CHAPTER- VI

CONCLUSION
The thesis entitled *Development of Arabic Language and Literature in Al-Mamun’s Period: A Study* is come to an end that it is an important and feasible research topic in present day research scenario. Al-Mamun was one of the most powerful caliphs and indigenous persons of Abbasid Caliphate system. He patronized the development of Arabic language and literature as well as the science and medicine. His reign is considered as the golden age of Islam not only in the field of administration and religion but also in the field of Arabic language and literature.

Language is the vehicle of expression of feelings and emotions of every human being. Almost all the people of the world have their own language. Language may refer either to the specifically human capacity for acquiring and using complex systems of communication or to a specific instance of such a system of complex communication. Language evolves and diversifies over time and the history of their evolution can be reconstructed by comparing modern languages to determine which traits their ancestral languages for the later stages. A group of languages that descend from a common ancestor is known as a language family. The languages, those are most spoken in the world today, belong to the Indo-European family, which includes languages like English, Spanish, Russian and Hindi; the Sino-Tibetan languages, which include Mandarin, Chinese,
Cantonese and many others; Semitic languages, which include Arabic, Amharic and Hebrew; and the Bantu languages, which include Swahili, Zulu and hundreds of other languages spoken throughout Africa. The advanced stage of language produces literature. The literature of every language bears the social, cultural, behavioral and religious aspects of human life.

Arabic is a Semitic group of languages. It has been occupying an international position from the middle Ages similar to English, French, Russian, Chinese, Spanish and Japanese in present day. It is also a language of United Nations Organization (UNO). People of different nationalities speak it in Asia, Europe and Africa and in the Mediterranean. It is the language of politics, culture and literature, comprehending history, geography, medicine, economics, philosophy, mathematics, astronomy, music, chemistry, physics, botany and the religious and legal sciences of the Muslim world.

Arabic has a vast literature from the Pre-Islamic Age. During the Abbasid period it reached the climax of its development as the Abbasid caliphs were very much fond of language and literature. They left no stone unturned for its development.
Importance of the Study:

The topic is a fruitful one in modern era. Many research works have been done on the growth and development of Arabic language and literature during the Abbasid Period in various universities in Arab Countries and abroad. But in Gauhati University nobody concentrated on this topic yet. The study on the Arabic language and literature during the reign of Al-Mamun is very important to know and evaluate the growth and development of Arabic language and literature. So an important tusk has been made to evaluate the reign of Al-Mamun clearly.

As a reader of Arabic language and literature, I studied a lot on the literary as well as the political history of the Arabs and I came to conclusion that the Abbasid Period is really the golden age of Islam and source of Arabic language and literature. I am highly impressed by the literary tusk made by the Abbasid caliph Al-Mamun who opened a new chapter in the literary history of the Arabs. I, therefore, choose this topic for my research in partial fulfillment of the requirement for the degree of Ph.D in Arabic from Gauhati University.

Subject Matter:
This research will show a tremendous development than any other literary genres in the field of classical Arabic language and literature. It will highlight the development of Arabic language and literature during the Abbasid period especially during the reign of caliph Al-Mamun.

With the advent of Abbasid dynasty in the power of Islamic empire, it opened a new era in the domain of science and literature. By the beginning of the Abbasid period, many sided cultural influence produced the early phase of the real scientific age of Islamic culture. The Abbasid caliphs appointed translators of all nationalities and creeds like Hindus, Parsis, Christians, Jews and Muslims. Nobody can deny the contribution of the Abbasid caliphs to the development of medicine, philosophy, alchemy, astronomy, mathematics, chemistry, geography, law, theology, philology politics, history etc. The eminent scholars who shed luster on Arabic language and literature are Abul Faraj al-Isphahani, Ibn Khallikan, Abu Nuwas, Abu Tamman, Buhtari, Mutanabbi, and Muhammad bin Ishaq etc. It was the period that Muslims after the Romans cultivated the science of jurisprudence and evolved there from an independent system. Among the Abbasid caliphs Al-Mamun was outstanding in respect of Arabic language and literature and scientific domain.
Al-Mamun adorned as the caliph of Muslim Empire after the death of his brother al-Amin in 813 A.D. He was the son of Zubayda, the Persian wife of Harun al-Rashid. He took his early education from his uncle Isa and became an outstanding scholar of Arabic language and literature. He also well versed in Islamic law, theology and philosophy. Although Al-Mamun faced many problems at the very beginning of his caliphate hood, but he proved himself as the most successful caliph of the Abbasid dynasty by his virtue, skill, administrative capacity and strong desire towards science and literature. He died in 833 A.D. at the age of forty-eight.

