CHAPTER - I

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Arabic Language and literature:

The term 'Arabia' has been drawn from the root of Arabic word 'Arabiun' (عربي) the meaning of which is Arabic country (1). In Arabic speech Arabic country or Arbia named as Jazirat ul-Ab (island of Arabs) or 'Bilad ul-Ab' the peninsular country in concert (together) with off shore island is situated in the South-western Asia. Its boundary is limited by the Red-sea in the West and South-west, the gulf of Aden in south, the Arabian sea (2). The word 'Arabiun' (عربي) denotes a sterile land or the desert. (3).

With the rising of Islam, in the beginning of seventh century A.D. and the issue of Arabian Muslims as the founder of the great empire of history, the name 'Ab' (عربي) began to be used by the Muslim as well as the nation who came to contact to point out all the people of Arabian origin. The actual name 'Arabia' or the name 'Jazirat ul-Ab' has begun to be called for the island. But it is not resolved that all the people named after it Jazira ul-Ab in Pre-Islamic age. Even in Islamic origin the definition 'Jazirat ul-Ab' is far from agreeing in opinion. In this narrow attention, it is pointed out less than the total island. The name can be uttered with more surity about the use of the name Arabi- Arabiun or each resident of the same island in Pre-Islamic and Islamic age. (4).

Language:

The Arabic term for language is 'Lagha-u, laghw' (لغة،لغو) means to speak, to make voice, to be null, to slip and to mistake derived from the root word
'Lughat' (لُغة) means words, expression, term, dialect, idiom, jargon, lingo, vernacular, classical language etc. 'Al-lughat' (اللغة) means classical Arabic and Ilmul lughat (علم اللغة) means philology.

Language is the natural means transmitting our thoughts and feelings to others with the help of sounds and gestures. It is the means of expression and communication each others' feelings with the help of sounds understood by each other. The regular method of sound which transmit the idea intended by the speaker to the listeners is language in the real sense of the term. All the sounds produced by other creatures such like the cripings of birds, the howling of dogs and the meaningless utterences of the importers are not language.

Language is the general practice of men, marking of them from other creatures, because it is the basis and sound of the society. Men are the social being by virtue of language. The existence of society is impossible without language, because society have a correlative terms with language, as the language is formed for the sake of society. Language is a social composition bounding up with the community, up grading with the increasing needs of culture and civilisation and vanishing from sight when society vanishes.

Language is the content of improvement of a society. Its lexicography becomes sound, the desire the society exists and more civilised it becomes.

There widely held wrong-idea about languages that the term became failure to know again this view. There is an important idea that there are such things as primitive language - languages alongwith simple grammar, a new words promoters have to make amends for their language's wants through gestures.
The promoters of primitive languages have a thought of existence and a great deal of consideration about the places they live in and arises their problems therein (9).

Universally men are the social creatures live in a society, language is only the medium of transmission to interact between each other therein. To exchange human thought, language relys upon three principles namely - message (source), sender and receivers. Senders and receivers are generally human individuals.

It is noticed that the distinct linguists defined language in different ways in accordance of their self mode of expression and a few definitions have been undermentioned here as follows -

Edward Sapir, a distinguished linguist nicely defined - "A purely human and non-instinctive method of communicating ideas, emotions and desires by means of a system of voluntarily produced symbols". (10)

Harry Shaw a renewed scholar and linguist defined the term language - "The body of words and the systems applying to their use that are common to a people of same community, area, nation or culture" (11). The Latin word 'language' means 'tongue' which envelops communication by sound of mouth and written system by means of the use of those gesture with a meaning and signals that are called words.

Merriam Webster, a distinguished scholar gave comprehensive definition in Encyclopaedia of literature - "Language (Lan-guij) - Form or manner of verbal expression ; more specifically, the style or characteristic mode of expression of an individual speaker or writer". (12)
Dr. A. Haqq, a distinguished scholar defines the term 'language' (al-lughat) in Arabic --

"اللغة وسيلة الاتصال بين افراد البشر في شكل اصوات منظمة، وهي الاسم الفردي التي تمييز بها الحنس البشري عن الحيوانات الأخرى، فهو صفة عالم الإنسان باده حيوان ناطق "

