

نے علم و فن ان سے نصرتیوں نے کیا کب اخلاق روحانیوں نے  
 ادب ان سے بیکھا انہوں نے کہا بڑھ کے بیکھ یونیوں نے  
 ہر اک دل سے شہ بہات کا توڑا  
 کوئی گھرنویں میں تارک مجھوڑا  
 ارسطو کے مردہ فنوں کو چلایا فلاطون کو زندہ چھپ کر رکھ آیا  
 ہر اک شہر و سریر کو نیا بنا یا مزاحم و حکمت کا سب کو چکھایا  
 کیا بر طرف پر وہ چشم جہاں سے  
 جگایا زماں سے کو خواب کراں سے  
 ہر اک میکدہ سے بھرا جا کے سفر ہر اک گھاٹ سے آئے سیراب ہو کر  
 گئے مشعل پر دانہ ہر روشنی پر گردیں لپ لپا باندھ حکم پیسہ بر  
 کو حکمت کو اک گشت دلال سمجھو  
 جہاں پاؤ اپنا اُسے مال سمجھو  
 ہر اک علم کے فن کے جوئے وہ ہر اک کام میں سبے والا ہوئے وہ  
 فلاحت میں بے مثل و بیکتا ہوئے وہ سیراحت میں مشورہ زبیا ہوئے وہ  
 ہر اک نگ میں ان کی کھلی عمارت  
 ہر اک قوم نے ان سے کھینچ تجارت  
 کیا جا کے آباد ہر کتب ویراں نئی سب کے سب راحت کے ماہاں  
 خطرناک تھے جو بہاڑا و بیباں انہیں کروا رشک صبر گستاں  
 بہا رب جو دنیا میں آئی ہوئی ہے  
 یس پودہ انہیں کی نکالی ہوئی ہے

نشر حیات

احیاء علم

طلب علم

تعمیر بلاد

## The spread of virtues

- 72 The Christians took learning and art from them. The Idealists acquired morality. The Persians learnt manners from them. The Zoroastrians came forward and said, 'Here I am before thee at thy service.' They broke every heart's connexion with barbarism, and left no house in the world in darkness.

## The revival of learning

- 73\* They resurrected the dead arts of Aristotle, and made Plato come to life again. They made every city and town a Greece, and let everyone taste the delights of learning and philosophy. They pulled aside the veil from the eye of the world, and aroused the age from its heavy slumber.

## The quest for knowledge

- 74 They went and filled their cup from every tavern, and came sated from every watering-place. They fell like the moth on every flame. They guarded as precious the Prophet's command, 'Think of learning as a lost ruby. Wherever you find it, consider it to be your property.'
- 75\* They became seekers after every science and every art. They excelled everyone in every task. They became unmatched and unique in agriculture, and famous throughout the world in travelling. Their architecture spread into every land. Every people learnt trade from them.

## Public works

- 76 They went and made every desolate land flourish. They prepared the material basis for everyone's comfort. Mountains and deserts were dangerous were turned by them into the envy of the rose-garden's enclosure. The spring season which has now come into the world had its seedlings planted by them.

72 By 'spiritualists' (*rūhānī*) is meant those people who consider only spiritual teaching to be necessary. The followers of Yazdan (*yazdānī*) are the Zoroastrians.

73 Aristotle was one of the most famous Greek philosophers. He was the teacher of Alexander the Great and the pupil of Plato. He died in 322 BC at the age of 63. Plato was a native of Athens, the capital of Greece, and a pupil of Socrates. He too was an extremely famous philosopher. He died in 348 BC at the age of 81.

74 Cf. the Hadith: *Al-hikmatu dālatu 'l-mu'mini fa-haithu wajadahā fa-huwa ahaqu bihā* 'Wisdom is something lost by the believer, to which he is entitled wherever he finds it.'

