CHAPTER-V

A Brief critical study of the prose works of Dr. Taha Husayn

So far as the critical studies of Dr. Taha Husayn's books, it would be better to discuss some of the prominent books of Dr. Taha Husayn, so as to know the new direction applied by his literary as well as critical appreciation in modern Arabic literature. We would like firstly to discuss his important book, "Fil Adab al-Jahili", which came into the light of common people in 1927. This book deals with Arabic literature in general and Pre-Islamic literature in particular. It consists of seven chapters. Dr Taha Husayn discusses, the literature and its history in the first chapter from first to the 9th, wherein he has been found to have spoken about the study of literature in Egypt. Dr. Taha Husayn is found to have studied the "Muqaddama" of Dhikhra Abil 'Ala" in 1915, where he observed the two methods, applied in the study of literature in Egypt. One of them is an ancient method represented by "Sheikh Syed al-Marsafi" and the other is European method which is introduced by the Egyptian university due to teacher "Nallino". In this Chapter, Dr. Taha Husayn tells about the students of High School, Secondary school and Preliminary school and their interesting reading of Arabic texts.
He discussed the two institutes, namely, the School of teachers and the University, which met the necessity of Arabic language. Those institutes were well connected with European scientific life and European literature, as he is reported to have mentioned in the chapter.

(Jahiz was litterateur, because he was cultured)

1. Al-Muqaddas, Anis, al-Funun al-Adabiyya. P610
It is clear enough about Abbasid period in the chapter that the Abbasids were well versed in various literary phases and intellects. He is found to have said about literature: "Verily the word of literature is derived from `أَرْبَعَةٍ' (Arba')." Dr Taha Husayn is found to have cited, the opinion of Nallino, for the word of literature as Nallino opines that the word `literature' has not come out from singular, but it is derived from plural. As it may be accited in the chapter, the word is found to have come in the holy Quran and the Hadith. Prophet Muhammad (sm) also used that word in the sense of custom and habit, while that particular word like "adab" is now signified as literature. So far the saying of Prophet Muhammad (sm) is concerned, it may be mentioned "In this chapter, Dr. Taha Husayn classified' literature' into two kinds. One of them is `أَرْبَعَةٍ' (Arba') and another is `أَرْبَعَةُ وَفْلِينَ' (Arba' wal-Filin). So far the Adab Insha'i is concerned, it is Poetically and Prosiacally formed speech. This is the Ode, which is Com posed by the Poet and the epistle, created by the writer. Adab Insha'i, it is true literature and it is with the meaning of Correct statement. So far the Adab al-Wasfi is concerned it is entitled as the history of literature in this chapter. It is full of knowledge, art, research and taste. It is not modern out come but it is age-old. Though it doesn't bear the modern seeds but the modern fruits influenced on it. The relation between the "Adab al-Inshaiii" and the" Adab al- wasfi" resembles the relation of natural and mathematical arts and its knowledge. In this chapter,
Dr. Taha Husayn discussed the literary Periods, Pre-Islamic, Islamic and Abbasid, despite the literature developed in the modern Period. He brought forth some orators, writers, scholars and learned ones along with their reputed works namely, Kitab al-Aghani, Kitab al-Th'alabi or the book of Ibn Khalikan. Dr. Taha Husayn clarified that the history of Arabic literature came into perfection with the literary colours of France, Greece and England. In this chapter, Dr. Taha Husayn spoke about political life which is one of the means for literary life. He was of the opinion that it has a great relation with literature. It is co-related and mutual functioning with literature. According to Dr. Taha Husayn, as he mentioned in the Chapter, Arabic literature was developed in the days of Bani Umayya and Abbasid periods. He is found to have said about Muhammad Ali, who came in Egypt with a magical stick in his hand through which he spread the literature. Dr. Taha Husayn cited some prominent rulers of Abbasid period namely, Harun al-Rashid and Mamun under whose aegis, the Arabic literature developed to a great extant. He mentioned the knowledge of balaghat Viz., Tashbih, Ista'ara, Mejaj, Fasl and Wasi before giving the concept of the development in literature of various places. Narrating the scientific means Dr. Taha Husayn has also been found to mention in this chapter the name of some Critics, “Sainte Beuve”, Taine.
who put their views to the history of literature. Again he is found to have mentioned some books in relation to the criticism and literature viz., Port Royal" "Chateaubriand et son groupe" etc. Sainte Beuve opined the history of literature as Science and depended upon the personalities of some literary figures.

Dr. Taha Husayn discussed in the Second chapter the ignorants their language and literature from 1st to the 5th wherein, he discussed the ancient views for literature and its history. Dr. Taha Husayn didn't accept the views of the ancients for the literature and its history without any investigation He mentioned two ways in this chapter Viz Faith and doubt. Faith rises to the satisfaction and doubt rises to the disturbance. Dr. Taha Husayn clarified the special characters of pre-Islamic poets like Imrul Qais, Tarafa, Amr bin Kulthum etc and devided the Prose and Poetry according to their elements concerned.

Dr. Taha Husayn has also pointed out the philosophical method of "Descartes". Descartes found out this method for research and made a new shape on Science and Philosophy. His method is not only the seed of Science and Philosophy but it is the seed of character.

1. Ibid, p. 597
and Social life as well. In this chapter, Dr. Taha Husayn has been reported to say that the mirror of Pre-Islamic Life should be sought in the holy Quran not in the Pre-Islamic literature. He spoke about Pre-Islamic literature which portrayed the Pre-Islamic life and its ending at the advent of Islam. Dr. Taha Husayn opined that the Study of the Pre-Islamic Period should be in the holy Quran. Verily, the Quran is the truest mirror for the Pre-Islamic age. As Dr. Taha Husayn said in the book, "القرآن الكريم، وصيلة وليلة للعمر الراحل" (Verily the Quran is the truest mirror for the Pre-Islamic Age).

In this chapter, Dr. Taha Husayn said that the holy Quran speaks about the Jews and the Christians besides the religious life for the Pagan Arabs what the pre-Islamic poetry becomes unable to depict it. The Quraish of Makka and the Jews of Medina are depicted in the holy Quran despite the religious faction of the Arabs with prophet Muhammad (Sm).

Depicting the religious life, the holy Quran speaks something more, that can never be found in the pre-Islamic poetry. The holy Quran portrays the political, social as well as economical life of the pre-Islamic Arabs rather than the religious life. It is discussed in the holy Quran the tribal feuds and the wars of diversification.

1. Al-Asad, Dr. Nasiruddin, Musadir al-Sheir al-Jahili, p.390
In this chapter, Dr. Taha Husayn related the Qurayshites enmity with the Prophet which is narrated in the holy Quran. Dr. Taha Husayn discussed in this chapter the Pre-Islamic literature and the language and brought forth its classifications made by the Arabs i.e. Qahtaniyat, their first abodes in Yemen and Adnaniyat, their first abodes in Hijaj. Further more, Dr. Taha Husayn spoke about Hamirite language i.e. Arabat and Adnanite language i.e. Musta'ribat and its lineage was communicated with Ismail bin Ibrahim. Dr. Taha Husayn mentioned the Arab and the Arabic language clarifying it to be Semitic and Classic, as it is the language of Quran. Further more, he is found to introduce some tribes and their language in this Chapter. As he cited:

"فنحن لانعرف من عاد و ثمود"

"ل إلا ما خبرنا به القرآن"

(Then We donot know about Ad and Thamud except what the Quran informs us.) Dr. Taha Husayn, in this chapter is reported to have made a relation between Arabic and Hamirite. As he mentioned:

"لا دليل" (There is no evidence) i.e. the word 'أَبَآ' is with 'أَبَآ' in Arabic writing but it is not to be found in Hamirite writing.
He is reported to have mentioned the Pre-Islamic Poetry and its transmission to the ‘Adnanite as well as Qahtanite tribes mentioning the names of other tribes like Qais, Tamim before Islam and Bani Umayya after Islam. In this chapter, he is reported to have said the ‘Adnanite tribes and their diversified language and dialect before the rise of Islam. The language of Pre-Islamic poetry was not unified unlike the language of the poetry of Adnanite tribe before coming of the injunction of the holy Qur’an to the Arab.\footnote{Husayn, Dr. Taha, fil-Adab al-Jahili, P. 93} Some specimens of Pre-Islamic poetry were found in the M’uallaqat and particularly in the poems of its seven Poets. This book, al-Adab al-Jahili (Pre-Islamic literature) shocked orthodox Muslims by expounding the theory that Pre-Islamic Poetry was forged after the rise of Islam.\footnote{Eban, A.S., the Modern Literary Movement in Egypt, V. XX, No 4}

In addition to the Muallaqa Poets, there are many other robber Poets, Ta’abbat Sharra and Shanfara are specially celebrated and the poems attributed to them breath in magnificent language.\footnote{Encyclopedia Britannica, Vol.-II, p.187}
Dr. Taha Husayn is found to have mentioned the causes of the transmission of Poetry in the third chapter.

