CHAPTER-I

ARABIC LANGUAGE AND LITERATURE IN INDIA
UNIT-I

ARABIC LANGUAGE AND ITS ADVENT IN INDIA
Arabic has a deep rooted association with India from dated back to antiquity speak of such inter-cultural dialogues and exchanges between two age-old civilizations. There are a lot of historical evidences for this time tested cultural tie up. As we find in religious sources, the first human being, Adam is believed to have landed in Ceylon (Sri Lanka) and reached Arabia via India. Finally, he met Eve in Saudi Arabia.

Adam is believed to have landed in dajna (that is Dakshin in Hindi) which means south. Adam was landed in India from the heaven of sky. He set his first step in Sri Lanka, which was a part of the greater India. Several goods like perfumes and spices were on move to the Arab world from South India. The Old Testament bears ample evidence for maritime mercantile relations between India and the Arab world during Solomon’s period.

The Arabs had close commercial and cultural relations with the Indians in pre-Islamic period. Our friendship dates back to the very ancient times in history when Indian and Arab sailors plied their ships across the seas and established commercial links with each other. As a

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1. Ekram, Shiekh Md., Aabe Kausar, Feroz Sons Ltd. Pakistan, 1968, p-19
result, Arab traders built their permanent settlements on the western coast of India which played an important role in exchange of Indo-Arab cultural relations. From the time immemorial, these two civilizations have been in constant contact with the exchange of goods, ideas, cultures and people of each other. At this end of history, Indo-Arab relations have been on a distinctive trajectory with the massive movement of people from India to the Arab world and vice-versa in the form of pilgrimage and labour migration.

The Indo-Arab connection predates the spread of Islam. Through the regular commercial trips, they knew about India long before the advent of Islam. There was frequent Arab seafaring on the western and southern coasts of India which culminated in Arab settlements in parts of India. The trading Arab groups established communities of especially on south-west coast. Indian goods were moved to Yemen and then to Syria, from there finally to the markets of Egypt and even Europe. Parallel to this, Indian maritime traders made extensive voyages to the Arab world for the purpose of trade. These visits resulted in religious convergences of various sorts as there were many things in common between
Hinduism and the pagan religions existed in West Asia. Sages from India mingled with the Arabs and started influencing each other’s way of life. In so far as the Gulf coast was concerned a considerable number of Indians appear to have migrated there in Pre-Islamic era, either to establish businesses, seek employment with Arab traders or just to escape instability at home.¹ The Indian groups which migrated and enjoyed greater position in the Arab world, to name a few were: Zatt, Maids, Sayabjah, Asawera, Ahamera, Bayasera and Takakera. Apart from experiencing the life of West Asia, these groups were also engaged in certain occupations.²

The Indus Valley Civilization was one of the world’s first known civilizations with high amount of urbanization. This civilization flourished in the vast plains of the Indus River and adjacent regions which are now in Pakistan and western India. This civilization developed at approximately the same time as the early city states of Egypt and Mesopotamia. This urban civilization spread over a vast geographical

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¹ Ilias, M.H., Cultural Contours of India-West Asia Relations, Century Publications, New Delhi, 2007, P-114
² Mubarakpuri, Qazi Athar, Arab-o-Hind Ahde Resalat Main, (Arab and India in the of the period of Prophesy), Maktabatul Haq, Jogeshwari, Mumbai, P-59
region from the high mountains of Baluchistan and Afghanistan to the coastal regions of Makran, Sind and Gujarat. There are material evidences for the existence of trade contact with the surrounding cultures in the Arabian Gulf, west and central Asia and peninsular India, during the peak of this civilization. Arab historians of different periods held the view that Sind and Hind were two different countries. Sind was surrounded by the borders of Hindustan, Kirman and Sajistan while other parts bordering China was considered Hindustan. Hindustan was popularly known among the Arabs as Hind. These two regions are now called India and Pakistan respectively. From the ancient time both Makran and Sind had been regarded as a part of India. Arabic literature often conflates Sind with Hind though there were references in Arabic literature to treating Sind and Hind as separate geo-political entities.1

The cultural contacts were not confined to the linguistic interactions only, but to a wide variety of activities ranging from menu to the naming of individuals and clans. Many distinguished families in Arab world carry the surname ‘al-Hindi’. Hind is still a popular name

being used extensively by Arab women. The Arabs have contributed even to the naming of this region ‘Hindustan’. The name to the religion ‘Hinduism’ is partly an Arab contribution. It was the Arabs, Persians or Greeks that we owe the concept of the Hindu – the people who live across the river Sindhu or Indus. There is no doubt that the people of India were referred to as Hindus by the Arabs long before the Hindu community began to identify themselves as Hindus.

