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(M.A ARABIC II-SEMESTER)

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MODERN PROSE

(Lesson-1)

“ANNAZRAT” BY “MANFALUTI”

(Manfaluti 1876-1924)

Manfaluti was born at Manfalute in Egypt. He studied in Jam-e-Azhar. He was disciple of Mohammad Abdahu. He was a modern prose writer. He used to write in Arabic Magazines. His collection of prose was published in a book “Annazrat”.

ALGHAD

(FUTURE-TOMORROW)

“I know that last night I was thinking about what I should write

today. And I know that at this moment I am holding my pen between my fingers,

and that in front of me is a white sheet of paper which is gradually becoming black as I move the pen over it. But I do not know whether I shall be able to complete this essay of mine or whether some obstacle of time will obstruct its course. For I know nothing of the future matters, and the future is in God’s hands.

I know that I put on my clothes this morning, and that I am still wearing them at this moment.

Yet I do not know whether I shall take them off (later) with my own hands, or whether they will be taken off by the hand of him who washes the bodies of the dead.

The tomorrow is a confused spectre which looms into view from afar. It may be a merciful angel, or it may be foul fiend. Indeed, it may be a black cloud, which, when a cool breeze blows on it, breaks up, scattering its particles, so that it becomes like a non-

existence which had never known existence.

The tomorrow is a vast rolling sea, with swelling billows amid roaring waves. It does not

tell you whether it hides in its depths, pearls and jewels, or the violent and cruel death.

The tomorrow is hidden from man's eyes, its form too abstruse to comprehend. So much so, that were a man to raise his foot to step outside his palace, he would not know whether he was stepping on to

the threshold of that palace (room) or on the margin of the tomb”

Man has tamed every difficulty in this world. He has bur-rowed under the ground, and climbed a ladder to the skies. He has linked east and west with strings of steel and threads of brass. Then his mind has moved to the upper world.

There, he has lived among its stars, and learned their depths and heights, their plains and plateaus, their fertile lands and their waste, their damp and their dry. He invented instruments for measuring the distance of stars, the lengths of their rays he devised

scales for weighing the globe of the earth

as a whole and in parts. He dived into the seas and plumbed its depths. He plundered its pearls and gems. He penetrated through rocks and mounds to past generations, seeing the people and their modes of life, their habitation, food and drink. Then he gained access to the inner senses by way of the external ones. He learned about the soul and its nature, the mind and its methods, and the senses and their situations. Indeed, he could almost hear the discourse of the soul, the creeping

course of fate. With his intelligence he has torn down every veil and opened every door... . Except that he has recoiled before the door of the future, powerless, and repulsed. He did not dare to open it, or even to knock at it. For it is God's door, and 'God does not inform anyone of his hidden things'

Oh Future! We have our great and small hopes, and our good and bad desires. So tell us about our hopes, and how they stand with you; and inform us of our desires, and what you have done with them. Have you set them at naught and despised

them, or have you been kind to them?

No...No! Keep your secret, and keep your veil over your face. Do not tell us a single thing about our hopes and desires, lest you terrify our spirits and souls. For we live by hopes, though they be vain, and are happy through our desires, though they be deceivers.

The life of man is made of hopes
alone;
When they are lost, then life itself is
gone.

(Lesson-2)

“HAYATI” By Ahmad Amin
(1876-1954)

Ahmad Amin was a famous modern Arabic prose writer. He was born at Cairo in Egypt. He studied at Jam-E-Azhar and was an Islamic scholar.

He was a teacher at Cairo University. He wrote many books.

“Hayati” is his autobiography.

HAYATI (1)

Once my university teacher of geography deeply observed my head. He asked me are you an original Egyptian? I replied that of course I believe it and I have trust in it. Why you are asking me this question? He told me that your head was like Kurdish people as I have knowledge of Anthropology.

I do not know when Kurdish is entered in my family. My father's family lived in Samkharat town. They were Egyptian farmers who worked at "Buhaira". This Buhaira district was shelter point for migrants of different countries. My ancestors as told by my teacher may

be Kurdish, Syrian or Hejazi or any other. My ancestors were immigrants they were common people. They did not have the family tree or their family history but my teacher

support. That my behaviour is strange. My family live on cultivation as other farmers live. My father told me that they have twelve fadan (acres) agricultural land. They were forced to do bonded labour and forced the excess taxes. So they migrated from that place.