In the third chapter, Dr. Taha Husayn is found to have discussed the old nations viz, Greek and Romanian nation and their contributions to the field of philosophy, literature and law.

He is reported to have mentioned the scientific method of 'Descartes' and its application by the scholars in literature and history, despite the uses made by the western litterateurs in their literature and history.

Dr. Taha Husayn is found to have focussed on the religious and political life of the Arab nations, in addition to that, he drew a picture of the entire Muslim society with the advent of Islam giving an information of Hajrat Muhammad (sm) and his companions about feuds that took place with the Quraish at Makka. Dr. Taha Husayn is seen to have given the data of Ansars, who helped Muhammad (sm) at Madina after his migration from Makka. The relation between the Quraish and the Madinite Aus and Khajraj was a long relation for which, it continued the religious war after the migration of
Hajjat Muhammad (sm) to Medina. It may be mentioned

(Verily, the original relation was strong between Quraish, Aus and Khajraj before the migration of the prophet to the Medina)

Dr. Taha Husayn is found to have detailed the feuds between the Quraishite poets at Makka and the Ansari poets at Medina. They were reverse to each other in composing poetry. Ansari poets represented Muhammad (sm) and his companions while the Quraishite poets represented the opponents of Muhammad (sm) on the other hand.¹

The Arabs transmitted the Poetry and added it to the people for the political ground. In the age of ignorance, there were different races and they were at war with one another.

The religious and political benefits laid stress on the transmission of poetry and added not only to the pre-Islamic period but also to that of the Khulfa-i-Rashideen and Umayyad period. This transmitted poetry was not added to the ignorants by the men of Arab only but also by the Jinnii of Arab. The human nation was different from the Jinnii. It was obvious that the Jinnii were listeners of the recitation of the holy Qur'an.

¹ Al-Aghani taba't Bulaq Juju'-4 p. 6
and were the ascendants to the sky. As it may be noticed in the chapter.

"وَنَزَمَ الْجَنَّ (سُورَةُ الْجُنُّ) إِنَّا أَنَابَتْنَاهُ الْجَنَّ وَهُوَ يَتَلَّوُّ الْقُرْآنَ فَلَاتَلِّوُ الْقُرْآنَ وَآمِنُوا بِلَهْر وَبِرِسُوْلِهِ"

"In the Quran, (Surat al-Jinnii) you got information that the Jinni listened to the Prophet while he was reciting the Qur'an. Then their hearts bowed down and believed in Allah and his epistle."

So far the story and the transmission of poetry are concerned, story is itself an art and it is not based on religion and politics. It was the mirror for the colour of psychological life of Muslims. It developed much at the age of golden Arabic literature besides the Bani umayyad period.

This literary art of Story received the Islamic and Arab life as a whole from imaginary point of view. Its position with the Muslims is as like as the position of fictitious poetry with the old Greeks.

The Arabic story writing is indeed a branch of Islamic literature. It resulted in the compilation of the Qur'an and the traditions relating to the life and holy campaigns of the prophet and his companions. Even these stories are compared to the Greek epics like "Illiad" and "Odysii" in the matter of literary beauty and elegance.
In this chapter, Dr. Taha Husayn is found to have mentioned tribalism and its influence on the literary life and the transmission of poetry of the ignorants.

He is seen to have discussed the Arab feuds and insults and the engagements in the Arab-politics. In this regard, names of two poets ‘Aba al-Abbas al-Ama and Ismail bin Yasar were noteworthy. They criticised the Quraishite chiefs in particular and the Arabs generally during the period of Banu Umayya.¹

In this chapter, Dr. Taha Husayn is found to have mentioned the narrators namely, Hammad al-Rayiwa, chief of the Kufans and the Khalf al-Ahmar, chief of Basra. Both of them were of immoral characters. The Kufans were Unanimous with al-Rayiwa in narration as the people of Basra were with al-Ahmar in the same.

In the fourth chapter, Dr. Taha Husayn discussed the poetry and the poets.

He is reported to have discussed, herein, the historian of Arabic literature namely, the legends and stories of the Pre-Islamic period and the true historical texts, started with the holy Quran. He is found to have cited the examples of old

¹ Ibid, p.119
literature like Greek, Italian besides Arabic.

It is clearly mentioned, in this chapter, the Writers, Poets, Historians of varied ages and their contrasting thoughts and feelings with the old and new methods of research and criticism.

Dr. Taha Husayn is seen in this chapter to have detailed the Yemenite tribes and their poets concerned. The language of Yemen was compared to the language of Adnanite and Muddarite. The Yemenite used to speak other language than the Quraishite language. It was clear that the Yemenite had their two languages one was found in speech, conversation, writing, history and social activities and the other was undertaken in Poetry and rhyming. Dr. Taha Husayn is reported to have narrated that the Yemenite tribes emigrated towards North and took rest in Hejjaj and Najd. They forgot their parent language and used to speak Adnanite language.

In this chapter, the Qahtanites are meant Musta’riba, while the Adnanites are meant A’raba. Verily, the Qahtanites who learned Arabic and forgot their parent language. It is worth mentioning that Ismail ibn-Ibrahim was the first to learn Arabic and forgot his native language.
Dr. Taha Husayn is found to have said about the poetry of Yemen that the exponents of ancient literature opined it to be corrupted but under certain limitation. If the Yemenite Poetry had become correct and unmixed it was due to the Quraishite language with which the holy Quran was revealed.

He is reported to have mentioned poetry which added to those who were contemporary to Ismail, were like the poetry of the Ad and the Thamud without any richness and depth. This poetry comprised artificial stories, love affairs, stories or explanation of the construction of the K'aba and the faction of the Arab surrounding. The Yemenite poets composed their poetry with the stories, controversial places around Ka'ba explaining the names of some places and mountains and whatever in Makka, besides giving war description and territory extension of Hamirite Kings.

In this chapter, Dr. Taha Husayn is found to have expressed the views of the narrators for the title and the lineage of Imrul Qais. However, it was accorded that Imrul Qais was from Yemenite tribe. So far his name and title were concerned, it was accorded that he was named ‘Handaj ibn Hujr’
and entitled Imrul Qais, surnamed 'Abu Wahab' and his mother was 'Fatima bint Rabiya'. He was known as 'Malik al-Dhalil' and 'Dhi-al-Quruh'.

Dr. Taha Husayn is found to have discussed the position and the Compilation of the poetry of Imrul Qais. One of the positions of the poetry of Imrul Qais is related to the story between the Arab tribes and their lives at Kufa and Basra, while the other position is not related to the story but related to its artistic manner from political and distressing event.

The Figure of Imrul Qais was compared with the Greek poet Homar, in regards to the writing poetry and its position.

Dr. Taha Husayn is found to have mentioned the narration of the owner of 'Al-Aghani' that the rhymed ode is added to Imrul Qais.¹

He is reported to have described the visit of Imrul Qais to the city of Rome and his meeting with Ceasar. He had with al-Hammam and enjoyed the sights of the Greek civilization.

Imrul Qais composed his qasida with love affairs based on elegant language and beautiful words and diction, while compared to the language of holy Quran. As it may be mentioned

\[ قفنا نملك من ذكرى جميل ومميز \]

¹. Al-Aghani, part-8, p. 7
He is found to have expressed the poetry of Imrul Qais and his lineage. The poetry of Imrul Qais composed in Quraishite language and his upbringing was in the Adnanite tribes. His father was the King of Bani Asad and his mother was from Bani Taghlib.

Dr. Taha Husayn is found to have mentioned the language of the poetry of Farazdaq, the Poet in Umayyad Period. The poet used an atrocious and rough language in his poetry and this language was as like as the language of qasida. In this chapter, He is found to have mentioned Umar bin Abi Rawiyah poet of the Umayyad period and the chief figure of the love poetry. He was the prince of erotic poetry who made it his business to make love to the beautiful damsels. In language of intense passion and exquisite felicity, he immortalized his feelings towards fair sex. The freshness and courtesy of his verse stand in marked contrast to the primitive passion of Imrul Qais, a lyrical poet of the Pre-Islamic period. The characteristic of the poetry of Umar bin Abi Rawiyah compared to the qasida of Imrul Qais. Qasida begins with the mention of women and the habitations of wandering tribesmen. The Poet must
speak of his love, meeting, stopping, separation, troubles and the beauty of the beloved. Despite, he gives the description of his horse, camel and the swiftness of them and of other beasts. In this chapter, Dr. Taha Husayn is reported to have expressed the contrasting characters of Imrul Qais and Alqama. Both of them composed poetry with many words and much meanings. He is found to have mentioned the poets, Abu ‘Ubaida and Asma and their controversial talent with persia and the praise of the Arabs.