The Arabs were a great trading community and masterful navigators, who rode the monsoon and knew India from time in immemorial. They brought Islam to India in the life time of the holy Prophet Muhammad (PBUH) and the faith was well and widely established centurions before any Muslim conquest, including the ephemeral foray of Muhammad bin Qasim in the right Century and well before Muhammad Ghouri’s Delhi Sultanate. Indeed the first Muslim conquest, south of the Narmada and Bengal was not before the thirteenth Century. Apart from faith and culture, another immortal gift the Arabs gave us was the name India, a derivative from al- Hind and its European and French translation, ‘Inde’. The term Hindi or Hindu initially applied
inclusively to all those living in Hindustan and not to any faith or language. That was to follow much later.¹

From the year 636 A.D. onwards scattered settlement of Arab Muslims sprang up in western India, particularly in Malabar, the new faith was well received by the people of south India. In Malabar, the Arabs came to be known a Mopilla the ancestor of the present day Moplah, most of whom are Sunni, outside Kerala, Moplahs are found in the district of south Kerala in Karnataka and Nilgiri district in Tamil Nadu, others are found whenever Malayalees have emigrated in large numbers particularly in the cities of Madras, Bangalore and Bombay. The Arabs were allowed to build mosques these who were single found wives and very soon an Indo- Arabian community came into being. Tradition points to be the Cheraman Malik-e-Juma Masjid at Cranaganore as the first mosque built on Indian soil. Gradually Islam took its root in the south.²

¹ Verghese B.G. –The Muslim & Indian condition Yesterday, Today, Tomorrow, New Delhi. 2007 P- 9  
² Ghosh S.K. –Muslims in Indian Democracy, New Delhi. 1984, P- 1
Islam, with its very advent caused a revolution, the world over, soon the half of the (then known) world was under the green flag of Muslim. India as an empire was part of it. However, in this subcontinent, the Muslim power flourished rather independent. India barring a brief period was never a part of the caliphate, here, Turks first and Mughals later established their sovereign empires and in a very short span, Delhi became one of the strongest centers of power in the east.¹

Teaching and learning of Arabic language and literature in India also played an important role for the promotion and development of Arab culture among Indians. A chain of Madrassas have been established throughout India to learn Arabic for religious purposes and later on, it became an integral part of Indian education system particularly for the Muslims. These Madrassas, throughout the ages, had not only provided religious teachings to the Muslims but they had produced a large number of scholars in Qur’an, Hadith, Fiqh and other branches of Islamic learning. These Madrassas have also produced experts of Arabic language and literature in India.

Arabic language is not taught only in Indian Madrassas. India attaches a great importance to Arabic because the language plays an important role in strengthening bilateral relations. For the purpose of maintaining its relations with Arab world, India had started imparting education of modern Arabic language and literature. Arabic language is being taught almost in most of the Indian universities and colleges throughout the country. These universities and colleges are playing an important role in strengthening the cultural bonds of age old relations in the contemporary times.

Arabic language, literature and Islamic studies flourished in Indian sub-continent subsequently throughout the period. India had produced and still producing well known scholars of Islamic studies and experts of Qur'an and Hadith. It had contributed a lot in preserving and promoting Islamic culture and civilization in the region. It has not only produced imminent scholars in different fields of Arab history and Islamic studies but also in Arabic language and literature who had immensely enriched the Arabic literature in both forms of prose and poetry.
Arabic, belonging to the Semitic group of languages, had come into existence since the early part of the 6th Century A.D. The whole Muslim World considered this as the most sacred language because of the language of the Holy Quran. It goes without saying that wherever the Muslim goes the Arabic language follows. The relation of Arabs with the Indians was very close from the dawn of the 7th Century A.D. For commercial purpose the merchants of the coastal places of the Arabian Sea used to learn Arabic. On the other hand Mohammad bin Qasim laid down the foundation of the Muslim Empire in India by conquering Sind in 712 A.D. Since then, Arabic being the religious language became very popular among the Muslim rulers and their subjects. Arabic continued to be studies in the British and post British period all over India including Assam.

