CHAPTER – O3

DETAIL DISCUSSION ON THE WORKS OF RABE HASANI NADWI

CHAPTER- 3(a)

Collection of His Arabic Books.

Allah bestowed Rabe Hasani Nadwi with the splendor of wide wisdom. He keeps himself engaged in writing on various spheres of spiritual and mundane life through his bee-busy life and it is traditional to his clan. He has written a very good number of books in Arabic language on Religion, Jurisprudence, Literature, Society, Biography etc. Many of his writings are widely accepted at international level. Some of his important books are included in the syllabi of many Colleges, Schools and Madrasas.

Some of his important writings in Arabic language are as follows:-

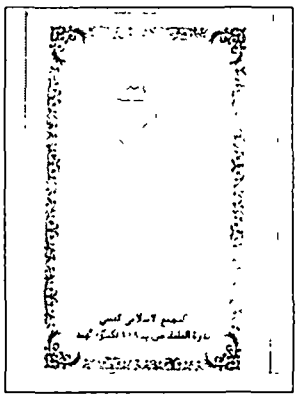
- **تاريخ الأدب العربي: العصرالإسلامي (Tarikh al-Adab al-'Arabi : al-'Asr al-Islami):**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by مؤسسة الصحافة والنشر، ندوة العلماء، لكناؤ P.B. No – 93, U.P., India. The second publication of this book was made in 1998 AD/ 1419 AH. The date of first publication is not mentioned. It contains total 184 pages. This book was printed at Park Offset Press, Lucknow. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (23.3 X 16) cm.

- **قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر (Qimah al-Ummah al-Islamiah: Munjazatuha wa Waqi'uha al-Mu'asir) :**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by المجمع الإسلامي العلمي، ندوة العلماء، لكناؤ P. B. No. – 119, U.P., India. The second publication of this book was made in 2002 AD/ 1423 AH. The date of first publication is not mentioned. It contains total 159 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (21.1 X 13.1) cm.

➢ **مقالات في التربية والمجتمع (Muqalat fi al-Tarbiyah wa al-Mujtama) :**

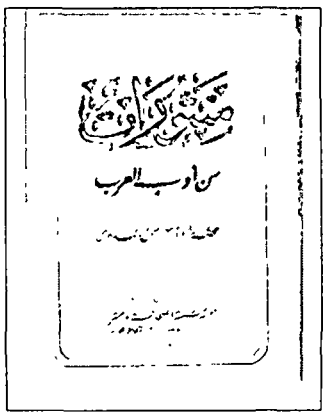


Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by المجمع الإسلامي العلمي، ندوة العلماء، لكناؤ P. B. No. – 119, U.P., India. The second publication of this book was made in 2004 AD/ 1424 AH. The date of first publication is not mentioned. It contains total 150 pages. It is in semi-hard binding with adjustable paper size and an easy portable volume. The size of the book is (21.1 X 13.8) cm.

➢ **الغزل الأردي: محاوره ومكانته في الشعر (Al-Gazl al-Urdiy : Muhawarahu wa Makanatuhu fi al-She'r):**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by رابطة الأدب الإسلامي العالمية P. B. No. – 93, Lucknow, U.P., India. The first publication of this book was made in 2006 AD/ 1428 AH. The second publication has not been yet made. This book was printed at Kakori Offset Press, Lucknow. It contains total 135 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (21.7 X 13.9) cm.

➢ **منثورات من أدب العرب (Manthurat min al-Adab al-'Arab):**



Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by مؤسسة الصحافة والنشر، ندوة العلماء، لكناؤ P.B. No – 93, U.P., India. The first publication of this book had been made in 1377 AH and second publication was made in 1386 AH. The latest publication was made in 2008AD/1429AH. It contains total 190 pages. This book was printed at Azad Printing Press, Nazirabad, Lucknow. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (23.2 X 15.3) cm.

➢ **الأدب العربي بين عرض ونقد (Al-Adab al-'Arabi Byna 'Ardin wa Naqdin):**

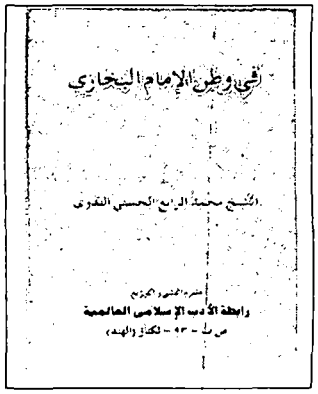
Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by مؤسسة الصحافة والنشر، ندوة العلماء، لكناؤ P.B. No – 93, U.P., India. The fourth publication of this book was made in 2007AD/1428AH.[1] Its other publications are not mentioned. It contains total 251 pages. This book was designed and printed at ABW Iskandar Corporation, Lucknow. Nazirabad, Lucknow. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (23 X 15.5) cm.

➢ **أضواء على الأدب الإسلامي (Adhwa 'ala al-Adab al-Islami):**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by رابطة الأدب الإسلامي العالمية . P.B. No – 93, U.P., India. The first publication of this book was made in 2002AD /1423AH. It contains total 136 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (21 X 13.5) cm.

➢ **في وطن الإمام البخارى (Fi Watan al-Imam al-Bukhari) :**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by رابطة الأدب الإسلامي العالمية . P.B. No – 93, U.P., India. The first publication of this book was made in 2002AD /1423AH. It contains total 96 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (20.8 X 13.6) cm.



[1] كلمة المؤلف: الأدب العربي بين عرض و نقد: by Muhammad Rabe Hasani Nadwi. P-11

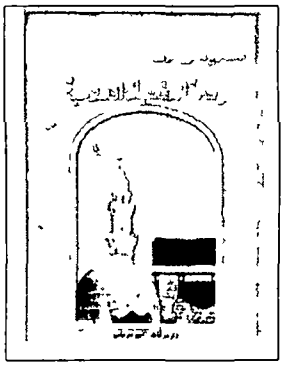
➢ **العالم الإسلامي اليوم: قضايا وحلول (Al-'Alam al-Islami al-Yaum: Qadhaya wa Hulul) :**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by المجمع الإسلامى العلمي، ندوة العلماء، لكناؤ P. B. No. – 119, U.P., India. Phone No.- 0522-3223411. The first publication of this book was made in 2004 AD/ 1425 AH. This book was composed by M. Usman at Al-Raid Office, Nadwatul Ulama, Lucknow. This book was designed by Faisal Waqar. This was printed at Kakori Offset Press, Lucknow. It contains total 336 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (19.3 X 14) cm.

➢ **في ظلال السيرة (Fi Zilal al-Sirah):**

Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by المجمع الإسلامي العلمي، ندوة العلماء، لكناؤ P. B. No. – 119, U.P., India. The first publication of this book was made in 2003 AD/ 1424 AH. This book was designed and printed at Kakori Offset Press, Lucknow. It contains total 188 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (21.3 X 13.9) cm.

➢ **رسالة المناسبات الإسلامية (Risalah al-Munasabat al-Islamiyah):**



Muhammad Rabe Hasani Nadwi wrote this book in Arabic language. It was published by دارالعرفات، راى بريلى، (الهند) . The first publication of this book was made in 2004AD/1424AH. It contains total 135 pages. It is in soft binding with adjustable paper size and an easy portable volume. The size of the book is (21.1 X 13.9) cm.

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CHAPTER- 3 (b)

Analytical Study of his Works

Muhammad Rabe Hasani Nadwi wrote a number of books in Arabic Language. I have given a little string in this regard in the previous sub-chapter. Here, I deal with these in detail.

➢ **الأدب العربي بين عرض و نقد (Al-Adab al-'Arabi Byna 'Ard wa Naqd. i.e., *'The Arabic Literature between Exposition and Criticism'*):** Rabe Hasani Nadwi wrote this book in Arabic. The book starts with "كلمة تعريف بالكتاب" (An introduction to the book) by a famous Arabic writer Ahmad Jundi. He mentions, "انه أول كتاب وضع لشباب لم يعرفوا من الأدب العربي إلا مجموعات و مختارات من النثر و الشعر، و معلومات بسيطة بدائية عن تاريخ الأدب العربي" (This is the first book placed to the younger persons who do not know the literature except the collections or anthology of prose and poetry and who have a little primary knowledge of the history of Arabic literature).

Very next to this, the book contains "مقدمة الكتاب" (An introduction tothe book) by Abul Hasan Ali Hasani Nadwi. In this introduction, he mentioned that at present, the literary criticism is an important subject to be studied at different levels of education specially in the field of Arabic education. He praised Rabe Hasani Nadwi for writing this very book and forwarding this to the wisdom seekers.

After this, the book contains "كلمة المؤلف" (An introduction by the author) in which the author discusses about this book, its contents, its composition and publication. He also mentions that he has divided the book into three sections. These are:

(a) حقيقة الأدب (The essence of the literature)

(b) التحليل و النقد (Analysis and criticism)

(c) النماذج لمختلف أدوار الأدب العربي، مع الإشارة إلى قيمتها الفنية و مكانة أصحابها الأدبية (Samples of Arabic literature of its different periods expressing its artistic value and the status of its literary personalities.

Prior to start the first section of the book, the author discusses about the secrets and preface of the literature entitled "الأدب: توطئة و تمهيد" (The literature: secrets and preface). He mentions, "الأدب عقل و حكمة، و الأدب شعور و وجدان و الأدب صناعة و فن، تقبل عليه النفوس، و يحسن عند الناس قراءته أو سماعته"[1] (Literature is the sense and philosophy. Literature is the

[1] الأدب العربي بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-9

consciousness and feeling. Literature is a skill and art. Every mind accepts it and enjoy it with pleasure while read it or hear it).

A few centuries ago, people did not use the term 'literature' rather they used it as "مقالة" (article) or "كلام" (speech). The Arabs, at the beginning, used literature for preaching education, culture, tradition etc. from one generation to another generation. With the passage of time, it had been named 'literature' on the basis of "البيان"، "القافية"، "الوزن" etc.

Then the author begins the first section of the book "حقيقة الأدب" that includes discussion on "المعارف العقلية" which is divided into two types. One is "علمي" (educational) and another is "فني" (artistic). The type "فني" is divided into two types; "الكلامية" (speaking) and "غير الكلامية" (non-speaking). After this, the author mentions "الفنون الجميلة" (new arts) of literature that includes painting, picture, songs etc.

Thereafter, the author discusses about the literature from its various steps of construction like (a) الأدب عمل عقلي (b) الأدب عمل فني and (c) الأدب عمل كلامي -These three steps are essential to write a literature. Then he discusses about the literature between thinking and feeling (بين الفكر و الوجدان) Rabe Hasani here said, "الكلام الأدبي لا يمكن أن يخلو من الروح الفكرية العلمية أبدا" i.e. literature is never possible without educational thinking spirit. The author says, "الأدب عمل من أعمال العقل الإنساني و فن من فنون الكلام"[1] (Literature is a deed of the deeds of human mind and an art of the arts of talking).

Then discussing about "الأدب أدب خاص و أدب عام" Rabe Hasani Nadwi writes that the critics had divided the literature into two types; (a) the literature that has artistic impression. This brings literature for special meaning and (b) the literature that has educational impression. This brings literature for general meaning.

The next chapter is "النثر و النظم". The literature is divided into two types based on its structure and nature. These are (a) prose and (b) poetry. The author says, "النثر فهو كلام انتثر و لم يتقيد بقيود القافية و الوزن، و مجاله واسع سهل لكل متكلم و ناطق يجد في نفسه من الكلام"[2] i.e. prose is the words or says of people which is not restricted to rhyme or meter. It has wider range of use. It is easy to the speakers to express what they want to disclose from their own minds. But the poetry, on the other hand, is restricted to the rhyme and meter. Not everyone can express his own view through poetry. Rabe Hasani Nadwi mentions here, "النظم فهو كلام مقيد بالوزن و القافية"

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[1] الأدب العربي بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-18
[2] الأدب العربي بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-21

Then the author says that in the nature of poetry, sometimes mental spirit exists and sometimes does not exist. Then he discusses about the nature of prose and the existence of mental spirit in it as well.

Discussing about the nature of prose, the author says, "النثر فله مشاركة في كلا المجالين، و إنه ليعمل كلا المجالين العلمي و الأدبي"[1] i.e. the prose has share in both educational and literary fields. It is free from the restriction of meter or rhyme. Sometimes it occupies educational nature and sometimes artistic. Besides, it is found now and then that the prose maintains rhymes and it seems poetry. However, it is rare.

Very next to this, Rabe Hasani deals with the language and literature. He entitles the chapter "بين اللغة و الأدب". In this chapter, he says that every language is not a literature but it is must for the literature to be a language. Language is words or utterances by which a man expresses his view to another. Nevertheless, when these words have influential artistic origin and have new mental pictures in these, it becomes literature.

Then he deals with "الكلام البسيط" (simple speaking) and "علم اللغة" (linguistic). One who wants to learn literature he must have knowledge on "الكلام البسيط" of that language. After acquiring knowledge on the words of that language, their meaning and uses, one can become a learner of literature of that language. After this, he discusses about "النثر البسيط أولاً و الأدب ثانياً" i.e. the simple prose firstly and secondly the literature.

The next chapter of this section is "الشعر" (poetry). In this chapter, he discusses about "السجع" (rhymed prose), "الرجز" (name of a poetical meter) and "الشعر" (poem).

"السجع" (rhymed prose) is the prose that ends with similar sound. The rhymed prose literature was widely accepted by the soothsayers since they had to influence and astound people so that they became obedient to them (soothsayers). "الرجز" is a rhythmical sentence of equal length and similarity in intervals (فواصل). "الشعر" (poem) is adopted from the word "الشعور" that means consciousness or sensitivity or feeling. So "الشعر" is the words of human mind. It expresses consciousness, sensitivity or feeling of the mind. Then he discusses about the two types of poetry; الشعر غنائي و تمثيلي

"الغنائي" is the poem by which the poet expresses the thoughts and idea of his soul. "التمثيلي" is that kind of poem which means for praising things or dealing with occurrences etc.

After this, Rabe Hasani Nadwi, author of the book, discusses about the prose in a chapter entitled "النثر". He divides the prose into two types;

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[1] الأدب العربى بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-23

a) علمي: This type of prose includes article, history, biography, dialogue etc.

(b) أدبي: This type of prose includes eulogy, novel, story, letter etc.

Then he discusses about the different patterns of prose literature as سجع و مرسل، إنشائي و توصيفي

Thereafter, the second section of the book "التحليل و النقد" begins. The first chapter of this section is "الأسلوب الأدبي" . The author says that the literary method is the total of those literary and artistic features which work on the man of literature. Thus literature denotes the personality of the man which differs one's literature from another's. The author mentions that the method of literature is generally influenced by two factors. These are (a) موضوع الأدب i.e. the subject matter of the literature and (b) ذاتية صاحبه i.e. the status or personality of the man of literature.

The second chapter of this section is "عناصر الأسلوب و خصائصه" (The elements of the method and its features). The method has four elements. These are the pillars of the literary work.

