CHAPTER I

INTRODUCTION

BUT THERE IS NEITHER EAST NOR WEST ....

Kipling (1865-1936)

THE CONCEPT OF THE EAST

What is meant by the "East"? In the "Universe" there is no absolute direction; and so is the situation in our Galaxy. On our planet the Earth: wherefrom the Sun rises is the East, and whereto it sunsets is the West. Such being the case, every point on the Earth can theoretically be the East or the West. The counter-clockwise rotation of the Earth around itself causes the alteration of periods of light and darkness (day and night). While the Earth revolves; east of the "East" emerges from the west of the "West", and east of the "West" emerges from the west of the "East". In reality, east and west as absolutely specified directions have, scientifically speaking, no meanings.

Europe and Asia received their names from the Assyrians.
Occident and Orient.

In the modern use, East means Asia, or the Orient which is another name for the Asiatic countries and Islands. The word "Orient", in use from very early times, comes from the Latin: Orii, to rise, indicating sunrise, and hence the region of the Earth, as seen from Europe, over which the sun rises in the east.

In their later history, the Romans divided their Empire into great prefectures of which the East was the one that comprised the dioceses of Asia, Pontus, the East, and Egypt, and the diocese of Thrace (from the Aegean Sea to the Danube River). In the Biblical geography, the countries situated to SE, E, and NE of Palestine were called "East".

According to (WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY) East is: "I(a) the general direction of sunrise: the direction toward the right of one facing north, (b) the part of the sky in which celestial bodies rise; specif: the place on the horizon where the sun rises when it is near one of the equinoxes, (c) the cardinal point directly opposite to west - abbr. E; see COMPASS CARD, (d) the point of the horizon having an azimuth or bearing of 90° and making one

1 Kohn, Hans: Western Civilization in the Near East, London, 1936, p. 3
intersection of the horizon and the celestial equator: the
direction of the earth's daily rotation: the direction on
the celestial sphere opposite to its apparent rotation: the
direction of increasing right ascension or celestial longitude:
the direction of revolution around the sun of the earth and the
principal planets when seen from the north side of their
orbits. 2. usually capital (a): regions or countries lying
to the east of a specified or implied point of orientation
(the worn mountains of the East), b: something (as people,
culture, or institutions) characteristic of the East (the East
is strongly opposed to these innovations) (the East has
produced some of our most original thinkers).

According to the Oxford English Dictionary: East (Sanskrit:
Ushas; Dawn) refers to motion or direction; in the direction
of the part of the horizon where the Sun rises. More definitely:
in the direction of that point of the horizon which is 90° to
the right of the north point... the portion of the horizon
or of the sky near the place of the sun's rising. More
definitely: that one of the cardinal points near which the
sun rises... the eastern part of the world: The Orient.

"Orient is another name for the Asiatic countries and
islands, or the East. Sometimes the term is used to mean only
the Eastern part of Asia, which is also called the Far East."

3. Lewis, Bernard: Middle East and the West, The -, GB,
1963, p. 10
"Orient is a racial, cultural and geographical term
denoting a vast region that is generally conterminous with
the continent and islands of Asia... Thus the expression
Orient and the East became synonymous with Asia, and the
people of Asia came to be called Orientals as well as Asians
or Asiatics."

"ASIAN, ASIATIC: Asiatic (attested since 1602), as
both noun and adjective, is today considered discourteous
or disparaging, and has now been supplanted by the slightly
older term Asian (attested since 1599): the Asian nations;
Asian flu; the Asians of South Africa; the Asian community
of South London. Asiatic can still be used, however, in
Asiatic cholera and Asiatic elephant (a rare name for the
Indian elephant), and is official in the name of the Royal
Asiatic Society. In British English, but not American
English, the word Asian has come to be used frequently
to refer to people from the Indian subcontinent or Sri
Lanka living elsewhere, or their descendants. This usage
is illustrated in two of the examples listed above: the
Asians of South Africa; the Asian community of South
London. Similarly, Britain’s largest-selling Asian weekly.
In British English such phrases would not normally be
taken to refer to people from elsewhere in Asia. A

pp. 62 f.
convention has also developed whereby the Indian subcontinent and Sri Lanka are collectively called South Asia, with South-East Asia referring to Indo-China, including Thailand, Malaysia, Singapore, and usually Burma. The term East Asia is uncommon but might be used for China and Japan."

"East is, popularly, that quarter of the horizon in which the sun rises, although it is only at the equinoxes that the sun rises exactly in the eastern point. Since a line at right angles to the meridian of a place points exactly east and west, east is one of the cardinal points of the compass. East as a geographic term can be applied to any area, as any point on the globe is east of any other point. An eastward rotation of a planet on its axis, or an eastward revolution in its orbit, is a rotation or revolution in the counter-clockwise direction as viewed from the north."

Should Egypt, and for that matter the whole area of north Africa, be included in the concept of the "East", at least so far as dealing with ancient history, or with history in general, is concerned? The answer is not

in the negative: for this area has strongly been linked
with Asia throughout the ages; right from the dawn of
history down to the present day.

Ancient Egypt reached height during the XVIII - XX
dynasties (1570 BC - 1085 BC). Its boundaries were
extended into Asia, with a foreign province reaching the
Euphrates. The rising Assyria threatened Egypt several
times before the Assyrian king Esarhaddon actually invaded
the land of the Nile in 674 BC. In 525 BC the Persian king
Cambyses invaded Egypt. She fell in 331 BC without resistance
to Alexander the Great. In 58 BC the Romans obtained a
foothold in Egypt. Several of the most celebrated Doctors
of the Church, notably Athanasius, Cyril (of Alexandria),
and Origen, were Egyptians. In AD 639-42 the Arabs conquered
Egypt and made her an integral part of the Muslim world.
Moses was born in Egypt in the period of the New Kingdom
(1570 BC - 1985 BC) and brought up in the Egyptian Court
of the Pharaohs as an adopted son of an Egyptian Princess.
"At least from the reign of Rameses II onwards, Asiatics
were brought up in the royal harims, with the purpose of
holding office...."

   pp. 631 ff.
8. New Bible Dictionary, The -, Organizing Editor : J.D.
   Douglas, GB., 1976, P. 343
The roots of modern civilization are planted deeply in the highly elaborate life of those nations which rose into power over six thousand years ago, in the basin of the eastern Mediterranean, and the adjacent regions on the east of it. Had the Euphrates finally found its way into

the Mediterranean, toward which, indeed it seems to have started, both the early civilizations, to which we refer, might have been included in the Mediterranean basin. As it is, the scene of early oriental history does not fall entirely within that basin, but must be designated as the eastern Mediterranean region. It lies in the midst of the vast desert plateau, which, beginning at the Atlantic, extends eastward across the entire northern end of Africa, and continuing beyond the depression of the Red Sea, passes northeastward, with interruptions, far into the heart of Asia. Approaching it, the one from the south and the other from the north, two great river valleys traverse this desert: in Asia, the Tigro-Euphrates valley; in Africa that of the Nile. It is in these two valleys that the career of man may be traced from the rise of the European civilization back to a remoter age than anywhere else on earth; and it is from these two cradles of the human race that the influence which emanated from their developed but differing cultures, can now be more clearly traced as we discern them converging upon the early civilization of Asia Minor and Southern Europe. "Thus we find that there is enough historical justification to incorporate Egypt, and the whole area of North Africa, into the concept of the East.

