

An Analysis of Unmarked Islamic Urdu Literature

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Abstract

The study of non-dotted literature highlights its demanding and interesting nature, as authors sacrifice their time and effort to complete complex tasks and provide the world with a deeper understanding of literature. This type of work requires a mastery of language and an extensive vocabulary, making it difficult for the general public to fully comprehend. The authors who write non-dotted literature are believed to possess special blessings from Allah. The research also reveals that non-dotted literature is a tradition that persists even in the present day, with many people actively engaged in its creation. However, the industry is stagnant, with more dotted books than non-dotted or unmarked books in comparison to prose. This study suggests that the creation of non-dotted literature is an arduous task that requires immense dedication and skill, making it a niche genre that only a select few can excel in. The lack of growth in the industry may be attributed to the challenges faced by authors in creating non-dotted literature, as well as the limited audience that can appreciate its complexity. The research highlights that the non-dotted literature is a demanding and specialized genre that requires exceptional talent and effort to produce. While it may not be widely accessible to the general public, its continued existence and



popularity among a select group of writers and readers demonstrate its enduring appeal.

Keywords: Unmarked, Urdu, Islamic Literature, Analysis

Introduction

"Unmarked" is a linguistic industry in which the words are devoid of any diacritic mark. The owner of the universe preferred his name to be on the unmarked letter, and Allah also placed the name of his deputy, the first human being, Adam, on an unmarked letter. Even the blessed name of "Hazrat Hawa" is also on an unmarked letter. Both names of the Seal of the Prophets, Prophet Muhammad (PBUH), "Muhammad" and "Ahmad" are also unmarked, with the first word consisting of unmarked letters. As stated in "Al-Mu'jam Al-Mufahras Fi Al-Lughat Al-Adab,"

”العامل من الحروف الذي لا نقط له في شكل الكتابي، وتقييمه الحروف الحالي، وهو المنقط“⁽¹⁾

Unmarked industry refers to speech in which words with no dots on the letters appear in a written form. For instance, "ha," "sad," "tay," "laam" and so on. Poets and writers showcase their oratory skills by using unmarked speech. This industry avoids dotted words, letters, and sentences and expresses emotions, thoughts, and feelings through unmarked words. Scholars and writers of every era have tested their temperament in this industry, and many writers and poets have been forgotten due to negligence in preserving their literature. Hence, it did not gain much popularity, and its history remains somewhat obscure. However, upon scrutiny, the names of some well-known and lesser-known writers and poets can be found in the history of this industry.

Unmarked Industry:

Attila Al-Attila is defined as undotted language, which includes words made up of letters without dots or marks.⁽²⁾ For example, (alif)(ha), (lam), (meem), etc. A perfect example of Attila is found in the following verse by Naseef:

الحمد لله الصمد
الله الا اله الا
حال السرور والحمد
الله مولاك الاحد⁽³⁾

"Alhamdulillah Al-Samad

Allah Al-Ilahu Al-Ila
Hal al-Surur wa al-Kamad
Allah Mawlik al-Ahad"

صنعت مهمل اور معجم

The purpose of Mahmal and Mujam is to create diversity in poetry and prose by incorporating dotted letters, such as (ba), and undotted letters, such as (ha). Dotted letters are called mujam and undotted letters are called mahmalah.⁽⁴⁾ According to "Al-Mu'jam al-Mufasssal fi al-Lughah wa al-Adab",

”العامل من الحروف هو الحروف الذي لا نقطه له في شكل الكتابي، ونقيضه الحروف الحالي، وهو المنقط“⁽⁵⁾

Attila is defined as language composed of letters without dots or marks, such as:

Alif, Seen, kaaf, wau, Meem, etc.

For example, Yazid's verse goes as follows: "Hawal dar halliward, Hal lillah harward"⁽⁶⁾

حول در حل ورد
هل له للحرورد⁽⁶⁾

Attila:

Attila is language composed of letters without dots or marks.⁽⁷⁾

Deletion:

Deletion is the removal of a letter or letters from a sentence or word that does not cause any ambiguity under the condition of non-excessive reliance on the removal of un-dotted or dotted letters.⁽⁸⁾ From this definition, we know that Mahmal and Mujam are part of deletion.

Hali:

Hali is the opposite of Attila. It is composed of letters with dots or marks. All of its letters have a dot, such as (ba), (ta), (tha), (jeem), and so on. Examples of Halawi poetry by Allama Hariri are as follows: "Fatnatni, fuzni Tajni, Shaghafni, bi jaghfni"⁽⁹⁾

فتنتني فجتني تجني
شغفتني بجفن ظبي غصين

بتحی یفتن غب تجنی
غنچ یقتضی تغض جنضی

Raqta

Raqta is a type of writing in which one line has one dotted letter and the other line is without dots or marks.⁽¹⁰⁾ For example, the following verse by Al-Yaziji: "Wanadim bat indi, khafman mina, jamil." "Lilat min ghulil, cultu, la subru jamil."

وندیم بات عندی
خافمن منع جمیل
لیلۃ منہ غلیل
قلت لی صبر جمیل (11)

Khayfaa:

Khayfaa is a type of writing in which one word is dotted and the other word is undotted.⁽¹²⁾ For example: "Zibaya Adam Fayal" is a well-known example.

