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### Contribution of Sayeed Abdul Hai-Al Hasani to the development of Arabic language and literature in the Indian sub-continent

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#### Abstract:

*The most prominent scholar, historian and writer of Arabic Language and Literature (1869 – 1923) was one of the luminaries of Arabic Studies in India. He had mastery over the commentary of the holly Quran, Fiqh (Islamic jurisprudence), Sirat (the biography of Muhammad), Arabic studies and Islamic history. Born in the city of Rae Bareilly in U.P. in 1286 on 18th Ramzanul Mubarak. He acquired vast knowledge on various subjects form the then prominent scholars; like his two maternal uncles Abdul Aziz and Abdus Salam, Sheikh Husain bin Hasan al-Ansari, Fazlur Rahman Ganj Muradabadi, Shah Ziaun Nabi, Maulovi Sayeed Rashid Uddin, Maulovi Yeahia Md. Hashim Alahabadi and Ashraf Ali Tanawi. After that Abdul Hai al-Hasani worked as a teacher of Arabic Literature and Iftah in Darul Uloom Nadwatul Ulama Lucknow in addition to his official duties.*

*Being an eminent scholar of Islam, Arabic Language and literature, Abdul Hai al-Hasani established himself as a prominent writer in Arabic. Hi has written several books on literature, theology and also on different social issues.*

*Of late, the contribution of Abdul Hai al-Hasani to the development of Arabic language and Literature has emerged as an important topic. But so far no extensive studies has been carried out on Abdul Hai alHasani's contribution to the development of Arabic language and literature. Among his contribution "Nuzhatul Khawatir" is famous in the field of History and biographical encyclopedia in Arabic language in the world.*

**A Study Of The Arabic Works Of Abdul Hai Hasani:** Hakim Moulana Sayyid Abdul Hai was a man of rich literary tastes. He was an out standing person not only in Urdu and Persian Literature but also in Arabic Literature. He occupied a prominent position in Arabic Literature in the 19th century in India. It can be said with confidence that during the thousand years of History of Arabic Literature no one equaled his achievements. In fact Abdul Hai's writings surpassed to those of renowned contemporary authors like Al Hariri, Badiuzzaman, Hamdani and Qadi Fadil. It is also accepted that no one else wrote like Moulana Abdul Hai and his contribution to Indian Arabic literature is stupendous. He was

also a poet. He wrote several books in Urdu, Persian and Arabic. His outstanding Arabic books are:

- 1) (الإعلام بمن في تاريخ الهند من الأعلام (المعروف بنزهة الخواطر)
- 2) (الثقافة اسلامية في الهند (معارف العوارف في انواع العلوم والمعارف)
- 3) (الهند في العهد الإسلامي كتاب جنة المشرق ومطلع النور المشرق)
- 4) (تهذيب الاخلاق تلخيص الاخبار)
- 5) (السعاه في كشف ما في شرح الوقاية)
- 6) (تعليقات علي سنن أبي داود)
- 7) (ريحانة الادب وشمامة الطرب)
- 8) (شرح السبع المعلقة)
- 9) (منتهي الأفكار في شرح تلخيص الأخبار)
- 10) (كتاب الغني)
- 11) (مبادي أصول في علم حديث الرسول (ص))