(M. Rabey Hsani Nadwi a distinguished scholar of Nadwatul Ulama, Lucknow has defined the term al-lughat (language) in such a way -

"مطلق كلمة اللغة على مفردات اللفظ والكلمات ويفترض علمها على مفردة ومبانيها المتغيرة"

(It is deliberated, the word 'language' is over the term of words and speeches. Whenever its personal meaning and distinct forms are confined by its usage)

George A. Mullar states - "A language is a set symbolic convention, adopted by a social group for the purpose of communicating ideas, expressing emotions, enlisting co-operation and providing entertainment "

A. S. Diamond describes - "Language is an embodiment of all our human ancestors and a diary of their day to day thought "

A comprehensive definition has been introduced in the Standard Dictionary of English Language - "The expression and communication of emotions or ideas between human being by means of speech and hearing, the sound spoken are heard being systematized and confirmed by usage among a group of people over a period of time ".

A Language might be seen as the most ancient or the most logical or
the language of Almighty or generally are the easiest to pronounce or the best for making music. Arabic speakers feel that their classical language is the most elegant and logical, with a matchless grammatical proportion and richness of vocabulary. Classical Arabic is energetically identified with religion (Islam) as the language of the Holy Qur’an is held to prepare prodigies (miracle) of the truth of the Islam. From this point of view, it would be clear that as Almighty has chosen Arabic as the media of revealing to His prophet, this language must be the language used in paradise and likely be superior to all others. (18).

**Literature:**

The Arabic term 'adab' (ادب) singular number and its plural number is 'ada`ab' (اداب) derived from the origin word 'adab' (ادب) which means good breeding, politeness, culture (19) of mind, literature, good manner, refinement, decorum, decency, propriety, seemliness, humanity, humaneness, humanities, belles-letters, social graces, culture (20) etc. The term I’lm ul-Adab ' علم الادب means literature, letters and Arabic term ' lughat ul-Arabia ' means Arabic. singular number ' maduba ' (مادبة) and its plural form 'ma`aduba' (مادبة) which means banquet, formal dinner (21), invitation etc.

It is clarified in a tradition, reported by Ibn. Mas`ud -

ان هذا القرآن مادة الله في الارض فتعلموا من مادته “

[Certainly this Qur’an is an entertainment (reception i.e. literature ) of Allah in the earth, so achieve knowledge from its festivity (celebration)]. The term 'maduba' is interpreted by some intelligents as a banquet provided for invitees and it has been taken from the root word 'adab' (ادب). The Arab lexicographer denotes the
word 'adab' as culture and refinement and with the duration of later times, they made qualified all the literary works of prose and poetry received heart and soul to be delicate beautiful art as 'adab'.

A quotation of literature having significant meaning clarified in Encyclopaedia of literature which runs as; "Professor Nallino suggested that the term 'adab' for literature implies the sense of 'adab' steady work, continual striving. But the word can note what Goldzihar earlier had designated as the noble and human tendency of the character and its manifestation in the conduct of life and inter-course. Equally arresting are those definitions that make artistic expression equal to two-thirds religions or that esteem knowledge of literature as a process leading to an intellectual culture of a higher realm of philology, poetry, exegesis and ancient history. (23).

Literature is the writing form in which mode of speech and form with reference to ideas and references of universal and evidently permanent advantages are indispensable peculiarities. The term is truly retained for prose and verse of recognised superiority, the worth of which belongs to its attentive personality and excellent mode of speech of life in its different meanings. (24).

John Burrough, a distinguished scholar defined that "Literature is an investment of genius which pays dividends to all subsequent times." (25). Literature is the ancient knowledge of books, the fruit of literary work, particularly as a possession, writing in prose or verse; particularly excellent form of writing or mode of speech and existing idea of permanent or universal advantages. The frame of a written works produced in a particular language, country, period or subject. (26)
William Henry Hudson defined language as "It is a vital record of what men have seen in life, what they have experienced of it, what they have thought and left about those for all of us". (27)

The curious speech of poets and authors of such a language, wherein interpreted an imaginative and sentimental reflection, subtle meaning and inducement (object) is called the 'literature' of that language. By means of literature, it is produced politeness in human mind, execution in thought and notion, delicacy and elegance in feeling and simple style and power in language. The application of literature is also on writings which is the result in some intellectually and literary ramification of inquiry. In this regard, though the word 'literature' took in enclosure all the writings which are inclusive of discovery of the research scholars, thoughts of the writers' essays, curious notion and subtle imagination of the poets. (28).