ظبیۃ آدماء یغنی الامل
خبیبت کل شیء سأل (13)

Malamiah:

Malamiah is a type of writing where one line has one dotted letter in one half of the verse, and the other half is undotted.⁽¹⁴⁾ For example, a poem by Naseef al-Yaziji reads:

آسمر کار مع له عامل
یعضی فیقضی نجب شیق (15)

Mahmal and Mustamal:

When Mahmal and Mutamal are used interchangeably, a "dead" word is one that is not made for any meaning, while a "used" word is one that is made for a specific meaning.⁽¹⁶⁾ It gives examples of words like "roti" and "pani" which are functional words because they have a specific meaning, and words like "wohti" and "wani" which are non-meaningful words because they were created without a specific meaning in mind.

Non-Dotted Seerah Books:

The passage also discusses the difficulty of writing in Urdu without using punctuation marks, particularly for authors of literature, history, and biographies. Such authors have to spend a great deal of time searching for

alternative non-punctuated words to convey their intended meaning. The passage notes that Urdu has only 54 letters, with only 25 of them being non-punctuated. Therefore, finding non-punctuated words that convey the intended meaning can be a challenging task. The passage praises authors who have mastered this difficult task and have made significant contributions to the Urdu language. Allah Almighty has bestowed upon human beings many blessings, and among them, the greatest blessing is consciousness, which comes with the ability to write. This ability has led humans to achieve great heights, to the point where they can write without dots. It is a unique valley of literature, in which very few writers reach their destination without stumbling. Its importance lies in the fact that this genre requires only eighteen letters (alif, bay, tay, hay, jeem, dal, zal, ra, zay, seen, sheen, sad, dad, tay, zoy, ain, ghain, and ya) and the meaning should be completely clear. Those who have a passion for this genre have also overcome this difficult path. And the strange thing is that in Persian, Arabic, and Urdu languages, not only poetry or a partial essay or a title was used, but complete books were written in this style. In the following article, we will review non-dotted books, which we have divided into two categories: non-dotted prose books and non-dotted poetry books. Before that, let's introduce non-dotted books. These books are divided into two categories:

- (1) Non-dotted prose books
- (2) Non-dotted poetry books.

Non-dotted prose books

Non-dotted Urdu prose books about the biographies of authors are a unique and interesting work. The authors have written compositions that consist of non-dotted letters and words, which requires a lot of effort and time. Despite being difficult compared to prose poetry, it is easy to understand. Through search and discovery, books have been found,

Sawati al-Iham" is a literary work by Abu al-Fayd Fayzi, a famous Arab and Persian writer, which is an unmarked commentary. According to Syed Abu al-Hasan Nadwi, Fayzi completed this commentary in 1002 and presented it to Emperor Akbar, who rewarded him with 10,000 rupees. With this commentary, Fayzi gained fame throughout the world of literature.⁽¹⁷⁾ Abu al-

Fayd Fayzi is the first commentator on earth who wrote a complete unmarked commentary. He began his commentary with an introduction that starts with the following words:

”اللہ لا إله هو، لا أعلمه ما هو، وما أدركه كما هو، أحمد المحامد ومحامد الأحامد، لئلا يصعد لوامع العلم، ولم يصم سوا طبع الإلهام“ (18)

"Allah, there is no god but He, I do not know what He is, and what can comprehend Him, Praise be to the Most Praised and Praised of all praise, Allah is the ascender of the lofty knowledge and the inspirer of the divine revelations." The introduction is simple, and Fayzi mentioned things under the title of "Sawatir" (high fragrances). It consists of two parts. The first part is about the author and his family, while the second part is about the sciences of the Quran in which Fayzi wrote fundamental things about the art of interpretation. In this commentary, the commentator mentioned the reasons for the revelation of verses and chapters, and he stated whether they are Makki or Madani. For Madani chapters, Fayzi used the words "Moradha Masr Rasool Allah" and for Makki chapters, he used the words "Moradha Umm al-Raham."

I. Sulḳ-Ġawhar:

The book "Sulḳ-Ġawhar" was written by Insha Allah Khan (born December 17, 1752, died May 19, 1817). The book is believed to have been written in 1805, making it the first unrhymed Urdu book of the previous century. A manuscript of "Sulḳ-Ġawhar" is kept in the Rampur Raza Library. This copy was published with an introduction by the librarian of Rampur Library, Imtiyaz Ali Arshi, in 1948. It is also available in PDF form on Rekhta.org. The book contains a love story, and it begins with praises and accolades to Allah, as follows:

”عالم عالم حمد، صحرا صحرا درود، اللہ صدودود، اور رسول کردگار، سرگروہ رسل، محمد محمود اور آلہ الاطہار کو اور سولا کہ سلام ہر سحر و مساس ماہ مصر اسلام، مدار المہام سرکار ملک علام، امام ہمام اس اللہ کو، کہ مع عسا کرواعلام ام معرکہ آراء رہا، اس حد کو علم کس کا اور کس کا حوصلہ کہ مرحلہ گرد اس راہ کا ہو! اللہم صلی علی محمد وآلہ، وعدہ و کمالہ“ (19)

2. Hadi-e-Alam ﷺ

"Hadi-e-Alam ﷺ" is known as the first unrhymed book on the life of the Prophet Muhammad (peace be upon him). The author of "Hadi-e-Alam" is the famous scholar and Quranic interpreter, Mufti Muhammad Shafi Deobandi, who is the son of the renowned scholar Sheikh-ul-Islam Mufti