یہ ہوا سڑکیں یہ راہیں مہکتا دو طرفہ برابر درختوں کا سایا  
نشاں جا بجا میل فرسخ کے پرہا سررہ کوئیں اور سرائیں مہینتا  
انہیں کے ہیں سب نے یہ چربے لائے  
اسی قافلہ کے نشاں ہیں یہ سارے

سردان کو مرغوب سیہ و سفر تھا براب بر غلظت میں اُن کا گزر تھا  
تمام اُن کا چہا ناہوا بجز اور تھا چونکا میں ذرا تو بزرگ میں گھر تھا  
دو گنتے تھے کسماں وطن اور سفر کو  
گھر نہا سمجھتے تھے ہر دشت در کو

جہاں کو سیہ یاد اُن کی قناریاں تک کہ تشریف ہم میں نمودار اب تک  
لایا میں ہیں اُن کے آثار اب تک انہیں دور اسے سب بلاب تک  
ہمالہ کو ہیں واقعات اُن کے ازبر  
نشاں اُن کے باقی ہیں جس بلاب تک

نہیں اس طبع کوئی برا غلظت نہ ہوں جس میں اُن کی عمارت شکم  
عرب ہندھو اور ریس نہ نام و لیم بناؤں سے ہیں اُن کی منور عالم  
سر کو آدم سے تا کو صیف  
جہاں جاؤ گے کھونچ پاؤ گے اُن کا

وہ سنگیں گل اور وہ اُن کی صفائی جہی جن کے کھنڈوں پہ ہے آج کمانی  
وہ مرقور گنبد تھے جن کے غلانی وہ مہب جہاں جس کو گھر تھے غلانی  
زمانے نے گو اُن کی برکت لٹھانی  
نہیں کوئی ویرانہ پر اُن سے غلانی

تعمیر و ترمیم

آثار و عمارتیں اسلام

- 77 These level roads, these spotless highways with the shade of trees unbroken on both sides,  
The signs for mile and league set up at intervals, with wells and serais prepared by the roadside,  
In these things all made copies of them, and these are all marks which that caravan left.

*Travelling and voyages*

- 78\* Sightseeing and travelling were ever agreeable to them. They passed through every continent.  
All oceans and lands were thoroughly explored by them. If someone's tent was in Ceylon, his home was on the Barbary Coast.  
They reckoned their homeland and travel as the same, and considered every desert and valley their home.
- 79\* The world still remembers their travelling, for their footprints are still visible.  
Their vestiges are still to be found in Malaya, and Malabar still weeps for them.  
The Himalayas know their exploits by heart, and their traces remain on Gibraltar.

*The monuments of Islam*

- 80\* There is no continent upon this globe in which their buildings do not stand firm.  
Arabia, India, Egypt, Spain, Syria, Dailam, the whole world is filled with their foundations.  
From the summit of Adam's Peak to the Sierra Nevada, you will find their traces wherever you go.
- 81 Those palaces of stone and their brilliant purity, to whose ruins moss clings today!  
Those tombs whose domes were gilded, those mosques where divinity was gloriously manifest!  
Although time has robbed them of their perfection, yet there is no desolate spot empty of them.

- 80 'On this globe' refers to the upper hemisphere of the earth on which we are situated.  
Dailam is a mountainous country near Gilan to the south of the Caspian Sea. Both these countries used to lie within the frontiers of Iran, but are now under Russian rule. Adam's Peak is the highest peak in the range of mountains on Lanka. The Europeans call the Sierra Nevada (*Koh-e Baizā*) in Spain the Sierra Albada. Because its peak is always white with snow, the Arabs called it the White Peak (*Qulla Baidā*); and its ancient name is Sierra.

