

VOLUME XI  
NUMBER 2

JULY 1976 & JANUARY 1977

VOLUME XII  
NUMBER 1

# JOURNAL OF RESEARCH [HUMANITIES]

*Edited by Siraj-ud-Din*



UNIVERSITY OF THE PUNJAB  
LAHORE

## EDITORIAL BOARD

### Chief Editor

Siraj-ud-Din Professor Emeritus, Department of English Language and Literature, University of the Punjab.

### Members

Dr. A. Waheed Qureshi, Dean, Faculty of Oriental and Islamic Studies, University of the Punjab.

Dr. Munir-ud-Din Chughtai, Professor and Chairman, Department of Political Science, University of the Punjab.

Dr. Rafiq Ahmed, Pro-Vice-Chancellor, University of the Punjab.

Kh. Amjad Saeed, Associate Professor and Chairman Department of Business Administration, University of the Punjab.

Dr. Riffat Rashid, Professor and Chairman, Department of Social Work, University of the Punjab.

### Secretary

Mr. Muhammad Ismail Bhatti, Assistant Professor, Department of English, University of the Punjab.

VOLUME XI  
NUMBER 2

JULY 1976 & JANUARY 1977

VOLUME XII  
NUMBER 1

# JOURNAL OF RESEARCH [HUMANITIES]

*Edited by Siraj-ud-Din*



UNIVERSITY OF THE PUNJAB  
LAHORE

JOURNAL  
OF  
RESEARCH

[HUMANITIES]

Edited by Zameer-ud-Din



UNIVERSITY OF THE PUNJAB  
LAHORE

CONTENTS

Page

I. THE LIFE AND WORKS OF AL-MUBARRAD

*Dr. Zulfiqar Ali Malik* 1—25

II. ECONOMIC COOPERATION AMONG  
ISLAMIC STATES

*Khawaja Amjad Saeed* 27—44

III. EDUCABILITY OF CHILDREN IN  
MATHEMATICS—A PSYCHOLOGICAL  
REVIEW

*Dr. Ehsan Ullah Khan* 45—51

IV. METHOD IN MADNESS

*Razi Abedi* 53—65

## CONTRIBUTORS

1. Dr. Zulfiqar Ali Malik, Professor of Arabic, University of the Punjab.
2. Khawaja Amjad Saeed, Chairman, Department of Business Administration, University of the Punjab.
3. Dr. Ehsan Ullah Khan, Assistant Professor, Institute of Education and Research, University of the Punjab.
4. Mr. Razi Abedi, Assistant Professor and Chairman, Department of English, University of the Punjab.

## THE LIFE AND WORKS OF al-MUBARRAD

DR. ZULFIQAR ALI MALIK

### Al-Mubarrad's name genealogy and tribe

The full name of al-Mubarrad was Abu'l-'Abbas Muhammad b. Yazid b. 'Abd al-Akbar b. 'Umayr b. Hassan b. Sulaym b. Sa'd b. 'Abd Allah b. Yazid b. Malik b. al-Harith b. 'Amir b. 'Abd Allah b. Bilal b. 'Auf b. Aslam (who was known as Thumala) b. Ahjan b. Ka'b b. al-Harith b. Ka'b b. 'Abd Allah b. Malik b. Nasr b. al-Azd b. al-Ghauth.<sup>1</sup> As is obvious from his genealogy, he belonged to the tribe of al-Azd which was also known as al-Asd<sup>2</sup> and was one of the largest and most important tribes of pre-Islamic Arabia.<sup>3</sup> Al-Azd b. al-Ghauth is said to have been the son of Nabt b. Malik b. Ziyad b. Kahlan, b. Saba<sup>4</sup> who was a descendant of Yashjub b. Ya'rub<sup>5</sup> b. Qahtan : hence al-Mubarrad was of Yamanite stock.

The original home of al-Azd is said to have been the town of Ma'rib which was founded by 'Abd Shams Saba', the grand son of Ya'rub,<sup>6</sup> whence they—after the destruction of the dyke of Ma'rib<sup>7</sup>—migrated to various parts of the Arabian peninsula. The subsequent history of al-Azd need not detain us here. Suffice it to say that the genealogists have divided this tribe into three major groups : Azd Shanu'a, who were the descendants of Nasr b. Al-Azd and came to be known as Shanu'a after the title of their ancestor ; Azd Sarat, who got this title for settling at Sarat ; and Azd 'Uman, who were so called for taking up residence in 'Uman.<sup>8</sup> Our author, al-Mubarrad, was a scion of a branch of Azd SHANU'A,<sup>9</sup> known as Azd Thumala<sup>10</sup>, who originally lived in the neighbourhood of al-Ta'if and were well known for their sagacity and wisdom.<sup>11</sup>

Apart from this information about the descent of al-Mubarrad the biographical dictionaries contain certain anecdotes which raise doubts about his origin. Ibn al-Nadim<sup>12</sup> recounts on the authority of Abu 'Abd Allah Muhammad b. al-Qasim that al-Mubarrad belonged to the *Surabiyyin*<sup>13</sup> of

al-Basra. He worked as a land sweeper, and was known as Hayyan al-Surahi. He laid false claim to his descent from the Yamanite Arabs and succeeded in marrying the daughter of al-Hafsi, the musician<sup>14</sup> who was a chief of the Yamanites. Ibn Khallikan reports that al-Mubarrad, to establish his descent in Thumala, is said to have satirised himself in the verses :

"We enquired about Thumala from every tribe, but the reply was who are they ? When I told them they are the tribe of Muhammad b. Yazid, they replied thou hast made us more ignorant about them."

These verses were disseminated among the people and he came to be known as a Thumali.<sup>15</sup> Al-Qifti<sup>16</sup> narrates another interesting story on the authority of Abu Bakr b. al-Sarraj : "Abu 'l-'Abbas al-Mubarrad told me that once he went to Baghdad from al-Basra, where he met a neat and well dressed man of middle age. On seeing al-Mubarrad he greeted him and observed that he appeared to be a Basrite. Al-Mubarrad affirmed this. The second question put to al-Mubarrad by that gentleman was whether he had the good fortune to study under the genius of al-Basra and al-Mubarrad asked him to single out that genius. On hearing his own name from the mouth of that person al-Mubarrad told him that he had met him, whereupon he started to praise al-Mubarrad as a scholar and a poet of eminence and recited some of his verses ; but in the end he remarked ; "Al-Mubarrad's claim to be a member of the Thumala tribe does not seem to be valid" and then he recited the above quoted lines in which al-Mubarrad is said to have satirised himself. Another story of this sort is narrated by al-Sirafi, al-Khatib, Ibn al-Anbari and Yaqt<sup>17</sup> according to which an insance man told al-Mubarrad that the above mentioned verses had been composed by a person who did not possess an honourable lineage and by such verses had tried to establish one for himself.

It appears that all these stories are baseless. Though these have been cited by the various authorities, there is none to express any doubt about al-Mubarrad's extraction. On the other hand they are unanimous in declaring al-Mubarrad to be al-Azdi and al-Thumali. If they had had the slightest

doubt about it they would have definitely made mention of it. Even the greatest adversary of al-Mubarrad, Tha'lab, is not reported to have expressed any doubt about al-Mubarrad's genealogy, which also indicates that such stories were not accepted as genuine even by al-Mubarrad's contemporaries; hence they may be treated as fabrications of his enemies.

### Al-Mubarrad's Family

Nothing whatsoever is recorded in the chronicles about the family of al-Mubarrad except the name of his father, which indicates that his father and relatives were ordinary people who did not play any role in the political or literary fields. Al-Mubarrad himself has not supplied us with any information on this point, which also supports our conclusion. It can be safely surmised, however, that al-Mubarrad's forefathers migrated to al-Basra from their original districts near al-Ta'if after the foundation of that city.

### Al-Mubarrad's date of birth and death

An interesting feature of biographical literature in Arabic is that the various writers do not agree on the dates of the important events in the life of an individual about whom they all write. This disagreement especially makes itself felt about the dates of birth and death. There is no unanimity of opinion among the biographers on this point even in the cases of some leading personages, the correct date of whose birth and death must be known to everybody. Our author al-Mubarrad was no exception to this general tendency of the biographers and there is considerable difference of opinion about the dates of his birth and death.

The earliest biographer of al-Mubarrad, al-Mas'udi (d. 346 A.H./957 A.D.), does not supply us with his date of birth at all, which indicates that it was not so well known to the people, owing to the obscurity of al-Mubarrad's parents and family. Later writers have, however, attempted to establish the actual date of his birth, but they differ from one another, which makes their suggestions doubtful. The date of al-Mubarrad's death has been cited by almost all of his biographers, but the same difference of opinion pervades their statements. We quote below the various dates mentioned by the biographers for al-Mubarrad's birth and death and then

we shall critically examine them and try to arrive at a conclusion.

According to al-Mas'udi al-Mubarrad breathed his last on Monday night, 27th of Dhu'l-Hijja at the age of 79 in 285 A.H./899 A.D.).<sup>18</sup>

Abu'l-Tayyib al-Lughawi (d. 351 A.H./962 A.D.) states that he died in 282 A.H./895 A.D.<sup>19</sup>

Abu Sa'id al-Sirafi (d. 368 A.H./978 A.D.) states on the authority of Abu Bakr b. al-Sarraj and Abu 'Ali al-Saffar that he was born in 210 A.H./826 A.D. and died in 285 A.H./899 A.D.<sup>20</sup>

Al-Zubaydi (d. 379 A.H./989 A.D.) agrees with al-Sirafi on 210 A.H. as al-Mubarrad's year of birth, but goes a step further and reports that he was born on Monday, the night of 'Id al-Adha, in the month of Dhu'l-Hijja 210 A.H./2nd of July 826 A.D.; but he differs from al-Sirafi on the date of death and observes that al-Mubarrad died on Monday, 27th of Dhu'l-Hijja 286 A.H./3rd January 900 A.D.<sup>21</sup>

Ibn al-Nadim (d. 385 A.H./995 A.D.) cites the dates mentioned by al-Sirafi, but in the end gives an estimate of al-Mubarrad's age at the time of his death, which is the same as that given by al-Mas'udi (79); he however cites another date for al-Mubarrad's birth on the authority of al-Suli who is reported to have heard al-Mubarrad say that he was born in 207 A.H./A.H./822 A.D.<sup>22</sup>

Al-Khatib al-Baghdadi (d. 463 A.H./1070 A.D.) does not seem to have mentioned al-Mubarrad's date of birth but he cites on the authority of al-Hasan b. Abi Bakr who heard it from Ahmad b. Kamil al-Qadi that he died in 285 A.H., and on the authority of Muhammad b. al-'Abbas, who heard it being read before Ibn al-Munadi, a pupil of al-Mubarrad, that he died in Shawwal 285 A.H./October, 898 A.D.<sup>23</sup>

Al-Sam'ani (d. 562 A.H./1166 A.D.) and Ibn al-Anbari (d. 577 A.H./1181 A.D.) both agree on al-Mubarrad's date of birth as 210 A.H., but differ as to the date of his death. According to al-Sam'ani he died in Shawwal 284 A.H./November 897 A.D., but according to Ibn al-Anbari in 285 A.H./899 A.D.<sup>24</sup>

Ibn al-Jauzi (d. 597 A.H./1200 A.D.) mentions the tradition which states 210 A.H. as al-Mubarrad's date of birth, but reports at the same time

that he is said to have been born in 206 A.H./821 A.D.<sup>25</sup>

Al-Qifti (d. 624 A.H./1226 A.D.) mentions the date given by al-Mas'udi for al-Mubarrad's death but adds that some narrators say that he died in Dhu'l-Qa'da and not in Dhu'l-Hijja, and some report that he was more than ninety at that time.<sup>26</sup>

Yaqut (d. 626 A.H./1228 A.D.) cites the reports of al-Zubaydi for al-Mubarrad's birth, but differs from him on the date of death and says that he died in Shawwal or Dhu'l-Qa'da 285 A.H./October or November 898 A.D., during the reign of al-Mutadid.<sup>27</sup>

Ibn Khallikan (d. 681 A.H./1282 A.D.) cites the reports of al-Zubaydi and Ibn al-Nadim for al-Mubarrad's date of birth and the reports of al-Sirafi and al-Zubaydi for the date of his death, but in addition to that he mentions Dhu'l-Qa'da 286 A.H./November 899 A.D., which is not mentioned by anyone else.<sup>28</sup>

According to al-Safadi (d. 764 A.H./1362 A.D.) he died at the end of 285 A.H./899 A.D. at the age of 75.<sup>29</sup>

Ibn al-Azraq al-Fariqi (590 A.H./1194 A.D.) writes that he died in 284 A.H./897 A.D.<sup>30</sup>

Ibn al-Jazari (d. 833 A.H./1429 A.D.) is of the opinion that he died in 286 A.H./899 A.D. at the age of 66.<sup>31</sup>

According to the information contained in *Mukhtasar Tabaqat al-Nahwiyin*<sup>32</sup> he was born at the end of 220 A.H./835 A.D. and died at the end of 280 A.H./893 A.D. at the age of 60.

The rest of the biographers such as Ibn Hazm, Abu'l-Fida, al-Dhahabi, Ibn Kathir, Ibn Taghri, Ibn al-'Imad, al-Suyuti, al-Yafi'i and Haji Khalifa simply repeat the information supplied by the previous authorities and do not convey anything fresh. It is therefore not necessary to cite them.

Now if we analyse the above cited reports we come to the conclusion that four different dates i.e., 206, 207, 210 and 220 have been suggested for al-Mubarrad's birth. Which of these is to be regarded as correct? So far as 206 and 220 are concerned they are based on individual opinion and have no authority to substantiate them; hence they cannot be accepted as valid. Of the remaining two I am inclined to consider 207 to be more

authentic, since it has been reported by al-Suli, a pupil of al-Mubarrad who states that he heard al-Mubarrad say so. The report of 210 does not go back to al-Mubarrad. Further al-Mus'udi, the earliest biographer of al-Mubarrad, writes that he died at the age of 79. If we accept that he was born in 210 his death should have occurred about 289 A.H./901 A.D.; which is not reported by any authority.

As regards al-Mubarrad's date of death, five different years have been suggested. Most of the biographers agree on 285, though they differ as to the dates and months. The report of 282 emerges from Abu'l-Tayyib al-Lughawi, one of the earliest biographers of our author; but it is also an individual opinion. None of the later writers seems to have accepted it. This goes to prove that it cannot be correct. In the same way the report of 280 is an individual opinion and hence must be discounted. The report of 284 was first made by al-Sam'ani, from whom it seems to have passed on to Ibn al-Azraq. As no earlier biographer cites it, it may also be discounted. The estimates of al-Mubarrad's age given by al-Qifti, al-Safadi and Ibn al-Jazari may also be eliminated on the ground of being unique reports. By this process of elimination we have reduced the possibilities to two i.e. 285 and 286. Of these I am inclined to consider the latter to be more correct, because al-Mas'udi and Ibn al-Nadim both report that al-Mubarrad was 79 years old at the time of his death. We have already determined that he was born in 207; hence his death must have taken place in 286.

As to the place where al-Mubarrad died all the early biographers agree that he died in Baghdad and was buried in the cemetery of Bab al-Kufa, but Ibn al-Azraq al-Fariqi reports that he died in Syria, and Ibn al-Jazari says that he died in Kufa. The consensus of opinion among early authorities indicates that the reports of al-Fariqi and Ibn al-Jazari are erroneous.

