CHAPTER - III

LITERARY CONTRIBUTIONS OF THE QUR’ÂN AND THE HADITH
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An Introduction:

The Holy Qur'ân is supposed to be the first written book in Arabic language and it is a unique literary guide and linguistic authority of the Arabic language and literature. On the other hand, the Hadith is considered as the second authority of the same. Under the literary influence of the Qur'ân and the Hadith, the academic standard of the Arabic language and literature has been evolved since the 3rd / 4th A.H or 9th /10th A.D centuries.

It appears from the investigation into the overall development of the Arabic language and literature that it has been basically originated from the Qur'ân, since it scintillates lights on various subjects and sciences. With its contents all the prospective theologians, lawyers, scientists, and philologists started their researches and careers. Their endeavours resulted in the production of the bulk of Arabic prose. Needless to say that linguistic, lexical, philological and legal sciences as well as historical and geographical studies are indebted their origin and development to the Qur'ân.\(^1\) The Qur'ân itself bears evidence in reference to Arabic literature that it covers all the sciences when Allah says:

"Nothing have we omitted from the Book (Qur'ân)" (Surah, 6 : 38). "And We shall bring thee as a witness against these (thy people) : and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.” (Surah, 16 : 89). Ibn Masud reported: “One who intends for the knowledge, then he should do with the Qur'ân. For in it there is information of the earlier and the later.”\(^2\)

In the field of prose literature, Hadith has occupied the best position and helped in the production of new technical terms, untouched narrative style, distinct model of addresses as well as figurative expressions from the beginning of Islam. It has made a great impact on religious and literary sciences and due
to which Qur’anic exegesis, jurisprudence, historiography and literary works are developed to a large scale.

It reveals from the discussion that some distinguished branches of Arabic literature have been evolved in the linguistic and literary study of the Qur’an and the Hadith, while the perusals and understandings of both the corpora are necessitated by the provincial Arabs, Persians and other converted Muslims of foreign extraction. As and when people devoted to the study of the Qur’an and the Hadith, the religious, linguistic and intellectual sciences began to derive therefrom and subsequently various branches of Arabic literature came forth especially dealing with the subjects of History, *Adab* (Prose), *Tafsir* (Qur’anic Commentary), *Farā’iḍ* (Distributory Shares in Inheritance), *Kalām* (Scholastic Theology), *Fiqh* (Jurisprudence), Geography, Philosophy, *Qirā’at* and *Tajwid*, Astronomy, Medicine etc.

**Prose Literature (الأدب النصري):**

Arabic prose as a medium of artistic expression makes its first impressive appearance in the Qur’an. It is interesting to note that the prose style of Arabic language has been standardised by the literary elegance of the Qur’an which has influenced the growth, scope and character of the whole range of Arabic prose literature. After the holy Qur’an, the Hadith has made an extension in prose works of the Arabic literature.

Needless to say that the Holy Qur’an has played the significant role in matters of being a literary and linguistic guide for Arabic prose literature, while the role of Hadith for the same is deemed next to the Qur’an. The main components of prose literature like literary (مثال) ‘proverbs’, (كلامات) ‘speeches’, (رسائل) letters, (قواعد) ‘grammar’, (ادب) ‘adab’ (belles lettres), (فقه) ‘jurisprudence’, (تفسير) ‘commentary’, (تاريخ) ‘history’, (قصة) ‘story’, (مقدمات) ‘assembly’ etc. have been derived and evolved from both the Corpora.  

In the 8th and 9th centuries, a new type of literature has been evolved
under the name of *Adab* (belles lettres) designed to meet the need of man who longed for a place in decent society and to provide him with necessary knowledge in an attractive form. Generally *Adab* concerns with such a literature which imparts erudition by comprehensive tales and stories of the Arabs and the non-Arabs, proverbs and essays, are designed to entertain, reform and discipline. In this respect, there are some remarkable works of belles lettres like *kitāb al-amthāl* (the book of proverbs) written by a Yamanite Arab, 'Abid b. Sharya who was deputed by the first Umayyad Caliph, Mu'āwiya to prepare a work on the history of the pre-Islamic Arab and non-Arab rulers. Another work of same kind named *Kitāb al-Amthāl* was contributed by Suhār al-‘Abdi, an orator and leader of the Persian Gulf littoral tribe ‘Abd al-Qays. Then came the works of Ibn al-Muqaffa, a renowned Persian scholar and translator and a zoroastrian by religion, later converted to Islam, wrote a series of *Adab* namely *al-adab al-ṣaghīr* (The Small Book of the *Adab*), *al-adab al-kabīr* (The Large Book of Adab) and *kalīla wa dimnā* (Fables of Bidpai), translated from Pahlavi language (Middle Persian). He was put to death about 760 A.D. due to his orthodox linkage with the Shi'ite creed.

It has also been noticed that *al-Bayān al-Tabīn* sets a high standard art of Arabic prose based on standard quality of essay and it was Amr b. Bahr known as al-Jāhīz (d. 868/9 AD) who created this first. *Adab* (belles-lettres) has come to fulfledged development, while it was based on the four books and in this connection, Ibn Khaldun (d. 1406) states: “while teachers were giving lessons we heard from their tongues that the bases of *Adab* are lying on the four books, i.e. *Adab al-Kātib* of Ibn Qutayba of Merv (d. 885), al-Kāmil of al-Mubarrad (d. 898), al-Bayān wa’l-Tabyīn of al-Jāhīz (d. 868) and *Kitāb al-Nawādir* of Abū ‘Ali al-Qālī (d. 967 A.D.).”

*Al-‘iqd al-farid* (The Unique Necklace) of Ibn Abd Rabbihi (d. 940), the first Spanish author, reached to the highest form of literary development and his position lies just after the book *Kitāb al-Aghani* of Abul Faraj al-Isfahani.
The author of 'iqd al-farīd was the laureate of the founder of the Umayyad caliphate of Spain, ‘Abd al-Rahman III. It is worthmentioning that Kitāb al-Aghani (Book of Songs) is a valuable treasury of poetry and literature and an important source for the perusal of Muslim culture and civilization.

Concerning the work of al-Isfahani, Ibn Khaldun portrays in Muqaddima as follows: The book of song is “the register of the Arabs” and “the final source of the student of belles lettres.” Subsequently a new species of Adab writing embarked on its career and the Maqāma (assembly) was invented by Badi‘ al-Zaman al-Hamdhani (969 - 1007 A.D.). The Maqāma is a kind of dramatic anecdote, which the author subordinated substance to form the specific mode of speech. The Persian al-Hamdhani was also followed by the Iraqi, ‘Allama al-Ḥarirī (1054 - 1122 A.D.). It is interesting to note that the assemblies of al-Ḥarirī have been superior to the work of his predecessor in pleasing manner of expression, and poetical ability but the credit of al-Hamdhani can not be gainsaid in their originality. In the maqāma of these two litterateurs and their followers, Arabic prose writing once terse and incisive, became affected and ornate, rich in elaborate similes and filled with rhymes. But the anecdote itself in the maqamas has often been used as a subtle and indirect way of criticizing the existing social order and drawing the attention of people with moral lessons.

The importance of the Arabian Nights in Arabic belles lettres is tremendous and this great work was written by al-Jahshiyarī (d. 942 A.D.), who translated it into Arabic from an old Persian work, Hazar Afsana (thousand tales) giving the title to the final work as “Alf Laylah wa Laylah” (A thousand and one nights). It is worthmentioning that Hazar Afsana had the contents of several stories of Indian origin, but while adapting the draft al-Jahshiyarī added other tales from local story tellers. When the scholars pursued Qur’ānic Sciences and compositions like belles lettres, the common man developed more taste for folk and fairy tales like “The Arabian Nights” and for romances of Antar, Abu
Zayd, Salad al-Dīn and Baybars, the Mamluk Sultan who followed the example of Sladin in carrying on the holy war in opposition to the crusaders.\textsuperscript{11}

\textbf{Tafsīr Literature:}

The term (تفسیر) \textit{Tafsīr}, a verbal noun, belongs to the measure of (تفیعیل) \textit{Tafīl} and derives from the root (فسر ف س ر) “to uncover”, or “to elucidate”. So, \textit{Tafsīr} implies a special branch of learning, which pertains to the correct interpretation, elucidation, explanation or commentary of the \textit{Qurān}. The holy \textit{Qurān}, the words of Allah, contained a fairly large number of words and expressions, some of which were not comprehended well by many of the Arabs. Since it has many technical words like (صلاة) \textit{ṣalāh}, (زكاة) \textit{zakāh}, (حج) \textit{hajj}, (جزية) \textit{jizya} etc. called for elucidation. Above all, it has confusing and contradictory verses which required for interpretation. As the words of Allah, the \textit{Qurān} must be assumed to be clear in its import and human being should be able to discover the true meanings of the text. It appears from the investigations into the context of the \textit{Qurān} that it gives the freedom of will while others deny it. While the companions of the prophet Muhammad (PBUH) faced such difficulties then he explained to let them understand the holy Book.\textsuperscript{12} It is seen that in the early Islamic period, only a small amount of \textit{Tafsīr} was attributed to the Prophet (PBUH) and his companions also had to explain occasionally the ambiguities of the Qur’ānic verses in response to the questions asked by others. Since the holy \textit{Qurān} is the fundamental text of Islam, generally the Muslims necessarily sought answer to the new and unknown problems. Under such circumstances, the necessity of comprehensive elucidation of the Qur’ānic verses was felt more and it led to the production of \textit{tafsīr}.\textsuperscript{13}

During the rightly guided caliphates \textit{Tafsīr} was limited to the commentaries heard from the Prophet (PBUH). The Qur’ānic explanation of then time did not comprise the whole book but was confined to some parts of it. Because the \textit{Qurān} was not available to the Arabs in a collected and arranged form till about fifteen years after the demise of the Prophet (PBUH). Usually the companions
of the Prophet Muhammad (PBUH) had a mental temperament to leave the explanation of the metaphorical, and obscure texts of the Qur’an.\textsuperscript{14}

In the Umayyad period, the endeavour on the preparation of \textit{Tafsir} of the holy Qur’an continued. The technical words and expressions of certain verses of the Qur’an were explained. Likewise the text of the Qur’an related to any particular events and environments was also elucidated, and the socio-religious fallacies of peoples, left untouched or incomplete in the earlier period were made clear with appropriate interpretation. For this noble cause, a group of commentators attempted at preparing commentaries of the Qur’an with explanation of the metaphorical, incompatible or confusing expressions, left unheeded in the earlier time. The commentary related to the Christian, the Jews and some other ancient peoples, their religions, prophets and legend, mentioned in the Qur’an had been elucidated in the light of their history. This very task was accomplished by three converts from Judaism, namely, 'Abd Allah b. Salam (d. 43/633), Ka‘b al-Ahbar (d. 32/652) and Wahb b. Munabbih (d. 110/728); specially among them the last one engaged himself with great care and earnest.\textsuperscript{15}

Until then, \textit{Tafsir} on the whole had been transmitted orally and had not been compiled and written down. Further, the matter of \textit{Tafsir} was not obviously differentiated from that of Prophetic Tradition but was undertaken as a special discipline within Hadith. As a matter of fact, the development of an independent discipline of \textit{tafsir} began with the initiative of traditionists (scholars of hadith) who collected hadith including \textit{Tafsir} reports and this led to the emergence of major mufassirun (scholars of \textit{Tafsir}) and their works.