The literature of Arabic language is rich in comparison with other literature of the languages of the world. Because its beginning became from the creature mankind and the end will be brought with the ruin of Arabic civilisation. After the spread of Islam this language of Mudar family was not only the language of a nation, rather it had become the language of the total nation of the world also. Later on, time to time the various nations had been accepting the preaching of Islam by means of this language. These acceptants of preaching had been enlarging the subtletness and mystery, curious notion and imagination, and the wonderful object and the meaning of their language into this language becoming the bearer of religion and literature, preacher of knowledge and civilisation spreaded corner to corner of the world. (29) and defeated each of the languages
which were with its competitor. Likely, this language absorbed the inward ancient literature of Greeks, Irans, Jews, Hindus and Africans (Abyssynian, Negro); and during the middle ages due to the rigid fighter was secured well. They observed the ruin of several languages in surrounding area. With bravery, the top most religious philosophers and literary intelligents collecting the inward themes came into the good conduct. The language of other nations in comparison of it placed the capacity of a drain, stream and rivers; which due to expanding and swelling in different places fall into the Ocean, that is called Arabic language.

Literature is such a media which gives a full picture of the society through literary elegants like prose and poetry, drama, novel, fiction and essays containing all kinds of records, which bestows all sorts of speech. Literature plays an important role like the back-bone of a nation because a nation is reflected in the content of literature. (30).

Arabic literature procures into its consistency all kind of literary articles in Arabic language. Certainly the Arabic term 'adab' denotes bells-letters, brought forward as the dialectic literature in Middle ages. Specially it contains poetry, art of oratory, historical and communal traditions, grammar, lexicography and other faculties. The flame of Arabic literature comprises the articles brought forwarded by Arabic speaking Turks, Persian, Syrians, Egyptians, Indians, Jews and other Africans and Asians as well as the Arab themselves. Like as Arabic literature befalls to include (contain) of Iranian epics, idyls and narrative materials, Indian fictions (30) and philosophy, ethics and economics of Greece.
Arrival of Arabs in India and their cultural amalgamation:

On the basis of historical evidence it is covered that the relation between Arab and India was so older, its connexion was established on the basis of business matters. Before the advent of Islam the Arabs arrived in India for the purpose of trade, goods imported in India from Arabia and other countries and sold here. On the other hand, the wealth and valuable goods were exported from India and cause to be supplied to the places of different countries. After the advent of Islam this connection had been continued. During the period of Hazrat Muhammad (pbuh) the relation had been running as usual also. In the reign of Rightly guided caliphs, the territorial and political relation with the countries were continued depending on territorial victory as under the rule of Ummayyads the boundary of Islamic kingdom extended to India. During the rule of Walid bin Abdul Malik somehow 'Sindh' became the province of Islamic kingdom with the victory of Muhammad bin Qasim. From the prophethood of Hazrat Muhammad (pbuh) to the period of Muhammad bin Qasim, Arabia raided India several times. As a result with the victory of Arabs a huge number of people accepted Islam and some of the kings of India also converted to Islam. During the period of Hazrat Muhammad (pbuh) the king of Malabar, Jamudi Samer seeing the split-moon, the miracle of the holy
prophet converted to Islam. The king of Sri Lanka accepted Islam in the reign of Rightly guided caliphs. When the traveller, Ibn Batuta visited Sri Lanka, he observed so many graves of religious preceptors and innumerable mosques there. (32).

Hazrat Umar bin Abdul Aziz (Ra), during his khilaphat period made an extention to the relation and sent the letters to the kings of India inviting them to Islam. As a result, responding the invitation the kings and emperors from India accepted Islam and named their names in Islamic style. After the geographical trade and advent of the preachings of Islam and the existence of Islamic Sultanate become as usual.