At that time, Arabic knowing people were few in India because Arabic language was regarded as difficult to learn by the Indians. So earlier writers in India could not project their ideas in Arabic. They also had little knowledge about the history of Arab lands. Again writers of Arab lands did not give proper weight or value to Indian writers or Indian history. Difficulty in communication also cast a shadow on the matter of co-operation. At the time of Moulana Abdul Hai Hasani, there was no Indian Islamic History embracing all spheres of human activities in respect of scholastic knowledge and learning. To do this work, there was needed a personality who commanded a vast knowledge on all streams of scholastic development in this land (India). He must be a gentle thinker with patience and loving taste in laborious work and having encouragement in consulting various books and keeping connection with different centres of knowledge. He must have vast knowledge in Persian and Arabic languages, because India had a rich tradition in the use and research of Persian language, where as the Arab world was generally preoccupied with Arabic language and literature only. Again, Islamic world moves around Quran' the language of which is also Arabic. So, the man who would compose Indian Islamic history must have knowledge of those languages and their Literature and also the Geography of human development of those lands. Moulana Abdul Hai possessed all those virtues. So, he ventured to compose an Indian Islamic history to fill up the gap of historical narrations of India. The necessity of composing Najhatul Khawatir was thus felt to fill up the gap of continuity of Indian history. He felt it necessary to bring all Arabic writers and scholars of India to the notice of writers of Arab lands. So, he studied various books available at different places and amassed all reachable sources for competition of the book Najhatul Khawatir.

Arab writer Hafiz Shakhawi mentioned only 88 Indian scholars in his famous book 'الضوء اللامع' which was limited to only the 9th century and Allama Sawkani al Yamani mentioned only 7 Indian scholars from 7th century to 12th century in his famous book 'البر' , Muhibbi mentioned only 14 scholars out of 1290 in 11th century in his famous book 'الطالع' - Muradi mentioned only 7 scholars of 12th century in his book 'سلك الدرر' , Most of the Indian scholars wrote in Persian language and their narrations were precise and very

short, and they described the performance of scholars for a limited period of 2 or 3 centuries. Also they focused on a particular stage, course of action (spiritual path) or a particular group of writers. Indian writers followed the literary styles and contents of Indian authors only; they were not be very creative. There were so many writers born in India. Some of them were:

1. Moulana Sayyid Gulam Ali Azad Balgrami wrote " ماترا لكرام " but he mentioned in his book only 133 personalities among whom more than 60 were not connected with Arabic writings, the rest 73 were scholars of Arabic literature with spiritual ability. 40 were connected to their own lands. He did not mention a scholar who was famous with the title " لزبيدي " in Arab world named Allama Sayyid Murtada at Balgrami. Moulana Gulam Ali Azad Bolgrami wrote another book in Arabic سبحة المرجان في اثار هندوستان Though it is related to literature, rhetoric, prosody and art but he mentioned only 46 biographies in his book. He was a perfect person in Arabic literature, poetry and prose especially in poetry.
2. Another writer Moulana Abdul Haque Muhaddith Dehlawi wrote اخبار الاخيار His writing was famous and based on biography of Sufis and Ulamas. He was a great scholar, Muhaddis and 'guide of Islamic law' etc. He mentioned only 281 biographies.

" نزهة الخواطر . " was till then the most reliable, was written by Moulana Abdul Hai. It discussed about scholars, Sheiks, Kings, Princes, Poets and literary persons. In fact it was not limited to any particular stages or categories or historical period or centuries but it discussed about the scholars who came in India from other countries and it discussed about those scholars who were born and brought up in India from the 1st century to 14th century. Its discussion covered the area from Khaibar passes to Bengal and from the Arabian Sea to the Bay of Bengal. The book discussed about Indian writers and their books, which were not mentioned by foreign writers as well as other Indian writers prior to Moulana Abdul Hai. It is a book, which is a proper guide for writers, scholars and resources. They will get source materials, which are spread out over 20 books. This gathering is like the gathering of singer by out. As for example عين العلم ، famous book written by an Indian writer. It was not referred to by any foreign or Indian writers, prior to Abdul Hai similarly no foreign or Indian writer discussed about the authors of دستور الحقائق

