

The Life and Scholarship of An-Nawawi

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Muhyi ad-Din¹ Abu Zakariyya Yahya b. Abi Yahya Sharaf b. Murri² b. Husayn b. Muhammad b. Jama`a b. Hizam al-Hizami³ an-Nawawi was born in the month of Muharram 631/1233⁴ in the village of Nawa⁵ in the Hawran district, and spent his early childhood under the supervision and guidance of his father. Although his family was of humble origin and unconnected with the 'ulama' class, his father was well known in the area for his piety, asceticism, honesty and simple living⁶. According to adh-Dhahabi, he was a blessed shaykh⁷, and as-Sakhawi reports that on his death, prayers were offered even by those who were not able to attend the funeral, clearly a mark of great respect.⁸ Perhaps it was the ascetic tendencies of his father and the mystic atmosphere of the home which influenced and shaped the personality of our author.

We are fortunate to have some account of an-Nawawi's early life recorded by his pupils and contemporaries. In particular Ibn al-`Attar lived with an-Nawawi for most of his life and returned to his village where he was able to collect information from those who knew him as a child. All the sources ascribe to him the sort of background one might expect in a great scholar.

As a child, An-Nawawi was sent to the village mosque to learn the Qur'an, to which he applied himself diligently. Shaykh Sharaf, his father⁹, had a small business and the child used to spend his free hours in the shop helping his father, but he did not take a great interest in the shop and his energy was devoted to his studies. His inclinations and activities in childhood seemed to show that he was destined

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1. This title was given to him by the Muslim community of that time in appreciation of his services for the cause of Islam, although he always disapproved of it himself.
2. Az-Zabidi has vowelized it with a kasra on mim and single ra (Taj, X, 379). Ibrahim b. Mar'i in his commentary on the Arba'in has written it with damma on mim and kasra on ra' (Futuhat, 2) but the majority of the scholars read it with damma on mim and kasra on ra' with tashdid.
4. His biographers are not sure about the exact date of his birth. According to Ibn al-`Attar it was some date in the first or second or third of Muharram 631 A.H.
5. Tuhfa, 3a.
6. Ibid., 2b.
7. Tarjuma, 74.
8. Ibid.
9. Tarjuma, 34; subki, VIII, 396; an-Nawawi started working in the shop when he was ten, Tuhfa, 3b; Suyuti, 4b.

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A video simulated office/ kitchen/ market can be used to train special children so that they can better adjust in the normal social environment (More et al, 1986). An AI system that detects and reports back the nature of object can be used for blind persons during their walk.

An Authority on Knowledge.

With the explosion of knowledge the teachers of all levels are facing tremendous difficulty to keep abreast with the changes. It has become an impossible task for teachers to serve as knowledge authority in their disciplines. Artificial intelligence provides a rich knowledge base with an ability to render expert opinion about a particular problem. In this way AI works like an intelligent partner of the teacher.

A Heuristic Problem-solving Strategy

AI programmes are used to teach problem-solving skills to the students in an interactive mode. This man to machine and machine to man communication inculcates the knowledge and skills necessary for heuristic search. The students are able to come out of either/or mode of thinking and can switch over to multiple options mode for solving a problem.

A New Venture of Learning Theories

The experimentation on AI has led to a re-thinking about learning process. The validity of learning theories are being challenged. The issue of knowledge representation is still alive. The debate over this issue has resulted in a new academic discipline referred to as, Cognitive Science. The implications of Cognitive Science for the process of teaching and learning are far reaching. This may bring about revolutionary changes in the pedagogy.

Implications of AI for Pakistan

The growth of computer market in Pakistan has no match. A computer college can be seen at each corner of a city street. The computer literacy is spreading day and night. This phenomenon will lay a solid foundation for AI activities.

The school will have to respond to this rapid social change. The main loser in this game will be the class-room teacher who will have to face new challenges of high technology. In order to retain his leadership position before his students, efforts will have to be made to keep his knowledge and skills abreast with the change in the society. The teacher training colleges must take a head-start in this regard. They should start offering courses in AI, without which their survival in the 21st century cannot be ensured.

Programmes on Natural Language Processing (NLP) will help simplify educational computing. Efforts are being made to develop such programmes in Urdu as well. Once they are in the market, their educational value will force professionals to customize for educational use. The NLP programmes will also permit users to give voiced commands in Urdu instead of using abstract hard-to-comprehend English commands.

Video games built on AI search have already captured the market. These games are very popular among new generations. The educational agenda of traditional classroom will hardly attract the youth of 21st century unless it is blended with Artificial Intelligence.

Testing: At the end, the programme is run to check the validity of the programme. The refinement of the expert system continues unless it reaches an error-free stage. The conceptual structure of an expert system is shown in fig. 2 (Buchanan, 1985).

Computer Vision:

Another growing area of AI is computer vision. The computer vision is an ability of computer to perceive and interpret visual images. AI has helped in producing robots with sophisticated vision systems. Sensors of different types are interfaced with computer for data logging. It helps develop a vast data bank. These data banks function as a source of factual knowledge. A set of rules is then applied to reach a highly technical decision. Robots with such computer vision is replacing manpower where extremely unhygienic and inhuman conditions exist. The computer vision is more precise, speedy and accurate than human vision.

Simulated Cockpit and Video Simulated Cockpit are used for the training and evaluation of jet pilots. A Simulated Cockpit is a mock-up of jet cockpit. It is used to test man machine interface characteristics. The Video Simulated Cockpits are used to train the would-be jet pilots. By using such simulation the best fit person can be identified for assigning the jobs of high risk.

Applications of AI in Education:

Artificial intelligence can be applied in the field of Education as:

An Amplifier of Human Intelligence.

Expert systems and other problem-solving AI programme have extended the capability of human brain well beyond what was expected few decades before. With the help of AI, school children are able to deal with the problems which are very complex and require a team of experts to solve them. The applications of AI in science and industrial labs indicate that the magnitude of human intelligence has substantially increased with the help of AI.

An Instructional Technology

School children are now being offered Intelligent Computer Assisted Instructions (ICAI) in stead of traditional Computer Assisted Instruction (CAI). The CAI uses the Socratic and Coaching Approaches. The interaction between the student and the programme, for example may end up as the changed order of instruction and new form of content.

Socratic Approach: If a student does something wrong, the AI programme modifies the order of question so that the student can understand his wrong doing. Similarly, if computer programme fails to answer the question raised by the student, it automatically checks its knowledge base to come out with an answer or it can demand new information (Thorkildson et al 1986).

Coaching approach: Problems are presented to the students. The computer programme sends the responses of students to an intelligent tutoring component which suggests an alternative solution and reasons for its preference. Most of the computer games are built on the Coaching Approach.

A substantial Aid to Children with Special Needs:

The special needs children can overcome their handicap with the help of artificial intelligence. Robot technology, for example, can be applied to develop a special wheelchair for disables. A remote AI speech activated control system can be developed to operate domestic/office equipments.

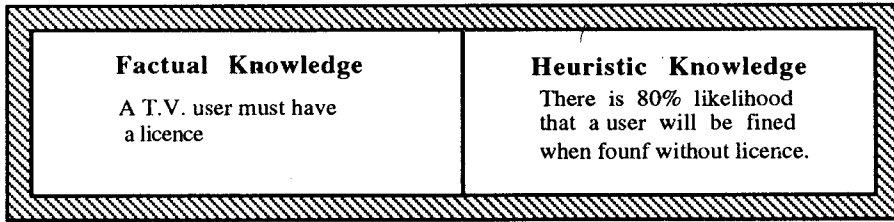


Fig. 1

The logic of expert system follows an "if-then" rule . The "if" component checks the conditions necessary for reaching a "then" conclusion. When "if" component fulfils the conditions, "then" component is then activated by the programme to render a decision based on knowledge base stored in the memory of the computer.

