



Since
March 2002

A National,
Registered & Refereed
Monthly Journal :

Arabic Literature

Research Link - 172, Vol - XVII (5), July - 2018, Page No. 28-30

ISSN - 0973-1628 ■ RNI - MPHIN-2002-7041 ■ Impact Factor - 2015 - 2.782

Arabian lives during the Pre-Islamic Age : A Study

The age of ignorance i.e. pre-Islamic Age, when there was disintegration and anarchy in the religious, social and political life of the Arabs. This, however, should not mean that the Arabs were altogether devoid of any intellectual life. Even in the Dark Age, they should their intellectual attainments in Literature. In this connection the fairs at Mecca, Uqaz and Dhu al-Majas developed in to annual literary and intellectual congresses of the Arabs, where the poets competed in verse making and obtained distinction and honour; the selected best verses were inscribed in golden letters and suspended on the walls of the Ka'ba. It was called Mu'allaqat, seven Mu'allaqat, discovered so far are considered to the master piece of Arabic Language. (Rahim, 2003:5)

DR. RAIZUDDIN ALAM

Introuction :

The period preceding the rise of Islam is commonly known as the Pre-Islamic Age or Al-Ayyam al-Jahiliyah or The Age of Ignorance. The period was so called, because the socio-political, socio-religious, socio-economic, ethical as well as moral conditions of Arabia were of the worst order. The Pre-Islamic Arabs had no Prophet to guide them, there was no revealed book to inspire them, there was no any central government to unit them; there was no clear cut religious ideology and they had no idea of the system of government, no idea of moral and descent life. Their religious as well as political life was on a thoroughly primitive level. (Ali, 950:18)

It was a time the pre-Islamic period was the darkest age in human history. It was a time of ignorance and anarchy in the religious and social life in the world. The political, social and cultural life developed by the people of the ancient world was shattered by the Barbarians. The social and religious order organized by Judaism, Christianity and Zoroastrianism had been disintegrated. The people had forgotten the ideal of their religion. Morality had fallen at low ebb, corruption, intolerance, persecution and wronging of creeds and sects prevailed everywhere.

Pre-Islamic Arabia :

Arabia is the largest peninsula of the world which surrounded by the Red Sea in the West, the Indian Ocean in the South, the Persian Gulf in the East, and in the North the Syrian Desert, which extend to the Euphrates, stretch, in round numbers from the 12th to 34th degree of North Latitude, its length from the Mediterranean to the straits of Bab-el-Mandeb, as about 1400 miles it breaths across the neck of

the Peninsula is 800 miles, whilst its coastline on the Indian Ocean approaches 1200 miles, "Although Arabia is not possess a single navigable river". (Stobort, 1876: 5-6) Few of its stream reach ocean. Most of them exist only when swelled by the periodic rains and as a rule lose themselves in the sandy plains.

Arabia is one of the driest countries of the world. In its geographical setting, it is a unique land of many distinctive features peculiar to itself. It stands at the cross roads of three continents, Asia, Europe and Africa and has the distinction of being the centre of the old world. It is a part of Asia, but is separated from the main land of Asia and stands apart as a sub- continent by itself. Only the small arm of Red Sea separates it from Africa. It is separated from Europe by the Mediterranean Sea. (Masudul, 1987:19)

Pre-Islamic Arabian Life :

Discussion on the life of the Pre-Islamic Arabian people is always interesting. Without knowing their lives nobody can imagine the present civilized life.

Political Life :

During the pre-Islamic age, the whole of Arabia were under the subjugation of the Persian and Roman Empires enjoyed complete independence except certain portion of the north. Anarchy prevailed in Arab political life and the political life of Arabia, particularly the southerners, had disintegrated. The Arabs were divided in many tribes. Each tribe had of its own, generally known as Sheikh to whom they owed their allegiance. The relation between the members of different tribes was very hostile. The Arab did not hesitate to go any length; even they were ready to sacrifice their lives for the honour and prestige of the tribe. Tribal feuds,

Assistant Professor (Department of Arabic), Gauhati University, Guwahati (Assam)

raiding and plundering of one tribe by the other were the common phenomenon of the Arab life at that time. This condition of Arabia has been termed as Ayyam al-Arab. It is a record of blood feud, raids and irregular warfare among the Arabian tribes. (Ali, 1950:18)

In absence of any centralized government the Arabian tribes were always in conflict with each other at the slights pretext and the war between the conflicting tribes sometimes continued for many years together. Banu Bakr and Banu Taghlib fought for forty years on a small matter, the beating of a she camel. The war of Dahis and Ghabra (name of horses) fought between the Abs and its sister tribe Dhubyān over a horse race continued for several decades, the tribal raids and wars were thus a matter of everyday life. There was no systematic law in the country, "Might is right was the law in the land, as being no political unity and organized government in Arabia". (Rahim, 2003: 7)

Social Life :

Greatest anarchy prevailed in the social life of the Arabs. There was no ideal, morality or discipline in the society. Corruption, vices, superstition, unrestrained freedom and unrestricted enjoyment ruled supreme in the Arab Society. "Plurality of wives and husbands was the order of the day. A man could have unlawful relation with a number of sweet hearts. Married women were allowed by their husbands to conjugate with others for the sake of off spring". (Ali, 1950: 21) Girls of coquetting disposition often used to go to the outskirts of the city where they allowed to the men folk to take full liberty with them. Step sons could marry their step mothers and even the brothers sometimes married their own sisters. Men and women could have full liberty with their opposites. Women were not entitled to have the share of the property of their deceased husbands, fathers and other relations. In the advent of Muhammad (PBUH) who lifted them up from the depth of lowliness to the position of respect and dignity.

The birth of a female child was considered as a great curse and she was often buried alive by the heartless father. In a word the women of the pre- Islamic days had no status in the society. A man could marry as many wives as he liked and could divorce as he wished.