In modern Arabic literature the close interaction between literature and socio-political issues makes it difficult to isolate one from the other. The importance of the socio-cultural dimension is particularly relevant in dealing with narrative forms, because narrative mediates human experience and derives its significance from probing it. As the modern
Arabic literature developed in the full glare of Western literary influences, a constant reference to Western literature is essential to the understanding of present-day writing as it is acquainted with classical Arabic terminology. The reign of Muhammad Ali marks the beginning of the Arab awakening. Muhammad Ali emerged as the ruler of Egypt with the retreat of Napoleon's army. He modernized Egypt’s army and navy and extended his rule over the Arabian Peninsula and the Sudan and even endeavored it the annexation of Syria through forces under the command of his son, Ibrahim Pasha.¹

The beginning of the 19th century saw the emergence of a host of writers, thinkers, scientists, journalists, poets, printers and translators, which led the Arabic literature to a specific development. Another important aspect of modern Arabic literature is the French occupation of Egypt in 1798 and as a result the Arab people came in contact with European culture and literature. The Egyptians were impressed greatly

by the European culture which stimulated learning and their desire for knowledge.\textsuperscript{1}

Another important development of modern Arabic literature is printing, press introduced by Napoleon, and Arab journalism which played a pivotal role in the development of Arabic literature. In 1828, Muhammad Ali initiated the official organ al-Waqai’ al-Misriyya, which printed three times a week and edited by Rifa’ al-Tahtawi and published the governmental problems and prospects. As al-Waqai’ al-Misriyya was the official organ it did not reflect the public opinion. So the thinkers looked towards some public journals and as a result there came a number of monthlies and dailies. Among the Abu Nazara, Hadiqatul Akhbar, Nafir Suriyya, al-Janna are mentionable in respect of the development of Arabic literature.\textsuperscript{2}

The Arab literary establishment of modern period immediately preceding the nineteenth century had reached such stability in social status, such homogeneity in education, and such unanimity in cultural values that it was no longer searching for innovative ideas, and of its

\textsuperscript{1} Daif, Shawqi, al-Adab al-Arabi al-Muasir fl Misr, Darul Ma’rif, Cairo, 1961, PP: 208-212

\textsuperscript{2} Ibid
men of letters—poets and prose writers alike—it expected not originality but consummate skill in the use of words. The prose that it favoured was not only rhymed, but laden with tropes, especially those developed in the branch of Rhetoric known as badi', which concerns itself not so much with imagery paronomasias. It conveys the greeting of love strongly based and loftily erected, and the stimuli of yearnings give tongue to deeds of praise and eulogy; the affirmations of affection describe what is hidden in the inner core of consciousness: true love, the wholeness of which is immune from fragmentation. Thus the modern prose lifted up an invocation based upon insight and an encomium set upon praise, and having communicated a yearning the inspirer of which is exalted and an unceasing desire the stimulation of which is never nullified in modern prose. But the point of the piece is that it is studded with words that double as technical terms of grammar, so that—with little more tortuousness than in the original—it may be rendered. Its inchoative greeting enunciates a love strongly backed and loftily indeclinable, and the operatives of yearning inflect the verbs of praise and eulogy;
emphatic expressions of affection qualify what is covert within the pronoun: of manifestations of true love, the plurality of which is sound.¹

As a result of the eruption of Western European powers, the Arab world was soon to undergo far-reaching political, economic, and social changes that were sure to transform cultural values as well—but not at the same pace. At least through the first three quarters of the nineteenth century, the aesthetic priorities of the preceding age continued to be proclaimed and to a somewhat lesser extent applied. Literary reputations continued to be made by displays of linguistic dexterity and familiarity with an antiquated lexicon, as in imitations of the Maqama of al-Hariri. In one of the stock situations in which the anti-hero's youthful accomplice solicits the judge's sympathy and bounty by complaining of his treatment at the hands of his master. The wonders of Western science were readily accepted, but their recognition in literature was first enshrined in time-hallowed formula. A more genuinely literary treatment of some of the marvels of the new technology comes from the pen of Abdullah al-Nadim (1845-96). On the model of traditional pieces of fine writing in which comparisons of, say, spring and summer flowers were

