



**CONTRIBUTION OF DARUL MUSANNEFIN
IN ENRICHMENT OF ARABIC STUDIES WITH
SPECIAL FOCUS ON HISTORICAL WORKS.**

(AN ANALYTICAL STUDY)

DISSERTATION

*Submitted to the Jawaharlal Nehru University in Partial Fulfillment of the
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MASTER OF PHILOSOPHY

BY

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DECLARATION

I declare that material in this dissertation entitled
“Contribution of Darul Musannefin in Enrichment of Arabic Studies with Special Focus on Historical Works : An Analytical Study” submitted by me is an original research work and has not been previously submitted for any other degree of this or any other University partially or fully.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

The Muslim Community entered the Indian subcontinent from various parts of Central Asia, Iran and Afghanistan. They established their own government in the heart of Indian subcontinent. Their culture and traditions flourished in India during their rule in different periods. Muslim rulers appreciated the old traditions of art, culture and intellectualism. In the course of time, many eminent writers, poets, scholars, religious leaders, musicians, and artists emerged in the country. The Indian intellectuals made their efforts to present a very innovative kind of analyses and explanation of Islamic sciences. That is why we observe that Arab writers have recognized and conceded these exceptional efforts made by Indian scholars to spread Islamic education, values, the Prophet's traditions, Arab Islamic sciences as well as the role of Islam in changing the situations of the Arabian Peninsula. Beside all these efforts Indian scholar paid all their labour to writing of many books on Islamic History.

We find that Arab Islamic history writing in India attracted the minds of the Muslims of India. After India came under the government of Muslim rulers and the language of Persian became the official language of the country, thereby all works were presented in Persian. Urdu language came in the second half of the eighteenth century, in place of Persian language. After that, all works were mostly being done in Urdu language. Many Madrasas and colleges were being listed who played a big role in promoting history writing, Arabic literature and Urdu. Darul Musannefin is one of them which was established by Allama Shibli Nomani, to give a real picture of the history of Arab Islamic writing. His main objective was to reveal the exact and the true history of the Mughal period and Islamic history. Darul Musannefin has been playing a very major role in this field since 1914. Therefore, I have decided to work on Darul Musannefin, and have chosen *"CONTRIBUTION OF DARUL MUSANNEFIN IN ENRICHMENT OF ARABIC*

STUDIES WITH SPECIAL FOCUS ON HISTORICAL WORKS: AN ANALYTICAL STUDY” as the topic-title of my M.Phil dissertation.

I have divided this dissertation work in three main chapters. Every chapter has some sub-parts. The first chapter is basically about ‘A Brief History of Writing in Islamic History in India’; the second chapter covers ‘The Establishment of Darul Musannefin and its contribution in Research Works’. The third chapter is all about ‘The writing Style of Some Prominent Scholars of the Academy.’

I have begun my first chapter with details about Azamgarh through history in brief, in which I have included its geographical, cultural, educational, economical and political conditions. I have described the history of Azamgarh in short.

I have started my presentation with a general survey of the Islamic history writing in India from second half of the eighteenth century till the establishment of Darul Musannefin in 1914. With all my possible efforts, I have tried to focus on the development in the style, objectives, and methods of Islamic history writing. I have also tried to cover all those institutions and related individuals such as Fort William College, Dilli College, Sir Syed Ahmed Khan and various others who have been considered the pillars of Arab Islamic history writing in India. I have also attempted to highlight the contribution of Sir Syed Ahmed Khan most effectively.

After these discussions, I have highlighted my second chapter which is all about Darul Musannefin and the history of its establishment. I have mentioned all the concerned causes behind the development of the Academy, and have also mentioned its departments and its contribution to promote historical works. Succeeding that, I have tried to provide some important reviews of the books published by the academy, such as ‘Sirat-ul-nabi’, ‘Al-mamoon’, ‘Al Farooq’, ‘Hayat-e-Shibli’ etc.

In my third chapter, I have described vividly the writing style of some eminent personalities of this Academy like Allama Shibli, Syed Sulaiman Nadvi,

Hamiddudin Farahi and Maulana Ziyauddin Islahi. I have tried to depict their life, education, and works of achievement and their unique methods of writing.

I have tried everything in my capacity to make this dissertation a valuable work of research and progress. Despite being a student of Arabic language and literature, I have taken the help of English language to present my work so that I can introduce Darul Musannefin and its major contributions in history writing among the non-Arabic and especially the Urdu-speaking majority, only because I concluded that there are not enough adequate materials available in English on Darul Musannefin. I heartily wish that this dissertation would pave the way for its introduction and contribution among the English-knowing section.

I am highly thankful to Professor Faizanullah Farooqui, without whose valuable guidance the completion of this dissertation would have never been possible. He has been a great source of knowledge and revered inspiration for me throughout. I am also very much thankful to all my teachers, especially Professor Mohammad Aslam Islahi, Dr Aurangzeb Azmi , Dr. Qutubbudin and Prof. Sulaiman Ashrafi of Delhi University, and the teachers of Jamia Milia Islamia, who gave me fruitful suggestions and advices in this regard.

My sincere thanks to the librarian of the Shibli Academy at Azamgarh, who gave me access to collect all the required materials about Darul Musannefin.

I am very grateful to my seniors who helped me in many ways. I want to thank especially Mirza Nabeel Baig, Mirza Mahmood Baig, Ashfaque zafar, Ansar Ahmed, Mohd. Shahid, who gave me their precious time and advices in preparing this work.

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I must express my heartfelt thanks to my parents whose continuous aid have been always supportive in every stage of my life. Without their love and blessings, I could not have completed this dissertation. I am also very thankful to

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Chapter I

A Brief History of Writing of Islamic History in India

1. Azamgarh Through History :A Short Introduction
2. Works On Arab and Islamic Studies in India During Nineteenth and Early Twentieth Century

AZAMGARH THROUGH HISTORY:

A SHORT INTRODUCTION

Founded in 1665 by Azam, the elder son of Vikramajit, the district of Azamgarh was named after its headquarters were being settled there. Vikramajit, a descendant of Gautam Rajputs of Mehnagar in pargana Nizamabad, had embraced the faith of Islam, like many of its predecessors. He tied knot with a Muhammedan wife who bore him two sons Azam and Azmat. While the town of Azamgarh and the fort were named after the elder son Azam, Azmat constructed the fort and the bazar of Azmatgarh in pargana Sagri. Azamgarh was once an integral part of the ancient Kosala kingdom. The famous kingdom of Kosala prominently figured among the four powerful monarchies of northern India during the time of Gautam Buddha. Azamgarh possesses many remnants of glorious antiquarian value. In every Tehsils of this district are some deserted sites, forts and tanks. In the ancient times, Azamgarh was inhabited by old indigenous people like Bhars, Soeris and Cherus who represented the descendants of the aborigines of this area. Relics of numerous embankments, tanks, caverns and stone forts are found in this district which still bears out their energy and skill.¹

Mythical facts say, a Rajbhar chief named Asildeo have lived in the tehsils of Dihaduar in the district of Azamgarh. The old tanks and mounds at this place are said to be the triumphing signs of his power. The Bachgoti Rajputs of Arara in Azamgarh claimed him as their ancestor. On the other hand, a different tradition claims that Parikhit, the eldest son of Kuru, once occupied the tract, now called Nizamabad and an old fort at Anwank village, near which the battle was fought between him and the Muhammadans. Supposedly, the headquarters of the Bhars may have been in pargana.

Though it is widely believed that the second battle of Tarain in 1192 A.D established Islamic power all over India but the region including the district of Azamgarh does not appear to have gone under the sovereignty of the Muslims. Only a year later, in 1193 A.D, the district of Azamgarh passed to the hands of the

¹ Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah Page 11

Muslims. From the establishment of the Jaunpur kingdom to its extinction, most of the tract now included in this district fell under its rule. No important place in the district of Azamgarh can be mentioned as having been the seat of administration. It was in 1665 AD, that Azam Khan founded Azamgarh. After the attack of Chabile Ram, Azam Khan fled northwards with his interior forces. In 1675 AD, he died at Kannauj. ¹

In the dawn of the 18th century, Azamgarh was included in the *sirkars* of Jaunpur and Ghazipur in the *subah* of Allahabad, and was controlled by Mohhabat Khan, popularly known as the Raja of Azamgarh. In his time, the prosperity of Azamgarh was at its summit. On September 18, 1832, Azamgarh district was formed and gained official acclamation. After the struggle of 1957-58, no major events occurred in the district till the close of the 19th century, except the Gaurakshini or the anti-cow slaughter movement of 1893. It was in 1920 that the Khilafat movement was started by Muslims to bring pressure upon Britain to change its policy towards Turkey. In August 1920, Mahatma Gandhi launched his famous non-cooperation movement, and the people of the district took part in this revolt, under the leadership of Suryanath Singh. In 1928 when the Simon Commission visited India demonstrations were held against it and the people waved black flags and banners with words "Simon Go Back".

On October 3, 1929, Mahatma Gandhi visited Azamgarh to address a multitude of 75,000 persons and also discussed the need of uplifting the *Harijans*, or the untouchables, and the prohibition of foreign goods. He instilled in the citizens a strong sense of national feeling and love for brotherhood. January 26, 1930 was declared as the Independence Day by the Indian National Congress and thousands of people in Azamgarh, as elsewhere in India, repeated the solemn and inspiring pledge of independence. In March 1930 Salt Satyagraha was started by Mahatma Gandhi. His imprisonment caused great resentment among the people of the district. The students of the local Wesley High School observed strike and the students and people of Azamgarh conducted huge processions against the British. The response of the people of the Azamgarh to the Civil Disobedience Movement was enthusiastic and British goods were boycotted and bonfires were made for

¹ Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah page 13

foreign clothes and imported goods. On the 4th of July 1930, Gandhi Day was observed in the district condemning Mahatma Gandhi's incarceration. The news of arrest of Mahatma Gandhi and Vallabhbhai Patel on 4th January 1932 led to widespread resentment in Azamgarh and *hartals* were observed everywhere. The Government retaliated by imposing section 144 Cr. P.C. issuing the press ordinance the prevention of Intimidation ordinance and the unlawful Instigation Ordinance and declared the Congress unlawful. Mahatma Gandhi launched the program of individual *Satyagraha* in 1940 and the people cooperated with him enthusiastically.

Azamgarh was in the front line of the Quit India Movement. The very day the district Congress office at Azamgarh was seized and several arrests were made, the principal one being the arrest of Sita Ram Ashthana. During the night between the 11th and 12th August a twenty-foot track of rail was removed from a point near Saraimir railway station by the people as part of their resentment. On 14th August a large procession proceeded towards the police station of Azamgarh hoisting the tri-color flag. The people caught hold of the policemen and snatched their guns and assumed control of the police station. In this way the police station came under the possession of the freedom fighters. More than 380 persons of the district were detained in connection with the Quit India Movement and 231 were convicted and given various terms of imprisonment. On August 15, 1947, the district celebrated the Independence Day of India with great zeal. ¹

Geography of Azamgarh

Azamgarh district is located in the eastern part of Uttar Pradesh. The district occupies an area of 4234 sq.km. The district is bounded by Mau on the east, Gorakhpur on the north, Ghazipur on the south-east, Jaunpur on the south-west, Sultanpur on the west and Ambedkar Nagar on the north-west.

The district of Azamgarh comprises a somewhat irregularly shaped tract of country lying in the south of the Ghaghra River. The river Ghaghra separates the district from Gorakhpur. The river originates in the mountains of Kumaon and

¹ Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah page 12

Nepal and is formed by the combination of waters of the Chauka, Kauriala, Rapti and many smaller streams. It swells during the rains to an immense size when its current becomes very rapid and damage from floods is often severe. The other rivers that flow through the district are Tons (Tamasa), Choti Saryu, and Tamsha. There are many lakes found in various areas of the district. The district is plain devoid of any hills, the only variations in the surface is caused by the Bad Lands along the streams that drain it. The country slopes gently towards the southeast. Here and there are found depressions of varying depth and extent in which the surface drainage of the interior collects.¹

The climate of the district is moist and humid, except in winter and hot seasons. The year may be divided into four seasons. The period from March to the middle of June is the hot season. The southwest monsoon season which follows continues up to about the end of September. The succeeding period lasting till the end of November is the post monsoon or transitional season. The period from December to February is the cold season. The average annual rainfall in the district is 1021.3 mm. and it varies from 979.1 mm. at Deogaon to 1060.4 mm. at Azamgarh. On an average in a year there are 50 rainy days.²

Education of Azamgarh

The government of Azamgarh is concerned in providing quality education to its citizens. There are more than two thousands primary schools, more than two hundreds Higher Secondary Schools, near about 20 Degree Colleges. There is also a medical college and a polytechnic center. At present there are no engineering colleges at Azamgarh. The Government is aiming at Total Literacy Campaign. Post Literacy Campaign has also been sanctioned. The literacy rate is only 39.2%, out of which 56.9% are males and 22.7% are females.³

Culture of Azamgarh

¹ Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah page 16

² Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah page 17

³ Naya Dunia News paper

Azamgarh is rich in various cultural and religious activities. As the district lies in the eastern part of Uttar Pradesh, the traditional and local language of the district is Bhojpuri and Purvi. The major community belongs to Hindu religion and they are divided into 4 branches as Brahmin, Khatriya, Vaisya and Sudra. The principal deities worshipped by the people are Brahma, Vishnu, Shiva, Laxmi, Ram, Hanuman, Ganesh and nine forms of Devi Durga, Shailputri, Brahmcharni, Chitraghanta, Kusamandini, Skandmata, Katyayani, Mahagauri, Kalratri and Sidhmata. The practice of taking a holy dip in river, i.e. the holy ritual of ablution, is also famous. The sacred books are Vedas, Upanishads, Geeta, Shrimad Bhagavata, Puran and Ramayan. The important festivals celebrated by the people of Azamgarh are Nav Durga, Ramnaumi, Krishna Janmasthanmi, Shivratri, Deepawali, Dashara and Holi.¹

Majority of the Muslims in the district belong to the Sunni sect, dominating most areas of Azamgarh, they have very rich Islamic Culture, they celebrate their festival like Eid-ul-Fitr , Eid-ul-Azha in a very good way. Sikh, Christians, Buddhists and Jains are also found but in very minor number in the district.

Economy of Azamgarh

The main occupation of the people here is agriculture. The major crops cultivated here are pulses, oil seeds, sugar cane, and potato. The total areas under agriculture are 308256 hectare. They also grow fruits like mango and guava. The major industries of the district are Kisan Sahkari Chini Mills Ltd., Banarasi Sari Udyog in Mubarakpur, Black Pottery in Nizamabad, Foods, and Chemicals and Allied Products. Though the industrial base of Azamgarh is not strong, the district has good agricultural base. The dominating agricultural base and weak industrial base together appear to leave a slit which can be effectively bridged by a co-ordinated approach to enrich the economy of the district.²

Pottery making, which was one of the oldest industries of the district, still contributes substantially to the economic life of the people. Nizamabad is famous

¹ Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah page 22

² Nayi Dunia News paper

in the world for making of fancy pottery. The potters make teapots, sugar-bowls and other decorative articles. The earthen wares and statues of Gods and Goddesses particularly of Ganesh, Laxmi, Shiva, Durga and Saraswati are also made. These products fetch rich market during fairs and festivals.

Various food products like biscuits, toffee and other confectionery articles are also produced at Azamgarh. The raw materials used in this industry are sugar, maida, suji and ghee. Candles, Ayurvedic medicines, soap, perfumed oil and paints are also manufactured in Azamgarh. These units use wax, color, caustic soda etc. as raw material.¹

Government and Politics of Azamgarh

The total number of seats in Lok Sabha is two, and in Rajya Sabha Seats is three. The total number of Assembly Seats is ten. The Government provides a number of schemes to its citizens as old age pension scheme, national family welfare scheme, national mother welfare scheme, SC/ST Uddipan and Punarvas Anudan Yojna, SC/ST Sadi/Bimari Anudan Yojna, SC Scholarship Scheme, Bimukt Jati Scholarship Yojna, SC Shulka Chatipurti Yojna, Self Employment Scheme For SC, Sanitary Mart Scheme, Widow Pension Scheme, Widow Marriage Award, Handicapped Scholarship Scheme, Minority Scholarship Scheme etc.

Medical and public health services provided by the government are: Maternity and child welfare scheme, Family Planning, Epidemics (Plague, Cholera, Smallpox etc.) Control Schemes, Primary Health Care Schemes, Polio Immunization, Malaria and Filaria Control Measures, Prevention of Food and Drug Adulteration, Leprosy Control Schemes etc.

Development Schemes provided by the government are: District Plan, 20point Programme, Swarn Jayanti Swarajgar Yojna, Jawahar Gram Smraddhi Yojna, Training for Rural Youth Self Employment Scheme (TRYSEM), Integrated Child Development Scheme (ICDS), Special Component Plan,

¹ Azamgarh ki ilmi adabi aur tarikhi khidmat. Dr Habibullah page 18

Development of Women & Child of Rural Area (DWCRA), Ambedkar Gram Development Scheme, Sunishchit Rozgar Yojna, Member of Parliament Local Area Development Scheme, Vidhayak Nidhi, Purvanchal Nidhi, Indira Awas Yojna, Bio-Gas Sayantra, Unnat Chulha, Gramin Payjal Yojna, Usar Sudhar Yojna etc.¹

¹ Rashtria Sahara News Paper

WORKS ON ARAB AND ISLAMIC STUDIES IN INDIA DURING NINETEENTH AND EARLY TWENTIETH CENTURY

History, in its broadest sense, is the story of humanity's past. It also refers to the related recordings of the past events. The diverse sources of history include books, newspapers, printed documents, personal papers, artifacts, oral accounts and other archival records. Historians use this material to form coherent narratives and uncover linked sequences and patterns in past events. Most histories are concerned with causality, that is, why and how certain outcomes happened as they did, and how they are linked to earlier events.

Origins of History Writing

In preliterate societies, the accounts of the past are related orally, and many cultures have produced intricate and sophisticated oral histories. African peoples have long relied on oral histories to learn about their past. Starting with the medieval Islamic kingdoms of Africa, some of these oral chronicles were recorded in Arabic, and sub-Saharan Africa developed its own written histories.

In the older civilizations, as in Egypt, Mesopotamia, and China, historical records appear immediately after the appearance of writing, for the simple reason that the invading and the all-conquering kings wished to record their triumphs for all posterity. There was also some interest in the remote past, particularly genealogical interest, in the glorification of royal ancestors and their achievements. There appears early, too, a strain of religious interest in showing the lessons of history, religious and ethical. Thus the early historical sections of the Bible are concerned with the manifestation of God's will in the events of

human existence, while they show the same genealogical interests as the king lists of other peoples.¹

Greek and Roman Historiography

It was not until the time of the Greeks that historiography, the writing of organic history, emerged. The compilations of the *logographic* in the 6th century B.C. were organized records. It is with some justice, however, that Herodotus is considered the first historian, because in his work, appears the conscious desire to record all the significant and noteworthy circumstances surrounding a set of events and motivating the actions of people in those events. Herodotus was remarkable too for the scope of his interests; he recorded myths, described customs, and made quantitative speculations. He used much unverified information, however, and thereby failed to differentiate clearly between fact and fable.²

The second great Greek historian was Thucydides. He was a different stamp. In writing the history of the Peloponnesian War, he limited himself to matters of state and war. He tried to establish chronology and facts with some exactitude, avoiding the digressions of Herodotus, though his attempt at writing a factual and impartial history was not entirely successful. He wrote a grave work conveying the lessons he drew from his story. The third of the great Greek historians was Xenophon. He was more devoted to the purely storytelling aspects of history.

In Asia the writing of history was concerned with the recording of events, chiefly as chronicles, annals, or archives.

China

In China, by the middle of the Chou dynasty, histories of the royal house and of the various states, notably the *Shu Ching* or *Document of History*, and the *Annals of Lu* by Confucius, were being compiled. Suma Chien (87 B.C.) wrote the first

¹ History writing in India, Majid Hyat Siddiqi, P. 13

² History writing in India, Majid Hyat Siddiqi, P. 15

general history of China; his work was the model for later dynastic histories. He was followed in the 1st century A.D. by Pan Ku, the compiler of the *History of the Former Han*. Under the Tang dynasty, imperial commissions completed or compiled eight standard histories to fill in the period from the Three Kingdoms. A pioneer collection of early inscriptions was made, and Suma Kuang wrote an integrated history of China from 403 B.C. to 959 A.D. The Manchu rulers were noted for fraudulent histories glorifying their past. Critical treatment of Chinese history was forwarded in the late 19th and early 20th century, with the work of Kang Youwei, Wang Xian Qian, and Wang Guowei.

India

The Indus-Sarasvat cultural tradition represents the beginnings of the Indian civilization. This tradition has been traced back to about 7000 B.C. in remains that have been uncovered in Mehrgarh and other sites. Its first urban phase was during the Harappan period of 2600-1900 B.C. The writing used in this phase has hitherto been called the Indus writing, but it appears that it should be properly named the Sarasvat writing because most of the settlements in this period were along the Sarasvat river and because the Indian tradition associates Sarasvat with learning and literacy in its earliest phase.

One of the earliest known writing systems came from India, probably around 2500 BC. Unfortunately we cannot read the Harappa writing yet. But we know people were using this writing to mark their property so other people couldn't steal it and to keep track of things. The writing was in pictographs like Egyptian Heiroglyphs. After the Aryan Invasion about 1500 BC, the Harappan writing was forgotten and nobody in India could write at all for the next thousand years at least.¹

When people began to write again around 500 BC, it may have been an idea they got from seeing Persians manuscripts. But the Indians did not use Persian script. Instead they used an alphabetic writing called Sanskrit. One of the first things they wrote down was a poem called the Rig Veda. There were three other Vedas as well but they are less famous. They also wrote down the Upanishads, which are commentaries and explanations of the Vedas.

¹ History writing in India, Majid Hyat Siddiqi, P. 18

Around 300 BC people wrote down the Ramayana, an epical story about Prince Rama and his wife Sita. And they also wrote down the Mahabharata. Part of the Mahabharata is the Bhagavad Gita, a lot of advice about the law and how people should behave. About the same time, people began to collect traditional stories called Jataka Tales and write them down too. Most of these stories have a lesson or a moral. They are the origins of the English stories of 'Chicken Little' and 'the Goose that Laid the Golden Egg' and many others. Many of the Greek stories we know as Aesop's Fables also come from older 'Jataka Tales'.