Slavery, in its worst form, prevailed in the Arab society. The master had unlimited authority over the slaves. He could even put them to death. They were generally treated most inhumanly and often left on the heated sand of the desert bound hand and foot and with eyes towards the sun. (Rahim, 2003: 8)

Economic Life :

The economic condition of Arabs was not bad but worst. The Pre- Islamic Arabian society was very much in the primitive stage. The land of Arabia was barren. There were no agricultural and mineral products. So the people of Arabia generally were economically depressed. The poor and middle class people earned their livelihood by tending cattle. But people of a higher status like Abu Bakr (R.A) and

Uthman (R.A) carried on in land and foreign business. They were economically better off but their numbers were few and far between. The practice of money lending based on the system of usury (interest) was in vogue among the Jews who treated their debtor very severely. So the lives the Arabs is generally continued to be very miserable. (Ali, 1950: 18)

Religious Life :

Prior to the rise of Islam, worst anarchy and confusion prevailed in the religious lives of the Arabs. With the exception of the Jews and the Christians, the rest of the Arabs were idolatrous. But the religious of the Jews and the Christians were in a moribund condition. Their religions could not any way contribute to the material and spiritual well being of the Arabs whole. (Rahim, 2003: 8)

The idol-worshippers, adorning many Gods and Goddess, Ka'ba, the House of Allah was adorned with 360 idols and converted into the most sacred sanctuary and centre of idolatry in Arabia. (Ibid, 20)

Besides idol worship, they also worshipped the Sun, the Moon, the Star, the Air, pieces of stone, tree and sand heaps. They did not believe in the oneness of God, the immorality of human soul and Day of Retribution. Only a section of the people of Medina believed in a vague monotheism. Every city had its own Gods and Goddesses, Hubal, Lat, Manah and Uzzah were the principal Gods and Goddesses of the Arabs. Every year men from different parts of the country used to come to Ka'ba where 360 idols were placed to pay homage to their Gods and Goddesses. During this time a big fair was held in Arabia and the fair was called the Fair of Ukaz. (Ali, 1950: 20)

The condition of the Age of Darkness has been well expressed by Jafar the spokesman of the Muslim emigrant to Abyssinia, in reply to the query of their King, he said to Negs, "Jahiliyah people were we, worshipping idols, feeding on the dead animals practicing immortality, deserting our families and violating the covenant term of mutual protection, the strong among us devouring the weak, such was the state when Allah sent unto us a messenger". (Rahim, 2003: 10)

Cultural Life :

The educational system of the days of ignorance was not like that of the modern age. The Arabs of this period were not altogether devoid of culture, they were famous for their language and poetry. The language of the Pre- Islamic Arabs had been rich that it can be compared to the developed languages of modern Europe. The perfection of Arabic language was the greatest contribution of the age of Ignorance to emergence of Islam. The great historian P.K. Hitti says, "The triumph of Islam was a certain extent the triumph of a language, more particularly of a book". (Ibid: 10) Another cultural achievement of the pagan Arabs was their poetry. The poetry of this period was national influence but not in spirit' (Ibid: 19) the theme of poetry was not the Arabs but the Arab tribe. The poems described about their tribes, of war, of the feats of courage of their tribal heroes and above all, of fair women and lovers, for which it was, said al-Sheru

Diwanul Arab (Poetry is the Registrar of the Arabs). In those days poetry was no luxury for the cultured few, but the sole medium of literary expression. (Ali, 1950: 19) Galam ibn Salmah of the tribe of Taqib is known to hold once a week a literary gathering where poems were recited and literary discussion and criticism took place. The noted Pre- Islamic poets were Imrul Qais, Zugair bin Abi Salma, Tarafa bin al-Abd, Labid bin Rabia, Antarah bin Shadad, Amar bin Kulthum, Harith bin Hilliza, l-Nabigha, Al-Asha, Hatim al-Tai, Abid bin al-Abras, Umaiyya bin Abi Salt etc. (Ali, 1996:36)

Imraul Qays was regarded as the Prince of the Arab poets as his Mu'allaqa was honoured as the best specimen of the Pre-Islamic Arabic poetry. This period also produced some wise man, such as Aktam. Hajib, Hindah, Loqman etc. the existence of these poets and wise man proves that the Pre- Islamic Arabia was not completely devoid of an intellectual life.(Ibid: 6)

Conclusion :

The age of ignorance i.e. pre-Islamic Age, when there was disintegration and anarchy in the religious, social and political life of the Arabs. This, however, should not mean that the Arabs were altogether devoid of any intellectual life. Even in the Dark Age, they should their intellectual attainments in Literature. In this connection the fairs at Mecca, Uqaz and Dhu al-Majas developed in to annual literary and intellectual congresses of the Arabs, where the poets competed in verse making and obtained distinction and honour; the selected best verses were inscribed in golden letters and suspended on the walls of the Ka'ba. It was called Mu'allaqat, seven Mu'allaqat, discovered so far are considered to the master piece of Arabic Language. (Rahim, 2003:5)

References :

- (1) Ali, K. (1950) : *A Study in Islamic History, Delhi.*
- (2) Ali, C.M. (1996) : *A Study of Literary History of the Arabs, Guwahati.*
- (3) Rahim, A. (2003) : *Islamic History, 4th edn, Delhi.*
- (4) Hughes, T.P. (1977) : *Dictionary of Islam, New Delhi.*
- (5) Stobort, J.W.H. (1876) : *Islam and its Founder, New York.*
- (6) Hasan, Masudul (1987) : *History of Islam, Vol. I, Srinagar.*



शोध-पत्र प्रकाशन सम्बंधी सूचना

‘रिसर्च लिंक’ (राष्ट्रीय मासिक शोध जर्नल) में शोधपत्रों के प्रकाशन हेतु किसी भी प्रकार का प्रकाशन शुल्क नहीं लिया जाता है। शोधपत्र प्रकाशन हेतु आप शोधपत्र की सॉफ्टकॉपी हमारे ई-मेल आईडी - researchlink@yahoo.co.in पर भेज सकते हैं। शोधपत्र प्राप्त होते ही रेफरी प्रकाशन हेतु स्वीकृत, अस्वीकृत अथवा संशोधन हेतु परामर्श प्रदान करता है। शोधपत्र प्रकाशन योग्य होने पर ही केवल शोधछात्रों, प्राध्यापकों से सदस्यता शुल्क लिया जाता है। सदस्यता शुल्क का भुगतान ऑन-लाईन हमारे खाते में सीधे किया जा सकता है। बैंक सम्बंधी जानकारी निम्नानुसार है -

