CHAPTER II
Chapter II

The Pre-Islamic Arabic prose literature (Adab)

What is Adab?

The word Adab (اذب) has gone through a variety of changes in its meaning with the passage of time of Shauqi Daif says:

As the Arabs moved from nomadism to civilization the word Adab was also used in different senses. It was primarily used in the sense of entertainment or feast. Then it was used for education and politeness. Again it was used in a wider sense such as for morality, polite behaviour and so on.

Nomen Mundhir, in his letter to Kisra the king of Iran, introduces the Arab delegation to him in the following words:

قد وفدتم إلى ملكي رهطًا من العرب ليتم فضل في احساسي وانسانياتهم وعقلتهم وآدابهم.

In the light of this letter we conclude that this word Adab (اذب) during the early days also, was used in the sense of civilization and culture. Again in the following Hadith the word is used in more or less the same sense.

My lord the Cherisher educated me and imported the best education.

1. Dr. Shauqi Daif Al - Asru Al - Jahile P - 71
2. Ibn Abdi Rabbihi Al- Iqdu Al- Farid Vol 1 P - 91
3. Al Seoli Al Jami Al - Saghir P - 26
Ahmad Shaib is of opinion that the word literature or Adab (اّداب) is being used in the sense of civilization, culture polite behaviour, good character, morality and so on since the first century A.H. to this day.1

Concluding the discussion the term literature or Adab (اّداب) is defined as literary production whose value lies in beauty of form or emotional effect representing the culture and civilization of a people.

Regarding the pre Islamic Arabic literature our information is restricted to oral evidence in the form of poetry and prose in which poetry plays the most prominent part.2 Here we are concerned only with the prose part of the Arabic literature, which is discussed here in some detail.

What is Prose?
When we express our thoughts in simple words oral or written, the language is called prose. When this language is used in our day to day conversation and correspondence it is simple. But when we sit down to write and we desire to use such language which attracts the attention of the readers we try to create literary beauty in the language and this prose is called literary prose. This literary prose is not restricted to the writing only. When a speaker wants to arouse the sentiments of the people he adopts the technique of emotional appeal and for this purpose he uses a beautiful language and this language with its literary beauty is called literary prose. Since the people of Arabia during the pre- Islamic period were not conversant with the art of reading and writing they used this skill of literary prose in their oratory also. Such prose during that period was as popular as poetry. In fact if any prose during the pre- Islamic period can be called literary prose it is oratory, because it attracts the attention of the listeners on account of the beauty of its presentation, its style, its grace and eloquence.

1. Ahmad Shaib Usulu Al' Naqdi Al Adabi
2. As is said
However we do not possess any evidence that the pre-Islamic Arabs knew the art of literary prose in the strict sense of the term. Dr. Shauqi Daif says:

In the light of the above statement we are obliged to conclude that there were people in the pre-Islamic period who were keeping the written record of their literary performances in the form of booklet. But such instances are rare. People were more interested in the literary gatherings listening to the speeches and the stories of the story tellers. The record of such speeches and stories has come down to us when it was committed to writing during the Abbasid period. Such gatherings, which included poetic gatherings, also was the main social activity of the Arab society which had political, social and educational interests.

1. Dr. Shauqi Daif Asru Al Jahile
A society which was divided into tribes and clans without any central power to govern traditions and customs were the only laws for which people had great regard. They were firm in their belief and other moral values such as entertaining their guests and giving protection to the weak which were considered acts of virtue. Telling a lie was a sin, which was not pardonable. With this temperament and under these conditions the Arabian people were content with their lot. They were proud of their language and their ancestors. They called themselves Arabi because they considered themselves the only people among the nations of the world whose language was scientifically perfect and whose accent, pronunciation and tone had the sweetness of music. They were the only people who could correctly pronounce ( ) All their vocal organs were quite sensitive and even today they are the only people who can boast of their pronunciation. They call the rest of the people of the world Ajmi ( ) which means dumb. This word is used for all foreigners of the world. But the irony was that inspite of the rich language Arabs were speaking many of them did not know the art of reading and writing and therefore they were called Ummi which means illiterate. The knowledge of the Arabs was preserved in their memory and for them oral expression was the only means of communication. It is therefore that among them their orators were as popular as poets. The birth of a poet or orator was an asset for the tribe because they were the instruments of winning battles exhorting people to sacrifice their lives for the sake of their people. There were many orators who acquired fame all over Arabic, some of whom are mentioned here. However there is no doubt that we do not possess authentic record of the speeches delivered by the famous speakers of the pre - Islamic days. Whatever has come down to us is a distorted version.
Dr Shauqi Daif says:

Such gatherings were not only for entertaining the audience but also it was a social need since different tribes were engaged in strife with each other and they had to address their people for war or for peace and they were meeting in the court yards of their heads or in their markets or at their appointed places off and on and generally their speeches were extempore. Jahiz says:

The art of oratory was not used for political purpose only. It has its social aspect also in the pre-Islamic days. For example it was used for addressing a lady to become related to by marriage, for guiding some one to right path, for preaching virtue and for the other purposes of life.

There were many in the pre-Islamic period who were known for their oratory. They were Aktham Bin Saifi and Amar Bin Madikarl.

About them, it is related that there was no better speaker than them in the whole of Arabia, about whom Dr. Shauqi Daif writes:

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Three of the prominent orators of the pre-Islamic period are mentioned here in some detail:

1. Qus Bin Saida Al Ayadi

Qus Bin Saida belonged to the tribe Ayad who lived in Najran. He was a Christian religious leader whose speeches centred round the theme of unity of God. He spoke of the life after death and the day of resurrection when people will have to give account of their deeds. His fame spread all over Arabia and he was highly respected by the people on account of his piety, sincerity, sagacity and religious knowledge with high sense of morality. He had full command over the language and knew full well the art of regaling the audience. The Prophet of Islam (P.B.U.H.) was also present in one of his speeches which he appreciated much Qus died before the advent of Islam. The following are the extracts from some of his speeches:

2. Aktham Bin Saifi

He was famous for his power of speech and none could excel him in his expression. He had full command over the language he spoke. He was highly respected by his people for his judicious outlook on life high sense of morality, his far sightedness his sagacity and many other good qualities.
Noman Bin Mun (نوران بن مرن) had sent a delegation to the court of Kisra Nawsherwan (كرى نشروان) so that he may know the merits of the Arabian people. Aktham Bin Saifi was the leader of the delegation and had the honour of delivering a very thoughtful speech in the presence of Nawshewan, who asked him several questions which he answered to the full satisfaction of the emperor.

3. Amar Bin Madikar Al Zubaidi (امير بن مديكر الزبريدي)

He belonged to the tribe of Zubaid

He was famous for many good qualities in him even in the pre-Islamic days. He was a brave soldier and a famous rider and none could excel him in his power of speech during his days of pre-Islamic period. He was alive to see the Islamic rule also and it is said that he embraced Islam and even as an old man he fought for Islam in the battle of Qadisia though he had crossed one hundred ten years of his age.

Some of the extracts from his speeches that have come down to us are given below which will give an idea of the style of prose of those days. The other literary activities of the special gatherings were arranged and famous story tellers were invited to address the gatherings and people were so fond of listening to the stories that they were attending such gatherings in a large number which included men, women young and old. The story tellers were professionals and masters of their art. They were presenting the stories which were current in the society. Some times they would coin their own stories also. The element of supernatural beings was present in their stories in which people were very much interested.

The following story of the pre-Islamic period which has come down to us gives an idea of the literary taste of the Arabian people.

"ذكرنا أن أخوين فأنافينا سمعين في أجل لم يراهم فاصحيفاً فاعجبت بهما"
كان قريبا منهما وادغفيه حالة فرجعته من كل احمد سنال آصمه
لأريدن فنالات لواني ابنت هذه الدواى mê المعلو فرجعته الدين واحنملها
قال الله تعالى: ان اهداف عملك الحياة الامتنى ان أعبدت المعبور
ذاك الدواء إلهى انزه. قال: فوالله لاصطفى. ضحيت ذلك الدواء
فروع ألمبي به زمانا. ثم انتهت دواى لدهنها فقتلتها. مقال الاقتوة:
ما في الحياة نعراً خير ورا طلبه الحياة فاقتها أولا ورا بعيون أه
فهدمت ذلك الدواء فطلبه الحياة كفسله. مقالات انت نتى ترى
إنه مثل ذلك فقول بك في الدين. فأعلات هذا الدواء
فكترب به وايطيع ما تقبعت محدارا في كل ليم. قال: افعله
انت؟ قالت: نعم. قال: ما ان أفعل مخيل لها واعتصام المرانيق
لا يحفا ولا حملت تعطينه كل ليه دنيا را مكرما لم نحن ألبله
حتى كل قلب أحسن الناس حالا - ثم انها ذكرية دحال كيف تبقى
العيش وانا انظر اليك قاني انفي فيك؟ فعمري لا ما أمس فأنا
ثم تعلمها - فمجرد به نمهم فخرها ما أخواصها وفعلت الجحيت
فرى الناس بالجيل فوق فورا فورها ما فتحه نملا رات ما
فعل قعطت عنه الدريان الذي كانت تعطيه وما وراءئي لا يلقي خوف
نحرا وندم من قال له: سأل دنا في أن توالق ( 3 ) ونقول أي
ما كان عليه - مقالات كتب وادهلا؟ وماذا تذكرنا ما نبات
دأجرا لاتباع المعتر - بحث عن دهج الحياة والناس منها مشهورا
من امثال العرب

1. Dr. Shauqi Daif  Asra Al - Jahife  P 402
Priests and Priestesses (اللهات والكاهنات)

During the pre-Islamic period fortune tellers enjoyed special position in the society which was spiritual and people were seeking guidance from them in their matters of social political and economic life. It was generally believed that these soothsayers possessed spiritual powers and they knew about the events of the future. They were both male and female who lived in temples. They were using their own language which could be interpreted in different ways and it was rhymed prose. The most famous among these priests was Salima Bin Ali Hyyah (سلمية البصة) who was called Uzza Salima (عُزَة سلمية) the following prose is attributed to him:

"وَالرَّضٍ عَلَى مَوَتِ الدَّارِ، وَالعِقَابٍ وَالمُشْفَى، لَقَدْ نَعَمَ الرَّحْمَنَ بِالْمُتَّبِعِ رَبِّي وَأَنَا وَأَنَا.