#### His title : Al-Mubarrad

The strange sobriquet of our author (al-Mubarrad) gave ample food for thought to his biographers and they tried to explain it in various ways by means of anecdotes for fanciful etymologies. Of these, the most commonly accepted explanations are the following :

1. Once al-Mubarrad was summoned by the Superintendent of the

Baghdad Police for literary discussions and conversation, but he was not inclined to go to him; so he went to Abu Hatim al-Sijistani who asked him to conceal himself in the wicker case of a large water jar to which he agreed and al-Sijistani covered its head. The messenger of the Chief of Police of followed him there. Al-Sijistani told him that al-Mubarrad was not there but the messenger insisted on having seen him entering al-Sijistani's house. On that al-Sijistani asked the messenger to get in and see for himself. The messenger combed the whole house but it never occurred to him that al-Mubarrad could be in the wicker case; hence he could not find al-Mubarrad and went away. After his departure al-Sijistani began clapping and shouting; "Al-Mubarrad, al-Mubarrad" (who has been benumbed by the cold water). The people came to know about that incident and our author became known by this title.<sup>33</sup>

2. Another anecdote indicates that this title was conferred upon al-Mubarrad by his teacher al-Mazini. According to it when al-Mazini wrote his book *al-Alif wa'l-Lam* he gave a test to his pupil Muhammad b. Yazid and questioned him about the difficult points and obscure problems contained in it. Al-Mubarrad gave satisfactory replies to all the questions of his master, who was so much impressed by his erudition that he remarked, "O, al-Mubarrad (establisher of truth) this much suffices me." The Kufans later corrupted this title by reading the letter *Ra* with a *Fatha* as al-Mubarrad.<sup>34</sup>

According to a third explanation he became known by this title on account of his charming and attractive personality. A handsome person is termed as رجل مبرد.<sup>35</sup> Al-Suyuti and Ibn Qadi Shu'ba bear witness to al-Mubarrad's being a handsome person, especially in his boyhood.<sup>36</sup>

#### Early Life

Al-Mubarrad's early life is shrouded in obscurity. He came of a poor family and was thus unable to attract attention in his childhood. Nobody therefore bothered to know the details of his early life. The only thing about his childhood that we know with some certainty is that he was a handsome fellow<sup>37</sup> and was liked by his teachers.<sup>38</sup> Al-Mubarrad himself narrates an interesting anecdote about his charms which had enamoured a young man

who died of al-Mubarrad's harsh treatment of him. When al-Mubarrad came to know about it his heart was filled with deep remorse. Once that martyred lover appeared in a dream to al-Mubarrad and admonished him for his cruelty towards him during his life time and his grief over his death.<sup>39</sup>

### Education

Our author seems to have started to acquire knowledge at a fairly early age.<sup>40</sup> The fact that he did not study with al-Asma'i, however, indicates that he began his studies after 217 A.H./832 A.D. in which year al-Asma'i breathed his last at al-Basra.<sup>41</sup>

Al-Marsafi and Zaki Mubarak<sup>42</sup> are of the opinion that al-Mubarrad received his instruction at Baghdad under Abu 'Amr al-Jarmi, Abu Uthman al-Mazini and Abu Hatim al-Sijistani, but this is not correct, because none of the authorities state that al-Mubarrad was educated at Baghdad. Moreover all the above mentioned teachers of al-Mubarrad were living in al-Basra during his period of formal schooling; hence the question of going to Baghdad to study with them does not arise. Al-Mubarrad does not appear to have studied with the eminent scholars belonging to the Basran school such as Muhammad b. Sallam al-Jumahi, who had migrated to Baghdad, and were living there during his student days<sup>43</sup>, which also proves that he was not educated in Baghdad. It appears that al-Mubarrad completed his studies at al-Basra and attained eminence there as a grammarian and philologist, till his name was mentioned at the Court of al-Mutawakkil who summoned him to Samarra', whence he moved to Baghdad. At the time of his arrival in Baghdad he was an old man and not a boy<sup>44</sup>. There is no record of any earlier visit of al-Mubarrad to Baghdad.

During al-Mubarrad's formative period there lived at al-Basra scores of eminent scholars in addition to the three mentioned above who were regarded as masters in their respective fields of study. Al-Mubarrad benefited from all these. He appears to have started his studies with al-Jarmi and the first book read by him seems to be *al-Kitab* of Sibawayh; but he could not complete this work with al-Jarmi, on account of the latter's death, and had

to attend the lectures of al-Mazini to finish it.<sup>45</sup> He studied grammar under other grammarians as well.<sup>46</sup> We give below a brief account of the most important teachers of al-Mubarrad with the subjects which he appears to have studied under them, so that we may be able to appreciate the contribution of each one of them to the education of al-Mubarrad.

### Al-Jarmi

Abu 'Amr Salih b. Ishaq was either a client of Jarm b. Rabban or of Bajila b. Anmar.<sup>47</sup> He studied grammar under several grammarians including al-Akhfash, who taught him *al-Kitab*. Abu 'Ubayda, Abu Zayd and al-Asma'i were his masters in *lughah*. He was also interested in tradition and attended the lectures of the eminent traditionists of al-Basra.<sup>48</sup>

In the estimation of al-Mubarrad, al-Jarmi was the most profound scholar of *al-Kitab*, which he taught to a multitude of pupils<sup>49</sup>; he was more erudite than al-Mazini, but the latter was more clever than the former.<sup>50</sup> Probably this high opinion of al-Jarmi persuaded our author to study *al-Kitab* under him. Al-Jarmi is said to have been much interested in polemics and grammatical disputations and was known by the title of al-Nabbaj for speaking loudly in debates.<sup>51</sup> Al-Mubarrad may have acquired his liking for literary debates and grammatical discussions from al-Jarmi. He died in 225 A.H./839 A.D.<sup>52</sup>

### Al-Mazini

Abu Uthman Bakr b. Muhammad was a scion of the tribe of Mazin b. Shayban<sup>53</sup>. He studied under Abu 'Ubayda and al-Asma'i and in addition to being an eminent grammarian was a well informed rhapsodist<sup>54</sup> as well. In the words of al-Mubarrad he had so deep a knowledge of grammar and theology that while debating with the theologians he never used any grammatical argument and vice versa.<sup>55</sup> Al-Jahiz included him among the threr great and matchless grammarians of al-Basra namely, al-Mazini, al-Riyashi and al-Ziyadi.<sup>56</sup>

Al-Mubarrad was a favourite student of al-Mazini, and used to read out *al-Kitab* to the audience in his circle. He had so much confidence in al-Mubarrad's attainments that he attended the circle as one of the audience.<sup>57</sup>

Al-Mazini died in 249 A.H./863 A.D. at al-Basra.<sup>58</sup>

### Al-Sijistani

The third important teacher of al-Mubarrad was Abu Hatim Sahl b. Muhammad al-Sijistani, a specialist in *lughā* and poetry, who narrated literary traditions from Abu Zayd, Abu Ubayda and al-Asma'i<sup>59</sup>. He was well versed in poetry and prosody and composed verses which are reported to have been of a mediocre type.<sup>60</sup> He was not a very good scholar of grammar and according to a report by al-Mubarrad, whenever he came across al-Mazini in the residence of Isa b. Ja'far al-Hashimi, he either left the place in a great hurry or pretended to be busy, fearing that al-Mazini would question him about some grammatical subtleties that he would be unable to answer.<sup>61</sup> Al-Sijistani is said to have been a bookseller by occupation and had a great love for collecting books.<sup>62</sup> He himself wrote a large number of books, most of which were on *lughā*.<sup>63</sup>

Al-Mubarrad's opinion about al-Sijistani's deficiency in grammar indicates that he studied *lughā*, poesy and prosody under him and not grammar. In grammar, al-Sijistani is reported to have considered al-Mubarrad a better scholar than himself. Once a young man from Nishapur came to him to study *al-Kitāb* under him but he advised him to attend al-Mubarrad's lectures on that book. Al-Mubarrad was then a young boy.<sup>64</sup>

These teachers of our author are usually mentioned by his biographers, but he sat at the feet of a large number of other savants as well, whose names he himself records in his various works. The most important of them are the following :

### Al-Utbi

Muhammad b. 'Ubayd Allah b. 'Amr b. Mu'awiya known as al-'Utbi for being a descendant of 'Utba b. Abi Sufyan. He belonged to the school of al-Basra and was a traditionalist, historian and a transmitter of literature.<sup>65</sup> He heard traditions from his father, Sufyan b. 'Uyayna and Abu Mikknaf Lut b. Yahya. Abu Hatim al-Sijistani, Abu'l-Fadl al-Riyashi, Ishaq b. Muhammad al-Nakha'i, 'Abd-al-Aziz b. Mu'awiya al-Qurashi etc., listened to traditions from him.

From the list of his writings in *al-Fihrist* it appears that he specialised

in *lughā* and poetry and al-Mubarrad appears to have studied these subjects with him. In *Kitāb al-Ta'āẓi wa'l-Marathī* he pays glowing tribute to al-Utbi's erudition in the poesy and poetry of the Arabs.<sup>66</sup> Al-Mubarrad appears to have had cordial relations with al-Utbi.<sup>67</sup> Al-Utbi died in 228 A.H./843 A.D.

### Al-Tawwazi

'Abd Allah b. Muhammad al-Tawwazi was a client of the tribe of Quraysh. He studied *al-Kitāb* with Abu 'Amr al-Jarmi and according to al-Mubarrad was the greatest scholar of poetry consulted by him. He was more crude than al-Riyashi and al-Mazini and related more literary traditions from Abu Ubayda than they. He was also a pupil of al-Asma'i.<sup>68</sup>

Al-Mubarrad studied poetry under him, and an interesting anecdote in some of the sources indicates that he used to take down the explanation of difficult verses in the lectures of al-Tawwazi.<sup>69</sup> It goes: "Once al-Tawwazi asked al-Mubarrad to recite the poem of Jarir, the opening verse of which is in the presence of Umara b. Aqil b. Bilal. When he recited the verse :

أما الفواد فلن يذال مؤكلاً  
بهوى جمانة أو برى العاقر

al-Tawwazi asked 'Umara to explain the significance of Jumana and 'Aqir. 'Umara enquired about the opinion of Abu 'Ubayda and al-Tawwazi told him that according to Abu 'Ubayda these are the names of two ladies. On hearing this, Umara burst into laughter and said: "These are two sand dunes, which stretch on the left and right of my house." On hearing this al-Tawwazi asked al-Mubarrad to take down the explanation. He was reluctant to do so out of respect for Abu 'Ubayda, but al-Tawwazi told him that even if Abu 'Ubayda had been alive he would have accepted the explanation of 'Umara because he is a descendant of the poet. Al-Tawwazi died in 238 A.H./852 A.D.<sup>70</sup>

### Al-Ziyadi

Abu Ishaq Ibrahim b. Sufyan was known as al-Ziyadi for being a descendant of Ziyad b. Abihi. He was a pupil of al-Asma'i and narrated

literary traditions from him and other rhapsodists of his age. From the list of his writings in *al-Fihrist*<sup>71</sup> it transpires that he was more interested in *lugha* and literature than grammar, which is also borne out by the fact that he did not read *al-Kitab* completely.<sup>72</sup> Al-Mubarrad seems to have read *lugha* and literature with him. Al-Ziyadi died in 249 A.H./863 A.D.<sup>73</sup>

#### Al-Jahiz

One of the most important teachers of al-Mubarrad is Abu Uthman 'Amr b. Bahr al-Jahiz, but curiously enough none of al-Mubarrad's biographers seems to have included his name in the list of his teachers. Al-Mubarrad relates a number of historical and literary anecdotes on Jahiz's authority.<sup>74</sup> It appears that he attended Jahiz's lectures during his stay at al-Basra, but the relationship between them did not come to an end with the latter's migration to Baghdad and Samarra; but continued till his death. Al-Jahiz died in 255 A.H./869 A.D. at al-Basra.<sup>76</sup>

#### Al-Riyashi

Abu'l Fadl 'Abbas b. al-Faraj al-Riyashi was a master of *lugha* and poetry and quoted profusely from al-Asma'i and others.<sup>76</sup> He remembered the books of al-Asma'i by heart and was, therefore, known as the *rawiya* (transmitter) of al-Asma'i.<sup>77</sup> He studied *al-Kitab* with al-Mazini, who is reported to have paid tribute to al-Riyashi's erudition in these words "although al-Riyashi studied *al-Kitab* under me yet he knows more of it than I do."<sup>78</sup> The Basrites considered him to be the most authoritative scholar of his age and his opinion was held as a verdict<sup>79</sup> on matters relating to literary disputes.

It appears that al-Mubarrad studied *lugha*, poetry and *adab* under him. In the first lecture of al-Riyashi attended by al-Mubarrad, al-Riyashi dictated the verse of Malik b. Asma' b. Kharija.<sup>80</sup> Al-Riyashi paid a visit to Baghdad after al-Mubarrad's moving to that place and used to call on him there.<sup>81</sup>

He was brutally murdered by the Zanj, when they occupied al-Basra in 275 A.H./888 A.D.<sup>82</sup>

#### Umara b. Aqil b. Bilal b. Jarir

He was an inhabitant of al-Basra and was the great grandson of Jarir b. 'Atiyya al-Khatafi, the celebrated poet of Umayyad age. Besides being

an erudite scholar of Arabic literature and poetry 'Umara himself was a poet of high order.<sup>83</sup>

Al-Mubarrad related literary traditions and poetry from 'Umara.<sup>84</sup>

#### Yamut b. al-Muzri' al-Basri

Yamut b. al-Muzri' b. Yamut, Abu Bakr al-'Abdi belonged to the tribe of 'Abd al-Qays, was a nephew of al-Jahiz, and was a pupil of Abu Uthman al-Mazini, Abu Hatim al-Sijistani, Abu'l al-Fadl al-Riyashi and Abu Ghassan Rafi' b. Salama. In 301 A.H./914 A.D. he came to Baghdad, taught there for some time, and then migrated to Syria, where he died in 303 A.H./916 A.D.<sup>85</sup>

Al-Mubarrad appears to have studied *adab* with him.<sup>86</sup>

Through the above mentioned teachers the knowledge and information collected by Sibawayh, Abu 'Ubayda, Abu Zayd and al-Asma'i was passed on to al-Mubarrad, but, as is well known, they were more interested in philology, grammar, poetry and literary criticism than religious sciences, a compulsory subject of study for a young student in those days; hence our author was obliged to attend the lectures of some specialists in the religious sciences. The most important teachers of al-Mubarrad in this branch of knowledge are the following :

#### Ibn 'A' isha

'Ubayd Allah b. Muhammad b. Hafs b. 'Umar b. Musa b. Ubayd b. Ma'mar Abu 'Abd al-Rahman al-Taymi was known by the surname of Ibn 'A'isha for being a descendant of 'A'isha daughter of Talha, one of the most cultured and refined ladies of the early Islamic period.<sup>87</sup> He was a traditionalist and a pupil of Hammad b. Salama, Wuhayb b. Khalid, 'Abd al-Aziz b. Muslim al-Qasmali and Sufyan b. 'Uyana. Ahmad b. Hanbal, Muhammad b. al-Husayn al-Barjalani, 'Abd Allah b. Ruh al-Mada'ini, Muhammad b. Shakir al-Sa'igh and Abu'l Qasim al-Baghawi narrated tradition from him.<sup>88</sup>

Ibn 'A'isha died in al-Basra in 228 A.H./843 A.D.<sup>89</sup>

#### Muhammad b. Shuja' al-Balkhi

Abu 'Abd 'Allah Muhammad b. Shuja al-Marwazi was a trustworthy narrator of traditions and was a pupil of Sufyan b. 'Uyayna, Abu 'Ubayda

al-Haddad and al-Waki' b. al-Jarrah. Ya'qub b. Sufyan, 'Abd Allah b. Muhammad b. Najjah and Ishaq b. Sinan al-Anmati narrated traditions on his authority. He died in Baghdad<sup>90</sup> in 244 A.H./858 A.D. Al-Mubarrad cites reports on his authority in *al-Kamil*.