बैंक : स्टेट बैंक ऑफ इण्डिया

ब्रांच : ओल्ड पलासिया, इन्दौर,

कोड - **SBIN 000 3432**

खाते का नाम : रिसर्च लिंक,

खाता नंबर - **63025612815**

भुगतान की मूल रसीद, शोध-पत्र एवं सीडी के साथ कार्यालयीन पते पर भेजना अनिवार्य है।



Since
March 2002

A National,
Registered & Refereed
Monthly Journal :

Arabic Literature

Research Link - 172, Vol - XVII (5), July - 2018, Page No. 31-33

ISSN - 0973-1628 ■ RNI - MPHIN-2002-7041 ■ Impact Factor - 2015 - 2.782

Shah Naseeruddin Baghdadi : The Introducer of Arabic Language and Islamic Culture in Assam

Shah Naseeruddin Baghdadi, the Arab origin Islamic propagator entered India as a trader. He travelled throughout the country for the purpose of his business but later on he introduced himself as the preacher of Islam. He, firstly, started his mission in East Bengal now Bangladesh; where he built his Dargah to spread the Islamic doctrines, and he was succeed in his mission to a greater extent. There are thousands of followers in Bangladesh and his death anniversary is observed every year in his Dargah at Sirajganj in Bangladesh.

ABDULAWAL PARAMANIK

Introduction :

Arabic, belonging to the Semitic group of languages, had come into existence since the early part of the 6th Century A.D. The whole Muslim World considered this as the most sacred language because of the language of the Holy Quran. It goes without saying that wherever the Muslim goes the Arabic language follows. It occupies a unique place among the international languages. Besides, an official language of about twenty four Arabian and non-Arabian countries, it is recognized as one of the official languages of UNO in 1973.

The relation of Arabs with the Indians was very close from the dawn of the 7th Century A.D. For commercial purpose the merchants of the costal places of the Arabian Sea used to learn Arabic. On the other hand Mohammad bin Qasim laid down the foundation of the Muslim Empire in India by conquering Sind in 712 A.D. Since then, Arabic being the religious language became very popular among the Muslim rulers and their subjects. Arabic continued to be studied in the British and post British period all over India including Assam.

Advent of Muslim in Undivided Goalpara : A glance

Goalpara is one of the oldest districts of Assam. In ancient times, it was a part of the Pragjyotishpur and later on Kamrupa. The Paul emperor of Kamatapur conquered this region and it had been taken under his subjugation. Later on, Kamatapur was conquered by the Muslims in 1498 and the Goalpara came under the Mughal Empire. During the British rule the district was renamed with the North-east Rangpur, and Goalpara was made the head-quarter of this district.

The state of Assam was formed in 1874 and Goalpara

became the integrated part of this state. Due to Bengal partition in 1905, Assam was included to East Bengal (presently Bangladesh) but in 1912 it regained the status of separate province. Goalpara was one of the biggest districts of Assam after the independence of India. For the sake of administrative convenience, it was divided into four districts i.e. Goalpara, Dhubri, Kokrajhar and Bongaigaon in 1983.

During the Kamata Kingdom, the Hindu society of this region was influenced by the Muslim preachers and converted to Islam. As per the document, there was a large Muslim society in Kamata kingdom where Ali Mes was the chief of Mes community. He guided Bakhtiar Khalji in his invasion on Tibet through Kamrupa in 1206. A large number of Hindus including the lower class hindus in undivided Goalpara district converted to Islam being impressed by the spiritual powers of the Sufis and Peers who entered to the region to propagate Islam. The Deshi (Native) Muslims who are the indigenous people of this district, but their forefathers were Hindus by religious faiths. And the rest of the Muslims of this district are migrated to this region from East-Bengal of undivided India in the late 19th and early 20th centuries.

Naseeruddin Baghdadi and the introduction of Arabic language in undivided Goalpara :

Arabic language entered into the soil of Assam with the entrance of the Muslims into this north-eastern province of India. The Muslim came to Assam as invader, trader, propagator, etc who carried out the flag of Islam. The first Muslim invasion was taken place in Kamrupa (Assam) by Muhammad bin Bakhtyar Khalji and this invasion was come to an end with his defeat. This incident was recorded in the Kanai Barasibowa (the fishing of Lord Krishna) rock

Research Scholar (Department of Arabic), Gauhati University, Guwahati (Assam)

inscription of North Guwahati; dated Chaitra 13, 1127 Saka or 27 March, 1206. A number of Arabian Islamic propagators, peers and fakirs, like Azan Fakir (Shah Miran), Gias Uddin Awliya, Nasiruddin Baghdadi etc. came to this land to preach their religious dogmas and they had succeeded partially in their missions. They started their religious practices and built Islamic institutions. Thus, gradually Arabic language began to spread throughout the entire north-eastern region. It has a great importance in building Assamese nation as well its language and culture.

Shah Naseeruddin Baghdadi (Rah.) was one of the most prominent figures and Islamic thinkers of modern Assam who propagated Islam in Undivided Goalpara District of Assam around the beginning of twentieth century. He settled down at Jaleswar area under Goalpara District and tried to spread out Arabic language and Islamic culture in north-east India.

