CHAPTER VII

HIS LIMITATIONS

(1) His contradictions

(2) Lack of direct knowledge of Jewish and Christian scriptures.

(3) Ignorance of foreign languages

(4) Ignorance of exact or rational sciences
The companions and the followers of the Prophet were fanatically devoted to him and particularly those who came after him. Hence they were eager to know each and every detail of the Prophet's life - how he lived, how he behaved towards his companions and the members of his family, what he ate and wore, what was his opinion on a certain matter or issue etc. Therefore, when the companions of the Prophet arrived in conquered lands - Iraq, Syria, Egypt etc. the newly converted people too, most eagerly he sought them to relate to them about the life of the Prophet. The desires of the new generations of the Muslims to hear the Prophet's sayings and actions, was insatiable. Although, such important companions as Abu Bakr and particularly 'Umar discouraged the narration of Prophets' traditions, for 'Umar is said to have told some companions of the Prophet who were setting out for the conquered lands, "You will soon come to a people who will be eager to hear from you about the Prophet, but recite to them only the Quran and do not engage them in traditions." Another motive of these important companions of the Prophet for discouragement of the narration of traditions was their fear of the Quran, as the traditions getting mixed together. But however, their prohibitions did not stand in the way of the collection and narration of traditions. The Prophet, too, on one occasion had discouraged the writing down of traditions.
but after sometimes, perhaps after considering that there was no fear of any confusion of the traditions and the Qur'an, he only gave the permission of writing down the traditions heard from him but definitely encouraged the recording of traditions by saying, "Preserve knowledge by writing." Hence a number of companions like Abu Hurairah had begun writing traditions. His practice was to divide his night into three parts, keeping one third for sleeping, the other third for saying prayers and worships, devoting the last third to writing traditions and learning them. Abu Hurairah is one of the companions on whose authority the largest number of traditions have been narrated. Other companions were no less keen to hear the Prophet, but they had lesser opportunity, for Abu Hurairah would remain all day long in the Prophet's mosque and hardly missed an opportunity to hear the Prophet. Hence his collection of traditions was larger, but this did not satisfy the coming generations of the Muslims who showed themselves more desiring and keen to know the sayings and the actions of the Prophet, and hence what had reached them of traditions did not prove sufficient to satisfy their thirst for the knowledge of traditions. This desire as well as the political and social motives of which I shall speak,

gave rise to the movement for the concoction of traditions. At first the people ransacked all the existing collections of traditions and failing to find authentic traditions any more the traditionists or to say more correctly unscrupulous street preachers took to concocting traditions to satisfy their listeners. Even the pious people did not disdain to invent traditions to persuade their audience or listeners to lead a more pious life. Most of the traditions attributing, but few, particular virtues to the chapters of the Quran belong to this category. A certain traditionist relates that he received a tradition relating to the excellence of a certain chapter of the Quran and asked the narrator to quote his authority. The narrator told him that he had received it from a certain traditionist of Basrah whereupon the former travelled to Basrah and met that particular narrator of the tradition. This holyman told him that he himself had received it from a traditionist of Wasit. Therefore in order to ascertain the authenticity of the tradition the enquirer travelled to Wasit and asked the people to lead him to the traditionist, narrator of that tradition. Reaching his house he set him busy in teaching and so she sat down till the Sheikh finished his lecture. After the lecture was over, the enquirer asked him if he was the original narrator of that tradition, whereupon the Sheikh taking him by
his hand, took him into his private room and said, "Brother! when I saw that the people occupied themselves with the study of the wars and the battles of the Prophet, I invented this tradition myself to persuade the people to study the war." This is just one instance of the movement and the causes of the concoction of traditions. Unscrupulous traditionists would not hesitate to concoct traditions to please the ruling monarchs. One such traditionist said to al-Mansur, "I shall make traditions for thee if thou wishest." Since al-Mansur was himself a learned man, well versed in traditions, replied, "I haven't any use of them." Another traditionist, Sabtari by name who was a contemporary of Harun, seeing the liking of the caliph for flying pigeons recited a tradition adding the word Au Janah (أو جناح) to the original tradition which runs as follows:

لا سبيل إلا في خف أو عانى

The above tradition means, "There is no competition permissible except in camel or horse, i.e. race is permissible of camels and horses only." But Sabtari, eager to please the caliph added the word 'Janah' meaning a wing to prove on the authority of the tradition that it was permissible even to hold a competition in flying pigeons.

Even before the rise of Islam there was no love lost

between Bani Hashim and Bani Umayyah the two most important branches of the Quraysh which was the most respected of the Arab tribes, as it held the custody of the holy temple of Mecca, which was the religious centre of all the Arabs; even it appears that the Christian Arabs respected it. There was keen rivalry between the two branches of the Quraysh, so that Hashim drove out Umayyah from Mecca, but, however, it does not take Umayyah long to recover at least a part of his influence with the Prophet, declared his mission the Umayyads took it only as a part of a plan to monopolise power and to deprive them of it. Hence Abu Sufyan, who was leader of Umayyads, left no stone unturned to oppose the Prophet and to defeat, as he thought, to defeat the plan of the Prophet to wrest the supremacy for himself. However, Abu Sufyan and men of his way of thinking failed to crush Islam, even by military force, and on the conquest of Mecca by the Prophet found no option but to embrace Islam.

Although equality of all the believers, irrespective of their race and colour is one of the basic teachings of Islam, old rivalries continued to smoulder in the hearts of the Umayyads, or to say, they were suppressed only for brief space of time and as soon as an opportunity presented itself, they arose again.

234, Diwan Habbah al-Dhabyani, Beirut 1963, p. 35.
themselves once more on the assassination of Uthman, the third caliph, was a member of Bani Umayyah. The Hashimides considered themselves as the only rightful successors of the Prophet. The Prophet was not only a religious preacher or spiritual leader, but also the creator of an empire such as Arabia had never seen, for the Arab tribes which had never submitted before to any single ruler, but only to their own chiefs. But shortly before the death of the Prophet the whole Arabia including Yemen, Bahrain had all accepted the suzerainty of the Prophet and paid the taxes imposed on them. While the Prophet lay on his death bed, whispers began to go around, who was to be his successor to the state which he had brought into existence. The Hashimides, the kinmen of the Prophet naturally considered themselves as his lawful successors. As the Prophet had no male issue living, 'Abbas, his uncle and Ali, his cousin and son-in-law considered themselves as the most lawful successors of the Prophet. The Prophet, himself, perhaps, knowing the differences that the problem of his succession might arouse, did not clearly nominate anybody his successor. He made a rather vague hint to the question of succession by asking Abu Bakr, his most trusted and earliest friend to lead the prayers. It was from this incident that the Muslims inferred that the Prophet wanted Abu Bakr to succeed him. But as there was no clear indication of his will, the Ansar who had supported the Prophet in carrying out his mission contested
with the Immigrants i.e., the Meccans who had followed the Prophet in his self exile to Medina, as were only willing to withdraw their claim to the Prophet's succession when Abu Bakr convinced them by quoting a tradition that the rulers would be from amongst the Quraysh. Taking into consideration the circumstances and the belief of those times, that Abu Bakr said on the authority of the Prophet, was true as the Quraysh were the most respectable tribe in the whole Arabia due to the fact stated above. Abba asked Ali time after time to go and ascertain from the Prophet to whom the power would go, but 'Ali refused to do so on the ground that if the Prophet wanted the Hashimites to succeed him he would declare it himself and if he refused, the people would never allow them to rule the Muslims even till the Day of Judgement. 235

