relationship with Tamil
- Muslims' contribution to Tamil literature
- Muslims' contribution to Education
- Contribution of Darghas to Peace building
- Contribution of Muslim Jama'at to Peace building

1. Muslim's relationship with Tamil

Since 2500 years there has been trade and cultural relationships between Tamil Nadu and Arab countries. Their spices and condiments attracted Arab traders as it did to Chinese and other European traders in the past.¹

It was the simple lifestyle, pleasant communication, integrity, straight-forwardness and brotherly attitude of the Sufi's that attracted the ordinary people towards Islam. It is this basic awareness that eventually resulted in the rapid propagation of Islam.

There are several reasons for Tamil community to embrace Islam; those days, Tamil community was embedded with caste quarrels, social degradation, superstitions, untouchability and all sorts of social evils.

¹ S.M. Kamal, Muslims in Tamil Nadu Page: 1

Despite all this, Tamil community always had the lofty ideal of 'xd; Nw Fyk; xUtNd Njtd;' - One God, One Humanity', 'ahJk; CNU ahtUk; Nfspu; - The world is mine. All are my kinsmen'.¹

"O Mankind! We created you from a sing pair of a male and female, and made you into nations and tribes, that, ye may know each other..." (Al Quran, Suratul Hujurat, 49:13)

On seeing Muslims actually practicing this high philosophy in their day-to-day life the Tamil got fascinated and welcomed themselves to this Islamic lifestyle. Before the of 12th century AC Arab traders and Sufi's made modern day Tamil Nadu as their base, made matrimonial relationships here and integrated themselves in to the broader Tamil Society.

The mosque established by Haji Abdullah Bin Muhammed Anvar in a place called Uraiyoor near Trichy in Hijri 116 (AC 734) is the very first mosque constructed in Tamil Nadu. The stone inscription in this mosque is the first in Tamil Nadu.²

Shaikh Abul Kadir Maraikayar (alais) Keezhakkarai Seedaskkaathi, who lived in the 17th century was one of the wealthiest of that time. Because he gave away his wealth for Indian Independence fight and always helped people irrespective of their religion or caste, he was kindly called as 'Seethakkathi the Philanthropist' by everyone.³

The 18th century warrior Muhammed Yusuf Ali Khan (alais) Kammanthaan Khan Sahib is well known for this patriotism, humane nature, unselfish attitude and integrity. All historians praise his heroics.⁴

Just like the above, there were hundreds of thousands of Muslims all around India that worked for social empowerment, independence and communal development.

In various parts of Tamil Nadu, Muslims live with other communities so much in harmony like brothers and cousins. They live as kith and kin and never practice or approve any form of untouchability.

It might even surprise you that there is a Tamil community called 'Piramalai kallar' who even performed circumcision as a rite.⁵

¹ Kaniyan Poonkundran, Purananooru 192

² Kavikko Abdul Rahman, Contribution of Muslims to Tamil culture, Proceedings of International Islamic Tamil Conference, Malaysia 2011, Page: 243

³ S.M. Kamal, Muslims in Tamil Nadu, Page: 85

⁴ S.M. Kamal, Muslims in Tamil Nadu, Page: 91

⁵ Kombai S. Anwar, Yaadum, Documentary film.

Even before the advent of Prophet Mohamed, for over 20 centuries, Tamil had trade and commerce with Arabs. A lot of this information is found in the transcripts of Persian, Spanish and Arab travelers.

Some of those leading travelers are, Ibn Kurthabe (844 – 848), Ibn Rustha (903), Ibn Bakshi (902) Abu Said (950) Mas'vudi (943 – 955) Yaakath (179) Marco Polo (1200) Ibn Badhudha (1355).¹

2. Contribution to Literature

Language and literature bridge people from different walks of life. Realising this, Islamic Scholars served Tamil language and its literature immensely. More than 2,000 great literary works were compiled by Muslim scholars alone.

Because no major literary works were produced from 14th to 17th century, this period is generally called as the dark ages for Tamil literature.²

Even during this dark period, just in 19th century alone, 12 literary epics were produced by Muslim scholars. This is an unparalleled contribution that we can be ever so proud of.³

Vama Devar from Sadhuragiri Mountains, a great scholar and one among the 'padhinen sidhar' embraced Islam and named himself Yakoub Sidhar. Muslim scholars have contributed in 96 different type of Tamil literature.⁴

Apart from this, they introduced new forms of literature in Tamil, like kissaa, munajaath, masaala, naamaa, padaippoor, nondi naadakam,

Important Books of Muslim scholars produced in Tamil:

- Aayiram Masaala (Vannamarila Pulavar 1672)
- Mih'raaj Maalai (Aalim pulavar Sheihu Ali 1690)
- Sirappuraanam (Umar Pppulavar 17th Century)
- Chinna Seeraa (Bani Ahmed Maraikayar)

¹ S.M. Kamal, Muslims in Tamil Nadu, Page: 97

² Kavikko Abdul Rahman, Contribution of Muslims to Tamil culture, Proceedings of International Islamic Tamil Conference, Malaysia 2011, Page: 252

³ Pazha Nedumaran, Contribution of Muslim to the development of Tamil, Dinamani Eidul fitr Souvenir 2016, Page: 61.

⁴ Pazha Nedumaran, Contribution of Muslim to the development of Tamil, Dinamani Eidul fitr Souvenir 2016, Page: 60-61.

Books like Sirappuraanam are included in the syllabus of graduate and post-graduate studies. Tamil Nadu Government facilitates the greatest contributions to Tamil Islamic Literature every year in the name of Umar Pulavar.

Justice M M Ismail was a noted authority in Kamba Ramayan. His contributions both in speeches and writings are really note worthy. In appreciation of his scholarship in Ramayan he got the nick name 'Kampa Ramayana Sahib'. Many Muslim scholars used Tamil as the bridge to build equanimity and tranquility between communities.¹

To list a few more worth noted scholars: Kjottar Njaniyaar Sahib, Varakavi Kasim Pulavar (1763), Sekanaar Pulavar, Kunagkudi Masthan (1881), Nagoor Gulaam Kadhar (1883), Sadhavadhani Seihi Thampi Pavalar, Kayidhe Millath, K M Sherif, M R Abdul Raheem, K. Abdul Gafoor, Manavai Musthafa, Kavikkoo Abdul Rtehman, M Metha, Ingulaab, Abi.

Manavai Musthafa worked as the Editor of UNESCO Tamil Science Publications for 36 years. He was the pioneer for the 'Dictionary of Scientific Terminology'

M R M Abdul Raheem has written over 40 books in Tamil. The first Tamil poet to get Sahidhya Academy award is Kavikkoo Andul Rehman. First Muslim novelist to get the same award is Thooppil Muhammed Meeraan.²

Rahmat Publications founded by Singapore M.A. Musthafa with the intention of spreading peace through Tamil is actively involved in translation and publication of Islamic Literary works in Tamil.

As far as music is concerned, the great musicians Nannu miyaan, Gows miyaan, Dhawoodh miyaan have contributed immensely.

Kalaanidhi Sheikh Sinna Mowlaana was invited many times to perform his 'naadhaswara music' in famous Hindu temples.

Two sons of Kalaanidhi Sheikh Sinna Mowlaana Playing 'Nathaswaram in Tirupathi temple festival – Tamil Hindu.

Nahoor Haneefa by his songs and Oscar Award winner A R Rahman by his music has melted many a Tamil heart and brought people together.

¹ Pazha Nedumaran, Contribution of Muslim to the development of Tamil, Dinamani Eidul fitr Souvenir 2016, Page: 64.

² Pazha Nedumaran, Contribution of Muslim to the development of Tamil, Dinamani Eidul fitr Souvenir 2016, Page: 62-64

And nobody can forget the contribution of Dr. APJ Abdul Kalam, the former President of India to the growth of country, students' community and integrity.

Apart from literature, Muslims have made giant contributions in architecture, traditional medicine, martial arts, varma and many other disciplines of life. Thus, they live in the hearts and minds of Tamil community for ever.

Translation

Translation is not just exchanging the meanings of words from one language to another. It is an art whereby the culture, life-style, civilization, emotions and intelligence of one language are introduced to people of another language. In that aspect, literary works translated from Persian and Arabic into Tamil made a huge impact on our people and increased their respect and reverence towards Islam. Some of such note worthy works are Mowlaana Rumi's Masnavi, Umar Gayaam's works, Imaam Gassali's writings, Khalil Gibran's literatures, Mahmood Dharwesh's works. etc.

Recently, Tamil Nadu Government took efforts to translate ancient and great Tamil literary works in world languages with the earnest intention of bringing in communal harmony and peace. By the order of the Government of Tamil Nadu, Dr. A. Jahir Husain translated Thirukkural, the greatest Tamil literature written over 2,000 years ago and Avvaiyar's Aathichoodi into Arabic. He also translated the selected poems of Subramania Bharati and Erode Tamilanban into Arabic.

3. Service through Education

The greatest educational reformist of India Sir Syed Ahmed Khan founded the Mohamedan Educational Conference in 1886. Thereafter throughout India, Muslims started charities and trust organisation with the main motto of promoting education to the public.

These organisations helped and supported not only Muslims but also all people from all walks of life, all religion and all castes. Some of the note-worthy organisations are:

- Muslim Educational Association of South India (MEASI), Chennai – 1901
- Vaniampadi Muslim Educational Society – 1903
- South Indian Educational Trust (SIET) – 1951
- Sathak Trust – 1973
- Seethakkathi Trust -1967

- Organisation of Muslim Educational Institutions and Association of Tamil Nadu (OMEIAT) - 1973

There are more than 150 educational Institutions in Tamil Nadu started and run by Muslims which provides modern education to everyone irrespective of their religion, caste and economic situation. Some of these institutions are over 50 years old.

These institutions eradicate all forms of discrimination and create equal opportunity in education and multi cultural environment that promote peace in this country. Some of these institutions are over 50 years old.

They never impose Islamic studies on Non-Muslim students. In most cases, majority of the students would be Non-Muslims especially from socially suppressed and economically depressed classes.

In 2005, Karuttha Rowther college was awarded the best by Madurai Kamaraj University in promoting peace and harmony.

Some of the important educational institutions in Tamil Nadu run by Muslims are:

- Melvisaaram, Abdul Hakeem College (1919)
- Vaniampaadi, Islamia College (1921)
- Thiruchy, Jamal Mohamed College (1951)
- The New College, Chennai (1951)
- Adhiraampattinam, Kader Mohideen College (1955)
- Uthamapalayam, Haji Karutharawuththar College (1956)
- Ilayaankudi, Jahir Hussain College, (1970)
- Palaymkottai, Sadakathullah Appa College (1971)

As early as 1914 when education was so scarce even among the affluent society, Karutha Rawuthar started a middle school in Uthama Palayam with the noble intention of providing schooling for all.¹

During the 1950's all the colleges were governed by University of Madras which did not necessarily have Tamil scholars as their head. During this time, Karutha Rawuthar fought tooth and nail to bring a Tamil Scholar as College Principal and succeeded in making Prof. Abdul Gafoor as one.² For many miles in all directions, the college found by Karutha Rawuthar was

¹ M. Gowth Muhideen, Prof. M. Abdul Samad, Haji Karuttha Rowther – 125, Page: 9-10

² M. Gowth Muhideen, Prof. M. Abdul Samad, Haji Karuttha Rowther – 125, Page:26

the only one. He was respected for his service to education by everyone irrespective of their religion. In fact, during the annual celebrations in the local temple there, the temple committee goes to Karutha Rawuthar's house and pays him first respect before even starting the celebrations.¹

In 2005, this college was awarded the best by Madurai Kamaraj University in promoting peace and harmony.

4. Contribution of Darghas

There are more than 50 distinguished Darghas (grave yards of Muslim Sufis) in Tamil Nadu. They stand as symbols of religious harmony and peace. They have some credits for spreading peace and communal harmony in TN. These are centers where people congregate and spread the message to confront the peace breaking the barriers of caste and religion.

In Kottar, Kanyakumari District, there is a shrine for Kassim Waliyulla. The inscriptions therein say Hijri 4 (AC 624)

In Kotharisa mountains of Thirunelveli district, Abdul Rehman Waliulla is buried and therein is written Hijri 8 .

- Nathar Baba in Trichy
- Aliyar Sha in Madurai
- Sulthan Syed Ibrahim in Keezakkarai
- Syed Muhamed Buhari in Anumanthakudi

Above are some of the Arab immigrants that travelled to Tamil Nadu to spread the message of Islam.²

Thackalay Peer Mohammed Waliyulla's songs were compiled and recognised under the greatest of Tamil Sidhas Songs.

It may be true that some of the Darghas exhibit Non-Islamic activities. However, it must be noted that they are symbols of religious tolerance and social harmony.

The right to maintenance of Muhamed Buhari Dargha in Kunagudi is traditionally given to a Hindu family called Thaduppur Ambalakkaarar. We cannot see such religious harmony and peace anywhere else in the world.

¹ M. Gowth Muhideen, Prof. M. Abdul Samad, Haji Karuttha Rowther – 125, Page:14

² S.M. Kamal, Muslims in Tamil Nadu, Page: 12

Darghas do not discriminate people by religion or caste. Feeding people indiscriminately attracted the poorest of the poor who literally lived on these offerings. Till date, entry to dargas is open to everyone.

5. Contribution of Muslim Jama'ath

There are over 1000 Jam'ath in Tamil Nadu. Every Muslim will be a member of anyone of this Jama'ath. This is the administrative set-up of Muslims and these bodies maintain a very good and harmonious relationship with non-Muslim community. Very often they indulge in medical camps, food courts, annual celebrations, student scholarships and such social activities. Very often their services are open to people from all faith and beliefs.

Whenever some fringe elements try to create hatred and problems within and among the community, these Jam'ath bodies work closely with police and maintain peace and harmony.

In 2015, when Chennai was flooded and many thousands of people were affected, the contributions of Muslim Jama'ath in providing, food, clothing, medicine and shelter were applauded by people from all over the state.

Volunteers from Jamath-e-Islami Hind cleaned the Hindu Temples, thus, they were praised and appreciated by top journals including The Hindu.

A man by name Mohamed Yunus rescued 2,100 people during this catastrophic disaster and he was awarded the Anna Award in 2016 by Tamil Nadu Government.

Conclusion:

What can we do to improve peace and harmony among the communities?

- One of the main reasons for the spread of Islam across the world is the honesty of the Arab Muslim trader's, as well as their integrity and straight-forwardness. It is a shame to see that such high praise of our ancestors is fast fading these days. We must inculcate these noble values in our younger generation.
- Quite lately, there is growing trend in sending children to schools run by their caste or community. Giving young children a multi-cultural exposure and being able to interact with people from all walks of life right from young age will greatly help them shape their personality in embracing everyone.

- The principle of 'unity in diversity' will grow deep in to their mind from their tender age. Such multi-cultural schools must be made available for everyone.
- The noble and great literatures from Arab world must be translated into local languages and vice versa.
- Every Muslim must respect the culture and traditions of their neighbors. Islam never promoted hatred and discrimination.
- Muslim Jam'ath must always strive to promote social and communal peace and harmony.
- Social charity works including medical, educational and economical must be made open to everyone irrespective of their faith and belief. Humanity must be served in general.
- Muslims should not isolate themselves. Muslims must take active steps in interacting and integrating with people from other religions and invite them to their home and family functions. The more we isolate ourselves, the harder it will be to build friendship and trust.

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The Significance of Uṣūl Al-Fiqh In Islamic Jurisprudence: Exploring the Contributions of Ash-Shāfi'ī, Ibn Taymīyah, And Ibn Al-Qayyim

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Abstract:

This paper delved into the crucial field of Uṣūl Al-fiqh, the science of Islamic jurisprudential methodology, to underscore its enduring importance in Islamic jurisprudence. It examines the contributions of three eminent scholars - Ash-Shāfi'ī, Ibn Taymīyah, and Ibn Al-Qayyim - to this science, each offering unique perspectives and approaches. Ash-Shāfi'ī, known for his methodical approach, emphasized the preservation of the prophetic tradition (Sunnah) and consensus (Ijmā') as primary sources of law. His work, "Ar-Risālah," reflects a commitment to structured legal reasoning, manifesting a traditionalist stance deeply rooted in established legal traditions. In contrast, Ibn Taymīyah, adopting a more reformist approach, challenged blind imitation (Taqlīd) and advocated for a return to the Quran and Ḥadīth as primary sources of law. He championed independent reasoning (Ijtihād) and critiqued excessive Taqlīd, sparking a paradigm shift in Uṣūl Al-fiqh. Ibn Al-Qayyim, a distinguished scholar and Ibn Taymīyah's student, brought a holistic and ethical orientation to Uṣūl Al-fiqh. He integrated spiritual and ethical dimensions, emphasizing that legal decisions should be grounded in a profound understanding of Islamic morality. His contributions extended to the development of Maqāsid Ash-Sharī'ah (objectives of Islamic law), emphasizing justice, welfare, and compassion. By examining these distinct approaches, we gain insight into the dynamic nature of Uṣūl Al-fiqh and its adaptability to evolving contexts. Traditionalism, reformism, and holistic ethics offer valuable insights to address contemporary legal and ethical dilemmas while remaining faithful to foundational Islamic principles. In a world marked by diverse challenges, the enduring significance of Uṣūl Al-fiqh and its relevance in shaping contemporary jurisprudence is undeniable. This study contributes to the ongoing discourse surrounding the role of Uṣūl Al-fiqh and underscores the richness and diversity within Islamic jurisprudential thought. It also highlights the enduring legacy of these scholars and their contributions in guiding the development of Islamic law in both traditional and modern contexts.

Key words: Uṣūl Al-fiqh, Ash-Shāfi'ī, Ibn Taymīyah, Ibn Al-Qayyim, Quran, Islamic jurisprudence, Ḥadīth.

1. Introduction

Uṣūl Al-fiqh, the principles of Islamic jurisprudence, forms the intellectual framework upon which Islamic legal reasoning is built. This foundational discipline has played a pivotal role in shaping Islamic jurisprudence throughout history and continues to exert significant influence in contemporary Islamic thought. This paper explores the profound importance of *Uṣūl Al-fiqh*, its historical evolution, its essential components, and its enduring relevance in addressing contemporary legal and ethical challenges. It also discusses the contributions of renowned scholars in the field and examines ongoing debates and discussions surrounding *Uṣūl Al-fiqh*.

1.1. Review of literature

In the realm of Islamic jurisprudence, the contributions of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn al-Qayyim* hold paramount significance. *Ash-Shāfi'ī*'s pioneering work in structuring *Uṣūl Al-fiqh* laid the foundation for the systematic derivation of legal rulings from Islamic sources, emphasizing the Quran, *Ḥadīth*, consensus, and analogy. His profound impact on the development of *Uṣūl Al-fiqh* as a distinct discipline is well-documented. *Ibn Taymīyah*, a reformist scholar, wielded his rigorous scholarship to purify Islamic jurisprudence from innovations, advocating for a return to authentic sources and principles. His contributions to *Uṣūl Al-fiqh* resonate with contemporary discussions on adherence to foundational Islamic tenets. Furthermore, *Ibn al-Qayyim*, a student of *Ibn Taymīyah*, extended and elaborated upon the *Uṣūl Al-fiqh* framework, offering valuable insights into the relationship between jurisprudential principles and the broader objectives of Islamic law. The collective impact of these three scholars underscores their enduring significance in shaping *Uṣūl Al-fiqh* and Islamic jurisprudential thought.

1.2. Research questions

1. What were the key contributions of *Ash-Shāfi'ī* to the development and formalization of *Uṣūl al-Fiqh*, and how did his methodology influence subsequent Islamic jurisprudential thought?

2. In what ways did *Ibn Taymīyah*'s reformist approach impact *Uṣūl Al-fiqh* and its alignment with authentic Islamic sources, and how did his contributions address perceived deviations in Islamic jurisprudence?

3. How did *Ibn al-Qayyim* expand upon the *Uṣūl Al-fiqh* framework established by Ibn Taymīyah, and what were the implications of his elaborations on the relationship between jurisprudential principles and the broader objectives of Islamic law (*Maqāṣid Ash-Sharī'ah*)?

4. To what extent did the contributions of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn al-Qayyim* shape the evolution of *Uṣūl Al-fiqh*, and how have their methodologies and principles influenced contemporary Islamic jurisprudence?

5. In what ways have the foundational principles and methodologies introduced by these scholars in *Uṣūl Al-fiqh* contributed to the consistency, coherence, and adaptability of Islamic jurisprudence in addressing contemporary legal and ethical challenges?

1.3. Research methodology

1.3.1. Research Design

This paper employs a qualitative research design to explore the significance of *Uṣūl Al-fiqh* in Islamic jurisprudence and the contributions of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn al-Qayyim*. Qualitative research allows for an in-depth analysis of historical and doctrinal aspects, providing a comprehensive understanding of the topic.

1.3.2. Data Collection

a. Literature Review:

Extensive literature review of primary and secondary sources, including the writings of *Ash-Shāfi'ī*, *Ibn Taymīyah*, *Ibn al-Qayyim*, and contemporary scholarly works on *Uṣūl al-Fiqh*.

b. Textual Analysis:

In-depth textual analysis of key works by *Ash-Shāfi'ī* ("*Al-Risālah*"), *Ibn Taymīyah* ("*Al-Istiqāmah*," "*Al-Qā'idah al-Jāliyah*"), and *Ibn al-Qayyim* ("*I'lam al-Muwaqqi'in*," "*Tuhfat al-Mawlud*") to extract their contributions to *Uṣūl Al-fiqh*.

1.3.3. Data Analysis:

Thematic analysis will be employed to identify and categorize key themes and contributions of the three scholars to *Uṣūl Al-fiqh*. Themes will be organized chronologically and conceptually to provide a structured analysis.

1.3.4. Historical Context:

This research will contextualize the contributions of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn al-Qayyim* within their historical and sociopolitical contexts. Understanding the milieu in which these scholars lived and wrote is crucial for a comprehensive analysis.

1.3.5. Comparative Analysis:

A comparative approach will be used to highlight the similarities and differences in the methodologies and contributions of the three scholars, shedding light on their unique perspectives and enduring impacts on *Uṣūl Al-fiqh*.

1.3.6. Ethical Considerations:

Ethical considerations will be taken into account when analyzing historical texts and scholarly interpretations to ensure accuracy and fairness in presenting the contributions of the scholars.

1.3.7. Limitations:

It is essential to acknowledge potential limitations, including the availability of historical sources and potential biases in historical narratives. The study will also be limited to the scope of the selected scholars and their contributions to *Uṣūl Al-fiqh*.

The research methodology outlined above will facilitate a comprehensive exploration of the significance of *Uṣūl Al-fiqh* in Islamic jurisprudence and the enduring contributions of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn al-Qayyim* to this field. By employing qualitative methods and contextual analysis, this research aims to provide valuable insights into the development of *Uṣūl Al-fiqh* and its relevance in contemporary Islamic jurisprudence.

2. Historical Development of *Uṣūl Al-fiqh* and contribution of prominent scholars

Uṣūl Al-fiqh, as a formalized discipline, emerged during the early centuries of Islam. It evolved in response to the need for a systematic methodology to interpret and apply Islamic law, especially in the absence of direct guidance from the Quran and *Ḥadīth*. Early Muslim jurists, or *Fuqahā'*, recognized the necessity of establishing a structured approach to derive legal rulings, and *Uṣūl Al-fiqh* was the result of their efforts. *Uṣūl al-Fiqh*, the principles of Islamic jurisprudence, is a discipline that has evolved significantly over the centuries. It emerged as a necessity to derive legal rulings from Islamic sources, primarily the Quran and the *Ḥadīth*, and has developed from its rudimentary beginnings into the sophisticated form recognized today.

2.1. Early Stages: The Formative Period

Usūl al-Fiqh's origin can be traced back to the early Islamic period when Islamic jurisprudence was in its nascent stages. During the lifetime of the Prophet SAW, legal rulings were often delivered directly by him or, in some cases, derived from the Quran. However, with the expansion of the Muslim community after his death, a need arose to systematize the principles for deducing legal rulings.

A. The Era of the Companions (*Ṣaḥābah*)

During the era of the Companions of the Prophet SAW (*Ṣaḥābah*), *Usūl al-Fiqh* began to take shape. The Companions, who directly interacted with the Prophet, served as a bridge between his teachings and subsequent generations. They engaged in the preservation and transmission of legal rulings through *Ḥadīth*, consensus (*Ijmā'*), and analogy (*Qiyās*).

B. Emergence of the Four schools of thought

The next significant development occurred with the emergence of the four schools of jurisprudence (*Ḥanafī*, *Mālikī*, *Shāfi'ī*, and *Ḥanbalī*). Each school developed its own *Usūl al-Fiqh* methodology, incorporating various principles such as *Qiyās* (analogy), *Ijmā'* (consensus), and *Istiḥsān* (juridical preference) to derive legal rulings. These methodologies laid the foundation for more sophisticated *Usūl al-Fiqh* approaches.

2.2. The Golden Age of Islamic Jurisprudence

The Abbasid period (8th to 13th centuries) marked a golden age for Islamic jurisprudence and the refinement of *Usūl al-Fiqh*. Scholars like *Ash-Shāfi'ī*, *Al-Bukhārī*, and *Al-Ghazzālī* played pivotal roles in shaping the discipline.