Until Moulana Abdul Hai discussed about them. After printing the book in 26 × 20 size their Arabic type in near about 3000 pages. He did not importance to printing this or any other books. When ibn Hajar Asqalani wanted to print his book الدرر الكامنة في اعيان الماء الثامنة those who studied the Najhatul Khawatir they suggested to the members of Dairatul Ma'rif Hyderabad in completion of your book must be you will take help the 2nd volume of Nujhatul Khawatir and published it because in this volume Moulana wrote about the Indian scholar of 8th century. As a result the volume no. 2 has published before the publication all other volumes. Volume no. 3 published in 1951. After some time volume no.4 was also published. Once upon a time Moulana Hussain Ahmed Madani searched the biography of his own tribe. He got it in the library of Lucknow. He read it and requested Abdul Kalam Azad, then Education Minister

of India to have it published by Da'iratul Ma'arif. He realized the great importance of it and published it step by step in 1379 Hijri, 1957 A.D. There after volume no. 7<sup>th</sup> was published. But volume no. 8<sup>th</sup> was not completed by him, his son Abul Hasan Ali Nadwi who was also a literary figure of Indian Arabic, completed the volume no. 8. It is composed with 553 biographies in 548 pages in 1388 Hijri, 1968 A.D. In composing this volume Dr. Abdul Mueed Khan Sb, the organizer of Da'iratul Ma'arif encouraged him, the duration of composing of the book was three years. The writers of Arab lands could not highlight the works of Indian writers; even they could not collect the names of all the contemporary Arabic writers of India. This was due to cause that India is far away from the Centre of Arabic learnings and that the state language of India was Persian at that time. It was an opportunity for Indian Scholars to meet Arab Scholars in Haj (pilgrimage) programme and they were benefited from their Arab counter parts. But even this opportunity was not up to their expectations. As for example, 9th century, so many scholars were there in India but a few were referred to by Arab writers.

The book Nuzhatul Khawatir composed in 8 volumes in 26×20 size pages and the corresponding Arabic type was about 3000 pages; Moulana Abdul Hai focused in this book the life of more than 4500 writers with their activities in Arabic language. He is literally the first person in India who wrote about Arabic writers of India with their activities in historical style and literary language in an expansive manner.

Moulana Sulaiman Nadawi says that Moulana Abdul Hai felt the absence of such works, so he spent complete 20 years in searching all facts and informations from all libraries and sources available in India and compiled 8 volumes of this book corroborating all real facts. Sulaiman Nadawi also remarked that Moulana Abdul Hai reflected in his book the Islamic history of India, Muslim kings, Islamic cultures, Mosques, Madrassas, Buildings, Hospitals and others. He also maintained the biography of scholars with their works such as Jahangir Asraf Sumnani, Sheikh Badruddin Madar Mukampuri, Mulkul Ulama Sheikh Shihabuddin Daulat Abadi and Mulla Abdul Hakim Sialkuti. Moulana Abdul Hai was a versatile genius. He had equal capability on all branches of Islamic learnings. His talent was some what similar to famous scholar Ibn-e-Khakan whose book *وفيات الاعيان* ، was accounted by all scholars of all ages as remarked by both Sulaiman Nadawi and Moulana Abul Hasan Ali Nadawi.

**The position of book and speciality:** This subject matter contained in the book became a reference point for all writers and occupied a special niche in India. No other writer wrote a book like this prior to Moulana Abdul Hai. He completely expressed the history of Islamic period. It is true that Afghanistan and Iran were known as the Yunan, in Islamic world, and that India was considered to be a village in comparison to Afghanistan and Iran. But it is also true that the scholars or writers of Afghanistan or Iran could not write a book as Moulana Abdul Hai did. In spite of Turkish supremacy over large parts of Europe and Asia for 400 years and the fact that Istanbul (Constantinople) was the Darul Khilafat with more than 1000 scholars writers and teachers living there, yet none of them could write a book

like Moulana Abdul Hai. This is the mirror of this ability where in appeared the image of his heart and soul. His external and internal quality was reflected in this book.

He justifiably praised and criticized the figures described in his book. This made the book lively and entertaining. Those who are thirsty for literature or history may quench their thirst by reading this book. It is not boring, rather it becomes engrossing due to multiplicity of its figures and contents.