The four elements are (a) العاطفة (compassion): this element helps the writer to express his view of heart e.g. pleasure, love, anger etc. (b) الفكرة (thinking): this element enables the writer to display the writing in meaningful way (c) الخيال (imagination): this element denotes the skillfulness of the writer and (d) الصورة اللفظية (literal shape): this is the final step to the literature. This element shows the meaningfulness and appropriateness of the status of the work. Then he discusses about the uses of words and sentences in literature. At the end of this chapter, the author mentions about "الموضوعات" i.e. the subject matter of the literature which varies from writer to writer

In the next chapter "مثال تطبيقي" the author Rabe Hasani Nadwi gives some practical examples of "الرسالة". He quotes here a part of literary prose work done by عبد الحميد بن يحي الكاتب . He composed it in the form of a letter and sent this to the last Caliph of the Umayyad period مروان بن محمد after his defeat.

Very next to this, the chapter "اختلاف الأساليب الأدبية" begins. The author discusses in this chapter about the two main types of the methods of literature; (a) القسم الذي يغلب عليه الطابع العلمي الفكري and (b) القسم الذي يغلب عليه الطابع الأدبي . Then the author mentions the method of prose literature of the famous personalities like Ali bin Abu Talib whose letters had influential meaning , Abdul Hamid bin Yahya whose letters began with فصاحة اللفظ and تأثير المعنى[1] and Abdullah bin Muqaffa who followed easy method in writing

[1] الأدب العربي بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-41

which had no influence of العاطفة and he used less words with high meaning. Besides these, the author mentions some others in brief. This chapter also includes "أمثلة النظم", "تأثير الخصائص و العناصير" and "استكشاف شخصية الأدب"

The last chapter of this section is "اتجاهان من إنتاج الأدباء". In this chapter the author Rabe Hasani Nadwi mentions about the two literary trends; (a) اتجاه الألفاظ and (b) اتجاه المعاني

Then, under the heading "أدب الألفاظ" Rabe Hasani says, "أصحاب الألفاظ فيعتنون في إنتاجهم الأدبي بروعة الألفاظ و جمال العبارة"[1] (The men of words signify the beauty of words and magnificence of expression in their literary production). On the other hand, under the heading "أدب المعاني" Rabe Hasani says, "أصحاب المعاني هم الأدباء الذين يبذلون جهودهم في تجويد المعاني، و ترقيقها، و ابتكارها..." (The men of meaning are those men of literature who labour hard in finding the meaning of words and (labour hard) for its promotion...). After this he also mentions about "النثر الفني" (artistic prose), "أما في العربية هذا الأدب بدأ يظهر منذ بزوغ شمس الإسلام،"[2] (In the Arab countries, the disciplinary prose began at the very beginning of the Islam) .After this, writing about "الشعر" Rabe Hasani says, "أما الشعر في هذا العصر فيخضع هو الآخر أيضاً للمؤثرات الحضارية و مطالبها" (In this era, the poetry was at elevation on the demand of the civilisation)

Thereafter, the author begins the third section of the book "النماذج لمختلف أدوار الأدب العربي، مع الإشارة إلى قيمتها الفنية و مكانة أصحابها الأدبية" . In the first chapter of this section "نماذج العهد الأدبي الأول من الأدب الجاهلي" he has mentioned that the Pagan Arabic literature used to display the life structure of the people. He has given here some samples of the poetry like المعلقات، الحماسة و الفخر، الغزل و التشبيب، الوصف، شعر الصعاليك، شعر الفكرة و التأمل في الحياة، المدح و الإستعتاب، الرثاء.

Then in the next chapter "النثر الفني في ذلك العصر" he discusses about the artistic prose (النثر الفني) and its types such as الأمثال، الأسجاع، الحكم، الوصايا، الخطب، الأخبار .

He deals with first era of Islamic literature in the next chapter "نماذج عصر التحول و الانقلاب". He says that the literature was developed much in this period because of the influence of the Holy Quran and the says of the Prophet Muhammad (peace be upon him). He quoted a number of sample poems of types of poetry such as الفخر، الحماسة، المدح، الوصف، الغزل، شعر النقائض، الإستعتاب . Very next to this, he says in the chapter "الشعر" that the poetry was developed much in this period in the form of الغزل، الوصف، المدح، الحماسة، الفخر، الاستعطاب، الرثاء، . He also gives some samples for each type.

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[1] الأدب العربي بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-44
[2] الأدب العربي بين عرض و نقد by Muhammad Rabe Hasani Nadwi. P-46

After this, in the next chapter "النثر و الكتابة" Rabe Hasani writes some samples of the prose and writings since the beginning of the second century AH. He quotes here the writings of some of the famous personalities like Abdul Hamid bin Yahya (D 132 AH)[1], Abdullah bin Muqaffa' (D 142 AH)[2], Al-Jahiz (D 255 AH)[3] and Ibn al-'Amid. Then he quotes a sample from "المقامة" of Hariri. At the end of this chapter, Rabe Hasani says about "الخطاب" that it was not so much developed or no innovation was made in it during this long period. Then he says about "التوقيعات" that was meant for the Caliphs, leaders or ministers. After this, he mentions "الرسائل". The Abbasid writers were famous in it.

The next chapter is "الشعرو نماذجه في هذا العهد". In this chapter the author mentions that the poetry of this era has great influence of the poetry of pagan era. Discussing about this he quotes some samples like بشار بن برد said in a Gazl,

"يزهدني في حب عبدة معشر
قلوبهم فيها مخالفة قلبي
فقلت دعوا قلبي و ما اختاروارتضى
فبالقلب لا بالعين يصر ذو الحب"[4]

أبو نواس said,

"و مستطيل على الصهباء باكرها
في فتية باصطباح الراح حذاق
فكل شيئ رآه ظنه قدحاً
و كل شخص رآه ظنه الساقي"[5]

Besides these, the author also gives some other samples of أبو العتاهية، ابن الرومي، عبد الله بن المعتز، أبو تمام، أبو عبادة البحتري، الفتح بن خاقان، الشريف الراضي، المتنبي، أبو العلى المعري، أبو فراس.

The next chapter is "الشعر في الأندلس". In this chapter the author Rabe Hasani says, "Many great poets were arisen in Andalusia (A region in southern Spain on the Atlantic and the Mediterranean). In their poetry the feature "خيال" is found mostly."[6] He also

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[1] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-131
[2] Ibid. P-135
[3] Ibid. P-137
[4] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-153
[5] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-154
[6] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-182

mentions the name of some famous poets of Andalusia like ابن عبد ربه (م ٣٢٨ هـ)، ابن هانئ (م ٣٦٣ هـ)، ابن زيدون (م ٤٦٣ هـ)، المعتمد بن عباد (م ٤٨٨ هـ)

He also quotes some samples of the poetry of Andalusia as المعتمد بن عباد says,

"فيما مضى كنت بالأعياد مسرورا

فساءك العيد في أغمات مأسورا

ترى بناتك في الأطمار جائعة

يغزلن للناس ما يمكن قطميرا"

ابن بقي says,

"خذ حديث الشوق عن نفسي

و عن الدمع الذي همعا

ما ترى سوقي قد وقدا

و هما دمعي و اطردا"

To quote ابن خفاجة (٤٥٠-٥٣٣ هـ) the author refers to the book "تاريخ الأدب العربي لأحمد حسن الزيات". He says,

"للـه نهر سال في بطحاء !

أشهى ورودا من لمى الحسناء

متعطف مثل السوار كأنه

و الزهر يكنفه، مجر سماء"[1]

Besides these, he quotes the poem of ابن عبد ربه، ابن هانئ الأندلسي، ابن زيدون. After this, the author also mentions the name of some famous poets of the Fatimid period (العهد الفاطمي) like ابن الفارض (٥٧٦-٦٣٢ هـ) and كمال الدين بن المنبه (م ٦١٩ هـ)، بهاء الدين زهير (م ٦٥٦ هـ). They were famous for الشعر الرمزي (allusive or symbolic poetry).

He quotes,

"شربنا على ذكر الحبيب مدامة

سكرنا بها من قبل أن يخلق الكرم

لها البدر كأس و هي شمس يديرها

هلال، و يبدو إذا طلعت نجم"[2]

Thereafter the author Rabe Hasani Nadwi begins the chapter "الأسلوب الأدبي قبل النهضة الحديثة" in which he says that the writing in Arabic language was started from the

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[1] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-188
Copied form تاريخ الأدب العربي by Ahmad Hasan Zayyat, Darul Maarif. Beirut. P-240
[2] الادب العربى بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-189

4th century AH and the writing was limited to "السجع" and "البديع" He mentions the name of عبد الحميد بن يحى، بديع لبزمان and so on.

Then he mentions about the "عهد الجمود الأدبي" that had been continued for last three centuries before "النهضة الحديثة". Thereafter, he starts the very next chapter "بدأ النهضة الحديثة". In this chapter Rabe Hasani discusses the Renaissance in Arabic literature. He says that the Arab countries awakened from the slumber and caused the Renaissance from mid 12th century AH.[1] Among the countries, Egypt and Syria were the first to start the Renaissance. Then he mentions the name of some personalities who had great influence on the Renaissance like جمال الدين الأفغاني (م ١٨٩٨)، شيخ محمد عبده (م ١٩٠٥) . They influenced deeply on the literary development in the country. Then he says that the Renaissance brought development in the literature by promoting the thinking, education, consciousness etc. in the mind of people. He also adds that many journals were produced at that time which had great influence in the Renaissance. With the passage of time the journals, articles and stories were developed much.

Thereafter, under the heading "أدب المهجر" , the author mentions that many of the well educated Arabs migrated to the western countries. They met many great men of literature in the western countries. They produced their valuable writings which influenced the minds of people. They are called "أدباء المهجر"

After this, the author Rabe Hasani Nadwi, in the ending chapter "الشعر و الشعراء" mentions the name of some poets and quotes some of their poems. They are of the modern period i.e. they belong to the period after the Renaissance. He quotes as أحمد شوقي says,

"خدعوها بقولهم حسناء
و الغواني يغرهن الثناء
إن رأتني تميل عني كأن لم
نظرة، فابتسامة، فسلام"[2]

Similarly he quotes Hafiz Ibrahim, Maruf Rusafi, Abu Risha, Mahmud al-Aqqad, Abu Madhi and Baha Uddin al-Amiri. After this, "الفهرس" of the book is given maintaining 13 pages. Then the author ends the book with "المراجع" (References).

➢ **تاريخ الأدب العربي: العصرالإسلامي (Tarikh al-Adab al-'Arabi : al-'Asr al Islami) :** Muhammad Rabe Hasani has written this book in Arabic language. This book

[1] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-197
[2] الأدب العربي بين عرض ونقد by Muhammad Rabe Hasani Nadwi. P-225

contains at the beginning "كلمة المؤلف" in which the author Rabe Hasani Nadwi says that he limits his writing in this book on the history of the Arabic literature of the Islamic period since his brother Wade Rashid wrote on the history of Pagan, Abbasid and Medieval periods on the advice of Abul Hasan Ali Hasani Nadwi.

After this, the author writes the Pre-Islamic condition of the Arabs in brief entitled "المدخل إلى العهد الجديد: الحياة العربية قبل ظهور الإسلام". He mentions that the Arab people were ignorant about the language and literature prior to the arrival of Islam. They used to engage them in passion, love and drinking. About their religion the author writes, "أما دينهم فكان من أبسط و أقصر ما يكون" *i.e. their religion was very simple and easy as it could be.* They used to perform the religious deeds as they liked. After a long period, the Islam arrived and brought changes in their thinking and life style. Many things came against their traditional rules and regulations. They could not bear up it. So they stood against the Islam and the Prophet Muhammad (Peace be upon him). They harassed the Prophet and his followers physically and mentally. But the bright religion Islam got the victory upon them. Rabe Hasani then says that with the passage of time, preaching of Islam spread all over the world. The preaching of Islam was confined within 'Faith' and 'Knowledge'

However, the author Rabe Hasani Nadwi divides the book into two sections. The first section deals with the Islamic era in the history of Arabic Literature and the second section contains poetry and the poets of the period. The first section contains three chapters and each chapter contains some sub-chapters.

The first chapter is "أصول الأدب الإسلامي" (The origins of Islamic literature). The author divides this chapter into two sub-chapters. (a) تأثير الدين الإسلامي في حياة العرب (Influence of the religion Islam on the life of the Arabs) and (b) دعائم أدب العهد الجديد (Sources of the literature of the new era).

In the first sub-chapter Rabe Hasani discusses about the changes took place in the life of the Arabs due to the arrival of Islam. He mentions that Allah has revealed the Islam when the whole macrocosm was full of out-raging, difficulties, enmity, chaos and discrimination. The bright Islam and the Holy Scripture Al-Quran brought the polite religious social life into the coup d'oeil of the nation. The Prophet Muhammad (peace be upon him), following the revelations from Allah, tinted the life style of the Arabs according to the Holy Quran and the bright religion Islam in order to bring the them into

a new religious phenomena. Allah says in the Holy Quran "إنما المؤمنون إخوة"[1]. Prophet (Peace be upon him) also mentions, "كلكم من آدم و آدم من تراب، لا فضل لعربي على عجمي و لا لعجمي على عربي إلا بالتقوى"

The life of Arabs came to brightness from the darkness of the ignorance. They got the new living style under the Islamic circumstance. The Islam brought alterations in the feelings of the Arabs to a better ideology than that of the pagan age.

Rabe Hasani discusses in this chapter about نظرة الإسلام إلى الأدب (The sight of Islam in the literature) in a significant manner. He says that the Prophet Muhammad (peace be upon him) was eloquent in speaking and purely Arabic in expression since he was of the best branch of the Qureish tribe. Besides, the Holy Quran was revealed upon him that has the purest Arabic language. This changed the mind of the people from darkness to brightness.. by the by, it led influence on the literature. The he mentions about الروح الإسلامية للأدب (The spirit of Islam for literature). The pagan poets composed poems on Islamic contents in religious method after they had embraced Islam. النابغة الجعدى says,

"بلغنا السماء مجدنا و جدودنا – و إنا لنرجو فوق ذلك مظهرا"[2]

When the Prophet Muhammad (peace be upon him) heard this, he turned his face and ask him, "Where is Abu Layli?" the poet replied , "In the paradise."[3] The eloquent speaking and purely Arabic expression of the Prophet Muhammad (Peace be upon him) gave the new spirit to the literature of this era. The companions of the Prophet Muhammad (Peace be upon him also followed him.

After this, Rabe Hasani mentions إعتناء الصحابة بالشعر (The interest of the Companions in the poetry). He says that the companions of the Prophet Muhammad (Peace be upon him) used to study the poetry of the pagan era to understand the meaning of the words of the Holy Quran and to know the life-style of the pagan people. Thereafter he mentions المفهوم الإسلامي للأدب (Islamic understanding in the literature). He says that the Islamic literature is that literature which is confined within the subject matter of the Holy Quran and the Hadith. It has not anything anti-Islamic. The the author discusses about أهمية النثر في العهد الجديد (Importance of prose in modern era). Here the author says that the Holy Quran was revealed in Arabic. The style of the Quranic language is not the poetical. On the other hand the Prophet Muhammad (Peace be upon him) never uttered a poem. So it became essential for people to understand the Quran and the Hadith for

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[1] تاريخ الأدب العربي: العصر الإسلامي – by Rabe Hasani Nadwi P-21
[2] اريخ الأدب العربي: العصر الإسلامي – by Muhammad Rabe Hasani Nadwi P-23
[3] تاريخ الأدب العربي: العصر الإسلامي – by Muhammad Rabe Hasani Nadwi P-23

living Islamic religious life. Thus, the prose literature has become important to be learnt at all.