Development of Expert System

The expert system undergoes the following five developmental Phases:

Identification Phase: At this stage, the problem to be dealt by an expert system is defined. The characteristics/variables of the problem are identified . Their operational definitions are offered so that they can be used in the programme in a quantitative form.

Conceptualization Phase: The next task is to find out means and methods to represent the knowledge obtained in phase-I

Formalization: A knowledge engineer is developed to provide structures for the organization of knowledge into a knowledge base.

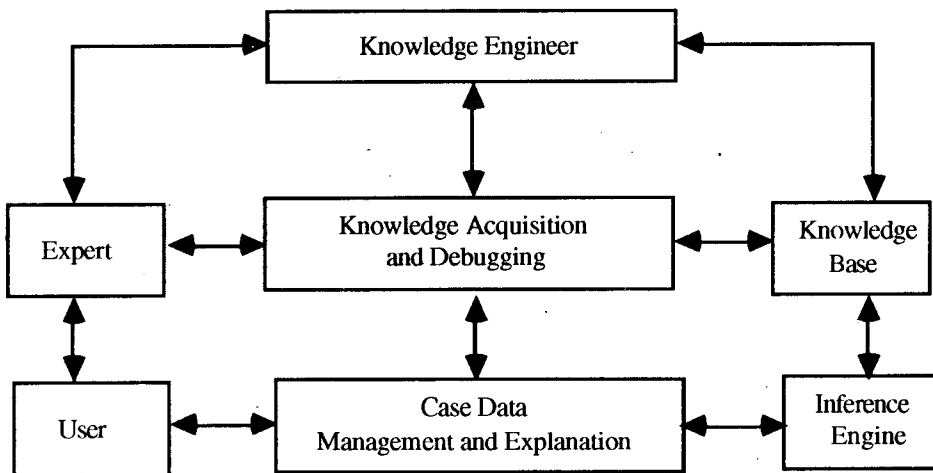


Fig 2

Implementation Phase: The rules of thumb are formulated and are built in the programme for making a decision.

The popular programming language in the area of AI is LISP. LISP stands for "List-processing language".

4. Knowledge: The main function of knowledge in AI is to control step-by-step intelligent actions through a problem space. On each step, there are several possibilities expanding like a branching tree. The knowledge-base in AI helps choose the best options available. In this regard the AI, becomes a knowledge-based problem-solving activity. Buchanan (1985) suggests eight major sources of computer knowledge.

- | | |
|----------------|--------------|
| i. Experience | ii. Examples |
| iii. discovery | iv. Advice |
| v. Experts | vi. Analogy |
| vii. Watching | viii. Text |

Focus of Artificial Intelligence

The major focus of artificial intelligence is on natural language processing, expert system and Computer Vision.

Natural Language Processing: This AI activity focuses on man to machine two-way communication in natural languages rather than in high level languages such as BASIC, PASCAL, FORTRON etc. A high level language cannot develop a quick and natural mode of communication between men and machine and puts extra burden on communicator by forcing him to use a highly abstract symbols.

Natural language processing ensures a direct communication in natural mode. Efforts are made to develop AI programme that can translate a text from one language into an other language. This fast paced special feature of AI can help to develop a cross-culture exchange of views among nations. This multi-lingual exchange is becoming mandatory on a rapidly shrinking globe. Natural language processing involves understanding, interpreting and generating texts by computer in natural language.

The texts of a natural language with its standard syntax (grammar) cannot be used in natural language processing since it creates ambiguities and confusion to computer logic. In stead, augmented transaction is used as machine-based syntax. Different parts of speech are placed together in the form of labelled graphs. Frames with predefined slots are logically spaced together to form a meaningful text. (Buchanan,1985). Common sense knowledge and metaphors are difficult to handle by AI programme. However, commercial use of natural language processing programmes are becoming very popular specially in public places, restaurants, electronic and print media and other services.

Expert System

An expert system is a computer programme which acts like an expert to solve a problem by replicating the human expertise. It inter-actively collects basic data about a problem like an expert who requires information before making a decision. The expert system formalizes and clarifies knowledge obtained from human experts. A knowledge engineer then organizes this human expertise into a knowledge base and rules of thumb. (Thorkildsen et al, 1986). The expert system consists of factual knowledge which is based on facts, laws, rules and regulations and heuristic knowledge that builds upon human experiences expressed in the form of the "rule of thumb". Fig 1 illustrates the components of expert system.

solution. Examples of heuristics include different rules of thumb developed by experienced artisans, professionals, and scientists to solve unpredictable/novel problems using short cut methods.

Foundations of Artificial Intelligence

Heuristic search of AI has four foundation blocks for performing intelligent actions (Newell, 1982):

1. Representation: A computer must have a system of representation of knowledge to work on an AI task. Every bit of information to be used in heuristic search is encoded to store in the computer memory so that it can be consumed whenever needed. The symbolic description of a space, for example, in order to recognize the movement of an object or a set of algebraic expression to perform a mathematical functions are examples of knowledge representation. A computer chess game must have ability to represent tasks of two kinds.

1. The current chess position so that an intelligent move can be made.

2. A procedure for making an appropriate move and then evaluating its efficiency

A chess move is generated on the basis of the rules of game. These rules are represented in some form in the memory of the computer. Every move is then evaluated by applying these rules to assess its worth for beating the opponent player. The evaluation is conducted in the form of heuristic search to explore the fate of the move. AI programme does not systematically generate one legal move after another. This may turn into time consuming process. Instead, best plausible guesses are generated to reach a correct move. Each plausible move is assessed on the basis of its chance of being on a winning path. The chess knowledge is obtained from the expert players and stored in the memory of the computer to build up a heuristic for making and evaluating of all plausible moves. It is estimated that in some chess programmes the heuristic programme searches about ten million positions per move compared with human search which can only evaluate few hundred positions in a move. (Buchanan, 1985)

2. Problem-solving Methods: After establishing the mode of representation of the task an efficient method for doing the task is sought. A stock of so-called weak methods is generated to build a knowledge base for developing such a problem-solving activity. The "Weak method" includes: generate and test, hill climbing, means ends analysis, operator sub-goaling and matching. All these methods are extremely general. But they share a unique feature that is they use logical search processing for arriving at plausible solutions.

3. Architecture: To perform intelligent actions, an adequate architecture is imperative. The architecture should be able to meet the needs of data operations, data holding, data retrieving and data capturing. In other words, an appropriate programming language is selected to conduct AI research. Newell (1982) describes four notions of architecture:

i. The goal, a data base to hold all knowledge, avoiding ad hoc and be an associative focus for knowledge relevant to obtaining the desired situations.

ii. A uniform data base to hold all knowledge, avoiding ad hoc encoding for each type of data.

iii. Pattern-directed invocation, or finding what method or process to use by matching rather than having to know its name.

iv. The incorporation of search into the fabric of the programming language, so that search can be used anywhere (P. 737).

Artificial Intelligence and its Implications for Education

*Dr. Abdul Hameed**

Computer is considered the heart of rapidly emerging information society on our globe. Information society is a social set-up where economy is based on information as a main commodity of life. A number of eminent writers have expressed the notion that industrial societies of the world are transforming into information societies (Naisbitt, 1984). They hold that 21st century will be dominated by information society. Culbertson (1983) beautifully compares the factory based society with information based society and believes that computers will minimize human manipulation in industrial production processes. The output of information society will be the processed information instead of material goods. The frontiers of present market will keep expanding as the consumption of information continues to grow by the people of different countries of the world.

The impact of computer on individual, organizations and society has been increasing by leaps and bounds since the invention of micro-computer. On positive side, the individuals are becoming efficient, independent and resourceful. Industrial/ commercial organizations are better managing their productivity, quality control and marketing by using intelligent machines. Societies are better informed, medically cared and safer from physical and social destruction than ever before. These benefits of computers did come alone. They have however, brought some threats to the human beings as well. For example, individuals are threatened to lose their privacy, control over decision making and job security.