It is necessary to mention that the compilation of \textit{Tafsir} has begun with the endeavour of Ibn Jarir al-Tabari (839-923 A.D.) who is generally regarded as the most important figure in the formally established classical tradition of \textit{Tafsir}.\textsuperscript{16} The mainspring of the Sunnite muhaddith, Ibn Kathir (d. 1373) wrote a Qur’anic exegesis which was an abridgement of the work of Ibn Jarir’s \textit{Tafsir} and the respective
commentary carried out in the writings of the earlier interpreters have come to be regarded as an encyclopaedia of Qur’anic exegesis. Jalâl al-Dîn al-Suyûtí’s \textit{al-Durr al-Manthûr} is a sunnite Qur’anic exegesis having the characteristics to \textit{Tafsîr bi ‘l-Ma’thûr} and his another work \textit{Iltaqân} takes a general survey of Qur’anic sciences which is deemed to be an introduction to the critical study of the Qur’ân. Abu Muhammad al-Baghawî (d.1122)’s \textit{Ma’alim al-Tanzil} is an abridgement of Abu Ishâq al-Tha’labî (d. 1035)’s \textit{al-Kashf wa al-Bayan ‘an Tafsîr al-Qur’ân}. Despite being Muhaddith, Ibn Kathîr (d. 1373) wrote a Qur’anic exegesis which was an abridgement of the work of Ibn Jarîr. In fact, literary tafsîr reaches its zenith in Mahmûd Ibn ‘Umar al-Zamakhshâri (1075-1144 A.D.) and his \textit{al-Kashshaf} is regarded by all as an invaluable source of linguistic and literary insights. ‘Abd Allah b.‘Umar b.Muhammad Ibn ‘Ali a-Baydawî (d.1286)’s \textit{Anwâr al-Tanzil} is an expurgated edition of the work of Zamakhshâri. Abu al-Barakat al-Nasafi’s (d.1310) \textit{Madarik al-Ta’wil} is an abridgement of both the works of Zamakhshâri and Baydawî. \textit{al-Bahr al-Muhit} of Abu Hayyân (1256-1344) is a kind of \textit{tafsîr} which gives an emphasis on language and literature.\footnote{17}

Fakhr al-Dîn al-Razi’s \textit{al-Tafsîr al-Kabîr} is a dialectical and theological type of \textit{tafsîr} and it defends the Ash’arite doctrine. On the other hand, al-Qâdî ‘Abd al-Jabbâr (d. 1025) argues in his work \textit{Tanzil al-Qur’ân al-Matâ’in} in favour of the Mu’tazilite view-points.\footnote{18}

The representation of juristic tafsîr is found in \textit{ahkâm al-Qur’ân} of the Hanafite scholar, Abu Bakr al-Jassás (917-981) and \textit{al-Jâmi ‘î-ahkâm al-Qur’ân} (الجامع لأحكام القرآن) of the Malikite scholar, Abu ‘Abd Allah al-Qurtubî (d.1273). Ibn al-Jawzi’s (d.1200) \textit{zâd al-masîr} represents the Hambali viewpoints. Of the works of nineteenth century, \textit{Tafsîr Rûh al-Ma’anî} (تفسير روح المعاني) of Shihâb al-Dîn Mahmûd al-Alusî (1802-1854) contains composite nature of various subjects of Qur’anic exegesis.\footnote{19}

Among the Sûfi works of \textit{Tafsîr}, ‘Abd Allah al-Tustari’s (d. 986) \textit{Tafsîr}
al-Tustari, Abu al-Rahman al-Salami’s (936-1021) *Haqa’iq al-Tafsir*, and al-Qasim al-Qushayri’s (d.1072) *Laqtif al-Isharat* are famous and countable ones, and all these works of tafsir were interpreted mainly in ethical and behavioural terms and views in order to make a close relation with Allah.20

Furthermore, there appears Shi‘i Imami Tafsir which reflects the influence of Mu’tazilite thought and expounds shi’ite law, keeping together with basic disagreements to the Sunnite views and creeds. Abu Ja‘far al-Tusi’s (d.1067) *al-Tibyan*, Abu al-Fadl al-Tabarsi’s (d.1153) *Majma‘ al-Bayan* and Mullâ Muhsin Faydí al-Kâshâni’s (d. 1777) *al-Sâfî* are worthy of mention and all these have been written down in the medieval period. Apart from these works of tafsir, a distinguished modern Imami Qur’anic exegesis may be brought to notice namely al-Mizân, written by Muhammad al-Tabatabâ’î (d.1903-1981).21

*Tafsîr* earned a new significance with the appearance of modernism towards the end of 19th century. To revive Islam from its degradation and to reconcile it, the modernists established the principle of returning to the pure and uncorrupted Islam of the ancestors. Consequently the interpretation of the oldest and original sources of Islam was regarded as imperative, and attempts were made to set up essential principles for a correct understanding of the Qur’ân.22

Muhammad ‘Abduh (d.1905) is regarded as the founder of modernism in Egypt who published exegetical lectures in the journal of *al-Manâr*, and these were later published in book form by his disciple Rashid Rida, hailed from Syria. After the foot print of Muhammad ‘Abduh there appeared further other modern Tafsîrs among which *Fi Zilâl al-Qur’ân*, written by Sayyid Qutb (d.1966) of Egypt; *Tafsîr al-Shihâb* of Ibn Badis of Algeria; and *Jawâhir al-Qur’ân* of the Egyptian scholar, ‘Ali Jawhari al-Tantawi are famous in Tafsîr literature.23

Qir‘at and Tajwid Literature:  

The holy scripture *al-Qur‘ân* being the very words of Allah, was revealed to the Prophet Muhammad (PBUH) with a view to communicating guidance...
and reforming human being. The Book contains eternal reality and enormous science and knowledge to establish meaningful administration, real thinking, comprehensive ordinance and doors for the right course of human life. So Muslims learn, preserve, transmit, and celebrate the Qur'an through combining its informative and performative modes in a potent piety. Thus the Qur'an guides and empowers Muslims through intellectual, Oral-aural and visual modalities.

The Qur'an has been handed down to us both as written and recited text. Because the Muslim people are mostly necessitated to have oral performances of the text in worship, meditation and sublime aesthetic enjoyment.

(A) 'Ilm al-Qir'at and Qir'at literature:

The words of the Qur'an are divided into two kinds, i.e. "muttaqi' alaihi ("agreed upon") regarding which all the companions of the Prophet Muhammad (PBUH) reported the same narrative and Mukhtalif Film ("controversial") which are revealed in several manners with the variation of language. It is well known that the holy Qur'an has seven principal readings and besides them, some more additional type of readings have also been followed. The science of variant readings is known as 'Ilm al-Qir'at.26

Since earliest times, various type of readings of the Arabic text of the Qur'an continued. It is important to note that only the bare written text of the Qur'an does not contain the rhythm, sounds, modes, and fine points of pronunciation. But only the reciter (Qâri, sometimes Muqri for a reading specialist, i.e. who has mastered the seven readings) can recite the Qur'anic text correctly because of undergoing properly training in the faculty of Qur'anic recitation.27

Looking into the significance of the Qur'anic readings, many scholars endeavoured to present different readings of the Qur'an through their valuable works in accordance with various Prophetic narratives. Because the Prophet Muhammad (PBUH) paid a great attention to the science
of qirā‘at and his companions including the Râshida Caliphs also followed his command dealing with the same. In fact, no any book was written during the period of Khairul Qurûn and Tâbi‘ûn, but inumerable Qurrâ’ (reciters) developed the art of Qira‘at to a great extent. It is interesting to note that the Qira‘at literature came to existence first only in the third / ninth century while a galaxy of scholars of this field tried their best to adopt and present only those mode of recitations in the contents of their works which had ample proofs from the chain of Sahih and Muttaṣil (صحيح و متصل) tradition.

Third / Ninth century:

It appears from an investigation into the number of the works related to the Qirā‘at literature of the 3rd / 9th century that only seven books are said to have been written by the eminent scholars of then time which are brought to mention as follows:

1. Kitâb al-Qirâ‘ät, by Abu‘Ubayd Qâsim b. Sala, (d.224 A.H.), a celebrated scholar in Arabic language and literature of his time, and his book is said to have been the first work for Qirat ‘at literature which has comprised of twenty-five readings in addition to the arts of seven Qurrâ’ (reciters).

2. Kitâb al-Qirâ‘ät, by Abu Hatim Sahl b. Muhammad b.‘Uthmân (d.248 A.H.), a Muqri of Basra tried his best to present twenty five readings through his valuable work. He was also a grammarian of Arabic language and literature and had much familiarity in Sajistan.


5. Kitâb al-Qirâ‘ät, by Ahmad b. Jubayr b. Muhammad al-Kûfî (d.258 A.H.), the author is also a renowned grammarian.

6. Adab al-Qirâ‘ät, by Ibn Qutaybah (d. 276 A.H.).

7. Adab al-Qirâ‘ät, by Ibn Qutaybah (d. 276 A.H.).
Fourth A.H. / Tenth A.D. Century :

In this century a large number of books of Qirā'āt literature added to the store-house of Arabic literature and its overall picture shows that more than twenty five books were contributed to the earlier stock of works and among them only the notable works are brought to mention as follows:

(1) *Al-Jāmi‘*, by Abu Ja‘far Muhammad b. Jarīr al-Tabarī (d. 310/922). A famous historian and commentator of the Qur‘ān presented more than twenty kinds of readings in his work.

(2) *Kitāb al-Qirā‘āt* by Abu Bakr Muhammad b. ‘Umar b. Sulaymān al-Dajufi (d. 324/936), presented only eight recital readings in his book of Qirā‘āt literature.

(3) *Kitāb al-Sab‘ah*, by Abu Bakr b. Mujāhid, a famous scholar, sufficed his book with seven types of readings only. It is interesting to note that the work was one of the earlier books and the system of seven readings was begun with this book. Afterwards all the later writers followed his model of seven readings.


(5) *Al-Ghā‘ah fi l-‘Ashara* and (6) *Shāmil*, both the works were written by Abu Bakr Ahmad b. Husayn b. Mihrān (d. 381/1088).

(7) *Kitāb al-Qirā‘āt*, was composed by Imam Dar al-Qutni Abul Hasan ‘Ali b. ‘Umar (d. 385/1092) and the author mentioned in it the original bases of Qirā‘āt literature. All the later writers followed his first work for taking the sources of Qur‘ānic readings.

(8) *Irshād fi al-‘Asharah* and *Mu‘addil*, both the books were written by Abu l-Tayyib Abu‘l-Mun‘im b. ‘Ubaid Allah al-Jillī(d.389 / 999).

(9) *‘Ihtijāj al-Qurrā*’ by Ibn al-Sirāj Shams al-Din Muhammad b. Asādi (d. 316/928).31
Fifth / Eleventh Century:

In this century more than fifty works of 

(Qirā‘at) added to the Arabic 
literature and most of the works had the peculiarity of original text. It has been 
observed that almost half of the works of that period were contributed by Spanish 
scholars. Here some important works have been brought to notice as follows:

1. **Al-Muntahā fi’l-‘Ashar** (المنتهى في العشر) by Abu’l-Fadl Muhammad b. Ja‘far al-Khazā‘i (d. 408/1017); he preserved more reading 
   modelities in his book than any other works of his predecessors.

2. **Al-Hidayah fi’l-Saba’h** (الهدایة في السبعة) and (3) **Al-Taisir** (التيسير) were written by Abu’l-'Abbās Ahmad b. Abu’l-'Abbās al-Mahdūwi 
   (d.430/1038-9) who was one of the leading scholars in the field of tradition, 
   fiqh, tafsīr, qirā‘at, and Arabic language.

3. **Tabsirah fi’l-Sab’ah** (التبصرة في السبع) ; (5) **tadhkira** (تذكرة) ; (6) **Kitāb al-Idghām** (كتاب الإدغام) ; (7) **Kashf** (كشف) ; (8) **Mujiz** (موجز) ; (9) **Ya‘ūs Mushaddada** (يا عأس مشددة), all these six 
   works were written by Abu Muhammad Makki Ibn Ali Tālib b. Muhammad 
   b. Mukhtar al-Qaisī al-Qairuwani (d. 437/1045), who was well-versed 
in all religious sciences and an Imam in Qirā‘at literature.

4. **Jāmi‘ al-Bayān** consists of five hundred narratives and reading 
   methods; (11) **Tamhid**, (12) **Mufrada Ya‘qub**, (13) **al-Ijā‘**, (14) **al-Muhtawi 
   fi’l-Shawāz**, (16) **al-Muqanna‘ fi’l-Rasam**, (17) **al-Taisir** (التيسير) a 
   homogeneous standard book of Sab‘a; (18) **Tabqatu’l-Qurra’** (طبعۃ القراء), all these books were written by Hafiz Abu Amr ‘Uthmān b. Sa‘īd known as 
   Ibn al-Sairufi (d. 444/1052). Apart from these works, he wrote many more books 
on Qirā‘at literature. It is known that he wrote one hundred and twenty books 
dealing with different theological sciences and during of his life time, generally 
his name was available in every chain of so-called tradition related to the readings 
(Qirā‘at) of the Qur‘ān.
(19) *Tadhkira fi al-‘Ashar* (تذكرة في العشر) was written by Abu’l-Fatah ‘Abd al-Wahid Husayn b. Shita al-Baghdādi (d. 445/1053); the author mentioned in his work one hundred methods of readings.


(30) *Al-‘Unwān*, by Abu Tāhir Isma’il b. Khalaf al-Ansārī (d. 455/1063); it is an excellent work among the books of Sab'ah.


(32) *Al-Sūq al-‘Arūs* was composed by Abu Māthar ‘Abd al-Karim b. ‘Abd al-Samad al-Tabarī (d. 478/1085); the book is a big voluminous work and the author preserved in it fifteen hundred and fifty narratives and reading modelities.

Sixth / Twelveth Century:

During the period of 6th / 12th century a galaxy of savants flourished in Baghdad, Egypt, and Spain and they contributed about thirty books to the field of Qirā’āt literature and their extant texts had the characteristics to bear research phenomenon. Some of their important works are brought to notice as follows:

(1) *Al-Aqna’* and (2) *Al-Ghāya* both the books were written by Abu Ja’far Ahmad b. ‘Ali al-Garnāṭi (d. 540/1145), the writer preserved seven readings (Sab’a) in this book which was regarded as one of the excellent works.

(3) *Tabēṣira*; (4) *Al-‘Tālib*; (5) *Kīfaya* and (6) ‘ijāj were written by Abu Muhammad ‘Abd Allah b. ‘Ali al-Baghdādi (d. 541/1146); (7) *Al-Misbāh al-Zahir fi ’l-‘Ashara al-Mutawātir* (المصباح الزاهير في العشرة المتماثلة) by Abu’l-Karm Mubarak b. Hasan b. Ahmad b. ‘Ali b. Fathān al-
Shahzuri (d. 550/1155), the author preserved five hundred reading modalities in that very famous book.