After this, the author begins the second sub-chapter "دعائم أدب العهد الجديد" (Sources of literature of the new era). He says that the literature of the new era has four sources. These are (a) الأدب المأثور من العهد الجاهلي (Transmitted literature from the pagan era). Rabe Hasani Nadwi mentions, "أما الأدب المأثور من العهد الجاهلي فأكثره الشعر الذي قيل في مدة قرن و نصف قرن قل الإسلام" (The transmitted literature from the pagan era is almost poetry that had been said during a period of a century and a half before the Islam). It is a source of the literature of the new era.

(b) ظروف الحياة الجديدة و مؤثراتها (New life-style and its effects). Here the author says that the new religion Islam brought changes in the life style of the Arabs. The new life style of the people gives a new theme to the literature.

(c) القرآن الكريم (The Holy Quran). The Holy Quran is the most important source that influenced the Arabic literature of the new era at the best level. The Arabic literature took a new shape due to the influence of this Divine Scripture. All the important features of The Holy Quran like the method of the composition, its method between the important angles of the literature like prose and poetry, vivid explanation, proper meaning, stateliness, slenderness, sonorous pronunciation, melodious setting, rapping affixes and suffixes, illustrious and distinctive meaning, stories and advices and guidance influenced the Arabic literature in the process of its all-round development.

(d) حديث الرسولﷺ (Hadith of the Prophet (Peace be upon him)). The Hadith of the Prophet Muhammad (Peace be upon him) is an important source of the literature of the new era. The precise and purely Arabic language of the Hadith influences the literature at its best level.

After this, the author starts the second chapter. He divides this chapter into two sub-chapters. The first sub-chapter is "النثر و أعلامه" (The prose and its personalities). Here the author discusses about the growth of the artistic prose in this era (Islamic era). He says that the Hadith of the prophet Muhammad (peace be upon him) are the best samples of the Arabic prose literature since he used to speak in eloquent and distinct Arabic language. He also adds that the Prophet (Peace be upon him) never utter anything which is poem. His sentences were in the style of prose. So his sentences and words like traditions, quotations, speeches, prayers etc. help much in the development of the literature of the Islamic era.

The second sub-chapter of second chapter is "نصوص النثر الفني للآخرين من هذا العهد" (Style of the artistic prose of others of this period). Here Rabe Hasani gives some samples of the artistic literature of that period other than the Prophet Muhammad (peace be upon him). He says that the wordings of the companions of the Prophet Muhammad (peace be upon him) are also in the prose style. These feed the literature of the new era. The author mentions that he life and works of Abu Bakr Siddique, Omar bin al-Khattab, 'Ali bin Abu Talib (may Allah be pleased upon them) are important pillar of the literature of the Islamic era. . All these are written in separate headings. At the end of this sub-chapter, the author mentions that "الرسائل" (Letters), "العهود" (Agreements) and "العقود" (Commitments) of the Prophet (Peace be upon him) and his companions were purely Arabic. Thus, these help much in the development of the literature of the Islamic era.

After this, the author Rabe Hasani Nadwi begins the third chapter of the first section of this book. This chapter contains two sub-chapters. The first sub-chapter is "الشعر في صدر الإسلام" (The poetry of the Islamic period). The author mentions that the Islam brought changes in thinking, feeling and life style of the people. So alterations came in the poetry of the period. In this sub-chapter, Rabe Hasani quotes some samples from حماسة، فخر، مديح types of poems composed by عبد الله بن رواحة، ربيعة بن مقروم، معقل بن ضرار، أبو محجن الثقفي

He quotes also some samples from إعتذار، أستعتاب، غزل، رثاء etc. types of poems composed by عبد الله بن الزبعرى، المخبل السعدى، أبو خراش الهذلي، حميد بن ثور الهلالى، متمم بن نويرة.

Very next to this, the author begins the second sub-chapter "أعلام الشعراء و كلامهم" (Personality of the poets and their words). In this chapter Rabe Hasani writes on the poets of the Islam like عبد الله بن رواحة، كعب بن مالك الأنصارى، حسان بن ثابت الأنصارى، كعب بن زهير، أبو ذويب الهزلى، الخنساء، الحطيئة، النابغة الجعدى، . He also quotes some samples of elegy, eulogy, fanaticism and glory composed by these poets. In the second section of his book تاريخ الأدب العربي: العصر الإسلامي, Rabe Hasani Nadwi writes about the literary phenomenon of the Arabic literature in the Umayyad Period. This section contains three chapters; the first one is "أدب هذا العهد: أسسه و أصنافه" (Literature of this period: Foundations and Constructions). This chapter consists of three sub-chapters. The first is "العوامل و المؤثرات" (The Changes and The Influences) in which he deals with the life style of the Arab people prior to and later of the arrival of the bright religion Islam. He says that after the arrival Islam, the economic development and cultural phenomenon took place. This led to immense alteration in the life-style of the people of the period.

In the second sub-chapter "أغراض الأدب و أقسامه" (Objectives of the literature and its types) in which Rabe Hasani Nadwi discusses about the main objectives of the literature. He divides the literature into two basic parts. These are the prose and the poetry. The bright religion Islam has made changes in method pre-Islamic prose and poetry literature. It became socio- Islamic and well acceptable.

In the third sub-chapter "نهضة جديدة للشعر" (Renaissance in the Poetry) Rabe Hasani deals with the renaissance in the poetry of the Arabic literature. He says that in Iraq, Syria and Hejaz the melioration took place in various types of poetry like sensitive amorous poems, disputatious poems and polemic poem.

In the second chapter "الشعر و رجاله في هذا العهد" (The poetry and its personalities of this period) Rabe Hasani maintains three sub-chapters. The first sub-chapter deals with "الغزل العفيف"(The virtuous gazl). The author says here that during this period "الغزل العفيف" has occupied a wide range. He mentions that this gazl displayed the real situation of the mind of the people. He quote here as Qais said about مجنزن ليلى ,

"فإن يحجبوها أو يحل دون وصلها – مقالة واش أو وعيد أمير

فلن يمنعوا عيني عن دائم البكا – و لن يذهبوا ما قد أجن ضميري"[1]

He also quotes the writings of توبة بن الحمير، جميل بن معمر، كثير بن عبد الرحمن، عمر بن أبى ربيعة and so on.

In the second sub-chapter "أغراض أخرى" he discusses in brief about the political, religious, literary and administrative poems. The author quotes as كثير بن عبد الرحمن said,

"ألا إن الأئمة من قريش ولاة الحق أربعة سواء

على و الثلاثة من بنيه هم الأسباط ليس بهم خفاء"

الطرماح بن الحكيم said on religious circle,

"و إنى لمقتاد جوادى فقاذف به و بنفسى، العام، إحدىالمقاذف

لأكسب مالا أو أؤول إلى غني من الله يكفينى عدات الخلائف"

In the third sub-chapter "شعر النقائض" he mentions disputative poems and with this he quoted some writings of فرزدق، االأخطل and جرير

The author quotes as فرزدق said in abhorring جرير ,

"بيتاً زرارة محتب بفنائه و مجاشع و أبو الفراس نهشل

لا يحتبى بفناء بيتك مثلهم أبداً إذا عد الفعل الأفضل

On the other hand, جرير replied,

"أخزى الذي سمك السماء مجاشعاً و بنى بنائك في الحضيض الأسفل

[1] تاريخ الأدب العربي: العصر الإسلامي – by Muhammad Rabe Hasani Nadwi P-128

بيتاً يحمم قينكم بفنائه دنسًا مقاعده خبيث المدخل
قتل الزبير و أنت عاقد حبوة تبًا لحبوتك التي لم تحلل"

الأخطل said in satirizing جرير,

"ولقد جشمت، جرير أمرًا عاجزًا ووهبت سوءة أمك الجهالا
فانعق لضأنك، يا جرير، فإنما منتك نفسك في الخلاء ضلالا
منتك نفسك أن تكون كدارم أو أن توازن حاجبا و عقالا
و إذا وضعت أبك في ميزانهم قفزت حديدته إليك فشالا"

جرير replied,

"يا ذا الغباوة إن بشرًا قد قضى ألا تجوز حكومأة النشوان
فدعوا الحكومة لستم من أهلها إن الحكومة في بني شيبان
قتلوا كليبكم بلحقة جارهم ا خزر تغلب لستم بهجان"

The author also quotes الطرمح بن حكيم as he said,

"قل في شط نهروان اغتماضي و دعاني هوى العيون المراض
فطربت للصبا ثم أوقفـــــــــ ت رضا بالتقى و ذو البر راضى
و أرانى المليك رشدى و قد كنـ ت أخـــــا عنجهية و اعتراض
غير ما ريبة سوى ريق الغره ثم ارعويت بعد البيـــــاض"

After this, the author starts the third chapter "النثر و رجاله". This chapter contains three sub-chapters. The first one is "النثر في هذا العهد و أعلامه" . Here he says, "لقد كان الاهتمام بالنثر الفنى في الجاهلية قليلا لأن غالبية العرب في الجاهلية كانت بدوا و أمية - فلم يلجأوا إلى النثر الفنى إلا في أحوال نادرة و منها المناسبات التي اقتضت الخطابة أو كتابة عهد و عقد" (The artistic prose has very little importance in the Pagan era because most of the Arabs were nomads and illiterate. They did not refer to the artistic prose except some rare necessities like "الخطابة", "العقد" or "العهد")

Then he says that the Islam arrived in prose mode i.e. the Holy Quran and the dialect of the prophet Muhammad (Peace be upon him) are in purely prose style. The Arab people inclined towards the Holy Quran and the Hadith of the Prophet Muhammad (Peace be upon him) in order to get benefit from these. By the by, they started using the method of prose for administering their new life style. The author says, "و بدأ العهد الأموى (Umayyad) بحاجة إلى النثر بصورة أشد بحكم مقتضيات الشؤون السياسية و الدعوية و الإتصالات الاجتماعية"

period had got the necessity of the prose in order to administer their various political, missionary and socio-communicational affairs.) the most important types of the artistic prose of that period were الخطابة، الرواية، الترسل and التوقيعات

The the author of this book, Rabe Hasani Nadwi gives biographical notes on famous orator زياد بن أبيه The author says,

"كان زياد بن أبيه من مشاهير الخطباء، كان شديدا في الحق إلى حد العسف و كان فيه الحلم و الكياسة أيضًا، و كان في خطبه حاضر الذهن طلق اللسان، يطيل الخطب و يجيد، و كانت ألفاظه فصيحة و تراكيبه واضحة، و أسلوبه جزلا متينا، و كان يعتمد على الوعيد و يؤثر على السامعين"[1] (زياد بن أبيه was a famous orator. He was strong in truth at his level best. He had mildness and adroitness. The fast intellect, jovial dialect prevailed in his speech. His speech was generally long and inventive. His words were eloquent with distinct meaning. His speech was lucid in general. He used to rely on the promises and threats and thus influence the listeners.)

Then the author discusses about "سحبان بن وائل" He writes,

و كان سحبان خطيبًا غمر البديهة قوى العارضة متصرفا في فنون الكلام طويل النفس يتكلم ساعات طوالا فلا يتردد و لا بتلعثم ولا يفتر"[2] (Sahban was efficient in improvisation, strong in demonstration and unique in prolong speaking. He used to speak for hours without any retrogress, strike and interval.)

Similarly he discusses about قطرى بن الفجاءة. He says that قطرى بن الفجاءة mostly delivered the speeches on the religious grounds. About الحجاج بن يوسف الثقفي, the author says that he was very eloquent in speaking and his words were very well intelligible. He used to quote Al-Quran, Hadith and poetry in his speech to make the speech attractive and influential to the minds of people. Then the author says about الحسن البصرى. He mentions that الحسن البصرى was very eloquent and skillful in language and fiqh. This prevailed in his speech distinctly.

At the end of the book the author Rabe Hasani Nadwi discusses about "الكتابة و الترسل" (The Writings and The Letters) and "التوقيعات و و الروايات" (The Registration and Reports). He says that the Registration and Reports are playing an important role in the literature of the new era (Islamic era). The author maintains "الفهرس" of the book within the last five pages of this book.

➢ **منثورات من أدب العرب (Manthurat min al-Adab al-'Arab):** Muhammad Rabe Hasani Nadwi has written this book in Arabic. This book is a collection of story, p[oems,

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[1] تاريخ الأدب العربي: العصر الإسلامي – by Muhammad Rabe Hasani Nadwi P-127-28
[2] تاريخ الأدب العربي: العصر الإسلامي – by Muhammad Rabe Hasani Nadwi P-170

Hadith, speeches, essays, biography and historical events. The author collected these from different books of Islamic history, Hadith, Quran, Tafsir, poetry, prose, story and biography.

However, the book begins with "مقدمة الكتاب" by Abul Hasan Ali Hasani Nadwi. He says,

"إن هذا الكتاب حلقة في سلسلة كتب اللغة العربية و الأدب العري التي تكفلت ندوة العلماء بوضعها و نشرها و تقديمها إلى شقيقاتها دور التعليم الإسلامي االعربي، و هي سعيدة و مغتبطة ما قدمت من كتب و مجامع تسد عوزا كبيرا في اللغة العربية"

(Verily this book is a part of the series of books on the language of Arabic and its literature those Nadwatul Ulama has sponsored in its keen system of Islamic Arabic education with its own regulation, publication and presentation. It is very pleased and delightful that this book is one of the books and compilations those serve the great need in promoting Arabic Language.)

After his, the book contains "ترجمة المؤلف" by Wade Rashid Nadwi. Here he praised the author for writing this very auspicious book in his bee-busy life. After this, the author starts "I-كلمة الجامع" He says here that the Modern Arabic language and literature uplifted and upgraded much in multi-angular dimensions. The author has written this book collecting prose, poetry, story, history and biography from various concerned sources.

Thereafter the book contains "II-كلمة الجامع" , Rabe Hasani Nadwi says here that this book is in accordance to the educational system of Nadwatul Ulama. The classical scholars thought only in Quran, Hadith and Pagan Literature. This cannot serve the Modern Arabic literature well. Rabe Hasani starts thinking to develop the teaching-learning system of Nadwatul Ulama moderating the syllabi of the institute so that it can cover both classical and modern periods of Arabic literature. So he has written this this book accordingly.

The first chapter of this book is "الإعتراف بالنعمة". This chapter is adopted from the book of Hadith "صحيح المسلم" by أبو الحسن مسلم بن الحجاج القشيري النيسابوري (٢٠٤-٢٦١هـ) in this chapter the author says that once Allah sent a king to Bani-Israel. He had special quality. The people used to come to him and wanted things as they need. Accordingly Allah gave them so.