THE MIDDLE EAST

"... Although Near East, Middle East and Far East are terms found in everyday reading, there is great variation in categorizing lands under these divisions. The U.S. Department of State in 1945 included in the Near East: The Arabian Peninsula, Egypt, Greece, Iraq, Lebanon, Palestine, Saudi Arabia, Syria, Trans-Jordan and Turkey; Middle East: Afghanistan, Burma, Ceylon, India and Iran; and in the Far East: British North Borneo, China and Adjacent lands; Indochina, the Japanese Empire, Malaya, Netherlands, East Indies, the Philippine Islands, Portuguese Timor, Siam, and British and French Islands in the Pacific Ocean."

The terms 'Near East' and 'Middle East' have had different meanings at various times and places. The old and far centuries the prevailing term had been that of 'Near East', taken from the geographical viewpoint of the western European countries, particularly those bordering on the Atlantic and the western Mediterranean, such as Great Britain, Portugal, Spain, Holland, France and the Italian city-states dealing politically with the Near East. This term was also accepted by the great landpowers driving towards the Near East and the Mediterranean from the northeast and northwest: (12) Russia, Austria and Germany."

"... but such a point of view reflects the egocentricity of the West. Thus people in London or Paris viewed distant China and Japan as the Far East, while the Levant or even Greece was seen as the Near East; India thus became the Middle East. Americans might with equal justification look across the Pacific and speak of China as the Near East, or of Southwest Asia as the Far West."

According to Churchill, the Near East is Egypt, Levant, Syria and Turkey. Persia and Iraq the Middle East, India, Burma and Malaya are the East. China and Japan comprise the Far East.

In 1902, the famous American naval historian Alfred Thayer Mahan invented the term Middle East to designate the area between Arabia and India, with its centre from the point of view of the naval strategist - in the Persian Gulf. "This new geographical expression was taken up by (The Times) and later by the British Government, and, together with the slightly earlier term 'Near East', soon passed into general use." During the Second World War the term developed in a casual manner following the

territorial expansion of a unified military command that was originally based on countries lying east to the Suez Canal. The term was used for the region occupied by several countries of South-West Asia. There has often been confusion as to which countries should be included. By the U.S. Department of State and the National Geographic Society, the term was used to designate the region occupied by India, Pakistan, Afghanistan, Nepal, Sikkim and Ceylon.

"Nowadays, for the English-speaking public at least, the term, 'Middle East' would have no validity if applied, in a strictly logical sense, to Afghanistan, Pakistan and India.

In India an attempt was made to rename the area as 'Western Asia'. This new geographical expression, though having rather more shape and colour than 'Middle East', is not really very much better. "It is no less misleading to view the region as the west of an entity called Asia than as the Middle East of another unspecified entity; moreover it is improper to designate it by a name which, even formally, excludes Egypt."

20. Lewis : Middle East and the West, op.cit, pp. 9 f.
The Near East and Middle East are popular phrases which have been employed by different authorities with very different implications. By the Near East is understood the semi-circle of countries round the eastern basin of the Mediterranean: Libya, Egypt, Israel, Lebanon, Syria, Turkey and Greece; while the Middle East is taken to include the states of the Arabian Peninsula, together with Jordan, Iraq, Iran, Afghanistan and the province of Baluchistan in Pakistan.

In 1946 the Royal Geographical Society protested against the British Government's continued official usage of 'Middle East'. In 1950, the British Prime Minister Attlee stated in the House of Commons that: "It has become the accepted practice to the use of the term 'Middle East' to cover the Arab World and certain neighbouring countries. The practice seems to me convenient and I see no reason to change it."

"The term 'Middle East' cannot unfortunately be said to command universal acceptance in a single strict sense, and it is therefore essential to delimit the region to which the name is held to refer, and to indicate how 'Middle East' gained acceptance in its present meaning.

Upto 1939, there prevailed a somewhat vague and loose division of southern Asia into Near, Middle and Far East. The Far East was generally taken as connoting China, Japan and, less frequently, Indo-China and Indonesia. The Middle East Iran and Arabia, usually also the lower basin of the Euphrates-Tigris, and occasionally Afghanistan and India; while the Near East began in the Balkans and includes most of countries adjacent to the basin of the eastern Mediterranean. No precise definition could be said to be in general use... Sir Percy Loraine, speaking before the Royal Geographical Society of Britain, defined the Near East as the Balkan states, Egypt and the coastal areas on the eastern shores of the Midterranean and of the Black Sea, with the Middle East 'roughly as being Iran, Iraq, Afghanistan and the Arabian peninsula'. On the other hand there have been definitions of the 'Middle East' that have taken in Morocco and even Pakistan...

The war of 1939 at one stroke removed the question of territorial definition in western Asia from the academic groves to which it had hitherto been mainly confined. There came the fait accompli by which a military province stretching from Iran to Tripolitania was created and named 'Middle East'. Establishment in this region of large military supply base brought the necessity to reorganize both the political and economic life of the countries concerned, in order to meet the changed conditions of war. A resident Minister of State was
appointed to deal with political matters, and an economic organization, the Middle East Supply Centre, originally British but later Anglo-American was set up to handle economic questions. It was inevitable that the territorial designation already adopted by the military authorities should continue in the new sphere; hence 'Middle East' took on full official sanction and became the standard term of reference, exclusively used in the numerous governmental publications summarizing political events, territorial surveys and schemes of economic development.

It has been suggested as a possible explanation that France had strong military claims in an official 'Near East' theatre of war, but fewer in a 'Middle East', which was therefore much employed as a term and extended as a geographical concept when the situation of France vis-à-vis Britain became equivocal in 1940-1. Some colour is lent to this view in that despite a deputation from the Royal Geographical Society in 1946 to protest, Mr. Attlee's government continued the practice initiated by Mr. Churchill's coalition, by which Egypt, Libya, Israel, Jordan and Syria are officially termed part of a Middle East.

Under these circumstances, it would seem difficult to challenge the validity of 'Middle East', particularly as the general public in Britain and America has become accustomed to the usage - in some cases as the result of first-hand acquaintance with the region during military service.
It is true that there is little logicality in applying the term 'Middle East' to countries of the eastern Mediterranean littoral; yet, 'Near East' - the only possible replacement - has an equally vague connotation; and to some, moreover, takes on a historical flavour associated with nineteenth-century events in Balkan Europe. Thus, despite the considerable geographical illogicality of 'Middle East', there is no compensation: in its wider meaning this term can be held to denote a single geographical region with certain elements of marked physical and social unity... in its official publications, the British government has included up to twenty-one countries - Malta, Libya, Egypt, Cyprus, Lebanon, Syria, Israel, Jordan, Iraq, Iran, Oman, the Sheikdoms of the Persian/Arab Gulf, Saudi Arabia, the Yemen, the Southern Arabian Federation (now Southern Yemen), the Sudan, Ethiopia, Eritrea and the former British, French and Italian Somalilands. Inclusion of some of these was fortuitous grouping or administrative convenience... It would appear possible to postulate on geographical grounds the existence of a natural region to which the name 'Middle East' can be applied. The outstanding defining element here is climatic: the Middle East has a highly unusual and characteristic regime which both sets it apart from its neighbours and also, since climate is a principal determinant in ways of life, the special climate induces highly distinctive and particular human responses and activities. It is true that this so-called unity is
only partial and, therefore, any definition of the Middle East is open to criticism; but the common element of natural environment and social organization are sufficiently recognizable and strong to justify treatment of the Middle East as one single unit."

