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MOHAMMAD AL-HASANI, AN OUTSTANDING INDO-ARABIC WRITER: A STUDY

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Abstract:

It is known by the study of the history of Indo-Arabic literature, that Indian writers have a great contribution to the field of Arabic language and literature. They paid remarkable attention to the Arabic studies and played a tremendous role in its development. India has been one of the well-known non-Arab countries where Arabic language and literature grew and developed more than any other non-Arab countries in the world. In this study, an attempt has been made to discuss the contributions of Syed Mohammad al-Hasani to the development of Indo-Arab literature along with his key role in the field of Arabic Journalism in India.

Keywords: Indo-Arab literature, Arabic Journalism, Non-Arab Countries, Arabic Language & literature.

INTRODUCTION:

Many prominent personalities in India made great efforts in the development of Arabic literature and journalism. When printing presses were invented and newspapers in different languages were published, some zealous Arabic scholars published a newspaper entitled Al-Nafa al-Azeem Li Ahli Hazal Eqlcem. This was the first effort in Arabic journalism and it yielded outstanding results in India and those who were skilled got opportunity to stabilize their attachment with Arabic literature & journalism. Mohammad al-Hasani was one of the most prominent pioneers of Indo-Arabic journalists who added an outstanding contribution by his literary writings. He explained the philosophy of Islamic education and strove for the reformation of society. His impressive writing style proved that he had great ability in Arabic writings. It's seen in his writings that he had a passion to arouse the consciousness of Muslim generation and invite them to turn to true Islamic belief. He wanted the Muslim youths to wake up and get out of their negligence and lackadaisical attitude towards Islamic education, and lead the Arab Muslim community from the path of destruction to the path of virtue and guidance. So he addressed Muslim youths and ushered them the way saying: "Muslim youths need to be nourished fairly by education, art and faith, but their faith and doctrine must be the most precious and valuable thing for them in the entire universe. Precisely the student of Arabic literature need to pay special attention to the Arabic journalism and modern Arabic literature and the new generation in India needs prudent guideline to enrich them in education, art, culture, and faith.

DESCRIPTION OF THE TOPIC:

Mohammad al-Hasani (1935-1979) belonged to a well-known scholarly said family of India as he was the grandson of the great Islamic historian, Allama Abdul Hai Hasani and the nephew of the world-renowned Islamic theologian and scholar, Sayed Abul Hasan Ali Nadwi. Mohammad al-Hasani's writings in Arabic not only won him fame and acclaim in the Arab world but also ushered in a new era in Arabic journalism in India.

Muhammad al-Hasani never joined any regular school or college. He studied at his home under the supervision of his father. Dr. Abdul Ali Hasani who was a physician. Mohammad al-Hasani started to write in Arabic when he was only 13 years old and began his literary career publishing the monthly Arabic magazine Al-Baas al-Islami in 1955, and in a short span of time it became popular among the Arabic readers in India and the Arab countries also. This magazine opened a new chapter in Arabic journalism in India.

Mohammad al-Hasani wrote on many topics of human life such as politics, ethics, education, journalism and literature. He had vast and profound literacy knowledge as he had read a lot and grasped it all. The literary works of Sayed Abul Hasan Ali Nadwi also influenced his writing style and way of thinking, which was also acknowledged by Abul Hasan Ali Nadwi



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himself in this way that, Mohammad al-Hasani was one of his righteous sons in the field of Islamic Dawah (call). Abul Hasan Ali Nadwi always used to say that, Mohammad al-Hasani is his successor in Dawah (call) methodologically, spiritually and practically.

The issue of Al-Baas al-Islami continued up to his life time and still continuing by playing its major role in the best possible manner. The Muslim youths of India and the Arab countries used to memories the editorials of Muhammad Al-Hasani and quote them in assemblies and gatherings. These editorials were distinctive for purity of thoughts and information, uniqueness of topic, sincerity and integrity of words. This magazine has a lion's share in propagating the real literary style of Arabic in India when the Arabic language was facing due negligence by the people. At that time the magazine *Al-Baas al-Islami* was a leading Arabic magazine in India and highly liked, acknowledged and welcomed equally by Arabs and other intellectuals. The credit of this success goes to the characteristics of Mohammad al-Hasani and his outstanding contributions to the Arabic writings. He considered the journalism a weapon of the ideological war waged by the western countries against the Muslim world.

There are many important aims and objectives of publishing *Al-Baas al-Islami* as:

- To generate religious awareness among the new generation and to put all possible efforts in this direction.
- To invite the Muslim community to adopt the true belief.
- To provide true information about the philosophy of Islamic education.
- To defend Islam in every possible way against the western criticism or the others.
- To criticize infidel customs and ideologies.
- To prevent intrusions of the western culture, and to disclose their conspiracies.
- To present the true news of Islamic world with analysis.
- To introduce Arabic language and literature in India and to propagate and generate its interest among the people.
- To introduce the Islamic prominent personalities and discuss their efforts and contributions.
- To promote and propagate the call of Nadwatul Ulama, Lucknow.

