

Analytical Study of the Concept of the Historiography of Molana Shibli Nomani ...

Analytical Study of the Concept of the Historiography of Molana Shibli Nomani (A Historical Analysis)

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Abstract

Shibli is considered one of the important Muslims Historian, during the decline period when the Muslim has lost their glory and dignity in colonial India. They lost their political identity with their powers in this situation Shibli born at Delhi. Maulana Shibli Nomani has most eminent and important position in the historiography among the entire historian of India who wrote history in indigenous language during 19th century. Shibli born in 1858 and he received his early education from different institutions. After receiving his traditional Muslim education from different renowned scholar of the time. Later on Shibli finally entered in the circle of Sir Syed Ahmed Khan. Shibli looked the position of Muslims and tried to boost up them again according to the glorious period of Past. That's why Shibli worked on the remarkable personalities and wrote biographies i.e. Seerat-ul-Nabi, Al-Farooq and Al-Mammon etc.

Keywords: Shibli, Historiography, Muslims, India, Al-Farooq, Aligarh etc.

Research Methodology

The topic is related to the historical study about Molana Shibli Nomani and therefore historical method of research based on qualitative approach has been used to complete this research paper with help of documentary material i.e. books, articles and essays etc.

Review of Literature

In literature review many books has been consulted for this paper especially Seerat-ul-Nabi, Al-Farooq, Al-Mamon, Sir Syed Or Ruffa, Nadva, Islami Tehzeeb K Darakhshan Pahl, Maqalat, Hiyat-e- Shbli, Kulyat-e-Shibli and many others books.

Discussion

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Shibli Nomani is one of the remarkable Muslim's Historian of India and he worked to uplift the Muslims through their past dignity. Shibli born in Azamgarh in 1858 and received his early education. After that Shibli lived Azamgarh lived and around till 1883 A.D. During this era sometimes he got the job, sometimes he saw the business or his lands and with the commotion his scholarly, literary, religious and national hobbies continued.¹ At last he joined Sir Syed because Aligarh was center of learning and education for the Muslims of India. Shibli Look new educational environment at Aligarh which influenced by the historical thinking of the west not only but also the important struggle of society for education that's why coupled with ready access to the rich library of Sir Syed Ahmed Khan very soon. That's why I say believers exercise up found influence on his mind and thoughts with the company of Syed Ahmed Khan. The influence of Syed Ahmad Khan on the personality of Shibli and he groomed himself and came out from narrow thinking which I received from the traditional Indian society. With the connection of Aligarh he broadened his Outlook and vision. He marked the advent of Islam literary and historical writing on the platform of Aligarh under the supervision of Syed Ahmed Khan who was a reformer for the Muslims of India at that time.² Shibli profound great literary test and started to write some books and other work. During his stay at Aligarh his first writing came on the scene that shot Shibli into frame with his first article Musalmanon ki Taleemi Saarguzasht. Shibli Nomani got popularity gains and he was encouraged to undertake further researches on Islamic history. Shibali introduced a unique style of Islamic history in India. The efforts of Maulana Shibli found expression in the writing of Seerat Nabi, Al-Mamon which was a book of the biography of Mamnon Rashid the Abbasid caliph the son of famous Haroon. Al Mamon was very important historical work of Shibali and according to Syed Salman Nadvi Al Mamon was first published in 1889. Later on many newspapers were Road reviews on it the famous Nawab Sardar Yar Jung Maulana Habibur Rahman Khan Sherwani also wrote a review on Mamon.³

This work also considered as the form of the first link of Shibli series of writing on the heroes of Islam. The book Al Mamon can be described as accept of Islamic history of the Abbasid periods as of Haroon Rasheed. an undertaking a work of such a nature Shibali certainly you from the Carlyle on heroes and hero worship. P. Lal also presented a lecture on great man that who were the great to man and he also explore that people who contributed for the society are called and recognized as great man this concept largely represents and it was recognized and get Fame as the theory of great man. When we looked towards the writing of Shibli he does not explicitly mention the purpose of his historical writing, but evidently they were intended to serve as we join the two plumbers history of Persia and as well as India to prove that the Muslims were not intolerant to remind the Muslims of their glorious past. Now they lost Freedom and became a depressing inferiority Complex which was seen during the time of decline and Muslims were slaves and thinking that they have lost their identity in subcontinent. There was big thread from the majority that they will also during this time multi contest in different part of the world Islam is a strong religion and strong ruling class a Muslim in the entire world. Shibli also lamented that the glory of Islam was not to be found in the Urdu language.⁴