(8) Studi (نُما طبيبة) was composed by al-Qāsim b. Firroh al-Shatibi (d. 1144-1194 A.D.) and his another book entitled (9) Tayyiba (نما طبيبة).33

(B) ‘Ilm al-Tajwid and Tajwid Literature:

The word Tajwid ( نحوبد) is a verbal noun, measured in ‘Aff‘ and derived from Judah (جدود) “excellence”. So, Tajwid means to make something excellent, adjusted and decorated.

The recital art of the Qur’ān is known in Arabic as ‘ilm al-tajwid. “the science of embellishment” by means of correct intonation, pronunciation, and rhythm. Regarding the science of tajwid, the author of Qurratu’l-‘Uyum ji Tadhkiratil Funūn mentions that the science of tajwid imparts knowledge on the rules of Qur’ānic recitation for performing correct pronunciation and excellent articulation in sound and letters as well as the pronunciation of madd, qasr, waqf, and wasal etc.34 The term tajwid technically denotes the whole range of Qur’ānic science to perform its recitation with high order of embellished and quasimusical chanting being trained up by the Qurrā’ (reciters). The Mujawwad style came down to us from the Prophet Muhammad (PBUH) and its rules traced back to him in their rudiments. But tajwid manuals appeared sometimes latter.35

The term Tajwid is not found in the Holy Qur’ān; but the term, tartil (ترميل) does occur in surah 73:4, which means recitation in slow, measured and rhythmic tunes. Most of the Muslims have been using this recital style of tartil recommended by the Holy Qur’ān. It is incumbent on every readers of the Qur’ān to follow the rules of ‘ilm al-tajwid for its recital. 36

It has been observed from the Tajwid manuals that it occupies different acceptable tempos of recitation; slow and deliberate, moderate and rapid, but the moderate recital tempo is generally followed and observed by most of the reciters of the Holy Qur’ān. This mode of recitation also may be difficult for those who are not
acquainted and habituated with the rapid tempo, which is, nevertheless, useful to professional reciters and their memories need frequent practice in a short of fast forward mode.  

It is interesting to note that the *Tajwid* literature appears to be sprang up together with *Qirāʾūt* literature for the necessity of acquiring excellence in the art of recitation of the Holy *Qurʾān*. Hadith refers to this context in such a way: “Adorn the *Qurʾān* with your voices”, and it adds more: “He is not one of us who does not chant the *Qurʾān*” (Bukhārī). In this respect, an initiative was taken first by Musa b. ‘Ubayd Allah b. Khaqan (d. 325) of Baghdad, who wrote a work on *Īlm al-Tajwid*. After him a lot of scholars devoted to the field of *Tajwid* literature with their valuable contributions, among which some important works have been mentioned below:


**Fiqh Literature**:  
The term *fiqh* (فقه) literally means intelligence, knowledge, wisdom etc. and it has been technically applied for the sake of Islamic laws (Jurisprudence) due to its giving overall legislations of Islam as ordained by the Book of Allah and
the Hadith of His messenger, Prophet Muhammad (PBUH). The term *fiqh* has been supposed to be derived from the word, *yafqahun* (یافقهون) as it appears in the verse of *al-Qur'an*, 59:13; 63:3,7. In fact, the term has been fixed as a technical terminology for the science of Islamic shar'i'ah. According to allama Zamakhshari (d. 1143 A.D.) that fiqh implies ‘to open’ or ‘to manifest’ the judgements of the *Shari'a* finding out the clues to its reality for the solution of difficult problems of Islam. The technical implication of the term *Fiqh* (jurisprudence) is to acquaint with the tributary legitimacy (*al-Shar'iyya al-Far'iiyya*) through proper evidences and elaborate explanations.

In the early stage of Islam, the canonical laws of Islam were based only on the Holy *Qur'an* and the Noble Hadith, while the former is the fountain head of Islamic law and the latter is the interpretation to the former. The commandments of the holy *Qur'an* related to ritual and worship (*'ibadah*) civil and legal obligations (*Mu'āmalat*) and punishment (*'Uqubāt*) are conspicuous only in about two hundred verses which could not comprise all the aspects of social life-civil, criminal, political, financial etc. As such, some problems arose under the new situations faced in Syria, Iraq, and other subjugated countries. To solve all these new problems, speculation has been necessary to devise two more new fundamental principles: (1) *Ijmā'*, i.e. consensus opinions of the companions of the Prophet or jurists’ agreement to unsettled affairs on a point of law, and (2) *Qiyās*, i.e. analogical deduction which is generally done on the basis of the Holy *Qur'an*, Hadith and *Ijmā'*.41

The Sunnite Jurisprudence, dealt with every aspect of Islamic laws, has been codified by the four great jurists who established four sectarian schools of their own in accordance with the needs of their times. In this connection, Abu Hanifa Nu'man Ibn Thābit, known as Imām al-A'zam (699-767 A.D.) was the first and foremost jurist of Islam, who founded the Hanafite rite and compiled a series of works on jurisprudence.42 Other three jurists also followed him. Abu
‘Abd Allah Malik ibn Anas (715 - 95 A.D.) was the leader of the Medinite school and founder of the Malikite rite. His principal work on Jurisprudence named *Kitāb al-Muwatta* (the book of levelled path) codified the common law of Islam. The third school of Islamic theological laws goes to the credit of Muhammad Ibn Idris al-Shafi’ī (767 - 820 A.D.) who adopted both the principle of Ijmāʿ of Abu Hanifa and the logical conclusion of Imām Malik, mainly basing on Hadith, collected from various countries of the Muslim world. Ahmad ibn Hanbal (780 - 855 A.D.) was the last fourth Imam and whatever he founded the religio-theological dogma, known as the Hanbalite school after his name. He wrote a monumental work on Hadith, named, Musnad which brought every possible law from the traditional sources into its consistence.

It is known that the evolution of fiqh literature has been observed to begin with the endeavour of Abu Hanifa Nu’man ibn Thâbit (d. 767 A.D.) only in the second century of Hagira. He accomplished the compilation of juridical works for the science of fiqh by his forty disciples. From this point of view, he is regarded as the earliest founder of fiqh literature. It has been reported that Imām al-‘Azam Abu Hanifa wrote several juridical books and among them eleven works have been brought to mention as follows:

1. *kitāb al-ra‘i*
2. *kitāb ikhtilaf al-sahāba*
3. *kitāb al-jāmi‘*
4. *kitāb al-siyar,*
5. *al-kitāb al-awsat,
6. al-fiqh al-akbar (7) al-fiqh al- absat

Despite these works, his Wasiyya with the dogmas of Islamism and *Makhtariji fi’l Hiyal*, by which he devoted to the study of legal criticism. His grandson, Isma’il ibn Hammad (d. 827 A.D.) was appointed to the post of Qādi of Basra and Raqq. He edited the larger number of works of his grand father. Imām Abu Hanifa.

After Imām al-‘Azam Abu Hanifa, other jurists also wrote so many books of jurisprudence in accordance with their usul (roots) and nazariyah (theories) and its chain continued to the seventh century of Hegira.
Hanafite works:

In the realm of Hanafite works of Jurisprudence, a good number of scholars tried their level best to sincerely adorn the dogma of Imâm Abu Hanifa with their valuable contributions. Subsequently, the followers of this school became larger than any other rites. Here some prominent scholars and their works of jurisprudence related to Hanafite school are brought to discussion as follows:

As a disciple, ‘Abû Yusûf (Ya‘qûb ibn Ibrâhîm, d. 795 A.D.) preserved the main views of his master, Abu Hanifa in a book named Kitâb al-Kharaj (Book on the Land Tax).48 Imâm Muhammad ibn al-Hasan al-Shaibânî (d. 804 A.D.) wrote a book named Mabsût, known as Usûl (principles), in a lucid manner in which he cited all the problems (masâ’il) which were collected by his master, Abû Yusûf. He also wrote a book, Jâmi’ Saghir in which he presented all the views (Aqwâl) of Abu Hanifa by the narration of Abu Yusûf. His another work of jurisprudence, entitled Jâmi’ Kabîr, was full of views (Aqwâl) of Abu Hanifa and Imâm Ja‘far with the citation of proofs (Dalâ’il) of all verdicts. Al-Shaibânî wrote another book named Ziyadât in which he preserved all those surplus laws, came in his mind for elaboration.

Ismâ’il ibn Hammad ibn Abî Hanifa (d. 212/827) wrote a book named al-Jâmî’ and the juridical laws of his work were presented by the narration of Bishar ibn Giâth.

Abul-Husain al-Baghdâdî (b.972 - d. 1036 A.D.) compiled an abridged manual which was entitled al-Qudûrî after his name. ‘Ali ibn Bakr al-Marghinânî (d. 593/1197) wrote a manual named Bidayat al-Mubtadî related to the study of Hanafite law. Latter on, it was turned into a renowned commentary by himself and gave entitlement to the book as Hidaya (The Guidance). From then period up to the present day, this book has been read widely by the Sunni people.50

In addition to the above mentioned works, a lot of books are found to enrich the Hanafite fiqh literature as follows:

(1) Al-Bayân, by Abû Ishâq Ismâ’il ibn Sa‘id al-Hanafi (d.230 A.H.)

(2) Tajrid, by Muhammad ibn Shujâ‘ (d. 226 A.H.)
(3) *Kāfī*, by Hakim Shahīd Muhammad ibn Muhammad (d. 334 A.H.), he collected the juridical laws from *mabsūt, jāmī’ sagīr* and *jāmī’ kābīr* written by Imām Muhammad.


(9) *Al-Hāwī*, by al-Shaykh Muhammad ibn ibrāhim ibn Anūs al-Hasiri (d. 500 A.H.). He was a disciple of Shams al-A‘īma al-Surkhī. This juridical work has proper reliability for the Hanafite school, because inumerable fatwas of Masha‘ikh are treasured in it.


(12) *Badāʾi’ al-Sanāʾi fi Tartīb al-Sharāʾi’i’,* by Shaykh Abū Bakr ibn Masūd al-Kashani (d. 587 A. H.). He was a disciple of Atā’ al-Dīn, and interpreted *tuhfah al-fuqahā’* which has became a unique and wonderful juridical work of Islamic law.


(14) *Duar Abhār*, by Shaykh Shams al-Dīn Abū ‘Ubayd Allah Muhammad

Malikite Works:

It has been observed that under the influence of the Malikite dogma, some scholars contributed a good number of works to the field of fiqh literature to highlight the Malikite rite for the religio-juridical laws of Islam. have been brought to mention as follows:


Shafi‘ite works:

It appears from the Islamic Jurisprudence that a good number of
works were contributed by the scholars belonged to Shafi’ite school and its chief Immām was Muhammad Ibn Idris al-Shafi’ī (d. 820 A.D.) who wrote first an important manual entitled *Uṣūl al-Fiqh* dealing with the principles of the Muhammadan civil and canon law and his other two books namely *Kitāb al-Umm* in 7(seven) volumes and *Kitāb al-Kabir* in 15 (fifteen) volumes are the testimony of the Shafi’ite orthodox dogma. Apart from these works, a large number of books were also contributed by the ardent followers of Imam Shafi’ī and their brief account has been mentioned below:

Abū ‘Asim Muhammad Ibn Ahmad al-‘Ibādī (d. 243 A.H.) wrote a manual named *Mabsūt*. A book of Shafi’ite school named *al-Mukhtasar* was written by Shaykh Ismā’īl Ibn Yahya al-Majani (d. 264 A.H.). Furthermore, a wonderful work of fiqh literature named *furū‘* was written by Shaykh Abu Bakr Muhammad Ibn Ahmad of Egypt, who died in 345 A.H.