Taqi Usmani's brother, Mr. Muhammad Wali Razi. The book was written in 1982. The author also wrote an unrhymed naat (a poem in praise of Prophet Muhammad) at the beginning of the book. The book is 414 pages long and covers the life of the Prophet Muhammad. In 1983, the author was awarded the National Seerat Award in Pakistan for his contribution to the literature of the Prophet Muhammad's life, and he received a cash prize of 10,000 rupees. The fourth edition of "Hadi-e-Alam ﷺ" was published by Darul Uloom Karachi in 1987. An example of a subheading is given below:

”اللہ اللہ! وہ رسول امم مولود ہوا کہ اس کے لیے صد ہا سال لوگ دعا گو رہے۔ اہل علم کی مرادوں کی سحر ہوئی، دلوں کی کلی کھلی اُٹھی، مگر اہوں کو ہادی ملا، گلے کو راعی ملا، ٹوٹے دلوں کو سہارا ملا، اہل درد کو درماں ملا۔“ (20)

3. Saroon k Sody

This is the first non-fiction book in the world on the calamities of the Muslim community, the causes of decline, Jihad, wars, and prisoners. The author of this book is Abu Salman Maulana Dr. Shamsul Haq Zabani. The book was written between 2004 and 2005, but it was first published in 2008. This book is 360 pages long. I have the first edition of this book in PDF format, and its publisher is Al-Hilal Trust. The book has a subheading "Wald-e-Sood" (the child of interest). Here are a few initial lines of it as an example:

”ہمد مکرّم ولد اسود (مقداد بن اسود) اُٹھ کھڑے ہوئے اور کہا کہ ”اے رسول اللہ! وہ کام کر کے اللہ کے ہاں سے اس کا حکم ہوا ہے، ہم سارے کے سارے ہم رہ ہوں گے، اللہ گواہ ہے اسرا ئیلی گروہ کے اس کلام کی طرح کے کلام سے ہم دور ہوں گے کہ موسیٰ علیٰ روحہ السلام سے ہوا کہ اے موسیٰ! اللہ کو ہم راہ لے کر معرکہ کی راہ لے کر لڑ، ہم ادھر ہی رہیں گے۔ مگر اس کے علیٰ العکس ہمارا کلام ہے کہ اے اللہ کے رسول! اللہ کو لے کر ہر دو لڑو، ہم ہم راہ ہوں گے۔“ (21)

4. Do Sussar, Do Damaad

This book is the first non-stop book on the biography of the Rashidun Caliphs. The author of this book is Abu Muhammad Azim Rai. The writing of this book began in August 2007 and reached completion on May 10, 2010, with its publication taking place in 2011. This book consists of 288 pages and was published by the institution "Asas al-'Ilm" in Karachi. In this book, the biography of Hazrat Abu Bakr Siddiq (may Allah be pleased with him) is presented in the following manner: "

”سسر رسول، مسلم اوّل، والد اسماء ہمد مکرّم، اسلام کا حاکم اوّل، سردار دار السلام، وارد اول دار السلام، ماہ عالم، مہر عالم، سمع رسول، رسول اللہ ﷺ کے دکھ درد کا حصہ دار، اس علم، ہمد رسول، ہم راہی کھوہ، حامی رسول، ارحم عالم، صالح عالم، دلارائے

رسول، ہم راہی ماہ اعلیٰ، امام ملائک، حردار الآلام، مملوک اللہ، ولد ولد عامر، صلاح کار رسول ﷺ، محمد رسول ﷺ، مددگار رسول ﷺ، دل دادہ رسول ﷺ، داعی اول، رسول اللہ ﷺ کا عمر (اللہ اس سے مسرور ہو۔)“ (22)

5. Muhammad Rasool Allah ﷺ

A non-fiction book on the life of Prophet Muhammad ﷺ, written by Muhammad Saeed Suroor. This book is an unedited version and contains 544 pages. It was published in 2007 by Mushtaq Book Corner Lahore. The translation of the phrase "Bismillah" in this book is as follows:

”اللہ مالک کے اسم سے کہ وہ رحم والا اور کمال رحم والا ہے۔“ (23)

Dars e kalam Allah:

Dr. Muhammad Tahir Mustafa authored the first unvocalized Urdu commentary and translation of the Quran, which you started on May 14, 2011. This work was completed in two years and 14 days, spanning 1,400 pages, and contains 98% Urdu words and 2% words from other languages that had no substitutes available. You mention that reading an unvocalized translation can be challenging for readers, so you provided Maulana Juna Ghari's Urdu translation of the Quranic text underneath and then followed with your unvocalized Urdu translation, which has been published in two editions and is called "Lesson of Allah's Words." (24) Your translation was completed in two years and 14 days, but it took me seven years to reflect and think about it, and I faced many challenges. However, I was determined to complete this work under all circumstances. The Quran has many places where dots are necessary, such as in the examples of Haroon, Naqah, Yusuf, and 'Untni'. If dots are not placed correctly, then the translation cannot be done. Similarly, you mention that it was very difficult when an unvocalized translation was not available. The most important thing is that I never lost hope or became disheartened. (25)

Non-Dotted Poetry Seerah Books:

The non-dotted style of writing (i.e. without diacritical marks) is used in many books of Seerah (biography of the Prophet Muhammad). Writing non-dotted praise of the Prophet (peace be upon him) in this style is a very difficult and complex task. Expressing praise for the Prophet (peace be upon him) in a non-dotted style is the most difficult chapter. Just as non-dotted books have been written on Seerah in prose, efforts have been made to

express praise for the Prophet (peace be upon him) in poetry, just as Insha Allah Khan Insha has achieved priority in prose. Similarly, in poetry, they have also been given priority. In this series, the introduction of non-dotted books of Seerah in poetry is given below.