#### Ibrahim b. Muhammad al-Taymi

He was an inhabitant of al-Basra and was appointed the Qadi of that city in 239 A.H./853 A.D. He died there in 250 A.H./863 A.D. while he was still in office. He was a traditionist and narrated traditions on the authority of Sufyan b. 'Uyayna, Yahya al-Qattan, Ibn Mahdi and Abu 'Amir al-'Aqdi. He paid a visit to Baghdad during the reign of al-Mutawakkil and taught there for some time. Abu Da'ud, al-Nisa'i al-Bazzaz and Abu Hatim listened to traditions from him.<sup>91</sup> Al-Mubarrad cites traditions from him in *al-Kamil*.<sup>92</sup>

#### Isma'il b. Ishaq al-Azdi

Isma'il b. Ishaq b. Isma'il b. Hammad b. Zayd b. Dirham was born in al-Basra and was educated there. He studied tradition with Muhammad b. 'Abd Allah al-Ansari, Muslim b. Ibrahim al-Farahidi, Sulayman b. Harb al-Washji and a large number of other traditionists. Musa b. Harun, al-Hafiz, 'Abd Allah b. Ahmad b. Hanbal, Abu'l-Qasim al-Baghawi etc., studied traditions with him.<sup>93</sup> He belonged to the Malikite school of law, which he studied under Ahmad b. al-Mu'adhdhal, and was regarded as one of the greatest scholars of the age.<sup>94</sup> He wrote several books to support and explain the doctrine of Imam Malik, composed a *Musnad* and also wrote books on the Qur'anic sciences. He was equally reputed for his erudition in grammar; so much so that al-Mubarrad is reported to have observed: "The *Qadi* knows more of grammar than I do"<sup>95</sup>

He migrated to Baghdad and was appointed the *Qadi* of Eastern Baghdad in 246 A.H./860 A.D. In 262 A.D./875 A.D. the Western part of the City was also placed under his jurisdiction.<sup>96</sup>

Al-Mubarrad had very cordial relations with the *Qadi*. He used to visit him time and again at the latter's residence and showed reverence to him.<sup>97</sup> The *Qadi* died in 282 A.H./895 A.D.<sup>98</sup> and al-Mubarrad was so much

grieved that he compiled a book under the title of '*Kitab al-Ta'azi wa'l Marathi*' to console himself and to give publicity to the greatness and good qualities of his departed teacher and friend.<sup>99</sup>

The list of teachers given above is by no means exhaustive. In addition to these al-Mubarrad seems to have consulted several others whose names he has mentioned in the chain of his authorities in his various works.

The inquisitive mind of our author could not find satisfaction with the deliberations of the professional scholars mentioned above and his never-satisfying zest for knowledge drew him to the camps of the Bedouin tribes and he freely consulted the authorities among them.<sup>100</sup> It appears that Bedouin repositories of poetry and literature sometimes called at his house. Al-'Ajuzi states that once he was in the company of al-Mubarrad when a person dressed in a green cloak came to him riding a camel. On seeing him al-Mubarrad stood up and embraced him. The person considered this to be too great an honour for a person of his rank from al-Mubarrad, so he remarked: "O Abu'l Abbas do you stand for me?" In reply al-Mubarrad improvised a few verses in which he expressed the sentiments that his visitor fully deserved this honour on account of his scholarly attainments.<sup>101</sup> In *al-Fibrist*<sup>102</sup> are recorded the names of at least two such Bedouin authorities and al-Mubarrad has himself referred to many of them at several places in *al-Kamil*.<sup>103</sup> The Bedouin authorities of al-Mubarrad, whose names are known to us, are the following:

#### Abu Muhallim al-Shaybani al A'rabi

Muhammad b. Sa'd or Muhammad b. Hisham b. 'Auf al-Sa'di was a great master of poetry and *lugha*. According to Ibn al-Sikkit he was born in Persia but associated himself with the Banu Sa'd. He possessed an extensive memory and could memorise fifty pages in a night. Al-Shaybani is said to have written three books namely, *Kitab al-Amwa'*, *Kitab al-Kamil*, *Kitab Kbalq al-Insan*.

He died in 248 A.H./862 A.D.<sup>104</sup>

#### Abu Mahdiya al-A'rabi

He was a specialist in the explanation of strange and uncouth words,

which the Basrites narrated from him. Al-Mubarrad is said to have gone to see him every year. Abu Mahdiya does not seem to have written any book.<sup>105</sup>

#### Umm al-Haytham al-Kilabiyya

She belonged to the tribe of Kilab and was a teacher and rhapsodist of the Kufan school. Al-Mubarrad learnt poetry from her and has cited verses on her authority.<sup>106</sup>

I am impelled to point out here a gravem istake in *al-Iqd*<sup>107</sup> which can lead one to believe that al-Mubarrad was a pupil of al-Khalil b. Ahmad, and which unfortunately, has escaped the notice of Dr. Muhammad Shafi', who prepared *analytical indices of al-Iqd* and Ahmad Amin, Ahmad al-Znay and Ibrahim al-Abyari who published an excellent edition of the book.

Ibn 'Abd Rabbihi narrates from al-Mubarrad that he went to al-Khalil b. Ahmad and saw him sitting on a small carpet. On seeing al-Mubarrad he moved aside to make room for him; al-Mubarrad sat down but did not like to cause inconvenience to al-Khalil, so he kept himself away from him. Whereupon al-Khalil got hold of him by his arm and drew him closer to himself and remarked. "The eye of a needle is not too narrow for lovers, whereas the whole world has not space enough for enemies."<sup>108</sup> Ibn 'Abd Rabbihi after this anecdote cites some verses composed by him on this subject.<sup>109</sup>

Al-Khalil is said to have died in 175 A.H./791 A.D. and al-Mubarrad was born in 207 A.H.; hence the meeting between them could not possibly have taken place. Now the question arises, what is the reason for this discrepancy in *al-Iqd*? I am convinced beyond any shadow of doubt that Ibn 'Abd Rabbihi could not have committed this conspicuous blunder. He narrated this anecdote on al-Mubarrad's authority about somebody, but the narrator of his book or the scribe made a mistake and ascribed it to al-Mubarrad himself. This is amply borne out by the fact that al-Zubaydi relates the same anecdote on al-Mubarrad's authority about some one who sat by the side of al-Khalil<sup>110</sup> and al-Th'alibi states that he was al-Yazidi.<sup>111</sup> It is interesting to note that a similar anecdote is recorded in *al-Mathal al-Sa'ir* about Ahmad b. Hanbal and Tha'lab.<sup>112</sup>

#### The relative importance of al-Mubarrad's teachers

Al-Mubarrad attended the lectures of all the teachers mentioned above. It seems, however, logical that he must have benefited from them in varying degrees according to his taste and tendency. A perusal of his extant works enables us to form an idea of the relative role which his teachers played in shaping his mind.

*Al-Kamil*, the most important of his extant works indicates that he learnt the major part of Arabic literature from al-Tawwazi, al-Mazini, and al-Riyashi. He narrates in that book at least 31 anecdotes on al-Tawwazi's authority, 28 on the authority of al-Mazini, and 27 on the authority of al-Riyashi. The rest of his teachers can be arranged in order of the number of anecdotes narrated from them as follows: Al-Jahiz 15, al-'Utbi 12, Umara b. 'Aqil 11, Ibn 'A'isha 6, Abu Muhallim 6, al-Ziyadi 5, Umm al-Haytham 3, Isma'il al-Qadi 2, al-Sijistani 1, al-Jarmi 1, Ibrahim b. Muhammad al-Taymi 1, Yamut b. Muzri<sup>1</sup>.

If we dwell upon the nature of the anecdotes we will come to the conclusion that the narrations cited from al-Tawwazi, al-Mazini, al-Riyashi, al-Jahiz and Abu Muhallim are literary and cultural in character; the narrations from al-Sijistani, al-Ziyadi and al-Jarmi are grammatical, and the narrations from Isma'il al-Qadi and Ibrahim al-Taymi are religious.

The second printed book of our author *Kitab al-Fadil* also leads us to the same conclusion. Most of the material in that has also been drawn from al-Riyashi, (22 anecdotes) al-Tawwazi, (13 anecdotes) and al-Mazini (13 anecdotes). Al-'Utbi has been cited four times. Al-Ziyadi and 'Umara b. 'Aqil have been mentioned once only. Al-Jahiz, Ibn 'A'isha Abu Muhallim, Umm al-Haytham, al-Sijistani, al-Jarmi, Isma'il al-Qadi, Yamut b. al-Murzi, Ibrahim al-Taymi have not been mentioned at all.

*Kitab al-Ta'azji wa'l-Marathi* also supports our conclusion about the relative importance of al-Mubarrad's teachers.

#### Al-Mubarrad's Travels

During the Middle Ages it was common practice with students of the Muslim world to traverse the various parts of the globe in quest of knowledge. If they heard about the proficiency of a particular teacher they

journeyed from far flung areas to benefit from his learning. Travelling in those days was undoubtedly full of hazards but that did not diminish their determination. Some of the contemporaries of our author are well-known for making long voyages, but curiously enough al-Mubarrad does not seem to have been a widely travelled person. The sources however, indicate that during his student days he paid a short visit to Damascus,<sup>113</sup> but it is not known whether it was made merely for pleasure, or for the purpose of studying under the savants of that city. He seems to have paid a visit to Marw to see 'Isa b. Mahan,<sup>114</sup> but this happened when he was established as a grammarian and his fame had spread throughout the Muslim world. A solitary report in *Tabaqat al-Mahwiyin*<sup>115</sup> indicates that al-Mubarrad went to al-Qayrawan to see Abu'l Walid al-Mahri, the reputed grammarian of al-Maghrib, but this journey was also made by al-Mubarrad when he was well-known as a grammarian. That is all that is reported about al-Mubarrad's travels.

It appears that in the presence of a galaxy of eminent scholars then present at al-Basra al-Mubarrad did not think it necessary to go to other cities for study. Another reason may be that no scholar living outside al-Basra was reputed enough to attract a student of the calibre of al-Mubarrad, or it may have been on account of al-Mubarrad's sedentary habits.

#### The Books read by al-Mubarrad

Teachers were not the sole agency by which he acquired knowledge. He consulted books also—the vast treasure house of knowledge. These books may be divided into two categories for the sake of convenience: (1) the books of the non-Arabs and (2) the books of the Arabs.

##### 1. The Books of the Non-Arabs

*Al-Kamil* indicates that al-Mubarrad studied the books of the 'Ajam (the Persians and the Greeks), because in that book he cites anecdotes about the Persian and Greek kings like Ardashir b. Babak Anushirwan, Alexander, and Qubadh, without mentioning the authority.<sup>116</sup> As there is no evidence to prove that he knew Persian or Greek, it is probable that he studied Arabic Translations of these books, of which there were many. He refers in *al-*

*Kamil*, at least once, to Ibn al-Muqaffa<sup>117</sup>, the reputed translator of Persian books into Arabic, but unfortunately he does not refer to any other translator of Persian or Greek books.

##### 2. The Books of the Arabs

As regards the works of the Arabs there is evidence in *al-Kamil* to prove that al-Mubarrad studied the books of al-Asma'i, Abu 'Ubayda, Abu Zayd and Sibawayh. At several places he quotes the views of these scholars without the customary chain of narrators by employing the word <sup>قال</sup><sup>118</sup> which indicates that he is citing from a book and not from a narrator. Many a time he has referred to al-Asma'i saying <sup>”زعم الاصمعي”</sup><sup>119</sup>, which also indicates that he is quoting from a book and not from an authority. Unfortunately he does not usually mention the titles of the works from which he cites. Only one book of al-Asma'i (*Kitab al-Ikhtiyar*)<sup>120</sup> and one book of Abu 'Ubayda (*Kitab al-Dibaj*)<sup>121</sup> have been mentioned by title in *al-Kamil* and to these may be added *al-Kitab* of Sibawayh to which reference has been made many a time.

Al-Mubarrad appears to have read the books of his own teachers as well; he cites information from them in his books saying <sup>قال</sup> and not <sup>زعم الملقبي</sup><sup>122</sup>, <sup>ذكر اللبني</sup> or <sup>الشد</sup>. He observes about al-Jahiz <sup>الشد</sup>. He observes about al-Jahiz <sup>ذكر اللبني</sup>, which is a clear indication that he is citing from a book. Here again al-Mubarrad does not supply us with the titles of the works from which he cites. He twice mentions *Kitab al-Addad*<sup>123</sup> alone, a work of his teacher al-Tawwazi.

The other books which al-Mubarrad seems to have utilized are *Kitab al-Alfaḥ* of Kulthum b. 'Amr al-'Attabi, the famous poet and writer who had served as a boon companion to the Barmakids and later to Tahir b. al-Husayn, which was narrated by Abu 'Amr al-Zahid on the authority of al-Mubarrad,<sup>124</sup> and a work of Isa b. 'Umar, which is mentioned by al-Mubarrad without title.<sup>125</sup>

Al-Mubarrad soon began to distinguish himself as a keen student of Arabic literature and grammar. He was well-known in al-Basra, in his boyhood, for his keen intellect, sound memory and excellent knowledge of

grammar.<sup>126</sup> By this time he had started to compose poetry and his verses became very popular.<sup>127</sup>

#### Al-Mubarrad's Marriage

During his stay in al-Basra al-Mubarrad married his only wife who is said to have been the daughter of one al-Hafsi, the musician, an eminent person of Yamanite extraction.<sup>128</sup> Nothing is known about al-Mubarrad's age at that occasion or about the date of the marriage; his family life is also shrouded in obscurity. The sources, however, reveal that our author fathered at least two children, one male and the other female. The daughter of al-Mubarrad was married to Muhammad b. Ja'far al-Nahwi known as Burma, who was a pupil of Tha'lab and al-Mubarrad, and was an important man of letters and a notable poet; he narrated literary traditions from Abu Hiffan al-Sha'ir and passed them on to Abu'l-Faraj al-Isfahani and al-Qadi Ibn Kamil.<sup>129</sup> Al-Mubarrad's son was named Su'ra and was a *qari'* (reciter of the Qur'an). He wrote a book on *Ma'ani al-Qur'an*, but he does not appear to have distinguished himself in the academic and literary fields.

Our information about al-Mubarrad's life in al-Basra is very scanty. As the second part of his life i.e., the period after his migration from al-Basra is more important, the biographers have dealt with it more copiously and have ignored the first part. We can, however, clearly visualize al-Mubarrad engaged in his literary pursuits in al-Basra, always adding to his knowledge by meeting the great savants or Bedouin authorities, who happened to come to his native city, and thus preparing himself for a brilliant literary career at Baghdad. During this period his fame as an authoritative grammarian continued to spread in all directions, till his name was mentioned at the caliphal court at Samarra' and he was summoned there to help solve a dispute about a grammatical problem.<sup>130</sup> This marks the beginning of the second phase of his life which was by far the more important.

