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## Mu'jamu'l-Musannifin & Its Author

SYED HASHIMI FARIDABADI

Maulana Mahmud Hasan's Mu'jam is an important Indian biographical source for all distinct authors, and infact Mu'jam is an encyclopedia of the biographies of Islamic authors all over.

Two years ago, when only 2 volumes of this encyclopaedic Arabic work were published, a Hyderabad visitor to Rome was asked by a learned orientalist of that European metropolis as to the identity of the author of this remarkable work who nowhere mentioned his name in the book or on its title page as is usual. The visitor replied that the author of the Mu'jamu'l-Musannifin was a learned Mulla with a huge orthodox beard but perhaps more shy than a *pardah*-observing bride of his country. The joke was much enjoyed by the learned company at Rome, but the following pages may be regarded as the serious sequence of the incident.

### The Author

Maulana Mahmud Hasan's native place is Tonk. His grandfather was a tutor of the Nawabs of (the now defunct) Najibabad State (Rohilkhand,) and died at the age of 45 when his son Ahmed Hasan Khan Zukai was merely a boy. After his father's death the boy left Najibabad and came to Tonk where he got through Arabic, studied and acquired practical experience in the Yunani medicine and secured mastery in the art of writing Persian calligraphy. At this time the Mutiny broke out as a consequence of which Najibabad was utterly ruined. Ahmed Hasan Khan made up his mind to settle permanently in Tonk. He tried to gain a livelihood and in this connection wrote a book called *Iklil-ul-Madaih* describing the

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gardens of Tonk State, which he submitted to the Nawab of Tonk. The Nawab in appreciation of the author's ability and merit appointed him as a Revenue Na'ib Nazim (Deputy Collector) and subsequently promoted him for his good management to the post of Collector. He was, afterwards, made the Deputy Prime Minister of State. He married in Tonk in a Rampur family, his father-in-law M. Muhammad Khan being a Qazi of Rampur. He left five sons.

M. Mahmud Hasan Khan was born about 1278 A.H. (1861 A.D.). After going through the usual course of the Qur'an and elementary books of Urdu and Persian under the personal supervision of his father, he received his Arabic education from some learned private tutors, selected by his father for teaching his brothers and him. He then went with his elder brother, the late Mufti Muhammad Hasan Khan, to Rampur and finished the intermediate test of Muslim jurisprudence (Fiqh), commentary (*Tafsir*), logic, philosophy and literature and, returning to Tonk, devoted himself to the study of the higher Nizami course.

He studied the prescribed books of literature under M. Abdul-Karim and logic, philosophy and metaphysics under Ghaus Mohammed Khan of Kabul. He spent some years also with M. Imamuddin, the Qazi of Tonk, and under his guidance studied *Hidayah* and *Tafsiri-Baizavi* and acquired practical experience in writing 'fatwas' and judicial work. Qazi Imamuddin was a pupil of Shah Ishaq and Mufti Sadruddin. When Qari Abdu'r-Rahman of Panipat—also a pupil of Shah Ishaq—arrived at Tonk, M. Mahmud joined his lectures of Hadith.

After finishing the Nizamicourse, he went on pilgrimage in 1301 A.H. with his mother and his younger brother, M. Hyder Hasan Khan, a graduate of Nudwah. He availed himself of the opportunity to benefit by the lectures of the eminent scholars of Hijaz during his stay of six months in that country.

At this time Nawab Siddiq Hasan Khan of Bhopal had invited a great scholar of Hadith, Shaikh Husain bin Mushsin, from Yemen, whose master was a pupil of learned Shaukani. All lovers of Islamic

Amacale  
Maddeler.  
(Sayfaların birer  
fotokopisi doküman  
paçetone konulacaktır)  
27.12.94  
Yeni bir tane  
alınması?  
11.1.1995

133017 MAHMUD HASAN DİYÜBENDİ

Abdulhamit BİRİŞİK

**Mahmud Hasan Diyobendi, Şeyhu'l-Hind (1268-1339/1851-1920)**

Dârululûm Diyobend'in (Hindistan) Rektörlerinden olup yaptığı ictimâî , siyâsî ve ilmî çalışmalarla tanınmaktadır. I. Dünya Savaşı'nda yaptığı siyâsî faaliyetler sebebiyle İngilizler tarafından tutuklanarak Osmanlı savaş esirlerin de olduğu Malta Adasına sürülmüştür

Hakkında çok sayıda kitap ve makale kaleme alınmış ve Cemiyet-i Ulemâ-i Hind tarafından bir de sempozyum düzenlenmiştir (Delhi, 1-2 Ocak 1986). Urduca İslâm Ansiklopedisinde geniş bir madde olarak da yer almıştır.

**Eserleri**

- |                                     |   |
|-------------------------------------|---|
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| 3- Edille-i Kâmile                  | 4- İzâhu'l-Edille                         |
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*- Hindustani*

## Mahmudul Hasan (1851-1920) (K. Poset)

### Sheikh-ul-Hind, Teacher, Theologian, Freedom Fighter

Born in Bareilly in 1851 and completed his education at the Darul-Uloom, Deoband, in 1873, reportedly the first graduate of this renowned seminary.