The second chapter o this book is "في سبيل الدين". This is a Hadith. The author has adopted it from "صحيح البخاري" by أبو عبد الله محمد بن إسماعيل البخاري (١٩٤-٢٥٦ هـ) . This Hadith was narrated by عبد الله بن عباس

The third chapter of this book is "جرأة الغفاري ". This is a Hadith. The author adopted this from "صحيح المسلم" Vol-II by أبو الحسن مسلم بن الحجاج القشيري النيسابوري (٢٠٤- ٢٦١هـ)

The fourth chapter is " بيني و بين بني أبي ". This is a poem. The author adopted this from باب الأدب of "ديوان الحماسة" by أبو تمام. The poem starts as

"يعاتبني في الدين قومي و إنما ديـوني في أشياء تُكسبُهم حمدا
أسدُّ بـــه ما قد أخلوا و ضيَّعوا ثُغورَ حقوق ما أطاقوا مها سدا"

The fifth chapter of this book is "عمر في الحكم". This is an advisory oration delivered by أبو بكر(رض) . The author has adopted this from "حياة الحيوان" Vol-I by كمال الدين الدَّميري (٧٤٢- ٨٠٨ هـ)

The sixth chapter of this book is "أصحاب الفيل". This is a Quranic historical writing. The author has adopted this from "سيرة ابن هشام" Vol-I by أبو مجمد عبد الملك بن هشام الحميرى المعارض (٢١٣ هـ). This is the tafsir of the 105th chapter "سورة الفيل" of the Holy Quran. At the end of this chapter the author quotes, "ألم تر كيف فعل ربك بأصحب الفيل، ألم يجعل كيدهم في تضليل، و أرسل عليهم طيرا أبابيل، ترميهم بحجارة من سجيل، فجعلهم كعصفٍ مأكول.

The seventh chapter is "مؤامرة قريش". This is a religious writing on the counseling of the Quraish. The author has adopted this from "سيرة ابن هشام" Vol-II by أبو مجمد عبد الملك بن هشام الحميرى المعارض (٢١٣ هـ). The author quotes,

"فأتي جبريل عليه السلام رسول الله ﷺ فقال : لا تبت هذه الليلة عللى فراشك الذي كنت تبت عليه، قال: فلما كانت عتمة من الليل اجتمعوا على بابه يرصدونه حتى ينام، فيثبون عليه، فلما رأى رسول الله ﷺ مكانهم قال لعلي بن أي طالب: نم علي فراشي و تسج بردي هذا الحضرمي الأخضر، فنم فيه، فإنه لن يخلص إليك شيء تكرهه منهم، و كان رسول الله ﷺ ينام في برده ذلك إذا نام"[1]

He also adds,[2]"يس، و القرآن الحكيم، إنك لمن المرسلين، على صراط مستقيم، تنزيل العزيز الرحيم"

The eighth chapter of this book is "شهادة من عدو" This is a Hadith narrated by عبيد الله بن عبد الله بن عتبة. The subject matter of this Hadith is the preaching of Islam by the Prophet Muhammad (Peace be upon him). The Prophet (Peace be upon him) wrote a letter to قيصر (Caesar), the king of Rome inviting him for the new religion Islam. The author has adopted this from "صحيح البخاري" by أبو عبد الله محمد بن إسماعيل البخاري (١٩٤-٢٥٦ هـ)

The ninth chapter of this book is "الكرم و المعروف" This is is a poem. The author Rabe Hasani Nadwi has adopted it from "الأمالي" by أبو علي القالي (٢٨٨-٣٥٦ هـ) . The poem begins as,

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[1] منثورات من أدب العرب by Muhammad Rabe Hasani Nadwi. P-42
[2] منثورات من أدب العرب by Muhammad Rabe Hasani Nadwi. P-43

"ألم تعلمي يا عمرك الله أنني كريم علي حين الكرام قليل
و أني لا أخزى إذا قيل مملق سخي و أخزي أن يقال بخيل
إذا كنت في القوم الطوال فضلتهم بعارفة حتى يقال طويل
و لا خير في حسن الجسوم و طولها إذا لم يزن حسن الجسوم عقول[1]"

The tenth chapter is "ابن طاووس و المنصور". This is an advisory Hadith. The author Rabe Hasani Nadwi, has adopted this from "العقد الفريد" Vol-I by أبو عمر شهاب الدين أحمد بن عبد ربه (٢٤٦- ٣٢٨ هـ). This Hadith was narrated by ملك أنس. In this Hadith a quotation of the Prophet Muhammad (Peace be upon him) is, "إن أشد الناس عذابا يوم القيامة رجل أشركه الله في حكمه، فأدخل عليه الجور في عدله"

The next chapter of this book is "النجاشي الكريك". This is an advisory narration by أم سلمة بنت أي أمية بن المغيرة. The author has adopted this from "سيرة ابن هشام" Vol-I by أبو مجمد عبد الملك بن هشام الحميرى المعارض (٢١٣ هـ).

Thereafter the author begins the the chapter "تجارة رابحة". It is a narrative advisory writing. The author has adopted this from "الوعد الحق" by الدكتور طه حسين (١٣٠٧-١٣٩٣ هـ)

The next chapter of this book is "جود أعرابي". This is a historical narration. The author Rabe Hasani Nadwi has adopted it form "رنات المثالث و المثاني" Vol- III by أبو الفرج الأصبهاني (٢٨٤- ٣٣٦ هـ)

Very next to this the author begins the poem "مع اليتامى". The author has adopted this poem from "الحماسة" by ججية بن المضرب . The poem starts as,

"لججنا و لجت هذه في التغضب و لط الحجاب دوننا و التنقب
تلوم على مال شفاني مكانه إليك، فلومي ما بدا لك و اغضبي
رأيت اليتامى لا تسد فقورهم هدايا لهم في كل قعب مشعب

The next chapter of this book is "الكعبة المقدسة". The author adopted this chapter from "رحلة ابن جبير" by ابن جبير الأندلسي (٥٤٠- ٦١٤ هـ). The author mentions here "البيت المكرم له أربعة أركان". He quotes the Holy Quran as, "إن أول بيت وضع للناس للذي ببكة مباركا و هدى للعالمين، فيه آيت بينت مقام إبراهيم، و من دخله كان آمنا و لله على الناس حج البيت من استطاع إليه سبيلا"

Thereafter, the book contains the next chapter "ساعة مع الفضيل بن عياض" . The author has adopted this form "صفة الصفوة" Vol-II by عبد الرحمن بن علي بن محمد الجوزي القرشي البعغدادي (٥٠٨- ٥٩٧ هـ). This is narrative writing. The mentions here, "وعن الفضل بن الربيع قال: حج أمير المؤمنين الرشيد، فأتاني، فخرجت مسرعا فقلت: يا أمير المؤمنين لو أرسلت إليّ أتيتك، فقال: ويحك قد حك في نفسي شيء فانظر لي رجلا أسأله..."

[1] منثورات من أدب العرب by Muhammad Rabe Hasani Nadwi. P-48-49

The next chapter of this book is "آخر مقتول للحجاج". It is a historical narration. The has adopted it from "الوفيات الأعيان" by (٦٠٧- ٦٨١) أبو بكر بن خلكان البرمكي

After this, the author begins the chapter "صلف ملك". It is a historical writing. The author has adopted this from "كتاب الأغاني" by (٢٨٤- ٣٣٦ هـ) أبو الفرج الأصبهاني

The next chapter is a poem. The poem is "الفرزدق و إبليس". The author has not mentioned the source from where he adopted it. The poem starts as,

"أطعتك يا إبليس سعين حجة فلما انتهى شيبي و تم تمامي
فررت إلى ربي و أيقنت أنني ملاق لأيام المنون حمامي
ألا طالما قد بت يوضع ناقتي أبو الجن إبليس بغير خطام
يبشرني أن لن أموت و أنه سيخلدني في جنة و سلام"[1]

Very next to this, the author starts the twentieth chapter "عمر بن عبد العزيز و بيت مال مال المسلمين". This is an advisory story. The author has adopted it form "الإمامة السياسية" by ابن قتيبة الدينوري (٢٣١- ٢٧١ هـ)

Similarly the next chapters of this book are as follows

Chapters' Name	Source	Compiled by
إحياء الموؤدات	كتاب الأغاني	أبو الفرج الأصبهاني (٢٨٤- ٣٣٦ هـ)
الصورة السيرة	الحماسة	عباس بن مرداس بن أبي عمر السلمى
تدبير حرب	كليلة و دمنة	عبد الله بن المقفع (١٤٢ هـ)
بين يدي الموت	العقد الفريد	أبو عمر شهاب الدين أحمد بن عبد ربه (٢٤٦- ٣٢٨ هـ)
خطبة سيدنا أبي بكر رضي الله عنه	المحاسن و المساوىء	إبراهيم بن محمد البيهقي (٢٩٥- ٣٢٠ هـ)
الإمام الشافعي رحمه الله	تاريخ ابن خلكان ج٢	
علي زين العابدين		الفرزدق
الشيخ أحمد السرهندي	نزهة الخواطر ج٥	العلامة عبد الحي الحسني (١٢٨٦- ١٣٤١ هـ)
الربانيون	البعث الإسلامي	الشيخ أبو الحسن علي الحسني الندوي
رثاء الرسول عليه الصلاة والسلام	ديوان حسان بن ثابت	حسان بن ثابت الأنصاري (رضـ) (٥٠ هـ)
خطاب القرآن	الإتقان في علوم القرآن	ابن قيم الجوزية (٦٩١- ٧٥١ هـ)
بين الأمس و اليوم	مجلة المسلمون (عدد-٧- ١٣٧٤ هـ)	الأستاذ علي الطنطاوي

[1] منثورات من أدب العرب by Muhammad Rabe Hasani Nadwi. P-80

عبد الله بن المقفع (١٤٢ هـ)	كليلة و دمنة	عدوان يسالمان
بطرس بن بولس بن عبد الله البستاني (١٢٣٤- ١٣٠٠ هـ)	دائرة المعارف	بغداد
محمد بن الحسن بن دريد الأزدي (٢٢٣- ٣٢١ هـ)	كنوز الأجداد	أقوال الناس
العلامة عبد الحي الحسني (١٢٨٦- ١٣٤١ هـ)	جنة المشرق	الشوارع و البريد في الهند الإسلامية
أحمد أمين المصري (١٨٨٦- ١٩٥٤ م)	حياتي	بيت أبي
تقي الدين ابن تيمية (٦٦١- ٧٦٨ هـ)	ابن تيمية لأي زهرة	رسالة إلى الوالدة
جرجي بن حبيب زيدان ١٢٧٨- ١٣٣٢ هـ)	تاريخ آداب اللغة العربية	تأثير القرآن
عبد الملك الحارثي		الكرم و السؤدد
أبو عمر شهاب الدين أحمد بن عبد ربه (٢٤٦- ٣٢٨ هـ)	العقد الفريد، ج٣	عزاء علي بن أبي طالب لأبي بكر
الأمير سكيب أرسلان (١٨٦٩- ١٩٤٦ م)	حاضر العالم الإسلامي، ج١	المدينة الإسلامية
أبو بكر بن خلكان البرمكي (٦٠٧- ٦٨١)	وفيات الأعيان	أبو حنيفة النعمان
أبو الفراس الحمداني (٣٢٠-٣٥٧ هـ)	يتيمة الدهر للثعالبي	الطموح
مصطفى لطفي المنفلوطي (١٢٨٠- ١٣٤٣ هـ)	النظرات، ج١	الكذب
الشاه ولي الله الدهلوي (١١١٤- ١١٧٦ هـ)	التفهيمات الإلهية	كليمات نصح للمسلمين

All these are the collected pieces from the mentioned sources. The author Rabe Hasani Nadwi has made the book co-mingled with Classical and Modern writings.

Prior to end the book the book, the author Rabe Hasani Nadwi maintains the forty-seventh chapter of the book with a poem "محمد نبي الله". The author has adopted it from "سيرة ابن هشام" Vol-1, by الأعشى الأكبر (٦٢٩ هـ). The poem starts as,

"ألا أي هذا السائلي أين يممت فإن لها في أهل يثرب موعدا
متى ما تناخي عند باب ابن هاشم تراحي و تلقى من فواضله ندى
نبي يرى ما لا ترون و ذكره أغار لعمري في البلاد و أنجدا
له صدقات ما تغب و نائل و ليس عطاء اليوم مانعه غدا"[1]

[1] منثورات من أدب العرب by Muhammad Rabe Hasani Nadwi. P-182-83

The last chapter of this book is "مدينة الزهراء". It is adopted from "من روائع حضارتنا" by الدكتور مصطفى السباعي. The author ends this book with "الفهرس" that covers the last three pages of the book.

➢ **أضواء على الأدب الإسلامي (Adhwa 'ala al-Adab al-Islami):**

Muhammad Rabe Hasani Nadwi has written this book in Arabic. He begins the book with "تقديم الكتاب". Here he says that this book is a collection of many articles and introductory verses of various magazines published by مكتب رابطة الأدب الإسلامي العالمية those have been produced from its head office "ندوة العلماء، لكناؤ".

Thereafter the author starts the first chapter of the book "نعمة البيان التي من الله تعالى بها على الإنسان". In this chapter he discusses about "البيان". He says, "و القوة البيانية في الإنسان من أهم وسائل حياته البشرية و الشعورية و يبادل المعرفة مع الآخر فيعطي و يأخذ ما يهمهما و ما يحتاجان إليه في حياتهما من المعارف الطبيعية و الحقائق العلمية و لانطباعات الشعورية و المعاني المفيدة، و ينقل بها الواحد إلى الآخر ما لديه ممن مشاعر و معارف"[1]

(The power of expression is one of the most important means of human life and the reciprocation of knowledge with the other gives and takes what is important and what is needed in their lives from natural knowledge and scientific facts and impressions of feeling and useful meanings. With the help of expression, one transfers feelings and knowledge to another.)

He also adds, "و الأدب في كل أمة لا تنبثق مضامينه و معانيه من حياة أمته فحسب بل و يكون مرآة لها فلا بد فيه من التفريق بين الأصل منه و المستورد و لكن إذا اضطربت الموازين بسبب تواضع الأصل منه أمام الدخيل لا نخذل أمام الوافد الجديد فلا بد لأصحاب العزيمة و العقول الكبيرة أن يقيموا سداً يمنع الفارة،و يحيط التراث الأصيل من الذوبان و يربطوه بالمنابع الأصيلة الصافة، و هي للمسلمين كتاب ربهم و كلام نبيهم و إبداعات سلفهم و آراءهم القيمة و يستعينوا بها لإعادة الصرح الإسلامي"

The next chapter is "نظرة إسلامية إلى الأدب". In this chapter the author says that the word "أدب" what we mean as "Literature" in our times is a combination of two parts "نثر" (prose) and "نظم" (poetry). But in earlier time these were used as "البيان" and "شعر" respectively.[2]

In the chapter "الأدب الإسلامي يمثل حياة المسلمين", the author Rabe Hasani Nadwi says, "الأدب يمثل الحياة و يصورها، و يعرض على القارئ و السامع صوراً تنعكس و تبدو من مجالات العيش المختلفة و يعرض عرضاً جميلا و مؤثرا لشتى جوانبها و أشكالها"[3] (The Literature represents life and portrays

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[1] أضواء على الأدب الإسلامي by Muhammad Rabe Hasani Nadwi. P-4
[2] أضواء على الأدب الإسلامي by Hazrat Maulana Rabe Hasani Nadwi. P-11
[3] أضواء على الأدب الإسلامي by Hazrat Maulana Rabe Hasani Nadwi. P-32

it. It gives reflecting pictures to the reader and listener, it appears from different spheres of living, and it offers beautiful and influential offers from its various aspects and forms.)