#### REFERENCES

1. *Tabaqat al-Nahwiyyin*: 108; *al-Fibrat*, 60; *al-Jamhara*: 356; *Ta'rikh Baghdad*: 3/380; *Mu'jam al-Udaba'*, 19/111; *al-Wafayat*: 1/495; *al-Inbah*: 3/241; *al-Nujum* 3/117. The biographers differ about the names of two of al-Mubarrad's ancestors. According to Ibn al-Nadim the name of Hassan's father was Salam, but according to Yaqut, Ibn Khallikan, al-Qifti and Ibn Taghri he was named Sulayman. The rest hold that his name was Sulaym. Similarly there is difference about the name of 'Abd Allah's father. According to Ibn Hazm, al-Khatib, Ibn Khallikan and al-Qifti he was named Zayd, Ibn al-Nadim reports that he was known as Durayd and the rest call him Yazid.
2. *Kitab al-Inas* f. 32; *subh al-A'sha*: 1/319; *al-Qala'id* 91; *Ansab 'Arab*: 88.
3. See for a brief history of this tribe *E.I. (R)* 811.
4. *Al-Ansab* 276; *al-Qala'id*: 91.
5. *Al-Ishtiqaq*: 361, 362.
6. Nicholson: 14.
7. *Ta'rikh al-Arab Qabl al-Islam*: 87; *Tabaqat al-Umam*: 46; *al-Aghani*: 19/95.
8. *Qala'id al-Juman*: 91; *Ansab al-Arab*: 87, 88.
9. G. Strenziok, in his article on al-Azd in the *Encyclopaedia of Islam* is of the opinion that "The frequent term Shanu's remains obscure. The current explanation (Shanu'a=al-Harith b. Ka'b b. 'Abd Allah b. Malik b. Nasr b. al-Azd) is obviously erroneous). See *E.I.(R)*: 1/812. Curiously enough the explanation of this term in the Arabic lexicons has escaped his notice. A perusal of the *Sahah* the *Lisan*: 1/102-3, and the *Taj*: 1/81, 82 suggest that this tribe was given this appellation either on account of their piety and high moral character, or their high lineage or their enmity and hatred for one another, or for being far off from their original lands. Of these probabilities the second is more likely because al-Layth says that Azd Shanu'a, root and branch are the most sound (in lineage) of all the Azd Tribe. Of. *al-Lisan*: 1/102, 3. Furthermore Shanu's was the title of Nasr b. al-Azd and not of al-Harith b. Ka'b as suggested by G. Strenziok. *Ansab al-Arab*: 155, 205, 236, 237 etc., *Subh al-A'sha*: 1/319; *al-Qala'id*: 91.
10. *Jamharat al-Lugha*: 2/50; *Kitab al-Ansab* f. 166; the literal meaning of this word is froth of milk or remainder of water in a vessel (*Jamharat al-Lugha*: 2/49; *al-Ishtiqaq* 492); it was the sobriquet of Auf b. Aslam, one of al-Mubarrad's ancestors. Ibn Khallikan cites from al-Mubarrad's *Kitab al-Ishtiqaq* the reason why he was given this title. "In a battle, a large number of 'Auf b. Aslam's descendants perished and the people observed only a *thumala* (very few) of them have escaped death; henceforth they became known as Thumala." *al-Wafayat*: 1-496.
11. *Al-Iqd*: 3/386.

12. *Al-Fibrīst* : 59.
13. The word *Surabiyyin* is not contained in any available Arabic or Persian lexicon. Dr. M.R. Tajaddud writes in his Persian translation of *Kitāb al-Fibrīst* (of. 101) that this word can be a derivation from the root *سرح* meaning herdsman or a shepherded. Prof. A.J. Arberry thinks it to be a derivation from the Persian word *سوراخ* which means a hole. Any way it refers to some ignoble occupation of these days.
14. *Al-Inbah* : 3/251.
15. *Al-Wafayat* : 1/497.
16. *Al-Inbah* : 3/253.
17. *Akbbār al-Nabwiyyin* : 100; *al-Nuzḥa* 152; *Ta'rikh Baghdad* : 3/384; *Mu'jam al-Udaba'* : 19/117.
18. *Al-Muruj* : 2/377.
19. *al-Maratib* : 83.
20. *Akbbār al-Nabwiyyin* : 107.
21. *Tabaqat al-Nabwiyyin* : 120.
22. *Al-Fibrīst* ; 59.
23. *Ta'rikh Baghdad* ; 3/387.
24. *Al-Ansab* : f. 116b.; *al-Nuzḥa* : 157.
25. *Al-Muntazam* : 6/9.
26. *Al-Inbah* : 3/246, 247.
27. *Mu'jam al-Udaba'* : 19/112, 120.
28. *Al-Wafayat* : 2/496.
29. *Al-Wafi* MS. f. 126a.
30. *Ta'rikh Mayya Fariqayn* f. 105.
31. *Tabaqat al-Qurra* : 2/280.
32. Cf. R.S.O., Vol. VIII, p. 130.
33. *Al-Muntazam* : 6/9; *Al-Wafayat* : 1/497; *al-Mukhtasar* : 2/58.
34. *Mu'jam al-Udaba'* 19/112; *al-Wafayat* : 1/497; *al-Bughya* : 116.
35. *Al-Kamil* : 2.
36. *Al-Bughya* : 116; *Tabaqat Ibn Qadi Shubba* 147; *Fibrīst Ibn Khayr* : 323.
37. *Al-Bughya* : 116; *Al-Zahr* : 1/146.
38. *Akbbār al-Nabwiyyin* : 94.
39. *Ta'rikh Dimashq* f. 60b.
40. *Tabaqat al-Nabwiyyin* : 109.
41. *Al-Asma'i* died at al-Basra in 217 A.H. If al-Mubarrad had started his studies before that he might have attended his lectures or had at least seen him. But there is no mention of it in the authorities.

42. *Ragbat al-Amil* : 1/5; *al-Kamil* (Zaki Mubarak) : 1.
43. *Ta'rikh Baghdad* : 5/327.
44. *G.A.L.* 1/108.
45. *Akbbār - al-Nabwiyyin* : 101; *al-Fibrīst* : 59.
46. *Akbbār al-Nabwiyyin* : 101.
47. *Akbbār al-Nabwiyyin* : 72; *al-Fibrīst* : 57.
48. *Akbbār al-Nabwiyyin* : 72.
49. *Ta'rikh Baghdad* : 9/314; *al-Inbah* : 2/81.
50. *Akbbār al-Nabwiyyin* : 72.
51. *Al-Nuzḥa* : 201.
52. *Al-Nuzḥa* : 101; *al-Inbah* : 2/81; *Mu'jam al-Udaba'* : 12/6.
53. *Akbbār al-Nabwiyyin* : 74; *al-Nuzḥa* : 125; *al-Fibrīst* : 57.
54. *Ibid.*
55. *Al-Inbah* : 1/248.
56. *Al-Nuzḥa* : 125.
57. *Tabaqat al-Nabwiyyin* : 109.
58. *Al-Inbah* : 1/247.
59. *Akbbār al-Nabwiyyin*.
60. *Ibid.*
61. *Akbbār al-Nabwiyyin* : 94.
62. *Ibid.*
63. *Akbbār al-Nabwiyyin* : 94; *Al-Fibrīst* : 58.
64. *Tabaqat al-Nabwiyyin*.
65. *Ta'rikh Baghdad* : 2/326.
66. *Kitāb al-Ta'azī wa'l-Marathi* 129.
67. *Al-Thimar* : 1/4.
68. *Akbbār al-Nabwiyyin* : 86; *Tabaqat al-Nabwiyyin* : 106; *al-Fibrīst* : 57; *al-Bughya* : 290.
69. *Akbbār al-Nabwiyyin* : 86.
70. *Akbbār al-Nabwiyyin* : 87.
71. *Al-Fibrīst* : 58.
72. *Akbbār al-Nabwiyyin* : 88; *Tabaqat al-Nabwiyyin* : 106; *al-Fibrīst* : 58.
73. *Mu'jam al-Udaba'* : 1/161.
74. *Ta'rikh Baghdad* : 12/215, 219; *Mu'jam al-Udaba'* : 16/86, 88, 111; *al-Kamil* passim.
75. *Ta'rikh Baghdad* : 12/219 *al-Umara'* : 325.
76. *Akbbār al-Nabwiyyin* : 89.
77. *Ibn Qutayba* : 26.
78. *Al-Nuzḥa* : 137; *Mu'jam al-Udaba'* : 12/46.
79. *Al-Inbah* : 2/370.

80. *Akbbār al-Nabwīyyīn* : 90.
81. Ibid: 89.
82. Ibid: 39 ; *al-Inbāb*: 2/369; *Ta'rikh Baghdad* : 12/140.
83. *Ta'rikh-Baghdad* : 12/282.
84. Ibid.
85. *Ta'rikh Baghdad*: 14/359, *al-Wafayat* : 2/344.
86. *Al-Kamil*: 214.
87. *Ta'rikh Baghdad*: 10/314.
88. *Ta'rikh Baghdad* : 10/314.
89. *Al-Kamil* : 10/318.
90. *Ta'rikh Baghdad*: 5/350.
91. *Ta'rikh Baghdad*: 6/151; *al-Tabdīb*: 1/155.
92. *Al-Kamil*: 545.
93. *Ta'rikh Baghdad*: 2/284.
94. *Al-Fibrīst*: 200; *al-Tanbīh*: 370; *Ta'rikh Baghdad*: 6/286.
95. *Ta'rikh Baghdad*: 6/286.
96. Ibid: 6/287.
97. Ibid: 6/289.
98. *Ta'rikh Baghdad*: 6/289; *al-Muntazam*: 2/152; *al-Bidaya*: 11/72.
99. *Al-Basā'ir*: 282.
100. *Al-Fibrīst*: 46.
101. *Tabaqat al-Nabwīyyīn*: 114.
102. *Al-Fibrīst*: 46.
103. *Al-Kamil* : 191, 348, 500 etc.
104. *Al-Fibrīst*: 46.
105. *Al-Fibrīst*: 46.
106. *Al-Kamil*: 5, 11, 500.
107. *Al-'Iqd*: 1/187.
108. *Al-'Iqd*: 1/187.
109. Ibid.
110. *Tabaqat al-Nabwīyyīn*: 44.
111. *Kitāb Khas al-Khas* : 41.
112. *Al-Matbāl al-Sa'ir*: 255.
113. *Ta'rikh Dimashq*: f. 58. b.
114. *Mu'jam al-Udaba'*: 3/30.
115. *Tabaqat al-Nabwīyyīn*: 251.
116. *Al-Kamil*: 46, 230, 409 etc.
117. Ibid ; 364.

118. Ibid: 249, 123, 136, 151, 199 etc.
119. Ibid: 221, 259, 324 etc.
120. Ibid: 546.
121. Ibid: 372.
122. *Al-Kamil*: 171, 364, 472, 735, etc.
123. Ibid: 144, 570.
124. *Mu'jam al-Udaba'*: 17/298.
125. *Maratīb al-Nabwīyyīn*: 23; *Mu'jam al-Udaba'* : 16/147, 243.
126. *Akbbār al-Nabwīyyīn* : 100 : *Ta'rikh Baghdad* : 3/383 ; *al-Nuzḥa* : 152 ; *Nu'jam al-Udaba'* : 19/116.
127. Ibid.
128. *Al-Fibrīst*: 59; *al-Inbāb*: 3/251.
129. *Al-Aghani* : 16/40; 18/14; *Ta'rikh Baghdad*: 2/132.
130. *Al-Fibrīst*: 30.

## ECONOMIC COOPERATION AMONG ISLAMIC STATES

KHAWAJA AMJAD SAEED

### International Islamic Colloquiums

To the best of our knowledge, the First International Islamic Colloquium was held in the year 1953 in United States of America, under the auspices of the Library of Congress, Princeton University. In this Colloquium a large number of scholars participated in contributing original and thought provoking papers. The Second International Islamic Colloquium was held from December 29, 1957 to January 8, 1958 under the auspices of Government of Pakistan and our University of the Punjab at Lahore. Scholars from Pakistan and several other countries of the world were invited to present their papers on nine themes including "Economics in the Social Structure of Islam with special consideration of Landed Property and Land Tenure." Twelve thought-provoking papers were presented by scholars from Afghanistan, Egypt, France, Pakistan, Sri Lanka and Syria.

### ISLAMIC ECONOMICS

Whereas topics in respect of Islamic Economics will be dealt with by scholars invited from all over the Muslim World, we think it imperative that we should briefly touch upon them, leaving the details to be worked out by the scholars. In this context, some of the basic ideas in the domain of Islamic Economics are briefly reviewed as under :

#### Conceptual Framework

It is generally believed that expression of ideas still constitutes the most potent force in human life. This factor is quite capable of moulding the course of history, notwithstanding the great leap forward in science and technology in the world. While several scholars have contributed original papers exhibiting blue prints of Islamic Economic system, we find it necessary to stress a few points :

1. In sharp contrast to what J. S. Mills said, we strongly believe that the emphasis in the Economic Planning should not be that 'People exist for Wealth.' We, in Islam, believe that the real emphasis should be on 'Man' as an instrument for producing wealth. Therefore, Islamic Economic System lies in the basis of human relationships, the attitudes and social policies. The means of production, the sources of power and scientific techniques are capable of serving man under diverse attitudes, norms and values.
2. It is very imperative to understand that the system can be properly studied only in the context of the Islamic way of life as a whole and not in isolation.
3. The tenets of Islam should actually be put into practice so that a true Muslim society should emerge.

Islam, being a comprehensive code of life, does not rest content with only enlarging upon the spiritual welfare of man; it also equally and fully covers the material aspects of life. Islam, as a complete code of guidance, assures success both here and in the hereafter. Islam is opposed to the concentration of wealth in a few hands. The rich becoming richer and yet richer has no place in the Islamic polity. Islam strictly forbids hoarding. Islam condemns it as it is anti-social. Islam believes in a class-less society. It ensures harmonious relations between the employer and the employee. Our Holy Prophet said: "Pay the Labourer his wages before his perspiration dries up." Islam stands for a free society and encourages free enterprise with human welfare as the only check. If any particular enterprise goes against the common good, or what is these days called 'public interest,' the Government, as the custodian of the peoples' welfare, should step in. Likewise nationalization of land is not modern or a new concept. The Holy Prophet himself had nationalized half of the land of Khyber.

Most of the Muslim countries are today politically independent but without economic emancipation. It is our keen desire to see all the

Muslim World to be not only economically stable but also invulnerable. Greater economic cooperation and industrial collaboration amongst the Muslim countries is the urgent need of the day.

### **Zakat**

The present day Muslim World is passing through a very difficult time of its history. However, there is a bright ray of hope and there exists consciousness for marching forward to establish an Islamic Order. Now the slogan is: "Back to Islam." This is a welcome cry echoing in every Muslim country.

*Zakat* is one of the fundamentals of Islam. Its acceptance as an article of faith and its payment must go hand in hand. It is a state institution and has been in existence as such during the *Khilafat-e-Rashadab* and even for some time afterwards. However, it is difficult to find its original form anywhere. Actually the Muslims have displayed a criminal disregard for the system of *Zakat* over the centuries and have consequently suffered the full blast of an all round deterioration which must overtake the nations whose masses are steeped in poverty and whose rich and poor live in air-tight compartments. The contagion is speeding fast and bids fair to envelop all such nations whose social systems cannot stand the on-slaught of the new revolutionary ideology. If the Muslim World does not speedily awaken to the stark reality of the times the catastrophe is bound to overtake us.

In our opinion, the system of *Zakat* will have to be revived if the most pressing problem of the Muslim World are to be solved and if the Muslim Society is to be regenerated. In case of Muslims living under non-Muslim rule, voluntary organizations should be re-established to enable the Muslims to put into operation one of the fundamental articles of their faith.

### **Banking without Interest**

The theme of interest-less economy is very close to the heart of every Muslim. It is not a new theme. It goes back to the times when, upon emergence from barbarianism, sympathy for fellow human beings in dis-

tress began to stir the spirit of warm-hearted men and women. The search for interest-less economy involves a questioning of the structural foundation of economic life in this age.

What *modus operandi* should be followed in order to institute the banking without interest economy? Several schools of thought have born out of this question. Dr. Anwar Iqbal Qureshi, a well-known Pakistani Economist, who is also participating in the Conference, believes that like public health and education, the Government should sponsor banking as social services institution, wherein neither the bank should pay any interest to their account holders, nor charge any interest on loans advanced to their loanees.<sup>1</sup> However, he has also suggested an alternative whereby the bank should partner with the businessmen sharing any loss that might be incurred.<sup>2</sup>

*Modaarbab* has also been suggested as a possible solution. This means that one party should provide capital and the other should transact the business under the agreement that he will receive a fixed percentage of dividend in the overall profits of the business.

As the subject needs independent treatment further discussion is left for other scholars to elaborate.