Mohammad al-Hasani lived his entire life portraying his noble ancestors in his act and passion for serving the Arabic language, Muslim community and Islamic culture and civilization. He could not spend even a single hour without an effort beneficial for people, as if he had devoted all hours of his life for the community and Arabic language, as soon as he accomplished an article he turned to another one, his only motive was to come Muslims back to Islam anew. So that their power and resources would get restored, the name of Allah rise in the whole earth, and the flag of prophet Mohammad (PBUH) fly in the sky. That is why he would criticize the moral and social evils of the societies in the Islamic countries and offer a solution and a remedy for them. Hence, his style varies as per the occasion. At times, he expresses the style of satire, while on other occasions, he uses the attacking style. He would use the style of glad tidings and warnings, the style of caution and guidance and the style of good hope and wish which is the style of wisdom and beautiful preaching as said by Almighty Allah "Invite (all) to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. "Indeed your Lord is the most knowing who has strayed from his path, and who receive guidance". (Al-Quran16:125).

Mohammad Al-Hasani used to deal with topics concerning literature, society, politics and history, and advocated the Islamic teachings in all of his writings. He believed in that the Islam is the only solution to all the problems of this world. To his credit are a good number of books in Arabic and Urdu languages. Most of his Arabic books however consist of compilations of his editorials and articles published in the magazine *Al-Baas al-Islami*. These articles were written spontaneously at different times and on different issues. But all of them were connected with one and the same theme teachings of Islam. He had a perfect command in translation and translated a great number of articles and books from Urdu into Arabic and vice-versa. He has done these renderings so well, along with the translations of the words and sentences, he has also managed to transform the contextual spirit prevailing the original text.



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Mohammad Al-Hasani has provided us a great example of an Arabic writer, preacher and struggling person. As well as he practically proved how he covered various factors and maintained balance and how he remained firm and resistant at confronting political tidal waves and psychological storms which were intensified in his period and still are at peak. He provided us a great example of Arabic journalism in India; he is our ideal and role model to follow in this field.

We can divide all of Mohammad al-Hasani's writings & works into four parts as:

1. His Arabic articles those have been published in magazines or newspapers and also collected and published in the form of books. One of the collections of his articles was published under the title of Al-Islam al- Mumtahan which occupied a distinguished position among the readers. The other collections of his articles entitled TanaqudhuTiharinfih al-Uyunu, Adhwaau ala at- Tareeq, Ma'a al-Haqeeqah, Al-Manhaj al-Islami as-Saleem, Hamsaatulajazirati al- Arab, Nadwatul Ulama-Tuajihu at-Tahaddi al-Kabir, Al-IslamuBaina la-waNa'am, Ila al-Qiyadati al-Alamiyyah and MisruTatanaffasu etc.
2. His Arabic articles those have been published in magazines or newspapers only and did not publish in the form of book. There are many articles those have only published in magazines and newspapers and did not publish in the form of book although these articles are very important. Mohammad al-Hasani wrote these articles in different occasions. One of these articles is about the prophet Mohammad (s) MuallimulInsaniyyah. The other articles are Dhaifu al-Jannah, Al-Ikhlasuwa an-Nizam, Al- Aalam al-Arabiyyu fi al-Imtihaan, NahwaBasuIslaamiyyunJadeed, and Ad-Da'watu al-Islamiyyatu fi al-A'alam and many others.
3. His translation works in Arabic.
4. His translation works & books in Urdu.

As far the style and method of sayyed Mohammad al-Hasani in Arabic writings is concerned, it reflects his ideology and sentiments with charm and beauty. Since people are different from one another in their perceptions, mindsets, feelings and religious ideologies, so are their writing styles. Therefore, the selection of words, sentences and phrases by the author and their usages bring a significant impression about his persona as they translate his thoughts, ideas and opinions. So the writing style reflects the character of the writer.

Mohammad al-Hasani had a strong power of expression and deep understanding about Islam. He took up journalism at very young age and wrote on a huge number of topics, and kept on writing and publishing as the prominent writers of the world. He centered his talks about Arabs and their impactful role in bringing Islamic awareness and his wishes and aspirations for a new revolution bearing the torch of true understanding of Islam in worldwide, as a social system and a way of human life. His writing style has a range of melodious sounds like dualism, rhyme and rhythm which make his talk as alluring as song. These are the three key specifications of his writing styles which came into his articles unintentionally and naturally without his adherence to any of them. However, he preferably gave importance to focus on meanings and their settings and logical analysis.

CONCLUSION:

Mohammad al-Hasani, despite his early demise, was famous for the beauty of his writings, sweetness in his presentation and fluency in his expression. He used to spend in writing and editing, as if he had a treasure of words, forms, compositions and ideas he used to take out of it whatever and whenever he would require, and offer them to his readers and companions in his translation works, articles and books. Writings of Mohammad al-Hasani has two basic features: one feature hails to the shape and the second feature belongs to the topic. As far as the shape is concerned, it is written in a clean and pure style with no colloquial words, there is no rhyme and duality of sounds except which comes unintentionally. As far as topic is concerned, he went for the social life, subsequently he would discuss the shortcomings of the society in general and the drawbacks of the Muslim society in particular and the immoralities like gambling, drinking alcohol, dance and



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young boys and girls sinking into sins. He accused the religious leaders of disobeying Allah and his prophet (PBUH) by giving up their duty towards the directives and commands of Islam.

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