The book 'معارف العوارف في أنواع العلوم والمعا (الثقافة الإسلامية في الهند)' was composed by Moulana Sayyid Abdul Hai Hasani in 1923/1341 Hijri in Arabic language. He narrates in his book, the addition and deletion in the subject matter of Arabic teaching from 1<sup>st</sup> century onward in India up to his time. He discussed in this book about علوم النحوي واصرف and narrates about their writers. He also discussed in length about علم الإشتقاق (Etymology) علم اللغة (linguistic) اللغة العربية (Arabic language) اللغة الهندية (Indian language) علم العروض (Art) علم البديع (Rhetoric) علم البلاغة (Man script) الكتب المخطوطة (Prosody) علم القافية (Know ledged tracking), History, Geography, Jurisprudence of Islam, Tafsir الكلام (Scholastic theology) منطق (Logic) الطبيعيات (Natural Science) الرياضيات (Physical Science) الطب (Medical Science). Also he made discussion on writers of Indian books and their activities in Arabic Literature and their scholarliness in a scholarly style.

This book is composed in 4 parts, each parts has different chapters and sections and in every section he discussed about particular stream of knowledge. In first part, he discussed about علوم اللغة (linguistic) ولادب (Literature) and History. It is cauterized in nine chapters. In second part, he reflected العلوم الشرعته الدينية (The knowledge of Islamic law). It also contains 7 chapters. In third part, he discussed about العلوم العقلية (knowledge of attitude) and الفنون النظرية (Arts of theory). It contents 6 chapters. In fourth part, he discussed about Indian poet and poetry. It has four chapters.

In introduction, at first he expressed the original history of education and its changing from time to time. He focused the complete picture of old educational system and its changing and the movements of changing with occasion. As also he mentioned the important and developed education system of all periods. First of all Moulana Abdul Hai wrote shortly a content in Urdu language which was published in the beginning by the "Al-Nadwa Movement and it was very popular in educational centres. Later those contents were written in English and Urdu Majority are in this foundation. He also wrote on this topic in Arabic. Later on, he added the Arabic content to the introduction of this book. After introduction, he collected the history of different subjects. Firstly he defines the knowledge, then he discussed its short History, then he gave a definition, and also he discussed about the foundation of this knowledge outside of India. Then he mentioned the important writings on it and than compared the Indian writers on this matter with foreign writers. Also he added a new portion of work that was written by Indian writers. It is not only connected with Islamic matter but also various branches of knowledge by which they developed in

various cultural and educational life. So, he discussed in his book about Sorf, Noho, Fiqh, Faraid, Hadis, usual-e Hadis Asma al Rizal, Tafsir, Tasauf and kalam beside than he also discussed about knowledge of mental attitude and theory such as Mantiq, Filsafa, Riadi, Hiot, Hinsa, Ilm-e Musiqi and Tib Besides he also reportedly collected the poetry of Arabic, Persian, Urdu and Hindi He mentioned the selected speech of Indian poets

### **His book is characterized by:**

- 1) The book of Fatwa Alamgir which was famous in Middle-East on the name of "Fatwa-e-Hindia and popular in Hanafi organization. He tried to gather the high ranking and most reliable sources in one place, Which were not found in any where else?
- 2) The chapter of Hadis literature entrance in India and its population and development elaborately and proper investigation. These were not found any where at that time. He highlighted in his book the service of Indian scholars in Hadis literature and their (merits of creation) specially. He also discussed about following groups of scholars. تقليد - عدم تقليد عمل با حديث تطبيق بن الفقه والحديث He narrated the influence of Indian scholars on applied Sciences. Further, he highlighted the controversy between Fiqh and Hadis without any bias He also discussed about the twelve group of the Sunnites (orthodox Muslims) arising out of Fiqh, usual and religious views. His book became a source of knowledge about Indian activities and religious service of Indians to Middle East, Islamic world and North Africa. The book became in a directory and guide to Indian Muslim, Arabic writers and also beneficial to students, Scholars, writers and investigators for all times. Moulana Abdul Hai named his book معارف العوارف في انواع العلوم والمعارف When Damascus Govt, academy wanted to published it is 1958 A.D. they gave its name - الثقافة - التثافة Because this was the one source of acquiring knowledge about Indian and Indian writers in Arabic.