## ECONOMIC COOPERATION AMONG ISLAMIC STATES

### Rationale for Economic Cooperation

The Islamic countries are, by and large, underdeveloped. Individually Muslim States may be weak but we strongly believe that as a group these can become economically strong if foundations are laid down for economic cooperation amongst them. Two factors present a happy augury: One, the message of Islam for feeling of brotherhood and equality amongst Muslims and two, most of the Muslim countries are either geographically contiguous or are in close proximity to each other.

### Historical Perspective

One of the terms of reference of the Committee<sup>3</sup> set up at the second session of Islamic Summit held at Lahore in February 1974 was: "(vi): Mutual economic cooperation and solidarity among Muslim countries."

The above Committee met in Jeddah from April 2-4, 1974 and expressed satisfaction at the progress made in the establishment of the Islamic Bank and the Islamic Solidarity Fund (ISF). The Committee rightly felt that the Organization of Islamic Economic Cooperation required, through study and the members were requested to form their views and prepare proposals in respect of the following:

1. To arrange for the movement of capital among Islamic countries;
2. Exchange of experts and scientists;
3. Establishment of an Islamic Common Market;
4. Studying the development of the resource endowment of the Muslim World, and
5. Studying the possibility of cooperation between Islamic Cooperation and the developing countries.

Motivated by these ideas and at the request of the Ministry of Foreign Affairs, Government of Pakistan and the State Bank of Pakistan, Mr. M. L. Qureshi, an eminent economist from Pakistan, presented a technical paper entitled "Problems and Prospects of Development and Economic Cooperation among Islamic Countries" at the Fifth Islamic Conference held in June 1974 at Kuala Lumpur.

Our Government, in the year 1950, published the recommendations of the International Islamic Conference. This document contained extremely useful recommendations and some of the ideas contained in them can still be used for developing cooperation amongst the Muslim States.

### Brief Economic Survey of the Muslim World

The Islamic Secretariat located at Jeddah had done a magnificent job at the time of the Second Islamic Summit held in 1974 in Pakistan by publishing some pertinent information about the Islamic World. As a background information of our paper and for ready reference and information for the participants of this Conference, we have prepared a booklet entitled *A Brief Economic Survey of the Muslim World*. This has been distributed to all the learned scholars attending the Conference.

### Economic Facts about Muslim World

Except for a few Muslim States, an overwhelming majority of the Muslim World is relatively poor. An analysis of the 'Brief Economic Facts about Muslim World,' included in the above booklet and also given as Annexure 'A' to this paper reveals the following conclusions:

1. From the view point of area, the smallest countries of the Muslim World are Gambia and Lebanon with nearly 4,000 square miles and amongst the largest ones are the Sudan (968,000 square miles), Algeria (920,000 square miles) and Saudi Arabia (870,000 square miles). Out of thirty-eight Muslim countries, thirty-three fall in the bracket of up to 500 square miles area and only five fall in the group from 500 to 1,000 square miles.
2. Judged from the population angle, United Arab Emirates (200,000 people) and Bahrain (220,000 people) are amongst the smallest Muslim States and the three largest Muslim countries are Indonesia (120.40 million), Bangla Desh (75.00 million) and Pakistan (64.89 million). Thirty-two countries fall in the group up to 20 million people, three countries fall in the group from 20 million and 40 million and only three countries fall in the group from 40 million to 120.40 million.
3. Three countries, i.e. Gambia (\$ 50 million), Equatorial Guinea (\$ 80 million), Bahrain (\$ 100 million) are in the lowest group in respect of total GNP. However, only four countries are in the highest bracket of total GNP i.e., Turkey, (\$ 13,030 million), Iran (\$ 12,750 million), Indonesia (\$ 8,430 million) and Egypt (\$ 6,970 million). The overall classification is as under:

| Total GNP<br>(\$ in million) | Number of<br>Muslim Countries |
|------------------------------|-------------------------------|
| 1—100                        | 3                             |
| 101—3,000                    | 22                            |
| 3,001—6,000                  | 9                             |
| 6,001—13,030                 | 4                             |
|                              | <hr/> 38                      |

4. The lowest GNP per capita income is of Bangladesh and Mali (\$ 80) and in the highest brackets fall four countries, i.e., Kuwait (\$ 4,170), United Arab Emirates (\$ 2,390), Libya (\$ 2,036) and Qatar (\$ 1,730).

The relevant breakdown in this respect is as under:

| GNP per capita<br>Income |          | Number of Muslim<br>World Countries |
|--------------------------|----------|-------------------------------------|
| \$ 1                     | \$ 200   | 17                                  |
| 201                      | \$ 800   | 17                                  |
| 801                      | \$ 4,170 | 4                                   |
|                          |          | <hr/> 38                            |

### Trade : Directions of Cooperation

At present the volume of foreign trade among the Muslim States is very small.<sup>4</sup> Imports from the Muslim countries constitute barely 7 per cent of the total imports of Muslim countries. The Muslim countries exports to Muslim countries are even a smaller proportion of their total exports i.e., 4.50 per cent. Possibilities of exchanging commodities produced in one Islamic country and required by other Islamic countries exist. Each Islamic country should explore the possibilities of concluding bilateral agreements for the exchange of commodities balancing the trade covered by each agreements as far as possible, to avoid payment difficulties. Such Islamic countries as are adjacent to each other having a common frontier, should maintain and may accord concessions to each other on a mutually advantageous basis in order to facilitate frontier traffic. Each Islamic country should endeavour to accord non-discriminatory treatment to the nationals and companies belonging to any other Islamic country in respect of establishment, creation and organization of business and trade within its territory. As a majority of the Islamic countries have adopted the metric system of currency, weights and measures and as the metric system is more scientific, all the Islamic countries which do not have a metric system should adopt this system with a view to achieving uniformity and facilitating the calculations of trade transactions. In order

to exchange information relating to the Laws, Rules and Regulations in force in the territories of the various Islamic countries, it is desirable that International Chamber of Commerce should be established and it should collect all such information and publish it in its publications from time to time.

'Payments Union' may be necessary to facilitate trade amongst the Muslim countries. In due course of time, the Union may develop into a 'Common Market'.<sup>5</sup>

#### **Education**

On the whole literacy ratio of the Islamic States is fairly low. Except for Lebanon (80%) and Malaysia (68%), in all other Muslim States the literacy rates are less than 40 per cent. Out of thirty-eight Muslim States, twenty-three fall in the literacy ratio up to 20 per cent thirteen, fall in the bracket of literacy ratio from 21 per cent to 40 per cent and only two fall in the literacy ratio up to 80 per cent. This analysis suggests diversion of sizable chunk of funds towards education. Most of the Muslim States in the Middle East and Africa have steadily been motivated in this respect but serious work should be undertaken in this area.

#### **Development of Technical know-how**

The news that OPEC will establish a Petroleum University is a welcome sign as a step forward in developing skills which are so badly needed for the development of resources of the Muslim World. Except for Lebanon, Egypt, Pakistan and Iran, most of the Muslim World does not have technical universities which can play a predominantly crucial role in accelerating the pace of economic development of the Muslim World. Sound business administration policies are paramount these days for managing the affairs of agriculture, industry and for efficient services to be rendered by way of public utilities. Therefore, there is a need that a Business Administration University with strong Islamic bias and indoctrination should be developed and preferably located in the Holy Mecca. This University should attract talented students from all over the Muslim World and a dynamic system of continuous education should be developed.

At present, except for Iran, Egypt, Sudan, Lebanon and Pakistan, satisfactory arrangements for imparting education in the Business Administration field do not exist at all. If the idea is accepted in principle, it will be our great pleasure to prepare a working paper in this respect for the consideration of the Islamic Secretariat. This suggestion, if accepted, will go a long way in providing technically qualified business administrators to all the Muslim World and thus help develop better cooperation and coordination amongst the Islamic States.

#### **Talent Pool**

There is the need to encourage the transfer of available skills of Muslim World to those countries which need the skill. The Islamic Secretariat at Jeddah had prepared a format for collecting the relevant information regarding qualifications and skills of Muslim scholars in Islamic Countries. However, we have not seen much coming out of this approach. Perhaps data is still being collected, collated and tabulated. Action in this regard is needed to be expedited.

Moreover, there is an active need to boost the export of technicians from Muslim countries where they are in abundance to those Muslim countries where they are needed.

#### **Mineral Wealth**

Glancing through the history of discovery of the mineral wealth in the Middle East and Africa we have a strong feeling that the Muslim World is bestowed by nature with considerable mineral wealth which still needs to be exploited and developed. It is difficult to accept that non-Muslim technicians and technocrats will continue exploring the unexplored and hidden mineral wealth of the Muslim World. The missionary zeal, patriotism and true love for the country are factors which are lacking in their approach. These virtues are generally found amongst the Muslims serving in the Muslim World or the nationals of the respective countries. Therefore, for better cooperation amongst the Muslim States, it is necessary that teaching and research of geology as a discipline at post-graduate level must be given the first priority. A Technical University for this discipline for the Muslim World is the urgent cry of the day.

### Other Areas of Economic Cooperation

Likewise there are further areas of cooperation which must be exploited to the full. At present the Muslim countries depend for shipping their goods mostly on western liners, which continue enhancing their freight rates off and on. The need is to increase the national fleets of the Muslim countries bordering on the sea-coasts substantially. A joint shipping corporation in this connection is likely to boost bilateral as well as multilateral trade. This corporation could also secure business from the rest of the world and thus terminate the monopolistic hold of the western shippers.

Relevant to this factor it is also necessary to provide insurance and reinsurance facilities. Our experience in R.C.D. Reinsurance Pool can well serve as a guideline for this purpose.

Incidentally the economies of Muslim countries are not complementary. In order to increase the volume of mutual trade it is, therefore, necessary to do a little bit of planning and redistribute the resources to bring about equitable distribution of costs and benefit. In this context the plan for establishing joint ventures is bearing fruits. This must be expedited in order to maximise the results to mutual benefit.

### Muslim World Arsenal

Lastly, we would like to remind that on many occasions in the past uncalled for war has been thrust upon against our Muslim brethren living in Middle East. Overwhelming majority of the Muslim World depend on non-Muslim countries for the supply of armour, artillery, aircraft and ships. We cannot afford the luxury of continuing to be dependant on others for a long time. This is high time that we should seriously think for establishing defence manufacturing industries in the Muslim World so that the crucial struggle for becoming self-sufficient in the long run is launched. Scholars should contribute ideas and share their experiences in this respect. Effective research in this area is direly needed. By contributing this idea, we wish to stimulate thinking in the Muslim World in a vital sphere.

### ANNEXURE 'A'

### BRIEF ECONOMIC FACTS ABOUT MUSLIM WORLD

| Countries          | Area<br>(Sq. miles)<br>(000) | Population<br>(000) | Total<br>GNP<br>(millions)<br>\$ | GNP<br>per<br>Capita<br>\$ | Remarks       |
|--------------------|------------------------------|---------------------|----------------------------------|----------------------------|---------------|
| Afghanistan        | .. 254                       | 17,888              | 1,575                            | 90                         |               |
| Algeria            | .. 920                       | 15,270              | 5,300                            | 370                        |               |
| Bahrain            | .. —                         | 20                  | 100*                             | 550*                       | 3231 sq. mile |
| Bangla Desh        | .. 55                        | 75,000              | 4,300                            | 60                         |               |
| Cameroon           | .. 184                       | 6,000               | 1,150                            | 195                        |               |
| Chad, Republic of, | .. 496                       | 3,790               | 290                              | 76                         |               |
| Egypt              | .. 386                       | 34,839              | 6,970                            | 207                        |               |
| Equatorial Guinea  | .. 11                        | 300                 | 80                               | 277                        |               |
| Gabon Republic     | .. 102                       | 500                 | 375                              | 775                        |               |
| The Gambia         | .. 4                         | 380                 | 50                               | 135                        |               |
| Indonesia          | .. 736                       | 120,400             | 8,430                            | 69                         |               |
| Iran               | .. 636                       | 30,550              | 12,750                           | 428                        |               |
| Iraq               | .. 173                       | 10,070              | 3,800                            | 393                        |               |
| Jordan             | .. 38                        | 2,470               | 575                              | 286                        |               |
| Kuwait             | .. 6                         | 910                 | 3,460                            | 4,170                      |               |
| Lebanon            | .. 4                         | 2,960               | 1,770                            | 580                        |               |
| Libya              | .. 679                       | 2,080               | 3,946                            | 2,036                      |               |
| Malaysia           | .. 128                       | 10,920              | 4,298                            | 384                        |               |
| Mali               | .. 464                       | 5,260               | 313                              | 60                         |               |
| Mauritania         | .. 419                       | 1,230               | 215                              | 180                        |               |
| Morocco            | .. 173                       | 15,830              | 4,011                            | 245                        |               |
| Niger              | .. 489                       | 4,210               | 400                              | 100                        |               |
| Oman               | .. 82                        | 700                 | 200*                             | 350*                       | Current GNP   |

| Countries                                    | Area<br>(Sq. miles)<br>(000) | Population<br>(000) | Total GNP<br>(millions)<br>\$ | GNP per<br>Capita<br>\$ | Remarks                 |
|--|------------------------------|---------------------|-------------------------------|-------------------------|-------------------------|
| Pakistan                                     | 310                          | 64,892              | 4,740                         | 79                      | per Capita<br>is \$ 120 |
| Qatar  | 6                            | 115                 | 200*                          | 1,730*                  |                         |
| Saudi Arabia                                 | 870                          | 8,000               | 3,910                         | 708                     |                         |
| Senegal                                      | 76                           | 4,120               | 800                           | 205                     |                         |
| Sierra Leone                                 | 28                           | 2,630               | 510                           | 188                     |                         |
| Somalia                                      | 246                          | 2,940               | 250                           | 88                      |                         |
| Sudan  | 968                          | 16,490              | 1,900                         | 117                     |                         |
| Syria  | 72                           | 6,680               | 1,978                         | 307                     |                         |
| Tunisia                                      | 63                           | 5,380               | 1,741                         | 331                     |                         |
| Turkey                                       | 301                          | 37,500              | 13,030                        | 360                     |                         |
| Uganda                                       | 91                           | 10,460              | 1,415                         | 141                     |                         |
| United Arab Emirates                         | 32                           | 200                 | 500*                          | 2,390*                  |                         |
| Upper Volta                                  | 106                          | 5,610               | 353                           | 64                      |                         |
| Yemen Arab Republic                          | 75                           | 6,060               | 472                           | 80                      |                         |
| Yemen, Peoples' De-<br>mocratic Republic of, | 112                          | 1,510               | 165                           | 110                     |                         |

- Notes: 1. Population figures are based on the UN estimates for 1972.  
 2. Figures relating to Total GNP and GNP per Capita are based for 1971 in Current Market Prices as compiled by the Agency for International Development.  
 3. \*These figures were not available as at No. (2) above. Therefore these were taken from: *National and Grindlays Review*, February 1973, p. 9.

## BIBLIOGRAPHY

## BOOKS

## I. In French

1. *Le Monde Islamique* :  
Published by Information Basique Sur Les Pays Members,  
Due Secretariat Islamique, 1974, Pakistan.

