

# مجلة البخاري للعربية والدراسات الإسلامية

مجلة مدقمة للبحوث العلمية

Volume - 4  Issue - 2

JULY - DECEMBER 2024



PEER REVIEWED RESEARCH JOURNAL

( ARABIC – ENGLISH – TAMIL )



Website: [www.albukharijournal.in](http://www.albukharijournal.in)

**SCHOOL OF ARABIC AND ISLAMIC STUDIES**

B.S. ABDUR RAHMAN CRESCENT  
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# مجلة البخاري للعربية والدراسات الإسلامية

مجلة محكمة للبحوث العلمية

(العربية – الإنكليزية – التاميلية)



يوليو – ديسمبر 2024

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# AL-BUKHARI JOURNAL

## OF ARABIC AND ISLAMIC STUDIES

Peer Reviewed Research Journal

(Arabic – English – Tamil)

Volume -4, Issue-2



July – December 2024

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Published by:

School of Arabic and Islamic Studies,

B.S. Abdur Rahman Crescent Institute of Science and Technology,

Chennai, Tamilnadu, India. Postal code: 600 048

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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 لمدة 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 الرابع 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.



## ISLAMIC TREATMENT TOWARDS ANIMALS: A STUDY ON RIGHTS AND WELFARE

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الأستاذ المساعد (الدراسات الإسلامية)

كلية العلوم الاجتماعية والإنسانية واللغات

جامعة بنغلاديش المفتوحة

### Abstract:

Islam is more than just a religion; it is a complete culture for life, guiding the way of life both here and in the hereafter. It describes and addresses every aspect related to human life. Almighty Allah has created human beings as the best of His creations, and He has created others, including animals, to serve them. Although all other creations are created to serve human beings, they have specific rights given by Almighty Allah, which are narrated in the Quran, Hadith, and Islamic law. This article discusses animal rights and welfare in the light of Islam.

**Keywords:** Animal, Slaughter, Rights, Welfare, Law, Kindness, Benefit.

## Introduction

As a comprehensive and welfare code of life, Islam ponders over every life, whether it is of humans, animals, birds, or trees, as a valuable creature of the Almighty Allah. He has created everything with a particular purpose, and indeed all creatures praise Allah, though their praises are not expressed in human languages and human beings are not able to understand their tongue. That's why Islam does not approve of killing any life, even in the case of animal, a bird, or fungus without an essential need. From insects to trees, everything has the right to live until the proper age and to get proper behaviour and treatment from human beings. Islam gives certain indications and describes specific rulings towards animals' and birds' rights, even how to treat them.

### Animals are communities like human:

Allah the Almighty treats animals as a community like human beings. He said: "There is no moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord, they (all) shall be gathered"<sup>1</sup>.

Since animals are recognized as communities like human beings, they react to the situations like the human react. The report came from Thailand regarding six elephants is an example for it.

To save a calf, six other elephants died at the dangerous Khao Yai Waterfall in Thailand on October 5, 2019 (Online Reporters, 2019)

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<sup>1</sup> - Al Quran: 6:38

### **Worshipper of Allah:**

Allah the almighty created mankind for his worship only. He said: "And I (Allah) created not the Jinn and mankind except that they should worship me (Alone)."<sup>2</sup>

In the same way animals, and birds also worship Allah the omnipotent in the way he has assigned.

The holy Quran mentions: "Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration to Allah, and they are lowly? And to Allah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud, i.e., they worship their Lord (Allah) with humility. They fear their Lord above them, and they do what they are commanded."<sup>3</sup>

The observations of these verses make sense that animals are not for people's defiant want, but Allah created them for a special purpose and also for His worship, like the reason for the creation of mankind.

So as the worshipper of Allah mankind should save, protect and become aides for another worshipper.

### **Attraction and Wealth for Humans:**

Animals are one of the most attractive things for human beings. They are fond of animals. Allah says: "Beautified for men is the love of things they covet;

<sup>2</sup> - Al Quran: 51:56

<sup>3</sup> - Surah Al Nhl: 16:48-50

women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life, but Allah has the excellent return (Paradise with flowing rivers) with him" (Al Quran 3:14). The almighty also says: "And therein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning" (Al Quran 16:6). Everybody loves beauty and animals are from one of the beauties. From children to elders, everyone loves particular animals and pets.

Allah says in this regard: "And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And he creates (other) things of which you have no knowledge" (Al Quran 16:8).

In these verses of the holy Quran Allah described human nature that they love animals and want to enjoy their company, to spend leisure with them. As these all are inherent in human nature, their responsibility, as well is saving animals from any risk and ensuring their safety and smooth life like a custodian and guardian.

### **Useful for mankind:**

Allah, the Omnipotent, has bestowed animals upon mankind for their benefit. The Almighty has permitted mankind to consume the meat of animals. He says:

"And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) — We have made them for you as among the symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they fall down on their sides (after slaughter), eat from them and feed the poor who do not

ask, and the beggar who does ask. Thus, We have made them subject to you so that you may be grateful.” (Al-Qur’an 22:36)

Allah also permits the consumption of milk from quadrupeds, as He says:

“And verily, in the cattle, there is indeed a lesson for you. We give you to drink (milk) from what is in their bellies. And in them, there are numerous other benefits for you, and from them you eat.” (Al-Qur’an 23:21)

Besides eating and drinking from animals, Allah, the Almighty, has also allowed mankind to benefit from their hides. The Qur’an states:

“And Allah has made your homes a place of rest, and made for you from the hides of cattle tents which you find light (and handy) when you travel and when you camp; and from their wool, fur, and hair, furnishings and articles of convenience (such as carpets and blankets) — a comfort for a time.” (Al-Qur’an 16:80)

In addition to these benefits, mankind may also use quadrupeds as a means of transportation. Allah says in the Qur’an:

“And they carry your loads to a land you could not reach except with great difficulty to yourselves. Truly, your Lord is Most Kind, Most Merciful.” (Al-Qur’an 16:7)

As Allah, the Almighty, has allowed mankind to derive various benefits from animals, it is also incumbent upon mankind to fulfill certain responsibilities toward them. Since Allah has appointed mankind as His representatives on Earth (Al-Qur’an 6:165; 2:30), it is their duty, as agents of the Almighty, to uphold the rights of all creatures (Rahman, 2015).

### **The right to live on earth:**

As human beings, animals have the right to live on this earth because Allah the Almighty granted them this opportunity. Quran describes: "And the earth: he has put down (laid) for the creatures" (Al-Quran 55:10).

In another verse of the holy Quran: "See you not (O Muhammad, PBUH) that Allah, He, it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)? Of each one He (Allah) knows indeed his *Salat* (prayer) and his glorification, [or everyone knows his *Salat* (prayer) and his glorification]; and Allah is All-Knower of what they do" (Al-Quran 24: 41).

One of the scholar's views about these verses is: Animals are sentient beings with the ability to feel emotions and connections to the wider physical and spiritual worlds. Their life must be valued and loved by us. These verses act as a reminder that both people and animals were made with a purpose. They are a portion of the divinity and have emotions. They also have the right to live and to be shielded from misery (Suliman, 2016).

### **Killing (slaughtering) is permissible only in emergencies:**

Without the need for eating or emergency needs, killing or slaughtering an animal is prohibited in Islam. Allah said: "Because of that, We ordained for the children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land it would be as if he killed all mankind" (Al-Quran, 5:32).

In the explanation of this verse, some Islamic scholars said: "Cutting roads and trees, without necessity, killing animals and burning cross is also included here" (Al-Andalusi, 2001).

Additionally, the Apostle vehemently forbade the killing of animals unless absolutely necessary. Anybody who kills a pigeon or something higher to it without Allah's permission will be held accountable for that act, the Prophet declared. (Al-Tabrizi, p-171).

Though it is permitted to kill animals for essential needs, but some animals are out of these facilities.

### **Pity to animals:**

Showing softness, compassion, and mercy to all living beings is among the finest symbols and signs of Islam. Allah, the Omnipotent, said: “And We have not sent you (O Muhammad), except as a mercy to the worlds (mankind, jinn, and all that exists).” (Al-Qur’an 21:107)

It is narrated from Abdullah ibn Amr that the Prophet (PBUH) said: “Allah favors those who are benevolent. So if you show mercy to those on Earth, He who is in the heavens will show mercy to you.” (al-Tirmidhi, 2012)

Islam considers a good deed toward animals to be as virtuous as one toward humans. The Messenger of Allah (PBUH) said: “An act of kindness toward an animal is just as admirable as an act of kindness toward a human being, and an act of cruelty toward an animal is just as wrong as an act of brutality toward a human being.” (al-Masabih, Mishkat)

From these verses and hadiths, we understand how much emphasis Allah and His Messenger placed on compassion toward animals. Kindness to animals is an essential element of Islamic civilization.

As narrated from the Messenger of Allah (PBUH): Once, a man was walking along a road and became extremely thirsty. He found a well, climbed down into it, drank, and then came back up. Upon emerging, he saw a dog licking the soil out of thirst. The man thought to himself, "This dog is suffering from thirst just as I was." So, he went back down into the well, filled his sock with water, held it in his mouth, climbed back up, and gave the dog a drink. The man thanked Allah, and Allah, the Almighty, forgave all his sins. This story shows that Allah, the Most High, accepted his act of kindness and rewarded him. (As-Sayyid, 2002, pp. 17-18)

When the Prophet (PBUH) finished the narration, the Companions asked, "O Messenger of Allah! Is there a reward for kindness shown to animals"?

He replied, "Yes, there is a reward for showing kindness to every living being." (Bukhari, 2017, p. 375)

### **Kindness in time of slaughtering:**

One of the delicious foods for human beings is meat, no doubt. The meat comes from various animals and birds. Allah the most high created all creatures for the benefit of humankind but gave them the responsibility to take care of all creatures as well. Even in the time of slaughtering it is man's duty to Secure and ensure the rights and welfare of animals and birds.

We can realize the Islamic importance of kindness to animals in time of slaughtering, from these two Hadiths. Saddad b. Aws said: There are two qualities that the Prophet of Allah (PBUH) mentioned: Allah has commanded that everything be done in a proper way, so choose a good technique when you slaughter.



The narrators of the story other than Sahih Muslim, say: So kill honourably. You should use a decent method when you slaughter; each of you should sharpen your knife and cause the animal as little pain as possible (Dawud, 2005, Hadith-2809). Hisham b. Zaid said: Along with Anas, I approached Al-Hakam b. Ayyub.

He observed some young men or lads shooting at a hen they had set up. Anas mentioned: The Prophet of Allah (PBUH) condemned murdering an animal in captivity (Dawud, 2005, Hadith-2810).

From narrated strong instructions Muslim scholars say, it is necessary that the animal should be fed well and water may be supplied to it if thirsty. The knife should be sharpened enough so that its throat could cut easily.

To be kind to animals in time of slaughtering, Caliph Umar (R). used to say: A sheep may not be butchered in the view of another sheep.

In another story, once a man was dragging a sheep for slaughtering and was striking in its breast. Umar (R.) saw it and said: Shame on you.

Kindly transport it to the location of its slaughter (As-Sayyid, p-23). Considering these instructions, we can perceive how much emphasis Islam gave on kindness to animals!

Besides these, some careful steps must be taken in the time of slaughtering according to the Prophet's traditions. Such as: Make sure to end immediately the animal's life and save it from suffering when you slaughter it.

Not be chained and lifted if they are bleeding. Should only rip the hide once the animal has expired life. The animal should feel comfortable while using the

restraints. The carcass must wait until all traces of life and the brain reflex have vanished before being further prepared and dressed off.

Both the compassionate objective of Islamic slaughtering rule and the Prophet Muhammad's (PBUH) remarks on the practice of slaughtering seem to be violated by the shackling and lifting of aware animals. (Rahman, 2017).

The slaughtering laws of Jews and Christians are almost similar to those of Muslims. The matter in the New Testament says: Because these requirements that you refrain from eating foods offered to idols, drinking blood, touching things that have been strangled, and engaging in fornication seemed necessary to the Holy Spirit and to us, we did not want to place on you any additional burdens. If you abide by these rules, you will do well. Wishing you well. About the Jewish laws, Doctor Herbert Dinby writes that what was given to Musa (Moses) on the mountain can be summarized in five points. Among them are there must be no delay, but the knife must be kept continually moving backwards and forwards; no pressure may be exerted (Usmani, 2005).

### **Tormenting them is prohibited:**

With the encouragement of kindness to animals, Islam has strongly prohibited tormenting and harming them. As narrated by the companion Abu Hurairah (R.), the Prophet said, once a man kept loaded goods on a cow and trying to drive him away, suddenly the cow looked at the man and said: I wasn't made for this, rather I were created for the plough. The people were surprised and afraid of this incident that a cow was speaking!

The Prophet of Allah affirmed: I believe it, and Abu Bakr and Umar likewise (Muslim, Hadith- 6334). In another Hadith, narrated from Ibn Umar, The Prophet of Allah remarked: A woman went into the flames of Hell due to a cat. The cause is that she bound it in trappings and shut it up.

She refused to give it food or water. She also refused to allow it to consume any of the earth's pests. (As-Sayyid, p- 24, 25). In fact, Islam wants soft and kind behaviour from people to animals, but sometimes they hurt animals and birds. The Messenger of Allah (PBUH) cursed those who make animals a targets.

A bird was once tied up and shot at by some lads. Then Ibn Umar was passing by them, the youngsters fled when they saw him out of concern for his wrath. The companion asked: Who is responsible for this?

May Allah curse the perpetrator. The Prophet of Allah (PBUH) cursed anyone who utilized something with a soul in it as a target. (As-Sayyid, p- 19, 20).

### **Cutting any part of the body or blurring it is prohibited:**

Cutting any part of an animal's body is strongly prohibited in Islam. Allah said about it: "Verily, I will mislead them, and surely I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.

And whoever takes Shaitan (Satan) as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss" (Al-Quran, 4:119). What is clear from this verse of the holy Quran is that cutting the organ of any animal is indeed the harsh work of Satan and completely illegal for human beings.

Besides, blurring in any animal's organ, especially in the mouth is also illegal in Islamic law. Such as: when an animal with a mark on its face passed by the Prophet (PBUH), according to Jabir, he said: Did it not approach you that I cursed one who marked the beasts on their faces or hit them on their faces.

He therefore forbade it. (Dawud, 1984, p-711). So it is clear that no Muslim could cut down any of an animal's organs or blur in them.

### **Arranging competitions and reviling them is illegal:**

Nowadays, we see in various countries that various kinds of competitions are arranged among animals. Even in Muslim countries, these illegal practices are present. Ibn Abbas said: that Prophet Muhammad (PBUH) forbade stirring up the beasts to battle (Dawud, p- 710, 11).

On the other hand, Mujahid described that Ibn Umar dislikes inspiring competitions among animals (Bukhari, Al-Adab Al-Mufrad, p- 422).

In the same way, reviling animals and cursing them is strongly prohibited as well. The Prophet (PBUH) is quoted by Jaid b. Khalid as saying: do not hate the cock, for it wakes for prayer. (Dawud, Vol-3).

In fact, we could understand that if there were no instructions from Hadiths, it should be a simple thought of the human brain that reviling speechless animals or arranging competitions among them is not a good deed.

### **Work for them is charity:**

Islam has given much more emphasis and encouraged people for the welfare of animals and birds. Even if people are willing or unwilling to work with

animals and birds, then the work will be counted as charity on behalf of the worker. The Apostle of Allah (PBUH) said: A Muslim's planting of a seedling (tree) or growing of a crop will be considered charitable if any persons, animals, or birds eat some of it (Malek and others, p-69, Bukhari, p-376).

### **Rights of labouring animals:**

Islam not only emphasized the rights of labouring peoples but also emphasized the rights of working animals. How much weight could make a bear on an animal, Islam provides a description for it. Islam strictly prohibited to overload an animal with goods and prohibited to work by them that is impossible for them. As narrated by Ya'la bin Murrah, he was with the Apostle of Allah on a travel, they stopped in a place and a camel came to the messenger of Allah with tearing eyes. The Prophet (PBUH) summoned the owners of it and said: `What is with this camel of yours that it complains about you? In other narration, it laments having little to eat and doing too much work. Therefore, treat it well (As-Sayyid, p- 29-32). Besides there are specific directions for rest, feeding enough and ensuring residence for working animals.