The above tradition shows that Abba was eager to succeed his nephew. It was upon this basis that in case a man dies without leaving a male issue his uncle, if living, is more entitled to be his heir. When the claim of Abbasid to the caliphate was challenged by Hasam, one of the grandchildren of Ali, during the reign of al-Mansur, a lot of correspondence was exchanged between the two rivals for the caliphate, the descendants of Ali, based their claim on their descent from

the Prophet through his daughter Fatimah, while al-Haumur wrote in
one of his letters that he had a better claim to the caliphate as
a descendant of Abbas, the Prophet's uncle. But the Ali's were in
no mood to forego their claim, hence the Abbasids felt the necessity
of strengthening their position with the help of traditions, attributa-
ted to the Prophet which have shown above were all fabricated, and
to-day even the most orthodox Muslim who recognizes the claim of
Abbasid to the Prophet's succession, does not accept traditions,
supporting the Abbasid's claim. As we have seen above that al-
Haumur and Haum were themselves traditionists and did not encour-
ge the fabrication of traditions. But, perhaps, in the interest of
their dynasty they did not object to the propagation of spurious
traditions, supporting their claim. They convinced at such traditions
and their propagators.

To be fair to Tugradi that in spite of being a partisan of
Abbasid as a semi yet to rejects most of the traditions advanced
in favour of the claim of the Abbasid, declaring them as weak i.e.
unreliable and some of them as fabricated their chain of narrators
containing the name of a man known for his falsehood and concoction
of traditions.

After Hana, there came a number of caliphs who were either
ignorant and illiterate like al-Mansur, when it was not
difficult to deceive with fabricated traditions to gain their
favours. Frustrated in their efforts to capture power, the
followers of Ali had become very bitter against the winning
party and did not hesitate to condemn it and the personalities
to which it looked with a high degree of reverence in the name
of Abu Bakr, Umar, Uthman and also of Ali began to concoct
traditions, exalt these personalities. We can not condemn Tugradi
for not having him in an age like one when modern methods of researches and criticisms have been developed and it is on the basis of such methods that we reject their traditions as spurious. Nonetheless such shortcomings on the part of Suyuti do not detract anything from the value of his works. It has to be conceded that were it not for the indefatigable labours of Suyuti, Arabic literature would have been to-day much poorer, for Suyuti made whatever there remained after the ravages of the hordes of Tartars, by either summarising these works or writing them at greater detail. Not all of his works have come down to us but whatever of them are extant, are enough to establish his reputation. By rewriting these works Suyuti, we may say, has put the old wine in new bottles.

We have it on the authority of Tabataba, the author of al-Fakhri, that the Mongols capturing Baghdad burst all the literary treasures which they could find and threw so many books into the Tigris, so as to make a bridge on which the people, males could come and go with facility. This gives us an idea of the havoc, wrought by the Mongols to the Islamic culture. The whole Islamic world right down from Central Asia to Syria were overrun and ravaged by the Mongols, and scholars of these lands had to flee to other countries like

India, a large part of Asia Minor which had been fortunately saved the horrors of Mongol invasion. In the Arab world, Egypt was the only country which could resist the invading Mongols and it was Egypt under the Ayyubids which hurled back the Mongols and provided a corner for the Arab culture at least to live on, if not to make any original contribution as in the past. The Ayyubids under whose domination Egypt was at that time were not themselves interested in Arabic culture, as they were a Turkish-speaking people and were a mass of rude warriors who naturally were not expected to understand anything of culture. But their great service to the cause of Islam and Arabic culture was that they provided protection under which they could survive and thrive.

The statement of 'Alamān in Ata Malik corroborated by another authority Abdullah, better known under his title of 'Wasaf-e-Hadrat' who says in his history of the Mongols, that Baghdad was looted for five months, all its wealth, gold and silver, were sold in Shiraz at the rate of or even.

**His Contradictions:**

The movement for concocting traditions to substantiate the beliefs or the religious parties or claims of political factions, was so widely spread and cleverly conducted that even the most learned traditionists failed to detect the sordid.

237. Abdallah b. Fadlullah Shirazi, known as 'Wasaf-e-Hadrat: Tarikh-e-Wasaf, 1328 A.D., Vide Appendix V.
ones, circulated along with vast mass of traditions, inside of the facts that critics of traditions had laid down norms and rules to sort out the correct traditions from the fabricated ones, for instance historical anecdotism, non-Arabic style and language of the tradition in question, the non-reliability of the narrators etc., but all this proved ineffective in checking the circulation of traditions wrongly attributed to the Prophet, pious rulers like Harun the Sixth caliph of the Abbasid dynasty once had a fabricator of traditions arrested and ordered his execution. The man said, "I have laid traditions and made it a part of your religion, so as to make lawful and vice versa, but the caliph proudly replied, 'O enemy of God, what dost thou think of Abu Ishaq, al-Tabarani and Abdullah ibn al-Mubarak who will sift them and bring them out letter by letter. 238 However, the constructors of traditions were after some experiences enough to choose only such narrators as enjoyed the universal fame of veracity and reliability, and thus a large number of spurious traditions found their way into the corpus traditionum and were gladly accepted as reliable and more particularly if such

traditions were in line with the belief and inclination of their hearers. That is why Jalaluddin has accepted and quoted the tradition which will be rejected outright by any modern historian. Below I give a few traditions, the content of which is almost the same i.e. supporting the right of the Abbasids to the caliphate; but Suyuti rejects some of them due to the unreliability of a narrator in the chain of authorities, accepting other on the basis of the veracity of the narrators.

It is to be observed that Suyuti, while rejects a tradition on the ground that his narrator is 'weak', but
accepts the same tradition on the authority of narrators who were accepted as reliable.

