CHAPTER-5

CONTRIBUTION OF PERSIAN SCHOLARS OF ISLAM WHO LIVED DURING THE ABBASID DYNASTY
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A. Relation between Iran and Islam

This chapter is the soul of my thesis where I have done a critical study of the life and works of those Islamic scholars who were from Persian speaking countries and devoted their life for the causes of Islam.

During the Abbasid period or particularly Middle ages the Muslims were the leaders of the intellectual world. They were the pioneer in the various fields of knowledge and learning. Later when Europe embarked on its quests for learning, all its knowledge was derived from Islamic sources.

The Muslims had to travel to distant lands across plains and cities, deserts and mountains, rivers and seas in connection with trade, Jihad and the administration of their vast empire and other purpose.

The Muslim used to travel to far off lands in quest of knowledge and to seek scholars. They also developed a taste for travel in order to acquire knowledge. 1

Islam produced a large number of Islamic scholar in the world. They contributed their life to develop scientific and literary progress in every branches of knowledge. The Muslim made a two field contribution to the knowledge of Hadiths, Quran, Fiqh, Astronomy, Philosophy, Geography, History, Chemistry, Physics, Mathematics, Botany, Zoology, mysticism and also literature.

1. Dr. (Mufti) M. Mukarram Ahmed (Editor in chief), Science in Islam, PP, 201-202
Islam also produced a large number of Islamic scholars, Muhadditin, commentator of the Holy Quran, Sufis, Geographers, Historians, Astronomers, Philosophers, Chemists, Physicists, Physicians, Bootanists, Zoologists, Poets, etc. But the most of them are Iranian origin.

Here we would like to express the life of works of those Islamic scholars who were of Persian speaking region.

Before discussing the biographical notes of Islamic scholars who are of Islamic origin, we should like to draw our kind attention towards the relation between Iran and Islam.

It is worthy to note that an Iranian had his part to play in the very origin of Islam. In the early years of 7th century, a well known Zarathustrian named Salman Farsi left his mother land for Arabia where he accepted Islam. He was the first to establish contact and relation between Iran and Islam. He had a good knowledge of various faiths and Hazrath Muhammad (peace be upon him) was so pleased with his intelligence as to consider him one of the Ahl-e-Baith (member of his family).

Since he always remained in intimate contact with the prophet, it is considered quite possible that Salman Farsi has contributed to share to the development of Islam.

2. F. C. Davar, Iran and Its Culture, P-117.
B. The greatest Muhadditin of Persian Origin are :

1. Hazrath Imam Bukhari:

His surname Abu Abdullah, real name Muhammad, his full name, Muhammad bin Ismail, so his real name in full is Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mugirah bin Bardejbeh Za’fi.

Bardejbeh, a persian word means cultivator, or sower and planter. Imam Bukhari is also called Za’fi due to relation with his forefathers.3 His ancestor was of Iranian origin and follower, of fire-worshiper. Mugirah was the person who embraced Islam in the hand of Imam bin Akhnas Za’fi.

Imam Bukhari was born on Friday after the prayer of Zumah on July 19, 810 A.D. in Bukhara situated in Central Asia. Bukhara is a city of Uzbekistan.4

A famous Islamic historian Ganjar in his history, Tarikh-e-Bukhara as well as another historian named Lalkapi in his famous book (Sharh-e-Sunna) mentioned that Imam Bukhari was blind in his childhood. So, his beloved father wept piteously and prayed to God to have sight of vision in his eye. One night his father dreamt in sleep Hazrath Muhammad(S:A) was saying to him that your weeping and praying was accepted by Allah. Due to this, Allah bestowed power of sight in his son’s eye.

His father was a good narrator of Hadith, when he was a small child he lost his father and became orphan. He was nourished under his mother. Right from the beginning, he was a very brilliant, having an astonishing memory.

Various wonderful activities were come to light from his boyhood, these indicated him as a particular, separate and exceptional boy. He also sometimes participated in games and others. That is why the following couplet of Sa’di quoted about Bukhari.5

بادا نب سرہ شروطت میں - یہ نافذ ستارہ بلند ہے

(i.e., Bright star is shining above his head due to his intelligence)

Bukhari received his early education under the guardianship of his mother and also from other scholars like Muhammad bin Salam Baikondi and Muhammad bin Yusuf Baikondi in Bukhara itself. Imam Bukhari was having a great power of remembrance since his boyhood. When he was 10 or 11 years of age, he corrected Allama Dakhli, a great Islamic scholar for a mistake in the reference of a ‘Sanad’.

Incident of mistake of Allama Dakhli is that one day Imam Dakhli was teaching the student through seeing on his manuscript and also uttering “Sufian un Abi Zubair un Ibrahim. In the time of teaching, Bukhari told him that you had committed mistake in the Sanad, as because Abu Zubair did not narrate any hadith from Ibrahim. But Imam Dakhli did not accept his remark. Thereafter he came back to his house and observed on his real manuscript and also found that Bukhari’s remark was correct. So Dakhli requested him to correct it and Imam Bukhari uttered by correction it through this line. Sufian un Zubair un Adi un Ibrahim. On hearing it Imam Dakhli became astonished. Then he took a pen and corrected it on his real manuscript.

This incident took place when he was 11 years of age. So, the famous Urdu poet named Zouq quoted a couplet in Urdu: 6

\[ \text{(i.e, Look, Allah bestows greatness to the child, the sky shows in its eye)} \]

At the age of 16 years, he learnt by heart some great books on Islamic jurisprudence. Mention may be made that he learnt by heart ‘Book of Abdullah bin Mubarak’, a learned person and also manuscript of Oki’h.

**Visit to Pilgrimage:** He went to Mecca for pilgrimage accompanied with his mother and his brother, Ahmed. After finished pilgrimage, his mother returned his native land and he himself stayed at the city of Hezaz in search of Ahadith. For the search of Ahadith he travelled many countries and regions like, Syria Egypt, Basara, Mecca, Medina and Kufa etc. He collected Hadiths from more than one thousand scholars. He also himself had remembered around six lakh Ahadit.

It is also mentioned that Bukhari suffered from difficulties and hardship in search of Hadith. Due to his unfailing strength and untiring attempt for the interest of knowledge, he did not give any preference to his physical comport and pleasure to his enthusiasm of knowledge. For this reason the lamp of his knowledge lighted the world and also will be lighted the word until the world gets annihilated.


In Kufa and Baghdad, the centres of knowledge, he went again and again. Sometime he took shelter in these cities about 5 years. In the time of pilgrimage, he set for Mecca, then to Basra.

It is also narrated that when Bukhari arrived Mecca, Imam Abdur Rajjaque was alive in Yamen. So, he intended to go to Yamen for gathering knowledge of Hadith from him. But a reporter gave him a wrong report that Imam Abdur Rajjaque had expired. On hearing this, he suspended his journey and obtained Hadith from him from a source. 7

**Strict accuracy in Hadith collection:** The different compilation of hadith which were existing during the time of Imam Bukhari and these were difficult for general students to take help from them because they were admixed having with strong and weak Hadith without providing any clear distinction. So, Imam Bukhari planned to compile a book of Ahadith which should contain only high authentic Ahadith.

The author of ‘Nuzhatul Mazalis’ describes that once up on a time Bukhari went to a famous Muhaddith to collect Hadith, where he saw his horse that had fled away from his hand. In that situation Muhaddith was showing grain, kept it in a chador to horse so that horse it can see it and would return to him and he can catch it easily. To observe this jokes, Bukhari asked Muhaddith, “Is there any grain in your chador”? Muhaddith replied, ‘No’.

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7. Ibid, p-104.
But in this process and plan, I used to catch the horse generally. So, Imam Bukhari said. *لَا أَعْمَلُ الْحَدِيثَ مَعَ يَدٍ عَلَى الْإِيَامَِْ* i.e, I do not accept Hadith from such a person who deceives foreshoed animals.8

**His Shaikhs and Teachers:** He collected Ahadith from more than one thousand teachers and scholars. But Imam Bukhari himself said that he had obtained knowledge of Hadith from 1080 Muhaddithin. He collected also Ahadith from five stage of Shaikhs, narrated by Hafiz Ibn-e-Hazar.

1. First stage: *Tobeh Tabiin* e.g. Muhammad bin Abdullah Ansary, Abu Asimul Nabil, Makki bin Ibrahim etc.

2. Second Stage: *Tabeh.Tabiin:* it was such stage which did not narrate Hadith from upright scholar, like Abu Mashar Abdul A’hla bin Mashar, Sayeed bin Abi Moriom.

3. Teachers of Imam Saheb: In this stage such persons are included who obtained Hadith from the great scholars of *Tabeh-Tabiin* like Qutaibiah bin Sayeed, Ahmed bin Hambal.

4. Contemporary friends: In this stage Imam Bukhari narrated Hadith till that time when his *Mashaiekh* died. He narrated Hadith from that stage not from others, like Muhammad bin Yahyah Zuaili Abu Hatim Razi.

5. Students age of Imam Bukhari: He narrated Hadith from that stage.

**His Teaching:** Bukhari taught the students for 18th years. The reputation and fame of his teaching became famous and also spread far and wide in the world.

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8. Ibid, p-105
Due to his attractive and magnetic reputation and power, a large number of students from different remote places and regions came and listened to his Hadith. At first he selected the vestibule or varanda of Muhammad bin Yusuf for spreading knowledge for the better convenience and also welfare of common person. According to his student, as stated that where he arrived, there the bell of knowledge was rung by him. Thereafter he took the shelter in Nisapur and involved himself here in teaching, particularly Imam Muslim used to go almost daily in this centre to get grace of Imam Bukhari. 9

**His companions and students :-**

The number of companions and students of Imam Bukhari was large widened. Farbari expresses that 90 thousand students learnt and heard Ahadith of Bukhari Sharif from him. His majority students became scholar and famous Ulama. For example Hafiz Abu Esa Tirmizi, Abdur Rahman Nesai, Imam Muslim bin Hezaz etc. are mentioned here.

Various important places like Basara, Baghdad, Nishapur, Samarqand and Bukhara became famous centre of Islamic art and education during the time of Imam Bukhari. In the cited centres, uncounted students were taught by him. Even from Bukhara to Hezaz, the chain of his student had been enlarged. According to Mullah Ali Qa’ri Harwee and Qustulani expressed about the number of his students that one lakh people narrated Hadith from him. But in fact, they were unable to tell the real number of his students.

**His unordinance memory power** :- Right from the beginning, he was very brilliant having strong and astonishing memory power. He could memorize soon after listening to the teacher’s sayings. On seeing his merit power, people became wonderful and bewildered. People compared Imam Bukhari with Hazrat Abu Hurairah. The author of Encyclopedia writes that the memory power of Imam Bukhari is like a *Keramath* or miracle. It is also noted that Bukhari learnt by heart 70 thousand Ahadith. When he cast his sight on any book or article, he can memorize it. He had committed to memory one lakh Ahadith with correct *sanad* and two lakh Ahadith with incorrect *sanad* (deed).

**SOME INCIDENCE FOR HIS MATCHLESS MERIT**:-

1. Sulaiman bin Mujahid expresses that once I came to meet Muhammad bin Salam Boikondi. He said to him if you would come here few minutes ago, you could see an exceptional boy who memorized seven thousand Ahadith. All on a sudden, in that place, he became able to meet that boy named Bukhari and also he questioned about the remark of truthfulness. “Is it true”? Bukhari replied positively that he had learnt by heart 70,000 Ahadith with *sanad* and also memorized the biographical sketch of narrators of Ahadith.

2. Hashid bin Isma’il, a reputed Muhaddith during his time says that Bukhari used to start coming and going to my teaching centre for gathering knowledge of Hadith. He had no inkpot and pen for writing something. So, honourable Muhaddith advised him that it will be of no benifit for him to come here without inkpot and pen because you could not write any Hadith after listening it. After 16th days, Bukhari said “You had constricted me in front of people. But now I venture to speak you, “who are ready to compete with me about the
subject matter whatever Muahaddith taught? I am able to write and also read 15000 Ahadith with correct *Sanad* (deed). Even his teacher was bound to correct Hadith after listening Hadith of Imam Bukhari. Nobody was able to compete with him.10

**Remarks on Bukhari:** Imam Bukhari is rated one of the most excellent scholars and brilliant boys in the world. Some learned persons remarked against him given as follows:

1. Qutaibah bin Sayeed remarks that he was seated amongst *Sufis, Arifs* and noble persons. When he became alert, he came to understand that none was seen like Imam Bukhari in his life as well as Hazrath Omar Faruq(R:A) was amongst the companions of Hazrath Muhammad(S:A).

2. Imam Muslim says, “I witness that none was found like you (Bukhari) in the world”

3. Imam Ahmad bin Hambal says, “On the surface of Khurasan Imam Bukhari was only born unlike others”.

4. Shaikh Bandhar bin Bashar says, “During our age, Bukhari is the best jurist”.

5. Imam Tirmidi says, “I do not see such person except like Bukhari who was the most recognizer of weak Hadith and Sanad”.

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10. Ibid, p-5
6. Abdullah bin Abdur Rahman Darami says, "I visited innumerable Ulamas in Harmain, Hezaz, Syria and Iraq. But they were not all round scholar like Imam Bukhari."

7. Yahyah bin Ja’far Boikondi says, "Although my age is extended to the age of Bukhari, it is necessary to me that my demise is counted as only one person’s demise, but the demise of Bukhari is to destroy knowledge. 11

His Simplicity and Contrition :-

Imam Bukhari is considered as a very simple and also contrite in nature. He suffered from various oppressions in physical condition. He used to do his own work himself. Due to sufficient wealth and property and honour, he did not hoard the chattel of slaves and servants. Muhammad bin Hatim Warraq, a special student of Bukhari, expresses that one day Bukhari was making a house by arranging bricks with own hand. I came forward and said, please stop your work, I can arrange bricks. Bukhari replied that this activity can be benifited to him in the day of Resurrection.

Warraq also expressed that when we accompanied with Bukhari in a journey, he accumulated all of them in a shelter and he himself separated from them. I saw Imam Bukhari who got up at night at 15th times and each and every time he sets on fire to the lamp and studied Hadith with deep mind, then he put his head on the pillow. I argued to know from him, "why are you bearing hardship why did you not awake me to serve you?" Bukhari replied him that you are young and you have deep slumber. I do not want to disturb in your slumber. 12

11.Zafrul Muhasilin Ba Ahlul Musannifin (Urdu),p-108
His Independence:- Imam Bukhari is generally esteemed much by the kings due to his excellent and sound knowledge. He never tried to get more facilities and benefits from the emperors. Many comfortable advantages i.e, pelf and wealth were presented to him but he never accepted them. As because he possessed self-reliance and independence.

His father, Ismail bin Ibrahim was a Muhaddit and also renowned wealthy person. On the basis of inheritance, Bukhari obtained lion’s share of his father’s property. He used to deposit to the investor and he did not do any task himself. Bukhari gave at Rs. 2500/ to a man by telling him to repay 10 Dirham per month. 13

Bukhari is considered as a very simple and kind hearted person and also oppressed in nature. He left no any useful personal works for his servant and slave. Muhammad bin Hatim Orraq, a favourite pupil of Bukhari, expresses once Bukhari was making an inn(house) near Bukhara. He puts the bricks one by one on the wall. I told him eagerly, “you should stop your difficult activities, I shall keep all the bricks”. In reply, Bukhari said that this work will benifit him in the day of Re-surrection.

He strictly kept himself away from the things which may earn blemish and rumor. For an example, an incident happened during his life time. One day he had started a voyage having one thousand Ashrafia (an old Iranian golden coin). In the ship a person made friendship and relationship with Bukhari and also he was showing his sincerity and sympathy with Bukhari. He fell in his love and disclosed one thousand Ashrafia (rupees). In a day, his friend started crying and weeping and also tearing his cloth after getting up from his ship. On hearing this, people began to rush to approach him. They were asking each-other about what happened.

13. Ibid; p-112.
But the person did not reply and he was crying loudly. Later on he began to express after being emphasized firmly by the people that he had a bag bearing Rs. 1000/ rupees, but it was lost. All the people became kind and sympathetic up on the crying person and ran after the passengers of the ship and also started searching all the passengers one by one.

Being realized this, Bukhari threw up the purse in the sea slowly. After searching all of them, they found nothing and rebuked and also asked him, “why did he exhaust all of us?” After getting down the ship, all the passengers met Bukhari and searched his Purse. Bukhari replied modestly that he had thrown this purse in the sea as because he had no path to prove the truth. Then all the person went around him, Bukhari clearly questioned all the questioners that you had not knowledge and information about me that, I myself spent whole life with the companions of prophet Hazrath Muhammad(S:A) for the search of knowledge of Hadiths. My truthfulness and honesty had been wide circulated all over the world. It is not ought to suspect for all person of theft things. To achieve trusty and purity my whole life had passed. I do not involve my self for a little Ashrafia. 14

His prayer and ascetism:- Imam Bukhari is highly regarded as unlimited prayee and also night-awaker. He used to worship Nowafil prayer and also maintain Nowafil fasting. He recited the holy Quran every day and also finished the reading of ten chapter of the Quran after getting up at every mid-night. He finished the holy Quran in the prayer of Terawih and in each and every Rekhat, he recited twenty Ayat.

It is also narrated by Orraq, a scholar of Imam Bukhari that once he was invited by a gardener. So he maintained Namj-e-Zuhar after arrival there. He after taking rest of Nowafil Namaj, began to tell the people, by raising skirt of his shirt, look at it and what is residing in it? After observing on it, people said there were 16 or 17 spots in his shirt with snake bite and his whole body became puffy. People said to him, “why did you not break the intention of prayer?” For it N awafil Namaj, later absorbed and interested in this prayer on it would be maintained as “Qaza”. Bukhari replied that hewas N was much in which he felt no any obstacles and proved his ecstacy by showing with the following Ayat.

\[
\text{این تعبیر ابتدا کا نکرے ترہے........................................15.}
\]

i.e, “Worship Allah in such way so that you can see him”.

**In Archery** :- He was skilled in archery. The archer that he shot in his life, only two shots were failed. Once with companions of Abdullah Sahariny for the purpose of archery, Bukhari reached the Farbar city by riding horse. Due to much expertness, unfortunately one shoot of archer stuck to one pillar of the bridge and it was broken. After getting off the horse, he left shooting and came back to the town and in the middle of the road, Bukhari told Abdullah Sahariny that you should go to the owner of bridge and reported him that his bridge was devasted. He urged to the owner that if he permits him for repairing, he will build the bridge completely. There after the owner ( Zamid bin Akhjar) replied that his whole pale and property have been sacrificed in the name of Allah. I forgave Bukhari Abdullah. As soon as had he told

15.Ibid, P-29.
this incident than Bukhari satisfied. In that day, he sacrificed two hundred Dirham in the name of Allah and interpreted 500 Ahadith from this incident, people got counsel and light. 16.

Bukhari was rich in pale and property as well as in heart. Sometime he used to donate 300 Dirham. Orraq expresses that he earned 500 Dirham monthly. Whatever he earned, he spent them in the service of students.

Imam had strong successful hand in the form of versification. It was very regretting that he could not expand his mind to versification except only three poems as because the act of verification is considered to him as illegal and meaningless.

For example. 17

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16. Abu Abdullah Muhammad bin Ismail Bukhari, As Sahih Bukhari—(Arabic), P-5.

17. Ibid, P-106.
(i.e, Make worship (Ibidat) the most in leisure, realize that death can appear suddenly before you. I saw many healthy and strong person and they were in good health but died suddenly)

**Reason for leaving home** :- There are various controversies regarding leaving home that a reputed Historian Ganjar writes that Khalid bin Ahmed Zua’ili, governor of Bukhara during the Abbasid period, told him that you should come to ‘Darul Emarat’ with your own books, Jamih Sahih and Tarikh-e-Kabir and should take beneficiary scheme through the grace and light of knowledge. By saying this, he sent his messenger, that he did not want to disgrace knowledge and he could not come or attend with all works. Although the governor of Bukhara was enchanted and fascinated with knowledge. He had to come to my mosque and if he did not agree with me to this proposal and he would to turn out me of the kingdom, I would be obliged and bound to go out if God wishes.

Governor of Nishapur depicted that it was the reason for leaving home that the king of Bukhara had wished to bring Bukhari in the kingdom of Kisar to teach the princess. Bukhari replied that he cannot give any preference to the princes of kings or any other particular person to bestow knowledge. He wants to distribute and expand
knowledge of Hadith and Quran in the open field. One who wishes to learn or earn knowledge, he has to attend and participate in the open learning centre. The door of knowledge is opened for all persons not for particular person. Due to this, the king became angry and ordered him to leave Bukhara and he went to Kharthang.

After his return to his motherland, he became too much sad for it and soon after a month passed Khalid bin Ahmed Zua’ili had been dethroned by the Khalifa and was put him in the prison. Khalid was disgraced and unhonoured. Due to unlimited sadness and agony, the king died. In such away the persons who helped the king of Bukhara. All they were ruined and annihilated soon by natural calamity.

Sadness for his death :- Soon after observed the obstacles and contravention being by king and governor of Bukhara for Imam Bukhari, the inhabitants of Samarqand obliged him to retain in Samarqand and announced that whatever he wishes, he may be allowed in doing so. Then he accepted their request, and in the month of Ramadan, with the intention of journey on horse, he started to step forward. The people saw that Bukhari had become so weak and thin. He appealed them to leave him. After observed Namaj Isha at the age of 62 years in 256 A.H. (1st Shawwal) –(31st August, 870 A.D.), the prophet of Hadith, i.e Imam Bukhari breathed his last for good. In the following day, as when of demise of Bukhari was spread and funeral procession of the emperor and candle of knowledge for Hadith and Quran, after Namaj-e-Zuhar, was solemnized . 18.

It was very regretting that he left no child. Someone expressed his birth, life and death were considered in the following term.

In this sentence, amount value of letter for صحیدا is 194 and in 62 and in 256 respectively. One of the poets composed a verse regarding him.

i.e, Imam Bukhari was a reciter and Muhaddith, he accumulated truth perfectly. His birth is truth, life is praise worthy, and death is light. 19.

A story was narrated by Abdul Wahid bin Alam that he had seen prophet Muhammad in a dream with his companions that stood in a place. He offered 'Salam'. After Salam, Hazrat Muhammad (S:A) asked me “why did you stand up here” I had been waiting for Muhammad bin Ismai’l, whose demise news, after some days was informed to me. The narrator narrates that Bukhari died in that moment when I dreamt Hazrath Muhammad (S:A).

After death:- The opponents and adversaries who made him contravention and hostility. They all assembled near to his graveyard and became extremely shameful and repented upon their activities. It is also narrated that after his demise, the soil of his grave turned in to fragrant like musk and the people started to take the soil from his grave for blessing and gracing. To protect and preserve his grave, the people saved the grave.

The inhabitants of Bukhara and Samarqand became astonished to see it. Shaikh Sadi says that it is not a matter of astonishment but it is a symbol of God approved and noble person. For example, 

اِنَّ الْخَالِقَ الْحَسَنَ يَعْلَمُ الْأَيْمَانِ

The beauty of his company influenced me. Otherwise I am the same soil which I was.

**HIS WORKS**

Imam Bukhari travelled widely in search of Hadith, visited the main centres from Khurasah to Egypt. He heard Hadiths from over 1000 Shayukh. He had learnt by heart about one hundred thousand correct Ahadith. He selected these Ahadith from a mass 600,000. He did not note down a single Hadith in his book named 'THE SAHIH AL-BUKHARI' without doing ablution and praying two rak'at at first.

Sahih-al-Bukhari is arranged in 97 books with 3450 chapters. There are 7397 Ahadith with full Sanad (authority). The Ahadith are arranged according to various matters of fiqh but the 'Sahih' also contains tradition (Hadith) regarding the beginning of creation, paradise, hell, different prophet etc. 20.

The Sahih-al-Bukhari is rightly and unanimously considered as the most excellent and sacred book after the Quran in the world. Several contemporary Islamic scholars have appreciated and certified this work or his compilation as authentic. Together with the book of Allah, the Sahih-al-Bukhari has served over the countries after centuries as the bed rock of all Islamic jurisprudence and Fiqh.