I. Diwan-e-Benaqat:

Insha Allah Khan Benaqat has written a complete Diwan without any punctuation marks, which includes one Hamd, one Musaddas, and twenty-four Ghazals. The entire Diwan is in Urdu except for one Persian Ghazal, which has 1,332 verses. In the Diwan-e-Insha, there is a Manqabat consisting of 143 verses without any punctuation marks at one place. Two verses of this Manqabat are as follows:

بلاؤ مرو جی آہ سرد کو ہر گام
کہ دل کو آگ لگا کر ہو اُتو آرام
درِ وصال دل آرام دور، ورہ مسدود
مرد مرحلہ گرد و ساوس واوہام (26)

And

اور کس کا آسرا ہو سرگروہ اس راہ کا
آسرا اللہ اور آل رسول اللہ ﷺ کا
اہل عالم کا سہارا آسرا کس کام رکھ
ہر سحر گہ آسرا اللہ اُس درگاہ کا (27)

2. Maa-e-Kamal:

Mirza Salamat Ali Dabir's famous elegy without punctuation marks, which is spread over 34 pages. Hazrat Mahzab Lucknowi arranged it, and Syed Hussain Mirza Makhdoom Lucknowi is the publisher. They published it from Sarfraz National Press, Lucknow in January 1961. It includes eight Rubaiyat, one Salam, and 69 Band of elegy. The beginning of the Rubaiyat is as follows:

آرام دل حرم کا معدوم ہوا
کم عمر کا حال مرگ معلوم ہوا
دودھ اگلا، لہو ڈالا، درا کھا کر سم
اور سر ددہ معصوم کا معصوم ہوا (28)

"The peace of the heart of the Haram is gone,
The condition of an early death became evident.

Milk was poisoned, blood was spilled, and the Sarmad was martyred,
And the innocent Sardda became an innocent victim.

3. Tala-e-Mehar

Tala-e-Mehar is an unrhymed collection of poetry by Mirza Daagh Dehlvi. It was published with research, editing, and commentary by Dr. Sadiq Ali Abidi in 2004 through the Azhar Sons Printers in Lahore. The collection consists of eleven Rubaiyat, two Musaddas, and one Qasida-e-Tariqa (a closed form of poetry) dedicated to the memory of the Prophet Muhammad, as well as two elegies.

The first elegy, which is 68 couplets long, begins with the following lines:

ہم طالع ہمارو ہم رسا ہوا
طاؤس کلک مدح اڑا اور ہما ہوا
مطلع ہمارا مطلع مہر سہا ہوا
اور دو جہنی کلام سرا سرا ہر اہوا (29)

This elegy is also attributed to Nawab Mohammad Taqi Khan. In the introduction to his book "Mah-e-Kamil," Hazrat Mahzab Lucknowi writes: "Nawab Mohammad Taqi Khan Auktar recited a 106-couplet elegy with the same meter (unrhymed) whose beginning is 'Ham tala-e-hama maro ham rasa hua.' Since this elegy contains the reference to Mercury, some people believe it to be the work of Mirza Daagh Dehlvi, for he too liked to use this metaphor for himself.⁽³⁰⁾ The truth is that this elegy belongs to Mirza Deebir. Mirza Deebir passed away at the age of 72 on the 29th of Muharram in 1292 AH, and during his lifetime he must have written at least three thousand elegies, not including the number of salams, lawhs, and quatrains, one of which is an unattributed elegy with the following opening verse: "Ham tal'at-e ham marad ham rasa hua." Instead of using his own pen name, Mirza Deebir wrote Atarad in this elegy.⁽³¹⁾

4. Qari Ya'qub Ali Khan Nasrat's Rubaiyat and Elegy

Dr. Syed Taqi Abedi has also attributed the unadorned poetry of Qari Ya'qub Ali Khan Nasrat (Maud) to the embellishment of Tal'at Mehmood. Ya'qub Ali Khan Nasrat is a student of Mirza Deebir. The elegy "Ham

Tal'at-e Ham Marad Ham Rasa Hua" is also attributed to Qari Ya'qub Ali Khan Nasrat. The elegy begins with the following verse:

مدح ہوا ملک امام دوسرا کا
مسرور ہوں دل لکھ کلمہ صل علا کا
مطلع ہو کہ عالم ہو مہر و مہر سما کا
مدح ہو مورد کرم و مہر و عطا کا (32)

5. Mursid-e-Ilham

Mursid-e-Ilham is a collection of non-rhyming poetry by the famous poet and writer Saba Mathrawi, whose real name was Rafi Ahmed. He was born in Mathura, Uttar Pradesh, India, and is therefore known as Mathrawi. His collection of poetry consists of 96 pages of various titles, including praise of Prophet Muhammad (PBUH) and quatrains. It was published by Maktaba Urdu Adab Karachi in 1981. An example of his poetry is:

مسلل درود اور مسلسل سلام
مدام و مدام و دوام دوام
حرم ہو ارم ہو محمد کا گھر
دو عالم محمد کا ملک دوام
ہوا دکھاؤ محمد کا در
معطر معطر وہ دار السلام (33)

Continuous blessings and salutations,
Everlasting and perpetual,
The holy and blessed house of Muhammad,
The kingdom of Muhammad's two worlds,
The fragrance of Muhammad's abode,
Perfumed, perfumed is that abode of peace

6. Madh-e-Rasool

Madh-e-Rasool is a collection of religious poetry by Raghbir Muradabadi. It consists of 176 pages with 40 non-rhyming naats and 30 quatrains, all without a title. The book includes a glossary from page 168 to page 176. It was first written in 1979 and published by Educational Press Karachi in 1983. Here are some examples of his poetry:

رسول ہدیٰ کا کرم اللہ اللہ
ہوا دور اک اک الم اللہ اللہ

سوا حدود حرم اللہ اللہ
حدود حرم اور ہم اللہ اللہ
رہا اللہ اللہ کا کرم اس کا ہر دم
ہوا سہل کار عدم اللہ اللہ⁽³⁴⁾

In another naat, it is said:

ورد کرا دل! سدا اسم رسول اللہ کا
دور ہر لمحہ ہر اس وہول ہو کاراہ کا
کا کل سرور کا سودا ہر کو ہو مولا عطا
دل کو حاصل ہو، سرور سرمد اس درگاہ کا⁽³⁵⁾

The grace of Allah, Allah's blessings upon the Messenger
Each moment, the distance between us and the Sacred Mosque
The limits of the Sacred Mosque are black
The limits of the Sacred Mosque and us are Allah, Allah
Every moment, Allah's grace is with him
He made the impossible possible, Allah, Allah

In another naat, it is said:

Recite the name of the Messenger of Allah incessantly, O heart!
May every moment of your life be on his path and in his love
May the bargain of the joy of his presence be for everyone
May your heart attain the eternal joy of his abode

7. "Muhammad Hi Muhammad"

The author of this unvoweled book is Syed Muhammad Amin Shah Naqvi. This 240-page book contains 113 poems on praise, eulogy, and virtues, and 19 naatia compositions under the title of "Gulha-e-Mutair" (Fragrant Flowers). The book was first published in 1985 from Babul Hadi Faisalabad, Pakistan. It contains poetry in Punjabi, Urdu, Persian, and Arabic languages. The author also wrote an unvoweled naat collection in 1989, which is titled "Muhammad Rasulullah" and contains 33 compositions, 313 verses, 12 Hamd and 21 Naat. A verse from this book is as follows:

وہی ہے سارے مکارم کا مصدر و محور
صدائے روح مہاں لا الہ الا اللہ⁽³⁶⁾

He is the source and center of all honors

The call of the great soul, "There is no God but Allah"

8. "Da'i Islam"

This book is a collection of unrhymed poetry about the Prophet Muhammad's (PBUH) life, spread over 200 pages. The author of the book, Maulana Sadique Ali Ansari Qasmi Daryabadi Saadiq, was inspired to write an unrhymed poetic biography after reading Maulana Muhammad Ali Razi's unrhymed prose book, "Hadi al-Alam".⁽³⁷⁾ The book was written in 1986 (85 AH) and published in 1993 by Khalid Kamal Publications, Lohari Bazaar, Badaun, Uttar Pradesh. The book is titled "Mahim and Ma'arik" and is written as follows:

مسلسل ٹوہ گمراہوں کی، ہٹ دھرمی کی محسوری
حسد کاروں کی رکھ والی ہم دردوں کی معموری
مددگاروں کی گرما گرم اصلاحی عمل کاری
گرد و ہوں کی عدو کے اطلاع سروں کو دل داری
مہم کے اسم سے سارا عمل موسوم ہے لوگو
ہمارے ہسٹری داں کو اگر معلوم ہے لوگو
اگر حاصل رہی سرکردگی سرکاری کی
مہم اسلام کی وہ اصطلاحاً "معرکہ" ہوگی⁽³⁸⁾

Under the heading "Performing Umrah after the Peace Treaty", the book is written as follows:

رہا طے کارواں اسلام والوں کا ادھر لوٹے
رہا طے آگے اگلے سال عمرے کو ادا کر لے
رہے سردار کوئی اسلحہ ہو گھر کو رکھ آئے
کرے عمرہ، رہے صم گم، کے عہدوں کا ڈر کھائے
اسی کی رو سے ہم دردوں مددگاروں کی اک ٹولی
گئی مکہ ادا عمرے کو کر کے گھر کو آلوٹی⁽³⁹⁾

"Continuous confusion of the misguided, the imprisonment of apostasy, the possession of those envious of us, and the healing of our shared sorrows.

The passionate and corrective actions of helpers.

Informing the enemy's heads with kindness.

The whole movement is named 'Mahim' (campaign).

If our history is known to people.