After the above tradition Suyuti quotes another tradition to the same effect, but accepts it as true, as he does not comment on the chain of the authorities. But he follows this tradition with another one which he again declares as 'weak'. It is as follows:

241. Ibid.
Another tradition which Suyuti quotes in support of the
Abbasid's claim to be the rightful successors of the Prophet
and it is as follows: -

Narrated by the Prophet: "Hadhrat Muhammad bin the Prophet
hadhrat Hasan bin Muhammad bin
Abd al-Muttalib. When the Prophet
was in Medina, he used to live with
Abdullah bin Abi Jahl, who was a
close companion of the Prophet's.

"O Allah, His Lord, make Abid's
abode a place of peace and
contentment for him, and let
Abdullah bin Abi Jahl be a
companion of the Prophet's in the
life to come."


The traditions that I have quoted above have been narrated
on the authority of narrators whose reliability was questioned
due to the weakness of their memory, though the term 'weak'
i.e. Daif does not absolutely mean narrator whose tradition
is to be summarily dismissed as spurious. However, a weak i.e.
Daif tradition does not attain to the standard of the sound one
i.e. (Sahih). But now I give below a few traditions which
Suyuti himself condemns as fabricated; -

By the time the Abbasids came to power, Islam had become divided into a number of distinct sects, the most important of which were from our point of view the Sunnites and the Shiites and there was no love lost between them. With the result that traditions began to be freely fabricated to support the claims of different parties. It is to be borne in mind that the Abbasids represented the orthodoxy, and hence orthodox traditionists did not feel any compunction of conscience to concoct traditions to support the claims of the Abbasids, the champions of orthodox Islam.

244. Ibid, p. 15.
As a matter of fact that may be called the weakest point of Ayyubi who accepts and rejects the same fact, as shown above merely on the authority of narrators.

...
There is no comment by Sayuti on this tradition.

In the Indian edition of Ta'rikh al-Khilafa, published by Maulavi Muhammad Ishaq Nahtauri, the word underlined with red ink appears as 'Tariq' which means he who knocks or he who comes at night, besides it, is used in the sense of a guest arriving late at night or a star. The learned editor has tried to explain this word as 'Din Sharafin' i.e. a man of honour keeping before himself the sense of star. In my opinion this word should be read as 'Tarif' active participle from Tarafa Yatrifa Tarafan meaning to
wink and hence it is used in the sense of living being, literally meaning he who winks, for it is only a living being that can only wink. Such expressions are quite common in Arabic as:

لا يسبق السجّل سراجً ونجمين تطرب

I.e. let evil befall the man while there is an eye among you which winks (said by an Arab Chieftain to the members of his tribe regarding some man who had sought refuge with him). There is also a tradition in Sahih 'al-Bukhari

تَأَقَّلَ مائِتَة۳۳۳۱۳۳۳۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱
would do it himself and in case he refused, then people will never allow us to have it till the last Day.

The point is how a tradition related by al-Bukhari, has escaped the notice of Asyuki, himself a distinguished scholar of traditions unless the author was only too keen to support
the Abbasids whom he considered as the champions of orthodox Islam against the heterodoxites. He says, one may say, has fallen a victim to his religious or sectarian belief. I have spoken of al-Suyuti as a historian who does not allow his own belief to stand between himself and his duty as a historian, but have he has violated the practice followed by him elsewhere. This constitutes the greatest weakness of al-Suyuti.

He does not quote his source. Abbad never opposed or contested for the caliphate against anybody.

Lack of Direct Knowledge of Jewish and Christian Scriptures:

Another weak point of al-Suyuti, but which is shared by all the Muslim scholars, is their lack of knowledge of Jewish or Christian scriptures, although they were available in his time in Arabic, for instance, he mentions that kaab al-Abbar came to Umar, the second caliph and told him that he found in written in the Torah that Umar would die a martyr. Since the early Muslims were unacquainted with the languages of the scriptures, there was no means of verifying such statements, for the old testament or the Torah was still extant in the same form as it is to-day, there being little chance or possibility of introducing any interpolation in it.

248. Ibid., p. 94.

[Translation: The messenger of Allah; his father is the Ammar bin Al'as; he was one of the two teachers in the time of the Prophet]

الحَمْدُ للهِ وَلِيْلَةُ الْحَيَاءٍ
as it has been already translated into Greek, Latin as well as Syriac far before Islam and these translations are still extant, there being no difference between them and their modern texts; but we find no mention whatsoever either of Umar or any prediction about the future course of history of Islam. Another version of this story is that Ka'b al-Abbar came to Umar three days before his assassination and said, "O commander of the faithful! I find in the Torah that you have just three days to live, therefore, make any will which you may like." He came similarly next day and repeated the same warning. Again he appeared the following day with the same news and the caliph was actually murdered on the morning of the fourth day. More too, we find that there is no mention at all of such a story in the Torah. A modern Egyptian historian Muhammad al-Khidri writes:

This story has been related by a number of historians, though not by Sayyuti. But another story which Sayyuti mentions is as follows and equally baseless:

Furious at his distance from people, in extreme anger at his kinsmen, he seized them all, and bade them tell him the truth:

King: What is this? They: What do you mean? King: I have brought you for a purpose: to tell me the truth.

But the men did not dare to give any answer to the king, and remained silent. Then the king said to them:

King: Tell me the truth, if you dare.

And the men remained silent.

I give below another anecdote in which another Jew, convert to Islam, is made to predict which only establishes the fact that the Jews were thus making efforts to retain their old cultural ascendency:

A Jew named Abu 'Abd Allah al-Darzi, one of the most learned Jews of the time, gave the following statement:

Abu 'Abd Allah: I will tell you that I know the fact that there is a sacred book which the Jews once had, but which was lost after two hundred years. It was said to be written in the Hebrew language, and was called the Book of the Prophets. It was said to have been written by the prophet Moses. But this is a mere tradition, and I cannot vouch for its truth.

Ibid., p. 151.
It is evident that these anecdotes were either composed by Jews, convert to Islam or even by Muslims who had been to some degree still under the cultural influence of the Jews. It is to be borne in mind that there was a sizable community of Jews colony at Medina in pre-Islamic days. As after the destruction of Jerusalem by the Romans and the quelling of Jewish rebellions against the Roman power and finally as the result of establishment of Christianity as the official religion of the Roman empire, the Jews were dispersed and had to flee for shelter to any land where they would be left unmolested by the enemies. Therefore, a number of Jews found their way to Yathrib (the old name of Medina) where they set up as merchants, money-lenders and goldsmiths etc. As the neighbouring people were illiterate while Jews, as they were tradesmen and money-lenders, were certainly, compared to the Arabs, far more, rather highly educated, they succeeded very soon in establishing their cultural and economical influence over the Arabs of Yathrib, so that if the children of an Arab would not live i.e. die in infancy the parents would take a vow that if their child lived, they would make a Jew of him. There is a reference to this practice in the Quran, for after the propagation of Islam, the Arabs who had allowed their children who were certainly grown up men and women to embrace Islam and there was a lot of dispute on this point between the two communities when God revealed the verse quoted in footnotes,
Although Judaism and Islam have many things in common e.g., their belief in monothelism and a number of other beliefs and practices, the Jews found their cultural influence and economic interests threatened by the spread of Islam. They, therefore, made common cause with the idolatry of Mecca to destroy Islam as a means of retaining their old influence. The Jews had also a school of Rabbinical studies called 'Midrass' (the same word as hadrasah), while anything like a school or an institution of learning was utterly unknown among the inhabitants of the Arabian peninsula. The only Arab community that could read or write was the Christian community of Mrihah. Hence, no wonder if the Arabs bowed in respect to the Jewish culture. The Jews always allied themselves with the enemies of Islam, and even if they entered into an agreement with the Muslims, they would break it on the first opportunity, presenting itself.