One of the popular conceptions about computer takes it as an advance calculating machine to solve mathematical problems with greater efficiency, precision and speed. But, a realistic view contends that computer is an extension to human brain just as a hammer is an extension to man's arm, telescope is an extension to man's eyes and knife is an extension to the human's teeth. With the help of computer, man is able to add up to his memory, speed of thinking and processing of informations.

Artificial Intelligence (AI) can be defined as a "branch of computer science that deals with ways of representing knowledge using symbols rather than numbers and with a rule-of-thumb". (Buchanan, 1985). It builds upon knowledge obtained through the understanding of intelligent actions of man so that a computer systems can be developed to perform the same kind of intelligent actions.

Most of routine computer programmes are based on algorithm; a step-by-step procedure with a specific beginning and end to offer a specific solution to problem. Mathematical formula are examples of such algorithm. Artificial intelligence, on the other hand uses the heuristic way of doing things. A heuristic is a rule of thumb, a strategy or trick, a hit and see technique, or any other kind of plan which is capable of increasing the plausibility of a solution or improving the efficiency of a problem-solving procedure. Heuristics lead to optimal solutions. In fact, as some believe, heuristic method does not guarantee a solution at all. In stead it only increases the plausibly of obtaining a

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determination, which caused heavy casualties on Israeli forces, and put them to retreat.

Since December 1987, hundreds of Muslim scholars, teachers, and community leaders have been detained in Israeli jails without trial, more than a thousand Palestinian youths have been killed by Israeli forces, dozens of parents whose children were involved in throwing stones and bottles on Israeli security forces have been deported to neighbouring Arab countries.

But to the dismay of Israel, the uprising, instead of losing steam, has been gathering momentum. Any call for a strike by the Intifada leaders is widely observed by Palestinians living in occupied land. The movement has also become a focus of attention of the Muslim Ummah. Since Israel has exhausted all methods and has failed to crush the movement, there appears to be strong impulse that urges it to transfer the administration of occupied territories to the local Palestinian representatives while still maintaining its military presence in these areas. This is the essence of Shamirs' tactics and the Israel's so called "peace plan".

Israel has declared that it would never give up an inch of the West Bank and Gaza Strip which it calls Judea and Samaria, and would never give up Jerusalem. Israel considers the East Bank as a part of promised land and in the future it may make an attempt to occupy the East Bank too. The type of peace agreement that Israel seems to be seeking under present socio-economic and political pressures is a limited autonomy for the West Bank and Gaza Strip. Israel will agree to these so-called concessions only when Saudi Arabia, Kuwait and other oil-producing countries of the region recognise Israel's right to exist and establish diplomatic ties with it. This will enable Israel to import cheap oil from Middle Eastern countries and export its goods to these countries.

A new generation of Palestinians after making a realistic analysis of the entire situation, assessing their resources, strengths and limitations, and identifying the real causes of the past failures, has embarked on a new path of struggle against aggression, oppression, occupation and injustice. The Intifadah is the name of this new movement, initiated on December 9, 1987 by young Palestinians living in the occupied territories of the West Bank and Gaza Strip in Palestine. This uprising aims at the independence of Palestine through a long drawn out struggle, using all available resources, all legitimate means prescribed by the Holy Quran and practiced by the Prophet Muhammad (PBUH) and his Companions and true followers.

The Intifadah rejects all those individuals, groups and organizations which are inclined towards collaboration and compromise with Israel and accepts all those who are sincere and demonstrate a firm commitment to the Palestinian cause.

The Intifadah has its own leaders and advisors who are flexible enough to cooperate with leaders of any other group or organization, devoted to the Palestinian cause, but firm enough to take direction and command from the within.

The Palestinian refugees living mostly in Gaza, Jordan, Syria, and Lebanon, formed an organization called the Palestinian Liberation Organization aimed at the overthrow of the Zionist State of Israel. To achieve its goal, the PLO began carrying out attacks against Israel. Nine out of ten PLO attacks were directed against Israeli military positions and its sensitive installations, but thanks to the American mass media, every single attack was portrayed as an act of terrorism and projected any and all Israeli attacks on civilian populations and Palestinian refugee camps in the neighbouring Arab countries as legitimate and necessary military actions undertaken to ensure Israel's security.

In 1967, Israel launched an all out war against the neighbouring Arab States. In the Six Day War, the Arab armies from Egypt, Syria, Jordan, and Iraq were defeated once again, enabling Israel to capture Jerusalem, the West Bank the Sinai Peninsula, the Gaza strip and the Golan Heights. This painful defeat which was mostly the result of corrupt and dictatorial Muslim regimes and an underestimation of Israel's strength and military capabilities, disappointed and depressed the entire Muslim Ummah.

On October 6, 1973, Egyptian forces launched an offensive against Israel and forced it to retreat. This 18-day war shattered the Israeli image that it is invincible, and at the same time boosted the morale of the Egyptian soldiers. In the meantime, an oil embargo and the quadrupling of oil prices, initiated by the Gulf states and followed by many other oil exporting countries, (later on called OPEC), gave a devastating blow to the Israeli and American economies.

However, Anwar Sadat underestimated the impact of the war and the oil embargo on Israel and fell in to temptation of making peace with Israel. In September 1978, President Carter, Sadat of Egypt, and Begin of Israel, met at Camp David, and signed two peace agreements. In 1982, Egypt and Israel complied with the first agreement when Egypt granted diplomatic recognition to Israel, and Israel withdrew its forces from Sinai Peninsula. But, for one lame excuse after another, Israel refused to comply with the second Camp David Agreement which required Israel to withdraw its forces from the West bank and Gaza strip and granted complete autonomy to Palestinians living in the occupied territories. Moreover, Israel also violated the second agreement by declaring Jerusalem as the Capital of Israel.

In the Summer of 1982, expansionist Israel launched a major offensive against Lebanon, using tanks, heavy artillery, and air force. After heavily bombarding Palestinian and Lebanese positions for several weeks, the Israeli forces besieged the Palestinian refugee camps, killing and wounding thousands of civilians. Yasir Arafat, instead of asking his guerrillas to fight back with courage and determination and teach Israel an unforgettable lesson, pulled out 15,000 PLO fighters from the besieged camps under an agreement with Israel. Soon after the departure of the PLO fighters from Lebanon, a horrific massacre took place in the camps of Sabra and Shatila. More than 3,000 men, women, and children were killed in this genocide committed out by the Lebanese Phalangists under the supervision of Israeli forces.

However, credit must be given to Lebanese Muslims who fought with unprecedented courage and

The Uprising in Palestine

*Muhammad Ayub Munir**

Palestine, "the land of prophet" is sacred for three great monotheistic religions of Judaism, christianity and Islam. The first Qibla of Muslims, that is usually known as "Bait al Maqdas" is situated here.

More than 75 years ago, European Jews, calling themselves zionists, launched a movement aimed at creating a zionist State in Palestine. During the First World War, when Turkish forces withdrew from Palestine and British forces occupied the Holy Land, the British foreign Secretary Arthur Balfour declared British support for the establishment of a Jewish homeland in Palestine. In 1920, the League of nations, which was dominated by Great Britain and its Allies, endorsed the notorious Balfour Declaration and mandated the British Administration in Palestine to allow the immigration of Jews, while protecting the rights of the native Palestinians. Within a couple of years, the massive inflow of Jewish immigrants, both legal and illegal, created severe social tensions and law and order problems. The British Administration, which was supposed to maintain law and order and protect the lives and property of the people of Palestine, showed criminal negligence in carying out its duties, thereby encouraging the Jewish immigrants to use whatever means and methods they deemed necessary to uproot the Palestinian Muslims and establish an embryonic Jewish State in Palestine. To speed up the process of formation of their own government, the Jews formed an underground army called "haganah", which launched a series of terrorist attacks not only against Palestinians but also against British targets.