This was because some person was to writing in Urdu while other was ignorant of Arabic and Persian language with provided the source material for the construction of Islamic history. it was due to the Muslim rule in India for a long time that Arabic and Persian remain as the official language of Indians and that's why the Muslims have a rich tresurers of literature of these language in India. But after the death of Aurangzeb in later Mughal Era the Muslims did

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not make any progress in the field of literature as well as in modern Sciences. The downfall in 1857 was a really have of all the Muslims in all discipline and that's why we look that Persian and Arabic have also lost their Glory with the decline of Muslims in India. We have great interest with Oriental Sciences and that's why it was with this feeling that simply decided to write comprehensive and brief Islamic history in Urdu so that the Muslim up India must understand the Islamic history and events in the entire world for their guidance. It was difficult time to do this task and it also considered and thought as a very stupendous task in colonial government. The idea was to the writing of the Islamic history of the Banu Abbas and accordingly the writing was undertaken but soon when Shibli had reached up to the count of months, he felt that the work was too lengthy. During this struggle hence he thought of writing about some Heroes of different Muslim ruling dynasties in the world but he also give full attention to write the biography of Al Mamon which is related to the golden period of Islamic history when Muslims were up to the mark in a discipline especially in education and the formation of Battle at Baghdad. He had come to know and understand the social, cultural and economic conditions of the by-gone days. It is for this reason, Shibli says, that he has divided his book into two parts - the first deals with general political events, while the second deals with the social, cultural and administrative matters.⁵

Al-Farooq⁶ was also written by Shibli Nomani and worked hard on it to collect the pure information of this era. Shibli creates interest in his narration by inserting incidents that keeps the interest of the reader alive. They also serve as examples to justify a certain point. At places it is the force of the language that predominates the subject matter and gives distinct colour and belief to it. Some passages of it are fine examples of Urdu literature. Shibli has also used English words such as political, life, feelings and society. Shibli has made fairly good use of footnotes. These footnotes refer to the books consulted and very often explain the subject matter. Arabic verses with its Urdu translation have been interpolated here and there in order to heighten the effect. The author has the tendency Approach and Methodology. The notable aspect of the work is that Shibli has chosen Al-Farooq and Al-Mamon and Shibli makes every effort to defend and justify his stand. This is why he has time and again spoken in praise of their intellect, knowledge, prudence, determination, generosity, clemency and judgment, magnanimity, frankness and perseverance, literary and cultural taste, bravery, ambition, simplicity, sword with equal felicity, and in this respect, very few can equal liberality Shibli takes delight in narrating about poetical insight and the very many poetical exchanges. The importance of his historiography is that, while it reflects the trends of Western historical writings conceived and inculcated by Shibli, it also remains the first serious attempt to serve as a corrective counterpoise to the disparaging attitude of the European historians with regard to Islamic history.⁷

The main purpose of his historiography was that the development of other nations should go ahead and the development of Muslims should be behind it. One of the main aims of historiography was to make the famous people of Islam proud in the story of the greatness of Islam. Highlight the greatness of Islamic history and be neutral about Islamic history. He does not care whether he and his authority and nationality will be affected in the impartial search of events. It is a sign of the neutral tradition in Al-Mamun that sometimes he wants to establish a relationship with the enemy of Mamun.⁸

In the same way, one of the traditions passed down from Imam Abu Hanifa in spite of his devotion has been termed as bathing and beliefs. The real-life record wasn't perfect. Realism means that the event in the audience It should be mentioned that his picture should come in