Abu Bakr Muhammad Ibn ‘Alī, known as al-Qaffāl wrote a book named *Muḥāsin al-Shari‘a* and he died in 365 A.H. Another fine manual of Shafi’ite school, *Dhakhira* was written by Qādī Abū ‘Alī Hasan Ibn ‘Abd Allah al-Bandikhi of Baghdad, who died in 425 A.H. Qādī Abu’l-Hasan ‘Alī Ibn Muhammad al-Madardi of Basra wrote a juridical book named *al-Ḥāwī al-Kabir*, and the author died in 450 A.H. Regarding his work an information further adds that it is a bulky book in 30 (thirty) volumes and no other books of Shafi’ite juridical works can be compared to it. Shaykh Abu Ishāq Ibrāhīm Ibn ‘Alī al-Shirājī (d. 476 A.H.) wrote a religio-juridical treatise named *al-Tanbih*. As a book, it holds the position among the famous five books of fiqh literature and has a great value to the Muslim people of Shafi’ite school. Concerning this book, it is known that its compilation was started in the first part of Ramadan, 452 A.H. and ended in the month of Sha‘bān, 453 A.H. Abu ‘Asim Muhammad Ibn Ahmad al-‘Ibādī (d. 458 A.H.) wrote a bulky book named Ziadāt in 100 volumes. Another a famous and voluminous book of Shafi’ite school named *al-Ibāna* was written by Shaykh Abu al-Qāsim ‘Abd al-Rahmān Ibn Muhammad (d.461 A.H.). Abu Nasr ‘Abd al-Sayyid Ibn Muhammad, known as Ibn
al-Sabbâq (d. 477 A.H.) wrote a book named *shâmil* and it is, according to Ibn Khalikân, the utmost correct and excellent book among the Shafi’ite juridical works. In addition to the above mentioned works, a distinguished work of Shafi’ite rite of fiqh literature named *tamma al-ibâna* was written by al-Rahmân Ibn al-Mamûn, known as al-Mutawalli of Nishapur, who collected and treasured in it all the rare *Masâ’il* (juridical laws). He died in 478 A.H. Shaykh ‘Abû I-Muhâsin ‘Abd al-Wâhid Ibn Ismâ’il al-Ruwânî (d. 503 A.H.) wrote a treatise named *Bahr al-Madhhab* (بحر المذهب). Then the book named *Wajiz* is an excellent work of Shafi’ite school, written by Hujiatu’l-Islâm Abu Hamid Muhammad Ibn Muhammad al-Ghazâlî (d. 505/1111). *al-Qawa'id al-Kubrâ* an incomparable work, was written by Shaykh Garr al-Dîn Ibn ‘Abd al-‘Azîz Ibn ‘Abd Salâm of Syria (d. 660 A.H.). It has been reported that Sirâj al-Dîn ‘Umar Ibn al-Mulaqqan (d. 804 A.H.) wrote an elaborate book named *Jam` al-Jawâmi* (جمع الجوامع) in 100 (one hundred) volumes.55

**Hanbalite Works:**

It appears from an investigation into the realm of the fiqh literature that Ahmad Ibn Hanbal al-Shaibanî (d.241A.H.) was the founder of the last fourth orthodox school, known as Hanbalite rite after his name and his work on fiqh literature has been familiar with the title of *Fiqh al-Hanbali*.56 In addition to this, he devoted to the field of the Hadith literature and got a high rank in the collection and compilation of hadith named Musnad. Like other orthodox school, his some followers also did painstaking labour for writing on juridical works of Hanbalite rite. As such, some of the religio-juridical works of the Hanbalite school have been undertaken here to mention below:


Apart from these works, Durru ‘l-Mukhtar, by ‘Alā’ al-Dīn (d. 1088 A.H.), Sharh al-Wiqāya, by ‘ Ubaid Allah Ibn Masʿūd (d. 745 A.H.) and Radī al-Muhtar, by Sayyid Muhammad Amin Ibn ‘Abidi al-Dīn, are the prominent works of the Sunni juridical jurisprudence. As such, the above mentioned works have developed the fiqh literature to a great extent.

Shi‘ite works:

Despite the sunnite works of fiqh literature, some Shi‘ite scholars who were partisans of ‘Alī Ibn Abī Ṭālib (d. 661 A.D.), did not lag behind to contribute juridical works in view of making strong their bases of Shi‘ite doctrine.

Farâʾiḍ Literature (اِد الفَرَانِصُ):

The term *farâʾiḍ* (فَرَانِصُ) means 'inheritances', plural of *farâḍ* (فرَانِصُ). It derives from the root *f-r-d* which gives the meaning of duty, ordinance, injunction, portion, amount or to divide, fix, measure etc. The implication of the term is meant for the branch of Muslim law of inheritances, called *ʿIlm al-Farâʾiḍ* (علم الفَرَانِصُ). It stands for fixing shares in a estate of a deceased person to distribute among his heirs in proportion to six fractional shares in a series of \( \frac{1}{2}, \frac{1}{4}, \frac{1}{8}, \frac{1}{3}, \frac{2}{3}, \frac{1}{6} \) and this sequence of distribution has been fixed and regulated by the holy Qurʾān.\(^6\)

It is worth mentioning that *ʿilm al-farâʾiḍ* is an especial branch of jurisprudence (*fiqh*) and assumed to be started together. In the history, the inception of *farâʾiḍ* has been visible from the contributions of Saʿīd Ibn Jubârî (d. 712 A.D.), Ḥubayda al-Salmani, Imām Shaʿbī (d. 722 A.D.) and seven Legists and then Qabīqa Ibn Dhuwaib (d. 705 A.D.), Abuʾl-Zinād etc. During the life time of Abū Hanīfa (d. 767 A.D.), Ibn Abī Layla (d. 765 A.D.) and Shābrama devoted to the filed of *farâʾiḍ* (inheritances) with their valuable contributions.

From the companions of Imām Malik (d. 795 A.D.) and Imām Shaṭṭī (d. 820 A.D.), Abu Thūr and al-Karābīsī wrote treatises on the science of *farâʾiḍ*. In addition to those works, Abuʾl-ʿAbbās Ibn Sarīj composed an elaborate work, but the book, written by Muhammad Ibn Nasar al-Marūzi, was considered more detailed, since it consisted of more than one thousand pages. With the passage of times, the subsequent off-shoots of this traditional science grew at large scale and numerous discussions were held about it. As a result, *ʿIlm al-Farâʾiḍ* got a distinguished position in the scenario of *Fiqh* literature. Therefore the theologians of then time endeavoured their best to exclusively work out treatises on inheritances in detail.

It has been observed that the Muslim laws of inheritances have been treasured mostly in the books of the same name of *al-Farâʾiḍ* compiling by many authors like Ibn al-Lubnān Muhammad b. ʿAbd Allah al-Miṣrī (d. 402 A.H).
1012 A.D.), Ibn ‘Abd al-Bar Yusuf b.‘Abd Allah al-Qurtubi (d. 463 A.H.), Abü'l-Qāsim Ahmad b. Muhammad al-Ashbīlī (d. 580 A.H.), Abü’l-Rashid Bishar b. Abi b. Ahmad al-Hāsib al-Rāzī (d. 589 A.H.), Abü’l Rajā’ Mukhtar b. Mahmud al-Hanafi (d. 658 A.H.). Apart from their works, Ishāq b. Yusuf al-Fardi al-Yamanī (d. 500 A.H.) wrote a book of Frā’id named al-kāfi. Another two more treatises on ‘ilm al-farāid were written separately by Mahmud b.‘Umar Jārullah al-Zamakhshāri (d. 1143 A.D.) and Abū Ganim Muhammad b.‘Umar b. Ahmad b. al-‘adīm al-Hubbī (d. 699 A.H.) under the same entitlement of ra’id fi l-farāid. After all, former and later scholars, belonged to the schools of the Hanafite, the Malikite, the shafite and the Hanbalite, wrote a large number of books on this science of inheritance. From among their works, kitāb ibn thābit, related to the Malikite rite, is regarded as the finest book of farā’id literature and the book, mukhtasar, written by Qādi Abū’l-Qāsim al-Haufi, achieves a rank of this line. From the African scholars, Ibn al-Namar al-Tarābilisī, al-Ju’dī and al-Sardi contributed works of great values and reputations to the farā’id literature; but the highest honour of distinction went to al-Haufi. Abū ‘Abd Allah Sulaymān al-Shatti, a renowned savant of Fez (city in Morocco), wrote a commentary on the book of al-Haufi with the proper presentation of clear solutions to the problems related to the traditional science of inheritances.

The book, Farā’id al-Sajawandi or al-Farā’id al-Sirajīyya has achieved the highest reputation and magnificent credit in the domain of farā’id literature till to-day and this remarkable work was written by Sirāj al-Dīn Abū Tāhir Muhammad b. ‘Abd al-Rashid al-Sajawandi who flourished as a great scholar towards the end of the sixth century of the Hegira.64

**Scholastic Theological Literature:**

The Scholastic Theology is a religious science of Islam, which is called in Arabic as ‘Ilm al-Kalām. The term Kalām literally implies ‘word’, ‘conversation’, ‘discussion’, ‘controversy’ etc. Speaking about ‘Ilm al-Kalām, al-Farābī (d. 950 A.D.) states: It is “a science which enables a man to procure the
victory of the dogmas and actions laid down by the Legislator of the religion and to refute all opinions contradicting them." In this context, the mutakallimun (Muslim theologians) further inform: "Kalâm is the science which is concerned with firmly establishing religious beliefs by adducing proofs and banishing doubts." The service of religious beliefs (‘aqā‘id) has been brought under ‘ilm al-kalâm which provides an elucidation and defence to the crucial matter of faith, so that the doubters and deniers can not molest the real understanding of Iman and Islam by their evil designs. A new theological movement, which was started as a reaction against the Mu‘tazilite innovations at the end of the third century A.H., carried out by some advocates, known as Mutakallimûn (scholastic theologians) who used Kalâm as a science of reason aiming at obtaining the authenticity in a compatible way with the laws of religion. It has been observed that the real founder of the scholastic theology was Abu'l-Hasan al-As'arî (260 - 324/873 - 935) of Basra.

Mu‘tazilite Works:

It is interesting to note that Wasił b. Ata (d. 748 A.D.), the founder of the Mu‘tazilite school as well as a disciple of Hasan al-Basri (d. 728 A.D.), was separated from the creed of his master in matters of a rational reasoning and argument and then he began teaching his own views and those, who joined his school, were known as the Mu‘tazilites. In this connection, Wasił b. Ata was followed by ‘Amr b. Ubayd and the ‘forerunner’ Dirar b. ‘Amr and both the later scholars played a vital role as specific founders in the Mu‘tazilite line. Latter on, it has been observed that the Mu‘tazilite school turned into two groups. As such, the mu‘tazilî scholar, Abu‘l-Hudhay al-Allaf (d. 841 A.D.) became the founder of Basra school and the foundation of this school became stronger with the co-operation of Mu‘ammar al-Nazzam (both of whom did not abstain from criticizing al-Allaf), al-Jâhiz, al-Jubahî and his son Abu Hashim (d. 933 A.D.) than the school of Baghdad, which was led by Bishar b. al-Mu‘tamir (d. between 825 - 40 A.D.). Those, who tried their level best to bring good name and fame to this school, were al-Murdar, Thumama, al-
Khayyat and al-Ka’bî (d. 931). It must be admitted that Mut’azilism appeared as a movement to interpret the dogmas of religion on the basis of reason. The Mut’azilites are found as independent thinkers and they owned individual views in regard to different religious and philosophical problems. Here it has been undertaken to highlight the scenario of mu’tazilite contributions made by the Mu’tazielite scholars as follows:

To advocate and defend Mu’tazilism, al-Khayyat wrote a controversial manual named *Intisâr* against Ibn al-Rawandi. The Qâdi, ‘Abd al-Jabbâr (d. 1025 A.D.) composed firstly a book named *al-Mughnî fi Abwâb al-Tauhid wa ’l- ‘Adl* and secondly the *Kitâb al-Majmû’ fi ’l-Muhit bi ’l-Taklîf*. In addition to these works, the contribution of ‘Abd al-Karîm ‘Uthmân to the scholastic theology is remembered sincerely due to his book of synthesis named *Sharh al-Usûl al-Khamsa* which was composed in the year of 1965 A.D., but according to an information, it was compiled by a Zaydi disciple. It is significant to note that the teachings of ‘Abd al-Jabbâr were treasured in the book named *Mu’tamid fi ’l-Uṣûl al-Fiqh* by his disciple, the jurist Abu’l-Husayn Ibn al-Tayyib al-Basrî. Further, Prof. Fariq adds that Wasil b. Ata, the founder of Mut’azilite rite, wrote several manuals namely *Kitâb Asnaf al-Murjia*, *Kitâb al-Manzila Bayna al-Manzilatayn*, and *Kitâb al-Khutab fi ’l-Tauhid wa ’l- ‘Adl*. 

**Ash’arite Works:**

It is known that the Mu’tazilites were influenced by the ideas of the rational dialectics of the Greeks, but the Ash’arites made opposition to them. As such, Ash’arism was created in the reactionary movement against the Mu’tazilism and the theology of Ash’arism was firstly developed by Abu’l-Hasan al-Ash’ari (b.873 - d.935), who was originally a follower of Mu’tazila and later made contradiction to the school. After his repudiation and submission to the faith of his father, he wrote ninety nine works in view of establishing a middle course of theology. Earlier Muhammad Ibn Ishâq of Nishapur wrote a book against the rationalism
of Mu'tazila and it came to an end on the accession of the Caliph al-Mutawakkil in 847 A.D., since he supported the orthodox school of Ash'arism. Needless to say that the Ash'arites chose the middle path between philosophy and orthodoxy which formed the main theological line of Sunnite Islamic thought.