As for the attitude of the Prophet to the Jews, it was friendly and as long as he received no injunction from God, he would prefer to follow the Jews in their way of living, wearing clothes for instance the parting of hairs. 295. The Muslims

294, Al Quran : Sūrah al-Baqarah, verse 256.

لا أكره في الناس من الناس إلا من قال أن يعبدوا الطاغوت وين诚意 بإله تقدر اسمه بالله فنقد اسمه بالله

always looked at the Jews and Christians as the people of the 
book, with respect and they were eager to ask them about the 
history of the past nations and that is why countless stories 
of Jewish and Christian origin found their way into the book 
of interpretation of the Quran i.e. commentaries and history 
books. Such stories and anecdotes are called by critics 
‘Isrealiyat’ i.e. stories and anecdotes of Jewish origin. 
This vast collection of Jewish stories and traditions, anecdotes 
is held responsible by modern Muslim critics for the corruption 
of the true meaning of the Quran and the tradition. However, 
the influence of Jewish culture was so firmly rooted that it 
did not die out even after lapses of centuries. Not only the 
majority community of the Muslims i.e. Sunnites have fallen a 
victim to the influence of Jewish legends, but the minority, the 
Shiites were no less prone to this influence and the study 
of their religious literature reveals that they, too referred 
to Jewish scholars and freely borrowed anecdotes or stories from 
Jewish sources.

Considering the widespread influence of the Jews which 
had so deeply penetrated into Muslim thought, one is sure 
to take a lenient view of Sayuti for his inability to 
extricate himself from that influence which had been working
as a great force since the early age of Islam.

Traditions are based on narration of 'Riwayah' but Riwayah is supplemented by 'Dafayah' which literary means knowledge, but in the technical sense it is used to mean principles of criticism. But, although traditionists have attached great importance to Dirayah, Riwayah has in most cases held the field. In the case of Suyuti we find that he has made only feeble efforts to observe the principle of 'Dirayah'.
Suyuti despite of his position as a profound scholar of the tradition has fallen a victim to the common practice of the Muslim scholars of deference to authority. I have already shown that Suyuti quotes and accepts contradictory traditions which is only due to his neglect of the principle of Dirayeh.

As every student of the Muslim history knows that the Abbasid caliphate set its end at the hands of the Mongols whose native land was Mongolia, a country which still exists lying to the north of China. It is utterly impossible to prove that the people who destroyed the Abbasid caliphate came from the west, no stretch of imagination or interpretation of history can justify the views expressed by Abas that the black flag, the symbol of the Abbasid dynasty would be destroyed by a people coming from the west. Suyuti, who has quoted this 'ratio' knew perfectly well that the Abbasid power was destroyed by the Mongols; but he did not care to explain that the people who put an end to Abbasid caliphate came from the west, and left the other unexplained without commenting on it.

256. Tarikhul-Khulafā', p. 16.
Again when speaking of the appearance of the Tartars
or the Mongols, he says, quoting Abu l-`Utayf al-Maghenja1)
that the country of the Tartars lies close to India and
that their language resembles the Indian language i.e.
al-I`majat l-Mu`adiyyah. It will be noted that the author
here too, suffers from the same weakness to which Muslim
scholars were prone i.e. deference to authority. So-says
everybody who has received some instruction in history or
geography knows that Mongolia cannot be said to be situated
close to India and that their languages which represent
an independent family of languages i.e. Nescu or Altaii,
having nothing in common with the 'Indian languages' what
makes us wonder or surprises us that Arabs and the Muslim
merchants had close commercial relation with India and
Ceylon, and must have certainly known that in India a number
of languages were spoken for instance, Nescu who had
visited India speaks of Maltani and Sindhi i.e. the Indian
languages spoken in the region he had visited. Region named
about the Bombay or as we now roughly say today Gujarat
or Maharashtra were known to the Arabs and it must not have
escaped their notice that there were two separate languages
in these regions and as there can be no one Indian language.
In addition to these regions the Arabs were well acquainted
with the western coast of South India as is proved by the
presence of a large number of words in Arabic of south Indian
origin, for example marjil, marbul, filil, some Amruj etc.257

1) Agolo Whm tpNkiig of tho appaaganoa of tho Ifta n
or tho Nia9»i% ho aoya, cawtiaa MM l-lo tlf b I « 4 MiH | | ) ... t a r  of aor t a fa *rahi c o f aaoth Zofliaa 
for aooaola a » r lii . n ro f o l, f i l m ,  atttt ttttof m ? 'origlat

257. Syed S. Nadii : Luqhat JadIdah, Lucknow.
Out of respect for authority al-Suyuti has quoted a number of contradictory traditions or anecdotes with out making any attempt to reconcile them, for instance if it was fact that 'Ali conceded the better right of 'Abbas to the succession of the prophet and that men would contest it with them, the question arises why 'Abbas did not come forward to press his claim when the question of choosing a successor of the prophet came up. We know for certain that neither 'Abbas, nor his son 'Abdullah ever came forward as candidates for the caliphate. It was only afterwards that the 'Abbasids began to carry on a propaganda in their favour in the eastern lands of the caliphate i.e. among the Persians who were already disgruntled due to the extremely pro-Arab policy of Umayyid rulers. Again after the assassination of Uthman, the third caliph, 'Ali allowed himself to be chosen as a caliph and did not invite 'Abdullah, son of 'Abbas, the prophet's uncle, to be thus constrained to reject whole conversation between 'Abbas and 'Ali as spurious and connected to support the Abbasid's claim against their rivals, the 'Alids.