"Middle East and Near East are recent names but not modern and are relics of a world with Western Europe in the centre, and other regions grouped around it." The American use of the term 'Middle East' was borrowed from the British and to the Americans it appears to have practically superseded the older European term 'Near East'. The Columbia University has accepted the designation 'Near and Middle East' as the most proper term for the whole area in question, for its Near and Middle East Institutions.

The term 'Middle East' has gotten validity based on popular usage which is now difficult to challenge. In spite of their obsolete origin and parochial outlook both terms, 'Middle East' in particular, have won universal acceptance, and are now used to designate this region even by Russians, Africans, and Indians, for whom in fact it

25. Lewis: Middle East and the West, op. cit., p. 9
27. Middle East and North Africa, Loc. cit.
it lies south, north, or west ... So useful has the term been found that the area of its application, as well as of its use, has been vastly extended: from the original coastlands of the Arab/Persian Gulf to a broad region stretching from the Black Sea to equatorial Africa and from India to the Atlantic... If we try to find an adequate substitute for these names we shall have great difficulty. The reason for the rapid spread of the acceptance of the terms Near East and Middle East must be sought in the fact that for the Europeans this region was, for millennia, the East - the classical Orient known to Greco-Roman and Christian Europe from the days when the Persians first invaded the land of the Greeks until the days of the Ottoman Sultans. In the nineteenth century, the countries of SW Asia and NE Africa were, for the European, still simply The East, without any need for closer specification, and the problem of their disposal was the Eastern Question. It was only when Europe became involved in the problems of a vaster and remoter orient that a closer definition became necessary. When the Far East began to concern the Chanceries of Europe, some separate designation of the nearer east was needed. The term Near Est was originally applied, in the late nineteenth century, to that part of south-eastern Europe that was then still under the Turkish rule. It was 'Near' because it was Christian and European; and it was 'East' because it was still under the rule of the Ottoman Empire - of an Islamic and oriental state. For a while
the Near East was, so to speak, extended eastward, and, especially in American usage, came to embrace the greater part of the territories of the Ottoman Empire, in Asia as well as in Europe. In British usage the term Near East has almost disappeared and has been replaced by a vastly extended Middle East, covering large areas of SW Asia and North Africa. There is still considerable variation in the usage of the latter term.

In spite of its recent emergence and of a continuing uncertainty as to its precise location, the term Middle East does nevertheless designate an area with and unmistakable character and identity, a distinctive – and familiar – personality shaped by strong geographical features and by a long and famous history.

"Middle East is the region situated mainly in South-West Asia and North Africa, predominantly Muslim in Religion, which may be broadly described as forming the Bridge between the continents of Europe, Asia and Africa. The term Middle East includes the following political units:
1. In Europe: Greece (with Crete) and Turkey in Europe.
2. In Southwest Asia: bordered by the Soviet Union, China at Kashmir, and India: Turkey in Asia; the

28. Lewis: Middle East and the West, op. cit., pp. 9 f
Mediterranean island of Cyprus; Syria; Lebanon; Israel; Jordan; the countries of the Arabian peninsula...; Iraq; Iran; and Western Pakistan.

3. In Africa: Morocco; Algeria; Tunisia; Libya; Egypt; and the Sudan.

The Arabian peninsula comprises the independent states of Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, Yemen (The former People's Republic of Southern Yemen on 30 November 1970 a new constitution was promulgated and the country was renamed: The People's Democratic Republic of Yemen), Yemen Arab Republic, and the United Arab Emirates.

It is noteworthy that the Middle East is not a religious but a cultural concept. No matter how different the views regarding the implications of the terms 'Near' and 'Middle East', Iraq is a country of the region; and she plays a significant role in the economic, political, social and religious affairs of that area. Besides Egypt, the country is one of the two of the most important Arab countries.

ARABIA:

It has been estimated that deserts and semi-deserts occupy about one-third of the Earth's land-area. There are two kinds of deserts: the cold desert in which winter conditions may be severe such as the Asian interior; and the hot desert in which there is no real cold season at all such as the Arabian desert. There is no necessity to stress the heat of Arabia but it is important to realise that at night it can be terribly cold.

The Arabian desert forms the great plateau of Arabia - or the Arabian peninsula, or Arabia proper - with its high south-western edge overlooking the Red Sea and its long gentle slope to the north-east towards the plains of Mesopotamia and the depths of the Arab/Persian Gulf. It is with an average breadth of 700 miles and length of 1,200 miles, having thus a total area of about 1,000,000 square miles, or considerably greater than that of the Indian peninsula. The Arabs usually refer to it as the 'Isle of the Arabs'.

This very same Arabia is supposed to be the homeland of the Semitic peoples including the Arabs, of course, and is as well the cradle of Islam. The Akkadians were the

---

34. Bidwell, Robin: Travellers in Arabia, Hong Kong, 1978, p. 9
first Semitic who had come from Arabia; the region from which subsequent successive waves of migrations of Semitic-speakers came out to settle in the Fertile Crescent. The final wave was that of the Arabs under the banner of Islam.

THE ARABS: EMERGENCE OF THE ARABS

The first reference to the Arabs in the recorded history is to be found in an Assyrian inscription dating back to 854 BC when the Assyrian king Shalmanassar III defeated Bir-‘idri of Damascus (the Biblical Benhadad II) and his allies Ahab, and Gindibu (Jundub) the Aribi (Assyrian and Babylonian: Aribi, Arabu, Urbi; the Arab), an Arabian Shaikh who came to the Battle of Qarqar (Karkar) with one thousand camel troops from (Aribi) territory. Tighlath-Pileser III (745 – 727 BC), the founder of the second Assyrian Empire, exacted tribute from Zabibi, the queen of Aribi land, in the third year of his reign; and from Samsi (Arabic: Shams, Shamsiyah; English: Sun), another queen of Aribi, in the ninth year.

The Arabs of the pre-Islamic times were those people who dwelt in the Arabian peninsula, North Arabia, and the Syro-Mesopotamian Desert. In about 750 BC the Old Testament

spoke of the Arabs being nomadic and desert-dwelling people, "... neither shall the Arabian pitch tent there ... " (Isaiah 13:20). In about 600 BC, Jeremiah stated, "... as the Arabian in the wilderness..." (3:2). Etymologically 'Arab' is a Semitic word meaning 'desert', or its inhabitants.

THE CIVILIZED ARABS -

But not all the Arabs were nomadic bedouins. The inhabitants of the Arabian peninsula were divided into two: the South Arabians, who were mainly sedentary, domiciled in al-Yaman, Hadramawt and along the neighbouring coast; and the North Arabians who were mostly nomads living in tents of hair in al-Hijaz and Najd. The Arabian peninsula is situated between the three ancient civilizations of Egypt and Mesopotamia on the one side, and of the Indus Valley on the other. The Arabs were known to the Greeks and the Romans because Arabia lay across their path to India and China.