Dr. Taha Husayn is reported to have cited the poetry of ‘Abid and his friendship with Jinnii. The narrators spoke about the satan of ‘Abid and came to know the name of the satan as ‘Habid’ in this chapter.

He is reported to have mentioned the journey of Imrul Qais to Constantinopole, where he accompanied Umar bin Qamiya and Muhalhil. The personalities of Imrul Qais and Umar bin Qamiya were more transparent than Muhalhil. The Arabs confirmed the exaggeration of the words of Muhalhil more than his deeds.

Dr. Taha Husayn is found to have doubted on the personalities and the poetry of Muhalhil, Umr bin Kulthum, Harith.
‘Asha, Tarafa and Mutalammis.

It has been found that Umr bin Kulthum was one of the historical figures and storical heroes, while he has an excellent position in the Mu‘allaqa and it has been narrated that Umr bin Kulthum killed the King of Hira namely, Umr bin Kind. It is found that the Pre-Islamic Poetry is composed with some historical events and legends, while it has been found the elegant verses, beautiful words and diction with easy meaning in the Poetry of Umr bin Kulthum.

Dr. Taha Husayn is found to have mentioned Tarafa and his maternal uncle Mutalammis, who satirised Umr bin Hind while Umr bin Hind wrote a book with the matter of killing al-Mutalammis. Both Tarafa and Mutalammis became afraid of it and escaped to Syria and Bahrain respectively.

In this chapter, it has been found the poetry of Tarafa added to the Pre-Islamic people, specially the Mudarites with strong and bomb shell words.

He is reported to have expressed the poetry of ‘Asha and considered him as one of those four poets namely Imrul Qais ‘Asha, Nabigha and Zuhair, who composed “Tabaqat ‘Ula”. It is found that ‘Asha described wine in his poetry but the
description of wine was not better than praise. The people of Basra welcomed Imrul Qais while the people of Kufa welcomed ‘Asha and the people of Hijaz and Nomad welcomed Zuhair and Nabigha respectively. It has been found that ‘Asha lived at the end of Pre-Islamic period and got experienced with the arts of poetry through the writing of song, wine and praise while he has been offered highly praise worthy position by the Yemenites. In the fifth chapter, Dr. Taha Husayn is found to have expressed the Mudarite Poetry and the Pre-Islamic conditions. It has been found that he has refused the Yemenite poetry in Arab at Pre-Islamic age. The Social, Political and Intellectual life of the people have also been expressed besides the Yemenite Poetry. The Quraishite enmity to Muhammad (s.m.) and to Ansars has also been mentioned in this chapter.

Dr. Taha Husayn is reported to have realised the Mudarite poetry and its relation to the Islam inspite of his refusal to this poetry. It has been discussed various literary elements like measure, rhyme, word meaning and different incidents happened at the time of Pre-Islamic period in this chapter.

Dr. Taha Husayn is reported to have mentioned Mudarite Poetry for two reasons. First one is the Poetry, which depicts the Beduin
life of the end of ignorant period and its information is found in the holy Quran and Hadith. The second one is for Zuhair and about the poetry of his followers. It has been found that Dr. Taha Husayn has set up two new chapters at the end of this book while the first chapter of those two, deals with the Pre-Islamic poets as well as their skillful arts and the second chapter deals with the Pre-Islamic prose. It has rightly been found that Dr. Taha Husayn has come out with various aspects of literary phenomenon with Scientific approach while breaking the cover of darkness and doubtness. The assumption of the book “Fil Adab al-Jahili” : The book, fil Adab al-Jahili of Dr. Taha Husayn is not specified on human topic but it is entertained with the free thinking of a man that he has right to think over the past and the present affairs, and he has also right to freely expose the views infront of the Common people.¹

It has been found that most of the poets and writers in Arab countries are invited to the way in which the Scholars of the Western countries invited for the new principles of thought. It may be mentioned the names of those writers, who are greatly influenced by Western civilization, are Shail Shamail.

Yakub Suruf, Qasim Amin, Waliuddin Yakun, Jibran Amin al-Rihani, Farah Antun, Taha Husayn, Husain Hykal, Ahmad Amin Mikhailnuaima and Salama Musa.¹

Anis al-Muqaddas is reported to have mentioned in the book 'al-funun al-Adabiyya' the potentiality of Adab al-Jahr based on three affairs:

1. To rely on doubt to reach to the reality.
2. To have right to comment.
3. To be emotion free for the Scientific research.

¹ Ibid. p. 88.
Al- Ayyam (Part - I )

We have already discussed an important book i.e. ‘Fil Adab al-Jahili’ in the previous pages, and now, we discuss another masterpiece work of Arabic literature i.e. al-Ayyam, an autobiography of Dr. Taha Husayn. It has three parts.

The first part came to light in 1929 ¹, the second part in 1939 ² and the 3rd part in 1973, i.e. only some six months before Dr. Taha Husayn’s death ³. Part - I deals with his childhood at the village, especially, his education at the village school, while the part -II deals with the conditions of his youth age. Dr. Taha Husayn, in fact, by avoiding the first person discussed the events of his childhood and the knowledge of student life at Azhar, in the third person, in a beautiful way. Shauqi Daif, a modern critic opined that Dr. Taha Husayn narrated events with clear confession of which beauty and freshness were not lesser than the western litterateurs like ‘Rosseau’ ⁴ and Chateaubriand.⁵ The Part-I consists of twenty sections numerically from 1st to 20th. Dr. Taha Husayn is found to have expressed the feelings of the cold wind mixed with the heat of the sun while he came out of the house. In the first section of this part-I, he is found to have mentioned the fence, made of trees and the remembrance of the rabbits, coming out of the abode, while stepped over the fence jumping. It has been found that he thought about the green vegetables especially, the cabbages and his coming out of the house like the rabbits at the time of

2. Al-Badawi, Abd al-Rahman, ila Taha Husayn, P. 43
3. Husayn, Dr. Taha, a passage to France (trans- Cragg, Kenneth), p. xiii
5. French writer in Nineteen Century.
setting sun. Dr. Taha Husayn is found to have pondered over the trees of the fence while he came out of the house.

Dr. Taha Husayn is found, in the first section, to have expressed a melodious song of a poet, Who was Surrounded by a group of people. It has been mentioned the adversities of times which met Dr. Taha Husayn and his family. The melodious song of the poet made the people sleepy at night, while Dr. Taha Husayn remained sleepless and became afraid of loneliness. The Calamities of loneliness made him frightened at night while the Cock removed all hardships by the calling of day break. The unfamiliarity of the situation and the strange sound of cock and hen compelled him to cover his face with blanket due to fear. It has been found that Dr. Taha Husayn heard the sounds of the women group returning to their houses through the water canal while they sung-

In the second section of this part, Dr. Taha Husayn is found to have mentioned the canal or waterpipe and the drying out of the water of it while the Children played there. It has been found that he spoke about the fish, crocodile and the wizard lived under the water during day light as well as under the darkness of night. He is reported to have expressed the Solaiman's seal and his capability to move the Jinn and the wind

That was the seal with which Solaiman used to put on and force to the Jinnii and wind to work.
It has been found that the shore of this canal was surrounded by some people of Syed tribe and the two great dogs while there was a tent where Syed al-Arabiya lived in and his wife Kuabis. He is reported to have portrayed a beautiful picture of the fence, trees, animals, children playing on the road and the events happened on both the sides of the canal.

In the 3rd section of this Part-I, Dr. Taha Husayn is found to have mentioned the great numbers of his brothers and sisters besides giving the scene of his mother's and father's blessing and mercy on him. It is also found that sometimes he has been abused by parents, while sometimes tenderness from others.

In the fourth section, he is reported to have expressed the way of handling the goblet by both hands and having prepared for eating.

Sometimes he had been forbidden to have food by spoon as he did not like to use spoon. In this reference, the matter of eating honey by Abi Ala is mentioned, while he had been forbidden to take it for the long period of life. He has been found to have followed the manner of eating of Abi Ala. He is reported to have mentioned some foods namely, melon fresh milk and he understood the way of eating in the manner of Abi Ala. He is reported to have expressed the unwillingness for going to the dining table out of the house and the difficulty faced by him for food while he was at journey in Europe and France. It has been found that Dr. Taha Husayn was somewhat different from the general men in eating
food, for which, his brothers, sisters and uncle laughed at him. He is found to have taken pains in this regard, while he used to cross over from his family life to the social life. He is reported to have mentioned the plays and sports enjoyed with his brothers and sisters at the corner in the house, while he had been forbidden to play outside. It has been found that he heard tales, and collected informations of the prophets, as well as of the pious Muslims, besides some books on lecture and hadith.