It appears from the investigation into 'Ilm al-Kalâm that the foundation of Ash'ariyya which is the most accepted and official school, is said to have been started from the 4th/10th century to the 19th century. A certain number of Ash'ari's works are survived, among them notably Luma', Ibâna and Maqalât al Islamiyyin remain today an unrivalled source for the knowledge of earlier schools. Abû Hâmid Muhammad al-Ghazâlî (1049 - 1111 A.D.) wrote a theological work named Jawâhîr al-Qur'ân (jewels of the Qur'ân), and an article of Muslim faith named 'Aqîdah and Ihya 'Ulûm al-Dîn, related to morality and theology and tahafût al-falâsîfà (Collapse of the Philosophers) which gave a blow to the adherents of the Greek philosophy. Najm al-Dîn Abû Hâfs 'Umar al-Nasafî (1068-1142 A.D.) was a great Hanifite teacher of his time, who wrote a manual named 'Aqâ'id (Articles of Faith) and till today this book is regarded as the most prominent work in the realm of the Scholastic Theology. Abû'l-Fath Muhammad al-Shaharastânî (1086 - 1153 A.D.) was the supporter of the theological system of al-Ash'ârî, who wrote a book entitled Kitâb al-Milal wa'l-Nihal dealing with a complete and detailed study in high order of religious philosophy. His Nihayat al-Iqdam (Limit of Progress) is a complete manual of the Scholastic Theology. Sirâj al-Dîn 'Ali al-‘Ushi, a national of ‘Ush in Faraghana, composed a didactive poem rhyming with the letter ‘l’ in 1173 A.D. under the caption of Amalî (Dictations) dealing with the principles of the Islamic faith. The Mulhat al-I’iqâd is a critical work of Ash'arite system of theology, which gives a polemical attack to the certain innovators and the book was written by ‘Abd al-‘Aziz Ibn ‘Abd al-Salâm al-Sulami (1182 - 1262 A.D.) of Damascus, who was generally known as Sultan al-‘Ulama among the scholars of his time. He wrote eighty four works on the Shafî‘ite jurisprudence. Furthermore,
it has been noticed that Fakhr al-Dīn al-Rāzī’s *Kitāb Asās al-Taqdis* and *Muhassal* and al-Maturidi’s *Kitāb al-Tauhid* edited by one of his pupils and al-Jurjani’s *Sharḥ al-Mawāqif* are the dogmatic works of Muslim faith.

In the modern period, the contribution of Jamal al-Dīn (d. 1897 A.D.) in the theological works is praiseworthy. He wrote a manual named *Radd ʿAlā l-Dahrīyyīn* (Refutations of the Materials) which also gave blow to his contemporary doubters and deniers. The Grand Mufti of Egypt, Shaykh Muhammad ʿAbduh (d. 1905) wrote a book of ʿAqāʾīd named *Risāla al-Tauhid* dealing with the attractive exposition of Islam for drawing attention and interest of modern people.

**Philosophical Literature:**

It appears from the investigation into the study of philosophy that as and when the philosophical works of Aristotle were translated into Arabic, their proper perusal gave a fillip to the birth of Islamic philosophy. Although it is assumed that it was drawn from the Greek sources, the Holy *Qurʾān* and the Noble Hadith served as the central source of its philosophical speculation for centuries. Muslims, who were immersed in the teaching of the *Qurʾān*, made the philosophy available in Arabic in the third/ninth century. Despite the Qurʾānic indication towards Islamic philosophy, it has been influenced by many other intellectual perspectives including scholastic theology (كِلاَمِ) and doctrines of Sufism (عَرْفَانُ) and ʿAqīdas (العْقَالِ).

It is known that Shibād al-Dīn ibn Abī al-Rābi’ composed the earliest philosophical Arabic work being requested by the Caliph al-Muʿtasim towards 840 A.D. The work was carried out in the line of politics with psychological reflections. Latter on, the work was printed at Cairo having entitled *Suluk al-Mālik fī Tadbīr al-Mālik*. Abu Yaʿqūb al-Kindī (d. around 260/873), known as the philosopher of the Arabs, founded the early peripatetic philosophy in Arabic and made a synthesis of Islamic tenets with Aristotelianism and Neoplatonism. His treatises entitled *Fi al-ʿAql* (About the Intellect) and *Fi al-ṭalīfa l-ḥātima* (About Metaphysics) were particularly influential in the Muslim world. Abu Nasr al-Ārabi (d. 339)
950) of Khurasan, central Asia, was the most significant student of al-Kindi and the real founder of Peripatetic Philosophy. He made a commentary on Aristotle's Organon. His masterpiece work named Kitāb Arâ’ Ahl al-Madīna al-Fadila (The book of the opinions of the citizens of the virtuous city) has been projected to synthesize the political philosophy of Plato and Islamic political thought. Therefore, he is said to have been the founder of Islamic political philosophy and the father of formal logic in the Islamic world. About his credit, one more serious point is that he tried his best to show a harmony between the views of Plato and Aristotle.81

Abû ‘Ali al-Husayn Ibn ‘Abd Allah Ibn Sina (369 - 428/980 - 1037) generally known as Ibn Sina (Avicenna) wrote a manual named kitāb al-shijd (The book of Healing). This work can be said as a vast synthesis of peripatetic thought, which really dominated many dimensions of Islamic thought for centuries. It has been observed that the defenders and the opponents of Islamic philosophy were found to read widely his two books named kitāb al-najāh (The Book of Salvation) and Kitāb al-Ishârât wa al-Tanbihât (The Book of Directives and Remarks). Furthermore, Ibn Sina also wrote certain “Visionary recitals” and philosophico-mystical treatises that contained al-hikma al-mashriqiyya (Oriental Philosophy) have great importance in the realm of philosophical literature.

Muhammad ibn Zakariya al-Râzi (d. 932 A.D.) was one of the greatest Muslim physicians. Among the independent philosophers, he also denied the necessity of prophecy. Another independent philosopher, Abu Rayhân al-Birûnî (d. 1048) criticized Avicennian natural philosophy and introduced the Hindu philosophy into the Islamic world. In addition, Ahmed Ibn Miskuyah (d. 1030) wrote the first major Islamic work on philosophical ethics, named tahdhib al-akhlaq (Purification of Morals).82

During the period of the eleventh to thirteenth century, the major theologians such as Abu Hamid Muhammad al-Ghazâli (d. 1111), Abû’l Fath al-Shahrastânî (d. 1153) and Kakhr al-Dîn al-Râzi (d. 606/1210) wrote treatises against
peripatetic and Ismāʿili philosophy. Al-Ghazālī’s criticism of the peripatetic philosophy was found in his autobiography al-Mungidh min al-Dalal (The Deliverance from Error). But his manual named maqāsid al-falāsifa showed himself, according to Latin Schoolmen, as a peripatetic. Finally he wrote Tahāfut al-Falāsifa (Incoherence of the Philosophers) to demolish the views of the philosophers and to accuse them of deviating from Islam in their denial of creation of the world.83

It is worth mentioning that the Sharh al-Ishārāt (The commentary upon the Isharat) of Fakhar al-Dīn al-Rāzi was a work of criticism against the book, kitāb al-īshārāt of Ibn Sīnā, which opposed greatly to the peripatetic philosophy. Again, Nasir al-Dīn al-Tūsī (d. 1274) gave a celebrated reply to al-Rāzi’s work and supported the philosophy of Ibn Sīnā. In Spain, Ibn Masarrāh (d. 931), the Sūfī Islamic Philosopher, influenced profoundly later thinkers. He was followed by Ibn Hazm (d. 1064), a Jurist, theologian, and philosopher who wrote a book entitled Tawq al-Hamama (The Ring of the Dove) and it was regarded as a famous work on platonic love. Then the Spaniard philosopher Ibn Bajjah (d. 1138) wrote a philosophical masterpiece entitled Tadbir al-Mutawahhid (The Regimen of the Solitary). It is a significant work, related to perfect intellect. Afterwards, Ibn Tufayl (d.1185) composed a book named Hayy Ibn Yaqzan (Living son of the Awake) in a symbolic language dealing with the harmony between the inner explanation received by the intellect and knowledge revealed through revelation. Ibn Rushad (1126 - 1198), known in Latin as Averroes, a greatest Islamic philosopher of the Maghrib set out righteously to harmonize faith and reason, particularly in his work named Fasl al-Maqal (The Decisive Treatise). He endeavoured his best to receive peripatetic philosophy by answering to al-Ghazālī’s tahāfut in his own Tahāfut al-Tahāfut (Incoherence of the Incoherence).84

Then ‘Abd al-Haqq Ibn Sab’in (d. 1270) of Murcia, known as the founder of the mystic sect of the Sab’iniyya, wrote a number of important works
based on the doctrine of *Wahdatu'l-Wujūd* (the transcendent unity of being) and ‘Abd al-Rahmān Ibn Khaldūn (1332 - 1406) of Tunis set out the philosophy of history in his *al-Muqaddima* (prolegomena). Then the expositor of Sūfī metaphysics, Muḥyī al-Dīn Ibn ‘Arabī (d. 68/1240) threw sufficient light and influence on sufism as well as Islamic philosophy.\(^8\)

It is worth mentioning that the theosophy is said to have been developed by Shihāb al-Dīn Suhrāwārdī (d.1191) who integrated platonic philosophy, Neoplatonism, the wisdom of the ancient Persians and Avicennian philosophy in the matrix of Islamic gnosis to create a powerful new rite of thought. He wrote a masterpiece work named *hikma al-ishrāq* (Theosophy of the Orient of light). Henceforth, the rite accomplished a deep influence not only in Persia but also in Ottoman Turkey and the Indian sub-continent. Furthermore, Ibn Turkah Isfahānī (d.1427) was a prominent figure in the domain of philosophy, who sought to bring various schools of *Ishraqi, mashshā'i* and *‘arif* together through synthesis. Apart from him, Nāṣir al-Dīn al-Tūsī (d.1273) made also a closer integration of philosophical activity and twelver *Shi‘i* theology in his work. *Kitāb Tajrid al-‘Aqā‘id* (The Book of Catharsis of Doctrines) which is supposed to be the major work of *Shi‘i Kalām* (scholastic theology).\(^9\)

A new phase in Islamic philosophy was founded by Mir Dāmād (d. 1041/1631) who taught in the city of Isfahān during the period of establishment of the Safavid dynasty in Persia. His most famous student, Sadr al-Dīn Shirāzī (Mulla Sadra ; d.1050/1640) wrote a magnum opus, *al-asfar al-Arba‘a* (The Four Journeys), a veritable summa of Islamic philosophy, by which he integrated the schools of *mashshā‘*; *ishrāq*, *‘irfān*, and *kalām* in a vast synthesis, came to be known as *Al-Iḥkāmah al-ilahiyya* (Theosophy).\(^9\)

**History Literature:**

In the evolution of the historigrapy, the *Qur‘ān* and the Hadith have laid down the most important sources of historical landmarks. Because many extracts
of the Holy Qur ’ān and a large scale of the Prothetic Traditions contain inumerable records of the careers and activities of the great Prophets of the past and also give knowledge and informations concerning different peoples of the pre-Islamic age.88

It is a great privilege of Islam that the Holy Qur ’ān preserves innumerable references of history and a galaxy of stories relating to some eminent persons and different tribes, many monarchs and their administrations, philosophers and divine Prophets, battles and some anecdotes like “owners of the elephant” and “Seven Sleepers” etc. appeared in different verses of the Qur ’ān. The historiographers wrote many books on history and quoted the verses of the Qur ’ān in their writings for elaboration and showing appropriate proofs.

The story of the contemporary Roman and Persian empires has a politico-spiritual significance in the world history. The conflict between the Byzantine Heraclius and the Persian king Khusrau Parwiz (Chosroes II) is referred to in the Qur ’ān.89 The Battle of Badr took place in January, 624 A.D and some three hundred strong Muslims won a glorious victory at Badr over a greatly superior force of the Quraysh disbelievers of Makkah, is referred to in the several verses of the Qur ’ān.90 So, the historical reference of the Holy Qur ’ān has been an important factor to the foundation of the world history. In fact, it refers to various historical data of different lands of the world.

The growth and development of Muslim historiography owe greatly to the study of the Prophetic Tradition, while some Muslim scholars and the traditionists had a great painstaking endeavour to preserve the words and various accounts of the holy Prophet as well as his companions along with their lives for keeping in black and white; moreover a large number of prominent Muslims were entangled with the matter of Hadith transmission and their accounts were not left out to be recorded in Islamic history. Thus the richest store of biographical material (Asmā’ al-Rijāl) formed the foundation of Muslim historiography.91
It is worth-mentioning that the Traditionists (محمد شون) devised the practice of dating the events by year, month, and even the date in their collection and compilation of Hadith and this practice was also followed by the historians. It has been observed that such a method of dating the events was not in vogue in Europe until 1597 A.D. The Traditionists also ushered the methods of severe tests of criticism and scrutiny and how to apply them to historical events. So, Hadith has played an important role in the growth and development of Islamic history.92

It reveals from the foregoing discussion that the historical references back to the contexts of the Qur’an and the Hadith and that led to the growth and development of the subject of history. Under such circumstances, various subsequent works related to both the corpora have been carried out. Three types of historiography were firmly laid down as follows:

1. History of the prophet
2. History of the companions and
3. History of the pre-Islamic Arabs.93

Clearly speaking, the history of the Prophet comprises of his tribe’s accounts, his family and whole life; the monotheistic bent of mind; journey to Syria and contact with Christian monks; campaign against idolatry, the Quraish of Makkah and other evils. Moreover his relations with the Jews; wars with the Quraish and other hostile tribes, his ultimate victory and endeavour to spread Islam in and outside Arabia have been the content of historiography.