Surviving Indian records date from the 6th century B.C. when anthologies were being made from older collections. Genealogies of native rulers appeared in the *Puranas*. However the writing of history was not highly developed in India, the principal products were the *artha*, or handbooks on politics and practical life. In the 7th century, the work of Huen Tsang gave much valuable information about India. Huen Tsang (605-664 A.D.), was a Chinese Buddhist scholar and translator. He early entered monastic life and later traveled in China, for the purpose of teaching and studying. Between 629 A.D. and 645 A.D. he made a pilgrimage to India in search of authentic scriptures. He studied at Taxila and Nalanda, the most celebrated centers of Buddhist learning in India, and also visited Kashmir and the major Buddhist holy places. Pious, learned and fluent in Sanskrit, he was honored by the Indian rulers whomever he met, also including the Emperor Harshavardhana. After returning to China, he translated the texts he had brought back with him and wrote his memoirs. His disciple Kauai-chi is known as the founder of the Fa-hsiang school of Buddhism, the Chinese branch of Yogacara.¹

Arab works on India notably that of Alberuni of Khiva, began to appear in the 10th century. Notable later Muslim historians were Firishta and Khafī Khan. Firishta (1560-1620 A.D.) was an Indian Muslim historian. His given name was Muhammad Qasim Hindu Shah. Under the patronage of the shah of Bijapur, he wrote a history of the Muslims in India from the 10th century. His work translated as *History of the Rise of the Mohammedan Power in India* (in 1829), is a landmark in Indian historiography, for it gives detailed knowledge of the medieval period in India.

¹ History writing in India, Majid Hyat Siddiqi, P. 25

History Writing During 19th – Early 20th Century

Mankind is always prone to uphold the weighty changes and the momentous developments taking place in the mighty life of civilization. History is nothing but this process of upholding and preservation. Accordingly the Islamic history writing is the wholesome computation of the periodical changes and events that have occurred so far. This grand manifesto. The account of Islamic history writing in India started with the budding of Muslim rule in the Indian Territory. This historiography has its bud in the existence of human being itself. Almost all analyzes and scrutinizes were being done in Persian, yet Indian languages too wave a good glory in contributing magnificent events to the Islamic history. Numerous books bore evidence of this whirlpool that took place in the latter half of the eighth century.

In those days, most of the works were being done to earn the goodwill of the then rulers and as a consequence, the writers sang unduly praises to be monetarily upraised on their part. It was a practiced trend to impress the rulers by creating marvelous testimonials eulogizing their victorious applause. But Persian was not a language to reach the common mass; it was primarily taken for royal use. Hence, proficient writers emerged to translate the works into Urdu so that common people could also obtain probable knowledge about the historical facts. The eighteenth century works, though lesser in abundance, laid a strong pedestal for the foundation of the Islamic history writing.¹

Preferably the nineteenth century is regarded as the Renaissance period of history writing in Urdu. With newer means and techniques, various trials were attempted to write and rewrite history. New reliable principles were adopted by the emerging historians. They indeed took it as a challenge to individualize the accounts by composing original works and translating the older ones. Cluster of contributory efforts helped to develop this subject and paved the way for swarming Islamic history writing.

The Key Role of Language:

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi

The Persian language had made a great progress under the patronage of the Mughal Emperors. Akbar's court had many Persian scholars, who had migrated to India. A number of outstanding works of literary and historical importance were produced during Akbar's reign. One of the eminent historians of Akbar's court was Abul Fazl, who wrote 'Ain-e-Akbari' and 'Akbar Namah'. Two other historians of Akbar's reign were Nizam-ud-din Ahmed, who wrote 'Tabaqat-e-Akbari', and Badayuni, who wrote 'Muntakhab-ut-Twarikh'. Akbar encouraged the translation of Sanskrit literary works into the Persian language. Badauni completed the translation of the Ramayana. Abul Fazl, on the other hand, translated the Panchatantra. Faizi was a renowned scholar, who translated many Hindu classics into Persian.

Remarkable development of Urdu language to place in the eighteenth century, when the Mughal Emperor Mohammad Shah (1719- 1748), patronized Urdu. Delhi and Lucknow became the centers of Urdu literary activity. A number of poets, such as Ghalib contributed a great deal to the development of this language. Mirza Ghalib was the court-poet of the last Mughal Emperor, Bahadur Shah Zafar.

Ostensibly, two institutions, namely 'The Fort William College, Calcutta' and 'The Dilli College, Delhi' need to be mentioned in this regard. In this context, Sir Syed Ahmed Khan tried to drag people's interest towards the subject of history. Sir Syed not only attracted common people but also the honorable historian Maulana Shibli Nomani, who was immensely moved by Sir Syed's speculative norms. Sir Syed's personal library in Aligarh possessed several books related to history and other subjects as well, written by eminent European scholars. The all new modern designs of research and scrutiny allured and attracted Maulana Shibli the most. Although he contradicted with the European historians on various points, he could not help contemplating on their way of expression and their patronizing fortitude.

Fort William College and History Writing

Founded by Lord Wellesley, then Governor General of British India, on

the tenth day of July, 1800 AD in Calcutta Now Kolkata, the Fort William College was regarded as the premier academy to carry forward the doctrine of the Islamic history. It was, in fact, the primordial body whose contribution remains imperishable in terms of precluding education in regional languages. The purpose and goal of the institution was to impart the language of Urdu to the British and Indian multitude. Owing to the urgent requirements of some comprehensible and easily learnt texts, the college authority decided to set up a special department for translation and innovative writings. Out of the many books that could be caught hold of, few very important books are mentioned below:¹

1. Intikhab-E-Sultania

Found under the banner of the Asiatic Society of Bengal, Calcutta, this book was written by Khalil Ali Khan Ashk in the year of 1805. This book shares a good deal of information about the Sultans of Delhi till the period of Shah Alam. The book starts like a fairy tale with a concise preface describing the then-condition of Delhi. Moving forward, Mr. Ashk has duly mentioned the name of Sultan Moizuddin Shah, his advent in India, his conquest over the provincial rulers, his wise governmental scheming, and his reign till the era of Qutubuddin Aibak.

The book surmounts over other few texts as its detailing goes smoothly in concordance with the sequence of time. This chronological detailing of events gives the book its actual merit. His minute description of the Slave Dynasty goes beautifully along with the vulnerable descriptions of the Khilji, Tughlaq, Lodhi, Pathans and Mughal dynasties. As Dr. Obaida Begum commented:

“Intikhab-e-Sultania is a very short but compact history. Mr. Ashk has mentioned every valuable story of the period as he has written about traditions and rites, policies, way of governance and administrative skills of sultans.”

Moreover, quoted extracts from authentic and reliable references adds to the writer’s credit. Mr. Ashk’s style of writing parallels to the ordinary literary

¹ Fort William College ki Adabi Khidmat , Dr Obaida Begum page 517

style, though it was also written in the nineteenth century. However the book could not be published due to some unfavorable reasons.¹

2. Aaraish-E-Mehfil

Published in 1808 under the banner of the Hindustan Press Calcutta, this book is one among the largely contributing books in the ground of history. Written by Mir Sher Ali Afsos in 1805, 'Aaraish-e-Mehfil' is basically a composition of a Persian book 'Khulasat-Al-Twarikh' of Munshi Rajan Rai. However the original work was titled 'Aaraish-e-Mehfil' when published.²

3. Tarikh-E-Sher Shahi

A very reliable and authentic source for historians, this book is actually the Urdu translation of the 3rd volume of 'Tohfa-e-Akbari', written by Mir Abbas Khan Shervani. On the insistence of the Mughal Emperor Akbar, this book was being translated. The translation work goes to the authorship of a writer who was contemporary to Sher Shah. 'Tarikh-e-Sher Shahi' enumerates every major incident of Sher Shah's life, right from his birth till his death. Again, in 1805, on demand of Captain Mount, the 3rd volume of the book was translated from Persian into Urdu by Mazhar Ali Khan Walla. Because of the various timely transfigurations, the expression of the book is complicated, though there can be no question raised about the authenticity of the book.³

4. Tarikh-E-Assam

A very intimate noble of Aurangzeb in Assam, Shahabuddin Talish, who accompanied Nawab Umdatul Mulk Mir Mohammad Sayeed, in his mission, owns the authorship of 'Tarikh-e-Assam'. This book extensively recounts the history of the military mission undertaken by the Nawab. This mission had begun

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 15

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 16

³ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 17

in 1444 and ceased ultimately with the downfall of the province of Assam in the hands of the Mughal Empire. Shahabuddin Talish, who underwent every single event in person, throughout the military legation, beheld all estimable things minutely and reviewed them free-handed. As Dr. Obaida Begam herself describes:

”اس سے وہاں کی آب و ہوا، پھولوں، پھلوں اور پیڑ و پودوں وغیرہ کا حال معلوم ہوتا ہے۔ اس کے علاوہ
طرز معاشرت، رسم و رواج اور رہن سہن کا بھی پتہ چلتا ہے۔“

“The book mentions weather, atmosphere, fruits, flower, society, rituals and ways of living.”¹

The book was parted into two volumes, the first one relating every single cause behind this military mission, and the second part detailing the accounts of the social and political significations. In other words the book encompasses A to Z about the provincial ways of life in that region, as Dr. Obaida Begum herself writes, in praise of the book,

Books of the eighteenth century showed the presence of a general trend among the historians and scholars to mention only about the acts of bravery and warfare, especially praising the glorious combating triumphs of the rulers. On the other hand, the writers of the nineteenth century fashioned themselves to embody major issues, manifesting the different aspects of the society, including their lifestyle and their political situations too. ‘Tarikh-e-Assam’ is a nice example carrying this newly fashioned trend. The writer has sordidly disclosed every reason behind the development of the ruling class in the society. Furthermore, the socio-political and the cultural history of Assam have gained the book its real significance.

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5. Tarikh-E-Nadiri

Written in 1908 by one of the most prominent writers of the Fort William College, Mr. Sayyid Haider Baksh Haidri, this book is actually a translated work of the Persian text ‘Tarikh-e-Nadiri’, written by Mehdi Bin Muhammad Naseer.

¹ Fort William College ki Adabi Khidmat , Dr Obaida Begum page 549

Right from his advent, the book encompasses every detail of Nadir Shah's life, his ruling policies, the flourish of his dominion and condition of Iran during his reign. The book has basically enlightened Nadir Shah's invasion of the regions and few major missions accomplished under his rule.¹

6. **Iqbal Nama**

Written in Urdu, by Syed Baksh Ali Faisabadi, this book is also a work of translation from Munshi Ghulam Hussain's book 'Siyar-e-Mutaakherian'. This book computes the plight of governance during the rule of Nawab Sirajuddaula, also known as the 'Nawab of Bengal'. Besides recounting few events of the famous Battle of Plassey in 1757, this book also sings praises of few British policies and the depths of their intellects.²

'Iqbal Nama' strikingly beams on the disloyalty and perfidy of Meer Zafar, and also has few chapters covering East India Company's establishment in Calcutta, their victory over Meer Qasim, and signing of the peace pact between Sirajuddaula and the British. The book also tells about the war that followed. After the fall of Siraj's rule, the scenario totally changed. 'Iqbal Nama' tells about Nazimuddin's taking control over Bengal and East India Company's interference in the state affairs.

This book is, thus, an excellent enumeration of the history of Bengal, though topped with few extra appreciations in favour of the British rule in India. No doubt, it has to be kept in mind that the book was solely prepared on the insistence of the British authoritative.

Although the Fort William College contributed mainly to the translation of the previous works, it cannot be denied that in a way, this institution has paved the way by presenting the history of the era and transferring it to the later generations.

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 20

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 21

Dilli College and History Writing

In 1854, when the Fort William College was almost on the verge of being defunct and officially abandoned, the Dilli College came in scene and speeded up excellent and notable literary works with newer methods of research and development. Previously established as a Madrasa, in 1872 in Delhi, by Nawab Ghaziuddin Khan Firoz Jung Thani, the Dilli College was later converted in 1925, into a college, by the British officials. This was mainly in order to impart Indian modern subjects in Urdu medium. The main goal, however, behind this conversion was to train the people about modern issues in the language of Urdu. To materialize this goal, a department was set up for translation works to be done, to facilitate the availability of Urdu-printed texts. History was being marked as one of the prevailing modern subjects, and people took great interest in translating and composing history texts in Urdu.

Dilli College's contribution is never-ending in flourishing the subject of history. In a way, the institution induced history to the modern forum of the literary scenario. Mostly compiled in accordance with the college curriculum, the books were not huge in volume though they satiated the pressing needs of the period.

Owing to the decision of the Dilli College authority to provide texts to the students in their mother tongue, numerous books were written and published, out of which only few could be found and named.¹

1. Tarikh Abul Fada

Published in 1847 by Ashraf Ali, under the banner of 'Matabaul Aloom', a well-known publishing house, this book is a translated work in Urdu by Maulvi Karimuddin. He translated the 2nd, 4th and 5th volumes of the textbook originally written by Abul Fada. The book is completely devoid of any innovation in the course of recounting history. It smoothly follows the events, and the translation is

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 25

very plain and simple.¹

2. Tarikh-E-Bengal

A translated work by Maulvi Subhan Buksh, the name of the book symbolizes a parallel work of ‘Tarik-e-Assam’ by Shahabuddin Talish. Likewise, ‘Tarikh-e-Bengal’ depicts the socio-political events occurring in the landscape of Bengal. The original writer, however, is not known.

3. Tarikh-E-Agra

Only a very few details could be collected about this book which is again a translated work by Maulvi Karimuddin.

4. Qesas-E-Hind

Composed particularly for the syllabus of the college, this book was written by Master Pyari Lal Ashob. It was an original work and not a translated one. The book has three volumes. ‘Qasis-e-Hind’ excavates nearly all major incidents that occurred in India till a certain period. As for the book vows mainly for the purpose of syllabic use, the language is very simple and easily comprehensible, as compared to the other texts. This book was, in fact, a unison where language of fiction and literature radiantly reflects.

Apart from the books, both the institutions, the Fort William College and the Dilli College gave birth to some very eminent personalities who played significant roles in creating the Islamic history writing. Their remarkable contributions reasoned the glorious upheaval in promoting history. Some names are being listed here below:²

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 25

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 27

Ram Chandra

Although deprived of securing particular authorship to any specific book of history, Mr. Ram Chandra credits many important articles to his account, which are considered texts of much importance, indeed prized possessions. He was the editor of a magazine, 'Fawad Al Nazerin', which was published in fortnight editions. Ram Chandra, also, personally, was in charge of the history related portion of that magazine. His transitory articles were basically all about the Mughal Empire and the Sultanat period. It has been rightly said that his works showered valuable role to uplift the zest of history among common people.¹

Munshi Zakaullah

One of the most influential personalities of the Dilli College, Munshi Zakaullah has more contributory research works to his credit than any of his contemporaries. He wrote not only about history, but on other subjects as well. His most popular book is 'Tarikh-e-Hindustan' with fifteen volumes. It is probably one of the longest books which are considered important for Indian history. Along with various self-observed principles, Munshi Zakaullah has induced free flow of language and easily understandable works.

The First War of Independence (1857)

The Indian nationalists described the Great Uprising of 1857 as the First War of Independence. Besides the 'sepoys' (the native soldiers), millions of Indians took part in this war. It occurred at a time when for various reasons there was great discontentment in the country. The Hindus and Muslims, forgetting their traditional differences, combined against the British masters. They, however, did not succeed in their mission. But the events of 1857 continued to inspire Indians in their struggle against the British Raj.

It was but natural that the expansion of British dominions would cause

¹ Master Ram Chandra , S.R. Kidwai page 71

resentment among the rulers of the native states and unrest the country at large. The introductions of the Doctrine of Lapse, the annexation of Awadh, and the harsh treatments toward Nana Sahib and the Mughal Emperor Bahadur Shah Zafar were among some of the main reasons counted for the revolt.¹

At this time there were many writers who compiled books on the events such as Fazl-e-Haq Khairabadi's 'Baghi Hindustan' is considered a very significant book on this regard. 'Asbab-Bagawat-e-Hind' by Sir Syed Ahmed Khan is the most reliable and authentic book in this context. This revolt against British occupation had deep impacts. The British men made propaganda to ensure Indians that they were the only who can provide a good system of governance, and no one could replace them in this effort. They also worked a lot to highlight that the earlier rulers of the Indian Territory were cruel, unjust and brutal oppressors. At this crucial moment, the inner voices of the Indian intellectuals could not agree with this propaganda, and raised their objection to this false agenda by presenting several reliable books on this issue. Therefore, I wish to provide few examples of history writing in this era. During the same period, Munshi Naval Kishore, who is also the prominent historian of this period, set up a publishing house in Lucknow, then capital of Awadh. This press received faming glory, by publishing many texts on science, history and religion apart from this historical books, published by the Naval Kishore press, he himself wrote 'Twarikh Nadirul Asr', which was printed in 1863. This book is a detailed account of Awadh's Nawabs, their lifestyle, their system of governance and the culture. This book by Munshi Naval Kishore is considered an important and valuable writ on the history of Awadh.²

The 'Twarikh Swanehat Salatin-e-Awadh'n is the next important book of this period. This valuable book of history is written by Syed Kamaluddin Haider. It was also published by the Naval Kishore Press, in 1879. This book also has discussed the political and cultural history of Nawabs in Awadh. 'This book comprises of two volumes, the second part has been named 'Qaisarut-Twarikh' in the second edition of the book. 'Tarikh Swanehat Salatin-e-Awadh' is considered

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 34

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 37

the most valuable book of history written in Urdu. In fact, these individual efforts in the field of history writing during the first half of the nineteenth century clearly shaped the way for standard history writing.

History Writing Of Sir Syed Ahmed Khan

Sir Syed Ahmed Khan (1817- 1898) contributed a major role and formed an integral part in the field of history writing in India. His engrossed attention moderated many important books on this subject. History writing was elevated in the hands of Sir Syed. Unlike other historians, Sir Syed furnished history writing in wider magnitudes, and in the course, enriched it with newer scientific approaches in completely modern manner. He personally set up a scientific society in order to impart translation and creative writings. As Sheikh Mohammad Ikram, the author of 'Mauj-e-Kausar' points out,

”تاریخ اور مذہبی مباحث سے انہیں خاص طور پر دلچسپی تھی اور ان کی اکثر مشہور کتابیں انہیں مضامین کے متعلق ہیں۔ اسلامی ہندوستان کی اہم ترین تاریخی کتب کی اشاعت اور بادشاہانِ دہلی کے آثارِ باقیہ کی یادداشت اور بقا کے لیے جو کوشش انہوں نے کیے شاید کسی اور فرد واحد سے بن آئی ہو۔ بلکہ شاید ہی کسی اور کو اس کی ضرورت کا پورا احساس ہو۔“

“He had special interest in religious and historical discussions, and most of his famous books deal with these subjects. Nobody could do what he has done by publishing the most important historical books of Muslim India, and for safety, security, and authentic reality of monuments of Delhi rulers, even nobody had ever thought about the need to these valuable works.”¹

Evidently his deep involvement in the pages of history persisted throughout his life and his creative reformations outscored other historians largely. Owing to Sir Syed's tangible and solid knowledge regarding history, his contribution to the subject remains unparalleled. He induced newer principles which were largely followed by the future scholars. In the preparatory note of 'Al-Mamoon' of Maulana Shibli Nomani, Sir Syed Ahmed writes,

¹ Mauj-E-Kauther , Shaikh Mohammad Ikram page 82

”ہمارے لائق مصنف نے اس بات بہت کچھ خیال رکھا ہے اور باوجود تاریخانہ مضمون ہونے کے ایسی خوبی سے اس کو ادا کیا ہے کہ عبارت بھی فصیح اور دلچسپ ہے اور تاریخانہ اصلیت بھی بدستور اپنی اصلی پر موجود ہے۔ خوبصورت ہے خوبصورت ہے جو بھونڈی ہے بھونڈی ہے۔ نہ خوبصورت کو زیادہ خوبصورت بنایا اور نہ بھونڈے پن کو بھونڈا، درحقیقت یہی کمال تاریخ نویسی ہے۔“

“Our respected writer has some principles and has described the subject like history in a manner that the content is interesting and the historical fact has taken its own real place as well. The good is good, and the bad is bad. He has neither extolled goodness, nor exaggerated the negative things; in fact, this is the perfection of historiography.”¹

Thus, the point is clearly imprinted that Sir Syed was of the view that simplicity and impartiality were the undeniable features required for purely balanced history writing. Huge efforts of fieldwork and real scientific research were indeed very much needed. Sour but impartial truth was what Sir Syed aimed at, as he himself concluded in his book ‘Tarikh Sarkashi Zila Bijnaur’,

”الہی مجھے توفیق دے کہ یہ تاریخ میری پوری ہو اور صحیح بات لکھنے کی ہدایت کر کیوں کہ طرفداری کی تاریخ لکھنا ایسی بے ایمانی کی بات ہے اس کا اثر ہمیشہ رہتا ہے اور اس کا وبال قیامت تک مصنف کے گردن پر ہوتا ہے۔“

“God bless me to complete this part of history and guide me to present right things because partiality in history is that default which always has its impact and the writer would be accountably responsible for all negative impacts till the last day of the world.”²

Sir Syed not only clumsily adhered to his own principles, but also wanted to promote the same consciousness amongst other historians. He strictly believed that scholars should make attempts to bring out every aim and reason behind the historical events. A historian should always abide by his moral obligations and fulfill all the criteria to keep his gradient upraised. In his appreciation for Maulana Shibli’s ‘Al-Mamoon’, he wrote,

¹ Al-Mamoon , Shibli Nomani page 3

² Tarikh Sarkashi Zila Bijanpur , Sir Syed Ahmad Khan page 37

”تاریخانہ واقعات لکھنے چندراں مشکل نہ تھے مگر باتیں لکھنے کا اس زمانہ کے مورخوں کو بہت کم خیال تھا۔ یا ان کی قدر نہیں کرتے تھے اور اس زمانے میں انہیں کی تلاش اور انہیں کی قدر کی جاتی ہے، تلاش کرنی مشکل تھی۔ مولانا اس میں پوری یا جہاں تک ممکن تھی کامیابی حاصل کی ہے۔ پہلے حصہ میں انہوں نے تاریخانہ واقعات لکھے ہیں اور نہایت خوبی و اختصار سے دکھایا ہے کہ خلافت کا سلسلہ کیوں کہ اور کیوں خاندان بنو امیہ کو بر باد کر کے عباسی خاندانوں میں پہنچا اور کیا اسباب جمع ہوئے جس سے امین اس کا بھائی اور خود مامون تمام مملکت اسلامی کا مالک اسی لاشریک لہ بن گیا۔“

“There was no difficulty to write about the historical events but things, which seldom came in minds of historians of past, and the same are being searched and have importance in present time, where only brought out and searched by Maulana Shibli and he has achieved complete or possible success in this regard. In the first volume he has showed very successfully the causes which led to the decline of Umayyad Empire and transfer of power and governance to Abbasid dynasty and what were other reasons which made Amin and then Mamoon the sole controller of power”.¹

Very attentively and cautiously, Sir Syed Ahmed assembled the basic indispensable principles of history writing. His fluent use of language, with plain style of writing and flat facts of authentic references helped him to maintain the equilibrium of the analytical truth. Sir Syed made history relevant by counterbalancing facts and his own research works. Quoted again from the same text, ‘Tarikh Sarkashi Zila Bijnaur’, in the words of Sir Syed Ahmed himself,

اس تاریخ میں کوچہ لکھا ہے بہت سا اس میں میری آنکھوں کا دیکھا اور بہت سا اپنے ہاتھ کا کیا ہوا ہے اور اس کے سوا جو کچھ لکھا ہے وہ نہایت تحقیقات سے اور بہت صحیح اور نہایت ہی سچ لکھا ہے۔“

“I have been either eyewitness or participant in most of the events described in this book of history, and other remaining things have come in the book only after research, and are most true and reliable.”²

In his earnest inclination to provide balanced information about the past history, Sir Syed Ahmed started his consignment with his first book ‘Jam-e-

¹ Al-Mamoon , Shibli Nomani page 7

² Tarikh Sarkashi Zila Bijanpur , Sir Syed Ahmad Khan page 132

Jamm', which was written in Persian. This book postulated details about 43 Mughal Kings, covering right from the reign of Prince Tamore to the last Mughal Emperor Bahadur Shah Zafar. This was the single history book written by him in Persian. Later he diverted all his works to Urdu language.