Dr. Taha Husayn, in the fifth section, is found to have expressed the ways, how he memorised the holy Quran and his long stay at the village school. It has been found that Syedana had taken his seat on the wooden bench, which was neither high nor low, and he was fond of song, while he could sing with his voice and tune, despite singing with his head and body. It appears that Syedana was himself minding his voice and tune to be sonorous, while Sahebuna felt his tune and sound unsuitable and said that Allah had created a sound worse than his sound. Such as,

( verily, the worst of the sounds is the sound of the Ass). It has been found that Dr. Taha Husayn had taken his seat in front of Syedana on a long wooden bench, while Syedana caused him to read the verses of the holy Quran. He is found to have memorised the holy Quran and he had undergone with a test, in front of his father. In this section, it has been found some words like,

Indicated only to Dr. Taha Husayn while to village school master
In the sixth section, Dr. Taha Husayn is found to be a sheikh, while he had memorised the holy Quran, and is found to have worn the ample upper gown, cap and the shoe, inspite of his being tender age. He felt ashamed of his father, while he was put into test and he could not successfully recite the chapters, 

\[ 
\text{السورة، النمل، التحصي} 
\]

before his father and that had been come to the knowledge of Syedena, while Syedena had himself defended by saying that the father of Dr. Taha Husayn had deprived Syedena of having remuneration, for which, Dr. Taha Husayn had forgotten the memorisation of the chapters, mentioned earlier.

Dr. Taha Husayn is found in the seventh section to have memorised the holy Quran excellently, while Syedana challenged for his preservation the Quran in front of his father. It has been found Syedana to have laid stress that he did not forget the Quran but he became ashamed of reciting the Quran before his father. It has been found that he is put into test before his father, while he could recite the Quran like a flowing wa-ter without any fear and mistake.

Dr. Taha Husayn is found, in the eighth section, to have expressed the satisfaction of his teacher for his success in the test of reciting Quran. It has been found that he was asked about the parts of the Quran, his business at the village school weekly, his daily recita- tion of the Quran in front of ‘Amit, a long lean youth.
In the nineth section of this part, he is seen to have mentioned about the relation between him and 'Arif. The father of 'Arif was Sudanite and it has been found that 'Arif was inactive and failure in each matter, while he was asked to do. There was contradiction arose between Syedana and 'Arif, while both of them hated each other.

Dr. Taha Husayn is found to have expressed the recitation of the holy Qura'n before 'Arif while both of them were in good term. It has been found that Syedana used to come before noon and called him to know the recitation of Qura'n, while the boy responded that he had recited from the Chapter 'al-Baqara' to latajidanna on Saturday and from latajidanna to wama ubarri on Sunday. 'Arif was found to be aware of the child, as he was to report teacher the recitation of the holy Qura'n, prepared by Dr. Taha Husayn. The child was found to have sit along with other students, while they were reciting the verses of the Qura'n, despite listening of stories and narrations.

In the tenth section of this part, Dr. Taha Husayn is found to have expressed his Wednesday duties on listening stories and events. It has been found that he had spent the day by playing and saying prayer at Jama Mosque, where he had lost his shoes. He is reported to have informed of losing his shoes to his father and mentioned of his taking light food while returning from the village school. He has been found missing of recitation of some chapters of the holy Qura'n, while he was asked by his father to recite. It has been given a true picture of varied food like
bread, meat and some bread of long, short, heavy and of light size, taken by him in the room of his house in this section.

In the eleventh section, he is found to have expressed, his going away from village school and the meeting of Sheikh (another school master) where he recited a chapter from the holy Qura'n. The boy was found to have played, when the new school master departed from him and his refreshment with the friends took place. He has been found to have waited for his Azharite brother, who would accompany him to Cairo after a few days. It pleased him that after a few days, he would travel to Cairo and then Azhar where he would meet some of his friends.

In the twelveth section of this part, he has been found to have taken preparation for the Azhar, as he was not acquainted with the Azharite course and academy. Dr. Taha Husayn is reported to have collected two books namely, "Alfiyat ibn Malik" and "Majmu al-Mutun" for memorisation before leaving for Azhar. It has been found that he had memorised some strange words from the book namely, 

These names appeared in the heart of the boy, while he could not understand the meanings of them at all.

In the thirteenth section, Dr. Taha Husayn is found to have
approached to a Jurist at the court of law, only to memorise the book ‘Alfiyya’. The Jurist was one of the scholars of Azhar and he was greater than that of his Azharite brother. The Jurist has been found to have taken his seat on a high stone bench, laying a carpet thereon it in the court of law. The boy was bound to go to the court every morning and had started reading the chapters of the book ‘Alfiyya’ with strong pronounciation. It has been found that Dr. Taha Husayn memorised the grammar chapters of different kinds namely, etc. from the book ‘Alfiyya’ and completely memorised the same within twenty days.

In the fourteenth section of this part-1, he is found to have expressed the elegance of knowledge in the villages and the provincial cities. It has also been mentioned, in this section, some scholars and sheikhs of great repute. Among such scholars, there was a writer in the judicial division, while he spoke with full of mouths.

Dr. Taha Husayn is seen to have discussed the controversies, grew among the learned scholars of the cities, regarding Imam Abu Hanifa, Shaf’i and Malik as well as the judicial controversies between them. In this section, it has been registered, the justice of the wealth of orphans. Despite, some Jurists and learned scholars have been found, in this section
to have read the holy Quran' and their preachings of knowledge of the holy Qura'n to the weaker sections of the society.

In the fifteenth section, Dr. Taha Husayn is found to have mentioned the sheikhs of the road, while most of them are found moving at different parts of the Earth. They are found to have divided the people and distinguished their views to a great extent, according to caste and class. Dr. Taha Husayn is found to have reported that a religious meeting held, where all sheikhs were present for reciting the holy Qura'n and for the remembrance of Allah. It has been found, in this section regarding a pious sheikh, who pilgrimized for third times and narrated some stories to Dr. Taha Husayn and also imparted some valuable knowledge to him of some famous books and religious matters. Dr. Taha Husayn is found to have memorised colourful informations of some miracles as well as the benefits of purity, while he talked his friends and comrades about such concepts.

Dr. Taha Husayn is found to have expressed his own house, parents, forefathers, teachers and the sheikhs of schools as well as mosques. Then he laid open the various aspects of life and the vicissitudes of fortune with minute, sweet and suitable words. After coming out of the school, it has been found that he had to face breakneck condition in search of linguistic as well as religious knowledge, which kept his whole body in distress.

He is found to have spent his day and night of his childhood
among house, school, religious office, mosque, sitting of learned scholars and assembly of remembrance. The then time was neither sweet nor bitter but he appeared sometimes to be gentle and sometimes acrimonious. He is found to have written after remembering the sad memory of the death of one of his sisters and the descendent adversity on parents. It has been found that Dr. Taha Husayn told by addressing his daughter at the end of the Part- I, "O my daughter! if I disclose all the events of my childhood, which is full of adversities as well as melancholies, then you will break down with tears." Again he exposed his Azharite life with hurt burning words, "Your father ate bread with crude sugar of dark colour. It was excellent that you did not come to understand your father, who led a grave life on behalf of religious and educational states." It is found that the feelings of deprivation was a lot to him, while, he came back his home at the end of Azharite years. Then his parents asked for his Azharite food and residence. He is reported to have told a lie in response to their askings and made them trust that he spent there in peace and tranquility.

So far as the events of his childhood and the knowledge of student life are concerned, Dr. Taha Husayn is found to have expressed them in the third person. As it is quoted, in the next page, from his book 'al-Ayyam'.

1. Husayn, Dr. Taha, al-Ayyam, part - I, p.118
2. Ibid, pp.136,137.
But he knows not how he memorised the Qura'n and remembers it:
not how he started it and not (remembers) how he repeated it.
Although, he was remembering, the long stops of his life, in the village school. That of which, made him laughing and regretful, and he remembered about times, while he was going to the Kuttab (village school) supporting on the shoulder of one of his brothers, because the Kuttab was distant more, and as he was too weak to pass that distance on foot. Further more, he could not remember, when he started going to the Kuttab, and one day noon, he saw himself sitting on the ground, in front of Syedana and arrround him there were a number of sandals, while he got stumbled at some of them, and he could remember that those were pasted with the patch.

Syedena was sitting on the small wooden bench, which was neither high nor low. It is kept on the right hand of the inside of the door of Kuttab, wherever each and every enterer passed by Syedena, while Syedena had become habituated to put off woolen wrap when entered the Kuttab, or in a sentence, thin woolen cloth. And he was rolling it up tightly and making it in the shape of pillow, while keeping it on his right hand, then started putting his show off and sitting crosslegged on his bench and setting cigarette on fire, while started calling the names.

And Syedena was not in the position of letting his two shoes (to patch) unless, he did get any way of pasting of that. He used to patch them from right to left and from above to under'.
Al- Ayyam (Part - II)

The Part-ll consists of twenty sections : In the first section, Dr. Taha Husayn is found to have been settled in the capital as a student, attending lectures, at the Azhar University to which can be cited as.