- 77 In his five year reign Sher Shah had a road built which covered a four month journey. At every seven leagues on this road there was a properly built sarai. Besides the road were constructed wells and mosques, to which imams and muezzins were appointed. Muslim and Hindu attendants were employed in every sarai for everyone's convenience. Trees were planted on both sides of the road. After each league (*kos*) a pillar was set up in order that the distance might be gauged.
- 78 I.e., the Arabs travelled through all three of the then known continents, Asia, Europe and Africa.  
The land to the north of the 3000 mile long Sahara desert in Africa is called Barbary.
- 79 Malabar is a country on the western coast of India. Descendants of the Arabs are still found in Ceylon and Malabar.  
Gibraltar is called Jabal Tariq ('Mount Tariq') and Jabal ul Fath ('Mount Conquest') by the Arabs. When Abu Abdur Rahman Musa ibn Nasir sent his slave Tariq to campaign in Spain, he first came to this mountain, which was, as it were, the door to the conquest of Spain. Hence it received both these names.

ہو اندلس ان سے گلزار بیکر ہماں ان کے آثار باقی ہیں کھس  
 چو چاہے کوئی دیکھ لے آج جا کر یہ ہے بیت مسر کی گویا زبان پر  
 کہ تھے آل عدنان سے میرے بانی  
 عرب کی ہوں میں اس میں پر نشانی  
 ہو یاد ہے غرناطہ سے شوکت ان کی عیاں ہے بنیر سے قدرت ان کی  
 بقلیوں کو یاد ہے عظمت ان کی چمکتی ہے قادس میں محرت ان کی  
 نصیب ان کا ایشیلیہ میں ہے توتا  
 شب و روز ہے قرطبہ ان کو روتا  
 کوئی قرطبہ کے کھنڈر جا کے دیکھے مساجد کے محراب دور جا کے دیکھے  
 حجازی امیروں کے گھر جا کے دیکھے خلافت کو زبرد زبر جا کے دیکھے  
 جلال ان کا کھنڈروں میں ہے ہوں چلتا  
 کہ ہوتا کہ ہیں جیسے کنڈن دکت  
 وہ دیکھ کہ فخر ملادو چہاں تھا ترو خشک چہاں کاسک رواں تھا  
 گلاں میں چہاں سیریں کاشاں تھا عرق عرب جس سے خشک بناں تھا  
 اڈلے گئی باؤپن دار جس کو  
 ہماں کے گئی سبیل تاتا جس کو

خلافت اندلس

خلافت بغداد

- 82 In Spain, the Christian community remained subject to the Muslims for seven hundred years. The Alhambra is a great memorial to the people of Islam in the city of Granada, called Ghamata by the Arabs. It was built in the reign of the second Umayyad Caliph, and was taken from the Muslims by the Spaniards in the reign of the eighteenth Caliph. Both the Umayyads and the Hashimites are descendants of Adnan, hence the Caliphs of Spain, who were Umayyads, are called 'people of Adnan'.
- 83 Granada is an extremely attractively situated and finely designed city in Spain, also giving its name to the Spanish province in which it is situated. Abu Ali Umar ibn Muhammad Shadibini the grammarian came from this province.

## The Caliphate of Spain

- 82\* Through them Spain was entirely turned into a rose-garden, where many of their memorials remain. Anyone who wishes may go and see them for himself today. It is as if these words were on the tongue of the Alhambra, 'My founders were of the Umayyad clan. I am the token of the Arabs in this land.'
- 83 Their majesty is manifest from Granada, their greatness is made apparent by Valencia, Their glory is recalled by Badajoz, Cadiz throbs with longing for them. Their fortune sleeps in Seville, and Cordoba weeps for them night and day.
- 84\* One may go and see the ruins of Cordoba, the arches and doors of the mosques, The houses of noblemen from the Hijaz. One may go and see the Caliphate overturned. Their glory shines forth in the ruins, like pure gold glittering in the dust.

## The Caliphate of Baghdad

- 85\* That city which was the glory of the cities of the world, whose coin was current on sea and land, In which the standard of the Abbasids was planted, because of which Lower Iraq was the envy of paradise, Which the wind of arrogance swept away, which the Tartars' flood washed away,

Valencia is a very fine city in the eastern part of Andalus, surrounded by gardens and canals. Badajoz is a very large city situated six days to the north-west of Cordoba. Here Mutawakkil ibn Umar Aftash had most magnificent buildings constructed. Ibn Falas wrote some very moving verses in memory of it.

