

Historical Significance of the Word Ayyam (Days)

Muhammad Ayazⁱ Alia Javedⁱⁱ

Abstract

This article explores the literal and idiomatic meanings of the word Ayyam (DAYS). It also narrates the use of this word in the HOLY QURAN in different contexts. The use of this word for the past events and incidents is also described in this article where as the historical significance and application of this word is shown in this article with reference to the views of scholars and eminent personalities.

Introduction and Discussion

The Arabic word Ayyam is originally plural of yum, literally it means complete one day and night from dawn till dusk while idiomatically this word encompasses vast meanings. The applications of this word is to the graces and revenge of ALLAH in the past eras along with the information regarding the events of the wars and other incidents. The word Ayyam is used in several places in the HOLY QURAN as (And such days We cause to alternate among men that they may be admonished, and that Allah may distinguish those who believe and may take witnesses from among you; and Allah loves not the unjust). In this verse some prominent aspects are narrated as: if the initial LAM and ALIF of AYYAM and Anna's are thought to be embedded in it then it refers to all the eras of humanity starting from ADAM(A.S) till the day of judgment and we will bring changes in all those events and incidents that are emerging in these times although the verse refers to the war of BADR and UHUD but still generalization is possible.

From the creation of humanity till date events are emerging Allah narrates the word YOMAIN and AYYAM for the creation of universe ('Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to Him?' That is the Lord of the worlds. He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days — alike for all seekers.). As this word is applied to the creation of universe before the birth of human beings similarly it is applied to the after death and demolition of the universe e.g this word describes one of the attributes of ALLAH such as the owner of the day of judgment. Here the word YOM is used comprehensively while in another places this word YOM is specified as the day which is equal to fifty thousand years. Jews specified the doom of hell with few proper days as ALLAH says about them (they say that the fire of hell will not

ⁱ Assistant professor, Department of Islamic studies, Agriculture University Peshawar

ⁱⁱ M.Phil Scholar, Department of Islamic studies, UOM

touch them except few counted days). Here this word refers to the dooms and horrors of the hell upon the jews, that is why Shah Waliullah(R.A) mentions five knowledge's in uloom-e-quran and one among them is ILM-E-TAZKEER BI AYYAMILLAH as that incidents and events due to which ALLAH bestowed the obedient and punishes the disobedient. It means that all the events and incidents of the past that are available is for the purpose is to remind human beings that how Allah sent dooms upon them and how were they demolished and have the covenant of blessings upon the obedient in the hereafter. The word TAZKEER refers to the point that the events from Hazrat Adam till Hazrat Muhammad(S.A.W) must not be read as stories and tales but the real purpose is to get inspiration from them that is why all the stories that are narrated in The HOLY QURAN again and again for promoting the inspiration.

Regarding the former nations ALLAH says that we have revealed the incidents of all of them infact some are revealed and some are not revealed. Allah says that "We have sent messengers before you the stories of some of them are explored unto you while the stories of some of them are not explored unto you".

It shows that out of one lac and twenty four thousand Prophets and messengers, Allah has narrated the stories of some of them to his Last Prophet(PBUH) while some are not mentioned.

After this literal and idiomatic description of the word AYYAM, Now exploring the use of this word in the history, History infact reveals that why tribal system prevailed in the Arabian Era(Ayyam ul Arab). The historical narration emerged as a result of the intra tribal relations or interpersonal relations of those people. This tradition had slowly converted to Arabian Era(Ayyam ul Arab). In this particular era they presented proudly the emerging events about their leaders, tribes etc through poetry. Sometimes this poetry had close relevance to the events while some times this poetry was only required for maintenance of the narration because some of the narrations had been lost due to the loss of the relevant poetry.(12)

In this era Hazrat Aqeel bin Abi Talib(r) was a famous scholar of the Arabian Era(Ayyam ul Arab). He regularly delivered the informations regarding Arabian Rea (Ayyam ul Arab) to the people in the mosque. Itis stated about him that " He was the most prominent scholar of ancestrology and the wars of the Arabian Era (Ayyam ul Arab). There was proper arrangement for him in the Prophet(PBUH) mosque's where people inspired themselves from him regarding the knowledge of ancestrology and Arabian Era (Ayyam ul Arab).