The bounded labourery has many types and colours. Some bounded labour was for welfare of people. Such as to protect dams of

river Nile during flood season. High officials and rich people arrest farmers for bounded labour. These farmers should protect dams so the Nile did not inundate the town.

When a man leaves bounded labour. He was imprisoned and beaten. He does this work without any wages. The bounded labour was also for special persons. The rich people and high official collect farmers. They forced poor farmers to do bounded labour at their lands without any wages. When Reyaz Pasha banned bounded labour and beating by whip during Khadiu Taufiq. Then high people become very angry and his

enemy. They said, that he is provoking farmers to revolt. This was happening every part of the country. Among high people very few were kind hearted and pious.

The common man were their slaves. These kind hearted people were also slaves of high officials.

The taxes. It has no equal and justified rate. Mostly rich people used to give no tax or very small amount of taxes. They give bribe to officials and get rid of it. But the poor & destitute people were demanded more taxes. Which was out of their burden. When they were unable to pay taxes, they have to sell

their domestic animals and household items in lower prices. They were beaten with whips and punished harshly. Those who were very sensitive their moral is

damaged. They used to load their household items on beast of burden and leave the land and village at night. They went to their relatives or live to like Bedouins in tents. This was done by Mubarak Basha family, our family done it and so many people done it.

One night younger brother means my father and our uncle means older brother both loaded

their house hold items on animals and left Samkharat. They left their native place to get rid of taxes. They lived at Manshia Mohalla which was a part of Mohalla khalifa. There was

no relative or shelter. Mohalla khalifa was like any other localities of Cairo. There were a few rich people. In this Mohalla labourers, craft men, and walkers or middle class men lived. They were away from modern city. If a man wants to research living condition during Middle Ages in Cairo. The living condition was same when I was born.

It is strange miracle of nature. The tax collector of small town (village) ill-treated. My father left Samkharat and used to live in Cairo. Here I was born and educated. If it was not happened. I was also be a farmer cultivate the land use to sow the crop and harvest it. By occurrence produce strange things. Big bad things produce very good things and very good things produce big evils. Big occurrence were produced by it and appear on the world screen.

Both migrated persons used to live in Mohalla Manshia neighbourhood. They were living

with money they have deposited. They faced hard difficulty in early days. The old brother parted immediately. He changed his way of life. He was a skilled worker. Old brother thought he should make

younger brother (my father) a skilled worker. For some time he worked with his elder brother. But he (my father) was eager to be educated. He (old brother) taken the burden (cost) of education of him (younger brother).

He (younger brother) was reciting Quran. He was attached with Azhar. He (younger brother) was ashamed to receive cost from other. He

received cost of essential things only. When he needed a prescribed book of Jam-e- Azhar, he used to copy it by his own hand. His handwriting was very good. He writes so beautifully that he was a symbol for Azhar students & scholars. He used thick and shining paper for it. He draws lines by ruler scale. He writes on thick paper. After it he draws lines and colour it. When he use folio. He turn over it. The lining appear on it. He writes systematically. My father has left many such (manuscript) books. When he saw any manuscript. He copies it by hand. I do not know

during his (father) days any one was copying such (handwriting) way.

My biggest thought he never has a habit of playing. He never sat in a coffee shop. His whole life passed

with struggling. His health was badly affected by it. When he died I collected his hand written books (manuscripts) in a box. I donated it to Jamia Azhar on his name. These were mostly on grammar and Fiqh Shafi.

My father earned during his student life. He oftenly worked as a proof reader at Matbaa

Amiria. Occasionally he became a teacher in a government school (Madarsa). It was very hard to study at Jamia Azhar. It was very difficult to succeed but with hard labour. It was very difficult to be a successful

from there. So many students get admission there but in last classes very a few reach there. This was like a big river in beginning but a small canal at last. Students spend twenty years there or more than it there.

Someone were successful and someone were unsuccessful. By this my father succeeded by his passion and power of tolerance.