On May 14, 1948, Jews declared themselves independent, proclaiming the establishment of the Zionist State of Israel. Soon after the declaration of independence of Jews and the departure of British forces from Palestine, hundreds of thousands of Palestinian Muslims were forced to leave their homes and land and migrate to Jordan or Lebanon. A deep resentment against these flagrant acts of volume, aggression and terrorism against innocent Palestinians flared up in the neighboring countries. Egypt, Syria, and Jordan responded by a counter attack on Israel. However, the Arab armies being disorganized, ill-equipped, and lacking proper coordination, suffered a defeat, leaving Israel in control of three fourths of Palestinian land. Although Arab countries agreed to a cease-fire, they refused to accept a UN plan requiring the division of Palestine into two parts, one of Palestinians and one for immigrant Jews, with the city of Jerusalem under direct UN administration.

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Soviet Russia, which had always coveted the hot waters to capture the oil resources of Middle East, started interference in Afghanistan and eventually launched its troops in Afghanistan allegedly on the plea that Afghan communists had called them to their help. This action on the part of Soviet Russia sounded a death knell to its already staggering economy and it crumbled like a house of cards. Afghan Mujahideen with their undaunted courage put Russia into ignominious retreat and it had to lick the dust by calling back its troops from Afghanistan. "Glostnost" and "Perestroika" reforms were introduced to bolster the teetering economy but to no avail. The philosophy of communism based on the incubator-like treatment of human beings could not last for more than 73 years despite all oppressions, aggressions and pretensions. The orthodox communists made the last time effort to save communism by staging a coup d' etat on August 19, 1991, but they could not turn the public tide against this unnatural system. The once powerful Soviet Russia disintegrated and the Muslim states of central Asia declared their independence from the shibboleth of Communist Russia in September 1991.

Islam is envisioning its second resurgence in Central Asia. Central Asian man has rediscovered himself. He is in the same mental situation in which the Muslim of Sub-continent found himself in 1947. Islam appears to him as a force of moral regeneration, spiritual amelioration and a prop to national growth. The return journey has started: the old mosques and madrassahs are being repaired and new ones are being constructed; hijab and shalwar are replacing skirts; the co-hostels (introduced by Russians) are being voluntarily segregated; the Uzbekism, Kazakhism and Turkism are giving way to Islamism; the local languages are being revived and the arabic script is re-emerging (the Uzbek parliament framed a legislation in April 1990, in this regard).

Yet, there is a long way to go and all these developments are within the Soviet system. Central Asian states have yet to look to Moscow for their defence and for their rouble-oriented economic structure. It is God's bliss that the Central Asian states are affluent in wheat, cotton, cheese and other milk products, cattle, minerals (including gold, oil and other metals used in industries) and the Kazakhstan's coal (30,000 tonnes of which are burnt daily to keep the Russian factories running). Russian rouble, which has fallen 21 times during the last 2 years, is picking up by sucking the economic sap of the Central Asian states and they want to feel their independence in the form of liberty from the shackles of Russian rouble. What they desperately need at the time is their own economic structures or a common economic structure so as to secure emancipation from the old stagnant communist institutions. They are looking to their neighbouring Muslim countries for economic cooperation. Now it is the religious duty of the Muslim Ummah to assume its responsibility and seize the opportunity before it is too late and the Russians or any other imperialist enmeshes them in his economic web. There is a lot of potential awaiting the Ummah in this land of Imam Bukhari, Imam Trimizi, Al-Khwarzmi, Ibne Seena, Farabi, Jami and Hazrat Baha-ud-Naqshbandi.

and Farghana. Meanwhile, Anwar Pasha, the former War Minister of Turkey, announced that he intended to establish a Muslim empire in Central Asia. In October 1921 he reached Bukhara, raised an army of 16,000 and occupied a vast territory of Bukhara Peoples' Soviet Republic, in 1922. The communist rulers of Moscow were very much perturbed at it and despatched heavy contingents of national Red Army to reinforce the local Red Army against Anwar Pasha. Anwar Pasha was martyred in 1922. Later, the Basmachi troops were also defeated in Khwarizm and Farghana but Jeend Khan in Khwarizm and Ibraheem Beg in Bukhara continued resistance against communist forces till 1924 and 1926 respectively.

Towards the end of 18th century, Tsars, occupied Azerbaijan but the local population (Muslims) resisted against the foreign domination. Iran protested against Russian occupation and a war ensued between the two countries (1804 - 1813). Russians came out victorious and Iran withdrew from Trans-Caucasia under Russo-Iran Peace Accord of October 13, 1813, but with the assistance of local population, tried to reoccupy it in 1925. After prolonged talks between Iran and Russia, Azerbaijan was severed into two parts with Arax River as the line of demarcation. In April 1918, the communist organisation of Baku tried to annex Azerbaijan to Soviet Russia but was ousted by the local Muslim organisation "Masawat". On April 28, 1920, the communist Red Army occupied Azerbaijan on the excuse that the people (communists) of Baku had asked for their help (the same lame excuse they later iterated in Afghanistan in 1979).

Ismail Gaspranski (1851 - 1914) united the Turks of Crimea and launched the pan-Turkism Movement (also pan-Islamism) for the liberation of several territories of Turkistan from Russian yoke.

At the time of 1917 Revolution, Central Asia consisted of three political divisions -- Russian Turkistan, the Khiva Khanate and the Bukhara Amirate. In order to efface the cultural unity that had existed through history under the age-old Islamic bond, Central Asia was divided into five ethno-national areas which through evolution resulted in the creation of the modern states in Central Asia under the name of Uzbekistan, Kazakhstan, Tajikistan, Kirghistan and Turkmenistan. Every possible effort was made to russify the land: Russian language and culture were foisted; even the Arabic scripts of the local languages were replaced by the Cyrillic script.

Communists, after the occupation of these territories perpetrated untold atrocities upon the Muslims. Thousands were massacred and millions were sent to concentration camps in Siberia. Perdah observing was banned and Western nudity and obscenity was encouraged. Mosques were locked, religious teachings were declared against law and Muslims were brainwashed by the agitprop to the extent that their cultural and religious identity was confined only to domestic life.

When independence Movements in the Sub Continent were at their culmination, the communists tightened the "iron curtain" around the Muslim states of Central Asia, apprehending that, incited from "The Two Nation Theory", Central Asian Muslims could also demand freedom.

his subordinates Muhammad Raheem occupied Bukhara, defeating Astarkhanids. In this way the empire of Manghat dynasty was founded which lasted till its merger into the Bolshevik Russia in 1920. In 18th century (1785 A.D.) a ruler of Manghat dynasty, Amir Masoom occupied a vast territory in the south of Bukhara. He destroyed Marood, invaded Khorasan and occupied the territory upto Khiva. In this way the Kingrat dynasty came into existence, which lasted till its merger in Bolshevik Russia in 1920 A.D., though this domain was just a satellite of Russia.

Towards the end of 18th century, Russian imperialists had hatched the plan to annex Central Asian territories that were affluent in the production of cotton, wheat, silk, hides and fruits. Like other imperialist countries England -- Holland, Portugal and France, -- Russia was also in search of colonies under the garb of trade to capture the markets for its products. Russia, for the exploitation of the resources of Central Asia and to strengthen the hold on the occupied territories, started settlement of landless Russian farmers into these areas and speedily established a railway system, after 1868, with the two pronged objective of the transportation of raw material for Russian exports and to facilitate the logistics. Therefore, besides a large number of Russian settler-farmers a considerable number of Russians working in the railway systems settled there.