Sayed Golam Ali Azad Bilgirami said in his book 'Subhat ul-Marjan fi Athari Hindustan' about the rule of Arabs in India that Hazrat Adam (pbuh) desended on the soil of India first. It is realized that the country wherein revealed the divine order from Allah first time; however the luminosity of Hazrat Muhammad (pbuh) was entrusted on the forehead of Hazrat Adam (pbuh). So it is proved that the first manifestation of Hazrat Muhammad (pbuh) was happened in the soil of India. In this regard Hazrat Muhammad (pbuh) said - the scents from India is coming to me. Again Hazrat Ali (Ra) repeating the speech related that Hazrat Muhammad (pbuh) said - the most pure and scented place is the India; however Hazrat Adam (pbuh) came down herein and the fragrance of paradise (جنة) prevailed among the trees of this land. (33).

However different kinds of scents and fragrances were exported to Arabia. On the other hand goods from Arabia were supplied to all over the world. In this regard 'Allamah Sayed Sulaiman Nadwi described - the
goods are the source of gifts which Hazrat Adam (pbuh) brought down from paradise. The gifts except dry date, two fruits - lemon and banana are found in India. There is another version that four rivers came out from paradise; namely - Nile, Furat (Euphratis), Jaihun and Sihun. The Nile is the river of Egypt, depended the cultivation on it. Likewise Euphratis is the important for prosperities and well-watered of Iraq. Jaihun is the river of Turkistan and it is beneficiary for Turkistan like as Euphratis of Iraq. There are various tales of 'Sihun' that the name of this fourth river of paradise is 'Ganga' of India. Some scholars said - it is the river 'Sindh'.

Over all of the above mentioned statement Allamah Sayed Sulaiman Nadwi wrote - all the traditions are in seldom position in regards of arts of the statement which is clearly proved that the relation of the Muslims have been increasing more and more in respect of the victory of Mahmud Ghaznawi and the Muslims have got the opportunities to settle here permanently. It is proved from Tafsir and Hadith that Hazrat Adam (pbuh) came out from paradise and descended in India first. It is the cause of pride for India that the father of mankind took his first foot-step on the ground of India in the world. The origin history provided evidence that the marks of foot-step of Hazrat Adam (pbuh) is visible yet today on the mountain 'Adam Milay' of Sharna deep (island) in Sri Lanka. Again Sayed Sulaiman Nadwi described - He stepped his first foot-step on Sharna-deep, the marks of which is existed on a hill. It is related from Ibn. Jarir ibn Abi Hateem that the name of the place wherein Hazrat Adam (pbuh) descended was 'Dajna' or 'Dakhna' which is the renowned name in South-India.
It is a clarification drawn by the research scholars - The Arabs used to go Syria through the Ocean and make settlement there. They established the Western port-city in the bank of the ocean of Rome. There from they would have been started to communicate with Greek, Europe and northern part of Africa. On the other hand the Arabs arrived at in the bank of Bahrain-sea and reached to the bank of Syrian-sea. Perhaps Bahrain was the port-city in the East for the Eastern countries. Natu and Egypt in the bank of Roman-sea was the Western port-city; through which people of Greek island, European cities and northern part of Africa communicated with the community for the purpose of successful education and civilisation. (37).

Both India and Arab upto where extended and connected with relation would be called in a way the united country but between the two countries was a bar of large ocean. The Arab merchants had been occurring ingress and egress since thousand years ago. They used to supply the products and things directly to Egypt, Syria and Europe. Even exported goods to India and China there from.

Later on, to cut short distances between India and Arab, roads were built in the edge of the ocean. After the victory of Islam the relation between religion and community was dignified with the relation of trade. A better-chance had arrived at the mingle of religion, honesty, respect and affection. The history says - under the rule of pious caliphs used to be accepted goods from India generally. (38).
Settlement of Arabs in India:

Upto the rule of Hazrat Umar Faruque (Ra) no record is found available of permanent settlement of Arabs in India. During the period of Hazrat Uthman (Ra) the Muslim soldiers were engaged in Makran, perhaps the military-tent was set-up permanently herein. The important matter was that there was the extra-ordinary condition. Due to repeatedly mutiny and faithfulness is to be enforced disciplinary action time and again (39). Hazrat Umar Faruque (Ra) thought about territorial places in India and he came to know from an observer about 'Kanabil' the centre place of Sindh. Hence accordingly the Islamic forces took arrangement to raid on three important places of sea-sore. During the rule of Hazrat Umar Faruque (Ra, 643 - 645 / 21-23 A.H.) the Islamic forces arrived at seven centre places of South Persia. As a result, some portions of India were conquered. (40) and attached with Makran, Baluchistan and Sazistan.