## II. In English

1. Aghnides, Nicholas P., *Mohammedan Theories of Finance*, Lahore, The Premier Book House, 1961, pp. 532.
2. Ahmad, Nur, *Glories of Islam*, Lahore, Ferozesons Ltd., 1961, pp. 247.
3. Ahmad, Shaikh Mahmud, *Economics of Islam—A Comparative Study*, Lahore, Muhammad Ashraf, 1968, pp. 191.
4. Ali, Syed Ameer, *The Ethics of Islam*, Karachi: Umma Publishing House, 1970, pp. 50.
5. Ataullah, *Revival of Zakat*, Lahore, Ripon Printing Press, 1949, pp. 110.
6. Bhutto, Zulfikar Ali, *Islamic Heritage*, Los Angeles, University of Southern California, 1948.
7. Brohi, A. K., *Islam in the Modern World*, Karachi, Chiragh-e-Rah Publications, 1968, pp. 163.
8. *Commodity Reports and Country Reports*, 1970-74, published by Barclays, London.
9. Hamidullah Dr. M., *The Muslim Conduct of State*, Lahore, Shaikh Muhammad Ashraf, 4th revised edition, pp. 381.
10. Hakim, Dr. Khalifa Abdul, *Islam and Communism* (Chapter XIII : The Foundations of Islamic Economics), Lahore, The Institute of Islamic Culture, 1953, pp. 232-251.
11. Hashmi, Dr. Badr, *Economic Horizons of the Muslim World*, Karachi, National Institute of Social Economic Research, 1974, pp. 10.
12. *International Islamic Colloquium Papers*, Lahore, Punjab University Press, 1960, pp. 275 Section VII : "Economics in the Social

Structure of Islam with Special Consideration of Landed Property and Land Tenure." List of Papers :

- (1) Land Tenure in Islam by Dr. I.H. Qureshi, Karachi (Pakistan).
- (2) Economics in the Social Structure of Islam by Ghulam Ahmad Pervez, Lahore (Pakistan).
- (3) Landed Property and Ownership of Land in Islam by Sayyid Abdal Hamid al-Khatib, Kabul (Afghanistan).
- (4) Economics in the Social Structure of Islam by Dr. Muhammad Abdullah El-Araby, Cairo (Egypt).
- (5) Islam and Contemporary Economic Systems by Prof. Dr. Amin Afifi Abdallah, Egypt.
- (6) Landed Property and Land Tenure in Islam by Dr. Ali Hassan Abdel Kader, Cairo (Egypt).
- (7) Land—Its Ownership and Rent in Islam by Shaikh Muhammad Muntasir Al-Kittani, Damascus (Syria).
- (8) Economics in the Social Structure of Islam by Shaikh Mahmud Ahmad, Azad Kashmir (Pakistan).
- (9) Labour and Workmen in the Light of Muslim Faith by Prof. Dr. L. Massignon, Paris (France).
- (10) The Problem of Agricultural Land in Islam by Dr. S.M. Yousuf, Colombo (Sri Lanka).
- (11) Economic Concepts of Islam with Special Reference to Zakat by Begum Rehana Arif Islam, Karachi (Pakistan).
14. International Islamic Economic Conference, *Recommendations and Their Implementation*, published in Pakistan, 1950, pp. 21.
15. Irshad, S.A., *Interest Free Banking*, Karachi, Orient Press of Pakistan, n.d. pp. 100.
16. Levy, Reuben, *The Social Structure of Islam*, Cambridge: Syndics of the Cambridge University Press, 1962, pp. 536.
17. Malik, Zahid (Editor), *Re-emerging Muslim World*, Lahore, The Pakistan National Centre, 1974, pp. 130 contains articles on :
  - (1) Pakistan's Role in Muslim World by Malik Ghulam Mustafa Khar, Lahore (Pakistan).

- (2) Rejuvenating Muslim World by Marghub Siddiqui.
- (3) Quaid-e-Azam and Islamic Solidarity by Syed Sharifuddin Pirzada, Karachi (Pakistan).
- (4) Muslim World: The Fourth World by S.M. Zafar, Lahore (Pakistan).
- (5) International Law of Islam by Justice Nasim Hassan Shah, Lahore (Pakistan).
- (6) Muslim World's Trade and Commerce by Muhammad Murtaza Khan, Lahore (Pakistan).
- (7) Muslim World's Economic Potential by Dr. Rafique Ahmad, Lahore (Pakistan).
- (8) Economic Relations of Muslim States by S. A. Sattar, Lahore (Pakistan).
18. Mannan, M.A., *Islamic Economic : Theory and Practice*, Lahore, Shaikh Muhammad Ashraf, 1970, pp. 386.
19. Maududi, Sayyid Abdul A'la, *Islamic Way of Life*, Lahore : Islamic Publications Ltd., 1967, pp. 66-80 (Economic Principles of Islam).
20. Muradpuri, Muhammad Akbar, *Conflict between Socialism and Islam*, Lahore : Islamic Publications Limited, 1970, pp. 125.
21. Muslehuddin, Dr. Mohammad, *Insurance and Islamic Law*, Lahore, Islamic Publications Limited, 1969, pp. 202.
22. *The Muslim World : Basic Information About the Member Countries of the Islamic Secretariat*, published by the Islamic Secretariat, Jeddah, 1973, pp. 164.
23. *Pakistan Pictorial, Special Issue*, Rawalpindi, Pakistan Publications, 1974, pp. 96.
24. *Pakistan—Solidarity with the Muslim World*, Published by Islamic Summit, 1974, pp. 37.
25. Qureshi, M.L. *Problems and Prospects of Development and Economic Cooperation among Islamic Countries*, Islamabad, Pakistan Institute of Development Economics, 1975, pp. 78.
26. Qureshi, Dr. Anwar Iqbal, *Islam and the Theory of Interest*, Lahore, Shaikh Muhammad Ashraf, New revised edition, pp. 223.

27. Ra'ana, Irfan Mahmud, *Economic System under Umar the Great*, Lahore, Shaikh Muhammad Ashraf, 1970, pp. 152.
28. Rodinson, Maxime, *Islam and Capitalism*, New York, Pantheon Books, 1973, pp. 308.
29. Sharif, M. Rahihan, *Islamic Social Framework*, Lahore, Shaikh Muhammad Ashraf, Third revised edition, pp. 247.
30. Shaikh, Nasir Ahmad, *Some Aspects of the Constitution and the Economics of Islam*, England, Working Muslim Mission and Literary Trust, 1961, pp. 246.
31. Siddiqui, Dr. Muhammad Nejatullah, *Some Aspects of the Islamic Economy*, Lahore, Islamic Publications Limited, 1970, pp. 138.
32. ———, *Banking Without Interest*, Lahore: Islamic Publications Limited, 1973, pp. 207.
33. Siddiqui, S.A., *Public Finance in Islam*, Lahore Shaikh Muhammad Ashraf, 1968, pp. 252.
34. ———, *Public Finance in Islam*, Lahore, 1970, pp. 225.
35. *Some Economic Resources, of Muslim Countries*, Karachi, Umma Publishing House, 1964, pp. 88.
36. *Some Economic Aspects of Islam*, Karachi, Umma Publishing House, n.d. pp. 164, contains Articles on :
  - (1) Islam and Economics by Prof. M. N. Huda, Dacca (Pakistan—now Bangla Desh).
  - (2) Islam and Economic Problems by Maulana Abdul Hashim, Dacca (Pakistan—now Bangla Desh).
  - (3) Economics in the Social Structure of Islam by Ghulam Ahmad Parvez, Lahore (Pakistan).
  - (4) Economic System for Interest-free Islamic Society by S. A. Irshad, Karachi (Pakistan).
  - (5) Land Tenure in Islam by Dr. I. H. Qureshi, Karachi (Pakistan).
  - (6) Islamic Economic System by Dr. H. Kahrudin Yunus, (Indonesia).
  - (7) Economics in the Social Structure of Islam by Shaikh Muhammad Ahmad, Azad Kashmir (Pakistan).

- (8) Landed Property and Ownership of Land in Islam by Syed Abdul Hamid Al-Khatib, (Saudi Arabia).
  - (9) Islam and Interest by Dr. Anwar Iqbal Qureshi, Lahore (Pakistan)
  - (10) Islamic Economics with special reference to Zakat by Shujat Ali Siddiqui, Karachi (Pakistan).
  - (11) Interest-free Consumption Loans and Consumer behaviour by S. Hasan-uz-Zaman, (Pakistan).
37. *Studies on Commonwealth of Muslim Countries*, Karachi : Umma Publishing House, 1964, pp. 96.

## ARTICLES

- (1) Nationalism and Internationalism in Islam by Mr. L.A. Sherwani, Karachi (Pakistan).
  - (2) The World Commonwealth of Islam by Maulana Raghieb Ahsan, Karachi (Pakistan).
  - (3) The Common Wealth of Muslim States by Chaudhry Nazir Ahmad Khan, Lahore (Pakistan).
  - (4) Some Thoughts on the Idea of a Commonwealth of Muslim Countries by Inamullah Khan, Karachi (Pakistan).
38. *Trends in Developing Countries*, Published by the World Bank, 1973, (Coverage : Global Indicators, Population and Economic Growth Social Indicators, International Capital Flow and External Debt and International Trade).
  39. Uzair, Mohammad, *An Outline of Interestless Banking*, Karachi, Raihan Publications, 1955, pp. 21.
  40. *The World Almanace*, 1974, New York, The Vancouver Sun, 1974, pp. 1040.
  41. *World Muslim Gazetteer*, compiled by the Secretariat of the Motamar Al-Alam Al-Islami and published by Umma Publishing House, Karachi, 1966, pp. 563.
  42. Zaman, S.M. Hassan-uz, *Trade in Islam : Principles and Practices*, Karachi : Umma Publishing House, pp. 64.

## III. In Urdu

1. Al-Giani, Syed Manazir Ahsan, *Islami Maishat*, Karachi: Shaikh Shaukat Ali and Sons, 1962, pp. 576.
2. Shibli, A. R., *Pakistan main Tijarati Aloom ki Terveej-o-Taraqi*, First Commerce Conference, Old Hailians Association, Hailey College of Commerce, Lahore, 1975, pp. 1 to 20.
3. ———, *Sidelights on the Economics of Muslim World*, Lahore, Peoples Publishers, 1975, pp. 200.
4. Siddiqui Muhammad Mazhar-ud-din, *Islam ka Maashi Nazria*, Lahore, Adarah Saqafat Islamia, 1951, pp. 109.
5. Maudoodi, Sayyid Abul A'la, *Sood*, Lahore, Islamic Publications Ltd., 1961, pp. 276.
6. ———, *Quran ki Maashi Taleemat*, Lahore, Islamic Publications Ltd, 1969, pp. 70.
7. Siddiqui, Naeem, *Maashi na Humvariun ka Islami Hal*, Lahore, Maktaba Chiragh-e-Rah, 1951, pp. 336.
8. Yaqub Shah, *Chand Maashi Masail aur Islam*, Lahore, Adarah Saqafat Islamia, 1967, pp. 259.

## NOTES

1. Dr. Anwar Iqbal Qureshi, *Islam and Theory of Interest*, Lahore, Shaikh Muhammad Ashraf, 1946, p. 157.
2. Ibid, pp. 148-59.
3. This consisted of representatives and experts of Algeria, Egypt, Kuwait, Libya, Pakistan, Saudi Arabia, Senegal and United Arab Emirates with power to coopt other interested Muslim Countries.
4. For complete details please refer to: M. L. Qureshi, *Problems and Prospect of Development and Economic Co-operation Among Islamic Countries*, Islamabad, Pakistan Institute of Development Economics, 1975, pp. 75-78.
5. M. L. Qureshi, op. cit., p. 22. Please also refer to: A.R. Shibli, "Muslim Common Market," published in *The Pakistan Times*, p. 14, February 22, 1975.

## EDUCABILITY OF CHILDREN IN MATHEMATICS —A PSYCHOLOGICAL REVIEW

DR. EHSAN ULLAH KHAN

The topic of development of mathematical concepts in children has been of immense importance for the psychologists, teachers and those who are interested in the study of cognitive development of children. Exhaustive discussions and a number of studies have been undertaken in order to make use of the child's developing abilities in cognition for determining stages of readiness for future learning and revising various academic contents.

### Curriculum Development and Concept Development in Mathematics

The committees on mathematics set up by various Curriculum Development Bureaux felt the need of assessing the age-wise conceptual development of the middle school child before making suggestions for syllabi changes. Naturally, at this stage of development one has to notice the critical nature of the concept formation in mathematics, particularly in the child whose physical and social environment happened to be rapidly expanding. The references that can be collected for representing the general pattern of concept development in mathematics are mainly from the foreign literature based on experimental studies in the concept development. But it is possible to make all necessary adaptations in order to make the information applicable to our syllabi revision. This attitude will, no doubt, serve as a stimulating factor for encouraging research on children by the Departments of psychology. A short review of the literature forms the basis of the present article for theoretical considerations of the teachers for their curriculum activities.

Usually, teachers have to keep in view issues relating to the child's previous mathematical background, the development stage of the child, and the nature of the basic mathematical concepts. The present review also aims at pointing out the very process of development of mathematical

concepts in relatively lesser mechanized societies and its psychological concomitants.

### Psychological Basis of Concepts

So far as the basic psychological determinant of the nature of mathematical concepts is concerned we may view this as an ability which is divided into sensory, perceptual and conceptual levels of thinking.

Sensation is believed to be an elementary and unanalysable unit of apprehension as a result of receptors excitation, especially of the visual, cutaneous and auditory types. Sensory ability refers to the efficient utilization of sensory equipment for demonstrated noticeable differences in stimuli, including patterns and figures. Children deficient in this ability may be very difficult to be judged for their prognosis for later mathematical achievements unless they are old enough to use language for the communication of their images of the numerical and figural stimuli.

Efficient sensory ability is thus to discriminate among complex figures and forms to be verbally pronounced. It develops gradually and is fairly well established by the age of five. Numbers have distinctive and critical features to which a child must become sensitive. With an increased and efficient cutaneous, auditory, and visual sensitivity, the child's impressions of numbers become integrated and organized into perceptual abilities. Social environment and its distinct facilitating factors for these impressions might be at work to be incorporated by the child. Here the child's own experiences and action about numerical content demand verification by others.

Perceptual ability leads to the concepts development to discover and define the critical features common to various combinations of numbers. Thus experiences of the growing child with the numbers can be distinguishable from the concrete to that of formal operations.

For conceptual ability, two and three year old *is a naive in* quantitative concepts. Obviously a child's fund of mathematical concepts, like other environmental concepts, depends on his culture and past experiences. Upto the age of six, the child's concepts are determined mainly by his own

specific experiences and actions but they are simple naive in nature. There may be marked a shift from lower level of concept formation to that of higher level concepts, as from counting to other operations of numbers, by the age of six. The developmental pattern of number concept has, however, revealed no distinct stages but rather a gradual improvement. Piaget's viewpoint has, no doubt, made use of the stage-wise development which has earned large recognition. This will be taken up later in these pages. Regarding gradual development of mathematical concepts a study of Ilg and Ames on 'Developmental trends in Arithmetic' has been quoted by Hurlock. According to their report the developmental pattern indicates that mathematical understanding increases as the child grows older and as his experiences broaden :

- 1 year "One-by-one" pattern of manipulating objects (rudiment of counting).
- 18 months Can build a tower of three to four cubes.
- 2 years Distinguishes between one and many. Says "Two balls" when handed a second ball.
- 2½ years Counts by rote, 1, 2 'lots.' Can give "just one," cube on request.
- 3 years Can count two objects. Can give just two cubes on request.
- 4 years Counts with correct pointing to three objects.
- 5 years Most children can count 13 pennies. One third can count to 30 or more. Most mistakes come after the number 9.
- 6 years Can count to 100. Can count by tens to 100. Can count by five to 50. Can add correctly within 10. Can subtract correctly within 5.
- 7 years Can count by fives and tens to 100. Can add within 20. Can subtract within 10.
- 8 years Can count by two to 20, three to 30, fours to 50. Can add within 25, can subtract within 25. Can deal with simple fractions, multiplication and division.
- 9 years Number concepts to 1,000 or beyond.

The above chronological ages for concepts only present developmental phases and not the age norm criteria in the strict sense of the term. Besides the above growth trend another specific cross sectional study conducted by Vinacke has emphasized the characteristics of six years of age. He reported that "It seems likely that, given a necessary knowledge, practice, and vocabulary, the child of six can form many concepts essentially similar to those of adults, qualified by his lack of experience and skill in applying them." This would suggest that for advance quantitative or higher mathematics, the child must be able to have developed concepts of distinctive, or critical features of quantity irrespective of the chronological age considerations.