After the Russian occupation of Central Asia mining and cotton cultivation got impetus and within 28 years (1888 - 1915) cotton production increased by 18 times. The cotton produce of these areas was much more than that of the whole of Russia and in due course of time the entire trade came into the hands of Russian merchants. Moreover, the 80 per cent of Russian exports of fruits, silk, meat and dairy products was produced in these areas. Muslims offered resistance to Russian expansionism in various areas: for example, in Caucasia, Russian expansionism was delayed by 25 years due to Imam Shamil's resistance. Shamil was an adherent of Ghazi Muhammad's spiritual school " Muridia ". Ghazi Muhammad had launched Jihad against Russian occupation in 1813 and was martyred in combat against Russians in 1832. Ghamza Beg was made the Imam of "Muridia" school but was clandestinely assassinated in 1834. Shamil, who succeeded him, raised an army and waged a prolonged guerrilla war against Russians which earned him widespread fame as a brave national hero and Mujahid. Therefore, in 1858 Russians invaded Shamil's posts with a huge army and annihilated several villages of Shamil's supporters. In April 1859, apprehending his inability to prolong strife, he decided to call off the resistance and had to face deportation to St. Peter Bergh (Leningrad), under an agreement.

Similarily, during 1917 - 1926 nationalists, ulama, landlords and a large part of population continued resistance under Basmachi Movement on the ideological basis of pan-Islamism and pan-Turkism. Basmachi Movement, with its base at Farghana, launched a guerrilla war in 1917 and tried to disrupt the means of communication by damaging the railway system. The commander of Turkistan Muslim Guard, Madamin Bek entered into an agreement with the Kalak military commanders and occupied Jalalabad and Osh in 1919. Communists had to bear a great loss by the invasions of Basmachi leader, Kurshimat. In 1920, large number of Basmachi troops dispersed into Bukhara, Khiva

and a matchless commander. Defeating the local chieftains, he acceded to throne in 1366 A.D. First few years of his rule, he spent in recapturing Kashgaria, Khwarizm, Neeshapur, Kandhar, Sibistan, Iran, and Azerbiejan -- the territories lost by the Mongols.

Toktamysh, whom Timur had backed in his re-accession, when got firmly footed, challenged Timur and demanded Khwarizm. Timur and Toktamysh combated at Samara on April 18, 1391 and Toktamysh was defeated. After a five years' struggle Timur occupied Iraq and Iran and vanquishing the Astrakhan, Moscowcaif and Crimea reached Samarkand. In 1398 A.D., he occupied India and committed a genocide of Hindus, considering it a religious obligation to kill the infidels. However, all his bloodshed and forcible conversion of non-Muslims was against the spirit of Islam. The objective of all his conquests was nothing besides the personal projection and fame, and thus he cannot be placed with the illustrious Muslim commanders like Khalid Bin Walid, Mahmood Ghaznavi, Tariq Bin Ziyad and Salah-ud-Din Ayubi. However, it cannot be denied that wherever he established his permanent empire, he made commendable efforts to restore justice, peace, and prosperity to that area. He rebuilt and revitalised the ravaged cities and promoted trade.

According to the tradition of the age, Timur distributed his empire, already halved by his withdrawal from half of his conquests, into his progeny. Azerbiejan, Iraq, and adjacent areas went to Meeran Shah and the youngest, Shah Rukh, held Khorasan. Khalid, appointed as Timur's successor, became in charge of Samarkand and Mawara-an-nahr. But a civil war erupted between his sons (1405 A.D. - 1447 A.D.) which, ultimately, resulted in Shah Rukh's victory.

A new era dawned in Central Asia with Shah Rukh's accession. It was an age of peace and prosperity. He was a great patron of art and letters. Several classic books in Persian were written in his age.

After Shah Rukh's death his humane and literato son, Algh Beg, acceded to the throne, who despite his personal capabilities could not deal with the mutinies and conspiracies, and was killed by his wicked son Abdul Latif, within three years of his accession.

Algh Beg's assassination, again, ushered in unrest in the Timurid empire, but another Timurid Prince Abu Saeed, Meeran Shah's grandson, controlled the situation. He was the last powerful Timurid ruler of Central Asia. After Abu Saeed, Timurid empire was reduced to Khorasan, Afghanistan and Mawara-an-nahr, in itself containing three independent states. In Samarkand, Sultan Ahmed, Abu Saeed's son, succeeded him but his dominion did not extend even over the whole of Mawara-an-nahr subdivided into small states, always at loggerheads. Towards the end of Husain Baiqara's rule Uzbeks under Shaybani Khan, occupied the whole of Mawara-an-nahr, putting an end to all the Timurid states south of Syr Darya. Shaybani Khan defeated Husain Baiqara and then his son Badi-uz-Zaman occupied Herat in May 1507 A.D. In this way the age of Timurids in Central Asia came to an end and that of Uzbeks started.

In 1740 A.D. Iranian ruler Nadir Shah got hold of Central Asia for a short span of time. One of

for the evacuation of the land possessed by the Golden Hordes.

It is opined that Muhammad Uzbek, eighth in descent from Batu islamised the Turko-Mongol people of his territory. The population was henceforth known as Tatars. His era is the golden period of Golden Hordes. Ibne Batuta, the Moroccan traveller, has given a vivid description of Uzbek's power, sovereignty and the great strides the country had made in the fields of learning, art and culture, under him. It was he who conferred the title of "Grand Prince" on Ivan I of Moscow and this gave a pre-eminent position to the rulers of Moscow among the chieftains of Russia. Uzbek's son Janibek (1342 - 1357) was the last powerful ruler of Uzbek dynasty. The first half of 14th century is the golden period of the Uzbek dynasty in which all the Mongols embraced Islam and Islamic civilisation established its roots.

In 1428 A.D., Abul Khyr, Shayban's successor, became the chief of Uzbek Khanate, organised all the nomadic tribes and tried to advance towards Mawara-an-nahr but his design was frustrated by Oirots, Ogedai's successor in Mongolia. Abul Khayr was defeated and killed along with his son. Uzbeks had to wait for another half a century until Abul Khayr's grandson Shaybani Khan could rise and snatch territories from the hands of Timur's descendants.

Shaybani was soon ousted by Zaheer-ud-Din Babar -- the pioneer of Moghal empire in the Sub Continent. Later on, struggle for power continued between Babar, Shah Ismail and Uzbeks which ultimately concluded on Shaybanids' victory. Shaybanid dynasty reached its climax in the age of Abdullah Khan who was the last ruler of the Shaybanid dynasty because after him throne was offered to the Astarkhanids. Abdullah Khan was the ruler of Bukhara in 1557 A.D. but during 1583 A.D. - 1598 A. D. he extended his authority over Uzbekistan.

Karay and Janibek -- two descendants of Jochi -- broke away from Abdul Khair and were followed by a considerable number of tribes, which, after their dissidence, got the name of Kazakhs. The Kazakhs after, Abdul Khair's death spread over the steppes of Syr Darya.

Kasim Khan, Janibek's son, kept them united, but after him they divided into three Khanates -- Little Horde on the most western-East of the Ural river, the Middle Horde in the centre and Great Horde in the Semiricheye. They again joined hands and fought against the Shaybanids, occupied Tashkent and tried to penetrate into Mawara-an-nahr but were again threatened by Oirots in 17th century. The Oirots threat remained until they were destroyed by Machus in 1757. But this threat now came in the form of Russian advance from the north. The Little Horde, the Middle Horde and a part of Great Horde had to accept the Russian protectorate in 1731, 1740 and 1742 respectively.

Amir Timur was another great monarch of Central Asia -- not only a ruler but certainly the pioneer of a new civilisation -- who infused a spirit of political domination in the settled tribes of Central Asia. As a conqueror he occupies a place of pride alongside two other great conquerors of the world viz, Alexander the Great and Chingiz.

Born at Kish -- a city of the declining Ogedai sultanate -- in 1336 A. D., he became a great soldier

Mongolia and the adjacent conquered areas in Northern China and the western grassy steppes. The youngest, Toili, held the main Chingizid Ulus.