A. *Ash-Shāfi'ī* and the Codification of *Usūl al-Fiqh*

Ash-Shāfi'ī is renowned for his significant contributions to *Usūl al-Fiqh*. He advocated for a more systematic and structured approach, emphasizing the importance of the Quran, *Ḥadīth*, consensus, and analogy. His works, such as "*Al-Risalah*," laid down a structured methodology that scholars continue to follow.

B. *Al-Bukhārī* and *Ḥadīth* Authentication

Al-Bukhari's "*Sahih al-Bukhari*" became a foundational text for Islamic jurisprudence. His meticulous criteria for authenticating *Ḥadīth* ensured that *Usūl al-Fiqh* relied on reliable sources. This had a profound impact on the development of jurisprudential principles.

C. *Al-Ghazzālī* and Philosophical Inquiry

Al-Ghazzālī introduced philosophical inquiry into Usūl al-Fiqh. His works explored the relationship between reason ('Aql) and revelation (Naql), enriching the field with discussions on ethical and moral principles.

2.3. Modern Era: Contemporary Sophistication

Usūl al-Fiqh continued to evolve in the modern era, adapting to the challenges and complexities of contemporary life.

A. Expansion of Legal Sources

The contemporary era witnessed the incorporation of new legal sources, including the principles of *Maṣlaḥah* (public interest) and *Istiṣlah* (juridical preference). These additions allowed *Usūl al-Fiqh* to address modern issues more comprehensively.

B. Globalization and Islamic Jurisprudence

Globalization and modern communication have brought diverse perspectives into the field of *Usūl al-Fiqh*. Jurists have had to adapt to the challenges posed by global legal norms and multicultural societies, leading to a greater emphasis on *ijtihad* (independent reasoning) and context-based interpretations.

To conclude, the historical development of *Usūl al-Fiqh* has been a journey from its rudimentary beginnings to its contemporary sophistication. From the early formative period to the golden age of Islamic jurisprudence and into the modern era, *Usūl al-Fiqh* has evolved to accommodate the changing needs and challenges of the Muslim ummah. Today, it remains a dynamic and essential discipline for deriving legal rulings that are rooted in the Quran and *Ḥadīth* while being relevant to the complexities of the modern world. The journey of *Usūl al-Fiqh* reflects the adaptability and resilience of Islamic jurisprudence as it continues to provide guidance for Muslims worldwide.

2.4. Contributions of Prominent Scholars

Throughout history, numerous scholars have made significant contributions to the field of *Uṣūl Al-fiqh*. Their interpretations and methodologies of influential scholars such as *Ash-Shāfi'ī*, *Al-Ghazzālī*, *Ibn Taymīyah*, *Ibn Al-Qayyim* and *Ash-Shawkānī* have left a lasting imprint on Islamic jurisprudence.

In summary, *Uṣūl Al-fiqh* stands as a cornerstone of Islamic jurisprudence, providing a systematic methodology for interpreting and applying Islamic law. Its historical development, essential components, and contemporary relevance make it a critical discipline within Islamic scholarship. By understanding its significance, appreciating its adaptability, and recognizing the contributions of scholars, one can grasp the enduring importance of *Uṣūl Al-fiqh* in the Islamic legal tradition.

3. *Ash-Shāfi'ī's Pioneering Contributions to Uṣūl Al-fiqh*

Ash-Shāfi'ī (767-820 CE), also known as *Imam Ash-Shāfi'ī*, was a towering figure in the development of *Uṣūl Al-fiqh*. His pioneering contributions to this field had a profound and lasting impact on Islamic jurisprudence. This section delves into the specific contributions made by *Ash-Shāfi'ī* to the science of *Uṣūl Al-fiqh*.

3.1. Systematization of Legal Theory

Ash-Shāfi'ī is renowned for his systematic approach to legal theory. He sought to organize the principles and methodologies used in legal reasoning, providing a structured framework for the derivation of Islamic legal rulings. His work "*Ar-Risālah*" (The Epistle) is a foundational text in *Uṣūl Al-fiqh*, wherein he laid out his systematic methodology for legal reasoning. This text introduced the concept of "*Qiyās*" (analogical reasoning) and emphasized the importance of consensus (*Ijmā'*) and the traditions of the Prophet SAW (*Ḥadīth*) as primary sources of legal authority.

3.2. Codification of Legal Sources

One of *Ash-Shāfi'ī's* significant contributions was his emphasis on codifying the legal sources. He advocated for clear criteria in validating the authenticity of *Ḥadīth*, a crucial aspect of *Uṣūl Al-fiqh*. This emphasis on rigorous authentication and categorization of *Ḥadīth* had a profound influence on the development of *Ḥadīth* sciences and legal jurisprudence.

3.3. Balancing Textualism and Reasoning

Ash-Shāfi'ī recognized the need to strike a balance between textualism and reasoning in legal interpretation. He maintained that while the Quran and *Ḥadīth* were primary sources, legal reasoning (*Ijtihād*) and analogical reasoning (*Qiyās*) played a vital role in extracting legal rulings. His approach aimed to reconcile the preservation of Islamic tradition with the evolving needs of the Muslim community.

3.4. Jurisprudential Legacy

Ash-Shāfi'ī's jurisprudential legacy is notable for its enduring influence on all major schools of Islamic jurisprudence. His methodological contributions and emphasis on systematic legal reasoning were instrumental in shaping subsequent developments in *Uṣūl Al-fiqh*. His school of thought, the *Shāfi'ī* school, has its unique methodology based on his principles and remains one of the four major Sunni schools of Islamic jurisprudence.

3.5. Impact and Contemporary Relevance of *Ash-Shāfi'ī's* Contributions

Ash-Shāfi'ī's contributions to *Uṣūl Al-fiqh* continue to reverberate in contemporary Islamic jurisprudence. His systematization of legal theory, codification of legal sources, and emphasis on a balanced approach to legal interpretation remain relevant and influential in modern discussions of Islamic law. Scholars and jurists across the Islamic world draw upon *Ash-Shāfi'ī's* foundational work in *Uṣūl Al-fiqh* as they address new legal and ethical challenges in the present day.

In conclusion, *Ash-Shāfi'ī's* contributions to the science of *Uṣūl Al-fiqh* are a testament to his enduring legacy as a scholar and jurist. His systematic approach to legal theory, codification of legal sources, and emphasis on balanced legal interpretation have had a profound and lasting impact on Islamic jurisprudence. By understanding and appreciating *Ash-Shāfi'ī's* contributions, scholars and practitioners of Islamic law continue to benefit from his insights and methodologies in addressing contemporary legal and ethical dilemmas within the framework of *Uṣūl Al-fiqh*.

4. Ibn Taymīyah's Influential Contributions to *Uṣūl Al-fiqh*

Ibn Taymīyah (1263-1328 CE), a prominent Islamic scholar and theologian, made significant and enduring contributions to the science of *Uṣūl Al-fiqh*. His intellectual legacy continues to shape Islamic jurisprudential discourse, and his unique perspectives on *Uṣūl Al-fiqh* have had a profound impact on Islamic legal thought. This section explores the specific contributions made by *Ibn Taymīyah* to the field.

4.1. Rejection of Unnecessary *Taqlīd* (Blind Imitation)

Ibn Taymīyah challenged the prevalent practice of blind imitation (*Taqlīd*) in Islamic jurisprudence. He argued for a return to the Quran and *Ḥadīth* as primary sources of law, encouraging independent reasoning (*Ijtihād*) among qualified scholars. His critique of

excessive *Taqīd* aimed to restore a more authentic and dynamic interpretation of Islamic law. This stance had a transformative effect on the role of *Ijtihād* in *Uṣūl Al-fiqh*.

4.2. Emphasis on the Quran and *Ḥadīth*

Ibn Taymīyah's scholarship emphasized the primacy of the Quran and *Ḥadīth* as foundational sources for deriving legal rulings. He argued that these primary sources should be the foremost references in legal interpretation, rejecting any secondary or competing sources that deviated from the Quranic and *Ḥadīth* principles. This approach reinforced the centrality of scriptural sources in *Uṣūl Al-fiqh*.

4.3. Defense of Individual Reasoning (*Ijtihād*)

In his works, *Ibn Taymīyah* defended the concept of *Ijtihād* and upheld the right of qualified scholars to engage in independent legal reasoning. He contended that *Ijtihād* was essential for addressing novel issues and ensuring the adaptability of Islamic law to changing circumstances. His advocacy for *Ijtihād* served as a catalyst for reinvigorating scholarly engagement with *Uṣūl Al-fiqh*.

His works, including "*Al-Istiḳāmah*" and "*Al-Qā'idah al-Jāliyah*" delved into issues related to the sources of Islamic law, the principles of *Ijtihād* (independent reasoning), and the importance of adhering to authentic *Ḥadīth*.

4.4. Critique of Analogical Reasoning (*Qiyās*)

While recognizing the validity of *Qiyās* (analogical reasoning) as a method of legal deduction, *Ibn Taymīyah* also critiqued its potential for inconsistency and deviation from scriptural sources. He advocated a more cautious and circumscribed application of *Qiyās*, emphasizing that it should not supersede or contradict the Quran and *Ḥadīth*.

4.5. Contemporary Relevance

Ibn Taymīyah's contributions to *Uṣūl Al-fiqh* continue to be relevant in contemporary Islamic jurisprudence. His emphasis on the Quran and *Ḥadīth*, rejection of blind imitation, and defense of *Ijtihād* resonate with scholars seeking to reconcile Islamic legal tradition with modern challenges. His approach to *Uṣūl Al-fiqh* provides a framework for addressing contemporary ethical, legal, and social issues within an Islamic context.

In conclusion, *Ibn Taymīyah*'s influential contributions to the science of *Uṣūl Al-fiqh* have left an indelible mark on Islamic jurisprudence. His critiques of excessive *Taqlīd*, his emphasis on the Quran and *Ḥadīth*, his defense of *Ijtihād*, and his nuanced views on *Qiyās* continue to shape discussions within the field. By appreciating *Ibn Taymīyah*'s unique perspectives and contributions, scholars and practitioners of Islamic law can navigate the complexities of contemporary legal and ethical challenges while remaining rooted in the foundational principles of *Uṣūl Al-fiqh*.

5. Ibn Al-Qayyim's Profound Contributions to *Uṣūl Al-fiqh*

Ibn Al-Qayyim (1292-1350 CE), also known as *Ibn Qayyim Al-Jawzīyah*, was a distinguished Islamic scholar, jurist, and theologian whose works have had a lasting impact on the science of *Uṣūl Al-fiqh*. His scholarly legacy extends beyond his renowned mentor, *Ibn Taymīyah*, and his unique contributions to *Uṣūl Al-fiqh* continue to shape Islamic jurisprudential discourse. This section explores the specific contributions made by *Ibn Al-Qayyim* to the field.

5.1. Integration of Spiritual and Legal Dimensions

Ibn Al-Qayyim's scholarship was marked by his deep integration of spiritual and legal dimensions within *Uṣūl Al-fiqh*. He emphasized the importance of understanding the moral and ethical principles underlying legal rulings. His works, such as "*I'lam al-Muwaqqi'īn*", blended jurisprudence with spirituality, emphasizing that legal decisions should be grounded in a holistic understanding of Islamic ethics and values.

5.2. Maqāsid Ash-Sharī'ah (Objectives of Islamic Law)

Ibn Al-Qayyim made notable contributions to the development of *Maqāsid Ash-Sharī'ah*, the objectives of Islamic law. He extended the concept of *Maqāsid* from its primarily ethical and moral dimension to encompass legal principles. This innovation enriched *Uṣūl Al-fiqh* by highlighting the overarching goals and intents of the Islamic legal framework, emphasizing justice, welfare, and the preservation of fundamental rights.

5.3. Balance between Textualism and Mercy

In his jurisprudential approach, *Ibn Al-Qayyim* advocated for a balanced synthesis of textualism and mercy. He recognized that while the Quran and *Ḥadīth* serve as foundational sources, they should be interpreted and applied in a manner that aligns with the spirit of mercy and compassion. His writings emphasize the importance of flexibility and compassion within

the legal framework, particularly in cases where strict textual adherence might lead to undue hardship.

5.4. Legal Maxims and Principles

Ibn Al-Qayyim contributed to the development of legal maxims (*Qawa'id Al-Fiqhiyyah*) and principles that guide legal reasoning and decision-making. His work "*Tuhfat Al-Mawlud*" delves into these maxims, providing jurists with a set of guidelines to navigate complex legal scenarios. This contribution continues to influence how jurists approach novel legal issues in *Uṣūl Al-fiqh*.

5.5. Contemporary Relevance

Ibn Al-Qayyim's contributions to *Uṣūl Al-fiqh* resonate in contemporary Islamic jurisprudence. His integration of spiritual and legal dimensions, emphasis on *Maqāsid Ash-Sharī'ah*, balance between textualism and mercy, and development of legal maxims provide a framework for addressing modern ethical and legal challenges. Scholars continue to draw upon his insights to ensure that Islamic legal principles remain relevant and compassionate in today's context.

In conclusion, *Ibn Al-Qayyim's* profound contributions to the science of *Uṣūl Al-fiqh* have left an enduring imprint on Islamic jurisprudence. His holistic approach, integration of spirituality and ethics, emphasis on *Maqāsid Ash-Sharī'ah*, balanced legal reasoning, and development of legal maxims enrich the field and provide a nuanced framework for addressing contemporary legal and ethical dilemmas. By appreciating *Ibn Al-Qayyim's* unique perspectives and contributions, scholars and practitioners of Islamic law can navigate complex issues while upholding the principles and values of *Uṣūl Al-fiqh*.

6. Differences in Approach Among Prominent Scholars

While *Ibn Taymīyah*, *Ibn Al-Qayyim*, and *Ash-Shāfi'ī* have made significant contributions to the field of *Uṣūl Al-fiqh*, their approaches to this science exhibit distinct characteristics and priorities. Understanding these differences in approach provides a more comprehensive view of the evolution of *Uṣūl Al-fiqh* and its role in Islamic jurisprudence.

6.1. Ash-Shāfi'ī's Traditionalist Approach

Ash-Shāfi'ī is often regarded as a traditionalist in his approach to *Uṣūl Al-fiqh*. He placed a strong emphasis on the preservation of the prophetic tradition (Sunnah) and the consensus (*Ijmā'*) of the early Muslim community as primary sources of law. His systematic methodology in "*Ar-Risālah*" reflects a commitment to a structured and methodical approach to legal reasoning. *Ash-Shāfi'ī*'s approach is characterized by a deep respect for the established legal traditions of the Islamic community, resulting in a relatively conservative interpretation of Islamic law.

6.2. Ibn Taymīyah's Reformist Approach

In contrast, *Ibn Taymīyah* adopted a more reformist approach to *Uṣūl Al-fiqh*. He challenged the prevalent practice of blind imitation (*Taqlīd*) and advocated for a return to the Quran and *Ḥadīth* as primary sources of law. His emphasis on independent reasoning (*Ijtihād*) and his critique of excessive *taqlid* represented a departure from traditionalist views. *Ibn Taymīyah*'s approach prioritized a direct engagement with the Quranic text and *Ḥadīth*, and he encouraged scholars to exercise critical thinking in deriving legal rulings. His stance had a transformative effect on the role of *Ijtihād* in *Uṣūl Al-fiqh*.

6.3. Ibn Al-Qayyim's Holistic and Ethical Approach

Ibn Al-Qayyim's approach to *Uṣūl Al-fiqh* was characterized by its holistic and ethical orientation. He integrated spirituality, ethics, and legal principles, emphasizing that legal decisions should be grounded in a deep understanding of Islamic morality. *Ibn Al-Qayyim*'s contributions to *Maqāsid Ash-Sharī'ah* underscore his commitment to the overarching objectives and intents of Islamic law, promoting justice, welfare, and compassion. His work reflects a balance between textualism and mercy, recognizing that legal principles should align with the spirit of Islamic ethics.

6.4. Relevance of These Approaches Today

These varying approaches continue to inform contemporary discussions within *Uṣūl Al-fiqh*. Scholars and jurists may align with one of these approaches or draw from elements of each, depending on the specific context and legal issues they are addressing. The traditionalist, reformist, and holistic perspectives offer valuable insights into how Islamic jurisprudence can

navigate the complexities of modern challenges while remaining rooted in the Quran and *Ḥadīth*.

To summarize, the differences in approach among *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn Al-Qayyim* reflect the dynamic nature of *Uṣūl Al-fiqh* and its adaptability to evolving contexts. *Ash-Shāfi'ī*'s traditionalist stance, *Ibn Taymīyah*'s reformist vision, and *Ibn Al-Qayyim*'s holistic and ethical orientation have collectively enriched the field. By appreciating these distinct approaches, scholars and practitioners of Islamic law can draw upon a diverse range of perspectives to address contemporary legal and ethical dilemmas while maintaining fidelity to the foundational principles of *Uṣūl Al-fiqh*.

7. Conclusion

In the exploration of the significance of *Uṣūl Al-fiqh* and the contributions of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn Al-Qayyim*, it becomes evident that this field is not merely a historical relic but a dynamic and vital aspect of Islamic jurisprudential thought. Through the centuries, *Uṣūl Al-fiqh* has evolved, adapted, and diversified, reflecting the resilience and adaptability of Islamic legal scholarship.

Ash-Shāfi'ī, with his meticulous traditionalist approach, emphasized the preservation of the prophetic tradition and consensus as primary sources of law. His structured methodology in "*Ar-Risālah*" laid a solid foundation for subsequent scholars to build upon. His commitment to established legal traditions is a testament to the enduring value of historical precedent in Islamic jurisprudence.

Ibn Taymīyah, a catalyst for reform, challenged the prevalent practice of blind imitation and championed a return to the Quran and *Ḥadīth* as primary sources of law. His advocacy for independent reasoning and critique of excessive *Taqīd* ignited a renaissance in Islamic jurisprudential thought. *Ibn Taymīyah*'s legacy underscores the importance of critical engagement with primary sources and the rejection of stagnant legal thought.

Ibn Al-Qayyim, with his holistic and ethical orientation, integrated spirituality, and ethics into *Uṣūl Al-fiqh*. His emphasis on *Maqāsid Ash-Sharī'ah* highlighted the overarching goals of Islamic law, such as justice, welfare, and compassion. *Ibn Al-Qayyim*'s contributions enriched the field, demonstrating that Islamic jurisprudence is not confined to legal technicalities but extends to the broader moral and ethical fabric of society.

In a contemporary context marked by diverse challenges, these scholars' contributions remain relevant. Traditionalism, reformism, and holistic ethics offer valuable insights to address complex legal and ethical dilemmas while remaining faithful to foundational Islamic principles. The dynamic nature of *Uṣūl Al-fiqh* ensures its adaptability to evolving contexts, emphasizing that the intellectual legacy of *Ash-Shāfi'ī*, *Ibn Taymīyah*, and *Ibn Al-Qayyim* continues to shape and guide contemporary Islamic legal discourse.

In conclusion, *Uṣūl Al-fiqh* stands as the intellectual bedrock of Islamic jurisprudence, providing a framework through which legal rulings are derived from the Quran and *Ḥadīth*. The enduring significance of this field is not confined to historical scholarship but extends to contemporary challenges, reflecting its resilience and adaptability. As Islamic jurisprudence continues to evolve, *Uṣūl Al-fiqh* remains a beacon of guidance, ensuring the preservation of Islamic legal tradition while addressing the evolving needs of the Muslim community.

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The Intellectual Journey of Sheikh Abdul Haq Muhaddith Dahlavi: Tracing his Influences and Impact on Hadith Scholarship

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Abstract:

This research attempts to illuminate the intellectual odyssey of Sheikh Al-Muhaddith Abdul Haq Al-Dahlavi, a luminary of Islamic scholarship whose profound contributions have significantly enriched the realm of Hadith studies. The study meticulously traces the multifaceted influences that shaped Sheikh Abdul Haq's scholarly pursuits and assesses the enduring impact of his contributions on the field of Hadith scholarship.

The research objectives are threefold: firstly, to comprehensively map the intellectual journey of Sheikh Abdul Haq Muhaddith Dahlavi, contextualizing the socio-historical milieu in which he flourished; secondly, to analyse the key intellectual and scholarly influences that moulded his approach to Hadith studies; and thirdly, to evaluate the far-reaching implications of his work on the broader landscape of Islamic scholarship.

Employing a multidimensional research methodology, this study amalgamates qualitative analysis of primary texts, including Sheikh Abdul Haq's own writings and treatises, alongside a meticulous examination of secondary sources and scholarly discourse. Comparative analysis is employed to discern the points of convergence and departure between Sheikh Abdul Haq's methodologies and those of his contemporaries, thus highlighting his unique and lasting contributions.

The research reveals that Sheikh Abdul Haq's intellectual journey was shaped by a profound reverence for tradition coupled with a keen openness to critical inquiry. His scholarly influences encompassed a wide spectrum of disciplines, ranging from linguistics and jurisprudence to philosophy and theology. His nuanced approach to Hadith authentication, preservation, and interpretation demonstrates an astute synthesis of established methodologies and innovative insights.

The study concludes that Sheikh Abdul Haq Muhaddith Dahlavi's legacy lies not only in his substantive contributions to the science of Hadith, but also in his capacity to harmonize tradition with contemporaneity. His emphasis on methodological rigor, preservation of the prophetic tradition, and adaptability to evolving intellectual paradigms underscore the enduring relevance of his scholarship. Furthermore, his influence is discernible in the trajectories of subsequent Hadith scholars, who draw inspiration from his eclectic yet disciplined approach.

Keywords: Al-Muhaddith, Intellectual Journey, Hadith-literature, critics, authentication.

Early life and education:

Sheikh Abdul Haq Al-Muhaddith Ak-Dahlavi was a prominent Islamic scholar hailing from the Indian subcontinent. His life and scholarly pursuits exemplify the rich tradition of Hadith scholarship in the region and have left a lasting impact on Islamic intellectual thought. He was born in (1551-1642 CE) into a family renowned for its deep-rooted commitment to Islamic scholarship and spirituality. His lineage traced back to distinguished scholars, a heritage that infused young Abdul Haq's environment with a profound reverence for learning and piety. Growing up in the vibrant intellectual atmosphere of Delhi, a city renowned for its cultural and scholarly heritage, he was exposed to a diverse tapestry of Islamic thought and wisdom.

The early nurturing of Sheikh Abdul Haq's intellectual inclinations owes much to his family, which played a pivotal role in shaping his educational path. His parents, themselves well-versed in Islamic sciences, recognized and encouraged his thirst for knowledge from an early age. Their unwavering support and guidance nurtured a sense of purpose in the young Sheikh Abdul Haq, leading him to pursue a life devoted to the pursuit of Islamic scholarship. His quest for knowledge led him to seek tutelage under eminent scholars of his time. At a young age, he began his formal education in the traditional Islamic disciplines, such as Quranic studies, Arabic grammar, and Islamic jurisprudence. His insatiable curiosity and intellectual prowess soon became apparent, earning him recognition among his peers and teachers alike.

One of the most significant influences on Sheikh Abdul Haq's early life was the guidance of esteemed scholars who recognized his exceptional abilities. Among his mentors was his father, Sheikh Moulana Saifuddin, a prominent theologian, and Sufi scholar. His father's vast knowledge and profound spiritual insights undoubtedly left an indelible mark on young Abdul Haq's intellectual and spiritual development. Furthermore, he had the privilege of studying under illustrious scholars of his era.

In the realm of intellectual pursuits, there occasionally arises an individual of such remarkable dedication and prodigious capability that their accomplishments stand as a beacon of inspiration for generations to come. Such is the extraordinary journey of Sheikh Abdul Haq Muhaddith Dahlavi, a luminary who traversed the path of knowledge with unparalleled zeal and astonishing swiftness.

In the span of a mere few years, Sheikh Abdul Haq achieved what many would deem an insurmountable feat. He undertook the monumental task of mastering the Holy Quran, not only completing its sacred verses but also etching them into the tapestry of his memory.

Astonishingly, the 'Sharh Shamsiyah' and 'Sharh - i - Aqaed' were conquered by him at the tender age of twelve or thirteen, a testament to his indomitable spirit and fervor for learning. The young scholar's thirst for knowledge was unquenchable, and by the age of fifteen or sixteen, he had delved into the depths of 'Mukhtasar, further enriching his intellectual arsenal. It was abundantly clear that age posed no impediment to his pursuit of excellence; rather, it was a mere number in the face of his relentless passion. At the cusp of adulthood, by the age of eighteen, Sheikh Abdul Haq's intellectual conquests had expanded to encompass the vast and intricate realm of philosophy and religion. His voracious appetite for understanding led him to explore the multifaceted branches of thought, leaving no stone unturned. His holistic approach to knowledge was a beacon that illuminated the path for others to follow, a path that blended rigorous discipline with boundless curiosity.