The achievements of the ancesters had been proudly described by the people throughout the history. Arabs before islam narrated the in poetical form and transferred them to their next generations where they narrated their attributes like

hospitality, honesty, generosity, mutual wars and national days. Due to strong memories this was an easy job for the Arabs to memories all these things. Arabs in that particular time scheduled gatherings and poetic gatherings on fort night and the trend prevailed even in the era of Holy Prophet(PBUH) (15). Prophet (PBUH) himself participated in wars fought in Arabian Era (Ayyam ul Arab). Later Holy Prophet(PBUH) repeatedly told that the war in which Arabs celebrated their first victory against Rome was all due to my presence with them.(16)Similarly Arabic Era (Ayyam ul Arab) was also discussed in the gatherings of the companions of the Holy Prophet(PBUH). Hazrat Abdullah Bin Abbas delivered lectures on Arabic Era and events of the past like all other areas of knowledge which were the focal centers of his lectures.

Similarly Hazrat Abdullah bin Abdullah bin Utba says (17) that Abdullah bin Abbas(r) specified one day for jurisprudence, one for tafseer, one for Maghazi, one for poetry and one day for Arabic Era (Ayyam ul Arab) while delivering his lectures.

One of the poets of the era of the ignorance Samol bin Adia explores the bravery and talent of his tribes in Arabian Era (Ayyam ul Arab) through his poetry as:

Our tables were always spread for the guests and we never misbehave with the guests. Our marshal art is famous even in our enemies for their glory. Our swords are famous in east and west.

A muslim poet Abul Faol Al twahry narrated (19) his feelings in description form regarding the Arabic Era (Ayyam ul Arab).Not only events remained the center of focus for the poets but old poetry also remained the centre of focus in the writings. In this context a great seeratgrapher Ibn e Ishaq narrated poetry in his book regarding Arabic Era(20).Abu Ubaidah another eminent scholar of Ayyamul Arab had written two books on AYYAM. the 1st among them was named as "AL-KABEER" while the other named as "ALSAGHEER". AL-KABEER mentioning 2200 Ayyam while AL-SAGHEER had 75 Ayyams. In AL-SAGHEER a prestigious scholar Abul Faraj Asphani(late),give extention to Al-Sagheer by including 1700 Ayyams in it.

In fact Ayyams include the incidents of the days and that is why it is named as Ayyamul Arab and then war and other important stories was included in it and thus Ayyamul Arab in the early days of Islam took the shape of an Art.

References

- 1-Abul Faize, *Al Munjadul Abjadi, Mada-i-yum, Ibn manzoor, Lisanul Arab , Mada-i-yum*
- 2-Fanuji, *Abjadul Uloom, Al Maktabah-UI-Qudossiah Lahore Vol;3 122/1983*
- 3-*Al Quran, Al-i-Imran, 140*
- 4-*Al Quran, Alf Laam Meem Sajjidah, 5, surah Hud 7, Ha Meem Sajjidah, 10*
- 5-*Al Quran, Al Fatiha 3*
- 6-*Al Quran, Al Maarij, 4*
- 7-*Al Quran, Al-i-Imran 24*
- 8-*Shah Wali Ullah, Ahmed Bin Abdur Raheem (1703-1762)*
- 9-*Shah Wali Ullah, Al Fauzul Kabeer Fi Usool Al Tafseer, Noor Muhammad Kutab Khana Karachi*
- 10-*Al Quran, Al Mumin 78*
- 11-*Al Quran, Al Mumin Further Explanation Al Baqarah 285*
- 12-*Urdu, Daera Maariful Islamia, Maada-i-Ayyam*
- 13,14. *Aqeel Bin Ali ,For Further Explanation See, Moeen-Ud-Din Nadvi Seerat Us Sahabah Anar Kali Lahore Vol;2 page 229-273 ibn-e-Hajr Asqalaani.*
15. *Qazi Athar Mubarak Kapuri, Tadveen Seer o Maghazi page 37*
16. *Bukhari, Kitabul Tareekh Al Kabeer, 63 ch 1*
17. *Ubaidullah Bin Abdullah Bin Atba Taabi, nephew of Ibn Abbas(late), Kitabul Shaqaat*
18. *Abu Tamam, Tasheelu Dirasah, Shara al Mahasa page 25*
19. *Tasheelu Dirasah page 5*
20. *Dr. Jawad ALi, summary of Tarrekh e Tibri page 14*
21. *Muammar Musna Mahir e Ayyam aur Ansabul Arab mutawaffi*
22. *Abul Faraj Ali Bin Hussain Akhbaari Murratul Janan 359/2*
23. *Abjadul Uloom vol;1 page 122*