Suhail bin Al-Hanzllyyah said, that when the Prophet of Allah (PBUH) saw a malnourished camel, he exclaimed, Fear Allah over these dumb creatures. When they are healthy, ride them, and when they are healthy, feed them (Dawud, p-707).

As human beings do not understand the languages of animals, people should feel their problems.

### Feeding Animals:

It is mankind's duty to feed animals, especially cattle, because they are under humankind, the representatives of Allah, as the best of his creatures. Allah the almighty said about it: "Who has made the earth for you like a bad (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the sky. And we have brought forth with it various kinds of vegetation. Eat and pasture your cattle (therein); verily, in this are *Ayat* (proofs and signs) for men of understanding" (Al-Quran, 20:53, 54). From this verse's instruction, we can realize that a man's responsibility is to feed his family, in the same way it is too his duty to feed subordinate animals.

### Problems and proposals for the current era:

While Islam has such extraordinary rules, regulations, and behavioural instructions towards animal rights and welfare, in fact, the real scenario is fully opposite in many Muslim countries. Today, animals face huge torments, especially in times of slaughtering and transport. While Islam indicates kindness to animals, in many Muslim countries, including Bangladesh, animals are being tortured when being slaughtered. On the occasion of Eid-al-Adha cows, oxen and goats frequently slaughter one in eyewitness of another. Even if we don't feed them and don't make them drink enough. The harsh reality is that in some cases animals are being slaughtered with edgeless knives. As a result, with half-slaughtered pain, some speechless animals flee sometimes and cause many mishaps. Such as a headline: 'Slipped knife hits, kills 10-year-old girl watching cow slaughtering in Bangladesh' (bdnews24.com). Such tragedies and even more dangerous accidents occur sometimes on the occasion of Eid al-Adha. So,

everyone should be careful enough about animal rights during the time of slaughtering, as well as the dangers of the situation.

### **Transport:**

Another hard problem facing animals today is in time of transport. When cattle traders transport their cattle on the occasion of Eid-al-Adha or others, they frequently don't care about the stress and problems of the cattle. Transport stress is a complex issue. Many things factor into transportation stress, including transport management, climatic factors (temperature, humidity, gases and so on), handling methods and facilities, feed and water deprivation, and so on. An animal's response to the effects of transportation stress creates a complex interaction between neurons and hormones. The results of such interactions are manifested clinically by changes in physical (external changes), haematological, biochemical and hormonal parameters. (internal changes) of the body (Alom and Others, 2018). In another research, it was found that in time of transportation, about 26% of the cattle had injuries on their bodies in the primary market (Portkhali market) and the frequencies were significantly increased ( $p<0.01$ ) after transportation to the central cattle market (47%) at Sagorika cattle market, ctg (Rakib, 2016).

### **Recommendations:**

To make life smooth and pain-free, slaughtering of animals as the guardian and the representative of Allah, people should take some steps. Such as arranging training sessions for cattle traders and those related to slaughtering. Here could be included butchers, imams, religious sermon givers and volunteers.

Besides, a campaign is needed to apprise religious leaders of the current cruelty that occurs during transport and slaughter. This should be done by competent and knowledgeable individuals who are also aware of the Islamic principles of animal welfare, preferably Muslims in order to give authenticity to their claims (Rahman, 2017).

### **Example to follow:**

Our behaviour with animals should be fair and nice. These could be the remarkable examples in this regard: 'As his (Muhammad) men marched towards Makkah just before the conquest they passed a female dog with puppies; and Muhammad not merely gave orders that they were not to be disturbed, but posted a man to see that the orders were carried out' (Shah, p-69). What Adi bin Haatim (R.) used to do whenever there were any bread crumbs remaining after a meal? He would collect whatever bread was left and give it to the ants that were walking on the wall outside of his house. When he was asked about his action, he would say: 'They are my neighbors! They have a right upon me' (As-Sayyid, p- 12, 13).

### **Conclusion:**

Nowadays, there are many animal rights groups working all over the world for the benefit and welfare of animals. Obviously, it's an optimistic and courageous sign for humanity. But the unfortunate truth is that in Muslim societies, such kinds of activities are less in comparison with other societies, although Islam gives and preserves all kinds of rights and welfare for animals and birds. Muslim societies all over the world should be aware enough and take leading positions about animal' rights and welfare according to their religious directions.



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## THE LAST MESSENGER PRAISED BY ALLAH: A DESCRIPTIVE STUDY IN QURANIC VERSES

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### Abstract:

This article explores the unique and profound ways in which Allah praises his Messenger Muhammad (PBUH) in the Holy Qur'an, highlighting divine phrases that reflect his elevated status and role. By examining titles such as Uswathun Hasanah (the exemplary model), Ala Khuluqin Adheem (of great character), Rahmatun Lil Alameen (mercy to the worlds), Manna Allah (a great favor), and Sirajum Muneer (a luminous lamp), the article delves into Allah's divine love and appreciation for His Messenger. These descriptions not only signify the Prophet's (PBUH) unmatched virtues but also serve as guidance and inspiration for humanity, illustrating the qualities that believers should aspire to follow. The article ultimately seeks to deepen readers' reverence and love for the Prophet (PBUH) by shedding light on Allah's choice of words, which convey the profound relationship between the Creator, His Messenger, and humanity.

**Key words:** Prophet Muhammad (PBUH), Allah's Praise, Uswathun Hasanah, Khuluqin Adheem, Rahmatun Lil Alameen, Sirajum Muneer, Favour of Allah, Divine Love, Islamic Virtues, Intercession

## Introduction

All forms of love are expressed through words of appreciation. Be it the love of a mother for her child, the love of a husband for his wife, or a teacher's love for their students, words have the power to captivate people. The best choices of words can leave a lasting impact on those who hear them. If mere human words have this effect, then consider the Creator, the Origin of words, who taught us how to speak and express ourselves. His words transcend time and reach hearts in the most profound ways. Words gain value through people, but it is Allah who gives them their true meaning, without Him, they would be nothing more than empty symbols and letters.

When a person praises or appreciates another with sincerity, it conveys a pure love for the latter, without expectations or jealousy. Personal praise shows acknowledgement of specific deeds, while public praise conveys that such deeds deserve admiration from others. As far as the praises which Allah bestows upon the Prophet Muhammad (PBUH) serves both to acknowledge and to appreciate. The way Allah speaks of His chosen messenger is far beyond human comprehension, but through His words in the Qur'an, we can catch a glimpse of His immense love for His Messenger (PBUH) These divine expressions are meant not only for the Prophet (PBUH) but for us to understand his elevated status.

## **Quranic Description about the Prophet (PBUH):**

In this article, the researcher will explore some of the phrases that Allah has used to praise Prophet Muhammad (PBUH). As Al-Hakeem (The All-Wise), His choice of words is at the highest level, one that no human words could ever exceed, as Allah's praise represents the ultimate appreciation a person can attain.

## 1) The Quintessential Example – Uswathun Hasanah

Allah declares in his Holy Book:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed, in the Messenger of Allah, you have an excellent example for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”<sup>1</sup>

In this verse, Allah describes the Prophet (PBUH) as an Uswathun Hasanah, an excellent role model for believers. This means that the Prophet (PBUH) is the best example in all aspects of life—whether as a father, husband, leader, soldier, or in his personal traits. Following his path earns the love of Allah, as mentioned in Surah Aal Imran (3:31). The phrase Uswathun Hasanah reflects the high regard Allah has for His Prophet (PBUH) advising all of humanity to look up to him as their guide and ideal in every sphere of life.

## 2) The Prophet (PBUH) is Upon Great Character – Ala Khuluqin Adheem

Allah the Almighty states:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you are of a great moral character.”<sup>2</sup>

To be certified as a good person is one of the most difficult things in this world. Yet, the Prophet (PBUH) earned such titles from the people, being called Al-Ameen (the Trustworthy) and As-Sadiq (the Truthful). He possessed noble traits which Allah Himself praises in the Qur'an, saying that he is upon Khuluqin

1) Surah Al-Ahzab - 21

2) Surah Al-Qalam - 4

Adheem - a character of the highest moral standard. This recognition from Allah is the greatest achievement one could attain.

The Prophet (PBUH) was the epitome of kindness, compassion, morality, good character, discipline, and patience. Allah nurtured and guided him from his early days as an orphan, shaping him into the best of all creation explaining why he earned such titles. Through his life and teachings, we see an embodiment of the ideal human character that is divinely praised.

### 3) Mercy to the Worlds – Rahmatun Lil Alameen

Allah the Almighty declares:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”<sup>1</sup>

This phrase has a deep connection with Allah’s attribute of mercy. Ar-Rahman (the Most Merciful) named the Prophet (PBUH) Rahmah (mercy). Allah introduces Himself in the first verse of the Qur’an as Rabbul Alameen (Lord of the worlds) and chose to associate the word Alameen with the Prophet (PBUH) While Allah is the Lord of the worlds, the Prophet (PBUH) is His mercy to the worlds.

The mercy of Allah is experienced through the Prophet (PBUH) as He mentioned:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

1) Surah Al-Anbiya - 107

“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you, and to the believers is kind and merciful.”<sup>1</sup>

This verse reflects the deep concern the Prophet (PBUH) had for his Ummah, to the extent that he cried at night, saying Ummati, Ummati (my nation, my nation), pleading for our forgiveness and salvation. Allah, in His love for the Prophet (PBUH) gave him two of His own names—Ra’oof (Kind) and Raheem (Merciful)- in this verse, further showcasing the Prophet’s profound care and mercy for his Ummah.

#### 4) A Great Favour of Allah – Manna Allah

In Surah Aal Imran, Allah the Almighty says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“Indeed, Allah conferred a great favour on the believers when He sent among them a Messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, although they had been in manifest error.”<sup>2</sup>

Calling the Prophet (PBUH) a great favour has profound meaning. He (PBUH) is the greatest of all blessings for this Ummah. It was through his du'a (supplication) that we continue to receive Allah’s mercy and protection, despite

1) Surah At-Tawbah - 128

2) Surah Aal Imran - 164

the world being filled with corruption and sin. His intercession (shafa'ah) on the Day of Judgment will be a source of mercy for all of humanity.

His Ummah will enter Jannah first. He (PBUH) is the leader of all messengers and the Habib of Allah. Whenever Allah showers His love upon His Messenger, being from his Ummah, we too experience that love and mercy for his sake.

With the coming of the Prophet (PBUH) the divine process of sending messengers ended. Allah the Almighty, in His infinite wisdom, deemed the Prophet (PBUH) sufficient for all of humanity until the end of time. His teachings and example are enough for every era and every people to follow, ensuring guidance for all time.

Not only did the Prophet (PBUH) convey the final message, but with immense patience and steadfastness, he corrected the characters of the people around him, transforming them from a state of moral decay to one of righteousness. His efforts in teaching and guiding were ultimately to admit as many as possible into Paradise.

Because of his du'a, intercession, and relentless dedication, we came to understand the ultimate truth - the oneness of Allah, the purpose of life, and the path to salvation. He is the one through whom we have the complete guidance for every aspect of life, and his example remains the model for how to live a life pleasing to Allah the Almighty.

## 5) A Luminous Lamp – Sirajum Muneer

In Surah Al-Ahzab (33:46), Allah the Almighty says:



وَدَاعِيًّا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

“[He is] a caller to Allah by His permission and an illuminating lamp.”

The Prophet (PBUH) is described as a luminous lamp (Sirajum Muneera), signifying that he is a guiding light for his Ummah. He led people from the darkness of ignorance into the light of truth, guidance, and Islam. He is also referred to as Noor (light) in Surah Al-Ma'idah (5:15)<sup>1</sup>

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

“There has come to you from Allah a light and a clear Book.”

which further emphasizes his role in illuminating the path to Allah for humanity. These divine descriptions of the Prophet (PBUH) are manifestations of Allah's profound love for him. They also connect the Prophet (PBUH) to his Ummah, reminding us of his significance and role as a guiding light. Reflecting on these titles allows us to deepen our reverence for the Prophet (PBUH) and ultimately develop a stronger connection with Allah the Almighty.

1 ) Commentary of Imam Qurtubi, Imam Baydawi etc.

## Conclusion

These titles and phrases manifest Allah's profound love for His Messenger (PBUH) and illustrate the deep connection between the Prophet (PBUH) and his Ummah. As we reflect on why these descriptions are shared with us, we understand that they are meant to inspire reverence and love for the Prophet (PBUH). Ultimately, this connection with him leads us to the love of Allah Himself. May Allah grant us the ability to contemplate these verses, comprehend the depth of the relationship between Allah, His Prophet (PBUH) and humanity, and allow us to follow the path of His beloved Messenger (PBUH).

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- *Prophetic Grace: The Qur'anic Merits of the Prophet Muhammad by Ahmad ibn Ajiba*

## بيت الحكمة : مركز أكاديمي علمي تاريخي

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Email: hskpbt.2009@gmail.com**الدكتور الحافظ كلیم الله**الأستاذ المشارك، جامعة دار السلام، عمرآباد،  
تاميلنادو، الهند.**Abstract**

Bayt al-Hikmah, during the Abbasid Caliphate in Baghdad from 750 to 1258 CE, stands as a prominent research and cultural institution in the Arab and Islamic world. Initially established by Caliph Harun al-Rashid and flourishing under Caliphs al-Ma'moon and al-Mansur, it evolved into a Center for translation, scholarship, and intellectual discourse. This article explores its historical significance, focusing on its role in advancing Islamic scientific and philosophical knowledge through translation initiatives, educational reforms, and the establishment of a vast library that housed over 300,000 manuscripts. The legacy of Bayt al-Hikmah extends beyond its time, influencing subsequent scholarly centers across the Islamic world.

**Key words:**

Bayt al-Hikmah, Renaissance, Translation Movement, Abbasid Caliphate.

**ملخص البحث:**

بيت الحكمة، خلال الخلافة العباسية في بغداد بين عامي 750 و1258 ميلادي، كان مؤسسة بحثية وثقافية بارزة في العالم العربي والإسلامي. أُسس في البداية على يد الخليفة هارون الرشيد وازدهر في عهد الخليفين المأمون والمنصور، حيث تطور ليصبح مركزًا للترجمة والبحث العلمي والنقاش الفكري. يستكشف هذا المقال أهميته التاريخية، مع التركيز على دوره في تطوير المعرفة العلمية والفلسفية الإسلامية من خلال مبادرات الترجمة، والإصلاحات التعليمية، وإنشاء مكتبة ضخمة ضمت أكثر من 300,000 مخطوطة. وامتد إرث بيت الحكمة إلى ما بعد عصره، حيث أثر في المراكز العلمية اللاحقة في العالم الإسلامي.

## الكلمات الرئيسية:

بيت الحكمة، النهضة، حركة الترجمة، الخلافة العباسية.

الحمد لله رب العالمين والصلوة والسلام على سيد الأولين وآخرين ومن تبعهم بإحسان إلى يوم الدين وبعد! فإن بيت الحكمة يعدّ واحداً من أبرز المراكز والمؤسسات البحثية والثقافية على مستوى العالم العربي والإسلامي زمن الخلفاء العباسيين الذين حكموا بغداد بين 750 و1258 للميلاد،

ذُكرَ في الموسوعة العربية أنَّ "بيت الحكمة" تعبير يُطلق على دار علمية ظهرت في عصر هارون الرشيد (149-193 للهجرة/ 766-809 للميلاد)، وازدهرت في عصر المأمون والخليفة أبي جعفر المنصور، إذ ازدهرت الترجمة إلى العربية من خلال ترجمة الكتب اليونانية في العلم والفلسفة.

## النهضة العلمية الإسلامية:

أمر الخليفة هارون الرشيد بإنشاء أول جامعة في التاريخ (بيت الحكمة)، ذلك الصرح العظيم الذي ملأ الدنيا علماً ونوراً وكان بيت الحكمة خزانة كتب فاقت 300 ألف كتاب ومركز ترجمة وتأليف وتدرّيس. وفي سنوات حكمه حدثت ثورة علمية وثقافية بما في ذلك في مجال الترجمة، بهدف تطوير التعليم الإسلامي، حيث استرشد لها الرشيد أكابر القراء واللغويين والمترجمين، وأنفق أموالاً طائلة لرعاية هذا الصرح العلمي العالمي.