The South Arabians developed their own civilization and there were in South Arabia the Sabaeans (Sab'a), Minaean, Qataban (east of the site of Aden) and Hadramawt kingdoms. In North Arabia there were the Nabataeans (al-Anbat, with its capital: Petra. Arabic: Al-Batr'a) and Palmyra (Arabic: Tadmur) kingdoms; and later on the kingdom of the Lakhmids in Iraq and kingdom of the Ghassanids in Syria.
"The earliest classical reference is in Aeschylus, who in 'Prometheus' mentions Arabia as a remote land whence come warriors with sharp-pointed spears. The 'Magos Arabos' mentioned in the 'Persians' as one of the commanders of Xerxes' army may possibly also be an Arab. It is in Greek writings that we find for the first time the place-name Arabia, formed on the analogy of Italia, etc. Herodotus and after him most other Greek and Latin writers extend the terms Arabia and Arab to the entire peninsula and all its inhabitants including the southern Arabians, and even the eastern desert of Egypt between the Nile and the Red Sea. The term at this time thus seems to cover all the desert areas of the Near and Middle East inhabited by Semitic-speaking peoples. It is in Greek literature, too, that the term 'Saracen' first becomes common."

ANCIENT CIVILIZATIONS

Long before the emergence of the Arabs on the stage of history, India had relations with what is called today as the Middle East, especially with the region of the Persian/Arab (Arab/Persian, formerly Persian) Gulf and with Mesopotamia (Iraq) and Iran. The eminent Indian archaeologist Dr. S.R. Rao declared in Bangalore (on 28 June, 1984) that the ancient Harappan culture on the Indus has been proved to be Indo-Iranian. Close cultural and religious links had been established between Harappa and Persia. There were a common language and religio-mythological concepts between the two cultures during the period 2500 - 1500 BC.

He said the study of more than 1800 famed seals of the Indus Valley revealed that a cult of fire-worship existed in ancient Harappa and it was similar to that of the Iranians. It was also evident that there was no such a cult among Indo-Europeans other than the Harappans. Close links existed between the two cultures even in the pre-Vedic period.

He said 'Avesta', the holy and ancient text of the Parsis, and the Indus seals contained the terms "At" and "Athar" for fire; and the Vedic term "Atharwan" was derived from them.
Dr. Rao said a Harappan seal depicted a fire-altar carrying the inscription "Pag-Bhaga-Arkah" which meant "Seal of the Mighty God Arkah". Another seal gave an important clue to the exact figure of 'Arka' wherein a deity wearing a horn-headgear is depicted as standing under an arch of flame with an inscription Bhaga Arkah(God Arka). In other seals the terms "At" and "Atha" stood for "Fire". The large number of single-horned-animal seals with the fire-altar show the preponderance of the fire-worshipping group over other groups which venerated beasts such as rhinoceros, elephant, buffalo and tiger.

He said the supremacy of the fire-God was more evident in the 'Pasupati' seal found in Mohenjo-Daro, wherein the Fire-God is depicted in three forms: Fire, Sun, and lightning.

Dr. Rao is of the opinion that such evidences show that the ancient Iranians and the Harappans had a common ancestry, but the Indus language showed a greater affinity for the Indo-Aryans of the Rigvedic period.

The civilizations of the Indus Valley, Sumer and Egypt were based on techniques and crafts that indicate to some possible borrowing of culture, because they show similarities

39. Indian Express, Bombay, June 29, 1984, p. 5
40. Wallbank, T. Walter (Professor of History, University of Southern California); Taylor, Alastair M. (Visiting Professor of International Relations, Queen's University); Bailkey, Nels M. (Professor of History, Tulane University): Civilization Past and Present, USA, 1962, pp. 90 f.
such as a developed city-life, use of the potter's wheel, kiln-burnt bricks, vessels made of copper and bronze, and the pictorial writings. The discovery of two seals of the Mohenjo-Daro type in Iraq and Elam, and of a cuneiform inscription at Mohenjo-Daro, well support the theory that there was relationship between the Indus Valley and the Mesopotamian civilizations. Evidence indicates that certain technical inventions eventually made their way from Sumer to both the Nile and the Indus Valleys.

In recent years some eminent scholars of ancient history have come to the conclusion that the ancient Near East should not be considered as isolated from the Asian lands to the east. Rather, we should conceive of a "Greater Near East" which extended beyond the Fertile Crescent through Iran and Baluchistan to the Indus Valley. By taking this larger western Asian setting as the subject for investigation, archaeologists are discovering significant cultural relationships between Mesopotamia, Iran, and India.

The Summerians were neither Aryans nor Semitic. Dr. H.R. Hall suggests that they were Dravidians. He says, "... it is to this Dravidian ethnic type of India

42. Wallbank et al.,: op. cit., P. 15
43. Ibid., p.90
that the ancient Sumerian bears resemblance, so far as we can judge from his monuments. He was very like a Southern Hindu of the Dekkan (who still speaks Dravidian languages). And it is by no means improbable that the Sumerians were an Indian race which passed, certainly by land, perhaps by sea, through Persia to the valley of the Two Rivers." According to R.C. Majumdar and his colleagues, "...there is the question of the race of the people among whom the Indus-valley civilisation grew... Some hold that they were the same as the Sumerians, while others hold that they were Dravidians. Some again believe that these two were identical. According to this view, the Dravidians at one time inhabited the whole of India, including the Punjab, Sind and Baluchistan, and gradually migrated to Mesopotamia. The people of Baluchistan is taken to lend strength to this view." The Soviet Indologist G. Bangard-Levin said the ancient population of the southern part of Central Asia was Proto-Dravidian and links between Central Asia and India became especially strong in the Kushan period. Archaeological studies have revealed that contacts between the cities of the Indus Valley and the bronze-age settlements in the south of Turkmenia existed as far back as the flourishing period of the Harappan civilization. The Nordic Aryans are supposed to have settled, before reaching India, in Mesopotamia for some centuries.

   b. Majumdar et al. : op.cit., p. 23
The Harappans were the only people of their time who were able to make voyages out of sight of land, and make use of the monsoon winds to guide them from Lothal (47) to the Arab/Persian Gulf and back again. Probably shortly after 2800 B.C. some merchants of the Kulli culture in southern Baluchistan established contact with the Sumerians, and some Indian traders from Makran settled down in Sumer as "a little closed society with its own rites and customs". There was considerable trade between the cities of the Indus Valley and the Sumerians cities. It is now well established that trade between India and Mesopotamia had existed as early as 2100 BC (Ur III period). Recent archaeological discoveries strongly suggests that Bahrain was the site of the famous Dilmun (Dilmoon; land of Immortality) which was described in the Sumerian, Babylonian and Assyrian inscriptions as a major port of call on the sea trade-route between Mesopotamia and India. Contact between India and the coast of Oman has existed since the beginning of the known commercial history.

48. Ahmad, S. Maqbul: Indo-Arab Relations, Indian Council for Cultural relations, Delhi, 1978, p.78
49. Wallbank et al.,: op.cit., P.90
50. Indian Express, Bombay, December 16, 1986, pp.10-II
in the Indian Ocean when maritime trade was conducted between Sumer and Harappa.