(He had left the country and emigrated to the capital, to lengthen the stay in it, as a student frequenting the seats of lectures, for knowledge at the Azhar)

It has been found that he became puzzled, while he heard an odd gurgling sound when he came back from the Azhar to his dwelling house. He had listened this sound several times, then, oneday he came to know that it was from the bubbling of a water pipe (similar to Hookah). There was in fact a remarkable variety of sounds like voices of women, shouting of men, the song of the water carries crying his wares, the grating sound of cart-wheels. Dr. Taha Husayn is found to have reached his home, while he entered a room which was more like a hall, provided material facilities for the house. This led on to another room, large and irregular in shape, provided intellectual facilities for the house, further, it was found bedroom, dining room and a room for conversation by day or by night besides study room. It has been found that he had a mat spread on the ground and decent carpet on top of that where the young sheikh.

1. The word sheikh means originally "oldman" or elder. In this section, it is used in two senses- i) equivalent to 'alim, doctor, and so teacher at the Azhar ii) Scholar or aspirant to learning.
would sit with his close friends, while at night this was transformed into a bed on which the young sheikh slept.

In this section, it has been found clear that Dr. Taha Husayn had to encounter with some unfamiliar sounds, while he had come back to his residence and thus faced some phases in his life. It has been found that his life was consisted of three phases viz, at home, on the way to al-Azhar University and at the University itself. 1

In the 2nd section, Dr. Taha Husayn is found to have expressed his tumultuous journey between his home and the Azhar. During this period, he is found to have felt the heat of the cafee on his left cheek, and heard the bubbling of the narghile 2 on his right.

It has been found that there was a shop of al-Hagg Firuz, which played an important role on his life. Al-Hagg Firuz supplied the neighbourhood and the students with most of the necessities of life, while he sold boiled beans 3, the special virtues of his beans and raised their prices accordingly.

It is found that al-Hagg Firuz was a benevolent person, for which he had a unique position in the neighbourhood and amongst the students especially. He showed kindness in all kinds of emergencies, while

---

1. Husayn, Dr. Taha, part - II (Al-Ayyam), p.188
2. A water pipe, similar to a hookah
3. Which is the staple diet of the Egyptian masses.
their money ran out towards the end of the month. In this section, Dr. Taha Husayn is found to have mentioned about varied shops that dealt in coffee, soap, sugar and rice and to have listened various sounds and voices, while he was walking through the road. He is found to have thrilled his heart with joy at the strange harmony of sounds, which came to his ears as he walked along the road. He is reported to have found the Mosque of Syedena al-Husayn on one side of the road and a series of small shops on the other side. He is found to have tasted good things like soaked figs and their juice in summertime and bassbussa in winter time.

In the third section, Dr. Taha Husayn is found to have discussed the third phase of his life at the Azhar and the room, where he endured all the pains of exile like a foreign country. He was overwhelmed with anguish and restlessness, while he found nothing familiar there.

It was only in the third phase of his life that he found rest and security, while the fresh breeze blew across the court of the Azhar at the morning hour, resembled nothing so much as the kisses of his mother to him during the early years. He has been found to have realised that the Azhar was preparing to awake from his drowsiness, while he began to recover consciousness and longed to find out the hidden meaning of knowledge. He is seen to have convinced that knowledge had no limits

---

1. Syedena (lit. our Master) Husayn was the grandson of the Prophet.

and people might spend their whole lives in acquiring a few drops of it.

It has been found that Dr. Taha Husayn used to love the Azhar, when the
worshippers were finishing their early-morning prayer and making a circle
round some column of another, while they were waiting for the teacher who
was to give a lecture on traditional courses.

Dr. Taha Husayn is found to have heard various lectures on varied
topics, delivered by different teachers, namely, Tahrir, al-Kemal ibn al-
Humam, sheikh Bakhit etc. Sheikh Bakhit delivered lecture on law, while
his students used to harass him with objections, which was why, he never
finished the lesson until the middle of the morning. It has been found
that his companion would return to where he was and took him by the
hand while led him out of the Azhar, where he was left alone in his place
in the corner on the old carpet spread out over a rotten worn out mat.

In the fourth section of this part-II, Dr. Taha Husayn is found to
have taken his seat on the carpet, while he passed over the incidents on
the road in his mind and the lectures on tradition or on law until the
lunch was ready. The meal was varied from day to day, consisted always
of beans cooked in butter or oil.
It has been found that Dr. Taha Husayn felt hesitation in taking food among other friends of his brother, who were the young students of Azhar and adjusted with every situation to be arisen there, while they completely neglected and addressed never a word to him. He has been found to take loaf and tea silently among the company while, they took great interest in taking various process of eating and having talk. He is reported to have paid attention to what went on and listened to what was said around him. It has been found that noon was approaching and the company would have to break up so that each of them might quickly look over the midday lesson before going to hear it, as there were some texts written by some writers like al-Bannan,\footnote{A Modern writer on rhetoric} , al-Syed Jurjany\footnote{A fourteenth-century Arabic philosopher of Persia} and Abdul-Hakim\footnote{Author of treatises on theology who lived at the court of the Mongol rulers of India in the first half of the seventeenth century.} appeared to be complicated in their creatings. There were only a few minutes left before noon, the company hurried to the Azhar and made themselves ready for the lessons to be delivered by teachers at Azhar before saying prayer. It has been found that the boy's brother was calling him to go and attend lecture at Azhar as it may be cited in the next page.
The boy's brother was calling him, in a phrase which, throughout those years, he never ceased to use: "Now, sir, up with you!" So up the boy got, still rather dazed, and stumbled along at his brother's side till they reached the Azhar...

The boy listened to the grammar lesson and understood it without effort. He found the sheikh's explanations and repetitions tedious in the extreme. When the lesson was over and the students had dispersed while the boy remained in his place. Sooner or later his brother would come to drag him away all ungently without a word, out of the Azhar and along the road they had taken at down and in the middle of the morning, then deposit him in his place in the corner of the room, where the old carpet was stretched out on a rotten worn-out mat. From that moment the boy set himself to face the hours of agony.
In the sixth section of this Part-II, Dr. Taha Husayn is found to have been awoken by two strange sounds, one of them was the violent beating of a heavy stick on the floor and the other was a tremulous human voice, which continued praising and glorifying God. The combination of sounds racked the brain of Dr. Taha Husayn to guess what it was and where it came from, while he lost all power to sleep and spent the rest of the night. It has been found that his brother slept through that mysterious voice without getting any disturbance but Dr. Taha Husayn stayed in bed with vexation and great anxiety. He is reported to have heard late a sharp knock on the door and a voice shouting:

"Get up, lads, get up, you wastreis! How long are you going on sleeping? God help us, what sinners you are! You call yourselves students, do you, and sleep till nearly noon, without saying your prayers at the appointed time. Get up, you sinners, get up!" Dr. Taha Husayn is found to have recognised both the voice and the stick that were the same, disturbed him every morning before dawn, while he was unable to identify the man. It has been found that Dr. Taha Husayn was lately recognised the man as uncle Hagg 'Aly, while the friends of his brother burst into the room with laughter. Uncle Hagg 'Ali was an old man of seventy, who had not lost his vigour of mind and body, while he had been a merchant and born in Alexandria whence his full name was uncle Hagg ‘Ali Razzaz. It has been found that uncle Hagg ‘Ali was as like as a star among the student friends and a distinguishing personality of virtue and vice, while he facilitated the student friends with every religious.
academic and recreational side in general and the boy¹ in particular.

In the seventh section, of this part-II, Dr. Taha Husayn is found to have mentioned the entertainment for short periods made by the occupant of the room in the building rather than the old man. He was a middle-aged man, certainly past forty, but not yet fifty and had spent more than twenty years as a student at the Azhar, without qualifying for his degree. It has been found that the man's interest in learning was moderate and his attendance at lectures was distinctly poor, while he had spent more than twenty years at the Azhar without appearing any examination. It is reported that the man devoted his summer vacation, the Ramadan holiday and the other short breaks in the University years for his country wife. He was found to be hopeless and nervous in the study, while he thought himself that luck would not favour him but it did better for his other friends. It has been found that his young friends took at last his laughing speech as pleasing and refreshing. It is reported that the man had divorced his wife, while he had quarrel with his father in law and got married another Cairo lady. It has been found that he had undertaken new mode in his life by devoting to the prayer and managed himself to secure a 'Ulema degree. It is reported that the mixing and touching of young students with the man grew low and he has been found dead after few days.

1. Here the boy is indicated to Dr. Taha Husayn.

2. The month of fasting, during which Muslims neither eat nor drink nor smoke between sunrise and sunset.
In the eighth section, it has been found to have narrated a senior young man at the Azhar, who possessed limited intelligence while, comparing other friends. The young man is found that like other students, he went to all the lectures and attended the lectures delivered by Imam especially while he along with other student friends got bored of the methods of teaching at the Azhar. They are found to have followed the academic suggestion given by the Imam, whom they bowed down and loved much.