The reign of Al-Mamun was the most glorious and brilliant of all in the intellectual history of Islam. His reign was the revival of learning both in East and West. At his court there were many munificently entertained men of science and letters, poets, physicians and philosophers. Moreover, his court was open for the learned Jews and Christians. He completed the translation task of his grandfather al-Mansur. Under his guidance Sanskrit books, Greek mathematics and philosophy, science and Euclid and Ptolemy were translated into Arabic. He appointed Costa for Greek translation and Yahya bin Harun for Persian and Duban for Sanskrit. These translators translated the great works into Arabic. For the sake of Arabic language and literature, he established “Bayt al-Hikmah” (House of Wisdom) at
Baghdad. He also organized an observatory board for its observation by the men of letters like al-Kindi, Abul Hasan, Tadmore, etc. The savants and scholars used to attend his chamber regularly and he satisfied them with his philosophical conversations.

Taking these points into consideration, we may say that the reign of Al-Mamun was the most glorious epoch in Saracen history and has been justly called the *Augustan Age* of Islam and Arabic language and literature.

**Objective of the Study:**

No research work has been done without an objective because it is the main intention of any research problem. Like other research works this research work has also some objectives. The main objectives are:

1. To evaluate the development of Arabic language and literature during the Abbasid Period.
2. To evaluate the development of Arabic language and literature during the reign of caliph Al-Mamun.

3. To analyze the importance of Arabic language and literature of Abbasid period in present day.

4. To show the acquaintance of Abbasid caliphs towards science and literature.

5. To study the necessity of classical Arabic literature.

**Hypothesis of the Study:**

In order to perform the above mentioned objectives, this study will show the following hypothesis:

1. Abbasid period is considered as the golden age of Islam and Arabic language and literature.

2. Al-Mamun was patronized the development of Arabic language, literature and science.
3. Abbasid literature is the treasury of present day language and literature.

4. This study will give a complete discussion on the development of Arabic language and literature during Abbasid period especially during reign of al-Mamun.

**Methodology of the Study:**

The descriptive method of research methodology has been chosen for this study. In order to complete this research work the main source of data and materials will be the literary books, philosophical books, cultural books, religious books, research periodicals, research journals, and research articles. The different libraries in India and abroad will be consulted.
Organization of the study:

Chapter – I: Growth and development of Arabic language and literature

   Unit – I: Origin and source of language and literature

   Unit – II: The world language and literature: a view

   Unit – III: Arabic language and literature: a view

   Unit – IV: Development of Arabic language and literature

Chapter – II: Development of Arabic language and literature during

   Abbasid period

   Unit – I: Abbasid Prose: a view

   Unit – II: Abbasid Poetry: a view

   Unit – III: Pioneers of language and literature during

   Abbasid Period

Chapter – III: Development of Arabic language and literature during the

   Reign of al-Mamun
This thesis consists of six chapters including the introduction (i.e. first chapter) and conclusion (i.e. sixth chapter). The thesis begins with an introduction where a short history Arabic language and literature has been discussed; specially its condition during pre-Islamic period. At that time Arabic literature was in poetic form only which was called Muallaqa. So, a brief description of the Muallaqa poets is given in the introduction. Then, in the second chapter of this thesis, the starting development of Arabic language and literature during the Islamic period and Umayyad period has been analyzed. The so called Arabic literature was flourished during the
Abbasid period which is called “the Golden Age” and it is described in the third chapter. The fourth chapter of the thesis discusses the life of Caliph al-Mamun. The fifth chapter highlights the development of Arabic language and literature in the reign of al-Mamun, the seventh Caliph of Abbasid dynasty and this is the core part of the thesis.

Al-Mamun was the seventh caliph, or ruler of the Islamic Empire, of the Abbasid dynasty. During his reign he encouraged the study of Greek thought, and the balance of power within the caliphate shifted from the Arabs to the non-Arabs.