Likewise the overall activities of the companions have been brought into the consistency of history, since it relates to the inclusion of genealogy and accounts of the Muhājir (emigre) and the Ansar (Helpers) Arbs and their taking share in the mission of the prophet to establish the foundation of Islam and to build it strong in Arabia under his able guidance as well as their waging wars for having victory over the neighbouring countries.
The history of pre-Islamic Arabs includes the oral legends and anecdotes relating to the pre-Islamic days, the descriptions of influential peoples before Islam, along with the intellectual, socio-political and tribal life of Arabia.

After the advent of Islam the Arabs became enthusiastic and curious to acquaint with the knowledge of pre-Islamic culture and the history of the Prophet. Such type of motto of their mental disposition led them to carry out works on history. In this regard, Professor Hitti states: “In the pre-Islamic field Hishâm al-Kalbi of al-Kufah (d. 819) particularly distinguished himself, of the one hundred and twenty-nine works listed in Al-Fihrist as his, only three have survived but extracts from others can be found quoted by al-Ţabarî, Ya‘qubî and their historical writers.”

Muhammad Ibn Ishaq (d. about 767 A.D.) of al-Madina was the first and foremost among Muslim historians to write a biography of the Prophet (PBUH) entitled sīra rasûl Allah which has come down to us only through a revision of Ibn Hisham (d. 834 A.D.). Then the works dealing with the military campaigns of the Prophet were written by different historians; among them Musa Ibn Uqbah (d. 758) of Madina wrote Kitâb al-Maghâzî and al-Waqîdî (d. 822/3) of Madina also devoted to the sīra literature with a valuable contribution. The secretary of al-Waqîdî, known as Ibn Sa’d (d. 845) wrote Kitâb al-Tabaqat al-Kabîr, the first great book of classified biographies containing sketches of the life of the Prophet(PBUH), the companions and their successors (al-Tâbi’un) down to his own time. Ibn ‘Abd al-Hakam’s (d. 870 - 71) Futûh Miṣr Wa Akhbâruhâ is the earliest extant document on the conquest of Spain, North Africa and Egypt. Another famous work of history named Futûh al-Buldan was written by Ahmad Ibn Yahya al-Baladhrî (d. 892) and his another book, Ansâb al-Ashraf deals with the lineage of nobles.

In addition to these historians, Ibn al-Muqaffâ’ (d. 757), a Persian Scholar, translated Pahlawi Khudhay Namah (book of kings) into Arabic under the title Siyar Mutûk al-‘Ajam. Ibn Qutayba (d. 889) wrote Kitâb al-Ma‘ârif (book of knowledge) which was the first formal book of history.
Another historian, Abu Hanifa Ahmad Ibn Dâwûd al-Dinawarî (d. 895) composed a book of long history entitled *al-Akhbâr al-Tiwâl* which was his principal literary work. Other famous historians are namely Ibn Wadih al-Ya’qûbî, an author of *Kitâb al-Buldân*, Abul Faraj, Abul Fida, Ibn Kâtib and Miskawavîh (d.1030 A.D.); all of them achieved the universal fame in matters of contributing universal history from the earliest times down to about 980 A.D.\(^97\)

Undoubtedly, Abu Ja’far Muḥammad Ibn Jarîr al-Ṭabarî (838 - 923 A.D.) is the most renowned historian of the Muslim world. It has been observed that his monumental work *Tārîkh Rasul wa’l-Mulûk* is a detailed work and gives accurate informations. He travelled all over Asia and Egypt to collect material for his book from original sources. According to Ya’qut, al-Ṭabarî was engaged in writing 40 pages daily for 40 (forty) years long. It is worthmentioning that the contents of his history begin with the creation of the world and come down to 915 A.D. He maintained the chronological order to mention the events and tabulated them under the successive years of the Hijrah.\(^98\)

Abul Hasan ‘Ali al-Masudi (d.956 A.D.) was a famous historian of Baghdad, who is generally known as the Herodotus of the Arabs. He compiled the *Muruj al-Qahab wa Ma’adin al-Jawahar* (Meadows of Gold and Mines of Precious Stones) and it is also a store house of his travelling records, full of his experiences and observations from the creation up to 947 A.D. Despite the chronological facts, the book gives some geographical informations as well. Ibn al-Athîr (1160 - 1234 A.D.) also devoted to the field of history with his valuable contribution which was prepared briefly from Tabari’s work under the title of *al-Kâmîl fi al-Târîkh* (the complete book of chronicles), a world history comprising informations up to 1231 A.D. Ibn Khallîkan (1211 - 1282) was a Qâdî (Judge) of Syria and a Compiler of a most delightful dictionary of national biography named *Wafayat al-Ayan wa Anbâ’ Abna al-Zaman*, related to the lives of 868 prominent Muhammadan scholars. In fact, it is a wonderful work of accuracy and eloquence.\(^99\)
In Spain, a good number of historias flourished, whose fame and familiarity reached to every corner of the world due to their valuable contributions of historical manuals. They are namely Ibn al-Qutayba, Abu Marwan, Hayyan Ibn Khalaf, al-Farabi, and Ibn Khaldun. Among the Spaniard celebrated historians, especially Abd al-Rahman Ibn Khaldun (1332 - 1406) got apogee in position in comparision to all other historians of western Islam. His universal history *Muqaddima* (prolegomena) is a masterpiece work of historical criticism and gives an introduction to the philosophy of history. The utmost credit of Ibn Khaldun goes really to his *Muqaddima* and the first volume of his work *Kitāb al-Ibar* deals with the Muslim history of Arabia, Persia and North Africa.

**Geographical Literature**:

The credit of the Holy *Qurʾān* can not be gainsaid even to the geographical literature, since a lot of references have been found in its different verses which are related to various places of historic lands of the world. Furthermore, it has been observed that the Holy *Qurʾān* has commanded the human being to travel throughout the earth and to witness the wonderful things in the creation of Allah. As a matter of fact, Muslim had to travel to various countries across plains and cities, deserts and mountains, rivers and seas in connection with trade and commerce, Jihad (holy war) and administration for their colossal empire and other objectives. On the other hand, Muslims were bound to acquire knowledge for determining the direction of the *Kaʿba* at the time of prayer and to go for the holy pilgrimage to Makkah as well as they happened to know the position of the fixed stars, the movements of the planets and other heavenly bodies and of the change of weather. Again the knowledge about the position of the stars led to the determination of latitude and longitude. As such, it gave a religious impetus to the Muslim people for study of Geography and it resulted in the production of geographical works which made an addition to the Arabic literature.
The Muslim Arabs started the scientific study of Geography translating Greek works into Arabic at large scale, due to which the Muslims became, at the beginning of the 9th century, the spiritual heirs of Ptolemy. Under the patronization of the Caliph Mamûn (R. 813-833 A.D.) a galaxy of scholars cultivated Geography and translated Ptolemy's workd into Arabic as well as independent researches were also done by Muslim scholars, since they paid great attention to his *al-Magest* and Geography. After all, the Muslims endeavoured their best, despite translating Greek works into Arabic, to preserve, cultivate and develop them to a great extent.\(^{105}\)

It appears from the keen investigation into Geography that *Suratu l-Ard* (Shape of the Earth) was the most ancient abridged work and it laid down the first foundation of geographical science in Arabs. This very work was written by Muhammad Ibn Musa al-Khawarizmi (780- 850) who proved himself as a renowned geographer. His work, which is deemed to be written in the first half of the 9th century A.D., served as the basis for later geographical works. The Caliph Mamûn got the measurement of the earth which was surveyed by Al-Khwarizmî who further drew the first map of the world, dividing into seven climates.\(^{106}\)

Ibn Khuradhbih (850 A.D.) of Persia wrote *al-Masâlik wa l-Mamâlik* (The Routes and countries) which was regarded as the oldest geographical work and an of official guide.\(^{107}\) Moreover, it threw lights on a summary of the main trade routes of the Arab world and the description of remote lands such as China, Korea, and Japan. Al-Istakhri (Abu Ishâq al-Fârisî) of Iran composed *Masâliku'l-Mamâlik* (Route of the provinces) dealing with important maps. Later on, the work was revised and enlarged by Ibn Hawqal who travelled widely for 30 years long which resulted him in gathering enormous knowledge and experience. The book, *Ahsanu'l-Taqâsin fi Ma‘arisatîl-Aqâlim* (The Best of Divisions for the Knowledge of Climes) is regarded as an important
work and divided into divisions of 14 Islamic territories with 14 maps for each of them. It was written by al-Maqdisi, a native of Jerusalem, who gave a fine description of the places wherever he visited during his twenty years’ travelling throughout the Islamic dominions.\textsuperscript{108}

Ibn Wadih al-Ya’qubī, a distinguished geographer of Armenia and Khurāsān, wrote \textit{Kitāb al-Buldān} (The Book of Countries). He was known as the father of Muslim geographers. The geography of the Arabian Peninsula was brought to light by al-Hamdānī who wrote two manuals of geography named \textit{al-Iklil} (The Crown) and \textit{Jaziratu’l-‘Arab} (The Geography of Arab) both of which contain valuable informations of pre-Islamic and Islamic Arabia. The Geography of Siberia and North Europe was highlighted first by the work of Abu Raihān Muhammad al-Birūnī (973 - 1048). Further, he wrote a work named \textit{Tārīkh al-Hind} (History of India) dealing with his geographical experience and observations whatever he found in his travelling.\textsuperscript{109}

It is known that a native of Azarbaidjan, Zakariyya al-Qazwīni (1203 - 1283) was one of the famous Arab geographers and he wrote on cosmography and geography entitled ‘\textit{‘Ajā’ib ’i-Makhlūqāt} (Marvels of the creatures) and \textit{‘āthār al-bilād} (Monuments of the countries). His later work specifically highlighted the historical geography.\textsuperscript{110} Another geographer, al-Dimishqi flourished in the fourteenth century, who was an important authority of geographical knowledge about Arab and south India.

The Spaniard geographer of eleventh century, Abu Ubaid al-Bakri (1040-1094) of Cordova wrote two works named \textit{Mu’jam Ma’ a Isti’jam}, related to geographical dictionary and \textit{al-Masālik wa’l-Mamālik} (The Routes and the provinces). It is a voluminous geography written in the form of an itinerary and part of this book still survives.\textsuperscript{111}

Abū ‘Abd Allah al-Sharīf al-Idrīsī of Ceuta (b. 1099 A.D.) was the best geographer of the twelveth century and he was a descendent of a royal Spanish
Arab family and studied at Cordova. He travelled far and wide in view of acquiring comparative knowledge of geography of the world. He reached the court of the Norman king of Sicily, Roger II, and wrote his great geographical manual, *Nuzhat al-Mushtaq* for the compliment of the king.\(^\text{112}\)

Ibn Jubayr (1145 - 1217) was one of the travelling geographers and undertook an adventurous journey from Granada to Mecca and while returning visited Iraq, Egypt, Syria and Sicily. Then he wrote about his journey, whatever he experienced from his long travelling, with an excellent account named *Rihla* which is regarded as one of the most important geographical works.\(^\text{113}\)

Yāqūt ibn ‘Abd Allah al-Rūmī (1197 - 1229), a Greek by birth, composed a celebrated geographical dictionary entitled *Mu’jam al-Buldān* in six volumes. The work, despite bearing information of geography, contains other subjects like history, ethnography and natural history. As such, it has great importance in Arabic literature.\(^\text{114}\)

It has been observed that Abū ‘Abd Allah Muhammad ibn Battuta (1304 - 1377 A.D.) surpassed all ancient and medieval travellers, since he travelled throughout the Muslim countries. His work shows descriptive geographical accounts and his genius made him distinguished.\(^\text{115}\)

In fine, it may be concluded with a brief comment that the overall scenario of geographical studies carried out by Arab and non-Arab geographers in Arabic and it has been a tremendous source for Arabic literature. It gives invaluable informations to all those who seek knowledge of Geography. History gives witness that due to some natural causes, the Muslims were adventurous in travelling from country to country, for which they could bring the authentic and subtle informations to the beforehand of people with their valuable contributions. As such, all other and latter European geographers are indebted to the Muslim geographers. While the subject of geography is assumed to be some what allied to astronomy, it has motivated people to study Geography to the same incentive of astronomical study.
The necessity or application of Astronomy has been conspicuous at large scale in the socio-religious dimensions of day-to-day human life. It is regarded as a natural science. Because, people of this world are extremely needed of this science for preparing calendars and accomplishing other activities related to geometrical structure of the universe like the laws of governing the periodic motions of the celestial bodies, the formations of planetary tables, the signs of zodiac, and catalogue and configuration of stars along with their distance, size, and motions. In the Islamic and Arabian societies, Astronomy is known as 'Ilm al-Haya or 'Ilm al-Nujum or 'Ilm al-Falak.