Some of the well-known priestesses of the pre-Islam period are:

اللهات ذات الخُلْصَة - اللهات السُّهُرُتْ - الزَّرَفَة، زِبْرَاء كاهنة بن أَبُو رُحْمَة

They following rhymed prose is attributed Zabra ( زَبْرَاء )

والطِّيْفُ الطُّقْق وَالْلَّيْلِ النَّافِسَت وَالْعَثُمِ اكْتَشَرَتْ وَالْخُمْبِ الطَّاقِ

وَالمَرْضِ اللَّوْدِيَة، انْلَتْ حُيْجَلَة وَكِيلَتَهَا يَا بَايَتُكَ أَبَا عَمِلَا

وَانْلَتْ حُيْجَلَة الْفُوْرُ كَبَيْنَ رُفُوْتِهَا. لا حِمَتِّنَ عَنْهَا مُهْرَأِ

This section of the pre-Islamic society which was viewed by the people as spiritually development made their language absence (مجمَع)

1. Dr. Shauqi Daf Astru Al-Jahile
understandable clearly with ambiguity about it so that it could be interpreted as the situation demanded.

Some of the sayings or proverbs that were current in the pre-Islamic society are given below:

لا هما عفان من اختلف... لعل أمرى سلطان على أخيه

عندى السلاح، ما تكفيه يا مشروفي واعظاً - إسرب

المعقات عنقربة امبنى. إسرب الله سرعه العقاب

المعبر عبود ساعدة المجد. ربي هلام كييس فيه أنت

ما فضت على السديد، ولو في التورين كييس من العدل سرعه

المعدل لا نطمئن في كل ما نسمع.
Islamic Period

Advent of Islam The period of the Prophet.

It was in the year 611 A.D. that Islam entered the Arabian land with a book called Al Quran which was revealed to Muhammad(P.B.U.H) who claimed to be the Prophet of Islam. The purpose of his mission is described in the following verses:

He it is who has sent to the unlettered people a Messenger among themselves to convey unto them His message and to cause them to grow in purity and to teach them the divine book as well as wisdom whereas before that they were indeed, most obviously lost in error and (to cause this message to spread) from them unto other people as soon as they come in contact with them for. He alone is Almighty truly wise (28-62)

About the Quran Mustafa Sadiq Rafai writes:

Every muslim believes that the Quran was preserved in a guarded label called Lawhul Mahfaq before its revelation from year 611 A.D to 622 A.D.3

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1. Al Quran P 29
2. Mustafa Sadiq Rafai Ijaz u Al Quran P 34
3. Mustafa Sadiq Rafai Ijaz u Al Quran P 34
The book is also called Al - Kitab, Al Farqan and Al - Dhikr.

It is divided into 30 parts and 114 chapters with 6616 verses and 323671 words. 1

The revelation of the book was completed in about 23 years. The revelations during the first thirteen years are called Mecci because that they were revealed in Mecca, while the revelations of the last ten years are called Madina after the migration of the Prophet (P.B.U.H.) to Madina where they were revealed out of the 114 chapters of the Quran 90 chapters are Mecci while 24 are Madani. The exactness of the number is debatable. The Mecci chapters are devoted to expose the blasphemy of idolaters and their ignorance of the realities of life and the history of the mankind. The whole stress in these chapters is laid on the one ness of God, His supreme power. His benevolence and compassion. His reward and punishment. These themes are repeated again and again. In the Madani chapters themes like one ness of God., His supreme power, His punishment and reward are addressed to the believers and others including the Jews and Christians. The Madani chapters include the divine commands also which were to be obeyed. They are concerned with the problems of the social life also. This is a complete code of living which was prepared until the commandments were complete in all respects and the religion of Islam was declared complete and perfect for the believers to follow. During the twenty three years of the revelation of the Quran it was preserved in the memories of the Prophet (P.B.U.H.) and many of his compassions. It was also written on the bones, stones and on such material as was available for the purpose. The first official manuscript of the Quran was compiled during the Caliphate of Abu Bakr Siddiq which was kept with him. After the death

1 Scoti Itqan Fi Ulumu Al Quran PP 174-179
of the first pious Caliph the Book was kept with Omar the great who had succeeded him to rule the Islamic state. It was during his caliphate that he introduced the tradition of reciting the whole book during the month of Ramadan in Tarawih prayers. After his death the Manuscript was in the charge of his daughter Hazrat Hafsa. Then during the reign of the third pious caliph OsmanBin Affan 8 copies of the manuscript were prepared carefully and one each was kept in Mecca, Medina, Kufa, Basra, Bahrain, Syria and Yemen. Notation marks were not provided to these copies of the Quran and this work was done in 75 A.H. by Hajjaj Bin Yusuf, the governor of Iraq who ordered the needful to be done for the non-Arabs to read the Quran correctly. This work was done by such great scholars of the Quran as Nasr Bin Asim Yahya, Khalil Bin Ahmad and their associates.

As a rule every Prophet was given miracles for the people to believe and so was the Prophet of Islam (P.U.B.H.) given many miracles, but the greatest of his miracles is the Holy Quran which is to survive till the day of reservation Muslafa Sadiq Rafai has defined the miracle in the following terms:

*وَأَنَّمَا الْإِعْجَازُ ثُمَّ جَاءَ: صَحِيحَ الْقُوْرَةَ الإِسْرَاءُ نِيَاهُ في سَلَامِ الْمَحْجُورَةِ وَمَرْؤُونَ، عَلَى شَرِّ السَّلَامُ نَدَعَاهُ عَنْ بَيْنِهِ—*

In the case of the miracles of the Prophet of Islam (P.B.U.H)

There are many that have been recorded in the books of the Hadith and eye witness can be produced. But in the case of the Quran it is a living miracle Every muslim belives in the divine nature of the Quran which is regarded as a transcript of the word of God from the preserved tablet called Lawh Mahfuz. As such the Quran is a miracle. It can not be
imitated by any moral. It is unique in style, pure in origin, and unexcelled in beauty. These beliefs have been current even among the Muslim theologians, philologists, grammarians and even literary critics. The Quran itself is the living testimony of this belief as explained by Jahiz the great philosopher linguist gramarian and a literary giant of the second century Hijri in his remarkable book Nazmi Quran. Dr. Iqbal the great philosopher and most prominent poet of persian and Urdu who belongs to the modern age firmly believes in the divine nature of the revealved Book which he has defended with strong argument of logical nature. It is therefore that the Muslim scholars are not inclined to admit the presence of foreign words in the Quran. But there are many aspects of the miracles and miraculous nature of the Quran which are given by the author of Tafsir Al - Manar as under:

1. إعجاز القرآن بذاتي من علم العباد.
2. إعجاز القرآن بالاختلاف.
3. إعجاز القرآن بالعلوم الدينية والتشريع.
4. إعجاز القرآن بتخليق مسائل كنتم.
5. إعجاز القرآن بالاختلاف.
6. إعجاز القرآن بالتنزيل من البطل شهبه.
7. وجه دلالات القرآن على نبوة محمد صلى الله عليه وسلم.
8. إعجاز القرآن بالصلب ونظمه.
9. إعجاز القرآن بسلا فناته.

1. Ibn Abdi Rabbhi Al - Manar Vol I Please see P.P 198,200, 204 to 207, 210,216 respectively.
As we have said.

The miracles of the Quran are many. One of its miracle as described in the Quran itself is given below:

"Had we sent down this Quran on a mountain verily, thou would have seen it humble itself for fear of God.

Such are the similitudes which we propound to men that they may reflect. It is evident that the Quran is so sublime that even the highest mountains humble themselves before it and the hard rocks split under it:

"If there were a Quran with which mountains were moved and earth were cloven asunder or the dead were made to speak this would be the one. But truly the command is with God in all things. Everything is possible and in God's power.

Here for our purpose we shall discuss only the miracle of the Quran concerning its language Arabic and its prose. No doubt its great miracle is that it has brought a change in the religious social and political life of the Arabs and the Muslims all over the world at large. We shall discuss here:

1. Al-Quran 11 - 51
2. Al-Quran 101 - 42
the charm of the Arabic language of the Quran which has acquired a universal character as a result of the revelation of the Quran in Arabic. The Quran which established intimate relationship between Arabic and the religion of Islam is reflected in the attitude and beliefs of the Muslims all over the world. The Quranic language as Muslims believes, is not only the language of the Arabs as they speak. They believe in the divine nature of the language whereby the revealed Book is regarded as a Transcript of the word of God which was kept in the preserved tablet (Lawhu Al-Mahfuz) as Umma Al – Kittab, the mother of the Book. It is no doubt the Miracle of the language of the Quran that Arabic language has remained a unifying factor in the Muslim world Arabic is a Semitic language which is spoken in a large area, including north Africa Arabian peninsula and parts of the Middle east. Since Arabic is the language of the Quran it is practically the language of the whole Muslim world. It has not undergone significant phonological changes. Its literary scientific and spoken forms have more or less remained the same and unchanged and it is from it that the spoken language developed. The literary Arabic is the form of the Quranic Arabic which has played an important role in unifying the Muslims particularly the Arabic speaking areas of the Muslim world. In the words of E.C. Nadgin: "Although there are many sorts of Arabs between the Bedium and cultivator, and between the cultivator and the towns man between the inhabitants of one country and another, two tremendously strong ties bind them altogether. These are language and religion. They are the cement of the Arabs world."

It is in fact, the miracle of the language of the Quran that all Muslims all over the world in cities and village, children, young and old men and women are all able to recite the Holy Quran in their prayers and outside it.

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1. E.C. Nadgin The Arabs, p. 75
without understanding the meaning of the language. There are lacs of Muslims among the Muslims of the world who know the Quran by heart and who read the Holy Book daily. To be a Muslim it is considered necessary to be able to recite the Holy Book with its Arabic script. The most important point of imporlanch that emerges from the world wide popularity of Arabic language and its effect on the languages of the Muslim countries is that is the other Prophet were sent to a particular people to deliver the message in their language, while the Prophet of Islam had world wide mission to deliver with only Arabic as the language, of communication. It is therefore in order to make up this deficiency that this miracle of the Quran was made to work so effectively from the days of early Islam to this day. It is, no doubt a miracle of the Quran that the Muslims all over world have remained united inspite of their different languages as their mother tongues from the early Islam to this day. Their classical written language is the same every where inspite of their differences in the spoken Arabic. Much has been written on the subject. Here we shall quote only some of the eminent Arabs which will reflect the view of the Muslim world in this regard.