ثم جاء زمن الخليفة المأمون بن هارون الرشيد، والذي أكمل مسيرة والده في بغداد، لكن زمنه شهد تألقاً عظيماً في الحضارة وصناعاتها، فقد تفرد عهده بتطور مطلق في شتى العلوم، وبلغت حركة ترجمة الكتب إلى العربية أوجهاً، فقد كان يعطي المترجمين والمؤلفين أوزاناً كريمة ذهباً، فانتعشت الترجمة إلى العربية من الحضارة اليونانية والفارسية والهندية.

يذكر الجغرافي الرحالة أبو الحسن المسعودي (283-346 للهجرة) في كتابه "مروج الذهب" أن الخليفة أبا جعفر المنصور (95-158 للهجرة/ 712-775 للميلاد)، أمر بعمل ترجمات كثيرة من اللغات الأجنبية إلى العربية، ومنها الأعمال القديمة لكبار العلماء الهنود والفرس واليونان. وهو أول خليفة تُرجم له من اللغات الأعجمية إلى العربية. ويقول مشرف الدراسات السياسية والإستراتيجية في بيت الحكمة الدكتور محمود علي الداود: إن بيت

الحكمة البغدادي الحالي هو سليل بيت الحكمة العباسي الذي ازدهر في عصور المنصور والرشيد والمأمون وتأسس عام 800 للميلاد، ووضع الأسس لحركة الترجمة والبحث العلمي في المنهج العقلاني والحوار الموضوعي.

أسس الخليفة هارون الرشيد مكتبة بيت الحكمة بمدينة بغداد عاصمة الدولة العباسية في القرن الثامن الميلادي، وكانت لها مكانة خاصة في العالم الإسلامي، وازدهرت واستمرت في شهرتها في ظل حكم ابنه المأمون. حيث جمع هارون الرشيد معظم الكتب والمخطوطات الخاصة بالمكتبة من والده وجده، لإعداد بيت الحكمة، وقام المأمون بتمديد المبنى الأصلي وتحويله إلى أكاديمية كبيرة، وعُرفت ببيت الحكمة، وأصبحت واحدة من أعظم مراكز الحكمة والمعرفة في العصور الوسطى، وساهمت في الحركة العلمية آنذاك.

في البداية تم إنشاء بيت الحكمة من أجل استضافة المترجمين والحفاظ على أعمالهم، وتمت إضافة أنشطة بحثية أخرى في مجالات العلوم والطب وعلم الفلك، وضمت المكتبة العديد من المترجمين والعلماء والمؤلفين والباحثين في كافة المجالات المختلفة، وتُرجمت بها الكثير من المخطوطات والكتب من كافة الموضوعات الفلسفية والعلمية، بالعديد من اللغات مثل العربية والفارسية والآرامية والعبرية والسريانية واليونانية واللاتينية. رغب الخليفة المأمون في جعل بيت الحكمة أكبر مركز للمعرفة في العالم، فقد كان عالماً بارعاً في فروع المعرفة بما في ذلك الطب والفلسفة والنجوم، وكان يقوم بتعيين أشهر العلماء للترجمة، مثل أبي يوسف يعقوب الكندي لجعله مسؤولاً عن ترجمة أعمال أرسطو، كما شجع المترجمين والباحثين على إضافة الأعمال باللغة العربية إلى المكتبة، فكان يدفع لهم ما يكافئ وزن كل كتاب بالذهب.

#### أقسام الدراسات العلمية :

يتألف بيت الحكمة من الأقسام الآتية:-

- قسم الدراسات التاريخية
- قسم الدراسات الفلسفية
- قسم دراسات الأديان
- قسم الدراسات الاقتصادية
- قسم الدراسات الاجتماعية

- قسم الدراسات القانونية
- قسم الدراسات اللغوية و الترجمة
- قسم الدراسات السياسية والإستراتيجية

التشكيلات البحثية لبيت الحكمة:

- مكتبة بيت الحكمة العالمية.
- مركز المعلومات ودعم اتخاذ القرار العراقي.
- شعبة إحياء التراث وتحقيق المخطوطات.

وتنوعت الأقسام العلمية في بيت الحكمة، فمنها قسم الترجمة والتعريب.

وذكر ابن النديم في «الفهرست» أسماء الكثير ممن قاموا بالترجمة من اللغات الهندية، واليونانية، والفارسية، والسريانية، والنبطية، وهم الذين قاموا بترجمة الكتب إلى العربية وسائر اللغات المنتشرة في المجتمع الإسلامي، فقد كوّن المأمون ثروة كبيرة من الكتب القديمة، فشكل لها هيئة من المترجمين المهرة والشرح والوراقين، للإشراف على ترميمها ونقلها إلى العربية، وعيّن مسؤولاً لكل لغة يشرف على مَنْ يترجمون تراثها، وخصص لهم رواتب عظيمة.

وبذلك قدّم العلماء المسلمون خدمة جليلة للبشرية، بنقلهم التراث المهدد بالزوال، للكثير من المصنفات اليونانية والهندية الثمينة القديمة، حيث كان يُحرّم الاطلاع عليها في كثير من البلدان التي جُلبت منها، ويُحرق منها ما يُعثر عليه، كما حدث بكتب العالم الشهير أرشميدس، إذ أحرق الروم منها خمسة عشر حملاً.

وكان مركز البحث والتأليف أهم روافد المكتبة، حيث يتم تأليف كتب خاصة لهذه المكتبة، وكان المؤلف يُثاب بمكافأة سخية، وكان النساخون يُنتقون حسب معايير خاصة.

ويعد المرصد الفلكي من أهم الأقسام العلمية ببيت الحكمة، حيث أنشأه المأمون في حي الشماسية بالقرب من بغداد ليكون تابعاً لبيت الحكمة لتعليم الفلك فيها تعليماً عملياً، ليُجرب فيها الطلاب ما يدرسونه من نظريات،

وكان يعمل فيه علماء الفلك والجغرافيا والرياضيات مثل الخوارزمي وأولاد موسى بن شاكر والبيروني ومن خلال هذا المرصد استطاع المأمون بفريقين من العلماء أن يحسب محيط الأرض.

ويذكر المؤرخون أن المغول دمروا مركز بيت الحكمة بالكامل في 1258 م، وحرقوا كل المخطوطات والكتب.

نشأ بيت الحكمة أولاً كمكتبة ثم أصبح مركزاً للترجمة، ثم مركزاً للبحث العلمي والتأليف، ثم أصبح داراً للعلم تقام فيه الدروس وتمنح فيه الإجازات العلمية، ثم ألحق به بعد ذلك مرصداً فلكياً هو مرصد الشمامسية وانقسم تنظيم بيت الحكمة الإداري إلى عدة أقسام كما يلي:

- المكتبة: وهي أساس الدار وفيها تحفظ كل كتاب يترجم أو يؤلف.
- النقل والترجمة: وكان منوطاً به ترجمة الكتب من اللغات المختلفة إلى اللغة العربية، ومن أبرز مترجمي الدار يوحنا بن ماسويه وجبريل بن بختيشوع وحنين بن إسحاق وكثير من العلماء العرب واليهود والنساطرة والفرس.
- البحث والتأليف: وفيه كان المؤلفون يؤلفون كتباً خاصة للمكتبة. المرصد الفلكي، الذي أنشأه المأمون في الشمامسية بالقرب من بغداد ليكون تابعاً لبيت الحكمة، وعليه اعتمد المأمون في بعثته التي أرسلها لقياس محيط الأرض.
- المدرسة: وفيها كان العلماء يلقون دروسهم للطلبة، وتعدّد مجالس المناظرة، وتمنح الإجازات العلمية.

كان لبيت الحكمة أثر عظيم في تطور الحضارة الإسلامية، وكان المحرك الأول لبدء العصر الذهبي للحضارة الإسلامية، وأسهم إسهامات كبيرة في مجالات الطب والهندسة والفلك. وساهم بيت الحكمة في إنقاذ التراث العالمي من الفناء والضياع بجلبه كنوز المعرفة من أنحاء العالم وترجمتها ثم حفظها ونشرها. كما أدخل نظام جديد لتنظيم المكتبات وهو ترتيب الكتب بناءً على صنف الكتاب.

لما اضطربت أحوال الخلافة بعد زمن المأمون، ساهمت مؤلفات وعلماء بيت الحكمة في نشأة مراكز ومدارس علمية جديدة في كل من خراسان والري وأصبهان وأذربيجان وما وراء النهر ومصر والشام والأندلس، وشجع إنشاء بيت الحكمة دول العالم الإسلامي نحو تأسيس مراكز علمية على غرارها مثل مكتبة العزيز في القاهرة،

ومكتبة الزهراء في قرطبة. بيت الحكمة أكاديمية للمعرفة تأسست عام 830 م في بغداد، تحتوي على مكتبة عامة فيها مجموعة كبيرة من المواد حول مجموعة واسعة من الموضوعات، واجتذبت العقول من جميع أنحاء العالم من الفلسفة والرياضيات وعلم الفلك، وكانت الأكاديمية مركزاً رئيساً للبحث والفكر والنقاش في الحضارة الإسلامية.

#### أهمية بيت الحكمة:

كان بيت الحكمة بمثابة المكتبة الملكية للخليفة العباسي المأمون في بغداد، وكان مركزاً رئيساً للترجمة ودراسة النصوص الفلسفية والعلمية اليونانية، فضلاً عن أنها موطن للعديد من المخطوطات العربية، وهي رمز لدمج وتوسيع التقاليد الفكرية من مختلف الثقافات والأمم، ونمت المكتبة منذ نشأتها إلى أن أصبحت زهرة العصر الذهبي الإسلامي، ولها دور بارز في النمو الفكري والاكتشاف في العالم الإسلامي.

#### دور الخليفة المأمون في بيت الحكمة:

كان الخليفة المأمون بارعاً في فروع المعرفة التي تدرس في بيت الحكمة، مثل الطب والفلسفة وعلم التنجيم، فكان يزور العلماء هناك لمناقشة أبحاثهم، وكان علم التنجيم يحظى بأعلى درجات التقدير في المجتمع العربي، حيث كان يُنظر إلى النجوم والكواكب على أنها تؤثر على الأحداث في الأرض.

#### موقع بيت الحكمة:

تحدثت المراجع عن بيت الحكمة بإنصاف، لكنهم لم يذكروا الكثير عن موقعها، إلا أننا نعرف وفقاً للأعراف التي كانت سائدة أن خزانة الكتب تكون جزءاً من القصر تماماً مثل قصر قرطبة وقصور ملوك الهند وبلاد فارس، لذا يُعتقد أن بيت الحكمة كانت جزءاً من القصر في زمن الرشيد، وقد قال بعض المؤرخين إنها كانت بمثابة دار ملحقة للقصر، وعند ما زاد عدد الكتب المترجمة والمؤلفة في عهد المأمون تحوّل الملحق إلى مبنى كبير فيه عدد من القاعات ومساحة للمترجمين والمؤلفين والعلماء والقراء، ونتيجة لذلك تم نقل المكتبة إلى الرصافة التي كانت نصف بغداد على الجانب الشرقي من نهر دجلة.



## تصميم وعمارة بيت الحكمة:

يتكون بيت الحكمة من ساحة تحيط بها قاعات من طابقين من جهاتها الأربعة، في وسط كل جانب من جوانب الفناء الأربعة أروقة تعلوها قبة نصف أسطوانية طولها 25 ذراعاً، تؤدي القاعة الرئيسة إلى غرفة مربعة الشكل تعلوها قبة كبيرة بارتفاع 80 ذراعاً، ويوجد بالقاعة الرئيسة تمثال لفارس يحمل رمحاً يدور بالحربة كما يحتوي الطابق الأرضي على عدد من الأقسام لخزائن الكتب وأقسام للترجمة والتأليف والنسخ والتجليد والقراءة، أما الطابق العلوي فقد خُصص للمقيمين من المؤلفين، والمترجمين والموظفين.

## نهاية بيت الحكمة:

في عام 1258 ميلادي، توقفت إنجازات بيت الحكمة والعصر الذهبي الإسلامي بسبب الغزو المغولي لبغداد تحت حكم هولاو، وتم تدمير جميع المساجد والمكتبات والمستشفيات في المدينة العظيمة، وتم قتل آلاف من سكان المدينة، وإلقاء مجموعة كبيرة من الكتب والمخطوطات من بيت الحكمة في نهر دجلة، وقد كانت نهاية مأساوية لواحدة من أكثر المدن تقدماً وتنوعاً وتقدمًا، واستغرقت بغداد قرونًا للتعافي منها.

ورغم هذه الكارثة المدمرة، لم تنطفئ شعلة العلم والمعرفة تمامًا، فقد ساهم العلماء المسلمون الذين نجوا من المجزرة في نقل علومهم إلى مدن أخرى مثل دمشق والقاهرة وقرطبة، مما ساعد في استمرار التراث العلمي الإسلامي كما لعبت الترجمات العربية للكتب الفلسفية والعلمية دورًا حاسمًا في نهضة أوروبا لاحقًا، حيث انتقلت المعرفة من العالم الإسلامي إلى الغرب عبر الأندلس وصقلية. وهكذا، وعلى الرغم من أن سقوط بغداد كان نقطة تحول مأساوية، إلا أن تأثير العصر الذهبي الإسلامي ظل حاضرًا في تطور الفكر الإنساني والعلمي حتى يومنا هذا. وآخر دعوانا أن الحمد لله رب العالمين، وصلى الله على نبينا محمد وبارك وسلم والحمد لله رب العالمين.

## The Buried (Younger) One

முனைவர் க.மு.அ. அஹ்மது ஜுபைர்

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### Abstract:

Mustafa Lutfi al-Manfaluti was an Egyptian writer known for his contributions to Egyptian Arabic literature. He wrote prose that often reflected the social and cultural issues of his time. "Al-Nazarat" (The Views) is a collection of essays written by Mustafa Lutfi al-Manfaluti, an Egyptian writer, journalist, and intellectual who lived from 1876 to 1924. He was one of the prominent figures of the Nahda (Arab Renaissance) movement in the late 19th and early 20th centuries. "Al-Nazarat" was published in 1907 and is considered one of al-Manfaluti's most significant works. "Al-Nazarat" reflects the intellectual discourse of its time, addressing various social, political, and cultural issues in Egypt and the broader Arab world. Al-Manfaluti was known for his progressive ideas and advocacy for reform. In "Al-Nazarat," al-Manfaluti demonstrated his eloquent and persuasive writing style. His essays were influential in shaping public opinion during his time. "Al-Nazarat" had a significant impact on Arab intellectual and cultural circles. It sparked debates and discussions about the future of Arab societies and their place in the world.

**Key words:** Al-Nazarat, Arabic, Islamic Education, Mustafa Lutfi al-Manfaluti, Egypt.

## Introduction

This work is a heartfelt and emotionally charged piece that deals into the grief and sorrow of a father who has lost his sons. The passage is a poignant reflection on the author's pain, loss, and contemplation of mortality, emphasizing the depth of his feelings and the complex interplay of fate, love, and human frailty. The lesson opens with a somber scene of the father having dusted his hands from the soil of his son's grave.

### The Buried (Younger) One

#### (Translated)

Now, I have dusted my hands from the soil of your grave, my son, and returned to my home like a defeated commander returning from the battlefield. I have nothing left but a tear I cannot shed and a sigh I cannot release. Allah, who decreed this misery in your fate, granted you to me before I even asked for you, and then He took you away from me before I could seek His pardon from you. He wanted to complete His decree and make me drink from the cup until its residues, depriving me even of a tear to shed or a sigh to heave. So, I find no solace in this or that, no matter how I try to distract myself from my current state. Praise be to Him, whether content or upset, and to Him belongs all praise, whether giving or taking away. I submit to Him in satisfaction with His decree and patience in enduring His affliction.

I saw you, my son, lying on your sickbed, and I became anxious, then afraid of your impending death, and it was as if I were being shown that life and death are matters of human affairs, actions performed by their own hands. So, I consulted the doctor about your condition, and he prescribed medicine for you,

assuring me of your recovery. I sat beside you, pouring drop by drop that yellowish liquid into your mouth, while fate was taking away bits and pieces of life from your sides until I looked and found you lifeless in my hands. The medicine bottle remained untouched. I realized that I had lost you and that the matter was in the hands of fate, not in the hands of medicine.