By 2000 BC the Harappan ships had been carrying goods to Sumer and Egypt. On the obelisk of Shalmanassar III, 860 BC, we find figures of apes, Indian elephants and Bactrian camels. Logs of Indian teak were found in Ur of the Chaldees, and in the palace of Nebuchadnezzar; both from the sixth century BC. The word 'Sindhu' was used in the library of Assurbanipal (d. 625 BC) to mean 'Cotton', and this passed into Greek in the form 'Sindon'. India was known to the Hebrews as 'Hoddu', from the old Persian 'Hindu'. During the reign of Solomon (Arabic: Sulayman), the third king of Israel (971 - 931 BC), his fleet sailed every three years from Ezion-geber (now: Elath, on the Gulf of Aqabah) to Ophir (Sopara: Supara; an Indian port 60 miles north of Bombay) to bring fine gold, almug (sandalwood)-wood, silver, ivories, precious stones and apes.

The story of the Flood (Arabic: Toofan) in Satapatha Brahmana has its parallels in the Sumerian, Akkadian, Bayblonian and Assyrian tablets, and in the

51. Indian Express, Bombay, November 18, 1985, p. 9
52. Ahmad, S.M.: op. cit., p. 3
Old Testament and the Qur’an. "... the myth of destruction of mankind by a flood is to be found in some form or other in every part of the world... the Biblical story of the Deluge was based on the Babylonian myth... But the Babylonian form of the myth was based on an earlier Sumerian version." The Chaldean astronomy might have influenced its Indian counterpart, and the Babylonian sexagesimal 24-hour-a-day and the seven-day week systems have prevailed in India as elsewhere; in addition to the Babylonian division of the circle into 360 degrees.

Harit Krishna Dev, in a paper published in the Journal of the Asiatic Society of Bengal, tried to identify some Assyrio-Babylonian kings with some personages of later Vedic period. In one Buddhist 'Jataka' the name "Bavero" is identified with Babylon. The reference was made in the Jataka to a commercial voyage to the kingdom of Bavero (Babylon) but the date of the story, according to R.C. Majumdar in his book "The Age of Imperial Unity, P.612", is not known with certainty. The game of Backgammon (Arabic : Nard : French : Tricktrack, a variant spelling of trictrac), which was for some time thought to have

54. a. Ibid., pp. 426 ff.
   c. Ahmad, S.M.: op.cit., p.2
57. a. Loc. Cit.
   b. Ahmad, S.M.: op.cit., p.3
originated in India, might have been of a Babylonian origin. A backgammon board with dice and pieces was found in Babylonian excavations. It seems that the ancient Indians borrowed this game from the Babylonians and developed it later on into 'Parcheesi', a form of backgammon which permits four persons to play it at a time. This may be one more indication to the existence of cultural exchange between India and Mesopotamia in antiquity.

In August 1986, a pre-historic temple and rock paintings were discovered during excavation work by the State Department of Archaeology and Museums, in Edithanuru in Medak district, Andhra Pradesh, India. The Department's Director Dr. V.V. Krishnasasty declared in Hyderabad that a six-inch idol in the temple resembles the figure of Gudia (Gudea, a pious ruler of Lagash, from the classical Sumerian period 2700 - 2250 BC). According to Dr. Krishnasasty the name of 'Gudia' can explain the origin of the Telugu word 'Gudi' which means 'temple'. A significant find at the same site was a large number of stone dabbers (a sort of pad for dabbing ink on an engraved wooden block) for making a cylindrical-shaped-clay idol sporting a beard (indicated by dots). This draws


59. Loc. Cit.
similarities with figures not only in the Mesopotamian civilization but also in the Harappan civilization.

"India had closest of relations and contacts with the Middle East. But a fact which is not fully grasped is that it was only through Mesopotamia, the land of the twin rivers, that these contacts were maintained and sustained.

The contacts were both through land and sea. The caravans of Indian and Arab traders are known to have travelled thousands of miles between Baghdad and Banaras. Folk-lore is abundant with the stories of sea-faring sailors who used to fend for fortune in the Arabian Sea and had maintained a regular service between Basra and various parts of India. The earliest historical evidence of Indo-Iraqi contacts goes back to a period of about 3000 BC. Trade with India was very important and began at least as early as 2400 BC, principally through the cities of Babylonia. At Ur and other places, Indian seals and special instruments have been found."

"So it is not impossible that the Assyrian Queen Semeramis, or some of her successors, would gather sufficient information about India (between 1000-500 BC)

60. Indian Express, Bombay, September 29, 1986, p.9
and that they would have tried to enter or conquer a part of North-West India, as Darius did about 510 BC.

A large part of present-day Iraq formed an integral part of ancient Iran and both the countries were linked up with India from hoary antiquity, by overland trade-routes and caravan-paths, obliterated by the ravages of time; those paths we should try to rediscover as Sir Aurel Stein did during the closing years of his life. Indian Seals of 3rd Mill. B.C., have been discovered at Kish and other Chalcolithic sites of Iraq. We must also remember that, apart from the land-routes, there were the sea-routes and the coastal belts from the mouth of the Indus, all along the shores of the Persian Gulf right up to Basra at the confluence of the Tigris and the Euphrates. And very appropriately, therefore, we are discovering strange parallelisms between the artistic and archaeological finds of the Indus Valley with those of the Chalcolithic sites of the Sumerian (Basra) province and Akkad... So,... my trip from Bombay to Basra was illuminating for historical revelations... emphasising this age-old relationship between India and Iraq."

**INDIA, PERSIA, CHINA, EUROPE AND ARABIA**

The Achaemenian Empire (550 - 330 BC) had, in a later stage, four capitals and Babylon was one of them.

62. Nag : op. cit., p.18
63. Wallbank et al., : op. cit., p.34
Its rule was extended to the Sindhu Valley. Darius the
Great encouraged the idea of linking Persia with India
and Egypt by sea. Alexander the Great made Babylon the
capital of his new empire. In 326 BC, he invaded India via
Mesopotamia, and after his death in Babylon his general
Seleucus (Indian History: Selekos) made himself king of
Babylon (312 - 280 BC). The Seleucid dynasty (312-64 BC)
had constant relations with India. In 321 BC, Chandragupta
Maurya seized the Magadhan state, and fostered a friendly
exchange of information with the Seleucid Empire. His son
Bindusara had close cultural relations with the Seleucid
rulers. The Romans had established their contact with India
as early as the first century BC. The commercial activities
in the Arabian Sea were dominated by the Greeks and Romans
from the early times up to about the third century AD. The
Arabs played an important role in this trade and were known
to the Greeks and Romans because Arabia formed in antiquity
a trade-link between India and China on the one hand; and
West Asia, Africa and Europe on the other. Two routes of
trade between India and the West passed through Arabia:

64. Malik, Arjan Dass: Alexander the Great, A Military
Study, New Delhi, 1978, pp. 10, 12, 18
65. Majumdar et al., op. cit., pp. 93 f.
66. Ibid., p. 129
the first from the Indus to the Euphrates, and from there to the Levantine ports on the Mediterranean Sea; and to the West. The Second was from the Indian coasts to Hadramawt and Yaman, and from there to Syria and Alexandria in Egypt through the Red Sea, wherefrom the merchandise goes to the West. This route was the cause of the commercial prosperity of the Sabean Kingdom in South-West Arabia. Some Arabs were escorting the caravans directly through the desert up to the mouth of the Euphrates, whence ships sailed to and from India. This route was very important as a highway of trade-traffic till the Ptolemys of Egypt established a land route from India to Perisa; and from there to Asia Minor; (68) Syria, and from Syria to Alexandria.