Sate Al - Husry says:

"The Arab nation consists of all those whose mother tongue is Arabic " 1

Izat M. Darwaza writes:

"Linguistic unity is one of the most important basis for Arab unity. It is the life source of our nation" 2

Similarly Taha Al - Raavi is of opinion. "The death of standard Arabic God forbid is the death of our nation" 3

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1. Sate Al - Husry Thoughts on Arabs nationalism
2. Izat M. Darwaza the Arabs unity
3. Taha Al - Raavi Thoughts on Language and syntax

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1. \( \text{P} 445 \)
2. \( \text{P} 50 \)
3. \( \text{P} 86 \)
No doubt the Quran exerted an enormous influence on the religious, political, social and intellectual life of the Arabs in particular and the Muslims all over the world in general which is itself a living miracle of the Quran from its early period to this day.

As regard the miracle of the Quran from the purely literary point of view which is our main subject of study we may state at the outset that Arabic with its divine origin possesses the supreme qualities of clarity, flexibility, expressiveness, richness and other more such qualities which contributed to the height of linguistic achievement of Arabic language. It is Quran alone which facilitated the rapid development of Arabic by transforming it into the great language of the medieval and the modern times. No doubt the Book is unique in its style, pure in origin and unexcelled in its beauty which cannot be imitated. It is recognised by the philologists, grammarians and literary critics that the Quran had contributed to the height of the linguistic achievement of the Arabic language.

The Quran claims that the exclusive virtue of its language is its perfect mode of expression as said in the following verse

"This is Arabic tongue, plain and clear (16 -104)

Again:

"There has come to you indeed from Allah light and a clear Book

(5-16)

The Quran invites the people of knowledge to study the structure of various languages and compare and contrast them. It has in fact supplied a key to the solution of the linguistic differences in the following verses.
Among His signs is the creation of heavens and earth and the diversity of your language and colours. In that study are signs for those who possess knowledge (30-23).

In this context we may state very briefly that Arabic roots cover the field of similarities and dissimilarities existing in the Arayan languages; some words are common to many languages and from this we can conclude that human race was living together in the beginning and that they were speaking one language. Then they spread to different parts of the world. They took words from the general store stock of words languages have changed with the change of the time, but foreign words when traced to Arabic will be found triple lateral. It may be noted that the Arabic language as the language of the Quran may be called the linguistic consequence of the mission of Islam. The language, no doubt, during the pre-Islamic period had reached some degree of perfection and it is by the perfection of the language which qualified it to be made the language of the revelation when Arabic became the language of the Quran. In the words of Subhi Al-Salah:

No wonder that the Quran used the ideal Arabic dialect blessing its unifying influence and elevating it to the peak of perfection, before which it was limited to only one tribe. 1

It is from the very beginning that the Arabic texts of the Quran and the Hadith have received the scholarly attention of the men of learning and therefore they were safe from mutilation and distortion. This created in them great interest in linguistic studies which qualifies them to be called the first linguistic scholar in the true sense of the word.

Today Arabic is the richest language in its ability to express ideas. It is through the standard Arabic that the Arabs made great contribution to
human civilization especially when Europe and the world community was living in the dark age and not only that they transmitted the external wisdom to the world but also they preserved the ancient and past knowledge of the world by translating the works into Arabic.

The Quran revolutionized the Arabic literature and changed the very face of the Arabian culture. As we have pointed out the Quran is the rich heritage of the Arabic speaking people in respect of its language and literature. It is unique in its origin in its presentation, in its style and simplicity and high flown literary excellence which soon attracts astounds and inforces the reverence. The influence of the Quranic language over whelmed the whole Arabian peninsule They gave up the use of rhymed prose and adtopted the style of the Quran.

We have discussed the over all influence of the Quran on the social, religious, political and cultural life of the Arabs and the Muslims world at large.

Now we shall write in brief about the literary miracle of the Quran. According to Al - Jahiz the Prophet of Islam was sent at a time which Arabic language was at the height of its excellence. None in any part of the world could excel them in oratory and poetry. They boasted of being the only nation who were masters of their mother tongue Arabic and none could match them in the art of speaking and the art of poetry. It is therefore that they called themselves the Arabs and the rest of the world as Ajam. The whole nation was a the lover of their mother tongue and every home was the school of language for young and old male and female both whose literary treasures were stored in their memories. They were people of remarkable intellegence and sound memory. Simple living and high thinking was their national style of living. They were masters of their own
who remained enconquered for centuries by the great neighbouring powers, Roman empire and Persian empire. Their desert was their great defence to protect their liberty. It was under these conditions that Islam made its appearance in Arabia with a Book of their mother tongue Arabic which surpassed all bounds of its excellence. The greatest of the great among the Arab linguistic could not know what it was except that it was something supernatural the Quran claimed to be the word of God, the creator of everthing.

Al Jahiz the great scholars and critic of the Abbasid period that the Prophet of Islam (P.B.U.H) appeared at a time when the Arabic language was at the height of its excellence. They were great oractors and poets. They boasted of their language. It is therefore that they called themselves Arabs the only speaking community of the world and others in their eyes were Ajami which means dumb. When the Quran was revealed and the message was conveyed to them they were all dumb founded and spell bound. They were the best judges and critics of their language which was their national pride from a child to the old male and female. All of them knew full well the linguistic excellence of their mother tongue and the whole Arabia was like a moving university of the school of language It was for them to judge the truth of the religion in the light of their standard for which they were challenged in the following verses:

انَّا لَنَتَّمِن فِي رِيْبِ مَسَا نُزِلْنا عَلَى عِبَادُ نَعَمْنا بَسْوَرَة
من مِثْلِ وَذَاهِبٌ لِمْ هُمْ نَوْمُ الْيَمِين
لَنَتَّمِ غَدِينَ - نَانَ لَن تَعْمَلُوا الْوَلِيْدَانَ فَاذْتَقَبُوا
الْأَلْبَارَى الَّتِي رَفَعَهَا الْمَنَاسِ وَالْجِبَاحَةَ أَيْتَ عَدَّتُمُ الْمَهْرَاتِينَ

1 Seoti Itqan fi Ulumu Al Quran Vol II P 292
This challenge stands for all time to come for even after more than fourteen hundred years nobody had come forward to accept this challenge. The Quran as a miracle was sufficient to convince them that Islam was a religion of God. Instead of accepting the truth as it came to them they called the Prophet (P.B.U.H) a magician. When reason failed they adopted aggressive attitude and took out the sword to suppress the message of God and naturally it was the voice of Quran which prevailed.

Regarding the literary aspect of the Quran with which we are concerned I may say that this subject is very vast. Here we are giving only a few hints which will give us an idea of some of the basic facts of the literary prose of the Quran and bidden Seoli says that the scriptures of the religions sent by God are all miracles but the difference between the miracle of the Quran and that of other scriptures is that the language of other scriptures is not included in the miracle while the language of the Quran is the greatest miracle given to any Prophet. Again according to the rule of the mode of expressing perfect mode of expressing is the exclusive virtue of Arabic.

Qazi Iyad says every word of the Quran is a miracle with its linguistic beauty and excellence with the rhetorical devices of its own. The Quran is neither poetry nor prose though rhymed prose is also used in the combination of words used in the composition and the sweet sound of words and phrases are all miracles of the Quran which soon attract astound and enforce our reverence. The styles of its expression are many and ever changing. The simplicity of its presentation with high flown literary excellence are unique in origin since Quranic Arabic has its own beauty which is different from that Arabic what we call the rich heritage of the pre

1. Seoti Itqan fi Ulumul Quran Vol II P- 310

2. Seot Itqan fi Ulumul Quran Vol II P- 301

49
Islamic Arabs, it overwhelmed the whole Arabian peninsula and people of Arabia gave up the use of rhymed prose in its old form and adopted the style of the Quran. This resulted in the development of Arabic language and literature which revolutionised the whole Arabic literature and changed the very face of pre Islamic Arab culture. Quranic prose abounds in rhetorical devices which Seoti has described in detail. He has given one hundred such rhetorical devices under the heading بتداع Al - Quran some of which are given below:

In rhetorical devices metaphor (تنبيه) and semili (تنبيه) have special importance and these devices have been used in the Quran in abundance. Metapher (تنبيه) has been defined as something resembling the other in its meaning or attribute. There are many kinds of Metapher.

We are giving below the definitions and examples of a few rhetorical devices that have been used in the Quran.

| 1 | Seoti | Itqan Fi Ulumu Al - Quran Vol II | P 207 |
| 2 | Seoti | Itqan Fi Ulumu Al Quran Vol II | P 110 |
1. Example of a phrase in which words of opposite meanings are used.

In which word are repeated to emphasise the point.

The Holy Quran is a complete prose book. The study of the Quran from literary or linguistic point of view reveals many aspects of literature. One of them is the problem of synonyms, which are found in the Quran. Let us examine this aspect of Quranic language also. We shall begin with the synonyms of the attribute of God, Rahman and Rahim which occur in the Holy Quran so often. The following example will serve our purpose.
The word Rahim has been used in the Holy Quran as synonyms of Rahman e.g.

\[
\begin{align*}
\text{1 - } & \text{ إنك أنت المولى العليم } \quad (\text{السورة 15-1)} \\
\text{2 - } & \text{ وان الله روى صبي } \quad (\text{السورة 18-5)} \\
\text{3 - } & \text{ رأي الصغرى جيم } \quad (\text{السورة 1-5)}
\end{align*}
\]

No doubt two words in the Holy Quran have the same meaning apparently, but they can not be used as substitute for each other. Again there are synonyms for “Back” in the Quran, For example.

\[
\begin{align*}
\text{1 - } & \text{ من يخذ من بين الصلب والقرص } \quad (\text{السورة 30)} \\
\text{2 - } & \text{ والبرون الربر } \quad (\text{السورة 27-16)} \\
\text{3 - } & \text{ أو في النص } \quad (\text{السورة 50-1)}
\end{align*}
\]

There are three synonyms for bedding, which occur in the Quran. They are:

\[
\text{فراش، مهد، سرير}
\]

For example

\[
\begin{align*}
\text{1 - } & \text{ فراش الرض } \quad (\text{السورة 8-3)} \\
\text{2 - } & \text{ مشيم على فراش } \quad (\text{السورة 28-19)} \\
\text{3 - } & \text{ وليش المصار } \quad (\text{السورة 26-9)}
\end{align*}
\]

For “Belly” there are two synonyms in the Quran which are given below

For morning Quran has nine synonyms:

\[
\begin{align*}
\text{1 - } & \text{ موعود الصبح } \quad (\text{السورة 7-12)} \\
\text{2 - } & \text{ نساء صباح المنذرين } \quad (\text{السورة 23-9)} \\
\text{3 - } & \text{ نبيهم بشكر } \quad (\text{السورة 9-27)}
\end{align*}
\]
There is a long list of synonyms that are used in the Quran. We have given only a few.