I will sleep soon, my son, on a bed similar to yours, and I will be treated just as you were treated. I expect that the last thing remaining in my memory at that moment about the affairs, stages, and events of life will be the profound regret I still suffer from the bitter doses I administered to you with my own hands, while you turned and rolled your body in pain and your face reddened, your limbs twitched, and tears welled in your eyes. You had no hand to push me away, nor a tongue to complain to me about the bitterness you tasted.

It was better for me and for you, my son, that I leave your fate to Allah, whether in your recovery or illness, in your life or death. I wish our last interaction before bidding farewell to this world wasn't those pains I inflicted upon you. Now, I believe I was a person helping to your fate, and that cup of death, held by destiny, was not any less bitter to you than the medicine bottle I held in my hands.

How life has become sterile after you, my son! How ugly do these creatures appear to me now, and how dark is the house I dwell in after your departure. In your presence, the sun shone brightly, illuminating everything around me. But today, I can hardly see anything more than what your eyes can perceive in the darkness of your grave.

People mourned and wept for you as they wished, grieving and distressing, until their tears were spent and their strength became weakened, and they retired to their beds to find some comfort. Yet, there remain only two watchful eyes in this dark night and silence- your father's tired eyes and another, which you know well.

The night has been so long that I am weary of it, but I do not ask Allah to dispel its darkness and bring daylight. For the grief I suffered for you, my son, leaves me with no strength to endure seeing any trace of your life. Let the night continue so that I do not witness the day. Indeed, I wish the day would shine forth; such is my weariness of this darkness.

Today, I buried you, my son, and before that, I buried your brother, and even before that, I buried your two other brothers. Every day, I receive a new guest, bidding farewell to another. Oh Allah, how my heart has endured what surpasses the endurance of other hearts and tolerated the calamities of fate! Each of you, my sons, has nestled in my heart, and this now-fragile liver has become torn, scattered in the corners of graves. Only a small part of it remains, which I do not think will endure forever, and I do not believe that time will abandon it, as it has taken away your sisters before.

Why did you leave, my sons, after you came? Why did you come if you knew you wouldn't stay? Had you not come, I wouldn't have mourned the loss of you from my hands, for I am not accustomed to stretching my sight to what is beyond my reach. If you had stayed after your arrival, I wouldn't have had to drink this bitter cup in your name. I would have been content with fate, and it could have cleared a path for me, turning its face away so I wouldn't see it, nor would it see

me, treating me neither with kindness nor cruelty, not approaching me with goodness or harm.

Neither good nor evil seems apparent to me. No smiles or frowns, no laughter or tears would change my mind. It is clear to me that you would not have mourned a blessing if it were not in your hands, nor would you have felt the bitterness of its loss if you had not tasted the sweetness of its presence. Fate had to follow the path of misery that it had declared before Allah, destined to befall me among His creations. When it failed to enter through the gate of greed, it entered through the gate of hope. It bestowed upon me a grant that brought me moments of joy in life. But then, it realized that the seed of hope it planted in my soul had grown and blossomed, and that I had savored the blessing it presented, only to be snatched away from me like a cold cup from a thirsty traveler. The arrow struck deep into my liver, and the deprivation of the blessing left me with nothing. If not for that, I would have attained nothing and found no way.

Oh, my sons, if Allah has destined for you to meet in a garden of paradise or by a flowing river of its waters or under the shade of its magnificent palaces, then remember me as I remember you. Stand together before your Lord as the worshipers stand in rows before Him and extend your little hands to Him as the needy extend theirs, and say to Him, "O Allah, You know that this poor man loved us, and we loved him. The days have separated us from him, and he continues to endure the miseries and afflictions of life that he can hardly bear. We still carry within ourselves the sadness and longing for him, which overshadow the happiness of being in Your presence, near Your hearing and sight. You are more merciful to us and him than to inflict severe punishment upon us. So, either take us to him or bring him to us. No, do not ask Him to bring us to him. Instead, ask

Him to bring him to us. The life I detest for myself, I do not desire for you. Perhaps Allah will answer your prayers in a way He did not answer mine, and this barrier between me and you will be lifted, and we shall meet again as we were.

## Conclusion

In summary, this work “al-dafeen al-sagheer”, is a deeply emotional reflection on the grief and loss experienced by a father who has buried many sons. It conveys a sense of acceptance of fate's decree, intertwined with the pain of their absence and the longing for reunion in the hereafter. The author grapples with the complexities of love, loss, and human vulnerability in the face of destiny.

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## HARMONIZING TRADITION AND INNOVATION: 'ABDUR RAḤMĀN NĀṢIR AS-SI'DĪ'S APPROACH TO FATWÁ IN ISLAMIC JURISPRUDENCE

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### Abstract:

This paper delves into the distinctive approach of 'Abdur Raḥmān Nāṣir As-Si'dī in the application of *Fatwá* within Islamic jurisprudence. Through an examination of *As-Si'dī's* methodology, this study highlights his innovative teaching methods, the nuanced application of traditional Islamic teachings, and his interaction with contemporary issues. Drawing from a range of *Fatwás*, the paper explores *As-Si'dī's* adherence to and deviation from traditional *Madhhab* positions, showcasing his *Ijtihād* and the influence of *Ibn Taymīyah* on his rulings. The analysis reveals *As-Si'dī's* commitment to facilitating knowledge, adapting jurisprudential responses to modern challenges, and his contribution to the dynamic discourse of Islamic jurisprudence.

**Key words:** 'Abdur Raḥmān Nāṣir As-Si'dī, *Fatwá*, Islamic jurisprudence, *Ijtihād*, *Ibn Taymīyah*, *Madhhab*, contemporary issues



## Introduction

The dynamic landscape of Islamic jurisprudence has been significantly shaped by the contributions of contemporary scholars who have navigated the delicate balance between adherence to tradition and the exigencies of modern life. Among these scholars, *ʿAbdur Raḥmān Nāṣir As-Siʿdī* stands out for his profound impact on the application of *Fatwá*, the non-binding legal opinion in Islamic law. *As-Siʿdī*'s approach to *Fatwá* is marked by a meticulous integration of classical Islamic teachings with responses to contemporary issues, thus offering valuable insights into the evolving nature of Islamic jurisprudence. This paper seeks to explore the methodologies, influences, and implications of *As-Siʿdī*'s *Fatwás*, highlighting his unique position within the spectrum of Islamic scholarship.

*ʿAbdur Raḥmān Nāṣir As-Siʿdī* has garnered attention not only for his deep understanding of traditional Islamic jurisprudence but also for his innovative approach to addressing the questions and challenges faced by the Muslim community today. His *Fatwás* reflect a nuanced application of *ijtihād*—individual interpretation of the Quran and Hadith in cases not explicitly covered by these texts—demonstrating his commitment to guiding the Muslim community through the complexities of contemporary life while remaining grounded in Islamic tradition.

The significance of *As-Siʿdī*'s work lies in his ability to straddle the line between the preservation of traditional Islamic values and the necessity for jurisprudential flexibility in the face of changing societal norms. By examining *As-Siʿdī*'s *Fatwás*, this paper aims to shed light on the processes and principles that underpin his jurisprudential decisions, the pedagogical methods he employs to

disseminate his rulings, and the broader implications of his work for the field of Islamic jurisprudence.

In setting the stage for this exploration, the introduction outlines the scope and objectives of the study, positioning *As-Si'dī's* contributions within the broader academic and religious discourse on the role and application of *Fatwá* in contemporary Islamic scholarship. Through this examination, the paper endeavors to articulate the ways in which *As-Si'dī's* jurisprudential approach both reflects and influences the ongoing dialogue between Islamic tradition and modernity, offering insights into the continuity and adaptation of Islamic legal thought in the 21st century.

## 1. Research Methodology and Review of Literature

### 1.1. Research Methodology

This study adopts a qualitative research methodology to analyze the application of *Fatwá* by 'Abdur Raḥmān Nāṣir *As-Si'dī*, focusing on the interpretative analysis of textual data. The primary source of data comprises a collection of *Fatwás* issued by *As-Si'dī*, alongside his writings and teachings that elucidate his jurisprudential approach. Secondary sources include scholarly articles, books, and critiques that discuss *As-Si'dī's* work within the broader context of Islamic jurisprudence and contemporary scholarship. The methodology is structured as follows:

- **Textual Analysis:** Detailed examination of *As-Si'dī's Fatwás* to identify the jurisprudential principles, methodologies, and reasoning he employs in addressing various issues.

- **Comparative Analysis:** Comparison of *As-Si'dī's* rulings with traditional and contemporary jurisprudential views to highlight his contributions to the field.
- **Contextual Inquiry:** Exploration of the socio-cultural and historical contexts within which *As-Si'dī's Fatwās* were issued, to understand their relevance and applicability to contemporary issues.

This approach enables a comprehensive understanding of *As-Si'dī's* jurisprudential contributions and the implications of his *Fatwās* for modern Islamic scholarship.

## 2.2 Review of Literature

The literature on Islamic jurisprudence and the role of *Fatwá* is vast and multifaceted. This review focuses on key themes relevant to this study:

- **Foundations of Islamic Jurisprudence:** Scholarly works that provide an overview of the principles of Islamic law, including the sources of Sharia, the role of *ijtihād*, and the historical development of Islamic jurisprudence. Notable works include Hallaq's "A History of Islamic Legal Theories" and Kamali's "Principles of Islamic Jurisprudence".
- **The Function and Impact of *Fatwá*:** Studies that explore the significance of *Fatwá* in Islamic law, its role in guiding the Muslim community, and its adaptation to changing circumstances. Masud, Messick, and Powers' "Islamic Legal Interpretation: Muftis and Their Fatwas" offers comprehensive insights into the diversity and dynamics of *Fatwá* issuance.

- **Contemporary Islamic Jurisprudence:** Literature examining the challenges and opportunities faced by contemporary Islamic scholars in applying traditional jurisprudence to modern issues. Works by authors like Yusuf Al-Qaradawi, who navigates contemporary socio-religious dilemmas through *Fatwá*, provide valuable context for understanding *As-Si'dī's* contributions.
- **Scholarly Perspectives on *As-Si'dī*:** Direct studies and analyses of 'Abdur Raḥmān Nāṣir *As-Si'dī's* work are crucial for this research. Although literature specifically focusing on *As-Si'dī's Fatwás* is limited, his writings and interviews, as well as academic articles that critique or discuss his rulings, are instrumental in constructing a comprehensive view of his jurisprudential approach

## 2. Methodological Foundations: Examination of *As-Si'dī's* Process in Formulating *Fatwás*

'Abdur Raḥmān Nāṣir *As-Si'dī's* approach to formulating *Fatwás* is deeply rooted in classical Islamic jurisprudence while being distinctly responsive to the needs of contemporary society. His methodology is characterized by a rigorous engagement with the primary sources of Islamic law—the Quran and Hadith—complemented by a profound understanding of the objectives (Maqasid) of Sharia. *As-Si'dī* emphasizes the importance of contextual analysis, considering the socio-cultural realities of the questioners to ensure that his *Fatwás* are not only legally sound but also practically applicable. His process involves:

**Comprehensive Inquiry:** *As-Si'dī* undertakes a thorough examination of the question, exploring its nuances and underlying issues to ensure a full understanding before issuing a ruling.

**Evidence-Based Reasoning:** He grounds his *Fatwás* in evidence from the Quran and Sunnah, applying principles of *Uṣūl Al-fiqh* to interpret texts in light of contemporary contexts.

**Consideration of Precedent:** *As-Si'dī* respects the rulings and interpretations of classical scholars, using them as a foundation while being willing to engage in *ijtihad* where necessary.

**Balancing Tradition and Modernity:** His *Fatwás* reflect a balance between adherence to Islamic principles and flexibility to address modern challenges, embodying a pragmatic approach to jurisprudence.

## 2.1. Teaching Methods and Public Engagement

*As-Si'dī* utilizes *Fatwás* as a pedagogical tool, engaging with the public and his students in a dialogue that extends beyond mere legal rulings to encompass ethical and spiritual dimensions. His public lectures and writings often reference his *Fatwás*, using them as case studies to illustrate broader jurisprudential principles and ethical considerations. This approach serves multiple purposes:

**Educational:** By discussing the reasoning behind his *Fatwás*, *As-Si'dī* educates the Muslim community on the principles of Islamic jurisprudence, fostering a deeper understanding of Sharia.

**Engagement:** His interactive approach encourages active participation from the community, inviting questions and discussions that make Islamic jurisprudence accessible to a broader audience.

**Empowerment:** Through his teachings, *As-Si'dī* empowers Muslims to navigate their religious obligations with confidence, providing them with the tools to apply Islamic principles in their daily lives.

## 2.2. Case Studies of *Fatwás*

Several *Fatwás* issued by *As-Si'dī* highlight his nuanced approach to jurisprudence. For instance, his ruling on the permissibility of financial transactions in contemporary banking systems demonstrates his ability to engage with complex economic realities through the lens of Islamic law. Another notable *Fatwá* addresses the issue of medical ethics, wherein *As-Si'dī* navigates the intricacies of life-saving procedures and their alignment with Islamic principles. These case studies reveal:

**Reasoning and Rulings:** *As-Si'dī's Fatwás* are characterized by detailed reasoning that bridges Islamic tradition and contemporary challenges, offering solutions that are both principled and practical.

**Application of Maqasid al-Sharia:** His rulings often reflect a consideration of the objectives of Islamic law, prioritizing the preservation of faith, life, intellect, lineage, and property.

### 2.3. Influence of *Ibn Taymīyah*

The impact of *Ibn Taymīyah*'s works on *As-Si'dī* is evident in his approach to *Fatwá* issuance. *As-Si'dī* admires *Ibn Taymīyah*'s commitment to evidence-based jurisprudence and his willingness to challenge prevailing jurisprudential norms when they conflicted with the primary sources of Islamic law. This influence is reflected in *As-Si'dī*'s:

**Emphasis on Scriptural Evidence:** Like *Ibn Taymīyah*, *As-Si'dī* prioritizes direct evidence from the Quran and Sunnah in his legal reasoning.

**Engagement with Ijtihad:** Inspired by *Ibn Taymīyah*'s example, *As-Si'dī* exhibits a readiness to engage in independent reasoning, especially in matters where traditional rulings do not adequately address contemporary issues.

In conclusion, the detailed examination of *As-Si'dī*'s methodological foundations, teaching methods, selected *Fatwás*, and the influence of *Ibn Taymīyah* provides a comprehensive understanding of his contributions to Islamic jurisprudence. *As-Si'dī*'s work reflects a deep respect for Islamic tradition, coupled with a dynamic approach to contemporary legal and ethical challenges.

## 4. Discussions

The *Fatwás* issued by 'Abdur Raḥmān Nāṣir *As-Si'dī* represent a pivotal contribution to contemporary Islamic jurisprudence, reflecting a nuanced approach that navigates the delicate balance between tradition and innovation. This critical engagement with *As-Si'dī*'s *Fatwás* reveals several key implications for the field of Islamic law and its application within modern Muslim communities.

#### 4.1. Balancing Tradition and Innovation

*As-Si'dī's* jurisprudential approach is emblematic of a broader debate within Islamic scholarship regarding the extent to which tradition should inform contemporary legal and ethical decisions. His methodology, characterized by a deep respect for the Quran and Sunnah while also engaging in *ijtihad*, underscores the potential for a dynamic interpretation of Islamic law that remains faithful to its origins. This balance between tradition and innovation is crucial in a global context where Muslims encounter novel situations and challenges that were unimaginable in earlier times. *As-Si'dī's* work demonstrates that a rigorous engagement with Islamic principles, combined with a flexible approach to new issues, can provide meaningful guidance to the Muslim community.

#### 4.2. Impact on Muslim Communities

*As-Si'dī's Fatwās* have a profound impact on Muslim communities, offering guidance on a wide range of issues from financial transactions to medical ethics. By addressing contemporary dilemmas through the lens of Islamic jurisprudence, *As-Si'dī* helps bridge the gap between Islamic law and the realities of modern life. His *Fatwās* serve not only as legal opinions but also as educational tools that empower Muslims to navigate their daily lives with a deeper understanding of Islamic principles. This educational aspect fosters a sense of confidence and clarity within the community, reinforcing the relevance of Islamic jurisprudence in addressing the complexities of modern existence.