1. Aasar-Al-Sanadid

Published in 1847, in the publishing house 'Moasserul Akhbar Press', in Delhi, this book is of much significance, and it does not counteract with fragmented portions of real facts. The book basically deals with the monumental history of Delhi and covers 150 years of the region's past.

'Aasar-Al-Sanadid' is comprised of 4 chapters, the first chapter dealing with, in total, 130 buildings of historical significance. All structures constructed by Muslim and Hindu Kings as well, have gained similar priority in this book. Sir Syed Ahmed added maps of the buildings and also fine sketches to provide referential authenticity to his work. The second chapter is all about the Laal Quila, and the structures that were inbuilt within it. Alongwith the snapshots and the maps, this chapter roundly covers about 32 buildings. The third chapter centres on the mosques, temples, haveliis, bazaars and several other structures which were walled within the city of Delhi. The last and the fourth chapter of the book provides clear assemblage of the social and geographical condition of the city. Sir Syed's contemporaries were also being described here, for example, he mentions 120 nobles, and also about saints, Ulemas, doctors, Huffaz, well known writers, musicians and photographers.¹

Being globally famed, 'Aasar-Al-Sanadid' has been translated, till date, in various languages and has been published time and again, around the world, under the banner of some very popular publishing houses.

2. Taarikh Sarkashi zila Bijnaur

As already discussed above, this book's contribution is, at any point of

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 39

time, undeniable. It is, by far, the most important book written by Sir Syed Ahmed Khan; also probably the greatest contributory text in the field of history writing. Sir Syed has particularized every minute detail regarding the first direct tumultuous step taken against the British rule. This revolt was widely known as 'Ghadar'. Right from the revolt of 1857, Sir Syed has chronologically updated all major events taking place in India. Although Sir Syed has dealt with only the chaotic part of the revolt, ignoring the other consequential events completely, this book still owns its pertinent glory as one of the reliable sources of the events occurred in 1857. Originally published in 1858 from Mufasalyat Press in Agra, 'Taarikh Sarkashi Zila Bijnaur' has few editions, as later Dr. Moinul Haque republished the book, with some footnotes added, from Salman Academy in Karachi.

3. Asbab-bagawat-E-Hind

Unparalleled in the realm of history writing, this book has gained much prominence in guiding the later eminent historians in their due course. Being one of the most widely-famed books of Sir Syed, 'Asbab-Bagawat-e-Hind' projects ample evidences, regarding the misdeeds and the wrong acts of the British men. Here came a book, first in history, that showed the British men their faults by pointing straight at their eyes. With every possible reason behind the powerful and fortifying strife of 1857, Sir Syed provided solid proofs and references in this book.

Standing amidst the whirlwind of home strafes, it was almost impossible to write about controversial things regarding the misleading historical facts given by the British men. Sir Syed very boldly proceeded in his course, sidewise criticizing the White men for their fake ness and shrewd policies.¹

First published from Agra, in 1859, 'Asbab-Bagawat-e-Hind' was widely marketed and had several editions. Sir Syed confronted the raised eyebrows of the British men with genial courage. Through his reformative steps, Sir Syed truly molded the course of history writing and received wide fame for his work. Before his advent, history writing was not proper in the truest sense of the term. Now the

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 43

subject got a new dimension and the people could faithfully rely on the collective information. Not many books in academia were so far reliable but Sir Syed's approach gave suitable directions.

'Qissa-wa-Ahwal-e-Ruhila' was the first book in Urdu that gave little relevant documentation. It was written by Rustam Ali Bijnauri. The book tells about some elementary facts and methods. This book paved the way for advanced history writing. Later Sir Syed Ahmed expounded the theory by integrating his own principles. His goal was basically, to guide the future historians in the right mode. His indisputable observations and exact applications gave him absolute fame. However this reputation was not without thorny spots, as some personalities also, apart from the enemy British men, pointed out some faults in Sir Syed's writing. For example, Syed Abdullah, a well known writer, reviewed Sir Syed's theory and raised many questions. He also gave some evidences to prove that it was Sir Syed who hindered Maulana Shibli Nomani to write 'Al Farooq'. Adding, he cited some lines from Sir Syed's book 'Taarikh-e-Bijnaur', to justify that Sir Syed's knowledge about history was limited and that he was not well informed. However, Sir Syed remained the colossal figure in the arena of history writing, in spite of all obstacles. In this chapter I have tried to write history of writing during the 19th and early 20th century briefly as next chapter is about Darul Musannefin which founded in early 20th century.

Chapter II

The Establishment of Darul Musannefin and Its Contribution in Research Works

1. Contribution of Darul Musannefin in The Development of Research in Arab Islamic History
2. Review on Some Research Work from This Academy

Contribution of Darul Musannefin in the Development of Research in Arab Islamic History

History of Darul Musannefin

After the defeat in the wake of 1857 war of Independence, the Muslims of India were the target of British rulers. They destroyed lives and properties of the Muslim community and also encouraged Christian missionaries to preach against Islam. Globally, Orientals and western scholars also let loose their intellectual onslaught on Islamic faith, history, and civilization. Sir Syed Ahmad Khan (Founder of MAO College Aligarh) and Maulana Qasim Nanotwi's (founder of Darul-Uloom Deoband) were the two notable personalities who responded to this onslaught. Allama Shibli Nomani learned from the experiences of his predecessors and developed a comprehensive education plan to bring about change in the entire field of learning and make it more dynamic. Darul Musannefin (Shibli Academy) was an integral part of such scheme. Allama Shibli, being an erudite scholar with a great sense of history, knew very well that civilizations progress in continuity. He also understood the challenges of minorities in a pluralistic society. He envisioned Darul Musannefin as an institution that could produce a chain of scholars who would be well grounded in their own history and ancient sciences, have an aptitude for modern research methods, and would be open to new ideas. He believed that these scholars will serve as a 'think tank' and through their research and writings will guide Muslims to meet modern challenges and live with dignity as productive members of a pluralistic society. Allama published an outline of such an institution in Al- Hilal

(February 11, 1914). Unfortunately, Allama Shibli passed away on November 18, 1914 before his dream could be fully realized in his life time.¹

On November 21, 1914, three days after Allama Shibli's death, his trusted students Maulana Hamiduddin Farahi and Maulana Syed Sulaiman Nadvi called a meeting and finally established the Darul Musannefin—The Shibli Academy. Maulana Hamiduddin Farahi was chosen as its president, Maulana Syed Sulaiman Nadvi became the secretary and Maulana Masood Ali Nadwi was the manager. These intellectual giants along with Maulana Masood Ali Nadwi gave shape to the Academy based on the ideas of their teacher and mentor, Allama Shibli Nomani.

The Shibli Academy is housed in an old bungalow-style building amidst acres of mango orchard. The campus has a mosque, a guest house, press building, residential quarters, a stock room and a conference hall.

Darul Musannefin Shibli Academy was planned and designed by Maulana Shibli Nomani and was later established by his troupe of disciples, headed by Maulana Hamiduddin Farahi on November 21, 1914. The institution had the following objectives:²

1. **To maintain and nurture a body of scholarly authors.**
2. **To provide a congenial environment for scholars to create, compile and translate literary works of high scholastic and historical value.**
3. **To undertake printing and publishing of the literary works of the Academy.**

Darul Musannefin Shibli Academy near to complete hundred years of its life. Earliest research institute of its kind established by the Muslims anywhere in the Subcontinent, Darul Musannefin Shibli Academy specialises in research on Islamic learning, oriental studies and medieval Indian history. Over the period of more than nine decades the Academy had eminently succeeded in meeting these

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 1-2

² Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 37

objectives. Inspired by Allama Shibli's personal example and his legacy of well researched and scholarly works such as Sirat-un-Nabi, al-Faruq, heroes of Islam series and many other books on various aspects of Islamic Studies and History, the early scholars of the Academy such as Maulana Saiyid Sulaiman Nadvi, Maulana Abdus Salam Nadvi and others continued to create new critical and scholarly works of highest degree. By the virtue of their rigorous research these works have been acclaimed throughout the world and used as authentic reference books. The Academy has so far published more than 250 books. Besides books of exceptional value, the Academy had maintained an unbroken tradition of the publication of its renowned Urdu monthly journal Ma'arif in uninterrupted circulation since 1916. Its publication commenced in July 1916 and in this long period it has not missed even a single issue. Besides training several generations of writers and scholars, it has served as an effective vehicle for bringing the fruits of the rigorous researches of Academy's scholars and others to the notice of the public at large. The Academy has nurtured and promoted a rare environment of single minded and selfless devotion to academic pursuit. The small band of devoted scholars in the Academy preferred pursuit of knowledge to the lure of status, comforts and emoluments which could have been theirs for the asking. Soon after its inception the Academy developed as an integrated and self contained institution where research, editing, collation, compilation, calligraphy, printing and sales constituted parts of a unified whole and all in one campus. The role that the Academy has played in the revival of Muslim scholarship, catering to the intellectual needs of the community and setting the tone of academic and scholarly discourse in beyond measure. The role that Darul Musannefin has played in reviving the interest of the Muslim community in its history and cementing its attachment with its past remains unparalleled.¹

Departments of Darul Musannefin

It was left behind by Maulana Shibli, to his pupils and co-workers, Maulana Hamiduddin Farahi, Maulana Syed Sulaiman Nadwi and Maulana

¹ Darul Musannefin Ki Adbi Khidmat ka Ta,aruf, Dr. Shababuddin, p. 37

Masood Ali, to elaborate his ideas into actual practice. Two years after its inception, the progress of work at the Darul Musannefin Shibli Academy necessitated its re-organisation and compacted into seven departments to facilitate advanced study and research in modern propagandas.

Darul-Tasnif

Darul-Isha'at

Darul-Taba'at

Shoba-e-Resala Ma'arif

Darul-Kutub

Shoba-e-Tamirat

First of all, Darul-Tasnif was established and it was followed by Darul-isha'at. In later period other departments also came into existence as per need and each and every department passed through several reforms and developments.

Darul-Tasnif:-

It comprises a number of those scholars and writers who are permanently associated with Darul Musannefin. Except them, the non-associated writers and translators send their books to be published due to their discretion, or for compensation or without it.

Initially only two scholars associated with this department. Maulana Syed Sulaiman Nadvi moved here leaving the professorship of Dacan College Pune and Maulana Abdus Salam Nadvi from the editorial board of Al-Hilal Calcutta. In later period this department witnessed the association of numerous great authors and famous writers.

Shoba-e-Tasnif carries an important service as it receives hundreds of requests for explanation about Islamic sciences, History and religious issues and the scholars of this department answer the questions with utmost caution giving a

major portion of their valuable time. It earns a great repute for this institute and makes it a different kind of institute.¹

The scholars and authors of Darul-musannefin changed the mode of thinking setting up a great example of writing and authoring with consistency and by which the serious authors and writers could be influenced and forced to follow this way. I am giving below the name of writers and fellows of Darul Musannefin:

1. **Maulana syed Sulaiman Nadvi**
2. **Maulana Abdussalam Navi**
3. **Maulana Masud Ali Nadvi**
4. **Maulana Abdul Bari Nadvi**
5. **Maulana Haji Moinuddin Nadvi**
6. **Maulana Abul Majid Dariya Badi**
7. **Maulana Abul Hasnat Nadvi**
8. **Maulana Shah Moinuddin Nadvi**
9. **Maulana Riyasat Ali Nadvi**
10. **Prof Najeeb Ashraf Nadvi**
11. **Maulana Sayeed Ansari**
12. **Maulana Abu Zafar Nadvi**
13. **Maulana Abul Jalal Nadvi**
14. **Dr Mohammad Aziz**
15. **Maulana Mohammad Yousuf Kokin**
16. **Maulana Mohammad Idris Nigrami Nadvi**
17. **Maulana Sabahuddin Abdur Rahman**
18. **Maulana Hafiz Mujibullah Nadvi**
19. **Maulana Ziyauddin Islahi**
20. **Maulana Abussalam Qidwai Nadvi**
21. **Maulana Mohammad Naeem Siddiqui Nadvi**
22. **Maulana Mohammad Umair Al-Siddique Dariya Badi**
23. **Maulana Mohammad Mansoor Nomani**
24. **Molvi Shah Nasir Ahmad Phulwari**
25. **Maulana Abdur Rahman Perwaz Islahi**
26. **Maulana Mohammad Arif Umri**

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st
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Darul-Isha'at:-

This department published the books of Maulana Shibli and the authors and scholars associated with Darul Musannefin. Currently Darul Musannefin has a lot of books and all these have been published from this publication. The books are supplied in all parts of India and in foreign countries as well. The selling of books is the main source of Darul Musannefin's income. Darul Musannefin has published more than 250 exalted and authentic books. Some books of this publication like Siratun-Nabi, Seyar-e-Sahaba and Tareekh-e-Islam got the worldwide fame and repute. Siratun-Nabi was the best book ever written in any language. Al-Farooque, Sher-ul-Ajam, Khutabate-Madras, Sirat-e-Aisha, Khayyam, Arab-o-Hind ke Talluqat, Uswa-e-Sahaba, Sirat-e-Umar bin Abdulaziz and Iqbal-e-Kamil also enjoyed the huge success and fame. Silsila-e-Tarikh-e-Hind of Darul Musannefin is also considered a valuable book in all over India. It is the best authentic source for those who carry research on history of India. These books have helped a lot in maintaining unity, unanimity and establishing the communal harmony among the people. The numerous books of Darul Musannefin like Sher-ul-Ajam, Mowazana Anees-o-Dabeer, Sher-ul-Hind, Gul-e-Ra'na, Iqbal-e-kamil, Inqelab-ul-Umam, Ibn-e-Khaldoon, Tareekh-e-Islam, Hamari Badshahi, Mukhtasar Tareekh-e-Hind, Rahmat-e-Alam and Duroosul-Adab etc are included in curriculum of several universities of India and Pakistan and eastern institutes.¹

Some books of Darul Musannefin met with success and fame not only in India and Pakistan but all across the Islamic world and European countries and even these books have been translated in several Indian and foreign languages. The books have been translated in several Indian languages like Bengali, Gujrati, Malyalam, Marathi, Hindi and moreover in Persian, Arabic, Turkish, Pashtu and English.

The main objective of Darul Musannefin is to serve the Urdu language and publishing the authentic and scholarly books. However, it has published several books in Arabic as well.

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 40

Maulana Syed Sulaiman Nadwi wrote a reading book for beginners entitled “Duroos-ul-Adab” and compiled new dictionaries. Likewise some books were published by Darul Musannefin in English.

Darul-Kutub:

Maulana Shibli dedicated his personal library to Darul Musannefin. After all the library was consisted of those gifted books, the books brought during the completion of Sirat-un-Nabi and the books gifted by the kin of Maulana. But it was not enough stuff to fulfill the extensive necessities of the institute. Therefore it got full attention since very beginning and an annual amount of money was appropriated for buying books. Thus this library has become the ocean of eastern and western knowledge after a long effort. It's constantly adding the latest publication and new books. Thus it has a vast collection of selected and standard books in Arabic, Persian, Urdu and English. There are some Hindi and French books as well. It has sufficient collection of old Arabic books but at the same point it seems to have missed out the new books of English and those books which are being published with authenticity and various catalogues. There are also sufficient in Arabic, Persian and Urdu including some rare books. Out of these, more than forty of Arabic and Persian are eminent in accordance of antiquity, historical importance or calligraphy and art.¹

Darut-Taba'at:-

It emerged with printing of Shibli's books. It was founded in 1916 with name of Ma'arif press. All the credit of publishing the books of Darul-Musannefin goes to this press. It enjoyed the complementation of whole country because of his vigilance and good printing.²

Shoba-e-resala Ma'arif

The monthly journal of the Academy, the Ma'arif is highly revered for sustaining the heightened standard of advanced research and scholarship that it

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 42

² Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 42

has maintained so far, and also for the specialized fare it has provided on Islamic studies and culture. It had had few rivals in Urdu language during near about the last hundred years. The Ma'arif, however, attracted the elite of intellectual life and among its contributors have been eminent writers, authors, poets, theologians and administrators of proven ability.

These were the Departments of Sirat-un-Nabavi, Research Department, Publication Department, monthly Ma'arif, Library, Buildings Department and the Printing Press. It now became an integrated and self contained institution where research, editing, collation, compilation, calligraphy, printing and sales were organised as parts of a unified process. The Academy also blazed a new trail for the Indian Ulama, who had hitherto been engaged, with few exceptions, in rehashing old material, annotating difficult books, writing comment or expounding the controversial variations in Fiqah. The Academy opened up for them many a new vista of creative writing. But the impact transcended the immediate gains of individual Ulama. The literary and scholastic pursuit, which had slumped into decadence, began coming into its own original being once again.¹

Library of Darul Musannefin

The life throb of the Academy is undeniably its well equipped library. From the nucleus built by Maulana Shibli, it has grown into a big store house of knowledge. During the last 50 years, books of rare availability and special significance have been continuously added into its shelves and now it contains thousand of books, including some rare manuscripts and publications. The library offers to research workers and scholars a very wide range of literature background on a large variety of subjects.

Patrons of the Academy

On account of the cosmopolitan and constructive outlook, the Academy, from its very inception, earned encouragement from leaders of all shades of thought. Among them are Mahatma Gandhi, Pandit Jawaharlal Nehru, Maulana Abul Kalam Azad, Sir Tej Bahadur Sapru, Acharya Narendra Dev, Shri Jaya

¹ Darul Musannefin Ki Adbi Khidmat ka Ta'aruf, Dr. Shababuddin, p. 146

Prakash Narain , Pandit Motilal Nehru, Dr. Zakir Husain, Shri Lal Bahadur Shastri, Syedana Dr. Tahir Saifuddin, Maulana Shaukat Ali, Dr.M. A. Ansari, Shri Rafi Ahmad Qidwai, Shri A.A.A. Fyzee, Maulana Hasrat Mohani and Maulana Husain Ahmed Madani. Pandit Moti Lal Nehru, in particular, had a special attachment for the institution. Whenever his legal or political work brought him to the area, and such occasions mainly, he preferred to stay as a guest of the Academy. Jawahar Lal Nehru, also, in particular, followed the footsteps of his influential father and associated himself with the Academy as a Life Member. Most of this eminent personalities have welcomed, but the entry of casual visitors were restricted to these premises. The most frequent guests have been scholars and authors who come to this corner, which is, so far, a completely unpretentious institution, in search of knowledge and truth and enjoyed the frugal but sincere hospitality of the Academy's workers.

Darul Musannefin and Allama Shibli Nomani

A dignified man of letters, Maulana Shibli Nomani was considered the supreme good writer in the field of history. He was well read in all subjects and gained his distinctive status among the Islamic history writers in India during the late 19th and early 20th century. Maulana Shibli was not the prime writer or the inaugurator of history writing; a large number of books were written and published before he started writing. Whether it was about the glorious triumph of the British rule, or their complete control over the Indian Territory, whether it was about the disturbed period of 1857 or minute details of the Indian subcontinent, almost all topics have been jotted down so far. But the books were no better than some statistical and chronological computation of events and situation. As already mentioned, former historians wrote mainly to win the goodwill of the British rulers and to get financial assistance.

When Maulana Shibli got his taste diverted toward history writing, he found only the works of Sir Syed Ahmed Khan to be relied on. He thoroughly followed Sir Syed's principles, and was individually benefitted by Sir Syed's personal library, during his stay in Aligarh. Skilled in Urdu, Persian and Arabic, Maulana Shibli was a distinguished scholar with distinct versatility. It was only after his alliance with the M.A.O College in Aligarh, as an Assistant Professor of Arabic,

that Maulana Shibli got more and more inclined toward history writing. His connection with Sir Syed Ahmed and Prof. T.W. Arnold helped him majorly in this regard and Maulana Shibli obtained newer dimensions about this subject. He started studying history with deep concern, and observing consciously the aim and intentions of the Western writers. Maulana Sayyid Sulaiman Nadvi has rightly said,

جب وہ علی گڑھ پہنچے اور سرسید کے کتب خانے میں عربی تاریخ و جغرافیہ کی وہ نادر کتابیں نظر آئیں جو
یورپ یا مصر، شام، قسطنطنیہ میں چھپی تھیں تو ان کی آنکھ کھل گئی اور یہیں سے تاریخ اسلام کے مطالعے کا نیا
دور شروع ہوا۔

“When he arrived in Aligarh and saw rare books of Arab history and geography, published in Europe, Egypt, Syria and Turkey, in Sir Syed’s library, he was very much impressed by it. And this is how he started new round of his study of the Islamic history.”¹

Deliberately, history became Maulana Shibli’s favourite subject, and he directed all his attitude towards history writing. Apart from being a master of Persian literature and a well known poet, Maulana Shibli gained prominence as a great scholar of Islamic history as well. His books and articles aided him in creating milestones in Mughal Indian history. Maulana Shibli started his mission with the plan of writing a complete balanced and comprehensive history of India. He concentrated on producing a graceful, flawless and standard Islamic history; a writing that would be free from every biasness and all falsification. But he could not complete his plan. No sooner did he realize his dream than death kneeled him down. But he forwarded his parameters to his disciples and they completed shibli’s plan in a result of Darul Musannefin’s establishment and success. With Maulana Shibli’s innovative rules and principles of history writing in Urdu, the prominence elevated to a good height, as Mehdi Ifadi designated him as the first history teacher in the country.²

¹ Hayat-E-Shibli , Syed Sulaiman Nadvi page 136

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 49

Causes for Shibli's Inclination:

With great zeal and interest, Maulana Shibli started studying history. His visit to Aligarh brought him closer to this subject, and he centralized all his attention to history writing with noble determination. After going through the books in Sir Syed's library, written by European scholars, Maulana Shibli could apprehend the shrewd intentions of the foreign writers. He could sense that the European scholars tried all means to mislead the people via these wrongly informed books. In the eighteenth century era, when the Indian subcontinent lacked in good writers, the European scholars took undue advantage and used history as an instrument to meet their cunning political ends. They included history as a compulsory subject in the school curriculum, so that their message could be able to reach every sole being and they could serve their objectives by creating rifts between the Indian religions in their colonized areas.