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By including Hadith on human equality, human rights, women rights, social and economical life and political conduct, he has provided guidance and set of values to the entire world.

There is no doubt that the Sahih-al-Bukhari has played a vital role in shaping these process by providing a concrete basis for consideration of Islamic, which have worked as guiding principles for the growth and development of all Islamic philosophy and Science. It may not be an exaggeration to say that all major intellectual and cultural achievements manifested throughout Islamic history can be traced to the Sahih-al-Bukhari after, of course the holy Quran. 21

The Sahih-al-Bukhari is now the only exhaustive and comprehensive reference book, which tells us with all authenticity what the prophet Muhammad (S:A) said and did. The way in which Imam Bukhari extremely taxing travels by hear the Ahadith, the manner in which he checked and rechecked the authenticity of both the words of the Hadith and these of the transmitters; the utmost caution, care and sense of responsibility which he exhibited in noting down the Ahadith and the method he applied in classifying the Ahadith laid the foundation of a methodology of research which can be rated as his most wonderful contribution to academic pursuits.

Imam Bukhari was an Ajami, a non Arab who made the most exalted contribution to preserving the purity and sanctity of the Ahadith for the glorious services, this great son of Bukhara rendered to Islam and the Muslims, the entire Ajami the Central Asians in particular, can feel proud.

Apart from the great compilation of ‘Sahih-al-Bukhari’, he wrote many books like as:-

1. Tarikh-al-Kabir: It was written in to 8 sections in the light of moon. Its arrangement is compared at the beginning with the *Tehji* letters.

2. Al-Tarikh Al-Saghir: This book deals with Hadith and written in brief.

3. Al-Adabul Mufrad: It deals with the character of prophets. In some madrassa, this book was introduced as text book.

4. Al-Tarikhul Aswat: It was not printed till today. probably, it was preserved in German as pen-writing.

5. Kitabul Fawaid: It was mentioned by Imam Tirmidi in his book-Kitabul Manaqib.


7. Khuluq-e-Afa’le Ibad: It deals with Aqaid (Trust of oneness of Allah). Khalq-e-Quran and other problem are discussed in this book to give reply to the question of Imam Zua’ili.


10. Kitabul Ilal: The narrator of this book was Abul Qasim bin Mandah.

11. Kitabul Wa’hdan: It deals with the companions of prophets.


15. Kaja yeal-Sahabah-e-wat. Tabiin:- It was published in 212 A.H. after compilation of Tarikh-e-Kabir.

16. Kitabur-Raqaq:- It was described in Kashfuz-Zunun.

17. Birrul Owalidain.


22. Zuj’ul qerate-Khalful Imam.


24. Bad’ul Maqluqat 22.

In every epoch, the Al-Sahih-al-Bukhari has been interpreted on the basis of its inner-meaning, grammer and importance by Ulamas and Scholars. A large number of interpreters explained the Bukhari Sharif from Arabic version to Urdu, Arabic at the edge of or in the separate from.

In the book Lame’h, more than one hundred interpretations, footnotes and derivation of words are mentioned. Some of them are given bellow :23.


1. I’tlamus-Sunan.-by Sulaiman Ahmed bin Muhammad bin khesab Khattabi, (d. 304 A.H.) . It was the first interpretation of Sahih al-Bukhari which describes the wonderful elegant and Subtle matter of Hadith.

2. Sarhe - Bukhari-by Imam Abu Hasan Ali bin Khalf Maliki (d. 449 A.H.)

   It discusses the jurisprudence of Imam Malik


4. Sarh-e-Bukhari– by Qazi Abu Bakr Muhammad bin Abdullah Maliki (d. 534 A.H.)


6. Shaowahidul -Tauz’h by Shaikh Jamal Uddin Muhammad bin Abdullah. (d. 672 A.H.). It explains basically the grammatical problems

7. Sarh-e-Jamih by Imam Kutubuddin Abdul Karim in Abdun-Nur (d. 754 A.H.). It is divided in to 10 volumes.

8. Al-Kaukabud-Durari by Allama Shamsuddin Muhammad bin Yusuf bin Ali Qirmani (d. 786 A.H.).

9. Al – Talwih-by Imam Hafiz Ala-Uddin Mughlataee bin Qalih Hanafi
10. Al-Tauzeeh by Siraj Uddin Umar bin Ali bin Malqan Shafeyee.

(d. 804 A.H.). It consists of 20 volumes.


It is one of the best interpretations of Bukhari which he starts in 813 A.H. and ends in 842 A.H. consisting of 17 volumes.


14. Irshadus Sari – by Shahabuddin Ahmed bin Muhammad Qustalani (d. 923 A.H.). It consists of 10 volumes and also it describes the biographical sketch of Imam Bukhari.


16. Taisirul Qari - by Allama Nurul Hoque bin Moulana Abdul Hoque
Dehlawi (d. 1073 A.H.). When the author wrote the interpretation of Mishkat, then, his son started to write interpretation of Bukhari in to Persian.


19. Faizul Bari- It is the expression of Allama Kashmiri which his student, Rashid Moulana Badr-e-Alom Miroti wrote it at the time of teaching in the class.

20. Lame'ul Durari- by Moulana Rashid Ahmed Saheb Ganguwee (d. 1323 A.H.)


22. Fazhul Bari– It is the lectures of Allama Shabbir Ahmed Usmani which Moulana Abdul Aziz-ul-Hoque had written it and Qazi Abdur Rahman arranged till today it was printed into two volumes.


24. Izahul Bukhari– It is the lectures of Sayeed Fakhruddin Ahmed
Muradabi which his companion and friend Moulana Riyasat Ali Saheb Bazbuzi has written it. 24.

24. M. Z. Siddiqi, Hadith Literature, P-35
2. HAZRAT IMAM MUSLIM

His nick name, Abul Hasan, pen name Asakaruddin and his real name was Muslim. So, his full name was Abul Hasan Muslim Al-Hajjaj. His lineage was Muslim bin Hajjaj bin Muslim bin Warad bin Kushaz Qushairi. Imam Muslim was born in (817 A.D.) 204 A.H. in Nishapur, an old city near Iran. He was having connection from the clan of Qasher, a famous clan of Arab. Ahmed bin Taher says regarding his motherland, Nishapur. 25.

لبن في الأرض نسيم مسا بر - بل ديرب ورب رف ضشخص

i.e, There is no place in the world like Nishapur, it is a sacred city and the Almighty is pardoner.

Another poet named Futuhi says in Persian about Nishapur-

حبيب كليمك فتوصر - كر هنريب نسيم ديمي داري رضم

About Nishapur, a great Islamic scholar, Allama Yakut Hamuwee says that a large number of Ulamas and Scholars appeared whose number cannot be counted from that city. Nishapur is considered as a famous centre of art and education after Baghdad. But the invasion of Changis Khan destroyed and devasted this city.

It is narrated that innumerable people approximately 17 lakh and 46 thousand people were murdered by Changis Khan. Shah Thasmaf cultivated this city. But it is right that Safur bin Ardashar cultivated and developed this city. In Persian it is called Neh-Sahar. After adding Neh with Shafur, it became Nishapur. 26.

25. E.G. Browne, A Literary History of Persia, P-138

26. C.A. Strong, Persian Literature; A Bibliographical Survey, P-29
Madrassa -e- Bahqiah was the first Madrassa in Islam in which Imamul Harmain, Imam Ghazzali studied. It is narrated in the history that Madrassa-e-Nizamia is considered as the first Madrassa in Islam which is located at Baghdad as because after Nishapur, Baghdad is esteemed as the first Islamic centre of art and education. In the next century various Islamic educational centres were built in Nishapur like-

(i) Madrassa of Bahqiah.

(ii) Madrassa of Sa’diah.

(iii) Madrassa of Nasriah. It was constructed by Nasr bin Sabktagin, a brother of Sultan Mahmud.

Imam Muslim started his studies at the very early age of fourteen years. (Since 218 A.H.). At first he received his early education in Nishapur. In the year 218 A.H., the atmosphere in Nishapur, his birth place was of a religious and scholastic . Nishapur had great personalities in this period such as Imam Rahiwee and Imam Zohri. He travelled Iraq, Hejjaj, Egypt, Syria, Khurasan etc. in the search of Hadith. After travelling widely in search of Hadith he settled in Nishapur as mentioned above. Imam Muslim was much impressed by the vast knowledge of Imam Bukhari (R: A), in the field of Hadith and the deep insight he possessed on the subject. He therefore attached himself to Imam Bukhari (R: A) till the end of his life, Imam Muslim was also an admirer of another great teacher of Hadith, Muhammad bin Yehyah al Dhuli. He attended his lectures regularly. He visited Baghdad to hear his lectures attentively.
He also visited Baghdad several times and had the opportunity of delivering lessons there. His last visit to Baghdad took place two years before his death.

Imam Muslim (R:A), apart from attending the lessons of Imam Bukhari regularly, also attended the speeches of Imam Ahmed bin Hambal, Abdullah-al-Qari, Qutaiba bin Said, Abdullah bin Maslama, Imam Yaka Nishapuri, Harmala, Yahya bin Yahya. For acquiring broader knowledge of Hadith, he also attached with Imam Bukhari, Imam Shafii and Imam Ahmad bin Hambal etc.

It is narrated in the Sihah of Muslim that he had obtained knowledge of Ahadith from about 211 teachers and scholars. He was having some distinction with Imam Bukhari on some issue, which he had described in the preface of his book. 27.

His Students and Companions :- A large number of students acquired broader knowledge of Ahadith from Imam Muslim. The most noted and distinguished students are Hafiz Abu Esa Tirmidhi, author of Sunan; Abu Hatim Razi, Abu Baker bin Khuzaima, Ibrahim bin Muhammad bin Sufiyan Musa bin Haren, and other great scholars.

His Character and Knowledge :- :

Imam Muslim adhered strictly to the path of righteousness. He was in fact a great saint of a very high caliber. His excellent character can be well judged from the simple fact that he never indulged in backbiting, a very common human failing. He never revealed any fault and blemish or any negative criticism upon the spotless character of human being.

He had regard for his honourable teachers and shaikhs and also used to give preference to purity, sanctity and justness.

It is narrated that one day in Nishapur when Bukhari was condemned for a spot in his character, the opponent and envious person made an envy about Bukhari’s character. Imam Zu’aili had contradicted to him and there after denounced him in the general meeting like. 28

One who explains the Quran with Lafzi as Gair makhluq is warned by him not to come in his lesson. On hearing this, Imam Muslim and also Ahmed bin Salmah immediately went out from the meeting. Imam Muslim kept avoidance of accepting knowledge of Hadith from Imam Zuaili since that day.

Imam Muslim is rightly considered as an exceptional child and meritorious boy due to his remarkable memory and sound knowledge. Ishaq bin Rahwi said to the audience, the peace, happiness and satisfaction of the world will remain in the world till Imam Muslim lasts.

Ishaq bin Rahwi said to Imam Muslim, “I wonder what this person is going to be?” This was said in his youth. Ishaq Kausar once addressed Imam Muslim (R:A) and said “your presence in Muslim community will always keep it in the good”. Abu Saimah who was a colleague of Imam Muslim was so attached to him that while Imam Saheb was compiling the Sahih Muslim, he remained in Imam Saheb’s company for 15 years. He never told a lie nor did he ever use vulgar words.

**MISIK** :- There are a lot of controversies in certaining his *Mislik*. Allama Kashmiri says that Imam Muslim and Ibne Mazah had no Misik. Shaikh Abdul Latif says Imam Tirmidhi and Imam Muslim were followers of the Shafee school and, although they were both Mujtahids. Moulana Abdur Rashid says that Imam Muslim was a Maliki. Nowab Siddiq Hasan Khan regarded him as supporter of Shafee school of thought. Author of *Kashfuz Zunun* informs the same remark.

The fact is what was said by Sheikh Jahir Jazari that Imam Muslim is neither a Maliki nor a Hanafi and Shafee, but his compilation of the Sahih Muslim shows that he was more inclined towards the Shafee school of thought. The author of Al Yaniul Zinni writes that as per *Usuli*, Imam Muslim was Shafii as because he least argued against the point of Shafii.

**How he died** :- When we remember his name, we must remember how his death happened. It is narrated that one day in the discussing meeting when Imam Muslim was asked about a Hadith, but in that moment it was not cleared or was unknown to
him. So, he came back to his house and also a sack of date was placed before him. He was deeply involved in search of answer for Hadith and the Sack which was attached along with him from which he was eating date one after another. At last he found real tradition and ate all the dates. As because he was deeply enamoured and fascinated with knowledge and Sunan of Prophet Muhammad (S:A). Therefore he could not guess how much dates did he consume. Owing to over eating of dates, Imam Muslim died like as a martyr (Shahid) for Sunan of prophet Muhammad (S:A). The date of his death is on Sunday in 25th Razab, 261 A.H. and his funeral ceremony was done on Monday and was buried at Narisa-Abad out of Nishapur. Imam Zahabi said that his sacred grave became a place of pilgrimage.

After his departure from this world, Abu Hatim Razi saw in a dream Allah produced the paradise as permissible, where Imam Muslim is doing what he wishes. Another a person saw ‘Abu Ali Zaghuni’ in a dream that he was asked by me, for which activity, you are given heaven? He replied. “I am entered in it due to grace of Sahih. Muslim”.

**His works** :- He compiled about 41 works during his life time. Some of them given below:

1. Masnad-e-Kabir.  
2. Jamih Kabir.  
5. Kitabul Quran.  

29. Ibid, P-141
Apart from above books, Imam Muslim also compiled an important book named Sahih-Muslim which is one of the most authentic world famous books. He compiled this great book, Sahih-Muslim after scanning about three lakh Ahadith. His Sahih Muslim contains 7422 Ahadith and also completed in about 15 years.

Allama Nabawi says that the *Ummath* have accepted the Bukhari and the Muslim Sharif as the Kitabs or books which follow the holy Quran, in authenticity although the Bukhari is regarded as holding a higher position than the Sahih Muslim for specific reason, the sequence applied in the Muslim is much better. It is known as “Al-Jameh” as because it contains eight different subjects on Hadith. For example:

{i.e.-}

3. HAZRAT IMAM NESAI

His nick name Abu Abdur Rahman, real name was Ahmed. So, his full name was Abu Abdur Rahman Nesai. His father’s name Sahib. Hence, the lineage of Nesai was Ahmed bin Sahib bin Ali bin Sinan Bazar bin Dinar. He was born at Nisa, a city near Khurasan. Some says, date of his birth was 214 A.H. but according to Imam Nesai, it was 215 A.H. 30.

Touring for Knowledge: At first, he started to learn the Ahadith methodically in his own town. After completion of methodical learning from that town, he travelled for another city in search of knowledge where he obtained Ahadith that was not earned previously. It is clear that he acquired primary education from his native land in accordance with his habit. After this, at the age of 15 years in 240 A.H., he went in the service of Qutaibiah bin Sayeed and stayed there till one year and two months. Thereafter he travelled Egypt, Syria, Hejaj, Iraq, Al-Zazair, Khurasan etc. and also different Islamic cities for acquiring knowledge and he got profit and benefit in every where perfectly. Shah Abdul Aziz Saheb writes that Imam Nesai set for journey in search of Hadith in Khurasan, Iraq, Zajirah, Syria etc. and also many other cities of scholars and Shaykhs.

The number of his teachers and Shaykhs were expanded in wide circle. Some of them were –

1. Ishaq bin Rahuya. 2. Muhammad bin Nasr.
7. Muhammad bin Bashr. 8. Yunus bin Abdul A’hla. etc.

But the exact number of his Shaykhs is hard to mention them. Hafiz Ibn-e-Hazar says that Imam Nesai occupied knowledge of Ahadith from innumberable Shaykhs.

A great number of students earned knowledge of Ahadith from him. But only a few of them are mentioned bellow-

3. Hafiz Abu Ali Nishapuri. 4. Muhammad bin Qasim Andalasi etc.

Allama Zahabi remarks that Imam Nisai is considered as Shaikhul Huffaz and Muhaddith of Khurasan. Abu Sayeed Abdur Rehman remarks about him in the History of Egypt in page 59, chapter-1 that Imam Nesai is regarded as an Imam of Hadith and Hafiz of Hadith Allama Zahabi and Tajus Sabaki say that he is more preserver of Hadith than Imam Muslim. (written in Muqarratuhu Tuhfah in page -59, chapter-1)

**His asceticism and devotion** - He devoted his life in the love of God and he was absorbed in asceticism and mysticism and also sunk in praying of Allah day and night. Almost he availed advantage and got permission to visit for a pilgrimage to Medinah. As for example-

\[
\text{غَفُورُ اللّهُ عَلَيْهِ وَرَحِيمُ الْقَبْلَى}
\]

\[
\text{وَسَأَلْتُ الْمُلْكَ فِي تَلْبِيْهِ ذَلِكَ بَشِيرٌ}
\]

He used to keep fasting day after day. He had a very strong and successful hand in establishing Sunnath, Shariath and was strictly avoidant of unlawful activities (Beda’at) and maintained personality.

Imam Nisai is highly and greatly considered as a brave and truthful person. He was not frightened by anybody except Allah. So, Allama Md.Iqbal ranks him in his poetry as a brave and truthful.
He used to participate in the battle as a brave and courageous.

**His Mislik** :- There are different controversial opinions about his *Mislik* According to Shah Abdul Aziz Sahab, he was considered as a follower of *Mislik* of Imam Shafeyee. ( in the book Bustan, p-123). Allama Kashmiri says and both Imam Abu Daud and Imam Nisai are imitators of *Hambali Mislik*.

**His works** :- Imam Nisai composed many works in order to develop the Islamic thought in different subjects. He tried his level best to make progress and development Islam, belief and humanism through his writings. Some of them are mentioned bellow : 31.

1. Sunan-e-Kubra Nisai Sharif – It is found from the narration of Abu Bakar Muhammad bin Muaweyyahu known as Ibn Ahmar.
3. Amalul Yaum ul Lailat.
5. Kitabul Za’hfa wa Matrukin.
8.Kitabul Madlisin
10.Masnad Mansur bin zadan.

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Hafiz Abu Abdullah bin Rashid (d. 721 A.H.) says that whatever book on *Sunan* was written in the world, amongst them, Nisai Sharif is considered as one of the best *Sunans* and written in astonished manner and style. This *Sunan* imitated the style and method of Bukhari and Muslim Sharif.

After compilation of Sunan-e-Kubra, he produced it before the king of Ramala. Amir Masuf questioned Imam Mamduh that whatever narration is written in this book, were correct or not? He replied ‘no’. In this point, Amir Masuf wrote a petition to him for writing a book in correct manner. So Imam Nisai compiled Sunan Sughra that was famous for the name of *Majtaba* and it entertained the correct Hadith which was so called as Nisai by Muhadditin.

He died in 13th Safar in 303 A.H. in Mecca and was buried in between Safa and Marva. Some says he breathed his last in Ramala and was buried there. 32.

32. Ibid, P-185.
His real name, Muhammad, nick name, Abu Abdullah, his father’s name Yazid. So Imam Ibn Majah’s full name was Abu Abdullah bin Yazid bin Abdullah Ibn-Majah. But he was famous by the name of his grandfather i.e, Ibn-Majah (It is noted that the name of his grandfather was not mentioned but it is written in the BUSTANUL MUHADDISIN by Shah Abdul Aziz Dehlawi, name of grandfather was Abdullah). 33.

He was born in Quzdeen, a famous city of Azarbaijan in 209 A.H.(824A.D) He was related to the clan of Rubayee.

**Explanation of MAJAH:-** What is Majah? In this regard different viewpoint is found:

1. MAJAH is a quality of Muhammad, not the name of his grand father Abdullah is written in the book BUSTANUL MUHADDASIN in the page -112.

2. Allama Ibn Kasir narrated from Hafiz Khalil Quzweeni that Majah is a pen name of Yazid written in the Al BADAYEAH, chapter-2, p-52.

Majah is originated from the Persian clan as per Jasreh-e-Ratayee which almost was related to Mah or Majah. From this, it came to be known that it was not Arabicised word but it was persian word. So Ibn Majah was originated from the family of Persian descendent.

Ibn Faqiah expressed that Quzdeen, a famous city whose foundation was built by Shahphur Zul Iktaf firstly. Hazrath Barah bin Azib who was governor of Rey conquered Abhar then Quzdeen in 24 A.H. during the khilafat of Hazrath Uthman. After winning victory over Quzdeen, the people of that region accepted Islam.

The author of HABIBUS SAYER narrates a wonderful event that a person of Quzdeen city picked or tore off a melon and found bright lighting colour in it which enlightened the whole room and it remained till 3 days as the same. To witness this miracle, the people started to come here group by group.

Later city of Quzden became a centre of art and learning of Hadith in 3rd centuries A.H. Name and fame of that only expanded thoroughly since 3rd centuries A.H. several famous Muhadditin were produced in the city. Some of them are –

1. Muhammad bin Sayeed bin Sabiq Abu Abdullah Razi (d. 210 A.H.)


4. Ismail bin Towbah Abu Sulaiman Quzdeen Hanafi (d. 247 A.H.).

5. Imam Ibn Majah.

After all, it would be noted that great scholars and prominent Muhaddisin bloomed from that region which mentioned evidently in the HISTORY OF QUZWEEN-E-MALAMAL.

SEARCHING FOR KNOWLEDGE :- In search of knowledge for Hadith, he tried hard and made untiring attempts. He compiled his formal education in his motherland till 21 years. He devoted himself for collection and compilation of Ahadith. In the
process, he visited different countries like Iraq, Khurasan, Syria, Egypt, Heijaj etc. and also variety of cities like Rey, Basarah, Kufa, Baghdad, Mecca and Damascus etc. in search of Ahadith.

He was having a number of good teachers and Shaikhs like-

1. Abu Masa’b Ahmed bin Abu Bakr Razi.
2. Muhammad bin Bashar.
3. Abbas Ambari.
4. Zuhair bin Harb Nesai.

A great number of students have received education from him. But the list of his number of students is longer that mentioned in the book Tahjibul Kamal. Some eminent students are mentioned bellow:

1. Ali bin Sayeed Abdullah Askari.
2. Z’afar bin Idris.
3. Sulaiamn bin Yazid Quizweeni.
4. Ahmed bin Ibrahim Quizweeni and others. 34.

34. Ibid, P-193
5. HAZRAT IMAM TIRMIDH

His real name Muhammad, nick name Abu Esa, his father’s name Esa. So Imam Tirmidhi’s full name in lineage is Abu Esa Muhammad bin Esa bin Saurah bin Musa bin Dhahak Salmi Bughi Tirmidhi. Allama Sumani added the word ‘dhahaq’ in his lineage in place of Shaddad, Salmi is inclined to Bani Salim tribe. Bughi is attached with village of Bugh which is far away 18 miles distance from Tirmidh. 35.

Imam Tirmidhi was born in Tirmidh, a old city of Russian Turkistan. Some says, he was born at Bugh, a name of village. So he was inclined to the city Tirmidh in 209 A.H. According to some source it is concluded that either he was born blind or lost his eyesight in the old age. To collect Ahadith, he travelled different distance countries like Iraq, Syria, Khurasan, Kufa Basarah and Hejaj etc.

He was having a number of good teachers like Imam Bukhari, Imam Muslim, Imam Abu Daud, Ali bin Hajar, Fazal bin Sahal and Abbas bin Abdul Azim etc. and he was having a great of number of students like Abul Abbas Muhammad bin Ahmed bin Yusuf etc.

Imam Tirmidhi possessed an astonishing power of rememberence and fear of God. He was counted an intellectual and unrivalled person in his contemporary age and also great Mujtahid. A good number of students received Islamic education from him. Although Imam Bukhari was his teacher but he had acquired only two Hadith from Imam Tirmidhi.

He composed many excellent books. His great compilation of Hadith is called as Jama’i Tirmidhi which is very comprehensive and instructive book. Apart from Ahadith this valuable book deals with several other things related to jurisprudence of Islam and science of Hadith.

His another valuable treatise by name “Shama-ile-Tirmidhi” is an authentic and excellent book and unique of its kind. This book contains only these Ahadith which are related to the personality of Muhammad, the messenger of Allah. His personality, dress, habits, style of walking, method of eating and manner of talking etc. are discussed in the book.