Mathematics contains the nature of concepts which can essentially be facilitated by the school learning tasks. Various researches conducted on the beginners in school have furnished information regarding the nature of the concept formation in mathematics in children. According to a similar project's early findings, as reported by Mussen, first and second grade pupils were able to master the basic concepts of geometry, higher mathematics (for example, set theory and lattices), and physics (the concept of force, for instance). Regarding time concepts it was reported that they remained diffused and uncoordinated before the child was of school age.

In the recent years, Jean Piaget has made a valuable contribution to study intellectual make-up of the child. In Piaget's theory of cognitive development a child enters in the School in his second part of the concrete operational stage. This period, in his terminology, is called intuitive thought period and its development is attributed to approximately age four to age seven. In this symbolic activity stage of intelligence a child is able to construct more complex thoughts and images. It means that during this age period the child is able to use logic and reasoning. But he applies reasoning to the concrete situations and not to the verbal propositions. In mathematical concepts, however, the verbal mediation and abstract reasoning are of immense importance. Thus in the view of Piaget it develops ordinarily at the age of 11 or 12. Here the child can deal with both real and hypothetical. This stage has been termed by Piaget as formal operational stage.

This may be suggested from Piaget's theory that a child of age 4 to 7 is

passing through a stage of intellectual development where he can only deal with numbers for classification, counting, adding and subtracting but in his concrete thought operations. The symbolic propositions may be handled by the child, like formal operation of multiplication, division, and functions, at the age 11 or 12. Piaget also upholds the four principles of growth which regulate the development of stages of cognition :

1. The stages and the concepts within these stages occur in a certain order and this is invariant, though the age at which a stage is reached may vary from child to child.
2. On reaching a particular stage a child is characterized by a new mental structure of thinking during this stage.
3. Developing stage is an outgrowth of previous stage or child's evolution is always integrated into his later stages of understanding.
4. There is always a period of preparation for the next stage of concept formation.

Waston also did summarize the details of sub-divisions as they were presented by Piaget, that mathematically symbolic but simple global representation appears by four years and that thereafter the representations are more complex, having sub-parts and relations of one sub-part to another.

With respect to breaking down of cognitive development into various stages and the phases of the growth pattern it may be assumed that the spectrum of cognitive ability is much wider than it has been individually explained. Thus, while teaching of number concepts, and preparation of content for children one may expand the educability range to its lower and upper limits by one to one and a half year. For the text writer there would be some other consideration apart from the usual one of relating content to the average general mental ability assessed over the prevalent standardized tests. Opportunities of children's exposure to the mathematical concepts in a particular social set up and manipulation of the contingencies would go a long way in making useful projections for the revision of the existing content. This would, no doubt, require a culture-bound, well-established research data both on the intelligence levels and on the nature of environmental conditions conducive to mathematical concept building. Such

information would essentially help in maintaining required sequence and order in the content keeping in view the potential range and the previous development of the learner. Another point which demands consideration is that merely determining each preparatory stage for higher concept formation would not be sufficient for better prognosis unless a specific interest pattern of the child is taped in the content presentation, as well as in the contingent situations. Besides typical personality factors, like that of extraversion and introversion, and manifest interest in the mechanical and social activities on the part of children the content in mathematics may suitably be arranged to use its inherent characteristics of emotional reactions. Maintaining proper anxiety levels would also be helpful.

In summary while preparing or revising curriculum in mathematics for children, attention is needed to be given to the fact that it is not merely the genetic factors which should tell us that how the phenomenon of acquisition of mathematical concepts is better studied, but there are certain cultural considerations as well. In the best interest of the child and of the present day needs of the Pakistani Society, we may be conscious to other factors than only chronological age-wise educability levels while suggesting the types of the variables of school learning. For child's cognitive growth Bruner has specially emphasized the factor of language. For the child's intellectual growth his material cultural setting and linguistic environment play a significant role in determining his imaginative and symbolic age. Our social set-up is mainly agrarian, which provides the bulk of primary and middle school population from the rural areas. It is likely to have the characteristics lacking in the formal experimental approach in the contingent factors of the mathematical learning as compared to the children forming the urban school population. It would, therefore, be necessary that while introducing change and setting up new mathematical content adequate helping experiences need to be made available to the pre-school and school-age children living specially in sub-standard conditions. Hence utilizing all measures of human communication, like rural development agencies, news papers, radio, educational television, social welfare projects, and all task forces comprising of students on vacations, and also the employees

who would like to teach mathematics after their working hours would help. All channels to develop interest in mathematics are to be mobilized. This would help in exploiting the measures for enlarging the concepts related to use, value, and interrelationship of numbers at as early age as possible.

These measures would seem justified because in any situation our ultimate objectives of teaching mathematics would not be necessarily different from rest of the scientifically advanced nations.

In socio-economically advanced countries curricular reforms in the field of mathematics have given a new look to this field of knowledge by introducing new instructional objectives, content, procedure and tests. Our experts in the field have also suggested steps to make necessary recommendations for producing new mathematical material and procedures for its teaching. We are, no doubt, rightly committed to the fulfilment of the scientific needs of our rapidly changing society and *Insha Allah* we will achieve our goal.

#### BIBLIOGRAPHY

1. Burner, Oliver and Green Field, *Studies in Cognitive Growth*, New York, John Willey and Sons Inc., 1957.
2. De Cecco, John P., *The Psychology of Learning and Instruction*, Prentice Hall Inc., Englewood Cliffs, 1968.
3. Hurlock, Elizabeth, *Child Development*, McGraw Hill, International Student Edition, 1964, p. 514.
4. Mussen Paul H., *The Psychological Development of the Child*, Prentice Hall, Foundations of Modern Psychology Series, 1965, p. 40.
5. The Development of Sc. & Maths. Concepts in Children—A Report of Regional Seminar UNESCO., UNISEF, 1971.
6. Vinacke, W.E., *Concept of Formation in Children of School ages*, Education, 1954, 74, 527-534, p. 529.
7. Waston Roberts, I., *Psychology of the Child*, John Willey and Sons Inc., New York, Sec. Ed., 1965.

## METHOD IN MADNESS

RAZI ABEDI

All idealistic thinkers through the ages—both creative and speculative—have seen the world as a madness and all their efforts have been directed to discovering or formulating a method in order to deal with this madness. There has been in fact an effort to ignore the reality of existence, or at least, to minimise its significance. That is why poet after poet and philosopher after philosopher have been emphasising the meaninglessness or confusion of life. This has been so right from the idealists of the antiquity down to the absurdists of our own day.

The idea of 'method in madness' has been suggested from a line in Shakespeare's *Hamlet*. Here Hamlet is ragging the old wise *fool*, his father's prime minister, Polonius. Hamlet has assumed an *antic* disposition and is pretending to have gone mad. But his attack on Polonius is so much to the point that the poor old man is baffled and exclaims: "Though this be madness, yet there is method in't." In fact Hamlet had adopted madness as a method. He had deliberately taken on this disposition believing that in this way he would be able to resolve the mysteries of life. But it is interesting to note that this same device which Hamlet pretends to have deliberately adopted to realise a plan, adopted as a policy, is very earnestly presented as an excuse to prove his innocence to Laertes when he tells him:

If Hamlet from himself be ta'en away,  
And when he's not himself does wrong Laertes,  
Then Hamlet does it not; Hamlet denies it.  
Who does it then? His madness.<sup>2</sup>

He creates, enjoys and even exploits confusion, and so deludes others as well as himself. This has been a very typical reaction. For those who took life seriously there were only two ways to react to its madness. Either they rejected it or they succumbed to it. And those who did not take it seriously,

as according to Conrad (in *Lord Jim*), 'those who do not feel do not count.'<sup>3</sup> In this supercilious manner one may either reject the world as a Timon, or assume its madness as a Hamlet. One may be clever and give his escape some sophisticated name like Plato and reject the actual world as a mere shadow for the *real* world which is 'the world of ideas,' or one may be a Heraclitus, who was known as the weeping philosopher because of his melancholy view of the changing and fleeting character of life, or again, one could be a Democritus, who was called the laughing philosopher, since he had always been laughing at the follies of mankind. Heraclitus, Democritus and Plato, or Hamlet and Timon, as also the Cynics, along with all other philosophers of the kind, are the most typical examples of persons who were too philosophical to bother about the realities of life and who tried to philosophise them by reducing them to certain ideas abstracted from life. They suffered because they escaped. Perhaps Thomas Hardy tried to say as much, though perhaps he never intended it, when he showed his rustics the happiest of his characters and his idealists the most miserable among them.

When these intellectuals failed to master life, failed to understand its ways, when like T. S. Eliot they found:

History has many cunning passages, contrived corridors  
And issues, deceives with whispering ambitions,  
Guides us by vanities. . . .  
She gives when our attention is distracted  
And what she gives, gives with such supple confusion  
That the giving famishes the craving. Gives too late  
What's not believed in, or is still believed,  
In memory only, reconsidered passion. Gives too soon  
Into weak hands, what's thought can be dispensed with  
Till the refusal propagates a fear. Think  
Neither fear nor courage saves us. Unnatural vices  
Are fathered by our heroism. Virtues  
Are forced upon us by our impudent crimes.<sup>4</sup>

and when like Eliot they sought heroic solutions, they felt frustrated, and regressed into the past, seeking refuge in myth and ritual. Thus Sophocles opened his play *Trachiniae* with the words, "There is a saying among men, put forth of old, that thou canst not rightly judge whether a mortal's lot is good or evil, ere he die," and he closed *Oedipus* on a similar note, "And none can be called happy until that day when he carries His happiness down to the grave in peace." Such was the fate of Oedipus as depicted by Sophocles. Oedipus was a popular and honoured king till the day of his doom. Neither he himself nor anyone else ever suspected that he carried the seeds of his destruction in his own character. Oedipus insisted to unravel the mystery, and Tiresias, who knew, kept warning him. Determined to know the truth Oedipus ignored Tiresias only to discover to his own great misery that he had been living in sin, having married his own mother. The revelation is too much for him and in great torture he gouges his eyes. The fate of Oedipus was a warning to all explorers who wanted to unravel the mystery of life; because it was a mad affair and would strike the beholder mad. This madness was seen by Macbeth as:

Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage,  
And then is heard no more: it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing.<sup>5</sup>

All these *seers* were extremely scared of life and kept warning others to keep clear of it, as did Shelley while lamenting his own lot:

. . . he, as I guess,  
Had gazed on Nature's naked loveliness,  
Actaeon-like, and now he fled astray  
With feeble steps o'er the world's wilderness,  
And his own thoughts, along that rugged way,  
Pursued, like raging hounds, their father and their prey.<sup>6</sup>  
So did Arnold warn his Scholar Gipsy against the destructive influence of this 'naked loveliness' when he called out to him to fly the sick fatigue and divided aims of this life.<sup>7</sup>

But all was not despair. There were some who claimed to know the method, to possess the formula which will tame this mad force. They knew how to exercise the demon. These were the priests. A whole system of ritual and incantatory songs was devised to please the propitious gods and keep away the omenous powers. Thus the idealistic philosophic view of life, through its abstract speculations, invited the magician and the priest, who were identical figures in all such societies, to dominate the scene, and the *seer* and the fortune-teller got the place of honour. In all Theban world only the blind Tiresias could see. Reality was thus rejected and priest's fiction was given credence.

Beside the occult approach, there was a rational approach too. This may be seen in Aristotle. He distinguished the world of art from the world of everyday happenings by propounding that art concerned only with the Probable in life.<sup>8</sup> The Probable was defined as a convincing possibility. Life, thus, according to Aristotle, was full of strange possibilities. Practically anything was possible. In short, it meant, as Sophocles and others saw it, that life was a chaos. According to Aristotle, the poet attempted to create order out of chaos.<sup>9</sup> Aristotle saw art as an attempt by the artist to straighten out the confusion of life, in order to give a pattern to it, and in this way to gain some insight into its mysteries and acquire some wisdom into its affairs.<sup>10</sup>

More to the point was however Aristotle's diagnosis and his suggested remedy of human anxiety with reference to the contemporary medical term of Catharsis. Tragedy, according to him, consisted of 'incidents arousing pity and fear, wherewith to accomplish its catharsis of such emotions.'<sup>11</sup> The implication here is that there is an inner chaos in man and for a healthy psychic life, essential to a healthy social life, this must be regulated. This goes to the extent of saying that not only there is chaos around and inside man, it is rather essential to human psychic health, and if need be, such chaos should be artificially created by the poet in the form of Tragedy.<sup>12</sup> This was Aristotle's justification of Tragedy and its utility, and this is what, according to him, created 'Tragic Pleasure.'<sup>13</sup> We come to the conclusion that there

is a madness raging outside man and one inside him. Tragedy regulates both; one by observing the rules of probability, the other through catharsis. Aristotle, in short, proposed that order came through disorder, sanity through madness and wisdom through suffering. Thus insanity, madness and suffering were not only accepted in the fabric of life, these were rather made the very conditions for its stability.

The poet's job, his noble job, was thus to create order and balance in man's life, both external and internal. This presumed a lack of balance in life. Another name for balance in Greek terminology was justice. The very notion of *poetic justice*, so sacred with the neoclassicists, is itself a testimony of the belief that no justice exists in the world, but the poet must show it in his representations of life, and so it was called *poetic justice*.<sup>14</sup>

Leaving the Greek antiquity, if we come down to the Renaissance we see that Shakespeare wrote one mad play after another reflecting the horrors of a capricious and unpredictable life. In his earlier days he wrote comedies, which ranged from light and gay stories to intricate dramas of disguises and complexities. But then, with his growing years, followed a series of disturbing studies of human character and its environs. There followed *Timon*, *Macbeth*, *Othello*, *Hamlet* and *King Lear*, among other tragedies. Here human madness was depicted variously as misanthropy, ambition, jealousy, scepticism and egotism. These, beside the theme of vengeance in *Titus Andronicus*, completed the list of almost all mental aberrations to which man can fall a prey. The problem with all these characters was that they saw life as a pattern, a pattern which they assumed for it, and saw it from their individual points of view, and when the world refused to fall into their pattern they succumbed to it. This madness, moreover, is rather widespread in these plays rather than being a mere individual aberration. For instance, in *Hamlet*, we are presented with different kinds of madness: one pretends madness, the other goes mad, while a third one talks mad, *King Lear* is the extreme example of it where almost all the main characters are mad. Lear himself goes mad, Edgar and Kent disguise their sanity, believing it to be a serious handicap, while there is a regular professional

fool in the play. Besides, Gonreil and Regan are the furies themselves, not mad, but the very personifications of madness. And Cordelia! Well, whatever one may say of her angelic innocence, is no less egotistical and obstinate in abandoning her old father to the wicked sisters about whose insincerity and evil designs she has no doubt. Perhaps a saner course would have been to humour a senile autocrat who had once been a good king and a kind father. None of them in fact behaves as a sane person. A modern psychiatrist would have them sent to the hospital.