Mahmudul Hasan began teaching at the Darul-Uloom and in 1905, succeeded Maulana Rashid Ahmad Gangohi as Sadar-ul-Mudarrisin (principal). He served the Darul-Uloom right upto his death. It was during his period that the Darul-Uloom achieved international recognition. He played a positive role in bringing about an understanding between the Deoband and the Aligarh Movement. In 1910 was held the first Jalsa-e-Dastarbandi (Convocation) which was attended by over 30,000 visitors from all over the India and some neighbouring countries. Many of his students played important roles in the freedom movement and in the reasistance of the Muslim country in the Sub-Continental. Influenced by the aftermath of the Meeting of 1857, Mahmudul Hasan developed political consciousness.

In 1878, 7 years before the birth of the Indian National Congress, Mahmudul Hasan founded an organisation of his students and disciples called Thamar-ul-Tarbiyat (The Fruit of Training) to instil revolutionary ideas. In 1909, he founded the Jamiat-ul-ANSAR and defended one of his well-known disciples Obaidullah SINDHI as its Organiser. Its formal announcement was made at the Convocation of 1910. Dr. M.A. Ansari, Hakim Ajmal Khan, Maulana Mohammad Ali and Maulana Abdul Kalam Azad were all associated with and inspired by Mahmudul Hasan.

The Balkan War gave a fresh impetus to his political activities, despite differences with some of his colleagues in Deoband. He shifted his ground to Delhi and formed Nazaratul Ma'Arif, once again with Obaidullah Sindhi to train the youth and to formulate his plans for the liberation of the country. The core of the plan was an internal uprising timed to coincide with an invasion by Afghanistan, supported

by other powers. Obaidullah Sindhi was dispatched to Kabul, where he founded the first Provisional Government of Free India along with Raja Mahendra Pratap. When the First World Wars began many leaders were in and successfully evaded arrest by proceeding to Hejaz (now reformed sign Fatwa against Turkey, Saudi Arabia). In Makka, there made Turkish rule, he met Governor of Makka, Ghalib Pasha, Governor of Madina, Bosri Pasha and through his good offices met Turkish leaders Enver Pasha and Jamal Pasha and finalised plans for liberation of India. These plans were carefully transmitted to India through.

While he was planning to go to Islampul to meet the Caliph, Sharif Husain, with British support of Makka revolted against the Turkish sazeraintry. The British again tried to obtain a Fatwa from him to support the war against Turkey. He was then detained and subsequently interned at Malta where he reached on 15 Feb., 1917. He, alongwith Maulana Husain Ahmed Madni, who was released in March, 1920 reached Bombay on 22 May, 1920. He thus earned the title of 'ASIR-E-MALTA' (The Prisoner of Malta).

In the meantime, the Ulema, mainly his disciples, had already formed the Jamiat-ul-Ulema. Mahmudul Hasan took charge and presided over the first general session of the JAMIAT despite his illness. He supported the Non-cooperation Movement by the Congress and issued a Fatwa in its favour. Under his inspiration, some students of the Mohammad Anglo-Oriental College, Aligarh boycotted their classes. Thus began Jamia Millia Islamia, whose foundation stone laying ceremony on 29 October, 1980 was his last public.

On 30 November, 1920, he passed away. He was buried at Deoband.

His most important contribution is the Urdu translation of the Holy Quran, besides 10 other translations on various Theological Subjects. He was also an accomplished poet.

Maulana Mahmud Hasan, who was regarded as the highest Islamic personality of his age in India and was, therefore, known as Sheikhul Hind was indeed an epoch-making personality and he strived all his life for the liberation of this country, for Hindu-Muslim cooperation and amenity and for Muslims joining the national mainstream of politics. He trained freedom-fighters and by his example proved that in a time of crisis the real place of an 'ALIM is not the cloister but the battlefield.

#### FOREIGN CONTRIBUTION

#### Deeni Talimi Council, UP-Only Organisation Banned from Accepting Foreign Contributions

#### Venkatasubbaiah in the Rajya Sabha

The Government of India proposes to amend the Foreign Contribution (Regulation) Act, 1976. It is proposed to enlarge the scope of the 'foreign contribution' and 'political party' as defined in Sections 2 (1) (c) and 2 (1) (g) of the Foreign Contribution (Regulation) Act, 1976 respectively. Also it is proposed to give powers to Government to audit accounts of recipient of foreign contribution in certain circumstances and to amend Section 6 to make organisations take prior permission in certain circumstances and Section 4 and 9 respectively which bans acceptance of foreign contribution by certain categories of persons and restricts acceptance of foreign hospitality without prior permission.

Work regarding computerisation of data for the years 1979 onwards is in progress.

The only organisation prohibited from accepting foreign contribution during 1983 is Deeni Taleemi Council, Uttar Pradesh, Lucknow.

No prosecution has been launched during 1983 for violation of any provision of the Act.

(Source : RSUQ No. 1206 dated 8.3.84 by S. Shahabuddin and G. M. Shawl)