نَالُ الدِّرِّيقَ عبد اللطيف في خَبَر الشَّتَارِ، هُوَ حَدِيثٌ يَأْكُلُ الإِجْرَاءِ و
رَيْبَةَ الايْتَمَارِ وَتَأْيِدَهُ يَنْسَى التَّوازَعْ، وَبَنُو يَمْر كَلْبِ نَازِلَةٌ وَتَأَجَّرَهَا
ابن الأَندَرَ مُتَسَلِّمًا بِيَنِينِ الطَّولِ وَالْعَرْفِ وَهَذَى الأَلْفَةٌ لَعَامِرَةٌ مُشْوَبَةٌ
إِذَا الدَّعْمُ الأَنْحَمْ بِبَيْرَامَ وَبَيْرَامُ وَبِيَنِينِ عَلَّةٌ أَرْبَعَاءُ الشَّمْرِ... 258
After giving a description of the Mongol on the authority of 'Abdu l-Latif he quotes another authority without naming it and gives a description of the land of the Tartars or Mongolia on the confines of China. After mentioning that the Mongols are known for their treachery and cunningness he proceeds to give a description of the Chinese territory saying that China is a vast country, the circumference of which is six months and consists of six provinces. They have a ruler over all the six provinces who is the great Qa'ab who resides at Tonghaji and is like the caliph of the Muslims. This description is followed by a short history of Chingis Khan which does not tally with the facts related to the history and the events of Chingis Khan's life as related by authentic works like Tarikh-e-Sohnusha of Alauddin ati Malik Jawadi, Jami' l-tawarih by works as they are in Persian lack of interest in the study of foreign languages was the common weakness from which the Muslim scholars suffered; these among the Muslims who knew any foreign language besides Persian, Turkish or Arabic hardly ever beyond three, for instance Al-Siruni who learnt Sanskrit, Farsi who was acquainted with several foreign languages, and can safely presume that he must had been acquainted with Greek, and finally Abu Uthman Zinatbghi of whom Ilse Nishavatib speaks in his treatise on ethics i.e. 'Tahdidib'1-ahlâq. One has to remember that among the vast number of translators employed...
by Heracl and his illustrious son Mamun, there was hardly
Muslim, all these translators were either Christians or
Jews. Had Suyuti access to materials in foreign languages
he could have saved himself from any error.

He must have noticed that the so-called Abbasid
caliphs under the Mamluks had no power and were absolutely
devoid of any authority. It was his deeply rooted attach-
ment to the 'Abbasides when he believed according to the
traditions narrated by himself, to rule till the advent
of Jesus Christ. It is here that his historical sense fails
him and is led away by his religious belief. In the text
of his work Tarikh 1-Shulafa he himself admits

واخرخليفة انفرد بتدبير الجيوش والاموال الرازى وهو اخرخليفة له
ёр ملوك واخرخليفة خلفي بيم الجمعه واخرخليفة جالى
النواب واخرخليفة كانت لفطه وجواهره وعطاية وخدمه و
دراية وشرائه ومالبخه ومشاربه ومحاسبه واموره
خارجية على ترتيب الخلافة الأولى وهو اخرخليفة سائى

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Inspece of this admission of a patent fact he did not
take the affairs as they were, but blindly sticks to his
belief. As already pointed out he has fallen into this
mistake mainly due to his reliance on traditions, many of
which are self-contradictory as obviously connected. As
I have already discussed it above. It is somewhat surprising that he does not quote earlier sources as Tabri, Ibn al-Athir and lastly Ibn Khaldun who lived just a little before him. As for the materials that he has drawn from well known works, though he does not quote them or mentions their names. It is also surprising that he must not have noted the work of Ibn Khaldun and particularly his Al-Muqaddama. As will be remarked in the chapter dealing with his Character, it is not very strange that professional rivalry may have led him to ignore that works of his predecessors or contemporaries.

IGNORANCE OF EXACT OR RATIONAL SCIENCES

The Fatimid period in Egyptian history forms one of the most glorious chapter on the history of Arab science. Great scientists and writers lived under the Fatimids, but Suyuti, although he speaks at length of the traditionists and the commentators of the Quran, who either came to Egypt or nearly visited it, or were born in that country, has not a single word about the glorious development of science and philosophy in Egypt under the Fatimids. The reasons is not far to seek, firstly the author was a great admirer of the Abbasids, secondly the scientific spirit and interest in physical science had died out among the Muslims and particularly among the Arabs. The only thing that we can say in defence of Suyuti on the score that he was
the product of his environment, which looked at the
cultivation of science and rational studies in abhorrence,
the only exception, perhaps being that the medicine, but
even in this field of study no original work was done and
the earlier authorities were only blindly copied.

The author in his autobiographical notice makes only a
slight hint to his study of arithmetic, the only exact or
rational science which he had studied, though not profoundly,
and that too due to necessity, for the part of the Muslim
law dealing with the division of the property of deceased
person is very important branch of this subject. It is called
in Arabic ala al-Faraid. The prophet is reported to have
said, "The science of the division of the inheritance is
half of the religion."260 This subject can be neither
understood, nor practised unless one is at least thoroughly
acquainted with the four primary rules i.e. addition,
subtraction, multiplication and division of fractions. As
Sayuti tells us that he studied the science of Division of
shares.261 We had, therefore, to study arithmetic by
necessity. But other branches of mathematics like algebra
or geometry, though not only known to the Arabs, but cultivated
and developed by them are nowhere mentioned in his

pp. 26,38

autobiographical notice that they were studied by him.
It is evident that the logic too is a rational science
the purpose of which is to teach the habit of correct
thinking. Now it is opposed to religion, he has not cared
to explain.

A glance at 'Al-fayum l-ama' fi tabaqat l-akhiba' by
Ibn Wadibiyah will show that all the translators when the
Muslims employed for translating scientific literature of
Greece, Persia or India were Christians or Jews in some
cases, Zoroastrians and even Hindus. De Lacy O'Leary, D.D.
has admirably shown in his work, "New Greek Science Passed
To The Arabs," the nationalities of various translators,
their religions and their services. It will be seen that
all the great translators were usually Christians, e.g.
Manen b. Ishaq, the nephew Habayh b. al-Hasan, Cesta b. Laqa al-Malulaki, Wajjaj b. Yusa' b. Matar
al-Husab, the translator of the Elements of Euclid, were
all Christians. Next to these Christian translators, come
Jews and Zoroastrians. Among the names of these translators
it is difficult to find the name of a Muslim. Even if there
were a few Muslims like Yaqub al-Kindi who knew Greek, they
did not attempt any translation work.

الخول الآسية شهيد بسم الله الرحمن الرحيم

262. New Greek Science passed to the Arabs Leo. 1957.
263. Ibid p. 160.
264. Ibid p. 100.
It is somewhat strange that in spite of being a traditionist of such a high rank, so as to deserve the title of Sufis, a term applied to one, as already mentioned, who knows one lac traditions by heart, that he has taken this saying of a Greek philosopher, as a tradition. The words of the original saying are in their Latin translation, "Know thyself" meaning exactly "know thyself." The present form of this saying was given to it n the Sufis who, as it is well known and is conceded by all authorities on Sufism, were indebted to Greek thought for many of their doctrines.