Few reasons could be enumerated behind the deep commitment of Maulana Shibli Nomani in his mission:¹

1. Firstly to discard the shrewd objectives of the European writers, as the latter planning implemented history as a tool to serve their political ends. It was the time when Europe inhabited almost all the Muslim Kingdoms and started ruling over them. They tried to evince the fact and make people believe that the earlier rulers were too bad to be crowned, and thus were ousted from their throne. However, they would better be ruled under the British reign who well-demand the position.
2. Secondly, Maulana Shibli aimed at demolishing the image that the European writers had created so far to prove their capability and efficiency on ruling over the Muslim regions. They emphasized on their proficient scientific skills, to occupy and rule over kingdoms. In course, they condemned the Muslim rulers as uncultured and uncivilized brutes. Maulana Shibli wanted to tear off this mask and to present the actual villains banging behind the scene.
3. In order to dismiss the spurious tales fabricated by the European writers, Maulana Shibli absorbed himself raptly in looking for actual references that

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 51

could discard the theories given by the mighty tyrants. Maulana Shibli was more worried that the new generation might disregard its own religion, as the British men went to the extent of criticizing Prophet Mohammad (SAW).¹

To diminish the chances of unfavorable situations, Maulana Shibli began to write about the glorious history of the Islamic rule. The Orientals wished the people to imbibe the sentiments of hatred in their hearts, against their own Muslim brothers.

Maulana Shibli Nomani was acclaimed as the first historian to answer back the European writers against their forgeries, in their own language. As Sayyid Sulaiman Nadvi writes,

”ایسے ہوشمند حریفوں کے لئے ساری دنیائے اسلام جو جو شیر دل اسلام کی صف میں سے پہلے نکلا وہ مولانا شیبلی ہی تھے جنہوں نے ان ہی کے طریقے سے انہیں کے اسلوب پر ان کو جواب دینا شروع کیا اور بتایا کہ اسلام کے فیض و برکت کی فرح بخش ہواؤں نے دنیا کے علم تمدن کی بہاروں کو کیسے دوبالا کیا اور یونانیوں، ایرانیوں اور ہندوستانیوں کے مردہ علموں میں کیوں کراہتی منتوں اور تحقیقوں سے جان ڈالی۔“

“For these clever opponents, the lion hearted man who came out first in the whole Islamic world, was none other than Maulana Shibli Nomani, who gave them befitting answers in their own style and language, and informed them that hoe Islam has contributed in promotion of society, culture, and education of the world, and how Islam gave new lease of life to the dead sciences and arts of Indians, Iranians, and Greeks.”²

Aims Behind Maulana Shibli's writing:

Shibli started writing history at a very critical juncture. It invited much controversy and piles of problematic debates. Islamic sciences were restrained to Persian and Arabic, and the new generation was not much acquainted with these two languages. Persian and Arabic, by then, had almost lost their significance, and

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 52

² Hayat-E-Shibli , Syed Sulaiman Nadvi page 25

Urdu had already taken its place of prominence.¹

Maulana Shibli observed that all linkages have now to be imprinted in Urdu. He was also of the view that Urdu deliberately has become the national language replacing the important positions of Persian and Arabic, though Urdu was still not consented with the official approval. The prevailing generation showed lesser interest in this language; they even disliked writing letters in Urdu, but the coming progeny had strong desire to read and write Urdu. Hence, Maulana Shibli showed them the correct way to write, as a result, Urdu was being promoted and elevated to the height of other advanced languages. Although thriving responses came from the multitude in writing field, yet the real sources of history were obscure and hidden. This was due to the unfamiliar connection between the new generation and the two primitive languages. Since most of the works of actual sources were available in Persian and Arabic, Maulana Shibli took this fact as a challenging objective.²

Maulana Shibli wanted to thwart the wrong allegations and shrewd falsifications that were coated by the Europeans to distort the countenance of Islam. He wanted to prove that the accusations were mere lies and simply used to terminate the unity between the Hindus and the Muslims. Shibli's concomitant efforts discarded the suspicions regarding the Islamic culture and beliefs. His works skinned out the savage intentions behind the European's acts and presented their actual objectives and cunning mentality.

To glorify the past, Maulana Shibli took special care. After the 'Ghadar' the revolt of 1857, the British government held the Muslims as the main culprit behind the rebellion. As resulted, they twisted the Muslim communion, and many were beheaded. Maulana Shibli wanted the coming generation to know about this cruel treatment of the British men, and to know that their own Islamic past was glorious enough beyond of praise. He informed the people well about the obvious key roles of their forefathers in progressing Islamic culture and civilization. It was one of the primary goals of Maulana Shibli to boost up the Muslim ethics and

¹ Al-Mamoon , Shibli Nomani page 7

² Al-Mamoon , Shibli Nomani page 8

strengthen their virtues.

Achievement of Maulana Shibli:

In his never-ending quest to write about a standard Islamic history, Maulana Shibli began writing a genuine biography of Prophet Mohammad. He started with a compact plan, but after a few days he realized that it was almost impossible to recount a detailed comprehensive history about Islamic governments, owing to the multiple depths of the facts and the accounts. Then he shifted his idea to write only about the history of Abbasids, but again after a lapse of time and after several reconciliations, he found this plan also quite a lot lengthy process.¹

”ایک مدت سے میرا ارادہ تھا کہ اسلامی حکومتوں کی نہایت مفصل اور بسیط تاریخ لکھوں، مشکل یہ تھی کہ نہ میں تمام خاندان کا استقصا کر سکتا تھا نہ کسی خاص سلسلے کے انتخاب کی مجھ کو کوئی وجہ مرتجعتی تھی آخر میں نے یہ فیصلہ کیا کہ رائل ہیروز آف اسلام یعنی نامور فرمانروایان اسلام کا ایک سلسلہ لکھوں، جس کا طریقہ یہ ہوا کہ اسلام میں اب تک خلافت و سلطنت کے جتنے سلسلے قائم ہوئے ان میں صرف وہ نامور انتخاب کر لیے جائیں جو اپنے طبقے میں عظمت حکومت کے اعتبار سے اپنا ہم سہ نہ رکھتے ہوں اور ان کے حالات اس ترتیب سے لکھے جائیں کہ تاریخ کے ساتھ لائف کا مذاق بھی موجود رہے۔“

“From a long time I had intention to write a detailed and comprehensive history of Islamic governments. But the problems were that I was unable to cover all dynasties and there was no logic to opt any special dynasty. At last I came to a conclusion that I should opt only royal Hero's of Islam. I adopted a method that I will choose only those rulers of so far Islamic dynasties that were second to none in their status and good governance I also decided to write their biographies in a style that makes history touching the taste of life.”²

At last, Shibli decided to restrict his project till the mentions of the distinguished and honourable Mughal rulers. As the few of the names go like The second Caliph Umar Al Farooq, Walid bin Abdul Malik from Umayyad Dynasty, Mamoon Al Rasheed from Abbasids, Malik Shah from Seljuk, Abdul Rehman

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 56

² Al-Mamoon , Shibli Nomani page 8

Naseer of Spanish Umayyad rulers, Nooruddin from Noorya Dynasty, Saifuddaullah from Hamdan, Salahuddin ayyubi from Ayyubi Dynasty, Yaqub bin Yusuf from Mowahhedin of Andlus, and Sulaiman Azam from Turkey.¹

Maulana Shibli dealt with not only the government and its rulers, but he also expanded biographies of popular writers and intellectual scholars, as the preface to ‘Sirat-un-Noman’ implies,

”اول اول جب مجھ کو ”اس نامور فرمانروایان اسلام“ کا خیال پیدا ہوا تو نہایت وسیع بنیاد پر ہوا۔ جس طرح میں نے خلافت و سلطنت کے مختلف خاندانوں سے بیروز انتخاب کیے۔ ارادہ تھا کہ اسی طرح علوم و فنون کے جدا جدا خاندان قائم کیے جائیں اور جو لوگ ان خاص خاص فنون میں اپنا نظیر نہیں رکھتے تھے ان کو اس سلسلے کا بیرو قرار دیا جائے مگر اتنا بڑا کام تھا میرے بس کا نہ تھا۔ مجبوراً حیثیت حکومت کی قید لگا کر میں نے اس خیال کو بہت کچھ محدود کر دیا۔ بلکہ سلسلہ حکومت سے بہت سے خاندان چھوڑ دیئے۔ تاہم وہ خیال دل سے نہ گیا کہ فرصت ہو تو اہل کمال کا دربار بھی سجایا جائے کہ السیف، القلم، تو امان۔“

“First of all when I thought about writing about famous Muslim rulers, I thought of a broad based plan. I intended to divide Muslim intellectuals and writers of different dynasties, and then chose from these dynasties those who have no match in their special fields as I did in case of ‘Royal Heroes of Islam’. But I felt myself unable to do this huge and wide assignment, and confined myself to those who were associated with the government. Moreover, I limited this option also and left so many royal families. After all, I always felt that if luck provided me a chance, I shall write about the heroes of arts and luminaries in the fields of arts and sciences, and towering personalities, because when there is sword and pen, there is peace.”²

Maulana Shibli was highly charged and had a strong will about his plan that if the life gave him a chance and situation remained normal and conducive, he must complete his plan. But alas! Neither the life spared time for him nor the situations remained calm and supportive, the result was clear both channels of history left out incomplete. He only could write “Al-Mamoon” and “Al-Farooque” from his plan of “Royal Heroes of Islam” and “Sirat-Al-Noman” Al Ghazali” and

¹ Al-Mamoon , Shibli Noman page 8

² Siratun-Noman , Shibli Noman page 7

Swaneh Maulana Room from the other channel of his plan of “Heroes of Islam”. He also wrote some articles in “Ibne-Rushd” and “Ibn-e-Taymia”. Though, he could not complete his plan of Royal Heroes and heroes of Islam. But he presented a first of its kind, biography of Prophet Mohammad, which is considered the magnum opus of Maulana Shibli Nomani.

Important Features of Darul Musannefin:-

1. Darul-Musannefin is a different kind of institute in this sense that the scholars and writers of this institute are devoted to the service of science and art apart from the dins and daily issues of life. Moreover the graduate students get trained here for research, writing, studying and increasing their knowledge. Even it provides them the mental and practical training.
2. Whatever the Darul Musannefin produces through its research, study and writing is only meant for the Islamic science and Islam. In other words, Islamic studies are its main topic.
3. With publishing the authentic and valuable books and setting up a great example of writing and authoring, it changed the mentality of country and got the attention of all serious scholars and authors of Urdu. The persistent effort, research works and endeavors of Darul Musannefin have also been recognized by the intellectuals and scholars and thus the opponents also accept its magnificence.
4. The writings of Darul Musannefin cover the various topics amusing all type of people. “Darul Musannefin” is a heroic and memorable work of Allama Shibli and a great endeavor for reviving the Islam in modern age, as Maulana Syed Sulaiman Nadwi says:

“The work of Maulana Shibli bears importance due to various reasons. Maulana answering those opponents who had deep knowledge and dialectic and accusing answers were not convincing to them. It was not an easy task and it was must to highlight their mistakes. So it required to study some special books and bring out the historical incidents and heroic deeds of Islamic sciences, arts, history and civilization to people. This move just aimed at bringing the historical and cultural magnificence and scientific dignity of Islam to people and by which the

Muslims could be revoked and the opponents could know the meanness of their objections. Had it been his aim of life, it would have been an easy task but rather he decided to organize a group of such Islamic scholars who could fulfill the new requirements in this modern age during his life and after as well. These are his two heroic deeds.”¹

Contributions of Darul Musannefin in Publications

Darul Musannefin Shibli Academy rekindled in the minds of the Ulama the desire for creative and critical study of Muslim history and other branches of Islamic learning. With the zeal of a missionary, Maulana Shibli had already produced a large number of books on a variety of subjects and these served as models for the writers who followed. His ‘Sher-ul-Ajam’ for example, is a comprehensive history of the Persian language and literature, and ‘Mowazina-e-Anis-o-Dabeer’ is a masterpiece of literary criticism in Urdu. Two other books “Al-Farooq” and “Al-Mamoon” were considered the first important Islamic biographies in Urdu. But his work of monumental dimension is the “Seerat-un-Nabi” for which a separate Department had to be created later. Shibli had collected a stupendous volume of material on the subject but he had attempted only the first two of the six volumes of the ‘Seerat’, when death cut short a brilliant career. The rest of the fruitful materials were arranged and put into shape by his trusted pupil and colleague, Syed Sulaiman Nadvi. The work had been acknowledged to be the most authentic and comprehensive account of the various facets of Prophet Muhammad’s life and teachings. Turkey has already translated it in Turkish, while Pakistan and U.A.E. are rendering it into English and Arabic respectively. The work, perhaps for the first time, attempts to put the historical role of Islam and its Prophet into correct perspective and underlines Prophet’s contribution to the cause of human progress, universal peace and brotherhood, and his spiritual and moral achievements. Inspired by the zest and the noble motives of the founder, the Academy has, during the last half of the century, published near about 100 volumes of edited or compiled works by its fellow staffs. Some of these

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 43-44

works are indeed encyclopedic in character. Besides the 'Seerat-un-Nabi', the collection of the biographical sketches of the companions of the Prophet, entitled the 'Seyar-us-Sahaba', is also an elevated work of importance. The AI-Farooq by Maulana Shibli, has won worldwide recognition from the scholars of Iran and Afghanistan, where its translation office had been undertaken. The text, is, in fact, noteworthy as a remarkable book unsurpassed till date, for its scholarly treatment. The English translation of this book was attempted by Maulana Zafar Ali Khan.¹

In the literary field, Maulana Shibli's 'Sher-ul-Ajam' was highly renowned and appreciated by Prof. Browne of the Cambridge University, and even today it enjoys great reputation among scholars. It has been translated in Iran and Afghanistan. Similarly, the life and work of the famous poet, Omar Khayyam, by Syed Sulaiman Nadvi, is regarded as an outstanding work of research and criticism and has been translated into Persian in Iran. The 'Sher-ul-Hind' (in two volumes) by Abdus Salam Nadvi and 'Gul-i-Rana' by Abdul Hai are valuable critical history texts in Urdu poetry. In the field of history and culture, the Academy, has published a large number of books, many of which have received awards from the State or the Central Government. So far, it has published more than 15 volumes on Islamic history and more than 17 on the history of Medieval India. The number of books published and the variety of subjects covered constitute an impressive record. These include Life of the Prophet Mohammad (SAW), other biographies, Literature, History of Medieval India, Islamic History, Philosophy, Arabic works, Geographical History, Dictionary, Psychology, Miscellaneous. A large number of these works have been prescribed for the degree courses of the various universities of India and Pakistan. In the next some years, the Academy proposes to bring out more volumes on different aspects of history, culture and Islamic religion.²

In the literary publications of Darul Musannifeen, scientific and cultural achievements of Muslims and Islam are portrayed in such a beautiful,

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 41

² Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 40

authoritative and scholarly style that even orthodox Ulama have appreciated it very much, so much so that even critics and opponents have acknowledged its superiority. Orientals of Europe and Christian scholars of Egypt and Syria have acknowledged its achievements. Their articles and letters to the institution testify to this fact. The reputation of Darul Musannifeen can be felt in every nook and corner of the Indian subcontinent. It has imparted mental and intellectual training to the community and the nation. Not only Muslims, but also many learned Hindus have derived benefits and knowledge from its publications. The popularity and reputation of Darul Musannifeen has drawn the attention of politicians also who take pride in paying a visit to this institution from its inception to recent days. During the days of Khilafat and Non-Cooperation movements, many Hindu and Muslim leaders had been guests to this institution and acknowledged its services.

PUBLISHED WORKS OF SHIBLI ACADEMY

I. BOOKS RELATED TO SEERAT-UN-NABI

1. SEERAT-UN-NABI –I -ALLAMA SHIBLI NOMANI
2. SEERAT-UN-NABI –II -ALLAMA SHIBLI NOMANI
3. SEERAT-UN-NABI –III -SYED SULAIMAN NADVI
4. SEERAT-UN-NABI –IV -SYED SULAIMAN NADVI
5. SEERAT-UN-NABI –V -SYED SULAIMAN NADVI
6. SEERAT-UN-NABI –VI -SYED SULAIMAN NADVI
7. SEERAT-UN-NABI –VII -SYED SULAIMAN NADVI
8. KHUTBAAT MADRAS -SYED SULAIMAN NADVI
9. RAHMAT-E-ALAM -SYED SULAIMAN NADVI
10. MUQADMA SEERAT-UN-NABI -ALLAMA SHIBLI NOMANI
11. RAHMAT-E-ALAM -SYED SULAIMAN NADVI (Hindi Translation By Dr Ilyas Azmi)

II. BOOKS RELATED TO SEERAT-UL SAHABAH, TABAEEN & TABA-E-TABAEEN

1. SEERAT-UL-SAHABA –I (KHULAFI-E-RASHEDEEN) HAJI MOINUDDIN NADVI
2. SEERAT-UL-SAHABA –II (MAHAJEREEN –I) HAJI MOINUDDIN NADVI
3. SEERAT-UL-SAHABA –III (MAHAJEREEN –II) SHAH MOINUDDIN AHMAD NADVI

4. SEERAT-UL-SAHABA –IV (SEERAT-UL-ANSAR –I) MAULANA SAEED ANSARI
5. SEERAT-UL-SAHABA –V (SEERAT-UL-ANSAR –II)
-MAULANA SAEED ANSARI
6. SEERAT-UL-SAHABA –VI (IMAM HASAN, AMEER MAAWIA, IMAM HASAN & ABDULLAH BIN ZUBAIR KE HALAAT)-SHAH MOINUDDIN AHMAD NADVI
7. SEERAT-UL-SAHABA –VII (ASAAGHIR SAHABA)
-SHAH MOINUDDIN AHMAD NADVI
8. SEERAT-UL-SAHABA –VIII (SEERAT-UL-SAHABIAT)
-MAULANA SAEED ANSARI
9. SEERAT-UL-SAHABA –IX (ASWAH SAHABA –I)
-MAULANA ABDULSALAM NADVI
10. SEERAT-UL-SAHABA –X (ASWAH SAHABA –II)
-MAULANA ABDULSALAM NADVI
11. SEERAT-UL-SAHABA –XI (ASWAH SAHABIAT)
-MAULANA ABDULSALAM NADVI
12. AHL-E-KITAAB SAHABA-WA-TABAEEN - MAULANA HAFIZ MUJEEB ULLAH NADVI
13. TABAEEN - SHAH MOINUDDIN AHMAD NADVI
14. TABA-E-TABAEEN –I -MAULANA HAFIZ MUJIB-ULLAH NADVI
15. TABA-E-TABAEEN –II -DR. MOHD. NAEEM SIDDIQUI NADVI

III. BOOKS RELATED TO TAAREEKH-E-ISLAM

1. TAREEKH-E-ISLAM –I (AHD-E-RISAALAT) -SHAH MOINUDDIN AHMAD NADVI
2. TAREEKH-E-ISLAM –II (BANU UMMIYAH) - SHAH MOINUDDIN AHMAD NADVI
3. TAREEKH-E-ISLAM –III (BANU ABBAS) -SHAH MOINUDDIN AHMAD NADVI

4. TAREEKH-E-ISLAM –IV (BANU ABBAS) -SHAH MOINUDDIN AHMAD NADVI
5. TAREEKH DAULAT-E-USMANIA – -MOHD. UZAIR (ALIG)
6. TAREEKH DAULAT-E-USMANIA - MOHD. UZAIR (ALIG)
7. TAREEKH SAQLIA –I - S. RIYASAT ALI NADVI
8. TAREEKH SAQLIA –II - S. RIYASAT ALI NADVI
9. TAREEKH ANDLAS –I (MUJALLID) - S. RIYASAT ALI NADVI
10. HAMARI BADSHAHI - ABDUSSALAM KIDWAI NADVI
11. SALEEBI JUNG - S. SABAHUDDIN ABDUL-REHMAN
12. BAHADUR KHAWATIN ISLAM - SYED SULAIMAN NADVI
13. ISLAM MEIN MAZHABI RAWADARI - S. SABAHUDDIN ABDUL-REHMAN

IV- BOOKS RELATED TO QURANIYAAT

1. TAREEKH ARZUL QURAN –I & II - SYED SULAIMAN NADVI
2. TALEEM-UL-QURAN - MOHD. UWAIIS NAGRAMI NADVI
3. JAMA-WA-TADWEEN QURAN - SYED SIDDIQ HASAN

V. BOOKS RELATED TO TAAREEKH-E-HIND

1. MUQADMA RUQAAT ALAMGIR - S. NAJEEB ASHRAF NADVI
2. BAZAM-E-TAIMURYA - S. SABAHUDDIN ABDUL-REHMAN
3. BAZAM-E-TAIMURYA –II - S. SABAHUDDIN ABDUL-REHMAN
4. BAZAM-E-TAIMURYA –III-S. SABAHUDDIN ABDUL-REHMAN
5. BAZAM-E-SUFIYA - S. SABAHUDDIN ABDUL-REHMAN
6. HINDUSTAN KE AHD-E-WASTA KI EK JHALAK - S. SABAHUDDIN ABDUL-REHMAN
7. MUKHTASAR TAREEKH-E-HIND - SYED ABU ZAFAR NADVI

8. HINDUSTAN KI KAHANI - ABDUSSALAM KIDWAI NADVI
9. TAREEKH-E-SINDH - SYED ABU ZAFAR NADVI
10. HINDUSTAN KE AHD-E-WASTA KA FAUJI NIZAM - S. SABAHUDDIN
ABDUL-REHMAN
11. HINDUSTAN ARBON KI NAZAR MEIN –I - ZIAUDDIN ISLAHI
12. HINDUSTAN ARBON KI NAZAR MEIN –II - ZIAUDDIN ISLAHI
13. GUJARAT KI TAMADDUNI TAREEKH - SYED ABU ZAFAR NADWI
14. HINDUSTAN KE MUSALMAN HUKMARANON KE TAMADDUNI
JALWE - S. SABAHUDDIN ABDUL-REHMAN
15. BAZM-E-MAMLUKIAH - S. SABAHUDDIN ABDUL-REHMAN
16. HINDUSTAN KE HUKMARANON KE AHD KE TAMADDUNI
KARNAMEN-PUBLISHER
17. HINDUSTAN KE SALATEEN, ULAMA AUR MASHAIKH KE
TALUQAAT PAR EK NAZAR - S. SABAHUDDIN ABDUL-REHMAN
18. KASHMIR SALATEEN KE AHAD MEIN - Trans: ALI HAMMAD
ABBASI
19. HINDUSTAN AMEER KHUSRO KI NAZAR MEIN - S. SABAHUDDIN
ABDUL-REHMAN
20. ZAHEERUDDIN MOHD. BABAR (HINDU MUSLIM MOARREKHIN KI
NAZAR MEIN) - S. SABAHUDDIN ABDUL-REHMAN
21. HINDUSTAN KI BAZM-E-RAFTA KI SACHCHI KAHANIAN –I - S.
SABAHUDDIN ABDUL-REHMAN
22. HINDUSTAN KI BAZM-E-RAFTA KI SACHCHI KAHANIAN –II - S.
SABAHUDDIN ABDUL-REHMAN
23. ISLAMI ULOOM-WA-FUNOON HINDUSTAN MEIN - Trans: ABUL-
IRFAN KHAN NADVI
24. HINDUSTAN KI QADEEM ISLAMI DARSGAHEN - ABUL-HASNAAT
NADVI
25. ARAB-WA-HIND KE TALUQAAT - SYED SULAIMAN NADVI
26. HINDUSTAN KE MUSALMAN HUKMARANON KI MAZHABI
RAWADARI –I - S. SABAHUDDIN ABDUL-REHMAN
27. HINDUSTAN KE MUSALMAN HUKMARANON KI MAZHABI
RAWADARI –II - S. SABAHUDDIN ABDUL-REHMAN