¹. Ibid
cast in the form of a debate, he has a train and a steamboat out boasting each other. In the finely balanced vesicles of rhymed 'Al-Maqama al-Misriyyah in Majma al-Bahrain was found in this period. And yet, almost unheralded, a new style of writing was coming into being. Much credit for the popularization of simpler forms of self-expression has been given to Syrian Christian journalists who, as Mustafa Lutfi al-Manfaluti (1876-1924) put it, preferred 'that the ignorant should learn from them than that the pedants should approve of them. Some attention to the career of Ahmad Faris al-Shidyaq (1804-87) shows that there was more to it than that. He was indeed born a Lebanese Christian and he did eventually found, in 1861, the very popular and influential journal al-Jawa’ib; but even before Arab journalism had taken wing, he had made his mark as a highly individualistic writer of insatiable curiosity and of irrepressible verse, even if sometimes erratic and inconsistent. He lived and worked in European countries for many years; but although remarkably open-minded about many practices and institutions at variance with those he had known in his formative years, he was not overawed by European literary norms, and specifically crowed over the fact that none could vie with the Arabs in the ‘miracle’ of rhymed prose.
A look at his discursive, lively, often Rabelaisian fictionalized autobiography shows that he could indeed hold his own against any contemporary in ornate writing and since his greatest expertise was in lexicography, he particularly delighted in stringing together—not without humour—dozens, sometimes even hundreds, of synonyms.¹

Arabs in India; their language, literature and the role of Madrassa, the coming of the early Arabians in coastal areas of India and later in Sind during the 7th and 8th Century respectively was absolutely a new and strong experience to the Indians the early Muslims of coastal India and those happened to reach during and after the conquest of Sind, belongs to some categories conquerors, traders, Sufis and Religious preachers travelers and artisans; all of them brought forth a faith characterized by human nobility, moral beauty and divine unity all condensed in the life of the Prophet (PBUH) which they followed with great care and eagerness.² They were much inspired with the religious zeal that, they soon after the death of the Prophet became ready for dedicating their lives in the spreading of Islam in India too. It is narrated

¹. Ibid
by Abu Hurairah the great narrator of the Hadith, who said, “The Prophet of Allah has promised us a clear victory over Hind, so if I happen to survive up to that time, I shall not lag back even the cost of my life and wealth. In doing so, if I am killed, I shall be turned to be a martyr; and if I happen to come back safely, I shall be none but Abu Hurairah who is freed from Hell fire.¹

Muhammad bin al- Qasim, the son- in- law of al- Hajjaj advanced in 710 A.D. at the head of a considerable army of which 6,000 were Syrians, pushed on through Baluchistan and in 711-712 A.D. reduced Sind including lower Punjab.² Among the cities captured by al- Qasim were the sea port at Daybul and Multan in southern Punjab. This conquest led to the permanent occupation of Sind and southern Punjab but the rest of India was unaffected until the close of tenth Century which the next invasion began under the Ghaznavids.

In early period of the Arab rules, Sind was in close contact with the rest of Muslim Empires particularly with the seat of eastern provinces of Iraq. So many savants like Abu Hafs Rabi’ bin Sabaih al-
Sadi al-Basri (d. 776 A.D.) a disciple of Hasan al-Basri (d. 728 A.D.) had migrated from Iraq to Sind and settled down to diffuse the knowledge of the holy Quran and the Hadith. Throughout the period Arab administration in India, Arabic speaking Sufi-Saint settled down in different provinces of India and preached the sacred cults of the Islam.¹

Besides these kinds of Arabic people of various professions, some artisans of Arabian soil used to live permanently here in India. No sooner has the Arabians came to India and settled down here than they began to do something for the development of Arabic language and literature not only amongst themselves but also among the local inhabitants of India. During the period of Ghaznawids, the Arabs had great influence over the subjugated people of India in the field of Arabic language and literature which had been certainly their pride of their culture and amble mastic of their religious what they upheld with impressive self confidence and even with an atmosphere of superiority, throughout the period of Arab administration in India, Arabic continued as the official language of government and the unrivalled medium of sacred knowledge of literary activities. Besides Sind, some other cities