My mother's family belong to "Tala". I do not know have they migrated because of suppression or anything as our family done. I know that my all maternal uncles live in a Mohalla

near "Bab-e-khalq" of Cairo. Their business was of "Attar" (scent). They were successful in their business. They recited Quran in spite of their business. They were good reciters. They have religious motto. One of my maternal uncle was very generous and open handed. He was very generous to poor people. Because he has enormous wealth. It was because of his generosity. My

second maternal uncle was very miser. His wealth was a little. I do not know the generosity of first uncle was because of plenty of wealth or the generosity is causes of plenty of wealth. I also do not know

the second uncle's misery is because of lack of wealth or the lack of wealth was the main cause of misery.

(Lesson-3)

HAYATI (2)

The first primary school where I was educated, was situated at my home. Which was built by my father and my uncle, after they became rich. In the same Mohalla they lived. This house had two storeys besides ground floor. The ground floor had a

guest room. Each storey had three rooms and attached bathrooms.

The specialty of our house has broadness and cleanness. Mostly there were a mat and prayer carpet in each room. In bed rooms there were blankets, cushions & mattresses in a corner. They were wrapped in the morning and spread in evening. We had no servant for the family. The utensils in kitchen were simple. If we want to change the house. The house hold items can be loaded in a big cart. The main items of the house was books. The big room was full of Almira's of books. The books were arranged, the

father's room was full of books. The room of first floor was full of books.

My father was fond of books. He had books on many topics. Among them Fiqh, Tafsir, Hadith, language and literature, dictionaries, history, grammar (Sarf, Nahv, Blaghat). The printed books were from two publishers, Maktaba Amiria & Maktaba Ahelia. He did not relax until he purchased Amiria books. His work place at Amiria. There he was proof reader. He believed in printed books from there. This is the library where I study. I protect it. I know it as a centre. I

respect it. I spent many hours there even today.

I was born in a room of my house. I was born at 05:00am on 1st October 1886. The same date I became a teacher. I began my lecture on 1st October. If Allah will, I will remain same. First I became a primary school teacher. Then I became a high school teacher. I became a teacher of boys & girls both. The teacher of Sheokhs and Afandis (Turks). I was fourth among boys by birth. My father did not want many children, because of his thought and his officer type mentality. He was very sad when my elder sister died a horrible death.

I had a sister she was twelve years old. When my father saw her jobless wandering in the home. He wanted to send her to lady teacher. There she will learn sewing, cutting of cloths and embroidery. One day she went to prepare coffee for teacher's guests. The fire brock out it catches her hair and body. First she wanted to extinguish fire herself. But did not succeed. She shouted loudly but her body became a fire ball. She died after some hours. I was in mother's womb. I sucked milk with grief. My welcome was with grief. In my life the portion of grief is

dominated. I do not glad as other people be happy. The reason of this is known to the people who have God gifted knowledge.

The best practices of my house is equality and similarity in economic affairs there was none to support us but grief was our visitor.

My house was governed by our father all the home affairs were in his hand. My mother cannot go outside but with his permission. His children means boys could not remain outside after Maghrib. Because they were punished. The economic affairs were in his hand every day what will be spend and in

which will be spend, he orders about it. He orders what will be eat and will not be eaten. He takes care for the education of his children. He taught his children himself. He used to teach in schools also. He used to teach boys & girls equally. He became more tired. Then he became ill. He did not rid of diseases. He himself taught us. We were familiar with him. His tone was good for us. He talked us slowly. There was no attraction on his talks. He did not think as an essential. His mercy was hidden and his harshness was open. When any one from us became ill then his love and affection come forward. He used to live in his room

separately which was in upper floor. He eat lonely, pray lonely and live lonely. We meet at study hour. Our talking, laughing and playing was with mother.

We had a grandmother means mother of our mother, very kind hearted, very pious lady. The light comes out from her face. She used to come occasionally. We were glad to meet her spend with her and listen her good talks. She was aware of folk stories. Some rural stories, some urban stories. She never became empty with her talks. We used to surround her, listen her talks until we sleep. These stories were

some time happy, sometime horrible. Some time it moves around good fortune, sometime moves around cunningness of women. Some time it moves around jinns and Shaitan, sometime it moves around kings and big people, they became power less before fortune. These stories ends with sermons this was the jest of the story. Usually our elder brother reads stories from Alif Laila. When a difficult word come he became nervous and reads wrongly.

Sometime his tongue slips, he reads the wrong sentence. All present people laugh, my mother and grandmother ashamed. My brother

runs away. The reading of story stops.

