

"SAYYID ABDUL HAI AL-HASANI"

AND HIS CONTRIBUTION TO INDIAN ARABIC LITERATURE

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Abstract

Abdul Hai al-Hasani (1869–1923) is an Indian historian and prominent Islamic scholar, from a lineage of Hasani sayyids, He received his primary education in Lucknow and became proficient in Arabic, Urdu and Persian literature, his work is distinguished in history, geography, biography and culture, Nuzhat Alkhawatir Wabahjat Almasamie Walnawazir, Maearif Aleawarif Fi 'anwae Aleulum Walmaearif and Junat Almashriq Wamatlae Alnuwr Almushriq considered most valuable work in Indian history, as well, It was also considered one of the most important literary work in Indian Arabic literature.

Introduction:

Abdul Hai bin Fakhruddin al-Hasani is a prominent historian and encyclopedist in Indian Arabic literature and one of the great authors of the fourteenth century AH, one of his ancestors Qutb al-Din Muhammad moved from Baghdad in the Mongol strife, he came to Ghazni and stayed there for a period of time, then he came to India

and took over the sheikhdome of Islam in Dehli, many great scholars were born in his descendants, one of them is Sheikh Abdul Hay Al-Hasani, he born in 1286 AH / 1869 AD in the Zaviya of Sayyid Alamullah, two miles from the town of Rai Bareli, Lucknow.

Education and life achievements:

He studied morphology, grammar, law, Tafseer, hadith from the most famous scholars of Lucknow and travelled to Bhopal for higher education and returned to Lucknow to study medicine, he travelled to Delhi, Panipat, Saharanpur, Sarhind, and Deoband, and met with scholars to excel his knowledge.

He was keen on reforming the Muslims, and he was greatly distressed by what he saw of the Muslims' turmoil. When the Nadwat al-Ulama' Association was founded, he devoted himself to serving it and serving Islam and Muslims through it, even though his financial conditions were not well, and when the members of the Nadwah arranged for him a pension, he accepted it for a period of time, then he retired from the job and worked in medicine, and he continued to serve the Nadwah voluntarily throughout his life, and he was the one relied on in the matters of the Nadwah from the beginning. They made him director of affairs and when the Dar Al-Uloom was established under the supervision of the Nadwat Al-Ulama, he took full care of its affairs.

Death:

He died in the year 1341 AH/1923 AD and was buried at the grave of Sheikh Alam Allah in his Zaviya outside the town of Rai Bareli. He was followed by two sons and two daughters. The eldest of his two sons is Dr. Abdul Ali, and the second is the great preacher and one of the prominent figures of the twentieth century, Mr. Abu Al-Hassan Ali Al-Hassani Al-Nadawi. They followed in the footsteps of their father and carried out great scientific works.

Contribution To Indian Arabic Literature:

He was proficient in the literature of the Arabic, Urdu, and Persian languages, and he was a great poet, proficient in Islamic law, hadith, Tafseer, biography, and history. He was exceptional in his thorough knowledge of Islamic history in India and he was proficient in literature, medicine, hadith and the Qur'an, he spent most of his time reading books, He authored valuable books on Islamic history and Arabic literature, *Nuzhat Alkhawatir Wabahjat Almasamie Walnawazir* (نزهة الخواطر وبهجة), *Junat Almashriq Wamatlae Alnuwr Almushriq* (جنة المشرق ومطلع النور), *Maearif Aleawarif Fi 'anwae Aleulum Walmaearif* (معارف العوارف في أنواع), *Almushriq* (المشرق), *Maearif Aleawarif Fi 'anwae Aleulum Walmaearif* (المعارف والعلوم) are considered as most famous books of this author.

1- ***Nuzhat Alkhawatir Wabahjat Almasamie Walnawazir*** (نزهة الخواطر وبهجة); it is also famous for “*Al'iielam Biman Fi Tarikh Alhind Min*

Al'aelam” (الإعلام بمن في تاريخ الهند من الأعلام), He collected the details of Indian scholars from Islamic era, and presents a clear picture of the history of Muslims in the Indian subcontinent, by mentioning the great scholars and details of their efforts and contributions in various fields, from governance, administration, research, advocacy, reform, and Sufism. as well as referring to scholars specialized in science, arts and linguistics.

The author chose the alphabetical order in the book, so the names are arranged according to the alphabetical letters from the beginning of the name, and he mentioned the biographies of Indian scholars and their contributions, the details of their lives, their nicknames, their titles, their lineages, the years of their deaths, how they studied, from whom they learned, from whom they accompanied, and with whom they met among the kings, princes, and scholars, and what they wrote. Where did they study, who read to them, and what happened to them with the kings, taking into account the principles of history with due diligence, not limiting himself to the supernatural customs and stories, like other historians of that era.

He went to great lengths in research and collection, wrote scholars and experts, travelled the country, and quoted from three hundred books from Arabic, Persian, and Urdu, manuscripts and printed books. He mentioned their names and their authors in the index of sources. The book contains biographies of more than four thousand and five hundred scholars.

This book is distinguished among the books of history, biographies, and biographies written in India and abroad, for its accuracy, abundance of information, balance and moderation in criticism, balance in praise and criticism, and diversity of information. It is also unique in its ease of expression and sequence in narrating incidents, far from affectation and artificiality. And complex rhyme, so the book has become knowledge, literature, humour, and enjoyment, and the reader does not feel any boredom while reading it, because he moves from one topic to another, so he does not get bored or burdened.