28. HINDUSTAN KE MUSALMAN HUKMARANON KI MAZHABI
RAWADARI –III - S. SABAHUDDIN ABDUL-REHMAN
29. AHAD-E-MUGHLIYA MEIN HINDUSTAN SE MUHABBAT-WA-
SHEEFTAGI KE JAZBAAT - S. SABAHUDDIN ABDUL-REHMAN
30. AURANGZEB ALAMGIR PAR EK NAZAR - ALLAMA SHIBLI NOMANI
31. TALEEM- AHD-E-ISLAMI KE HINDUSTAN MEIN – ZAFRUL ISLAM

VI. TAZKARAH-WA-SAWANEH

1. ALFAROOQ - ALLAMA SHIBLI NOMANI
2. ALGHAZALI - ALLAMA SHIBLI NOMANI
3. ALMAMOON - ALLAMA SHIBLI NOMANI
4. SEERAT-UL-NOMAN - ALLAMA SHIBLI NOMANI
5. SEERAT OMAR BIN ABDUL AZIZ - MOULANA ABDUSSALAM
NADWI
6. SEERAT AYESHA - MOULANA SYED SULAIMAN NADVI
7. HAYAT SHIBLI - MOULANA SYED SULAIMAN NADVI
8. IMAM RAAZI - MOULANA ABDUSSALAM NADVI
9. HAZRAT KHWAJA MOINUDDIN CHISHTI - S. SABAHUDDIN ABDUL
REHMAN
10. HAZRAT ABUL HASAN HAJVERI - S. SABAHUDDIN ABDUL
REHMAN
11. HAYAT-E-SULAIMAN - SHAH MOINUDDIN AHMAD NADVI
12. MOULANA SHIBLI NOMANI PAR EK NAZAR - S. SAHABUDDIN
ABDUL REHMAN
13. TAZKERAT-UL-MOHADDESIN –I - MOULANA ZIAUDDIN ISLAHI
14. TAZKERAT-UL-MOHADDESIN - MOULANA ZIAUDDIN ISLAHI
15. TAZKERAT-UL-MOHADDESIN - MOULANA ZIAUDDIN ISLAHI
16. MOHAMMAD ALI KI YAAD MEIN - S. SABAHUDDIN ABDUL
REHMAN
17. YAAD-E-RAFTGAN - MOULANA SYED SULAIMAN NADVI
18. BAZM-E-RAFTGAN –I - S. SABAHUDDIN ABDUL REHMAN
19. BAZM-E-RAFTGAN –II - S. SABAHUDDIN ABDUL REHMAN

20. SUFI AMEER KHUSRO - S. SABAHUDDIN ABDUL REHMAN
21. TAZKERAT-UL-FUQAHAA –I - UMAIRUSSIDDIQ DARYABADI
NADVI
22. TAZKARAH MUFASSERIN-E-HIND –I - MOULANA MOHD. ARIF
UMRI
23. MOULANA ABULKALAM AZAD - MOULANA ZIAUDDIN ISLAHI
24. SAWANEH MOULANA ROOME - ALLAMA SHIBLI NOMANI
25. IBN-E-KHALDOON – MAULANA ABDUS SALAM NADVI
26. IBN-E-RUSHD – MOHAMMAD YONUS FRANGI MAHALLI

VII. FALSAFA-WA-KALAAM

1. BURKLEY - PROF. ABDULBARI NADVI
2. MAKAALMAT BURKLEY - MOULANA ABDUL MAJID DARYABADI
3. FAHAM-E-INSANI - PROF. ABDULBARI NADVI
4. MA-AAL-WA-MASHIAT - SAHABZADA ZAFAR HASAN KHAN
5. HUKAMA-E-ISLAM –I - MOULANA ABDUSSALAM NADVI
6. HUKAMA-E-ISLAM –II - MOULANA ABDUSSALAM NADVI
7. TABQAAT-UL-UMAM - Trans: QAZI AHMAD MIAN AKHTAR
8. INQELAAB-UL-UMAM - MOULANA ABDUSSALAM NADVI
9. AFKAAR-E-ASRIAH - Trans: NASEER AHMAD USMANI NEOTANWI
10. ALKALAAM - ALLAMA SHIBLI NOMANI
11. ILM-UL-KALAAM - ALLAMA SHIBLI NOMANI
12. RISALA AHAL-E-SUNNAT-WAL-JAMAAT - MOULANA SYED
SULAIMAN NADVI

VIII. MAQALAAAT-WA-KHUTBAAT

1. MAQALAAAT SHIBLI –I (MAZHABI) - Compiled: SYED SULAIMAN
NADVI
2. MAQALAAAT SHIBLI –II (ADABI) - Compiled: SYED SULAIMAN NADVI
3. MAQALAAAT SHIBLI –III (TAALIMI) - Compiled: SYED SULAIMAN
NADVI
4. MAQALAAAT SHIBLI –IV (TANQEEDI) - Compiled: SYED SULAIMAN
NADVI

5. MAQALAAT SHIBLI –V (SAWANAHI) - Compiled: SYED SULAIMAN NADVI
6. MAQALAAT SHIBLI –VI (TAREEKHI) - Compiled: SYED SULAIMAN NADVI
7. MAQALAAT SHIBLI –VII (FALSAFIANA) - Compiled: SYED SULAIMAN NADVI
8. MAQALAAT SHIBLI –VIII (QAUMI-WA-AKHBARI) - Compiled: SYED SULAIMAN NADVI
9. KHUBAAT-E-SHIBLI - Compiled: SYED SULAIMAN NADVI
10. MAQALAAT-E-SULAIMAN –I - Compiled: SABAHUDDIN ABDUL-REHMAN
11. MAQALAAT-E-SULAIMAN –II - Compiled: SHAH MOINUDDIN AHMAD NADVI
12. MAQALAAT-E-SULAIMAN –III - Compiled: SHAH MOINUDDIN AHMAD NADVI
13. MAQALAAT-E-ABDUSSALAM – PUBLISHER
14. SHIZRAAT-E-SULAIMANI –I – PUBLISHER
15. SHIZRAAT-E-SULAIMANI –II – PUBLISHER
16. SHIZRAAT-E-SULAIMANI –III – PUBLISHER

IX. MAKATEEB

1. MAKAATEEB-E-SHIBLI –I - Compiled: SYED SULAIMAN NADVI
2. MAKAATEEB-E-SHIBLI –II - Compiled: SYED SULAIMAN NADVI
3. BAREED-E-FIRANG - Compiled: SYED SULAIMAN NADVI
4. MASHAAHEER KE KHUTOOT (BANAAM SYED SULAIMAN NADVI) -PUBLISHER

X. SAFARNAAMEY

1. SAFARNAAMA ROME-WA-MISR-WA-SHAAM - ALLAMA SHIBLI NOMANI

2. SAFARNAAMA AFGHANISTAN - MOULANA SYED SULAIMAN NADVI
3. AL-FAUZ-UL-AZEEM (SAFARNAAMA HAJ) - MOULANA HABIB-UR-REHMAN KHAN SHERWANI

XI. ADAB-WA-TANQEED

1. SHER-UL-AJAM –I - ALLAMA SHIBLI NOMANI
2. SHER-UL-AJAM –II - ALLAMA SHIBLI NOMANI
3. SHER-UL-AJAM –III - ALLAMA SHIBLI NOMANI
4. SHER-UL-AJAM –IV - ALLAMA SHIBLI NOMANI
5. SHER-UL-AJAM –V - ALLAMA SHIBLI NOMANI
6. KULLIYAT SHIBLI (URDU) - ALLAMA SHIBLI NOMANI
7. KULLIYAT SHIBLI (FARSI) - ALLAMA SHIBLI NOMANI
8. SHER-UL-HIND –I - MOULANA ABDUSSALAM NADVI
9. SHER-UL-HIND –II - MOULANA ABDUSSALAM NADVI
10. GUL-E-RANA - MOULANA ABDULHAI HASNI
11. INTEKHABAAT-E-SHIBLI - Compiled: SYED SULAIMAN NADVI
12. IQBAL-E-KAMIL - MOULANA ABDUSSALAM NADVI
13. GHALIB MADAH-WA-QADAH KI ROSHNI MEIN –I - SABAHUDDIN ABDUL-REHMAN
14. GHALIB MADAH-WA-QADAH KI ROSHNI MEIN –II - SABAHUDDIN ABDUL-REHMAN
15. SAHAB-UL-MASNAWI - QAZI TALMIZ HUSAIN
16. NUQUSH-E-SULAIMANI - MOULANA SYED SULAIMAN NADVI
17. KHAYYAM - MOULANA SYED SULAIMAN NADVI
18. MIRZA MAZHAR JAANE-JAANAN AUR UNKA KALAAM - ABDUL RAZZAQ QURESHI
19. URDU GHAZAL - PROF. YUSUF HUSAIN KHAN
20. URDU ZABAAN KI TAMADDUNI AHMIYAT - ABDUL RAZZAQ QURESHI
21. MOULANA SYED SULAIMAN KI DEENI-WA-ILMI KHIDMAAT - SABAHUDDIN ABDUL REHMAN

22. MOULANA SYED SULAIMAN NADWI KI TASAANIF KA MUTAALEA
-S. SABAHUDDIN ABDUL REHMAN
23. DAR-UL-MUSANNEFIN KI TAARIKH AUR ILMI KHIDMAAT –I
-KHURSHEED AHMAD NOMANI
24. DAR-UL-MUSANNEFIN KI TAARIKH AUR ILMI KHIDMAAT –II -
KHURSHEED AHMAD NOMANI
25. MAWAAZNAH ANEES-WA-DABEER - ALLAMA SHIBLI NOMANI

XII. ISLAM AUR MUSTASHREQEEN

1. ISLAM AUR MUSTASHREQEEN –I - SEMINAR KI RUDAAD
2. ISLAM AUR MUSTASHREQEEN –II - PAPERS READ IN SEMINAR
3. ISLAM AUR MUSTASHREQEEN –III - PAPERS PUBLISHED IN
MAARIF
4. ISLAM AUR MUSTASHREQEEN –IV - PAPERS OF ALLAMA SHIBLI
NOMANI
5. ISLAM AUR MUSTASHREQEEN –V - PAPERS OF MOULANA SYED
SULAIMAN NADVI
6. ISLAM AUR MUSTASHREQEEN –VI - TRANSLATION OF SELECTED
ARBIC PAPERS IN URDU
7. ISLAM AUR MUSTASHREQEEN- VII- SOME HIGH LEVEL URDU
PAPERS

XIII. ULOOM-WA-FUNOON

1. TAAREEKH FIQH ISLAMI - Trans: MOULANA ABDUSSALAM NADVI
2. ISLAMI NIZAM-E-TAALIM - RIYASAT ALI NADVI
3. ISLAM AUR ARBI TAMADDUN - Trans: SHAH MOINUDDIN AHMAD
NADVI
4. ARBON KI JAHAAZ-E-RANI - MAULANA SYED SULAIMAN NADVI
5. ISLAM KA SIYASI NIZAAM - MAULANA MOHD. ISHAQ SANDELWI
6. DEEN-E-REHMAT - SHAH MOINUDDIN AHMAD NADVI

7. MUSALMANO KI TALEEM – MAULANA ZIYAUDDIN ISLAHI

XIV. AHAM ASRI MASAAIL

1. BABRI MASJID – PUBLISHER
2. MUTALEQA AURAT AUR NAAN-WA-NAFAQAH - UMAIR-US-SIDDIQ
DARYABADI NADVI

XV. ARABIC BOOKS

1. DARUS-UL-ARAB –I - MAULANA SYED SULAIMAN NADVI
2. DARAS-UL-ARAB –II - MAULANA SYED SULAIMAN NADVI
3. AL-RISALAT-UL-MOHAMMADIYAH - Trans: MOHD. NAZIM NADVI
4. AL-ISLAM-WA-AL-MUSTASHREQUN – PUBLISHER
5. AL-INTEQAAD - ALLAMA SHIBLI NOMANI

XVI. MISCELLANEOUS BOOKS

1. SULUK-E-SULAIMANI –I - MAULANA ASHRAF SULAIMANI
2. SULUK-E-SULAIMANI –II - MAULANA ASHRAF SULAIMANI
3. SHIBLI MOANEDANA TANQEED KI ROSHNI MEIN - S.
SHAHABUDDIN DASNAWI
4. MAZAMEEN MAQBOOL - PROF. MAQBOOL AHMAD
5. SADA-E-JARAS - PROF. MAQBOOL AHMAD
6. TAJALLIYAT REHMAT-E-ALAM - HAKIM MOHD. MUSLEHUDDIN
KAZMI
7. HINDUON KI ILMI-WA-TAALIMI TARAQQI MEIN MUSALMAAN
HUKMARANON KI KOSHISH - SYED SULAIMAN NADVI
8. ISLAMIYAT AUR MAGHRABI MUSTASHREQEEN AUR
MUSALMAAN MUSANNEFEEN - SYED ABUL HASAN ALI NADVI
9. DARUL MUSANNEFIN KI ADABI KHIDMAT KA TA'ARUF – DR
SHABABUDDIN

10. ALLAM SHIBLI NOMANI (MA'ANVIAT KI BAAZYAFT) – DR
SHABABUDDIN
11. KULLIYAT-E-SUHAIL – MAULANA IQBAL AHMAD KHAN SUHAIL
12. SHAH MOINUDDIN AHMAD NADVI ,HAYAT-WO-KHIDMAT – DR
MOHAMMAD ILYAS AZMI
13. MUTALAT-WO-MUSHAHIDAT - DR MOHAMMAD ILYAS AZMI
14. AZMAT KE NISHAN - DR MOHAMMAD ILYAS AZMI
15. MUTALLEQAT-E-SHIBLI - DR MOHAMMAD ILYAS AZMI
16. SAYYID SABAHUDDIN ABDUR RAHMAN, HAYAT WO KHIDMAN –
DR KHURSHEED ALAM
17. AHD-E-ISLAMI KE HINDUSTAN MEIN MUASHRAT WO MAEISHAT
AUR HUKOOMAT KE MASAIL – DR ZAFRUL ISLAM

XVII. ENGLISH BOOKS

1. QURAN AND ORIENTALISTS - SYED ATHAR HUSAIN
2. SEERAT-E-AISHA - Trans: SYED ATHAR HUSAIN
3. SHIKWAH JAWAB-E-SHIKWAH - ALTAF HUSAIN & PROF.
MAQBOOL AHMAD
4. MOHAMMAD SHIBLI NOMANI - DR. JAWAID ALI KHAN(ICS)¹

¹ Fihrist Matbua'at Darul Musannefin Shibli Academy 2010

Review on Some Research Work from This Academy

Sirat-un-Nabi

Siratun-Nabi is the biography of Prophet Mohammad (PBH) primarily with the deeds and actions of Prophet Mohammad (PBH). It is also an expression of Shibli's intense and passionate reverence for the Mohammad (PBH).

Maulana Shibli's book "Badi-ak-Islam" in Arabic language is the first inspirational article to writings of Sirat-un-Nabi. Badiul-Islam" was written for AMO College student on the request of Sir Syed Ahmad Khan. After this book Shibli received request from all corner of the country to write a full-fledged book on the life of Prophet Mohammad (PBH), as because there was no well-documented and authentic biography of the Prophet (PBH) in any language.

Finally Allama Shibli Nomani set up a committee in 1912 for writing the just biography of Prophet (PBH). Great, distinguished Islamic scholars were selected to assist in this noble cause. However Shibli died before his purposeful work of writing could be completed, only after having written two volumes. The task was later completed by his pupil Sulaiman Nadvi.

This book has been written as a strong response to the Orientals, as they have made doubt in writing about Islam and Mohammad SAW. This book has a very good language and is well described.

"This book is not only based on life of Prophet Mohammad PBH but it also contains facts on completed Islamic topics, like faith, ethics, worships, miracles etc". Many writers translated this book into other languages.

'Sirat-ul-Nabi' was written in seven volumes, the first two was written by Maulana Shibli Nomani, other five Volumes were completed by Sulaiman Nadvi. The two volumes by Shibli are marvelous pieces of writing. He has masterfully expounded at length the beginning of biographical writings in Islam, the essential difference and finer aspects of Sirat, wars and Hadith and many other significant aspects, which constitutes the elements of early Islamic historiography.

Al-Farooq

The book “Al-Farooq” in Urdu is one of the most informative books on history of the most ideal leader of Islamic government “Hazrat Umar R.A. This book has been written by famous scholar Shamsululma Maulana Shibli Nomani and tells some of the most interesting aspects of the second caliph, Hazrat Umar R.A.

Anybody who is interested in learning how we must make our government to work, or what an ideal form of government is, must read this book. This tells us how Hazrat Umar R.A. came to be a caliph, and then how he expanded his caliphate, how he controlled his army. Even he seemed to know the minor things about his army and other civilians.

This book contains 402 pages, and this book was completed on 5th July 1898 in Kashmir.

Being an excellent account of the life and achievement of the second caliph, Umar Farooq R.A., the book was much awaited long before its publication. It was hailed as a master of historical writing. It enjoys the reputation of being among the most sought-after books of Urdu language. On an account of popularity it has been translated in several languages such as English, Persian, Arabic, Pashto, Turkish, Malyalam.

Hayat-E-Shibli

Great writer and historian Syed Sulaiman Nadvi is the writer of this very famous book. This book is regarded as a token of love and respect from Maulana Syed Sulaiman Nadvi towards Allama Shibli Nomani. He began to write this book in 1940 and completed in 1943. This book has 846 pages. This is the best ever gift from an obedient pupil to his beloved teacher.

The great historian Sulaiman Nadvi, in this book, tells about “Maulana Shibli Nomani’s educational approach and his contribution in various educational, national, international movements”. He also describes Maulana Shibli through the works of Indian History including his religious, political, literary and educational circumstances.

This book contains 676 pages. Maulana Sulaiman Nadvi captured all major and minor achievements, works and biography of Shibli Nomani. This is, in fact, a very famous and valuable book penned from Syed Sulaiman Nadvi about his great teacher Shibli Nomani.

Al-Mamoon

This is Maulana Shibli's first well organized and well arranged book which came in 1887, written about the life of the Seventh Abbasi Caliph of Islam, and his life, character. In fact this book describes Abbasi Period history.

This book contains two parts. The first part is about Islamic government and its beginning and how it eventually got transferred to the hands of Bano-Abbas. The second part describes about the then condition of the government and its administration, and especially about its army condition. It also describes important facts of Mamoon's life and his morality, virtue and Majlis.

Al-Mamoon, as a book became very famous. Maulvi Abdul Haleem says about this book: "The second book Al-Mamoon came after the education in Islamic previous period" which had already become very famous and this book proves the legacy of Maulana Shibli which we would see in future. It has all the charms of historical flavor, which a modern student of history would like to hear and read. Introduction of this book was written by Sir Syed Ahmed Khan. He was capable of writing very good and well presented the literary style and historical research of the Al-Mamoon. Shibli Nomani received rich compliment for this book.

Sirat-ul-Nomani

This book came in 1889; the first part of this book was completed in 1889. After that Allama Shibli spent all his hard work in the second part which was completed in 1890. This book shows Maulana Shibli's love towards Imam Abu Hanifa and Fiqah Hanfi. He was a very honest follower of Hanfi Fiqah.

The first part of the book is on the life of Imam Abu Hanifa. The second part comprises of his engaged denominations, Hadith and Fiqah. He also compared Hanfi School with other School of Fiqah. Eventually he describes good performance of great pupils of Imam Abu Hanifa.

This book became very famous and got lots of appreciations.

Shibli had a great admiration from Imam Abu Hanifa ever since his student days. Since no book in Urdu was available based on his life, Shibli took to this writing. In this book, writer Shibli has described some jurisprudential aspect of Islam which makes the biography interesting. In particular he has dismissed Sheldon Amo's view that Islam jurisprudence has borrowed from Roman law.

Al-Inteqad

This book is one of the milestones of the great Indian historian Maulana Shibli Nomani. This book was basically taken as a reply to Jurji Zaidan, a critics and historian; a reply to Jurji Zaidan's injustice work on his book "Tarikh Tamaddun Islami".

When "Tarikh Tamaddun Islami" was published, Maulana Shibli replied it. Al-Inteqad was first published from Lucknow in 1912, and after that he forwarded it to the editor of "Al-Manar" and a great personality of Arabic literature, Syed Rasheed Raza, Egypt, to publish it in his magazine. Al-Inteqad was later published in various parts in "Al-Mana" Magazine.

Al-Inteqad was published in Egypt and India. Syed Sulaiman writes: "This book publication is an antidote of Islamic Civilization from India to Egypt and till the end of Islamic world.

Al-Islam Wal Mustashrequeen

Darul Musannefin has organized an international seminar on the topic of “Al-Istishraque” in 1982. Scholars from all over world participated in this seminar. A detailed report of the Seminar was written by Sayed Sabahuddin Abdur Rahman and was published in two volumes.

Compilation of this type of works which were written by Shibli Nomani and Sulaiman Nadvi in reply of Orientals, began the course for Abdur Rahman Parwaz Islahi. After that it was completed by Syed Sabahuddin Abdur Rahman. Thus five volumes were published by Darul Musannefin on the topic “Al-Islam wal Mustashrequeen”.

The Arabic article of this topic was published many times. It was first published in a magazine named “Al-Baas-al-Islami”, July-August in 1982. Darul Musannefin has also published all such related works. “Al-Islam wal Mustashrequeen” reached more than 500 pages, which was again published into two volumes.