Lastly we are giving below as an example the Quranic prose which resembles the rhymed prose but it is different from what is used by the Arabs.

Arabic is the language in which the Prophet of Islam (P.B.U.H) preached his religion. We know Arabic from the Quran which is the oldest and most important form. It has not undergone significant phonological changes. The written form remained unchanged and it is from it that spoken Arabic developed. Quranic Arabic influenced enormously other languages of the Muslims world. The Qurnaic words have taken their root in them in many ways. The language has a mystical quality which has been working against the forces of change during the past 1400 years, and which is no less than the miracle of the Book.
What is Hadith?

The answer is that anything said and done by the Prophet of Islam (P.B.U.H.) or by some one else before his eyes and within his hearing to which he did not object or anything reported to him to which he gave his approval even by remaining silent which is reported on reliable authority, all these come under the definition of Al-Hadith.

The other name of Al-Hadith is Sunnah but with a difference that in sunnah the companions of Prophet (P.B.U.H.) are also included which in Al-Hadith it is not so.

Al-Hadith is the second fundamental source of Islamic law after the Holy Quran. It is also the second prose work of Arabic literature in that order.

Arabs have been proud of their poetic talents and poetry was their main field of interest. In that sense their contribution to the prose part of their literature and language is almost non-existent so far as its written part is concerned, of course, they were the great orators and they were as much proud of their oratory as they were proud of their poetry.

The Quran was revealed in bits and parts and not at one and the same time. The period of its revelation spreads over 23 years. Its principal characteristic is that it is revealed in rhymed prose also yet it is very much different from poetry with the style of its own. It was conveyed and transmitted to the people through the tongue of the Prophet (P.B.U.H.) The Quranic language is the miracle of the miracles which is the language of God flowing from the mouth of his Prophet (P.B.U.H.) who speaks on
behalf of God. Yet when he himself speaks it is his own style and expression different from that of the Quran and also different from the style of the rest of the Arabs.

The language which the Prophet (P.B.U.H.) speaks is full of linguistic beauties not known to the Arabs which surpassed the best among the Arabs who boasted of their excellence in this art of speaking. There is something supernatural in it. It is therefore said.  

أنا أفعّم العرب

This is what he himself confirmed by saying. 2

Not that he was educated or trained on those lines for the purpose or that he was taking pains to adorn his speech by employing all possible linguistic techniques at his command or by trying to make the style of presentation attractive applying his mind to it while speaking. That is what Al Rafai says: 3

For him it was not an art acquired but a gift from his lord God Almighty:

According to Al Jahiz: 4

1. Al - Rafai Al Balaghulu Al - Nabaviyyah
2. Al - Rafai Al Balaghulu Al - Nabaviyyah
3. Al - Rafai Al Balaghulu Al - Nabaviyyah
4. Dr. Abdul Haleem Nadvi Arbi Adab ki Tarikh Vol II

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1. AJ-Rafai Al Balaghalu Al-Nabaviyyah P-282
2. Al-Rafai Al Balaghalu Al-Nabaviyyah P-282
3. Al-Rafai Al Balaghalu Al-Nabaviyyah P-282
4. Dr. Abdul Haleem Nadvi Arbi Adab ki Tarikh Vol II P-55
Every word that he pronounced was clear to the listener, so much so that one could reproduce his speech easily. Hazrat Aisha (may God pleased with her) says:

Impressed by his eloquence and style and the beauty of the language once the companions of the prophet remarked:

This Hadith shows that it not the self acquired skill which we find in his expression nor he was educated on these lines. It is God who trained him for the purpose. It is something from within, some of the short sentences which spontaneously came out of his mouth, in fact, come from the fathomless depth of their meaning with unsurpassed beauty of the language. For example once the Prophet of God (P.B.U.H.) was travelling with the women folk who were sitting in their litters. The camel drivers were singing songs which made the camels to gallap fast and there was upheavel in the litters. The women were seen falling on each other. The Prophet asked the camel drivers to be slow in the following words:

1. Al-Rafai Al-Balaghalu Al-Nabaviyyah P-297
2. Al-Rafai Al-Balaghalu Al-Nabaviyyah P-301
3. Al-Rafai Al-Balaghalu Al-Nabaviyyah P-301
About the battle of Badr he said 2

Again he remarked: 3

The following are some of the short and sweet sentences attributed to the Prophet of God (P.B.U.H.) which are the embodiment of eternal truth with their literary beauty.

Regarding speeches of the Prophet they are short and long both as occasion dimanded, and if we say they are neither short nor long it will be more appropriate because they were all according to the need of the hour.

1. Please see Al Balgal Al Nabawiyya by Mustafa Rafai P-331
2. Al – Rafai Al Balaghalu Al – Nabaviyyah P-330
3. Al – Rafai Al Balaghalu Al – Nabaviyyah P-029
5. Imam Malik Muatta P-716
6. Imam Malik Muatta P-786
When he was in Mecca during the thirteen years of his Prophethood he was not free to deliver speeches. He was visiting people and even the market place to convey the message of God, reciting the Holy Quran. In Mecca opposition to new religion was very strong and it was difficult to preach the religion openly so much so that when a deputation of Ansar came to Mecca during Hajj season to embrace Islam he had to meet them secretly and the speech he delivered on that occasion was the shortest and the best of his speeches which was intended to serve the purpose. The speech is quoted below: 1

When the prophet of God (P.B.U.H.) migrated to Madina he was free to move about inorder to convey the message of God.

The theme of his addresses centred round the unity of God urging the people to worship Him alone who is the Creator of the universe and

1. Rashid Raza Vol II P.P 50,51
all things are in his control and command. Here his orations were also concerned with other social problems of life. It was then that the foundation of the social and political life of the Muslims was laid. The first sermon which he delivered on Friday in the city of Medina is on the same lines as mentioned above. The sermon turns thus:

والعمري الله الحمد واسمعيه واستغفره وؤمن به ولا آمر
واسأرما من البادر واسحورات لا الله إلا لله وحده لا شريك
له وان مكر عبده ورسول الله صلى الله عليه وسلم...

على فترة من الرسول وقلبة من العلم وفعلا لن تمن الناس
وانقضاء من النسائه وودع من الساعة وقريب من الأجل
من يبطع الله ورسوله فقد شهد ومن بعصه فأفرغوا و
فوق وفئه فلا تعبيرا وأوهمكم بتقوى الله فاحضروها...
حفركم الله من نفسه ولا افضل من نزله فهمه لا
لا افضل من الله ذكروا واين تقوى الله ليحن عمل به

على وجل وسماع منه ربي 

ومنك يئل اللى بنيه وسمي الله من اسم في السوا العلائي 

فأنيك يمضك الأروح الله بينه له تذكر في عاج أمره وذرفها 

بيها الموت حي دعيه الحجد لا مما لهم وما كان من أمر دل 

جود كوات بينة وسبيه امدا بعينها 

 hóaذ لم الله كفته فالله 

روفه بالعبراء واللى صدق قوله واكترعه لا خلف لبلك

ما ان يلفظ عزر وجعل ما بيد المقول لدى وما ما اتقام للمجرب 

نا أيا الله في عاج السوء وآحله في السوا العلائي وسط

كتب عليه سيبا به ويعظم الله إيجار في الرحمن على الله 

1. Dr. Shauqi Daif Al - Asru Al - Islamie

P-P 115, 116
Here we have given only this much part of his Friday sermon which will give an idea of the subsequent khutbat that followed.

We shall now give some extracts from his long speech that he delivered in his last Hajj, called Hajjatul vida (سحرة الوراع). The sermon delivered comprises all aspects of Islamic teachings social, political, moral, spiritual as guidelines for his followers to govern the state which he was leaving behind him. He died soon after which he had indicated in his speech. These are some extracts from his oration:

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1. Dr. Shauqi Daif Al- Asru Al- Islamia

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The charm of the Prophet's speech has its own attraction different from that of the Holy Quran and this alone is a sufficient proof of the external truth for the world to believe that Quran is the word of God alone while Al-Hadith is the human speech yet the Hadith language has its own characteristics different from others. This is called Prophetic eloquence as described by Mustafa Sadiq Al Rafi in his book Ijaz Al Quran Wa

Al-Balaght Al-Nabawiyya

We do not know if this eloquence of the Prophet was of his own and self acquired or as a result of guidance from God in that direction. He was neither using rhetorics nor was he using the language of the priest, the priests of the pre Islamic period. In fact he was brought up in the society of the tribe of Quraish whose language was no doubt recognised as the best from the literary point of view. Not only that he was brought up in Mecca among the tribe of Quraish but in his childhood he had lived among the
tribes like Sad Bin Bakr Bani Asad, Al Aws and Al Khazraj of Al Ansar in Madina. He had already mastered the language of the tribes who were considered the supreme authority in this art. It is therefore that, apart from other consideration his claim that "I am the language of the Arabs" is an established fact.

The language used by the Prophet of God (P.B.U.H.) was unique in many ways with its own peculiarities alien to others. This is itself a miracle as remarked by Al Rafai.

