

## QURAN AND HADITH IN THE LETTERS OF YOUSAF AZIZ MAGSI (A STUDY)

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### ABSTRACT

*Mir Yousaf Aziz Magsi started new tradition by using the references and quotations of Quran and Hadith and using these as argument in his Urdu Letters which were published by Dr. Inam-ul-Haq Kousar in 1978 with the name of "Makateeb -e-yousaf Aziz Magsi". Before this we don't find this quality so often used in the Urdu letters written by the people of Balochistan. More over a new trend was established in this region and it pioneer was Mir Yousaf Aziz Magsi. The quotations of Quranic Verses and Hadiths prove that Yousaf Aziz Magsi was not only a political and social leader but he proved that if a writer is learner of Quran and Hadith, he has strong grip on his letters and can quote Quran and Hadith. This is the uniqueness of his writing.*

### KEYWORD

*Mir Yousaf Aziz Magsi, Mir Sohrab Khan Domki, Sardar Mir Taj Muhammad Khan, Mir Amin Khan Khosa, Muhammad Hussain Anqa, Mulana Abdul Karim, Nawab Qaiser Khan Magsi, Qazi Rasool Baksh, Molui Ghulam Qadir.*

### INTRODUCTION

In the Urdu letters of Mir Yousaf Aziz Magsi his manner has a very special importance. He was really a representative of manner as far as the usage of language and fluency of narration is concerned. He laid stress on the attainment of Quran and Hadith for the expression of thought. In these two methods styles seem to run side by side. In one style he has added Quranic verses or their passages but has not written their translation. In the second, he wrote translations for the convenience. This second method has been used for the starting of Urdu essay writing. So this style of attainment of Quran and Hadith is very popular. But question is that why he used the first style /

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method. Apparently there is not any explanation in his letters. But it seems that he know that the people, to whom he was writing letters were learned enough to understand easily.

His addressed persons were Mir Sohrab Khan Domki, sardar Mir Taj Muhammad Khan, Muhammad Amin Khan Khosa, Muhammad Hussain Anqa and Maulana Abdul Karim. All these were very learned people. They had not only deep aware ness of current affairs, experiences, matters and problems but they used to under stand the Quranic verses and their meanings. Mir Yousaf Aziz Magsi quoted Quran and Hadiths in his leters. It is explained according to the topics of Quran and Hadith in the process of attaining and convenience. There are two topics Translated and Un Translated for Example.

### Transleted Quranic Verses

S. No	Letters to the	Quranic Verses	Letter No	
1.	Sardar Mir Taj Muhammad Khan Domki	ذینا فرغ علینا صبرا وثبت اقدامنا وانصرنا علی القوم الکافرین	2	(Kousar 1978)
2.	Muhmmad Amin Khan Khosa	انما اموالکم واولادکم لکم فتنه	16	(Kousar 1978)
3	Ibid	قل انکان آباءکم وابناؤکم واکوانکم و ازواجکم وعشیرتکم	24	(Kousar 1978)

## Un-Translated Quranic Verses

4	Sardar Mir Taj Muhammad Khan Domki	تلك الايام نذا ولها بين الناس	7	(Kousar 1978)
5	Ibid	اهدنا الصراط المستقيم	7	(Kousar 1978)
6	Ibid	انعمت عليهم غير المغضوب عليهم	7	(Kousar 1978)
7	Ibid	الله الذين آمنوا منكم و عملوا الصلحت يستخلفنهم فى الارض كما استخلف الذين من قبلهم	7	(Kousar 1978)
8	Ibid	وكذلك من كم امة يدعون الى الخير و يامرون بالمعروف وينهون عن المنكر	7	(Kousar 1978)
9	Ibid	يخرج الحى من الميت و يخرج الميت من الحى	7	(Kousar 1978)
10	Ibid	ليس للانسان الا ما سعى	7	(Kousar 1978)
11	Ibid	لا يكلف الله نفساً الا وسعكم	7	(Kousar 1978)
12	Muhmmad Amin Khan Khosa	الا ان حزب الله هم الفالبون	13 Also at Page No 60	(Kousar 1978)
13	Ibid	لا تهنوا ولا تحزنوا و اتمم الاعلون ان كنتم مؤمنين	16 Also at Page No 44, 45, 47, 72, 105	(Kousar 1978)
14.	Ibid	انما اموالكم و الولاد كم لكم فتنة	16 Also at Page No 60	(Kousar 1978)
15	Ibid	انا لله و انا اليه راجعون	16 Also at Page No 60	(Kousar 1978)
16	Ibid	الذين اتبعوا فى الساعةى العسرة	24	(Kousar