Chapter III

Writing Style of Some Prominent Scholars of the Academy

1. Maulana Shibli Nomani
2. Maulana Syed Sulaiman Nadvi
3. Maulana Hamiduddin Frahi
4. Maulana Ziyauddin Islahi

Maulana Shibli Nomani

Mohammad Shibli Nomani (1857-1914) widely known as Maulana Shibli, born and brought up in a respected family of landed aristocracy in Bindawal, a village of Azamgarh district, in U.P. in 1857, is considered a pioneer in the field of Islamic history and literature. While the first war of independence, the revolt of 1857 was at its peak, Maulana Shibli was born in the very year. The district of Azamgarh and surrounding areas were particularly affected by the nationalism and the patriotic fervor of this movement. As a matter of symbolic significance, it is to be noted, that on the day of his birth, the freedom fighters broke open the gates of district jail and set free the prisoners confined there. Maulana Shibli took his first breath in this highly surcharged patriotic and insurgent atmosphere. It was bound to have an abiding impact on the way of thinking and attitude of Shibli in the days to come. He had imbibed the indomitable spirit of independence in his cradle and it remained with him as a distinctive trait of his personality throughout his life.¹

Shibli completed his education in fiqh (Islamic jurisprudence), Usool (Islamic principles), Hadith (traditions of Prophet Mohammad), Munazra (comparative religious debate), Maqoolat (rational science) and astronomy under illustrious scholars like Maulana Farooq Chiryakoti, Hakim Abdullah Jairajpuri and Maulana Irshad Hussain of Rampur. Shibli began his career by first working as a lawyer in Azamgarh and Jaunpur. But starting in 1878 Shibli was increasingly drawn to scholarship, comprising of learning and teaching. Thus he started writing discourses in 'Awadh Panch' and 'Payam-e-yaar', two contemporary newspapers of U.P. that talked of retaining the established values of the Muslim society.

Shibli and Aligarh College:

In 1881 Shibli visited Aligarh to meet Sir Syed Ahmed Khan. Subsequently as the then Anglo-Mohammedan Oriental College, then also known as 'Madrasat al uloom Musalman' needed a teacher for Eastern languages, Shibli applied for

¹ Mohammad Shibli Nomani , Dr Javed Ali Khan page 1

the position. Shibli's interview for that position by Sir Syed Ahmad Khan is an interesting anecdote. On the day of his interview Shibli was asked to seat himself in the college's library. In the library Shibli found that the book-shelves were unlocked and a few chairs were placed , he proceeded to browse through the books. The whole day passed but Sir Syed never came. Instead he sent word to Shibli to come to the library the next day. Again on the next day Shibli waited, browsing through books the entire day but again Sir Syed never came. Instead he again sent word to Shibli to come the next day. The same occurred on the third day. At the end of the third day, Sir Syed came to the library and told Shibli, " Maulvi Shibli, the interview is over, go and start your teaching work". On February 1st, 1883, at the young age of twenty five Shibli was appointed Assistant professor of Arabic and Persian at a monthly salary of forty rupees. Two years later he was promoted as professor and his monthly salary increased to seventy rupees.¹

Thus began the father-son like partnership of Shibli Nomani with Sir Syed Ahmad Khan who was forty years older than Shibli, to develop the Anglo Mohammedan College to impart modern education to the Mussalmans of India. Shibli was immensely popular among the students at Aligarh; some of them being Maulana Zafar Ali Khan, Mohammad Nazir, Sajjad Haider yaldram, Maulana Mohammad Ali Jauhar. Soon Shibli became the first editor of the Urdu version of Aligarh Institute Gazette. He brought in distinguished writers of the period like Altaf Hussain Hali and Munshi Mohammad Zakaullah. In the events at the college, Shibli often spoke eloquently about the crestfallen position of Muslims and the importance of the Aligarh movement. To raise funds for the nascent college he will often participate in events along with Thomas Arnold, Kennedy, Smith, Anthony and Yusuf Wakil. At Aligarh he also established students' societies like 'Akhwan ul safa' and 'Lajinatul Adab'.²

Shibli Steps Out Aligarh

In 1892 Shibli took leave from the Aligarh College and left for a six month travel through various countries in the middle east. In this travel Shibli visited

¹ Mohammad Shibli Nomani , Dr Javed Ali Khan page 8

² Mohammad Shibli Nomani , Dr Javed Ali Khan page 9

Aden, Syria, Cyprus, Turkey, Istanbul, Jerusalem, Beirut and Cairo. He met luminaries like Saiyad Tahir, Maulana Ali Pasha, Sheikh Abduh, Sheikh Hamza Fathullah, Syed Raza Misri among others. In these countries he studied the system of education in a variety of madrasas and colleges and became familiar with the literature of those countries. Upon his return from this travel Shibli introduced common boarding houses, common dining halls and uniform dress for students at the Aligarh school.¹

Also upon his return the British Indian government awarded Shibli with the honorific title of 'Shams ul Ulema'. Shibli was also appointed a fellow of the then illustrious Allahabad University, member of the Bombay branch of Royal Asiatic Society, and he attended the Government Oriental conference in Shimla (1910), and the Coronation Durbar (1911) where he was introduced to King George V. In 1912 the Indian Government accepted many of Shibli's recommendations for the reform of the syllabus in schools.

In 1901 the Nizam of Hyderabad invited Shibli to Hyderabad to help set up the syllabus and systems at the new Oriental university that in time grew into the Osmania University. Shibli wrote the plan for the university entitled 'Hyderabad ki mashraqi universirty'. In Hyderabad Shibli was appointed the secretary of Education and Arts at a monthly salary of five hundred rupees. In this position in Hyderabad, Shibli completed many works such as Al Ghazali (1902), Ibn al Kalam (1903), Sawaneh Maulana Rumi (1904). Also during his stay in Hyderabad he composed 'Sher al Ajam' and 'Muwaznah Anis o Dabir'.

In 1913 Shibli was invited by the Ottoman Sultan of Turkey to develop the text books for the proposed university at Madina.

Shibli departs for Darul Uloom Nadvat-ul-Ulema, Lucknow

Despite his long and dedicated service to the Aligarh College, in the late 1890s Shibli started getting uncomfortable with uncontrolled modernity at the college. In fact Sir Syed himself was uncomfortable with the growth of over-anglicized trends at the Aligarh College. It is said that Sir Syed's appointment of his son Syed Mahmood, a highly anglicized person as his successor as the

¹ Maulana Shibli Nomani Marhoom , Khan Bahadur Shaikh Abdullah page 72-73

secretary of the Aligarh Education Society, in preference to several of his staunch colleagues like Maulvi Samiullah, Karamat Hussain, Shibli Nomani et al led to a situation where several of these luminaries left the Aligarh college ultimately. It is said that a fortnight before his death in 1898 a major quarrel occurred between Sir Syed and his son Syed Mahmood due to the later's very anglicized lifestyle, that caused Sir Syed to move out of the house and start living with his friend Haji Ismail Khan, where he soon breathed his last.¹

In 1896 Shibli first expressed a desire to leave the Aligarh College but was persuaded by the principal of the college, Theodore Beck to stay. Finally after the death of Sir Syed, Shibli Nomani resigned from the Aligarh college in 1899. It was in 1905 after return from Hyderabad that Shibli Nomani joined Darul Uloom Nadvat ul Ulema at Lucknow as the secretary of the institution. As at other institutions, Shibli threw himself with all his zeal to build Nadva into a quality institution and introduced new subjects and curriculum. He also started the journal "Al Nadva" that revolutionized the thinking of Ulema and broadened their outlook. At Nadva some of Shibli's distinguished students were: Saiyed Sulaiman Nadvi, Maulana Abdul Majid Daryabadi, Maulana Masood Nadvi – the same people who later gave concrete shape to Shibli's dream of Dar ul Musannefin at Azamgarh.

However some of his critics at Nadva opposed Shibli for the modern syllabus that he institutionalized there as too modern. In fact for some of his compositions in 'Al Kalam' some of his opponents charged him even with apostasy, just as Sir Syed Ahmad Khan was similarly charged for his Aligarh College movement. It is an irony that at the Aligarh college some of Shibli's critics considered him as too conservative, while at Nadva some of his critics considered him a radical. Finally in 1913 Shibli Nomani resigned and left from Nadva after a decade of dedicated service to the institution.

Shibli Nomani and Maulana Azad

It was during his stay in Bombay that Shibli Nomani met the then youthful Maulana Abul Kalam Azad, who was then the editor of the Urdu journal 'Lisan-ul-sidq'. Soon Shibli and Azad became close friends and colleagues and Azad

¹ Mohammad Shibli Nomani, Dr Javed Ali Khan page 16

spent some time at Nadva. Shibli invited Azad to join him in writing the magnum opus 'Sirat ul Nabi', considered Shibli Nomani's landmark achievement, even though he did not live long enough to complete it. Such was Azad's devotion to Shibli that after Shibli's death when Syed Sulaiman Nadvi asked Azad if he will like to serve as a honorary fellow at the Dar ul Musannefin, Azad is reported to have said: " I will willingly serve even as a porter".¹

Shibli returns home to Darul Musannefin, Azamgarh

In 1913 at the age of fifty-six, after being away from his hometown of Azamgarh for thirty-one years, and having lived and worked all over India and having travelled abroad extensively, Shibli Nomani returned to settle down in Azamgarh. In Azamgarh he soon established Darul Musannefin (The house of writers) - that is today also known as Shibli Academy. In the short time before his death in November 1914, despite poor health Shibli did much to give a concrete shape to the new institution. It is a tribute to Shibli's illustrious life and work that his students built his dream institution into a major center of learning and research related to Islam, Islamic civilization, Indo-Islamic culture and the Indian culture itself.²

Shibli's legacy

Shibli Nomani was a visionary and a restless soul who travelled wide and lived in places remote from his home in pursuit of learning, spreading knowledge, building institutions and bringing about a revolution in the thinking of Ulema, learned scholars and ordinary Muslims. Shibli was one of the most ardent nationalists devoted to his nation and to freeing it from the yoke of colonialism. At the Aligarh College he dedicated himself to providing modern education to Muslims. His letters to sir syed Ahmad Khan from Istanbul, Cairo and other places show his deep concern that Muslims study sciences. He admitted the importance of Western learning but was not prepared to ignore oriental subjects or belittle the merit of Islamic sciences. He disagreed with those who wanted to

¹ Mohammad Shibli Nomani , Dr Javed Ali Khan page 19

² Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page

emulate the western ethos so much that it could destroy the identity of Muslims.¹

Shibli's spirit of national integration is demonstrated by the manner in which he established a school in 1883 in Aligarh, and named it 'National School' it is now a large post-graduate college with an enrollment of about 9,000 students. He instructed that the students in this school speak English language by the time they reach Standard V. A century ago Shibli was of the opinion that much of the Muslim antipathy to Western learning arose because of their ignorance of European languages. He was not satisfied with mere writing, learning and attending conferences, but also believed in action.

Maulana Shibli centers a very important place in the history of Muslim community in modern India. His key role in revitalizing and reviving the community is enormous and well acknowledged. By his scholarly and intellectual attainments, he revived the memories of the great scholars of our past. He was an accomplished scholar of Islamic sciences, Arabic and Persian languages and literature. He was a prolific writer of Urdu both in prose and poetry. He was a prose writer of great excellence who remains unrivalled for the literary elegance and beauty of his writings. His poetry, both in Persian and Urdu, was of a very high order and excellence. He is considered as the last great poet of Persian in India. His historical writings opened new vistas and touched unprecedented heights of scholarly depth, incisive interpretation, deep insight, penetrating criticism and refreshing approach. It earned him the title of "the first teacher of history of the Indian Muslims", an honor that he thoroughly deserved. By his powerful writings he not only defended Islam against the ideological onslaught of the Orientals but eminently succeeded in creating a deep and abiding sense of pride, attachment and belonging with the glorious past among the Indian Muslims.

His multifaceted personality resulted in his immense contributions which were multidimensional as well. The people whom he taught, trained and influenced are legions, and the exact nature and magnitude of their contribution in the fields of their interest is difficult to assess. Among them are included such illustrious personalities as Hamiduddin Farahi, Abul Kalam Azad, Saiyid Sulaiman Nadvi, Muhammad Ali Jauhar, Zafar Ali Khan, Sajjad Haider Yaldram,

¹ Mohammad Shibli Nomani , Dr Javed Ali Khan page 69

Aziz Mirza, Masud Ali Mahvi, Abdus Salam Nadvi, Abdul Bari Nadvi, to name only a few. He built many institutions that continue to play a vital role in the life of the community.

Darul Musannefin Shibli Academy remains unparalleled in the Indian Sub Continent as a centre of advanced research and historical developments. He was a scholar, educationist, reformer, historian and much more. It is, therefore, not possible to attempt, even a brief survey of his varied accomplishments and contributions encircled in a small article.

Method of Maulana Shibli Nomani

Islamic history writing in India commenced in the latter half of the 18th century, clutching the hands of Maulana Shibli Nomani. Before his advent, the field was abruptly barren and unproductive. Except Sir Syed Ahmed Khan, there was no other person worthwhile to be mentioned. Sir Syed fortified the trend with fruitful methods and adaptations, thereby passing on the tradition to the future generations. Earlier history books were mere recitals of war stories, legendary triumphs and defeats. They were mainly written to gain monetary funds, and were, as a result, works of praise-songs. With the arrival of Maulana Shibli, history writing was emanated with genuine force and streaming works that overflowed from the novice generation. The potency of this new writing skill smashed the false accounts given by the European historians, and expanded the works of the earlier Indian historians, who merely squeezed history in their line of impressing rulers. These historians were nothing but sucklings when compared to the ardent talent inborn in Maulana Shibli Nomani. Shibli with his broad-minded views and earnest efforts shaped the current in a newer methodological way.

After his acquaintance with the various collection of books in Sir Syed's personal library in Aligarh and his intimate association with Sir Syed himself and Mr. T. W. Arnold molded his stream in a new approach. He took up to history writing, and being an Assistant Professor in Aligarh Muslim University, he decided to fortify the prospects of Islam strongly and the glorious historical achievements of the Muslim rulers. In this course, he began with rigorous research, from authentic sources. His primary aim was to reject and suspend the

theories given by the European scholars, which was contaminating the whole Muslim generation, enabling them to imbibe strong resentment against their own religion. Shibli's advocacy in this field gained prior fruits. The Orientals went to the extent of criticizing Prophet Muhammad SAW, so Shibli decided to upright the integrity of the Islamic past and preserve the rich equity.. he handled the whole theme in a very modern way and threw answers to the European scholars in their own language and style. Shibli held them responsible for the fissures and splits that were noticeable now between the Hindus and Muslims, and also between the Muslims and the Muslims.

Maulana Shibli not only condemned the European scholars but also the earlier Muslim historians. On one hand, Shibli tried to expose the bare-faced lies, misinterpretations, forgeries and biasedness against Islam and the Muslim rulers. On the other hand, he firmly adhered himself to the innovative modern principles of history writing. He criticized Muslim historians for neglecting logic, reasons and causes behind any historical event. Their works were found mainly based on chronological events and not rational justifications. The Orientals were, on their part, keen to create cock and bull stories about the past and served their purpose of creating rifts between men and men. Their continuous anecdotes became interesting topics, and at a time, took controversial directions. Shibli also acknowledged the Europeans as well as the Muslim historians for himself being benefitted by their contributions, as he would have never chosen to commit himself to thorough history writing, if only he did not find the forgeries of the European scholars that helped in misshaping the glorious Islamic past. Syed Abdullah's words are very apt in this regard,

”وہ صرف مؤرخ ہی نہ تھے بلکہ ایک خاص فلسفہ تاریخ کے واضح و نقاد بھی تھے۔ انہوں نے مغرب اور مشرق کے تاریخی سرمائے پر جو تنقید کی ہے وہ بلا شائبہ مبالغہ اصول تاریخ کے لیے ایک فاضلانہ اور عالمانہ دستور اساسی کا حکم رکھتا ہے۔“

“He was not only an historian but also the founder of a particular trend in history writing, and its critic. His criticism on the existing historical materials in

the East and the West is, in itself, a very valuable basic principle of method of history writing.”¹

Shibli invented newer scientific methods in his way of history writing. He just not created techniques but also gave references of reliable sources. Shibli delivered his adaptations and made the future generation compelled to follow these principles before writing any form of history writing. In all his history books and related articles, Shibli discussed these principles and his own unique philosophy of history writing. This innovation of modern trend established a general view that Maulana Shibli gave new dimensions to the prospect of history writing and his creation ‘the biography of the Prophet’ is the first of its kind. This work, till date, remains unparalleled. In this context, the well-known historian of the modern period, Mr. Khaliq Ahmed Nizami writes about Shibli’s philosophy of history

فن تاریخ نویسی میں مولانا شبلی کا سہس سے عظیم الشان کارنامہ یہ ہے کہ انہوں نے عربی ایرانی اور مغربی
نظریہ ہائے تاریخ کو ایک فکر و وحدت میں ڈھال کر اس طرح پیش کیا کہ اس میں عربوں کی حقیقت
نگاری، ایرانیوں کا ذوق اور مغرب کا رند مزہ تحقیق جمع ہو گیا۔“

“Maulana Shibli’s great contribution to the historiography is that he has shaped Arab, Iranian and Western theories of history in such a unit that has realism of Arab, literary aspects of Iranians, and research style of Western writers.”²

Shibli never detached himself from his concomitant objective and never made his works devoid of logical reasoning. It was his own style to recreate his writing with open-minded approach, but this style, in turn, circulated grave confusions in the minds of some people. These persons tried to prevent Shibli from writing the biography of Prophet Mohammad SAW; they even issued fatwa against Maulana Shibli. Written complaints of “Begum of Bhopal” were also sent in order to stop financial aids for Shibli’s mission. But all these pressures could not make Shibli bow down. He remained determined in his one-eyed goal, and he

¹ Sir Syed Aur Unke Naamwar Rufaqa , Syed Abdullah page 137

² Ma’arif monthly March 1980 page 188

carried out his mission with just, clean and widely acceptable methods to write the Prophet's biography. Shibli never exaggerated nor ever militated anything in this process. He argued all misinterpretations leveled by the shrewd Europeans about Prophet Mohammad. In order to prove that their anecdotes were simply biased particularities to gain their pre-decided objectives, Shibli provided concrete evidences. To uphold the standard of modern historiography, Shibli never scribed a single line without logic. All his works were based on rational platforms. His adaptations efficiently enraged the modern era, and infinite sources conjugated with laborious efforts in the field of Islamic history writing. None of his works were unjustifiable. Very amiably, Shibli associated all his creations with his frictional deployment of his methods.¹

1. According to Shibli's view, it is a must for a historian, who is involved in writing history of an era, that he should provide chronological events and proper conditions of that particular period. He must also emancipate complete details of social lives, ethics and religious issues related to that period. The historian should not restrict his writing to define the political situations, victorious triumphs, cruel defeats, invasions and battlefronts only.
2. A perfect historian should never split between the causes behind a particular event and its aftermaths, or its impacts on the society. He should always take care of chaining the pros and cons of any event, just in order to expose the real countenance before the readers. Not only that, a good historian should also relate and compare the particular period with different events of the past. For instance, it is necessary to know how men of Arabian Desert have conquered the greatest government of the time. Persian and Roman Empires and why the Umayyad Dynasty took over control of government in the presence of Abbasids and Sadat families.
3. Maulana Shibli was of the view that a historian should not only depend on sources and events. He should also base his ideas on his personal choice

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st
page 54

and intimate guesses, sidewise channeling the reasons behind an event. In fact, no historian can avoid this method. While scribing any history related issue. He has to be very cautious to note that the original story and his own ideas must not intermingle to such an extent that other person could not clarify what is real and what is created. In this regard, Shibli has written in the preface of 'Sirat-Al-Nabi' (PBUH) that due to excessive cautionary measures, Muslim historians have only described that Prophet Mohammad sent Islamic armies here and there and avoid causes and reasons behind the deployment of forces in different regions. This minor negligence created a major rift and terminated this feeling of hatred to the point and strong resentment among the common mass. The rumors spread widely that Islam has gained popularity with the use of its mighty sword and not by its high values and appealing principles. It was also believed that Islam provides attack on non-Muslim community, or country, only because they do not belong to their religion.

4. The inscription of the method of 'Rivayat' and 'Dirayat' enabled the historians to justify the truth and completeness of the historical events, and there should be no question of suspicion in their detailing. The Oriental scholars did not include this method of 'check and balance' in their books, thus they completely ignored the reality, but Muslim historians imbued a permanent method of testing patterns from the adopted teachings of Maulana Shibli.
5. Maulana Shibli made this method of 'check and balance' necessary for all the historians while writing on any issue related to history.
6. Any detailing of event should come in a sequential order, and authentic quotations are to be inscribed from persons who have been an actual participant or an eye-witness of the event. It is also necessary that there should be a deep observation on their habits, way of living, status of mentality and their reliability.¹

In describing the customary philosophy of principles in field of Islamic historiography, Maulana Shibli proved with evidence that the method of 'check and balance' is to be regarded as the very first step in writing history. The advent

¹ Darul Musannefin ki Tarikhi Khidmat Dr M.Ilyas Azmi page 81-85

of modern Muslim history made it very clear that every cautious step is to be taken before writing anything related to the subject of history.

A perfect historian should never ignore any minor fact since different events have links with different professions and arts. It becomes necessary for an historian should be well-versed in all these accounts. When he writes about a war, he should be well aware of every aspects of war, and when he deals with any administrative affairs, he should be sure of having sufficient knowledge of administrative system as he says in ‘Al-Farooq’,

”مؤرخ اگر ان تمام امور کا ماہر ہو تو واقعات کو علمی حیثیت دیکھ دیکھ سکتا ہے ورنہ اس کی نظر اس قسم کی سطحی ہوگی جیسا کہ ایک آدمی کی ہوتی ہے۔“

“If the historian is expert of these affairs he can see the event scientifically, otherwise his thought would be as usual as of common man”.¹

Maulana Shibli has quoted a Professor of history, Mr. Reneke, as saying :

”اس نے تاریخ میں شاعری سے کام نہیں لیا وہ نہ ملک کا ہمدرد بنا نہ مذہب اور قوم کا طرفدار ہوا۔ کسی واقعہ کے بیان کرنے میں مطلق پتہ نہیں چلتا کہ وہ کن باتوں سے خوش ہوتا ہے اور اس کا ذات اعتقاد کیا ہے۔“

“He neither used poetry nor favored the country ; he never became partial to the religion and the nation. Nobody can find out which things make him glad or what is the personal belief, while criticizing on any aspects of history.”²

The above said lines simply denote that Maulana Shibli firmly believed that an historian should not be influenced by poetry or literary style of writings. Nationalism, patriotism, personal resentment or individual happiness should not have its impact on history writing. The writing should be completely devoid of any personal belief. These all, ultimately indicates that Maulana Shibli was a staunch believer of impartiality and wanted this feature to be the integral part of history writing.