In the chapter "أثر الدعوة الإسلامية عل ى الأدب"., the author says that the arrival of Islam led the life of Muslims in to brightness. It has brought the literature i.e. the display of the nation in very polite and Islamic way. He also says that Islam has great influence on the literature. To show the Islamic spirit in the poets, the author quotes النابغة الجعدي as,

"بلغنا السماء مجدنا و جدودنا

و إنا لنرجو فوق ذلك مظهرا"[1]

In the chapter "سمات النبوة و طبائع البشرية في الكلام النوي" the author says that we get various types of samples from the words of the Prophet Muhammad (Peace be upon him) good meaning and influential expression. He writes, "كلامه نبراس يستضيئ به الأدب الإسلامي على مر العصور و الأزمان، و كابت حياته حافلة بالمعاني و الجوانب المختلفة"

In the chapter "نظرة على الخطابة المعجزة" the author says that the speech of the Prophet Muhammad (Peace be upon him) bears the influential effects in the minds of the people. It acts as miracle. Very next to this the author begins the chapter "موافقة الكلام الأدبي للوضع النفسي". In this chapter the discusses "مصدر القوة و التأثير في الأدب" He writes, "إن مصدر القوة و التأثير في الأدب ليس في جمال اللفظ وحده، و لا في جمال المعنى وحده، و لا في مجرد الطرافة التي توجد في أحدهما، أو في كليهما، بل هو في أن يكون المضمون موافقا للوضع النفسي له و لسامعه و قارئه"[2]

In the chapter "الأدب تهذيب و إيناس لا تخميش و إهانة" the author says, "الأدب يهذب النفوس تهذيبا و يهيء لها لإمتاع و المؤانسة فيه فيدغدغ النفوس دغدغة و يملأها بشرا و بشاشة"

He says that the literature gives new knowledge to men. It develops the spirit of human mind. This makes the foundation for a nation to gather wide knowledge.

In the chapter "ليس الأدب محصورا في الهوى و الشباب" the author says that it is not true to confine the literary words in passion and youthfulness. Every word deserves some specialty in the construction life but may not be entered in the literature. The literature is to be confined to the hands of those scholars who can convey this deed to a scholarly and literary state.

The next chapter of this book is "أنماط جديدة للأدب". In this chapter Rabe Hasani discusses the new models of the literature. He begins this chapter with an example. He writes that if man removes his cloth and enters in the market or come in front of the wise men or intellectual personalities, he will be called mad. If a man removes the cloth of

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[1] أضواء على الأدب الإسلامي by Hazrat Maulana Rabe Hasani Nadwi. P-38
[2] أضواء على الأدب الإسلامي by Hazrat Maulana Rabe Hasani Nadwi. P-56

man or woman in the street or in the market or in front of the wise men or intellectual personalities, he will be called evil. On the other hand, if a man discloses or bares a man in with his literary pen he will be called a skillful man of literature. This is the new style of literature as the author thinks. The poems like elegy, eulogy, panegyric, satire etc occupy important status in his discussion.

The author maintains a chapter in this on "العلامة السيد سليمان الندوي و اهتمامه بالعربية" in this chapter he says that Sulaiman Nadwi, an internationally famous wise man works more for the development of the language of Arabic and its literature. His writings occupy significant status everywhere in newspapers, magazines, various national and international seminars etc. He says that Sulaiman Nadwi composes poems. The quotes here,

"كأنما الشفق ممتد في الأفق
خمر معتقة شجت لمغتبق
خمر لعتقها أعلى همالية
شجت بماء غمام هامر غدق"

In the next chapter "الشاعر الإسلامي عمر بهاء الدين الأميري في ديوانه مع الله", the author Rabe Hasani Nadwi says that عمر بهاء الدين الأميري is a famous Islamic poet in contemporary Arabic poetry. In his poetry he elegises on the condition of the Muslim and prays to the Almighty Allah for this. The author quotes here,

"خلني أسرح في البون المديد
خلني أطلق روحي من حدودي
خلني أسري بأطواء الليالي
خلني اشتف أضواء الوجد"

The author says that the Diwan of this poet "مع الله" is an important source of contemporary Arabic poetry. In the last chapter "جود العرب في ضوء الشعر العربي" the author says that the Arabs used to express everything of their livelihood including incidents, politics, economic condition etc. through poetry. The author says that the during winter season the Arabs used to suffer from unbearable coldness. Here he quotes a poem in this regard as,

"إذا أغبر آفاق السماء و كشفت
بيوتاً وراء الحي نكباء حرجف
و أصبح بميض الصقيع كأنه
على سروات النيب قطن مندف
ترى جارنا فينا بخير فإن جنى

فلا هو مما ينطف الجار ينطف"[1]

Then the author ends the book with "الفهرس" that covers the last two pages of the book.

➢ **العالم الإسلامي اليوم: قضايا وحلول (Al-'Alam al-Islami al-Yaum: Qadhaya wa Hulul) :** Muhammad Rabe Hasani Nadwi, author of the book begins it with "كلمة المؤلف". Here the author says that Nadwatul Ulama Lucknow has been producing two magazines "الرائد" (Fortnightly) and "البعث الإسلامي" (Monthly) for many years. Rabe Hasani writes in these two magazines regularly on different subject matter. In this book he has assembled all his writings in the two magazines on Islamic Arabic subject matter.

After this the book contains "كلمة التقديم" by Wade Rashid Nadwi. he says, "إن الخطاب في هذه المقالات موجه إلى الإخوة العرب لأنها بلسانهم، و نشرت في صحيفة عربية، و تتميز بالعاطفة، كما تتميز بالمطالعة العميقة، و الفكر الغائر، فالكاتب معلم في طيعته، و كاتب بهوايته، ومفكر بمطالعته العميقة، فيجد القارئ ألوانا مختلفة في هذه المقالات، ففيها مقالات تغلب عليها العاطفة، و مقالات تغلب عليها طيعة التعليم والتربية"

The author divides the book into eight sections. The first section is "التعليم و التربية". Here the author says that the Muslim World is suffering from severe ignorance in its different spheres. The author mentions that the development in Islamic activities and education is essential to remove this menace. He says, "إن الأمة الإسلامية اليوم في حاجة إلى تربية، و التربية عملية جهد طويلة، لا تنفعها جعجعة و لا صخب، بل إنما ينفعها العل الصامة الدؤوب" (The Islamic nation is need of educational up-gradation. The education is an act of ling effort. This cannot be done by rumpus and shout. It can only be developed by silent perseverance.)

In the chapter "تأثير التربية الإسلامية على المجتمع" , the author says that the history witnesses that a man who has strength to love Allah, His Messenger Muhammad (Peace be upon him) and the pious men of Islamic nation, nothing of the harmful affairs can destroy him. He will deserve a capability to escape him from anti-Islamic activities. This capability is called "الإيمان" or "اليقين" [2]

He also says that the education is the only way that opens the heart and soul of the nation. He writes, "إن السعوبة الأوروبية التي عرفت طبائع الشرقيين في زمن استعمارها لها، و في عهد اختلاطها بها عزيمتها على التأثير على هذه الشعوب بسياستها و وسائلها للتأثير الأدبي و الفكري، و صرفت إلى

[1] أضواء على الأدب الإسلامي by Hazrat Maulana Rabe Hasani Nadwi. P-130
[2] العالم الإسلامي اليوم: قضايا وحلول- by Muhammad Rabe Hasani Nadwi. P-15

ذلك همتها و نشاطها، و اختارت في ذلك كل جديد و قوي"[1] (The European nation knew the manner of the Oriental people during their Colonial rule. The inter-mingling between the two nations took place. The European decided to influence this nation by their politics and by the method of literary and ideological influence. Consequently, it captured the capacity and agility of the nation and then selected the new and strong ones from them.)

In the second section "بناء المجتمع الإسلامي و خصائصها", the author says, "المجتمع الإسلامي اليوم بحاجة إلى التصحيح و الإصلاح، و حاجته هذه ليست جديدة، بل افتقر في فتراته المختلفة من عمره إلى هذا التصحيح و البناء، فقد واجه و يواجه تحديات مختلفة، و مر و يمر من خلال تقصير و غفلة من أبنائه و أصدقائه، و مؤامرات و مكائد من أعدائه، فتضعضع بنيانه، و اضطرب أساسه، و شل من قواه فضعف عن أداء مسئوليته، و أداء دوره المنوط به للهداية و القيادة، مع أن قيمه و تقاليده و آدابه- لو التزم بها هذا المجتمع- لكانت كفيلة حراسته و صيانته من الفوضى و الانحراف"[2] (Today, the Islamic society is in need of rectification and reformation. These are nit its new necessities. It has these necessities of rectification and construction at different periods. It has been facing various limitations for many days. It has been passing through the inability and negligence of the people...)

He then says that the Islamic nation should be built following the Prophet Muhammad (Peace be upon him). He is the ideal manifesto to be followed at all to build an Islamic society amidst the religion and the world.

The author also says that the child should be treated in Islamic way from the very beginning. A child's mind is pure and soft. His every sight collects the thing that he looks at. Every new thing alarms the intellect of child to know it. So a child should be governed in Islamic way from the very beginning of his life. This helps to construct an Islamic society easily. Here the author quotes,

"أتاني هواها قبل أن أعرف الهوى
فصادف قلبا خاليا فتمكنا"

Then he quotes أبو تمام as,

"نقل فؤادك حيث شئت من الهوى
ما الحب إلا الحبيب الأول"[3]

Then Rabe Hasani Nadwi says "إن مجالات العمل لبناء المجتمع الإسلامي في كل عصر و مصر تنقسم إلى ثلاثة أطر من الحياة الاجتماعية، و هي أول الحياة المنزلية التي تقع المسئولية فيها على الأبوين و كبراء العائلة" (The deed of constructing an Islamic society in every period and every place

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[1] العالم الإسلامي اليوم: قضايا وحلول -by Muhammad Rabe Hasani Nadwi. P-20
[2] العالم الإسلامي اليوم: قضايا وحلول -by Muhammad Rabe Hasani Nadwi. P-25
[3] العالم الإسلامي اليوم: قضايا وحلول -by Muhammad Rabe Hasani Nadwi: P-38

is divided into three phases of social life. The first is home life in which the responsibility lies upon the parents and the elders of the family)

"ثم يأتي الإطار الثاني، و هو الإطار المدرسي الذي يدخل الولد بعد بدأ نشأته و تشكيل بناء شخصيته فيه، فيطلع على المعارف العلمية للحياة، و يتعلم الصناعات التي تتصل حياته" (The second phase is the school life. A child admits into the school at the beginning of his growth and of the construction of his personality. This elevates his knowledge in lie. He learns the arts which are attached to the life.)

"أما الإطار الثالث فهو إطار اجتماعي عام يدخل فيه الإنسان بعد تخرجه في المدرسة، و يواجه قضايا الثقافة و الاجتماع" (The third phase is the general social life. People enter this life after the school life ...)

Rabe Hasani Nadwi then emphasizes the house life as the most important life of a person. He also says that this life is to be adopted in the Islamic criteria at root level to make the whole life fine. Along with this, Rabe Hasani mentions the three factors of teaching learning system: the student, the teacher and the system of education. He discusses these three factors in brief keeping his glance at the three types of educational sources and the necessity of combination between the old and new. These three sources are "الطبيعة و العلوم المتفرعة منها و الخاضعة لها"[1] (The natural disposition, the haughty education from this and the matter subject to it.)

The section next to it is "نظرات في الدعوة الإسلامية و مناهجها" in which Rabe Hasani mentions about method of the contemporary movements and the process of Islamic preaching. he says, "انقسم العاملون للإسلام اليوم إلى أقسام: فمنهم من يتزعم إعطاء فكرة الضرب و الحرب للإسلام، و لا يكتفي في ذلك بإظهار العمل وحده، بل يجعله من أساسية الإسلام ..." (The workers of the Islam is divided into various sections today. Some of them leads to give, the idea of bombardment and the movement for Islam. They cannot satisfy themselves only by showing this action alone rather than they make it a basis of the Islam.)

Thereafter he says, "و قسم من العاملين للإسلام يعكفون على شرح الإسلام نظريا وحده، و يهتمون بتنظير الإسلام بشكل يجعله شبيها بالنظريات الغربية في الحياة" (Another group of workers of the Islam gives emphasis on the explanation of the Islam theoretically....)

Then in the section "أساسية الصحوة الإسلامية" the author Rabe Hasani Nadwi mentions about the Islamic awareness. He says that the Islamic wakefulness needs the educational endeavor. He also says that the Islamic endeavor is essential from the base point for the reformation of Islamic Community. He writes, "إن مسئولية الإصلاح الإسلامي تمتد في مجالين

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[1] العالم الإسلامي اليوم: قضايا وحلول by Rabe Hasani Nadwi. P.-44

إثنين، مجال أنفسنا الفردي والأسر التي نرأها، و المجال الاجتماعي الذي نقضي فيه حياتنا، فنحن مسئولون عمل الإصلاح في مجالين الفردي و الاجتماعي جميعاً، يجب أن نرى أولاً إلى أنفسنا، ثم إلى أهلنا و عيالنا، ثم إلي جيراننا و أبناء وطننا من العوام و الحكام فنؤدي العمل الإسلامي فيهم جميعاً، و بذلك يكمل أداءنا للمسئولية الملقاة علينا"[1]

(The responsibility for Islamic Reformation extends in two areas, our personal and family sphere in which we see ourselves and the social sphere in which we spend our lives. So we are responsible for the deed of reformation in the two spheres; personal and social spheres. At first we must see ourselves and then to our family members and relatives and then to our neighbours and the sons of our homeland in general and the administrators. We should perform Islamic deed amongst them all. Thus, we can maintain our responsibility at all.)

In the section very next to this, the author says that the human world is facing troubles form the different angles of life. He says that the chaos in human being is wide spread in the West and East. Many of the problems are due to misunderstanding own religion, culture, tradition etc. Moreover, he says that the religion Islam is essential to be understood well all over the world. It can easily bring the peace and as a whole. The name of this section is "كيف نواجه الغزو الفكري"

The next section is "خصائص الأمة الإسلامية". In this section, the author Rabe Hasani says that the Muslim nation is not on temporary base. It has its foundation very strong since it is based on the holy Quran and the Hadith. It is a nation compares to a single body. He writes "المسلمون كجسد واحد". It cannot be destroyed at all. It has its base everlasting. Then he also says that the Muslim must have to follow the Islamic rules and regulations, otherwise, the suffering from other nation especially the Western nation will exist. He then says that the it is must for the Muslims to convince other anti-Islamic nations to the bright religion Islam for mass calm and peace. The author here quotes the holy Quran as, "كنتم خير أمة أخرجت للناس تأمرون بالمعروف و تنهون عن المنكر و تؤمنون بالله"[2] (You are the best of Peoples, evolved for mankind, enjoying what is right, and forbidding what is wrong, and believing in Allah)

In the concluding section of the book the author says that the study on the history is essential for the development in Islamic reformation. He writes "من غفلة الأمة الإسلامية في جميع بلاد الإسلام أنها لا تذكر تاريخها السابق، و لا تقتبس منه أسباب قوتها و ازدهارها في الماضي، مع أن أعدائها من أمم الغرب إنما يحسبون لهذا التاريخ كل حساب، و يستنبطون منه أسباب الكراهة، و الحقد ضد المسلمين، و

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[1] العالم الإسلامي اليوم: قضايا وحلول by Rabe Hasani Nadwi. P.-104
[2] العالم الإسلامي اليوم: قضايا وحلول by Rabe Hasani Nadwi. P.-177
Quoted from سورة آل عمران : الآية - ١١٠

إسلامهم، و يرون لأجله إليهم بعين الحذر و الاستيقاظ آملين أن لا يعود إلى المسلمين ماضيهم القديم، فلا يصيروا أمة ذات شكيمة و شوكة، و ذات قوة ضاربة في الأرض" (The carelessness of Islamic nation in all Islamic countries is that it does not remember its former history. It does not restore its strength and prosperity from the past. On the other hand, its enemies of the Western nations regard this history in every account and adopt the abhorrence and hatred against Muslims and Islam from history. They see them with cautious and awakened eye desiring that the past (history) may not come back to the Muslim. It is not a nation with-derived and thorn, and with a striking force in the ground)

The author Rabe Hasani Nadwi, however, ends the book with "الفهرس الموضوعات" covering the last five pages of the book.