They were proud of being students of the Imam, sheikh Bakhit, sheikh Abu Khatwa and sheikh Rady, while they visited these sheikhs at their homes inspite of the attendance of Azharite lectures. It is reported that Dr. Taha Husayn took a room in the building and attached himself to the student group, while he attended lectures with them, drank tea in their company and even enjoyed sometimes with them. In this section, Dr. Taha Husayn is found to have engaged with the various courses like grammar, tradition, logic, rhetoric etc. with the Azharite friends in co-operation with the senior young man, who also took interest at attaining academic knowledge.

It is reported that the building where the student friends lodged in vacated at the time of Ramadan holiday, while they left for their own homes and families.

1. Here Imam indicates Muhammad Abdu.
In the nineth section, of this part-II, Dr. Taha Husayn is found to have arrived at the building but found empty as the lodgers didn’t return yet. It is found that the regulations were pleasantly elastic\(^1\), while they relied on people’s goodwill than on rigid discipline. Though the teachers and the students got full liberty at reaching the Azhar, as yet, they emphasised on learning than on their homes and families. Dr. Taha Husayn is found to have expressed that the block where he and his brother arrived was empty except a few but after a short period, they heard voices rang out on all sides, while some of the rooms packed with students. It has been found that Dr. Taha Husayn heard a strange, shrill voice came through the wall behind his head for which he became afraid of was “Al- Al- Al - Allahu ..... Allahu AK ..... Allahu AK ..... Allahu Akbar .” and he burst into laughter at the end of this voice, while his brother could identify the man as Shafi’ite\(^2\) and the voice was his morning prayer.

In this section, Dr. Taha Husayn is found to have retained in his mind two stories about the Sheikh. It was at one of the sheikh’s lectures, in which he was explaining the famous phrase in the Talkhis,\(^3\) while every

---

1. This was before the tightening up of teaching conditions by the Administrative Council of the Azhar under Muhammad Abdu.

2. The Shafi’ite is one of the four Orthodox schools of law.

3. Talkhis al-Miftah is an advanced book on rhetoric of the early fourteenth century, it is abridged from a twelfth century work Miftahul -Ulum.
word in it varies in meaning according to its context, in abridgements and expansions, in commentaries and glosses, in criticisms and objections. Dr. Taha Husayn is reported to have criticised some of the statements of the Sheikh as he did with all the teachers while the Sheikh stressed him only for husk \(^1\) at which among other books Mubarrad’s Kamil \(^2\) was studied. The Sheikh is found to be a target for the boy’s wit as he laughed and joked with his companions before and after the husk.

The second story was for laughter and amusement while the Sheikh had a son of dull brain, nevertheless, he was a student and lived in his father’s room. It has been found that a group of friends came to visit the father while they asked his son for cafee but scarcely had they reached their throats to the liquid of cafee, began to cough and splutter in the effort to expel it from their throats while the mixture of cafee and saliva dribbled on their beards.

In the tenth section of this part-II, Dr. Taha Husayn is found to have spoken about an Upper Egyptian family stayed in a room in the right-hand corner of the building while they lodged on the second floor with some strangers like a Sheikh from Alexandria, two persians as well as

---

1. Husk referred to a lecture on literature.

2. Mubarrad (826-868) was born at Basra, studied under al-Jahiz. The Kamil (Lit-complete) is an extremely varied medley of traditions, Proverbs, poems and anecdotes with grammatical commentary.
various students and teachers. It has been mentioned that the family was composed of two members, they are — an old woman of over sixty years of age and her young son of between twenty and thirty years, who trudged the streets all day and brought something to eat in the evening for him and for his mother.

In the eleventh section, it has been found two other kinds of people despite the boys early surroundings in Cairo. One of them was a Sheikh over fifty years old while he had studied for his degree with all the energy and persistence. It is reported that every time he took the examination he failed and was considered a hopeless case by everyone while he was ashamed to go back to his village and acknowledge his failure and for which, he stayed in Cairo amidst the scenes of his unavailing efforts. It has been found that he lived the life of a well-to-do country man while furnishing his room elegantly and stayed there from morning till night so as to give others an impression of study. It is reported that he had already mastered his subject and got all the books by heart, so that there was no need for him to go to attend the lectures. It is reported that he had spent his times among the friends while they visited him and took a real pleasure in his company for which, he did not like to leave Cairo though he despaired of his academic career. It has been found that some of his relatives as well as fellow-villagers came to visit him from time to time while bringing country delicacies which he would immediately invite his friends to share.
It is found that there was another person who was always thinking about the building, though he neither had a room of his own nor stayed in any particular spot while he was the subject of conversations among the young men. It is found that individual paid visits but not alone while he never appeared in the daytime rather, he came only in the dead of night at the time of the deepest sleep. It is reported that personage was called Abu Tartur¹ and he was found in the chain of pleasure and regret for moral and physical cleanliness besides meeting with an academic atmosphere of the Azhar as well as with the students in building.

In the twelveth section, at the Azhar, Dr. Taha Husayn is found to have been handed by his brother over to a Sheikh, who was a man round about forty with a reputation for soundness and intelligence. It is reported that he was known among the friends, teachers and students alike as a man passionately addicted to material pleasures. In this section Dr. Taha Husayn is found to have attended some lectures on different subjects despite presenting himself for a test in the recitation of the holy Qura’n. It is found that he had to take various preparations for getting admitted as a regular student at the Azhar.

In the thirteenth section, Dr. Taha Husayn is found to have expressed the dissatisfaction and isolation while he was at the Azhar. It has been found that Dr. Taha Husayn was in the position of getting help from his brother and from others in managing usual activities at the Azhar.

---

¹ Literally “wearer of a Fool’s cap”
despite coming of his cousin to the Azhar as a student and for his company.

Dr. Taha Husayn, in the fourteenth section, is found to have expressed his intimacy with his cousin besides giving a picture of mutual activities and preparation for the study at the Azhar. In this section, his cousin was found to be intimate friend in each and every moment of his life at the Azhar.

In the fifteenth section, he is found to have expressed his Azharite life with the friend and had an opportunity for both of them of a nice discussion at the Azhar and Mosques despite the participations of varied lectures on different subjects. It has been found that they had taken various items for their meals viz. loaves from the Hanafite section and balila being mixed with sugar, It is reported to have found that they had stopped on their way home in the morning and the afternoon while craving for harissa or bassbussa² i.e. sweetmeat or nut-cake.

In this section, it is clear enough for both of them at the Azhar that they had come in touch with various books and modern courses like logic, law and grammar and after a few days, they are found to have left for home by train while forgetting about Cairo and the Azhar for a while.

1. Boiled maize or wheat.

2. Husayn, Dr. Taha, the stream of days (trans-wayment, Hilary) p.80
In the sixteenth section of this part -II, Dr. Taha Husayn is found to have arrived home with his companion while they had enjoyed with family there in the home. Despite the family, he is found to have met with the village school master and other people of the village. It has been found that he had become annoyed at the conversation about traditions in religion and the memorisers of the Qura'n made between his mother and the school master. It is reported that Dr. Taha Husayn had burst out laughing while his father was reading aloud “Dalail al-Khairat”\(^1\) and had said that the reading Dalail al-Khairat is an idiotic waste of time. In this section, Dr. Taha Husayn is found to be a reasonable and wise man for extending valuable comments as well as suggestions for the family in particular and the people of the village in general while leaving again for Cairo.

In the last section of this part, Dr. Taha Husayn is found to be attended again at the different lectures in the Azhar and other mosques while studying law, grammar, logic and other eminent books of famous writers. It is reported that he had studied Tay's commentary on the Kanz\(^2\) in the morning, the Azhariya at noon and the commentary of Sayed al-Jurjany on the Isagoge\(^3\) in the evening.


2. Treasury.

3. Arabic adaptation of Porphyry's Introduction to the logical categories of Aristotle.
Dr. Taha Husayn is found to have studied on the Qatr al-Nada of Ibn Hisham\(^1\) as well as the commentary of Ibn Aqil on the Alfiya.\(^2\) It has been found that he had read the commentary of Mulla Miskin\(^3\), the Dourar\(^4\) and the thousand and one Nights. He is reported to have studied the Mufassal of Zamakhshary\(^5\) and the Kitab of Sibawaih.\(^6\) So far his literary studies are concerned, Dr. Taha Husayn is found to have gone through the story of Buthaina and Jamil. Jamil was a sort of Arab troubadour, lived at the end of the seventh century and was famous for his platonic love for Buthaina, whom he did not marry. It is reported that Dr. Taha Husayn had spent the Azharite period academically and as a probationer which gratified his father and made him as proud as could be. It has been found that he had attended lectures delivered by Sheikh Muhammad Abdu, Sheikh Rady and Sheikh Abdul Hakam ‘Ata on theology and rhetoric. It is also found that he had come into touch with some textual and eminent literary books during his Azharite life including the book Nahj al-Balagha containing the speech of the Caliph ‘Ali and the Maqama of al-Hariri as well as of al-Hamazani.