What we have concluded in our statement above finds its support in the saying of the Prophet himself who said to Hazrat Abu Bakr in this context. It is my lord who has educated me and educated me in the best way. We would prefer to quote Al Rafai to make this point more clear who says:

In short the choice of the words and the style of presentations indicate that he was unfolding his inner self which is described by Dr. Shauqi Daif in the following words: 4

1. Al – Rafai Al Balaghah Al – Nabaviyyah P-285
2. Al – Rafai Al Balaghah Al – Nabaviyyah P-287
3. Al – Rafai Ija/u Al Quran wa Balaghah Al – Nabaviyyah P-293
4. Dr. Shauqi Daif Al - Asr Al – Islam P-P 121
Here are two Arabic prose works with us: One is the book of God called Al Quran and the other is the prose work of the Prophet (P.B.U.H.) called Al - Hadith. Both have changed the very face of the Arabic language and literature which we have discussed in brief, as required for our purpose. Otherwise the topic is very vast and I am aware of my limitation in dealing with it. Not only the Holy Quran but also Al - Hadith both produced valuable literature. They are two miracles left by the Prophet (P.U.B.H.) for the world to be guided for all time to come. It brought about a revolution in every field of the Arab life in particular and the world in general.

Before closing this part of our chapter I would prefer to give some important pieces of the Prophets speeches which will further elaborate the points raised above in this regard. While praying for the deputationists once the Prophet (P.B.U.H.) said:

A part of his short is given below in which the style of presentation and short sweet language keep the audience spell bound:

There could be no greater force of argument and more convincing way of its presentation which we find in this very short speech of the Prophet (P.B.U.H.) which makes the audience speechless to listen to what
he said. We know the people of Mecca had tortured him and his companions and they did all they could to obliterate them from the surface of the earth but when he captured the city and entered as a conquerer he spoke only a few following words after he praised his lord.

The first four caliphs of Islam
Abu Bakr (11-13/132 - 634)

When the Prophet of Islam (P.B.U.H.) died his most respected companion Hazrat Abu Bakr succeeded him as Head of the Islamic state. The death of the Prophet was unexpected and many of his companions did not believe that he could ever die. There was a lot of confusion among his companions and they could not understand how they will be able to carry on the work of his mission in his absence.

The first thing which the caliph did was to convince the people that he was really dead. The speech which he had delivered before his election runs this:

وَسَمِنْيُمَا كُنْتُمْ بِسُوءٍ مَا كُنْتُمْ مُحَرَّمَاء مَا كُنْتُمْ مُحَرَّمَاء

Then he quoted the following verse of the Holy Quran:

إِنَّ مِيثَاءَ الْمُتَّمِنَاتِ وَالْمَعْلُومَاتِ وَمَا سُأَلَ الْإِسْرَائِيلِ

Then he again quoted the Quran:

كَلِّ شَيْءٍ ذَلِّقَهُ الْفَلَقُ - - - - - كَلِّ شَيْءٍ جَالِدٍ الْمَرْجَى

1. Dr. Mustafa Al-Adab P-215
The speech was so effective that there was none who was not convinced that the Prophet (P.B.U.H.) was really died. In the second speech which he delivered after his election as head of the Muslim state he said: 1

His other important speech was in fact an address to the army under the command of Hazrat Usama Bin - Zaid which was being sent for the conquest of Syria. In the speech he laid down the rules of conduct for the army as to how they should behave which they are in the enemy country. He also instructed them to respect their priests and to treat the old with kindness and regard. At the same time they should face the enemy with courage: He said: 2

Hazrat Abu Bkr was not only a man of piety who would weep in his prayers and while reciting the Holy Quran. It was therefore that when the Prophet of God (P.B.U.H) proposed him to lead the prayers during his illness Hazrat Ayesha (may God be pleased with her) doubted his ability to
do that. But when he succeeded his master as head of the state, he ruled with an iron hand. The speech he delivered before Yazid Bin Abi Sufyan whom he had appointed commander of the army shows his courage, statemanship and administrative ability. He addressed his commander in the presence of others and said:

Before the first pious caliph Hazrat Abu Bakr died he nominated Omer bin Al - Khattab as the second pious caliph of Islam (13-23 A.H / 634 - 644 A.D.)

This is the period in which the foundation of Islamic state was laid on sound footing and a strong ruler in the person of Hazrat Omer was at the helm of affairs. He is known to the world as Omer the great. When he addressed the congregation as a caliph for the first time he advised the believer to study the book of God and to act accordingly which is the only way for the Ummah to prosper. he reminded the audience what the Prophet of God (P.B.U.H) had said in his speech on the occasion of his last Hajj.

There was a discussion among the companions of the Prophet (P.B.U.H.) as to who was the greatest among the two Abu Bakr or Hazrat Omar, Hazrat Omer stood and delivered the following speech:

1. Dr. Mustafa Al-Adab, pp. 224, 225
2. Dr. Mustafa Al-Adab, pp. 227
His contribution also to the art of oratory is not meagre. He was also a forceful orator who could convince his audience with logic and force of his presentation: Here is his address: 2

This is the period when there was allround expansions, of the Muslim domination. It was a rule of justice and there was law and order everywhere. Then all of a sudden with the assassination of the caliph Omer things began to change and after some time there appeared cracks in the Muslim society.

Othman - Ibn - Affan (23-35 A.H. 644 -655 A.D.). After the death of the second pious caliph Othman Bin Affan was elected to succeed him.

The services of Hazrat Othman to Islam are immense. He is one of the most generous and rich companions of the Prophet (P.B.U.H.) whose sacrifices for Islam, specially during the difficult days can not be forgotten. However it is unfortunate that during his caliphate the society was changing.

1. Dr. Mustafa Al-Adab P.P 229, 230
& Prof. Mohd Yusuf Al Arab wa Adaab I him Vol II P. 02
2. Dr. Shauqi Dair Al-Asru Al-Islami P- 125
and sectarian interests were cropping up. Yet it goes to his credit only that
the most important work like preparing the copies of the Quran was done
during his rule. Regarding the development of prose (literature) during his
period it was almost confined to the art of oratory which was being used
more for the political purpose. After the assassination of the caliph the
atmosphere was surcharged with the political speeches. It appeared as if in
political matters parties were not mindful of the moral values. This period
lasted long. Political speeches by the best orators found place in the field of
prose literature. This trend of finding fault with each other reached its peak
after Othman Bin Affan was killed by the rebels. The caliphate of Hazrat
Ali Ibn Ali - Talib (35 40 A.H. 655 -660 A.D.) was full of troubles.

His adversaries cared more for politics than they cared for moral
values: For that they may have their own reasons. However they were the
people whose sagacity their statesmanship their military capabilities and
their over all services to Islam and Islamic state can never be over looked.
This period contributed the best speeches of the best orators of their time
Hazrat Ali the best orator of his time was involved in a civil war and
therefore he was obliged to deliver sometimes religious speeches and at
times political speech inciting people for Jihad which some people
considered civil war Shauqi Daif says: 1

1. While inciting the people to fight in the way of God he addresses the
people in the following words" 2

1. Dr. Shauqi Daif Al - Asru Al - Islamie  
2. Dr. Shauqi Daif Al - Asru Al - Islamie
2. Hazrat Ali (may God be pleased with him) has contributed enormously to literary prose in the form of his orations which we find in Uyun Al Akhbar and Tabari and also in later books like Nahjul - Balagha. About them Shanqi Daif remarks:

We have not reported much from the orations of the first four pious caliphs. What ever has been quoted from their Khutbat is sufficient to give an idea of the charm of the Arabic prose which flourished during the days of the pious caliphs.

It will not be out of place to mention here the two ladies who belong to this period and whose short and sweet speeches have been reported. One is no other than the mother of the believers Hazrat Ayesha who delivered her talk standing by the side of her father's grave lamenting his loss in the following words:

1. Dr. Shauqi Daif Al - Asm Al - Islami  
2. Dr. Mustafa Al - Adab
This short and sweet talk exhibits the literary talent of the ladies of that period. Hazrat Ayesha belongs to that section of the great scholars of divinity whose contribution to Islamic jurisprudence is immense.

Another lady of that period who contributed to the art of speaking is Khanse the most famous poetess who was known for her poetry all over Arabia. She delivered the speech when her four sons were fighting for Islam in the battle of Qadisia. Here she was exhorting her sons to fight in the way of Allah and to lay down their lives for the sake of Islam. We can imagine a mother in the battle field with her four sons who were fighting with all their hearts and soul when their mother from behind was encouraging them to forge forward. The result was that all of them were killed before the eyes of their mother.

Here is her sermon on that occasion:

1. Dr. Mustafa Al - Adab P.P 283, 284
It is said that all her four sons were killed in the battle one after the other. When the news reached their mother she only uttered the following words:

\[
\text{اذنّ اللّه تعالى في عرش جلست، وغدًا خرجت جزاءً من خير}
\]

The civil war which the fourth caliph of Islam had to face had created many problems. The arbitration proposal between Hazrat Ali and Hazrat Muawiya created more problems for Hazrat Ali, Hazrat Ali’s supporters were divided into groups and a debate was raging whether to accept the proposal of arbitration was right or wrong.

This opened the gate for controversial speeches each side advancing its own argument. Those who had left Hazrat Ali and did not recognise his caliphate were in the front to blame him. This controversy produced valuable debating material for the Muslims which can not be over looked. This civil war also produced some of the best lady speaker on the side of Hazrat Ali. Ummul Khair is the most celebrated lady whose enthusiasm in pleading the cause of Hazrat Ali knew no bound. She would sit on a camel with a whip and exhort people to fight on the side of Hazrat Ali against

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1. Dr. Mustafa Al-Adab

P 284
Hazrat Muawiah. The long speech she delivered in the battle of siffin is a master piece of her career. Some extracts of it are given below:

Wile speaking Ummal Al-Khair Bint Al-Huraish raised her head towards the heaven and continued her speech:

Ummul Khair Bint Al Huraish and Al Zarqa were the most remarkable speakers of the Battle of Siffia and their tongue was doing most damage than a sword can do. It is therefore that some one advised Hazrat Muawiya to kill her to which he replied:

1. Dr. Mustafa Al-Adab P.P 287, 288
2. Dr. Mustafa Al-Adab P- 289
As we have said the supporters of Hazrat Ali who opposed the arbitration could not be reconciled inspite of a long debate on the point in which Hazrat Abdullah Ibn Abbas also took active part. Arguments were based on the evidences from the Quran and the Hadith. It was all without any result. However the question of arbitration was thoroughly discussed which is reported by Al Tabari and reproduced by Dr. Shauqi Daif in his book *Asrul Islami*.  