Under the rule of Ummayyads the boundary of Islamic kingdom extended to India. In the reign of Walid bin Abdul Malik, Sindh became the province of Islamic kingdom with the victory of Muhammad bin Qasim (712). (41). From the period of prophethood to the period of Muhammad bin Qasim raided India several times. With the victory a good number of people accepted Islam and some of the kings from India also converted to Islam. The king of Malabar, Jamudi Samer seeing the split-moon, the miracle of the prophet (pbuh) converted to Islam. The king of Lanka also accepted Islam in this period. When the traveller Ibn Batuta visited Lanka, he observed so many graves of religious preceptors and
innumberable mosques there. (42).

With the extended relation between India and Arabia, in regards of geographical trade and preaching of Islam, Hazrat Umar Faruque (Ra) sent the letters to the king and emperors of India. Responding to his letters the emperors accepted Islam and named after their names in Islamic style. (43).

At first the Muslims came in India in 8th century A. D. but the first attack of Muslim force in India known from the time of Sultan Mahmud Ghaznawi (998-1030) who raided India seventeen times. Actually the origin foundation of Muslim administration in India applied by Muhammad Ghauri (Sultan Shahab Uddin of Ghor, 1191-1192). He is the first Muslim king in India who at Ajmeer set-up schools and learning centres for the spread of Islamic culture and education (44). Muhammad bin Qasim the distinguished personality was not only conquered India but had left a lot of literary works in Sindh.

A caste of agriculturist came to Kerela through water-course from the desert land of Arabia near about thousand years ago, whom known as the caste 'Mopla'. They were so poor, earned their livelihood cultivating fertile-land of the local land-lord of Kerela. With the motion of time they embraced the language and culture of Kerela of South-India. The caste 'Mopla' alongwith their livelihood married with the women of the land and settled here permanently. Being the Indian they took part in every affair of the country. The descendents of Mopla have been living yet today in Andaman Nikobar island. (45).

The causes of the immediate arrival of the Muslims in India - before the advent of the prophet Muhammad ( pbuh ), the merchants had a connection by
means of sailing-ship with port-cities of Malabar, Karmandal, Sri Lanka, Maldeep, Indonesia and China or a relation between India and Arabia had been going on with ancient period. Hence maximum Arabian decided to reside in India. But the Arabs after the acceptance of Islam began to trade in India and a majority of them took citizenship in India. Due to the lack of the learnedmen in Arabic they brought into India the learnedmen from Arabia. As a result, spreaded over Islam highly in the southern part of India.

Importance and manifestation of Arabic language to the societies of India:

It is cleared from the earlier statements, particularly in the first century era, during the period of rightly guided caliphs and the successors of the holy prophet's companions; the amalgamation of Arabs, communication of India and the manifestation of Arabic language among the societies with India was a matter of natural custom. But the formal foundation of Arabic language was strengthened after the victory of Muḥammad bin Qasim in Sindh, whenever Arabian rule officially was introduced by him. Dr. Shams Tibrez Khan narrating the establishment of Arab-rule in India wrote - during the period of rightly guided caliphs and in the beginning of Ummayyad period innumerable soldiers stepped-forward to the sea-sore places of India. As a result, a good number of
Muslims also took settlement there. But the regular rule of Arabs in Sindh was introduced after the victory of Muhammad bin Qasim, the linkage of what had been continuing more than three hundred years and the victory of Sultan Mahmud Ghaznavi stood-firm on Sindh and Punjab. As a result of the rule of Arabia, within three and fifty years Islamic education and culture reached to its development in different places of Sindh and Punjab. Both the pavilion (tent) and foundation of Ghaznavi and Ghauri victory were established whereupon was set-up the durable rule. (47).

The carefulness, mildness and noble behaviour of the Arabs cause to be created a space for Islam in the heart of Muslims of the natives of Sindh and Punjab. By means of whom they got opportunity to endow with the development of Arabic language and literature alongwith religion. Hence in the second century - Fiqh, Hadith, poetry and literature began to receive the development. The Muhaddith and Ulama of Sindh made establishment of requiring benefit and welfare from the head-quarter and the personalities of the Arab-world. As a result we have found a large number of interpreters and the people of Sindh in collection of Hadith 'Sihah-e-Sittah' and other Hadiths (traditions). (48).