A pivotal facet of Sheikh Abdul Haq's unparalleled journey was his unwavering routine, a testament to his commitment and self-discipline. Each dawn saw him stride purposefully to his self-established madrasah, a citadel of learning situated two kilometers from his abode. This daily pilgrimage underscored his dedication, setting an example for all who aspired to tread the corridors of erudition. Within the hallowed halls of his madrasah, Sheikh Abdul Haq immersed himself in the vast ocean of Islamic Sciences, with a particular focus on the Quran and Hadith. His pursuit was not merely academic; it was a spiritual odyssey, a quest to fathom the depths of divine wisdom encapsulated within the sacred texts. Through relentless study and introspection, he wove the threads of knowledge into a tapestry of enlightenment that would shape the trajectory of his impact on Hadith scholarship.

One remarkable juncture in this journey was his departure for Hijaz in the fateful year of 996/1587, when he stood at the threshold of the 38th year of his life. The history, as narrated by Muhammad Ghauthi, reveals that the pious Sheikh undertook a voyage that carried him from Gujarat, through the heartland of Malwa, with the intention of embarking on a ship bound for sacred lands. Yet, fate had its own course. The ship set sail before his arrival, confining him to Gujarat for an entire year. Undeterred and resolute, Sheikh Abdul Haq utilized this span to deepen his knowledge and nurture his spiritual connection.

The year of anticipation culminated as 996 dawned, and with it, an opportunity to journey to Hijaz, the heartland of Islamic scholarship. In the embrace of the holy month of Ramadan, he found himself in the luminous city of Makkah, a place that radiated with the wisdom of centuries. Guided by an unwavering thirst for knowledge, Sheikh Abdul Haq sought out the masters of Hadith. Sahih Bukhari and Sahih Muslim were imbibed from the very sources that held their essence, enriching his understanding and spiritual reservoir. But the intellectual

quest did not halt there. Sheikh Abdul Haq's hunger for wisdom led him to the doorstep of Shaikh Abdul Wahhab Muttaqi, a scholar renowned for his mastery over 'Mishkat'. In the sanctified precincts of Ramadan, a bond was forged, teacher and disciple united in their pursuit of enlightenment. The last ten days of Ramadan, suffused with the energy of devotion, witnessed a symphony of learning and reflection, as the discipleship flourished.

Together, they stood on the hallowed grounds of Arafat and Muzdalifa, amidst the ebb and flow of humanity's devotion. These sacred moments intertwined with the fabric of their scholarship, infusing it with a deeper purpose. As Sheikh Abdul Haq returned from the Hijaz, his heart carried not just the knowledge he had acquired, but the essence of an intellectual odyssey that transcended time and space. His teachings echoed with the resonance of those venerable scholars, and his influence rippled through the realms of Hadith scholarship.

Encounter with Hadith Literature:

Sheikh Abdul Haq's passion for Hadith led him on a journey to acquire an extensive knowledge of Hadith literature. He embarked on extensive travels to gather Hadith manuscripts from various regions, expanding his access to a wide range of Hadith collections and commentaries. His encounters with diverse Hadith traditions allowed him to develop a nuanced understanding of the subject and shaped his scholarship. The intellectual journey of Sheikh Abdul Haq Muhaddith Dahlavi began amidst the rich tapestry of Islamic scholarship in the Indian subcontinent. Raised in an environment steeped in Islamic tradition, his upbringing laid the foundation for a life devoted to the pursuit of knowledge and spiritual enlightenment. From an early age, Sheikh Abdul Haq displayed remarkable acumen and a thirst for understanding the intricacies of Hadith, the second primary source of Islamic jurisprudence and guidance.

His formal education commenced under the tutelage of erudite scholars of his time, who recognized his exceptional potential and guided him towards mastering the foundational sciences of Islam. He immersed himself in the study of Arabic grammar, rhetoric, and syntax, which paved the way for his future scholarly accomplishments. Under the guidance of renowned scholars, he developed an unwavering commitment to the principles of Hadith criticism (Ilm al-Rijal) and authentication (Ilm al-Jarh wa al-Ta'dil), which became the cornerstones of his academic prowess. His intellectual curiosity, combined with his unparalleled memory, allowed him to traverse through the vast compilations of Hadith with remarkable ease and precision. He not only memorized an extensive corpus of Hadith but also

displayed an exceptional ability to cross-reference and reconcile seemingly contradictory narrations.

In the pursuit of academic excellence, Sheikh Abdul Haq embarked on journeys to various centers of learning, engaging in scholarly discourses with leading authorities of his time. His encounters with scholars across the Islamic world enriched his understanding of diverse Hadith methodologies and interpretations. As he imbibed from the collective wisdom of the scholarly community, he continued to nurture his intellectual independence, forging a distinct path that harmonized classical approaches with his novel insights.

The pinnacle of Sheikh Abdul Haq Muhaddith Dahlavi's scholarly achievements is undoubtedly his magnum opus, "Ash'at al-Lam'at" (a scholarly critical commentary on the Hadiths of the Mishkat) In this seminal work, he undertook the extraordinary endeavor of reconciling seemingly contradictory Hadith narrations. Through meticulous analysis and profound understanding of the Hadith sciences, he skillfully harmonized these narrations, unveiling a treasure trove of knowledge for scholars and students alike. His unwavering dedication to the Hadith literature was complemented by his deep reverence for the Prophet Muhammad (peace be upon him) and a profound commitment to preserving the authenticity of his teachings. His erudition and scholarly achievements earned him accolades from contemporaries and reverence from future generations of Hadith scholars, who regarded him as one of the preeminent authorities in the field.

Methodology and Approach:

The distinguishing features of Sheikh Abdul Haq's scholarship was his methodological approach to Hadith. He sought to reconcile apparent contradictions among Hadith narrations by employing meticulous analysis and the principles of Hadith criticism (Ilm al-Jarh wa al-Ta'dil). His emphasis on contextual analysis and authentication of Hadith chains elevated the standards of Hadith scholarship in his time. Sheikh Abdul Haq's approach to Hadith scholarship was characterized by a combination of tradition and innovation. Rooted in the classical methodologies of his predecessors, he sought to build upon their work by applying new principles and insights, making his approach both deeply rooted in the past and relevant to the contemporary context.

One of the primary pillars of Sheikh Abdul Haq's methodology was his meticulous examination of the chains of narrators (Isnad) and the text (Matn) of Hadith. Drawing from the principles established by the early Hadith experts, such as Imam Bukhari and Imam Muslim, he

employed an intricate system of analyzing the reliability and authenticity of Hadith narrations. His expertise in Ilm al-Rijal (the science of biographical evaluation) enabled him to scrutinize the integrity and trustworthiness of individual narrators, establishing a rigorous criterion for grading Hadiths.

Another hallmark of Sheikh Abdul Haq's methodology was his emphasis on context and understanding the historical background of Hadith narrations. Recognizing the importance of situating Hadith within their cultural, social, and political milieu, he employed a holistic approach that accounted for the wider implications and implications of these sayings and actions of the Prophet Muhammad (peace be upon him). This contextualization allowed him to extract timeless and relevant principles from Hadith while preserving their original intent.

Moreover, Sheikh Abdul Haq's methodological approach was characterized by a profound appreciation for the diversity of Hadith literature. He recognized the multifaceted nature of the Hadith corpus and respected the various schools of thought within the Islamic tradition. His inclusive methodology enabled him to draw from a wide range of sources, including less well-known Hadith collections, thereby enriching his analyses and interpretations. Sheikh Abdul Haq's commitment to academic integrity and intellectual humility fortified his approach. While he possessed a vast breadth of knowledge and expertise, he remained open to constructive criticism and actively engaged with other scholars. This collaborative spirit fostered a dynamic scholarly community, propelling the growth of Hadith studies in the Indian subcontinent and beyond.

Contributions to Hadith Literature:

The realm of Hadith literature, with its vast repository of prophetic traditions, has been enriched over centuries by the tireless efforts of illustrious scholars. Among these shining stars, Sheikh Abdul Haq Muhaddith Dahlavi stands as a beacon of intellectual brilliance and scholarly dedication. His multifaceted contributions to Hadith literature have left an indelible mark on the academic landscape, elevating the study of Hadith to new heights and inspiring generations of scholars worldwide.

Among his numerous scholarly works, "Ashiat al-Lamaat fi Sharh al-Mishkat" stands as a shining testament to his unwavering dedication to the preservation and elucidation of the Prophetic traditions. "Ashiat al-Lamaat fi Sharh al-Mishkat," written in Persian and spanning four voluminous tomes, is a monumental commentary on the famous Hadith compilation "Mishkat al-Masabih." Its inception in 1610 marked the commencement of an arduous six-year

journey that culminated in its completion in 1616. From the outset, it was evident that Sheikh Abdul Haq embarked on a scholarly endeavor of unmatched depth and rigor.

The first volume of "Ashiat al-Lamaat" sets the stage for the scholarly exploration that follows. Spanning 49 pages, the introduction is a treasure trove of insights into the tradition of the Prophet Muhammad (peace be upon him) and the esteemed scholars of Hadith who devoted their lives to its meticulous preservation and dissemination. With scholarly acumen, Sheikh Abdul Haq masterfully dissects the various aspects of Hadith scholarship, discussing its diverse genres and their significance. The work meticulously examines the biographies of towering Hadith scholars such as Imam Bukhari, Imam Muslim, Imam Malik, Imam Shafi'i, Imam Ahmad ibn Hanbal, and others. Through these biographical sketches, Sheikh Abdul Haq not only honours the legacy of these eminent scholars but also highlights their pivotal role in shaping the Hadith science and Islamic jurisprudence.

"Lam'aat al-Tanqeeh fi Sharh al-Mishkat al-Masabeeh," another seminal work by Sheikh Abdul Haq, complements "Ashiat al-Lamaat" by further elucidating the nuances and intricacies of the Hadiths compiled in the Mishkat al-Masabih. The profound scholarship displayed in this work demonstrates the author's unyielding commitment to rigorously verifying the authenticity and meanings of the Hadiths, thereby ensuring their accuracy and reliability for generations to come.

In addition to his exegesis on the Mishkat al-Masabih, Sheikh Abdul Haq authored several other treatises of immense scholarly value. The "Risala Aqsam-i-Hadith" delves into the categorization of Hadiths, offering a comprehensive framework for understanding the different classifications of Prophetic traditions. This work serves as an essential reference for Hadith scholars and students seeking clarity in navigating the diverse corpus of Hadith literature.

Similarly, "Risala Shab-i-Barat" addresses the significance and observances of the "Night of Forgiveness," offering insights into its historical and religious importance. "Ma 'thabata mina al-Sunnah fi Ayyam al-Sunnah" underscores the stability and continuity of the Sunnah (Prophetic tradition) throughout the history of Islam, countering misconceptions and presenting a compelling case for the steadfastness of this rich heritage. Lastly, Sheikh Abdul Haq's "Al-Ikmal fi Asma al-Rijal" is a remarkable biographical work that catalogues the names and biographies of narrators of Hadith. This meticulous compilation demonstrates his thoroughness in preserving the integrity of the Prophetic traditions by verifying the authenticity and reliability of the individuals who transmitted them.

Furthermore, in his ground-breaking "Asma al-Rijal wal Ruwat al-Mazkooreen fi Kitab al-Mishkat," Sheikh Abdul Haq delves deep into the annals of Hadith literature, shedding light on the lives and credibility of the narrators. His scholarly pursuit transcends the ordinary, providing invaluable insights that continue to enrich our understanding of the Prophetic tradition. The intellectual prowess of Sheikh Abdul Haq is further showcased in "Tahqeeq al-Isharat fi Tameem al-Basharat," a masterful exploration of prophetic indications. This work not only underscores his analytical acumen but also underscores his commitment to unveiling the layers of wisdom contained within the Hadiths. Sheikh Abdul Haq's dedication extends to the realm of historical preservation, as exemplified by "Tarjumah Maktoob al-Nabi al-Ahlafi Taziyate Walid Muaz bin Jabal." This opus magnificently captures the essence of historical letters, providing a vivid glimpse into the past and illuminating the lives of the companions of the Prophet.

In "Ma thabata bil Sunnah fi Ayyam al-Sunnah," Sheikh Abdul Haq fortifies the foundations of the Sunnah through meticulous research and scholarly inquiry. This work stands as a testament to his unwavering commitment to upholding the teachings of the Prophet. With unparalleled erudition, Sheikh Abdul Haq presents "Jama al-Hadith al-Arbaeen fi Abwab Ulumuddin wa Tarjumah al-Ahadith al-Arbaeen fi Nasihat al-Muluk wa al-Salateen," a magnum opus that weaves together forty Hadiths spanning various dimensions of faith and spirituality. His translation and elucidation of these Hadiths, coupled with advice for rulers, reflects his holistic approach to scholarship. The crowning jewel of Sheikh Abdul Haq's literary achievements, "Jami al-Barakat Muntakhab Sharh Mishkat," exemplifies his unparalleled mastery. This comprehensive commentary on Mishkat al-Masabih demonstrates his ability to unravel the layers of meaning inherent in Hadiths, thereby enriching the scholarly discourse for generations to come.

In light of these exceptional contributions, it is fitting to embark on an intellectual journey tracing the influences that shaped Sheikh Abdul Haq's profound scholarship. His unwavering commitment to authenticity, his meticulous scrutiny of narrators, and his ability to bridge the past with the present have left an indelible mark on the field of Hadith literature. As we explore the intricate tapestry of his scholarly lineage and the interplay of his thought with the broader intellectual currents of his time, we gain a deeper appreciation for the magnitude of his contributions.

Critics on hadith in his works:

Sheikh Abdul Haq Muhaddith Dahlavi, a prominent Islamic scholar known for his monumental contributions to Hadith studies, was not only revered for his profound insights but also faced the scrutiny of critics. Throughout history, critics have emerged to challenge the methodologies employed by eminent scholars, and Sheikh Abdul Haq Muhaddith Dahlavi was no exception. His magnum opus, "Ashiat al-Lamat fi Sharh al-Mishkat," and other significant works, have been subjected to scrutiny and critique. The primary concerns raised by his critics can be grouped into several key areas:

- **Stringency in Authentication:** One of the central themes of criticism against Sheikh Abdul Haq was his high standard of Hadith authentication. Some critics contended that he applied an excessively stringent approach, resulting in the rejection of certain Hadiths that were authenticated by other renowned scholars. They argued that this approach limited the pool of accepted Hadiths and potentially disregarded valuable prophetic traditions.
- **Discrepancies with Other Scholars:** In his works, Sheikh Abdul Haq occasionally differed from the opinions and conclusions of other celebrated Hadith scholars. Critics raised concerns about these discrepancies, claiming that they could create confusion among students and scholars studying the same Hadiths from different perspectives.
- **Critique of His Critical Commentary:** As a master of Hadith criticism, Sheikh Abdul Haq subjected each Hadith to meticulous scrutiny, including its chain of narrators (Isnad) and content (Matn). However, some critics alleged that his critical commentary sometimes lacked clarity or failed to consider alternative explanations for certain narrations.
- **Approach to Weak Hadiths:** The use of weak Hadiths in certain contexts was another area of contention. While Sheikh Abdul Haq acknowledged the classification of Hadiths based on their authenticity, some critics raised concerns about his selective usage of weak Hadiths, suggesting that it might have influenced his analysis and conclusions.

However, it is important to note that amidst these critiques, Sheikh Abdul Haq Muhaddith Dahlavi's scholarship was not without staunch defenders. Advocates of his methodology highlighted the unparalleled rigor he employed in Hadith authentication, emphasizing that his stringent approach was intended to safeguard the pristine teachings of Islam from spurious or unreliable narrations. Proponents of Sheikh Abdul Haq's scholarship lauded his comprehensive understanding of Hadith science, coupled with his broad knowledge of Islamic jurisprudence

and theology. They asserted that his critical commentary served as an invaluable resource for scholars and students seeking clarity on complex Hadith narratives.

His scholarship in Mughal era and Contemporaries:

The Mughal era stands as a golden period in the history of the Indian subcontinent, characterized by an amalgamation of diverse cultures, intellectual pursuits, and remarkable contributions to various fields of knowledge. Among the illustrious scholars who flourished during this era, Sheikh Abdul Haq Muhaddith Dahlavi emerged as a prominent figure whose scholarship left an indelible mark, particularly during the reign of the visionary emperor, Akbar the Great. This exceptional period witnessed a confluence of intellectual exchange, leading to the creation of seminal works and the propagation of Islamic knowledge across the empire and beyond.

During the reign of Emperor Akbar, which spanned from 1556 to 1605 CE, the Mughal Empire experienced a remarkable phase of religious tolerance and cultural syncretism. Akbar's liberal policies fostered an environment of intellectual freedom and exchange, attracting scholars and luminaries from various religious and academic backgrounds. In this context, Sheikh Abdul Haq Muhaddith Dahlavi's scholarship found a fertile ground to flourish and make significant contributions to the fields of Hadith literature and Islamic studies.

Sheikh Abdul Haq was raised in an intellectually vibrant atmosphere that nurtured his passion for learning and scholarly pursuits. His early education under the guidance of distinguished scholars equipped him with a solid foundation in Islamic sciences and Arabic literature. As he matured in his academic journey, Sheikh Abdul Haq's brilliance and dedication to scholarship caught the attention of prominent intellectuals and religious figures of the time.

During Emperor Akbar's reign, the Mughal court became a center of intellectual exchange, drawing scholars and thinkers from diverse religious backgrounds. Akbar's quest for religious harmony and his interest in engaging with scholars of different faiths provided an unprecedented opportunity for Muslim scholars like Sheikh Abdul Haq to interact with a broader intellectual community. In the realm of Hadith literature, Sheikh Abdul Haq's scholarship reached new heights during the Mughal era. His monumental work, "Ashiat al-Lamat fi Sharh al-Mishkat," completed in 1616, towards the end of Akbar's reign, was a testament to the flourishing intellectual climate during that period. Sheikh Abdul Haq's scholarly influence extended beyond the Mughal court, as his reputation as a prolific Hadith scholar spread far and wide. His exceptional work on Hadith sciences inspired generations of

students and scholars who sought guidance from his writings. The impact of his scholarship resonated across regions, and his ideas found traction in various academic circles, contributing to the broader dissemination of Islamic knowledge.

Central to this captivating era was the unwavering bond between Shaikh Abdul Haque Muhaddith Dehlawi and Shaikh Ahmad Sirhindi. Theirs was a friendship nurtured by shared aspirations, and their hearts beat in unison to the rhythm of devotion and spiritual yearning. Both visionaries were captivated by the grand ideals espoused by Khwaja Baqi Billah, and their lives bore testament to an unwavering commitment to their beliefs. Though Shaikh Abdul Haque Muhaddith Dehlawi once penned a critique of Mujaddid's ideas, this intellectual divergence was rooted in earnest concern for the preservation of Islamic traditions. Yet, with the passage of time, as the clouds of misunderstanding lifted and the brilliance of Mujaddid's legacy became evident, Shaikh Abdul Haque Muhaddith Dehlawi's stance softened, a tribute to his unwavering commitment to truth.

In the constellation of their contemporaries, luminaries like Shaikh Abdu Rahim Khan Khana, Faizi, and Mulla Abdul Qadir Badayuni shone alongside them, forming a constellation of brilliance that enriched the intellectual discourse of their time. Letters exchanged among these giants of thought stand as testaments to the profundity of their exchanges, the pearls of wisdom shared as they collectively navigated the intricate realms of spirituality and scholarship.

Furthermore, Sheikh Abdul Haq Muhaddith Dahlavi's scholarship in the Mughal era contributed to the preservation and promotion of authentic Islamic teachings. His meticulous verification of Hadiths and critical analysis of their chains of narration ensured the integrity of the Prophetic tradition. By establishing the authenticity of Hadiths, he fortified the foundations of Islamic jurisprudence, providing a solid framework for religious practices during a time of cultural and intellectual diversity.

Sheikh Abdul Haq's impact on Hadith scholarship was profound, both during his lifetime and in the centuries that followed. His works became foundational texts in Hadith studies, and his methodological approach set new standards for scholars to follow. Many later scholars drew inspiration from his methodology and contributed to the preservation and authentication of Hadith. Through the prominent contribution of Sheikh Abdul Haq Muhaddith Dahlavi endures in the contemporary world. His works continue to be studied and referenced by scholars, and his methodological approach remains a cornerstone in modern Hadith scholarship. Additionally, his dedication to the preservation of authentic Hadiths serves as a guiding light for scholars in an era where the authenticity of sources is of paramount importance.

Conclusion:

The intellectual journey of Sheikh Abdul Haq Muhaddith Dahlavi stands as a remarkable testament to the unwavering pursuit of knowledge and the profound impact one individual can have on the field of Hadith scholarship. Throughout his life, Sheikh Dahlavi navigated a complex web of influences, ranging from his early exposure to renowned scholars and rich academic traditions, to his profound dedication to the preservation and authentication of Hadith literature. The profound impact of Sheikh Dahlavi's work resonates not only within the academic circles of his era but endures to shape modern Hadith studies. His influential publications, meticulous analysis, and valuable commentaries continue to be a guiding light for scholars and students alike, providing a source of inspiration and intellectual illumination.

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தமிழகத்தின் முதல் மத்ரஸா

FIRST MADRASAH OF TAMIL NADU: A STUDY

முனைவர் க.மு.அ. அஹ்மது ஜுபைர்

Dr. K.M.A. Ahamed Zubair

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முதுகலை மற்றும் அரபி ஆய்வியல் துறை,
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Abstract:

Madrasah Darul Uloom and al-Jamiah al-Aroosia al-Arabiyya are the early Islamic institutions established in Tamil Nadu in the seventeenth century. Al-Jamiah al-Aroosia has been functioning since its inception with the scope of disseminating the Islamic light to the Ummah without any intercession. This article shed light on this pioneer institution as a trendsetter of Islamic education on par with other institutions established during this period.

Keywords: Al-Jamiah al-Aroosia, Al-Arabiyya, Arabic, Islamic Education, Tamil Nadu, Madrasah.

மத்ரஸா: ஒரு விளக்கம்

த-ர-ஸ என்ற வினைச்சொல்லில் இருந்து அரபி மொழியில் “தர்ஸ்” என்ற சொல் தோன்றுகிறது. தர்ஸ் என்றால் பாடம் என்றும், “திராஸா” என்றால் படிப்பு என்றும், “தத்ரீஸ்” என்றால் பயிற்றுவித்தல் என்றும், “மத்ரஸா” என்றால் பயிற்றுவிக்கப்படும் இடம் அல்லது பாடசாலை என்றும் அரபியில் பொருள், ஆக மத்ரஸா என்றால் கல்வி நிறுவனம், பள்ளி என பொருள் கொள்ளல் வேண்டும், இஸ்லாமியக் கலைகளான குர்ஆன், அதன் விளக்க உரை மற்றும் தெளிவுரை, ஹதீஸ் எனும் நபிமொழி, ஃபிக்ஹு எனும் மார்க்க சட்டங்கள் முதலியனவற்றை தெரிந்து கொள்வதற்கும், பிறருக்கு தெரியப்படுத்தவும் ஆசிய கண்டத்தில் இராக், ஈரான், சிரியா, அல்ஜீரியா, லெபனான் உள்ளிட்ட அரபு நாடுகளிலும், இந்தியா, ஆப்கானிஸ்தான் உள்ளிட்ட பிற நாடுகளிலும் இம்மத்ரஸாக்கள் தோற்றுவிக்கப்பட்டன. அன்றைய இஸ்லாமிய ஸ்பெயின் ஆன அந்தலூசியாவிலும் இம்மத்ரஸாக்கள் நிறுவப்பட்டன. இஸ்லாமிய நாகரீகத்தின்

அறிவுத்தொட்டில்களாய் திகழ்ந்த நகரங்களான பலரா, கூபா, ஷீராஜ், தப்ரேஜ், சமர்கந்த், புகாரா, பக்தாத் நீஷாப்பூர், ஹம்தான், டமாஸ்கஸ், குருதுபா (கார்டோவா), டில்லி, ஜோன்பூர், ஆக்ரா, பாட்னா, ஆற்காடு, காயல்பட்டினம், கீழக்கரை, சென்னை, கோழிக்கோடு முதலியன சிறந்த கல்வி கற்கும் நிலையங்களாகவும், இஸ்லாமியக் கலைகளின் கருவூலங்களாகவும் விளங்கின இம்மத்ரஸாக்கள் மூலம் இஸ்லாமிய கலைகளை மட்டும் கற்றதோடு நின்று விடாது, ஆன்மீக இறைவேண்டலுக்காக தைக்கா ஜாவியா, கான்காஹ் முதலிய தியானப்பள்ளிகளையும் தோற்றுவித்தனர். தமிழகத்தில் தோற்றுவிக்கப்பட்ட முதல் மத்ரஸா எது? என்ற கேள்வியை சரித்திர பார்வையினூடே பதிவுச் செய்வதே இக்கட்டுரையின் நோக்கமாகும்.