It is certain that Ceylon (Sri Lanka) was known to the Arabs on account of its pearl fisheries and trade in precious stones, and Arab merchants had formed there commercial establishments three centuries before the rise of Islam. The (Periplus of the Erytheran Sea) is a book written by an unknown Greek sailor who lived in Egypt and made voyages to India via the Red Sea and the Arabian Sea. From his account we know that there was active trade between India and the Western countries. In his time some Indian merchants settled in Socotra and other islands of

69. Ibid., p. 4
the Arabian Sea for the purpose of trade.

Strabo, the Roman geographer, recorded that as many as 120 Roman ships sailed from (Qusair) to India every year. According to Dr. Majumdar and his colleagues: Pliny the Younger (62 AD) tells us that Rome pays to India a million sesterces (Roman coins) every year for the purchase of Indian goods. According to A.H.M. Jones in his above-mentioned paper (Asian Trade in Antiquity), Pliny stated that there was an annual drain of 100 million sesterces to India, China, and Arabia; in another passage Pliny says 55 millions to India alone. The discovery of a large number of Roman coins in India supports the statement of Pliny. Indian missions were sent to the Roman emperors. In about 26 BC, the King of Pandya sent a mission to Augustus. The Roman Emperor Justinian tried to convince Ella Atzbaha, King of Axum (Eritrea), to trade direct with Ceylon and India, bypassing the Arabs.

The objects of trade from the East to the West were Indian and Chinese goods, and the products of Iraq, Iran,

73. Jones : in "Islam and The Trade of Asia, op.cit.,p.9
74. Majumdar et al., Op. Cit., p.9
Yaman and Hadramawt. Goods from India and China included live animals and birds (as curiosities), furs and hides, Kashmir wool, musk, ivory, pearls, mother of pearl, precious and semi-precious stones, Lac (red dye), and, most important of all, silk. Among vegetable products were pepper (very important), ginger, cardamom, cinnamon, cloves, spikenard, nutmegs, indigo, a little cotton, and precious woods (ebony, rosewood, sandalwood). Much went by long voyages directly from Aden to Malabar or Ceylon and vice versa.

During the period of the Sassanian Empire (AD 22-640), with its capital Ctesiphon (Arabic: Al-Mada'in) on the bank of the Tigris in Iraq, the Persians dominated the commercial activities in the Arabian Sea, and their ships sailed from the Indian ports Sindhu, Orrhotha, Callina and Siber to Ctesiphon till the rise of Islam. The entry of the Sassanian power into the Gulf and the Indian Ocean interrupted the direct commercial and cultural relations between India and the West, and led to the downfall of the south Arabian prosperity.

The sea-route as well as the land-route were controlled by the Arabs in the seventh century AD when they rose to power, and they carried on active trade with India till the

76. Ibid., p.4
decline of their political power in the 13 century AD.

The Arabs of the pre-Islamic period called India, 'Bilad al-Hind' (Country of India), or merely Al-Hind (India). From the name of the country they derived a feminine proper name: Hind. Names of two mothers of renowned personalities in the history of the Arabs, Amru, King of Hira in Iraq; and Mu'awiyah, the first caliph of the Ummayyad dynasty, for example, were Hind. As a feminine proper name 'Hind' occurs in numerous poems of that period, and is still in use in the Arab countries. Also from that period is the expression 'al-Saif Al-Muhannad' (the Indian sword) which the Arabs were importing from India. In the Qur'an there are two words of a Sanskrit origin: Zanjabil (Zanjabeel: ginger) 76:17; and Misk (musk) 83:26.

INDIA AND THE RISING ARABS

Conditions in the seventh century AD were, in general, similar to those of the previous centuries except that there were almost continuous wars between Persia and Rome; and the eras of the Mauryas and the Guptas were things of the past, and the period of Harsha coincided with the rise

78. Zaki, Dr. M.: Arab Accounts of India (during the fourteenth century) Delhi, 1981, p.v
79. Jones: op. cit. p.9
of Islam in Hijaz. "From the beginning the Arabs had their eyes on the rich ports of Western India and the outlying parts of the north-west borderland. As early as the time of the great Pulakesin II, an army was sent to Thana near Bombay (c. A.D. 637). This was followed by expeditions to Broach, the Gulf of Debal (in Sind), and Al-Kikan (the district round Kelat)." In early times, there were three doors through which an invading army could enter India: First, the Sea-route by which the kings of those days did not venture to send their armies. The only Muslim Arabs who came to India across the waters were of the peaceful sort; Arab merchants from Hadramawt and Iraq. Secondly, the land-route from Iraq and South Persia via Baluchistan and south of the mountains of Makran into Sind. The dry and desert character of this route prevented its being used, and the Arabs succeeded only once in using this route to enter India. Thirdly, a land-route through the Khyber Pass. By this route the Turk, Mongol, and Afghan forces of Islam were led into India.

Some historians are of the opinion that the Caliph 'Umar (AD 634 - 644) refrained from invading India because the only feasible route for conveying troops to the country was by sea. When he was informed that ath-Thaqafi, the then

79. Jones : op. cit., p.9
80. Ahmad, S. M. : op. cit., p.68
81. Majumdar et al., : op.cit., p.171
governor of Oman, sent an army to Thana in AD 637, he forbade such an attempt being made by sea. The Caliph 'Uthman ibn Affan (AD 644-656) contemplated invading India. It was said that he ordered an explorer to be sent to the frontiers of Sind by the Southern land-route across the desert to spy out the land and bring back information, and for this purpose Hakim bin Jabala al-'Abdi was sent. Hakim reported to the Caliph that in India, "Water is scarce, the vegetables are poor, and the robbers are bold; if few troops are sent, they will be slain; if many, they will starve". This report dissuaded Uthman from sending an expedition. The first recorded appearance of the Muslim Armies in India beyond the coast seems to have been in the year AD 664 when forces led by General al-Muhallab penetrated the country as far as Multan. It seems that al-Muhallab did not attempt to establish an Arab rule in India.

The governor of Iraq al-Hajjaj decided to invade Sind because some Indian pirates seized an Arab ship at Debal and Dahir (Dahar), son of Chach, refused to make a reconciliation. The earlier punitive expeditions sent by al-Hajjaj against Raja Dahir were defeated by him. Ultimately al-Hajjaj charged Muhammad ibn Qasim with the task of conquering Sind and punishing the Indian king. After their

success in Afghanistan and Baluchistan, the Arab army of 15000 troops advanced through Baluchistan and captured Sind in AD 711 - 712. The Indian potentate bravely resisted but fell in battle in AD 711 (10 Ramazan 98 A.H.) near Raor. The Arabs pushed on to Bahmanabad, Alor, and Multan in southern Punjab; and captured them in AD 713.