---

1. Grammarian of Cairo. 2. Famous grammar of Ibn Malik, thirteenth century philologist. 3. Sixteenth century Jurist. 4. Dourar al-Hukkam — pearls of the rulers, a celebrated work of Molla Khosrew, a fifteenth century Jurist. 5. A great Persian philologist and the Mufassal is his Arabic grammar. 6. The father of Arabic philology and he wrote a grammar known as “the book”.
In this part of al- Ayyam, Dr. Taha Husayn is found to have stressed on the difficulties and adversities which he had to encounter at the Azhar while he unveiled through his writing the academic condition of the Azhar and the defect of educational system alongwith the then cultural aspect of it in a transparent and impressive way.

The opinion of some litterateurs and critics regarding al-Ayyam:

Dr. Taha Husayn is found to have undertaken a successful attempt to represent the condition of his life in a artistic as well as fictious manner. Dr. Muqtadi Hasan wrote that “he portrayed in al-Ayyam about the deprivation of his life and the picture of the day and night of his childhood and youth, which was full of struggle. His book al-Ayyam is considered to be rare and excellent of the biographies of the litterateurs in modern period.” He said that the towering personality of Dr. Taha Husayn is that he had drawn up a picture in a constructive way despite blindness while in this book there is a criticism on the cultural aspects.1 Dr. Taha Husayn is found to have expressed the events with an artistic beauty for which al-Ayyam is entitled as an excellent story of Dr. Taha Husayn.

It is found that he had presented this rare book with beautiful words and dictions along with a delicacy and charm of beauty.2

---

2. Al-Muqaddas, Anis, al-Funun al-Adabiyya, p. 570
In the field of individual criticism of Dr. Taha Husayn, it occurs sometimes to be jesting sometimes to be difficult and sometimes to be pleasant. Dr. Ahsan Abbas wrote in 'Fann al-Sira' about artistic style of Dr. Taha Husayn "In my opinion al-Ayyam has got such a position among autobiographies in Arabic literature which the other autobiographies have not got " especially, the 1st part of al-Ayyam borne numerous features. The beautiful and delicate style in the stories which made clear the hidden emotion of the vein while his artistic beauty painted the individuals and became evident in a new fashion."¹

Dr. Shauqi Daif is found to have commented that the biography is considered sensual and rare one while its writer represented the Egyptian picture from each and every corner. Whether it was urban or rural Madrassa or Mosque or University or School and painted a beautiful scene of every phase in an artistic manner.²

1. Abbas, Ahsan, Fann al-Sira, p. 142.

2. Daif, Dr. Muthaafi, al-Tarjama al-Shakhsia, p. 120.
'Mustaqbal al-Thaqafa fi Misr' is one of the important books of Dr. Taha Husayn, which was published in 1938. Dr. Taha Husayn is found to have brought forth a didactic and detailed programme on cultural as well as educational topic in front of the common people in this book while the critical assessment, thought and feeling, expressed by Dr. Taha Husayn in the book 'Mustaqbal al-Thaqafa fi Misr' may basically be divided into three chief parts:

There is a unique way for development:

The way which is very straight and clear, while finding no unfairness and trouble, i.e. to follow the eastern ways and move on the same regulating with all good or bad, praise or blame.\(^1\) Dr. Taha Husayn is found to have opined that the grand Islamic civilization is fully revived by the European countries. It is found that the manifestation of Iranian culture as well as of the Christian culture of Syria is the part of Islamic culture.\(^2\) Dr. Taha Husayn is found to have said that the Egyptian culture is stronger than that of the West, while he did research on ancient history of Egypt. He expressed views that the Messiah Europe can not be separated from the European characters, like wise, the Islamic Egypt.

---

\(^1\) Husayn, Dr. Taha, Mustaqbal al-Thaqafa fi Misr, p. 41.

\(^2\) Ibid, p. 46.
cannot be separated from the Egyptianity. Further more, he is found to be successful in expressing the conformity influenced by Greek thoughts and views. He is found to have said that the Egypt always remains a part of Europe while its intellectual as well as cultural life is combined with the Europe.¹

Dr. Taha Husayn is of the opinion that the unity of religion as well as of the language should not be the foundation of the unity of politics, and it should not be formed as government by that way, while it is reported that the religion is unique and it is different much more than the politics. The structure of the government as well as its system is established on practical benefits, while religion and language are not likewise.²

The Reformation of language and literature:

The third matter for which Dr. Taha Husayn is found to have expressed his views that the reformation is necessary in regards to the knowledge of Arabic language and literature, it happened not any change in the process of learning Arabic grammar till date, while the traditional system is in Vogue for the process of learning. He is of the opinion that so far the other linguistic knowledge is concerned, the linguistic knowledge

1. Husayn, Dr. Muhammad, al-Ittajahat al-Wataniyya, part-II, p. 218
2. Husayn, Dr. Taha, Mustaqbal al-Thaqafa fi Misr, p. 3.
in Arabic should be changed in proportion to the conditions and situations.¹

According to him, reformation should be on grammatical basis and such reformation as well as change should be made by deep thinking so that the people remain exempted from the mistakes committed at the time of study.²

Dr. Taha Husayn is found to have said that there are some religious people in the world, who preserve their religion and keep in whole heartedly but he accepts the rites without any difficulty while it should have a familiar and inherent language, in which he could comprehend the rites and dogma, besides it should have a special religious language in which he could read the holy book and perform the prayer ritually.

As it may be mentioned about the religious language of Christ, which is Latin, like wise the Greece is the religious language of another group, the religious language of the third group is Qubti and the Syriac is the religious language of the fourth group.

Dr. Muhammad Husayn wrote in the book “al- Ittajahat” that according to the writers, there is not any obstacle in changing language of Arabic literature and calligraphy, however, it has grown a difference between Arabic

¹. Husayn, Dr. Muhammad, al-Ittajahat al-wataniyya, part II, p.224.
². Ibid, p.225.
language and literature and in the language of the holy Qura'n as like as
the difference between the language of France and of Latin.

**Which Language should be the medium of Education:**

An indepth study has been done on the question for the medium of
Education in the Universities to be either Arabic or Foreign Language. ‘Ali
Ibrahim Najib Mahfuz, Abdul Mazid Mahmud, Amin Abdur Rahman and
Ibrahim Shouqi are found to have opposed Arabic Language as the me­
dium of education while they said that it would be difficult to do so.

But Dr. Muhammad Husayn Haykal, Zaki Mubarak, Dr. Taha
Husayn and Lutfi Syed are found to have expressed that if the Arabic
Language becomes the medium of education in Universities and colleges
in place of French Language, then its result would be such that the Ara­
bic books would be taken in place of Foreign books.

Lutfi Syed and Dr. Taha Husayn are found to have enquired, was
there any University except these Universities, in which education was
given through foreign Language while the rope of the fundamental
strength becomes weak, if education is given through foreign Language,
and indicated to the point to which the people understand that the Arabic
Language is short of scientific explanation, is wrong. French and En­
glish Languages were too weak before the expansion of education
and knowledge then how can the European Language be capable for
Scientific explanation and annotation while he says that no Language is perfect and becomes capable to avail the place of Scientific Language.

The process for keeping the grandeur of Azhar intact:

Dr. Taha Husayn is found to have disclosed his views about religious education that the present and future glory of Azhar should have relation with the glory of past while Azhar should today be the mode of glory and splendour of new Egypt like the past so far the idea of Dr. Taha Husayn is concerned that there is only a way just to keep the glory of Azhar constant and i.e. the emanated culture as well as the requisite knowledge of Azhar should be alike to the purposes and necessities of the common people.¹

Dr. Taha Husayn is found to have noticed the Azhar as an ideal institution in the sight of worldly and religious phenomena. Azhar is an institution in which the Muslims had got the spiritual food and for which the responsibility thereof became double in front of other institutions and Universities while it has its prime responsibility that it cultivates the souls of the common people in the world of hope and prospect; peace and tranquility, at the same time it (Azhar) guarded against the fear, menace hopelessness and despair.

¹ Husayn, Dr. Taha, Mustaqaab al-Thaqafa fi Misr, pp. 350, 351
So far as the feeling of Dr Taha Husayn is concerned, if the Azhar is placed among other institutions, then it would certainly take a distinguished position of a full fledged institution without any doubt.

In this book, Dr Taha Husayn is found to have given stress on modern speaking and emphasised on introducing the European culture for the Azhar so that it might cater a new fashion in each and every aspect of life and thus would be a great strength for generation after generation. He is found to have narrated that the Azhar should somewhat be extent to other in regards to its idea, educational system and public views. It has been found that Dr Taha Husayn tried utmost to lay stress on the European civilisation on the Egyptian civilisation so that the Egypt could stand to the same position of the modern world.