¹ Dr. C.M. - Unpublished Ph.D thesis. Gauhati University, 1994, P-176
like Daybul, Mansura, Alror and Multan were the prominent seats where Arabic language and Islamic learning was enthusiastically cultivated. So far as the popular use of Arabic language, both Ibn Hauqal and Maqdisi testify the fact the inhabitants of Mansura, Multan and Daybul were bilingual speaking Sindi and Arabic.\(^1\)

The name and fame of Arabic language and literature was carried forward from Lahore to Delhi, Multan, Azmir and uch Ghuurids and the successive dynasties. The Sultan took keen interest in setting up Madrassa and higher institutions for Islamic learning. These educational institutions had on their staff the eminent scholars from Khurasan and Transoxians, who were foremost scholars of Fiqh, Usul and Arabiyyat (Arabic linguistic studies), some of them wrote independent works in Arabic language. The curricular followed in the then Madrassa consisted of courses in religious, linguistic, scholastic and philosophical sciences whose text books were exclusively in Arabic language.\(^2\)

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doubtless to say that the use of Persian for literary purpose extended from poetry and belles-letters to history as for example in the illustrious works produced by Anfiyet uncommon Muhammad Tughloq for instance, wrote epistles in Arabic as well as Persian.¹

There is a long list of Indian scholars who had made a huge contribution in preserving and promoting the Islamic scholarship including Qur’an, Hadith, Islamic Jurisprudence and the Arabic language and literature. It is not possible to mention here all the names but a few are as follow: Maulana Ashraf Ali Thanvi, Maulana Anwar Shah Kashmiri, Maulana Shah Waliullah al-Dehlawi, Maulana Syed Suleiman al-Nadwi, Maulana Gulam Ali Azad al-Bilgirami, Maulana Nawab Siddiq Hasan Khan, Maulana Abul Hai Al-Hasani and Maulana Abul Hasan Ali al-Nadwi, Dr. Sayeedur Rahman al-Azmi al-Nadwi and many others. Now, I want to focus on Dr. Sayeedur Rahman al-A’zmi al-Nadwi.

¹ Law N.N. –Promotion of Learning in India during Muhammadan Rule, London. 1913 PP-43-44
UNIT-II

CONTRIBUTION OF NADWATUL ULAMA TO THE

DEVELOPMENT OF ARABIC
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\(^{1}\) Qasmi, Md. Azam. -India; a case study of Islam, Radiance Viewis Weekly, vol. xxiii, P- 44
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¹. Nesai Sharif vol.II, P- 62
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testify the fact the inhabitants of Mansura, Multan and Daybul were bilingual speaking Sindhi and Arabic.¹

The name and fame of Arabic language and literature was carried forward from Lahore to Delhi, Multan, Azmir and the successive dynasties. The Sultan took keen interest in setting up Madrassas and higher institutions for Islamic learning. These educational institutions had on their staff the eminent scholars from Khurasan and Transoxians, who were foremost scholars of Fiqh, Usul and Arabiyyat (Arabic linguistic studies), some of them wrote independent works in Arabic language. The curricular followed in the then Madrassas consisted of courses in religious, linguistic, scholastic and philosophical sciences whose text books were exclusively in Arabic language.²

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¹ Yusuf S.M. - Studies in Islamic History and Culture Delhi 1988. P-221
² Al-Hasani A.H. - Al- Thaqafatul Islamiyyah fil Hind, Damascus, 1958, PP-11-12
works produced by Anfiyet uncommon Muhammad Tughloq for instance, wrote epistles in Arabic as well as Persian.¹

Muslims first came to India as traders and preachers and then as soldiers, achieving great military success, right from to Punjab, Delhi and East and South. Of course they came to this land of peace and tranquility as conquerors but they fell in love with this beautiful country and settled here, with a determination not to return. Be that Balban, Alluuddin Khiliji, Muhammad Taghlav and Sher Shah Suri or Akbar and Shah Jahan etc. they all lived here, breathed their last here and were buried here.

In this connection here have been relations between Indians and Arabs for centuries, in fact the mutual contacts of Indian subcontinent and the Arabian Peninsula date back to ancient times. The coasts of Sind and southern Arabia are so near that growth of close commercial relations between the two was inevitable since time immemorial, spices and other articles of ‘the Indus’ had been great demand in Egypt and countries of Southern Europe.