Cadiz (the English name for Qadis) is a smallish island twelve miles long attached to the Gulf of Zaqaq, or Bay of Cadiz.

Seville is one of the capitals of Spain, situated four days from Cordoba. Cordoba is a very famous and great city of Andalus, with walls of stone, which used to contain 1600 mosques, 900 baths, 50 hospitals and 80 general schools in the time of the Umayyad Caliphs. Nasir Amwa constructed a city to the west of it on top of a mountain, which was called Zahra, and which is mentioned in the elegy by Yahya Qurtabi.

- 85 'The capital of the Abbasids', i.e. Baghdad, the capital of the Abbasid Caliphate from AH 132 to AH 656, situated on both banks of the Tigris in Iraq. The settlement on the western bank is called Karkh and that on the east Askar Mahdi and Rusafa. Arab Iraq is the country bordered on the west by the land of the Jazira, between the Tigris and Euphrates, on the east by the mountainous territory of Persian Iraq. Its best known cities are Qadisiya, Kufa, Baghdad, Mada'in, Nahrwan, Wasit, Basra, etc.

سنے گوشِ عبرت سے گر جا سکے انسان تو اداں ذرہ ذرہ میرا کرتا ہے اعلان  
 کہ تھا جن دنوں ہوا اسلام تاباں ہوا یاں کی بھی زندگی بخشش دوسراں  
 پڑی خاکِ ایتھنز میں جاں ہیں سے  
 ہوا زندہ چمکناں تو اداں ہیں سے  
 وہ نقان و تہ سلاطے کے دکھنوں وہ اسرارِ بقا و دروسِ فلاطول  
 ارطو کی تسلیم نوان کے قانون پڑے تھے کسی قبہ کرسیوں میں  
 میں آکے فہر نکوت ان کی کوئی  
 اسی بلوغِ عرف سے لو ان کی پھوٹی  
 یہ تھا علم پرواں تو صہ کا عالم کہہ جیسے مجروح جو یاسے مریم  
 کسی طرح پیاں ان کی ہوتی تھی کم بھجھا تھا آگ ان کی باہاں نہ شبنم  
 صرحِ خلافت میں اونوں پہ لدر  
 چلے آتے تھے مہر و لوٹاں کے در  
 وہ تارے جو تھے مشرق میں اظہار پہ تھا ان کی کروں سے انبساط و شرف  
 نوشتوں سے ہیں جن کے لب تک ترن کتب خانہ پیرس و روم و لندن  
 پڑا غلغلہ جن کا تھا کثرتِ اشعار میں  
 وہ سوئے تھے ابد اس کے مقبول میں  
 وہ سنجاہ کا اور کوفہ کا میدان فراہم ہوئے جس میں سترج دوراں  
 کروہ کی مساحت کے پھیلائے سماں ہوئی جزو سے قدر کی نمایاں  
 زمانہ وہاں آج تک نوہ گر ہے  
 کہ عینا سیروں کی بجا وہ لکھ ہے

- 86 Athens has been the capital of Greece since ancient times. It was the birthplace of many of the great Greek philosophers and lawgivers, and so was called the City of the Philosophers by the Arabs. The Abbasid Caliphs did not bring only the name of Greece to life, but in their reign countless translations were made into Arabic from Latin, Persian, Sanskrit, Syriac, etc. Abu Ja'far Mansur sent an envoy to the Byzantine Emperor to ask for copies and translations of philosophical works, and had the writings of Euclid, Ptolemy's *Almagest* and the *Kalila wa Dimna* translated. Rashid had many large books dealing with numerous sciences translated. Mamun collected many works of Greek philosophy on the island of Cyprus, and ordered books from Europe wherever they came to his notice.
- 87 Aesop (Luqman) was a famous orator who lived in Greece about 600 BC. His stories, called *Amṣāl-e Luqman* by the Arabs, have been translated into scores of languages. European historians say that these are the stories which made savages civilized, the tyrannical merciful, and the rebellious obedient. In the end, he was charged at Delphi with being an atheist, and was killed by being thrown down from a mountain. Socrates was an Athenian, a very famous philosopher, and a guide and well-wisher of mankind. His preaching and counsel was renowned throughout Greece. His words have