Summary of this is that our house was very good. There was not much laughing and merrymaking. It was fully protected and safe. There was not much happiness. This was because of my father goodness. He had cut himself from the society. He was extremist in this sense.

The new culture and modernism did not enter in homes, properly in our middle class homes. There was no tap water in our homes. The water man carries

water bags on his back and pour it into water rooms; ponds in the ground floor. This water is used for bathing and other purposes. The water men make noises, water! Water! In every house they supply water on credit. They demand credit money on every week. They used to sketch one line for every bag at the door of house. Some naughty boys removed one or two lines. They decided to remove this difficulty by “Kharaz”. They give twenty Kharaz in each house. When they give one bag of water they take one Kharaz. When all Kharazs ended, they take their due amount.

When I became young, I saw digging in Mohallas. Water pipes were spread. In every house tap water is reached. The water became in our reach. Water men noises went out from lanes, by lanes and Mohallas. Allah saved us from lines and Kharaz.

Naturally electricity reached in our houses. Before it we lit lantern. In which petrol (kerosene oil) was used. In our houses there was no electricity. When we shifted nearby locality “Iresteqratia” then we used electricity.

Our food was cooked by wood then we used coal then we used primus stove.

All the household work was done by my mother. She did not have any servant or maid servant. But boys help her in outside homework, and older girls help her in domestic work.

My father was a teacher at Jam-E-Azhar, he was also a teacher at Imam Shafae Masjid and imam of masjid. He got twelve guineas. We were not aware of paper currency. I remember that, when I was in primary school, first time the

paper currency was circulated. People were afraid of to take this paper currency. Newspapers criticised it. The newspapers published humorous articles about it. It was not given to masses. It was given to sheikhs only. They changed it immediately by money exchangers. For ourselves these twelve guineas were sufficient but more than essential items. My father saves from it for bad days. The exchange of these guineas is equal to forty or fifty currency of these days. The cost of ten eggs was one qursh (Anna). One pound of meat cost three or four qursh. One pound of ghee cost the same. The cost of other

day to day necessities was equal to it. The necessities of life were a few and the life was limited. Our standard of life was ordinary and simple. My father used to go at work place or masjid from house. He returned to house from there. He did not smoke or sit in coffee house. Our cloths were simple and clean. Our food was moderate. It did not has different kind of dishes. We did not see our neighbours' standard higher than us. And did not see any one to copy it greedily. For us there was no bioscope or cinema. Once near the gate of our Mohalla a tent was built. There was a play (film) was played. Its name was "Qurra Juzz". Its entry

fees was half qursh. But it was played one or two time in a year.

Our house was full of religious consciousness. Our father used to call at prayer time. He reads lots of Quran in the morning and evening. He used to wake up at Fajir time as to say prayer and lament a lot. He used to remember death a lot. And used to think this worldly means a little. He decorated it with telling the stories of pious people, their prayer and their doings. He used to call for Zakat. He used to spend it on his relatives. He performed Haj and our mother also performed Haj with him. He

nourished his children with religious consciousness. He used to wake his children at Fajir to say prayer. He guided for other prayer times. He used to ask about prayer and where performed. Mother also used to say prayer at time. We used to celebrate Ramzan and observed fasting. As a whole if you will open the door of our house, you will smell fragrance of religion and fragrance of piousness. I did not forget as yet, one day there was marriage ceremony in our Mohalla. There was also a wine table for guests. Our one brother was seen sitting at that table. When our father knew it. He used to beat him until he became unconscious. One

day I have change of five Qursh. I wanted to spend it to purchase cigarettes. My older brother saw it. He caught me. He argued me as an advocate of a court. He feared that I had purchased cigarettes to smoke. He did not say any one about my smoking.

After it the time changed as it changes. We were under father's ruling. One day he stopped to give orders. At this place the ruling of mother, sons and daughters started. Our house became a small parliament. This parliament was not arranged. There was no judge. No one was listened. The

order used to change regularly. Sometime order of mother was obeyed. Sometime order of daughters was obeyed. Sometime order of sons was obeyed. Once order of father was obeyed. The budget of house was under one treasurer, but among two treasurers. The demands of life became different. Everyone has different necessity. There was no equal opinion. There was quarrel among them, but the spirit to sacrifice for the house was excellent. We feel satisfaction in it.

