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Title of Thesis - famous Writers of Rohilkhand and their Contribution to Arabic Language and Literature

Abstract

In the thesis, I have discussed the famous writers of Arabic Language and literature in Rohilkhand. These writers have produced their famous works in Arabic language. The golden and everlasting works of these writers are available in abundant number.

If the list of these writers is compiled who have produced their works in Arabic, we find that a number of writers have written more than twelve books. For example, Sheikh Wasi Ahmad Muhaddis Surti has written more than fifteen books; Sheikh Hamid Raza Khan has written eight books in Arabic; Sheikh Akhtar Raza Khan Azhari has written sixteen books and Sheikh Imteyaz Ali Arshi has written nineteen books. Sheikh Nuruddin bin Md. Ismail has written fourteen books, Sheikh Mufti Md. Sadullah has written thirteen books, Sheikh Md. Tayyab Arab Makki has written seventeen books, Sheikh Maulvi Ismail Landani has written nine books and it is interesting to note that among these writers, there is one writer named Imam Ahmad Raza Khan who has written more than hundred books in Arabic which cover all the disciplines of knowledge.

The Scholars of Rohilkhand who have produced their works in Arabic have written great Scholarly works in Arabic. For example, Imteyaz Ali Arshi ' Work entitled as Tafsir-e-sufiyan-e Sauri is very famous among the tafsirs and mufasssirin. Similarly among the category of Tafsir; we find the footnotes by these writers who have written on the Tafsirs of the holy Quran. For example, Sheikh Wasi Ahmad Muhaddis-e- Surti's Hashya-e Baizawi, Sheikh Ahmad Raza Khan's Hashya-e Tafsir-e- Baizawi, Hashya-e Tafsir-e- Khazin, Hashyai Durr-e- Mansur. The Scholar Imteyaz ali Khan Arshi consulted a manuscript of eleven pages of Tafsir-e- sufyan-e sauri. He found this manuscript in Raza library Rampur. He wrote comments on this Tafsir for the benefit of the people. He wrote so much commentary on this Tafsir that now this Tafsir's Size consists of four hundred and eighty five pages. He wrote a Muqaddama of forty pages in Chaste Arabic about this book. When the Arab Scholars read this book, they praised the writer for his scholarly contribution. Sheikh Wasi Ahmad Muhaddis-e- Surti wrote Taliqat- Shuruhe Arabah-lit Tirmizi and sharh-u- shefa lil Mullah Ali Qari. Sheikh Ahmad Raza Khan Bareilvi wrote many works like Hashyae- sahih Bukhari, Hashya-e sahih Muslim, Hashyae- Jame- Tirmizi and many more footnotes besides the above mentioned footnotes. Mufti Md. Sadullah Muradabadi wrote Hashya-e Sharh-e Muslim. Sheikh Abdul Latif Muradabadi wrote Sharhe- jame Tirmizi. In the field of Jurispudence (Fiqh), Sheikh wasi Ahmad Muhaddis-e- Surti wrote. At Taliqatul Mujalli le Ma fi Munyatil Musalli. Sheikh Ahmad Raza Khan wrote al Ata-un- Nabawiyya fil Fatawa Razwiyya which is based on Thirty Five volumes according to the modern research and every volume consists of at least twelve hundred pages.

In the field of Sufism (Tasawuf), Sheikh Ahmad Raza Khan wrote Hashyae Alyawaqit wal Jawahir, Hashya Ehya-olumiddin lil Ghazali; Sheikh Neyaz Ahmad Barailvi wrote Shamsul Arfin. In the field of logic and philosophy, Sheikh Neyaj Ahmad Barailvi wrote Resalatul Mantiq. Sheikh Ahmad Raza Khan wrote Resalatul Mantiq and Maqamiul

Hadid ala Khaddil Mantiqel Jadid. Sheikh Fazl-e- Haq Rampuri wrote Hashyae- Hamdullah. Mufti Md. Sadullah Muradabadi wrote sharh-e- Khutbatil qutbi. Maulana Md. Ismail Muradabadi wrote Hashye alal Mebzi.

Madarsa Alya Rampur has contributed a lot in the field of knowledge.

In the field of elm-e- Aqaid –o- Kalam, Sheikh Ahmad Raza Khan wrote Al Mutamadul Mustanad Benao Najatil Abad, Hussamul Harmain Ala Manharil Kufre wal main. Maulana Fazle- Rasul Bedauni Wrote Al Mutaqadul Muntaqad.

In the field of mathematics, sheikh Ahmad raza khan wrote Alkalamul fahim fi salasilil jama- wata. Taqsim, Jadabilul Reyazi. Munnulal Falsafi wrote al ujab, Resalah fi elmel Hesab which is beneficial for the students and scholars both.

In the field of elme- nahw-sarf, Sheikh Md. Tayyab Arab Makki wrote Al Nafhatul Ajmaliyya fi Selatil felya .

In the field of lexicography (Insha) Munshi Kundan lal Ashki wrote reselah fil insha.

If we look at the holistic picture of the writers, we come to the conclusion that some of the writers are better than other writers. In the field of Tafsir the famous writers are Maulana Imteyaz Ali Arshi. In the field of Hadith, the famous ones are Allama Wasi Ahmad Muhaddis-e-Surti and Imam Ahmad Raza Khan Bareilvi. In the field of fiqh, famous ones are Mufti Naqi Ali Khan, Sheikh Ahmad Raza Khan. In the field of logic and philosophy, the famous ones are sheikh Neyaz ahmad Barailvi, Sheikh Ahmad Raza Khan, Allama Fazl-e Haq Rampuri.

The famous literate and perfect in knowledge are sheikh Neyaz Ahmad Bareilvi, Sheikh Ahmad Raza Khan, Allama Akhtar Raza Khan Azhari, Sheikh Md. Ismail Landani Sheikh Md. Tayyab Arab Makki Certainly, the writers whom I have covered in this thesis are excellent in their writing in Arabic.

Some scholars have argued that some of the writers of Rohilkhand have blindly followed their predecessors and have not contributed scholarly in the field of knowledge and have just written commentary on the books of their predecessors. But this is entirely wrong because we find a lot of books of the writers of Rohilkhand which are scholarly written. This is true that they wrote footnotes, translated books and written tafsirs and they are not equivalent in quality.

Indeed, the source of all the Islamic knowledge is based on the holy Quoran and Ahadis. The Muslims in the early era of sadi Hijri, they concentrated on the compiling of different disciplines of knowledge z.e. Tafsir and its associates, Hadith and fiqh and their attributes. During the age of Abbasid period the non- traditional disciplines got advancement. This period is called the golden era of knowledge. In this period, many books from Greek language were translated in Arabic language. In this period , the scholars started writing commentary, Hawashi and Taliqat on the previous works.

The scholars of Rohilkhand also contributed in the promotion of Islamic knowledge and learning in every period as the Ulemas of other Islamic countries enriched Islamic learning by their efforts. Thus, the ever lasting traditional and non traditional works of these Ulemas are available till date besides their original works.

Rohilkhand is birth place of famous ulemas, scholars, literates and poets. These persons contributed a lot in the promotion of Arabic language and Islamic knowledge. The Arabic language started its root in the very beginning but in the present two centuries it flourished a lot.