- 86 If a man goes and listens with the ear of awareness, then every atom makes this proclamation there,  
 'In the days when the sun of Islam was shining, the air here was revivifying for the age.  
 'It was from here that life entered into the dust of Athens, it was from here that the name of Greece came to life again.
- 87 'Those hidden pearls of Aesop and Socrates, those mysteries of Hippocrates and those teachings of Plato,  
 'Aristotle's introduction and Solon's laws, all lay buried in some ancient grave.  
 'It was after coming here that their seal of silence was broken. It was from this fair garden that their fragrance was diffused.'
- 88 The state of attention to learning there was like that of a wounded man in search of a salve.  
 In no way would their thirst grow less. Neither rain nor dew would extinguish their fire.  
 Loaded on camels, the archives of Egypt and Greece used to come into the precincts of the Caliphate.
- 89 Those stars which were shining brilliantly in the East, but by whose rays even the West was illuminated,  
 With whose writings the libraries of Paris, Rome and London are even now adorned,  
 Whose fame was celebrated in all countries, they are sleeping in the graves of Baghdad.

## Surveying and astronomy

- 90 That plain of Sanjar and of Kufa, in which the geometers of the age assembled.  
 They deployed their apparatus for surveying the globe. The value of the whole became apparent from the part.  
 The world is still lamenting there, 'Where has that Society of the Abbasids gone?'  
 been collected with great effort and care. He died through being given poison in 400 BC. Solon was also an Athenian. He and Lycurgus were the famous lawgivers of Greece.
- 90 Sanjar is an ancient and famous city in the area of the Jazira (between the Tigris and the Euphrates) known as Diyar Rabia. There is a very large level plain here, called Bariyya by the Arabs. Once in this plain and another time in the plain of Kufa geometers were gathered on the orders of Mamun ibn Rashid. They measured one degree of the circumference of the earth and deduced its total circumference to be 24,000 miles. The four sons of Musa ibn Sakir, i.e. Bu Ja'far, Muhammad, Ahmad and Husain, whose book the *Hiyal Banī Mūsā* is well known, were sent on this task.

سمرقند سے انڈس تک سراسر انہیں کی صدیوں میں جلوہ متر  
 سواد مرثیوں اور قاسیوں پر نہیں سے صد آری سب برابر  
 کہ بن کی صد کے یہ باقی نشان ہیں  
 وہ اسلامیوں کے گھر ہیں  
 موعجہ جو ہیں آج تحقیق واسے نفع سے کہیں جن کے آئیں نئے  
 جنوں نے نہیں عالم کے دفتر لکھا نہیں کے لہجے سر سوجھان ٹٹلے  
 عرب ہی نے دل اُن کے جا کر اُٹھائے  
 عرب ہی سے وہ بھرنے بیگے ترکے  
 اسی صدی تو تاریخ پر چھپا رہا تھا تیار روایت کا گنہگار تھا  
 درایت کے شوق پر ابر آ رہا تھا شہادت کا میدان دھندلا رہا تھا  
 سرورہ سپر سراج اک عرب نے جلایا  
 برک تامل کا کاش ان جس سے پایا  
 گردو ایک جو با تھا سلمی کا لگیا پتہ جس نے ہر فرستہ کی کا  
 نہ چھوڑا کوئی رخسہ کنبہ غمی کا کیا تاقیہ تنگ مسرمدی کا  
 کے بیج و تبدیل کے وضع تازوں  
 نہ چھوڑے دیا کوئی ہنسل کا انہوں  
 اسی مومن میں آس کیا ہر سفر کو اسی شوق میں ہے کیا بس فر کو  
 سنا خازن سلمیوں میں بشر کو لیا اس سے جا کر خبر اور اثر کو  
 پھر آپ اس کو پرکھ سوتی بہلکار  
 دیا اور کو خود مزا اس کا چمک کر

دعا  
 دعا

- 91 Right from Samarkand to Spain it was their observatories that diffused their splendour.  
 On the outskirts of Maragha and on Qasiyun, the cry is continually coming from the earth,  
 'Where are those astronomers of the Muslims, of whose observation these traces are left?'