This period is called the period of debate in which argument from the both the sides were advanced and the speeches made. Khawarij who were leading the opposition to the rule of both Hazrat Ali and Hazrat Muawiyah formed themselves into a strong opposition and carried on their fight for a long time. It was an armed struggle. This movement produced many renounced poets and orators. Their leader Abdullah bin Wahab Al Rasl was a good orator. An extract from his speech will give an idea of the theme of their speeches: Ibn Wahab said:

*من أثيرَ في الله ما أنبيهُ قوم يؤمنون بالرسول ويبنون إلى أفكَّار الرأياء، بالله من أركانه تعالى وأن يهوده ورب إلههم أبا عباس، إن الحق إن الحق وعين فما نه شيطان ودينُ في جميع الدُّنْيَا نَرَى به يجم المباشمة ورغمَ الله وحَل وحلَّ مُنفِّر في جُنُانه...* 

1. Please See *Asur Islami* by Shauqi Daif, P.P 110,111  
2. Dr. Shauqi Daif Al - Asrul Al - Islami, P.112
The Umayyad period

Development of Arabic Prose during the Umayyad Period.

As we know the Arab nation during the pre-Islamic period did not know the art of reading and writing and to preserve their literary treasures they relied on their memories only. It is therefore that they were called Ummiyun. When they emerged from their desert after embracing Islam and conquered Syria and Persia they found a changed social and academic environment. While they mingled with the local population, they found them advanced in civilization and culture with a well-set administrative machinery. It was then that they felt badly the necessity of learning to read and write. No doubt there were people among the Arabs who knew this art, but they were very few. The Prophet of Islam (P.B.U.H.) had encouraged his followers to learn this art as he himself felt the need. The movement to learn this art started in all its seriousness and it did not take much time for the Arabs to transform themselves from the uneducated to the educated people. Side by side with the conquest of one country after the other they were conquering ignorance also trying to learn as many sciences and arts which they felt were needed for them to govern the world.

They started the process by writing down all that they had inherited from the pre-Islamic period like poetry, history, orations and all that they had preserved in their memories. They were now all committed to learn writing. The most prominent scholar of that time was Daghfal Bin Hanzula Al Sadusi who died in the year 70 A.H. He was enjoying the company of Hazrat Muawiyah for whom he had compiled a book in the form of questions and answers in which Hazrat Muawiyah asks him certain 2

1. Ibn Quatiba Al-Maarif P-295
2. This Book is Please see Dr. Shauqi Daif Al Asur Al Islami P.P.451,452
questions concerning the Arab tribes and he answers them all in literary prose abounding in language beauties. It is also reported that others like Hammad Al Rawiya had committed to writing what ever they received from the pre Islamic period which included poetry, history speeches (khutbat) and all other informantions concerning their social life. Jahiz says that the famous poet Dhu - Al - Rumma wanted his verses to be noted down instead of committing them to memory by his Ravi according to the old custom. Now the trend had totally changed and people relied more on written documents and such works were coming up very quickly.

And the educational institutions teaching Al Quran and Al Hadith were taking full advantage of the favourable condition that existed and students noted down the lectures of their teachers in the educational institutions which were found in every city under the Muslim rule. Those who were attending the lectures of Hazrat Abdullah Abn Abbas, Abdull Ibn Masud, Ubai Ibn Kab and others of their class were taking care to collect them all in writing. With regard to books on Islamic law Shias were more interested in contributing to his branch of Islamic learning on account of their faith which supported the cause of Hazrat Ali in the matter of election to the office of caliphate. Salim Bin Qais is reported to be the first to compile a book on the subject. The subject which attracted the attention of the scholars in the first century Hijri is concerned with Maghazi about which Shauqi Daif writes.

1. Dr. Shauqi Daif Al - Asr Al - Islami P. P. 453, 454
The Umayyed period is full of activity in producing books in different branches of learning which included books on history, religion commandments religious discourses and other subjects for instance.

Ibn Mufarragh the poet wrote the histor of Tubba (تَنْعِم) and the collection of his poems was also committed to writing Wahab Ibn Munmabai book on the subject of fate and destiny is also the product of this period. Two letters written by Hasan Al Basri to Hajjaj and Abdul Malik on this subject are also product of this period only. One book on music in three parts written by Yunus Al katib and reported in Al Fahrist of Inbn Nadeem also belongs to this period. ¹

What ever has been reported in brief shows how soon and how fast a movement had started in earnest to advance the cause of learning during the Umayyad period which laid its foundation on strong ground.

With the brief survey of the begining of literary prose during the Umayyad period we shall give in some detail different aspects of the development made in this regard.

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Letter writing in service of the state

The letters written during this period are mostly of political nature. The correspondence between Hajjaj Bin Yusuf, his generals and the leaders of the Khawaraj and also with the caliph have great literary value which exhibit the literary talent of thier writers.

Hajjaj Bin Yusuf, though hated on account of cruelties has earned a name in the literary field. His orders to his subordinates and instructions to his military generals were all in writing, a major part of which has not reached us. Bala- Dhuri the great historian in his book Futuhul Buldan (فَتُوحُ الْبُلْدَان) under the sub heading Futuh Ul Sindh (فَتُوحُ الصِّنْد) gives

¹. Ibn Nadeem Al – Fihrist
For detail please see Dr. Shauqi book Al Asur Islami

P. 207
P. 455
the details of correspondence which he had with his military commander Muhammad Bin Qasim giving him detailed instruction regarding the military operations. He had regular correspondence with his subordinates and this must have produced a valuable literary material. Here we shall reproduce extracts from some of his important letters which he had written to the caliph and men of learning.

The following is the letter which Hajjaj Bin Yusuf had addressed to Qatri

![Letter image]

In reply to this letter Qatri wrote:

![Letter image]

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1. Dr. Shauqi Daif Al - Asr Al - Islami & Dr. Mustafa Al - Adab
2. Dr. Mustafa Al - Adab

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The letter written by Qatri excels in its contents as well as in its literary presentation with the linguistic beauties: what Qatri had written in reply to Hajjaj's letter is a true picture of Hajjaj's character who in his zeal to please his master, the ruler of the kingdom forget that he was answerable to his Lord also who had created him and to Him to will return.

Al Hajjaj's arrogance knew no bounds and he could go to any extent to please the caliph. His letter to the crown prince Sulaiman Bin Abdul Malik is a clear proof of his crooked nature. In his letter to Sulaiman he writes:

It is said that Omer Bin Abdull Aziz used to write to the religious preachers to send their sermons to him and when he was appointed as caliph he asked Hasan Basri to write for him an essay on the qualities of a just ruler. In compliance with his order Hazrat Hasan Basri wrote a lengthy pamphlet some extracts of which are given below:

1. Dr. Shauqi Daif Al - Asrul - Islami P. P - 462,463
2. D. Shauqi Daif Al - Asrul - Islami P. P - 462,463
The style of the letter is like a sermon to one who needs it as a ruler, so that he may do good and prepare for the next life when he will be answerable to his Lord.

It will not be out of place to mention here Al Ahnaf the celebrated speaker and linguist of his days who would attend the gathering of Hazrat Muawiya but he would never hesitate in telling the truth. His command over Arabic language was exemplary. Here we shall quote only a few sentences which he addressed to the tribes Azdad Rabiya.

Al Ahnaf is one of those whose eloquence and style of expression have their own literary beauties and among his contemporaries he occupies an important place of honour.

In the beginning of the Umayyed rule non-Arabs were employed in the state jobs as civil servants since Arabs had devoted themselves almost wholly to the military service. Gradually things settled and the law and order was retored by the Umayyads. Now was the time for the cultural development.

Abdul Malik was the first Umayyad ruler who encouraged the Arabs to take up civil jobs in different state departments like the revenus department, the treasury department and such others. The non Arabs who had hepled the administration to carry on he civil works were replaced by the Arabs staff. The non Arab also did not lag behind in increasing their proficiency in Arabic language and literature. Among them Salim was the
first to attract the attention of the literary world. The time had come for the Arabic language to be fully equipped with the requirements and need of the time and the help came from the Arabs as well as the non Arab scholars. We have already mentioned the name of a non Arab in this field who rose to fame. The other name to conjure with is Abdul Hamid who appeared on the sky of the horizon of literary world like a shining star we are giving below an account of his contribution to Arabic literary prose.

Abdul Hamid and his school

Abdul Hamid was a Persian by blood but he was born among the Arabs lived among them and grew up in the Arab culture and civilization. He learnt Islamic sciences and took full advantage of the Islamic knowledge he had acquired so deeply it did not take much time for him to rise to the fame. He had a very high place of honour in the society of learned scholars. He was in demand from the highest ranking nobles till he was appointed secretary and last adviser of the caliph Merwan Bin Muhammad the last caliph of the Umayyad dynasty. He rose in his stature and in the eyes of the world on account of his extraordinary talents so much so that the Abbasid caliph Abu Jafar Al Mansur used to often say after he took over as the caliph of the Islamic state.

So high was the place of Abdul Hamid in the eyes of the great monarch al Mansur that he recognised his merit openly.

Abdul Hamid was a man of very high morals. He maintained his dignity till the very last day of his life. He was not only a great writer and a greater statesman but also a faithfull friend He had visualised the down fall
of the Umayyad rule and he knew that the Abbasaid were coming to power. He also knew his fate under the circumstance. He could easily shift side or he could save his skin in some other way, and even the Marwan the last Umayyad caliph whom he was serving had suggested to him some thing like that. His reply to the caliph was:

When caliph Merwan heard him he concluded that he will not leave him and he will not do anything which he considered immoral not befitting the dignity of such a great writer and a scholar whose name was to be alive for all time to come. He was determined to die with his master and this is what happened. Both the caliph Marwan and his secretary were together after they fled to Egypt and died fighting in the battle of Abu sair.

Abdul Hamid was a great friend of Abdullah Bin Al Muqaffa who recognised his merit.

