

# The Critical Study of the Urdu Historiography of Molana Shibli Nomani from Sub-Continent

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**Abstract-** The current study critically analyzes the Urdu historiography of Allam Shibli Numani who is considered one of the important Muslim historians during the era of decline when the Muslims of the sub-continent lost their glory and dignity in colonial India. The study aims to explore the principles and the foundations of the Urdu historiography laid by Allama Shibli as a modernist Muslim scholar. In the deteriorating situation, the Muslims of sub-continent retain their political identity with their Delhi-born Shibali powers. Maulana Shibli Nomani holds the most prominent and significant position in historiography among all the Indian historians who wrote history in the indigenous language during the 19th century. Born in 1858, Shibli received his early education in various institutions. After receiving his traditional Muslim education from another renowned scholar of the time. Later on Shibli finally entered the circle of Sir Syed Ahmed Khan. Shibli looked at the position of the Muslims and tried to strengthen them again according to the glorious period of the past. Hence Shibli worked on notable personalities and wrote biographies like Seerat-ul-Nabi, Al-Farooq and Al-Mammon etc.

**Index Terms-** Shibli, Historiography, Sub-Continent, Modernist, Muslims, Al-Farooq, Aligarh etc.

**Title in Urdu:** "Bar re Sagheer men Molana Shibli Nomani ki Urdu Tareekh Naveesi ka Tanqeedi Mutal'a"

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## I. INTRODUCTION

This article critically evaluates the historiography of Shibli Nomani from Sub-Continent. He is one of the notable Muslim historians of India and he tried to uplift the Muslims through their past dignity. Shibli was born in Azamgarh in 1858 and received his early education. After that he lived in Shibli Azamgarh and lived till 1883 A.D. During this era he sometimes got a job, sometimes saw business or his lands and his scientific, literary, religious and national hobbies continued with excitement.<sup>1</sup>

He eventually joined Sir Syed as Aligarh was a center of learning and education for Muslims from India. Shibli Look at the new educational environment in Aligarh, which was influenced not only by the historical thought of the west but also by the society's important struggle for education, therefore it was very early connected with the quick access to the rich library of Sir Syed Ahmed Khan. That is why I say the believer by exercising

found an influence on his mind and thoughts with the company of Syed Ahmed Khan. Syed Ahmad Khan's influence on Shibli's personality and he modified himself based on the narrow mindedness I received from traditional Indian society. With his association with Aligarh, he broadened his outlook and vision. It marked the onset of Islamic literary and historical writing on the Aligarh platform under the supervision of Syed Ahmed Khan who was a reformer of Indian Muslims at that time.<sup>2</sup>

His stay in Aligarh his first writing came on the scene that shot Shibli in the frame with his first article *Musalmanon ki Taleemi Saarguzasht*. Shibli Nomani gained popularity and was encouraged to further research into Islamic history. Shibali introduced a unique style of Islamic history in India. Maulana Shibli's efforts found expression in the writing of Seerat Nabi, Al-Mammon, which was a book of biography of Mamnon Rashid, the Abbasid Caliph, son of the famous Haroon. Al Mammon by Syed Salman was a very important historical work Shibaliand by Syed Salman Nadvi Al Mammon was first published in 1889. Later reviews of Mammon were printed in many newspapers, the famous Nawab Sardar Yar Jung Maulana Habibur Rahman Khan Sherwani also wrote a review on Mammon.<sup>3</sup>

## II. LITERATURE REVIEW

This work is also considered to form the first article of Shibli's series of writings on the heroes of Islam. The book Al Mammon can be described as Haroon Rasheed's acceptance of Islamic history of the Abbasid period. Undertaking a work of that nature Shibali, surely you are of Carlyle on heroes and hero worship. P.Lal also gave a lecture on great man who was great to man and also researched that people who contributed for society are called and recognized as great men, this concept represents to a great extent and was recognized and gained fame as a theory big man. When we looked at the writings of Shibli, he did not specifically mention the purpose of his historical writing, but evidently they were meant to serve to connect the history of the two plumbers in Persia and India to prove that the Muslims were not intolerant towards them. To remind Muslims of their glorious past. Now they lost their freedom and became a depressed inferiority complex which was seen in the time of decline and Muslims were slaves and thought they lost their identity in the subcontinent. Most are convinced that they will also participate in more contests in different parts of the world during this time Islam

is a strong religion and a strong ruling class of Muslims all over the world. Shibli also lamented that the glory of Islam cannot be found in Urdu. He gave these ideas because he is considered one of the prominent educationalists of the Muslims in Sub-continent.<sup>4</sup>