## History

- 92 The historians who are such careful researchers today, who have such marvellous rules of investigation,  
 Who have scoured the world's archives and have completely sifted through the earth's globe,  
 It was the Arabs who went and inspired their hearts. It was from the Arabs that they learnt to rush on at full speed.
- 93 Histories were shadowed over with darkness. The star of historical tradition was eclipsed.  
 A cloud was passing over the sun of knowledge. The plain of testimony was darkened.  
 The Arabs lit a lamp on the road, from which the trace of every caravan was found.
- 94 There was a group which sought knowledge about the Prophet, which tracked down every fabricator.  
 It left no chink for hidden falsehood, and put every pretender in difficulty. It fashioned laws for invalidation and substantiation, and did not allow the spell of falsehood to operate.
- 95 In this strong desire, it made every journey easy. In this passion, it traversed every ocean and continent.  
 When they heard some man was a treasure-keeper of religious learning, they went and collected testimony and evidence from him.  
 Then they put it on the touchstone and tested it themselves. After sampling its flavour themselves, they gave it to others.

- 94 By 'this group' is meant the Muslim specialists in Hadith, the Muhaddithin. In the technical language of the Muhaddithin, 'invalidation' (*jarh*) is to prove some transmitter of tradition to be guilty of carelessness, imperfect memory, untruthfulness or fabrication, while 'justification' (*ta'dil*) is to establish a transmitter to be accepted, having a good memory, truthful or trustworthy.
- 95 Testimony and Evidence (*khabar aur agar*) are types of Hadith.

- 91 The ruins of the observatories of Samarkand and Spain are still in existence. Maragha is a city in Azerbaijan founded by Marwan ibn Muhammad. On a hill outside this city an observatory was built by Khwaja Nasir ud Din Tusi and others on the orders of Hulaku Khan, during the latter's reign. Qasiyun is a mountain to the north of Damascus, famous as the site where Cain slew Abel. In AH 210 Mamun ibn Rashid began to have observatories constructed between Qasiyun and Baghdad by Khalid ibn Abdul Malik and others. When he died in AH 218, these observatories were all left incomplete. Then Sharaf ud Daula ibn Adad ud Daula had an observatory built in Baghdad by Daijan ibn Dastam.
- 92 I.e. the Europeans who are today superior to the whole of the world in the science of history, and who through linguistics, geology [sic] and the ancient religious books of different peoples have found out about the circumstances of ancient times. Their masters in this art were the Arabs, as they themselves have confirmed. It is a pity that the historical books of the Arabs are not found among the Muslims, while whole archives of them exist in the libraries of England, Germany, France and Rome. We have not seen a single work of Abu Rashid, Ibn Batuta, Ibnul Ashir, Makhriji, Mas'udi, Tabari, Hamza Isfahani, etc., etc., but all these priceless manuscripts exist here and there in the libraries of Europe.