தமிழகத்தில் இஸ்லாம்:

“தமிழகத்தில் இஸ்லாம் கிபி 637 ஆம் ஆண்டு முதலே தென்பட்டது” என்ற சரித்திர உண்மையை நாம் இவ்வேளையில் பதிவு செய்வதும் நமது தமிழகத்தின் கடமையாகும். மேற்கூறிய செய்தி இந்திய வெளியுறவு துறையின் காலாண்டு இதழான “சகாபத்துல் ஹிந்த்” இல் 59ஆவது தொகுப்பில், 2008 ஆம் ஆண்டின் மூன்றாம் இதழில், 163 ஆம் பக்கத்தில் பதிவுச் செய்யப்பட்டுள்ளது. அதாவது “ஹிஜ்ரி 15 ஆம் ஆண்டு முதலே இஸ்லாம் தமிழகத்தில் பரவி இருந்தது” என்ற உண்மை நமக்கு புலப்படுகிறது. “வட இந்தியாவில் முகம்மது பின் காசிம் அல் சகாஃபியின் படையெடுப்பிற்கு ஏறத்தாழ 91 ஆண்டுகளுக்கு முன்னரே இந்தியாவின் கிழக்கு கடலோரப் பகுதிகளின் வழியே, இந்தியப் பெருங்கடல், அரபிப் பெருங்கடல் மூலம் தென்னிந்தியாவில் இஸ்லாம் தலைத்தோங்கியது” என்ற வரலாற்று உண்மை அஸ்ஸாம் பல்கலைக்கழகத்தின், இலக்கிய கலாச்சார ஆண்டு இதழான “அல் ஷூருக் அல் ஹிந்த்” இல் 2014ஆம் ஆண்டின், இதழ் எண் இரண்டில், 54 ஆம் பக்கத்தில் நமக்கு காண கிடைக்கின்றது. இப்படி சரித்திர புகழ் பெற்ற தமிழகத்தின் முதல் மத்ரஸா எது? என்பதை நாம் இப்போது அலசுவோம்.

தமிழகத்தில் மத்ரஸாக்கள்:

தமிழகத்தின் மூத்த மத்ரஸாவாகவும், மத்ரஸாக்களின் தாய் (தாயகம்) ஆகவும் விளங்குவது “பாக்கியாதுஸ் ஸாலிஹாத்” என்ற மத்ரஸா எனவும், அஃலா ஹஜ்ரத் அப்துல் வஹ்ஹாப் வேலூரி அவர்கள் இம்மமத்ரஸாவை ஹிஜ்ரி 1299 ஆம் ஆண்டில் நிறுவியதாகவும் கூறப்படுகிறது. ஹிஜ்ரி 1299 ஆம் ஆண்டு என்பது கிபி 1881/1882 ஆம் ஆண்டைக் குறிக்கும். குல்தீப் கவுர், 1990ஆம் ஆண்டு எழுதிய தனது நூலான “*Madrasa Education in India: A story of its Past and Present*” (இந்தியாவில் மத்ரஸாக் கல்வி கடந்த கால மற்றும் நிகழ்கால வரலாறு) என்ற நூலில் பாக்கியாதுஸ் ஸாலிஹாத் என்ற மத்ரஸா கிபி 1883 ஆம் ஆண்டு நிறுவப்பட்டதாக குறிப்பிடுகின்றார். ஆனால் தமிழகத்தின் முதல் மத்ரஸா எது? என்ற வரலாற்று உண்மை மறக்கப்பட்டதா அல்லது மறுக்கப்பட்டதா என்ற கூற்றை இவ்வேளையில் பதிவு செய்ய விரும்புகின்றேன்.



தாருல் உலூம் மற்றும் அல்-ஜாமியத்துல் அருஸிய்யா:

இஸ்லாத்தின் முதல் கலீபாவான அபூபக்கர் சித்திக் (ரலி) அவர்களின், 26ஆவது தலைமுறையில் தோன்றியவர் மக்தூம் முல்லா அஹ்மது ஹாபீஸ் ஆவார். எமன் தேசத்திலிருந்து மார்க்க பிரச்சாரம் செய்வதற்காக பயணம் மேற்கொண்ட வேளையில், கப்பல் கடலில் உடைந்து மூழ்கியதின் விளைவாக இந்தியக்கரை வந்தடைந்து தமிழகத்தின் எமனேஸ்வரத்தில் வசித்து வந்தவரே இந்த அஹ்மது ஹாபீஸ்.

இச்சந்ததியில் நின்று தோன்றியவரே மக்தூம் சின்னீனா லெப்பை ஆலிம். இவர் அபூபக்கர் சித்திக் (ரலி) இன் 36 ஆவது தலைமுறையில் வந்தவர். இவர் அதிராம்பட்டிணத்தில் தோன்றியவர். இவர் கீழ்க்கரையில் சீதக்காதியின் முன்னோர்களால் நடத்திவரப்பட்ட “தாருல் உலூம்” எனும் அரபிக் கல்லூரியின் முதல்வராக பணியாற்றியவர். ஆக 17ஆம் நூற்றாண்டின் முற்பகுதியில் தோற்றுவிக்கப்பட்ட அரபி மத்ரஸாவே “தாருல் உலூம்” ஆகும். சின்னீனா லெப்பை ஆலிமிடம் கல்விக் கற்ற மாணவர்களில் ஒருவரே சதகத்துல்லா அப்பா (1632-1703) ஆவார்.

தமிழகத்தின் முதல் மத்ரஸா:

சின்னீனா லெப்பை தனது 89ஆவது வயதில் (ஹிஜ்ரி 1071/கிபி 1660-61) இறப்பு எய்தினார். இவர் கீழ்க்கரை பழைய ஜும்மா பள்ளியில் நல்லடக்கம் செய்யப்பட்டார். காயல்பட்டிணத்தில் பிறந்து வளர்ந்து பின்னர் கீழ்க்கரையில் குடியேறிய சதகத்துல்லா அப்பா, கீழ்க்கரையில் வசித்த வீடு தற்போது “உஸ்வதுல் ஹசனா முஸ்லிம் சங்கம்” எனும் கல்விச்சங்கமாய் இன்றும் விளங்குகின்றது. தனது வீட்டின் அருகில் ஒரு பள்ளி அமைத்து, அதில் சதகத்துல்லா அப்பா கல்வி போதித்து வந்தார். இக்கல்வி நிறுவனம் கிபி 1671 ஆம் ஆண்டு சதகத்துல்லா அப்பாவால் நிறுவப்பட்டு, கீழ்க்கரை அப்துல் காதர் என்ற தைக்கா சாஹிபால் (1778-1850) 1805 ஆம் ஆண்டு புதுப்பிக்கப்பட்டும், கீழ்க்கரை மாப்பிள்ளை லெப்பை ஆலிமால் (1816-1898), 1848 ஆம் ஆண்டு விரிவாக்கமும் செய்யப்பட்டது. இக்கல்விச் சாலையே “அல்-ஜாமியத்துல் அருஸிய்த்துல் அரபிய்யா” என்ற மத்ரஸா ஆகும். இன்றும் இந்நிறுவனம் கல்வி சாலையாய் சேவையாற்றி வருகின்றது.

சின்னீனா லெப்பையின் தலைமையின் கீழ் சிறப்பாக பணியாற்றி வந்த தாருல் உலூம் கல்வி நிறுவனத்தின் தலைமை பொறுப்பை தனது முதுமையின் காரணத்தால், தன் மாணவர் சதகத்துல்லா அப்பாவிடம் ஒப்படைத்து விட்டு, சின்னீனா ஓய்வு பெற்றார். இந்நிறுவனமே தமிழகத்தின் முதல் மத்ரஸா ஆகும். இம்மத்ரஸாவின் தலைமை ஆசிரியப் பணியை ஏற்கும் வேளையில், சதகத்துல்லா அப்பாவின் அகவை 45 ஆகும். ஆனால் தனது 39 வது வயதிலேயே அப்பா (அதாவது 1671) தற்போதைய “அல்-ஜாமியத்துல் அருஸிய்த்துல் அரபிய்யா” என்ற மத்ரஸாவை நிறுவினார் என்பதையும்

இவ்வேளையில் கருத்தில் கொள்ளல் வேண்டும். ஆக “தாருல் உலூம்” எனும் மத்ரஸா, “அருஸிய்யா” மத்ரஸா என, பிற்காலத்தில் பெயர் மாற்றம் செய்யப்பட்டு இருக்க வேண்டும் என்ற கூற்று தவறானது என்பதை நாம் கருத்தில் கொள்ளல் வேண்டும். 17 ஆம் நூற்றாண்டின் நிறுவப்பட்ட “தாருல் உலூம்” மத்ரஸாவோ அல்லது 17 ஆம் நூற்றாண்டின் பிற்பகுதியில் நிறுவப்பட்ட “அருஸிய்யா” மத்ரஸாவோ தமிழகத்தின் முதல் மத்ரஸாவாக கருதப்பட வேண்டும். இலங்கை, மலேசியா, முஹல்லத்தீவு, மாலத்தீவு, இந்தோனீசியா போன்ற நாடுகளிலிருந்தும் மாணவர்கள் அருஸிய்யா கல்விச்சாலையில் படித்து பலர் ஆலிம் (அறிஞர்) என்ற ஸ்தானம் பெற்றுள்ளார்கள். நிறுவப்பட்ட நாளிலிருந்து இன்று வரை எந்த தொய்வின்றி தனது கல்விப் பணியை நிறைவேற்றி வரும் “அல் ஜாமியத்துல் அருஸிய்யா அரபிய்யா” என்ற மத்ரஸாவே தமிழகத்தின் முதல் மத்ரஸாவாக சரித்திரத்தில் பொறிக்கப்பட வேண்டும்.

AL-JAMIATHUL AROOSIYATHUL ARABIYYA
MELATHERU, KILAKARAI - 623 517.
RAMANATHAPURAM DISTRICT,
TAMILNADU, INDIA.

ESTABLISHED ON : 1082 A.H., 1671 A.D.
ESTABLISHED BY : ASSHAIKH SATHAKKATHULLAH
APPA VALIYULLAH (Rali)

RENOVATED ON : 1220 A.H., 1805 A.D.
RENOVATOR : KILAKARAI THAIKA SAHIB
VALIYULLAH (Rali)

EXPANDED ON : 1265 A.H., 1848 A.D.
EXPANDED BY : SAYYIDU MUHAMMADU Alais
AL-IMAMUL AROOS
MAPPILLAI LEBBAI AALIM
VALIYULLAH (Rali)

அல்ஜாமிஅத்துல் அருஸிய்யதுல் அரபிய்யா
மேலத்தெரு, கீழக்கரை - 623 517.
இராமநாதபுரம் மாவட்டம்,
தமிழ்நாடு, இந்தியா.

ஸ்தாபிதம் : ஹிஜ்ரி : 1082.. கி.பி. 1671.
ஸ்தாபகர் : அஷ்ஷைக் குதக் கத்துல்லாஹ் அப்பா
வலியுல்லாஹ் (ரலி)

புதுப்பிப்பு : ஹிஜ்ரி : 1220.. கி.பி. 1805.
புதுப்பித்தவர் : கீழக்கரை தைக்கா ஸாஹிபு
வலியுல்லாஹ் (ரலி)

விரிவாக்கம் : ஹிஜ்ரி : 1265.. கி.பி. 1848.
விரிவாக்கியவர் : அல் இமாமுல் அருஸ் மாப்பிள்ளை
ஹைபை ஆலிம் எனப்பெயர் விளங்கும்
செய்யிது முஹம்மது வலியுல்லாஹ் (ரலி)

அல்ஜாமிஅத்துல் அருஸிய்யதுல் அரபிய்யா
மேலத்தெரு, கீழக்கரை - 623 517.
இராமநாதபுரம் மாவட்டம்,
தமிழ்நாடு, இந்தியா.

ஸ்தாபிதம் : ஹிஜ்ரி : 1082.. கி.பி. 1671.
ஸ்தாபகர் : அஷ்ஷைக் குதக் கத்துல்லாஹ் அப்பா
வலியுல்லாஹ் (ரலி)

புதுப்பிப்பு : ஹிஜ்ரி : 1220.. கி.பி. 1805.
புதுப்பித்தவர் : கீழக்கரை தைக்கா ஸாஹிபு
வலியுல்லாஹ் (ரலி)

விரிவாக்கம் : ஹிஜ்ரி : 1265.. கி.பி. 1848.
விரிவாக்கியவர் : அல் இமாமுல் அருஸ் மாப்பிள்ளை
ஹைபை ஆலிம் எனப்பெயர் விளங்கும்
செய்யிது முஹம்மது வலியுல்லாஹ் (ரலி)

ஆக தமிழகத்தின் தாய் மத்ரஸாவாக இன்றும் தீனொளி வீசிக்கொண்டிருக்கும் அருஸிய்யா கல்விச்சாலையை முதல் மத்ரஸாவாக பதிவு செய்து சரித்திர சந்திப்பிலேயே நிலைநிறுத்துவதும் நமது கடமையாகும். எனவே பாக்கியாதுஸ் ஸாலிஹாத் என்னும்

பாடசாலை பதினெட்டாம் நூற்றாண்டின் இறுதியில் நிறுவப்பட்ட மத்ரஸாவாகும். 17 ஆம் நூற்றாண்டில் நிறுவப்பட்ட அருஸிய்யா மத்ரஸா ஏன் வரலாற்றில் இடம் பெறவில்லை? வரலாற்றின் பக்கங்களில் மறக்கப்பட்டதா அல்லது மறைக்கப்பட்டதா என்ற கேள்வியை அறிஞர் பெருமக்களிடமே முன்பே விட்டுவிடுகின்றேன்.

நிறைவாக...

“அரபி இலக்கியத்திற்கு தமிழக மத்ரஸாக்கள் பங்களிப்பு” என்ற தலைப்பில் சமர்ப்பிக்கப்பட்ட முனைவர் பட்ட ஆய்வேட்டின் வாய்மொழித் தேர்வு, புதுக் கல்லூரியின் புகாரி கலையரங்கில், 19-01-2015 ஆம் தேதி அன்று நடந்தது. அத்தேர்விலே புதுக் கல்லூரி முதல்வர் முனைவர் எஸ். அப்துல் மாலிக் அவர்கள், ஆய்வாளர் நஹ்வி முஹ்யித்தீனை நோக்கி “தமிழகத்தின் முதல் மத்ரஸா எது”? என்ற வினாவினை அரபியில் வினாவினார். “அருஸிய்யா” மத்ரஸாவே தமிழகத்தின் முதல் மத்ரஸா என ஆய்வாளர் பதிலளித்தார். இந்த விடை வரலாற்றிலும் பதிவு செய்யப்பட வேண்டும்.

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Perceptions of Coexistence in Arabic Prose : Special Reference to the Holy Prophet's Agreement of Hdaybiyyah

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Abstract:

Prose is an inevitable part of literature. It stands apart from the poetic literature. Arabic prose literature consists of several parts. After the emergence of Islam, when the revelations from Allah (Wahi) began to reveal upon the Prophet (PBUH), Arabic prose literature began to move towards another level. Especially Al-Qur'an and the Hadeeths of the Prophet (PBUH) have occupied a unique place in Arabic literature. This study takes issue with criticizing the propaganda that primary sources of Islam instil terrorism and extremism. But, the study affirms that it contains the qualities of coexistence and peace. This study tries to introduce the agreement of 'Hdaybiyyah' as an important document in Arabic prose, to disclose the contribution of Arabic literature in building perceptions of coexistence via a comprehensive approach. The methodology adopted is qualitative method. The primary and secondary data were collected through sources and related books, and scholarly works and data were analyzed. This study has concluded that the agreement of Hdaybiyyah represented an important event in history, consisting of many provisions related to war, peace, governing, agreements and treaties. The Messenger (PBUH), with his wisdom and skill, insisted on building peace and achieving coexistence. This study highlights this agreement as an important model and a wonderful example in the process of peace-keeping, mutual understanding and coexistence.

Key Words: Perception, Coexistence, Arabic Prose, Hdaybiyyah, Peace-keeping.

Introduction

Islam was the last religion to be given to this world. This religion is based on Islamic principles; It has become a guide for all human beings born until the Day of Judgment. This religion is a beautiful religion that teaches peace, coexistence, and harmony. All guidelines beautifully clarify the path to human success. Finally, as a revealed religion, its teachings should be able to guide the entire human beings. Islam has both the Qur'an and the Sunnah as sources. No one who has read and pondered over them can deny that these two contain guidance for the whole human community. In this way, the Islamic religion contains all kinds of teachings for the success of a person and a society. The best results can be achieved if these are practised in normal life.

In this context, building peace, coexistence, tolerance, understanding, and trust between the religions, are intensely predictable in the whole world. So, the kinds of Arabic prose literature play a great role in achieving this goal. Coexistence is accepting the opinion and behaviour of the other based on the principle of difference, respecting the freedom of the other, his ways of thinking and behaviour, and his political and religious opinions, and accepting the cultural uniqueness of different nations and peoples to establish a coexistence based on mutual respect. Thus, it contradicts the concept of oppression and violence. One of the most important foundations of coexistence in Islam is the unity of the heavenly religions in their origins. These are formulated by the Revelation (الوحي).

Islam has two main sources that came through the Revelation; the Holy Quran and the Sunnah of the Messenger. These sources are going under Arabic classical prose. Sunnah of the Messenger refers to the methods followed by the Prophet (PBUH) while implementing the teachings of Al-Qur'an and guiding people towards its higher goals. The agreements done by the Holy Prophet (PBUH) with non-Muslim communities in his era are considered vital political strategies for building coexistence in the Arabian Peninsula. Throughout these agreements, he established the foundations of the best-organized state, and the government that the Messenger established to administer this state, was appropriate for his era and adequate to the needs of the society that he ruled.

This study focuses on exploring Perceptions of Coexistence in the Holy Prophet's Agreement of Hudaibiyyah. It implies that the document will provide information and insights into how the Agreement of Hudaibiyyah played a role in coexistence and harmony, in the historical and social significance. This title indicates that the work aims to concern a lesser-known aspect of Arabic prose by emphasizing the contributions of the Holy Prophet's Sunnah.

Statement of the Problem

When Islam and its sources are criticized as the inciters of terrorism, the concepts of coexistence and social harmony are embodied in prose texts in Arabic literature, especially in agreements with the Prophet. Such critiques occur mostly in non-Arabic and non-Islamic atmospheres. At the same time, exploring these perceptions in the academic corner wasn't sufficiently happened. However, the Sunnah of the Holy Prophet has various perceptions of peace and coexistence. Especially his agreements like Hudaibiyyah, etc. These perceptions were expressed in Arabic literature during that historical period and were influenced by cultural and social events. The agreement of Hudaibiyyah is an important historical event in the history of Islam. This is considered a historical model that could help to lay the understanding and harmony among the people in the Islamic era. It was the political move of the Prophet that witnessed the contribution of Islam to peace. In this context, it is believable that this paper fulfils that academic need with potential sight and opens the gates to researchers.

Objectives

The objectives of this study are formulated as follows:

- To introduce the Agreement of Hudaibiyyah as an important document in Arabic prose.
- To disclose the contribution of Arabic literature in building perceptions of coexistence.
- To find out the perceptions of coexistence in the Agreement of Hudaibiyyah to promote coexistence via a comprehensive approach.

Methodology

The nature of this research requires the researcher to use descriptive and analytical methods to complete this study and to reach the required results. To meet the objectives of the study, primary and secondary data were used. Generally, the research is done under a qualitative and quantitative approach.

Results and Discussion

1. Introduction of Arabic Prose

Prose literature is a natural style of communication that uses grammatical structure. The prose is the opposite of poetry, which uses a rhythmic structure that does not impersonate ordinary speech. However, there is a type of poetry called "prose poetry" that uses elements of prose while adding poetic techniques such as heightened emotional content, high frequency of

metaphors, and juxtaposition of contrasting images. Most forms of writing and speaking include prose, including short stories, novels, journalism, academic writing, and regular conversations. In language, prose is defined as publishing or disclosing something, or sending speech in such a way that it is not subject to meter or rhyme.

Gangni Chen (2019) states that "Prose is one of the literary genres and it has undergone a long history from its coming into being to its present development. As a literary genre, its development is inseparable from that of a novel. It can be said that the novel originates from prose. For a long time, the study of prose has been overlooked even the definition of it lacks the precision and to some degree is very vague." (Chen, 2019)

Shawqi Daif (1960) introduces prose, "Prose is speech that is not organized into meters and rhymes, and it is of two types: The first type, is the ordinary prose that is said in the language of communication, and this type has no literary value except for what is sometimes found in it, such as proverbs and sayings. As for the second type, it is the prose in which its authors rise to the level of prose. A language that contains art, skill, and eloquence, and this genre is what critics in different languages are concerned with researching, studying, and explaining the events and phases it went through, and the qualities and characteristics that distinguish it from each phase. It branches into two large tables, namely rhetoric and artistic writing - and some researchers call it prose. Artistic, which includes written stories as well as inked literary letters, may be expanded to include stylized historical writing." (Shawqi, 1960)

"The Arabs' literature has been divided following the period of various literary productions that they have made in different periods. Literature is termed *As Adab* in Arabic. Its original meaning was the feast maker or the feast or the moral goodness. It acquired the meaning of education whether it was secular or religious in the Umawid period. From the Abbasid period, it got the specific narrow meaning of the literary products or the literature as a whole. (As a part of Arabic literature) the forms of prose included al-Waṣāyā (Admonitions) which were short epithetic sayings that have didactic values meant to teach morals and norms of the Arab, al-Amthāl (Proverbs) short pithy sayings meant to teach morals, al-Qiṣaṣ (Short Stories) brief narratives, al-Khiṭābah (Oration) powerful speeches delivered to create an immediate impact on the audience, ar-Rasāil (Epistles) which addressed the individuals and groups of people, ar-Riwāyah (Novel) long narrative and al-Masraḥiyyah (Drama)." (Jabir, 2019)

The Arabic prose has several stages of development. Dr. Jabir highlights that "the genres of prose literature at its early period were orations, epistles, documentation of the treaties and

the monumental works of the sciences and branches of knowledge. The forms of prose were extended in the Umawid and Abbasid periods into stories and novels.” (Jabir, 2019)

Arabic Prose has a long-term history. It flourished beyond the poetry. “Arabic poetry's dominance declined after the 13th century, with the rise of Arabic prose between 750 and 1500. In the early Islamic period, poetry and oral narratives coexisted with the Quran. Before 750, there was limited prose literature, mostly related to government matters. Some works by figures like Abd al-Hamid ibn Yahya and Ibn al-Muqaffa' appeared, the latter known for translating "Kalilah wa-Dimnah," a fable from Sanskrit. The establishment of paper mills in Turkestan and Iraq after 750 boosted prose writing. Later Arabic prose was influenced by Islam, given the predominantly Muslim reading public. Consequently, most literature from 750 to 1500 had religious themes. Early long prose works included Quran commentaries by Muqatil ibn Sulayman al-Balkhi and the biography of Prophet Muhammad by Muhammad ibn Ishaq. Quran commentaries, Muslim law treatises like al-Muwatta' by Malik ibn Anas, and hadith collections evolved into significant genres. These early works marked advanced stages in their respective traditions. Ibn al-Nadim's al-Fihrist catalogued countless early Arabic works, many of which are lost today.” (Encyclopedia, 2013)

2. Importance of Arabic Prose in Literature

Prose language is characterized by accuracy, clarity, and focus on details, and expresses ideas and meanings more realistically and clearly than poetry. Literary prose allows the writer to give his characters and events the freedom to speak and express their thoughts in a detailed way, rich in details and images. Prose is the basic idea behind novels and stories, and is also used in other creative works such as essays and diaries. Thanks to the use of literary prose, the writer can reach the reader more believably and convincingly, making the reading experience more exciting and impactful.

In this view, Arabic prose is one pioneer field of world literature. Basma A. S. Dajani (2019) reveals in her study entitled "The Function Of Arabic Literature In Arabic Language Teaching" that, "Literature is the mirror of society. Thus, the three main branches of literature which are prose, poetry and drama often represent the intellectual and cultural trends of society. Between language and literature, there is a timeless relationship. Language is the other side of the thinking process, communicating, building relationships, buying, selling, education and entertainment. All these features and situations can be easily depicted in literary works." (Dajani, 2019) This shows the relationship between society and literature and also endorses its importance in social relations.

3. Agreement of Hudaibiyyah

3.1 Introduction:

The Agreement of Hudaibiyyah was an important event that happened during the era of the Holy Prophet (PBUH). It was a vital agreement between the Prophet, representing the people of Medina, and Quraish representing the people of Makkah. It was in January 628.

3.2 Background:

It was about the sixth year of Hijri. (Mubarakpuri, 1995). A few months before this, the battle of Khandaq had ended. At the time of the treaty, all the people living in the Arabic peninsula were divided into two main groups, Muslims and non-Muslims. There were Muslims in Medina and non-Muslims in Makkah. Animosity and differences were inherent between the two groups. At the same time, the people of Makkah, who were intent on crushing Islam from the beginning, could not bear the fact that the Muslims were gaining strength in Madinah and established a republic of their own. With this aim, they also started wars with Muslims.

For this, the battles of Badr, Uhud, and Ahzab which they undertook had caused them great defeat and losses. They also lost their self-confidence. As a result, they gathered all their strength and carried out the battle of Ahzab. However, they failed miserably. This made the invasion of the Muslims in Madinah impossible, forcing the city of Makkah to adopt a peaceful course. On the other hand, the city of Madinah excited and happy by the successive victories was driven to the feeling of liberating Makkah and Kafa. Not only this, the city of Madinah had also achieved a state of excellence in defence. They were also making attempts to enter Makkah. In this background, the Agreement of Hudaibiyyah took place.