¹ Al-farooq , Shibli Noman page 11

² Darul Musannefin ki Tarikhi Khidmat Dr M.Ilyas Azmi page 88

Relation and comparison should be considered in justified ways. The contemporary government is not worth to be compared to the erstwhile Asian governments, no body should let this unequal comparison to take place or be done. This would not be helpful, in turn, in coming to a good conclusion of any event. Past events are to be measure only on prospects of those days.

The biography of the Prophet, 'Sirat-al-Nabi', is a manifesto of Maulana Shibli's mastering of the subject and his just application of methods and principles. He is found to have followed ways and methods of West historians; on the other hand, he has appreciated Muslim historians on their precautionary measures to prevent scribing any wrong thing in the biographies. He has made well covered efforts to present a clean, just, upright and balanced biography of Prophet Mohammad. Shibli planned to write a biography of the Prophet. According to him, he wished the biography to be a fact finding document and ultimately a bold answer to the forgeries and fabricated stories of European historians. To achieve this objective of his, he made some principles, collected materials and made a compact plan. He also made some very thorough research and minutely studied the allegations of Europeans on the Prophet, Caliphs and Muslim rulers and tested them on method of check and balance and exposed their targets and objectives.

Although Maulana Shibli has presented a very good and reliable book on "Sirat", yet there are some weak points in his book. Some critics have their views that despite all theses principles and methods, Maulana Shibli has also avoided some of it while quoting traditions of Prophet to prove any point. At this place he has neglected his own principles that for "Sirat" writing.

At times, many people have criticized in some instances, in "Sirat", Maulana is impressed by Western writers and had become very defensive, for example, Dr. Syed Abdullah writes,

”سب سے پہلے تو یہ محسوس ہوتا ہے کہ اپنے بار بار کے دعوے کے باوجود بہت سے مقامات پر شبلی کی رائے معذرت خواہانہ و مدافعانہ ہے، شبلی نے مؤرخین یورپ کے اعتراضات سے دب کر آنحضرتؐ کے غزوات کے سلسلے میں ضرورت سے کچھ زیادہ معذرت کا لہجہ اختیار کیا ہے اسی طرح غلامی اور تعدد ازدواج کے سلسلے میں کے تجزیے میں بہت کچھ دے دے نظر آتے ہیں اور ہر چند کہ وہ پیغمبر کی سوانح عمری لکھ رہے ہیں بار بار مغربی نقادوں کی اس رائے سے مرعوب ہو کر چلتے ہیں کہ حضور کا بر قول و فعل یا م بشریت کے مطابق تھا، حالانکہ حضور عام بشر نہ خاش بشر تھے۔“

“First of all I felt that despite his repeated claims, Shibli has chosen defensive and apologetic view at many places. He has adopted more that required apologetic stand on war in Prophet’s era, “Ghadhwat”. In the same way, he is very cautious while analyzing issues if slavery and polygamy. Although, he is writing biography of Prophet, he is constantly impressed by the views of western critics that every word and work of the Prophet is matched with general human being. But the fact is that the Prophet was not usual human being but he was a special one.”¹

As far as his contribution to the Indian Islamic history is concerned, he has written some book and may valuable articles related to Muslims rulers in India like “Aurangzeb Alamgir per Aek Nazar”. In this book Maulana Shibli has defended Aurangzeb and proved by some very authentic sources and references that allegations against him are baseless and have no reality. Maulana Shibli has given some logics while defending Aurangzeb on his policy to ban fairs and melas, saying that melas and fairs were causing security problems. Besides, Aurangzeb was also not interested in this thing, that’s why he banned them as he had banned Muharram processions in some places.

According to these critics, only administrative problems and fair of right and clashes cannot be the justification to ban any cultural and religious activity. It is solely up to the ruler to maintain a state of law and order. By no way, does it mean to ban an activity which is attached with the sentiment of numerous other people.

¹ Fikr-wo-Nazar , Islamabad 1976 page 831

Maulana Syed Sulaiman Nadvi

Life and Education:

Syed Sulaiman Nadvi was born on November 22, 1884 in Desna village of Patna, Bihar. His father, Hakeem Syed Abdul Hasan was a pious sufi. His first teachers were Khalifa Anwar of Desna and Maulvi Maqsood Ali of Ookhdi. Later he received his education from his elder brother Hakeem Syed Abu Habeeb and his father, who was a physician at Islampur near Patna. In 1899 he went to Phulwari Sharif, a place in Bihar where the famous Khanqah-e-Mojeebia is situated. Here he became a disciple of Maulana Mohiuddin and Shah Sulaiman Phulwari. Later he went to Darbhanga where he studied for a few months at Madrsa-e-Imadia.

Syed Sulaiman was admitted into Darul-Uloom Nadva at Lucknow in 1901. He studied for seven years at Nadva. Young Sulaiman's first article "Waqf" was published in the monthly Urdu Journal "Makhzan" edited by Sir Sheikh Abdul Qadir. Maulana Shibli came to Lucknow as secretary of Nadva in 1905. Syed Sulaiman came under the influence of Shibli Nomani whose literary heir he was destined to be. There was another student at Nadva at this time who came from Calcutta (now Kolkata) who was none but Abul Kalam Azad. Both Syed Sulaiman and Abul Kalam Azad were favourite pupils of Maulana Shibli Nomani. Soon Sulaiman was chosen to carry on Maulana Shibli Nomani's work. He graduated from Nadva in 1906. Maulana Shibli appointed Syed Sulaiman Nadvi sub-editor of journal "Al-Nadwa". In 1908, Syed Sulaiman Nadvi was appointed an instructor of modern Arabic and dogmatic theology at Dar-ul-Uloom Nadvat ul Ulema.¹

Aligarh Muslim University conferred on Sulaiman Nadvi the honorary degree of Doctor of Literature in 1940.

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 177

Syed Sulaiman Nadvi and Islamic literature:

Maulana Shibli Nomani had started the monumental task of writing “Seerat-Un-Nabi” a biography Muhammad (SAW) in Urdu in 1910. Syed Sulaiman Nadvi became Shibli’s literary assistant in writing of Sirat. But Maulana Shibli Nomani could not complete the Sirat in his life. After the death of his mentor on November 18, 1914 Sulaiman Nadvi left the job of professor in Deccan College, Pune and came over to Azamgarh. Sulaiman Nadvi edited and published the two volumes of Sirat-un-Nabi penned by Sbibli Nomani and himself wrote and published third, fourth, fifth and sixth volume of this Magnum opus. It is the grandest biography of Muhammad (SAW) ever attempted in any language of the world.¹

In October-November 1925, Sulaiman Nadvi delivered a series of eight lectures on the life of Prophet Muhammad (SAW) at Madras (now Chennai). These lectures which are a masterpiece were later published as “Kuhtbat-e-Madras”. He published “Rhamt-e-Alam”, a book written for children about the life of Muhammad (SAW) in 1940. He brought out his monumental work, “Khayyam” in 1933. The nucleus of this book was an article on noted Persian scholar and poet Omer Khayyam. Syed Sulaiman Nadvi and some other thinkers who wanted Hindu-Muslim unity in British Indian even suggested that the term ‘Urdu’ be abandoned in favour of “Hindustani” because the former conjured up the image of a military conquest and war whereas the latter had no such symbolic baggage. His mentor, Maulana Shibli Nomani had made plans for Darul-Musannefin but could not implement this scheme. After his death Syed Sulaiman Nadvi founded Darul-Musannefin at Azamgarh. The first book published was by this was “Ardul-quran” in two volumes.²

Method of Syed Sulaiman Nadvi

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 65

² Mashahir Ke Khutoot , Ziyauddin Islahi page 98

“Maulana Syed Sulaiman Nadvi was a sincere and obedient pupil of Maulana Shibli, his real successor, a learned scholar and a great historian of Urdu. He got the real taste of history from his teacher Maulana Shibli. The hard working and strong had created another kind of spirit and willingness in Maulana Syed Sulamian Nadvi. His personality was a collection of different traits and virtues. He was writer, poet, biographer, researcher, critic, educationist, commentator of Quran, and above all he was the writer of biography of Prophet Mohammad. He was expert of these subjects, Allama Iqbal described him as a teacher of every subject and a celebrated of Islamic sciences.”¹

The prolific historian of modern India, the accomplished disciple of Maulana Shibli, Syed Sulaiman Nadvi was a pioneer in this field. History remained his favorite subject throughout his lifespan. He was a tyro, beginner on this ground, but owing to the intimate association with Maulana Shibli Nomani, he became an elevated scholar of great eminence. Sulaiman Nadvi adopted similar principles like his teacher Maulana Shibli and with the inclusions of his own methods; he became an integral part of Islamic history. Nadvi kept in mind the taste of his period and carefully dealt with all the cultural and social history along with the political marginalization. He planned his writing in smoother ways and concentrated on various social aspects.

History for him was the spirit of nation and country. He associated himself very closely with the subject. In addition, he had a plan to complete a full series of Indian history. He often criticized the wrong presentation and the distorted face of history. He kindled his writing to give comprehensive advices to historians. Whenever he noticed wrong and misleading interpretations of Islamic and Indian history, Syed Sulaiman Nadvi prepared himself to rebuff these kinds of things. These allegations were usually brought out by the Orientals. He highlighted the different aspects of Islamic arts, Islamic sciences and the various periods of Islamic civilizations. This is counted among the various great contributions by Syed Sulaiman Nadvi in the field of history writing through his fabulous skill.²

¹Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 178

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 179

In 1914, when Maulana Shibli was on his deathbed, taking last breath of his life, he called Syed Sulaiman Nadvi by telegram. When he arrived the death was nearer to Shibli than life. In this condition, Maulana Shibli expressed his last will to him to complete his unfinished work of Prophet's biography. Shibli left this mortal world on 18th November 1914. After his death, Maulana Hamiduddin Farahi and Syed Sulaiman Nadvi formed a committee; named "Ikhwan-al-Safa" to complete all unfinished works of Shibli. Syed Sulaiman Nadvi was selected as head of this committee. He accepted this assignment and left the Professorship of Pune college and arrived in Azamgarh again with some great commitments. He realised the dream of his teacher Maulana Shibli about "Darul Musannefin" and developed it in such a shape that it was considered as one of the most famous centre of research and analysis in India.

Sulaiman Nadvi did not detach himself with Darul Musannefin for the remaining thirty-two years of his life. This years showed him in his full vigor. He wrote more than two dozen books on history, literature, and some highly research articles. He invited some of his qualified colleagues and pupils of Maulana Shibli and shaped "Darul Musannefin" as great centre of research and analysis during his tenure as a director of Darul Musannefin. it got the fame of a great institution and research centre of Islamic history, civilization and Islamic arts and sciences across the world¹. In accordance with Shibli's desire, Syed Sulaiman Nadvi brought out a magazine namely "Ma'arif" an organ of Darul Musannefin.

One of many objectives of this magazine was to compose the history of Islamic arts and sciences, and to present it with modern style and standard that is why Syed Sulaiman Nadvi himself wrote many articles on different aspects of Islamic and Indian History and culture. He also countered lies and forgeries of Orientals.¹

Syed Sulaiman Nadvi and the Indian Islamic History writing:

It was a constant effort by the British government in India to justify their colonial establishment as a real rule, God gifted government and a just and unquestionable system of governance. This was the real reason why they

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 180

presented previous Muslim governments and its rulers as oppressors barbaric and uncivilized. They also fabricated some stories in line with their agenda where they tried to highlight Muslim rulers as killers of Hindus and breakers of idols. This propaganda was only to create hate and anger in the particular community against Muslim rulers as well as the community, and to get an ultimate result in favour of British rule and also to create a sense in Hindus, that British rule is like blessing for God for them against the Muslims oppressions, killing and honour killings. On the other side, they were also trying to create a rift between Hindus and Muslims so they could not be united against the British government.

The British government especially included history in school curriculum and incorporated these perverted views and thoughts in the course. This particular type of history was severely damaging the communal of the country. Muslim students felt shame and a sense of guilt after reading these stories while Hindus were getting a sense of hate and hatred against Muslim rulers. Syed Sulaiman Nadvi sensed the dangerous impact of this British ploy, as he mentioned it in the monthly magazine “Ma’arif” of Darul Musannefin.

”سرکاری مدارس میں تاریخ ہند کی تعلیم کا اضافہ بظاہر علم کے اضافہ کے لیے ہے مگر درحقیقت جیسا کہ معارف میں بار بار کہا گیا ہے یہ اقدام ہند کے قدیم اختلافات و نزاعات کے اضافہ کے لیے کیا گیا ہے۔ حالانکہ ہندوستان کو آگے چلنا ہے تو پیچھے مڑ کر نہیں دیکھنا چاہیے آج اس بحث سے کہ سلطان محمود کا حملہ ہندوستان پر جائز تھا یا ناجائز، شہاب الدین غوری نے کتنے مندر غارت کیے اور عالمگیری نے ہندوؤں پر کیا کیا ظلم کیے۔ سوراہ کی منزل میں ایک قدم آگے نہیں بڑھ سکتا۔ ہند کی کتابوں میں ڈھونڈ سرائی باتیں جمع کی جاتی ہیں جس سے ان دونوں قوموں کے جذبات میں مزید اشتعال پیدا ہوا اور اس کا اتفاق آئندہ مشکل سے بڑھ کر محال ہو جائے۔ حالانکہ اس سک کی تاریخ میں ایسے واقعات کی کمی نہیں جن کے پڑھنے سے ان دونوں قوموں کے درمیان اختلاف و محبت کے جذبات پیدا ہوں۔“

“The inclusion of history as a subject in the curriculum of government school curriculum seems to be extension of the school syllabus. But in fact as it has been mentioned again and again in “Ma’arif” that this addition is only a ploy to raise old controversies and differences between the different communities of India. If India wants to march forward, it should not see behind today. The discussion, on legality and illegality of invasion of Sultan Mahmood on India or

how many temples were destroyed by Sultan Shahabuddin Ghauri or Aurangzeb's treatment with Hindus cannot take us forward towards independence. Will our co-nationals understand this point? The books on Indian History, which are being taught in universities, are filled with every possible thing, which only can increase more tension between Hindus and Muslims and the communal harmony could become larger than a problem. Though there is no dearth of such stories in the history of this country, which can create sense of love and harmony between the two communities".¹

There were some Hindu historians as Jadu Nath Sarkar, who adopted the line of Britishers to distort the history and tried and tried to keep his voices with Western writers. They presented Britisher's misleading and distorted history with some more additions. Syed Sulaiman Nadvi gave due response to such things and advised these historians to write correct and authentic history. He also tried to inform them that western historians have intentionally added some baseless things to the Indian history to pursue their political agenda. If we ignite it, this only will create hate, anger and enmity between Hindus and Muslims and then they cannot carry out a successful effort for the independences of their country. At that time there were not only some Hindu historians but some Muslim historian also were expressing their views in the same line of western writer.

A well-known Muslim historian Dr. Shafat ahmed Khan composed some books of history for school curriculum and his views were matching with that expressed by European historians. Muslim's sentiments were hurt across India over this act of a Muslim. Syed Sulaiman Nadvi criticized that act and advised Muslim historians to follow those Hindu historians instead of Europeans, who present their own history filling some new colors in every new additions of their books and they do not shy to make their history dignified and glorious. So why should we feel shame on our weak points.

The words of Maulana Shah Moinuddin Nadvi, quoted from his own book, are very appropriate in this context,

¹ Shazrat Ma'arif, August 1932

ہندو مسلمانوں میں اختلاف پیدا کرنے کے لیے انگریزوں نے ہندوستان کی تاریخ میں جو زہر بھرا تھا اس کی تصحیح و اصلاح ہندوستان کے ہی خواہ مورخین کے ہمیشہ پیش نظر رہی۔ سید صاحب کا تو یہ خاص موضوع تھا وہ خود بھی اس پر لکھتے رہتے تھے اور دوسرے مورخین کو بھی توجہ دلاتے رہتے تھے۔

“The honest Indian historians always did their best to flush out the poison filled in the Indian history by Europeans. Syed Sulaiman Nadvi was specialist of this topic. He himself used to write on this issue and encouraged others towards these important issues.”¹

Sulaiman Nadvi not only criticized and warned against the impacts of false history writings and mal practices in this direction but always tried to give befitting response to the forgeries and falsifications of European historians though Darul Musannefin’s monthly organ Ma’arif.

Owing to these obsolete reasons, it was strongly felt among the Muslim intellectuals of India that correct and impartial history of India should be composed. The first person, who took initiative in this regard, was Prof. Abdul Qadir from Pune. He wrote to Syed Sulaiman stressing the need to this important work. He also suggested that a committee should be formed to check false and fabricated additions in Indian history. Syed Sulaiman Nadvi appreciated the initiative taken by Dr. Abdul Qadir and commented over this in an issue of monthly “Ma’arif” which is as follows:

اس میں کوئی شک نہیں کہ ہندوستان کی ایک محقق تاریخ لکھنا آج مسلمانوں کا سب سے بڑا فرض ہے دار المصنفین اپنے مقصد اور بھر اس کے لیے سب کچھ کرنے کو تیار ہے۔ لیکن ضرورت ہے کہ دوسرے دردمند اہل علم بھی ہمارے کاموں میں حصہ لیں اور اپنی سچی و تحقیق سے ممنون فرمائیں۔ ہمارے نزدیک یہ مناسب ہے کہ تاریخ ہند کے مختلف حصے مردیے جائیں اور ایک ایک حصہ ایک ایسے شخص کو دیا جائے جس نے اس دور تاریخی پر کچھ تلاش و جستجو کی ہے اور اُس سرمایہ اجازت دے تو ان کو ان کے کاموں کا مالی معاوضہ بھی دیا جائے۔

“No doubt that today it is the biggest obligation for Muslims to write the real and correct history of India. Darul Musannefin is ready to do its best in this

¹ Hayat-E-Sulaiman , Shah Moinuddin page 504

regard. But it is necessary that other sincere learned persons should come forward and participate in our works and efforts and give us due opportunity to thank them for their efforts and research in this direction. In our view it is suitable to divide Indian history into different parts and every part should be handed over to a person, who has some deep research and required knowledge of that particular period and topic, and if financial condition allows they should be given some rewards for their works.”¹

Apparently after this uneven occurrence, it was obvious that Nadvi prepared a complete plan to compose Indian history. He presented this plan before the nation as saying,

The need of a detailed and complete history of the advent of Islam in India, governance of Muslim Sultans, developments and progress achieved them, and the culture and civilization promoted by Muslims in the country, is increasing day by day on every level whether it is historical scientific and national or political. But this mission is so important that only personal courage is not enough at all. Peoples are constantly eyeing on Darul Musannefin to take up the responsibility and every time Darul Musannefin has avoided their request. It was only because that this great mission requires huge finance and present financial conditions of this institution can't afford this.²

A huge amount of money was required to meet the implementation of his plan, which was to write a complete history of India in 15 parts having cultural, scientific, social and political history of Muslim rulers of Deccan, Gujarat, Malwah Khandesh, Kashmir, Multan, Jaunpur, Bengal, Hyderabad, Murshidabad, Azimabad, Awadh Ruhel-Khand, Bedar and Arkat alongwith the history of Arabs, Gaznavis, Ghauris, Khiljis, Tughlaqs, Lodhis and Mughals. In the beginning there were some offers of financial support from Bhopal and Rampur, and some Muslim intellectuals, and a few eminent personalities proposed themselves to contribute in this mission, such as Prof. Najib Ashraf Nadvi, Prof. Ibrahim from

¹Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 182

²Allama Syed Sulaiman Nadwi Bahaisiyat Muarrikh page 36-37

Usmania College, Aurangabad and some eminent scholars of Usmania University.

Finally Syed Sulaiman Nadvi started this mission in Darul Musannefin and some books like Tariekh-e-Sind were composed. But despite a strong sense of its importance, need and benefits, there was practically no inspiring and encouraging participation in this mission.

Maulana Shah Moinuddin Ahamd Nadvi writes about it.¹

“Though, this proposal had been published for a long period of time, but it could not be forwarded with collective coordination and cooperation. Darul Musannefin took the assignment to the point where its resources permitted it to do. Due to some unavoidable reasons, the mission could not be completed according to its original plan. But Darul Musannefin has published more than two dozen books on different aspects of Indian history, and this is still going on.”

The year 1944, in its December, held the ‘National Congress Tow History’ conference in Mumbai. The presiding session was offered to Syed Sulaiman Nadvi to discuss the medieval Indian history. He duly accepted that offer and gave a precious and informative lecture out different sources of medieval India history and made a critical comment on it during this lecture, Syed Sulaiman Nadvi said:

مجھے کہنا ہے کہ تاریخ کے فن کو قوموں کے پھوٹ اور میل میں بہت کچھ دخل ہے اس لیے وہ لوگ جن کی نظر میں اس ملک کا مستقبل ہے اور جن کی ہاتھوں میں اس کے مستقبل کا بنانا یا بگاڑنا ہے ان کو اپنی ذمہ داری کو سمجھنا چاہیے۔ اور اس حالت میں جب کہ ہم سب کو معلوم ہے کہ ہم کو اب اسی ملک میں جینا اور مرنا ہے تو عداوت اور نفرت کی پچھلی باتوں کو اس طرح دہراتے رہنا جس سے ہر جذبہ اس طرح پلتا اور بڑھتا اور پھیلتا رہے اپنے ملک کے ساتھ بڑی بے وفائی ہے۔“

“I want to say that history has its own role in different and unity among different communities of nations. So those who foresee the future of this country or those, who can play role in the future of this county should understand their responsibility, and in a situation when every one knows that we have to live and

¹Hayat-e-Sulaiman, , Shah Moinuddin page 427

die in this county, it is unfair to repeat past stories of hate and enmity, which evolve negative feelings”.¹

At the fag end of the meeting, Sulaiman Nadvi gave some suggestions to historians.

ہندوستان کی جو تاریخ لکھی جائے اس کا مقصد ہندوستان کے متفرق اجزاء کو باہم جوڑنا ہو توڑنا نہ ہو حال
کو ماضی کی ناگواری کی تہی کو بڑھا کر کیوں برباد کیا جائے اور کیوں مستقبل کے لیے یہ کوشش جاری رہے
کہ وہ خوشگوار نہ ہو۔

“The history of India in future should have a target of unifying different aspects of India and not to divide it. Why should we destroy the present by raising bad things of the past and why should we continue to make our efforts in directing that does not make our future prosperous.”²

Method of Syed Sulaiman Nadvi

Sulaiman Nadvi strongly believed that history does not merely mean achievements of kings. It relates to the ethical, social, cultural and scientific conditions of a particular era or period. Nadvi was ever committed to his principles and methods, even while he was engaged in writing the biography of Prophet Mohammad. (P. B. U. H.). Maulana Shibli could not realize his dream to fulfillment, and death grasped him when he finished only two volumes of his assignment. His mission of writing a complete biography of Prophet Mohammad was passed on to the hands of his trusted disciple, Syed Sulaiman Nadvi. According to his teacher’s desire, Nadvi devoted himself in completing this mission. He applied all sorts of principles and scientific methods to complete this great work of importance, which was duly recognized and received glorious fame in the field of historiography.³

¹ Maqalat-e-Sulaiman vol 1st , Syed Sulaiman Nadvi page 283

² Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 187

³ Maqalat-e-Sulaiman vol 7th , Syed Sulaiman Nadvi page 398

In 'Sirat-Al-nabi', (The biography of the Prophet) he adopted almost all the methods of Maulana Shibli. Like his teacher, Nadvi has also made Quran and traditions of Prophet as the basic genuine source of the Prophet's biography.