Apart from these two books, he wrote many other books which are mentioned bellow:


3. Al Mufarrad.

4. Al- Zuhud.


6. Kitabut –Tarikh. (It is narrated by Ibn Nadim in his contents) etc. 36.

36. Zafrul Musallin Ba Ahlul Musannifin, P-171
Hafiz Ibn Rashid (d. 722 A.D.) categorized the Jamie-e Tirmidhi Sharif in the following chapters: (It consists of 14th subject of knowledge)

1. Tabweeb.

2. Bayan-e-Fiqh

3. Alal-e-Ahadith wa Bayan Sahih wa Zayeef

4. Zarhay wa Ta’hdil.


6. Narrator of Hadith either they met prophet Muhammad(S.A) or not.

7. Description of Hadith that are explained either in brief or board.

Hafiz Abu Fathe Sayeedun Nas mentioned these chapters that are not mentioned by Ibn Rashid 8. Bayan-e-Shuzuz.


Hafiz Abu Bakar bin al-Arabi added other 4 chapters of knowledge in the Tirmidhi Sharif. These include:


12. Matrukul Amal Rewayate-Ki-Tawjeh

13. Description Ulamas regarding acceptance and refusal of Hadith

14. Description of Ulamas regarding innermeaning explanation of Hadith.

Tirmidhi sharif is considered Jamih as well as Sunan as because it consists of 8 subjects:
7. Sharhy-e-Tirmizi – by Jainud-Din Abdur Rahman bin Ahmed bin Rajab Hambali (d.759 A.H.)


11. Al-Urful Shujji – by Moulna. Anwar Shah Kashmiri ( It is knowledgeable assets for students)


37. Ibid, P-172.
C. The World Famous SUFIS of Persian Origin are:

1. HZ. ABDUL QADIR JILANI (R:A)

The whole universe expresses its gratitude and sincere welcome towards the world famous Sufi named Mehbub-e- Subhani, Kutbe Rabbani, Piran-e-Pir Gausul Azom Abdul Qadir Jilani. When we remember the name of Hz. Abdul Qadir Jilani, immediately we should remember the name of his parents.

His parents and ancestor’s relation attached with the ancestor of Hazrath Ali (R.A.). It is noted that his father’s ancestors were related to 12th stage and mother’s also were related to 14th stage. Explaining them, it is shown in chronological order.

Father’s lineal descendant :- His fathers name-

1. Hz. Sayeed Abu Saleh Musa (R:A).
2. Abu Abdullah.
3. Tahya Jahed.
4. Sayeed Muhammad.
5. Hazrat Da’ud.
6. Sayeed Musa Sani.
7. Sayeed Abdullah Sani.
8. Sayeed Musa Al Zuhan.
11. Sayeed Hassan (R:A).

38. Moulana Abdul Jalil, Fathur Rabbani (Bengali), P-7,8.
Mother's grandmother's descendant:

His mother's name is-

1. Sayeeda Ummul Khair Fathema (R:A).

2. Abdullah Saumeyee.


5. Abu Ata Abdullah.

6. Abu Ala Uddin.


9. Musa Kazim.

10. Imam Za'far Sadek.

11. Imam Baker.

12. Imam Jainal Abedin.

13. Hz. Imam Hussain.


The world famous Sufi, Abdul Qadir Jilani's father was from the scion or descendant of Sayeed Abu Musa and Hz. Imam Hasan (R:A).
All the good qualities existed in the character of Abdur Qadir Jilani. His mother Ummul Khair Hazrath Fathema was from the scion of Imam Hassan. She was virtuous, religious and also living behind curtain. Therefore he was brought up under the guidance of the holy Quran and the Sunnah since his boyhood. He was very careful and aware of pure and impure, lawful and unlawful things.

His deserving father, Abu Saleh Musa Zanghi when approached to the last part of his age, he spent his life throughout the emotion and asceticism of God. One day his father started a journey across the shore of the ‘FARATA’ to a remote place. After crossing the impossible and inaccessible path, his necessary ration card and travelling expenses were exhausted. Various kind of dangers and adversities covered him.

There a bright Sunshine fell on his head. He became very seriously weak, thirsty, hungry and harassment. Due to this trouble he started to take rest on the bank of river which covered with leaves beneath the tree. In that situation, different kinds of thoughts and aspiration arose in his mind and also he suffered from thirst, hungry and tiredness. We was thus seriously perturbed. During the moment, he turned his keen sight towards the flowing water-current of “FARATA RIVER’. He saw that a perfect ripe red-colour apple was floating in water-current of the river which is fallen from the boundary of river after crouching boarder. He picked up the fruit and ate it peacefully and offered thankfulness and gratitude to the Almighty. But after consuming this apple, he came to sense and realized his fault. In that moment he started thinking that it was not correct to eat it by him as because who is the owner of this apple and from where this apple came floating is unknown to him completely.

He asked himself, "will it be sin and crime to eat the apple without permission of the owner to the Supreme Judge ie, Allah"? How I would appear before God as a sinner and a crimer. He was greatly shocked with griefs and sorrows. At last, he decided to find out the owner anyhow for seeking his pardon for this fault. He thought that the fruit garden might be existed up stream the river. That fallen fruit was floating by the water current. The real source of floated apple may be found if he seeks. Thinking this his father started walking sadly along the opposite side of the river’s current and remembered the name of Allah. He became unable to proceed forward due to bright sunshine and hot air and also for mental fatigue. Yet, he walked slowly and painfully. But hundred of griefs and troubles could not stop him to proceed on. Finally, after passed many days, he really found a big apple tree on the bank of the river which was inclined over the water of river. The tree was full with multi coloured of apples. The tree bore full ripe, half ripe and green apples. Now and then from the tree, one or two apple falls on the ground or water and current-water floats the fruit. Then he realized that he had eaten that apple that fell from that particular tree. 40.

Therefore, he understood that he had eaten this floating fruit. After making enquiry from local people, he came to know that the owner of the garden was Sayeed Abdullah Saumeyee(R.) who was a religious, pious and also God fearing person. He was always absorbed in the ocean of spiritual love. Sayeed Abu Saleh thought in mind that if he seeks pardon to this great pious person, it would not be accepted. So, expecting this he arrived his house and bowed his head in front of the owner with due respect and humble submission, he recognized his introduce and prayed to him describing the event of eatable fruit.

Owner of the garden and house, Sayeed Abdullah Saumeyee cast his kind glance towards this stranged and foreign fellow for many times and also he became puzzled and astonished. The person who committed a little fault owing to eating a fruit from the tree. Such a person could come here from far remote area. It is unexpected for the owner. He thought that this new comer person had a special quality by which he would gain victory of the world. In that time a secret mysterious thing is residing in the heart of the owner. Although he did not disclose this, but published a little satisfaction and said, Oh new comer! you have no right to waste other’s thing if there are spoiled and rotten. You committed crime by taking an apple from my garden. On this point, I will not forgive you. ‘If you do not forgive me, I cannot see the way of liberation from this helinious crime.’—said, Abu Musa.

The owner of the garden replied, “O’ new comer! In the world, nobody can sweep the love of property and right to loveable things. In that situation, I am crying the same. Therefore, I cannot leave the claim in any way.” Listening to the owner, Abu Musa Zanghi started weeping but due to this the heart of the owner did not become soft and low later on Abu Musa Zanghi urged with full of tears. O’ the great man, ‘tell me the way through which I will get pardon from your kind honour’. Otherwise how to show my guilty and spotful face before God in the Day of Judgement. 41.

Observing weeping, mourning and politeness of the new-comer, the owner of the garden said to him, O’ new-comer, “do not be sorry, don’t think” if you are really fearful of God, the punishment of the Infinitive Day, you must work as a slave for 12 years in my house. After having finished 12 years of work at my house, I will observe your work and your honesty, whether you may be forgiven or not.

41. Carl W. Ernest, Teaching of Sufism, P-29.
Abu Musa Zanghi accepted the proposal of the owner of the garden. He was appointed as a labour or a slave by the owner. Ruling and hardships are not shown upon him. To the contrary, Sufi theosophy, emotion, ascetism, spiritual knowledge fascinated the life of Abu Musa Zanghi. He was only a person who had sound of knowledge, spiritual love and asceticism, fear of God and spotless character that acted as a guardian of him. Even he spent 12 years as a labour in his house. At last he sought pardon to the owner.

In order to respond his prayer, the owner of the garden said, “Oh dear! I became satisfied with your works and your honesty and good character as well as behaviour. Yes I want to introduce my final speech in front of you that I have a marriageable daughter in my house who is very ugly, dumb, lame as well as blind. I was unable to manage her marriage to the deserving place and person. Thinking again and again regarding her career, I feel anxious and agonies and cannot sleep peacefully. In that circumstances, if you agree to marry my unmarried daughter, I will forgive your crime which you had committed by eating fruit from my garden. Saved Abu Saleh, on hearing this proposal, became perplexed. He decided to accept the worldly pleasure taking avoidance of happiness, comport and emancipation of the final Judgment. At last, this unbearable proposal of the owner has been gladly accepted by him. 42.

Thereafter formality of marriage ceremony between both of them was solemnized on the stipulated time and date. When the same new ugly lady entered the well decorated room of the bridegroom i.e, Abu Saleh (R:). Instantly he cast his glance towards the lady who was very beautiful and sat in the soft couch.

42. Ibid, P-31.
Each and every part of the lady (particularly her hand, leg, eye, nose, ear) are very beautiful and spotless. On observing softness and incomparable beauty of her body and her smooth conduct and behavior made him astonished and thoughtful. Thought and hesitation as well as confusion in this regard arose in his mind. As because such incomparable qualities and agreement were not mentioned at the time of marriage. "Is it possible"? he said. The beauty of the presented girl having such qualities described by her father can not be similar. "With whom I got married, she is that? "Is it making jokes with me or is he examining me." He then started thinking regarding this that he is completely unable to know the fact that any new danger may come. So, he is not willing to touch her and reside in the same bed with her and decided to come out of the room and stopped forward. Immediately his grandfather, Sayeed Abdullah Saumayee (R:) stood at the gate of the door and entered him by holding his hand in to the room again and again and started talking with a smiling face and said, "O" dear son, I think that you became astonished and perplexed. You must know, the girl, whom I presented before you, is my own daughter by name Sayeeda Fathema, at present she is your wife".

Abu Saleh besought to him that you had reported me about your daughter who is ugly, dumb, blind, and also deaf. His grandfather, Sayeed Abdullah expressed with a sincere smile, "dear son! I said such and such to test you and I had reason and mystery behind my talking."

The reason for addressing her as blind is that she never saw any unknown and strange person and also anything out of her house in her life so, she was called blind.

As deaf is that she has never heard any sound and talking of any person except her parents till now. So, she was so called deaf.
As lame is that, she never went out without screen on foot in the other’s house and also in the religious meeting. So she was called lame.

She is dumb because she has heard no sound of any other person except her parents.

As ugly is that she has not seen or looked by any person till today and was known to all as ugly. 43.

Oh’ dear! In what manner I described the quality of my daughter, these are not untrue. So the purpose of matter, whatever I indirectly expressed is that when you had come in front of me after having untiring and unlimited tiredness owing to accused of eaten apple, in that day a bright light came into view to me in your forehead. I also came to understand that the Almighty concealed a secret mystery in you that later on will be acquainted as a guide lamp for the people of the world. And I thought that such a devoted, truthful and a man of good character will suit my daughter. After having finished all the formalities of marriage ceremony with you. I offered and performed my sincere thankfulness and gratitude to God for thousand times. You should know that my daughter was brought up by the concept of the Quranic thought i.e, Shariah and also in the mysticism. If you cast your glance upon the today’s ladies of the world ; you would not found out any girl like my daughter who is completely absorbed in spiritual knowledge.

Sayeed Abu Saleh came to know all the secrets of the fact from his father in law and turned delighted thankful and also grateful to God.

43. Ibid, P-35.
At last, Abdullah, placing his daughter and son-in-law the both side of him, prayed to God by raising hands and said, "O’ the Omnispresent and the All knower Grant their nuptials with brightness and happiness and give them an obedient son whose contribution, quality, glory will be increased in the glory of sacred religion of Islam".

This pure blessing and prayer was accepted by God and subsequently a child was born from their womb who later on became known as the Sufi of Sufi’s, beloved of God, books of the world named Abdul Qadir Jilani. 44.

This great Sufi is counted as a beloved of God, Kutub-e-Rabbani, and also Gausul A’zam in the history of Islamic world. His real name Abdul Qadir, pen name Muhi Uddin, nick name Abu Muhammad and well known to the world as Ghausul A’zam. His full name is Ghausul A’zam Shaikh Abu Muhammad Muhi-Uddin Abdul Qadir Jilani.

He was born at Gilan or Jilan. It is to be mentioned that Gilan or Jilan also known as Vilam, is a south western province of Iran, South of the Caspian sea and north of the Elburz chain. It is bounded in the east by Tabaristan or Mazandaran, and its northern limit is marked by the Juncture of the Kur and the Araxes; its political boundary with Russia is marked by Astara stream. It is one of the most beautiful areas in Iran. 45.

There are different opinions regarding his date of birth. Some says he was born in 470 A.H. and some says in 471 A.H. in the last part of the 5th century in the first day of Ramadan. His father Sayeed Abu Saleh is fond of fighting.

44. Muhammad Alom, (tr.) Futeh –ul-Ghaib, (Urdu Translation, Rumuzul Ghaib), P-33.

45. The Encyclopaedia of Islam, E.I.S., P-170.
His mother Hazrath Fatima, daughter of Abdullah Saumayee was very noble and gentle lady. When he was at the age of 60 years, Abdul Qadir Jilani was born.

Abdul Qadir Jilani was full of happiness and cheerfulness in his childhood. The parents love him with heart and soul. Some miracles were disclosed from him in his boyhood. He is inclined in game, sports unlike other boy in that time. At his stage, minor, his father breathed his last. Then he was brought up under the guardianship of his grand father, Abdullah Sawmayee. In the next part of his life, he had no intention to accompany with the contemporary boys as because when he wished accompanying with the boys, an invisible sound came in his heart. “O’ fortunate child! you come to me”. On hearing this, he could not see the caller of the sound and then became fearful, thoughtful and rushed to his mother’s lap. Since then he decided not to accompany with the boys. He expressed to his mother what he had heard. His mother understood and observed herself, it is exceptional child whom the Almighty bestowed on me.

He began to learn his primary education from the womb of parents. He finished all the basic and primary education to his parents. At first, he learnt by heart the holy Quran. Due to sharpness of his brains, he possessed uncommon knowledge.

He possessed sharp merit of order and also he had great tendency to acquire higher education. So, after completion his primary and secondary education in his house, he arranged to gain higher education. But unluckily, there was no any centre of learning in Jilan or its adjoining areas, due to lack of it in Jilan and he had been waiting for advantage of time.

It was the narration of that time when only the place of Baghdad of Iran is counted as a centre of learning and knowledge and civilization. There were many centres for higher education in Baghdad for the Muslim community. Nizamia
Madrassa was one of them which was considered as the top centre of knowledge. From each and every corner of the Muslim world, the people used to come there to achieve higher education, science, technology and civilization. Baghdad stands far away from Jilan about 400 miles. 46.

Abdul Qadir Jilani used to hear name of famous Baghdad since his childhood. He wished with ambition to occupy knowledge for the Quran and Hadith by travelling a distance of 400 miles.

When his mother was of 83 years old she wished to educate Jilani who was only son in the family whom all loves after very much. Abdul Qadir asked his mother who would bring up and look after when he went to remote Baghdad. Mother replied with consolation him not to be sorry and worry as the Omnipresent exists everywhere. “O’ my dear! Go to Baghdad for gaining knowledge and fulfill your future dream”. Thereafter she prayed to Allah that he may prosper in his life and make progressive and brightful life with grand success.

After a few days, she set for a journey accompanied with a trading Kafela who was going towards Baghdad. Having received blessing or Dua from mother, he started to proceed to Baghdad. At the time of departure his mother entrusted her child to the Almighty and advised him to maintain truthfulness and chastity in the journey. On the way, the trading Kafela was attacked by a gang of dacoit and all were looted. But the gang of dacoit became fascinated and also ashamed observing his

46. Ibid, P-35.
extreme truthfulness and polite behaviour. Immediately they left their
profession of robbery for ever.

Mention may be made that ‘Nizamia Madrassa’ of Baghdad was considered as
an enlighting centre for education in that time, Abdul Qadir was admitted in that
Madrassa. The teachers and scholars of the Madrassa were counted as the world
famous wise persons and skilled ones. Spiritual knowledge and other necessary
important subjects were taught in the Madrassa. Due to these advantages, he occupied
much knowledge on 13 subjects under the guidance of his eligible teachers. Specially
due to inborn merit of him, he acquired reputation and skillness in various subjects
within a short time. As a result, all the teachers love him very much.

The subjects in which Abdul Qadir earned perfect knowledge are specified in
(i) Hadith (ii) Tafseer (iii) Adab (Literature) (iv) Philosophy and (v) Grammar.

He possessed concept of truthfulness, chastity, patience, love, charity, bravery,
kindness, good character, knowledge of Shairath and Marifath which are esteemed as
undescribable and miraculous in the world. 47.

He contributed his whole life in the service of the creator and devotion to God.
He had occupied much knowledge in mysticism, jurisprudence. Quran, Hadith. He
was completely in the ascetic path. Introversive and Extroversive knowledge earned
by him which later on lighted the whole world through spiritual love of God. All the
Sufis of the world is debt to Abdul Qadir Jilani.

47. Dr. Abdullah Razi, Tarik Iran-e-Kamil (Urdu), P-256.
He was an Arab by descent, being the 10th descendent of Hasan bin Ali, but belonged to Iran by migration of his ancestors. He came to Baghdad in 488 A.H. at the age of 18 years. It was perhaps not merely fortuitous that he arrived at Baghdad to acquire education almost at the same time when another reputed teacher, Al Ghazzali, was leaving the city in search of truth. Although inclined to penance and cultivation of religious observances from an early age, he addressed himself whole-heartedly to acquire education under the most reputed teachers of the time such as Abul wafa Ibn Aqeel Muhammad bin Hasan at Baqillani and Abu Zakariya Tabrizi. Thereafter, he turned to mysticism and was guided in its tenets and practices by Shaikh Abul Khair Hammad ibn Muslim al Dabbas and Kazi Abu Sayeed Makhrami and was allowed by the latter to initiate others in the mystic order of his mentor.

**Popular Enthusiasm :-**

After completing his education of religious sciences as well as the training in mystic disciplines, Abdul Qadir began his career as a teacher in the seminary of his teacher Kazi Abu Sayeed Makhrami. In his seminar which were delivered in the premise of the same institution, there was soon such a rush of the people that extension had to be carried out in the building of the institution. It appeared as if the whole of Baghdad assembled in his congregation. At the same time, he claimed such an attention and difference from the people attending his lectures that even the kings would have envied it. Shaikh Muwaffaq uddin bin Qudamah, author of the Al Mughani, records that he had not seen a man more revered for his piety and religious learning than Abdul Qadir.

48. Imam Uddin Abul Fida Ismail bin Amar ibn Kathir, Tafsire Ibn-Kathir (Arabic), P-149.
The king, his chief and ministers attended his sermons along with the rank and file and used to sit in a corner without any fanfare. Scholars and Jurists rubbed shoulders with the students. The enthusiastic devotion of the people coming to his lectures can be well imagined by the fact that as many as 400 inkpots were counted, which were brought in to take down the notes of his sermons.

**Moral Excellence:** Not withstanding the implicit reverence cherished for Abdul Qadir by the people, he was always modest, humble and unpretentious. He often left his work to attend to the needs of a child, a destitute or a slave girl. Never evading the company of the poor he even wash their clothes or performed similar other personal services for them, yet he never stood up in honour of any person of the work or the elite.49. If the caliph ever paid a visit to him, the chroniclers of his time report, he deliberately went inside his house so that he might not have to stand upto welcome the king.50. He used to come out of the house after the caliph had seated himself. Abdul Qadir never paid back the courtesy call to any vazier or the king.

Those who have seen Abdul Qadir have paid a glowing tribute to his moral excellence and large-heartedness, modesty and hospitality, generosity and goodness of his heart. One of his contemporaries who has had the opportunity of enjoining the company of Abdul Qadir says that he had not seen a man more polite, large-hearted and charitable than Shaikh Abdul Qadir. Despite his erudition and eminence, he respected his elders, met the young-stars with deference but never stood up to welcome that grandees or nobles, nor did he ever pay a visit to any minister or governors.

49. Abdul Wahab Al Shaharani, At Tabaqatul Kubra (Arabic), P-127.

50. Ibid, (Vol.-I), P-128.
Another contemporary of Abdul Qadir, Hafiz Abu Abdullah Muhammad bin Yusuf al-Barzali reports.

"His prayers were readily answered. Being extremely tender-hearted, he would burst into tears (if anything sorrowful or touching was mentioned to him). More often he was to be found immersed in meditation and recollection of God. He was soft-hearted courteous, cheerful, generous and compassionate. Being the offspring of a noble family, he was also highly reputed for his profound knowledge and piety"51.

Abdul Qadir took pleasure in feeding the poor and spending freely to meet the needs of the destitute. Ibn al-Nazzar reports that Abdul often used to say: "If I were given treasures of the whole world, I would spend all on of it feeding the poor". Sometimes he said: "It seems that, I have a whole in my hands, I cannot keep anything with me. If I had a thousand dinars, I would spend every single shell before the day break. He had given instruction to his servants that as many guests as possible should be invited for the dinner. During the dinner he always sat with the poor and lowly, chatted with his students or enquired about the welfare of those who did not happen to be present there. His behaviour was so affectionate that everyone who met him gained the impression that Abdul Qadir had the highest regard for him. He overlooked the faults of others and if anyone stated something on oath, he readily accepted his statement. He never gave out the secrets of others nor stated anything before others that might put someone to shame.

51. Ibid, P-127.
Teaching and Missionary Activities:-

Gifted with divine grace and illumination, Abdul Qadir was ever conscious of the purification spirit and rectitude of morals, yet he did not lose site of the importance of teaching and disseminating the correct doctrines of the faiths. Being a follower of the Hambalite school of Sunni theology; he endeavoured like his mentor, to root out innovations and deviations from the orthodox faith and practice. Because of his forceful defence of the strict orthodoxy, reports Ibn-al Sam'ani, the traditionalist and their followers came to be hold in high esteem by the masses.

Abdul Qadir used to takes daily a class each of the Quranic exegesis, traditions and jurisprudence in which he also explained the differences between various juristic schools of Islam. The classes were held in the morning and evening, while ‘Abdul Qadir listened to the recitation of the Quran after the mid-day prayers and thereafter dictated FATWAS’ on religious or legal questions referred to him. In formulating his answers Abdul Qadir generally followed the Shafeite and Hambalite schools of jurisprudence. His juristic opinions were highly praised by the jurist schools for Iraq for these provided a striking example of the acuteness of his intellect.

Once the question referred to him was that a man had taken an oath that he would perform a religious observance in a manner that nobody else in the whole world would be able to share the privilege with him but, if he failed to fulfil his undertaking, this would mean an irrevocable separation between him and his wife. The scholars were astounded by the strange oath taken by the man and could not suggest an observance which could be performed by him alone in the whole world. Abdul Qadir, however replied that the man should be allowed to circumambulate Ka’ba alone seven times to perform the lesser Hajj. Everyone agreed that this was the
only authorized religious observance which he could perform alone at a time when nobody else be engaged in the same prayer.52.

Certitude of Knowledge:- Profound knowledge of the religious lore and meticulous observance of the tradition of the holy Quran, aided by the grace of God had unveiled the mysteries of celestial world of Abdul Qadir who had reached the stage where discrimination between truth and untruth, divine intuition and demonical imposition is born in a man. He had acquired the certitude of knowledge that the Shariah of the last Prophet was perfect and unchangeable and that any claim made contrary to the divine edict was simply a satanic suggestion. Abdul Qadir Jilani himself relates an incident that he once came across. He says.