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front of others. Shibli worked on historical figures Centuries-old personalities look back with all their features. Their historical Articles also have this feature that the reader begins to feel himself in the early centuries of Muslims. Professor Arnold Shibli writes in the preface of his book *Dawah Islam*, He helped me constantly in the context of ancient Islamic history. Sir Syed's position was to turn a blind eye to the past and move towards the future. Shibli, on the other hand, looked to the future in the mirror of the past and wanted to revive these traditions. Shibli's mental, intellectual inclinations, history and other practical steps also give an idea of his coherent and rational conditions, such as his style of curriculum and gender education program was different from Sir Syed's program. He explains their attachment to the past with the present and the future and teach ancient and modern curricula. This strategy was a religion of expediency and special thinking for me. Shibli was a balanced, moderate and realistic historian, which is why his past and present. The future has been given a special place in history in view of its features and importance. For him, the future was the result of the past, and his status was final. The past and present of writing What do you do for a living in this building? The founder says, Shibli did that work in that period, but no one else did it. He studied ancient sciences created twice the pain of Muslims. Twice the history of Muslims according to the requirements of the present age. He wrote so that in the changed circumstances, Muslims would read this history twice.⁹ Determining Shibli's place in the discussion of time, Abdul Qayyum writes: Critics, more than Carlyle, believe that the past is characterized by the present. Adapts to the template. In Urdu language, it will be difficult to see telecom in this industry. This proves that the cat was a supporter of the broader theory of historiography and the three of them of the time introducing his historiography of conditions as the most comprehensive element. The founders were moving from water to the present, to the future, and from the past to the present.¹⁰ In this regard, he criticized and extinguished. The history of the pyramids is new. Their opinion to them enough to prove the chronological historian writes, the work of time is ahead. Who can say that the progress which was fixed yesterday is still there today will be remained. Shibli had a clear view of autobiography, which is why his theory of autobiography. It is considered his knowledge, experience and observation testify to the fact that his period of autobiography was such that when the merits and demerits of this art were presented to him and this section of history was being sacrificed for the sake of politics and likes and dislikes. Eligible on the one hand. The West was busy trying to distort their faces while writing on the celebrities of Islam. On the other hand, there were critics in the art of Eastern biography. He was made a well-known friend and began to climb the heights. Shibli was a Muslim historian. He used the ideas he liked in support of Islamic history to the best of his ability.¹¹

Maulana Shibli has adopted a rhetorical style in his historical writings and has given very reasoned answers to the objections raised in the articles and writings of the Orientalists. There are no superficial information in Shibli's writings and articles. In order to write anything, Maulana Shibli used to scrutinize the entire writings and he used to try to find out any book written on the subject which he was writing. Maulana Shibli was a self-taught scholar of Urdu, Persian and Arabic. He used to translate the material found in other languages with his friends and students." of course, we have very few examples of what Shibli did and what he did. Let us mention the deeds done by Shibli in the rest of the fields. Only a long list of Shibli's deeds can be prepared by the historian." An examination of Shibli's art of historiography reveals that the greatness of his writings, his condition, in no way diminished his status, he was undoubtedly a great historian, a great historian who wrote anywhere.

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Technical needs and requirements were not ignored. Maulana chose his heroes from history only those who had made great strides in civilization during his time and in their circumstances Islamic civilization and cultural deeds could be very clearly demonstrated. Shibli did not write any formal history of any era. Shibli used to write essays on historical subjects from time to time. It was Shibli's habit to associate literary and scientific subjects with history.¹²

At the time when Maulana stepped into the field of writing and composing, European writers were loudly criticizing some of the religious, cultural and social issues of Islam. Spreading the sword of Islam, oppressing Muslims over other nations, calling Muslims as savage warriors and uncivilized, etc. Maulana Shibli, in his writings and articles, showed the errors of their claims. He wrote books on great Muslim leaders in the name of Islam and sang songs about the greatness of the forefathers of the Muslims. He has never been so caught up in intrigue as to sacrifice his motives for it. Wherever Shibli sees the flaws of his hero, he openly admits it. Shibli strives to remain neutral. Both sides of the picture show that Shibli is a very fair historian who writes what he weighs in the scales of the first history. Shibli is said to be the first Urdu historian. Shibli, through his historiography, dispelled the misconceptions spread by non-Muslim historians and tried to dispel the feeling of inferiority in the hearts of young men by telling the story of the greatness of the ancestors of troubled defeated Indian Muslims. The war was born out of defeat in the war of independence. Shibli never neglected his purpose in writing history and he wrote valuable books and articles on Islamic history. But they were not affected by it at all. They also had an eye on the evils of Western civilization and they used to criticize it.¹³ The greatest achievement of Allama Shibli in history is that he formulated high and standard principles of historiography and not only like Allama Ibn Khaldun regulated its principles and constitution but also tried to present them in practice. Past Teachings, Al-Mamoon, Sirat-ul-Nu'man, Al-Faruq, Aurangzeb Alamgir, A Look at Sirat-ul-Nabawi- Shibli has described the circumstances of the life of the princess and her accomplishments and services through authoritative references and primary sources. They are also important articles in which misunderstandings have been cleared up and objections have been answered by stating historical facts. Books on the past education of Muslims, Al-Mamun, Library of Alexandria, Al-Farooq, Sira-e-Anman, Islamic Governments and Shifa Khana, Al-Ghazali, Biography of Maulana Rome, etc. Allama Shibli has responded to attacks on both Indian history and Islamic history. India has been ruled by Muslims for centuries. Among them were great kings. The allegations were also made by the Hindu brothers and some of the topics which were of great historical importance but could not find the right place. Therefore, Allama Shibli wrote a book on Aurangzeb Alamgir. The British historians and the Indians who blindly followed the British gave reasoned answers.¹⁴ If we look at the Muslim historians of the subcontinent, they are mentally divided into three circles. One of the circles that looked at the Islamic history of the subcontinent under secularism. Others have studied Islamic history from the perspective of Muslim nationalism, calling secularism and the interests and ideologies of the Muslim nation contradictory. The third circle, contrary to the first two views, confused itself and could not take a clear position¹⁵.