If the leadership of the High Command is achieved.
Then the Mahim of Islam will be called 'Ma'arik' (battles)"
Under the heading "Performing Umrah after the Peace Treaty", the book is written as follows:

"The caravan of Muslims returns here
After fulfilling the Umrah next year
Some leaders stay behind with arms
Performing Umrah while fearing the covenant's terms
We are the helpers of the sufferers in their pain
We returned to Mecca after performing Umrah and brought our homes
back"

9. Mhamad Wara El Msraa

The book is written by Syed Mukhtar Gilani, who is a resident of Mian Channu. It is a collection of his poetry in six languages: Saraiki, Punjabi, Urdu, Persian, Arabic, and English. The book, consisting of 304 pages, was published in 1993. In this book, the poet has created 19 chapters based on the 19 non-dotted letters of the Urdu alphabet (ٹ،ج،د،ڈ،ر،ژ،س،ص،ط،ع،ک،گ،ل،)، and left each chapter empty of the non-dotted letter used as its title. An example of an empty chapter using the letter "س" is:

والی و مولا وہی عالم کا آمر ہے وہی
ماہ و صبر و لعل و گہر کا مصور ہے وہی⁽⁴⁰⁾

"The ruler of the universe is the same Vali and Mawla,
He is the creator of the moon, patience, ruby, and gem."

10. Sarkar-e-Do Aalam

"Sarkar-e-Do Aalam" is an unbounded poetic work that combines praises of Allah and the Prophet Muhammad (peace be upon him). The author of this book is Syed Sardar Ali, who is also known as Bashir-ul-Wara. He is a famous poet, journalist, and scholar from Bahawalpur, Pakistan, and has been honored for his literary and academic services. This book is his best effort in the genre of Seerah poetry. The book was published in 2004 by the Cultural Council of Pakistan, Bahawalpur. It consists of three Hamd and thirty-three Naat, totaling 180 pages. In 2005, the government of Punjab awarded the

author with the first prize in a competition of Seerah literature. Here are some sample verses from the book:

سرور سے دل لہک رہا ہے، درود سے روح کھل اُٹھی ہے
کسی کی آمد کا سلسلہ ہے، ہوا مسلسل مہک رہی ہے
ہوا اسی کی مکاں مکاں ہے، صدا اسی کی گئی گئی ہے
اسی سے دم دم کا واسطہ ہے، اسی سے دلڑی گئی ہوئی ہے⁽⁴¹⁾

Another Naat in the book goes like this:

ہمارے ہمارے محمدؐ
کہو مل کے سارے محمدؐ
کسی کا سہارا گوارا کہاں ہے
ہمارے سہارے محمدؐ
ارادوں کے حاصل، مرادوں کے ساحل
دعاؤں کے دھارے، محمدؐ⁽⁴²⁾

"The heart is trembling with joy, the soul is uplifted with blessings,
The procession of someone's arrival is continuous, the air is filled with
fragrance,

The air is filled with his presence, his voice echoes in every street,
He is the mediator of every breath, our hearts are attached to him."

Another Naat in the book goes like this:

"Our Muhammad, our Muhammad,
Say, let us all gather around Muhammad,
Who else can be a true supporter?
Our support is Muhammad, Muhammad.
Fulfillment of desires, shore of aspirations,
Streams of prayers, Muhammad, Muhammad."

II. Arham-e-Alam

"Arham-e-Alam" is a collection of unrhymed naats (poems in praise of the Prophet Muhammad) consisting of 52 naats. The first edition was published in January 2013, and in 2014, on the occasion of Eid Milad-un-Nabi, the President of Pakistan, Mamnoon Hussain, awarded it the Presidential Award at the National Seerat Conference. The second edition was published on February 11, 2014, by Ehsan Publications in Faisalabad, Pakistan. The real name of Manzar Phaloori, the author of the book, is Abdul Majeed Afzal.

"Manzar Phaloori" is his pen name, and he uses the pseudonym "Saa'il" in his unrhymed naats. He was born on January 10, 1973, in Adda Phaloor, Toba Tek Singh district, Pakistan. Here are a few examples of his naats from "Arham-e-Alam":

کرم کی رادلے کر سرکار آئے
وہ سرور، وہ ہادی، وہ سردار آئے
وہ سرور، وہ اکرم، وہ سردار عالم
وہ علم و فضل کے کرم کار آئے⁽⁴³⁾

and,

حد اور اک سے ماورائے گماں
وہ وری الوری، کوئی اس سا کہاں
وہ عطائے الہ، سائر لا مکاں
ہادی کل، وہی مرسل مر سلاں⁽⁴⁴⁾

"Taking the message of generosity, the king has arrived
That leader, that guide, that commander has arrived
That leader, that generous one, that commander of the world
That benefactor of knowledge and grace has arrived."

"Beyond the limits of perception,
Where is there anyone like him?
He is the giver of Allah's blessings,
He is the guide, the messenger."