➢ **قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر (Qimah al-Ummah al-Islamiah: Munjazatuha wa Waqi'uha al-Mu'asir):** The author begins this book with "كلمة المؤلف". Here he says that this book is a collection of his Arabic writings he wrote to many organisations of Arabic countries. This book has also been translated into Urdu.

Thereafter the book contains "تقديم الكتاب" by أبو الحسن علي الحسني الندوي. Here he says that the Muslim nation is the torchbearer of the Islam. The writing in this regard is not so easy. It is a matter of muse. The subject of this book is important to be studied with deep mind and wide thinking. He writes "إنه من دواعي السرور أن الفاضل العزيز الأستاذ محمد الرابع الحسن الندوي مدير دار العلوم التابعة لندوة العلماء كتب مقالات حول هذه المواضيع التي قدمت في مؤتمرات عالمية محترمة، ثم جمعت في كتاب، و هي تحمل في طيها معلومات موقرة مفيدة" (Thanks to Muhammad Rabe Hasani Nadwi, Rector of Darul Uloom, Nadwatul Ulama for writing these on these topics that have been forwarded to the valuable global conferences and then gathered in a book. It bears useful information.)

He says that the Islamic nation follows the middle path in livelihood. Allah has elevated the status of the Islamic nation amongst the nations. The author quotes the holy Quran as, "و كذلك جعلناكم أمة وسطا لتكونوا شهداء على الناس و يكون الرسول عليكم شهيدا"[1]

"Thus We have appointed a middle nation, that you may be witness against mankind and that the Messenger may be a witness against you"

The author of the book Rabe Hasani Nadwi deals with the Islamic political and economic administration throughout the whole world. He then says that Islam is the only way to solve these types of problems. The Islam has the characteristics to follow the

[1] الأية: سورة البقرة - 143

middle path. The middle path means 'nice' full-fledged status' and 'justice'. He quotes الراغب الأصفهاني in this regard as, "وسط الشيء ما له طرفان متساويا القدر، يقال ذلك في الكمية المنفصلة كالجسم الواحد إذا قلت 'وسطه صلب' و 'ضربت وسَط رأسه' بفتح السين، و وسْط بالسكون يقال في الكمية المنفصلة كشيء يفصل بين جسمين نحو وسط القوم كذا، و الوسط تارة يقال فيما له طرفان مذمومان يقال 'هذا أوسطهم حسباً' إذا كان في واسطة قومه و أرفعهم محلا، و كالجود الذي هو بين البخل و الشرف فيستعمل استعمال القصد المصون عن الإفراط و التفريط، فيمدح به، نحو السواء و العدل و النصفة نحو (و كذلك جعلناكم أمة وسطا) و على ذلك 'قال أوسطهم'"[1]

Rabe Hasani Nadwi also says that the Islamic nation must have wakefulness every now and then. This will bring changes towards all-angular development. He identifies the Indian sub-continent a multi-religious and multi-cultural state where the Islamic wakefulness is a must to flourish and nourish the country with calm and peace. He says, "إنها واجهت خلال تاريخها الطويل عراقيل و صعوبات بحكم تجدد الأحداث و الزمان ضعفت و اضمحلت بها حيناً لآخر، ثم عادت إلى قوتها و عزتها" i.e. the Islamic Nation in the world faces various difficulties at the level most but after that it returns to its own status of respect and reputation".[2] He also refers to the Holy Qur'an quoting the verse:

"كنتم خير أمة اخرجت للناس، تأمرون بالمعروف و تنهون عن المنكر، و تؤمنون بالله"[3]

"You are the best of Peoples, evolved for mankind, enjoying what is right, and forbidding what is wrong, and believing in Allah"

Besides, the author Rabe Hasani mentions that the Islamic wakefulness started in India by the keen followers and the followers of the followers of Shah Waliullah Dehlawi. Amongst them the famous ones are السيد أحمد بن عرفان and الإمام إسماعيل بن عبد الغني[4]

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The author suggests that the Human education essential to be studied at Universities and Research Institutions of the present day Islamic World so that it will influence the life as a whole.

Rabe Hasan Nadwi finds the Islamic culture ought to be established through spreading the Islamic Human education. He writes, "أما إذا بحثنا عن مظاهر الثقافة الإسلامية فنحن نجدها تمتد في أربع:

١- جوانب الدين و الخلق

٢- دوائر الحياة االاجتماعية

٣- مجلات العام

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[1] قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر by Muhammad Rabe Hasani Nadwi, P-5

[2] قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر by Hazrat Maulana Rabe Hasani Nadwi, P-105

[3] الأية: سورة آل عمران -110

[4] قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر by Hazrat Maulana Rabe Hasani Nadwi, P-107

٤- و مجلات الفن"[1]

"When we discuss about the Islamic culture, we find it extends to the four vital grounds:

1. Religion and morals,
2. Social life,
3. Educational grounds,
4. Artistic grounds."

The author Rabe Hasani Nadwi mentions "The Muslim and his place" in the eyes of Dr. Muhammad Iqbal as he quotes,

"لـدى موطن يشتـاقه كل سيد

و يقصر عن ادراكه المتناول"[2]

Dr. Iqbal finds "All Muslims as one family members, target of creation is single, aim is single ... ... they are like the parts of single body. If one part of the body gets pain, it means as if the whole body feels the same."[3]The author, however, ends the book with "الفهرس".

➢ **مقالات في التربية والمجتمع (Muqalat fi al-Tarbiyah wa al-Mujtama):** Maulana Muhammad Rabe has written this book in Arabic. The book begins with "كلمة المؤلف" by the author in which he writes,

"...أوسع و أقوى وسيلة لمعرفة الإنسان بما فيه خيره و صلاحه و رقبه و ازدهاره هو تلقين الإنسان و تعليمه و إعلامه، و ذلك يكون عن طرق مراكز التعليم و وسائل الإعلام، و لقد أصبح الناس اليوم، و بخاصة أولئك الذين يعيشون في الحواضر يعتمدون في هذا الصدد على معاهد التعليم و على من يباشر فيها التعليم والتلقين"

There after the book contains "التمهيد" by Abul Hasan Ali Hasani Nadwi in which he writes,

"و لا يجد في هذا الكتاب بحوثاً علمية رتيبة جافة بل يجد فيه الحديث الشيق الممتع عن تأثير القرآن الأدبي المعجز، و قدوة الرسولﷺ وأسوته المباركة، و تأثيرات الأدلة، و شرح طبيعة الأدب السافل و نقده ..."

This is an important book on socio-educational atmosphere, Rabe Hasani Nadwi ever composed. This book contains 16 (sixteen) chapters except the preface of the book.

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[1] قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر by Hazrat Maulana Rabe Hasani Nadwi P-137-38
[2] قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر by Hazrat Maulana Rabe Hasani Nadwi P-151
[3] قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر by Hazrat Maulana Rabe Hasani Nadwi P-153

Here the author writes, "'تنفسم الطبيعة البشرية إلى نوعين 'ثات' و 'متغير'" i. e. the human society is divided two important sections ; Fixed (ثابت) and Alterable (متغير) [1]. Ater this the author refers to the holy Quran as,

Allah says, [2]"فطرة الله التي فطر الناس عليها لا تبديل لخلق الله"

(Establish) Allah's handiwork, according to the pattern on which He has made mankind; no change (let there be not) in the work (wrought) by Allah.)

Allah also says, [3]"ان الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم"

(Verily Allah never will change the condition of people until they change it themselves (with their own souls))

Thereafter the author says that in the contemporary world, the society of human being is divided into various sections based on colour, ideology, religion, occupation, culture, architecture etc. Thinking all these at a glance, the author divides the social life into three organizations "The Family", "The Educational Institutions" and "The Public Society".[4] He also says that every organisation has important effects and educational value on the social life of human being in the contemporary world. Then he says that the educational system has three wings that are very important to be adopted at the top most level for all-angular socio-cultural development. These three wings are:

a) "المعلمين و القائمين على التعليم" (The teachers and the responsible personalities of education.)

b) "منهاج التعليم و موادّه" (The system of education and the method of implementation.)

c) "الطلاب" (The students.)[5]

He says that all these are the main pillars to be established properly in upgrading the beneficial and effective educational system for the social life of the human being as whole.

The author also mentions that magazines, daily newspaper, radio, television, cinema, film and libraries have occupied an important place in developing the nations in the contemporary world. He says that these are various ways to influence the mind of people for effectively for mass development of nations in the contemporary world. Then the author ends the book with "الفهرس"

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[1] مقالات في التربية والمجتمع by Hazrat Maulana Muhammad Rabe Hasani Nadwi. P-21
[2] ٣٠ -الآية، سورة الروم
[3] ١١ -الآية، سورة الرعد
[4] مقالات في التربية والمجتمع by Muhammad Rabe Hasani Nadwi. P-31
[5] مقالات في التربية والمجتمع by Muhammad Rabe Hasani Nadwi. P-51

➢ **في ظلال السيرة (Fi Zilal al-Sirah): The** book begins with "كلمة الناشر" by Wade Rashid Nadwi. He says, "فهذه مجموعة لمقالات و بحوث عن السيرة النبوية العطرة، على صاحبها ألف ألف تحية، كتبها فضيلة الشيخ محمد الرابع الحسني الندوي الرئيس العام لندوة العلماء، في مناسبات مختلفة، يشتمل القسم الأول منها على الافتتاحيات التي كتبها بمناسبة ربيع الأول من كل عام في صحيفة الرائد، التي انشأهها و رأس تحريرها منذ إنشائها في عام ١٩٥٩ م،... ... و يستمل القسم الثاني في المجموعة على بحوث قدمت في الندوات العلمية، كتبت بأسلوب علمي احث، و هي تختلف عن مقالات القسم الأول في الأسلوب، و لكنها تحتمل مشاعر الحب و الوفاء لذات الرسولﷺبالإضافة إلى القيمة الأدبية و العلمية"

Thereafter the book contains "المقدمة" by the author. He says that the life of the Prophet Muhammad (Peace be upon him) is the dignified source of bright education and the bright way of spending ones' life. His life is to be studied well in every sphere of the macrocosm.

In this book Hazrat Rabe Hasani Nadwi maintains 18 (eighteen) chapters in two sections. The first section contains 14 (fourteen) chapters and the second section contains the rest chapters.

In the first section, he says, "It is the traditional system that from the very commencement of the nature, the Almighty Allah selects some personalities of the human being those have some extra-ordinary knowledge, especially in character and higher in all-angular grounds in comparison to the life of a general life and they are called the Prophets of Allah. Allah selects each for a period, for a tribe to guide them when they are on astray. Allah sent our Prophet Muhammad (peace be upon him) as the last Prophet, when the ignorance, chaos, jealousy amongst the people were prevalent." In this chapter, Rabe Hasani Nadwi put his eye glance on the life and guiding tasks of Muhammad (peace be upon him).

Adjacently in the second chapter of the first section "لقد كان لكم رسول الله" أسوة حسنة, Rabe Hasani put his eye light on the specially dignified qualities of the Prophet (peace be upon him) and emphasises that we are to follow these in our life. Then our life will become successful in this world and the world hereafter. He says that in the life of the Prophet Muhammad (Peace be upon him) we get the best pattern of living in accordance with the Holy Qur'an and Hadiths.

After this Hazrat Hasani mentions about the month of Rabi'-I (ربيع الأول) in which our Prophet Muhammad (Peace be upon him) came in this world. He says that Allah sent him to this world in this month to guide the human being in the pious way while the

ignorance was prevalent at that time. So the whole world remembers this month and gives due value to it. Allah

In the chapter very next to it, the author Rabe Hasani Nadwi says that the life of the prophet Muhammad (peace be upon him) is the source of the glow and guidance to the human being. Here quotes the holy Quran as Allah says,[1]"و ما ارسلناك إلا رحمة للعالمين" (We sent you not, but as a Mercy for all creatures).

Again in the chapter "مولد الرسول ﷺ فجر جديد للإنسانية" Rabe Hasani says that the month of Rabi'-I (ربيع الأول) bears the witness of transmission of the human being from the duskiness to the brightness, from the ignorance to knowledge and from the impuissance to the enduringness.

After this the author writes that the Prophet Muhammad (peace be upon him) is a full-fledged Prophet and Allah never sent any Prophet like him. The former Prophets were sent for particular periods or for particular tribes but our Prophet Muhammad (Peace be upon him) is sent for the whole universe, for the period up to the resurrection. Allah says in the Holy Qur'an as he is the last Prophet and no Prophet will come next to him.

Rabe Hasani Nadwi also deals with the melancholic condition of human being before the arrival of the Prophet Muhammad (Peace be upon him). The author says, "The human being was fully immerged in the ignorance, chaos, jealousy and infidelity. In such a period Allah sent the Prophet Muhammad (peace be upon him) to guide the human being to the right path. He is the Mercy to the universe from the Almighty Allah (رحمة للعالمين من الله تعالى)." In this regard Rabe Hasani quotes Poet Ahmad Shauqi as:

"ولد الهدى فالكائنات ضياء
و فم الزمان تبسم و ثناء"[2]

In the last chapter of the first section the author Rabe Hasani says that it is our duty to follow the life of the Prophet Muhammad (Peace be upon him) and to implement the knowledge practically by preaching the bright religion Islam throughout the whole nation.