According to Shibli, the basic premise of history is that it is the name of human study. It has existed since the time man came into existence. The role of man is important in the evolution of nations. Instead, he called religion an important source in history. This is how Maulana Shibli describes the study of history in his book Al-Farooq. History is a combination of the changes that nature has made in man and the effects that it has had on human nature.

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Maulana Shibli says in Farooq himself because it is certain that all the civilizations, ideas and religions that have come into the world today are the result of past events which should have arbitrarily arisen. The name of how he was born is history¹⁶

That is, in which the culture, society, morals, habits, religion, information about everything is to be provided. According to Maulana Shibli, history is the name of the past, present and future and in it the past has priority over all. Similarly, history has the status of science on the basis of its permanent and permanent laws.¹⁷ History is superior to all other sciences. According to Maulana Shibli, history is divided into three parts, Kadma, the latter and the modern. Al-Farooq writes that most of the sciences that are created in the age of civilization are those which exist long ago. If we look at this video, there are many things in Shibli's important subjects of historiography that see history as compatible with all rational and imitative sciences and Shibli's view is that history is everything and everything is history.¹⁸ According to Maulana Shibli, history does not revolve like a circle or a wheel, nor does it stand still. It has no status, nor does it revolve in a circle. It is like a continuous journey, sometimes up and sometimes down. In the same way, history is always moving from house to house. Politics had nothing do with theology but if religion is only the name of the beginning of God, then there is no debate left, but when the confession of Prophet-hood is sent, the religious experience goes to what was the moral condition and habits of the person who had revelation and the ambassador of divine.¹⁹

In the first volume of Sira-e-Nabi, Shibli says: The most sacred and predominant of the universe will be given first. Eleven golden principles of biography have been stated that first of all it should be seen that the search for remnants should be from old majeed and it should be from hadiths. A good friend sees the narrator's personal opinion and part of his understanding. Looks at the external principles. common sense rules. These principles are very important.²⁰

Shibli's historians should be neutral and neutrality is the first principle to be observed and historiography should be done. He says that one should not bow down to anyone for neutrality. He also did a lot of work and jammed his biography. He does not ignore the collective principles of history. That is why Shibli called history a human civilization. Component and part are found.²¹

One of the characteristics of Maulana Shibli's historiography is that he sees history and philosophy as a collective and presents history and human civilization as a history of human beings. If he has never overlooked all aspects of history, the idea that medical and geographical influences play a major role in the school of human history is of great importance in Shibli Nomani's ideas and concepts because of the environment in most of his books. The effects of have been made very effective for events and pregnancies as well as other administrative legal, judicial, religious, political, political, martial arts, philosophical style.²²

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style.²³

The position and status of Allama Shibli is also important as a historian of Islam and his insight into Indian history is evident. Allama Shibli had started the biography of the Prophet. Allama Shibli considered this book to be the achievement of his life and at the last moment he devoted himself to the writing of Seerah with all his heart and soul and full attention. Do not leave the footsteps.²⁴

Conclusion

The bottom line is that Allama Shibli was a historian who had a clear vision of the art of historiography. He was well versed in the requirements of modern day scholarship. He considered the development of historiography and the standard of modern age as very important for historiography and considered it useful to adopt them and write history. That is why Allama Shibli became a great historian of modern age And using the correct method of Ijtihad, causes and reasons, moderation and caution, he has presented an excellent example of a historian. He was also well acquainted with the limits of composition and historiography. That is why in his historiography there is a realistic historical balance and moderation. Research, research and provision of authentic events are the things that have given Allama Shibli a high position in historiography and even today he is highly regarded as a historian.

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