This was because some person wrote in Urdu while another did not know Arabic and Persian and provided the source material for the construction of Islamic history. Due to the Muslim rule in India for a long time, Arabic and Persian remained the official languages of Indians, and therefore Muslims in India have rich treasures of literature in these languages. But after the death of Aurangzeb in the later Mughal era, Muslims did not make any progress in the field of literature or modern sciences. Indeed, the fall of 1857 affected all Muslims in all disciplines and therefore we believe that Persian and Arabic also lost their glory with the decline of Muslims in India. We have a great interest in oriental sciences and therefore it is with this feeling that we decided to write a comprehensive and concise Islamic history in Urdu so that Muslims in India must understand the Islamic history and events of the world in order to guide them. It was a difficult task to do and it was also considered and regarded as a very wonderful task in the colonial government.

The idea was to write the Islamic history of Banu Abbas and accordingly it was written, but soon when Shibli reached only after the number of months he found the work too lengthy. During this struggle, therefore, he thought of writing about some of the heroes of the various Muslim ruling dynasties in the world, but he also devoted his full attention to writing the biography of Al Mamon, which is related to the golden period of Islamic history, when Muslims were at the top of the discipline, especially in education and the formation of the battle of Baghdad. He recognized and understood the social, cultural and economic conditions of past times. It is for this reason, says Shibli, that he has divided his book into two parts - the first dealing with general political events, while the second deals with social, cultural and administrative matters.<sup>5</sup> Al-Farooq<sup>6</sup> was also written by Shibli Nomanian and worked hard on it to collect pure information of this era. Shibli creates interest in his narrative by inserting events that keep the reader's interest alive. They also serve as examples to justify a point. At times it is the power of language that prevails over the subject and gives it distinct color and faith. Some passages are good examples of Urdu literature. Shibli also uses English words like political, life, feelings and society. Shibli uses footnotes quite well. These footnotes refer to books consulted and very often explain the subject matter. Arabic verses with their Urdu translation have been interpolated here and there to add to the effect.

The author is biased towards approach and methodology. A remarkable aspect of the work is that Shibli chose Al-Farooq and Al-Mamon and Shibli makes every effort to defend and justify his position. That is why he praised again and again their intellect, knowledge, prudence, determination, generosity, benevolence and judgment, generosity, sincerity and perseverance, literary and cultural taste, bravery, ambition, simplicity, the sword with equal bliss, and in this respect very few people can equalize Shibli delights in recounting the poetic insight and many poetic exchanges. The importance of his historiography is that, although 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 counterweight to the contemptuous attitude of European historians towards Islamic history.<sup>7</sup>

### III. METHODOLOGY

Since the topic of the research is based on the historiography, therefore, the study uses the qualitative research methodology. The historical method of analysis has been used keeping in consideration the literary works of Allama Shibli Nomanani. The research is based on the documents and the writings composed by Allama Shibli Nomanani.

### IV. DISCUSSION AND ANALYSIS

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

Likewise, one of the traditions transmitted from Imam Abu Hanifa despite his devotion was called bathing and faith. The actual recording wasn't perfect. Realism means that the event in the audience it should be mentioned that his image should get ahead of others. Shibli worked on historical figures Centuries-old personalities look back with all their features. Their historical articles also have the quality of making the reader feel himself in the early centuries of the Muslims. Professor Arnold Shibli writes in the foreword of his book Dawah Islam, He constantly helped me in the context of ancient Islamic history. Sir Syed's position was to turn a blind eye to the past and face 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 like his curriculum style and gender education program was different from that of Sir Syed. It explains their attachment to the past present and future and to teach ancient and modern curriculum. For me, this strategy was a religion of expediency and out-of-the-box thinking. Shibli was a balanced, moderate and realistic historian, hence his past and present.