12. "Vali Lulak" and "Maah-e-Hira"

Vali Lulak" and "Maah-e-Hira" are both collections of unbounded naat poetry in Urdu language. "Vali Lulak" is a collection of 28 pages of unbounded naat poetry, published on January 1st, 2015 (corresponding to 1436 AH) by Saleem Nawaz Printers, Eidgah Road, Gujranwala Town, Faisalabad. An example of unbounded naat poetry from "Vali Lulak" is as follows:

ہر سو ہی دے رہا ہوں دہائی گھڑی گھڑی
اس در سے ملے گی رہائی گھڑی گھڑی
ہٹ دھرمی اور ہوس کی مٹائی اکڑ پلک

کی حکم سے ہے دور لڑائی گھڑی گھڑی (45)

"I am giving a sigh every moment,
From this door, I will find freedom every moment,
Remove the impurities of sin and desire,
By the order of the blink of an eye, the battle is far away every
moment."

I3. Maah-e-Hira

"Maah-e-Hira" is another collection of unbounded naat poetry, also by Manzar-e-Phulori, starting from page number 18 of the book "Sare Ism-e-Muhammad Ke." This collection contains 128 pages of unbounded naat poetry. An example of unbounded naat poetry from "Maah-e-Hira" is as follows:

وہ کرم کارِ عالم ہے ارحم وہی
اور ہماری رہائی کو احکم وہی
وہ ہے دل کی صدا اور دل کی دوا
وہ سہارا وہی ہمدرد، ہمد وہی (46)

"He is the benefactor of the universe, the most merciful,
And he is the one who gives us relief,
He is the voice of the heart, the cure for heartache,
He is the support, the sympathizer, the companion."

I4. Asaas e Adla:

This is also an unmarked collection of words from the perspective of Phalori.

I5. "Ma'alim-e-Alam"

This is the first unmarked naat collection of Abdul Rahim Arif Qureshi, which came into existence in 2014 within three months. Prior to this, unmarked written works used the letters "Ta" (Ḍa, Ṭa, Ṛa) for assistance, but the uniqueness of Arif Qureshi's collection is that it avoids these letters as well. In addition to naats, there are also hamd and dua in this collection, the verses of which are as follows:

یرے اللہ، میرے مالک، میرے مولا لکھ دے
سر ارحم کو محمد صابو سودا لکھ دے
سر مسرامس در اطہر سے ہو اہو، اس دم

مرگ ارحم کا الہی وہی لمحہ لکھ دے
ہر کوئی اس کو محمد ہی کا مداح کہے
مدح سرور ہی رہے، اس کا حوالہ لکھ دے⁽⁴⁷⁾

"O my Allah, my Owner, my Master, write it down
Let the head of mercy be attributed to Muhammad and write down the
bargain

At this moment, let the atmosphere of Masjid-e-Aqsa be with me
O Allah, write down the same moment of Abdul Rahim's death
Everyone should praise him as the eulogizer of Muhammad
Let his reference be written as the eulogizer of Surah."

I6. Asrar us Salooq

Asrar us Salooq is a poetry collection by Fazil Shaikh Gujar Khan, a famous poet from Pothohar, with unbounded verses. It was launched on January 10, 2019.⁽⁴⁸⁾

I7. "Rooh-e-Alam"

"Rooh-e-Alam" is written by Yousaf Tahir Qureshi, which consists of 184 pages. It was published by Naat Academy, Faisalabad in 1998. An example of its naat poetry is as follows:

سہل ہو راہ مدح محمد
مرے الہی مری دعا ہے
مدح طاہر الہامی ہے
مدح رسول کا ملاصلہ ہے⁽⁴⁹⁾

"Make the path of praising Muhammad easy
O Allah, this is my prayer
Praising Tahir-inspired
The Prophet's praise is what I've received."

I8. "Madh-e-Rasool"

"Madh-e-Rasool" is an un-dotted collection of poetry by Kamran Azam Sohail. This book has 104 pages and was published in 2009 by Ilm o Irfan Publishers Lahore. Kamran Azam Sohail was born on December 20, 1976, in Sohdra, a town in the Gujranwala district of Pakistan. He is a Pakistani author who has published over 100 books on the Quran and Hadith, history

and Seerah, poetry books, and various other sciences and disciplines. "Madh-e-Rasool" begins with the following verses:

ہر سوا اس کا عکس ہدی
ہر سو وہ آس عہد روا (50)

"The above non-dotted text is a brief introduction to Urdu books on Seerah, from which we can estimate how many abilities Allah has placed within humans. If all of these are utilized, a new avenue of research can be discovered every day."

Divine praise (Hamd-e-Ilahi) of Dr. Muhammad Tahir Mustafa:

Dr. Muhammad Tahir Mustafa has also written a non-dotted Hamd/Ahmad.

ہر دل کا سہارا، میرا اللہ، مددگار
ہر دکھ کا مداوا، میرا اللہ، مددگار
وہ اعلیٰ واولیٰ، میرا اللہ، مددگار
وہ مالک و مولیٰ، میرا اللہ، مددگار
ہو عالم ارواح، کہ ہم عالم مادی
ہر دم وہی ٹھہرا، میرا اللہ، مددگار
آدم ہو کہ داؤد ہو، موسیٰ کہ محمد
ہر اک کا ہے دعویٰ، میرا اللہ، مددگار
ہو مال سے محروم، کوئی مسلم و محمد
مطعم ہر اک کا، میرا اللہ، مددگار
نکرائے اگر عالم مادی کے مسائل
ٹھہرا وہ سہارا، میرا اللہ، مددگار
کو نلوں کی سطح، اُنٹالٹا، رٹ ہے لگائی
ہمد ہوں احد کا، میرا اللہ، مددگار
عاصی ہوں، اسی واسطے آسی ہو رحم کا
ہر حال کہوں گا، میرا اللہ، مددگار
ہمد ہی عُدو ہو گئے اسی دور کے طاہر
مسرور ہوں مولیٰ میرا اللہ، مددگار (51)