Hazrat Shah Naseeruddin Baghdadi is considered as one of the important Sufis of Goalpara district who introduced Arabic language and Islamic culture to the lower part of Assam. His name has also been recorded among those who preached the doctrines of Islam to the people of this region. This savant of Islam was the son of Hazrat Qurban Ali, a renowned thinker Islamic philosophy. Hazrat Baghdadi came to India from Baghdad around the second half of the nineteenth century. It is narrated by his followers that he first came to Bombay (presently Mumbai). After a short span of time he was migrated to Uttar Pradesh in connection with his business of jewels. So, he lived there for a number of years, especially at Aligarh. During this period the time was humming with social and literary activities of Sir Syed Ahmed Khan (1817-1898 A.D.), the founder of Muhammadan Oriental College, now Aligarh Muslim University. Peer Baghdadi joined the movement of Sir Syed Ahmed Khan in connection with fund collection for the said college. Having finished his job at Aligarh, he came to Sirajganj via Calcutta (Kolkata) and Sundarbana (west Bengal). From there he came to Pabna of East Bengal with a view of dealing with the cultivation of jute.

During his stay at Pabna, Hazrat Baghdadi inclined to Islamic education and religious practices; so, he builds many mosques, Makhtabs and Madrassas. Moreover, for the greater interest of Sufi Doctrine, he builds some Inns and Dargahs in the greater Pabna region.

Then he came to Mymensing where he lived for many years, and had property with residential quarters. He married a native religious lady and lived for some years. He had three sons from this wife. He had many disciples and followers at Sirajganj, Mymensing and throughout the Bengal region. From Mymensing he moved to Katarihara, a historical place of Jaleswar Legislative Assembly Constituency. During that time the entire area of Katarihara and Jaleswar was barren; the numbers of inhabitation were very rare but he chose this barren land and settled there permanently. He took a land of 800 hundred bighas from the Zamidar (Land Lord) of Lakhipur with a view of the construction of Dargah, Mosque,

Madrassa and Musafir Khana (Inn) and for cultivation as well. He brought up some of his disciples from Mymensing and Sirajganj and made them settled down permanently in his gifted area. It is said that all the arrangements i.e. food and lodging were made for the followers, travelers and the poor without any discrimination of caste and creed. With the passage of time Katarihara along with Jaleswar developed socially, educationally and economically by virtue of the Peer. He made possible to convert a Christian family to Islam and married converted lady for the second time that gave birth of three daughters. The Peer left this world in Tuesday the 5th Magh, 1342 B.S. (1936).

Hazrat Baghdadi was a great and learned Sufi of Qadiriya order. He was well-versed in Urdu, Persian and Arabic and composed poems in the three languages. He had a dynamic personality and possessed deep knowledge of the Holy Quran, Hadith and Fiqh. He always quoted freely from the Quran and the Hadith in presence of educated persons. He was proficient in economics, geography and politics also. His book Ash'ar-e-Haqaiq is an ample proof of his genius. He was very conscious towards the education both Islamic and modern.

Shah Naseeruddin established the Katarihara Mazharul Uloom Madrassa in 1927 without taking any aid from the government (presently Katarihara Govt. Aided Senior Madrassa, under State Madrassa Education Board of Assam). Moreover, in the same year he established a Hafizia Madrassa in the same place which is named after him as Katarihara Naseeria Baghdadia Hafizia Madrassa. Thousands of students of lower Assam got Arabic as well as modern education from these institutions. This is the one of the most famous Arabic learning Institutes in lower Assam. He brought well versed teachers from Sylhet and Chittagong and other places of East Bengal. Besides these Madrassas, he used to teach Arabic language and Islamic philosophy among his followers and insisted them to learn Arabic language and Islamic Culture. The Urs Mubarak of Katarihara Dargah is celebrated in connection with his death anniversary i.e. the 5th Magh of Bengali year.

Conclusion :

Shah Naseeruddin Baghdadi, the Arab origin Islamic propagator entered India as a trader. He travelled throughout the country for the purpose of his business but later on he introduced himself as the preacher of Islam. He, firstly, started his mission in East Bengal now Bangladesh; where he built his Dargah to spread the Islamic doctrines, and he was succeed in his mission to a greater extent. There are thousands of followers in Bangladesh and his death anniversary is observed every year in his Dargah at Sirajganj in Bangladesh.

It is said that he showed some astonishing miracles for which people were attracted towards him. For example, sometime he changed the colour of water in Dudh Sagar (a pond dogged behind his dargah) and converted the water into milk. Once, his best disciple Moulana Abdul Hamid Khan

Bhashani was disagree over some matter, while the Peer was fishing by hook in his pond, he ordered his disciple to dive into the pond and to see what is in his hook; then Moulana Bhashani dived instantly into the pond and found another disciple catching the hook, he returned and sought apology from him.

References :

(1) Hussain, Anower (1987) : *Jaleswarot Hazrat Shah Baghdadir Sesh Trish Bochor, Goalpara.*

(2) Malik, Syed Abdu. (1958) : *Asamiya Zikir aru Zari, Collection of Verses composed by Azan Fakir, Gauhati University.*

(3) Tamizi, Mohammed Yahya (1992) : *Sufi movements in Eastern India, New Delhi.*

(4) Acharyya, N.N. (1966) : *History of medieval Assam, Guwahati.*

(5) Bhuyan, S.K. (1945) : *Asam Buranji, Gauhati.*

(6) Deka, Kanak Sen (1993) : *Asom Gusti Danda Aru Samajik Biwrtanar Dhara, Guwahati.*

(7) Gait, E.A. (1963) : *A History of Assam, Calcutta.*

(8) Saikia, Mohini Kumar (1992) : *Assam-Muslim relation and its Cultural Significance, Golaghat.*



शोध-पत्र प्रकाशन सम्बंधी सूचना

‘रिसर्च लिंक’ (राष्ट्रीय मासिक शोध जर्नल) में शोधपत्रों के प्रकाशन हेतु किसी भी प्रकार का प्रकाशन शुल्क नहीं लिया जाता है। शोधपत्र प्रकाशन हेतु आप शोधपत्र की सॉफ्टकॉपी हमारे ई-मेल आईडी - researchlink@yahoo.co.in पर भेज सकते हैं। शोधपत्र प्राप्त होते ही रेफरी प्रकाशन हेतु स्वीकृत, अस्वीकृत अथवा संशोधन हेतु परामर्श प्रदान करता है। शोधपत्र प्रकाशन योग्य होने पर ही केवल शोधछात्रों, प्राध्यापकों से सदस्यता शुल्क लिया जाता है। सदस्यता शुल्क का भुगतान ऑन-लाईन हमारे खाते में सीधे किया जा सकता है। बैंक सम्बंधी जानकारी निम्नानुसार है -