¹ Law N.N. — Promotion of Learning in India during Muhammadan Rule, London. 1913 PP-43-44
The transit trade between these areas was mostly in the hands of the Arabs, who used to carry Indian merchandise from Indian ports to the Yemen in Southern Arabia, from where the goods were carried by land to the Syrian ports to be shipped again to Egypt and Europe. This trade continued after the Arabs had embraced Islam and first major conflict between people of Indian subcontinent and Muslim Arabia arose out of development connected with the Arab sailors playing in the Indian Ocean. They operated as far as Ceylon and even farther and when some of them died in that island, the local ruler thought it expedient to send their widows and orphans to Arabia, with gifts and letters of good will for Hijjaj (661-714) the powerful victory of the western provinces of the Umayyad Empire.¹ Unfavourably wind drove the vessels carrying gifts and survivors close to the shores of Daybul (an island port near modern Karachi). Here pirates attacked then plundered the gifts and took the Muslim women and children as captives. Hijjaj on learning of this, protested to Dahir (669-712), the ruler of Sind and demanded the release of the prisoners and restoration of the booty, but he received an evasive reply. This enraged Hijjaj, known in Arab history as much for his

severity as for his administrative ability and he persuaded unwilling caliph to authority punitive measure against Dahir.

In addition to the above discussion we may say that after the advent of the Muslims in India they tried their level best to develop Arabic Language and Literature in respect of education, advice, and suggestion. After the occupation of the British on the soil of India the Indian Muslims established many Madrassas in various part of it. Among the outstanding Madrassas we may mention here the name Nadwatul Ulama. Nadwatul Ulama occupied a unique place in the development of Arabic language and literature. Now, my concentration is on the contribution of Nadwatul Ulama in this regard.

Nadwatul Ulama of Lucknow was established in 1894 and its main objective is to promote Arabic language all over India. By Allah's grace Nadwatul Ulama succeeded 100% in this purpose. No one can deny the magnificent contribution laid by the scholars of Nadwa in Arabic all over the world. Nadwatul Ulama not only promoted Arabic journalism and made a glorious history in this field and without doubt it is filled with thorns, that one has to face many kinds of challenges only
the persistent and patient could succeed and survive by the tenth century A.D.

Another objective of Darul Uloom Nadwatul Ulama is to change and reform religious education system especially in the field of Arabic language and literature. And in this regard Nadwatul Ulama succeeded fully and the scholars of Nadwatul Ulama reformed the religious education system and they reduced the additional books on psychology and Unani philosophy. For the development of Arabic language and literature the Nadwatul Ulama has taken the measure on the holy Quran in every aspect of studies like the study on the Quranic script, language, literature, syntax, prosody, Fiqh, phonology etc. Moreover, the Nadwatul Ulama is also concentrated on research on the holy Quran, Hadith and Aquaid.

Nadwatul Ulama also takes the measure the study on the Arabic Language and Literature as Arabic language and literature is the main key of understanding the holy Quran and Prophetic tradition and make connectivity among the Islamic nations of the world. In addition it encouraged its scholars to write in Arabic language and speak in Arabic
language as much as possible. In this process the Nadwatul Ulama provides such curricula that can be useful in present day scenario in the form of geography, history, sports, politics and economy.

One of the most prolific characteristics of Nadwatul Ulama is to revive Arabic language and literature. The other Madrassas and other universities are totally failed to promote Arabic language and literature as the Nadwatul Ulama did in the past and present and I think it will also take the steps in future.

Another outstanding contribution of Nadwatul Ulama is the addition of English language with the main curriculum as without knowing the English language nobody can interpret according to the demand of the market.

Finally we may come to the conclusion that the Darul uloom Nadwatul Ulama is considered to be the center of Arabic language and literature. In India as soon after its foundation the teachers and students attached with Arabic. This institute tried its best to create educational atmosphere around whole Muslim world. It achieved the objectives to an extent that if an Arab came here he would not find himself in a strange
place. The institute produced a number of excellent scholars namely, Allama Syed Suleiman Nadwi, Maulana Masoud Alam Nadwi, Syed Abul Hasan Ali Hasani Nadwi, Dr. Abdullah Abbas Nadwi, Prof. Ijtibah Nadwi, Dr. Sayeedur Rahman Nadwi, Prof. Mohsin Usmani Nadwi, Prof. Mohammed Iqbal Hussain Nadwi, Prof. Syed Rashid Naseem Nadwi, Prof. Abdul Majeed Nadwi etc. who contributed a lot for the development of Arabic language and literature and wrote many valuable books in Arabic language.