My Allah, my helper and support of every heart,
My Allah, the remover of every pain, my helper and support.
Supreme and first, my Allah, my helper and support,

Master and protector, my Allah, my helper and support.
He is the Lord of all spirits, while we dwell in the physical world.
He remains with us at all times, my Allah, my helper and support.
Whether we are like Adam or Dawood, Musa or Muhammad,
Every one of them has claimed, my Allah, my helper and support.
Even if we are deprived of wealth, as true Muslims and followers of
Muhammad,

My Allah feeds everyone, my helper and support.
If we collide with the problems of the physical world,
He provides us support, my Allah, my helper and support.
The surface of the world may appear darker,
But we are united in our belief in the One, my Allah, my helper and support.
Even though I am a sinner, I turn to His mercy,
In every circumstance I say, my Allah, my helper and support.
We were once enemies, yet by His grace, we became pure,
I am happy, thanks to my Maula, my Allah, my helper and support.

The Unmarked Attribute of Dr. Tahir Mustafa:

"The Unmarked Attribute - Dr. Tahir Mustafa says: During my visit to Medina, on the occasion of an Umrah, I recited an unmarked attribute towards the blessed nature of the Prophet Muhammad (PBUH) named 'Madh-e-Rasool'.

Madh-e-Rasool:

درِ رسولؐ ہے، اور گام لڑ کھڑائے ہوئے
مگر نرور کی راک آس ہوں لگائے ہوئے
مر اسہارا میری آس ہے درود و سلام
مگر ملال کا صدمہ ہے سر اٹھائے ہوئے
صد الگائی کہ عاصی ہوں اے رسول اللہ
کہا، کہ لوٹو گے درود و الم مٹائے ہوئے
سلام کہہ کے وہاں سے ہٹا، اُسی لمحے
لگا، کہ ہر شو کرم ہی کرم کے سائے ہوئے
گل مراد کھلا، اسی طرح ادھر آکر
کہ کوئی صحرا کی مٹی ہو گل اگائے ہوئے
میرا رسولؐ کا اسوہ ہے ہر کسی سے ملو

گلے لگائے ہوئے دل سے دل ملائے ہوئے
کسی کا ورد لساں، ہر گھڑی اگر ہو دُرود
سرِ معاد اُٹھے گا وہ مسکرائے ہوئے
دلوں کا واسطہ رکھو رسول سے، دل سے
اسی طرح کے عمل ہوں گے کام آئے ہوئے
کرم ہے، لاڈ سے رکھا ہوا ہے طاہر کو
کرم کی حد ہے کہ اعمال سول گائے ہوئے⁽⁵²⁾

In the door of the Prophet (PBUH), my steps stumble,
But my support and hope is the salutation and greetings.
The blow of disrespect has lowered my head,
But still, I say that I am a sinner, O Messenger of Allah.
I hear a voice telling me to return,
Saying that I will find peace in sending blessings.
I moved away, just then a sense of generosity,
Arrived and filled me with blessings.
The rose of my wish bloomed,
Just the way flowers grow in the desert.
Every person must learn from the Prophet (PBUH),
Embrace one another and join hearts in love.
Every moment, prayers and blessings are offered,
And his head will be raised high with a smile.
Keep your heart in touch with the Prophet's heart,
And do the work, just as he did.
Cleanliness is next to godliness,
May my actions be a result of his kindness."

Results and Recommendations:

From the above discussion, there are a few conclusions and recommendations that come to mind, which are as follows:

- I. Experts in non-dotted art and literature should establish clear principles and methods for this genre.

2. Authors should provide the meanings and topics of some of the most difficult non-dotted words along with their usage for the convenience of general readers.
3. Universities need to conduct research on the technical aspects of non-dotted books.
4. Regular special courses on non-dotted literature should be included in the syllabus of MPhil and PhD programs.
5. Efforts should be made to encourage students and researchers to write non-dotted articles and essays.
6. Seminars on non-dotted literature should be organized in universities to promote and strengthen this art form.
7. The literature and respect of the Holy Prophet ﷺ must always be kept in mind when using non-dotted words, without going beyond the bounds of etiquette and respect.
8. Industrial literature should focus on specific topics.
9. Industrial literature should be included as a course in universities.

Summary of the Discussion:

From the study of all the non-dotted books mentioned above, it becomes clear that non-dotted literature is an extremely demanding and interesting type of work. Authors in this demanding work have given up their day and night, reaching impossible and difficult tasks to complete it to provide the world with more awareness of literature. It is necessary for authors of this art to have knowledge of the expansion of their language and synonyms. No ordinary person can speak this art with such fluency and excellence. In my opinion, this literature is beyond the understanding of the general public. Only those who have special blessings from Allah can write such literature. The authors must have faced many difficulties and spent a lot of time and hard work to complete their books without dots. All this can be estimated from the study of these books. In any case, non-dotted literature is becoming a tradition and even in the present time, many people are busy writing it.

This research also revealed that the industry is stagnant and there are more dotted books than non-dotted books in comparison to prose.

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