CHAPTER-1

INTRODUCTION

Ahle Hadeeth Movement: Movement means "Harkat" or revolution to do something towards development of problem in the society step by step. In the common meaning of revolution is to achieve definite goal in particular manner by the help and afford of a particular section of the society. Basically two types of revolutions are there in Islamic movement i.e. (a) Publishable (b) Defensible. Both the methods are implementing to lead the Ahle Hadeeth Movement from the very beginning.

Ahle hadeeth movement is the oldest and unadulterated movements among all the movement of the world. To bring the people of the world under the essence of the holy Quran and Saheeh Hadeeth, the puritan movement which has been continued from the age of the honored Sahabis is called Ahle Hadeeth Movement. The aim of this movement is to gain the satisfaction of the almighty Allah. Its foundation is only the Holy Quran and Saheeh Sunnah.

Ahle Hadeeth exists with the existence of Islam. In every part of the world wherever is Muslim population. They exist in India from the time Muslim came to the country. In India the Markazi jamiat Ahle Hadeeth is their representative organization founded in December, 1906. It has 21 branches at state level, more than 200 branches at district levels and 40 thousand at local levels.

The introductory part of this study focuses in detail on the importance of Ahle Hadeeth Movement in the light of the holy Quran and Saheeh Hadeeth and discussed about the contribution of movement to Arabic literature in India.

The Ahle Hadeth Movement is necessary to lead the Muslim society, enclosed in the bands of their self made Mazhabs, doctrines, Ism and Tareeqas to the path of infallible truth given by almighty Allah and shown by the Prophet Muhammad (PBUH).

India and Arabic Literature

Of all the countries that have ever been under a Muslim Government, India (with the exception of the Western Provinces of Sind, Multan and Baluchistan) and Turkey in Europe are among the few that have not been ruled by Arabs or by some Arabic speaking people. Not only that but India also, on account her geographical position, could not enjoy such facilities for coming into direct contact with Arabian civilization and the centers of Arabic learning as were possible for other countries, e.g., Persia and Transoxania in the east, and Northern Africa in the west. Sind was annexed by the

Arabs as early as the end of the first century of the Hijra, and it remained in their possession for some time, until Mu'tamid (265-279A.H.) conferred the government of this province upon Yaqub b. Layth, the founder of the Saffarid House; after his death two Muslim kingdoms of Arabs rose up on these Indian frontiers. But their intellectual activities nothing is known.

Moreover the Muslim population in India has always formed a small minority, and the strong forces of the rival literatures have always been active. Hence the Arabic literature produced in India is meager, as compared with the Persian literature of this country.

But in spite of all this geographical and political disadvantage, Arabic could not be neglected by the Indian Muslim, seeing that it was the language in which their holy scriptures had been written, and was the key to the invaluable treasures of Islamic learning . How far India has served the cause of this language is the subject matter of this thesis.

Arabic composition and compilation in India commenced just a little before the time when the general Tide of Arabic activities all over the countries in which they had accomplished wonders, had already begun to subside and many branches of Arabic literature had ripened to such an extent that no fresh contribution to them could be expected. For instance; the Qur'anic works and writings on *Hadeeth* and *Fiqh*, had become so numerous that any original work on the subject matter contained in them remained hardly Possible, at least from the stand point of a Muslim. Other departments of literature, such as philosophy, scholastic theology, mathematics, medicine and sciences, though over capable of original contributions, had become stagnant for lack of originality on the part of the scholars concerned, and what had been achieved in these domains by the early thinkers was merely being commented on again and again, instead of receiving additions from the labours of succeeding generations of the learned.

It is curious that, generally speaking, there is little or no difference between the Arabic works produced in India and those of the contemporary writers of other countries. The reason is not far to seek. It is due to Taqlid, carried on blindly in India as elsewhere in the Muslim world. As long as the Muslim world had not fallen victim to this great hindrance to the advancement of learning it achieved wonders in every

branch of human study; but after it had been overtake by Taqlid, all its progressive activities ceased. As far as Arabic literature and Arabian culture are concerned, Muslims achieved what they did achieve before the Mongal invasion, which, by the destruction of the Caliphate, made Persia free for ever from acknowledging an Arab ruler even nominally and checked that strong current of progress and development which characterized the literature and culture of the past. Then followed an age of mare imitation and compilation. Though there was no paucity of erudite scholars and literary activities showed no sign of diminution, yet, with a few exceptions, no originally can be pointed out in the works of the later periods. The while Muslim, world become the slave of Taqlid; and in every branch of learning the Mutakhkhiran become blind followers of the Mutaqaddimun. The decisions of the predecessor were accepted as final solutions of every problem, and thus the learning of the Muslim world become so systematized and uniform that no violation, however healthy and beneficial, was possible.

The conditions of the Muslims of India were ever worse. Other countries had their times of thinking; but in India Muslim literary activities began at a time when the Muslim world outside India had already fallen into the slough of Taqlid, and the Muslim scholars of India consequently regarded Arabic learning with such awe that they could not shake off the bondage of Taqlid. They had no wish to deviate from the following of the Mutaqaddimun or invent anything new; e.g., when Faydi wrote his commentary, entitled Sawati-al-Ilham the orthodox theologians raised an objection that to write a commentary in such a style devoid of dotted letters, was an innovation; to which the shrewd commentator replied that the very fast creed of Islam is devoid to dotted letters. They were so afraid of innovations that even in secular literature; they only slavishly imitated and vehemently supported their views. Commentating was felt to be what the case demanded, and constituted the pious office of the custodian of the learning which previous generations had bequeathed.