“Once I saw a dazzling light which filled the entire sky. Then a human frame appeared there in and said; ‘O Abdul Qadir Jilani. I am lord, thy God, I have made everything prohibited’ lawful unto thee. I replied, ‘Get away from me, O’ Devil. As soon as I uttered these words, the luster in the sky turned in to darkness and the human frame began to fizzle out into smoke. Then I heard someone saying, “Abdul Qadir, I have missed seventy mystics with this device, but God saved thee account of the knowledge and piety’. After Abdul Qadir had related the incident someone asked, “How did you know that it was Satan’. ‘Since he told me’, replied Abdul Qadir’ that he had made the things prohibited lawful for me”.53. He used to tell his disciples that if any action transgresses the commandments of God, then it is surely an imposition by the Satan. In such cases one should return to

52. Muhammad ibn Yahyah al-Tadfi al Hambali, Qual’id al Jawahir(Arabic), p-8.

the tenets of the *Shariah*, inculcate an unflinching faith, and firmly reject the temptations of self-indulgence; for, whatever is not permitted by the *Shariat* is decidedly misleading.

**Love of humanity:**- The love of humanity, in general, and the affection for the *Ummah*, in particular was symptomatic of Abdul Qadir's sublimated soul and indicative of his close affinity to the successors of the prophet. In one of his sermons he delineated the object and the mental states of different types of persons visiting a market. Coming to the last category, he perhaps describes his own feelings in these words. "And there is the fifth man whose heart is filled, when he enters a market with the owe and reverence of the Almighty to seek his blessing for those present in the market. He becomes oblivious of everything else save his benediction for the people; he remains immersed, from the time of his entry into the market till he comes out of it, in the solemn invocation of divine blessings and in repenting for the sins of those who happen to be there, and thus he hardly gets anytime to see what they are selling or buying. His heart bleeds and eye shed tears over the ingratitude of man while his tongue remains busy in thanking God over what he has bestowed in to his bondsmen.54.

**Sermons of Abdul Qadir:**- The discourses of Abdul Qadir had a magnetic effect which is still discernible in them. Abdul Qadir is at his best in *Ftuh-ul- Ghaib* and Al Fathur Rabbani. In describing the love and unity of the divine being appears to be inspired by higher sources. The reader can still find the spirit of sincerity and enthusiasm running through these sermons.

Following the footsteps of prophet, his successors and the illuminated saints of the old, Abdul Qadir touched on the current problems of his day's analysed the reasons for the miseries and maladies of the people and answers to their doubts and deficiencies. Along with this the tremendous sincerity and earnest zeal for the welfare of the people fired his haranguing with a frenzy of enthusiasm and magnetic effect capable of pulling the strings of the heart.

**Critique of the Kings:-** Abdul Qadir did not sermonize and admonish the populace alone; he fearlessly performed the duty made incumbent by the *Shariah* i.e, of enjoying the right and forbidding the wrong, and whenever he considered it necessarily, he publicly denounced the actions and policies of the kings, nobles and officials. He bitterly criticized the fault of the great ones without the slightest consideration of their power or position. Hafiz Imad-ud-din ibn Kathir, a historian of his time has made a mention of it in these words-

> “He admonished all the Caliphs, Waziers, King, Jurists, Elite and the Laity- to adopt the righteous course and to forsake the thinks forbidden. He openly criticizes, unsparingly everyone to his face in this discourse”.

> “He also used to denounce the authorities sternly if any tyrant was appointed to a public office by them. He never cared for anyone if he saw the commands of God being overstepped”.

**Influence of Abdul Qadir:-** The moral and excellence of Abdul Qadir, his unflinching devotion to God, are efficacy of his sermons, the inspiring and regenerating influence exercised by him over the people in his own time and the upright character and moral rectitude of those who have had an opportunity to be
instructed by him, mark him as one of the most eminent men of God born in Islam. He was not only a worker of incessant miracles, as the chroniclers of his time report, but his miracle of miracles lay in his inspiring and impressive teaching which made thousands to turn away from the lust of power as wealth and to inculcate the true spirit of faith through self correction and purification of the soul. In short, he was a striking example of the innate power of Islam to produce a true spirit of religion, love of God and moral righteousness in an age of crass materialism. 55.

His works:- Peerless and matchless fame and reputation in the geography, Logic, ethical Shariath, grammar and specially in literature and character earned by him. He composed many books and poems in Arabic, Qasida-e-Burdah, Qasida-e-Gausiah. He also wrote the following books.: 56.

1. Futuh-ul-Ghaib.
2. Futuh-ur-Rabbani.

His prayers: - It is very hard to evaluate the limitation of his daily prayer. He recited the holy Quran one day standing on one foot till 18 years. It is narrated that he performed the Namaj-e-Fazar with having ablution(Wudu) of Namaj-e-Ehah till 40 years. At night, he used to spend whole night by praying and praising of the Almighty.

55. Ibid, p-178.
56. Amanullah Khan Arman Sarhadi, Ghunaitul Talibin (Arabic), pp-41,42.
After having finished Namaj-fazar, he used to read the holy Quran, Wazifa, Zikir and Dua. All the Nawafil prayer narrated in the Hadith as a sunnah and Mustahab are observed by him in day and night.

**Death**:- This Matchless Sufi, Abdul Qadir Jilani was fallen in a hard diseases in 561 A.H. in the month of Rabiul Aowal, then he was 90 years of old. By degrees, he is going to weak and thin. On the Friday of Rabiul Aowal, he was fallen to bed. The tidings of his diseases spread far and wide in the world. On hearing this, many sufis, mystics, scholars, disciples, and followers from each and every corner of the world came here to visit him. At night on Monday, he left this world for good by uttering

\[ \text{Ismail Qasim, p-189.} \]

All the scholars remarked on his death that the Muslim world lost a bright star of Islam. At last the funeral procession of him maintained by his son named Abdul Wahab.

Abdul Qadir Jilani left a large number of pious and saintly disciples who continued to disseminate his message and fight this worldliness and its vices like opulence, luxury, fame and power.58.

57. Ibid, p-44,45.

58. Futhul Ghaib, p-189.
2. Bayazid Bustami

Long ago there was a young boy named Bayazid Bustami. He was born in Persia, an ancient land of plains, mountains and poetry. 59.

Being the only son of a poor, widowed mother, he was the light of her eyes and she rested all her hopes for the future on him. She dedicated her life to giving him the best she could, but because she was poor, she couldn't afford much.

As the small boy grew older, she scraped together what money she could and sent him to the local school where he could learn to read and write. While he was there, he would study the Qur'an, Shar'iah, math, Arabic and poetry. He turned out to be an excellent student and he learned quickly.

One day, while he was reading the Qur'an he came across an ayah in which Allah said, "Be thankful to Me and be thankful to your parents."

Bayazid read this ayah a second time and then thought about what it meant. He closed the book and immediately ran back to his mother.

Now because he came home early from school, his mother became worried. She asked him, "What's wrong, my son? Did you run away from school? Is there something that happened?"

"No, mother," Bayazid answered. "I read an ayah from the Holy Qur'an today that said we have to be thankful to Allah and to our parents. This made me a little worried. I'm not real strong so how can I serve two masters?"

Mother, either keep me in your service or give me up in the service of Allah."

His mother paused for a second and smiled. Then she immediately grasped his hands in hers and said, "My son, I dedicate you to the service of Allah. To me, if you serve Allah you're serving me, too."

Bayazid smiled and returned to school with a new heart for his studies and a new attitude. Everyone noticed the change in him, and his teachers marveled over how he seemed to pour himself into his studies from that day forward.

He began to come to school early to read and left long after all the other students had gone. When his teacher asked him what happened, why he had become so motivated to study and learn, Bayazid explained how his mother had released him to serve only Allah. The teacher smiled and hugged the boy firmly.

In time, after he had become a young man, Bayazid went out on the road in search of more advanced learning. He traveled all over the Muslim world and attended different colleges and studied with different teachers. He earned many degrees along the way.

After a few more years he settled in the city of Baghdad, which at that time, was the most important city in the Muslim world.

He taught in a small school and went to college at night and never left his desire to master everything he could to be a truly thankful servant of Allah.

One late night he was on his way home when he encountered a rowdy band of drunks on the street. One of them had a guitar and was playing it in a sloppy, annoying way. Bayazid wanted to avoid them but they were harassing everyone who
passed by. As Bayazid walked by them, the leader of the bunch started insulting him in a very nasty way, calling him names and taunting him.

Bayazid told the man to stop his foolish talk but this made the drunken man even more angry. The drunk picked up his guitar, lifted it high over his head and then brought it down, smashing it over Bayazid's head. The guitar shattered into a dozen pieces and blood streamed down Bayazid's forehead. The rest of the drunks paused for a minute and then started yelling and laughing again.

Bayazid didn't say a word and went home in silence, wiping the blood off his head with a handkerchief.

The next day, Bayazid gave a basket of candy and a few dollars to his servant and directed him to go to the leader of the drunks and tell him the following words:

"Last night my head was responsible for breaking your guitar. Please buy a new one with this money. And also I found that your tongue was very sour last night. Please remove the sourness of your tongue by eating these sweet candies."

When the drunken man received the gifts, he was so filled with shame and repentance that he brought his entire rowdy group to Bayazid and begged for forgiveness. He gave up drinking and became a righteous Muslim from that moment onward.

After a few more years in Baghdad, Bayazid again took to the road and traveled in many lands where the people were not yet Muslims. He traveled all over India and brought thousands of people to Islam. News of his spiritual insight and wisdom reached far and wide.
Years passed and when he was a middle-aged man, Bayazid received a note from his first teacher, his teacher from the school when he was a boy. It said, "Come to me."

So Bayazid immediately sold everything he had in India and began the long journey back home to Persia. Along the way, huge crowds of people gathered in every town and village he passed through. Everyone wanted to get a glimpse of the famous scholar they had heard so much about.

Then, after a month of traveling, Bayazid finally reached the small village school where he had first learned to love knowledge.

His teacher, who was very old by now, told Bayazid to sit down in front of him. He paused a moment and then he said, "Bayazid, you have fulfilled your promise to Allah. Now go and serve your mother."60.

When he heard his mother being mentioned, a rush of feelings overwhelmed his heart and he was filled with an unstoppable desire to see her again.

But he knew a huge crowd was gathering in the center of town in anticipation of seeing him, put on a dark robe with a hood and waited until night had fallen. Then he snuck out of the teacher's house through a back door and made his way to his mother's cottage.

Before he could knock on the door, he heard her praying inside. She was saying, "Merciful Allah. I have dedicated my son to your path. It is for You to love him and for You to take care of him."

60. Muhammad Yahya Tamizi, Sufi Movements in Eastern India, P-39
Bayazid couldn't hold his sorrow in a moment longer. He burst out in uncontrollable tears and sobbing.

His mother heard someone crying outside the door and she called out, "Have you come back, my son?"

Bayazid replied in a choked voice, "Yes, mother, I have returned. Please, open the door and see your son again."

The door was opened after a moment and Bayazid threw himself at his mother's feet and cried. She carefully bent down and pulled him up while passing her hands over his head and face.

She then said, "I've wished for nothing more than to see your face again, my son, but, alas, you have come too late. For I can see no more."

His mother had become blind. She would never again be able to look upon the face of her long lost son, the one she gave to Allah so many years before. From that moment forward, Bayazid vowed to be thankful to his mother for the rest of his life and for as long as she lived, he never left her side.

This great Sufi died in 261 A.H. (874 A.D.) 61.

61. Ibid, P-40.
Bayazid Bustami, a great Sufi, was the first in the Islamic mysticism to imply the term 'Fana and Baqa' later on it became the basis of Sufi theosophy. It implies that human attributes were annihilated through union with God, a stage in which the Sufi finds 'Baqa'. It is very strange that human attributes are generally afraid of death and annihilation but, Sufi always desires for Fana Fillah and there after Baqa Billah. As they believed all human kinds have come from God and again will go back to Him. The materialists do not believe the hereafter life, according to them once a person died, everything is finished. He or she cannot be brought to life. But Sufis which rejecting this ideology say that Fana is not death but it is conversion of shape in to another shape whatever thing or human being comes in to being in this world are never destroyed only their shapes gets changed.

Abu Yazid Bustami founded the school of ecstasy. According to this school when one was intoxicated with the love of Allah, the humanity of man was extinguished and he could secure union with Allah. 62

3. Mansur Hallaj

He was born around 858 in Tur, Iran to a cotton-carder (Al-Hallaj means “cotton-carder” in Arabic). Al-Hallaj’s grandfather may have been a Zoroastrian. His father lived a simple life, and this form of lifestyle greatly interested the young al-Hallaj. As a youngster he memorized the Qur’an and would often retreat from worldly pursuits to join other mystics in study. Al-Hallaj would later marry and make a pilgrimage to Mecca, where he stayed for one year, facing the mosque, in fasting and total silence.

Mansur-Al-Hallaj- Mystical universalism. His method was one of “universalist mystical introspection”: “it was at the bottom of the heart that he looked for God and wanted to make others find Him”. “He believed one had to go beyond the forms of religious rites to reach divine reality”. Thus, “he used without hesitation the terminology of his opponents, which he set right and refined”, ready to make himself hostage to the denominational logic of others”.

His works:- The famous qawwali “Beh Haadh Ramza Dhasdha Mera Dholan Mahi” is sung in his honour. His most well known written work is the Kitab al Tawasin. His writings are very important not only to Sufis, but to all Muslims. Many Thelemites also make use of his teachings, especially in terms of his identification as God-a central Gnostic principle. His example is seen by some as one that should be emulated, especially his calm demeanor in the face of torture and his forgiving of his tormentors. Many honor him as an adept that came to realize the inherent divine nature of all men and women.

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While some theological Universalists theorize that Hallaj was a reflection of God’s truth in much

It is to be mentioned that a headlong clash between orthodoxy and Sufism in the early years of 10th century. When Mansur Hallaj a mystic enraptured by ecstasy said what was interpreted as heresy and blasphemy. In his book ‘Kitab ul Tawasul’ Hallaj wrote.

“If you do not recognise Allah, at least recognise His signs. I am the creative truth, because through the truth I am a truth eternally. My friends and teachers are Iblis and Pharaoh. Iblis was threatened with hell fire, yet he did not recant. Pharaoh was drowned in the sea, yet he did not recant, for he would not acknowledge anything between him and Allah. And I, though I am killed and crucified, and though my hands and feets are cut off, I do not recant.”

For this heresy, Al Hallaj was executed in 922 A.D.

The execution of Mansur Hallaj made the other sufis more cautious and circumspect. In contrast to the doctrine of ecstasy, the Baghdad school of Sufism headed by Al Junaid advocated the doctrine of sobriety. This doctrine led to silence. The genuine Sufis chose to remain silent, or clothe their thoughts in obscure symbols or metaphors. That made some of the sufis take to poetry as a vehicle for the expression of their thought.
D. The Erudite Islamic Jurists of Persian descent are:


Better known as Imam-e-Adham or Imam-e-Azam (The greatest Imam) or by his Kunyah, Abu Hanifa, but his real name Nu’man bin Thabit was born in the city of Kufa (modern day Iraq) in the year 80 A.H. (689 A.D.). Born in to family of tradesman, the Imam’s family were of Persian origin as well as descending from the noble prophet’s (peace be up on him) companion Salman al-Farsi(R:A). Imam Abu Hanif’s father, Thabit had met in Kufa Imam Ali ibn Abi Talib (R:A) who offerd dua for him and his progeny, and some say that Abu Hanifa was a result of this dua. 63.

A Hadith given by al-Bukhari and Muslim states that Abu Hurairah(R:A) narrated Allah’s Messenger (S:A) as saying, “If the religion were at the Pleiades, even then a person from Persia would have taken hold of it, or one amongst the Persian descent would surely have found it”. Abu Hurairah(R:A) also narrates: “we are sitting in the company of Allah’s Apostle (S:A) when Suratul Jumah was revealed to him and when he recited amongst them, (those who were sitting here) said Allah’s Messenger but Allah’s Apostle made no reply, until he was questioned. Once, twice or thrice, and there was amongst us Salman the Persian. Allah’s Appostle placed his hand on Salman and then said, even if faith were near the Pleiades, a man amongst these would surely find it. Imam as- Suyuti, a Shafi’i Alim remarked: It has been communicated unanimously that this Hadith refers to Imam Abu Hanifa.

Kufa at the time of the Imam’s birth a great centre of knowledge and learning, with many of the noble prophet’s companions having taken residence there. Due to the presence of these venerable people who had engendered so much interest in hadith and riwayat that practically every house in Kufa had become a centre of these disciplines and their disciplines.

At first, Imam Abu Hanifa was not a student of knowledge. However, by coincidence, while one day passing by the house of Sha’bi (an acclaimed great scholar among the successor), Abu Hanifa was called in by the Shaykh who mistook him for a student. Where are you going young man? asked Sha’bi, Abu Hanifa named the merchant he was going to see”. “I meant to ask, asked Sha’bi, whose classes do you attend”? “Nobody,” replied the Imam regretfully.” “I see signs of intelligence in you” began Sha’bi, “you should sit in the company of learned men.

It was after this encounter that the young Imam began his quest for knowledge. Imam Abu Hanifa acquired knowledge from over four thousand people. His teacher included many prestigious men of the time whose Sanad went back to number of companions. He himself was blessed with the meeting of the companions. Anas bin Malik, Abdullah ibn Afwa and Sahl ibn Sa’ad, thus gaining him the rank of being of Tabi’i(successor of companions).

Amongst Imam Abu Hanifa’s Shayukh was Hammad ibn Sulaiman, he joined his circle at the age of 22, having already became a well-known debator and studies with this Shaykh until the latters death, where upon he took over his Majlis (circle) at the age of 40. Shu’ba, a leading Muhaddith who knew by heart two thousand traditions were also a teacher of Imam Abu Hanifa. Shu’ba was greatly attached to
Imam Abu Hanifa saying. “Just as I know that the Sun is bright, I know that learning and Abu Hanifa are doubles of each other”.

The Imam’s quest for knowledge inevitably took him to the Holy Sanctuaries, at a time when Makkah was a busy centre for learning. A number of acknowledged masters of Hadith, who had access to the prophets companions had established their own schools there. Of these was Ata bin Rabah’s school. Ata was a famous Tabi’i who had associated with the most of the companions and acquired from this association a status of authority. He himself claimed to have met two hundred men who had associated with the noble prophet. The leading companions all acknowledged his learning. Abdullah bin Umar, son of the second caliph Umar (R:A) often used to say: “why do people come to me when Ata ibn Rabah is there for them to go to”? Of the Muhadditin of Makka whose classes the Imam attended was Ikrama. He was the slave and pupil of Abdullah bin Abbas, who educated him with great care and attention, making him so proficient that he during his own lifetime gave Imam Abu Hanifa the authority to exercise personal judgment and rulings. Imam Abu Hanifa was the first to analyze Islamic jurisprudence, divide in to subjects distinguish its issues and determine the range and criteria for analytical reasoning (Qias).


“Saif al Aimma reports that when Imam Abu Hanifa derived a matter from the Quran and Hadith, he would not give the answer to the inquirer unless all of them (his student) confirmed it. One thousand of Abu Hanifa’s disciples attended all his classes when he taught in the Mosque of Kufa city. Forty of them were Mujtahids. When he would find an answer for a matter, he would suggest to his students who would study it together, and when they reached an agreement of it being consistent with the Quran
and Hadith and with the words of the Sahabah, he would be delighted and say, “Al Hamdu-lillah Wallahu-Akbar”, and all those who were present would repeat his words. Then he would tell them to write it down.”

Ibn 'Abd al-Barr relates in Al-Intiq:

'Abd Allah ibn Ahmad al-Dawraqi said: "Ibn Ma'inn was asked about Abu Hanifah as I was listening, so he said "He is trustworthy (thiqatun), I never heard that anyone had weakened him." No less than Shu'ba wrote to him [for narrations], and ordered him to narrate hadith.'

Ibn Hajar said in Kharija ibn al-Salt's notice in "Tahdhib al-Tahdhib":

Ibn Abi Khaythama said: "If al-Shu'bi narrates from someone and names him, that man is trustworthy (thiqa) and his narration is used as proof (yuhtajju bi hadithihi).

Many well-known shuyukh narrated from Imam Abu Hanifah, to name but a few: al-Thawri, ibn al-Mubarak, Hammad ibn Zayd and 'Abd al-Razzaq (one of Imam al-Bukhari's shaykhs.) Al-Mizzi in "Tahdhib al-Kamal" names about one hundred names of those who narrated from Imam Abu Hanifah.

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64. Ibid, P-324
Imam as-Shafi'i is recorded to have stated: "All men of fiqh are Abu Hanifah's children" and "I would not have acquired anything of knowledge had it not been for my teacher. All men of knowledge are children of the ulema of Iraq, who were the disciples of the ulema of Kufa, and they were the disciples of Abu Hanifah."

The Hanafi madhhab, entitled after the Imam, spread far-and-wide during the time of the Ottoman Empire. Today, more than half of the Muslims on the earth perform their 'ibadah according to the Hanafi madhhab. The Hanafi school has decided court cases in the majority of Islamic lands for the greater part of Islamic history, including the 'Abbasid and Ottoman periods.

Not only was Imam Abu Hanifah's extraordinary mind and knowledge something to be admired, but so too was his exemplary character and piety. Al-Dhahabi writes: "Accounts of his piety and devotion have reached a degree of tawatur (i.e., an unbroken chain of uncontradicted narrations)."

He was given the title of 'The Peg' by some, for his continuous standing in prayer, often reciting the entire Qur'an in his nightly rakahs. He performed the Fajr prayer with the ablution made for the Isha prayers for forty years (due to him praying the whole night through). It is reported that he had recited the whole Qur'an seven thousand times in the place where he died.

He earned his living through trade (sending goods to other places), and with the earnings he made, he met the needs of his students. He gave much to charity and every Friday he would distribute twenty gold coins to the poor for his parents' souls.

In the year 146 A.H, Abu Hanifah was sent to prison by Mansur, the leader at the time, after the Imam's refusal to state that Mansur was the rightful khalifa, as well
as refusing the position of presidency of the Supreme Court in recompense. While in prison, Imam Abu Hanifah was thrashed with a stick. Mansur repented and sent the Imam money, only to be refused again. By now, Imam Abu Hanifah had become well-known and thousands flocked to meet and seek his opinion wherever he went. His imprisonment far from reduced his popularity, and Mansur realized that he would have to treat the Imam carefully, thus he allowed him to teach while still in prison. Mansur finally decided to do away with the great Imam and had him poisoned. Abu Hanifah, feeling the effects of the poison, bent down in prayer and died in the month of Rajab. News of the Imam's death reached far-and-wide, and thousands gathered at the prison. The city Qadi washed his body, and kept repeating: "By God, you were the greatest faqih and the most pious man of our time"

By the time the bathing was finished, so many people had assembled that the funeral prayer was performed in presence of fifty thousand people.

The Great Imam died in Baghdad in 150 A.H at the age of seventy and was buried in the grave yard of Khaizarn. May Allah be pleased with him. 65.

He is the first of the four mujtahid Imams and the only Successor (tābi‘i) among them, having seen the Companions Anas ibn Malik, ‘Abd Allah ibn Abi Awfā, Sahl ibn Sa‘d al-Sa‘idi, Abu al-Tufayl, and ‘Amir ibn Wathila.

65. S. Abul Hasan, Imam Abu Hanifa (Bengali), P-51,52,53.
Abu Hanifa is the first in Islam to organize the writing of fiqh under subheadings embracing the whole of the Law, beginning with purity (tahara) followed by prayer (sala), an order which was retained by all subsequent scholars such as Malik, Shafi'i, Abu Dawud, Bukhari, Muslim, Tirmidhi, and others. All these and their followers are indebted to him and give him a share of their reward because he was the first to open that road for them, according to the hadith of the Prophet: "He who starts something good in Islam has its reward and the reward of those who practice it until the Day of Judgement, without lessening in the least the reward of those who practice it. The one who starts something bad in Islam will incur its punishment and the punishment of all those who practice it until the Day of Judgement without lessening their punishment in the least." Al-Shafi'i referred to this when he said: "People are all the children of Abu Hanifa in fiqh, of Ibn Ishaq in history, of Malik in hadith, and of Muqatil in tafsir."