The future has acquired a special place in history due to its features and importance. For him, the future was the result of the past and his status was finite. Writing Past and Present What do you do for a living in this building? The founder says, Shibli was doing it in that period but no one else was doing it. He studied ancient sciences that caused twice as much pain as the Muslims. Double the history of Muslims according to the requirements of the present time. He wrote so that under changed circumstances Muslims would read this history twice.<sup>9</sup> Defining Shibli's place in the discussion of time, Abdul Qayyum writes: Critics, more than Carlyle, believe that the past is

characterized by the present. It adapts to the template. In Urdu it will be hard to see telecom in this industry. This proves that he was a supporter of a broader theory of historiography, and all three of them presented their historiography of conditions as the most comprehensive element of their time. The founders moved from water to the present, to the future, and from the past to the present.<sup>10</sup>

In this respect he criticized and extinguished. The history of the pyramids is new. Their opinion to prove that the chronological historian writes that the work of time is before us. Who can say that the progress that was fixed yesterday is still there today, will remain. Shibli had a clear view of autobiography, which is why his theory of autobiography. His knowledge, experience, and observation are said to indicate that the period of his autobiography was such that when the merits and demerits of the art were presented to him, that section of history was sacrificed to politics and likes and dislikes. Eligible on the one hand, the West was busy trying to distort their faces when writing about the celebrities of Islam. On the other hand, there were critics in the art of Eastern biography. He became a famous friend and began to rise to the top. Shibli was a Muslim historian. He used the ideas he liked to promote Islamic history as best he could.<sup>11</sup>

Maulana Shibli adopted a rhetorical style in his historical writings and gave very reasoned answers to the objections raised in the articles and writings of the Orientalists. There is no superficial information in Shibli's writings and articles. In order to write something, Maulana Shibli used to research the entire writings and try to find any book written on the subject he was writing. Maulana Shibli was a self-taught scholar of Urdu, Persian and Arabic. Together with his friends and students he translated the material found in other languages." Of course, we have very few examples of what Shibli did and what he did. Let us mention the deeds that Shibli did in the rest of the fields. Only a historian can prepare a long list of Shibli's deeds.

"An examination of Shibli's historiographical art shows that the greatness of his writings, his condition, did not in any way diminish his status, he was undoubtedly a great historian, a great historian who wrote anywhere. Technical needs and requirements were not ignored. Maulana chose his heroes from history only those who had made great advances in civilization during his time and in their conditions Islamic civilizations and cultural achievements could be very clearly demonstrated. Shibli wrote no formal history of any era. From time to time Shibli wrote essays on historical subjects. Shibli's habit was to combine literary and scientific subjects with history.<sup>12</sup>

At the time Maulana entered the field of writing and composition, European writers were loudly criticizing some of the religious, cultural and social problems of Islam. Spreading the sword of Islam, oppressing Muslims over other nations, calling Muslims savage warriors and uncivilized etc. Maulana Shibli has shown the faults of his claims in his writings and articles. He wrote books about great Muslim leaders in the name of Islam and sang songs about the greatness of the forefathers of Muslims. He was never so caught up in intrigues as to sacrifice his motives to them. Wherever Shibli sees his hero's faults, he openly admits them.

Shibli tries to remain neutral. Both sides of the picture show that Shibli is a very fair historian who writes what weighs in the scales of early history. Shibli is said to be the first historian of Urdu. Through his historiography, Shibli dispelled the misconceptions propagated 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 wrote valuable books and articles on Islamic history. But it didn't affect them at all. They also observed and criticized the evils of Western civilization.

Shibli's greatest achievement in history is that he<sup>13</sup> formulated the high and standard principles of historiography and not only regulated its principles and constitution like Allama Ibn Khaldun but also tried to put them into practice. Past Teachings, Al-Mamoon, Sirat-ul-Nu'man, Al-Faruq, Aurangzeb Alamgir, View of Sira-ul-Nabawi-Shibli described the circumstances of the princess's life and her achievements and services through authoritative references and primary sources. They are also important articles in which misunderstandings have been clarified and objections have been answered by stating historical facts. Books on the Education of Muslims, Al-Mamun, Library of Alexandria, Al-Farooq, Sira-e-Anman, Islamic Government and Shifa Khan, Al-Ghazali, Biography of Maulana Rome etc. Allama Shibli responded to the attacks on both Indian history and Islamic history. India was ruled by Muslims for centuries. Among them were great kings. Allegations were also made by the Hindu brothers and some subjects which were of great historical importance but could not find a proper place. That is why Allama Shibli wrote a book about Aurangzeb Alamgir. British historians and Indians who blindly followed the British gave reasonable answers.<sup>14</sup>