After his election by the electoral council (Quraltai), Ogedai went to Korakram. The other brothers were autonomous in their respective areas but submitted to the suzerainty of the Khan of Korakram. The authority of the central government gradually weakened and Mongols dynasty, soon, divided into four :

1. Yuan dynasty of China (1259 A.D. - 1368 A.D.) founded by Toili's son Kublai Khan.
2. The rule of Alteen and Deh families in Kipchaq (1237 A.D. - 1502 A.D.) founded by Jochi's son Batu.
3. Chaghtai dynasty in Turkistan (1227 A.D. - 1366 A.D.) founded by Chingiz's son Chaghtai.
4. And the Al-Khan dynasty in Iran (1256 A.D. - 1349 A.D.) founded by Halaku Khan.

Among these, Kublai Khan converted to Buddhism and the Mongols settling in China adopted Chinese culture. Though Mongols of China did not embrace Islam, yet Islam exerted great influence on their government. The Muslims of Turkistan and Iran greatly helped in the propagation of Islam in China. The era produced the important personalities like Shams-ud-Din Umar (1210 - 1279), Ameer Ahmed Banakti and Ameer Mahmood Yalawash.

Mongols living outside the boundaries of China and Mongolia yielded to greater influence of Islam. Turkistan, Iran, Mawara-an-nahr and the valley of Volga were the centres of Islamic civilisation and culture. The Mongols who settled in these areas, soon, adopted the Islamic culture. In the Chaghtai empire spreading over the territories of Turkistan and Mawara-an-nahr, the first Mongols ruler who embraced Islam was Chaghtai's grandson Buraq Khan (1266 A.D. - 1270 A.D.) and henceforth he went by the name of Ghias-ud-Din. All the Mongols rulers, who succeeded him, stuck to their ancestral religion. Khan Tarmashreen (1324 A.D. - 1326 A.D.) was the first Muslim ruler after whom the Chaghtai clan converted to Islam and remained Muslims ever after. In the era of Qajan Khan, Ala-ud-Din's Successor (1343 A.D. - 1346 A.D.), Islam was widely propagated among Chaghtais and till the age of Tughlaq Timur (1347 A.D. - 1363 A.D.) all the Mongols of Chaghtai dynasty had become Muslims. The Mongols of Kipchaq Russia and the Al-Khani Mongols did not take much time in conversion to Islam, and in this way, within a century after Chingiz' invasion, the same people who had earlier annihilated the Islamic world, became the custodians of Islamic ideology.

Jochi's empire further bifurcated. Batu, Jochi's son, extended his authority over Dasht-e-Kipchaq, right up to Crimea on the Black sea and across the Don river. It was Ulus of Batu who was popularly known as "Golden Hordes", probably due to the golden colour of their flag, whereas, the other group was called "White Horde". Batu's brother Shayban extended his authority over Sibir (now Siberia).

In the second half of the 14th century a Mongol prince of the White Horde, Toktamysch, sought help from Amir Timur, who had by then succeeded in making himself the ruler of Ulus of Chaghtai,

centuries, the whole of Central Asia came under Muslims' sway.

After the beginning of Muslim era Samanis founded their empire in Mawara-an-Nahr, in 874 A.D. Nasar Bin Ahmed Bin Asad was the first independent Samani ruler and his dominion extended over Mawara-an-Nahr, Afghanistan and Khorasan, with capital at Bukhara. Among the ten rulers of Samani dynasty, who held sway for 132 years (874 A.D. - 1005 A.D.), Ismail Samani is the most prominent in history for his magnanimity, humanity and justice.

Islam proliferated at a high pace during Samani era and by the beginning of the 11th century it took roots in Kashgaria and its contiguous areas, and from North Turkistan to Volga in Russia. The development of knowledge and learning, especially the Turkish language, got impetus under Samanis. The literati like Raodki, the first Persian poet, Alfarabi (Farabi), the renowned philosopher, and Avicenna (Ibne Seena) belonged to the Samani court. Samani empire started deteriorating: the governors rebelled and a commander Sabuktashin established an autonomous empire in Khorasan and Ghazna, whereas Kashgaria's ruler Ailakh Khan gave the last push to the already tottering Samani empire by occupying Samarkand and Bukhara.

Ailakh Khan was a Turk and his family ruled the area from 990 A.D. to 1212 A.D. Mahmood of Ghazna, Sabuktashin's son, forged an accord with the Ailakh Khanate empire and Syr Darya was declared as the line of demarcation between the two empires. Later on, these rulers submitted to the suzerainty of Saljuq and Khwarizm empires.

Mongols came to limelight in 13th century (1219 A.D.) and within a matter of days and months blasted the very foundations of the well-settled empires of Bukhara, Samarkand and Khwarizm. The ravages brought about by the Mongols affected the economic, commercial, social, cultural and agricultural texture of Central Asia in a manner that no invader had done so far but at the same time the Mongols conquest under Chingiz introduced a new politico-economic order that sustained the political system hereafter.

Fall of Baghdad under the invasion of Mongols (Chingiz) in 1258 A.D. is a new turn in Islamic history and with it the first stage of climax in Islamic history comes to an end and the second dawn which is as glorious as the first one.

Though born among the uncouth, uncivilised and brute illiterate nomads, Chingiz was endowed with extraordinary administrative power and martial muscles. After conquering Turkistan, Afghanistan and Northern Iran and trampling their cities, he returned to Mongolia in 1223 A.D., where he died in 1227 A.D. He was fortunate to have four able sons who successfully retained political authority over the entire conquered territory in Central Asia. Before his death Chingiz distributed his vast empire among his four sons.

The eldest Jochi became in charge of the western region from Irtysh to the Volga and from Siberia to Khwarizm. The second, Chaghtai, controlled the important land of Mawara-an-nahr, the Alatau Tien shan, southern Jungar and Kashgaria. The third, Ogedai, remained in charge of the home territory of

Islam in Central Asia

*Muhammad Ashraf**

Central Asia, topographically, is the land that lies between China and Tien Shan ranges on the east and Ural mountains on the west; Siberian forest on the north and Afghan-Iran plateau on the south. It is a land of contrasts -- geographically, ethnically and linguistically. Its eastern part is hilly, marked by Tien Shan and Alatau ranges, whence the two mightiest rivers of Central Asia -- Amu Darya (Oxus) and Syr Darya (Jaxartes) originate and, creating between themselves the historic Mawara-an-Nahr, vanish into the deserts. North and western part is covered by extensive planes. North of Syr Darya lies the vast grassy Steppe land and west of Amu Darya is the Karakum desert which borders on the north piedmont region of Kopet Dagh. Mawara-an-Nahr encloses "The Golden Land" of the valley of Zaravshan with the fabulous cities of Bukhara and Samarkand. In the mouth of Amu Darya is Khwarizm with its famous city of Khiva. On the north is the landscape region of Farghana -- the source of Syr Darya. In the south, between the Pamir and Hissar ranges, stands the city of Tirmiz as the gateway to Central Asia from the south. On the west is the Turkmen land (Turkmenistan) with its capital at Ashkabad. On the south from Tirmiz to Farghana and to Khwarizm is Uzbekistan with its capital at Tashkent. On the grassy Steppe land, north of Syr Darya, is Kazakhstan with its capital at Alma Ata. Tajikistan with its capital at Dushanbe and Kirghistan with capital at Biskek share the southern and north-eastern part of the eastern hilly land respectively.

History of Central Asia is the story of perennial conflict between the nomad and the settled which ushered in the formation of a civilisation, typical of Central Asia. This civilisation is a confluence of Iranian Zoroastrianism, Nestorian Christianity, Post Alexanderian Hellenism, Gandharan Buddhism and Chinese cultural trends, manifesting in the solar cults and fire worship.

In Central Asia, the states of Bakhter, Sogdiana and Khwarizm appeared on the scene during different phases of history from 800 B.C. to 500 A.D. Alexander the Great occupied the area, defeating Iranians, in 329 B.C. During the first century A.D. Kushan empire came into existence which was overrun by the Hun tribes in 425 A.D. Turks built a vast empire in the area from 500 A.D. to 600 A.D. which organised the Turkish speaking nomadic tribes and they settled in the planes and oases. It was the time when Islam, coming out of Arabian deserts, was disseminating its light everywhere.