One of its features is that the author mentioned the names in their original pronunciation, and did not change them, so the reader does not get confused. The book is also distinguished by the time and area it covers, that is from the first century AH to the year of the author's death, and the area it covers from the Khyber Pass to the Bay of Bengal, and from the border of Kashmir in northern India to its extreme south.

This book was not published during the author's lifetime, even about ten years after his death. Then the second volume was published by Dayiratul maearifil Osmania in the year 1350 AH - 1931 AD, under the supervision of Professor Sayyid Hashim Al-Nadawi, and the first volume was published by Dayiratal maearifil Osmania in the year 1366 AH - 1947 AD, under the supervision of Dr Nizam al-Din, with the efforts of Mr Manazir Ahsan al-Kilani, and its others volumes continued to be

published until it stopped after the fifth volume, and the sixth volume was published in the year 1376 AH - 1957 AD, by Dayiratul maearifil Osmania, with the efforts of the Minister of Education of the Indian Republic, Maulana Abul Kalam Azad, With the efforts of the Sheikh Hussein Ahmad Al-Madani, the book continued to be published, and the seventh volumes published in the year 3078 AH - 1959 AD, and the eighth volume published in the year 1390 AH - 1970 AD. The book was also published by Dar Ibn Hazm publication and other publications around the world.

2- **Maearif Aleawarif Fi 'anwae Aleulum Walmaearif** (معارف العوارف في أنواع العلوم والمعارف) known as **Althaqafat Al'iislatmiat Fi Alhind** (الثقافة الإسلامية في الهند), At the beginning of this book, the author put a great introduction, in which he mentioned the educational curricula in India and the changes that occurred in them in every era, since the Muslims conquered India until the time of the author. Then he spoke about the arts such as morphology, grammar, language, rhetoric, prosody, poetry, history, geography, Islamic law, hadith, and science. tafseer, Sufism, ethics, theology, physics, mathematics, and medicine. He mentioned the history of every art in general, then he mentioned the history of that art in India, and then he mentioned the books written by Indian scholars and those who excelled in it. It is a great book with a lot of knowledge on this subject, and a summary of long, extensive and accurate studies.

It was printed by the Almajmae Aleilmiu Alearabiu Damascus in the year 1377 AH / 1958 AD.

3- **Junat Almashriq Wamatlae Alnuwr Almushriq** (جنة المشرق ومطلع النور المشرق), Printed as “Alhind Fi Aleahd Al'iislamii” (India in the Islamic Era). It is a book on the geography of India and the history of Muslims in India, containing three chapters:

In the first chapter he first defines the terminology of geography, then mentions the geography of India, its crops, trees, animals, minerals, and species, its religions, industries, languages, regions of India, and its most famous cities and villages in the Islamic era, diseases and resistance to toxins, then he mentioned the geography of the states in India separately, in which he mentioned the large cities and the important landmarks, including palaces, prisons, schools, mosques, and others. Then he concluded the first chapter by mentioning the British occupation.

In the second chapter, he reviewed the history of Islamic governments in India, the emergence of Islam in India and the seizure of Muslim kings, with their biographies, until he reached the occupation of the British Empire and the Indian revolution against them. He explained the methods of governance, administrative organization, command of armies, the strategies of war, economic conditions, and other things in detail.

In the third chapter, he explains the political rulings of kings and the system of government, their monuments and institutions such as streets, rivers, gardens, toilets, post offices, mosques, schools, hospitals, and great cemeteries, the hierarchy of soldiers in the army and their functions, the etiquette of greetings and public holidays, the names of the solar and lunar months and how they are named, the way Muslims use of clocks and its history, and the measures of weights, details about money, taxes, state finances, and the postal system. He highlighted the contribution of Islamic governments in reviving the country and advancing it in many aspects of civilization.

4- **Talkhis Al'akhbar** (تلخيص الأخبار), This book was published under the name “Tahdheeb Al-Akhlaq” (تهذيب الأخلاق), It is a brief and valuable book on hadith, in which he collected the information from the six books, related to refining morals, purify the soul, and the virtues of deeds and morals.

5- “**Muntahaa Al'afkar Fi Sharh Talkhis Al'akhbar**” (منتهى الأفكار في شرح تلخيص الأخبار) in which he explained the hadiths and revealed the aspects of disagreement.

6- “**Kitab Alghina**” (كتاب الغناء) In this brief book, he clarified the issue of singing in Islam, explained the Sharia ruling on this matter, and spoke about the disagreement between imams regarding the prohibition or permission of singing with instruments or without instruments.,

7- **“Taeliqat Ealaa Sunan 'Abi Dawud”** (تعليقات على سنن أبي داود) One of the Sheikh's dearest wishes at the end of his life, was to devote himself to teaching and publishing hadith, so he started writing this book but he passed away before completing it.

8- **“Shrh almuealaqat alsabea”** (شرح المعلاقات السبع) This book is also among the works that the Shaykh did not complete in his lifetime. In it, he explained eighty-one verses of the poetry of Imru' al-Qays, one hundred and four verses by Tarfa ibn al-Abd, and twenty-three verses by Zuhair ibn Abi Salma.

9- **“Rihanat Al'adab Washamamat Altarb”** (ريحانة الأدب وشمامة الطرب) It is a textbook on Arabic literature to teach morphology and grammar and to train students in public speaking and writing. This book is also not complete.

10- **“Alqanun Fi Aintifae Almortahin Bialmarhuni”** (القانون في انتفاع المرتين) This is brief book in which he explained the hadiths related to the mortgagor and the mortgagee, and clarified the differences in Islamic law in the mortgagee's use of the mortgagee in the light of the Qur'an and the hadith.

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