کیا فاشس راوی میں جو سب پایا      مناقب کو چھپا ایشاب کر لیا  
 مشائخ میں جو تسبیح نکلا جتایا      اس میں جو دلخ و حکیم بتایا  
 مسلم درج ہر صفہ حسن کا توڑا  
 مذہب کو چھوڑنا نہ صوفی کو چھوڑنا  
 رجال اور سائیک کے جو ہیں فخر      گواہ اُن کی آزادی کے ہیں بیکر  
 نہ تھا اُن کا اسلام نہ ایک اہل ہیں      وہ تھے اس میں ہر قوم درتے کے رہبر  
 لہنی ہیں جو اُن خالق ہیں سب سے  
 بتائیں کہ لہل بہت ہیں وہ کب سے  
 فصاحت کے دفتر تھے سب کا ڈھونڈ      باغی کے رستے تھے سب نام پر وہ  
 اُردھ روم کی شمع ایش تھی بڑھ      اِدھر آتشیں پاری تھی فشر وہ  
 کابک جو برق آسے کی عرب کی  
 تھی کی کسی روگی اٹھ کر کی  
 عرب کی جو کجی وہ آتش زبانی      تھی بر محل اُن کی شیوا بیانی  
 وہ شاد کی دل میں ریشہ دوانی      وہ خطبوں کی بانہ در ریادوانی  
 وہ جاؤو کے بٹھے وہ فقرے نون کے  
 تو سمجھے کہ گویا ہر اب تک کے گونگے  
 سلیقہ کسی کو نہ تھا امح و دم کا      نہ ڈھب یا تھا شرح شادی و نم کا  
 نہ انداز تہقین و وعظ و حکم کا      نہ خزانہ نقب ادنوں زبان اور سلم کا  
 نواں جیاں اُن سے کیوں یہ بے  
 زبان کھول دی سب کی نظروں سے بے

فصاحت عرب

- 96 'Virtues' (*manāqib*) and 'vices' (*maṣālib*): in describing the circumstances of the transmitters, the Muhaddithin paid full regard to justice and freedom. If they saw a genuine fault amongst the abstemious, they would reveal it, and if they found some virtue in the vicious, they did not conceal it. This way of working too was learnt by the Europeans from the Arabs.
- 97 By *rijāl* is meant the 'ilm-e rijāl, in which the circumstances of the learned and the transmitters of traditions are recorded with great accuracy. By *asānīd* is meant the science of Hadith, in which the name of each transmitter is mentioned together with the text of the Hadith. Dr Sprenger has written: 'The Muslims are entitled to be proud of the 'ilm-e rijāl. No people of the past or present has, like the Muslims, written for twelve hundred years the biographies of scholars. In their books we can find reports of half a million scholars.' 'Liberty' is the English word for freedom, and 'liberal' means free.

- 96 They exposed whatever faults they found in a bearer of Traditions. They strained off virtues and melted vices. They made known the base qualities which emerged in revered Shaikhs and told of the blots they saw in Imams. They broke the spell of righteousness of every holy figure. They spared neither the Mullah nor the Sufi.
- 97 The volumes of verified reports and attested collections are complete testimony to their independence. They did not put just their co-religionists under an obligation. In this achievement they were the guides of every people and community. Let those who are today pre-eminent in 'liberty' say when it was that they started to become 'liberal'.

## The eloquence of the Arabs

- 98 The archives of eloquence were all destroyed. The ways of rhetoric were in no one's care. On one side Byzantium's candle of composition was extinguished, on the other the fire of Persia had died down. When all of sudden Arabia's lightning came and flashed, everyone's eyes were opened, and remained open wide.
- 99 When they beheld the fiery eloquence of the Arabs, when they listened to their apt oratory, Those verses which rooted themselves in the heart, that river-like flow of their addresses, Those magic sentences and bewitching phrases, then they thought that it was as if they had been dumb until then.
- 100 None possessed the art of praise and blame, or remembered the method for expressing joy and grief, Or the style of instruction, preaching and philosophy. The treasure of the tongue and pen was buried. All learnt melodiousness from them. Everyone's tongue was loosened by the articulateness of the Arabs.

- 98 Eloquence and rhetoric were the natural genius of the Arabs. Through their speeches on the battlefield, soldiers' hearts were encouraged and their enemies' spirits downcast. In their wars it was their tongues which acted as their arrows and spears. John Davenport has written: 'Arab literature again put new life into the literatures of Rome and Greece.' It was admitted in the first recommendation of the Oriental Translation Committee that: 'In literature, especially in tales and stories, no one has surpassed the Arabs.' The custom of speech-making (*ispich kā dastūr*) which still exists among the Europeans in ordinary gatherings, national assemblies and on occasions of war, etc., probably reached them from the Muslims of Spain.