جنة المشرق مطلع النور المشرق (الهند في العهد الإسلامي) : The book is written by Moulana Abdul Hai in Arabic It is composed of three subjects: (1) Geography of India (2) History (3) Customs and traditions.

In Geography section, he discussed about division of land composing out of new and old historical, cultural and civilizational matters. It is complete in all respects.

In section of History he discussed about the History of Islamic period in diligent style. He did not leave out any Islamic ruler in his discussion. He corrected many wrongly published or disorganized historical sources.

In third section he discussed the matter which is completely new. He mentioned the developmental of matter of Islamic period, and the civilization of Islamic period and their culture. He also discussed about their association with changes in very period and dynasties. So many matters such as gardens rivers, scholars and Universities which were not discussed by any other authors, were discussed elaborately by him.

ريحانة الادب وشمامة الطرب: It is a very famous book in Arabic literature. The book is composed only on literature. Moulana Abdul Hai compiled this book especially for the students of Arabic literature. This book was read and re-read by students and teachers alike so extensively that name could think of learning Arabic without the help of this book at that time. The book was a teacher in itself. And as it was very easy to understand, it got popularity among various races in India and abroad. Some volumes of this book were completed and some were not completed. By this book the صرف ( Morphology) it is a section of Arabic grammar. He ended the نحو (philology) it is also another section of Arabic grammar both section of knowledge are the strengthening of new knowledge in systematically.

كتاب الغنى : This book is a complete book on Arabic songs where in one final his brilliancy of judgment and peace in mind. He composed this book is among the written of his latest stage of life. The book reveals his own contentment about his past activities.

شرح السبع المعلمات : This book is an anthology of seven pre-Islamic poets. At that time all famous poets hung their poems on the Ka'ba Sharif. A special board selected the best among them. So, these are the selected by special board of selection committee in pre-Islamic period. Among some were in get Islamic period. Moulana explain this book in Arabic. This is a fine Arabic explanation of the famous Arabic poetry of the past time. He could not complete the book in his life time. His narration is in a new literary style. Though the main book is in poetry but it is bear the grammar, rhetoric, prosody, literature Rhymes etc. He also ornamented by various chapters such as grammar, Rhetoric, prosody, literature etc.

شرح الوقاية السعياة فى كشف مافى شرح الوقاية :He nicely comprehensively explained of شرح الوقاية It is the famous book of Fiqh in Islamic theology. Now a day this is famous in Islamic world. The main book ( شرح الوقاية ) was written by Ubaidullah, the Amir-e-Shariat

منتهى الافكار فى شرح تلخيص الاخبار :The main book تلخيص الاخبار Moulana Abdul Hai explained it in Arabic language. In this book Moulana arranged the controversial matter in justifiable method. Intellectuality eligibility, peaceful nature and strong judgment fully appeared in this book.

تهذيب الاخلاق : Moulana Abdul Hai also wrote this book تهذيب الاخلاق in Arabic corroborated a Hadis al Nobawi comprising on different manners, habits and qualities (Characteristics). Now this book is included in educational course curriculum in many private Islamic institutions in India-163.

تعليقات على سنن أبى داود : Moulana Abdul Hai wrote this Ta'liqat on sunan-e Abi Daud comprising on various manners, habits and characteristics etc. But he doesn't mention the description of Hadis:

مبادئ الاصول علم حديث الرسول (ص) :This book also composed by Moulana Abdul Hai. There are two introductions by two teachers: (1) Muhammad Al-Rabetal-Husmi (2)And Salman Nadwai where they mentioned with reference of writer (A Hai) about definition of Hadis

and the object of Hadis, Importance of (subject matter) Hadis and its recording (Registering)

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