3.3 The clauses of the agreement

The famous researcher Saifur Rahman al-Mubarakpuri (1995) explains the causes that led the Quraish to undergo this agreement as follows, "When Quraish saw the firm determination of the Muslims to shed the last drop of blood for the defence of their Faith, they came to their senses and realized that Muhammad's followers could not be cowed down by these tactics. After some further interchange of messages, they agreed to conclude a treaty of reconciliation and peace with the Muslims." Thus, he brings the clauses of the agreement as follows:

1. *The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.*

2. *They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.*
3. *War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise the sword against the other.*
4. *If anyone from Quraish goes over to Muhammad [pbuh] without his guardian's permission, he should be sent back to Quraish, but should any of Muhammad's followers return to Quraish, he shall not be sent back.*
5. *Whosoever wishes to join Muhammad (PBUH), or enter into a treaty with him, should have the liberty to do so; and likewise, whosoever wishes to join Quraish, or enter into a treaty with them, should be allowed to do so. (Mubarakpuri, 1995)*

4. Perceptions of Coexistence in the Agreement

The law of Islam has brought fairness and justice in the issue of peace and war, unifying the two matters, with the best legislation and the most honorable statement. It has made peace the basis of treatment between Muslims and others and made war a repel of aggression and the preservation of religions, bodies, lineages, and wealth. Almighty Allah made peace the basis of the relationship between Muslims and others and forbade Muslims from warring against others unless they committed aggression, so He established a key role in dealing with others.

Allah says: *"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair. Allah only forbids you from befriending those who have fought you for your faith, driven you out of your homes, or supported 'others' in doing so. And whoever takes them as friends, then it is they who are the true wrongdoers."* (Al-Mumtahanah: 8-9)

The Prophet (PBUH) spent more than half the time of his prophethood not fighting people, but rather being patient when they harmed them. When the Companions complained about their weakness, lack of resourcefulness, and disdain for people, and they asked the Messenger for permission to fight the unbelievers, he refused, saying: "I was not ordered to fight." It is also not proven that the Prophet started a war with the polytheists suddenly. Rather, the Prophet established the first civil constitution in the history of mankind, which is called Watheekathul Madeenah (The Medina Document).

The Prophet (PBUH) also made peace agreements with some people to strengthen his government. Among them, the Agreement of Hudaibiyyah with the Quraish was the most important. The diplomacy of the Prophet (PBUH) was revealed in it. He has shown that it is

stronger to seek reconciliation through agreement and treaty than to conquer territory through war.

This agreement had very important lessons in exploring perceptions of coexistence and peace. "The Treaty not only occupies a crucial place in the history of Islam but also in the present times, it holds a significant value. The treaty offers several vital lessons to Muslims on patience and gentleness. Following are the lessons one can learn from it:

1. **Patience can resolve every problem:** It is a difficult virtue to attain, but it has the power to resolve every issue. Although at the start, the conditions of the Treaty did not favour Muslims, because Prophet Muhammad (PBUH) showed patience, peace was ensured.
2. **Raising your sword is not always the answer:** Prophet Muhammad (PBUH) had the support of so many brave Muslim brothers. Still, instead of raising his sword despite the challenges, he chose to settle things through peaceful talks. Thus, the Treaty of Hudaibiyah points out that walking on the path of peace is vital.
3. **Muslims should honour agreements:** From the treaty that was made in January 628, Muslims should learn the value of commitments. Because the Quraish people did not follow the agreement and violated a vital clause, the Prophet invaded and defeated them by the grace of Allah.

The Treaty of Hudaibiyah aided in maintaining peace between the states of Makkah and Madinah. It ensured Muslims a chance to go on a peaceful pilgrimage to the holy Kaaba and allowed the formation of allies. For the true followers of Islam, it noted down and offered vital lessons on peace, patience, and victory." (Zamzam, 2023)

The Agreement of Hudaibiyah offers valuable lessons on maintaining composure during times of crisis, respecting and fulfilling obligations, and prioritizing peaceful solutions over violence. Despite initial obstacles, the Prophet Muhammad's patience, rational thinking, and determination resulted in a favourable outcome for Muslims. Upholding promises is crucial, as Quresh's lack of commitment led to consequences and eventual victory for the Prophet Muhammad. In Al-Hadibiyah, a peaceful solution was chosen over violence, highlighting the importance of prioritizing peace and non-violent conflict resolution, regardless of one's strength or courage. Taken together, these lessons demonstrate the value of calmness, patience, and rational decision-making in achieving successful outcomes, both in personal and broader contexts. This significant perceptions of coexistence and peace has been pointed out by Islamic Landmarks as stated as follows:

1. *Remaining calm amid a crisis can be challenging, but the qualities of patience and rational thinking grant the ability to resolve issues, ensuring that the results favour individuals in such situations. For instance, despite the initial appearance that the terms and conditions of the Agreement of Hudaibiyyah were unfavourable to the Muslims, it was through Prophet Muhammad's (PBUH) display of peace, patience, and determination that the treaty ultimately shifted in their favour, subsequently securing peace in the years to follow.*
2. *Another vital lesson derived from this agreement involves the significance of honouring and valuing commitments. Regardless of circumstances, one should ensure the fulfilment of promises. Due to the Quraish people's failure to adhere to the agreement and their participation in the battle, Prophet Muhammad (PBUH) chose to dissolve the treaty, leading an army to Makkah and securing victory against the Quraish with the assistance of Allah.*
3. *Upon Prophet Muhammad's (PBUH) arrival with the 1400 Muslim caravan at Hudaibiyah, the alternative of resorting to violence against the brutal Quraish presented itself. Nevertheless, the Messenger (PBUH) of Allah made a different choice. Despite the numerous challenges, Prophet Muhammad (PBUH) maintained composure and opted for a peaceful resolution. The lessons drawn from the Agreement of Hudaibiyah emphasize that irrespective of one's bravery and strength, prioritizing the path of peace over violence is imperative.*

This attitude of the Prophet towards peace and co-existence gave Islam and Muslims massive success over time. Al-Mubarakpuri (1976) points out that, "A series of events confirmed the profound wisdom and splendid results of the peace treaty which Allâh called "a manifest victory". How could it be otherwise when Quraish had recognized the legitimate Muslims' existence on the scene of political life in Arabia and began to deal with the believers on equal terms? Quraish in the light of the articles of the treaty, had indirectly relinquished its claim to religious leadership, admitted that they were no longer interested in people other than Quraish, and washed their hands of any sort of intervention in the religious future of the Arabian Peninsula. The Muslims did not have in mind to seize people's property or kill them through bloody wars, nor did they ever think of pursuing any coercive approaches in their endeavours to propagate Islam, on the contrary, their sole target was to provide an atmosphere of freedom as regards ideology or religion: "Then whosoever wills, let him believe, and whosoever wills, let him disbelieve." [Al-Qur'an 18:29] The Muslims, on the other hand, had the opportunity to spread Islam over areas not then explored. When there was an armistice, war was abolished, and men met and consulted together, none talked about Islam intelligently

without entering it; within the two years following the conclusion of the treaty double as many entered Islam as ever before.” (Al-Mubarakpuri, 1976)

The Prophet took advantage of the opportunity of this peace agreement which lasted for two years before the Quraish broke it in the year 8 AH, to call the people and expand the spread of Islam. The official messages that the Prophet Muhammad sent to the kings and the leaders of nations and peoples, tribes, and groups in his time, are a prominent page from the pages of the Prophet's biography and Islamic history because those messages reveal an aspect of the practical, tangible application of the universality of the Islamic call. This was a huge global peace-building process.

With this approach, Islam came to Southern Asian countries like Sri Lanka. "During the time of the Prophet (PBUH), the call of Islam was extended to many countries of the world. The letters written by the Prophet (peace be upon him) to the rulers of Rome and Persia are proof of this. Some historians have suggested that letters were sent to the lower countries in the same way. In this way, Dr. Hameedullah mentions in his book Foreign Relations of the Prophet Muhamad that Sir Thomas Arnold mentions in the first edition of his book The Preaching of Islam that Wahab Ibn Abihabsa (RA) took the letter of the Prophet (PBUH) to China in the year 628 and he gave the letter of the Prophet to the King of Ceylon in which the king was invited to Islam, so he allowed him to teach the religion and built a mosque and gave freedom to those who wanted to accept the religion. He preached to the Arabs who were already here and later to others and converted some to his religion and he went to Arabia in the tenth of Hijri - 632 AD." (NIE, 2018)

Conclusion

The agreement of Hudaibiyyah represented an important event in the lives of Muslims, and a prominent turning point in their preaching and on the way to defending themselves. This peace treaty - and the events that surrounded it - included many provisions related to war in a Muslim government and the agreements and treaties that Muslims could conclude with non-Muslims if the interest was achieved, and it gave them lessons in the arts of negotiation. Among the terms of this reconciliation were matters that some Muslims considered unacceptable concessions, but the Messenger (PBUM), with his wisdom and skill, saw in them an interest, honour, and victory for Muslims, and he insisted on building peace and achieving coexistence. This study highlights the most important benefits, and lessons learned from this reconciliation so that it will be an important model for Muslims in the field of coexistence and for countries

and governments a wonderful example in the process of peace and understanding. It also focuses on the events of the Hudaibiyyah Peace Treaty. And the circumstances that preceded it; the approach followed by the Prophet (PUBH) in this reconciliation, and the benefits, and lessons learned from it, which Muslims need in every time and place.

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تطور الشعر العربي في المديح النبوي في الهند

The development of Arabic poetry in praise of the prophet in India

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Abstract

This research paper aims to reveal the development of honorable prophetic praise in India. Many Indian poets have contributed in promoting the prophetic praise throughout the world, like the two venerable companions Hassan bin Thabit and Ka'b bin Zuhair, Imam Muhammad bin Saeed al-Busayri, and Imam Abu Bakr bin Muhammad al-Baghdadi, known as Ibn al-Rashid, (may God Almighty have mercy on them) .

Poets in India have achieved the highest level of sensitivity, tenderness of feeling, piety, humility, and politeness. These prominent poets presented their wonderful compositions. Many of their works resemble Arab works in style. The examples of prophetic praise contributed by the scholars of great Indian subcontinent remain alive till today.

The poets promoted creative concepts and ideas and came up with expressions that had never been done before. It is found in the books of history, biographies, and proselytizing poets of India who acquired the sweetness of Arabic language, and whose hearts overflowed with singing praises of the Messenger (PBUH). Their laudatory literary products are no less prestigious but prestigious than the words of Arab poets. This study aims to explore the Arabic poetry of Indian poets who praised the Prophet (s) throughout the ages of history.

Key words : Prophetic Praise, Arabic Poetry, Poets of India, Sufis.

ملخص البحث:

يهدف هذا البحث عن كشف تطوّر المديح النبوي الشريف في الهند. لقد ساهم كثير من الشعراء الهنود مثلما ساهم شعراء العرب في المدائح النبوية مثل الصحابة الكرام، حسان بن ثابت وكعب بن زهير وعبد الله بن رواحة وغيرهم ومن الشعراء المتأخرين مثل الإمام محمد بن سعيد البوصيري والإمام أبو بكر بن محمد البغدادي المعروف بابن الرشيد رحمهم الله تعالى وسعوا في ترويجها في كل أنحاء العالم. لقد تملك شعراء الهند أعلى مستوى من الحساسية وحنان الشعور والتقوى والتواضع والأدب. وقد قدّم هؤلاء الشعراء البارزون إلى مجال الأدب خاصة في المديح مؤلفات رائعة بديعة، تُماثل مؤلفات العرب أسلوباً. وازداد عدد شعراء المدائح النبوية في شبه القارة الهندية العظيمة إلى عدد لا يحصى.

وقد ابتكر هؤلاء الشعراء العظماء معاني وأفكاراً وتوصلوا إلى تعبيرات لم يتم القيام بها من قبل. تبلور كتب التاريخ والتراجم أن الشعراء الهنود تعمقوا في شعر المديح دراسة وذوقاً وعلماً وأفاضوا قريحتهم بالتغني بمدح الرسول صلى الله عليه وسلم. ولا تكن إنتاجاتهم الأدبية المدحية ناقصة عن مستوى شعراء العرب. تهدف هذه الدراسة إلى بيان الشعر العربي الذي قرّض الشعراء الهنود في المديح النبوي عبر العصور.

الكلمات المفتاحية: المديح النبوي، الشعر العربي، شعراء الهند، المتصوّفون.

المقدمة:

لقد ساهمت الهند في الأدب العربي مساهمة يستحق الاهتمام والتقدير كما يقول السيد أبو الحسن علي الحسيني الندوي: "إن مؤلفات المسلمين في الهند في العلوم الإسلامية لا تحصى كثرة، وذلك موضوع كتاب كبير، ككتاب الفهرست لابن النديم، أو كشف الظنون للجلبي. وجولة في كتاب "الثقافة الإسلامية في الهند" تدل على مركز الهند العلمي وقسط علمائها ومؤلفيها في حركة التأليف والنشر.

اكتسب الشعر العربي شعبية كبيرة في الهند، حيث أنتجت شعراء رائعين قاموا بإثراء الشعر العربي بقصائدهم الرائعة. يرجع انتشار الشعر العربي في الهند إلى النظام التعليمي السائد في المدارس الدينية في عصور مختلفة، والتي أوضحت اهتمامًا كبيرًا للأدب العربي. الدكتور نبيل فولي يقول: لم يغب عن النظام التعليمي الذي استقر في الهند على صورة "درس نظامي" الشهير هذا الرباط المقدس بين الإسلام واللغة العربية، فأولوا علوم اللغة العربية وأدبها اهتمامًا هامًا إلى جانب العلوم الشرعية الطاهرة، حتى صارت دراسة مقامات الحريري وديوان الشاعر أبي الطيب المتنبّي وديوان الحماسة وديوان الصحابي حسان بن ثابت من ثوابت هذا المنهج.

المديح النبوي في الشعر العربي الهندي:

شعر المديح النبوي هو الشعر الذي نظم في مدح النبي محمد صلى الله عليه وسلم بإحصاء صفاته الخلقية والخلقية وإظهار الشوق والمحبة لرؤيته وزيارة قبره والأماكن المقدسة المرتبطة بحياة الرسول صلى الله عليه وسلم، مع ذكر معجزاته المادية والمعنوية ونظم سيرته الحميدة شعرا، والمدح بغزواته وصفاته المثلى والصلاة عليه تقديرا وتعظيما وتبجيلا. والمديح النبوي في قول زكي مبارك: "فن من فنون الشعر التي أذاعها التصوف، فهو لون من التعبير عن العواطف الدينية وباب من الأدب الرفيع، لأنها لا تصدر إلا عن قلوب مفعمة بالصدق والإخلاص"^١

١ الدكتور زكي مبارك، المديح النبوية في الأدب العربي، المكتبة العصرية، بيروت ١٩٣٥، ص ١٧

إن تاريخ الشعر العربي في الهند يرجع إلى القرن الأول من الهجرة النبوية حسب بيان الأديب الجاحظ الم توفي في عام ٢٥٥ هـ والشيخ هارون بن موسى الملتاني هو كان أول شاعر هندي تولى قرض الأبيات باللغة العربية التراثية. أما المدائح النبوية باللغة العربية في الهند، فيبتدئ تاريخها من القرن الثامن للهجرة النبوية الشريفة. فإذا تتبعنا الشعر العربي الهندي نجد أن المدائح النبوية تحتل حصة كبيرة من الأدب. ففي رأي الدكتور نبيل فولي "هذا اللون من القصائد المخصّص لمَدح النبي صلى الله عليه وسلم شائع في آداب المنطقة بكل لغاتها، ويسمونه بالنعت، وقد أبدعت فيه قصائد ودواوين كثيرة جداً، حتى إن بعض شعراء شبه القارة قد لا يبدع شعراً إلا في هذا اللون وحده.

فإن معظم الشعراء الهنود كانوا من مجموعة من علماء المتدينين الإسلاميين والدعاة الصالحة ولم يكونوا من بين أولئك الذين كانوا محترفين في الأدب أو كرسوا أنفسهم للأدب والفن وحدهما. لهذا السبب، نجد أن أكثرهم يعتنون باعتناء كبير للمديح النبوي الشريف. وأحد العوامل التي دفعتهم إلى الثناء على النبي وحمده، كان إيمانهم الصادق والقوي بنبوته ورسالته. كان شعرهم مليئاً بروح دينية قوية وحماس إسلامي. من بينهم حبهم العميق والمكثف لشخصية الرسول، لأنه رحمة للعالمين ونموذج يحتذى به للمسلمين حتى يوم القيامة كما قال الله عز وجل "وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ".

وقد وجد هؤلاء الشعراء في سيرته دليل خير يدلهم على طريق الحق والصواب ويرشدهم ويهديهم إلى سبيل الرشd والهدى. ومن الأسباب التي حدثهم إلى قرض المديح النبوي بعدهم عن مكان مولد النبي الكريم وشوقهم دائماً للقاءه يوم القيامة.

أهمية المدائح النبوية:

إن حاجة المسلمين في عصرنا الحديث لا تزال تزداد إلى الارتباط بالسيرة النبوية حتى لا يفقدوا هويتهم وانتسابهم إلى الدين السمح، ولن ينسوا تاريخهم الزاهر، وتنقلب لديهم المبادئ والمفاهيم، وتتغير القنوات

والثوابت بسبب ما يتعرضون له من هجوم إعلامي وغزو فكري وحرب ثقافي لم يسبق لها في التاريخ البشري نظير ولا مثيل. إن في السيرة النبوية سرّاً عجيباً وتأثيراً غريباً، فهي الأرض الواقعية التي ينبت وينشأ فيها القرآن الكريم، والتطبيق العملي للسنّة الشريفة الهادية. وهي الفهم الصحيح للفقّه والصورة النقية للعقيدة. إنه كنز المديح النبوي الذي هو لسان الحبيب محمّد رسول الله صلى الله عليه وسلم في كل جيل وعصر وأمة.

لم يخل زمن من الأزمنة ولا عصر من العصور، ولا شعب من شعوب المسلمين ولا أمة من أمم الإسلام من مُدّاحٍ كُثُرٍ لرسول الله صلى الله عليه وسلم. قال الشيخ يوسف النبهاني: "اعلم أن مداح النبي صلى الله عليه وسلم في كل عصر ومصر كثيرون لا يحصّهم عد، ولا يحيط بهم مد، ولو جمعت مدائح أهل عصر واحد منهم لبلغت عدة مجلدات."^١

أغراض المديح النبوي:

كان أغراض المداح في قرض الأشعار إظهار حبه الصادق والثابت والقوي لرسولهم المحبوب الشريف من خلال تدوين الشعر، تم التغلب عليهم بروح إيماني قوية ومشاعر دينية قوية، وظهروا سعداء مستبشرين بما أتى به النبي الصادق الأمين، تصبح قلوبهم فخورة وسعيدة تذوب بالحب والحنان عندما يقرؤون من أحاديثه النبيلة أنه سيكون شفيعاً لهم في يوم القيامة.

يقول الشيخ عبد الرحمن السيوهاروي في قصيدته:

"من يدفع الهم عن ذي الهم حينئذ
ويجمع الشمل حيث الشمل في بدد
أنت الشفيع لمن قد فاته أمل
عند العزيز الجليل الملك الأحد"^٢

^١ يوسف النبهاني المجموعة النبهانية

^٢ مساهمة دار العلوم بديوبند في الأدب العربي، الدكتور زبير أحمد الفاروقي، ص ١٠٤.

ربما تكون واحدة من أفضل القصائد في مدح النبي صلى الله عليه وسلم التي لفت انتباه العلماء الذين ينغمسون في العلوم والتدريس والكتابة، قصيدة الشيخ الإسلام شاه وال الله الدهلوي، الذي توفي في عام ١١٧٦ هـ والذي كان مشهوراً بكتبه عن العلوم الإسلامية والعقيدة، وهي كما يلي:

"كَانَ نُجُومًا أَوْمَضَتْ فِي الْغِيَاهِبِ عِيُونُ الْأَفَاعِي أَوْ رُءُوسُ الْعَقَارِبِ

إِذَا كَانَ قَلْبُ الْمَرْءِ فِي الْأَمْرِ حَائِرًا فَأَضْيَقُ مِنْ تِسْعِينَ رَحْبُ السَّبَاسِبِ

وَتَشْغُلُنِي عَنِّي وَعَنْ كُلِّ رَاحَتِي مَصَائِبُ تَقْفُوا مِثْلَهَا فِي الْمَصَائِبِ

إِذَا مَا أَتَتْنِي أَزْمَةٌ مُدْلِيهَةٌ تُحِيطُ بِنَفْسِي مِنْ جَمِيعِ الْجَوَانِبِ

تَطَلَّبْتُ هَلْ مِنْ نَاصِرٍ أَوْ مُسَاعِدٍ أَلُوذُ بِهِ مِنْ خَوْفِ سُوءِ الْعَوَاقِبِ

فَلَسْتُ أَرَى إِلَّا الَّذِي فَلَقَ النَّوَى هُوَ الْوَاحِدُ الْمُعْطِي كَثِيرُ الْمَوَاهِبِ

وَمُعْتَصِمُ الْمُكْرُوبِ فِي كُلِّ غَمْرَةٍ وَمُنْتَجِعُ الْغُفْرَانِ مِنْ كُلِّ هَائِبٍ"^١

لقد استخدموا فن الشعر لأنها لغة العواطف والضمير، ليثيروا مشاعر الناس، ويأسروا بها عقولهم ويسحروا قلوبهم، بالنظر إلى كلمات النبي صلى الله عليه وسلم "إِنَّ مِنْ الْبَيَانِ سِحْرًا، وَإِنَّ مِنْ الشَّعْرِ حِكْمَةً"^٢ لتحقيق أعظم وأكبر هدف في حياتهم، وهو دعوة الناس إلى دين الإسلام والرحمة، ونشر الرسالة النبيلة للدين الحقيقي، ونشر التعاليم المتسامحة. وعند القيام بذلك، أوضحوا للناس رسالة الرسول المحبوب، وأظهروا لهم طريق النضج الذي دعا إليه النبي النبيل صلى الله عليه وسلم، وشرح لهم الصعوبات والمصاعب التي واجهها النبي النبيل صلى الله عليه وسلم لجعل أمته سعيدة ونقل رسالة الله لهم.

١ الأدب العربي في شبه القارة الهندية حتى أواخر القرن العشرين لأحمد إدريس

٢ أخرجه الترمذي في سننه (٢٨٤٥)

يذكر الشاه ولي الله المحدث الدهلوي في قصيدته المعروفة بالقصيدة البائية المعاملة الجيدة للنبي الكريم مع الناس والرجال الذين أضروا به وأزعجوه وجعلوا رفاقه ذوقاً من الظلم والاضطهاد والتعذيب، ويذكر الشاه ولي الله الدهلوي المشاكل التي تحملها النبي من أجل استدعاء الناس إلى الدين الحقيقي قائلاً:

"وأذاه قوم من سفاهة عقلمهم
ولم يذهبوا من دينه بمذاهب
فما زال يدعو ربّه لهداهم
وإن كان قد قاسى أشد المتاعب
وما زال يعفو قادراً عن سيئهم
كما كان منه عند جذبة جاذب
أتانا مقيم الدين من بعد فترة
وتحريف أديان وطول مشاغب"^١

كان شعراء المديح النبوي يهتمون بسلطات الجوانب الأخلاقية للنبي الكريم صلى الله عليه وسلم. لذلك ذكروا الأخلاق النبيلة التي كان لدى النبي الكريم، وذكروا في كثير من الأحيان صفاته الجيدة بالحيوية والصفات الجيدة التي جعلته أعظم إنسان على وجه الأرض، كما تشهد الآية القرآنية: "وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ"^٢ واهتم الشعراء الهنود بالجوانب الأخلاقية والسلوكية للحياة النبوية، وهموا بذلك دعوة المسلمين إلى اتباع النبي صلى الله عليه وسلم وتقليد حياته.

يقول الشاعر عبد المقتدر الكندي الدهلوي عن أخلاقه الفاضلة:

"محمد خير خلق الله قاطبة
هو الذي جلّ عن مثل وعن مثل
له المزايا بلا نقص ولا شبه
له العطايا بلا منّ ولا بدل
المكارم أبهى من نجوم دجى
له العزائم أمضى قنا البطل"^٣

١ المدائح النبوية في الهند، صدر الحسن الندوي ص ١٨٨.

٢ سورة القلم، ٤

٣ المدائح النبوية في الهند، صدر الحسن الندوي، ص ١٥٩

وهناك ديوان للشاعر الهندي الشهير الشيخ باقر بن مرتضى المدراسي باسم "العشرة الكاملة" في المديح النبوي ويمدح النبي الكريم في إحدى قصائده، مشيرًا إلى صفاته النبيلة، ومعجزاته الخالدة، وفضائله النبيلة، ويقول:

"ليس من قابله قسوة
أمن من قاتله بالقنا
بشر من أنذره جاهلا
واصل من هاجر به بالجفا
أوضح كالشمس براهينه
شيد كالمجد منار الهدى"^١

لقد اتخذ الشعراء النبويون من قبل الشعراء الهنود كوسيلة للدفاع عن النبي الكريم وحمايته والدعوة إلى الدين الحقيقي من خلال شرح فضائل الإسلام وتوضيح رسالة الأمن والسلام التي جلبها النبي الكريم. وكم نحن في حاجة اليوم إلى مثل هذه المحاولات العظيمة والصادقة لإزالة الاتهامات التي تم ربطها بديننا الحنيف واللطيف. فالشعراء الهنود، من خلال مدح النبي، ينورون الناس إلى جوانب مهمة من سيرة النبي ورسالته. ولقد فعلوا ذلك من خلال ومكافحة الاتهامات، والشكوك، والأساطير الموجهة إلى موقف النبي الكريم، ودعوته، ورسالته. وذكروا المعجزات والحقائق التاريخية الرئيسية التي حدثت من خلال يده السخية.