It is interesting to note that the followers of Islam have been cultivating on the subject of Astronomy because of finding its relevance in the Holy Qur'ān as it goes: “Every wise man thinks of day and night, months and years and of God’s signs in the creation of the heavens and the earth”. As a result, an essential branch of astronomical knowledge has been developed in the religious and cultural events of the Islamic society. So, Muslim ummah has been inspired to celebrate all their festivals including the Haj pilgrimage and to perform their prayers in the stipulated times. Under such circumstances, a religious emphasis was given to the study of astronomy and its allied subjects like mathematics and astronomical geography. Apart from the Qur’ānic relevance of astronomy, Hadith has also encouraged to cultivate it and the rightful caliphs, following the footsteps of the Prophet (PBUH), also took the advantage of astronomical application in matters of Islamic shar‘ia.

It is worth mentioning that the origin of Islamic astronomy goes to the sources of Indian astronomy and its utmost important work called Sindhind, the Iranian astronomy and its basic work called Zij al-Shāh, and the Ptolemaic almagest. It is known that the earliest Arabic treatises of astronomy were written in the firsthalf of the eighth century in Sindh and Qandahar and these treatises were written by al-‘Ibād ibn ‘Umar qala qala rasul Allah salla Allah ‘alaihi wa sallam la tasumu hatta taraw ‘l-hilal wa la tafturu hatta tarawhufa-in ghumm ‘alaikum fa ‘qduru lahu muttafiq ‘alaihi.
basing on the Sanskrit sources of works. But they are found to incorporate some works written in Pahlavi language as well.\textsuperscript{120} In addition to the Arabic adaption from Sanskrit and Pahlavi, Arabic astronomical texts were also made translating from Greek and Syriac astronomical works. The astronomical study was begun at Baghdad in the second half of the eighth century and by the end of tenth century and during this period, a large number of Muslim astronomers flourished there. Furthermore, many creative and original works were also carried out in the Muslim Spain in the eleventh and twelfth centuries.\textsuperscript{121}

Muhammad Ibn Abraham al-Fazari translated an Indian astronomical work named \textit{Siddhanta} into Arabic language entitled \textit{Sind-Hind al-Kabir} which became a model work for the latter scholars. Naubakht (d.776—7), a Persian astronomer and engineer, wrote \textit{Kitâb al-Ahkâm} which served as a book of astrological judgments. \textit{Almagest} of Ptolemy was translated into Arabic from Greek astronomical text. During the reign of the Caliph al-Mamun, his Minister, Yahya Ibn Khalid Barmaki appointed some Arabic-knowing scholars who made commentaries and summaries of \textit{Almagest} and again its Syriac version was translated into Arabic under the patronization of al-Hajjaj Ibn Yusuf.\textsuperscript{122}

Muslim astronomers made wonderful discoveries with sincere studies about the movements of solar system and other celestial bodies. They also made a series of observation on lunar and solar eclipses and planetary conjunction. In addition to this, “they ascertained the size of the earth, the variation of the latitudes, and the precession of the equinoxes”.\textsuperscript{123}

The \textit{zij al-arkand} was the earliest Arabic translation from Sanskrit text written in Sind after 117/735 as well as basing on the same \textit{zij al-hausar} and \textit{zij al-jâmi'} were composed in Qandahar in 2nd / 8th century. Another astronomical work, \textit{zij al-harkân} was also translated from Sanskrit \textit{zij}, “Ahargana” into Arabic in 742 A.D. Furthermore, it has been reported that al-Fazari also composed a \textit{Zij 'ala Sini al-‘Arab} (زّيّج على سني العرب) and it was the first set of astronomical
tables to use as the Arabic calendar in 790. Another scholar, Ya'qūb Ibn Tāriq wrote *Tārikh al-Aflak* (تاريخ الأفلاك) in 777 or 778 A.D., a *zij* and a *kitāb al-‘ilal* depending on Indian and Iranian astronomical works.\(^{124}\)

Apart from these works, enormous astronomical works were produced in Arabic language by a galaxy of renowned astronomers who really developed the Arabic scientific literature. Of them one is Sanad Ibn Ali who wrote a *zij* and some treatises on astronomy. Then Yahya Ibn Abī Mansûr composed a *zij al-Mâmûni* Al-Nairizî wrote a treatise on astronomical instrument consisting of its introduction, a description and an account how to apply the instrument. Furthermore, he compiled a set of astronomical tables. Another *zij al-mushtamil* was written at Jundishapur by Ahmad al-Nahâwandi who flourished during the reign of Yahya Ibn Khalid Ibn Barmak. After achieving ten years experience from astronomical observations, Habash al-Hâsib compiled three astronomical tables having a comparison between three methods of *Siddhânta* of India, *al-zij al-mumtahan* of Arab and *al-zij al-saghîr* of Iran.\(^{125}\)

The *zij al-sâbi’* of al-Battens (287/900) is a large astronomical treatise and it comprises of astronomical tables. He made his work more accurate than al-Khawarizmî. The *zij* of Ali Ibn al-Husayn al-‘Alawî (d.985) was very popular for two centuries; because he presented his remarkable work accurately in the field of astronomical observations. The *Suwar al-Kawakib* of Abd al-Rahman al-Sûfî (d.966) was composed for the Buwayhid ruler Adud al-Dawlah (949—982) on uranometry and it gives a complete description of the constellation of the heavens along with 55 astronomical *zijes*. al-Sûfî’s work shows that he made correction to the errors of al-Battani as well as pointed out many faulty observations found in *Almagest* of Ptolemy. Since al-Sûfî’s astronomical observation had been marked with more authenticity, the latter astronomers followed him in carrying out their works. *al-Zij al-Kabîr al-Hâkîmi* was composed by Ibn Yûnus (d.1009). He flourished in the reign of Fatimid Caliph al-‘Azîz Billah (975—996) and being commanded by the Caliph, he
compiled the astronomical tables in 4 (four) volumes which reflected his predecessors’ errors found in their astronomical tables. In addition to this, Ibn Yûnus wrote the jadâwil al-samt and Jadâwil al-Shams wa’l-Qamar. \(^{126}\)

Abû Ishâq Ibrahim Ibn Yahya al-Naqqash (1029—1087) of Cordova is commonly known as al-Zarqâlî who wrote a treatise on Safihah (astrolabe) and edited the planetary zij at the observatory of Toledo in collaboration with other Muslim and Jewish astronomers. ‘Umar Ibn al-Khayyám was a famous astronomer, mathematician and poet, who wrote al-Târikh al-Jalâhi, a reformed calendar which took the place of Islamic calendar after the conquest of Muslim over Persia. The 12th century’s Spanish astronomer, Abû Muhammad Jâbir Ibn Aflah strongly criticized the theory of planets found in Ptolemy’s almagest through his astronomical work entitled Islâh al-Majesti (the correction of Almagest). The Al-Zij al-Mahmûdi was compiled by al-Asturlâbî (d. 1139/40) whose actual name was Abu’l- Qâsim Hibat Allah Ibn Husayn al-Badi’. In spite of being a physician, mathematician, astronomer, poet, and litterateur, he had profundity and expertness in astrolabe.\(^{127}\)

In the realm of astronomical literature, the 13th century saw an eminent scholar of Persian origin named, Abû Zîfar Muhammad Ibn al-Hasan, Nasir al-Dîn (1201—1274) of Tûs (Khurâsân). His work, Tadhkira fi ‘Ilm al-Hayah (تذکرہ در علم و الحیاہ) is a brief summery of astronomy and his al-zij al-ilkâhani is a book of new astronomical tables. He compiled it within a period of 12 (twelve) years. Besides, he wrote treatises on quadrants, astrolabe, and calendar. His contemporary, Mu’ayyid al-Dîn al-‘Urdî al-Dimashqi was a Syrian astronomer, architect and engineer and helped his former in compiling astronomical tables in the observatory of Maragha. He also wrote a treatise describing the instruments which were used in the observatory of Maragha. Abu ‘Urdî also took the credit of compiling astronomical tables and writing on Ptolemaic astronomy, besides being the author of two other treatises on the construction of a perfect sphere and the determination of the distance between the center of the Sun and the apogee. Like
wise, al-ʻUrdi's son, Muhammad also made a celestial globe in the year of 1289 of which diameter was 140 mm.\textsuperscript{128}

It may be concluded here with a brief note that astronomical works in Arabic language, either production of translation or of creative and original have made an extension to the development of Arabic literature.

Mathematics: 

As counting or computation is essential for every day life of human being in every part of the world, the subject of mathematics has, also, been necessitated in the Islamic countries for carrying out law and order related to ritual performances (عبادة). Mathematics, terminologically known as علم الرياضة consists of the four main branches — arithmetic, astronomy, geometry and music. During the first few centuries of the spread of Islam, some more branches as algebra, trigonometry, mechanics and optics and with their practical, even experimental aspects were brought under the domain of Mathematics. As a whole, all the branches of Mathematics have been termed as علوم الرياضية (Ulum al-Riyadiyya / Ta'limiya) i.e. Mathematical sciences.

It is interesting to note that the achievements of Muslims in the field of mathematics are extremely praiseworthy. It has come to learn from the pages of history that they made enormous contributions on the subject of mathematics either carrying out original and creative works or translating Indian and Greek books into Arabic. Despite the mathematical contributions of Muslims, other non-Muslim scholars also devoted to this field with their valuable works even producing in Arabic language. In fact, most of the mathematical works were written and adapted in Arabic language during the middle ages.\textsuperscript{130} As such a lot of mathematical works added to the annals of Arabic literature.

Muslim mathematicians devoted to the field of arithmetic with their valuable contributions writing in Arabic language and they did not leave to bring the commercial affairs into its consistency.
It is a noteworthy fact that the Muslims and the Europeans were able to acquaint with the Indian system of numerals through an encyclopedic work of al-Khwarizmi (d. 850 A.D.) who dealt it with arithmetic, geometry, music and astronomy. A renowned mathematician, Abu'l-Wafā Muhammad al-Buzzānī (d. 998 A.D.) was flourished in Baghdad and wrote a practical manual of arithmetic entitled Kitāb al-Kāmil (The Complete Book). It is reported that he was one of the last Arabic translators. He also made commentaries from Greek works. The work "al-Muʿāmalāt" is a prominent book, written by Maslamah Ibn Ahmad. It is known that he could speak of the erotic power of the amiable numbers. Abu Bakr Muḥammad Ibn al-Ḥasan or (Hussain) al-Ḥāsib al-Karkhī was one of the greatest Muslim mathematicians. He contributed a book to the field of arithmetic named al-Kāṭib fiʿl-Hisāb (The Sufficient on Calculation). In connection with practical arithmetic, Abūʾl-Ḥasan Ali, a Persian mathematician, compiled a book entitled Al-Mughni fiʿl-Hisāb al-Hindī dealing with the explanations of the division of fractions and the extraction of square and cubic roots. Furthermore, a treatise was made by Ibn Yāsmini in which arithmetic and algebra have been discussed elaborately. Likewise, Kamāl al-Dīn Ibn Yūnūs (d. 1242 A.D.) also composed a treatise dealing with arithmetic, algebra and square numbers. A Moroccan mathematician and astronomer of the 13th century, Abūʾl-ʿAbbās Ahmad Ibn Muhammad wrote a popular work named al-Talkhis An al-Hisāb giving an arithmetical summery which contains fractions, Indian numerals and western courses (Ghubār). Some arithmetical works are also ascribed to Nāṣir al-Dīn al-Tūsī (Khurasan) who was a Persian philosopher, mathematician, astronomer, physician and scientist.

Algebra, as one of the branches of mathematical science, has been the proudest achievement of the Arabs and later on, it became an exact science. ʿAbd Allah Muḥammad ibn Mūsa al-Khwarizmi (a native of Khwarizm) wrote a book named Kitāb al-Jabr waʿl-Muqābalah (The Book of Restitution and Comparison) dealing with the subject of algebra. He flourished in the caliphate of
Mamun (813—833 A.D.) and was acclaimed to be the first mathematician for long time. Later on, Abu Kâmil, a renowned mathematician, perfected al-Khwarizmi’s work of algebra. In addition to this, its field has been elaborated with a prominent work, al-Fakhri. Because, he dealt it with the theme of algebra and gave with proofs the complete solutions of quadratic equations. In this connection, another Hispano Muslim mathematician, Ibn Badr, made a compendium of Algebra entitled *Ikhtisâr al-Jabr wa l-Muqâbala* dealing with quadratic equations, surds, multiplication of polynomials, arithmetical theory of proportion, linear Diophantine equations and other similar problems. Basically this work comprises of the theory as well as numerical examples of Algebra. Nâsir al-Dîn al-Tusi, a renowned scholar in various fields, made an extension to the subject of algebra with a treatise. 