Pre-Christian ideas of ancient religions had greatly influenced the Greek philosophic thoughts which later on passed into Christianity as well as into Islam when the Muslims came into contact with Christian ideas which were themselves tinged by Greek philosophy. Another instance is a Sufi doctrine of "manifah" which is an exact and literal translation of the Greek word 'gnosis'.

There is a tradition attributed to the prophet who is reported to have told an enquiring companion of his, which he was to choose for his stay when God had given the countries round about Arabia into the hands of the

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268. Al-Fattani: Tadhkira'1-Ma'aqat.
Muslims, "Choose Syria, which is the land of the prophets."

This tradition is certainly a true one, as most of the prophets, mentioned in the Qur'an arose in Syria of which Palestine was only a part. It is to be noted that the word Palestine occurs only very rarely in ancient writings and where it occurs, it is mentioned only as a geographical term to indicate a part of Syria in the Bible, where we find the miracles of Jesus and their fame, it is written, "His fame was bruited abroad throughout Syria." It is evident that Jesus lived and taught in Palestine and when it is said that his fame spread throughout Syria, it is not actually the country called Syria but Palestine. Since the prophet had attached great importance to Syria as the home of the prophets, the Sufis found it a convenient place for the residence of the Abdal. It is common knowledge when religious or political parties wanted to circulate among the people, they put it in the form of a tradition, and it was thus that the belief in the existence of a Qutub and other beings, assumed the form of a tradition and accepted by the Muslims; although it cannot have any thing to do with the saying of the prophet, for as shown above it is a Platonic idea.


270. The Gospel of St. Mark.
271. From the geographical point of view Palestine, Lebanon, Trans-Jordan and the country now called Syria form one country. It was the imperial interest of England and France which are responsible for the division of Syria into these parts.
All these traditions prove an important point that the character of a narrator i.e., his veracity and honesty are not enough to establish the soundness or the confidence of a tradition, for the narrator may be personally devoid of critical common sense and knowledge of history. I have already mentioned that the ignorance of foreign languages was the greatest weakness of Muslim scholars which made their range of knowledge extremely limited. For instance, the great Ibn Khaldun does not know anything about the history of Rome and Greece. Abu l-Fida, similarly, is ignorant of the history of those countries and in his works, contents himself with saying regarding the history of these two nations, "Information of their history is cut off from us" (منقطع عنا). What is all the more surprising that the prophet had stressed the necessity of the language of other peoples by ordering Zaid b. Thabit to learn the languages of the Jews and the Christians, as he did not feel sure as to what they wrote in the treaties concluded between himself and those represented by the Jews and the Christians. Modern history, too, has shown the incalculable and immense harm done to the Muslim cause due to their ignorance of foreign languages.

languages. 1

It is thus that many beliefs and superstitions of other nations found their way into the beliefs of the Muslims in form of traditions. Sayuti also suffered from this drawback and thus was not able to determine the wrong nature of many things, and has accepted many baseless things as correct and sound traditions if they came from those who were honest and truthful narrators.

The Abbásıdes are responsible for the concoction (its movements) of traditions supporting their cause. In order to attract the masses they had even before their wives, fabricated which, in spite of their bearing clear marks of fabrication, were accepted by scholars of traditions and even by Sayuti as genuine. Such traditions are not found in the six correct books of traditions; there are found only in later collections made under the Abbásıdes convinced of the superiority of the Arabic language of the Arabs also like any other ruling race disdained to learn the languages of the conquered. They relied for the translations which constituted the base of their culture on Jewish and mostly Christian translators. Muslims themselves (scholars) who knew any foreign language can be counted on the fingers of a single hand. This resulted in a great cultural loss and Muslim scholars were unable to have direct access to the stores of ancient wisdom, literature.

1. Russia was also one of the parties which had concluded the Sykes Picot agreement, according to which England France and Russia were to divide the Turkish territories among themselves after the Turkish defeat. But when Russia concluded peace with Germany, the Russian revolutionaries published all the secret documents of the Czarist government among which was also the Sykes Picot agreement. Turkey informed the Arab leader Husain b. Ali of the intention of Britain, the main ally of the Arabs, who naturally greatly disturbed, asked the British for an explanation who replied that there was no truth in the Turkish message, it only being a device of the Turks to create discord among the British and the Arabs. Husain was satisfied with the letter. Had the someone among his followers who knew Russian or French, Husain could have easily determined the truth of the Turkish message were honest and truthful narrators.

The Abbásıdes are responsible for the concoction (its movements) of traditions supporting their cause. In order to attract the masses they had even before their wives, fabricated which, in spite of their bearing clear marks of fabrication, were accepted by scholars of traditions and even by Sayuti as genuine. Such traditions are not found in the six correct books of traditions; there are found only in later collections made under the Abbásıdes.
history, philosophy etc., with the result that they took to inventing and concocting stories themselves which were absolutely baseless. That is why the science, the history books are full of concoctions and confusions which can not be found in any book from which they claim to derive their knowledge. They also lacked to some extent at least, also curiosity in the later centuries of their history. For instance the Jews and Christian scriptures had indeed been available in Arabic in the Muslim history when Arabic became the common language of the masses and the classes alike in the western part of the Muslim world which was Arabic speaking. Therefore, the Jewish and the Christian religious leaders were forced by circumstances to translate their scriptures into Arabic for their flock, who no longer understood the original languages of the scriptures, Hebrew, Syriac, Coptic, Latin etc. But as it appears barring a few honourable exceptions like that of Abul-Fath Muhammad Shahras tand and Ibn Mäz, Muslim scholars generally took no interest in the study of any other religion and systems of thought or their history e.g. it will be very ominous to mention here that according to Périshita, the well-known Muslim historian of India, the Afghans are originally copts who out of utter obstinacy and ignorance refused to embrace Islam during the prophet Moses time and migrated to Afghanistan, and when Abraham, the Ethiopian and Christian governor of Yemen went to demolish the Holy Temple at Mecca, he was followed by a large numbers of the Afghans who along Abraham's soldiers struck by divine wrath of God, were drowned in the sea of annihilation.
who is there today among the educated class who will not
laugh at this piece of historical research.