فيقول الشاعر الشاه ولي الله المحدث الدهلوي في إحدى قصائده:

ودرت له شاة لدى أم معبد
حليبا ولاستطاع حلبة حالب
وقد ساخ في أرض حصان سراقه
وفيه حديث عن براء بن عازب^٢

ويذكر الشيخ حبيب الرحمن العثماني معجزات رسول الله الكريم في قصيدته المعروفة بـ«لامية المعجزات»، فيقول:

وانتدوا للمكر فارتأت له
ثلة من كل مقدم بطل
أعميت أبصارهم لما أتوا
غار ثور في شفاء ودغل^٣

١ المدائح النبوية في الهند، صدر الحسن الندوي، ص ٢١٢.

٢ المدائح النبوية في الهند، صدر الحسن الندوي، ص ١٩٠.

٣ مساهمة دار العلوم بديوبند في الأدب العربي، الدكتور زبير أحمد الفاروقي، ص ٩٨.

المشاهير من الشعراء في المديح النبوي في الهند:

وقد ازداد عددٌ كبيرٌ من الأدباء الهنود قاموا بقرض الشعر في المديح النبوي منذ الزمن القديم حتى عصرنا الحديث أمثال عبد المقتدر الكندي وأحمد بن محمد التهانيسري، والشاه ولي الله محدث الدهلوي والسيد غلام على آزاد البلكرامي وعبد العزيز الدهلوي والشاه رفيع الدين الدهلوي والشيخ باقر بن مرتضى المدراسي وفضل الحق الخير آبادي والشيخ حبيب العثماني والنواب صديق حسين خان القنوجي والعلامة أنور الشاه الكشميري والشيخ محمد إدريس الكاندهلوي وآخرين كثيرين.

شعراء المديح النبوي من ولاية تامل نادو:

إن المديح النبوي صلى الله عليه وسلم لا يزال يتنور من أبرز أغراض الشعر العربي في ولاية تامل نادو منذ ظهوره إلى يومنا هذا. "القصيدة الشفعية" للشيخ الشاعر صدقة الله أبا وهي أول قصيدة عربية أصلية معروفة لأهل تامل نادو.

ولم يقلّ مساهمات شعراء المدائح النبوية من ولاية تامل نادو مساهمات الشعراء العرب في المدائح في ترويجها في أنحاء العالم. ومن أبرزهم وأشهرهم الشيخ مادح الرسول صدقة الله أبا والشيخ تكية صاحب والأستاذ الشاعر الشيخ عبد الرافع الجمالي الباقوي.

قد قدّم هؤلاء الشعراء البارزون مؤلفاتهم البديعة في اللغة العربية. والقصيدة المعروفة والمشهورة للشيخ صدقة الله أبا هي: "التخميس والتذييل على القصيدة الوترية" المعروفة بـ "القصيدة الشفعية". والقصيدة للأستاذ الشاعر عبد الرافع الجمالي الباقوي الذي نظم في مدح رسول الله الكريم كتابا معروفا باسم "نحفة الورد في مدح سيد المرسلين". ونرى من القصيدة الوترية:

يضيء جميع الدهر غير محمد

جنان نعيم أجر مادح أحمد^١

جواهر نظمي في مديح محمد

فمادحه إن تلقه النار تخمد

١ التخميس والتذييل على القصيدة الوترية للشيخ صدقة الله أبا

الانحراف العقدي والفكري في المديح النبوي:

كان شعراء الثناء للنبي في الهند على دراية تامة بالسيرة النبيلة للنبي وفضائله، ومعظمهم لم ينحرف عن الحدود التي وضعها القرآن الكريم وحديث النبي باستثناء بعض من ذهب إلى أقصى الحدود، لقد أزالوا النبي الكريم من طبيعته الإنسانية ورفعوه إلى وضع الألوهية، مدفوعاً برغبتهم الساحقة في حب شديد له وميل قوي لإظهار حبه له، لقد أهملوا الأمر، وابتعدوا عن الحق والصواب، وذهبوا إلى أقصى الحدود في الدين والإيمان. ولم يأخذوا في الاعتبار في الشعر شرطاً أساسياً في مدحه، وهو القدرة على استخدام الأنماط المناسبة وفقاً لطابع الرسول، دون إفراط وتفريط.

ويقول الأستاذ أبو الحسن على الحسيني الندوي بهذا الصدد: "قد تورط عدد من أصحاب المدائح في بعض المزالق بتأثير بعض البيئات الموبوءة، أو ضعف الثقافة الدينية، أو بسبب الاتجاه إلى الغلو والمبالغة التي اعتبرت من سمات الشعر ومحاسنه في كثير من الآداب واللغات والعهود والأدوار، وقد أبدى العارفون لروح الدين والغياري على الإسلام في كل زمان ومكان استنكارهم لذلك واعتبروه شيئاً دخيلاً طارئاً على المديح النبوي"^١

وهنا أذكر بعض الأمثلة بهذا الصدد. يقول رفيع الدين الدهلوي:

يا أحمد المختار يا زين الورى	يا خاتما للرسل ما أعلاكا
يا كاشف الضرء من مستنجد	يا منجياً في الحشر من والاكا" ^٢

نعلم أن الله وحده يزيل الأذى من عبده، وهناك شعراء يدعون رسول الله للكشف عن الأذى والشر ومنهم الشاعر عبد العزيز الدهلوي فيقول:

وإن جرتم عليّ فلي غياث	بباب المصطفى خير الأنام
فمدحك رقيتي وشفاء دائي	إذا ما خضت في لجج السقام

١ الرائد ٢-٨ جمادى الأولى، ١٤١٧هـ من مقال السيد أبي الحسن على الحسيني الندوي.

٢ المدائح النبوية في الهند، صدر الحسن الندوي، ص ٢٢٢

فمن لي بعد ما وهنت عظامي
وإن أک ظالمًا عظمت ذنوبي
إذا ما اشتد البلاء سواك حامي
فحبّك سيّدي ماحي الآثام^١

وهناك بعض الشعراء الذين اعتادوا طلب المساعدة من النبي المحبوب للحماية من الكارثة والمصاعب مثل الشاعر باقر بن مرتضى المدراسي فيقول:

"يا ملجأ الكونين في الدارين يا
خير الأنام وسيد السادات"^٢

السمات الأدبية والأنماط الشعرية في المديح النبوي الهندية:

في مدحهم للنبي، يروي الشعراء الهنود الشعراء الأوائل خلال عصر النبي والذين بعدهم. وقاموا بتقليد شعراء المعلقات السبع والشعراء قبل الإسلام في النمط الشعري والرسمي للقصائد والبنية الفنية. فنراهم يقفون في المنزل ويكون على الآثار ويتذكرون ويعانون، وعند القيام بذلك، اتبعوا طريق الشعراء القدامى، وربما السبب في ذلك هو أن الأدباء الهنود الذين تلقوا الشعر بهذه الطريقة تأثروا بما درسهم وتعلموا في المدارس الإسلامية من شعر الشعراء قبل الإسلام وأوائل الشعراء في عصر الإسلام المبكر وبعد ذلك. ولقد استخدموا طريقتهم الخاصة في بناء القصيدة، ويميلون نحوهم والمتابعة على خطواتهم، ومن المعروف أن الشخص هو ابن بيئته. فإذا كانت البيئة التي نشأوا فيها ومائلة إلى قراءة الشعر القديم والاعتناء بها، فإنهم أيضا مائلين إليها ومتبعون تأثير شعبيها.

الموضوعات الهامة في المديح النبوي في الهند:

ومن بين الموضوعات التي تناولها مزيد من الشعراء من خلال مدائحهم النبوية "المدينة المنورة الشريفة" وقد قاموا بوصفها فأحسنوا وأجادوا فيها. فهذه المدينة الحاملة للنبي الكريم التي أخرجت الإنسان من ضيق الدنيا إلى سعتها ومن جور الأديان إلى عدل الإسلام. وهي التي تمثل أروع رواية وأعظم تأثير على تاريخ الإنسانية. أحب الشعراء الهنود الحجاز لأن رسول الله صلى الله عليه وسلم فيها وأنهم رأوا فيها نورا منبعثا وفيها رسالة خالدة أبدية

١ المدائح النبوية في الهند، صدر الحسن الندوي، ص ٢٣٠

٢ المدائح النبوية في الهند، صدر الحسن الندوي، ص ٢١٣

وفيهما جماجم الأبطال العظماء. وكيف لا يميل قلب الشاعر المسلم الهندي شوقاً إلى البلد الذي وطئ أرضه حبيبته وتنفس هواءه الطيب وشرب من ماءه النقي. وقد حظيت شخصية الرسول صلى الله عليه وسلم لدى شعراء الهند باهتمام بالغ وعناية فائقة.

الخاتمة:

هنا لاحظنا محاولات الشعراء الهند لمعارضة القصائد العربية القديمة التي تحدثت في العهد القديم ويبدو الأمر كما لو كانوا يحاولون اللحاق بقصائد الغراء الشهيرة التي استعارها الشعراء الأوائل، لكنهم لم يكونوا ناجحين تمامًا في القيام بذلك كما ذكر الدكتور أحمد إدريس. علاوة على ذلك، نجد بكلمات شعراء الثناء النبوي العديد من الزخارف الرائعة والزينة اللفظية، مثل التورية، والجناس، وأنواع أخرى من الأشياء الرائعة. ويقول عبد الحي الحسني عن شعر فضل الحق خيرآبادي في كتابه "الثقافة الإسلامية في الهند": "كم له من قصائد وأشعار أتى فيها بكل لفظ لطيف ومعنى بديع لولا أنه أكثر فيها من التجنيس والاشتقاق"^١

لم ننس مساهمة الشعراء الآخرين الذين لهم باع طويل في هذا الميدان مثل الشيخ غلام علي آزاد البلكرامي الذي كان يلقب بحسان الهند، والشيخ عمر القاهري صاحب قصيدة "ألف الألف"، والشيخ صدقة الله القاهري، والإمام العروس، والشيخ أنور شاه الكشميري وغيرهم رحمهم الله، ومن الصعب علينا أن ندرج أسمائهم وأمثلة شعرهم في هذه المقالة القصيرة، وتعين سيرتهم وقصائدهم في مدح النبي يتطلب أحجام ضخمة.

مهما كانت الحالة، فإن الشعراء الهند لديهم مساهمات قيمة وغنية في المديح النبوي. هذا واضح مما ذكرته من حيث اهتمامهم بحب النبي، وللاحتفال برسالة الحقيقة التي حملها إلى البشرية جمعاء. واستلهموا من الموضوعات والمواد من المصادر الأصلية لسيرة النبي، ونظموها في شكل شعري غني ورصين. فكانت قصائدهم مليئة بروح الإيمان الرائعة، ومليئة بمشاعر حب قوية. وفي قصائدهم، اتبعوا أساليب الشعراء الأوائل وتوصلوا إلى نماذج وصور شعرية رائعة.

١ الثقافة الإسلامية في الهند، عبد الحي الحسني، ص ٤٨

وتضمنت قصائد بعضها أنماطاً فقيرة وضعيفة وواهنة، ومعاني ساذجة وبسيطة، لكن معظمها جاء مع أنواع البلاغة والكلمات الجيدة التي أظهرت حبيهم وشوقهم لرؤية النبي ولقائه، والعواطف والحماس والشعور لدعوة الناس إلى الحقيقة الواضحة وتوضيح الرسالة الخالدة الأبدية التي حملها نبينا الحبيب صلى الله عليه وسلم، فهنا ندعو الله أن يثقل ميزان حسناتهم ويجمع بيننا وبينهم في مستقر رحمته مع رسوله الحبيب عباده الصالحين.

المراجع والمصادر:

- القرآن الكريم
- سنن الترمذي لأبي عيسى محمد بن عيسى الترمذي
- المدائح النبوية في الأدب العربي لزي مبارك
- مساهمة دار العلوم بديوبند في الأدب العربي، الدكتور زبير أحمد الفاروقي.
- المدائح النبوية في الهند، صدر الحسن الندوي
- المسلمون في الهند للشيخ أبي الحسن علي الحسيني الندوي
- المجموعة النبهانية ليوسف النبهاني
- التخميس والتذييل على القصيدة الوترية للشيخ صدقة الله أبا
- الثقافة الإسلامية في الهند لعبد الحي الحسيني
- الأدب العربي في شبه القارة الهندية حتى أواخر القرن العشرين لأحمد إدريس
- نفحة الورد في مدح سيد المرسلين للشيخ عبد الرافع الجمالي الباقوي

Martyrdom of Aggrieved Caliph: A Descriptive Study

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Abstract:

Hazrat Uthman (r) became the third caliph after the death of Umar (r). The historians call his martyr the beginning of the 'First Fitna' in Islamic history. After his martyrdom, the days of the reign of Ali (r) were the days of civil war in the Islamic nation. The last years of Uthman (r) were criticized by some historians and some others criticized the dealing of the next caliph Ali (r), and how he dealt with the political dilemma after the martyr of the aggrieved leader of believers.

This article had a descriptive study about the third caliph Uthman (r), aiming to trace out the political situation and reasons behind his martyrdom. The study explored and did find out that there were no hands of Ali bin Abi Talib (r) in the blood of Uthman(r), as some opportunist historians opined. Some rebels against Uthman (r) created a kind of political quagmire, and Ali (r) subjugated them to an extent.

Keywords:

Dun-nurain, aggrieved caliph, Bani Umayyad, Fitna, Bin Abi Sarh, expedition to Cyprus, besiege.

Uthman bin Affan (r)

Uthman bin Affan (r) took charge of the third Caliph on the third day after the death of Umar bin al-Khattab (r). He was titled Al-Gani (the rich), Dhun-Nurain (possessor of two lights) and Jami'ul Quran (compiler of the Quran). Uthman (r) was born in CE 579, which was the 6th year as per the Elephant year¹ in Taif. He was one of the first strippers to Islam and one of the ten who got glad tidings with Paradise. "Bin Is-haq said: He was the first to accept Islam after Abu Bakr, 'Ali and Zaid bin Harithah."²

He is the only one who participated with family in both migrations: first to Abyssinia and secondly to Madinah. In Makkah, the Prophet (s) gave him his second daughter Ruqayyah bint Muhammad (s) and she died with him during the days of Battle of Badr. He couldn't attend the battle of Badr personally because he was held back to look after his sick wife. After the death of the first wife Ruqayyah, the Prophet (s) gave him his divorcee daughter, Umm Kulthum. In the 9th Hijri year, she also died. So, he was called Dhun-Nurain because he was the husband of two daughters of the Holy Prophet (s).

He was appointed by the Messenger of Allah (s) as deputy in charge of the administration of Al Madinah during the military expedition to Dhat Al-Riqaa' (628/7H). Anas (r) said: "When the Messenger of Allah (s) ordered the pledge of Allegiance of Ridwan (at Hudaybiyyah) Uthman bin Affan was the messenger of the Prophet (s) to the people of Makkah. Ibn Umar (r) reported: 'Come, so I can clarify to you what you have asked about. As for his fleeing on the day of (the battle of) Uhud, then I bear witness that Allah has pardoned him and forgiven him. As for his being absent on the Day of (the battle of) Badr, then he was married to the daughter of the Messenger of Allah (s). So, the Messenger of Allah (s) said to him: You have the reward of a man who participated in (the battle of) Badr, and his share (spoils of war). [And he ordered him to stay behind with her, as she was ill]. As for his being absent from the Pledge of Ar-Ridwan, then if there was anyone more revered in Makkah than 'Uthman, the Messenger of Allah (s) would have sent him instead of 'Uthman. The Messenger of Allah (s) sent 'Uthman (to Makkah), and the Pledge of Ar-Ridwan was after Uthman had departed for Makkah. He said: So, the Messenger of Allah (s) said with his right hand: This is the hand of Uthman, and he put

1 - Elephant year: عام الفيل / year in which Abrahah Al Ashram came to attack Ka'aba (CE 570) from Yemen.

2 - Al-Sirah al-Nabawiyah fi daw' al-Qur'an wa-al-Sunnah, Muhammad ibn Muhammad Abu Shuhbah: 1/286

it upon his hand and said: This is for Uthman. He said to him: Go now, and take this (clarification) with you."¹

Reign:

In CE 644 /23H, Uthman (r) took charge of the third caliph on the 3rd day of the death of Umar (r). Abdur Rahman bin Awf (r) pledged allegiance to him as the next caliph from six-member council designated by Umar (r): Uthman bin Affan (r), Ali bin Abi Talib (r), Abdur Rahman bin Awf (r), Saad bin Abi Waqqas (r), Zubair bn Awwam (r) and Talhat bin Ubaidillah (r).

Abdur Rahman bin Awf (r) had several negotiations with most of the companions regarding this matter. All of them agreed upon either Uthman (r) or Ali (r), and most of them opined that Uthman (r) was the next caliph.

Reported by Ibn Saa'd that the companion Anas (r) said: "Umar sent for Abu Talhah Al Ansari an hour before he died and said, 'You be among fifty of the Ansar along with this group, the companions of the council, as I believe, will gather in a house. Stand at that door with your companions, allow no one to enter, and do not leave them to allow the third day to pass without their appointing one of themselves to the command.'"²

Imam Ahmed reported in his Musnad that Abu Wael said: "I said to Abdur Rahman bin Awf (r), 'How could you have sworn allegiance to Uthman and neglected Ali (r)?' He said, 'Where was my wrong action? I started with Ali (r) and I said, Shall I swear allegiance to you according to the Book of Allah, the Sunnah of His Messenger and the conduct of Abu Bakr (r) and Umar (r)? He said, 'In what I am able'. Then I offered the same to Uthman and he said: Yes."³

In the year Uthman (r) took charge, he changed governor of Kufa, Mughirat bin Shua'bah (r) and appointed Sa'ad bin Abi Waqqas (r). In CE646/25H, Uthman removed Sa'ad from Kufa and appointed his brother from his mother's side Al-Walid bin Uqbah bin Abi Mu'ayt, and that caused the dislike of people in appointing his relatives to the authority posts.

1 - Tirmidhi, Chapters of Virtues: 3706

2 - Kanzul Ummal, Ibn Saad: 14253

3 - Musnad Ahmed: 557

In the year CE647/26 H, Uthman made an alteration and development in the buildings of Masjid ul Haram and extended it. For that development, he bought surrounding and adjoining sites. In the 29th year of Hijrah, (CE 650) he extended Masjid Al-Nabawi, by building sculpted stone pillars and a teakwood roof. He lengthened the mosque to one hundred and sixty cubits with one hundred and fifty cubits breadth.

In the year CE 649/ 28 AH, Muawiyah (r) initiated a military expedition to Cyprus by the order of Caliph Uthman (r). The expedition to Cyprus was planned by Muawiyah (r) in the time of Umar (r), but caliph Umar (r) didn't permit him to proceed at that time. In that expedition, Ubadah bin As-Samit (r) and his wife Umm Haram bint Milhan (r) also participated. During the expedition, Umm Haram fell from her animal and died there as a martyr. This was an example of the prophecy of the Prophet (s) that she would be in this army.¹ The holy prophet (s) had supplicated for her that she should be among the expedition. She was one among the martyrs, buried in Cyprus.

In his period, the Muslim army conquered many lands west and east of Madinah, like Istakhr² (a city in ancient Persia near the capital of the Achaemenid dynasty), lands of Khurasaan (northern Iran) and Naysabur (a city northeast of Iran). This increased the flow of revenue to the treasury.

Many prominent companions of the Prophet (s) died in these days, like Abu Sufyan bin Harb and Al-Hakam bin Abil-Aas in 31H. Abbas bin Abd al-Muttalib, Abdul Rahman bin Awf, Abdullah bin Masud, Abud-Dardaa and Abu Dharr Al-Ghifari died in the 32nd year of Hijrah. When Miqdad bin Al-Aswad died in Al-Jurf in the 33rd year of Hijrah, his body was carried to Madinah for burial.

When the people of Kura ejected Saad bin Abi Waqqas from Kufa in 34H, Uthman (r) appointed Abu Musa Al-Ash'ari for them.

1 - Sahih Al-Bukhari: 2878: Anas (r) narrated:

Allah's Messenger (ﷺ) went to the daughter of Milhan and reclined there (and slept) and then (woke up) smiling. She asked, "O Allah's Messenger (ﷺ)! What makes you smile?" He replied, (I dreamt that) some people amongst my followers were sailing on the green sea in Allah's Cause, resembling kings on thrones." She said, "O Allah's Messenger (ﷺ)! Invoke Allah to make me one of them." He said, "O Allah! Let her be one of them." Then he (slept again and woke up and) smiled. She asked him the same question and he gave the same reply. She said, "Invoke Allah to make me one of them." He replied, "You will be amongst the first group of them; you will not be amongst the last." Later on, she married 'Ubada bin As-Samit and then she sailed on the sea with bint Qaraza, Mu'awiya's wife (for Jihad). On her return, she mounted her riding animal, which threw her down breaking her neck, and she died on falling.

2 - Istakhar: استخر

Uthman (r) replaced Amr bin Al-Aas from Egypt with Abdullah bin Saad bin Abi Sarh. He led an expedition against northern Africa, Andalusia and Abyssinia.

Az-Zuhri said: "Uthman (r) ruled the for twelve years as Ali (r) ph. First six years people didn't criticize him. The Quraysh preferred him as a ruler after Umar ibn al-Khattab, because Umar was severe against them, but when Uthman (r) ruled over them he was gentle with them and made his connections close with them. Then later he flagged in their affair, and appointed his relatives and family in the last six (years of his rule)."¹

Favour to the relatives:

Uthman (r) favoured his family and relatives with financial help, as kinship ties as he allocated for Marwan bin Hakam the fifth share of the booty which the caliph got from North Africa. "When he was asked about this, he interpreted it as 'making close connections with family' which Allah has ordered. He said, Abu Bakr and Umar gave up and abandoned what of that was theirs by right, and I preferred to share it with my relatives. But the people rejected and denounced it from him."² Most of his appointments of officials were from Bani Umayyad who were not among the companions of the Prophet (s). Some emirs used to disobey him and the companions would repudiate it. The Caliph will advise them with fear of Allah and the people to have goodwill.

Bin Abi Sarh

One among such emirs was Abdullah bin Abi Sarh, sent by Uthman (r) to Egypt. The service of Bin Abi Sarh was not so satisfactory, but he remained there for years. 'Some people of Egypt came to Uthman (r) complaining about the emir Bin Abi Sarh, then the caliph wrote to him a letter advising and threatening. But Bin Abi Sarh had no change in his attitude and refused to comply with what was commanded by Uthman (r). Later, he punished and killed one of those who raised the complaint against him.

This event resulted in the furiousness of the people against him, henceforth, seven hundred Egyptians departed from Egypt towards Madinah and dwelt in the mosque of Madinah. They consulted the elder Companions at the times of the prayers and complained about the atrocities of Bin Abi Sarh. "When Talhah bin Ubaidillah (r) heard this, he stood and

1 - Kanzul Ummal: 5/14

2 - Ibnul Atheer : 3/38

addressed Uthman (r) very severely. A'isha (r) sent to Uthman (r) saying: 'The Companions of Muhammad (s) came to you and they asked you to remove this man and you refused? He has killed a man from among them, so treat them with justice (in their complaint) against your governor.' Ali ibn Abi Talib (r) came to him and said, "They are only asking you for a man in place of (in retaliation for) a man and they have claimed from him (retaliation for the spilling of) blood. Remove him from over them and give a (just) decision between them. If there is anything due against him, be just to them."¹

The caliph asked the Egyptians, 'to propose one person whom he could appoint in the place of Bin Abi Sarh.' They opined Muhammad bin Abi Bakr to be sent as Amir. Then Uthman (r) wrote his covenant and appointed him as the new Amir.

Mohamed bin Abi Bakr to Egypt

When Mohamed bin Abi Bakr started to depart for Egypt, a group of the 'emigrants and helpers' (Muhajirs & Ansars) followed Muhammad on the journey to enquire about the condition in Egypt and the problem with the Amir Bin Abi Sarh. When they were about three days' journey from Madinah they came upon a black slave on a camel beating the camel so much that it was as if he was pursuing or being pursued.

The Companions chased him and inquired, "It is as if you were fleeing or pursuing someone?" He replied to them, "I am the slave of the Amir al-Mu'minin and he has directed me to the governor of Egypt." One of them said, "This Muhammad is the governor of Egypt." Then he replied, "It is not this one I want."