During Walid bin Abdul Malik's era, famous for conquests and unmatched victories, Qutaiba, Walid's commander, conquered Bukhara, Samarkand, Khiva and Kashgaria and extended the frontiers of Muslim empire up to China thus opening a gateway to Central Asia for Islam and, within a couple of

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Abbreviations and Bibliography

- Akhlaq* Al-Khatib al-Baghdadi, *al-Jami' li Akhlaq al-Rawi wa Adab al-Sami'*, ed. Mahmud al-Tahhan, al-Riyad, 1983.
- Dalil* Al-Suyuti, *Dalil Makhtutat al-Suyuti wa Amakin Wujudiha*, Kuwait, 1983.
- I'llal A* Ibn Hanbal, *K. al-'Ilal wa-Ma'rifah al-Rijal*, ed. T. Kocytg and I. Cerrahoglu, Ankara, 1963.
- Jami'* Ibn 'Abd al-Barr, *Jami' Bayan al-'Ilm*, Madinah.
- Kashf* Hajji Khalifah, *Kashf al-Zunun 'an Asmi al-Kutub wa'l - Funun*, Istanbul, 1360/1362/1941-43
- Lisan* Ibn Manzur, *Lisan al-'Arab*, Beirut, 1374-1376/1955-1956.
- Majruhin* Ibn Hibban al-Busti, *K. al-Majruhin*, ed. Muhammad Ibrahim Za'id, Aleppo, 1396.
- K. Ma'rifah* Al-Fasawi, ya'qub b. Sufyan, *K. al-Ma'rifah wa'l- Ta'rikh*, Baghdad, 1974-1976.
- Risalah* Al-Kattani, Muhammad b. Ja'far *al-Risalah al-Mustatrafah*, Karachi, 1360/1940
- Siyar* Al-Dhahabi, *Siyar A'lam al-Nubala'* ed. al-Munajjaid et alii, Cairo
- Tah* Ibn Hajar al-'Asqalani, *Tahdhib al-Tahdhib*, Hyderabad, 1325-1327
- Taqdimah* Ibn Abi Hatim al-Razi, *Taqdimah al-Ma'rifah li K. al- Jarh*, Hyderabad 1371/1952
- Ta'rikh* Al Khatib al-Baghdadi, *Ta'rikh Baghdad*, Cairo, 1931.

He collected the *araf* of almost 20 books in his *al-Jami' al-Kabir* and *al-Jami' al-Saghir* in alphabetical order. Al-Suyuti mentions, with the *araf* of *hadith*, the last narrator and the authenticity or otherwise of the *hadith*.²⁹ He also compiled another *araf* entitled *Atraf al-Ashraf*.³⁰

We find some compilations, though not named *araf* but they serve the same purpose. In this connection can be mentioned the works of a veteran scholar of *hadith* and editor of hundreds of books, al-Suyuti (d. 911). He collected the *araf* of almost 20 books in his *al-Jami' al-Kabir* and *al-Jami' al-Saghir* in alphabetical order. Al-Suyuti mentions, with the *araf* of *hadith*, the last narrator and the authenticity or otherwise of the *hadith*.²⁹ He also compiled another *araf* entitled *Atraf al-Ashraf*.³⁰

Muhammad Nasir al-Din al-Albani, a renowned traditionist of Damascus and compiler of many *hadith* works, prepared a *fihris* of *Mishkat al-Masabih*.³¹ Albani, in this index, with the *araf* of *hadith*, has mentioned the number of *hadith* instead of the name of the chapter and section.

In recent times some *hadith* scholars have also paid attention to the compilation of such indices. In fourth decade of the current century, a renowned orientalist, W. Wensinck, edited an index of six Canonical works, *Musnad Ibn Hanbal* and *Musnad Darimi* entitled *al Mu'jam al Mufahras li Alfaz al Hadith al Nabawi*.³² An Egyptian scholar, Muhammad Fu'ad 'Abd al-Baqi, translated it into Arabic.

Hamdi 'Abd al-Majid al-Salafi edited an index of *Musnad Ahmad b. Hanbal* in three volumes entitled *Murshid al Mukhtar ila ma fi Musnad Ahmad b. Hanbal*.³³

An Egyptian scholar, Abu Hajar Muhammad al-Sa'id b. Basuni Zaghlul, edited *araf*, entitled *Mausu'ah Atraf al-Hadith al-Nabawi*, in eleven big volumes. In the beginning there is a useful *muqaddimah* (preface) from page 5 to 70. This work contains the *araf* of *ahadith* found in 150 books on different subjects such as *hadith*, *tafsir*, *fiqh*, *rijal* etc.³⁴ A useful index of al-Mustadrak, arranged in alphabetical order, is prepared by Dr. Yusuf 'Abd al-Rahman.³⁵

May God bless all these scholars who facilitated the access to the *ahadith* found in big volumes. Had the *araf* books not appeared it would have been very difficult for a student of *hadith* to know where a *hadith* is and in which book can it be found.

29- Both these Jami's are published for several times from different places.

30- *Kashf*, 1/103,116; *Hadyah al-'Arifin*, 1, 535; *Dalil Makhnut al-Suyuti*, 52

31- *Mishkat al-Masabih* is published for several times and has been translated into different languages. The edition, in our hands, is published from Damascus, 1962. This edition also contains *Ajwibah an Ahadith waqa'at fi Masabih al-Sunnah* by Ibn Hajar al-'Asqalani and *al-Ikmal fi Asma' al-Rijal* by Khatib Tabrizi.

32- This index is published several times from different places.

33- First volume of this index is published from Matba'ah al-Irshad, Baghdad in 1981 while second volume is published from Maktabah al-Taymiyyah al-Kuwait in 1984 and most probably (as the writer could not avail of the third volume) the third volume from Kuwait as well.

34- It is published from Matbah 'Alam al-Turath, Beirut.

35- Published from Dar al Ma'rifah, Beirut, 1986.

These compilers simply mentioned short tracts from the traditions or their titles and *isnad*, and gave a reference to the *kitab* (chapter) and *bab* (section) in which they were found in particular collections.

A cursory look at the sources reveals that voluminous compilations appeared on *araf*. It is also evident from the sources that these *araf* books usually dealt with six Canonical books or *Masanid*.

Abu Mas'ud Ibrahim b. Muhammad al Dimashqi (d. 401), a keen student of *hadith* who travelled extensively to attend the *majalis al-'Ilm*,¹⁵ edited index (*araf*) of *Sahihayn* (*Sahih Bukhari* and *Sahih Muslim*) and named it *Araf-al-Sahihayn*¹⁶

Abu Muhammad Khalaf b. Muhammed b. 'Ali b. Hamdan al-Wasiti (d. 401) visited a number of cities in pursuit of knowledge. He had a retentive memory¹⁷ and compiled many works including *araf* of *Sahihayn*.¹⁸ It is mentioned in the sources that the *Araf* of al-Wasiti were well-arranged and free from mistakes.¹⁹

Abu al-'Abbas Ahmad b. Thabit b. Muhammad al-Tarqi edited an *araf* of all the Canonical books save *Sunan Ibn Majah*.²⁰

Abu al-Fadl Muhammad b. Tahir al Maqdisi (d. 507) edited *araf* of six books including Ibn Majah. It is said that he committed many mistakes in his compilation.²¹

Ibn 'Asakir 'Ali b. Hasan (d. 571) edited an *araf* entitled *al-Ishraf 'ala Ma'rifah al-Araf*. This index comprised four *Sunan* works.²²

Al-Mizzi Yusuf b. 'Abd al-Rahman (d. 742), a veteran scholar of *hadith* and compiler of many works, compiled an *araf* entitled *Tuhfah/Minhah al-Ashraf li Ma'rifah al-Araf*.²³

A famous *hadith* scholar of eighth century Hijrah, Muhammad b. 'Ali b. al-Hasan Hamzah al-Husayni al-Dimashqi (d. 765) edited an index and named it *al-Kashshaf fi Ma'rifah al-Araf*.²⁴

Abu Hafs 'Umar b. al-Nur al-Din al Andulusi (d. 804) better known Ibn al-Mulaqqin edited an index and named it *al-Ishraf 'ala al-Araf*.²⁵

Another renowned scholar of eighth century Hijrah, Ibn Hajar Ahmad b. 'Ali al-'Asqalani (d. 852), edited a number of *araf* books. Hajji Khalifah has mentioned two of his *araf* works namely *Ittehaf-al-Maharah-li-Araf-al-'Asharah* comprising eight volumes and *Araf-al-Musnad-al-Hanbali*.²⁶ He also edited an index entitled *al-Nukat al-Ziraf 'ala al-Araf*.²⁷

Abu al-Fadl 'Iraqi is mentioned to edit *araf* of *Sahih Ibn Hibban*.²⁸

We find some compilations, though not named *araf* but they serve the same purpose. In this connection can be mentioned the works of a veteran scholar of *hadith* and editor of hundreds of books, al-Suyuti (d. 911).