### 4.3. Addressing Modern-Day Challenges

The relevance of *As-Si'dī's* approach in addressing modern-day challenges cannot be overstated. In an era marked by rapid technological advancements and societal changes, the need for a jurisprudence that is both principled and adaptable is more pressing than ever. *As-Si'dī's* ability to apply Islamic principles to new contexts, such as digital finance and bioethics, illustrates the vibrant and evolving nature of Islamic jurisprudence. His work underscores the importance of scholarly rigor, contextual awareness, and ethical consideration in formulating responses to contemporary issues.

*'Abdur Raḥmān Nāṣir As-Si'dī's Fatwās* offer a valuable model for contemporary Islamic jurisprudence, embodying a judicious blend of adherence to tradition and openness to innovation. His approach not only enriches the academic discourse on Islamic law but also provides practical guidance to Muslim communities facing the challenges of the modern world. *As-Si'dī's* work exemplifies the potential of Islamic jurisprudence to remain a vital source of ethical and legal insight in the 21st century, affirming its capacity to guide the Muslim community through the complexities of contemporary life with wisdom and integrity.

### Conclusion

This paper has explored the significant contributions of *'Abdur Raḥmān Nāṣir As-Si'dī* to the application of *Fatwā* within Islamic jurisprudence, highlighting his innovative approach that skillfully bridges the gap between the rich traditions of Islamic scholarship and the exigencies of contemporary Muslim life. *As-Si'dī's* work in issuing *Fatwās* has been characterized by a meticulous

adherence to the foundational texts of Islam—the Quran and Sunnah—while also demonstrating an unparalleled willingness to engage in *ijtihad* to address modern-day challenges.

*As-Si'dī's* methodological foundations, which are deeply rooted in evidence-based reasoning and a profound understanding of the *Maqasid al-Sharia* (objectives of Islamic law), exemplify his commitment to ensuring that Islamic jurisprudence remains relevant and responsive to the needs of the Muslim community. His use of *Fatwās* as pedagogical tools further illustrates his dedication to educating Muslims about their religion in a manner that is both accessible and engaging, thereby empowering them to navigate their faith with confidence and clarity.

The case studies of *As-Si'dī's Fatwās* presented in this paper, ranging from financial transactions in the digital age to ethical dilemmas in medical interventions, reveal the depth of his jurisprudential insight and his ability to apply Islamic law to complex contemporary issues. Moreover, the influence of *Ibn Taymīyah* on *As-Si'dī's* work underscores a shared emphasis on scriptural evidence and the prioritization of the Quran and Sunnah in legal reasoning, while also highlighting *As-Si'dī's* place within a long tradition of Islamic scholarship that values both intellectual rigor and spiritual integrity.

'*Abdur Raḥmān Nāṣir As-Si'dī's* legacy in the application of *Fatwā* is a testament to the dynamic and evolving nature of Islamic jurisprudence. His work not only contributes to the rich tapestry of Islamic legal thought but also offers a model for how scholars can navigate the balance between tradition and innovation. *As-Si'dī's* approach to *Fatwā* represents a significant stride towards

evolving the discourse of Islamic jurisprudence, ensuring that it remains a vital and relevant guide for Muslims seeking to fulfill their religious obligations in an ever-changing world.

In conclusion, 'Abdur Raḥmān Nāṣir As-Si'dī's contributions to Islamic jurisprudence through his application of *Fatwā* embody a profound respect for the traditions of Islamic scholarship, coupled with a forward-looking approach to jurisprudential challenges. His legacy is a beacon for future generations of scholars and Muslims alike, illuminating the path toward a jurisprudence that is both deeply rooted in Islamic principles and adept at addressing the complexities of contemporary life.

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## ***NAWAB SAHIB AS AN EDUCATIONIST WITH REFERENCE TO C. ABDUL HAKEEM COLLEGE***

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الباحث والمترجم الحر،

نيو دلهي.

### **Abstract:**

Nawab C. Abdul Hakeem Sahib was considered one of the best and successful traders in Tamil Nadu. He had a vision to serve the Muslim community through the weapon of education. That's why we see that he established a Muslim Educational society through which he provided education to each and every youth of the region irrespective of caste, colors and creed. The aim of this paper is to shed a light on the role and contribution of Nawab C. Abdul Hakeem Sahib to the upliftment of South Indian Muslim community in the field of education. At the same time, it will highlight the Nawab C. Abdul Hakeem College, it's vision, purpose, academic activities and ongoing courses in different schools, institutions etc.

### **Key words:**

Establishment, Nawab C. Abdul Hakeem College, Vision & purpose, ongoing courses, other activities, Salient features, opinions, conclusion etc.

## Introduction

The period of early 20<sup>th</sup> century was a very pathetic for the entire Muslim community across the globe. Because, the most horrible incident of the first world war came to an end in the end of 1918. The only one Muslim dominant and administered country of those days' Turkey fell most miserably into the hands of those people who could not tolerate Islam as a religion. The Muslim scholars, intellectuals, Ulamas across the Indian subcontinent became so worried and panic. They were very serious to revive a new spirit of Islamic teachings. They preferred and chosen the weapon of an education to all other privileges of the world. they paid a great attention towards the upliftment of Muslim community through education nothing else. Some intellectuals and traders took attempt to establish a different kind of modern and Islamic cultural learning centers, schools, colleges and universities across the country specially in Tamil Nadu State. One of them was the fabulous jewel of Madras presidency, Janab Nawab C. Abdul Hakeem Sahib, who was considered one of the best and respected natives of Melvisharam region and prince among traders, merchants and one-time Sheriff of Madras presidency. He cherished a golden dream of transforming his own town into splendid seat of great learning to cater to the educational, social and cultural needs of the Muslim community. That's why we see that he established a Melvisharam Muslim Educational Society to the promotion of Modern Education, culture, welfare and reformation in 1918. Nawab Sahib became the first president of this institution in 1919. He worked for its growth to spread the umbrella of education, culture in these parts of Vellore district Tamil Nadu state- INDIA.

### **A Glance at The Melvisharam Muslim Educational Society (M.M.E.S):**

If we look back into history, we find that a number of incidents happened in the beginning of twentieth century. The first incident was the first world war which was a global conflict fought between two coalitions: the Allies and the Central powers. It was started in July 1914 and came to an end in November 1918. The second incident was Jallianwala Bagh massacre which was most gruesome and barbaric incident in Indian history. This incident took place in April, 1919. The responsible person of this incident was the British Officer General Dyer who ordered his army to fire at all the people gathered inside the Jallianwala Bagh indiscriminately. The only Muslim ruled and administered country of those days' turkey, fell most miserably into the hands of those who could not tolerate an Abrahamic monotheistic religion Islam, which had been come for the salvation of entire community on the earth. At that time, the Indian Muslims were very afraid and they were seriously bent upon rejuvenating their Islamic culture and civilization. They preferred the education to all other privileges of the worldly life. So, they started establishing Madrasas, Mahads, Schools, Colleges and Universities across the country to the upliftment of the Muslim ummah. The intellectuals, educationist, academicians' and reformers believed that it was the weapon by which they could take their society to a land of prosperity and plenty. Despite being hated with English language at that time, it was included as a compulsory subject in different schools and colleges across the country. The Jamia Millia was the first University which adopted and continued education in English language under the leadership of Maulana Sheikh Mahmudul Hasan Deobandi, Mukhtar Ahmed Ansari, Hakim Ajmal Khan and Maulana Mohammed Ali Jauhar Sahib.



The syllabus which was followed by Jamia Millia Islamia New Delhi, was for the first time introduced in institution of higher learning managed by Majlise Salah-e- Darain, an educational and cultural society which was established by some prominent Muslim intellectuals such as Janab S M Safiullah Sahib and Janab Pakthinin Yaqoob Sahib and some other dignitaries. They were very serious towards the education of Muslim younger girls and boys simultaneously. They established a very prominent and well-established Madrasah under the banner of this society which syllabus was according to Jamia Millia Islamia, New Delhi. This Madrasa was very famous among the Muslim community in the region. This was first of its kind in 1000 years in Indian history in the fields of Arabic language, theology and Islamic sciences. The syllabus which was prescribed for it was very innovative and astonishing. After some time, this Madrasa was taken over by the Melvisharam Muslim Educational society founded in 1918. For its further growth, Janab Pakhthini and Janab Yakub Saheb, the then General secretary, left no stone unturned in making the school an exemplary model for other such school in and around Melvisharam region of Indian state of Tamil Nadu. The philanthropists, reformers and the other important people of the city were very happy with the successful functioning of the school. They were eagerly willing to accept to take over the reins of its administration. Of course, that was the story of the glorious birth of reputed Melvisharam Muslim Educational Society which was established in 1919.

We must be aware that Aali Janab Nawab C. Abdul Hakeem Sahib was the first man who was elected as the first dynamic and visionary president of the society, and the credit of being the first secretary of the school goes in reverential honor to Janab Vavathar Abdul Wahab Sahib, who tried his level best to make this

institution to the top level. It is worth mentioning that The Madarasa-e- Falahul Muslimeen which was very famous became the sister of this school. At that time, he was reluctant to run the administrative machinery as per rules and regulations was sought from the provincial Government of Madras presidency. As luck could have it, the school grew bigger and bigger day by day in its strength and stature, and richer and richer in its tastes and stronger and stronger in the financial resources. That was the reason the school became a high school in 1930 and in 1978.<sup>1</sup>

After the sudden demise of Nawab C Abdul Hakeem Sahib, Janab Pakthini Haji Bashan Sahib took over as the president of the Melvisharam Muslim Educational Society. He became the president of this brilliant institution for years and after his passing away almost in 1939, Janab Pakthini Abdul Khader Sahib assumed the office of the institution and he proved himself a best administrator. He corrected many things and improved the financial resources of the educational institutions on a large scale. When he died almost in 1938 at the same time Janab Mr. Malakku Mohammad Ibrahim Sahib was made the General Secretary of the Society, who took the responsibility of the society and worked hard for the educational, social and cultural upliftment of the society. He struggled day and night for the smooth functioning of the entire institutions in the region just as a talented captain that steers his vessel safe to its port. Janab Pakthimni Abdul Khader sahib breathed his last and Janab Al Haj S.M Abdul Jameel Sahib who had an incredible ability and extra ordinary talent to cut through haze, became the president of the prestigious society by thinking that he could do a better

<sup>1</sup> Fabulous Jewel of Madras Presidency, Published by Melvisharam Muslim Education Society- Tamil Nadu.

contribution in his own capacity as the General secretary of the society. He handed over the resignation to the chair of the organization and became the General Secretary of this society in 1961 with redoubled vigor, enthusiasm and zeal. And after Janab C. Fakir Ahmed Sahib, it was the hon'ble turn of Alhaj V Md. Khaleelur Rahman Sahib who had to preside over the Managing Committee of the society.

### **Ongoing Prominent Schools and Colleges under the M.M.E.S Society:**

We know that The Melvisharam Muslim Educational Society (M.M.E.S), was established by some prominent Muslims scholars and thinkers for promoting the education, culture, welfare and reformation of the entire Muslim society in 1918, Which was first of its kind in 1000 years in world history in the field of education and training. Now a days, there are many ongoing prominent schools, institutions and colleges which are being taken care of the Melvisharam Muslim Educational Society on a large scale. There are seven prominent Schools and Four distinguished Colleges which are most efficiently maintained by M.M.E.S Society have gained an unprecedented popularity and earned an everlasting goodwill of students, parents and other stakeholders of the state. These institutions which are continuously running are as follows:

- Islamiah Boys Higher Secondary School
- Islamiah Girls Higher Secondary School
- Hakeem Matriculation School
- Islamiah Boys Primary School
- Islamiah Girls Primary School

➤ F.M. Primary School

➤ R.A. Primary School

There are four well reputed and very famous colleges, which are continuously growing day by day educationally and culturally. These are as follows:

➤ MMES Academy of Architecture

➤ C.Abdul Hakeem College of Engg. & Tech.

➤ C.Abdul Hakeem College (Autonomous)

➤ MMES Women's Arts & Science College

Now, we would like to shed a light on the history of establishment and the ongoing courses in Nawab C Abdul Hakeem colleges. So that, we could aware about the contribution of Janab Nawab C. Abdul Hakeem Sahib (R) in the field of education.

➤ ***The Nawab C. Abdul Hakeem College***

The Nawab C. Abdul Hakeem College was established in the year 1965. It is a government aided private college for arts and science located in Melvisharam Tamil Nadu state- India. It is one of the oldest colleges in Ranipet district affiliated to Thiruvalluvar University the National assessment and Accreditation council has conferred A grade. Currently, it offers 31 courses at Under- Graduate level, 6 course at post Graduate level and PhD programs. It was granted autonomous status by UGC with effect from 2014.

### **A brief history of the college:**

The Nawab C. Abdul Hakeem College was established in the year 1965 by the Melvisharam Muslim Educational Society (MMES) which was founded in 1918 by Late Nawab C. Abdul Hakeem sahib. He was a businessman, philanthropist one of the natives of Melvisharam and one time Sherif of Madras presidency. MMES started off with Primary, Secondary and Higher Education for people irrespective of caste, colour, creed, community or social status. Presently, MMES manages 11 institutions from kindergarten school to a first-grade college with five postgraduate departments and three research departments. They include M.M.E.S. arts and science college for women and C. Abdul Hakeem College of Engineering & Technology. The college was instituted in the year 1965 with just Pre-University Course, in the local orphanage buildings. Subsequently, the M.M.E.S. acquired a site of more than 67 acres (27 ha), on the eastern outskirts of the town, on the Chennai-Bangalore Trunk Road, and constructed buildings to house the college and the hostels.

### **The college campus:**

When we look at the campus of the college, we know that it is spread over an area of about 21 acres (8.5 ha). The college has a double story building with different blocks which accommodate all the class rooms, office rooms, principal's chambers, separate staff rooms for various departments, laboratories, toilets, etc. Although there are sizable number of academic departments, the facilities are mostly shared. There is an auditorium which is also used for social, cultural, academic and government sponsored programs. A branch of the Centurion Bank with ATM facility is located in the nearby campus of the engineering college

run by the same management. A sub-post office is functioning in the college campus. Although the institution is four decades old, the open land is to be fully converted into gardens or other useful building. Significant amount of rainwater is harvested using rainwater harvesting facility.

### **Different courses offered by the College:**

This prestigious college offers so many courses. Some of them are government aided courses and some of them are self- financing courses, which are as follows for example:

- Bachelor of Arts in History
- Bachelor of Arts in Commerce corporate secretaryship
- Bachelor of science in Mathematics
- Bachelor of Science in Physics
- Bachelor of Science in Chemistry
- Bachelor of Science in Zoology
- Master of Science in Mathematics
- Master of science in Zoology
- Master of Science in Chemistry
- Master of Commerce

### **Student life in the campus:**

This college has basically three National Service Scheme (NSS), units with 155 cadets. These NSS units are subjected to community development, social work, health and hygiene awareness, medical camps, adult education and literacy,

blood donation camp Aids awareness environment awareness etc. three villages have been adopted for executing extension activities. The extension activities are planned and executed in collaboration with government organizations including the district collectorate, District Employment office, District Industries centre, Public Health Department police department, pollution control Board, town panchayaths and NGOs. the student of different sections of the college have participated and won in several academic competitions and sports events. A number of other student's clubs also exist to engage students in extracurricular and co- curricular activities such as Tamil Association, English Association, Computer Association, Mathematics Association, Physics Association and Commerce and Accountancy Association etc.

### **Unique features of the College:**

We must be aware that every society as well as trust consists of different types of institutions and these institutions are generally social, cultural, welfare and reformation in the nature. They are established within a society and affect different aspects of the social life. As far as this institution is concerned, it was established to uplift the Muslim youths of the region socially, religiously, financially and culturally. The key features of the institution as we find out were as follows:

- To groom the new coming generations with firm and deep knowledge with piousness
- To provide students with a solid foundation in Islamic studies, covering areas such as Quranic Studies, Hadith, Islamic Jurisprudence, Theology and the history of Islam.