The Arabs now dominated the whole of the lower Indus Valley. Al-Mansura was made their capital in Sind (its ruins lying now 47 miles to the north-east of Hyderabad in Sind). The boundaries of the Arabs in Sind and Punjab were formed of Multan in the north and al-Mansura and Daybul in the south, along the lower course of the Indus. In this area the Indo-Arab relations were charged with clashes and (83) continuous political tension.

Junayd (or Junaid), who was appointed governor of Sind by the Umayyad Caliph Hisham (AD 724-743), sent expeditions against Marmad (Marwar ?), al-Mandal (mandor ? near Viramgam ?), Bahnaj ?, Barwas (Broach), Ujjain, Malibah (Malwa), Baharimad, al-Bailaman (Vallamandala ?) and al-Jurz (Gurjara). May be an unsuccessful attempt made by Arabs to occupy the Kashmir valley was carried out by Hisham ibn Amr al-Taghlibi who was appointed governor of Sind by the Caliph al-Mansur (AD-754-775). It seems that al-Taghlibi failed even to enter the valley.

83. a. Majumdar et al., op. cit., pp. 171 f.
The most formidable enemies of the Arabs of Sind were the rulers of the Gurjara-Pratihara dynasty which dominated the area from Gujarat up to the banks of the Ganges. These Rajas were usually at war with the Arabs of Sind with the result that they could prevent them from progressing to other parts of northern and central India. The invaders overran the territories of Sind, Cutch, Surashtra or Kathiawar, Chavotaka (some Chapa principality of Gujarat or Rajputana), a Maurya principality apparently in southern Rajputana, and the Gurjara land which seems to be round Bhinmal or Broach. The military advances of the Arabs were kept in check in the south by the Chalukyas, in the east by the Pratiharas and in the north by the Karkotas.

Sind remained in the hands of the Arabs, and with the decline of the Abbasid Caliphate (AD 750 - 1258) it became virtually independent of Baghdad. In AD 871, the Caliph of Baghdad conferred the rule of this province upon the Saffarid leader Y'agub ibn Layth (Indian history: Lais). In the second half of the ninth century AD the Qarmatians (an extremist branch of the Isma'ilis) arrived at Sind as refugees when they were expelled (or they fled) from Iraq and Egypt. A group of them from Bahrain founded a principality at Multan.

84. a. Majumdar et. al. Loc. Cit.
    b. Ahmad, S.M. : op. cit., : p.68
By the end of the tenth century AD their political influence increased to the extent that they could destroy the famous idol 'Aditya' (Sun-god) which the Hindus from all over India had been coming to worship; and which Muhammad ibn Qasim himself had allowed to remain, perhaps, because the temple was a source of revenue. On the death of Y'aqub ibn Layth (Lais) the Arab territories in Sind were divided into two independent provinces: Multan and al-Mansura. Although the governor of the latter disobeyed the governor of the former, both read the Khutba (an Arabic word meaning: a public speech containing religious sermons to be delivered in the mosque on Friday in the name of the current Caliph as a sign of allegiance of the local ruler to him) in the name of the Abbasid Caliph of Baghdad, but after the increase of the Isma'ili influence in the tenth century AD both Multan and al-Mansura owed allegiance to the Fatimid Caliph of Egypt. Finally Mahmud of Ghazna (Ghazni), a Turk, put an end to the three centuries of influence of the Arabs in Sind.

During the rest of the Umayyad Caliphate (AD 661 - 750) there were no further military operations against India at the behest of the Caliphate itself. The Arab rulers of Sind carried on some incursions on their own. From among the Abbasid caliphs only the third, al-Mehdi (al-Mahdi, Caliph AD 775 - 785), sent a naval expedition to India from Basra in 776. The campaign failed; many troops died of disease.

85. a. Ahmad, S.M.: op. cit., pp.27, 51 f., 69, 71 - 75
   b. Majumdar et.al.: op. cit. p.267
   c. Titus: op. cit., pp.95 ff.
and some of the ships were wrecked. The operation was alleged to have been a punitive action against Indian pirates who were attacking Arab merchant ships.

"... the Arabs and the Indians have been acquainted with each other from times immemorial, and have lived along the shores of the same sea, namely, the Arabian, which led to a considerable amount of cultural and commercial exchange. From the seventh century onwards one finds that the relations became more intimate. The succeeding period of nearly five centuries or so was the most fruitful period in Indo-Arab relations, when science and arts of one were transmitted most liberally to the other through translations, and there was a great exchange of religious and philosophical thought. Each influenced the social and cultural life of the other. The Indian share in the social and intellectual advancement of the Arabs was by means insignificant during this period; in the same way, the Arab or Islamic knowledge, religion, and social and cultural ideas permeated the life of the Indian people and influenced their culture. It is for this reason that ... designated this period as the Golden Period of Cultural Exchange. The trade and diplomatic activities also became intense during this period, and Arab knowledge
of India became very intimate, which is evident from the vast number of Arabic works on India produced during this period. The centuries that followed were marked by a general social and cultural decline in India and the Arab world. This began from about the twelfth century and lasted till the re-awakening in the 19th century. However, Indo-Arab social and cultural exchange continued even though diplomatic relations declined. Thus, it was not until the dawn of the modern period that as a result of the re-awakening and the socio-religious reformist movements, intellectual contacts between the Arabs and the Indians were re-established.

The period of direct and deeper cultural relations between the Arabs and the Indians began a century after the rise of Islam in Arabia, and with the foundation of the Abbasid empire in the middle of the 8th century A.D. This period marked the beginning of a long history of cultural contact which lasted several centuries. During no period of their ancient and medieval history perhaps did the Indians have such close relations with the Arabs as they did during this period. The process of exchange was reciprocal, and covered the dissemination and diffusion of the maximum amount of knowledge in the sciences and arts, religion and philosophy and social and cultural ideas and values.
By the beginning of the eighth century A.D. Sind and some parts of Punjab had come under the Arab political influence and formed the eastern wing of the Abbasid Empire whose capital was at Baghdad. Gradually, Sind acquired great prominence in Arab affairs for not only was it ruled militarily and administratively by the Arabs from their capital in al-Mansura but a large number of Arab merchants, travellers, missionaries and men of learning and erudition migrated to this province and made it their permanent home. Thus within a short period Sind and parts of Punjab became important centres for the diffusion of Arab culture in India. From here Arab religious thought, cultural values, language and philosophy radiated to different parts of India and the Indians were able to secure first-hand knowledge about them from this region. No region of India had such a large number of Arab settlers as Sind. Al-Mansura and Multan (87) formed the important cultural pockets of the Arabs of Sind."

a. Cultural Exchange - In order to establish cultural contacts with India some envoys were sent to the country from Baghdad during the caliphate of Harun al-Rashid (Haroon ar-Rasheed, AD 764 - 809; caliph 786 - 809) on the advice of his illustrious vizier Yahya ibn Khalid al-Barmaki. At no time in history had the Indians so close and complex relations with the Arabs as they had after the rise of Islam.