बैंक : स्टेट बैंक ऑफ इण्डिया

ब्रांच : ओल्ड पलासिया, इन्दौर,

कोड - SBIN 000 3432

खाते का नाम : रिसर्च लिंक,

खाता नंबर - 63025612815

भुगतान की मूल रसीद, शोध-पत्र एवं सीडी के साथ कार्यालयीन पते पर भेजना अनिवार्य है।



Since
March 2002

A National,
Registered & Refereed
Monthly Journal :

Arabic Literature

Research Link - 172, Vol - XVII (5), July - 2018, Page No. 34-35

ISSN - 0973-1628 ■ RNI - MPHIN-2002-7041 ■ Impact Factor - 2015 - 2.782

Early Islamic Poetry and AlHutai'a : A Study

Al-Hutaiya has left the sign of his skill in Ghazal and Narrative poems just like his satire and praise poems. It seemed to observe his literature that he was the victim of inferiority complex, reared up misery, composed satirical poems just like non- virtuous persons like a mean minded man. But, if we discuss all of his poems, we realized that his mind was not narrow, but filled with vitality; his heart was leaped up by the spring of water, new hopes and desires moved. He was enlightened by the intoxicated fascination of youth, and had a fertile brain, his power of thought was progressive; he enjoyed with great pleasure of the enlightened earthly love.

DABIRUDDIN AHMED

Introduction :

Arabic language is often called the language of poets, and Arabs themselves consider their poetry to be the essence of Arabic Al-Sheru Diwanul Arab (Poetry is registrar of the Arabs). This attitude towards the poetic genre can be explained by considering the literary heritage that is bestowed on the Arabs. They have a strong connection to classical poets and even today poetry is the most important and most popular literary medium in the Arab world, and the literary mode that best reflects their sense of self-identity, history and cultural values. When the incident perceived by their senses and when the same was stimulated in their hearts from narration, romance, eulogy, satire, elegy, boasting and the thing like this; and which depicted their Bedouin life and religious belief of idol worshipping. Their poetry was the mirror of their feelings and emotions of war and fighting. Thus in this free and vigorous nomadic life the old poetry was born and grew. When the life changed with great upheaval brought about by Islam, the poetry also changed. There appeared new elements in poetry. Islam united the whole nation into one unity, so the old feuds and hatred changed into love.

Early Islamic Poetry : At a Glance

Early Islamic Period is commonly known as Mukhaddaram Age in the history of Islam. During this period the Arabs used poetry as a weapon against their enemy tribes. They used their poetry as a silent sword aimed at the hearts of the opposing camp, not with the purpose of drawing blood, but with the goal of insulting the pride of their enemies through words. Clement Huart presented proof for this in his book A History of Arabic Literature. According to him, the poet was expected to compose satires which would consequently provoke the poets of their enemy tribes to come up with retaliating satires. However, in this period, poetry literature consisted on Islamic feelings. Prophet of Islam and his four

caliphs did not ignore poetry totally excepting that part which had inciting glorifying, satirical content. There is sufficient proof to show that he and his four caliphs liked poetry, as he asked Ata bin-al-Hadrami and Al-Khansa to recite poetry. About a dozen of poets, who attached to the Prophet and sometimes, praised him in simple terms. They also played a vital role in the field of Arabic poetry during the Islamic period, three of them are more famous namely, Hasan bin Thabit, Al-Hutai'a, Ka'ab bin Juhair and Abdullah bin Rawa. They are also considered as the most ardent constant defenders of Islam. A tradition suggests that all the first caliphs were famous poets with Hazarat Ali at the top but they were not professional poets at all. They recited the verses of other poets or their own only to lend vigour and poignancy to their words. From various sources it is seen that poetry literature was also in vogue along with the Quran and the Hadith literature in the early Islamic period. According to Ibn Khaldun, the most of the learned among the first Muslims who excelled in the religious or intellectual sciences were non-Arabs. At that time Arabs did not know the way by which learning is taught of the art of composing books and of the means where by knowledge is unregistered. Those who could repeat the Quran and relate the Hadith were called the readers. This oral transmission continued upto the days of Harun al-Rashid, who caused the Hadith to be set down in writing. A number of poetry during this period can be called Islamic because it contained ideas introduced by Islam such as the Unity of Allah, His power, majesty and glory or condemned pre-Islamic practices such as idolatry, superstitions and prejudices or advocated virtues recommended by Islam, such as fear of Allah, Unity, Restraint, Justice and Fair play.

Short biography of Al-Hutaiya :

The original name of the early Islamic poet Hutaiya is Jarwall bin Aus bin Jowaiya bin Makhyum bin Ghalib bin

Research Scholar (Department of Arabic), Gauhati University, Guwahati (Assam)

Katwiya bin Abbas. His nickname is Hutaiya and Juhair Abu Malayka. His fore-fathers were belonged to Mudhar tribe of ancient Arabia. At the beginning of the 7th century Jarwall was born at Dhu al-Rumma, a north west town of Medina. Al-Hutaiya was short, thin, and feeble; the upper teeth were supervened by the lower lip, the eyes went into hole, the face is peculiar. In total, He was a fearful, deformed man. Therefore, his Hutaiya nicknamed placed above his real name Jarwall and Abu Malayka.

During his teenage, Hutaiya's mother became captive of an ugly man with no tribe- identity. So, he began to lead a life of guardian less vagabond. At his youth he married a Bedouin girl. Since then he started writing parodies. His wife gave birth to a beautiful daughter whom he lovingly named Malayka. Guided by greed, Hutaiya with his wife and child reached the village Qoraiya of the Jhahal tribe to which Afqam belonged.