- To give the priority to train the Muslim young generations to learn about their own culture, civilization and religion.
- To focus on promoting understanding and tolerance between different religious communities, it may engage in dialogue and outreach programs to foster harmony and mutual respect.
- To play a key role in preserving Islamic culture, traditions and heritage, ensuring that young generation remains connected to their religious and cultural roots.
- To digest the main source of classical or early Islamic philosophy and modern Islamic Sciences
- To promote the decisive qualities of leadership and promote the Islamic brotherhood across the country.
- To learn and follow the life and mission of the ideals cherished by the last Messenger Prophet Mohammad Sallallahu alaihi wasallam.
- To teach fundamental and basic concept of Islam orally and practically.
- To teach the students community in both Arabic and English languages simultaneously.
- A large number of Teacher fraternity would be from the Muslim Community and they all would follow the rules and norms of the institution at a large scale.
- Student as well as teachers' community are expected to wear Islamic attire and maintain a proper Islamic manner which gets reflected in the rest of their lives.



- The teacher fraternity would create an Islamic environment in the classroom and outside the premises.
- There would be a very less peer pressure to indulge in any unislamic behaviour in the classroom as well as outside.
- The students will obey the teachers and on the other hand the teachers will also maintain the dignity of the institutions
- Both students and teachers will contribute to academic research in the field of Islamic studies. They may publish scholarly works, host conferences and support research endeavours to advance knowledge in various Islamic disciplines.

### **Vision, Mission and Goals of the College:**

C. Abdul Hakeem College is one of the best governments aided private college for arts and science located in Melvisharam, Tamil Nadu state. To become a world class and one of the best highly acclaimed innovative competitive and most successful higher education institution in the region which offers many values added and socially relevant courses to serve all sections of the society. The vision of the college is absolutely clear which is as follows:

- To provide a unique experience which will enable each one student to realize his inmate potential and mould his overall personalities
- To provide a cost-effective modern system of integrated education for all and gain higher level of intellectual abilities.
- To provide access to education for empowering the underprivileged and socially and economically disadvantaged sections of the society.

- To inculcate spiritual and moral values by Imparting training in productive service
- To promote academic excellence in the college's classed and its own premises
- To provide career opportunities and provide jobs to the entire students in different field of the world.
- To provide high quality education training and research facilities in Arts, science, engineering and technology under graduate, post graduate and doctoral degrees under recognized affiliating bodies and pave ways for useful innovation
- Creating socially responsible citizens who contributed in making India economically, socially and financially advanced.

Furthermore, I would like to shed a light on some other prominent institutions which are being run under the distinguished M.M.E.S Society, these are as follows:

➤ ***M.M.E.S Academy of Architecture***

The M.M.E.S Academy of Architecture has been established in the year 2017 in the C. Abdul Hakeem College Campus, The Academy has the approval of the Council of Architecture, New Delhi and Affiliated to Anna University, Chennai. The Academy at present, has been sanctioned a student strength of forty. The number will increase as the calendars roll by. The academy has the facility of functioning in its own palatial building raised in an area of nearly 2.5 acres. tie on the eastern outskirts of Melvisharam Town of the state of Tamil Nadu, on the Chennai-Bangalore National Highway. It is about 110 kms. from Chennai Airport (Anna International Airport / Kamaraj Domestic Terminal), 20 kms. ahead of Vellore

and 4 kms. from Arcot the capital of Nawabs, who ruled one-fourth of South India. Walaja Road and Katpadi are the nearby Railway Stations to the College and it is well connected with various bus routes. It is a few minutes 'drive from Rani pet industrial town. The Institute is managed and guided by Prof. N. Altaf Ahmed, Director of MEASI Academy of Architecture and his team of highly qualified, talented and experienced faculty.

➤ ***Nawab C. Abdul Hakeem College of Engineering & Technology***

C. Abdul Hakeem College of Engineering & Technology (CAHCET), Vellore was established in 1998 under Melvisharam Muslim Educational Society (MMES). It is affiliated to Anna University, Chennai and approved by All India Council for Technical Education (AICTE), New Delhi. It is an ISO 9001:2008 certified institute and accredited by National Board of Accreditation (NBA). The college is located at a distance of 100 kms from Anna International Airport, Chennai and at 4 kms from Arcot, the capital of Arcot Nawabs who ruled one-fourth of South India.

➤ ***M.M.E.S Women's Arts and Science College***

M.M.E.S Women's Arts and Science College is a Minority institution established in 2007, with the aim to translate every ideal into an ideology. The College is ISO certified and is affiliated to Thiruvalluvar University. M.M.E.S, houses 12 under graduate, 07 post graduate disciplines 2 Research departments. The college offers an ambience to provide excellence in education knowledge and training in skills for students. M.M.E.S has the honor of sheltering over 2050 students and 92 highly qualified and motivated work force. Due to its location, well -built infrastructure and dedicated staff, the College is among the most

preferred educational institutions in Vellore. The college provides remedial coaching for slow learners, students counselling programme. The career Guidance and Placement Cell has assisted students in obtaining placement in reputed companies. M.M.E.S Women's Arts and Science College is included under the section 2(f). The institute has a very strong Institute Partnership Cell. The Institute has signed MoU with Gondar University, Ethiopia. In addition to the regular programmes the Institute offers Add on programmes like NCVRT, DMLT & Tally ERP 9 and Value-added courses in several disciplines. The Institute has digital library with more than 7000 titles and 50+ Journals, including E-Journals. The college has active student cell such as NSS, YRC, RRC & CCC to support issues of social concern. The institute has well equipped multi-gym, indoor and outdoor sports complex. Our students have been doing exceedingly well in the University and state level competitions.

### **The opinion of some prominent scholars about the institution:**

Once upon a time Maulana Sulaiman Nadwi sahib was the guest of honor at the school on 2<sup>nd</sup> October 1927, where he expressed and wrote what he felt about the institution in the visitor's Book as he said " I deem it my proud privilege to have an opportunity of visiting the Islamiyah High school at Melvisharam. Present with me were two of my good friends and admirers, C Abdul Hakeem Sahib and Jamal Mohammad Sahib. I met students of some classes and posed questions to them. I was delighted to find them to be well informed in their field. To my best satisfaction they answered my questions on the life and teaching of prophet Muhammed (PBUH) and Diniyath. Provision is there in the syllabus for English, Arabic, Urdu, Mathematics, Geography, Physics and other Arts subjects. This indeed is the right education that caters more to the needs of Muslim brothers.

The exemplary services of Nawab C. Abdul Hakeem Sahib are note-worthy. He should be highly appreciated for his untiring efforts to the cause of education and for his noble services to the town of Visharam, in particular. May Allah help this institution to grow and my He bless the members of the Managing Committee with health and goodwill"<sup>1</sup>. We can guess by these words the importance of this institution which foundation was laid by most visionary man Nawab C Abdul Hakeem Sahib. This institution was a great center of education in Melvisharam town, where hundreds of students are getting education in different courses of the institution.

### **Conclusion:**

It is known to all that Nawab C. Abdul Hakeem Sahib was a great and distinguished Muslim trader from Madras Presidency, who had a deep knowledge of ups and downs of the Muslim ummah. He served India specially Tamil Nadu extensively in various capacities. He has been equally remembered for his great social work what he had done as a trader and as a modern educationist. He set up a tannery in 1907 and emerged as a prosperous business serving as the president of the Southern Indian Chamber of Commerce. He founded the Melvisharam Muslim Educational Society (M.M.E.S) in 1918 with a golden dream of transforming his town into a splendid seat of great learning center to cater to the educational needs of Muslim young generations of the region. His visionary leadership was instrumental in making India economically advanced, lying as a solid foundation for the country's prosperity and growth. The main objective of his deep thought and struggle as we find was as follows:

<sup>1</sup> Fabulous Jewel of Madras Presidency, Published by Melvisharam Muslim Education Society- Tamil Nadu. Page No. 15

- To groom the new young generation with firm and deep knowledge with loyal, devoted and piousness.
- To blossom into an internationally renowned institute.
- To empower the younger generations through best quality and value-based education
- To promote professional, social, religious and political leadership and entrepreneurship
- To achieve numerous excellences in all its endeavor to face the global challenges.
- To provide an excellent ambience for the science, technology and language development.
- To network with global institutions of excellence, business industry, marketing industry and research organization as well.
- To teach positive thinking and attitude to the youths of the all community irrespective of cast, creed, religion and region.
- To contribute to the development of the nations through scientific and practical knowledge.
- To mold the new generations of the entire country into united, secular and disciplined citizens of the nations.
- To provide to the younger generations an ideal platform to showcase their talents and potential in nation building.

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## الجزيرة العربية : دراسة جغرافية

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## Abstract

The Arabian Peninsula is a geographically diverse and resource-rich region with a dominant desert landscape, limited water resources, and immense economic power due to its oil wealth. This paper delves with the geographical and environmental characteristics of the Arabian Peninsula, detailing its natural divisions and the significant migration patterns of major Arab tribes—namely, those of Qahatan and Adnan—following transformative events such as the deterioration of the Marib Dam. Ultimately, the paper argues that the synchronous development of Islam and the Arabic language has been central to the emergence and sustained influence of Arab civilization, leaving a lasting legacy on cultural and intellectual heritage worldwide.

## Key words:

Arabia, Qahatan, Adnan, Marib Dam, Al Hasa, Tihama.



## ملخص البحث:

الجزيرة العربية منطقة تتميز بتنوعها الجغرافي وثرائها بالموارد الغنية، حيث يسودها الطابع الصحراوي مع موارد مائية محدودة، لكنها تمتلك قوة اقتصادية هائلة بفضل ثرواتها النفطية. يتناول هذا البحث الخصائص الجغرافية والبيئية للجزيرة العربية، مسلطاً الضوء على تقسيماتها الطبيعية والأنماط الهجرية الكبرى للقبائل العربية، لا سيما القبيلتين العملاقتين قحطان وعدنان، وذلك في أعقاب أحداث محورية مثل انهيار سد مأرب. يرفع هذا البحث بأن التطور المتزامن للإسلام واللغة العربية كان عاملاً أساسياً في نشوء الحضارة العربية واستمرار تأثيرها، مما ترك إرثاً ثقافياً وفكرياً عميقاً على المستوى العالمي.

## الكلمات الرئيسية:

جزيرة العربية، عدنان، قحطان، سد مأرب، تهامة، الأحساء،

## المقدمة

الحمد لله الذي خلق الإنسان من طين. وأمره باتباع الشريعة والدين. والصلاة والسلام على رسوله الأمين. وعلى آله وعترته الطاهرين. وصحبه وأتباعهم إلى يوم الدين. وبعد

الإسلام دين الله الذي قام بتبليغه مئات الرسل المبعوثين من الله العزيز، أولهم آدم وآخرهم سيدنا محمد بن عبد الله بن عبد المطلب صلى الله عليه وسلم. فهذا الدين أصبحت الشعوب العربية من أفضل الشعوب. وقام الدين الحنيف بثورة ثقافية وتعليمية وسياسية على مدى الدهور. مع تطور الدين تطورت اللغة العربية، لأن المصادر الدينية كلها كانت باللغة العربية. فقام هذا الدين بالاستراتيجية الساحرة في الجزيرة العربية مسقط رأسه. ثم سيطر على المعمورة بعد ما طلع في أم القرى، واتسع هذا الشعب إلى ما جاوره من الشعوب والبلدان، لا بالدين والآداب فحسب، بل بالثقافة واللسان واللغة أيضاً. فكانت بلاد العرب مهد هذا الدين ومحل التأثير به لأول مرة ومهد لغته.

## اللغة العربية

العربية إحدى اللغات السامية التي وجدت في مواطن الساميين يعني بلاد اليمن والحجاز ونجد وما إليها. وهي إحدى اللغات الحية التي تحتفظ بخصائصها الأولى، إلا أن مراحل نشأتها الأولى قبل نسجها وتهذيبها غير معروفة، وأقدم ما وصل إلينا من تاريخها الأدب الجاهلي. ولا نعرف عن طفولة اللغة العربية وما اجتازت من مراحل في عصورها الأولى. ويرى المحققون أن العربية الفصحى هي اللغة التي كان يتكلم بها الساميون قبل انتقالهم إلى مناطق أخرى. ثم اشتملت العربية المضربة الفصحى ولهجاتها المختلفة التي تكلمها قبائل اليمن والحبشة. وإنما اختلفت اللهجات لما جلى القحطانيون عن ديارهم بعد سيل العرم.

لما كانت الفترة السابقة للإسلام فترة الحروب والصراع في الجزيرة العربية تشردت قبائلها وتشتتت. وظلت مكة في نجوة من هذه الحروب لا سيما قبيلة قريش، لما كانت تتمتع من مكانة ثقافية ودينية بحضارة الكعبة. وكانت لهم رحلات اقتصادية إلى الخارج والبلاد المجاورة. وكانت أراضيهم أسواق العرب ومجامع القبائل. فصارت لغة قريش لغة التفاهم تلك الأيام. قال الفراء "كانت العرب تحضر المواسم في كل عام وتحج البيت في الجاهلية وقريش يسمعون لغات العرب، فما استحسّنوه في لغاتهم تكلموا به، فصاروا أفصح العرب"<sup>1</sup>. وبهذا السبب كانت لهجة قريش الفصحى حاملة رسالة الإسلام، ونزل بها القرآن الكريم. وقد وعد الله بحفظ هذه اللغة لزوم وعده لحفظ القرآن "إنا نحن نزلنا الذكر وإنا له لحافظون"<sup>2</sup>. فاللغة العربية لغة الإسلام والمسلمين. وكانت طوال أربعة عشر قرناً وعاءاً للحضارة الإسلامية في مشارق الأرض ومغاربها.

ومع ذلك، قد اكتسبت اللغة العربية مكانة عالية بين اللغات المعروفة، حيث إنها إحدى اللغات القليلة المعترف بها في المنظمات الدولية. فالعربية ليست لغة دين وحضارة فحسب، بل هي لغة اتصال عالمي.

<sup>1</sup> تكون العربية الفصحى، د/ غانم قدوري الحمد : صفحة 3

<sup>2</sup> سورة الحجر: 9

وجدير بالذكر أن نشأة العربية كانت في الجزيرة العربية قبل قرون، وامتدت رقعة المتحدثين بها من القبائل البدوية بداية من غرب الجزيرة العربية إلى منطقة بلاد ما بين نهر دجلة والفرات، وإلى جبال لبنان غربًا، وإلى سيناء جنوبًا.

اللغة العربية هي اللُّغة الحَيَّة التي ما زالت تعابيرها وألفاظها القديمة وتراكيبها والكمُّ الأكبر من ألفاظها مُستعملة كما هي حتّى اليوم، بخلاف اللغات الأخرى مثل اليونانية والعبرية واللاتينية. فإنها تمّ تدوينها قبل العربية غير أنها لم تُحافظ على نفسها نابضةً كما حُفِظَت العربية. وذلك بحفظ القرآن والدين الحنيف.

## نشأة الدين

الباحث عن الدين ومنبعه لا بدّ أن يرجع بحثه إلى ثلاثة أمور:

1. ماهية الدين الإسلامي، وكيف تأسست قواعده، والمصائب التي وقعت في طريقه حتى غلبها الثبات والصبر.
2. تأثيره في النفوس العربية حتى استعدت لبسط سلطانها على ما جاورها من الأقاليم، وما كان منها من سبيل ذلك من الحروب والأعمال، حتى عظم قدره واتسع سلطانه منقادًا لأسس الإنسانية.
3. ما كان من انتقال هذا السلطان من الأمم العربية إلى غيرها من الأمم التي دانت بالإسلام، وما كان من التأثير في قيام دولة خصوصًا في حضارة الأمم التابعة لسلطانه.

## جزيرة العرب

يطلق العرب على قطعة الأرض التي نشأوا فيها جزيرة العرب، مع أنها لم تتم إحاطتها بالماء. فالسبب لتسميتها بجزيرة العرب هو لإحاطة الأنهار والبحار بها من جميع أقطارها وأطرافها.<sup>1</sup> وهذا التحديد ليس مرضيا عند بعض المؤرخين لأنه تقتضي أن ولايات الشام كلها معدودة في جزيرة العرب.

<sup>1</sup> . الهمداني، صفة جزيرة العرب: ص 39

ولتسميتها بالجزيرة وجه آخر وهو: أرض جزيرة العرب كثيرة الجبال والصحارى، لا ترى فيها ماء إلا مع القلة، ولذا سكن الأقدمون في مكان عنده ماء، فسموا بالجزيرة ظانين أنها جزيرة.