When Abdul Hamid felt that his end was near and his people were trying to see that he deserts his master he wrote a letter to his family which explains his philosophy of life and in which the transparency of his style is also clear. His eloquence in the letter is at its height.

He writes:

1. Dr. Mustafa Al - Adab P- 240
2. Ibn Khalliqan Wafayatu Al - Aayan Vol I P – 307
The letter which Abdul Hamid wrote is in fact a philosophical discourse which depicts vividly the pangs of life one has to suffer. There is no way for one to escape the consequence of life on earth. A man equips himself with all requirements of life to give his best to the society, but at the time of harvesting the crop of his labours he finds himself in the midst of a calamity when all is suddenly lost. The latter is full of grief and sorrow for the life. It is in fact, a parting messing not only to his family but to all the victors and the vanquished, those who are saying good bye to all that they had accumulated in life and those who are repeat the same experience by conquering the kingdom of the departed soul.

The letter is no doubt a document of eternal truths of life that were revealed to the human conscience which Abdul Hamid conveyed as a parting message and a parting gift to the human generations for all time to come. This is his last letter which he contributed to the Arabic literary prose and the best that one could write.

I am giving below the following short and sweet sentence of Abdul Hamid which are often quoted by Arabic scholars:
Abdul Hanid was a Persian but does not say that he inherited the art of rhetoric from the Persians. He acknowledged the debts of the Arabs from whom he learnt this art.

The author of Al Adab writes:

It is said that Arabic prose writing of such a high standard of eloquence was started by Abdul Hamid which ended with Ibn Al Amid.

In other words, the credit in this regard as mentioned above goes to the Umayyad period and whatever development we notice in the Abbasid period is built up on the foundation laid during Umayyad rule only which is the result of their hard labour.

**Oratory during the Umayyad period**

The Umayyad period produced a number of good speakers. Hazrat Muawiyah (may God be pleased with him) Yazid, Abdul Malik Bin Marwan, Omer Bin Abdul Aziz were talented speakers. Their governors Zaid Bin Abihi and Hajjaj Bin Yusuf were also reputed to be good orators.

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1. Dr. Mustafa Al-Adab, p. 343
2. Dr. Mustafa Al-Adab, p. 344
3. Dr. Mustafa Al-Adab, p. 345
speech delivered on the death of his adversary Al Ashqar is given below in brief: 1

Abdul Malik Bin Marwan was the most celebrated speaker of his time. On account of many good qualities of a ruler in him he raised the respect of the caliphate in the eyes of the people. The speech he delivered in Kufa is produced here in brief: 2

The most famous speaker of his time is Abdul Malik's governor Hajjaj Bin Yusuf. His services to the Umayyad dynasty are exemplary. He served them unhestitatingly till his death. His first is speech when he was appointed governor of Kufa is remarable in the face of lawlessness prevailing there: He said. 3

1. Dr. Mustafa Al - Adab P – 240
2. Dr. Mustafa Al - Adab P. 242
3. Dr. Mustafa Al - Adab P – 245
All the speeches of Hajjaj are political, of course, with the beauty of his style, presentation and the language he uses. His command over language is marvellous.

The other famous speaker of the Umayyad period who served the cause of his master was Zaid who had joined hands with Hazrat Muawiya (may God be pleased with him).

He was famous on account of his speech which he delivered without going through the tradition (which every Muslim observes compulsarily) of praising God and sending blessing to the soul of the Prophet of Islam (P.B.U.H.).

This has been disputed by some who say that he started his speech with the following words:

\[
\text{اَحْمَدَّ اللَّهُ عَلَّيْهِ اَنْفَضَأَ لَهُ وَاَحْسَبَ نَسْناً لَّاَ لَمْ يَمِّرِ
\]

Those who blame him for not praising God in the beginning of his speech report his speech as follows:

\[
	ext{كَأَيْنَمَا بَعْضٌ نَّفَسُ الْجَمَالِةِ لِجِمَالٍ وَالْعَلَالَةُ للْعُمَيْمِ}
\]

\[
	ext{كَأَيْنَمَا لَمْ تَشْكُرُواَ كَتَابَ الْآَبِ إِنْ تَسْمَعُوا ما}
\]

\[
	ext{مُعَلَّمَةُ عَيْنِ الْوَالِدَةِ أَلَّمْ يَكُوَنُ إِلَّا لَهُمْ وَ}
\]

\[
	ext{الْمِمَّا بَلْ لَيْمَ يَلْهُمْ مَعْصِيَتَهُ}
\]

1. Dr. Mustafa Al - Adab p. 255
2. Dr. Mustafa Al - Adab p. 256
We have quoted only a small portion of the speech of Ziyad which is considered the best speech delivered during the period from the political point of view abounding in eloquence. Some of the sentences he used in his speeches have become proverbs; for example, he says:

Here is one of his shortest speeches:

The speech is not only a model of his eloquence but it is also a proof of his political wisdom and intelligence.

Another speaker of the Umayyad period is Qutaiba Bin Muslim Al Bahili who rose to fame as a speaker. He was the governor of Khurasan under Hajjaj who conquered Takharastan and reached up to Samarqand. Exhorting the Muslims to join the ranks of fighters, in the way of their Lord, he says:

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1. Dr. Mustafa Al-Adab
2. Dr. Mustafa Al-Adab
It may be noted here that the art of speaking was not confined to the male section of the Arab population. There are many female speakers who rose of fame during the Umayyad period. We have already mentioned Ummul - Khair in this regard. The other women who is mentioned by the historians is Sawda Bint Amara Bin Al Ashat who was famous in this art.  

1. For details see Dr Mustafa Al Adab
Development of Islamic sciences
During the Umayyad period

By Uluma Islamia we mean sciences pertaining to Al-Quran in Al Hadit, Al-Fiqh and all allied sciences concerning the three. We have already discussed the head way made in this direction during the pre Umayyad period. During this period there is not much to be reported and I find little benefit in spending time on repeating the same. During this period one significant factor that attracts the attention of the scholars is that the transmission of greek knowledge into Arabic had already attracted an cordinate amount of such attention. The fact is that translation of greek secular work into the languages of the near east including Arabic had been going on before the Abbasaid rule. The Graces Arabic translation activity had already been initiated but this was all the beginning of the movement that was to shape in the early Abbasid period.

The Arab coquest in Syria Palestine and Egypt established contact between the Arabs and the native populated and this created the need to understand each other for which language was the only medium. Again the need for translation from Greek into Arabic was felt in government circles also. The Umayyad had no option but to emplay the Greek speaking people in their imperial administration since they had to use Greek language for the purpose. It was during the reign of Abdul Malik (685-705) that the administrative apparatus (Diwan) was transalted into Arabic language.

There were many Greek speaking people in the area and it made the translation work easy. However there is no evidence to show that the scientific texts were also translated during the Umayyad period, except two books on medicine one for Marwan I (64-65 / 684-685) and the other for

1. See Greek thought Arabic culture by Dimitri Gutas.
Omar II (99 -101 / 717 - 720). The major work which is reported to have been done in this regard is by prince Khalid Bin Yazid ( D after 85). All these activities in the field of translation during the Umayyad period are no more than instances of accommodation to the needs created by the Arab conquest of the areas.

As regards the Persian translation during the Umayyad rule it may be kept in mind that during the pre-Islam period there existed translation from Greek into Pahlavi. They were all of scientific and philosophical nature. These Pahlavi translations helped the Arabic translation of the Greek work. It is natural that after the Arab conquest of Persian the need for understanding the language of the conquerers and the native people was strongly felt. Some of the earliest translations from Pahlavi into Arabic were undertaken for administrative purpose as in the case of Damascus. Here also in Persia during the Umayyad period the administration apparatus was translated from Pahlavi into Arabic. However there are other translation works from Pahlavi into Arabic which have literary character. Since the people of Persia were embracing Islam in large number their interest in Arabic as the language of the Quran increased and we find this interest in the highest Muslim society also. It is reported that a history of Sasanian emperor was translated into Arabic for Hisham Ibn Abdul malik in 113 - 731(1)

The other translations from Pahlavi into Arabic were of astrological which were addressed to both, the Arabized Persians and Persianized Arabs. They were the work of those groups who wanted to return to Sasanian past. It is solely the political motive working behind this work. Arabic translations from Sanskrit appear to have been made during the pre-Abbasid period but their importance is restricted to astronomical texts,

1. AL Masudi Al - Tanbih Wa - I - Israf
which shows that is those days international scholars were available to do the job.

Among the most important works done during the Umayyad period is the collections Hadith during the caliphate of Omar Ibn Abdu Aziz.

**Contribution of the Umayyad period to the Quranic studies.**

When Islam spread far and wide the necessity of reading the Quran correctly was felt. It was during the Umayyad period in 75 A.H. that Hajjaj Bin Yusuf the governor of Iraq ordered the provision of notation marks, Fatha Damma Kasra and Naqta. This work was successfully done by Khalil Bin Ahmad, Nasr Bin Asim Yahya and others. In this way the correct reading of the Quran by the Non Arab Muslims was ensured and since Arabic and Islam constituted a unifying force among the Muslims there development a belief of the divine origin of the language. It was the Quran that presented the height of linguistic achievement of Arabic language and now Arabic was the national language of the Muslims empire including Spain which gradually evolved as a literary language in the Muslim world.

Literary Arabic is the form of language which is found in the Quran. Throughout the World it is uniform. It is therefore that the Quran was the centre of study in all literary circles of the Muslim world. The Umayyad period produced numerous scholars of Quranic studies under whose care Ilmut - Al - Tafsir advanced by leaps and bounds. We shall mention here some of the prominent commentators of the Holy Quran whose services to
this science will be remembered for all time to come. Before we begin we shall define what this science is.

The literary meaning of Tafsir is explanatory interpretation, it is as defined by Al-Zarkashi as under: 2

The science of Tafsir in Islamic sciences is the root and source of all other sciences and it is the key to wisdom and the most dignified, high and elevated as compared to even Hadith and Fiqh sciences.

They are subordinate to the knowledge contained in the book of God.