Al-Khatib narrated from Abu Hanifa’s student Abu Nu‘aym that the latter said: "Muslims should make du’a to Allah on behalf of Abu Hanifa in their prayers, because the Sunan and the fiqh were preserved for them through him. Al-Dhahabi wrote one volume on the life of each of the other three great Imams and said: "The account of Abu Hanifa’s life requires two volumes." His son Hammad said as he washed his father’s body for burial: "May Allah have mercy on you! You have exhausted whoever tries to catch up with you."

Abu Hanifa was scrupulously pious and refused Ibn Hubayra’s offer of a judgeship even when the latter had him whipped. Like al-Bukhari and al-Shafi‘i, he used to make 60 complete recitations (khatma) of Qur’an every Ramadan: one in the day, one in the night, besides his teaching and other duties. Ibrahim ibn Rustum al-
Marwazi said: "Four are the Imams that recited the entire Qur’an in a single rak’a: 'Uthman ibn ‘Affan, Tamim al-Dari, Sa‘id ibn Jubayr, and Abu Hanifa." Ibn al-Mubarak said: "Abu Hanifa for a long time would pray all five prayers with a single ablution." 66.

Al-Suyuti relates in Tabyid al-Sahifa that a certain visitor came to observe Abu Hanifa and saw him all day long in the mosque, teaching relentlessly, answering every question from both the scholars and the common people, not stopping except to pray, then standing at home in prayer when people were asleep, hardly ever eating or sleeping, and yet the most handsome and gracious of people, always alert and never tired, day after day for a long time, so that in the end the visitor said: "I became convinced that this was not an ordinary matter, but wilāya (Friendship with Allah)."

Al-Shafi‘i said: "Knowledge revolves around three men: Malik, al-Layth, and Ibn ‘Uyayna." Al-Dhahabi commented: "Rather, it revolves also around al-Awza‘i, al-Thawri, Ma‘mar, Abu Hanifa, Shu‘ba, and the two Hammads (ibn Zayd and ibn Salama)."

Sufyan al-Thawri praised Abu Hanifa when he said: "We were in front of Abu Hanifa like small birds in front of the falcon," and Sufyan stood up for him when Abu Hanifa visited him after his brother’s death, and he said: "This man holds a high rank in knowledge, and if I did not stand up for his science I would stand up for his age, and if not for his age then for his Godwariness (wara‘), and if not for his Godwariness then for his jurisprudence (fiqh)." Ibn al-Mubarak praised Abu Hanifa and called him a sign of Allah. Both Ibn al-Mubarak and Sufyan al-Thawri said:

"Abu Hanifa was in his time the most knowledgeable of all people on earth."
Ibn Hajar also related that Ibn al-Mubarak said: "If Allah had not rescued me with Abu Hanifa and Sufyan [al-Thawri] I would have been like the rest of the common people." Dhahabi relates it as: "I would have been an innovator."

An example of Abu Hanifa’s perspicuity in inferring legal rulings from source-texts is his reading of the following hadith:

The Prophet said: "Your life in comparison to the lifetime of past nations is like the period between the time of the mid-afternoon prayer (‘asr) and sunset. Your example and the example of the Jews and Christians is that of a man who employed laborers and said to them: ‘Who will work for me until mid-day for one qirât (a unit of measure, part of a dinar) each?’ The Jews worked until mid-day for one qirât each. Then the man said: ‘Who will work for me from mid-day until the ‘asr prayer for one qirât each?’ The Christians worked from mid-day until the ‘asr prayer for one qirât each. Then the man said: ‘Who will work for me from the ‘asr prayer until the maghrib prayer for two qirât each?’ And that, in truth, is all of you. In truth, you have double the wages. The Jews and the Christians became angry and said: ‘We did more labor but took less wages.’ But Allah said: ‘Have I wronged you in any of your rights?’ They replied no. Then He said: ‘This is My Blessing which I give to whom I wish.’"

It was deduced from the phrase "We did more labor" that the time of mid-day to ‘asr must always be longer than that between ‘asr and maghrib. This is confirmed by authentic reports whereby:

The Prophet hastened to pray zuhr and delayed praying ‘asr.
The Prophet said: "May Allah have mercy on someone who prays four rak'as before 'asr.

Ali delayed praying asr until shortly before the sun changed, and he reprimanded the mu'adhdhin who was hurrying him with the words: "He is trying to teach us the Sunna!"

Ibrahim al-Nakha'i said: "Those that came before you used to hasten more than you to pray zuhr and delay more than you in praying 'asr." Al-Tahanawi said: "Those that came before you" are the Companions.

Ibn Mas'ud delayed praying 'asr.

Sufyan al-Thawri, Abu Hanifa, and his two companions Muhammad ibn a-Hasan and Abu Yusuf therefore considered it better to lengthen the time between zuhr and 'asr by delaying the latter prayer as long as the Sun did not begin to redden, while the majority of the authorities considered that praying 'asr early is better, on the basis of other sound evidence to that effect.

Like every Friend of Allah, Abu Hanifa had his enemies. 'Abdan said that he heard Ibn al-Mubarak say: "If you hear them mention Abu Hanifa derogatively then they are mentioning me derogatively. In truth I fear for them Allah’s displeasure." Authentically related from Bishr al-Hafi is the statement: "No-one criticizes Abu Hanifa except an envier or an ignoramus." Hamid ibn Adam al-Marwazi said: I heard Ibn al-Mubarak say: "I never saw anyone more fearful of Allah than Abu Hanifa, even on trial under the whip and through money and property." Abu Mu’awiya al-Darir said: "Love of Abu Hanifa is part of the Sunna."
It is to be mentioned that Abu Hanifa (699 — 767 CE / 80 — 148 AH) was born in Kufa, Iraq during the reign of the powerful Umayyad caliph Abdul Malik bin Marwan. Acclaimed as Al-Imam al-A'zam, or Al-A'dham (the Great Imam), Nu'man bin Thabit bin Zuta bin Mah was better known by his kunya Abu Hanifa. It was not a true kunya, as he did not have a son called Hanifa, but an epithetical one meaning pure in monotheistic belief. In his reply to al-Mansur, Abu Hanifa excused himself by saying that he did not regard himself fit for the post. Al-Mansur, who had his own ideas and reasons for offering the post, lost his temper and accused Abu Hanifa of lying. "If I am lying," Abu Hanifa said, "then my statement is doubly correct. How can you appoint a liar to the exalted post of a Chief Qadi (Judge)?"

Incensed by this reply, the ruler had Abu Hanifa arrested and locked in prison and tortured. Ya'qubi, vol.111, p.86; Muruj al-dhahab, vol.III, p.268-270. Even there, the indomitable jurist continued to teach those who were permitted to come to him. In 767, Abu Hanifa died in prison. It was said that so many people attended his funeral that the funeral service was repeated six times for more than 50,000 people who had amassed before he was actually buried. 67.

In Iraq, Imam Abu Hanifa formulated the principles of Jurisprudence. He was the first to give prominence to the doctrine of ‘Qiyes’ or analogical deductions. He introduced the principle of ‘Ijma’. Some Jurists were of the opinion that the validity of ‘Ijma’ as a source of law was restricted to the companions of the Holy prophet or at the most their successors of the first generation. Imam Abu Hanifa held that the doctrine of ‘Ijma’ was valid for the people of every age.

Imam Abu Hanifa also recognized the authority of local customs and usages as a guide in the applications of law. Imam Abu Hanifa and his disciplines (Abu Yusuf, Yahya bin Abi Zaid, Hafs bin Ghias, Daud al Tai, Habban, Zafar and Mandal) worked on the project for 30 years, and produced a comprehensive code of law. Unfortunately that code has been lost and only shorter works have been come down to us. 68.

68. Prof. Masudul Hasan, History of Islam, (Vol.-I), P-623.
2. **IBN JARIR AT-TABARI (Historian and Quranic Commentator)**

In the 9\textsuperscript{TH} century A.C., Islamic learning was its peak. Muslim scholars and scientists, excelled in their learning and achievements in different fields. Abu Jafar Muhammad ibn Jarir at-Tabari surpassed them all. Learned in Hadith and literature, he also studied many other subjects to further his knowledge of the holy Qur'an and the religion of Islam. During the end of his days, he was known as a commentator on the holy Quran, an expert in Islamic jurisprudence (fiqh) and as a famous historian. He was also the author of many books; the most famous of them was his Tafseer of the holy Qur'an and the other was his encyclopedia on Islamic history. 69.

At-Tabari was born in the city of Amul in Tabaristan a mountainous region lying south of the Caspian sea in the year 839 A.C. Amul had been built on the banks of a river, and the nearest part was a place called Humm which was at the mouth of the river. Amul was a walled city with a huge population. There were several hospitals in the city for the care of the sick. Schools had been built for children and there were mosques for people to pray. Merchants would trade their goods in the market place. silks, carpets, vegetables and animals exchanged hands between the traders and the buyers.

**The Brilliant Student:** At very young age, he was sent to a school to learn the holy Quran and Calligraphy. In his student days, At-Tabari had developed a talent of mastering long and complex subjects. By the age of seven, he would recite the holy Qur'an from memory. It was a great achievement and his parents were extremely proud of him.

69. Prof. Masudul Hasan, History of Islam (Vol.-I), P-609.
In the second stage of his education in the city of Amul, he began to study the Hadith and literature. The books taught him the sayings of Holy prophet(S:A), his action and his approval and disapproval of things. He took care to study them along with the chain of narrators who had reported them to others. 70.

When he had learnt all that was needed to know on the subject, he set his heart on setting down in the city of Rey to further his knowledge. Rey was a large, beautiful city that scholar’s of that period had made it their home. At Rey, he studied Hadith under Ar-Razi and two other scholars. Ar-Razi was a hard taskmaster and he took care to crosscheck with his students to make sure that they had learnt the Hadith from him properly. At-Tabari managed to learn one hundred thousand Hadith from him.

In this period, At-Tabari took a keen self-interest in learning poetry for it was the way to master the intricacies of the Arabic language. He learnt many of the poems and recited them from memory. He amazed his friends and teachers with progress he had made in the study of Arabic literature.

His stay in the city of Rey was fruitful and had served his purpose. He had been fortunate to learn under the greatest of teachers in those times. He wanted to acquire more and more and for that he had to travel to a different places and studies under different teachers. In the end, he decided to travel to Baghdad.

His teachers were very sorry to see him go. He had been a brilliant student during his entire academic career. Ar-Razi offered him a job of an assistant teacher in order to persuade him to stay at Rey, but At-Tabari wanted to study Hadith under the

70. D.E. Smith, History of Iran and Turkey, P-32.
guidance of Imam Ahmed-bin-Hambal in Baghdad, who was an authority on Hadith and Tafseer. With this thought in his mind, he set out for Baghdad with one of the caravans that travelled from China along the Khurasan Road. 71.

At-Tabari was one of the rare scholars who studied without the help of a patron to finance his studies. He did not depend on others to help him out during the course of his studies. He studied and lived on what he earned and spent it on travelling and studying. He accepted only those gifts from his friends, which he was able to match and throughout his life, he was proud of this fact.

It is said that At-Tabari once refused a gift of 10,000 dirhams from a minister in the king’s court. He returned the gift with a message from the minister saying that if he did not want it for himself; he could give it to the poor. At-Tabari refused to accept it and replied that the minister should know the poor people in the land better than he did. He wished that the minister distributed the money himself. He did not want anybody to say that he accepted money from a minister even to distribute it to the poor. It is also said that, one day some of his students presented him with a carpet. He accepted the carpet from the student, but insisted on paying its cost.

**JOURNEY TO BAGHDAD**: On his way to Baghdad, At-Tabari visited the city of Sawa, a famous centre for business and learning. It had fine buildings that housed many libraries. Astronomical observatories had been established there to study the movement of the stars and the planets. His next stop was in the city of Hamdhan and from there he headed towards Hulwan. The city of Hulwan divided the mountainous regions of Persia and the planes of Iraq.

71. Ibid, P-55.
It was a city of gardens with fruit trees growing in it and the surrounding mountains with its snow-capped peaks made the town, a scenic place.

At Hulwan, At-Tabari came to know that Ahmed bin Hambal, the famous scholar of Hadith had died some months ago. He was extremely disappointed at this news, but he made up his mind to continue with his journey to Baghdad as he felt that he would gain much by studying at this city which was famous throughout the Muslim world for its fine libraries, academies and scholars. 72.

Baghdad in those days was one of the largest cities in the world with population of two and a half million people. It was also the centre for trade and business. People from all occupations converged on the city to earn their livelihood. It had hospitals, mosques and public baths.

One of the first places visited by him was the academy. The director was a kind man who showed At-Tabari around the entire campus and graciously allowed him the use of the library whenever he wished. At-Tabari was also able to talk to other scholars who studied there. He discussed with them their fields of study and got firsthand knowledge of the progress of education.

He spent several years in the city studying Hadith, fiqh and Tafseer with the religious scholars who worked there. At the age of 30 years, he had become a famous scholar in his own right and except for two short trips to Tabaristan, he spent his entire life in the city of Baghdad.

72. Inostranzeb, Iranian Influence on Muslim literature, P-19.
As a Popular Teacher:- At-Tabari was counted greatly as a popular teacher in Baghdad. Students from distant land travelled to Baghdad to study under him. He gave lectures and encouraged them towards research work. He advised them to gain knowledge of medicine and mathematics also. He followed a daily programme of lecturing and writing. He would start writing from noon till it was time for afternoon prayers. After that he delivered his lecture to his students on Tafseer until the Maghrib prayer. After Maghrib prayer, he would lecture them on Law. He would retire to his room for the night and spent a good deal of it writing on different subjects. He wrote at an average of forty pages a day. 73.

He was very kind to his students and helped them during their studies. He would share meals with them. He advised them to develop the body along with their mind. On his part, he would always be clean and well dressed and won the respect of all with his good behavior.

His Works:- In the 10th century, At-Tabari wrote the first commentary on the Holy Quran, entitled Jami’al bayan Fi Tafsir al Quran. He collected for the first time the ample material of traditional exegesis and created standard work.

At-Tabari had for a long time delivered writing a commentary of the Holy Qur’an, but he always kept putting of the task. It would take years of hard work, preparation and study. His students and other scholars started pressurizing him to take up the task. They were willing to extend all help for him to complete the task for they felt that there was a need for a comprehensive commentary on the Holy Quran in Muslim literature. But when At-Tabari told them that he wanted to write a commentary of 30,000 pages, they were stunned.

73. Ibid, P-23
They could not believe that any body could complete such a task within his life time. 74.

When the work began on the commentary the house of At-Tabari became a studio. Each of his students was entrusted with a specific task. They travelled to book shops and libraries to search for specialized information. Others copied his work and some worked on abridging his long comments. As the news began to spread, there was a steady stream of visitors to his house daily to see him how he was progressing on the task. He worked slowly and carefully and it took many years to complete the job that he had set out to do. In the commentary he made an in depth analysis of the Quranic verses along with its aspects of style and meaning. The result was an encyclopedia that was 30(thirty) volumes long.

Orders began to pour in from libraries and academies of the Muslim world. Everyone wanted to have copies of it. His fame and renown spread far and his commentary of the Holy Quran was well received everywhere and it became a reference book for the serious students of the Holy Quran. Its translation are popular today as it was in those days.

Besides, he also wrote Tarikh-e-Tabari in Arabic under the title of Tarikh-ur-Rusul Muluk consisted of 12 parts which later on was translated in Persian towards the middle of the 3rd century A.H. during the Samanid period (in 352 A.H.) by Abu Ali Muhammad bin Muhammad Balami by the order of Amir Mansur bin Nu'h Samani-under the title of Tarikh –e- Balami. Later on this translation work of Tarikh Rusul Muluk became famous as Tarikh-e-Balami. It was printed at publication and foundation of Iran culture.

As a master of the commentator of the Holy Quran, traditions of the Holy prophet, logic, grammar, literature, lexicography, poetry, the great man, At-Tabari breathed his last in 310 A.H. 75.

75. E.G. Browne, Literary History of Persia (Vol.-I), P-20.
E. The greatest Islamic Philosophers, Historians, Geographers, Astronomers, Physicians, Mathematicians as well as Scholars of Persian blood and descent are:

1. Imam Ghazzali (Philosopher and Sufi)

Imam Abu Hamid Muhammad bin Ahmed al-Ghazzali rightly called the Huzzatul Islam i.e., the proof of Islam and the champion of orthodoxy was reckoned the most richly endowed thinker of Islam and also the greatest scholar and writer of the Seljuk period. He was born in Tus at Tabran in 450 A.H. Tus lies near modern Mushhad in North-east Persia. He lost his father while still very young. Although his father had entrusted him to the care of mystic friend, he got himself admitted in a seminary for receiving the education.

Al Ghazzali first studied the Shafe'i-system of Jurisprudence from Shaikh Ahmed al-Razkani in his home town and then moved on to Jurjan for completing the course from Abu Nasr Ismail. Thereafter Al Ghazzali went to Nishapur where he became a disciple of Imam ul Harmayan. His outstanding intellectual gifts were soon recognized and he was appointed as an assistant of his reputed teacher who used to say that Al Ghazzali possessed on encyclopaedic knowledge. Although only 28 when he left Nishapur after death of his mentor in 478 A.H., he was held in greater respect than many other aged doctors of the time. He went to Nizam-ul-Mulk, the Prime minister of Malik Shah, who accorded Al Ghazzali a coveted place in his court. Himself an erudite scholar, Nizam-ul-Mulk fostered arts and literature by a lavish

patronage. Scholar in different branches of learning had gathered round him and discussion on literary and other academic topics had become an everyday affair. Al Ghazzali had no match for his genius as well as his polemical brilliance in these debates. Impressed by his outstanding intellectual gifts, Nizam-ul-Mulk selected Al Ghazzali in 484 A.H. for appointment as a professor at the famous Nizamiah University at Baghdad. This was the most coveted academic position of the time although Al Ghazzali was then not more than 34 years of age. His renown as a savant, teacher and an eloquent speaker spread so rapidly that his lectures began to be overcrowded by an ever large number of students and scholars. Sometimes in addition to as many as 300 students, hundreds of nobles and chiefs attended his lectures. Al Ghazzali soon came to occupy on account of his scholarship, intelligence and forceful personality, such a position of eminence in Baghdad that he was regarded a compeer of the grandness and chiefs of the state. 77.

In prestige and solemnity, according to a chronicler of his time, Al Ghazzali surpassed the nobility of Baghdad including even the caliphate. In 485 A.H. the Abbasid caliph Al Muqtadi appointed him as a his ambassador in the court of Turkhan Khatoon, Abbasid Caliph al Mustazir, held Ghazzali in high esteem and it was on his behest that he wrote a treatise to refute the cult of Batinite. He named the book ‘Al Mustaziri’ after the Caliph’s name. 78.

**Encounter with Philosophy:** The efforts made till the time of Al Ghazzali to counteract the atheistic influence of Greek philosophy consisted merely of an apologetic vindication of Islamic tenets. Philosopher was then taking offensive and

77. Taz Uddin al Subki, Taqbaqat-al-Shafeiyah (Arabic), P—113.

78. Daniel Brown, A New Introduction to Islam, pp-178-179
the scholastic of Islam, the dialecticians were content with parrying the attack. Philosophy was undermining the very foundation of Islam while dialectics tried to shield it but none amongst the dialecticians and doctors of religion had the courage to strike at the roots of Philosophy. In fact no savant of Islam had tried to make any critical evaluation of the Philosophic premises and to beleaguer the aggressor in its own citadel. Al Ghazzali was the first man who along with a profound knowledge of religious sciences, made a detailed and deep study of philosophy as well. He then wrote 'Maqasid-ul-Falasafa (The aim of the Philosophers) in which he summed up the silent issues of Logic, Metaphysics and Physics. In this book he condensed the philosophical premises dispassionately in an explicit manner. He made it clear in the introduction to this book that Mathematics is a science which does not admit of any difference of opinion but it has nothing to do with the religion; either in the affirmation or negation of the latter Religion, however, comes into conflict with metaphysics. The logical syllogisms are sometimes wrong while there may also be differences of opinion in regard to the terminology employed in this branch of knowledge.

Al Ghazzali then wrote another book entitled 'Tuhfatul Falsafah' (Incoherence of the Philosopher). In this book he criticizes, from an Islamic part of view, Physics and Metaphysics of the Pilosophical School and brings out their weakness and contradictions in a lucid and forceful language. We find Al Ghazzali expressing himself self-confidently, in an elegant and incisive style.79.

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79. Moulana Imdadullah, Sattikarer Samped (Beng.) (translated from At tibrul Masbuq of Al Ghazzali), PP-9,10.
Effect of the Incoherence of the Philosophers:-

The courageous criticism and, to an extent, the denigration of the philosophy by Al Ghazzali began a new chapter in the history of Islamic scholasticism which was later brought to a successful completion by Ibn Taymiyah.

Tahfatul - Falasafa caused an stir in the ranks of the philosophers who had to suffer an irreparable loss on account of it, However, after Al Ghazzali there arose no philosopher worthy of note for one hundred years. At last, Ibn Rush, a great admirer of Aristotle and a spirited defender of philosophy wrote Tahafut al Tahafut (Incoherence of Incoherence) by way of rejoinder to Tahafatul Falsafah by the close of the sixth century. Many scholars are of the on view that if Ibn Rush had not put up the defense on behalf of philosophy, it would have been crippled by the hostile criticism of Al Ghazzali. Philosophy was granted a fresh lease of life through the efforts of Ibn Rushd for another one hundred years. 80.

Attack on Batanites:-

Besides Philosophy, the crisis caused by the Batanite movement had received attention of the Ghazzali during his first stay in Baghdad when he wrote Al Mustaz’hiri at the instance of the then caliph. Al Ghazzali has made a mention of this book in his autobiography account of the search for truth entitled Al Munqidh min ad-Dhalal. Al Ghazzali perhaps wrote three other treatises entitled (1)Hujjatul Haq (2) Mufsalul Khilaf and (3) Qasim ul Batiniah. It is also mentioned that Imam Ghazzali has mentioned these two books in his another book entitleds Quran , page-26

80. Sayeed Athar Abbas Rizvi, A History of Sufism in India, P-66.
Two more books on the subject 'Fadhayah al Ibrahiyah' and 'Mawahim ul Batiniyah' have been mentioned in the list of Al Ghazzali's writings. No one else could have encountered Batinites so successfully as Al Ghazzali did, for, he was fully aware of the ways of mystics besides being a savant of both the secular and religious sciences. Taking shelter behind the terminology drawn from Philosophy, their cult of "esoteric meanings" was a combination of sophism and conspiracy. For a man like Imam Ghazzali it was comparatively easy to smash this snare of Batinites. His effective answer to the challenger of Batinites made it a discredited sect ever after him.
Al-Ghazzali's evaluation of Social conditions:

The second remarkable achievement of Al Ghazzali was his evaluation of the religious and moral state of the society from an Islamic viewpoint which awakened the spirit for re-Islamisation in the community. I’hya ul-Ulumud-Din Revival of Religious Science) was the result of his endeavours in this regards. 81.

Ihya-ul-Ulum ud Din:-

Ihya-ul-Ulum ud Din occupies a distinguished place among the first literary works which have had a lasting effect in moulding the moral and spiritual life of the Islamic world. Hafiz Zain ud-din al Iraqi (author of Alfiyah), who brought out a collection of the traditions quoted in the ‘Ihya’, is of opinion that it is the foremost literary composition of Islamic peoples. Abdul Ghafir Farsi, a contemporary of Al Ghazzali and a disciple of Imamul-Haramayan, says that no book like it had been written before. Another reputed scholar, Shaikh Muhammad Gazruni, remarked that if all the sciences were effected completely, he could revive them with the help of ‘Ihya’. Hafiz Ibn-Al-Zawzi differed from Al Ghazzali on many issues, but he has acknowledged the opularity and matchless sincerity of the ‘Ihya’ and has written a summary of it under the caption Minhaj ul Qasidin. The Ihya was written at a time when Al Ghazzali had returned home after more than ten years of seclusion and meditation in search of the truth. He now wanted to disseminate his message of reform and rectitude. In reflecting the tremendous sincerity and heroic sacrifice, heart felt certitude and ardent zeal of the author to revivify the true faith the ‘Ihya’ presents an striking example. 82.