In respect Arabic journalism Nadwatul Ulama has also contributed a lot. The scholars of Nadwatul Ulama left no stone unturned for the sack of Arabic journalism. They paid great attention to Arabic journalism and as a result they published the magazines like Al-Ziya, al-Baas al-Islami etc. which are the instant success and was highly appreciated by the scholars. Among the most successful journalists of Nadwatul Ulama are: Maulana Syed Mohd. Hasani, Maulana Syedur Rehman Azami Nadwi, Dr. Maulana Ijtiba Nadwi, Maulana Suleiman Nadwi, Maulana Abul Hasan Ali al-Hasani Nadwi, Maulana Rabe’ Hasai Nadwi, Maulana Wazeh Rashid Nadwi etc. All the personalities
considered their works as the religious service and did not make it a source for hoarding wealth. They always wrote the truth fearlessly. And in due to that reason it had to fall prey to the government conspiracy.

Nadwa, though never able to forge a national leadership for the Muslims, also pointed to the kind of alliances among the groups that would be necessary for such a leadership. Its choice of name harkened back to the Arabian Daru’n-Nadwa, where the nobles of Mecca gathered to deliberate. It attempted to give authority within the organization not only to the ‘Ulama but to government officials and local notables as well. Such people, of course, had close ties to other groups of ‘Ulama, but in this case, as an attempt to consolidate their influence, Nadwa provided them with positions of authority. They appointed a seven-member advisory council, the Majlis-I- Mulk, comprising government servants or landed notables who shared an interest in religious learning. They established a directing council, two-thirds of whose members were ‘Ulama and sheikhs, but one-third influential supporters. And they honored the important leaders of Muslim states and heads of

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organizations with the title of Murabbi, patrons of the institution. Nadwa particularly solicited the support of the wealthy and powerful: princes, government servants, traders, and lawyers. Syed Muhammad 'Ali insisted that there be chairs at their general meetings so that those "they wanted to reach"—that is, people too proud to sit on the ground—would come. They wanted to influence important people, especially any confused by Western culture, and they wanted their support. Nadwa also fostered relations with the government, for, in a colonial society, any ambitious leadership required its support. After a period of intense suspicion because of their presumed Pan-Islamic sentiments, the government agreed to patronize secular learning at the school, contributed land for its fine building on the banks of the Gumti in Lucknow, and, in 1908, sent the lieutenant governor himself to lay the foundation stone.

In its unrealized institutional ambitions, Nadwa anticipated, but did not achieve, the kind of organization that would appear in the first all-Indian national Muslim movement, that of the Khilafat agitation in

70. Nadwa'l-Ulama', Dasturr'l-Amal (Lucknow, n.d.).
71. Muhammad al-Hasani, Muhammad 'Ali Mongiri, p. 185.
the period after the First World War. In its contributions to Muslims sentiments groups as well, the ‘Ulama of the Nadwa made a substantial impact on that and other political movements. But the real accomplishment of Nadwa was its involvement in the quiet, unromantic, but influential work characteristic of the ‘Ulama of the late nineteenth century: the self-conscious dissemination of Muslim beliefs and practices, the fostering of Urdu as the language of the ‘Ulama, and the training of more ‘Ulama. Its Ulama emphasized the teaching of Arabic, and, to some extent, theology; their writings, both at Nadwa and its offshoot, the Daru’l-Musannifin, were important contributions to history, biography, and essay writing in Urdu. Such activates could easily have been accomplished without the personally inspired debates and denunciations that Nadwa saw in its early years. Yet even such debates, as we have seen did contribute to the interest in religious issues and in the religious community. And much as my deplored the new divisions among the Sunni ‘Ulama-Deobandi, Barelwi, Ahl-e-Hadith, and now Nadwi-beneath their apparent differences they shared substantial common endeavors.1