Then he was taken to Muhammad bin Abi Bakr to enquire about his intention and mission. "Muhammed bin Abi Bakr asked him 'Boy, who are you?' Once he said, 'I am the slave of the Amir Al-Mua'minin' and another time he said that he was a slave of Marwan'. After further inquiry, it was recognized that he was the slave of caliph Uthman (r). Muhammad bin Abi Bakr again asked him: 'To whom are you sent?' He replied, 'To the governor of Egypt.' He said, 'With what?' He said, 'With a message.' He said, 'Do you have a letter with you?' He said, 'No.' They searched for him and didn't find a letter with him. He had with him an ewer that was dry, which

¹ - Ibn Hajar Al Haithami, Al Sawaiq Al Muhriqa : 1/342

was something that moved about, so they moved it about to bring it out but it didn't come out. They broke the ewer and there was a letter in it from Uthman to Bin Abi Sarh."¹

Muhammad gathered the companions of the Prophet (s) with him, and then he opened the letter in their presence. "There was in it, 'When Muhammad, so-and-so, and so-and-so come to you, then find a way to kill them and declare his letter to be false. Consider yourself confirmed in your governorship until my advice on it comes to you, and imprison whoever tries to come to me to accuse you of wrongdoing. My advice on that will certainly come to you if Allah wills.'"²

The companions were terrified when they read this and resolved. So, they returned to Madinah. Muhammad bin Abi Bakr sealed the letter and entrusted it to a trustworthy man who was with them. When they reached Madinah, they gathered Talhah bin Ubaidillah, Zubayr bin Awwam, Ali bin Abi Talib, Sa'ad bin Abi Waqqas, and whoever there was of the companions of the Prophet (s).

Mohammad opened the letter in their presence, read out the letter to them and explained the story of the slave. There was none from the people of Madinah but enraged at Uthman. The Companions rose and went to their houses confused and incoherent. They couldn't understand what was behind this letter. It was in the year 35H.

Besiege by Egyptians

The people from Egypt besieged Uthman (r) and Muhammad bin Abi Bakr also supported them, because the letter was an order to kill him. When Ali bin Abi Talib saw this, he called the participants of Badr (Badriyyeen) like Talhah bin Ubaidillah, Zubair bin Awwam, Sa'ad bin Abi Waqqas, Ammar bin Yasir and went into Uthman (r) with the slave, the camel and the letter. "Ali asked him, 'This slave is your slave?' He said, 'Yes.' He said, 'And the camel is your camel?' He said, 'Yes.' He said, 'Then you wrote this letter?' He said, 'No' and he swore an oath, 'By Allah, I did not write this letter, I did not order it, and I had no knowledge of it.' Ali said, 'The seal is your seal?' He said, 'Yes.' He said, 'How does your slave go out on your camel, with a letter

1 - Seerah Ibn Hibban : 1/512

2 - Al Tabri, Al Riyadh Al-Nadhirah: 3/64

upon which is your seal, and you know nothing about it?' He swore again, 'By Allah, I did not write this letter, I didn't order it, and I never directed this slave to go to Egypt.'"¹

After enquiry, the handwriting was recognized that it was that of Marwan, and they just doubted Uthman (r). The people demanded from Uthman (r) to give them Marwan, because Marwan was with him in the house. Uthman (r) feared that if he handed over Marwan to them; the besiegers would kill Marwan. Uthman (r) didn't want to pave the way to bloodshed there. "The companions of the Prophet (s) knew that Uthman would not swear a false oath, but people said, 'Uthman will never be free of guilt in our hearts unless he hands Marwan over to us for questioning so that we know the situation of the letter, and how he could order the killing of a man of the companions of the Prophet (s) without right. If Uthman wrote it, we will remove him from office. If Marwan wrote it as if it had been written by Uthman, then we will have to look seriously at what we shall do in the case of Marwan.' They stuck to their places, and Uthman refused to send Marwan out to them, for he feared that he would be killed."²

The siege continued days and nights till they were denied water from Uthman (r). Uthman (r) looked at the people and asked: 'Is there Ali among you?' They replied: 'No.' Then he asked: 'Is Sa'ad with you?' Again, the reply was 'No'. So, he kept silent for a while and said: 'Will no one reach Ali and ask him to get us water to drink?' This pathetic news reached Ali (r), so he sent him three water skins full of water. But unfortunately, most of the water didn't reach him.

When Ali (r) realises the anger of sieging people, and they are about to kill even Uthman (r), he says: "We only want Marwan from him, for enquiry. As for the killing of Uthman, no!" Then Ali (r) called Hasan bin Ali (r) and al-Hussein (r) and said: 'Take with you your swords and stand at the door of Uthman (r), and don't allow anyone to reach him any harm.' Then Zubair bin Awwam (r) sent his son Abdullah bin Zubair (r), and Talhat bin Ubaidillah (r) sent his son, Muhammad bin Talha and many more companions for the protection of Uthman (r). So, the children of the companions of Prophet (s) became guards for Uthman (r). When people saw this new development, they started to shoot arrows against the door of Uthman (r), which wounded and reddened Hasan bin Ali (r). Besides Hasan (r), Muhammad bin Talhah and Qanbar Salve of Ali (r) were also wounded.

1 - Al Suyuti, Tarikh Al Khulafa: 1/125

2 - Seerah Ibn Hibban : 1/512

Martyr of Uthman (r)

When Muhammad bin Abi Bakr saw Hasan bin Ali (r) with blood at the door, he thought that the scenario would provoke Banu Hashim and the plan would collapse and provoke a tumult. Then he said to two persons among them, "If Banu Hashim come and see blood on the face of al-Hasan they will remove these people from around Uthman and what we wanted will be rendered useless. Let us go and scale the wall of the house and kill him, without anyone knowing about it."¹ After that, Muhammed and the two persons entered the house climbing over the wall, while everyone with Uthman (r) was at the roof of the house. They didn't know about the plan and movement. Uthman (r) was alone with his wife reading the Quran. Muhammad ordered the two of them to stay at the door and he entered to look at the situation. If the situation is safe let them come in.

Muhammad entered first the room and got a hold of the beard of Uthman (r). Then Uthman(r) said to him, "By Allah if your father could see you, your behaviour towards me would cause him great distress."² When Muhammad heard this he repented and held back his hands. Soon after, two men hurried to Uthman (r) struck with their swords and killed him. إنا لله وإنا إليه راجعون

His wife cried out and the three of them escaped through the way that they had come in. But her cry didn't reach anyone. His wife went up to the roof and screamed: Leader of believers has been killed!

The people entered the house and they found Uthman (r) was murdered. Marwan and his son escaped in that confused situation. The news reached Ali (r), he was out of Madinah in his garden. He hurried to Uthman (r) and found the pathetic situation, then he caught his two sons and asked 'How was the Amir al-Muminin killed while you two were at the door?' He raised his hand and slapped al-Hasan, struck the chest of al-Hussein, and abused Muhammad bin Talhah and Abdullah bin Zubair.

"The people came rushing to him, and said 'We will pledge allegiance to you, so stretch out your hand, for there must be an amir.' Ali (r) said 'That is not your business. It only belongs to the people of Badr. Whoever the people of Badr are pleased with is the Khalifah. Not one of the people of Badr remained without coming to Ali (r) and they said to him, 'We see no one who

1 - Al Suyuti, Tarikh Al Khulafa: 1/127

2 - Ibn Asakir, Tarikh Dimishq: 39/418

has more right to it than you. Stretch out your hand and we will pledge allegiance to you.' They pledged allegiance to him." ¹

Hearing the news, Ali (r) rushed to the house of Uthman and asked his wife: 'Who killed Uthman?' She said that she didn't know, but she continued that two men came along with Muhammed bin Abi Bakr. Then she explained to Ali (r) about what Muhammed bin Abi Bakr and the two did.

Then, Ali (r) enquired Muhammad bin Abi Bakr about her statement. Muhammad replied that what she said was not a lie, and he came to Uthman (r) to catch him, but Uthman (r) reminded me of my father (Abu Bakr), so I stood back repenting to Allah. By Allah, I didn't kill him and didn't hold him to kill. Then Uthman's wife said: 'He has told the truth. But he brought the two men inside.'

Ahmad narrated: "Al-Mughirah ibn Shua'bah said that he entered upon Uthman while he was besieged and said, 'You are the imam of the people, and what you see has happened to you. I offer you three courses; one of them is that you come out and fight them, for there are numbers (of men) and strength with you; you are in the right and they are in the wrong; or we should cut a door for you other than the door over which they stand guard, then sit on your mount and take yourself to Makkah, for they will not consider it lawful to kill you when you are there; or else you should take yourself to Syria, for they are the people of Syria and among them is Muawiyah. Uthman (r) said, 'As for me going out and fighting, I will not be the first Khalifah of the Messenger of Allah (s) in his Ummah to spill (their) blood; and as for me going to Makkah, I heard the Messenger of Allah (s) saying, 'A man of Quraysh will wrangle and dispute in Makkah; there will be upon him half the punishment of the world,' and I shall not be him; and as for me taking myself to Syria, then I will never separate myself from the abode of the Hijrah and the neighbourhood of Messenger of Allah (s).'" ²

Burial

1 - Thiqat, Ibn Hibban: 2/264

2 - Musnad Ahmed: 482

Uthman (r) was killed on the day of Jumu'ah, the 18th of Dhu'l-Hijjah. "He was buried on the night before Saturday, between the sunset and night prayers, in Hassh Kawkab¹ in al-Baqi'a (the cemetery of Madinah) and he was the first to be buried in it (Hassh Kawkab)."²

Qatadah narrated: "Az-Zubayr prayed the funeral prayer over him (Uthman) and buried him and he had requested him to do that."³

Eminent reactions to the martyr

Hudhayfah (r) said: "The first of the trials was the killing of Uthman (r), and the last of the trials is the emergence of the Dajjal. By the One in Whose hand is me, a man will not die, in whose heart there is the weight of a grain of love for the killing of 'Uthman (r), but that he will follow the Dajjal if he reached him (his time), and if he did not reach him he would affirm him in his grave."⁴

Al-Hasan bin Ali (r) said: "Uthman (r) was killed while Ali(r) was away on some land he owned. When it reached him he said, 'O Allah, I did not approve (of it) and I did not abet (it).'"⁵

Al-Hakim narrated that Qais bin Abbad said: "I heard Ali (r) on the day of the (battle of the) Camel saying, 'O Allah I am clear before You of having taken part in the (shedding of the) blood of Uthman (r). My intellect was shaken on the day of Uthman's (r) killing, my soul was repulsed, and they came to me to pledge allegiance to me and I said, 'By Allah, I am ashamed to take the allegiance of a people who killed Uthman (r), and I am ashamed before Allah to be sworn allegiance while Uthman (r) is not yet buried,' so they went away. When the people returned and asked me to accept their allegiance, I said, 'O Allah, I am afraid of what I am proceeding to do.' Then the determination (of the people) came, I was sworn allegiance, they said, 'Amir al-Muaminin and it was as if my heart was rent asunder. I said, 'O Allah, take from me for the sake of Uthman (r) until You are contented.'"⁶

1 - Hassh Kawkab: حنن كوكب / name of a garden near to al-Baqi'a, Uthman (r) bought it and annexed it to Al-Baqi'a.

2 - Al Suyuti, Tarikh Al Khulafa: 127

3 - Musnad Ahmed: 549

4 - Ibn Kathir, Al Bidaya Wannihaya: 7/214

5 - Al Suyuti, Tarikh Al Khulafa: 131

6 - Al Dhahabi, Tarikh Al Islam: 3/486

Ibn Asakir narrated that Abu Khaldah Al-Hanafi said: "I heard Ali saying 'Banu Umayyah claim that I killed Uthman (r). No, by Allah Whom there is no god but He! I did not kill him, I did not abet it, I forbade it but they disobeyed me.'"¹

Ibn Asakir narrated that "Abu Thawr al-Fahmi said: I entered upon Uthman while he was besieged and he said, 'I have hidden ten (things) with my Lord: (1) I was the fourth of four in Islam; (2) I equipped the Army of Difficulty; (3) the Messenger of Allah (s) married me his daughter and then later she died, and (4) he married me his other daughter, and (5) I did not court (her) and I didn't wish (for it); (6) I have never placed my right hand upon my private parts since I pledged allegiance with it to the Messenger of Allah (s); and (7) no Jumu'ah has passed me by since I accepted Islam without my freeing a slave unless there was something with me (of debt), then I would free him (or her) after that; and (8) I never committed adultery in Jahiliyyah or Islam, and (9) I never stole in Jahiliyyah or Islam, and (10) I memorized the entire Qur'an in the time of the Messenger of Allah (s).'"²

Abd-Rahman bin Mahdi said: "There were two qualities that Uthman (r) had which neither Abu Bakr (r) nor Umar (r) had: his self-collectedness until he was killed, and his uniting the people upon a single Mushaf (written copy of the Q Qur'an)."³

Conclusion

After ten years of justice and selfless reign by Umar bin Khattab (r) the Muslim Ummah pledged their support to Uthman bin Affan (r). The first six years of his twelve-year-long tenure were peaceful. In the second phase of his tenure, a minority from different parts of the Islamic country started to raise their head against the rule, because of the diversity of cultures and approaches. The appointment of 'Bin Sarh' in Egypt provoked the Egyptians, and they urged from the caliph to replace the governor. Saving the blood of Marwan from the hands of besiegers led to the martyr of Uthman (r).

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2. *Imam Bukhari, Sahih Al-Bukhari*

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2 - Ibn Asakir, Tarikh Dimishq: 39/27

3 - Tafsir Ibn Kathir: 1/25

3. *Imam Ahamed, Musnad Ahmed*
4. *Imam Thirmidhi, Sunan Tirmidhi*
5. *Muhibbuddin Al Tabri, Al Riyadh Al-Nadhirah*
6. *Jalauddin Suyuti Al Suyuti, Tarikh Al Khulafa*
7. *Abu Hatim Muhammad Ibn Hibban al-Basti, Seerat an-Nabaviyah wa Akhbar al-Khulafa.*
8. *Abu Hatim Muhammad Ibn Hibban al-Basti, Thiqaat*
9. *Mohamed Abu Shuhbah, Al-Sirah al-Nabawiyah fi daw' al-Qur'an wa-al-Sunnah*
10. *Ibn Saad, Kanzul Ummal*
11. *Ibn Sa'd, Kitab Tabaqat Al-Kubra*
12. *Ibn Al Atheer, Al Kamil Fil Tarikh*
13. *Ibn Hajar, Al Mataalib Al Aalia*
14. *Ibn Hajar Al Haithami, Al Sawaiq Al Muhriqa*
15. *Ibn Asakir, Tarikh Madinat Dimishq*
16. *Ibn Kathir, Al Bidaya Wannihaya*
17. *Al Dhahabi, Tarikh Al Islam*

Disclosing the Contribution of Arabs for the Sri Lankan Economy: A Historical Approach

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الباحث، قسم اللغة العربية،

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Abstract:

Sri Lanka, an island nation in the Indian Ocean, with a dual capital system and a rich 3,000-year history, played a key role in trade routes. It gained independence from British colonial rule in 1948 and became a republic in 1972. After a 30-year civil war ending in 2009, Sri Lanka has advanced in development and international affiliations, with a diverse population and significant Muslim representation. Sri Lanka's historical importance lies in the transoceanic East-West trade route, attracting early Arabian visitors. Arab arrivals in Sri Lanka predate European colonization; the Arabs didn't exploit resources but contributed to its enrichment, influencing the island's contemporary economic progress, with Middle Eastern nations playing a significant role.

This study tries to document the historical presence and activities of Arabs in Sri Lanka across epochs, quantify their economic impact on trade and finance, and examine their cultural and socioeconomic influence, including contributions to cultural exchanges, religious diffusion, and improvements in infrastructure and living standards within Sri Lanka. The researcher used descriptive and analytical methods to complete this study. To meet the objectives of the study, the primary and secondary data were used with qualitative and quantitative approaches. This study highlights the enduring historical and contemporary ties between Islam in Sri Lanka and Arab merchants. It underscores their substantial contributions to both the island's culture and economy, emphasizing the significance of recognizing and nurturing these connections for mutual understanding and continued economic growth.

Key Words: Arabs, Arabic Language, Sri Lanka, Economy, Contribution

Introduction

Sri Lanka, also known as the Democratic Socialist Republic of Sri Lanka, is an island nation located in South Asia. Situated in the Indian Ocean to the southwest of the Bay of Bengal and to the southeast of the Arabian Sea. Sri Lanka is geographically separated from the Indian subcontinent by the Gulf of Mannar and the Palk Strait. The country has a unique dual capital system with Sri Jayewardenepura Kotte serving as the legislative capital and Colombo functioning as the commercial capital and the largest city. Sri Lanka has a rich history that spans over 3,000 years. Its cultural heritage is deeply rooted, and it is known for being home to the first known Buddhist writings, the Pāli Canon, which date back to the Fourth-Buddhist council in 29 BC. Historically, Sri Lanka has played a pivotal role in trade and commerce, from the ancient Silk Road to the modern Maritime Silk Road. Sri Lanka, formerly known as Ceylon during British colonial rule, gained its independence in 1948 and became a republic in 1972, adopting its current name.

Despite a tumultuous period of civil war that lasted 30 years and ended in 2009 with the defeat of terrorism by the Sri Lanka Armed Forces, the country has made significant strides in its development and international engagement. It is a founding member of the South Asian Association for Regional Cooperation (SAARC) and is part of various international organizations, including the United Nations, the Commonwealth of Nations, the G77, and the Non-Aligned Movement. The island is known for its cultural diversity, with a majority Sinhalese population and other communities such as Tamils, Muslims, Burghers, and Malays contributing to its rich tapestry of cultures, languages, and traditions. Muslims in Sri Lanka second minority community that represents 9.7 percent of the total population.

Sri Lanka met Arabs in its history before thousands of years. Dr. MAM. Shukri notes that “the Island of Sri Lanka, centrally placed in the transoceanic East-West highway from Mombasa to Moluccas became a haven to the sea weary mariners and merchants. A glance at the map of this sprawling ‘Oceanic Silk Route’ immediately strikes one’s mind of the geographical significance of Sri Lanka in this region. Positively, the variety of merchandise this country had to offer should have been the motivating factor to attract the foreigners to her littoral from pre-Christian times. Quite naturally, the finest Kufic inscriptions that turned up in this country are along the coast, testifying to the early visitors from Arabia.”¹

In this context, the Arabs arrived in Sri Lanka long before the European colonists, who later exploited the island's resources and transported them to their homelands. It's important

¹ - Dr. M. A. M. Shukri, Arab Contact with Sri Lanka - Sindbad and Ibn Batuta, 2020

to note that the Arab traders did not engage in resource theft from Sri Lanka; rather, they aimed to contribute to its enrichment and economic growth. The historical role of the Arabs in shaping Sri Lanka's economic development remains highly significant to this day, with particular emphasis on the substantial impact of Middle Eastern nations on the country's contemporary economic progress. "Sri Lanka was colonised in the past by different European nations. They all exploited Sri Lanka and took the national wealth of Sri Lanka for nearly four centuries. Yet, Arabs and Muslims who came to Sri Lanka did not loot the wealth of this nation rather they enhanced and developed this nation. They dedicated their knowledge, skills, and hard works for this nation. They did not run away with its wealth and fortune rather they invested all their skills and talent to make this country richer and prosperous country."¹ So, this study focuses on uncovering and highlighting the historical and economic significance of Arabs in Sri Lanka. It implies that the document will provide information and insights into how Arabs played a role in shaping the Sri Lankan economy, both in terms of trade and economic development. This title indicates that the work aims to shed light on a lesser-known aspect of Sri Lanka's economic history by emphasizing the contributions of Arab merchants.

Statement of the Problem

The historical presence of Arabs in Sri Lanka holds a pivotal but often underexplored role in the nation's economic evolution. While scholarly attention has been dedicated to various aspects of Sri Lanka's economic history, there exists a notable gap in our understanding of the specific contributions and influences of Arabs on the Sri Lankan economy from antiquity to the Independent Sri Lanka. This study aims to address this gap by investigating and disclosing the multifaceted role played by Arabs in shaping Sri Lanka's economic landscape. To date, there is a scarcity of comprehensive research that delves into the intricate dynamics of this historical relationship, particularly during the pre-Islamic periods and up to the Independent Sri Lanka.

The research problem for the study titled "Disclosing the Contribution of Arabs for the Sri Lankan Economy: A Historical Approach" involves investigating the historical and contemporary role of Arabs in the Sri Lankan economy. This encompasses understanding the scope, impact, and dynamics of their economic activities, as well as assessing their influence on trade, culture, and socioeconomic development in Sri Lanka. The research aims to shed light on the multifaceted contributions of Arabs to the Sri Lankan economy, ultimately providing

¹ - Dr. Sulaiman Lebbe Rifai, Arab and Muslim Settlements in Sri Lanka, 2021

insights into the broader historical and contemporary economic relationships between Sri Lanka and the Arab world.

Objectives

The objectives of this study are formulated as follows:

1. To document and analyze the historical presence and activities of Arabs in Sri Lanka from antiquity to Independent Sri Lanka.
2. To quantify the economic impact of Arabs on Sri Lanka, including their contributions to trade, commerce, and financial systems.
3. To investigate the cultural and socioeconomic influence of Arabs, examining their role in cultural exchanges, diffusion of ideas and religions, and their impact on infrastructure and living standards in Sri Lanka.

Methodology

The nature of this research requires the researcher to use descriptive and analytical methods to complete this study and reach the required results. To meet the objectives of the study, primary and secondary data were used. Generally, the research is done under a qualitative and quantitative approach.

Results and Discussion

1. Islam in Sri Lanka

Islam made its way to the island through its presence in India and the Indonesian archipelago. Arab traders had established strong ties with Sri Lanka long before and after the dawn of Islam. The actual dissemination of Islam on Sri Lanka commenced towards the conclusion of the first century AH and the inception of the second century. During this period, Islam gradually took root along the island's coastlines. Additionally, Muslim communities from southern India, Malaysia, and Indonesia began arriving on the island. Of significant note, the Sri Lankan monarchs sought counsel from Arabs and Muslims, particularly during the earlier years of European colonial rule.

The Companions of Holy Prophet (Sal), may Allah be pleased with them all, played a pivotal role in the propagation of Islam in Sri Lanka. Among them, Wahb ibn Abi Hafs, may Allah be pleased with him, notably conveyed the message of Islam from the Prophet, peace and blessings be upon him, even as far as the court of the Chinese king. Similarly, the advent of Islam

in India influenced its spread within the country, as evidenced by the resting places of the distinguished Companions, Tamim Al-Ansari and Okasha, may Allah be pleased with them, in southern India.

Historical records indicate that the King of Ceylon dispatched envoys to Medina, the capital of the Islamic Caliphate, during the era of Omar, may Allah be pleased with him, to acquire knowledge about Islam. The expansion of Islam led to the relocation of certain Arab Muslim families during the Umayyad era, as they sought refuge in Sri Lanka, fearing the hardships inflicted by the Umayyad governor of Iraq, Hajjaj bin Yusuf. Moreover, the influence of Islam persisted during the reign of the Abbasids, as Khaled Bin Al-Baqaya arrived with the mission to spread Islam on behalf of the Abbasid ruler Harun Al-Rashid. Evidence of his presence can be found in Colombo, where his graveyard is located. It is plausible that Khalid bin Abi Al-Baqaya brought Islamic-Arabic books with him to Sri Lanka, considering the prolific production of valuable works and books on literature, morality, arts, and sciences by the Abbasid caliphate during that era.

2. Relation of Arabs with Sri Lanka

The historical connection between the Arab world and Sri Lanka, particularly focuses on the mutual interests and interactions that developed between Arab traders and Sri Lanka's Buddhist monarchy starting in the 8th century or even earlier. The Arab traders arrived in Sri Lanka during the 8th century or possibly earlier. This marked the beginning of an enduring relationship between the Arab world and the island nation. This mutual interest developed between the Muslim Caliphate (a political and religious entity in the Arab world) and the Buddhist monarchy of Sri Lanka. These shared interests would form the basis of their unique historical relationship.

Thus, one aspect of their relationship was trade. Sri Lanka was known for its valuable resources, including spices, precious stones, and forest products. Arab traders would import these goods from Sri Lanka to the Caliphate, which was the largest market in the world at the time. This trade route also extended into Europe through Arab merchants, contributing to the exchange of goods and ideas between East and West.

Adams Peak, a prominent mountain in Sri Lanka, and its legendary fame among Sufis, who are Islamic mystics. This background suggests that the natural and spiritual significance of the island attracted Sufi attention. The influence of Buddhist culture and spirituality in the Abbasid caliphal court of the Barmakids, an Iranian family with hereditary Buddhist ties, is also

highlighted. This is an interesting cross-cultural and religious exchange that is often overlooked in historical research.

As a result of the connections established through trade and cultural exchanges, Muslim pilgrims and tourists began visiting Sri Lanka. These early visitors, who likely included traders played a crucial role in the formation of the Muslim community in Sri Lanka. These emphasize the deep-rooted historical ties between the Arab world and Sri Lanka, showcasing how economic interests, cultural exchanges, and religious influences shaped the relationship between these two regions and underscore the importance of recognizing these historical connections in understanding the multicultural and diverse fabric of Sri Lanka's history.