After the rise of Islam, he led by good in tuitions. After some time of the Mecca victory, he embraced the cold shade of Islam during the Prophet. But he felt uneasy for the strict moral bindings of Islam. After the death of Hazrat Muhammad, he left Islam.

Al-Hutaiya as a poet :

Al-Hutaiya is considered as one of the greatest poets of early Islamic period. He started composing poetry when he was a child and he reared up poor mother. However, his mother also left his in adulthood; she left home with another person. Al-Hutaiya became shelter less and wandered here and there. In this time, he began to write short poems with the vagabond Bedouins. In the Pre-Islamic period, before he got his youth, he began to write satirical poems. He got his father- hood after having his wife in a very little age. Then he disturbed by the thought of collecting food. He took the aim to get inhabitation of the property of his father Afqam.

The poet Hutaiya became the follower of the great poet Zuhair bin Abi Sulma and learnt the lessons of Arabic poems. Later, he had known as the narrator of Kaa'b bin Zuhair. He met these two famous poets; he achieved full knowledge about the poetry. Being inspired in writing poems, he included his name in the poetic group of Zuhair. After this his fame as a poet, spread out all over the Arabin soil.

The poems of Hutaiya can be divided into two groups: satirical and praise poems. Similarly, his main poems, which are satirical, can be divided also in two types the first type is those ironical poems written by him to attain financial facilities and to satisfy his mood of revenge, as example, he abused Jibrehan. In the hope of getting hospitality and presentation from Banu Anf al-Naqah and to take revenge of the ill-behavior of the wife of Jibrehan or those abuse poems by which he threatened to get money from the aristocrat people.

The voice of Hutaiya's satirical poems was so sharp that the aristocrat people of Arab was always in a great fear and tired to get rid of his attack by giving him money. The poet's stepbrothers had immense property and honor; and they lived a developed, luxurious life. They deprived the poet of the property of their father; he abused them and his father by telling poems.

Al-Hutaiya was very miserable type of man; but he did not leave abusing the miserable's being he a miserable man. Al-Hutaiya was a powerful poet. He had incomparable excellence in writing satirical poems. But he composed other type poems also with skill. He had a wide sphere of practicing Literature. He has shown skill in writing praise, glory, and erotic poems just like his satirical poems. He follows the method of Pre-Islamic poets. Generally, he begins his eulogy with the remembrance of his beloved. Then, he skillfully turned. Into the praise of the person, he was referring to.

Conclusion :

Al-Hutaiya has left the sign of his skill in Ghazal and Narrative poems just like his satire and praise poems. It seemed to observe his literature that he was the victim of inferiority complex, reared up misery, composed satirical poems just like non- virtuous persons like a mean minded man. But, if we discuss all of his poems, we realized that his mind was not narrow, but filled with vitality; his heart was leaped up by the spring of water, new hopes and desires moved. He was enlightened by the intoxicated fascination of youth, and had a fertile brain, his power of thought was progressive; he enjoyed with great pleasure of the enlightened earthly love.

In this context, two noble women had their influence on his life. One of them is his wife Umama and other is his fascinating heroin Umm Muabbad. He loves both of them very sincerely; he gave them immortality by making them queens in his love poems.

Al-Hutaiya was a poet of high rank; undoubtedly, he can be called as a great poet. In his poems, the spontaneous expression of abuse, pride and praise of tribes are available just like the poems of the Jahiliyya period. Professor Clement Huart recognized him as one of the masters of satire. The famous historian of Arabic Literature Butrus al-Bustani placed him as the greatest poet of all ages. In fact, his coinage, use of language, selection of rhymes and expression of ideas; he was a skillful artist, because the language of his poem is easily understood and narration is fluent, his rhymes are mostly free of errors.

The Arab critics have given much importance to Hutaiya's poetic genius; particularly his satire, praise, and erotic poems considered the highest rank. Ahmad Hassan Zayyat praised his narrative style, sweet rhymes, similarity of sounds in the end, remarked him as a powerful poetic expert.

References :

- (1) Ali, C.M. (1996) : *A Study of Literary History of the Arabs, Guwahati.*
- (2) Ali, K. (1950) : *A Study in Islamic History. Delhi.*
- (3) Al-Zayyat, Ahmad Hasan : *Tarikhul Adab al-Arabi. Faisal Publications, Deoband.*
- (4) Daif, Shawqi (1992) : *Fi al-Naqd al-Adabi, Darul Ma'rif, Cairo.*
- (5) Hughes, T.P. (1977) : *Dictionary of Islam, New Delhi.*
- (6) Ibn Khaldun (1958) : *Al-Muqaddimah, Lebanon.*
- (7) Ismail, Dr. Izuddin (1958) : *Al-Adab wa Fununuhu, Darul Fikr al-Arabi, Cairo.*
- (8) Rahim, A. (2003) : *Islamic History, 4th edn, Delhi.*
- (9) Zaidan, Jurji (1982) : *Tarikh Adab al-Lughat al-Arabiyya, Vol.I, Beirut.*





Since
March 2002

A National,
Registered & Refereed
Monthly Journal :

Arabic Literature

Research Link - 172, Vol - XVII (5), July - 2018, Page No. 36-38

ISSN - 0973-1628 ■ RNI - MPHIN-2002-7041 ■ Impact Factor - 2015 - 2.782

A Study on the Life of Ibn Khaldun

The fourteenth century historiographer and student of history Ibn Khaldun, a splendid researcher and mastermind, is presently seen as an originator of current historiography, human science and financial matters. Living in one of mankind's most turbulent hundreds of years, he saw at direct, or took an interest in, such conclusive occasions as the introduction of new expresses, the breaking down of the Muslim Andalusia and the Christian re-success, the Hundred Years' War, the extension of the Ottoman Empire, the decrease of Byzantium and the plague of the Black Death.

NURMAHAMAD ALI

Introuction :

The work at hand is based on the topic A Study on the Life of Ibn Khaldun. It is an important and feasible research topic in present day research scenario. Ibn Khaldun is one of numerous Muslim researchers in the exploration of Islamic history and human advancement, who is prevalently known for his al-Muqaddimah. Al-Muqaddimah is intended to be a prologue to the voluminous Kitab al-Ibar. However, the making of Muqaddimah incorporates data on the investigation of human, which incorporates data on the non-Muslim religions.