Moreover, Islam has never fettered itself under geographical boundaries, as some Muslim scholar has one very aptly remarked that as here is no English, Mathematics, German Astronomy or French chemistry, so there is no Turkish, Arabian, Persian or Indian Islam. And so it is no wonder that there should be little or no difference between the Arabic literature produced outside India and that produced in India. The Hanifi *fiqh* of India, for instance, is the same as that of any other country. The *fatawa*

'Alamgiri', composed here is as reliable and authentic in Egypt as it is in India. The same is the case with Indian commentaries on *Hadeeth* and the *Quran.* Slight differences, corresponding to the ancient custom and usages of a country find no place in the books of *Fiqh,* and are only to be found in the legal statutes of the state, if there are any such. *Fatawa* for the settlement of new problems are always based upon the old authorities who are common to all Muslim countries. India has produced many books entitled Fatawa, the most important being *Fatawa 'Alamgiri'* .The great Indian work on *Usul-i-Fiqh*, the *Musallam al Thabut* by Muhibb Allah Bihari is given a place, second only to the early standard works.

As regards Hadeeth, the only work left for the later generations was to arrange them in different ways and to compose commentaries upon them. India has performed both these tasks. Works such as *Kanz al-Ummal*, *Lamat Tanqih* and *Musawwa* are of this type.

As to the Quranic literature, the Prophet had forbidden his followers to comment upon any Quranic verse without reference to Hadeeth; and so Hadeeth is inevitable for *Tafsir* also. After the authoritative collections of Hadeeth had been made, there was no special demand for original commentaries. People, however, went on writing them; but the sources are the same. India produced two commentaries that are entirely original as far as the style is concerned; one is *Swati al Ilham* in which dotted letters have been throughout avoided, and the other is *Jubb Shaghab* in which dotted letters only have been used.

As regards scholastic theology one may say that this field is so vast that there will always be some scope for original work; but this branch of learning after a time become so stagnant that nothing new outside India achieved. In India, however, *Shah Wali Allah* wrote *Hujjat Allah al - Balighah,* which, if not entirely original, contains a considerable amount of originality, and its merits have been duly recognized by Muslim scholars in other countries also.

As regards history, belle's letters, and poetry, India has not achieved much in these branches of Arabic literature, as compared with other countries, and the reasons are obvious. Arabic was never spoken in India, and the language of the Muslim rulers was Persian. Yet Ghulam Ali Azad was no mean poet, and he left behind seven Dewans in

Arabic, possessed of distinguished characteristics, and has shown some originality in his poetry.

Arabic being altogether a foreign language in India, Indian Muslims has naturally taken greater pains in elucidating the linguistic difficulties of Arabic literature than the people of any Arabic speaking country. Notes and glosses written by English books are, from the standpoint of an Indian student, not useful as those written by Indian authors.

Comparison between the contributions of India to Arabic Literature:

In India, Persian had some advantages over Arabic. Persian is an easy language, and was moreover the official language of the rulers of India for nine centuries. Further, there is direct communication between India and Persia, while the sea cuts off India from Arabic speaking countries. Hence the contribution of India to Persian literature has been greater than to Arabic. Yet in the domain of theology, philosophy and the science in India, not much has been written in Persian, as is also the case in Persia itself. For instance, as regards the Quranic literature, we find that in India only a few commentaries have been written in Persian. Mr. Storey's Persian literature shows that in India there exist about twenty books written on Quranic topics in Persian. Out of them only four or five are full commentaries on the whole Quran. The hold that Arabic had on Muslim theology, even in India, may be judge from the fact that when Shah Waliullah translated the Quran in to Persian, the Mawlawis of his age become so antagonistic to him that they wanted to kill him.

Very little has been written in Persian in India on logic, philosophy and scholastic theology; the resources of this language have rather been employed in the composition of fiction and history; and bells letters; while on the other hand ,Arabic has been very little used in India for such purpose. But just as the reputation of Amir Khusraw and Faydi as two Indian poets of Persian is unquestionable, similarly, Azad has earned a name as an Arabic poet of India. Undoubtedly the mass of Persian historical and poetical literature in India is enormous. Much has been written on Sufism also. But in spite of the abundance of Persian literature produced in India, nothing original is found in these contributions. Of course the contents new histories constitute new material, but such composition does not connote originality. India has also produced some historical literature in Arabic. In Sufis tic literature, again, we

recognize the same lack of fresh contributions .the Persian poetry of India was merely an imitation of the poetry of Iran. If Persian poetry produced in India differs from the poetry of Persia, it differs not in form or sprit, but in artificiality, in richness of imagination and obscurity of metaphors. The Persian poetry of India is much more artificial, more fanciful and more ornate than the poetry of Persia; accordingly, the poetry of Urfi and Faydi is much more appreciated in India and Turkey than in Persia, and a native critic of Persia has remarked of Urfi that he was a poetical genius but the environments and surroundings of India spoiled his poetry. Characteristics of a similar nature are found in the Arabic poetry produced in India.

This comparison shows that original contributions, in the true sense of the phrase, are hardly to be expected in the case of a foreign literature. So if India has not made original contributions to Arabic literature, we need not be surprised, to say nothing of the fact that genuine originality in literature is hard to find. Further it is true that India has not made such rich and abundant contributions to Arabic literature as made by the Arabic speaking countries or those countries which are nearer to Arabia and have had easier and more direct communication with the centre of Arabic learning. Still the achievements of India in this direction are, in view of her geographical and political position, as much as can reasonably be expected of her.

I shall consider my efforts successful if the thesis can create a clear insight about Ahle hadeeth movement and if the necessity of Ahle hadeeth movement is deeply felt among the readers. Oh Allah! Give us Tawfeeq, so that we can lead our entire life in the light of the holy Quran and Saheeh Hadeeth. Ameen!