In the second section Hazrat Hasani mentions about the life of the Prophet (peace be upon him) by Ibn Hisham as the first source of the biography. Rabe Hasani says that the prophetic qualities, religion, morality and glimpses of consciousness and mentality of Muhammad (Peace be upon him) is ever highlighted everywhere in the universe. No one

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[1] الأية: سورة الأنبياء -107

[2] في ظلال السيرة by Muhammad Rabe Hasani Nadwi, P-89

can deny these. However to conclude this book, the author, Rabe Hasani Nadwi writes some prayers of the Prophet Muhammad (peace be upon him) quoting from the Hadiths and Holy Qur'an. Some of these are,

"اللهم إليك أشكو ضعف قوتي، و قلة حيلتي، و هواني على الناس، رب المستضعفين، إلى من تكلني؟ إلى بعيد يتجهمني، أم عدو ملكته؟ إن لم بك على غب فلا أبالي، غير أن عافيتك هي أوسع لي، أعوذ بنور وجهك الذي أشرقت له الظلمات ة صلح عليه أمر الدنيا و الآخرة، من أن يحل بي غضبك، أو ينزل علي سخطك، لك العتي حتى برضى، و لا حول و لا قوة إلا بك"

"اللهم إنك تسمع كلامي، و ترى مكاني، و تعلم سري و علانيتي، لا يخفى عليك شيئ من أمري، و أنا البائس الفقير، المستغيث المستجير، الوجل المشفق، المقر المعترف بذنبي، أسألك مسألة المسكين، و أبتهل إليك إبتهال المذنب الذليل، و أدعوك دعاء الخائف الضرير، دعاء من خضعت لك رقته، و فاضت لك عبرته، و ذل لك جسمه، و رغم لك أنفه، أللهم لا تجعلني بدعائك شقيا، و كن ي رؤوفا رحيما، يا خير المسئولين و يا خير المعطين"

"أللهم زدنا و لا تنقصنا، و أكرمنا و لا تهنا، و أعطنا و لا تحرمنا، و آثرنا و لا تؤثر علينا، و أرضنا وارض عنا"

➢ **الغزل الأردي: محاوره ومكانته في الشعر (Al-Gazl al-Urdiy : Muhawarahu wa Makanatuhu fi al-She'r):** The book is written by Rabe Hasani Nadwi in Arabic. The book begins with "الكلمة المؤلف" by the author. Here he writes, "فإن صنف الغزل هو أصناف الشعر الوجداني في كل لغة من اللغات، و هو صنف تصور إليه النفوس بصورة خاصة و ذلك بسبب تأثيره الوجداني الزائد..."

After this, the book contains "المقدمة" by Wade Rashid Nadwi. Here he writes that Muhammad Rabe Hasani Nadwi gave has written this book on Urdu Poetry. The Arabs do not know the Urdu Language. But this book helps the Arabs very easily to know the Urdu Literature specially Urdu Poetry.

The author has divided this book into six chapters. The first chapter is "الشعر الغزلي و دوره في العربية و الفارسية و غيرهما". Here the author says that in ancient era, people used to speak on the basis of meter or rhyme, especially in prayers to Allah. With the passage of tome it occupied a status in the poetry. But the poetry that contains the sense of amorous love expression and affection is called Gazl (الغزل). In the pagan era, it was used to mean the love attractive expression for females.

After the arrival of the bright religion Islam there took place the uprooting changes in the sense of Gazl with civilization by the influence of Islam while ion pagan era, rude and rough sense in loving female was used in Gazl.

. The author writes, "لقد استخدم الناس قديماً كلاماً موزوناً، أصبح معبراً به بالمناجات و الابتهال بين يدي الرب تعالى، و سار ذلك حتى تطور منهجه و تهذب نسجه، فأصبح صنفاً بذاته يسمى بمصطلح الشعر"

Rabe Hasani also says that the Gazl poetry shows the sense of the poet towards his companions. The author here mentions that in Arabic we get three usages of Gazl i.e. 'الغزل'، و 'النسيب'، 'التشبيب'In Urdu, the Gazl poetry has also these types of usages. He quotes امرئ القيس for 'التشبيب' in Arabic as,

"قفا نبك من ذكرى حبيب و منزل
بسقط اللوى بين الدخول فحومل
فتوضح فالمقراة لم يعف رسمها
لما نسجتها من جنوب و شمأل"[1]

He quotes الصمة بن عبد الله for 'النسيب' in Arabic as,

"حننت إلى ريّا و نفسك باعدت
مزارك من ريا و شعبا كما معا
فما حسن أن تأتي الأمر طائعا
و تجزع أن داعي الصبابة أسمعا"[2]

Thereafter the author says that only the Arabic Gazl was being developed upto the 3rd century AH[3]. Then with the synchronization of Arabian and Persian cultures, the Gazl had had its place in the Persian Literature. Thus the widening took place in the status of Gazl. In this regard Hazrat Hasani maintains a number of pages discussing about some Persian poets in the field of Gazl like Jalal Uddin Rumi who stands for Love and ecstatic flight into the infinite. Rabe Hasani Nadwi also has quoted as Rumi said, "إن الحب يحول المرّ حُلواً، و التراب تبراً، و الكدر صفاء، و الألم شفاء، و السجن روضة، و السقم نعمة، والقهر رحمة، و هو الذي يلين الحديد، و يذيب الحجر، و يبعث الميت و ينفخ فيه الحياة، و يسود العبد"[4]

He also said, "إن الحب غني عن العالمين إن كان الشغف بالمحبوب و نفي ما سواه جنونا فهو يسد المجانين"[5]

Rumi is one of the great spiritual masters and poetical geniuses of mankind and was the founder of the Mawlawi Sufi order, a leading mystical brotherhood of Islam.

Rumi was born in Wakhsh (Tajikistan) under the administration of Balkh in 30 September 1207 to a family of learned theologians. Escaping the Mongol invasion and destruction, Rumi and his family traveled extensively in the Muslim lands, performed

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[1] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-19
[2] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-21
[3] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-24
[4] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-38
[5] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-39

pilgrimage to Mecca and finally settled in Konya, Anatolia, then part of Seljuk Empire. When his father Bahaduddin Valad passed away, Rumi succeeded his father in 1231AD as professor in religious sciences. Rumi 24 years old was an already accomplished scholar in religious and positive sciences. He also writes about Al-Sheikh Sharaf Uddin Saidy, Amir Khasru Dehlawi, Khaja Hafiz al-Shiraji, 'Abdur Rahman Jani and Faghani.

In the chapter "شعر الغزل في الأردية", the author, however, prior to go through the Gazl poetry in Urdu, discusses about its origin and development in Arabic and Persian literature. He writes, "[1]... والشعر الأردي بدأ في جنوبي الهند في رعاية ملوك المسلمين في بلاده" i. e. the Urdu poetry was started from the Souths of India under the strict holdings of the Muslim kings who comingled the Persian culture with the local one. Then the Urdu poetry spread over the Norths of India where the capital of the country Delhi situates and the kings, leaders and administrators were staying in Delhi at that time. So the Urdu poetry got the strength and obtained special colour with love and eulogy in it.

Then the author Rabe Hasani says that the Indian Muslim men of letters and poets did not compose any book of poem upto the 10th century AH except Persian language because the Persian language was dominant at that time in the Muslim administration of India.[2] The Indian Muslim writers were the followers of Iranian poets and their method of composing books and poetry. But with the passage of time, the mingling of Persian and Urdu languages started for better co-operation with the Indians. In the beginning of 11th century, AH the Urdu poetry developed much by following the Persian method. Then the expression of love and affection entered it i.e. the Gazl Poetry came into existence. This Gazl Poetry in Urdu as originated in the Souths of India, Rabe Hasani mentions (محمد قلى قطب شاه (م ١٠٢٢هـ), سلطان محمد قطب شاه (م ١٠٣٥هـ), and مولانا نصرتي (م ١٠٩٥هـ) of Hyderabad as fundamental and prominent. Then he mentions the name of شمس الدين ولي (م ١١٥٥هـ) سراج الدين سراج (م١١٧٧هـ)، الشيخ الميرزا مظهر جان جنان (م ١١٩٥هـ)، مير محمد تقي مير(م ١٢٢٥هـ)، الميرزا رفيع سودا (م ١١٩٥هـ).

In the next chapters, the author Rabe Hasani Nadwi writes about الميرزا محمد رفيع سودا who died in 1195 AH at the age seventy years old. He writes, "... و برز في قول الشعر، و كان رقيقا في خياله يأتي بمعان طريفة، و كانت له قدرة بيانية عظيمة، و قوة في التعبير الجميل و لطف في المعاني، و كان متصرفا في اختيار الألفاظ، كان يتصف شعوره بالتألم"[3]

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[1] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-48
[2] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-49
[3] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-75

Thereafter he writes about خواجه مير درد who died in 1199 AH. He was a great Sufi. He was very expert in expressing the meaning of love through his poetry. The author writes, "كان خواجه كير درد (١١٩٩هـ) من مشايخ الصوفية، و قد كان بارعاً في أداء معاني الحب، و خواطر الغزل بإجادة كبيرة، و استفاد الشعراء الآخرين، كان غزله كما يقول بعض نقاده قصائد غير طويلة، فقد كانت بعضها سبعة أيات و بعضها تسعة أبيات، و كانت له إجادة كاملة في صوغ معانيه في قوالب بيانية جميلة تحمل تأثيرا كتأثير لمعان السيف الأبيض"[1]

About مبر محمد تقي مير, the author Rabe Hasani Nadwi writes, "أما مير تقي مير (م ١٢٢٥هـ)، فكان ممن رزقهم الله شعوراً فنياً قوياً، و ساعدته قريحته بقرض شعر رقيق فيه الحيوية و الابتكار، تمكن الغزل الأردي بتأثير براعة عمله في الظهور الرائع بخصائص فزلية جديدة خاصة بنفسه، فصار الشاعر بذلك أسوة و قدوة لمن بعده"[2]

In the same manner, the author writes about محمد إبراهيم ذوق as,

"لقد كان الشاعر محمد إبراهيم ذوق (م١٨٥١م) شاعراً معروفاً حائز التقدير من نقاد الأدب مثل أقرانه، فقد كان من عظماء شعراء عهده، و اختاره ملك الهند 'بهادر شاه ظافر' كأستاذ له أيضاً"[3]

Thereafter the author writes about الحكيم محمد مؤمن خان مؤمن as,

"كان الشاعر حكيم محمد مؤمن خان مؤمن (١٨٠٠- ١٨٥١م) من عظماء الشعر الغزلي الأردي فيعصره، بل كان يفوق في بعض الجوانب على معاصريه و أقرانه، و كان أسلوبه قوياً قوة المجدين في قول الشعر، و كانت معانيه لطيفة و قيقة، يستخدم الاستعارة و التشبيه ببراعة و إجادة"

In this manner the author writes about الميرزا أسد الله خان غالب (١٧٩٦- ١٨٦٩م)، ألطاف حسين حالي (١٨٣٧-١٩١٤م)، العلامة شبلي النعماني (١٨٥٧-١٩١٤م)، أكبر حسين إله آبادي (١٨٤٦-١٩٢١م)

At the end of the book the author writes about جكر مرادآبادي (١٨٩٠-١٩٦٠م) as,

"لقد كان أهمهم و أشهرهم في العهد الأخير الشاعر جكر مراادآبادي' قد لقب برئيس المتغزلين بما كان له من باع طويل في إحداث المعاني المبتكرة في النسيب، برقة الشعور و شجا القلوب العجيب و إيقاع يسحر القلوب، بلغ من تأثيره على الشباب أن هاموا حوول شعره هياما، و جاء على نفس المنهاج 'نشور واحدي' الذي قصر شعره برمزية جميلة بالصبوة و النسيب"

(The poet جكر مراادآبادي was very famous and renowned poet amongst the poets of the last period. He is called the leader of the Gazl poets since he had great experience on innovative meaning of the Naseeb...)

The author Rabe Hasani Nadwi here translated some Urdu verses of the poet into Arabic as,

"الحب ونام و الحب خصام
و الحب ورود و الحب صمصام"

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[1] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-77
[2] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-79
[3] الغزل الأردي: محاوره ومكانته في الشعر by Muhammad Rabe Hasani Nadwi. P-81

However the author ends the book with "المراجع" in which he mentions 31 reference books inclusive of two famous magazines "مجلة: جهان كتب" and "مجلة ديوان أردو". Thereafter the book contains "فهرس الأعلام" and then "فهرس الموضوعات" of the book.

➢ **رسالة المناسبات الإسلامية (Risalah al-Munasabat al-Islamiyah):**

Muhammad Rabe Hasanji Nadwi has written this book in Arabic. The booki begins with "كلمة المؤلف" by the author. He writes here, "فإن مناسات الأفراح و الأحزان التي يمر منها الإنسان في حياته حينما تقع للمسلمين تصطبغ بالصبغة الدينية إذا تلقوها بنسبتها الدينية، و ذلك لأن الدين الإسلامي يحيط بكافة ظروف الحياة الإنسانية، و له توجيهات و إرشادات فيها، و بذلك تصبح حياة المسلم بجميع أحوالها حياة يمتزج بها الدين، و بذلك ينال المسلم أجرا من ربه تعالى على أحواله المختلفة ما دامت هذه الأحوال موافقة لتوجيهات الدينية"

(The human being spends the life through the occasions of gay and grief and while it occurs to the Muslim, they colour it by the colour of religion and this is because the Islamic religion takes all humanitarian conditions of life. It has directives and guidance in it. So the life of the Muslim becomes mixed with these conditions the religion defines. Thus, the Muslim gets rewards from the Almighty Lord for different conditions, as long as these conditions are in accordance with the religious directives.)

Thereafter the book contains "تقديم" by الدكتور سعيد الأعظمي الندوي. He says here that the Islam id s the greatest reward from the Almighty Allah to the human being. It is the full-fledged religion. It is the greatest blessing from Allah. He here quotes the holy Quran as,

"اليوم أكملت لكم دينكم و أتممت عليكم نعمتي و ريت لكم الأسلام دينا"[1] (This day, I have perfected your religion for you, completed My favour upon you, and have chosen for Islam as your religion)

He says that the Rabe Hasani Nadwi has assembled a number of articles on the different occasions of religion Islam in this book. It gives the high understanding and wide sense of the states relevant to Islamic life. He prays for Rabe Hasani Nadwi and thanks him for writing this valuable book.

The author has divided the contents of the book into five sections. These are:

"الإسراء و المعراج، دراس الهجرة، الحج و عيد الأضحى، الصيام و عيد الفطر، شهر الربيع"

In the first section he discusses about the Nocturnal Journeys of the Prophet Muhammad (peace be upon him) to the seven heavens. He writes that the nocturnal

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[1] 03- الأية : سورة المائدة

journey of the Prophet Muhammad (Peace be upon him) is an important activity of the Prophet (Peace be upon him). He also writes that it is found from all the reliable sources of Islamic History that the Prophet Muhammad (Peace be upon him) made his midnight journey to the seven heavens six times in dream and one time in practical. He made his nocturnal journey on 27th day of Rajab to the seven heavens. These are called "الإسراء" or "المعراج" in Arabic. The Almighty Allah, however, allowed him to journey after he had passed a long period keeping patience from the agony and insulation from his own group. The author mentions,

"لقد جعل الله تعالى لرسوله الكريم ذلك المستوى الرفيع و المكانة العالية في كونه إنسانياً جامعاً بين الصفتين البشرية و الربانية بمروره من خلال أكثر الشدائد البشرية التي يمر من خلالها الإنسان البشر"[1] (Almighty Allah has given His Prophet the high level and high status in His creation with both humanitarian and divine qualities ...)