Name and Ancestry :

The full name of Ibn Khaldun is Wali al-Din Abdur Rahman ibn Muhammad ibn Muhammad Ibn Abi Bakr Muhammad Ibn al-Hasan Ibn Khaldun. He was born in Tunis on 27th May, 1332. His family is asserted to plunge from Khaldun, a South Arabian stock, and had come to Spain in the early years of the Arab success and settled in Carmona. The family along these lines moved to Seville, who had an imperative impact in the common wars of the ninth century, and was for some time figured among the three driving places of that city. Over the span of the following four centuries, the Ibn Khaldun progressively held high authoritative and political posts under the Umayyad, Al-Moravid, and Al-Mohad lines; different individuals from the family served in the armed force, and a few were murdered at the Battle of Al-Zallaqah (1086), which briefly ended the Christian re-victory of Spain. In any case, the rest along these lines won demonstrated short, and in 1248, just before the fall of Seville and Córdoba, the Ibn Khaldun and a large number of their kinsmen passed judgment on it reasonable to cross the

Straits of Gibraltar and arrived at Sabbath (now Ceuta, a Spanish exclave), on the northern shoreline of Morocco.

Childhood and Education :

Ibn Khaldun gives a clear picture of his education, posting the principle books he read and depicting the life and works of his educators. He got a customary instruction that ordinary was of his family's rank and status. He adapted first because of his dad who was an academic individual who was not associated with legislative issues like his predecessors. He retained the Qur'an by heart, learned sentence structure, Jurisprudence, Hadith, talk, philology, and verse. He had achieved certain capability in these subjects and got accreditation in them. In his life account, he mentions the names these researchers.

He proceeded with ponders until the point when the age of 19 when the immense torment would clear finished the terrains from Samarkand to Mauritania. It was after this torment Ibn Khaldun would get his first open task. This would begin his political vocation that would perpetually change his life.

This came at age 20, when he was given a post at the court of Tunis, took after three years by a secretary ship to the Sultan of Morocco in fez. By then he was hitched following two years of administration, be that as it may, he associated with cooperation in a disobedience and was detained, discharged following two years and advanced by another ruler, he again fell disapproval, chose to leave Morocco and traversed to Granada, for whose Muslim ruler he had done some administration in fez, and whose Prime Minister the splendid author Ibn Khatib was a decent companion to Ibn Khaldun since he was 32 years of age.

Ph.D. Research Scholar (Department of Arabic), Gauhati University, Guwahati (Assam)

Youth impacts are generally oblivious, and as a rule the kid's gathering of them are detached. The most definitive period for the scholarly advancement of a young fellow is the years in the vicinity of fifteen and twenty-five. Amid these years the adolescent finishes his instruction and starts his profession, giving his life a heading which later can scarcely experience essential change. Frequently, this season of development from youth to masculinity goes without rough changes; yet when incredible recorded occasions happen amid it, they may play destruction with the common course of advancement. It was of the best centrality for Ibn Khaldun's future that these unequivocal years of his life fell in the period from 1347 to 1357, a period of uncommon change in the historical backdrop of northwest Africa.

With the assistance of the Khaldun family's numerous insightful and political associations wherever in north-western Africa, Ibn Khaldun gradually advanced west. Abu Inan, the new Merinid ruler, was no less a companion of grant than his dad Abu Hasan had been, and his star as the main identity among northwest African rulers was quickly rising. Ibn Khaldun met him in the late spring of 1353. He spent the winter of 1353/54 in Bougie, as of now in the hands of a high Merinid official, and in 1354 he acknowledged Abu Inan's welcome to come to Fez and join the hover of researchers he was assembling around himself for study and instructing.

In Fez, Ibn Khaldun finished his training in exuberant relationship with the researchers who lived there or went through. He had contact with the Qur'an researcher Muhammad bin al-Saffir. He experienced the capable identity of Muhammad bin Muhammad al-Maqqari, who, as other extraordinary Muslim researchers, thought of it as ill-advised to uncover the date of his introduction to the world and who passed on toward the finish of 1357 or the start of 1358.

Scholarly life :

Neither in his Autobiography nor in al-Muqaddimah, nor in some other parts of his History, does Ibn Khaldun say any academic works composed before al-Muqaddimah. The Autobiography contains numerous examples of his letters and of his infrequent verse kinds of artistic exercise requiring awesome aptitude and an extensive variety of abstract learning. They were acclaimed in his age and would do the trick to build up the notoriety of a man of letters very and in addition some other sort of production. In the Autobiography, nonetheless, Ibn Khaldun does not express that he had distributed any accumulations of this compose previously, and just a single later work is specified, in particular, the portrayal of north-western Africa that he composed for Timur (Tamerlane) in 1401. According to Ibn Khaldun this report, an official handout regardless of its awesome length, barely qualified as a genuine work of grant; in addition, it was presumably never distributed.

He composed a unique analysis on the Burdah, in which he demonstrated his wide capacity, his comprehension of numerous things, and his incredible information. He

condensed a decent arrangement of the books of Averroes. He set up together a valuable arrangement on rationale for the Sultan in the days when he considered the scholarly trains. He compressed the Muhassal of the imam Fakhr al-Deen al-Razi.

For any standard researcher in his mid thirties, this would be a respectable rundown of productions; in any case, it doesn't contain any recognized work. To make an analysis on the Burdah was a fledgling's activity, never significantly more. None of alternate works said, which were all course books, required, or (likely) showed, much inventiveness. By the by, had Ibn Khaldun been a conventional researcher he would more likely than not have alluded, in the proper parts of the Muqaddimah, to his abbreviated version of the Muhassal or to his book on basic math. His inability to say these prior works, perhaps due to his own low respect for them, demonstrates his uncommon and entirely honourable restriction. Since some of them were abstracts or brief handbooks, he may have felt repugnance for them later in his life; for he came to consider brief handbooks as hindering to grant and said so in the Muqaddimah.