Apart from the works of arithmetic and algebra, Muslim astronomers and mathematicians also contributed a good number of works to the field of astronomy, trigonometry and geometry. It is known that Naubakht and Mâshâ’ Allah were two distinguished astronomers of then period, while the former wrote a book named *kitâb al-aḥkâm* on astrological judgments and the latter contributed a book dealing with the prices of wares and that is available in Arabic language. Under the patronage of caliph al-Mansûr, Yâ’qûb Ibn Tariq took a sincere interest in collecting an Indian astronomical and mathematical work named *Siddhanta*, which was translated into Arabic by Muhammad Ibn Ibrahim al-Fazari. It was the first step to introduce Hindu mathematics to Arabs. Abu Sa‘îd al-Darîr al-Jurfânî (d. 845 A.D.) wrote a geometrical treatise. He was one of the Muslim astronomers and mathematicians. Al-Battânî (d. 929 A.D.) had immense knowledge in Astronomy and Trigonometry and he wrote a book of astronomy, of which third chapter was dealt with the subject of trigonometry. Abû Ishâq Ibrahim Ibn Sinân made commentaries of the first book of conics and Almagest as well as many papers related to Astronomy and Geometry. Abû Ja‘far al-Khazîn (d. 961 A.D.) prepared a commentary to the Tenth Book of Euclid and gave a complete solution to al-Mahani’s
unsolved cubic equation. Abū al-Wafā Muhammad al-Buzzani added commentaries to Euclid, Diophantos and al-Khwarizmi as well as wrote a book entitled *Kitāb al-Handasa* on the applied geometry giving with appropriate solutions to its other problems. His other contributions to the development of trigonometry are praiseworthy. Abū Nasr Mansūr Ibn Ali wrote many works on trigonometry and astronomy. Then Kushāyr Ibn Labbān contributed valuable works to the development trigonometry. Al-Birūnī (d. 1045 A.D.) developed to the subject of mathematics with a good number of works, since he had encyclopedic knowledge in mathematics, astronomy, philosophy, geometry and travelogue. His works and credits bear the testimony that he was one of the greatest scientists of all times. He wrote a book entitled *Islaḥ al-Magisti* giving an important introduction to trigonometry and *Kitāb al-Hai‘ah* or Jabir Ibn Aflah was his astronomical contribution. Ibn al-Hassār wrote a treatise entitled *Risala al-Birkār al-Tamām* for imparting the knowledge of perfect compass, which is used in drawing conic item. Al-Hasan al-Marākshī made an excellent compilation named *Jāmi‘ al-Mabādī wa’l-Ghāyāt* dealing with a practical knowledge of astronomical instrument and its methods, trigonometry and gnomonic. Nāṣir al-Dīn occupies a good reputation in the subject of trigonometry who wrote a treatise entitled *Shakl al-Qattā‘* concerning to plane and spherical trigonometry. A Hispano-Muslim mathematician and astronomer, Muḥiyy al-Dīn al-Maghribī wrote a book named *Shakl al-Qattā‘* in the footprints of Nāṣir al-Dīn and the author dealt it with sine theorem for right angled spherical triangles.134

Undoubtedly, Muslims had a remarkable credit in the development of mathematical sciences. Their mathematical contributions gave a new dimension in creating some new terms, which are originated from Arabic language, like *algebra*, *cipher* (zero), *alkali*, *aljedi*, *alakreb*, *escadre* etc. The renowned mathematicians, al-Kwarizmī, ‘Umar al-Khayyam, al-Birūnī and others will remain as famous as those of Euclid and the Indian author of *Shiddhanta*. The Greeks were firstly unaware of the trigonometry, but later on, they were introduced with the same
by the Muslim trigonometrists.

It appears from the foregoing discussion that many of the Arabic knowing scholars contributed a lot of works on mathematics, arithmetics and trigonometry simultaneously either with their original or translating from foreign ‘works into Arabic. So, the subject of mathematics has reached its apogee in Arabic literature. Above all, some of the Arab scholars were pioneers specially in algebra

Medical Science (علم الطب):

Like in other civilization, medical study and practice have played a vital role in the Islamic world. It appears that as a fountainhead of Islam, the Holy Qur’ân contains a good number of references and valuable instructions for restoring health and soundness in body and mind of human being. It is a notable factor that “popular medicine in the Islamic world has always had both practical and magical dimensions.” In this connection, the Holy Qur’ân obviously asserts the curative power of honey. On the other hand, some passages of the Qur’ân have been using as charms for getting relief from diseases. Hadith has also given a great impetus to medical science with some injunctions towards overall cleanliness and sanctity especially in religious aspects which save the masses from bacteria and germs and their growing ailments. Concerning this matter, the Prophet of Islam speaks as follows:

(Whenever a fly falls in one of your pots, then it should be dipped, because, it carries germs of disease in one of the wings and medicine in the other.)

The Prophet (PBUH) speaks more in support of the medical science to have preventive measure as follows:

(When a dog licks over one of your pots, then that should be cleaned seven times)
and one time with dust.) So, it may be noted that the Prophet of Islam has opened the door of medical knowledge for remedial measures against infliction of disease. Under such circumstances, a good number of Muslim scholars and non-Muslim savants devoted to medical science with their valuable writings in Arabic language, which made an extension to Arabic literature.

Centuries before the advent of Islam the Arabs were acquainted with medical knowledge from different sources. From the beginning of Islamic Ages, Muslims continued to develop medical science with their translation, researches, and new discoveries in the theory and practice of medicine.

Masarjwaih, Tiâjauq and Khalid Ibn Yâzid basically developed Arabic medical literature of the Umayyad period. Masarjwaih, a Syrian Jew, was acclaimed to be the first writer in Arabic medical works of the Islamic Age, who translated kunâsh of Ahran al-Qis Ibn ‘Ayn into Arabic from a Syrian work by the commandment of the Caliph, Marwân Ibn al-Hakam (R. 64—65A.H. / 683—84 A.D.). Tiâjauq was engaged in teaching medical science and his credit goes to his work, which he made especially on pharmacology. Khalid Ibn Yâzid Ibn Mu‘awiyâ achieved an excellent reputation for his translation works, which he made from Greek and Egyptian books of medical science into Arabic. But the full-fledged development of the same was carried out in the Abbasid period.

It has been observed that the earliest Arabic works on medicine were produced by the translation works from Greek, Indian, Persian and Chaldaean medical works. It is known that Abu Zakaria Yuhannah, who was a court physician of six caliphs consecutively of Abbasid dynasty, translated Greek and Byzantine medical works into Arabic. Ibn Masawaih (d. 857 A.D.) wrote medical works in Arabic by dint of his own investigation and made a treatise on ophthalmology entitled Daghal al-‘Ayn. It is one of the earliest Arabic works of its kinds.

Ali Ibn Rabbân composed an encyclopedia of medical science named Firdaus al-Hikma which chiefly deals with medicine and moreover, it discusses
other subjects too. The work has been produced from Greek and Hindu sources. It consists of a summery of the Hindu medicine at the end of the same. From the other scholars of 9th century, Abû Bakr Muhammad Ibn Zakaria al-Râzî (Rhazes), hailed from the city of Rayy, Persia wrote a medical encyclopedia in twenty volumes entitled *Kitâb al-Ḥâwî* (The Comprehensive Book). It quotes enormous extracts from Greek and Hindu medical works. Latter, he made it concise under entitlement of *Kitâb al-Mansûrî* as a complement to Mansûr Ibn Ishâq, the ruler of Khurâsân, who patronized him at the time of his long stay in Persia. Another work named *Kitâb al-Furûsîyyah* was written by Abû Yusuf Ya'qub Ibn Akhi Hizâm, who dealt it with horsemanship highlighting some rudiments of veterinary activities.

In the 10th century, Muslims and non-Muslims made together valuable contributions in Arabic to the development of medical science. From the scholars of then time, Ali Ibn 'Abbâs al-Majûsî of Ahwaz (Persia) composed an encyclopedia of medicine named *Kitâb al-Mâlikî* or *Kâmîl al-Sânâ'î h al-Tibbiyyah*, which was made for the pleasure of ‘Adud al-Dawlah. It is reported to be more practical than the *Qânûn* of Ibn Sina and more systematic than al-Razi’s *Kitâb al-Ḥâwî*. Another Physician, Abu 'Abd Allah Muhammad Ibn Sa'id al-Tamfîmi al-Muqaddisi wrote on materia medica and other works of medical science. It gave valuable information on the line of scientific subjects by his main work *Murshid* (Guide). Then Ahmad Ibn Muhammad Ibn al-Yahya al-Balâdî of Egypt flourished in the reign of the Wazîr Ya‘qûb Ibn Kils (d. 990 A.D.) and became a famous physician for the credit of his book named *Kitâb al-Tadbîr al-Habâla wa’l-Atfâl*, a treatise on the hygiene of the pregnant women and of babies. Ibn al-Jazzâr (d. 1009 A.D.) wrote many books on medicine, history and other subjects. But his book *Zâd al-Musâfîr* is the most important work and it deals with small pox and measles.

From the Spaniard Physicians of this century, Abû al-Qâsim Khalaf Ibn ‘Abbâs al-Zahrawî (Albucasis), hailed from Zakna, near Cordova, wrote a
multilevel medical work named *Kitāb al-Tasrīf* (Book of Method). It is regarded as the foundational medical work of modern surgery and bears in its consistency the principal curriculum of all the medical institutes of the present Europe. In the 11th century, the credit of Abū Ali Husayn Ibn ʿAbd Allah Ibn Sina (Avicenna) of Persia (980—1037) reached the apogee in the field of medical science. He was regarded as the prince of medicine, because of his encyclopedic medical work entitled *al-Qānūn fi ʿl-Tibb* (The Canon of Medicine) in five volumes. It deals with medicine, drugs, diseases, pathology and pharmacopoeia. This book achieved incomparable popularity in the heart of people of the Muslim World and the European countries. Due to its enormous glamour and popularity, it was taught till the 18th century in all European medical institutes and continued well up to the middle of the 20th century in the Islamic world.

It has been learnt that Ibn Sina wrote 16 (sixteen) medical works, among which *al-Qānūn* is the best one and his other works namely *al-ʿUrnīzah fi ʿl-Tibb*, *Qawānin* and *Mabdāʾ waʾl-Maʿād* are noteworthy in the history of medical science. Another medical scientist named Abūʾl-ʿAla Zuhar composed *Kitāb al-Nukāt al-Tibbiyyah*, which is said to have been a practical guide to medical science with complementary informations.

Born in Mosul of Iraq, Abū al-Qâsim Ammar Ibn Ali achieved a good reputation as an oculist and eye surgeon. While working in Cairo, he composed a medical work entitled *Kitāb al-Muntakhab fi ʿIlāj Amraḍ* (Book of Eye Diseases and Cures). It dealt with indepth discussion on different operation.

From the Spaniard celebrated physicians of the end of 11th century. Ibn Zuhar (d. 1161—62) was the greatest physician in the East and the West. He composed a medical work named *Kitāb al-Taisīr fiʾl-Madāwāt waʾl-Tadbīr* dealing with various dimensions of medical science. It appears that his work entitled *Kitāb al-Aghdhiyyah* (Book of the Food Stuffs) deals with different kinds of food and their usages along with necessary discussion on drugs for general hygiene.
it is recognized to be an excellent work in medical science. Abu'l-'Ala Zuhr also wrote a famous treatise on medicine entitled *Tadhkirah* (Memorandum). He was the vizir of Yusuf Ibn Tashfin and one of the members of Ibn Zuhr's family.

Born in Cordova and died in Marrakech, Abû Walid Muhammad Ibn Ahmad Ibn Rushd contributed a good deal work in the field of medicine, because he composed twenty treatises on medical science. But his book *al-Kulliyat fi'l-Tibb* (The Universal Treatise on Medicine : The Colliget) consists of seven volumes and it is said to be the most important one in all of his medical works. Another greatest botanist and experimental scientist of the Islamic world, Abu Muhammad 'Abd Allah Ibn Ahmad Ibn Baytar wrote two important books entitled *Kitab al-Jâmi‘ fi’l-Adawayya al-Mufrada* (Jâmi‘: A summery of the Simple Medicines) and *Kitâb al-Mughni fi’l-Adawayya al-Mufrada* (Mughni: The Sufficient) both of which are said to have been the key books to medicine and medical plants.

In the 13th century, Ibn al-Nafis al-Qarshî proved himself as the greatest physician with his treatise about eye diseases and diet entitled *Kitâb al-Mukhtar min al-Aghdhiyya*. In addition to this, he made a commentary of the *Qânûn* entitled *Kitâb Mu’jiz al-Qânûn* and it was the best among all of his writings.

At last, it may be concluded with a brief note that the medical works in Arabic language, produced either by Muslims or by non-Muslims in the medieval period, have achieved a great reputation in the history of medicine. Furthermore, it is a tremendous credit for Muslims that the Europeans were acquainted with the Arabian Medicine through the Arabic medical literature. The medical works, *al-Qânûn* of Ibn Sina, the surgery of Abû'l-Qâsim al-Zahrawî and *al-Mansuri* of al-Razî were brought into the consistency of medical curriculum in Europe until the seventeenth century. Above all, mention may be made that medical works, either written in original or translating from other languages into Arabic, have made an extension to the store house of Arabic literature.
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