Then the author starts the next section "الصيام و عيد الفطر". Here he says that fasting (الصوم), one of the five pillars of Islam. The Muslim celebrates the famous Islamic festival 'Eid al-Fitr (عيد الفطر) after fasting (only day hours) one Islamic calendar month named as Ramadan. In this month, the Muslims keep themselves away from drinking though thirsty, from eating though hungry and from wanton conduct though angry, rather keep them in deep devotion to Allah. Rabe Hasani Nadwi, author of the book writes,

"فالصوم نظام شامل كامل لتزكية النفس الإنسانية تزكية خلقية، و تربيتها دقيقة قوية على حياة كريمة سامية"[2] (Fasting is a full-ledged comprehensive system for purifying the human soul congenitally. Its upbringing is strong on the dignified Semitic life). He says that the fasting brings pleasures in the mind of the Muslim. In this regard, he quotes Sahih Al-Bukhari as,

"للصائم فرحتان يفرحهما، إذا أفطر فرح، و إذا لقي ربه فرح بصومه"[3]

(There are two pleasures for fasting people; when he does his Iftar and he gets pleasure for his fasting when he meets his Lord).

After that he says that it is a great pleasure for the fasting people when they see the new moon in the sky after fasting a month. The author Rabe Hasani Nadwi here quotes عبد الله ابن المعتز as,

"انـظـر إلـى حـسـن هـلال بـدا
يـهـتـك مـن أنـواره الـحـنـدسـا

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[1] رسالة المناسبات الإسلامية by Muhammad Rabe Hasani Nadwi, P-14
[2] رسالة المناسبات الإسلامية by Hazrat Maulana Muhammad Rabe Hasani Nadwi. P-32
[3] رسالة المناسبات الإسلامية by Hazrat Maulana Muhammad Rabe Hasani Nadwi. P-55
Copied from صحيح البخاري of محمد بن اسماعيل البخاري Hadith No.- 1904

كمنجل قد صيغ من فضة

يحصل من زهر الدجى نرجسا"[1]

He then says that all these lead the Muslims to upgrade their firm faith in Allah and improve their own conduct in Islamic web.

The author then deals with the fifth pillar of Islam, the pilgrimage. He writes here that the Muslims are in obligation for Hajj or Pilgrimage to Mecca at least once in a life. But binding, if one can afford to do so, in respect of his finance, health and other considerations of Pilgrimage to Mecca. He also says that that to visit the Prophet's Tomb with Hajj is very meritorious. He also writes, "أمر الله سبحانه و تعالى نبيه العظيم إبراهيم عليه السلام بتهيئة بيته 'الكعبة'للحجاج ليقوموا بالعبادة فيه بقوله: (و طهر بيتي للطائفين و القائمين و الركع السجود)"[2]

(Almighty Allah ordered the great Prophet Ibrahim (Peace be upon him) by the creation of his home the holy Kaaba for the pilgrims to perform to cults. Allah says, 'And sanctify My House for those who circumambulate it and those who stand up for prayer and those who bow and make prostration').

In the concluding section of this book Hazrat Hasani deals with the month of Rabi-I (ربيع الأول) in which our Prophet Muhammad (peace be upon him) came in this world. The author here writes,

"هذا هو الشهر الذي ينقضي به أربعة عشر قرناً على مولد رسول الله محمد بن عبد الله خاتم الرسالات السماوية لأبناء هذه الأرض، أربعة عشر قرناً زاخرة بالأحداث، و التحولات، و الوقائع، و الأحوال، و الانتصارات، و البناء، و الانكماش، و الضعف"

(This is the month passing fourteen centuries form the birth of the Prophet Mohammed bin Abdullah, the last heavenly Messenger to the sons of this land. This fourteen century is full of events, transformations, facts, circumstances, victories, construction, deflation and vulnerability)

He also says that every year this month specially reminds the whole nation about the bright religion, Islam and this remembrance brings the faith in Almighty Allah and His Messenger (Peace be upon him) to the upstairs. Then the author ends the book "الفهرس الكتاب".

➢ **في وطن الإمام البخارى (Fi Watan al-Imam al-Bukhari):** Muhammad Rabe Hasani Nadwi has written this book in Arabic. The book begins with "كلمة المؤلف" by the author Rabe Hasani Nadwi. He says here that he wrote this book on the basis of his trip

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[1] رسالة المناسبات الإسلامية by Hazrat Maulana Muhammad Rabe Hasani Nadwi. P-57

[2] رسالة المناسبات الإسلامية by Hazrat Maulana Muhammad Rabe Hasani Nadwi. P-74

to Transoxiana (ما وراء النهر) along with his maternal uncle Abul Hasan Ali Hasani Nadwi in 1993AD. This city, in modern era, is called Uzbekistan and Turkistan. He visited the important educational areas of Transoxiana like Shash city (now Thashkand), Samarkand and then Bukhara .At that time he found Islamic status there in was very poor and so he felt mentally owes. Then he wrote all his heart attacking feeling in an Urdu magazine that was read by all his friends. After that, they requested him to write all these melancholic expression in a book form in Urdu. Thus, he compiled a book with aforesaid name. Later on, his friend محمد يوسف الصديقي who was well versed in both Arabic and Urdu languages, translated this book into Arabic.

After this, the author writes "بين يدي الرسالة". Here he writes, "الإمام البخاري أكبر أعلام علماء الحديث، و مكانته بين المحدثين فريدة لمعرفته الواسعة الدقيقة لأحاديث الرسول صلى الله عليه و سلم و لتفقيهه لها و لنبوغه في حفظها، و لقد اعترف أهل العلم و المعرفة بسبقه على المحدثين اللآخرين في كل ذلك"

(Imam Al-Bukhari is the great personality of Hadith scholars. His position amongst the Hadith scholar is unique because of his exact wide knowledge on the Hadith of the Prophet (Peace be upon him) and because of his devoutness for Hadith and his talent in their conservation. All the people of science and knowledge know him as the expert of other Hadith scholars.)

Then he discusses about the population, culture, civilisation, production, political phenomenon etc. of the cities. It is also to mention that Hazrat Hasani put his deep eyesight on the religious education of the state and for this, he visited many educational institutions and libraries there. In this book, the author Rabe Hasani Nadwi writes about the agricultural production for the year 1971 AD as follows;

المحصول الزراعي	الكمية بالأطنان
الحبوب	٥٠٠و٠٠٠
الفواكه	٨٠٠و٠٠٠
القطن	٠٠٠و٠٠٠
اللحم	٤و٢٥٠و٠٠٠
الخضراوات	٣و٢٥٠و٠٠٠

He then discusses about 'The Imam of Hadith scholars and The Imam of the Believers, in Hadith, Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Bukhari al-Jufi. and his composed Hadiths book "صحيح البخاري"

Abu Abdullah Muhammad ibn Ismail ibn Ibrahim al-Bukhari al-Jufi was born in 194 A.H. in the city of Bukhara .1 His father Ismail was a well-respected scholar and

was one of the students of Hammad ibn Zaid, and Imam Malik. Unfortunately, he died when his son Muhammad was quite young. He did, though, leave his son a good fortune such that he was able to spend most of his time in learning and did not have to worry about financial matters. He began his studies at a very young age, studying the Qur'an and other essential topics, as was the practice of his day. But from his youth, he was especially attracted to the study of Hadith. By the age of ten, he was reading the available works; by the age of sixteen, he had memorized the works of Waki and Abdullah ibn al-Mubarak and he was familiar with the opinions of the Iraqi jurists. According to ibn Katheer, he could look at a book just once and memorize its contents. In order to help him memorize the chains of the hadith; he used to research the narrators, discovering when exactly they lived, where they lived, who they studied from and so on. In this way, the names in the chains were no longer simply names of strangers, but became the names of people whom al-Bukhari was intimately familiar with. This great man left this world on the night of Eid al-Fitr, 256 A.H. He was buried the next day in Khartank.

His compiled book of Hadiths "Sahih al-Bukhari" is regarded as the single most authentic collection of Hadiths; Sahih al-Bukhari covers almost all aspects of life in providing proper guidance from the Messenger of Allah. Rabe Hasni Nadwi writes that this book of Hadith is the work for more than 16 years by Imam al-Bukhari who before writing any Hadith in this book performed two rak'ahs prayer for guidance from Allah and when he was sure of the Hadith's authenticity he used to include this it in the book.

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CHAPTER-3(c)

He and His Works in the Eyes of His Contemporaries

The contemporaries of Rabe Hasani Nadwi do not leave him unfelt. He and his various works are the subjects of thinking to his contemporaries. Many of his contemporaries have also helped him in writing different books. Sometimes it is found that he and his fiendlike brotherly contemporaries Wade Rashid Nadwi, Muhammad Ibrahim Nadwi and Ustad Muhammad Akram Junpuri are the two sides of the same coin.

The writings of Rabe Hasani Nadwi occupy important status in socio-educational phenomenon in modern era. Abul Hasan Ali Hasani Nadwi writes that Muhammad Rabe Hasani Nadwi writes many a good number of books, articles etc for the development of nation in accordance with the rules and regulations of the bright religion Islam.

The glorious writing of Rabe Hasani Nadwi elevates the status of human nation in general. His writing is the light to his many contemporaries for attaining their self-destination in various spheres. Wade Rashid Nadwi writes that the Arab world was in a perplexed situation in its history. With the passage of time, there have been occurring many philosophical revolutions in education and culture... Rabe Hasani writes a number of articles by squeezing attractive attention towards the present practical era from the yore era. He widened the existence of these countries with due deletions, additions, eliminations and investigations... All these are assembled in a book "العالم الإسلامي اليوم: قضايا وحلول"

He also adds, "Rabe Hasani Nadwi, in spite of his highly engaged life, his writings help much to attain at conclusion for various pandemonium occurrences existing in modern world especially in the Arab World." He also says that he had studied many books on such educational subject matter but this writing of Rabe Hasani serves unique.

The knowledge of Rabe Hasani Nadwi is also worth praising in bringing the human nation into the light of the life of the Prophet Muhammad (Peace be upon him) by his pen. Wade Rashid says that the writings of Rabe Hasani Nadwi on different spheres of life span of the Prophet Muhammad (Peace be upon him) make the human nation awakened for spending lie in very Islamic way. Wade Rashid said this on the basis of his writing "في ظلال السيرة".

Wade Rashid Nadwi also opined, "Now-a-days, Rabe Hasani is such a personality that his works and words are of great influence in developing the nation and modern

civilization in its proper scientific way in accordance with the bright Islamic way. We are in debt to his wide and precise philosophy for practical process to develop the human society by improving the educational system, specially the Arabic language and its Literature in modern world. His Arabic books like "تاريخ الأدب العربي: العصر الإسلامي"، "منثورات من أدب العرب"، "الأدب العربي بين عرض و نقد" etc. are most reliable books for growing inspiration deeply in the heart of the wisdom seekers..."

Wasiq Nadwi, while I made an interaction with him about Rabe Hasani Nadwi and his works, he says, "Rabe Hasan, Rector of Nadwatul Ulama, Lucknow, is a great international personality. He has a lot of valuable gigantic works for elevating the human nation as a whole. His words and works are high and well accepted for smooth running of life through proper education, specially through Arabic Language and its literature under the shadow of the bright religion Islam." Then with special reference to some of his Arabic and Urdu books like "Jaziratul 'Arab", "Halat-e-Hadirah aur Musalman", "Ummat-e-Muslimah: Rahbar aur Mithali Ummat, Madhi wa Hal ke Ayna Me" etc., Wasiq Nadwi says, "The writing of Rabe Hasani Nadwi is an ornamented way for the wisdom seekers to reach at the core of education especially the education of Arabic Language and its Literature for adorning the life with ornaments of education. This renowned personality is a model personality of international status."

Rabe Hasani Nadwi has been working in Nadwatul Ulama from the beginning of his teaching life. He has been administrating the institute with rummaging eye-sight on the multi-angular development of the human nation as a whole. He has been innovating new rules and regulations for elevating the education status of Muslim Nation under the shadow of the bright religion Islam. About the notion of Rabe Hasani Nadwi on the system of education, I have mentioned in the previous sub-chapter. In this regard, Sai'yd al-A'zami al-Nadwi opines, "Rabe Hasani Nadwi modifies the methods of teaching and learning for mass people in Nadwatul Ulama and some other Islamic and Arabic Literary institutes in national and international level. I may suppose these methods as neither too rigid nor too flexible. It is so that no one can abnegate these or disuse these."

Rabe Hasani Nadwi, member of many national and international institutions and organizations, is introducing many reliable, annexable and non-defying methods for elevating the mass education level. Dr. Sayed M. Khalid Ali Hamidi says, "I have studied many of his books and it is for me to say that his thinking and mostly its practical application through writing is ever praise worthy. He always tries his level best for massive elevation of the human nation. It is very valuable forever."

Regarding the personality of Rabe Hasani Nadwi, Abdus Sattar Yousuf Sheikh says, "Muhammad Rabe Hasani Nadwi is indisputably one of the greatest exponents of Islam in the twentieth and twenty-first centuries. His commands through his writings and speeches over Arabic have great influence and it extends far beyond the Sub-continent India and the Arab World.

His exposition of Islam is marked by moderation. He is not a fanatic in any sense of the term. He believed in Islam as a blessing for mankind and as a positive and creative factor in human history. In a sense, he perceives Islam as a civilized force that retains a viable counterpoint to the Western civilization with all its excesses in relevance to the modern ages.

The Maulana is the very anti-thesis to the fire-eating media image, narrow-minded Mullah. Orthodox as he is, he is far from being conservative in Islamic approach. Umma-conscious as he is, his love for the motherland knows no bounds. He has never preached 'Jihad' to restore Muslim dominance. He always stands for mutual respect, for peaceful co-existence, for human values, for establishing a social ambience based on tolerance and harmony in India and in the world at large."

The co-operating thinking of Rabe Hasani Nadwi in uniting the nation by uprooting different types of chaos like Ayodhya Issue, Gujarat Issue on the basis of religion, culture, tradition, caste,' tribe, language, geographical existence is media magnetic. Islam brings unity and not diversity.

However, regarding the writings of Rabe Hasdani Nadwi, I have made interactions with a very good number of wise scholars like Sayed al-A'zami al-Nadwi, Wade Rashid Nadwi, Sayed Sulaiman Nadwi, Dr. Muhammad Qutb Uddin Nadwi, Muhammad Saqib Nadwi, Dr. Farhana Siddiqui, Dr. M. Ayub Nadwi, Dr. Anzar Nadwi, Mohd Wali Rahmani, Abdus Sattar Yousuf Sheikh, Ruksana Lari, Safia Naseem- Lucknow. Maulana Khalid Rashid-a member of AIMPLB and so on. They are very fond of his writings. I found all of them are very fond of him wish him the best of his life.

But it is true that all the scholars are not having the same level of interest in all the wrings of Rabe Hasani Nadwi. I have found some of them like his Arabic Books while some others Urdu.

Rabe Hasani Nadwi always keeps himself under the shadow of Islam. His worldwide practical thinking, his different glorious activities for the human nation as whole serves as a ladder for his contemporaries to reach at the aggrandizement. His monolithic activities, according to many learned personalities and Ulamaas, are nothing but

monuments in the history of Arabic Language and its literature. We do visit these monuments for our better in life. In fact, it is extra ordinary ability bestowed to him from the Almighty to do such magnum opus deeds in his bee-busy life.

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