Al-Mamun was the son of Harun al-Rashid and a Persian slave girl, Marajil. Born about May 786, he was slightly older than his half brother Amin, son of the Arab Zubayda, but Amin was first heir to the caliphate and al-Mamun second. Al-Mamun, however, became governor of the eastern provinces, with Fadl ibn-Sahl as vizier. When Harun died in March 809, al-Mamun recognized Amin as caliph but kept his position in the eastern provinces. Tension between the half brothers led to war in 811, which ended in September 813 with the fall of Baghdad and the death of Amin.
Al-Mamun became caliph but continued to reside in the East despite disturbances in Iraq, Syria, and Egypt. In the struggle of rival interest groups, al-Mamun, hoping for wider support, in 817 designated as his successor Ali ar-Rida, head of the descendants of Ali, Mohammed’s cousin. This step provoked a revolt in Baghdad, and Ibrahim, al-Mamun’s uncle, was proclaimed caliph. Al-Mamun moved slowly back toward Iraq, entered Baghdad without difficulty, and ended the revolt (819). Ali ar-Rida had meanwhile died at Meshed.

For most of the rest of the reign there were disorders to be suppressed in various parts of the empire. Despite this fact, however, trade flourished, and the Abbasids were at the zenith of their prosperity. By 830, Al-Mamun felt capable of mounting annual expeditions against the Byzantines. It was on one of these that he died in August 833 at Tarsus.

A significant development was the rise of a semi-independent hereditary dynasty under the caliph. A Persian general called Tahir played a large part in al-Mamun’s success against his brother. After some time in the West, he was in 821 made governor of Khurasan, where there was serious trouble. Tahir gave signs of aiming at independence, and, when he died in 822, al-Mamun, who could not risk losing the province,
Tahir’s son Talha to the governorship. One of Talha’s brothers succeeded in 828. On the model of the Tahirids, independent dynasties, nominally appointed by and subordinate to the caliph, became a feature of the Islamic world, until the caliphs had no real power left.

Al-Mamun became an enthusiast for Greek thought and is credited with the foundation of the *House of Wisdom*, an institute for translating foreign, especially Greek, books into Arabic. Translations had been made of Sanskrit and Persian works in the time of his great-grand-father and of Greek books in that of his father. Many Greek books were already extant in Iraq in Syriac translations, and most of the first translations into Arabic were made by Christians from these Syriac versions. The earliest interest of the Arabs was in astronomy (with astrology) and medicine, but Greek philosophy also attracted attention.

The interest in Greek philosophy is linked with the rise of the theological school of the Mutazilites. Nineteenth-century European scholars admired their apparent rationalism and liberal views, such as a belief in freedom of the will. It is now realized that, despite their interest in Greek ideas, they remained close to their Islamic basis. Several leading Mutazilites were prominent at al-Mamun’s court, notably Thumama and
Ahmad ibn-AbiDuad. Al-Mamun was probably attracted not only by the philosophical but also by the political aspect of their thought, for they were attempting to reconcile contemporary tensions. The stimulation of interest in Greek works influenced the whole subsequent course of Islamic thought.

In accordance with Mutazilite teaching, al-Mamun established toward the end of his reign (perhaps in 827 A.D.) the Inquisition, or Mihna. All higher officials had publicly to profess that they believed the Koran to be the created, not the uncreated, speech of God. This was not mere theological hairsplitting but the basis of a hoped-for compromise between opposing forces. Most officials made the required declaration, but a leading jurist, Ahmad ibn-Hanbal, refused and was prevented from lecturing. The Inquisition lasted until about 850.

Translation was frequently produced at the request of patrons who commissioned and financed them. In addition to such rulers as al-Mamun, these patrons included government officials and civil servants as well as scientists and physicians often employed by members of the political elite. Some of the officials who commissioned translations were involved in court politics as well as large-scale development projects undertaken in the rapidly growing urban countries. Among the most of this group were Banu
Musa brothers—Muhammad, Hasan and Ahmed—who, in addition to their involvement, were among the leading practicing scientists of the time. The most famous of these translators was Hunayn. Directing a team of 90 (Ninety) translators, he introduced the method of conceptual rather than literal translation. All classical Greeks were rendered into Arabic, from the medical works of Hippocrates and Galen, to the philosophy of Plato and Aristotle, to the science and geometry of Ptolemy, Euclid, and Archimedes.