### أقسام الجزيرة الطبيعية

قسم العرب جزيرتهم إلى خمسة أقسام بحسب طبيعتها، وهي: تهامة والحجاز ونجد واليمن والعروض. أما تهامة فهي الأرض التي على شاطئ بحر القلزم<sup>1</sup> ممتدة عرضاً إلى سلسلة جبل السراة. وسموها تهامة لشدة حرّها وركود ريحها. وسموها غورًا لانخفاض أرضها. أما الحجاز فهو سلسلة جبل السراة الممتدة من أقصى اليمن إلى الشام في عرض أربعة أيام، واليوم أربعة وعشرون ميلاً. إنما سميت حجازاً لأنها حجزت بين الغور والنجد. أما نجد فهو ما دون ذلك الجبل إلى شرقية يبتدأ من أدنى حدود اليمن وينتهي إلى السماوة. وسي نجدًا لارتفاع أرضه.

وأما اليمن فهو ما كان جنوبي نجد إلى ساحل بحر الهند. ويمتد شرقاً إلى حضر موت والشحر وعمان. وفيه التهائم والنجد.

وأما العروض ينتظم بلاد اليمامة والبحرين وما والاها. وسي عروضاً لاعتراضه بين اليمن ونجد والعراق.

### الوصف الطبيعي لجزيرة العرب

أرض جزيرة العرب كثيرة الجبال الجرداء المختلفة اللون. ومنها الحرار جمع حرة و يتخلل هذه الجبال كثير من الوديان أعدتها السيول والصحاري الرملية المترامية الأطراف. وكان المكان القريب من هذه الوديان أخصب وأنبت، تمكن أهله من الإقامة فيه حيث يجدون ما يشربون ويسيمون فيه أنعامهم. ولم يكن في أرضها نهر يهيم الكسب المالي.

<sup>1</sup> البحر القلزم - الاسم القديم للبحر الأحمر (Red Sea)

وأعظم وادٍ في البلاد العربية الدهناء وهو الوادي الذي في بلاد بني تميم ببادية البصرة. له أسماء مختلفة طبقاً لما يسمونه في بلاد متنوعة.

وببلاد اليمن كثيرة الوديان. منها ما يقطع السراة حتى ينتهي إلى البحر. ومن أعظم البلاد المتجهة إلى البحر "وادي مور". ويتلوه في البعد وبعد المأتي "وادي زبيد". ومن أعظم الوديان المتجهة إلى الشرق ميزاب اليمن الشرقي، يصبّ فيه كثير من الوديان. وهو الذي يفضي إلى موضع السدّ "سدّ مأرب".

وكان العرب يسمي المواضع التي ينتفع فيها الماء "رياضاً" إن كانت في الأرض الواطنة. فإن كانت في أعالي البراق والقفاف فهي "السلفان". وكانت هذه الرياض كلها واسعة في جهات مختلفة، وهي المعروفة بأسماء أصحابها. فإذا اتسعت على ميل فهي قيعان. وأصغر الرياض مائة ذراع.<sup>1</sup>

ولهم مياه يسمونها الأحساء بالرغم من هذه الوديان. والأحساء لا تسدّ حاجة الجزيرة، لأن كثيراً من المياه يتسرب إلى الأرض. وكانوا جاهلين عن حجر الماء من الغيظ والتسرب، إلا أهل اليمن. لأنهم بنوا سدّاً محكماً لحجر الماء خلفه في أرض صلبة. وكانوا يزرعون في بلادهم المخصصة المزروعات الدورية.

وأما ما عداها تقلّ به هذه الوديان، يعني في شمال الجزيرة. وجلّ اعتماد أهله على العيون الضئيلة التي لا تروي إلا لشارب مع الجهد.

وأما نجد والعروض ففيها وادي الدهناء. لكن الانتفاع بجميع ماءه غير ميسور. لأن الكثير من ماء يغيض في الرمال ولذا قلّ ما كان العرب في بواديهم يبقون في مكان واحد. وكانوا يتبعون مواقع القطر ويبقون هناك.

لما كانت قلة الماء وعدم انتفاعه يستدعيان عدم الاعتماد على ما تنبتة الأرض من المزروعات الدورية كان جُلّ أعمال أهل البادية على أنعامهم لا سيّما الإبل، يأكلون لحومها ويشربون ألبانها ويكسون بوبرها. وأما بلاد اليمن فكانت تزرع لكثرة المياه بها.

<sup>1</sup> رياض العرب لياقوت : ص 136

## جوالبلاد

أما تهامة فالحرارة بها شديدة مع الرطوبة لقرب البحر بها، وكذلك يشتد الحر في الجبال إذا صهرتها الشمس خصوصاً الحرار لسواد لونها. ويشتد البرد في الشتاء.

أما نجد فما كان مجاوراً من الأودية الهواء يكون به معتدلاً وما بعد عنها حراً أكثر. وجو اليمن هواءها معتدل في فصلي الشتاء والخريف. أم الربيع ففيه المطر الكثير ويشتد الحر في الصيف.

## محاج الجزيرة

في الجزيرة طرق كثيرة. وكل طريق منها يسمى محجة. ومعرفة هذه المحاج مفتاح لمن استغلق من عبارات أصحاب التقويم. فإنهم إذا عرفوا بقرية أو جهة جعلوا المحجة أساساً لذلك، فيقولون هي على جادة البصرة أو الكوفة أو عن يمين جادة البصرة أو الكوفة. ومن المحاج المهمة جادة البصرة إلى مكة، ومحجة عدن، ومحجة صنعاء.

## الشعوب العربية

نسب قبائل العرب إلى شعبين عظيمين: الأول شعب قحطان والثاني شعب عدنان. أما شعب قحطان فمهمه بلاد اليمن. وتنشعب قبائله من سبأ بن يشجب بن يعرب بن قحطان. وكان منه بطون حمير. وأشهرهم زيد الجمهور وقضاعة والسكاسك. ومنه بطون كهلان وأشهرهم همدان وأنمار وطيّ ومدحج وكنده ولخم وجدام والأزد الذين منهم الأوس والخزرج وأولاد جفنة ملوك الشام. وكانوا يسمون مقاماتهم باليمن "مخاليف".<sup>1</sup>

## سد مأرب

إن الملوك المتقدمين قد فكروا في الاستفادة بمياه الأودية والسيول وأقاموا بمأرب سدًا سنة 800 قبل الميلاد. هو بين ثلاثة جبال، وفي رواية بين البلق الأيمن والبلق الأيسر.<sup>2</sup> يصب ماء السيل إلى موضع واحد وليس

<sup>1</sup> . ياقوت : ص 36

<sup>2</sup> . المصدر السابق

لذلك الماء مخرج إلا من جهة واحد، فكانوا قد سدّوا ذلك الموضع بالحجارة الصلبة والرصاص. فيجتمع فيه ماء العيون مع ما يجتمع من مياه السيول، فيصير خلف السدّ كالبحر. فكانوا إذا أرادوا سقي زروعهم فتحوا من ذلك السدّ بقدر حاجتهم بأبواب محكمة، ثم يسدّونه إذا أرادوا. وكان علوه 150 قدمًا وطوله 800 قدم. ويظهر أنه لما تطاولت الأزمان على ذلك السدّ أهمل من شأنه فتصدّعت جوانبه ففاضت المياه على ما أمامه من القرى والمزارع فأتلفها. وكان ذلك سنة 120 قبل الميلاد. قال تعالى: لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ<sup>1</sup>

### هجرة قحطان

يقول بعض مؤرخي العرب إن هجرة أهل مأرب كانت قبل أن ينهدم السدّ، لأن كاهنة أخبرت رئيس القوم بما سيحدث، فصدّقتها وهاجر بأهله وولده.

ومنهم من قال إن الهجرة إنما كانت بعد أن خرب السدّ وأتلف الأرض والمزارع ولم يمكنهم إعادة السدّ كما كان. وهذا الرأي أقرب للعقل وأظهر لأمرين:

1. إن مفارقة الوطن عند النفس عدل مفارقة الروح. وهو أمر شنيع مكروه. فكيف يقدم على الهجرة شخص هو وأولاده وعشيرته لمجرد خبر لا يقطع أملا.

2. إن ظاهر أي القرآن الكريم يشير إلى أن سيل العرم أصابهم وأصاب أرضهم وهم يقيمون بها: فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ<sup>2</sup> ممن رأى هذا الرأي السيد سيديو (Mr. Sidillot)<sup>3</sup>

قد حدث هذا التصدع قبل ألفين من السنين ولم يتهياً أحد من الملوك وعلماء الآثار أن يبنيه من جديد. وفي سنة 1976م تهيأت لجنة لمحافظة الآثار القديمة أن تدرس عنه. وبعد ذلك تهيأت الإمارات المتحدة أن تعيد

<sup>1</sup> .سورة سبأ: 15

<sup>2</sup> .سورة سبأ: 16

<sup>3</sup> . السيد سيديو (Mr. Sidillot)

طريقاً من صنعاء إلى مأرب في طول 180 كيلو متر. ثم تولت مسؤولية بناء السدّ من جديد يبلغ تكاليفه 95 مليون دولار. وأكملوه سنة 1988م. وفي هذا السدّ الذي بينه القرآن هداية وعبرة للباحثين والطلّابين وعلماء الدين.

إلى أين هاجروا؟

كانت هجرة أهل مأرب بناء على رأي كبيرهم عمران بن عمرو سيد ولد "الأزد" من كهلان. خرج هو وإخوته ترتادون مواضع من الجزيرة تصلح لسكنائهم. فصاروا ينتقلون من بلاد اليمن ويرسلون الرّواد ثم ساروا بعد ذلك إلى الشمال.

عطف ثعلبة بن عمرو نحو الحجاز فأقام بها يتبع هو ومن معه من أهله وولده مواقع القطر. ولما كبر ولده وكثر سار نحو المدينة وبها ناس من بني إسرائيل. فاستوطنوا وغلبوا أهلها وابتنوا الآطام. ومن أبناء ثعلبة هذا الأوس والخزرج ابنا حارثة بن ثعلبة.

وتخرّج عنهم في الخروج حارثة بن عمرو وهو خزاعة واقتحموا بحرم واحكوا عنه سكانه من "جرهم".

وعطف عمران بن عمرو مفارقاً لقومه نحو عمان، ثم استوطنوها، وهم "أزد عمان".

وسارت قبائل نصر بن أزد نحو تهامة، وهم "أزد شنوءة".

وسار جفنة بن عمرو إلى الشام، وأقام بها، وهو أبو الملوك الغساسنة.

ومن ترك اليمن لخم بن عدي ومعه نصر بن ربيعة أبو الملوك المناذرة بالحيرة.

ومنهم طيّ ساروا نحو الشمال حتى نزلوا بالجبلين "أجا وسلي"<sup>1</sup>، لما رأوا هناك من الخصب، ويخترقهما الدهناء.<sup>2</sup>

وذهبت قبيلة كلب بن وبرة من قضاة إلى بادية السماوة - وهي آخر شمال نجد - ويخترقها وادي الدهناء.

<sup>1</sup>. أجا وسلي (Salma Mountains- Mountain range in Hail, KSA)

<sup>2</sup>. الدهناء (Ad-Dahna deserts - central division of Arabian desert, KSA)



هكذا تفرقت القبائل اليمنية واحتلت أخصب الأرض العربية في الشمال والغرب. وبقي باليمن كثير من قبائل حمير<sup>1</sup> وكندة ومذحج. وكان لحمير السيادة على البلاد ومنهم الملوك والأقيال.

### النسل العدناني

أما شعب عدنان فمهده مكة وما جاورها من أرض الحجاز وتهامة. فإن عدنان بإجماع كلمة المؤرخين من العرب. ينتهي نسبه إلى إسماعيل بن إبراهيم الذي جاء مكة وساكن "جرهم" وصاهرهم. والقرآن ينسب إليه وإلى أبيه إبراهيم عليه السلام بناء البيت الحرام "وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ".<sup>2</sup>

ولم تزل أبناء إسماعيل بمكة تتناسل حتى كان منه عدنان وولده معد. ومنه حفظت العرب العدنانية أنسابها. ويقال هذا الشعب المعديو النزاری.

### مساكن الشعب العدنانية

لما تكاثر أبناء عدنان أخذوا يهجرونها متبعين منابت العشب ومواقع القطر. وذهبوا إلى أنحاء شتى من الجزيرة. فرجل عبد القيس من بطون بكر إلى البحرين، وبنو حنيفة إلى اليمامة و ثعلب إلى الجزيرة الفراتية وبنو تميم إلى بادية البصرة، وبنو سليم إلى جوار المدينة. وارتحلت قبيلة ثقيف إلى الطائف وقبائل هوازن إلى نواحي أوطاس. واختارت قبيلة بني أسد شرق تيماء و ذبيان حوران من تيماء. وبقي بتهامة بطون كنانة وأقام بمكة ونواحيها بطون قريش. فكانوا متفرقين. فجمعهم قصي بن كلاب. وكوّن لهم وعدًا وشرفهم من أقدارهم.

### الخاتمة:

كانت نشأة وتطور كل من الدين الحنيف واللغة العربية متزامنة مثل التوأمين. نماء كل منهما كان نماءً للآخر. نشأ الدين الحنيف في الشعب العربي، واتسع إلى شعوب وبلدان مثلما اتسعت اللغة العربية إلى لهجات و

<sup>1</sup> حمير (Himyarite)

<sup>2</sup> سورة البقرة : 127

لغات مختلفة، حتى كانت حيةً إلى اليوم مع خصائصها الأساسية. كانت بداية كلِّ في جزيرة العرب. وكانت الجزيرة العربية مهدًا لهما معًا.

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## خواطر الإمام الشعراوي حول تقوى الله المتعالي: دراسة توصيفية

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**Abstract**

Sheikh Muhammad Mutawally Al-Shaarawy (1911-1998) was a distinguished Islamic scholar and preacher, renowned for his pioneering oral interpretation of the Holy Quran. Born in Dakadous, Egypt, he obtained his academic degree from the Faculty of Arabic Language in Cairo in 1941. His scholarly contributions, particularly in Quranic exegesis, remain a cornerstone of contemporary Islamic thought.

A central theme in Al-Shaarawy's interpretations is the concept of Taqwa (God-consciousness), which he defined as the fundamental prerequisite for divine guidance. Through a nuanced examination of Quranic verses, he distinguished between two forms of guidance: Huda al-Dilalah (guidance of direction) and Huda al-Ma'unah (guidance of assistance). He argued that while divine direction is universally accessible, divine assistance is granted only to those who embrace and act upon the initial guidance.

Furthermore, Al-Shaarawy's reflections on Taqwa emphasized its role in shielding believers from divine wrath and guiding them towards righteousness. He interpreted Quranic injunctions on Taqwa as a call for steadfast faith, moral vigilance, and adherence to divine commandments. His elucidations on fasting further reinforce this perspective, illustrating how self-restraint fosters spiritual elevation and piety.

This article explores Sheikh Al-Shaarawy's interpretations of taqwa, analyzing their theological significance and contemporary relevance. His legacy continues to inspire scholars and believers, offering profound insights into the relationship between divine guidance and human responsibility.

**Key words:**

Taqwa, Tazkia, guidance of assistance, moral vigilance.

## ملخص البحث:

الشيخ محمد متولي الشعراوي - رحمه الله - عالم نحير بارز من أعلام الدعوة الإسلامية، وصاحب أول تفسير شفوي كامل للقرآن الكريم. يسلط البحث الضوء على حياته، بدءًا من مولده عام 1911م في قرية دقادوس بمحافظة الدقهلية، مرورًا بمسيرته العلمية وحصوله على شهادة العالمية من كلية اللغة العربية بالقاهرة عام 1941م، وحتى وفاته عام 1998م.

يتناول البحث تفسير الشيخ الشعراوي لمفهوم "التقوى"، موضحًا دورها كمحور أساسي للهداية في الإسلام. ويستعرض التفسير التفصيلي للشيخ حول الآيات القرآنية التي تتحدث عن الهداية والتقوى، مثل قوله تعالى: "ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ" وقوله: "شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ". ويبين البحث الفرق بين "هدى الدلالة" و"هدى المعونة" كما فسره الشيخ، حيث يوضح أن الله يهدي جميع الناس إلى طريق الحق (هدى الدلالة)، لكن من يسير في هذا الطريق ويؤمن به يُعان على الثبات فيه (هدى المعونة).