82. A New Introduction to Islam, Daniel Brown, P-178.
Purpose of Ihya:

Ihya-Ulum-ud-Din is not merely a book of criticism. One of the objectives underlying this book is to reform and islamise the Muslim society. Al Ghazzali really intended to produce a work which might be self-sufficient not only for the education and discipline of the seekers after truth but it might also be an adequate guide-book for the educators and preachers, save as an encyclopedia of Islamic sciences and may be used as a manual of injunctions for the Islamic way of life. He succeeded in making the book a compendium of Islamic beliefs and practices, measures required for purification of the soul, disciplines of moral conduct and cultivation of a mystical awareness of the truth. The book also presents and striking example of its effectiveness. Many of us would have shared the experiences of Shibli Nu'mani who says that “every word of this has a magnetic effect on its reader; it takes hold of him and pulls the strings of his heart. The over bearing effect on the ‘Ihya’ is perhaps because it was written by Al Ghazzali at a time when he was himself filled and deeply impressed with a feeling of higher awakening.83.

The inner experience of unseen realities giving an insight into the higher realms, through which Al Ghazzali had himself passed, and which is reflected in the ‘Ihya’ sometimes its readers dischanted, with the world. It creates a longing for solitude and penitence, contemplation and devotion and produces an awe and reverence of God peculiar to the mystic way of life which is often harmful for the health. The writer of these pages has himself experienced these feeling while going through the ‘Ihya’ for the compilation of this book.

83. Shibli Na’omani, Al Ghazzali (Urdu), P-48.
It is perhaps for this reason that the mentors of mystics disciplines do not advise the novices to go through the 'Iyha' in initial stages. Perfect moderation and temperance can indeed be had only through the study of the traditions the biography of the prophet and the company of a religious teacher who had modeled his life in accordance with the teaching of the Shariah. 84.

**Ethical Philosophy of Al Ghazzali:**

Besides being an eminent scholar, jurist, dialectician and a mystic, Al Ghazzali was also a profounder of the Islamic ethics. He studies in ethical Philosophy fathom the mysteries of head and heart and exhibits a penetrating insight into the eternal values of life. In fact Al Ghazzali has left such an inedible mark on the subsequent thought that no study of Islamic ethics and ethical Philosophy can be deemed complete without a mention of Al Ghazzali thought and writings on this subject too in which he, like a true thinker, sets out to examine the innate psychological descriptions and impulses actuating ethical behaviour. 85.

**Critics of Ihya:**

Ibn Taymiyah's verdict on the 'Ihya' is that on the whole it is a well written book employing an elegant style. At the same time, Ibn Taymiyah criticizes it for four reasons.

The first reason is that Al Ghazzalis thought shows definite traces of Greek philosophy. The second ground for criticism of the Ihya is that Al Ghazzali employs a syllogism which is not fully in keeping with the spirit of the Quran and the Sunnah.

84. Moulana Imadadullah, Sattikarer Sampad(Beng) (translation from Attibrul Mashuk of Imam Ghazzali), pp-9,10.

The third reason given by Ibn Taymiyah is that the book contains many concepts and teaching of those treading the path of mysticism and their claims in regard to gaining insight into the divine truth. Ibn Taymiyah disagrees with Al Ghazzali in regards to the latter’s view on mysticism. The fourth reason for disagreement of Ibn Taymiyah is that the book contains many traditions of doubtful authenticity. 86.

Despite these short-comings pointed out by him, Ibn Taymiyah writes about the ‘Ihya’:

“Notwithstanding these defects, the Ihya contains the teaching of numerous illuminated mentors, and their experience in regards to the purification of self and the intuitive knowledge, which are identical with the canons of the Quran and the Sunnah and can thus be acceptable from a theological point of view. It is because of these reasons that the scholars hold different opinions about the Ihya and all of them are not opposed to it”.

Ibn Al Zawzi has also criticized Al Ghazzali for making use of unauthentic and weak traditions. He is of the opinion that this was because Al Ghazzali was not a traditionalist. Hafiz Zain-ud-din Al Iraqi later collected all the traditions mentioned in the Ihya and classified these according to the accepted norms and examined the authenticity or otherwise of each tradition. Ibn Al Zawzi has also pointed out certain mistakes made by Al Ghazzali in regard to the historical events mentioned by him in the ‘Ihya’. Al Ghazzali was however, not a scholar of history or traditions.

Ibn-Al Zawzi maintains that Al Ghazzali maintained several examples of mystics or the method restored to by them for penance and self purification which cannot be held permissible under the Shariah, much less to be recommended for being followed by the people. Ibn al Zawzi, however, acknowledges the effectiveness of the ‘Ihya’ and the valuable contribution it has made to the subsequent Islamic thought. He has also summarized the ‘Ihya’ in a book entitled Minhaj-ul-Qasidin (Path of the Truth seekers) in which he has deleted the portion objectionable from his point of view. This book of Ibn All Zawzi, however, lacks the inspiration and effectiveness so characteristic of the ‘Ihya’.

Al Ghazzali’s refusal to return to Baghdad:

Al Ghazzali was prevailed upon by Fakhul Mulk, the son of Nizam-ul-Mulk, who had become a vazier of the Seljuq prince Sanjar, to Nishapur in the month of Zul-qadah, 499 A.H., and resume the chief professorship at the Nizamia University. Fakhr-ul-Mulk was assassinated in the beginning of 500 A.H. by a Batinite emissary and Al Ghazzali abandoned the profession of teaching shortly thereafter. He returned to his native town Tus, and founded a small institution for the teaching of his local disciplines and the cultivation of a religious life. 87.

The then Seljuq appointed Sultan Ahmed, the elder son of Nizam-ul-Mulk, as his Vazier in 500 A.H., who again made a request to Al Ghazzali to resume his post at the Nizamiyah University, Baghdad, which had only been provisionally filled in. As a matter of fact, there was nobody in the entire world of Islam who could replace Al Ghazzali.

87. Abu Hamid Muhammad Ghazzali, Ihya-ul Ulum-ud-Din, P-112.
The Nizamizah University at Baghdad was the premier institution of those days and occupied a pride of place in the educational and religious academics of the Abbasids. Everyone felt the loss suffered by the Nizamiyah on account of Al Ghazzali’s retirement and was anxious for his return to teaching in Baghdad.

In order to impress that all the coutiers and the chiefs of the caliphates were anxiously awaiting the return of Al Ghazzali, all the high officials of the Caliph’s court signed letter. In yet another letter Ahmad wrote to Al Ghazzali: “Although scholars would go to the place where upon you happen to be present for acquiring knowledge from you, it appears reasonable that you should choose for your residence a place which is not only the metropolis of the Islamic world but is also easily accessible from all parts of the empire, “And such a place in obviously Baghdad”.

In reply to the royal edicts and the letters from his well-wishers Al Ghazzali sent a lengthy reply giving the reasons for not returning to his teaching profession in Baghdad.

He pleaded that, one and a half hundred students who were receiving education under him in Tus, would find it extremely difficult to go all the way to Baghdad with him. His family which was not with him earlier in Baghdad would have to face unnecessary hardship if he again migrated from Tus. He also said that in Baghdad it would not be possible for him to remain unconcerned with the polemics and debates which had become the prevailing taste of the court life, while he had taken a vow at the Muqam-i-Ibrahim that he would never enter in to such futile controversies.
Other reasons given by Al Ghazzali were that he did not like to visit the caliph or accept any remuneration from the Caliphate, but it would be difficult for him to do without either of these in Baghdad as he did possess only landed property in the capital which could support his family. The Abbasid Caliph as well as the Seljuk King tried their best to persuade Al Ghazzali to return to Baghdad but he refused to comply with their requests. 88.

**His work:** Before a few years of his death in 505 A.H. (1111 A.D.), Al Ghazzali himself actively wrote about 17 books on different subjects. One of them is 'Ihva-ul-Ulumuddin, treating the Islamic theology, mysticism and philosophy which was translated into Persian by the name Kimiya S’adat for general readers in Persian.

His other famous works are ‘Tuhfatus-Falasa and Maqasidul Falasafa’ written on Philosophy and Science. Ma’yarul Ilm on Logic. Besides these he wrote a book on Fiqh, Traditions of the holy Prophet, and the contemporary of the Holy Quran. His other books are following:

1. Attibrul Masbuk.
4. Mukashaftul Qutub.
5. Bidayatul Hedaya.
6. Tabligul Din.
7. Dakayekul Akhbar.
8. Siratul Mustacim.

88. Sayeed Athar Abbas Rizvi, A History of Sufism in India. P-66.
Due to these books and greatness in knowledge and learning, Imam Ghazzali is highly honoured by making remark.

"If there be another prophet after Muhammad, surely it would have been Imam Ghazzali."

His Death:— Al Ghazzali died at Tabran on the 14th of Jamadi-ul- Ukhra, 505 A.H. (1111 A.D.) at the age of 55 years. Ibn al-Jawazi has given a graphic description of Al-Ghazzalis death, as told by Ahmad Al Ghazzali who was an eye – witness of his brothers remarkable death.

"It was Monday. He got up in the morning made his ablution and performed the dawn prayers; he then asked to bring his shroud; taking it he kissed and laid it on his eyes with the words. I submit to the command of my Master; then he stretched out his feet, facing the Qibla, when people saw him, he had already passed away.90.


2. Avicenna (Physician and Philosopher)

His real name is Hussain, nick name, Abu Ali and pen name Abdullah, but his lineage is Hussain bin Abdullah bin Hasan bin Abu Ali Sina who popularly and universally known to the west as Avicenna. He was born in the village of Kharmishan near by Bukhara in 980 A.D. (3 Safar, 375 A.H.) and died at the age of 53 years in 1037 A.D. (in the month of Ramadan, Day-Friday, 428 A.H.). He was buried in Hamadan beneath the wall of Fusail. Abu Ali Hussain ibn Sina was called Al Shaikh-ul Rais by the Arabs. 91.

He was one of the most outstanding and illustrious physicians, natural scientists and philosophers in the domain of medical science. Amongst the greatest figures of the era of Mahmud and of Iranians, in fact of Muslims culture in general were the scholars Avicenna and Al-Beruni. Where as the polyhistor Al Beruni belongs almost exclusively to the field of Arabic learning, the Poet-Physician and Philosopher Avicenna extends his activities to other domains as well as.

After studying the Quran, Arabic Literature, Logic, Mathematics and Astronomy, he devoted his time to the study of physics, metaphysics and medicine and soon earned a wide reputation as a successful physician.

In the 16\textsuperscript{th} year of his age he was giving tuition to eminent physician who came to him to study different branches of medicine and learn from him the modes of treatment which he has discovered by his practice. During the period of his studies he never slept an entire night, nor passed a day in any other occupation but study.

He had not reached his 18th years when he had completely mastered all the science to the attention of which he had directed to his studies.92

It was after his establishment as a physician that he happened to see one of Al Farabi’s philosophical works. This, according to De Boer, decided his philosophical development. Al Farabi’s metaphysical and logical speculations, which originated in the Neo-platonic commentaries and paraphrases of Aristotelian works, determined the direction of his thought, at the age of 16th or 17th only.

At a very young age Ibn Sina received a commission for the medical treatment of Nuh bin Mansur, the Sultan of Bukhara. Here he happened to secure admission to the Royal Library which was of incomparable richness as it contained not only all the celebrated works which were found in the hands of the public, but others not available anywhere else, and whose contents and even the titles were unknown. He discovered treatise on the sciences of the ancients (Philosophical doctrines of the Greeks) and became acquainted with them. With his wonderful memory and sharp power of assimilation he ransacked all the treasuries of knowledge which unable him to systematize the learning of his time.

At the age of 21, Ibn Sina made a mark as a writer of eminence. He wielded a powerful pen with clarity of style and diction and a comprehensive system. Among his scientific works the leading two are ‘Kitab al-Shifa’ (Book of Healing) and Al Qanun Fit Tibb (The Canons of Medicine) which are the culmination and master piece of Arabic systematization.

This medical encyclopedia deals with general medicine, simple drugs, disease affecting all parts of the body from head to foot, specially pathology and pharmacopoeia. This work reveals he possessed a wonderful power of observation as is evident from his remarks on the distinctions of mediastintis from pleurisy, the contagious nature of Phthisis and the spreading of diseases by water and soil etc. 93.

Ibn Sina gives a vivid description of the skin and deals comprehensively with the diseases of the sexual organs and the nervous system. He has outlined pharmacological methods on almost modern lines and his materia medica contains no less than 760 drugs.

Dr. Robinson observes, “The canon of Avicenna, consisting approximately a million works, is the most influential text book ever written; for six centuries it dominated the medical schools of Asia and Europe”.

Ibn Sina was the first to use catheters made of skins of various animals and mentions intravesical injections, by means of a silver syringe. He expressed advanced views in hygiene and physical culture. He dealt exhaustively with the intra-uterine development of the human embryo.

In surgery Ibn Sina made an allusion to intubation of the larynx and described the tracheotomy. He further described operations for empyema with cautery or knife, for piles and fistula by ligature. In the discussion of dislocations has included a method of reposition of the head of humerous. He also knew and practiced the method of treating spiral deformities by forcible reduction which was reintroduced by Calot in 1968.

Ibn Sina described the symptoms of pyloric stenosis and of gastric ulcer. His description of diseases of the liver and the gall bladder are remarkable. He also left excellent description of respiratory diseases and gave a scientific account of the differential diagnosis of pleurisy. He distinguished between true meningitis and meningioma which may accompany certain acute diseases. With regards to facial paralysis, Ibn Sina distinguished the central and peripheral types. He very well knew the movements of contraction and dilatation of the pupils and discovered the insertion of the eye muscles. He further knew the functions of the lachrymal ducts.

Ibn Sina, an Iranian philosopher, adopted a combination of the deductive and inductive methods and considered logic to be an induction to all other subjects. He held the mind to be the perfection of their body. He regarded ‘Allah’ to be beyond space, time and motion. He propounded the theory of ‘Love’ and held that things which were imperfect strove for perfection and this striving was love. He held that the universe is moved by the power of love towards Allah. 94. As a boy he already showed a talent and cured the Samanid ruler Nuh bin Mansur, which achievements opened to him the doors of the magnificent literary of the Samanids. After death of his father he left his native land and started his eventful but nevertheless highly prolific literary life. Although Sultan Mahmud tried his best to

retain him at his court but Avicenna could not remain there under the Sunna master. He fled first to Khavarazm and thence to the Ziyarids, but not until he reached the courts of the Buayids did he succeed in escaping from the reach of Mahmud's power. He established medical reputation by curing Samanid ruler Nuh-II bin Mansur, whose favour and protection, he thus secured. 95.

His works:- Avicenna was unquestionably the most gifted man of his age. As philosopher, mathematician, astronomer and poet, he has left his influence impressed on two continents. He was also the most distinguished Muslim physician to the medieval time and was known as "The prince of physicians". He composed about 240 books in different languages. Some of works were translated into different language. These include:

1. Kitabush Shifa (in to 8 chapters).
2. Kitabul Qanun Fit Tib.
3. Isharat (When he was 21 years of old, it was written).
5. Danish Nama-e-Elahi.
6. Hasid wa Mahsul (On Fiqh into 20 chapters but it was lost).
7. Al Mazmu’h.
8. Al Birru wa Ismu (on ethics).
9. Al Insaf (into 20 chapters, when Sultan Mahmud plundered Isfahan, but it was lost).

10. Al Irsadul Qulliah.
11. Al Hedayah.
13. Al Qawleez.

14. Lisanul Arab (into 10 chapters).
15. Kitabul Mabda Wal Mia’ad.
17. Al Hudud.
18. Hashiyah-e-Qanun. etc. 96.

But the fame and reputation of Avicenna is based on the work Kitabul Qanun Fit Tib (Canon of Medicine) and the philosophical Kitabush Shaifa (Books of Healing), compendiums that are equally famous in the east and the west, classical surveys of the scientific knowledge of his time.

Al Qanun is great book written on medicine. It dealt with general medicine, drugs, pathology and pharmacopea. He possessed much clinical insight and is given credit for the first description to several drugs and diseases. He propounded the theory of the ‘humorous’ of the body. It was he who first discovered the creative nature of Sunlight. He warned against the danger of drinking water from polluted sources. With Avicenna, Islamic medicine reached its peak. He systematized and rationalized the heritage of medicine. His master piece ‘The canon of Medicine is regarded as the Arab replica of the great works of Hippocrates and Galen’. 97.

96. Moulana Mohd Hanif Gangowee, Zafrul Musallin Ba Ahllul Musannifin (Urdu), PP-468,469.
97. E.G. Browne, Islamic Medicine, P-120.
The Qanun was published in Arabic in Rome in 1593 A.D. It was translated into Latin by Gerard of Cremona in the 12th century. It became the text book for medical education in the school of Europe. The demand for it may be judged from the fact it was issued sixteen times – fifteen editions being in Latin and one in Hebrew, and that it was re-issued more than twenty times during the 16th century. In 1930 Cameron Gruner partly translated this book into English, called “A Treatise on the Canons of Medicine of Avicenna”. From the 12th to 17th century the Qanun served as the chief guide to medical science in the west. Dr. William Osler, author of “the Evolution of Modern Science”, has rightly remarked, the Qanun has renamed a medical Bible for longer period than any other books.


He also believed in the immortality of the soul. He affirmed that there is duality between essence and existence in all things except Allah. He held that existence is an accident that happens to the essence. He propounded the theory of ego and self awareness. He hold that the experience of sufis were a valid subject for philosophical study. He regarded allegorical takes as expensive of philosophical truth.
3. AL FARABI (Philosopher)

Muhammad bin Muhammad bin Tarkhan Abu Nasar Al Farabi, Arabic writing Muslim philosopher of Turkish origin was born in 870 in Farab of Transoxana, the central Asian province north of the Oxus river. Having studied first in Khurasan and then in Baghdad, where he lived for a considerable time. He eventually transferred himself to the court of Shia’its ruler of Aleppo, Saif-al-Daula. He died near Damascus in 950 A.D. (339 A.H.) 98.

Al-Farabi’s teachers, the Christian Arabic philosopher of Baghdad, was late descendents of the 6th century christianized school of Alexander and his writings show everywhere the influence of this blend of Aristotelian and Neo-Platonist thought. Later Arabic philosophers depend on his achievements. He believed in the essential identity of Plato’s and Aristotle views following Plato in politics and Aristotle in logic and physics; his metaphysics combine Aristotelian and Neo-Platonist thought. His Para-phrase of Plato’s laws is written in support of special political theories of his own and is not meant to give an accurate account of the work in all its detail.

According to Abu Nsr Muhammad al-Farabi the aim of philosophy is to know Allah through rational and logical argument. He held that logic leads to the knowledge of the unknown by which the real can be distinguished from the unreal, and the good from evil. He was an exponent of Neo-philosophy. His philosophic approach was deductive, rational and abstract. He held Allah as pure intellect.

He had written only three comprehensive works treating philosophy. In his book – “Arra-Ahl al Madinah al Fadila”

(The opinions of the people of the various city) and Al-Siyasat al-Madangiyya (Political regimes), he propounded the concept of "Vrituous city" is comparable to Plato’s and "First chief". His concept of "Vrituous City" is comparable to Plato’s concept of "Ideal City" and his concept of "First Chief" is comparable to Plato’s concept of "Philosopher King". 99.

In this treaties “Tahsil ul Sa’ada” (The achievement of happiness) he viewed that he is a false philosopher who has theoretical knowledge, but lacks the power to engender it in other people. On the other hand a true philosopher has this power. He held that the supreme activity of the highest type of man has an educational purpose. He asserted that prophets are true philosophers for they transmit true knowledge to the people. 100.

Al Farabi believed that beyond the material objects and their knowledge and intellectual experience, there is a particular faculty called love, through which everything in the universe, including man, reaches its highest perfection. He also composed some on music and medicine.

He is reckoned at the high rank of master thinker. He was a genius and he wrote on various disciplines of knowledge including philosophy and political science. His books on political include.

1. Siyasat at Madinah.
4. Ijtima at al Madinah.

100. A History of Sufism in India, P-24.
He was the first Muslim writer to relate and harmonize Greek political thought to Islam. He equated the supreme philosopher ruler of the Greeks with the Imam of Muslims.
4. **AL BERUNI**

Abu Rehan Muhammad, son of Ahmad, surnamed, Al-Biruni was a learned mathematician, astronomer, geographer and also Sanskritist 101.

Abu Rehan Muhammad bin Ahmad Al-Beruni is ranked as one of the greatest learned men and celebrated Iranian historian. He is also reckoned at the luminary star at the court of the Ghaznawid Sultan Mahmud. He entered India in the train of Mahmud of Ghazni. He was born in Khvarazm in 440 A.H. (972-73 A.D.) and breathed his last in the year 1051 A.D. in Ghazna. Al-Beruni passed the early part of his life in his birth place and spent few years under the services of the Khvarazm Shahas and the Ziarids. Then he went to Ghazna for the service of Sultan Mahmud and soon attained the attention of the Sultan. During his Indian expedition the Sultan retained with him.

It is also noted that Al-Beruni was the product of an Islamic renaissance that occurred after the collaps of Islamic power towards the end of 8th century and beginning of the 9th. Although Islam has penetrated into the settled lands of central Asia in late 7th and early 8th century, the entire region really came into the civilizational spectrum only by the beginning of the 9th century, after the decline of Arab Islamic power.

However, it is a pity that this period of glory lasted only a few centuries. One of the lasting manifestation of such a two way interaction of civilization was the galaxy of notable thinkers, scholars, and travelers originating from Central Asia and the North-east. One such notable personality was Abu Rehan Al-Beruni.

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101. B.C. Law, Al-Beruni's Knowledge of Indian Geography, P-1.
Al Beruni was born (in 362 A.H.) in the other part of the city of Kat (hence his name Biruni from Birun), the capital of the Afrizhud Khanate Khwarizm), later the Uzbeck city of Khiva. 102.

He spent the first 25 years of his life in Khvarazim studying both Arab sciences and non Arab sciences (essentially Greek mathematics, astronomy and medicine etc.) in about 999 after the Afrizhid Khanate was overthrown, he left his home land for the Samanid kingdom of Bukhara and secured the patronage of his Amir.

As the fortunes of various ruling clans in the region Zig-Zagged, Al Beruni also moved from one Amir to another but continued to read, write and learn. In the last three quarters of his life, he spent in the service of Sultan Mahmud at Ghazna. His main fame and reputation at the Ghaznawid court was as ‘MONAJJIM’ or court astrologer.

As is well known, beginning from early medieval period of history, men of ideas and letters had to seek patronage for their pursuits from the ruling elites. Al Beruni was no exception, though his relationship with his Patron was unique so far as his patron during the last three decades of his life, devoted his time and energy to grabbing wealthy and fortune, Al-Beruni sought knowledge. By all counts it seems that at least 12 years of Al-Beruni’s service with Sultan Mahmud were spent in India as he accompanied the Sultan Mahmud on his numerous military expeditions.

Al-Beruni has emerged as one of the two greatest intellects of the then Muslim world, the other being Ibn Sina. Though Al-Beruni’s reputation in the Ghaznavid court rested mainly on being known as the court of astrologer, he was a prolific writer, who mostly preferred to use Arabic over Persian. Al-Beruni wrote his memorable accounts of the Indian life and culture and learned Sanskrit during that expedition.

The polyhistor Al-Beruni is unique among the Islamic scholars on account of his uncompromising love of truth, his precision and critical spirit. Thus he explains historical phenomena by economic causes and considers certain aspect of religion to be incompatible with science. It is striking that both Al-Beruni and Avicenna attached importance to rendering knowledge accessible to those of their compatriots who were unacquainted with the Arabic tongue. It is also no use surprising that at his early period they were capable of writing a clear, robust scholarly Persian prose.

His Works:- He wrote many works on different subjects, these include:

1. Tahqiq-e-Hind.
2. Al- Asrarul-Baqiah.

Tahqiq-e-Hind:- It is an important prose work which was finished in about 1030 A.D. It provides the most authentic account about ancient India. The book also gives us an account of religion, philosophy, literature, geography, chronology, astronomy, customs, laws, and astrology of India.