The Jews, however, continued to threaten the Muslims
and would rather allied themselves with pagans which
decided the prophet to take military action against them
culminating finally in destruction of their power and
their exile from Arabia as reported by Bukhārī as follows—

 حدثنا شعبة حدثنا الليث عن سعيد عن أبيه عن أبي هريرة قال
بينا ذا قُبْلِ، خرج رسول الله صلى الله عليه وسلم فقال انطلقوا
إلى يعود نخرجنا معه حتى جمعنا بين المدرسة، فقام النبي صلى الله عليه
والسلم لنا إذا نقل باعث أسلموا تسليما نقلوا نقلوا بلغت يا
ابن الواقس قال نقل لي رسول الله صلى الله عليه وسلم ذلك ابنا أسلموا تسليما
نناقل نقله يا ابن الواقس نقل له رسول الله صلى الله عليه وسلم ذلك
أردد نذأ ثلاثا فنقلنا أتماطم نقلوا أتماطم لرسول الله صلى الله عليه وسلم وأن أريد
ان يأخذ من هذه الأرض فمن وجد منتم بمثله شيء خليصة ولا
نأخذ منا إلا الأرض لله ورسوله. 272

In spite of his vast knowledge of traditional sciences, interpretation of the Quran, traditions, history, grammar etc., Savuti suffers from a great weakness i.e. his utter lack of interest in exact sciences, rather his hostility to them. The explanation of his lack of interest in them is not far off to seek. Let us bear in mind that with the ascendancy of orthodoxy from the days of Nativakhol onward the cultivation of exact or rational sciences had been more and more frowned upon by the orthodox who were naturally in majority and men of science and thinkers had been gradually losing the favour and patronage of the ruling classes. Cultivation of rational sciences have now become the exclusive concern of the heterodox like the Shiites, the Nestorites, the Christians or the Jews. These sciences flourished under the Fatimid rulers or some scholars carried on their study independently, e.g. the Fatimid caliphs had an academy for the study of rational sciences. The famous astronomer Iba Yunus worked in this academy. Al-Athir, the famous optician of Iraq also paid visit to the Fatimid Egypt with the object of obtaining the patronage of the then caliph al-Mahdi. The famous philosopher and the medicineman Iba Sina was an Ismaili by permission.

*The Ismailis who constitute an extremist sect of the Shiites are named after Ismael, the son of the sixth Shiite Imam Ja'far al-Sadiq who had declared him to be his successor and the next Imam. But finding him drunk one night changed his mind, as was then given to drink, could not be fit to be Imam and hence appointed his next son Musa al-Kadhim as his successor and Imam, but those who were devoted to Ismael refused to accept Musa al-Kadhim as Imam, asserting that the external or the apparent injunctions of the Quran are not applicable to the Imam who knew the esoteric meaning of the Quran. Hence their name in Arabic Fatimi i.e., he knew the internal meaning of the Quran as against the common people as their religious leaders who knew the external meaning of the Quran only.*
but he was tolerated by the semi-id rulers of Iran, inspite of their belief in the Sunni doctrines. However, when Nizam of Qasna heard of him he made of his mind to invite him to his court apparently to serve him but really to punish him for his heresy by executing him. Ibn Sina understood the real intention of the Sultan who was a famous orthodox ruler and a bitter enemy of the heretics, refused to comply with the order of the Sultan to come to the royal court and sought refuge with the Daylamiite rulers of Western Iran who were Shiites and lived under their protection and worked till he died. The mighty achievements of Ibn Sina in the domain of science and philosophy need hardly be mentioned here. Another instance is that of Masiruddin Tusi, the great mathematician moral philosopher and astronomer, who was also a Shiite. He was closely associated with the Mongol ruler Hulegu who built for him an observatory at Maragheh. His association with the Mongol conqueror has given him a bad name, as it was he who advised Hulagu to march on Baghdad without any fear and not to mind the threat of the Abbasid caliphate.

1. The last Abbasid caliph Ahmed al-Mustasim refused to enter into the allegiance of the Mongol Khan, when the later sent an envoy to him. The caliph told the envoy to tell his master that, if he marched on Baghdad and did any harm to the caliph, the sun would lose its light and the world be plunged in utter darkness. As the mongols were an illiterate people and hence naturally superstitious the Khan was frightened and consulted Tusi as what to do, but latter replied, "It is all baseless. Let the Sultan have no fear on this score, as Ali was a far greater man than this fellow and nothing of a sort happened when he was murdered. The Khan took heart and as it is well known, conquered Baghdad, putting the caliph to a painful and cruel death."

272. Iba Tijiya : Al-Fahri.
Another notable example of the cultivation of science is by 'Umar Khayyam, who was also a Persian and at least a sceptic or agnostic and by no means a religious man according to orthodox standard. He was a great mathematician and astronomer, and it was he who prepared the Persian calendar which is still in use i.e. the solar area of the Migration of the prophet to Mecca (Shamsi Hijri). As this calendar was introduced into the government administration by the order of Sultan Jalaluddin Melik Shah Saljudd, it is called after him the Jalali calendar. Another great name in philosophy is that of al-Farabi who is known to Europe by his Latinised name Al-farabius. He was a philosopher, a musician and it is said, also a proficient linguist. He has made very valuable contributions to all branches of science and philosophic subjects. His nationality is disputed by three nations, who claim him to belong to their nation - the Turks, the Afghans and also the Persians, though the preponderance of arguments is in favour of his Turkish origin, as his name indicates which was Mohammed b. Falikhan. The latter word seems to show his nationality as the word. Falikhan is Turkish, meaning a lord, who was exempted from the payment of taxes till the ninth generation. While speaking of non-Arab men of science and philosophy the name of Al-Miruni cannot be omitted. He was the first Indologist of the world who came to India, moved by curiosity to know and study Indian philosophy and religion. He came as a member of Sultan Mahmud's retinue, stayed here for several years, learnt Sanskrit, which enabled him to study Hindu philosophy, religion and literature. He is the author
of a wonderful book on Indology entitled 'Tahqiqat al-Ainrt min waqailat in mashala'tin which has not yet lost its importance and utility, and that is why it seemed necessary by European scholars to translate the book into their own languages. Edward Sachau, a German orientalist has made the book available in English for Western Scholars.