If we look at the Muslim historians of the subcontinent, they are mentally divided into three circles. One of the circles that dealt with the Islamic history of the subcontinent under secularism. Others have studied Islamic history from the perspective of Muslim nationalism, labeling secularism and the interests and ideologies of the Muslim nation as contradictory. The third circle, unlike the first two views, became confused and could not take a clear position.<sup>15</sup> According to Shibli, the basic premise of history is that it is the name of human study. It has existed since the beginning of man. Man's role is important in the evolution of nations. Instead he identified religion as 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 nature has made in man and the effects it has had on human nature. Maulana Shibli says in Farooq himself, for it is certain that all civilizations, ideas and religions that have come into the world today are the result of past events that should have arisen arbitrarily. The name of how he was born is history.<sup>16</sup>

That is, where culture, society, morals, customs, religion, information about everything should be provided. According to Maulana Shibli, history is the name of past, present and future, and in it the past takes precedence over everything. Similarly, history has the status of a science by virtue of its constant and enduring

regularities.<sup>17</sup> History is superior to all other sciences. According to Maulana Shibli, history is divided into three parts, Kadma, recent and modern. Al-Farooq writes that most of the sciences that were created in the age of civilization are those that have existed long ago. If we look at this video, there are many things in Shibli's important subjects of historiography that consider history compatible with all rational and imitative sciences, and Shibli's view is that history is everything and everything is history.<sup>18</sup>

It has no status, nor does it spin in a circle. It is like a continuous journey, sometimes up and sometimes down. Likewise, history is constantly moving from house to house. Politics had nothing to do with theology, but if religion is only the name of the beginning of God, then there is no debate, but when the confession of the prophet is sent, the religious experience goes to what was the moral state and habits of the person who had the revelation and the messenger of the divine.<sup>19</sup> The universe will be given first. The eleven golden principles of biography were stated that in the first place it should be seen that the search for remnants should come from the old majeed and should be from the hadith. A good friend sees the narrator's personal opinion and part of his understanding. It looks at external principles and common sense rules. These principles are very important.<sup>20</sup>

Shibli historians should be neutral and neutrality is the first principle to be followed and historiography to be done. He says that one should not bow to anyone for neutrality. He also did a lot of work and stuck to his resume. It does not ignore the collective principles of history. That is why Shibli called history human civilization. Part and part are found.<sup>21</sup> 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 the history of human beings. If he never overlooked all aspects of history, the idea that medical and geographical influences play a major role in the school of human history is very important in Shibli Nomani's thoughts and concepts because of the setting in most of his books. The effects were very effective for events and pregnancies, as well as other administrative, judicial, religious, political, political, martial arts, philosophical styles.<sup>22</sup>

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Shibli Nomani's thoughts and concepts because of the setting in most of his books. The effects were very effective for events and pregnancies, as well as other administrative, judicial, religious, political, political, martial arts, philosophical styles.<sup>23</sup> Allama Shibli's status and standing is also important as a historian of Islam and his insight into Indian history is evident. Allama Shibli began a biography of the Prophet. Allama Shibli considered this book as the achievement of his life and at the last minute he devoted himself to writing the Seerah with his whole heart, soul and full attention.<sup>24</sup>

## V. 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 demands of modern scholarship. He considered the development of historiography and the standard of modern times to be very important for historiography, and he considered it useful to adopt them and write history. This is why Allama Shibli became a great historian of modern times and by using the correct method of ijihad, causes and reasons, moderation and caution, he presented an excellent example of a historian. He was also well aware of the limits of composition and historiography. Therefore, there is a realistic historical balance and moderation in his historiography. Research, research and providing authentic events are the things that have given Allam Shibli a high position in historiography and he is still highly regarded as a historian.

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