Al- Asrarul-Baqiah :- Asrarul-Baqiah (vestiges of the past) is written in about the year 1002 A.D. dealing with the lives of Iranian Muslims, Christians, Jews and Persians.
**Al Tafhim livavil Sanatul Tanjum:** It is another valuable book which provides the detail information on the beginnings of the art and astrology.

**Qanun-e-Masudi:** It is also valuable book of him which dedicated in the name of Sultan Masu'd Ghaznawi.

Al-Beruni is counted as distinguished scholar who wrote also a book –‘the book of the demarcation of the limit of areas’ which provides the determination of latitudes and longitudes, geodelect measurements and other astronomical calculations.

Al-Beruni also produced some important works on-

1. Bibliography. 
3. Geography. 
4. Pharmacology and Mineralogy. 
5. History and Chronology. 
7. Indology.

He made a special study with the problem of numerical series and the determination of the radius of the earth.

Abu Rehan Al-Beruni was one of the unusually unique scholar personalities that Islam has natured in the history of human civilization. We may not comprehend or analyze his scholarship but the traditions of enquiry and tolerance, set up and promoted by him about a thousand years ago, not withstanding his own unequivocal religious faith and conviction, certainty backbone is even today in the midst of cynicism and pessimism of our times.
5. AL RAZI

His real name, Abu Bakkar Muhammad bin Zakaria Razi is rated as one of the greatest physicians and philosophers of the Islamic world. He was known to the west as Rhazes. He was born in 865 A.D.(251 A.H.) at the ancient town of Rey near modern Tehran, the principal city of the north east part of the Jibal province of Persia. He started his primary education from his native land. Al Razi earned profound knowledge in philosophy, mathematics, astronomy, medicine and literature. His reputation spread all over the world after serving Abu Saleh Mansur bin Ishaq, king of Samanid dynasty and set up a state hospital for patients in Rey. There after he advanced towards Baghdad and there he also established an another state hospital. At the end of his life he was afflicted by blindness or sightless and died in 313 A.H.(925 A.D.) at the age of 60 years and two months in his native land. 104.

In his early youth, he studied music (on which he wrote an encyclopedic work) philosophy and logic. But in his early thirty he evinced keen interest in the medical profession and visited the Baghdad hospital several times to be fully conversant with the methods of treatment at the hospital.

He acquired learning from great masters but with his industry and intelligence he soon surpassed his teachers, and after a short time was appointed Superintendent and Chief Physicians at the Ray hospital. In addition to the heavy duties which these posts entailed. Razi had also to undertake the training of the medical students. In the Muslim fashion, the master sat on the floor in the great, cool, paved court yard, with his pupils around him.

In the inner most ring were the seniors, while the juniors sat beyond in an outer ring. When a patient came for treatment, he had first to describe his symptoms to the elementary students. If the latter understood the case, they prescribed for it. Otherwise the patient was passed on to the "second year men". One may assume that there was very little beyond the powers of these youngmen, but if even they could not handle the case it was taken over by Razi himself.¹⁰⁵

Such was the fame of Razi as an administrator and physician that sometimes during the reign of the caliph Al Muktafi (902-907) A.D., he was offered the post of Director and Chief Physician at the Baghdad hospital which he accepted. How long he held this office is unknown, but he seems to have travelled a great deal, attending the Persian nobility and even the Caliphs themselves.

He was liberal, generous, courteous and affable to everyone and exceedingly kind to the poor. The ablest physician of his age. Razi was a keen student of earlier authorities. "His chief anxiety and care were to study what the most famous learned men, such as Hippocrates and Galen, had written in their works, so that he made himself master of such knowledge as falls to the lot of very few physicians".¹⁰⁶

The Muslim physicians were expert in the art of psychotherapy, and a story told of Ali Razi in his connection is amusing enough to be related here. A certain Emir was incapacitated with severe rheumatism, which his own medical attendants were unable to cure. He, therefore, summoned Razi, who, after unsuccessfully trying several methods of treatment, finally said that he would try a new treatment but that it would cost the Emir his best horse and his best mule.

¹⁰⁵. E.G. Browne, Islamic Medicine, P-32.
The terms were accepted and the horse and the mule were handed over to Razi, who then took Emir to a Turkish bath outside the city and went into the hot room with him. After a suitable time had elapsed, during which draughts and dutches were administered to the patient, Razi went out dressed, and returned with a knife in his hand. The startled Emir was amazed to hear a torrent of abuse pouring from the lips of the eminent physician, but when Razi at length brought the matter to a climax by threatening to kill him, the Emir's fear and anger knew no bounds. He sprang to his feet in order to summon the guard forgetting all about his rheumatism. But Razi had fled to the outer door of the bath, where his servant was awaiting with the horse and mule. They did not stop until they crossed the frontier. Razi afterwards wrote and explained that this provocative words and acts were designed as a part of the treatment, and the Emir, who was completely relieved from the ailment, had grace enough to see the humour of the situation. He rewarded his ingenious healer with many rich presents and assigned him a yearly pension equivalent to 1000 and 200 donkey loads of corn.

According to proof E.G. Browne, "Al Razi was the greatest and most original of all the Muslim physicians and one of the most prolific as an author. 107."Proof. B.J. Holmyard thinks, "Conspicuous among this Muslim chemical physicians stands the great figure of Rhazes, who though he differed Bombastes as widely as possible in temperament and character, may well be called the Paracelsus of Persia, since he taught and practised the study of chemistry as a valuable aid to medicine. "His erudition was all embracing and his scientific output remarkable, amounting to more than 200 works, half of which are medical.

107. E.G. Browne, History of Arabian Medicine, P-44.
His Works:- He also wrote a monumental work, Kitabul-Mansuri in ten volumes of which a Latin translation appeared in Milan in the eighties of the fifteenth century. It deals with Greek medicine. Parts of it have been rendered into German and French.

One of the most celebrated of his monographs is that on ‘Small pox and Measles’ entitled ‘Al Judari wal Hasbah’. It was first translated into Latin in 1565 and later into several European languages, including English and went in to forty editions between 1498 to 1866. According to Prof. P.K. Hitti, “This treatise served to establish Al Razi’s reputation as one of the keenest original thinkers and greatest clinician not only of Islam but of the Middle Ages”.108. He discovered the cause of small-pox in blood ferment and suspected the germ origin from several diseases.

His another most important medical work was Al Hawi (The Comprehensive Book), an encyclopaedia in the annals of medical information. It consists of more than 20 volumes. In each chapter on the individual diseases he quotes all the Greek, Arabic, Persian and Sanskrit authorities and then describes his own views based on practical experience, giving evidence of his erudition and insight. It was translated into Latin under the auspices of Charless — I of Anjou by the Sicilian Jewish physician, Faraj Ibn Salim (Farragut) of Girgenti, in 1279 and was repeatedly printed from 1486 on words. These works of Al Razi exercised a remarkable influence on European medicine. He was the first physician to write a book on pediatrics, the special ailments of children.

European scholars credit Razi with having given a better account of the curvature of the spine than any other author up to his time. He is also admitted to be first writer of a book devoted to the diseases of children, the first to maintain that disorders of the bladders are accompanied by blood in the urine.

Dr. Robinson calls Al-Razi a genitio-urinery speacialist. In this writings on gonorrhea he gave a detailed description of structures and if, these produced any degree of retention of urine, he at once introduced the Catheter, for he was a master of the principles of Catheterism. To avoid obstruction from blood and pus, he bears numerous hole in the sides of the extremity which enters the bladder. Not finding the classical bronze catheter sufficiently flexible, he invented one of lead.

Al Razi was the first who consistetly used injections. To abate the smarting pain during urination he employed injections of tepid vinegar, or treated the bladder with injection of opium dissolved in rose water. He realized the need of relieving the inflammation and prompt healing of the urethra by local means and by internal
medicaments. It seems that a gonorrheic was as safe in the hands of Al Razi as in our own.

His principal work is ‘Al Ilmul Ilahi’ (Divine science). Besides, he also wrote the following books on different subjects. 109.

Al Qauanin Tabiata Fil Hikmata Filsafa.

1. Al Qaulu Fil Hauly.

2. Al Qaulu Fi Zamane wa-Makan.

3. Al Kitabul Shakuk.


5. Isbatul Samit.


All his works on physics, mathematics, astronomy and optics of which a large number are enumerated by the bibliographers have perished.

Al Beruni frequently refers to Razi's work. He also devoted a complete risala (tract) to a study of the life and work of Razi. He lists the books of Razi as he knew them. He divides them, according to P. Kraus edition, into the following books, classification brochure or letters. 110.

<table>
<thead>
<tr>
<th>Name of the Subjects</th>
<th>Number of the Books</th>
</tr>
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<tbody>
<tr>
<td>1. Medicine.</td>
<td>56</td>
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<tr>
<td>2. Natural Sciences (dealing with Matter,</td>
<td></td>
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<tr>
<td>Space, time, motion, nutrition, growth,</td>
<td></td>
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<tr>
<td>Putrefaction, meteorology, optics and</td>
<td>33</td>
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<tr>
<td>alchemy)</td>
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<tr>
<td>3. Logic.</td>
<td>07</td>
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<tr>
<td>4. Mathematics and Astrology.</td>
<td>10</td>
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<tr>
<td>5. Interpretations, summaries and resumes.</td>
<td>07</td>
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<tr>
<td>6. Philosophy.</td>
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<tr>
<td>7. Metaphysics.</td>
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<td>8. Theology.</td>
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<tr>
<td>9. Chemistry</td>
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<td>10. Aesthetics</td>
<td>02</td>
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<tr>
<td>11. Fine Arts.</td>
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A1 Razi left his mark on surgery also. He was the inventor of the Seton. His interest in physics is evident from his investigations on the determination of specific gravity by means of the hydrostatic balance called by him Mizan al Tabi‘i and his book Kitab al Asrar displays his keenness on chemistry as well through his description of chemical processes and apparatus. He is held to the greatest physician of Islam, indeed of the whole during the Middle ages.

He is also believed in the curative value of sunlight and fresh air. In gynecology he trusted and advocated the use of the speculum for the examination of the patients. He even practised psychotherapy. He was eminent surgeon. He was the first to use Seton in surgery. He propounded a hospital at Baghdad. He lost his sight during the later part of his life. He refused to be operated up on saying, “I have seen enough of the world, and have no desire to see it further”.

Zakariya Al Razi professed the existence of five eternal principles in metaphysics namely- the creator, the soul, the matter, the time and space. He believed in the evolution of scientific and philosophical knowledge. His approach to philosophy was inductive, experimental and concrete. He held that all bodies are composed of corporeal atoms. Contrary to Aristotle he held that space exists independently of the bodies, and time is not a function of motion. He stood for “Equality of Man”. He was opposed to the principal of the authority. He held that ordinary people were endowed with the capacity to handle their affairs in a reasonable way.
6. Fakhruddin Razi (Philosopher, Political thinker & Mufassir)

His real name Abu Abdullah Fakhruddin Muhammad bin Umar bin Hussain Tabari Razi who is betterly known as Ibnul Khutaib’ was esteemed as one of the greatest philosophers and scholars whom Iran had produced in the 6th century. He was the last of great political thinker of the medieval period. He was not only jurist, a theologian but also political thinker. He acquired profound knowledge in various important subjects.

Imam Fakhruddin Razi further developed the synthesis between faith and reason. He held that reason had a limited scope and should operate within the frame work of faith. His criticism of rational theory was that it operated within certain presup-positions which were open to question and as such much reliance couldnot be placed on reason. Nevertheless reason should be pressed in to service in aid of faith wherever possible. He held that Allah’s action should not be judged by man’s standard of justice and wisdom, and a such reason could not be the only tool for understanding the dogmas of religion. In the matter of religion both reason and faith had to play their role, but the role of reason was necessarily subservient to that of faith. 111.

He composed many works on Kaalam in Arabic language. These include:

1. Nehayatul Aqul.
2. Kitabul Arbayeen.
4. Risala-e-Dar Ma’raj.

He also wrote many books on philosophy and science. These include:

1. Al Molakhas.
2. Sharh-e-Isharath.

He composed on Tafsir

1. Miftahul Ghaib.
2. Tafsir-e-Kabir (well known to the world).
3. Nehatul Ahjaj. 112.

He wrote an encyclopedia work in Persian entitled ‘Jami’ul Ulum or Hadiwue Anwar’ which contains numerous chapters on political matter as well. This book has been dedicated in the name of Ala Uddin Taksh Khawarazam Shah in 547 A.H. He expressed the art of politics to be supreme art in the book. He compared society to the body and politics to the heart which ruled the other parts of the body.

His other authentic work entitled ‘Risala-e-Ruhiya’ which contains Ruh and Fana, body and scientific death, advise and counsel.

His another work ‘Usui Aqaid’ divided in to 8(eight) chapters.

Besides these, he wrote on astronomy entitled Risala-e-Ikhtiarat Alaia and dedicated it in the name of Ala Uddin Khawarazam Shah. It contains of two chapters and also translated in to Arabic.

This eminent author and political thinker breathed his last in 1222 A.D. (606 A.H.).

7. Al Khawarizmi, (Mathematician, Astronomer & Geographer)

We know few details of Abu Ja'far Muhammad ibn Musa al-Khwarizmi's life. One unfortunate effect of this lack of knowledge seems to be the temptation to make guesses based on very little evidence. Toomer suggests that the name al-Khwarizmi may indicate that he came from Khwarizm south of the Aral Sea in Central Asia. He then writes:-

But the historian al-Tabari gives him the additional epithet "al-Qutrubulli", indicating that he came from Qutrubull, a district between the Tigris and Euphrates not far from Baghdad, so perhaps his ancestors, rather than he himself, came from Khwarizm. Another epithet given to him by al-Tabari, "al-Majusi", would seem to indicate that he was an adherent of the old Zoroastrian religion. The pious preface to al-Khwarizmi's "Algebra" shows that he was an orthodox Muslim, so Al-Tabari's epithet could mean no more than that his forebears, and perhaps he in his youth, had been Zoroastrians.

This is not the last disagreement that we shall meet in describing the life and work of al-Khwarizmi. However before we look at the few facts about his life that are known for certain, we should take a moment to set the scene for the cultural and scientific background in which al-Khwarizmi worked. The date of birth and death of Al Khawarizmi (780-850 A.D.) are uncertain, but according to H. Suter he died between 835-844 A.D. and C.A Nallino thinks it is after 846-847.

Harun al-Rashid became the fifth Caliph of the Abbasid dynasty on 14 September 786, about the time that al-Khwarizmi was born. Harun ruled, from his court in the capital city of Baghdad, over the Islam empire which stretched from the
Mediterranean to India. He brought culture to his court and tried to establish the intellectual disciplines which at that time were not flourishing in the Arabic world. He had two sons, the eldest was al-Amin while the younger was al-Mamun. Harun died in 809 and there was an armed conflict between the brothers. 113.

Al-Mamun won the armed struggle and al-Amin was defeated and killed in 813. Following this, al-Mamun became Caliph and ruled the empire from Baghdad. He continued the patronage of learning started by his father and founded an academy called ‘the House of Wisdom’ where Greek philosophical and scientific works were translated. He also built up a library of manuscripts, the first major library to be set up since that at Alexandria, collecting important works from Byzantium. In addition to the House of Wisdom, al-Mamun set up observatories in which Muslim astronomers could build on the knowledge acquired by earlier peoples.

Al-Khwarizmi and his colleagues Banu Musa were scholars at the House of Wisdom in Baghdad. Their tasks there involved the translation of Greek scientific manuscripts and they also studied, and wrote on, algebra, geometry and astronomy. Certainly al-Khwarizmi worked under the patronage of Al-Mamun and he dedicated two of his texts to the Caliph. These were his treatise on algebra and his treatise on astronomy. The algebra treatise Hisab al-jabr w'al-muqabala was the most famous and important of all of al-Khwarizmi's works. It is the title of this text that gives us the word "algebra" and, in a sense that we shall investigate more fully below, it is the first book to be written on algebra.

Rosen's translation of al-Khwarizmi's own words describing the purpose of the book tells us that al-Khwarizmi intended to teach us that

... what is easiest and most useful in arithmetic, such as men constantly require in cases of inheritance, legacies, partition, lawsuits, and trade, and in all their dealings with one another, or where the measuring of lands, the digging of canals, geometrical computations, and other objects of various sorts and kinds are concerned.

This does not sound like the contents of an algebra text and indeed only the first part of the book is a discussion of what we would today recognise as algebra. However it is important to realise that the book was intended to be highly practical and that algebra was introduced to solve real life problems that were part of everyday life in the Islam empire at that time. Early in the book al-Khwarizmi describes the natural numbers in terms that are almost funny to us who are so familiar with the system, but it is important to understand the new depth of abstraction and understanding here:-
When I consider what people generally want in calculating, I found that it always is a number. I also observed that every number is composed of units, and that any number may be divided into units. Moreover, I found that every number which may be expressed from one to ten, surpasses the preceding by one unit: afterwards the ten is doubled or tripled just as before the units were: thus arise twenty, thirty, etc. until a hundred: then the hundred is doubled and tripled in the same manner as the units and the tens, up to a thousand; so forth to the utmost limit of numeration.

Having introduced the natural numbers, al-Khwarizmi introduces the main topic of this first section of his book, namely the solution of equations. His equations are linear or quadratic and are composed of units, roots and squares. For example, to al-Khwarizmi a unit was a number, a root was $x$, and a square was $x^2$. However, although we shall use the now familiar algebraic notation in this article to help the reader understand the notions, Al-Khwarizmi's mathematics is done entirely in words with no symbols being used.

He first reduces an equation (linear or quadratic) to one of six standard forms:

1. Squares equal to roots
2. Squares equal to number
3. Roots equal to number
4. Squares and roots equal to numbers; e.g. \(x^2 + 10x = 39\).

5. Squares and numbers equal to roots; e.g. \(x^2 + 21 = 10x\).

6. Roots and numbers equal to squares; e.g. \(3x + 4 = x^2\).

The reduction is carried out using the two operations of al-jabr and al-muqabala. Here "al-jabr" means "completion" and is the process of removing negative terms from an equation. For example, using one of al-Khwarizmi's own examples, "al-jabr" transforms \(x^2 = 40x - 4x^2\) into \(5x^2 = 40x\). The term "al-muqabala" means "balancing" and is the process of reducing positive terms of the same power when they occur on both sides of an equation. For example, two applications of "al-muqabala" reduces \(50 + 3x + x^2 = 29 + 10x\) to \(21 + x^2 = 7x\) (one application to deal with the numbers and a second to deal with the roots).

Al-Khwarizmi then shows how to solve the six standard types of equations. He uses both algebraic methods of solution and geometric methods. For example to solve the equation \(x^2 + 10x = 39\) he writes. 114 A square and 10 roots are equal to 39 units. The question therefore in this type of equation is about as follows: what is the square which combined with ten of its roots will give a sum total of 39? The manner of solving this type of equation is to take one-half of the roots just mentioned. Now the roots in the problem before us are 10. Therefore take 5, which multiplied by itself gives 25, an amount which you add to 39 giving 64. Having taken then the square root of this which is 8, subtract from it half the roots, 5 leaving 3. The number three therefore represents one root of this square, which itself, of course is 9. Nine therefore gives the square.

he geometric proof by completing the square follows. Al-Khwarizmi starts with a square of side x, which therefore represents $x^2$ (Figure 1). To the square we must add 10x and this is done by adding four rectangles each of breadth $10/4$ and length x to the square (Figure 2). Figure 2 has area $x^2 + 10x$ which is equal to 39. We now complete the square by adding the four little squares each of area $\frac{5}{2} \times \frac{5}{2} = \frac{25}{4}$. Hence the outside square in Fig 3 has area $4 \times \frac{25}{4} + 39 = 25 + 39 = 64$. The side of the square is therefore 8. But the side is of length $\frac{5}{2} + x + \frac{5}{2}$ so $x + 5 = 8$, giving $x = 3$.

These geometrical proofs are a matter of disagreement between experts. The question, which seems not to have an easy answer, is whether al-Khwarizmi was familiar with Euclid's Elements. We know that he could have been, perhaps it is even fair to say "should have been", familiar with Euclid's work. In al-Rashid's reign, while al-Khwarizmi was still young, al-Hajjaj had translated Euclid's Elements into Arabic and al-Hajjaj was one of al-Khwarizmi's colleagues in the House of Wisdom. This would support Toomer's comments.

In his introductory section al-Khwarizmi uses geometrical figures to explain equations, which surely argues for a familiarity with Book II of Euclid's "Elements".

Rashed writes that al-Khwarizmi's:-

Treatment was very probably inspired by recent knowledge of the "Elements".

However, Gandz argues for a very different view:-

Euclid's "Elements" in their spirit and letter are entirely unknown to [al-Khwarizmi]. Al-Khwarizmi has neither definitions, nor axioms, nor postulates, nor any demonstration of the Euclidean kind.
I think that it is clear that whether or not al-Khwarizmi had studied Euclid's Elements, he was influenced by other geometrical works. As Parshall writes.

"Because his treatment of practical geometry so closely followed that of the Hebrew text, Mishnat ha Middot, which dated from around 150 AD, the evidence of Semitic ancestry exists".

Al-Khwarizmi continues his study of algebra in Hisab al-jabr w'al-muqabala by examining how the laws of arithmetic extend to an arithmetic for his algebraic objects. For example he shows how to multiply out expressions such as

\[(a + b x) (c + d x)\]

Although again we should emphasise that al-Khwarizmi uses only words to describe his expressions, and no symbols are used. Rashed sees a remarkable depth and novelty in these calculations by al-Khwarizmi which appear to us, when examined from a modern perspective, as relatively elementary. He writes:-

Al-Khwarizmi’s concept of algebra can now be grasped with greater precision: it concerns the theory of linear and quadratic equations with a single unknown, and the elementary arithmetic of relative binomials and trinomials. The solution had to be general and calculable at the same time and in a mathematical fashion. 115.

Musa Al Khawarizm was among the most important of the early 9th century astronomers. Apart from his notable contribution to Mathematics, he also wrote an astronomy, especially on Ptolemy’s ‘Almagest’ (Syntaxis).

115. Ibid, P-36.
He prepared a set of ‘Zij’ (astronomical tables) of future planetary and stellar position, called “Zijal Sindhind”, since they were based on some Hindu tables that were brought to Baghdad. These tables are the first of the major Islamic Astronomical works that have survived in its entirely.

He was also a voracious reader and used to devote his time to study and research in the royal library. He took great interest in Mathematics, Geography, Astronomy and History. He wrote Kitab al-Tarikh and his writings reveal that his personality was imbued with scientific genius.

His most important mathematical work is an Algebra-Hisab al Jabr Wa’l Muqabala not only gave the name to this significant branch of mathematics to the European world but also contained, in addition to the usual analytical solution of linear and quadric equations, geographical solution of typical quadric equations. It was revised by Abu Kamil Shuja Ibn Aslam in the first of the 10th century, J. Ruska terms this work as “Process of calculation for Integration and equation. The book contains very varied matter

Process of integration and equation, the simplest forms of equation.

a. Surviving measurement.

b. Testamentary regulations for division of inheritance.

The book was translated into Latin by Gerard of Cremon, Robert of Chester and Adelard Bath.

Al Khawarizm’s writings have influenced Abu Kamil, Al Karkhe, Omar Khayyam and Leonardo of Pisa.
An arithmetical work of Al Khawarizmi only survives in a Latin translation, which according to J. Ruska, is ‘Kital-al-Jam’wal Tafriq’ (Book of Addition and Subtraction). His treatise on astronomy and arithmetic are also known only from their Latin translations.

8. Abul Faraj Isfahani (Astronomer and Historian)

Real name, Abul Faraj Ali ibn Hussain Isfahani, also known as Abul Faraj or, in the west as Abul Faraj was an Iranian scholar of Arab Quraish origin. He was born in Isfahan of Iran in the year 284A.H (897 A.D) during the reign of Abbasid caliph Al Mu’tazid; but spent his youth and studied his early education in Baghdad. He was a direct descendant of the last of the Umayyad caliph Marwan-II and was thus connected with the Umayyad ruler in Spain, and seems to have kept up a correspondence with them and to have sent them some of his works. He became famous for his knowledge of early Arabian antiquities.