The invasion of Muhammadan and the settlement of Muslim rulers in India fetched a great distant chance in different definite range of life including the estate of education and learnings (49). On the other hand with the victory of Arabs in Sindh, India got a closure chance to observe and understand the Islam - i.e. culture, education, civilisation, societies, faith and behaviour of the Muslims. By means of whom known and realized the recent world civilisation, revolutionary view and thought and the views in the breath of the interpreters that basically
had changed. And generally the faith of Islam, oneness of God, prophethood, brotherhood, equality and the teachings of good character gradually began to make influence on the mind of the people of India. Last of all, drew up their extreme effect and impression on education and culture of India and they played a role fully to built up the heritage of education and culture of India preventive and precious. 

Some of the historians of India imitating the European historian in Sindh considered that the victory of the Arabs was a calamity of time. It is true that the rule of Arabs in Sindh and Multan though as regards of interval of time, the boundary of native-land was not so enlarged but it was expanded to far distances on basis of their influences and cultural centres. If the Arabs would not do level the land, Sultan Muhammad Ghauri and later Sultans would have been faced difficulties in introducing the Islamic rule and would be too late the publicity of the preaching of Islam and Islamic culture. It was the effect on basis of auspicious course of action on the pure Islamic ethics and learning of Arabia, that from the very beginning a majority of Muslims have been entering into different places of Sindh and Punjab till today and have mixed abundant Arabic words in Sindhi and Punjabi language. And collectively, both an intimate of Islamic and Arab-culture is an existence on the culture and civilisation of Sindh and Punjab as well as entire India.

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Development of Arabic arts and sciences in India:

The settlement-series of Arabs occurred before the advent of Islam in the sea-board areas of India. But they had no permanent place to live therein. That is why the usage of Arabic language did not come into existence. Certainly a number of business-words used into the sea-board areas of India. But after the Muslim rule in the country introduced the formal education. In ancient period on political and social condition, there had no any particular qualifications relating to arts and sciences. The settlement of Muslims was introduced second time with the invade of Mahmud Ghaznavi. A new stream of Islamic education and Arabic literature came into the country through the road of middle-Asia, Iran and Afganistan, accordingly increased the number of the Muslims in the country. As a result, Arabic literature and Islamic arts had been becoming developed. For example, the princely small state of Islamic rule-Jaunpur, Rampur, Benaras, Audh, Allahabad, Azimabad etc. wherein so far as developed the Islamic arts and sciences as well as Arabic literature....
Mas'ud Gazi, Shahab Uddin Ghauri controlled over the halter (reign) of the territory. In 1192 (588 A.H.) Shahab Uddin Ghauri sent armies to Kanauz. (54) and waged war against Raja Joychand Rathur near Atowa wherein Muslims gained victory and here from began the period of Arabic arts and sciences.

In the reign of Sultan Muhammad Toglaq, increased the relation between Egypt and India. As a result the communication between the two countries became ingeneral. In an Egyptian book 'Subhat al-A\'sha' of the period - an Indian globe-trotter related that only within a period of sovereign rule in India there was thousands of madrasas. (55).

Qutub Uddin Aybak (1206-10), the founder of slave dynasty and Delhi Sultanate, a scholar of Arabic and Persian education had a special attention in spread of Islam i.e. education in India. He set up innumberable madrasas and mosques where modern as well as religious learnings were taught. (56).

The contribution from both Hindus and Muslims to the language and literature during the middle ages, led to the cultural unity of India. During the reign of Mughal Emperor, Akbar (1556-1605) the education reached to its culmination, renown and completion. The imparted education of Mughal was widely liable for the whole arts, science, literature, philosophy, commerce and industry during their two hundred years' rule (57).

The reconstruction of modern education in Inda is leading the technical and intellectual education which was introduced during the Muslim rule in India. Variegation of courses of studies and amussement of students to technical education was under obligation of their origin to the reconstruction of education. The power of education, bestowed to Muslim. India may be come into lower and
insufficiency today (58), whereas it was filled to the education of the learners as well as the scholars.
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