				1978)
17	Ibid	و على الثلثى الذين	24	(Kousar 1978)
18	Ibid	فتهنوا الموت ان كتم صادقين	25	(Kousar 1978)
19	Ibid	ربنا اخرجنا من هذه القديتى الظالم اهلها	25	(Kousar 1978)
20	Ibid	اذا جاء اجلهم لا يستأخرون ساعة ولا يستقدمون	25	(Kousar 1978)
21	Ibid	ان الله لا يغير ما بقوم حتى يغيروا اما بانفسهم	25	(Kousar 1978)
22	Ibid	كم من فئنى قليلة غلبت فنى كثيرة	25	(Kousar 1978)
23	Ibid	الا ان حزب الله هم الغالبون	25	(Kousar 1978)
24	Ibid	لا حول ولا قوة الا بالله العلى العظيم	31	(Kousar 1978)
25	Ibid	لا يستقدمون ساعتى ولا يستأخرون	36	(Kousar 1978)
26	Ibid	مالك يوم الدين	46	(Kousar 1978)
27	Mulana Abdul Karim	وما توفيقى الا بالله العلى العظيم	51	(Kousar 1978)

### Transleted Hadith

28	Sardar Mir Taj Muhammad Khan Domki	خير الناس من ينفع الناس	Also at Page No 25	(Kousar 1978)
29	Ibid	القيت لهم الله ورسوله	24	(Kousar 1978)

### Un Transleted Hadith

30	Muhmmad Amin Khan Khosa	ما القيت لا هلك؟	24	(Kousar 1978)
31	Ibid	الحمد لله على كل حال	25	(Kousar 1978)
32	Ibid	اخرجوا اليهود والنصارى من جزيرة العرب	25	(Kousar 1978)
33	Ibid	اسعدك الله تعالى في الدارين خيرا	26	(Kousar 1978)
34	Mulana Abdul Karim	والله اعلم بالصواب	51 Also at Page No 25	(Kousar 1978)

Mir Yousaf Aziz Magsi has clarified his topics or the teachings by using forty three Verses in his fourteen letters. The translated verses are three non translated Quranic verses are twenty four and non translated Hadiths are only five. Three Quranic verses are used more than once. The numbers of its usage are nine. Only one Quranic verse is used six times. The two Quranic verses are used twice. All translated and non Translated Hadiths are used twice.

These figures show that his study and the tendency of usage of Quranic quotations to understand its reasons, it is necessary to see his life in this background that when and how he tended to study Quran and Hadith. Certified / authentic references tell us that he got his basic education at home from his father Nawab Qaisar Khan Magsi. He learnt small Quranic verses and Suras by heart and he got interest in Quran from very young age. (Balochistan weekly 1936)

In 1915 Nawab Qaisar Khan Magsi arranged home tuition for Yousaf Aziz Magsi when they returned back to Jhal Magsi from Larkana. Qazi Rasool

Baksh was appointed for this, under whose supervision of function of "Rasm-e-Bismillah" was held (**Balochistan weekly, 1936 & Khan, Akthar, 1995**)

From young age to boy hood, the continuous attachment with Quran learning has made his grip on knowledge very strong which was improved with the excessive study with the passage of time. Afterwards he was able to Quote Quranic passages in better way. (Kousar 2005) That's why in his letters, the references of Quran are more than the references of Hadiths. That was because of the method of education provided by his father. During studies Molvi Ghulam Qadir made him study the supreme literary, moral and educational books of Urdu, Persian. (**Balochistan Weekly 1936**).

There are fifty six letters which are included in "Makateeb-e-Yousaf Aziz Magsi" in fourteen letters we can find the references of Quran and Hadiths. These are letter No 6, 7, 10, 11, 12, 13, 16, 24, 25, 26, 31, 36, 46 and No 51, which were written to only three persons i.e. Sardar Taj Muhammad Domki, Muhammad Amin Khan Khosa and Mulana Abdul Karim. This proves that among his addressed persons were only these three had full knowledge of Quran and Hadith. All these persons were so much liable to him that he sent fifteen un-translated quotations of Quran to Muhammad Amin Khosa, nine to Sardar Taj Muhammad Domki and one to Maulana Abdul Karim and he sent four un-translated Hadiths to Muhammad Amin Khosa and one to Maulana Abdul Karim. Most of the letters were written to Muhammad Amin Khosa which is thirty six. So the number of Quranic verses and Hadiths were mostly in these letters. There are seventeen quotations from Quran and five Hadiths in the letters to him. The total numbers is twenty two. On the contrary ten quotations were sent to Taj Muhammad Domki and two to Maulana Abdul Karim.

## **CONCLUSION**

There are many witnesses of the quotations of Quran and Hadiths in the letters left by Mir Yousaf Aziz Magsi to understand its background, the keen study of his letters tells that he was the foremost reformer of Balochistan. In this respect he wanted to convey his thought, feelings and expression to his friends. So that they'd convey his message by doing great works and provide necessary resources for its practical interpretation.

Actually he thought that practical life discipline, manners were necessary for the educational, social and economical development in Balochistan. So he put a soul in his messages by using Quranic verses and Hadiths and he made his index more effective.

This is the unique and best example of using Quran and Hadiths. And it proves that he was not only a leader but had full Knowledge of Quran and Hadith.

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