His later life was spent in various parts of the Islamic world, in Aleppo with its governor Saif ud-Dawlah (To whom the book of songs he dedicated), in Rey with the Buwayhid vizier Ibn Abbad and elsewhere.

Abul Faraj Isfahani acquired perfect knowledge from different prominent scholars like Ibn-Zaid, Ibnul Ambari, Ibn Qudamah and others. He is very skilled in storytelling, historiography, criticism and photography. He is musician and poet also.

His works: He wrote innumberable books on different subjects. Some of them may be mentioned.

1. Kitabul Aghani.
2. Resa-ud-Dik.


4. Adabul Gurab.

5. Kitab-e-Adab Symah


But his **Kitabul Aghani** (The book of songs and anecdotes) is very famous in the Islamic world. It is a collection of poems and songs with stories of the composers and singers in many volumes from the oldest epoch of Arabic literature down to the 9th century. The poems were put to music, but the musical songs are no longer readable. Because of the accompanying biographical annotations on the authors and composers, the work is an important historical source. It contains a mass of information as to the life and customs of the early Arab and in the most valuable authority we have for their pre-Islamic and early Islamic days. This book is remarkable on Arab history and also has been called by Ibn Khaldun as “The Register of the Arabs”

This great poet and musician died in 14 Dhil Haj, 365 A.H. (976 A.D.) in Baghdad. 116.

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9. Abdur Rahman Al Sufi (Astrologer)

Now we come to a famous astronomer of the 10th century, named Abul Hussain Abdul Rahman al-Sufi. He was born in Rey (Persia) in 903 A.D. and died in 966 A.D. He was known as in the west as Azophi. He was a prominent astronomer of the medieval times. His knowledge of both the Islamic and Greek astronomy, particularly urinometry, was comprehensive. He was the first to observe the change of the colour of stars, the change in the magnitude of stars, the proper motion of stars, the long period variable stars and the southern constellations which have been wrongly ascribed by modern astronomers to some later ones. 117.

Al Sufi was patronized by the Buwayhid ruler Adud-al Dawlah (949-982) who was a great patron of astronomy, and had built an observatory at Shiraz. Al Sufi wrote for the ruler a book on urinometry, entitled “Kitab al-Kawakib al Thabit al-Musawwar (The book of the fixed stars). It is available in original Arabic as well as in the French translation of Schjellerup. In this book he gives a complete description of the constellations of the heavens. He also gives the position of each star of constellations, illustrating with pictures. The book contains 55 astronomical tables along with illustrations of 48 constellations in 96 diagrams as seen in the heavens. The Artistic value of the pictorial illustrations in this work is very great, and represents one of the best examples of the Persian miniature paintings. Al-Sufi has not only corrected the errors of the observations in the work of his predecessors like Al-Battani, but also pointed out many faulty observations found in Ptolemy’s Almagest. He defined carefully the boundaries of each constellation, and recorded the magnitudes and positions of stars after making new observation.

‘The book of the fixed stars’ is one of the three masterpieces of observational astronomy of the medieval times, the other two being the catalogues of Ibn Yunus and Ulug Beg, prepared in the 12th and 15th centuries respectively. It is an addition to the Muslim’s knowledge on urinometry.

The later astronomers like Al-Beruni, Alfonso, Prince of Castile, Khawaja Nasir uddin Tusi, prince of Ulug Beg and Jai Singh II, based their catalogues of the stars on this authentic catalogue. This work was translated into Latin, French and Persian, and a commentary on it was written in Spanish.

It served as a basis for later works in Western Europe. The modern astronomers like Hauber, Down, Argelander, Ideler, Schellerup and Knobel had made an extensive use of it.

Al Sufi prepared a fine celestial globe. Several celestial globes which cover the period from the 11th to 18th century show the star position and magnitudes according to Al-Sufi. He showed a remarkable accuracy in the design of the astrolabes. He wrote a treatise on this instrument. In this treatise he throws light on the astronomical techniques as practiced at that time. 118.

118. Ibid, P-246.
10. Abul Wafa Buzjani (Geometrician & Astronomer)

Abul Wafa Muhammad al-Buzjani was born in 940 A.D. at Buzjan in Khurasan and died in 997 or 998 A.D. He introduced the use of the secant and tangent in trigonometry and astronomical observation. His chief works are Al Kitabul Kamil and Kitabul Hindisah.

Ibn Khallikan thinks that Abul Wafa was a celebrated calculation and one of the most distinguished masters in the science and geometry. He deduced from geometry certain corollaries which had still them remained undiscovered.

Ibn Yunus highly extolled his works, taking them as guides in most of his investigations and citing the authors words as a conclusive authority. Abul Wafa composed a good and useful treatise on the manner of finding the value of chords, of arcs (Fi Istikhraj al Autar). He also wrote Manazil’, a good arithmetical treatise and ‘Mudkil’, an introduction in arithmetic. 119.

He gave a new method of constructing sin tables, the value of sin 30 being correct to the 18th place of decimal. A number of European mathematician for example Delambre in Historic de L’ astronomie av Moyen Age and H. Suter in the encyclopedia of Islam, have discussed isolated problems handled by Abul Wafa but no extensive text of his work has yet been published.

Carra de Vaux has evaluated his contributions saying ‘Abul Wafa’s services to trigonometry; becomes still more explicit and acquires the formula for the addition of angles. \[ \sin(a+b) = \sin a \cos b + \sin b \cos a \]

The formula, discovered at this time, did not, however, become known to the Latin world and Copernicus seems to have been unaware of it. Rhaeticus, the pupil and editor of Copernicus rediscovered it very laboriously in his Opus Platinum de Triangulis, after having given another formula much more complicated than Abul Wafa’s. This is not the end of the series rendered by Abul Wafa to science. A geometer of great ingenuity, he dealt with a number of problems and studied the quadrature of the parabola and the volume of paraboloid: in algebra, he translated and made an exhaustive commentary on Diophantus, but these writings are lost. 120.

It was also explained that he was also one of the last Arabic translators and commentators of Greek works. He wrote commentaries on Euclid, Diophantors, and Al-Khawarizmi, and a practical arithmetic entitled kitabul-Kamil (The complete Book). A book on applied geometry named kitabul Handasah is also ascribed to him. He gave the solution of geometrical problems with one opening of the compass. He described the construction of a square equivalent to other squares, and approximately construction of regular heptagon (taking for its side half in side of the equilateral triangle inscribed in the same circle). He described regular polyhedron and gave the construction of parabola by points. He gave the geometrical solution of $x^4 = a$ and $x^4 + ax^3 = b$.

Abul wafa’s contribution to the developments of trigonometry is remarkable. He was the first to show the generality of the sine theorem relative to spherical triangles. He gave a new method of constructing sin tables, the value of Sin 30 being correct to the eight decimal places.

He knew relations of Sin (a+b) and also the relation equivalent to $2\sin a/2 = 1 + \cos a$
$\sin a = 2\sin a/2 \cos a/2$. He introduced the secant and cosecant which are among the six fundamental elements of trigonometry. He made the study the tangent, and compiled a table of tangents. He had the knowledge of those simple relations between the six trigonometric lines, which are now often used to define them. 121.

121. Dr. (Mufti) M. Mukarram Ahmed, Science in Islam, P-234.
11. Ali Ibn Al Abbas (Physician and Surgeon)

Ali Ibn Al Abbas, known to the west as Haly Abbas, flourished fifty years later than Al-Razi. He was Persian by birth and died in 994 A.D. His monumental work, the medical encyclopaedia, Kamil al Sina’-ah al Tabbiya (the whole medical Art), comprises 20 volumes, on the theory of practice of medicines and contains remarkable contributions to dietetics, material medica and surgery. To the Latins it is known as ‘Liber Regius’. He dedicated this publication to the Buwayhid Amir ‘Adud-al Dawla. It was translated in Latin in 1227 and printed at Lyons in 1523 by Michel Capella. Ali Ibn al-Abbas corrected many of errors of Hippocrates and Galen. 122.

Al Abbas gave a conception of the capillary system and proofs of the motions of the Womb during parturition (Child-birth) whereby the child does not come out but is pushed out of the mother’s body. The 2nd and 3rd discourses of Ali’s book deal with anatomy and the 9th book of the 2nd part is about surgery. In this he has described the anatomy of the brain with great minuteness and details.

The surgical techniques of Ali Abbas is no less remarkable. His lucid description of the surgical operation for the removal of tubercular glands is a fine specimen of his art. He says, “Cut the skin longitudinally down to the gland. Retract the skin with hooks. Dissect slowly and gently, freeing the gland from the tissues around it. Take care not to cut any vessel or puncture any nerve. If a vessel is cut, ligate it, lest the haemorrhage obscure the field and prevent you from carrying out a proper and through operation.

After removal of the gland, put your finger into it to feel for any small glands that might be left. If there are any, remove them too, when all the glands are removed, suture the incision”.

Ali Abbas recognized the gravity of cancer and says that the medicians do not help in curing the disease. He suggests removal of whole area effected by cutting at distance from the growth so that none of its roots are left. And he advises that after removal blood should not be stopped from running but that the surgeon should see that the diseased blood is drained off. 123.

12. **Abu Ma’shar (Astronomer)**

The Muslim learned astronomy from the writings of Greek masters and also assimilated all the available knowledge from Persia, Egypt, Syria, Iraq and India, and built up their own edifice of astronomical and mathematical science by their indefatigable endeavour, Keen observation, incessant practical research and enquiry. The results of these experimental researches have been scientifically incorporated by Abu Masheer (known to the west as Albumashier). He was a contemporary of Al kindi and at the age of forty he devoted his attention to the study of astronomy and astrology. He passed the major portion of his life at Baghdad and died at Wasit in 886 A.D.

Abu Ma’sher known as the author of the first work on Astrology wrote the book entitled ‘Introduction to Astrology’. He also made the celestial phenomena his special study; and his Zij-abi Ma’shar or the table of Abu Ma’shar has always remained one of the chief sources of astronomical knowledge. Among his famous

123. Ibid-P-387
works are Kitabul Mudkhal al-Kabir, Kitabul Q-iranat, Kitab al-Uloof and Mawalidual Rijal wal Nisa. 124.

According to Barun Carra de Vaun, “Abu Ma’shar was an astronomer and astrologer of great renown. Four of his work, including De Conjunctionibus et, Annorum revolutionibus, were translated into Latin by Johannes Hispalensis and Adelard of Bath.
13. Abu Mansur Muwaffaq (Physician, Druggist & Pharmacologist)

A Persian Pharmacologist Abu Mansur Muwaffaq Ibn Ali-al Harawd who flourished in Hirat in the tenth century, was apparently the first to think of compiling a treatise on Materia Medica in Persian. He travelled extensively in Persia and India to obtain necessary information. He wrote, between 968 and 977 A.D. a book entitled Kitab al- Abniyahan Haqaiq al- Adwiyah (foundations of the true properties Remedies) 125. It contains Greek, Syriac, Arabian, Persian and Indian knowledge. It deals with 585 remedies (of which 466 are derived from plants, 75 from minerals and 44 from animals). He classified them into four groups according to their action, and gave the outline of a general pharmacological theory.

Abu Mansur distinguished between sodium carbonate (natrum) and potassium carbonate (qali). He had some knowledge of arsenious oxide, cupric oxide, silicic acid, antimony and so on. He knew the toxicological effects of copper and lead compounds, the depilatory virtue of quick time, the composition of plaster of paris and its surgical use.

14. Abul Hasan Khushyar Ibn Labban (Trigonometrian)

Abul Hasan Khushyar bin Labban was born in Persia. He was a celebrated scientist as well as renowned mathematician. He made valuable contribution to the development of trigonometry. He continued the investigations which Abu Ja’far started on the tangent and compiled a table of tangents. He solved the quadratic equation and his solution came to be known as Al Haythans problem. 126.

125. Dr. (Mufti) M. Mukarram Ahmed, Science in Islam, P-217.
126. Ibid, P-235.
15. Abul Hasan Ali Al Nasai (Mathematician)

The Persian mathematician Abul Hasan Ali al-Nisavi, who flourished under the Buwayhid Sultan, Majd-al-Dawlah and under his successors, wrote a practical arithmetic in Persian and translated it into Arabic. In his arithmetic called Al Mughnifil Hisab al Hindi, he explains the division of fraction and the extraction of square and cubic roots. His replacement of sexagesimal by decimal fraction is remarkable, e.g. $\sqrt{\frac{1}{150}} = \sqrt{0.006} = \frac{1}{1/150} = 4\sqrt{12}$. 127.

16. Ibn Khurdah Beh (Geographer)

The most prominent geographer in the history of the world is Abul Qasim Muhammad bin Khurdad Beh who is known to the world as the Khurda Beh. In the ninth century A.D. several descriptions of roads and countries came to existence. One such description entitled the Kitab al Masalik wal Mamalik (Book of Roads and Countries) was composed in 232 A.H. by Ibn Khurdad Beh, a geographer of Persian origin, who was the director of Posts under the Abbasid caliph. The book, which is the authors main work contains brief narrations of journeys in distant lands. It is an important source for the study of the topography of the Muslim empire. It was translated into French. The author of this work was born in about 825 and died in 912 A.D. 128.

127. Ibid, p- 236.
17. Abdullah Ibn Muqaffah(Scholar)

The Iranian Ruzbih, when converted to Islam, took up the name Abdullah Ibn al-Muqaffa. His father Dazwah, a Zoroastrain, was a tax-collector of Iran appointed by Hajjaj ibn Yusuf. He was commonly known as Al Muqaffah (curled up handed) due to the fact that he was badly tortured by Hajjaj for his theft from the tax he collected.

Ibn al Muqaffah was born in about 106 A.H. in Iran and brought up in Basarah in princely manner. From his very childhood he was curious for learning. He had close friendship with Khalid ibn Ahmed, the grammarian from whom he acquired deep knowledge in the Arabic language. He was secretary of Dawud ibn Hubayr during the Umayyad period and the uncle of Isa ibn Ali Mansur during the Abbasid period.

It is said that he embraced Islam only for the sake of worldly benefit. He was accused of heretic activities such as challenge to the Quran and translation of books of heretic. He was put to death in 142 A.H. (760 A.D.) by the order of caliph Al-Mansur for anti-Islamic activities as well his hostile remark against the caliph at the age of 36 only. Some historian say that Ibn-al-Muqaffah was killed in the hand of Sufiyan ibn Mu’awiyah, the Governor of Basarah.

His works:- Ibn-al-Muqaffah was the greatest pillar of the Persian Arabic translation activity, which started at the beginning of the Abbasid period. The most celebrated translation has been upto this day the book Kalila-wa-Dimna, the Arabic translation of Sanskrit work Panchtantra made at the time of caliph Al Mansur from the middle Persian or Pahlavi recession of it. He also translated the Persian historical
work Khudai-Name under the title of Sayrul Muluk al A’jam. His another works include:

1. Ayen Nama. 
2. Gah Nama. 

18. AL-FARGHANI (Astronomer)

Abu'l-Abbas Ahmad ibn Muhammad ibn Kathir al-Farghani, born in Farghana, Transoxiana, was one of the most distinguished astronomers in the service of al-Mamun and his successors. He wrote "Elements of Astronomy" (Kitab fi al-Harakat al-Samawiya wa Jawami Ilm al-Nujum i.e. the book on celestial motion and thorough science of the stars), which was translated into Latin in the 12th century and exerted great influence upon European astronomy before Regiomontanus. He accepted Ptolemy's theory and value of the precession, but thought that it affected not only the stars but also the planets. He determined the diameter of the earth to be 6,500 miles, and found the greatest distances and also the diameters of the planets.

AL-Farghani's activities extended to engineering. According to Ibn Tughri Birdi, he supervised the construction of the Great Nilometer at al-Fustat (old Cairo). It was completed in 861, the year in which the Caliph al-Mutawakkil, who ordered the construction, died.

But engineering was not al-Farghani's forte, as transpires from the following story narrated by Ibn Abi Usaybi'a.

Al-Mutawakkil had entrusted the two sons of Musa ibn Shakir, Muhammad and Ahmad, with supervising the digging of a canal named al-Ja'fari. They delegated the work to Al-Farghani, thus deliberately ignoring a better engineer, Sind ibn Ali, whom, out of professional jealousy, they had caused to be sent to Baghdad, away from al-Mutawakkil's court in Samarra. The canal was to run through the new city, al-Ja'fariyya, which al-Mutawakkil had built near Samarra on the Tigris and named after himself. Al-Farghani committed a grave error, making the beginning of the canal deeper than the rest, so that not enough water would run through the length of the canal except when the Tigris was high. News of this angered the Caliph, and the two brothers were saved from severe punishment only by the gracious willingness of Sind ibn Ali to vouch for the correctness of al-Farghani's calculations, thus risking his own welfare and possibly his life. As had been correctly predicted by astrologers, however, al-Mutawakkil was murdered shortly before the error became apparent. The explanation given for Al Farghani's mistake is that being a theoretician rather than a practical engineer, he never successfully completed a construction.

The Fihrist of Ibn al-Nadim, written in 987, ascribes only two works to AL-Farghani: (1) "The Book of Chapters, a summary of the Almagest" (Kitab al-Fusul, Ikhtiyar al-Majisti) and (2) "Book on the Construction of Sun-dials" (Kitab 'Amal al-Rukhamat).

The Jawami, or 'The Elements' as we shall call it, was Al-Farghani's best-known and most influential work. Abd al-Aziz al-Qabisi (d. 967) wrote a commentary on it, which is preserved in the Istanbul manuscript, Aya Sofya 4832, fols. 97v-114v. Two Latin translations followed in the 12th century. Jacob Anatoli produced a Hebrew
translation of the book that served as a basis for a third Latin version, appearing in 1590, whereas Jacob Golius published a new Latin text together with the Arabic original in 1669. The influence of 'The Elements' on mediaeval Europe is clearly vindicated by the presence of innumerable Latin manuscripts in European libraries.

References to it in mediaeval writers are many, and there is no doubt that it was greatly responsible for spreading knowledge of Ptolemaic astronomy, at least until this role was taken over by Sacrobosco's Sphere. But even then, 'The Elements' of Al-Farghani continued to be used, and Sacrobosco's Sphere was evidently indebted to it. It was from 'The Elements' (in Gherard's translation) that Dante derived the astronomical knowledge displayed in the 'Vita nuova' and in the 'Convivio'.

130. Google com.
19 Other Scholars of Persian Origin are:

Besides them, many other Islamic scholars are mentioned in the history of Persia who was from the Persian speaking regions and devoted their life for the cause of Islam. Here we shall mention only their short lives along with special feature as because if we discuss elaborately, the shape of our thesis will be enlarged.

Al Baizawee (Quranic Commentator)

His real name Abdullah surname Nasir uddin, Kuniya (Patronymics) Abul Khair or Abu Sayeed. His father’s name was Umar bin Muhammad bin Ali, so his fullname, Nasir Uddin Abul Khair (Abu Sayeed) Abdullah bin al Baizawee (al Baidawee) who was born in Baiza (Baida) of Persia. So he was called Al Baizawee in connection with the village of Al Baizawee. He is regarded as an imitator of Shafi’ a school and his father was considered as Mufti of that school during his time. It is to be noted that Mansur Hallaj was inhabitant of Baiza.

His works: In the 13th century Al Baizawee wrote a commentary (Tafsir) on the Holy Quran entitled “Anwarul Tanzil wa Asrarul Ta’wil”. It was an improvement on Al Zamakhshari’s work, and is regarded by the Sunnis as one of the best commentaries.

Besides this, he also wrote many books on different subjects, these include:

1. Mukhtasirul Wasit (on Jurisprudence of Shafi’a School)
2. Minhazul Usul (Written on Usul)
4. Tawali’ul Anwar (on Kaalam)

5. Misbahul Arwa’h (on usul)

6. Sharhay Masab’ih (on Hadis)

7. Sharhay Kafiyyah (on Na’h i.e. grammer)

8. Sharhay Matali’h (on Monthiq i.e. logic)

Allama Taj uddin Sabaki remarked in his famous book “Tabaqatul Rubra” that Allama Baizawee was highly reckoned as Kazi (Judge), Abid, Zahid as well as greatman of his life time.

This great Quranic commentator breathed his last in 685 A.H. (1282A.D.) in Tabriz and was buried at the same place.131

131. History of Islam, P-610.
Al Zamakhshari (Quranic Commentator)

Iran had produced a large number of Islamic scholars for the development of Persian literature and Islamic faith and ideology. Al Zamakhshari was one of them. His real name was Abul Qasim Mahmud bin Umar bin Muhammad al Zamakhshari Khawarizmi, who was popularly known as Al Zamakhshari in the Muslim world but he was called Jarullah (Neighbour of Allah). He had profound knowledge in the Quranic commentary, grammar and Hadith compilation.

His works:- In the 12th century he wrote a commentary on the “Holy Quran entitled Al Kashshaf unil Asrarul Tanjil”. He devoted particular attention to pointing out rhetorical beauties of the “Ijaz” of Holy Quran. It explains the Saraf, Nah and Sha’ne Nuzul (cause of descending for Aya). This commentary had a Mu’tazilite.

Besides, his other works are mentioned below-

1) Kitabul Fars (Book of Fars). It is written in the early years of the 12th century which described the geographical features of Persia.

2) Kitab-ul-Muqaddamatul Adab. (it is written for Khawarizm shah and deals with Old Persian Lexicography)

3) Asasul Balaghat.

4) Kitab Anmudaz (It is an extract of Kitabul Mufassal)

5) Kitab Mufassal. (written in 514 A.H.)

This great Quranic commentator was born in Zamakhshar of Khawaraz and died in 538 A.H. (1144A.D)

132.Farhang-e-Adabiyat-e-Farsi Darl, P-255
Ibrahim al Mosuli (Musician)

Abu Ishaq Ibrahim bin Mahan who was known as Nadin Mosuli, was regarded as the greatest musician in versality. At first his father’s name as Maimun. He belonged to the tribe of Arzan Farsi. His father, firstly, migrated to Kufa. And in Kufa Ibrahim was born. Thereafter he went to Mosul and stayed there permanently. For this he was known as Mosuli. He died in 188 A.H.

Ibrahim al Mosuli flourished during the reign of Harun al-Rashid. As an all round musician he personified the spirit of classical Arab music. He is rated as one of the greatest musicians of the Middle Ages. Mukhariq, a pupil of Ibrahim al Mosuli was a master singer of the age of the caliph of Al Mamun. 133

Ibn Qutaibah (Scholar)

Ibn Qutaibah is rated as one of the Bible Scholars in the Islamic world. His real name is Abu Muhammad Abdullah bin Muslim bin Qutaibah Kufi al- Dinawari who was born in Kufa in the 9th century but his father was born in Merv of Iran. He had left many contributions in literature and history. 134

He spelled out the functions of the Head of the State elaborate terms. He laid down the principles to regulate the selection of high functionaries of the State. He also advocated the need of the integrating the non-Arabs and the Arabs.

133. History of Islam, P-687.

His works:- He wrote many works. Some of them are mentioned below.

1) Kitab-ul-Maarif (a storehouse of information about Arab genealogies)

2) Adabul Katib

3) Uzunul Akhbar (on political treatise in 10 volumes)

4) Kitab-us-Sha’har (Book of poetry and poets)

He wrote the history of the Islamic empire up to the time of the Abbasid Caliph Harun ar-Rashid.

This great scholar died in 270 A.H. (889 A.D.)

Ibn Ishaq (Biographer)

Ibn Ishaq was from Persian descents who is rated as biographer only. He wrote a comprehensive biography of the Holy Prophet. It is an important history of the times of the Holy Prophet. He died in 768 A.D.

The most erudite scholar Behman ibn Firuq, whose Arabic name was Al-Kisai, who was a famous scholar of the Holy Quran and was the tutor of Amin and Marnun, the sons of Harun ar-Rashid, his disciple Zikriya was also once a Zarathustrian.

Renowned compiler of Hadith Behram Maghribi, erudite historian Hamza Isphahani, the famous grammarians Al Farsi and Zaijaj all were of Persian stock and also proud of Iranian lineage.