The applicant whose side Ibn Khaldun bolstered after Abu Inan's demise was Abu Salim. This demonstrated a decent decision, for Abu Salim turned into the leader of Morocco in July of 1359. As a reward for his help, Ibn Khaldun was made his secretary of state. Close to the finish of Abu Salim's rule, he was endowed with the Mazalim, that is, with locale over grumblings and wrongdoings not secured by Muslim religious laws.

This was Ibn Khaldun's first lawful position, however associated with law and the legal just in the European feeling of these terms. In Islam, it was far from the mainstream legal Mazalim obligations, designated by the ruler, to the intense position of judge. Ibn Khaldun making the most of his new capacity; he unassumingly commented that he performed it well. Be that as it may, it didn't keep going long, for Abu Salim died in the harvest time of 1361 over the span of a revolt sorted out by non military personnel and military authorities.

Ibn Khaldun obviously attempted his best to advance Abu Abdullah's motivation. Be that as it may, Abul Abbas, Abu Abdullah's cousin, as of now the leader of Constantine, was bound to re-establish the Hafsids administration. Abu Abdullah was not fruitful in the military guard of his administration. After his first annihilation, Ibn Khaldun volunteered for the risky assignment of gathering charges from the Berber clans in the mountains of Bougie. The cash was severely expected to keep up Abu Abdullah's run the show. Be that as it may, after the last's demise in May, 1366, Ibn Khaldun did not feel slanted to join up with Abu Abdullah's youngsters. Understanding the sadness of their circumstance, he made the sensible stride of heading toward Abul Abbas so as to rescue however much of his own situation as could reasonably be expected.

Social life :

Ibn Khaldun was a man having social characters. He had

numerous commitments in the public eye. The scholarly heritage of Ibn Khaldun is extraordinary among crafted by Muslim idea and despite the pass of hundreds of years, still keeps up its esteem, force and advancement and possesses a high place among the landmarks of world idea. Ibn Khaldun's awesome administration of craftsmanship, al-Muqaddimah has been made an interpretation of in to the world's regular dialects. His considerations are on the whole self-made. He has been influenced by intellectuals before him yet he isn't a continuation of them. He made honest to goodness and creative thoughts. It is because of this reality that in spite of the fact that he lived amid the fourteenth century his contemplations still figures out how to reveal insight among occasions of current circumstances. Here Ibn Khaldun would exceed expectations in his position and would create numerous sonnets. He would involve this situation for two more years and would then be designated as the main equity. He would demonstrate an awesome capacity in this position. Kitab al-Ibar was additionally awesome work for society in Ibn Khaldun's life. The book was original copy duplicate in ten volumes. The Bleak duplicate of Kitab al-Ibar is subsequently, a standout amongst the most total of the known duplicates of Ibn Khaldun's work despite its numerous topographical blunders and holes.

He, for one, never prevailing with regards to keeping out of open life aside from rather concise periods, on the grounds that the specific endowments he had and the administrations he was famously fit the bill to render were dependably in incredible request. In spite of the fact that, when his political fortunes were at their least ebb, he intensely affirmed his want for a researcher's life in quiet retirement, to the last he generally surrendered effortlessly to the enticements of influence and a political profession.

Conclusion :

The fourteenth century historiographer and student of history Ibn Khaldun, a splendid researcher and mastermind, is presently seen as an originator of current historiography, human science and financial matters. Living in one of mankind's most turbulent hundreds of years, he saw at direct, or took an interest in, such conclusive occasions as the introduction of new expresses, the breaking down of the Muslim Andalusia and the Christian re-success, the Hundred Years' War, the extension of the Ottoman Empire, the decrease of Byzantium and the plague of the Black Death.

References :

(1) Enan, Mohammad Abdullah (2011) : *Life and Works of Ibn Khaldun. Kitab Bhavan, New Delhi, 3rd Edition.* (2) Laila Amra, Ibn Khaldun: *Ilmuwan Besar dari Tunisia* <http://www.gaulislam.com/Ibn-khaldunilmuwan-besar-dari-tunisia>. Retrieved March, 31, 2015. (3) Zainab Al-Khudairi, *Filsafat Sejarah Ibn Khaldun, Bandung, Pustaka.* (4) Ahmad, Syafi Ma'arif (1996) : *Ibn Khaldun dalam Pandangan Penulis Barat dan Timur.* Jakarta: Gema Insani Press. (5) *The Indian Journal of Political Science*, Vol. 3, No. 2 (October-December, 1941), pp. 117-126.



शोध-पत्र प्रकाशन सम्बंधी सूचना

'रिसर्च लिंक' (राष्ट्रीय मासिक शोध जर्नल) में शोधपत्रों के प्रकाशन हेतु किसी भी प्रकार का प्रकाशन शुल्क नहीं लिया जाता है। शोधपत्र प्रकाशन हेतु आप शोधपत्र की सॉफ्टकॉपी हमारे ई-मेल आईडी - researchlink@yahoo.co.in पर भेज सकते हैं। शोधपत्र प्राप्त होते ही रेफरी प्रकाशन हेतु स्वीकृत, अस्वीकृत अथवा संशोधन हेतु परामर्श प्रदान करता है। शोधपत्र प्रकाशन योग्य होने पर ही केवल शोधछात्रों, प्राध्यापकों से सदस्यता शुल्क लिया जाता है। सदस्यता शुल्क का भुगतान ऑन-लाईन हमारे खाते में सीधे किया जा सकता है। बैंक सम्बंधी जानकारी निम्नानुसार है -

बैंक : स्टेट बैंक ऑफ इण्डिया

ब्रांच : ओल्ड पलासिया, इन्दौर,

कोड - **SBIN 000 3432**

खाते का नाम : रिसर्च लिंक,

खाता नंबर - **63025612815**

भुगतान की मूल रसीद, शोध-पत्र एवं सीडी के साथ कार्यालयीन पते पर भेजना अनिवार्य है।