I have cited above enough examples to show that the Arab nation had lost interest in science and philosophy and it was only the heretics, according to the point of view of orthodoxy who cultivated science and evinced any interest in it. I may be allowed here by way of concluding my remarks on the subject that it was the Arabs of the East who, due to the triumph of orthodoxy began to lose interest in natural sciences, but the spirit soon spread further towards the West reaching as far as Spain, where inspite of the recognition of Melikite rite, science and philosophy were cultivated with enthusiasm and eagerness - a fact which made Spain, the centre of scientific studies in Europe from where students flocked to the universities of Cordova and Toledo etc. All the wellknown and eminent scholars of Europe were indebted to Spanish universities of their knowledge, e.g. Adelard of Bath who studied mathematics in Cordova and on returning to England, his own country, translated geometry books into Latin, the international language of Europe at that time. But in Spain, too, reaction began soon to assert itself and philosophers and men of science became an object of
persecution. The famous philosopher, Ibn Rushd, the great commentator of the works of Aristotle, was not only de-rived of royal favour but also humiliated by exile to the Jewish village, Lucena to live with the Jews, the most desired community at that time both in the East and the West. Every educated man knows how Shylock, the Jew, was insulted and spat upon, called a curr by the Christian Antonio. However, sometimes these very persecutors were obliged to have recourse to these heretics and Jews due to their medical skill and their knowledge of public affairs and superior education. Mase b. Maimon, known to European scholars as 'Maimonides' was a Spanish Jew and a great physician, but the Berber rulers forced him to adopt Islam. Therefore, as soon as Mase b. Maimon found an opportunity to flee the country, he migrated to Egypt which was at that time under the rule of the famous adversary of the Crusader, Sultan Salabuddin who crushed back Jerusalem from them and destroyed the Christian power in the Holyland. Although the Sultan was an extremely orthodox man and never read any book except on jurisprudence, he forced by necessity to grant Mase asylum in his dominions although according to the injunction of Islam Mase b. Maimon should have been put to death as an apostate, for on reaching Egypt where he felt himself secure, he once more became a Jew. The

1. Sultan Salabuddin was credited by the orthodox party with the defence of faith. He showed no leniency to philosophers and free-thinkers, and therefore, put to death Shihabuddin Shrewardi, emounder of the (Contd...)

The study of medicine thus came to be confined to the non-Muslims, particularly the Jews which evoked a protest even from the great Muslim scholastic or philosopher Qāṣī. He severely regrets the neglect of the study of medicine by Muslims. He says, "Look at when you may everybody rushes to the study of jurisprudence, so that he may be appointed a Qāṣī, and then he may have an opportunity of eating the money or property entrusted to them, but no one studies medicine, although in our own days it is a non-Muslim physician who does not understand Muslims' religious problems".

It will be obvious from what I have said above that it was the Arabic speaking nations and the orthodox people who first ceased taking an interest in science due to the restrictions imposed on the freedom of thought and independent enquiry, and thus the poison of lethargy spread and contaminated the Muslim people at large. Sayuti who was born nearly two centuries after the fall of Baghdad and destruction of the Abbasid caliphate lived at a time which was period of rath orthodoxy and reaction among the Muslims. He was, therefore, naturally hostile to philosophy and rational sciences which had been under fire for several centuries. He, therefore, finds him writing nothing either in philosophy or logic in spite of his having produced works on all subjects studied by the Muslims in earlier days.

(Cont'd.)

philosophy of 'Ishma', i.e., there are two principles in the world-light and darkness on which the system of the affairs of the world is base. As this theory is very much similar to the teaching of Neo and Zoroastrian principles of two gods, Yezdān, the god of good whose task is to create and preserve, while the other god is Ahūmān, the god of evil whose business is to destroy and to ruin what Yezdān creates. That is why there is always a struggle between good and evil in the world. Shi'ism was declared to be a heretic by a council of 'ulama' and condemned to death by stoning.
He goes even to the extent of pitying Maimon for having propagated philosophy among the Muslims adding words something like these, "Let us see what punishment God awards to Maimon for that or how he takes him to task for the same." 273

But all the protest and fulminations of Abū Mūsā went unheeded, for the Muslims seem to have relied on the services of Jewish doctors inspite of the hostility to the Jews in general to the Muslims out of a number of instances, it will be enough to quote one memorable instance, Muḥammad the Second, the famous Turkish Sultan who had captured Constantinople in 1453, a town which the Muslims under the ʿUmayyads and the ʿAbbasids had never been able to conquer inspite of several efforts including a siege of that city by Musliṃs, brother of the ʿUmayyad caliph ʿAbd al-Malik, lasting no less than seven years. At that time there were two great centres of Christianity, Constantinople, the centre of the Greek Orthodox Church, and Rome the capital and the holy city of the Roman Catholic Christianity. After conquering Constantinople Muḥammad planned the conquest of Rome, making preparations for that purpose. When the preparations were almost complete, the Sultan died suddenly. An enquiry into his sudden death revealed that his

Jewish physician had been bribed by the Pope and he treated the Sultan with a poison lavas, causing his death. Medicine was, however, a subject which may be called an exception, for the Muslims did cultivate it only in countries like Persia or India where there were no Jews or were not treated by the Muslims. As for other scientific subjects, those who cultivated them, wherever they might have been in the Muslim world, were usually despised by the orthodox and suspected of heresy. This explains why the study of rational studies became static and the Muslims failed to make any original contribution to them. When they studied these subjects at all, they contemned themselves with simply repeating what the ancient masters had written and writing annotations on it. As for Suseini, it is to be regretted that in spite of his encyclopaedic knowledge of the traditional branches of study which could include also logic and philosophy, chemistry or Physics, he wrote nothing on them. It is gathered from his work "al-Kansu‘l-madfu‘ wa‘l-falU‘l-mawqihin that he might have studied some medicine, but not to an extent that he could have acquired any proficiency enough to enable him to make original contributions to that subject. At least he knew some thing about medicine which came down to men from the

1. At one time logic, philosophy and other Greek sciences as known to the Arabs formed along with religions here a complete system. That is why I have referred above to rational sciences also as a part as the sciences cultivated by the Arabs during their heyday.
older members of their family inform of their experiences.

I have shown above that he held philosophy in something like abhorrence but it adds to our surprise that he did not leave any work even on scholasticism i.e. Ilm-e-Kalam, although this branch of study was developed by the Muslim scholars to meet the objections of Greek philosophy and science levelled against Islam. The orthodox party as mentioned above condemned all rational enquiry and thinking as opposed to religion. This attitude by the reply of Imam Ahmad b. Hanbal who replying to a man as undesirable activity of a certain man who replied to the objections by philosophers against Islam with their own science. The Imam's reply was he has refuted falsehood with falsehood (should have only quoted the Quran and the traditions of the prophet in reply to philosophers' objections. If he accepted them good and well and in case of his rejection of the Quran and the traditions he should have kept silent.

Such was the attitude of the orthodox which Sevasti incrusted and, therefore, he can be condemned for his failure to take an interest in rational sciences or his neglect of those studies, as man is usually bound and governed by his heredity unless he is one of extra-ordinary visit personality possessing immense capacity for independent thinking.

Such men it is well known, appear for and between. Inspite of this particular weakness of Avutti's contribution to the preservation of whatever knowledge had come down to him is of immense value and gives him a permanent place in the galaxy of great names in the history of Arabic literature.