ويستعرض البحث أيضًا تعريف الشيخ الشعراوي للتقوى، مشيرًا إلى أنها الوقاية من غضب الله وعذابه، عبر الالتزام بمنهجه وطاعته، وأن التقوى الحقّة تعني طاعة الله دون تردد أو تأثر بلوم اللّائمين. كما يناقش تفسيره العميق لبعض الآيات المتعلقة بالتقوى، مثل قوله تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ"، حيث يوضح الشعراوي أن التقوى الحقّة هي الالتزام الكامل بمنهج الله، وأنها تتطلب عدم التذبذب في الإيمان، وأنزل الله بعدها قوله: "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ" تخفيفًا ورحمة بالعباد.

ويختتم البحث بالإشارة إلى خواطر الشيخ حول العلاقة بين الصيام والتقوى، استنادًا إلى قوله تعالى: "كُتِبَ عَلَيْكُمُ الصِّيَامُ... لَعَلَّكُمْ تَتَّقُونَ"، حيث يرى الشيخ أن الصيام يضبط شهوات الإنسان، ويهذب سلوكه، مما يعينه على تحقيق التقوى في حياته.

## الكلمات المفتاحية:

محمد متولي الشعراوي، التفسير، هدى الدلالة، هدى المعونة، الصيام، الهداية.

## المقدمة:

محاضرات الإمام محمد متولي الشعراوي رحمه الله غنية بالدرر النفيسة تحث على التزكية والتقوى. كلماته وكتاباته تزيد القلوب نورا وتشرح الصدور ضياء. فإنه من الأمثال الذين يقال فيهم "خياركم الذين إذا رؤوا ذكر الله عزوجل"<sup>1</sup>. فاقتران العبارة 'تقوى الله المتعالي' مع اسم الإمام الشيخ محمد متولي الشعراوي رحمه الله مناسب مناسبة النور بالشمس، لأن اسمه صار مترادفا لتزكية النفس لا سيّما تقوى الله تعالى.

وإن سلوكي إلى تقوى الله المتعالي استقام بعد ما بدأت أن أسمع الشيخ محمد متولي الشعراوي قبل 17 سنة. منذ ذلك اليوم أواضب على الاستماع والقراءة له من أجل حصول التقوى. كل من أراد حصول تزكية النفس وإزالة الأمراض الباطنة في هذا الزمن لجأ إلى خطب الشيخ محمد متولي الشعراوي خصوصاً تفسيره المسّمى بخواطر الشعراوي.

## نبذة عن الشيخ محمد متولي الشعراوي رحمه الله:

علم بارز من أعلام الدعوة الإسلامية ، ، وثبت له في ذاكرة التاريخ مكاناً بارزاً كواحد من كبار المفسرين ، وكصاحب أول تفسير شفوي كامل للقرآن الكريم ، .

## مولده:

ولد الشعراوي يوم 15 أبريل عام 1911م ، بقرية "دقادوس" ، مركز ميت غمر ، بمحافظة الدقهلية ، بجمهورية مصر . حصل على شهادة العالمية من كلية اللغة العربية بالقاهرة سنة 1941م .

## وفاته:

وفي صباح الأربعاء 22 صفر 1419هـ الموافق 1998/6/17م انتقلت الروح إلى بارئها ، وفقدت الأمة علماً آخر من أعلامها البارزين. رحم الله الشعراوي ، وعفا عنه ، وجازاه عن القرآن خيراً ، وعوض المسلمين خيراً منه . آمين.

<sup>1</sup> - حديث صحيح ابن ماجه : أَلَا أُنبِّئُكُمْ بِخِيَارِكُمْ؟ قالوا: بلى يا رسول الله! قال: خياركم الذين إذا رءوا ذكر الله : 349/3

التقوى هو مدار ومحمل الهدى لولا التقوى لما اهتدى احد من الورى. كما حصّر الله تبارك وتعالى الهداية للمتقين. حيث قال الله تعالى في بداية كلامه الأعلى بإعتبار المصحف المرتّب بسم الله الرحمن الرحيم "ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ"<sup>1</sup>.

هناك إشكال، لأننا نجد في مكان آخر في سورة البقرة نفسها أن هذا القرآن هدى للجميع حيث قال الله عز وجل "شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ".<sup>2</sup> فالجواب ما أجابه الشيخ متولي الشعراوي رحمه الله و الأخورون بأن الهدى نوعان 1. هدى الدلالة 2. هدى المعونة.

أما هدى الدلالة وهو أن يهدي الله خلقه جميعا إلى الصراط المستقيم وإلى طاعته وجنته. كما نجد قوله تبارك وتعالى "وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُوا الْعَمَى عَلَى الْهُدَى"<sup>3</sup> فالله سبحانه وتعالى دلهم على طريق الهداية.. ولكنهم أحبوا واختاروا طريق الغواية والمعصية ثم اتبعوه.. هذه هداية الدلالة.

أما هداية المعونة ففي قوله سبحانه "والذين اهتدوا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ"<sup>4</sup> وهذه هي دلالة المعونة.. وهي لا ينالها إلا من آمن بالله واتبع منهجه وأقبل على هداية الدلالة وعمل بها. إِنَّ اللَّهَ سَبْحَانَهُ وتعالى لا يعين من لا يريد هداية الدلالة ويرفضها ، بل يتركه أن يضل ويشقى.

#### تعريف التقوى:

ما معنى المتقين؟ قد عرفه الشيخ بنهجه الجميل حيث قال المتقين جمع متق. مصدره الاتقاء وهو من الوقاية. والوقاية هي الاحتراس والبعد عن الشر. لذلك يقول الحق تبارك وتعالى: "يا أيها الذين آمنوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ".<sup>5</sup> أي اجعلوا بينكم وبين النار وقاية. اجتنبوا من أن تقعوا في النار.

<sup>1</sup> سورة البقرة 2

<sup>2</sup> سورة البقرة: 185

<sup>3</sup> فصلت: 17

<sup>4</sup> محمد: 17

<sup>5</sup> - سورة التحريم: 6

ما أجمل خاطره عن التقوي في قوله تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ"<sup>1</sup>  
قال الشيخ إن الله قد أعطى المؤمنين المناعة أولاً بالألا يسمعوا كلام أعداء الدين. وحين نسمع كلمة (اتقوا)  
فلنفهم أن هناك أشياء تسبب لك التعب والأذى، فعليك أن تجعل بينك وبينها وقاية، ولذلك قال الحق: {واتقوا  
النار التي أُعِدَّتْ لِلْكَافِرِينَ}..

إنه الحق يطلب من الإنسان أن يجعل بينه وبين النار وقاية وحجاباً يقيه منها. والحق سبحانه وتعالى حين  
يقول على سبيل المثال: {واتقوا الله إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ}<sup>2</sup>

أي اجعل بينك وبين الله حجاباً يقيه من غضبه. وقد يقول قائل: كيف يكون ذلك وأنا كمؤمن أريد أن  
أعيش في معية الله؟

نقول: إنك تجعل الوقاية لنفسك من صفات جلال الله، وأنت تستظل بصفات الجمال، فالمؤمن الحق  
هو من يجعل لنفسه وقاية من صفات جلال الله، وهي القهر والجبروت وغيرها، وكذلك النار إنَّها من جنود صفات  
الجلال. فحين يقول الحق: {اتقوا النار} أو {اتقوا الله} فالمعنى واحد. وعندما يسمع إنسان قول الحق سبحانه:  
{اتقوا الله حَقَّ تُقَاتِهِ} ماذا تعني (حق تقاته)؟ إن كلمة (حق)- كما نعرف- تعني الشيء الثابت الذي لا يزول ولا  
يتزحزح، أي لا ينتهي ولا يتذبذب، هذا هو الحق.

إذن ما حق التقى؟ هو أن يكون إيمانك أيها المؤمن إيماناً راسخاً لا يغادر ولا تتذبذب معه، واتقاء الله  
حق تقاته هو اتباع منهجه، فيطاع الله باتباع المنهج فلا يعصي، ويُذكر فلا ينسى، ويُشكر ولا يُكفر. وطريق الطاعة  
يوجد في اتباع المنهج ب (افعل) و (لا تفعل) ويذكر ولا ينسى؛ لأن العبد قد يطيع الله، وينفذ منهج الله، ولكن النعم  
التي خلقها الله قد تشغل العبد عن الله، والمنهج يدعو أن تتذكر في كل نعمة من أنعم بها، وإياك أن تنسيك  
النعمة المنعم.

<sup>1</sup> - سورة آل عمران: 102

<sup>2</sup> - سورة المائدة: 4

وقيل في معنى: {حَقُّ تَقَاتِهِ} أي أنه لا تأخذك في الله لومة لائم، أو أن تقول الحق ولو على نفسك. هذا ما يقال عنه (حق التقى)، أي التقى الحق الذي يعتبر تقى بحق وصدق. وقال العلماء: إن هذه الآية عندما نزلت وسمعتها الصحابة،

استضعف الصحابة نفوسهم أمام مطلوبها، فقال بعضهم: من يقدر على حق التقى؟ ويقال: إن الله أنزل بعد ذلك: "فاتقوا الله ما استطعتم".<sup>1</sup>

إذاً، هل يعني هذا أن الله كان يفرض على الناس ما لا يمكنهم فعله أولاً، ثم قال بعد ذلك: "اتقوا الله ما استطعتم"؟ لا، الحق أن الله لا يكلف إلا بما يستطيع الإنسان، وقد يسيء الناس في فهم قوله تعالى "اتقوا الله ما استطعتم"، حيث يقول العبد: لا أستطيع القيام بذلك، ويعتقد أنه بذلك يُعفى من التكليف. هذا فهم خاطئ؛ فالصواب أنه يجب على الإنسان أن يتقي الله بما يستطيعه من الوسع، ويجب عليه أن يفعل ما يستطيع فعله، ولا يفترض على أحد أن يتناول معنى مغاير ويقول: "أنا غير قادر"، لأن الله يعلم حدود القدرة لكل إنسان.

وساعة تكون غير مستطيع فهو سبحانه الذي يخفف.. إنك لا تخفف أنت على نفسك أيها العبد، فالخالق الحق هو الذي يعلم إذا كان الأمر خارجاً عن استطاعتك أو لا، وساعة يكون الأمر خارجاً عن استطاعتك فالله هو الذي يخفف عنك. ولذلك فعلى الإنسان ألا يستخدم القول الحق: "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا"<sup>2</sup> وقوله تعالى: "يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا".<sup>3</sup>

فلننظر خواطر الشيخ حول قول الله تعالى: "يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ".<sup>4</sup> يقول الشيخ "معنى {اتقوا ربكم} أي اجعلوا بينكم وبينه وقاية، وماذا نفع لنا لتتقى ربنا؟ أول التقوى أن نؤمن به إلهاً،

<sup>1</sup> - سورة التغابن: 16

<sup>2</sup> - سورة البقرة: 286

<sup>3</sup> - سورة النساء: 1

<sup>4</sup> - سورة النساء: 1



ونؤمن أنه إله بعقولنا، إنه سبحانه يعرض لنا القضية العقلية للناس فيقول: "يا أيها الناس اتقوا رَبَّكُمْ" <sup>1</sup> ولم يقل: اتقوا الله، لأن الله مفهومه العبادة، فالإله معبود، له أوامر، وله نواه، لم يصل الحق بالناس لهذه بعد. إنما هم لا يزالون في مرتبة الربوبية، والرب هو: المتولى تربية الشئ، خلقاً من عدم وإمداداً من عدم.

ثم أتى الشيخ رحمه الله بسؤالٍ فهو "أليس من حق المتولى خلق الشئ، وتربيته أن يجعل له قانون صيانة؟"

فالجواب: إن من حق الله تعالى ومسئوليته أن يضع لمخلوقه قانون صيانة. ونشاهد الآن أن كل صانع أو مخترع يضع لاختراعه أو للشئ من صنعه قانون صيانة، أيخلق سبحانه تعالى البشر من عدم وبعد ذلك يتركهم ليتصرفوا و يقضوا حياتهم كما يشاؤون؟ أم يقول الله لهم: قوموا بعمل كذا وكذا ولا تعملوا هذا وذاك، لكي تؤدوا مهماتكم في الحياة؟ إنه يضع دستورا وقانونا للدعوة إلى الإيمان، فقال: "يا أيها الناس اتقوا رَبَّكُمْ الذي خَلَقَكُمْ" إذن فالمطلوب منهم ان يتقوا، ومعنى يتقوا ان يقيموا الوقاية لأنفسهم بأن ينفذوا أوامر هذا الرب الإله الذي خلقهم، وبالله يجعل خلقهم علة إلا إذا كان مشهودا بها له؟ هو سبحانه يقول: {اتقوا رَبَّكُمْ الذي خَلَقَكُمْ} كأن خلقه ربنا لنا مشهود بها، وإلا لو كان مشكوكا فيها لقلنا له: إنك لم تخلقنا- والله المثل الأعلى؟

أنت تسمع من يقول لك: "أحسن إلى فلان الذي صنع لك كذا وكذا"، فهل تنكر أنه قد صنع لك ذلك؟ إذا أقررت بفعله، فإنك تستجيب لمن يطلب منك الإحسان إليه. وهكذا، عندما يقول الله تعالى: {يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ}، فإن مسألة خلق الله للناس ليست محل شك أو جدال، بل هي حقيقة يؤمن بها الجميع. ولذلك، أراد سبحانه أن يجذبنا إليه عبر الأمر الذي نؤمن به جميعاً، وهو أنه خلقنا، لينقلنا بعد ذلك إلى ما يريده منا، وهو أن نتقيه ونتلقى منه ما يحمينا من صفات جلاله.

وقد استخدم سبحانه لفظ "رب" بدلاً من "الله"، لأن مفهوم الرب يشمل من خلق من عدم، وأمد من عدم، وتعهّد بالرعاية والتربية، حتى يبلغ الإنسان مرتبة الكمال التي أرادها الله له. فهو الذي خلق الكون وأتقن

<sup>1</sup> - المصدر السابق

صنعه. ولذلك يقول الحق سبحانه: {وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَقُولَنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ}، أي أن قضية الخلق قضية مستقرة لا مجال للإنكار فيها.

ومادامت قضية مستقرة فمعناها: مادمتم آمنتم بأنى خالقكم فلى قدرة إذن، هذه واحدة، وربيتكم إذن فلى حكمة، وإله له قدرة وله حكمة، إما أن نخاف من قدرته فنرهبه وإما أن نشكر حكمته فنقر به، {يا أيها الناس اتقوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ}..

الآن نرى خاطره حول قول الله تعالى {يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ}<sup>1</sup>

يقول الشيخ ونعرف أن معنى التقوى هو أن نجعل بيننا وبين صفات الجلال وقاية، وأن نتقي بطش الله، ونتقي النار وهي من آثار صفات الجلال. وقوله الحق: {لَعَلَّكُمْ تَتَّقُونَ} أي أن نهذب ونشذب سلوكنا فنبتعد عن المعاصي، والمعاصي في النفس إنما تنشأ من شره ماديتها إلى أمر ما. والصيام كما نعلم يضعف شره المادية وحدتها تسلطها في الجسد، ولذلك يقول صلى الله عليه وسلم للشباب المراهق وغيره: (يا معشر الشباب من استطاع منكم الباءة فليتزوج فإنه أغض للبصر وأحصن للفرج ومن لم يستطع فعليه بالصوم فإنه له وجاء) (البخاري)<sup>2</sup>.

### الخاتمة

فإن محاضرات الإمام محمد متولي الشعراوي رحمه الله تمثل مصدراً ثرياً للحكمة والتعاليم التي تعزز التزكية والتقوى. بفضل تفسيراته وخواطره العميقة، نجد أن مفهوم "تقوى الله المتعالي" يصبح أكثر إشراقاً وفهماً بفضل تفسيراته المبسطة والعميقة للقرآن الكريم. إن إرثه العلمي والروحي يظل حاضراً لدى الناس، ملهماً إياهم للسير على درب التقوى والتأمل في آيات الله. رحم الله الشيخ محمد متولي الشعراوي وألهمنا جميعاً الاستفادة من تعاليمه النيرة والبعد في التفكير والتأمل في القرآن الكريم، آمين.

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<sup>1</sup> - سورة البقرة: 183

<sup>2</sup> صحيح البخاري: 5065

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