15- *Ta'rikh*, vi, 172-173

16- *Ta'rikh*, vi, 173, *Kashf*, I/116; *Risalah*, 137

17- *Ta'rikh*, viii, 334

18- *Ta'rikh*, viii, 334; *Kashf*, I/116; *Risalah*, 137;

19- *Kashf*, I/116; *Risalah*/137

20- *Risalah*, 137

21- *Ibid*; *Kashf*, I/116

22- *Risalah* 138; *Kashf*, I/103,116

23- This work is edited by Zuhayr al-Shawish and published from Beirut. *Risalah*, 138; *Kashf*, I/116

24- *Risalah*, 138

25- *Kashf*, I/117; *Risalah*, 137

26- *Kashf*, I/117; *Risalah*, 138, 139

27- This is published at the margin of *Minhah / Tuhfah al-Ashraf* from Beirut;

28- *Risalah*, 139

Atraf al-Hadith

Dr. Jamila Shaukat*

Taraf (pl. *atraf*), literally means 'a part' or a 'fringe'¹ and when applied to a collection of *hadith* it denotes a collection that contains only a part of *hadith*.² It means copying only a part of *hadith* to serve as an aide to memory. A study of *hadith* material reveals that in the third quarter of the first century A.H., a new technique, *atraf*, was introduced for the learning and recording of *ahadith*. The earliest recorded employment of this method seems to be that of Ibn Sirin (d. 110/728), in the lecture room of his teacher 'Abidah b. 'Amr al-Salmani (d. 72/691),³ and appears to have been continued by the traditionists.

A student of *hadith* is aware of the fact that especially in the first two centuries of Hijrah, the majority of traditionists did not approve of writing down of *ahadith* while some of them allowed their students to write down only *atraf*. Ibrahim al-Nakha'i (d. 96), who belonged to this group, allowed his students to write down only *atraf*.⁴ 'Abd Allah b. 'Awn is reported to have said that once Ibrahim al-Nakha'i scolded his student Hammad b. Abi Sulayman (d. 119) for holding some written material in his hands mistaking it for *ahadith*. But when Hammad clarified that he was holding nothing but *atraf* he was pacified.⁵ Sufyan al Thawri (d. 161) who was given the sobriquet of *amir-al-momineen-fil-hadith*,⁶ used to keep *atraf* with him⁷ and was justly proud of his memory.⁸ 'A'w'f b. Abi Jamilah al-'Abdi (d. 146) noted down the *atraf* in Hasan al Basri's sessions,⁹ which were inherited by Yahya b. Sa'id al Qattan (d. 198). We also come across the *atraf* of Ibn Abi Najih (d. 131)¹⁰, given to 'Abd-al-Rahman (d. 198) by Ibn Ulayyah (d. 198)¹¹; Yahya b. Sa'id (d. 194) and 'Ali-al-Madini (d. 234) are also credited as having the *atraf* from Hammad b. Salamah (d. 167)¹²; Yazid b. Zuray' (d. 182) and Ibn 'Ulayyah noted down the *atraf* in the sessions of Hisham b. Hassan (d. 148)¹³; Waki' (d. 197) had the *atraf* from Isma'il b. Abi Khalid (d. 146), which he gave to Isma'il b. 'Ayyash (d. 182).¹⁴

Later many books were compiled according to this technique and were used as an index or concordance of *hadith* literature. The compilers of *atraf* books were concerned neither with the subject matter like the *musannaf* compilers, nor with informants like the *musnad* compilers.

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1- *Lisan*, ix / 216, 217

2- *Risalah*, 137 f

3- *Ilal A*, I/387; *Jami'*, 1/72

4- *Akhlaq*, I/227

5- *Akhlaq*, I/227; *Siyar*, v/232

6- *Siyar*, vii/238

7- *Akhlaq*, I/227

8- *Siyar*, vii/238

9- *Tah*, viii/ 167 *Taqdimah*, 236

10- *Taqdimah*, 236

11- *K. Ma'rifah*, II, 134

12- *K. Ma'rifah*, II, 133

13- *Majruhin*, I/341

14- *Tah*, I/324

Foreword

The war of civilisations has got a new impetus after the demise of socialism in Soviet Union. Islam, undoubtedly, is the answer to the problems of modern man. Cloyed of materialism, where man has become a saleable commodity, the modern man has realised the necessity of revealed religions. The newly emerging politico-religious scenario on the globe is demanding the Islamic scholars to be more research oriented.

His majesty, Sheikh Zayed Bin Sultan al Nahyan, of United Arab Emirates, realising the necessity of the modern challenges set-up the Sheikh Zayed Islamic Centres to provide academically salubrious surroundings to the Islamic scholars.

Sheikh Zayed Islamic Centre, University of the Punjab, Lahore initiated the research journal in the very first year of its inception with the name of *The Journal of Research* Sheikh Zayed Islamic Centre. The second issue is in your hands with a new nomenclature. The very fact of its being a bilingual stands testimony to our belief in determination, development and devotion.

The issue contains a diverse variety of research articles ranging from regional Islamic movements to the studies in computer science.

We are grateful to our worthy contributors and hope that they will continue their cooperation in future as well.

The next issue is proposed to be published in September 1993. We request our learned contributors to send their articles by June 1993.

We cannot help expressing our thanks to Dr. Munir-ud-Din Chughtai, Vice Chancellor, University of the Punjab, Lahore, for not only encouraging us but extending practical cooperation in bringing out *Al-Adwa* as well as establishing the centre as a great seat of Islamic learning.

We will be anxiously awaiting your comments and suggestions.

Chief Editor

Vice Chancellor's Message

Modern man, despite making great strides in the fields of science and technology, has begun to realise the problems created by the increasing impacts of materialism on his life and is now reverting to religion for mental peace and spiritual satisfaction. Communism and capitalism have crumbled like the house of cards and from their ashes the movements of Islamic resurgence are blazing across the globe.

Despite the desperate efforts of the opponents of Islam to paint Islam as a religion of fanaticism, impeding the onward march of civilisation, Islam is emerging as the only solution to the problems besetting the world these days. Under these circumstances Islamic scholars have an onerous responsibility to shoulder.

Research through intensive and extensive effort is what a university - the highest seat of learning in an educational setup - must encourage and patronise. The launching of a research journal during the very first year of its establishment was a commendable effort on the part of Sheikh Jayed Islamic Centre. It provides a forum to research scholars to project results of their works. This matter of great satisfaction to me that second issue is bilingual. I am hopeful that this centre will develop into a prestigious institution for advanced research on Islamic ideology and learning.

M. Chughtai

Dr. Munir-ud-Din Chughtai.

***In the name of Allah, the most gracious,
the most merciful.***

***Behold! In the creation of
the heavens and the earth
And the alternation of
Night and Day, -
There are indeed signs
for men of understanding,-.***

(Al-Quran: S. III-190)

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Note:

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