Dr. Ameer Ali (Professor, Murdoch Business School, Murdoch University, Western Australia) proves that, "Arab connection with Sri Lanka is millennial old. From the time when Arab traders set foot on this island, sometime in the 8th century if not earlier, mutual interests between the Muslim Caliphate and Sri Lanka's Buddhist monarchy evolved into a relationship that was unique in the annals of Asian history. While spices, precious stones and forest products from the "land of rubies" or Jeziratul Yaqut, as was known to the Arab world, found their way to the largest market in the world at that time – the caliphate, and via Arab merchants crossed into Europe, the legendary fame of Adams Peak among the Sufis of Islam combined with Buddhist influence in the Abbasid caliphal court of the Barmakids – an Iranian family from Balkh and hereditary Buddhist leaders attached to the Nawbahar monastery, a fact completely ignored in researches of local historians, began the flow of Muslim pilgrim tourists to the island. It was from those traders and tourists cum mendicants the nucleus of a Muslim community of Sri Lanka was born."¹

3. Contribution of Arabs for Sri Lankan Economy

The word of "Arabs" in this study refers to Arab people, especially Arab merchants, Arabic countries and governmental and non-governmental organizations. So, the contribution of Arabs to the Sri Lankan economy has historical, cultural, and economic dimensions. Arabs have played a role in shaping Sri Lanka's economy through various means, including trade, investment, and cultural exchanges. "After independence and right through the decades when Sinhalese-Tamil relations deteriorated to the point of military confrontation, it was through the Muslim community that Sri Lankan governments demonstrated to the world its acceptance of the nation's ethnic and religious pluralism. In that demonstration, it was through the Muslim window that those governments showed the Arab World Sri Lanka's hospitality to Islam and

¹ - Dr. Ameer Ali, Lanka Arab Relations, 2022

its followers. It worked immensely well and to the benefit of both with Sri Lanka's non-aligned foreign policy. The year 1976 was a memorable one to the island when for the first time in its history the government hosted the NAM conference in Colombo and spread the red carpet to welcome a galaxy of Muslim leaders from Middle East and North America (MENA). One cannot quantify the benefits accrued to Sri Lanka, but the country's reputation in MENA reached its summit in consequence."¹

Here are some key aspects of the contributions of Arabs for the development of Sri Lankan economy:

1. Historical Trade Links:

Arabs have a long history of trade with Sri Lanka dating back over a thousand years. The ancient port cities of Sri Lanka, such as Galle and Trincomalee, served as important trading hubs for Arab merchants, who engaged in the exchange of spices, gems, ivory, and other valuable commodities. Prof. Rohitha Dasanayaka bring in his research that "Sri Lankan inscriptions on tomb stones, pottery and Islamic coins are considered as important source materials for the present study. Arabic tombstones can be found from the 9th century A.D. They are found in Bagawalena in Adam's Peak, Galle, Balangoda, Beruwela, Colombo, Chilaw, Puttalam, Trincomalee, and various other places in Sri Lanka." (Dasanayaka, 2019). It proves the historical trade links of Arabs and they took those places as their dwellings.

2. Spice Trade:

One of the most significant contributions of Arabs to Sri Lanka's economy is their involvement in the spice trade. Arab traders introduced spices like cinnamon, cardamom, and cloves to the region, which not only enriched the local cuisine but also made Sri Lanka a sought-after destination for spice cultivation and trade. Unicom refers that "Ceylon, now known as Sri Lanka – became an important part of the spice trade as Arab traders soon starting sailing directly to spice-producing lands. In fact, Arab traders controlled the spice trade between Europe and the East, such as China, Indonesia, India and Ceylon for almost 5,000 years until European traders began looking for new routes to the Far East." (Unicom, 2021) such as Shey confirms in his blog that "The Arab traders were the first to discover the island's spices and began trading with the island around the 9th century AD." (Shey, 2023)

3. Cultural Influence:

¹ - Ibid

Arab traders and settlers also had a cultural impact on Sri Lanka, influencing aspects of language, cuisine, and architecture. The Arab influence can be seen in the Sinhalese and Tamil languages, with Arabic loanwords, as well as in traditional Sri Lankan sweets and pastries like Halwa. Dewaraja states that “The introduction and spread of Arab culture in Sri Lanka owes to the arrival of Arab traders and the commencement of their trading activities in the island. With the expansion of the Mughal Empire in India, the Arab religious ideology spread more quickly in the region including Sri Lanka” (Dewaraja, 1994)

Prof. MZM. Nafeel confirms this influence that, “An ethno-religious culture practiced by the Muslims of Sri Lanka is also recognized as a separate culture in the Island. Cultures have intermixed and intermingled with one another in the course of history and as a result the impact and influence of one culture over another is evident. It is a fact that the Arabic language and Middle Eastern Cultures have been gaining importance around the globe and particularly in Asian countries due to various political, economic and cultural reasons.” (Nafeel, 2014)

4. Investment and Tourism:

In modern times, Arab countries have become significant investors in Sri Lanka. They have shown interest in sectors such as real estate, tourism, and infrastructure development. Investments in luxury hotels and resorts have contributed to the growth of the tourism sector, attracting high-end visitors from Arab nations. Central Bank of Sri Lanka Annual Report (2006) refers that, “Arab countries are the important destinations for Sri Lanka’s exports and imports. It’s 8% in exports such as 12% in imports”. (Central Bank of Sri Lanka Annual Report, 2006)

At the same time, Arabs did Bilateral Trade with Sri Lanka. Sri Lanka has engaged in trade partnerships with various Arab nations, including the United Arab Emirates, Saudi Arabia, and Qatar. These trade relationships have involved the exchange of goods such as tea, garments, and spices, benefiting both Sri Lanka and its Arab trading partners.

5. Remittances:

Sri Lankan expatriates working in Arab countries, particularly in the Gulf Cooperation Council (GCC) nations, have been a major source of remittances. These remittances play a crucial role in boosting the country's foreign exchange reserves and supporting the livelihoods of many Sri Lankan families. Central Bank of Sri Lanka Annual Report (2006) confirms that “Inflows to the current transfers account increased by 18.6 percent in 2006 led mainly by increased worker remittances. This increase was attributable mainly to the increase in the average wages of migrants in the oil producing Middle Eastern region, increased migration to high wage countries such as Korea, Malaysia and Singapore, etc.” (Central Bank of Sri Lanka

Annual Report, 2006). The Foreign Remittances Facilitation Department of Central Bank of Sri Lanka states in its Report of 2022 that, "Majority of the migrant workers (85%) are employed in the Middle Eastern countries as well as the highest volume of remittances was received from Kuwait, Qatar, Saudi Arabia, and UAE." (The Foreign Remittances Facilitation Department, 2022)

6. Social and Educational Assistance:

Arab countries have also provided opportunities for Sri Lankans to pursue education and work. Scholarships and job opportunities in the Arab world have been important for many Sri Lankans, contributing to their individual prosperity and the overall economy. In another way, several Arab countries and Arabic NGOs played a big role for Sri Lankan economy via funding for various social aids.

P. Suresh Noel Fernando (2018) points out some examples for this contribution that, "Iraqi financial assistance approved for flood relief in 1978 was utilized to build a village, including 100 houses and a mosque; the so-called model village was named for Saddam Hussein. Later Muslim political elites, led by M.H. Mouhammed and A.C.S. Hameed, managed to convert the funds into direct Arab nation funds, while the contributions of government servants continued to improve regularly. After 2004, development projects conducted in Kaththankudi with Saudi Arabian funds rebuilt the town in the image of an Arabian village. Similarly, in 2017, Qatar completed a housing project exclusively for the Muslim population in Mannar district, which included 150 houses as well as religious and educational facilities. In 2017, a Qatar non-governmental organization (NGO) "the Foundation Sheikh Ibn Abdullah for Humanitarian Services" built the biggest mosque in the North Eastern Province of Sri Lanka and another village consisting of 200 houses and a mosque in 2012." (Fernando, 2018) And these countries funded for infrastructures as such as developing roads.

In the side of education, several schools and university wings were built by Arabic countries in Sri Lanka. Especially, Eastern University Sri Lanka, South Eastern University of Sri Lanka etc. And Arab countries are providing continuous scholarships for Sri Lankan students.

It's important to be noted that the contributions of Arabs to Sri Lanka's economy have evolved over time, reflecting the changing dynamics of trade, investment, and cultural interactions. While the historical impact is significant, contemporary collaborations in trade, investment, and the labour market continue to shape the economic relationship between Sri Lanka and Arab nations.

Conclusion

This study has explored the multifaceted relationship between Islam in Sri Lanka, the historical interactions between Arab merchants and the island nation, and the substantial contributions of Arab countries to the Sri Lankan economy. Through an in-depth examination of historical records and contemporary developments, it is evident that the Arab presence in Sri Lanka has left an ever-lasting imprint on the nation's culture, economy, and society. The historical roots of Islam in Sri Lanka are deeply intertwined with the early propagation of the faith by Companions of the Prophet Muhammad and the subsequent influx of Muslim communities from various regions. These early connections laid the foundation for the growth of Islam in Sri Lanka, with notable figures such as Wahb ibn Abi Hafs and Khaled Bin Al-Baqaya playing pivotal roles in its dissemination.

The study also highlights the enduring historical relationship between Arab merchants and Sri Lanka, which dates back over a thousand years. Trade, particularly in spices and other valuable commodities, formed the cornerstone of this connection. Arab traders not only enriched Sri Lanka's economy but also influenced its culture, language, and cuisine. The impact of this historical trade can still be seen in the architectural remnants and Arabic inscriptions found in various parts of the island. Furthermore, contemporary contributions from Arab countries to the Sri Lankan economy cannot be overstated. These contributions encompass trade partnerships, investments, and remittances from Sri Lankan expatriates working in Arab nations. Arab investments in sectors such as tourism and infrastructure have facilitated economic growth and development in Sri Lanka. Arab countries have also extended their support to Sri Lanka in times of need, such as natural disasters and economic crises, which have turned the disaster into a positive impact on local communities. Additionally, their assistance in the fields of education and scholarships has provided opportunities for Sri Lankan students to pursue higher education and career prospects.

In essence, the study underscores the rich and enduring connections between Arab nations and Sri Lanka, emphasizing how these relationships have evolved over time. The contributions of Arab merchants, both historical and contemporary, have played a vital role in shaping the Sri Lankan economy and society. Recognizing these historical ties and contemporary collaborations is essential for understanding the multicultural and diverse fabric of Sri Lanka's history and its place in the global context. As Sri Lanka continues to navigate the complexities of a globalized world, acknowledging and fostering these connections can be instrumental in promoting mutual understanding, economic prosperity, and cultural exchange between Sri Lanka and the Arab world.

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القيم النبيلة في خطب المصطفى صلى الله عليه وسلم

The Noble values in the sermons of the Prophet Muhammad (s)

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الأستاذ المساعد،
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Sermons delivered by the leaders and the scholars play a crucial role in the progress and prosperity of their societies and nations. Throughout the human history, impactful speeches have triggered significant transformations, such as John F. Kennedy's renowned address, "We choose to go to the moon," which played a pivotal role in persuading Americans to embark on a lunar mission. Similarly, Abul Kalam Azad's speech at the Jami' Masjid in New Delhi is regarded as influential in convincing people to remain in India. Among the most virtuous sermons are those of Prophet Muhammad (peace be upon him), considered the epitome of eloquence. His sermons played a vital role in educating and reforming the community, instilling noble values in their hearts. The Prophet's speeches shed light on human values and essential principles for success, development, and happiness, encompassing social, aesthetic, and economic values.

The Prophet (s), in his sermons, emphasized noble values over fourteen centuries ago when the world was mired in darkness. At that time, the Arabs were burying girls in disgrace and shame, and widespread killing and bloodshed were prevalent. The speeches of Prophet (s) provided solutions to the problems faced by humanity. One of Prophet Muhammad's most significant speeches is his farewell address, delivered at 'Arafat Ground' in the presence of thousands of companions. In this farewell speech, he emphasized on equality, justice and unity, irrespective of their ethnic or social backgrounds. The Prophet (s) underscored the sanctity of human life and property, stressing that every individual's rights and dignity should be respected.

This research paper seeks to modestly shed light on the values contained in the Prophet's speeches, which serve as a beacon for people worldwide. In a world where noble principles are indispensable, this effort aims to contribute to the understanding and appreciation of the timeless wisdom encapsulated in the Prophet's sermons.

Keywords: Arabs, farewell speech, Abul Kalam Azad, Jami Masjid, Ethnic Values.

تمهيد:

إن الخطابة تلعب دوراً مهماً في رقي المجتمع وازدهاره، وإصلاح المجتمعات ونشر الوعي بين أفرادها في الإقناع بالمبادئ والقيم، وبها يوقظ الخطيب النفوس من سباتها ويحيي الضمائر بعد موتها ويحرك المشاعر الإيمانية ويطهر السرائر، ويشهد التاريخ الإنساني أن الانقلابات في الدنيا كانت سببها الخطب البليغة، كخطب John F. Kennedy يعتبر خطابه "نختار الذهاب إلى القمر" من أكثر الخطابات تأثيراً في إقناع الأمريكيين بالرحلة الفضائية إلى القمر. وخطاب أبي الكلام آزاد في المسجد الجامع بنيو دلهي يعتبر من أقوى الخطب تأثيراً في إقناع الناس بالبقاء في الهند. ومن أحسن الخطب وأعلاها فضلاً وشرفاً خطب النبي صلى الله عليه وسلم وهي تعد قمة في البلاغة والفصاحة واللسان وقد أعطي جوامع الكلم ولقد كانت لخطبه أثر كبير في التوجيه والإرشاد والتعليم والتربية، بحيث يشعر الدارس لمجموع هذه الخطب أنه أمام بحر دفاق زاخرة من الموضوعات في شتى مجالات الحياة وقد أدت خطبه صلى الله عليه وسلم دوراً مهماً في تربية الشعب الإسلامي وإصلاحهم وغرس القيم النبيلة في قلوبهم. وهي تحتوي على قيم ومبادئ إنسانية تحتاج إليها الأمم والنحل في شتى مجالات الحياة كالقيم الاجتماعية والجمالية والاقتصادية وسأذكر بعض القيم النبيلة المستنبطة من خطبه صلى الله عليه وسلم.

أهمية القيم:

إن القيم الإنسانية وهي المبادئ التي أجمعت عليها كل الأديان السماوية وكل الحضارات الإنسانية والتي يقرها العقل والمنطق والفطرة السليمة كالصدق والعدل والأمانة وإتقان العمل والتسامح والحوار واحترام الآخرين كما عرفها محمد إبراهيم كاظم قائلاً: "القيمة مقياس أو معيار أو مستوى نستهدفه في سلوكنا، ونسلم بأنه مرغوب فيه أو مرغوب عنه."^١

إن للقيم الإنسانية أهمية كبرى في الحياة الإنسانية، وهي رمز الأخلاق الحميدة، وبها يتميز الإنسان عن غيره، وهي التي تحقق النجاح والتطور والسعادة والسلام للأفراد والجماعات، وقد حث النبي الكريم صلى الله عليه وسلم الناس على القيم النبيلة بخطبه المؤثرة قبل أربعة عشر قرناً، إذ كانت الدنيا في الظلمات وكان العرب يئدون البنات عارا وشناراً، وفشا الهتك والفتك في كل مكان. والناس بأمس الحاجة إلى معرفة تلك القيم النبيلة التي أشار إليها النبي صلى الله عليه وسلم للنجاح في الدنيا والآخرة. وها أنا أشير إلى بعض منها. **القيم الاجتماعية: (Social**

Values)

ومن القيم التي لفت النبي صلى الله عليه وسلم الانتباه، هي القيم الاجتماعية التي يظهر فيها اهتمام الفرد بالناس بحبهم والميل إليهم، بحيث يسود المجتمع بالعطف والحنان والمودة والمحبة بها، وهي تتمثل في نقاط تالية:

أ-قيمة الطاعة:

هذه قيمة عظيمة في غاية الأهمية، يجب على كل رجل أن يطيع من فوقه كطاعة الأبناء لأبائهم، والتلاميذ لمعلمهم، والزوجات لأزواجهن في كل ما يعود عليهم بالنفع في الدنيا والآخرة. ومن أهمها طاعة الله ورسوله صلى الله عليه وسلم وهي تضمن النجاح والسعادة في الدارين. وقد أكد النبي صلى الله عليه وسلم على هذه القيمة في خطبه العديدة خطب رسول الله صلى الله عليه وسلم في خطبة حجة الوداع قائلاً: "إن أمر عليكم عبد حبشي مجدع فاسمعوا له ما أقام بكم كتاب الله عز وجل"^١

ب-قيمة المساواة ووحدة النوع البشري:

أكد الدين الإسلامي على مساواة الإنسانية وأن منشأها من نطفة سواء ذكراً أو أنثى، وقد أكد النبي صلى الله عليه وسلم هذه القيمة في خطبة حجة الوداع التي حضرها جمع غفير من الناس حيث قال: "يا أيها الناس إن ربكم واحد وإن أباكم واحد، ألا، لا فضل لعربي على عجمي ولا لعجمي على عربي ولا لأحمر على أسود ولا لأسود على أحمر إلا بالتقوى { إن أكرمكم عند الله أتقاكم }"^٢

١ . سنن الترمذي برقم ١٧٠٦

٢ . سنن البيهقي برقم ٢٠٣

٤ . سنن ابن ماجه ١٠١٥/٢ برقم ٣٠٥٥

ظهرت هذه المساواة بصورة عملية تطبيقية في كثير من الأمور كالصلاة والحج والصوم والزكاة. إن قضية العنصرية شغلت كبار المفكرين في العالم كله منذ القرن التاسع عشر للميلادي حيث اعتقدوا بوجود تمايز ببلوحي بين البشرية وأن بعضها متفوقة على البعض. ولقد حل الإسلام هذه المشكلة قبل أربعة عشر قرناً وبين قاعدة مفاضلة الإنسان بين إنسان وآخر إنما تكون بالتقوى.

ج-قيمة الإيمان بكرامة الإنسان:

الإنسان في نظر الإسلام مخلوق كريم على الله، خلقه ربه في أحسن تقويم، كما صورته فأحسن صورته، خلقه بيده ونفخ فيه من روحه، وأسجد له عبادته من ملائكته المقربين وميزه بالعلم والإرادة وجعل خليفته في الأرض. من هذا المنطلق نجد المصطفى صلى الله عليه وسلم يؤكد هذه القيمة في خطبه يوم الحج الأكبر عند ما خطب فيهم قائلاً: "يا أيها الناس! أي يوم أحرم؟ أي يوم أحرم؟ أي يوم أحرم؟ قالوا: يوم الحج الأكبر قال: فإن دماءكم وأموالكم وأعراضكم عليكم حرام كحرمة يومكم هذا في بلدكم هذا في شهركم هذا^١

د-قيمة المحبة والإخاء:

هذه الأخوة هي روح الإيمان الحي، ولباب المشاعر الرقيقة التي يكنها المسلم لإخوانه، حتى أنه ليحيا بهم ويحيا لهم فكأنهم أغصان أينعت من دوحة واحدة، أو روح واحد حل في أجسام متعددة. ولقد أوضح المصطفى صلى الله عليه وسلم أن المؤمنين إخوة، ومن حق الأخ على أخيه أن يكره مضرتة، بل يجتهد كل الاجتهاد في نفعه حيث قال: من استطاع منكم أن ينفع أخاه فليفع^٢

٢. صحيح مسلم ١٧٢٦/٤ برقم: ٢١٩٩

١. القيم الجمالية: (Aesthetic Values)

تعنى هذه القيم بالشكل والتجانس والتناسق، ويعبر عنها اهتمام الفرد إلى كل ما هو جميل من حيث الشكل، وكمال التناسق، والانسجام، والتوافق، وتتميز أصحاب هذه القيم بالفن والابتكار والإبداع، وتذوق الجمال في كل أصنافه وأشكاله ومظاهره وصوره. وهذه القيم تتمثل في الصدق والأمانة والحياء، وقد أكد عليها النبي صلى الله عليه وسلم في خطبه العديدة. ولقد اعتبر الإسلام الصدق قيمة جمالية طالب المسلمون بالتعود عليها، حتى يعودهم على الكلام المسؤول المنضبط المفيد. وأوصى الأمهات أن تغرس قيمة الصدق في نفوس الأطفال حيث قال: من قال لصبي: تعال هاك، ثم لم يعطه شيئاً؛ فهي كذبة^١ وكذلك قيمة الأمانة، فهي خلق فاضل رفيع، وهي من ثمار الإيمان الكامل بالله وتقواه، والإخلاص له في السر والعلن، حيث تصان بها حقوق الله ثم حقوق البشر وبها تحرس الأعمال من دواعي التفریط والضياح والإهمال. وقد حث صلى الله عليه وسلم على التحلي بخلق الأمانة في جميع شؤون الحياة في خطبة عرفة: "كلكم راع وكلكم مسؤول عن رعيته فالإمام راع ومسؤول عن رعيته والرجل في أهله راع وهو مسؤول عن رعيته والمرأة في بيت زوجها راعية وهي مسؤولة عن رعيته"^٢

٣-القيم الاقتصادية: (Economical Values)

هي قيم تهتم بالنواحي المادية، وهي قيم في غاية الأهمية يقود المجتمع إلى الرخاء والسعادة وهي كثيرة ومن أهمها العدل في الهبات والتوسط في النفقات تحريم الإسراف والتبذير تحريم الإنسان بيع ما لا يملك وحث على العمل والجد والاجتهاد في طلب الرزق كما قال الله تعالى: فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ^٣ وفي هذه الآية دعوة للمسلم إذا انتهى من صلاته أن ينتشر في الأرجاء المعمورة لطلب الرزق، ومما يبدو لنا بعد التأمل أن الإسلام يدعو إلى أن يلد الجهد المال، ويحرم أن يلد المال^٤.

وقام الإسلام بهدم بعض المعاملات التي تحارب القيم الإنسانية في مجال الاقتصاد، لأن الإسلام بني قواعده الاقتصادية على أسس أخلاقية إنسانية، كما يقول سيد قطب رحمه الله: "إن الإسلام يقيم نظاماً أساسه أن الله تعالى هو خالق هذا الكون، فهو المالك الوحيد وهو حينما استخلف الجنس الإنساني في هذه الأرض وألزمه بالتعهد بميثاق الله وعهده،^٥

أ- الربا

الربا من أرذل معاملات مالية تمتص دماء المضطرين من أموالهم بغير حق، لذلك نجد المصطفى صلى الله عليه وسلم سارع في القضاء على الربا وأنواعه في خطبة حجة الوداع التي حضرها جمع غفير من المسلمين فقال: ألا إن كل شيء من أمر الجاهلية تحت قدمي موضوعٌ.... وربا الجاهلية موضوع وأول رباً أضع ربانا ربا عباس بن عبد المطلب فإنه موضوعٌ كله^٦ ثم ذكر حلولاً للترفع عن مزالق الربا كالقرض الحسن، وانظار المعسر، والتعاون فيما بينهم وإخراج الزكاة إلى الفقراء والمحتاجين.

ب- الغش:

لقد حرم الله الغش، وهذه تؤدي إلى قطع العلاقات بينهم، وإثارة الأحقاد والبغضاء بين الناس، وقال من

غشنا فليس منا^٧

ج- الرشوة:

الرَّشْوَةُ دَاءٌ عَضَالٌ وَمَرَضٌ خَطِيرٌ، تَحُلُّ بِسَبَبِهَا مِنَ الشَّرِّ بِالْبِلَادِ مَا لَا يُحْصَرُ وَمِنْ الْأَضْرَارِ بِالْعِبَادِ مَا لَا يُعَدُّ، وَالْأَصْلُ فِي ذَلِكَ مَا وَرَدَ فِي صَحِيحِ مُسْلِمٍ عَنِ الصَّحَابِيِّ الْجَلِيلِ أَبِي حَمِيدٍ السَّاعِدِيِّ اسْتَعْمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ ابْنُ اللَّتْبِيَةِ - عَلَى الصَّدَقَةِ، فَلَمَّا قَدِمَ قَالَ هَذَا لَكُمْ وَهَذَا أَهْدِي إِلَيَّ، قَالَ فَقَامَ رَسُولُ اللَّهِ عَلَى الْمَنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: "أَمَّا بَعْدُ، فَإِنِّي اسْتَعْمَلْتُ الرَّجُلَ مِنْكُمْ عَلَى الْعَمَلِ مِمَّا وَلَّانِي اللَّهُ فَيَأْتِي فَيَقُولُ هَذَا مَا لَكُمْ وَهَذَا هَدِيَّةٌ أَهْدَيْتُ إِلَيَّ، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا وَاللَّهِ لَا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيْئًا بِغَيْرِ حَقِّهِ إِلَّا لَقِيَ اللَّهَ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ".^٨

وهذه بعض القيم التي استنبطتها من خطب المصطفى صلى الله عليه وسلم، والله أسأل ان يوفقنا للعمل بها.

٦ . صحيح مسلم ٢٧٧/٢

٧ . صحيح مسلم ٩٨/١ برقم ٤٣:

٨ . صحيح مسلم ٢٩١/١