The Prophet of Islam (P.B.U.H) was the first to explain the meaning of the Quran. Then followed his companions who were witness to the revelation and knew full well the environment under which the book was revealed. Above all Arabic the language of the Quran was their mother tongue and they could better appreciate the linguistic beauties and the rhetorical devices used in the book of God. Then followed those who enjoined the company of the companions of the Prophet called Tabaeen (تابیین) The period of the Umayyad rule includes both of them and it is therefore that it enjoys the privilege of being profited by the services of both in this regard. Here we shall confine our study to only a few of them so far as it concerns our subject and helps us in peeping through it the development Arabic literary prose during the period.

Here are some of the prominent commentators of the Holy Quran whose contributions to the science is recognised by all.

1. The Dictionary Arabic – English A.Elias P. 305
2. Al-Buthan Vol II P – 147
(i) Abdullah Ibn Abbas.

Abdullah Ibn Abbas is the cousin of the Prophet of Islam (P.B.U.H.) whose service to the science of Tafsir is recognised by all. When the Prophet died he was only thirteen years old. He is called Abn Al Mufassireen the father of the commentors of the Holy Quran His merit was recognised by all those who lived during his days including the companions of the Prophet. It is said that the Prophet (P.B.U.H.) had prayed for him in the following words: 1

المحمد فقهته في الدين و علمه التاليز و في رواية اللهم الحم لى و فللمحمد علمه الاملاب ۱
المراد باللهم الحم لى Application

His commentary has been preserved and has reached as in full.

Now we shall give below a short account of the commentors of the Quran who lived during the rule of the Umayyad dynasty only.

(ii) Said bin Jubair (45 - 95 A.H /665 - 714 A.D.)

Said Bin Jubair was one of the most prominent of the sahaba who enjoyed the company of Abdullah Ibn Abbas Ali Bin Hatim Abdullah Bin Umar and many important companions of the Prophet and he himself rose to a high reputation among his contemporaries. He is recognised as Imam in the science of Tafsir. He is one of the victims of the atrocities of Hajjaj Bin Yusuf who killed him in the prime of his life in the year 95 A.H, (2)

(iii) Mujahid Bin Jabr (21 - 101 H. 642 - 722 A.D.)

Mujahid Bin Jabr is one of the important students of Hazrat Abdullah Bin Umar who paid great attention in learning the science of Tafsir for which he was reputed among his contemporaries. About him Sufyan Al - Sawri said. 2

أذ اجا ويل التفسير من جاهد في فهمه ۲

1. See Alfathu – Bari Vol I P – 170
2. Ibn Khallikan WafayatuI Aayan Vol I P – 256
Ibn Kathir the renowned commentator of the Quran has paid tribute to him in the following words: 1

Hazrat Mujahid was explaining the meaning of the Quran on the basis of the verses of the Quran itself which is called: 2

He had vast knowledge of the Quran and it is in the light of his study that he explains the meaning. Though we find Ispahiyat also in his Tafsir but it is rare.

(iv) Ikrma (مَعْلُوم) 25 - 105 A.H./ 645 - 723 A.D

Ikram is a reputed commentator of the Quran and in his days he was at the top among the scholars of divinity. He had seen the days of many companions of the Prophet of Islam (P.B.U.H.) As a jurist also he rose to fame, Sabi Says: 3

He worked as a mufti even in the life time of Hazrat Abdullah Bin Abbas.

He lived in Basra also for some time. His published commentary of the Quran has not reached us but he is often quoted by Tabari Ibn Kathir and others in their commentaries. One particular aspect of his commentary of Ikrama discusses the points of grammar and rhetorical devices also in his commentary

1. Tafsir Ibn Kathir Vol I
2. Please see Wafayatul Aayan Vol I for details
3. See Tahzeeb Al - Tahzeeb Vol VI

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(v) Abul Aaliya Rafi Bin Mehran (93 A.H.)

Abul Aaliya lived in the days of the most prominent companions of the Prophet (P.B.U.H.) like Ali Ibn Abi Talib, Abdullah Bin Masud, Abdullah Ibn Abbas, Abdullah Bin Omar. He is the most trusted Tabai in his knowledge of the science of Tafsir. About him Abu Bakr Bin Abi Dawood says:

بسم الله الرحمن الرحيم

اللهم أعلم ما أهلك وما أثمر
لا شترت بي شريعة

One aspect of his commentary of the Holy Quran is that he discusses the grammar also while explaining the verses of the Quran. For instance, he says:

الله لا يعبد إلا الله إليك يا سام بن عبيد

(vi) Abu Saeed Al-Hasan (21 - 110 A.H./642 - 728 A.D.)

He is Abu Saeed Al Hasan Bin Abi - Al - HSan Yasar Al Basri who combined in him many qualities of a great man. He lived in the most troublesome days of civil strife which had engulfed the whole Muslim world making life difficult for the people. The social structure was badly shaken on account of the political uncertainty of the times.

About him Al - Dhahbi said:

1. Tahzeeb Al - Tahzeeb Vol III P - 284
2. Al - Quran, Sure Aale Imran verse 64 P - 215
3. Please see Tafsir Al - Tabari Vol III P - 160
4. See Wafayatul Aayan Vol I P - 181
5. Tadhkiratu Al Huffazi Vol I
He contributed the following books to the Quranic studies.

Hazrat Hasan Al - Basri has the style of his own with regard to explaining the meaning of the Quran. Some times his commentary becomes a sermon. Generally he relies on the evidence from the Quran itself to make the point clear and some times he takes the help of the sayings of the Prophet (P.B.U.H.) and the saying of his companions, for example while explaining the verse:

He says:

The Syrian School

When Syria was conquered by the Arabs many people of that region embraced Islam and they needed scholars of divinity for teaching them the book of God. Hazrat Yazid Bin Abi sufyan wrote to Umer the great to send some one for the purpose. It is therefore that Hazrat Muadh and others were sent to Syria and the Syrian school of Quranic studies was founded. The scholars of divinity spread all over the country teaching people the book of God. Among the commentators who belong to the Syrian school during the Umayyad period we shall first mention Umar Bin Abdul Aziz

1. Ta'rif Al Kathir Vol V P - 223
He contributed the following books to the Quranic studies.

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The Syrian School

When Syria was conquered by the Arabs many people of that region embraced Islam and they needed scholars of divinity for teaching them the book of God. Hazrat Yazid Bin Abi Sufyan wrote to Umer the great to send someone for the purpose. It is therefore that Hazrat Muadh and others were sent to Syria and the Syrian school of Quranic studies was founded. The scholars of divinity spread all over the country teaching people the book of God. Among the commentators who belong to the Syrian school during the Umayyad period we shall first mention Umar Bin Abdul Aziz
the pious Caliph of the Umayyad dynasty whose knowledge of the Quran and the Islamic sciences was so vast and his services in introducing religious reforms out standing that he is renogised as a Mujaddid or reformer of the first century Hijri.

Umar Bin Abdul Aziz (61 – 101 A.H/ 683 0 720 A.D) was the grand son of Marwan the Umayyad caliph. In his childhood he was with his father Abdul Aziz who was governor of Egypt. He lived in Madina also for some time for his education and when his father died he was appointed governor of Madina in the year 87 A.H. He succeeded Sulaiman b Abdul Malik as head of the Islamic state in Safar 99 A.H. till his death in the month of Rajb 101 A.H. 1

Al - Dhabhi (المدحبي) said 2

كان فقيهاً فقهاً عارياً بالسنة كبرائتنا
حاَضِراً حاضراً لله ﷺ ورحاً ومنباً

Mujahid while paying tribute to him said:

أَتِنِاَنْ لْمَلَّمُهُ وَقَصَّناً حَرَّناً حْيَيْنَا مَنْتَ

His book Al-Radddu Al Qadriya (الرَّدْدُ الْقَدْرِيَّة) has been praised by Abdul Qadir Al Baghdadi. The book has its own literary beauties also.

1. Please see Tabqat Ibn Sad Vol V P – 242
2. Tadhkiratu Al Huffazi Vol I P – 105
3. Hulyatu Al – Awliya Vol V P – 346
Taus Bin Kaisan (D. 106 A.H)

He is Al Imam Abu Abdur Rahman Tausbin Kaisan. He enjoined the company of fifty companions of the Prophet (P.B.U.H.). Ibn Khallikan said:

كان فيهما حليل الكرم ربيع القدر

About him Al Dhahbi said 2

وكان طاوس مشيخ أهل البيت إنما كان عالما فهده جميلا بعمالي كنت أكتب لله ثلاثة ربيع داله إلى جنا لسم الله الكهربان الصفا ببد

Commentaries of the Quran belonging to the later period such as Tabri and Ibn Kathir have quoted him profusely. For example, 3

روى مصري لأخبرنا بن طارق عن أبيه في قوله: إذ اختلف الله ميقات السبتيين لما أتكلمن من كنا برحيلت فلأخذا الله ميقات السبتيين إن يصدق بمضمون بعنا ثم قال ثم جا وكم رسول مصدر لما سلم لمتوات بنا وللتصرف خال فهذه الدنيا لاهل اللباب اخترى التد منا ما خصم ان لي منوا بحجة ويمتقوه

1. Ibn Khallakan Wafayatul Aayan Vol I P - 233
2. See Tahdhib Al – Asma Vol I P - 251
3. Tafsir Al – Tabari vol III P - 237
We have surveyed in brief the development of Tafsir literature during the Umayyad period and we have selected only a few commentators for our purpose from different scholars of Quranic studies spread over the vast Islamic empire.

As regard the development of Hadith during this period the caliph Umar Bin Abdul Aziz had instructed all his governors to see that all the authentic traditions of the Prophet should be secured and preserved by committing them to writing which work was neglected deliberately for various reasons till then. It did not take much time for the work to start in all seriousness which soon turned into a movement. No doubt it was ordained by God to preserve the sayings of the Prophet (P.B.U.H) also in the same way as He had preserved the Holy Quran. The movement for collection of Hadith produced a galaxy of such eminent scholars of Hadith as Imam, Malik, Imam Bukhari, Imam Muslim, Imam Abu Dawood, Imam Baihaqi, and others. The science of Hadith in its richness assumed the status of a great and the most important science. The credit for this no doubt goes to the Abbasid period but one is obliged to add this achievement also to the list of so many such deeds of the Umayyad dynasty for the initiative taken by them in this regard.