We see this human madness, on the other hand, reflected in the world of nature. There is a howling storm raging in the forest which is echoed in the rage that is rising in Lear's heart.<sup>15</sup> Madness in *King Lear* is neither simply human nor natural, it is elemental, as if the very fabric of life carries within it a strong current of violence which can erupt any time. There are further suggestions of an omenous and capricious force working against the wisdom of man, summed up in the age-old saying 'man proposea and God disposes', as if God's ways are contrary to those of man. Thus speaks Gloucester in *King Lear*:

As flies to wanton boys, are we to the gods;  
They kill us for their sport.<sup>16</sup>

This sounds very Sophoclean and is echoed by Hardy also when he sums up the story of *Tess* by remarking that the President of the Immortals had ended his sport with her.<sup>17</sup> At another place in the play Gloucester describes how human life is at the mercy of heavenly powers:

These late eclipses in the sun and moon portend no good to us:  
though the wisdom of nature can reason it thus and thus, yet nature  
finds itself scourged by the sequent effects. Love cools, Friendship  
falls off, brothers divide: in cities, mutinies; in countries, discord; in  
palaces, streason; and the bond cracked between son and father. . . .<sup>18</sup>

Such omenous happenings are mentioned in *Julius Caesar*<sup>19</sup> and *Troilus and Cressida*<sup>20</sup> where lionesses whelp in the streets and the graves yawn, yielding their dead. (This brings to mind T.S. Eliot's epitaph of *Burnt Norton*, which is a quotation from Heraclitus: "Although the law of Reason is

common, the majority of people live as though they have an understanding of their own'.<sup>21</sup> Life therefore appears at best as a mad affair, and at its worst as absolutely inimical to man.

Then, again, we find in Shakespeare an attempt at a wider perspective of the issues of life. This has been found by Shakespearean scholars in what they call the *Problem Plays*, which include, beside *Hamlet*, *Julius Caesar* and *Troilus and Cressid*. These are so called because in them the issues are not very clear. The moral situation is extremely confused, and it is very difficult to pass a judgement. The good and the evil have been so mixed up that one cannot be distinguished from the other. These plays reflect the height of scepticism reached by Shakespeare. The world appears to him as a hopeless affair, so baffling that the individual loses his identity. The wavering state of the mind and the loss of confidence which accompany this bewilderment have been expressed by Shakespeare in the Sonnet: "When in disgrace with fortune and man's eyes."<sup>22</sup> Here he expresses how extreme inferiority complex makes man chase illusions, wishing himself hopeful like one and featured like the other. This is the situation of loss of faith, of a complete breakdown of values. And this is what happened to Shakespeare. He could not resolve the confusing situation. Finally he had to resert to the world of fantasy,<sup>23</sup> and it is in plays like *the Tempest* that he finds some consolation. This is exactly like the reaction of all other idealistic thinkers, not unlike Plato, who ultimately seek refuge in *Otopias*.

The same encounter with madness goes on until we come to Byron and confront his *Byronic Hero*, a disillusioned, desperate, egotistical and vigorous man who believes that he has suffered at the hands of both fate and man. He has various faces; Cain, Werner, Childe Harold, Don Juan, Beppo, etc. A hypocritical society disappoints him. He sees merchants turned into pirates, like Beppo, who are considered respectable and noble for the wealth they have accumulated through ignoble means. Then, responsibility falls on man from strange quarters. If a Cain suffers for the sin of the parents, a Werner suffers for the sin of a son. This theme of ancestral curse projects life as a dismal affairs. This was also the theme of tragedies by Ibsen and Srinberg. Again, Satan informs Cain that what is lawful for him will

become a sin for the generations to come. He tells him that both Cain and Abel have been living with their sisters as their wives. For his progeny it will be the worst of the sins.<sup>24</sup> Byron's own scandal of incest is to the point here. He does not see much in himself to blame, and stands up in revolt against the state of things. But he also believes that this is a futile revolt. Satan tells Cain the events which have to follow. Misery is inevitable. Cain knows that everything is preordained. Still he rebels, convincing himself that to rebel and to suffer is his doom.<sup>25</sup>

This sense of futility, of meaninglessness of life, is very much the theme of a large part, rather the most representative part of modern literature. Conrad's Lord Jim is always aware of some phantom lurking under the smooth surface of the sea which may any time strike the ship and sink it.<sup>26</sup> Becket's tramps are fighting against the unknown, the meaningless;<sup>27</sup> Eliot talks of the living dead,<sup>28</sup> the hollow men, and vacant shuttles weaving the air.<sup>29</sup> On top of all this follows the modern school of the 'Absurd', which sees nothing but chaos and madness in life; and this madness is like an unappeasable mythical demon that demands no less than human sacrifice. This is best exemplified in Sartre's *Les Mouches*, in which the evil of this world is actually presented in the form of Furies, which are the agents of madness, and had been so in Greek mythology. These Furies will not release humanity from their curse until an Orestes offers his life to satisfy their bloody hunger—an individualistic heroism popularised by the egotists.

Then, again, in the modern age, since the nineteenth century, a new concept has found vogue. This is given by psychology. According to Freud the Unconscious is the seat of the evil. The instinctual energy, ID, the development of which is stimulated by frustration and discomfort, if not properly regulated, will corrode human life and bring destruction upon man.<sup>30</sup> According to Jung the unconscious is a very large portion of the mind of man, the conscious being only a small fraction of it.<sup>31</sup> This means that only a fraction of the human mind is at all reasonable and can be regulated. The rest is occult business and can be tamed only through myth, ritual and some kind of mystical formulae. Psychology has in fact sought to provide a scientific basis to what was only a sarcastic fiction to Samuel Butler,

who in *Erewhon* described crime as disease, or madness, which could be medically, or now more properly, psychologically treated.

Man has thus been thrown back to a stage where he must become a savage once again, since all attempts to bring reason and order to life have failed. This has in fact been caused by a misdirection given to human effort in dealing with the facts of life. As has been suggested earlier, the root of this lies in the idealistic approach which abstracts thought from life and tries to seek the solution of real problems in an ideal world, in a world of illusions, which with the slightest loosening of the grip of the tricks of the metaphysics, relapses into pure fantasy. Man tried to bring the world up to the pictures created by his fantasy, and when reality failed to submit to his dreams, he either rejected the world or surrendered himself completely to illusions.

This tragedy of man is the result of his refusal to accept the objective conditions of existence as the reality. He always considered himself much bigger than what he is. He convinced himself that he was created in the image of God, and he always saw himself in that image. He scorned the smallness of the mundane world. He deluded himself with the flattering thought that he possessed divine attributes, and refused to come down from the Elysium which he believed to be his real abode. He refused to pace the world of everyday reality. Literature of the East and the West is full of such stuff. A. C. Bradley summed up the situation of Hamlet as "the sense of the soul's infinity and the sense of the doom which not only circumscribes that infinity but appears to be its off spring."<sup>32</sup> This is the trouble—finite man living under the illusion of infinity. This state of the mind is very beautifully analysed by Euripides in the *Bacchae*, a really mad play. The arrival of Bacchus, the god of wine, throws the people into ecstasy. Particularly the women become his ardent devotees. Bacchic revels transport them into *divine* frenzy. The old show prudence and expediently accept the new god, whom they find powerful and irresistible. The priest justifies the new god, and starts preparing to pay homage to him. But young Pentheus tries to check the frenzy of the women, which he considers mad,

irresponsible and immoral. But when he goes to them, Agave, his mother, in that *divine* frenzy, tears her own son from limb to limb. But as she comes back to her senses and realises what she had done, her lament precisely sums up her situation, which is the point of the play. She says:

"I had abandoned the shuttle and the loom and thought of higher things".<sup>33</sup> A similar fate befalls Hercules in another play by Euripides, *Hercules Furens* or *The Madness of Hercules*. Hercules was the son of Amphytrion and Alcmene, but he believed that his father was not Amphytrion but Zeus, who had come to Alcmene in one of his traditional amours. Thus Hercules thought himself to be anthropomorphic, imbued with divine attributes. One in a fit of frenzy he butchers his own children. But when the fit is passed he comes out of the delusive sense of self-aggrandizement. He apologizes to Amphytrion saying to him that he was his father, not Zeus, which was a fiction.<sup>34</sup>

To conclude, then, man invites miseries upon himself when he forgets about the immediate reality and tries to soar too high. Icarus like he flies too near the sun and burns his wings, hurling himself to death down on the earth—the same earth which he so disdainfully tries to reject. He overreaches himself and thus brings about his own doom. Unless man realises that he is a mortal, with all the limitations of a human being, and that he is the inhabitant of this earth, however small and mean, and that all his comforts and miseries rise from this very earth; unless he starts facing the facts, he will only pile misery upon misery and curse upon curse, not only on himself, but on everyone around him. To believe, in short, that we in this world are outcasts of a higher world, to believe that his world is only a shadow or an illusion which we must give up as soon as possible, in order to seek entry into the ideal world, to believe that we can impose a pattern on this life which does not grow out of this life, to believe in all such things is madness, and any attempt to impose an order of ideal dreams—or idle fantasies, which is the same thing—will only be another madness. Aldous Huxley once said of Freud that the tragedy with him was that he never met a same person.<sup>35</sup> The same is true of our idealists that in the excitement of their idealism they

never see the actual life around them, and are thus given to all sorts of illusions and utopian aspirations. A balanced man, as a balanced society, is outside our experience. We live in a world of horrible miseries and aspirations, seeing only dismal gloom in the future. Thus our literature is full of stories of horror, violence and frustration. We live in the world of Draculas, sex maniacs and detectives. No wonder then that we cannot appreciate the post-revolutionary literature of the socialist countries. It does not look like literature to us, with no excitement, no heroism and no personal tragedy, because to us the function of literature is catharsis in Aristotelian terms and sublimation in Freudian terms. But, at the same time, we cannot pass a judgment on Chinese or other such literature, since we do not share their experience. Our world is radically different from theirs, and our sense of social reality has no relevance to their level of social awareness. But one thing seems quite imminent: a world in which tragedy provides pleasure and reinforces the pride of man is soon going to be a thing of the past. More positive values will attract man henceforth. Madness cannot be eradicated by putting a gloss on it. No amount of method will turn frenzy into sanity. Instead of imposing method on madness, it is becoming now very obvious that madness will have to be properly diagnosed and eliminated.

#### NOTES

1. *Hamlet* II. ii. 211-12.
2. *Hamlet* V. ii. 248-251.
3. Conrad, *Lord Jim*, Ch. 21.
4. *Gerontion*
5. *Macbeth* V.V. 24-48.
6. *Adonais*.
7. Before this strange disease of modern life,  
With its sick hurry, its divided aims,  
Its head o'ertax'd, its palsied heart, was rife—  
Fly hence, our contact fear!
8. S. H. Butcher, *Aristotle's Theory of Poetry and Fine Art*, Aristotle's *Poetics* IX 3, 4, p. 35.

- 'Poetry, therefore, is a more philosophical and a higher thing than history: for Poetry tends to express the universal history the particular. By the Universal I mean how a person of a certain type will on occasion speak or act, according to the law of probability or necessity.'
9. Ibid., Ch. III, *Poetic Truth*, p. 143 'Not only in the development of plot but also in the internal working of character, the drama observes a stricter and more logical order than that of actual experience.'
  10. Ibid., Ch. XI, *Poetic Universality in Greek Literature*, p. 399.  
'The sequence of Poetry is not the empirical sequence of fact but the logical or conceivable sequence of ideas.'
  11. Ibid., VI 3. p. 23.
  12. Ibid., Ch. VI, *The Function of Tragedy*, p. 246.  
'Pity and fear, artificially stirred, expel the latent Pity and fear, which we bring with us from real life', *ibid.*, p. 267.
  13. Pity and fear are purged of the impure element which clings to them in life. In the glow of tragic excitement these feelings are so transformed that the net result is a nobler emotional satisfaction.
  14. Bywater, Aristotle on the Art of Poetry, Ch. 13. pp. 49-50.  
(1) A good man must not be seen passing from happiness to misery, or (2) a bad man from misery to happiness. The first situation is not fear inspiring or piteous, but simply odious to us. The second is the most untragic that can be: it has no one of the requisites of Tragedy: it does not appeal either to human feeling in us, or to our pity or, to our fears.  
..... Pity is occasioned by undeserved misfortune.
  15. *King Lear* III. ii. 14-24.  
Ramble thy bellyful! spit, fire! spout, rain!  
Nor rain, wind, thunder, fire, are my daughters:  
I tax not you, you elements, with unkindness;  
I never gave you kingdom, called you children  
.....  
But yet I call you servile ministers,  
That have with his pericious daughters join'd  
Your high engender'd battles' gainst a head  
So old and white as this.
  16. Ibid., iv. i. 36-37.
  17. Hardy, *Tess*. Closing lines of the novel
  18. *King Lear* I. ii. 115-123.
  19. *Julius Caesar*, II. ii. 17-25.
  20. *Troilus and Cressida*, V. iii. 62-66.

21. *The Four Quartets*.
22. Sonnet XXIX
23. Lytton Strachey, *Literary Essays*
24. Cain A Mystery, I. i. 358-76.
25. Cain—A Mystery III. i. 274-80.
26. *Lord Jim*, Ch. 14. 'A floating derelict probably . . . it was just the sort of craft that would capsize in a squall and float bottom up for months—a kind of maritime ghoul on the prow to kill ships in the dark, such wandering carpses are common enough in the North Atlantic, which is haunted by all the terrors of the sea,—fogs, icebergs, dead ships bent upon mischief, and long sinister gales that fasten upon one like a vampire till all the strength and the spirit and even hope are gone, and one feels like the empty shell of a man.'
27. *Waiting for Godot*.
28. *Waste Land*, *Hollow Men*.
29. Gerontion.
30. Freud, *Civilization and its Discontents*, pp. 86-87.  
'This aggressive cruelty usually lies in wait for some provocation, or else it steps into the service of some other purpose, the aim of which might as well have been achieved by earlier measures. In circumstances that favour it, when those forces in the mind which ordinarily inhibit it cease to operate, it also manifests itself spontaneously and reveals men as savage beasts to whom the thought of sparing their own kind is alien.'
31. Frieda Fordham, *An Introduction to Jung's Psychology*, a Pelican Original, 1963, p. 21.  
'The conscious aspect of the psycho might be compared to an island rising from the sea—we only see the part above the water, but a much vaster unknown realm spreads below, and this could be likened to the unconscious.'
32. A.C. Bradley, *Shakespearean Tragedy*. Lecture on Hamlet
33. Euripides, *The Bacchae*, line 1236.
34. Ibid, *Heracles Furens*, line 1260.
35. W. Brooks, *Writers at Work*, Second Series. Pub., Lon., 1964  
Aldous Huxley, Seeker and Warlough, London 1963, p. 168.  
'The trouble with Freudian psychology is that it is based exclusively on a study of the sick. Freud never met a healthy human being—only patients and other psychoanalysts.'

## NOTICE TO SUBSCRIBERS

The two issues of the Journal of the University of the Punjab relating to the Humanities, entitled *Journal of Research (Humanities)*, are published in January and July and the other two issues of the Journal dealing with Sciences, entitled *Journal of Scientific Research*, in April and October. The volumes of *Journal of Research (Humanities)* and *Journal of Scientific Research* are numbered separately.

The subscription, including postage, for a single issue is Rs. 2.50 in Pakistan (\$1.00 or 7s.6d. in foreign countries), for two issues in a year of *Journal of Research (Humanities)* or *Journal of Scientific Research* is Rs. 5.00 (\$2.00 or 15s.), and annual subscription, including postage, for four issues is Rs. 10.00 (\$4.00 or 30s.).

All correspondence should be addressed to Mr. Muhammad Ismail Bhatti Secretary, Editorial Board, *Journal of Research (Humanities)*/*Journal of Scientific Research*, Department of English Language & Literature, University of the Punjab, Lahore (West Pakistan).

## CONTENTS

|  | Page  |
|--|-------|
| I. THE LIFE AND WORKS OF AL-MUBARRAD                                     |       |
| <i>Dr. Zulfiqar Ali Malik</i>  | 1—25  |
| II. ECONOMIC COOPERATION AMONG<br>ISLAMIC STATES                         |       |
| <i>Khawaja Amjad Saeed</i>   | 27—44 |
| III. EDUCABILITY OF CHILDREN IN<br>MATHEMATICS—A PSYCHOLOGICAL<br>REVIEW |       |
| <i>Dr. Ehsan Ullah Khan</i>  | 45—51 |
| IV. METHOD IN MADNESS  |       |
| <i>Razi Abedi</i>  | 53—65 |