The new civilization attacked on our house. The electricity, radio & telephone

entered in our house. Apparatuses to warm the house (heater) and to cool the house (air-condition, refrigerator) entered in our house. The other apparatuses also entered in the house. Has the good fortune increased by these things?

Women of our house, my mother & sisters used to go out with Purdah. These women used to see others or others used to see them with Purdah. This was a great change. If our fore fathers came from Samkharat and saw how we are living. They will became mad. This was done slowly. We became familiar with these things

slowly. We shall be astonished to see them (fore fathers). They (fore fathers) will be astonished to see us. Like this the new things look strange. Then we became familiar with them.

(M.A Arabic-2nd semester)
(PAPER 205/CC-09)

THE HISTORY OF ISLAM

(Lesson-4)

“KHELAFAT-E-RASHIDA”
CALIPH UMAR BIN KHATTAB
(13 A.H.-23 A.H.)

Caliph Umar Bin Khattab became khalifa after death of Caliph Abu Bakar in 13 A.H. He was second Khalifa. His life was very simple he called himself a servant of people. He used to live as an ordinary man.

During his period the following countries were captured.

- (1) The Persian Empire- Iran, Iraq, Azer Baijan
- (2)

- (3) , Khurasan, Afghanistan, parts of Baluchistan.
- (4) The Roman Empire- Syria, Jordan, Lebanon, Palestine, parts of Turkey.
- (5) Egypt, North Africa.

The following reforms were done during his period.

- (a) In occupied territories, he ordered to count the entire population. Muslims, non-Muslims, Parses and other non-believers, were counted separately. The young men who may be soldiers counted separately.

- (b) He ordered to survey the every occupied territory. The cultivated, uncultivated land was measured. The production of grains, fruits was estimated. The animals, cows, sheeps, goats, horses, donkeys and other animals were counted.
- (c) The revenue from occupied countries was estimated separately.
- (d) Rivers ponds and other water resources were estimated.
- (e) All weather roads, seasonal roads were counted.
- (f) He fixed pay scale for judges and sub-ordinate staff.

- (g) He fixed pay scale for governors of provinces and other officials.
- (h) He fixed pay scale for Imams and Muezzins.
- (i) He fixed pay scale for soldiers and maintained their register.
- (j) He ordered to pay pension for Ummahat-ul-Momenin.
- (k) He ordered to pay pension for Bedri Sahabas, and other Sahabas.
- (l) He ordered to pay pension for elderly people whether Muslims or non-Muslims.
- (m) He ordered to pay pension for feeding mothers and small children.

He had no bodyguard. When he was in the Morning Prayer at a mosque a Persian slave killed him. He died in 23 A.H. at Madina. He was buried in the same tomb beside Holy Prophet.

(Lesson-5)

THE UMAYYAD KHILAFAT

The Umayyad Khilafat begins from 41 A.H. The first Khalifa was Muawiah. During this period the battle of Karbala was fought. This is a shame for Umayyad. Yezidi army attacked Madina. When Yezidi army attacked Macca Yezid died.

Son of Yazid refused to sit on throne. All the next caliphs were not the off spring of Muawiah they were off spring of Marwan bin Hakam. Another branch of Umayyad tribe.

During this period many countries were captured. North Africa and central Asia was captured.

During this period Mohammad Bin Qasim captured Sindh in 712 A.D. The Sindh province was very big. It has Sindh, Baluchistan, West Panjab and parts of frontier province.

During this period a large part of China was captured by Qutaba bin Muslim.

During this period Spain was captured by Tariq bin

Ziyad. They also captured half part of France. Umayyad dynasty continued in Spain during Abbasid period also. Spain was not included in Abbasid Empire.

The Umayyad Khilafat was from Sindh to Spain. Half of the known world was under Umayyad Khilafat.

Umar bin Abdul Aziz was best Khalifa of Umayyad period.

The first coin with Islamic marks made during Khilafat period of Walid bin Abdul Malik. Hajjaj bin Yusuf ordered to write Erab & Nuqta

(vowel marks) in Holy Quran. The paper was mostly used during this period. The Damascus was the capital city. It was biggest and beautiful city in that time.

The Umayyad period was ended in
132 A.H. (750 A.D.).

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