Anwar al-Jundi opines that the thoughts and views of the life of Dr Taha Husayn are four in stages:

The first stage consists of the writing of the arts nad knowledge of Greece for which he wrote "Qadat al-Fikr," "Nizam al- Ithnayn " and "Suhuf Mukhtarat min al-Sheir al-Tamthali indal Unan".

The second one consists of the doubt on the poetry of Pre-Islamic period for which he wrote ‘Hadith al-Arbaa’ and ‘Fil Adab al-Jahili’.

1. Ibid, p.352,
The third one consists of the lives of the Islamic legends and the display of the beginning of Islam for which he wrote "Ala Hamish al-Sira" "Uthman", Ali ibn Abi Talib", "Mira't al-Islam" and "al-Shaikhan".

The fourth one consists of the culture and the problem of the learning and the teaching for which he wrote "Mustaqbal al-Thaqafa Fi Misr".

While Dr. Taha Husayn is found to have advanced the view in this book that Geographically, Historically and Culturally Egypt belongs to the Hellenic world that she is as Mediterranean as Italy or France.  

---

1. Eban, A.S., the Modern Literary Movement in Egypt, Vol. XX, No. 4
Dhikra Abil'Ala is one of the Prominent books of Dr. Taha Husayn. This book constitutes a notable land-mark in modern Arabic literary scholarship. It takes a brilliant place among other modern literary books of Arabic. It is the first work of research to be submitted in 1914, to the Egyptian University, and the first one to earn an academic degree.\textsuperscript{1}

The preface of the book describes the clash in Dr. Taha Husayn's mind between two different methods of literary study: that of his teacher in the Azhar and that of the Orientalists who lecture in the Egyptian University whereas the old method succeeded in keeping him away from al-Ma'arri and other modern poets and causing Dr. Taha Husayn to admire the ancients, while the new methods freed him from his prejudices. It has been found that all poets, ancient and modern alike, those whom Dr. Taha Husayn likes and those of whom he disapproves, can be subjected by Dr. Taha Husayn to the same methods of Scientific investigation. It is reported that his book is the first study in Arabic to apply the rules and techniques adopted by European scholars while there is a system in this book, the facts are meticulously verified and the judgements are logically founded. It is significantly found that the first chapter of the book deals with al-Ma'arris period, place and nation, a practice in keeping with Taine's

\textsuperscript{1} In subsequent reissues of the book the title was altered to Tajdid Dhikra Abil'Ala. All references here are to the 5th impression (Cairo, 1958)
formula “la race, le milieu, le moment” while there is not any reference to Taine is made, the whole book seems to echo his views.

It is reported that the book is a theory of historical and social determinism based on a belief in causality while for everything in this world is at the same time both a result and a cause, a result of what has preceded and a cause of what will follow. It has also been found that nothing happens merely by chance or accident — all things are related to, and have influence on each other while referring to the well-known story of the conflict between al-Ma’arri and al-Sharif al-Murtada over the merit of al-Mutanabbi. Dr. Taha Husayn is found to have commented that neither of them was free to choose the position he took, and that both were under the control of a compulsory disposition. It has been found that human beings are nothing but pawns in a game that is not of their own making while they are the predetermined results of a variety of determining causes.

Dr. Taha Husayn is found to have said that the true historian must discover these causes and their mutual relationship while he maintains that the work of the historian is one of description not of creation. It is clear that as was the case with Haykal while Dr. Taha Husayn’s concept of the objective function of literary history goes hand in hand with a belief in absolute determinism. Like Haykal, Dr. Taha Husayn maintains that all events and activities including literary creations are “a tissue of Social and Cosmic factors, subject to
investigation and analysis even as matter is subject to chemical action.

Dr. Taha Husayn is found to have stated repeatedly that his task is that of the historian, since he is concerned with both the "external influences" and with al-Maarri's personality. It is interesting to note that whereas eighty pages of the book are dedicated to a study of the period, another eighty pages to al-Maarri's life, and sixty pages to his philosophy, only fifty pages deal with his poetry and prose. Introducing the book, he claims that the study has done two things which neither he nor anyone else could have expected of a scholar. Firstly, he has been able to reduce to its origin and thus understand the philosophy of al-Maarri. Secondly, he has succeeded in understanding the spirit that inspired what al-Maarri wrote. Dr. Taha Husayn is found to have rejected the accepted division of the literary history of the Arabs into periods closely aligned with those of dynasties and political regimes because, he is found to have said that it lays undue emphasis on political factors and pays too little attention to social and economic influences, while he suggests a system of his own devising whereby literature is classified according to its own development. Dr. Taha Husayn is found to have commented that political decline may, in certain cases, create favourable conditions for literature, such was the case in and before al-Maarri's time.

1. Cachia, Dr. Taha Husayn, p. 77. The citation is from Tajdid, p.20
In devoting twenty five pages of his book to the political life of the period, only two pages to the economic life and little more to social conditions, while he justifies by claiming that an adequate description of political weaknesses can be taken as applying by extension to social, moral and economic conditions.¹

It has been found convenient to deal with the last part of the book, which provides an exposition of al-Ma'arri's Philosophy, among other things, Dr. Taha Husayn argues in support of the poet's belief in total determinism. Both religion and philosophy, he claims, deny free will and thus support the theory of compulsion. On the one hand, the notion of the world as being governed by cause and effect allows no room for free choice. Equally, religious belief in God's omnipotence and omniscience rejects the idea of free will as a contradiction of its basic tenet. It seems reasonable to suggest that he was, in fact, defending his own philosophy of determinism which he had expounded in the introduction of the book and was trying to reconcile it with a religious belief. It is reported that al-Ma'arri's denial of free will led him to flout some orthodox beliefs, as when, for instance, he declared that punishment of the sinner was unjust. At this point Dr. Taha Husayn is found to be differed from al-Ma'arri and sets himself to show that this conclusion is a non-sequitur. Had al-Ma'arri extended the notion of compulsion he would have realized that it embraced not only man's action but also the praise and blame bestowed on him by others.

¹ Husayn, Dr. Taha, Fii-Adab al-Jahili, pp. 70, 76, 78
As Dr. Taha Husayn is found to have opined in the book ‘Tajdid Dhikra’, “man is forced to extol good and condemn evil just as he is forced to act rightly or wrongly”. It is obvious that al-Ma’arri was questioning the validity of the judgement of man’s actions by God and the whole dogma of reward and punishment and not the attitude towards the sinner taken by other human beings. Dr. Taha Husayn is found to become refrained from carrying his argument to its logical conclusion, which is that the judgements of God are also subject to the power of compulsion.

In the part of the book where he deals with al-Ma’arri’s poetry while Dr. Taha Husayn appears to make every effort to display his desire to remain impartial. At one point, he is found to have indicated that al-Ma’arri was the first Arab poet to compose poems exclusively concerned with Philosophy, while asserting the essential rule to be followed by every historian is that he should never extol or disparage but his proper business is to establish the facts.

It has been found that ‘al-Luzumiyyat’ is the collection of Philosophic poems of al-Ma’arri, which places him to the better position in Arabic literature. The bulk of this poetry is said to have been composed in the third phase of the poet’s life while he returned from Baghdad and retired from Society intending to live the life of a recluse. The dominant feature of ‘al-Luzumiyyat’ is that the essential part of the
rhyme, which recurs at the end of every line, consists of two consonants instead of one. Hence the term Luzummalan Yalzam. Dr. Taha Husayn maintains that this rigid limitation which the poet imposed upon himself forced him to strain after rare and outlandish words, while Dr. Taha Husayn could not be able to argument against al-Ma'arri because the poet confessed in his foreword that his intention had been to write a book of Philosophy, not a collection of poetry. Al-Ma'arri also admitted that this book was lacking in imagination and poetic fantasy. In addition to the deliberate obscurity and the excess of outlandish words, al-Ma'arri is said to have made great efforts to imitate the poetry of the bedouins and that of the ancient Arabs.

Two more qualities, typical of Urban poetry and of al-Ma'arri's own period, characterized al-Luzumiyyat. These poems, says Dr. Taha Husayn, are pervaded by rhetorical figures and technical terms. Dr. Taha Husayn is found to have hailed this poetry as representing al-Ma'arri's best and most distinguished work and thus representing the sentiments and thoughts of the poet and portraying his personality in its entirety.

Dr. Taha Husayn is found to have assumed the role of an impartial historian and not of a literary critic. His book was an attempt to make an exhaustive investigation into the life and thoughts of a man who belonged to the distant past, while he believed al-Ma'arri to be the natural product of his period and environment. The nature of his
thoughts, the course of his actions, even his style were not his by choice, while he was driven by the irresistible force of compulsion and such compulsive life considered by Dr. Taha Husayn to be the origin of al-Ma'arri's work, was the main theme with which the book was concerned.