He writes,

سیرت نبوی کی ہر بحث میں قرآن پاک میری عمارت کی بنیاد اور حدیث نبوی اس کی نقش و نگار ہیں۔

“In every part of discussion in 'Sirat-al-nabi', Quran is the best of my building and traditions are its inscriptions and paintings.”¹

Sulaiman Nadvi took his first step in initiating history writing by rejecting all allegations and forgeries of European scholars, and by thwarting them with tangible answers based on solid evidences. This was unquestionably a method that was initiated in the hands of Maulana Shibli. Nadvi discharged extra efforts by first consulting several books from authentic sources and then by reevaluating those matters and events in a purely refreshing mode. After thoroughly checking the authenticity of the sources and narrators of the tradition, Nadvi applied all combating forces in his will to crumble the misinterpretations given by the European scholars, but in a benevolent way. Nadvi was strict to the principles of narration and familiarity associated with history, and he never went beyond his natural style.

Nadvi invigorated his simple yet natural style of writing, and this is instinctively noted in the last four volumes of 'Sirat-al-Nabi'. He also took special care to bridge the gap that was cunningly created between Hindus and Muslims, by the shrewd Orientals and the British tyranny. His and his teacher's works have no match in the fields of history writing, in the Indian subcontinent at least. Their common agenda was to deny the baseless blemishes and the wrong presentations of Muslim rule and Islam.²

The primary objective of the Darul Musannefin Shibli Academy was basically to maintain the communal harmony of the country and not only prescribing historical principles. This was, in particular, the main aim of Sir Syed

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 194

² Ma'arif Syed Sulaiman Nadvi Special Issue page 178

Sulaiman Nadvi. To achieve this aim, he wrote many important books and articles which show his deep knowledge of Indian history and his right approach to the historiography. Nadvi's most important book of this series is "Arab-O-Hind ke Taaluqat" (Indo-arab relations). This book comprises of five chapters which deals with five most important topics. Syed Sulaiman Nadvi has emphatically proved in this book that though the Muslim rulers of India were Muslims by religion, but they were not the real representatives of Islam in the country, neither there were governments the true Islamic governments. As a result, their behavior and their systems should not be associated with any aspect of islam. The most striking feature of this book is that Syed Nadvi has maintained parity in describing the influences of Hinduism on the Muslims, and simultaneously the Islamic impact on the Hindus.

'Arab-o-hind ke Taaluqat' was a fabulous book of imminent literary value. The fifth and last chapter of the book has some very interesting information. Syed Nadvi has written that Deccan and South India, which came later under Muslim establishment, had few Muslim pockets. No important city and town was empty of them. In addition to it, Nadvi had given some introductory notes about the Muslim population of Sind and Multan.

By the passage of time, several books have been marketed, but this book of Syed Nadvi has its own degree of importance, because it was the very first of its kind when it was composed. Though this book was directly associated to the history of Islam in India and the Indo-Arab relations, Syed Nadvi has made distinctive efforts in applying all his methods in this book.¹

1. Even if this book is not a particular history of any era, yet it deals with minute detail of Indo-Arab relations, whether it was political, social, religious, cultural or educational conditions. It also vividly describes the lifestyles of Indians and Arabians.
2. Nadvi has adopted just and right principles to access truth and real facts of reliability. His technique was not fuddled and confusing.

¹ Darul Musannefin ki Tarikhi Khidmat , Dr M.Ilyas Azmi page 204

3. Nadvi followed his master's measures step by step. According to Maulana Shibli's theory, it is a basic necessity to find out reasons and causes behind any event in the history. Syed has applied these principles in this book in a very well organized way.
4. Nadvi has consistently concentrated on primary and secondary sources.

Hence the methods and principles of Syed Sulaiman Nadvi, which have been clearly enumerated applied in all his books related to history. Syed Sulaiman Nadvi has adopted most of the principles of his teacher Maulana Shibli, and as far as the Indian Islamic history is concerned, Syed Sulaiman Nadvi had made his approach in a slight different way from Maulana Shibli's.

In fact, Nadvi's new approach was in accordance with Darul Musannefin Shibli Academy's main objectives of history writing, and that was basically to remove suspicions and the causal rifts between the Tow Session of The National congress of History, held in Madras in December 1944.

Maulana Shibli was never found to be criticizing anything related to the Muslim rulers of India; he has, on his part, always defended the decisions and actions of the Islamic rulers. When it comes to Aurangzeb's decision to ban Melas and other religious gatherings, Maulana Shibli has defended Aurangzeb saying, that the ban came into force only after the grave threat of violence, and in such a condition, it was reasonable even, and necessary to abolish these kinds of activities. Maulana Shibli also clarifies that this action was best on grounds of social reforms, and not on religious basis, or on the basis of baseness. In contrary, Syed Sulaiman Nadvi took a very different. While he was presenting his plan to write Indian history, he sketched out few reasons behind this plan; one of these causes, which appealed his careful attention to this compact plan was the misleading and wrong interpretations of few events in the chapter of Indian history, which was primarily planned to distort the face and image of Islamic rule in India. When Nadvi highlighted some of these lies and forgeries, unauthentic views and unnecessary critiques came across his way. Some Hindu writers, who previously concurred with the European historians had the same mission to reinterpret Indian history,. They specifically tried attempts to put light on those events which can widen the gap between religions, and hurt the sentiments of Hindus and Muslims as well. This, as a result, was not acceptable completely to

few Hindu intellectuals. They were of the view that Syed Sulaiman Nadvi wants a pro-Muslim history. As a matter of fact, in connection to this criticism by Syed, Pandit Manohar Zutshi, the Principal of Training College, Lucknow, wrote a detailed letter to Syed Sulaiman Nadvi, expressing his own reservation over his criticism.

Syed Sulaiman Nadvi, later published this writing in 'Ma'arif' and replied to it, saying,

افسوس ہے کہ ہمارے بعض ہندو دوستوں کے ہماری گزشتہ تحریر بزم تارخ کے بعض فقروں یا اشاروں سے بدگمانی پیدا ہوئی ہے ہمارا انشا یہ نہیں ہے کہ ہم ہندوستان کی ایسی تاریخ لکھیں جس میں یہاں کے مسلمان بادشاہوں کو معصوم و بے گناہ ثابت کریں۔ بلکہ یہ مقصد ہے کہ ایسی تاریخ لکھیں اور ایسے طرز میں لکھیں جس سے ہندو مسلمانوں میں منافرت پیدا ہونے کے بجائے یکجہتی اور اتحاد پیدا ہو۔

“It is regrettable that some of our Hindu friends have reservations over some points in my book “Bazm-e-Tarikhe-Hind”. It is not our aim at all to write a history of India, which exonerate Muslim rulers of India our main objective is to write such a history and in such a way, which helps us bring unity and harmony instead of hate and anger between Hindus and Muslims”.¹

Thus, these points clearly show the primary goal and main aim behind Syed Sulaiman Nadvi's taking particular and special interest on this subject, that is to say the Indian Islamic history writing.

Migration to Pakistan:

After partition of India, Syed Sulaiman Nadvi migrated to Pakistan in June 1950 and settled in Karachi. He was appointed chairman of Taleemat-e-Islami Board to advise regarding the Islamic aspects of Pakistan's constitution. He died on November 22, 1953 in Karachi at the age of 69.

¹ Aurangzeb Alamgir per Ek Nazar page 67

Maulana Hamiduddin Farahi

There are some who became legends in their own life times, others who receive recognition just after they pass away and few for whom the wheel of fortune must complete another rotation, before the world is able to appreciate their extraordinary genius. Maulana Hamiduddin Farahi, a brilliant Muslim scholar, undoubtedly belongs to this rare breed of men. It has taken almost half of a century for a handful of Muslim scholars of the subcontinent to realize the tremendous amount of work done by Hamiduddin Farahi to redirect the Muslim religious thought from the path it had deviated.

Life and Education:

Maulana Hamiduddin Farahi was born in Phariha a village in the district of Azamgarh, Uttar Pradesh, India. He was the maternal cousin of the famous theologian-historian Allama Shibli Nomani, from whom he learnt Arabic. He studied Persian from Maulvi Mehdi Husain of Chitara, a village of district Azamgarh. He traveled to Lahore to study Arabic literature from Maulana Faizul Hasan Saharanpuri, who was considered a master in this field at that time. At the age of twenty one he took admission in the Aligarh Muslim College at the recommendation of Sir Syed Ahmad Khan the founder of the college. In his letter of recommendation addressed to the principal of the college, an Englishman, Sir Syed wrote that he was sending someone who knew more Arabic and Persian than the Professors of the college. In his studies he proved himself to be an expert in Arabic & Persian language; while studying in the college, Maulana Farahi rendered parts of "At-Tabaqat-ul-Qubra" of Abu Abdullah Ibn Saad Al-Zahri (784-845AD) into Persian. The translation was found to be so good that Sir Sayd included it in the college syllabus. Maulana Farahi, completed his B.A. from Allahabad University.¹

¹ Zikr-e-Frahi , Dr Sharfuddin Islahi , Daera-e-Hamidiya Islah page 112

Maulana Farahi as a Teacher:

After he completed his studies he taught Arabic at various institutions, including M.A.O. College and Darul-Uloom Hyderabad. While at Aligarh he learnt Hebrew from the German Orientalist Joseph Horovits, who was a professor of Arabic at the M.A.O. College. During his stay in Hyderabad, Maulana Farahi conceived the idea of establishing a university where all religious and modern sciences would be taught in Urdu language. The scheme he prepared for this purpose later materialized in the form of Jamia Uthmaniya, Hyderabad. He subsequently came to Saraimir, a town in Azamgarh, where he took charge of Madrasatul Islah, an institution based on the education ideas of Shibli Nomani and Maulana Hamiduddin Farahi. Farahi served as chief administrator of the school since its inception but other engagement kept him away from becoming actively involved in its affairs. When he came to Saraimir in 1925, he devoted most of his time and energy to managing the affairs of the Madrasatul Islah and teaching there, a few students, Maulana Amin Ahsan Islahi being one of them, received special training from him and later became the bearer of his torch.¹

Method of Maulana Farahi:

Maulana Hamiduddin Farahi is well known to most scholars of the sub-continent, who acknowledged his outstanding contribution to Islamic thought and learning. Almost all of Farahi's works are in Arabic. Maulana Farahi used a very direct method in his study of the Holy Quran and his findings were as original as his approach. He also made another significant contribution by rewriting and reconstructing all the sub-disciplines of the Arabic language needed to study the Holy Quran.

For almost fifty year Farahi worked over the Holy Qur'an which remained his chief interest and the focus point of all his writings. His greatest contribution in its study is his discovery of the coherence in the Holy Quran. As Allama Shibli remarked while praising his student's grand achievement "He (Farahi) has achieved the in a possible". It was not doubt a superman accomplishment.

¹ Zikr-e-Frahi , Dr Sharfuddin Islahi , Daera-e-Hamidiya Islah page 213

Maulan Farahi demonstrated to all western critics that with a sound understanding of the Arabic Language one can appreciate the coherence in the Holy Quran which is certainly not a haphazard collection of injunctions. By taking into consideration, the three constituents of Nazm (coherence): order, proportion and unity, he proved that a single interpretation of Holy Quran was possible. This alone was a far reaching. Serious differences in the interpretation of the Holy Qur'an which have given rise to the menace of religious sectarianism are actually the result of disregarding thematic and structural coherence in the arrangement and mutual relationship of various Qura'nic verses and paragraphs. Each sect has adopted its interpretation because isolating a verse from its context can associate multiple meanings to it. It is only the coherence of the Holy Qura'n which if considered leads to a definite and integrated understanding of the Divine Message. It is only then that the Qur'an can be truly regarded as a Mizan (Balance of Justice) and a Furqan (Distinguisher of Good and Evil). It is only then that the Qura'nic Verse, "Hold fast to the cable of Allah and he not divided." (3:103), can become a manifest reality and the unity in the Muslim Ummah be achieved. Maulana Farahi went on to introduce certain principles necessary to understand and interpret the Holy Qura'n. The foremost among them was the principle of coherence. Farahi was able to show that unless the Holy Qura'n is understood through a holistic approach a lot of its treasure of wisdom remains hidden. Farahi had adopted a very direct method in his study of the Qura'n and his findings were as original as his approach. He also made another significant contribution by rewriting and reconstructing all the sub-disciplines of the Arabic language needed to study the Holy Qura'n.¹

Farahi's Work:

Maulana Farahi mostly worked in Arabic language. Farahi's chief scholarly interest was the Holy Qura'n, the focal point of all his writings. Most of his published works are in the form notes that were later compiled by his followers such Maulana Amin Ahsan Islahi and Allama Khalid Masud and others. Maulana Farahi could only complete a few their works. Foremost among them is a collection of his interpretation of no more than fourteen surahs of the Holy Qura'n

¹ Zikr-e-Frahi , Dr Sharfuddin Islahi , Daera-e-Hamidiya Islah page 584

by the name “Majmu-ai-Tafasir-e-Farahi”. His Mufradat-ul-Qura’n explain some difficult words and construction of the Qura’n. He explained the nature of oaths and adjunction in the Holy Qura’n in his book entitled “Al-Im’an fi Aqsam-il-Qura’n”. In his book “al-Rai al-sahih fiman huwa al-Zabih” he elaborated upon the philosophy of sacrifice and by furnishing evidences from the Qur’an and the Torah conclusively refuted the claim of the Jews that it was Isaac (SWS) who Abraham (SWS) had intended to sacrifice not Ismael (SWS). He re-laid principles of rhetoric needed to study the Holy Quran in “Jamhartul-Balaghah” and outlined some special Quranic styles and constructions in Asalib-ul-quran. The arguments he presented to verify the principal of coherence are soundly enlisted in “Dalael-un-Nizam”. His complete mastery of Arabic and Persian can be seen in his poetical works in both these languages. Besides these scholar dissertations, there are at least twenty other unfinished works which need to be completed and developed further. Most of these writing have been published by Dairah-e-Hamidiyah” Madrastul Islah Saraimir an institution to promote and propagate the thoughts and views.¹

Maulana Syed Sulaiman Nadvi writes; “the Ibne Taimiyah of this age has died on 11th November 1930, someone whose brilliance is very unlikely to be surpassed now and whose comprehensive command of oriental and occidental disciplines is a miracle of this era.

A profound scholar of the Holy Quran, a unique personality, an embodiment of piety, an unfathomable sea of knowledge, an institution within himself, a literary genius, a researcher of prodigious intellect; it is a matter of great sorrow that such a brilliant personality graced the world and then perished but the world could not recognize its grandeur.²

¹ Zikr-e-Frahi , Dr Sharfuddin Islahi , Daera-e-Hamidiya Islah page 811

² Maarif. December 1930.

Maulana Ziyauddin Islahi

Life:

Maulana Ziyauddin Islahi was born in 1937 in a small village Saharya, near Nizamabad, Azamgarh in U.P., in a very religious family. He studied in Madrasatul Islah Saraimir. He was very intelligent since his childhood. He was a student of Maulana Akhtar Ahsan Islahi, a famous disciple of Maulana Hamiduddin Farahi. His elder brother Maulana Qamruddin Islahi was also a student of Madrasatul Islah and of Maulana Amin Ahsan Islahi, the famous disciple Maulana Hamiduddin Farahi.

After completing his education from Madrastul Islah, the young Maulana Ziyauddin joined Darul Musannefin Shibli Academy as a research scholar in 1957. Maulana Ziyauddin Islahi became director and Secretary of the Shibli Academy in 1988 after the death of Maulana Syed Sabahuddin Abdur Rahman. He had also served as Nazim of Madrasatul Islah Sarimir Azamgarh till his last breath. He was member of management committee of Nadvatul Ulma (Lucknow), Darul Uloom Tajul Masajid Bhopal and Jamiatul Falah, Azamgarh, and several other Muslim institutions and organizations across India. He was also member of Majlis-e-Amela of U.P. Urdu Academy, All India Muslim Personal Law Borad and also a member of court in Aligarh Muslim University, Aligarh for several terms.¹

Method of Mualana Zeyauddin Islahi

Maulana Islahi was a prolific writer, historian and orator. His writing style was similar to the methods of Shibli and Syed Sulaiman Nadvi except some differences. He was also historian like his senior scholars of Darul Musannefin. His writing approach was very high. The works done by him in various field

¹ Darul Musannefin Ki Tarikhi Aur Ilmi Khidmat , Prof Khurshid Nomani vol 1st page 106

shows his writing power. “Musalmano Ki Taleem” , “Hindustan Arbon Ki Nazar Mein part 1st & 2nd” , “Tazkerat-ul-Muhaddesin part 1st – 2nd ” , “Maulana Abulkalam Azad” , “Izahul Qur’an” , “Intekhab-e-Kalam Iqbal Suhail” these are the Maulana Islahi’s great works which shows his great personality in the field of writing.

Maulana Ziyauddin Islahi addressed numerous seminars and conferences on literary, religious and social issues in India and abroad. For his contribution in Arabic, he received president of India Award in 1995 during the presidency of Dr. Shankar Dayal Sharma. Maulana Ziyauddin Islahi’s association for more than half of a century with Darul Musannefin Shibli Academy played an important role to promote in development of the Academy.¹

Maulana Ziyauddin Islahi died in a fatal accident on 2nd February 2008 in Azamgarh U.P.

¹ Magazine Sautul-Ummah

CONCLUSION

Islamic history writing in India has started from the establishment of the Muslim governments in India. There were many people who have written various books of importance on history related issues, but most of them were in constant efforts to change the real history of the Mughals and the Muslims according to their purposive ends. Hence, Allama Shibli, who was a real pioneer of history writing in India, planned to establish an institute or academy comprising of good writers and scholars who can bring forth the real history and authentic research works, before the people of India. Allama Shibli specifically focussed on the important historical works. Thus, as a result, Darul Musannefin or the Shibli Academy was established in the beginning of the twentieth century.

I have started my dissertation through a brief introduction about Azamgarh, in which I have mentioned the geographical, economical, educational history of the district. I have also taken special care to describe the present political and governmental status of Azamgarh. In the same chapter, I have started with Islamic history writing from the nineteenth century in spite of a long tradition of Islamic history. I have also mentioned some books of this period, such as 'Taarikh-e-Sher Shahi', 'Taarikh-e-Assam', 'Intekhab-e-Sultania', etc.

The nineteenth century is considered the golden period of history writing in Urdu. In this period, Fort William College has seemed to play a remarkable role in Islamic history writing. There was a special centre for translation in the college which provides some very important books of history. I have mentioned the beneficial contributions of this college in this extract. After Fort William College, there was Dilli College which got fame in the same period and provided some great works on history through effective translations. The history books of this period were full of praises and appreciations regarding the victorious stories of triumph, kingdoms, and battlefields. Then came the period of Sir Syed Ahmed Khan who is the first writer of Islamic history in India. He set some newer

scientific methods and principles based on the issues of modern historiography for Islamic history writing in India. He has applied all these methods in his writing. He has always tried to write a balanced, impartial and justified history.

The second chapter describes the history of Darul Musannefin. Darul Musannefin was the need of the people of India, especially in the field of history, as because many writers were doing injustice with the actual Islamic history. Thus Maulana Shibli established Darul Musannefin in Azamgarh, after he came from Aligarh to Darul Uloom Nadwatul Ulema Lucknow and from there to the district of Azamgarh. Darul Musannefin is one of the best academies in the Indian subcontinent, which is near about to complete hundred years of its service. This academy has been doing great work in the fields of Arab Islamic studies till date. In this sub-chapter, I have mentioned all departments and its library in detail. I have also described the contribution of Darul Musannefin in enrichment of Arabic studies and historical works of importance. I have also enlisted the names of the books published by Darul Musannefin so far.

In the same chapter, I have tried to give reviews on some great books like 'Sirat-un-nabi', 'Al Farooque', 'Hayat-e-shibli' etc. 'Sirat-un-Nabi' is regarded as the milestone of Maulana Shibli Nomani. He has written the first two volumes; the rest volumes were completed by his trusted pupil Syed Sulaiman Nadvi. This was the first ever book which is based on the biography of Prophet Mohammad SAW in such a detail. This book was also translated in many other languages like Turkish, English etc.

There were lots of priceless books published by Darul Musannefin, but I could choose only few of them to write an exact review. The most notable among them are 'Al Farooque', which is the biography of the second Caliph of Islam, Hazrat Umar R.A.; 'Al Mamoon' is based on caliph of Abbasi period, Mamoon. 'Hayat-e-Shibli' is a great work of Syed sulaiman Nadvi about his beloved teacher Maulana Shibli Nomani. 'Al Inteqad' is basically an answer to the Orientals from Maulana Shibli Nomani, and 'Sirat-un-Nabi' is a sketch on Imaam Abu Hanifa and his school.

The third and last chapter of my dissertation has been titled as 'The Writing Style of Some Prominent Scholars of the Academy'. I have chosen four

personalities, namely, Allama Shibli Nomani, Syed Sulaiman Nadvi, Maulana Hamiddudin Farahi, and Ziyauddin Islahi. Shibli was the founder of the Academy; Sulaiman Nadvi was the honest and upright disciple who has done great job after the death of Maulana Shibli Nomani. Nadvi has duly completed all the pending works of shibli Nomani. Maulana Hamiddudin farahi was the first president of the Academy. And Maulana ziyauddin Islahi served the academy for about twenty years of his life, till he died recently in 2008.

I have presented a brief introduction of these major personalities and their lives and important works, as well as I have described their methods of writing. Maulana Shibli was the pioneer of the Indian history writing. His main objective was to promote correct information about the Islamic history. He has also set some very useful principles for the future generation. Maulana Sulaiman Nadvi was a great successor of Maulana Shibli Nomani. He was known to have a very good power and sense of writing. His method was very similar to Shibli Nomani. Maulana Hamiddudin Farahi was a great scholar. He has done his works mostly based on Holy Quran. As he was too brilliant in this field, he used 'Tafsir-ul-Qura'an Bil-Qura'an'. Maulana Ziyauddin Islahi was very good in academics. His style of writing was almost same as Maulana Shibli's. He has written a number of books and articles related to the subject of history. I have concluded that these personalities have done a great job in their respective fields, and they were very much successful in their toil and mission.

This research work has been very interesting to me, and has gained me real knowledge which would help me throughout my life.

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بالتركيز على الكتب التاريخية
- دراسة تحليلية -

بحث جامعي لنيل شهادة ما قبل الدكتوراه

تقديم
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سعادة البروفيسور / فيضان الله الفاروقي



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