87. Ahmad, S.M.: op.cit., pp. ix f., 6
88. Ibid., p.70
The conquest of Sind did not yield any far-reaching political effect. According to Stanley Lane-Poole the conquest of Sind was "an episode in the history of India and of Islam, a triumph without results." But it was important from the cultural point of view. "Besides helping the exchange of ideas, it facilitated the dissemination of the seeds of (89) Indian culture in foreign lands." Although both al-Mansura and Multan became cultural centres of the Arabs in Sind, the Arabs could not have cultural exchange with the Hindus of northern and central India because of the hostility between the two sides. Therefore, the cultural exchange at the beginning was confined to Sind and Punjab; and to southern and eastern India. The Arabs became acquainted with some new knowledge in Indian astronomy, mathematics, medicine, philosophy, religion and folklore which they transmitted to Europe later on. The cultural contacts between India and the Arabs reached their apogee in the first two centuries of the Abbasid Empire and lasted for centuries thereafter. The Arabs acquired knowledge from Greek, Indian and Persian sources. Al-M'amun (al-M'amoon; caliph 813-833 AD), established in Baghdad the 'House of Wisdom' (Baitul Hikma; Bayt al-Hikma) for translation from the languages of the above-mentioned peoples into Arabic. The Arabs translated Indian works from Sanskrit with the help of some Indian Scholars who migrated to Baghdad." ... it is certain that

89. Majumdar et al., : op. cit., p.267
Indian science, philosophy, wisdom-literature and religious thought first appeared in the Arab academic circles through the efforts of the early Abbasid Caliphs and their ministers, the Baramika (Barmakis). The latter were converts from Buddhism and originally came from Balkh in Central Asia during the Umayyad period, gradually acquiring high administrative posts and ultimately rising to the positions of viziers under the Abbasids. As they were highly placed in society and interested in India, they were able to invite Indian scientists to Baghdad and give them all encouragement and facilities for work. It is said that Caliph al-Mansur received an embassy from Sind which consisted of Indian pundits who presented the Caliph with several treatises on mathematics and astronomy which were translated into Arabic with the help of these pundits by the orders of the Caliph. Thus from about the middle of the eight century, an era of Indo-Arab scientific cooperation may be said to have begun. The scientific literature of India that was introduced in Baghdad actually belonged to the Maurya and the Gupta periods."

I. ASTRONOMY - Surya Siddhanta (Arabic : Sind-Hind), a book dealing with astronomy, was the first Indian work to be translated. It was introduced to the Caliph al-Mansur in about AD 771 by an Indian traveller or by a team of Indian scientists from Sind, and translated by order of the Caliph

by al-Fazari whose pioneering efforts led to the growth of the Arab interest in the study of the Indian astronomy. On the basis of Siddhanta, al-Fazari wrote his book on astronomy 'Kitab al-Zij'; (A Book on the Ephemeris).

Al-Khwarizmi made a harmonized combination of the Indian and Greek systems of astronomy, added his own contribution and wrote his far-famed book of astronomical tables 'Zij', benefiting from the Arabic version of Surya Siddhanta. In addition to that he wrote on the same subject one more treatise called 'al-Sind-Hind al-Saghir' (The Concise Sind-Hind). In the second half of the ninth century al-Marwazi wrote his book 'al-Sind-Hind' which was also based on the Siddhanta. Among other astronomical works introduced in Baghdad and translated were: "Aryabhatiya" (Arabic: Arjabhad; Arjabhar) by Aryabhata of Kusumpura (b. AD 476), Khandkhavaka (Arabic: al-Arkand) by Brahma Gupta of Ujjain (b. AD 598). Several Sanskrit treatises on the Indian astronomy were translated by al-Biruni while being in India in the first half of the 11th century.

2. MATHEMATICS - The concept of the zero is as old as the Babylonians who in writing 505, for example, used for the zero a sign which meant 'not'. That Babylonian 'not' is approximately corresponding to our 'naught' which in itself is the same as the Zero. But the final stage of the development of this concept, along with the invention of the decimal system, originated in India wherefrom the Arabs got
acquainted with it and called it ' al-Argam al-Hindiyah ' (The Indian numerals). It was through the Arabs that the Europeans knew the Indian decimal system, and, therefore, called it the Arabic numerals. The Encyclopaedia Britannica proposes the appellation be the Hindu-Arabic numerals.

There are claims that the gradual development of this system took place at the hands of the Semitic people, the Persians, the Egyptians and the Hindus. The commercial intercourse between these nations caused migration of the symbols of reckoning from one place to another. The bishop Severus Sebokht who lived in Mesopotamia in AD 650 spoke of ' nine signs ', but does not seem to have known the ' Zero ' which the Hindu literature shows that it was known to the Hindus before the Christian era.

However, Sanskrit mathematical treatises were introduced in Baghdad at the end of the eighth century and translated by al-Fazari. Thus the Arabs acquainted themselves with the Hindu decimal system and the concept of the zero, but they were rather slow in adopting it. Up to the 11th century AD some Arab scientists continued to write all numbers in words. On the subject al-Khwarizmi wrote in about AD 825 a small book which was translated (circa 1120 AD) into Latin by Adelar of Bath under the title, "Liber Algorismi de numero Indorum". Thus the System of the Hindu numerals spread in Europe, and became the precious
3. MEDICINE - There were no links between medical knowledge of ancient India and that of ancient Mesopotamia. The Arab medicine in its infancy was almost entirely dependent upon the Greek medicine. The influence of the Indian medicine on the Arab medical men was comparatively scanty. The Indian medical knowledge did not appeal to the medical circles of Baghdad and it had gained little success compared to the Greek system. It was almost confined to the therapeutics and medicaments. Charaka and Susruta (Sushruta) were the best among the medical authorities of India when the Arabs rose to glory. At the close of the eighth century AD their works were translated into Arabic but they were rarely quoted or depended upon or mentioned by Arab writers on medicine. Rhazes (Abu Bakr Zakariya al-Razi, AD 850 – 923) combined in his masterpiece 'The Compendium' the medical knowledge of the Greeks, Indians, Persians and Arabs. Ali ibn Sahl Rabban al-Tabari, the Rhazes' master in the profession, gave at the end of his book, 'Firdaus al-Hikma' (The Paradise of Wisdom) a brief account of the whole Indian system of medicine. After these two writers the Arabs did not refer but occasionally to Indian medical works. Charaka and Susruta were referred to in connection with drugs and medicaments only.

A number of classical Indian works on medicine were translated including the Indian medical science 'Ayurveda'.
During the first half of the ninth century AD the Arabs got most of the important Indian works translated. Ibn Al-Nadim (Nadeem) mentioned in his book 'Al-Fihrist' (The Index) about fifteen names of Indian authors whose books were translated, such as Kanka (Kanakyana), Sanjhal (Gandelia?), Shanaq (Chanakya) and Jaudhar (Yashodhara?). Among the translated works were Charaka, Susruta, Astankar (Ashtanghradaya), Nidan (Nidana), Sindhashag or Sindhashan (Sindhayoga) and The Book of Poisons by Chanakya (Kitab al-Sumum, by Shanaq). All the translated books from the Sanskrit language seem to have perished except (Kitab al-Sumum; The book of Poisons) which is presently available in Berlin Library.

Some Indian physicians such as Manka (Manikya?), Ibn Dahn; probably a descendant of Dhanapati, and Salih (Sali?); the son or descendant of the well-known physician Bhela, were employed at the hospitals of Baghdad at the instance of Yahya al-Barmaki. There were also in Baghdad at that time some Indian private practitioners of medicine.

The accumulated medical knowledge of the Greeks, Hindus, Persians and Arabs is called presently the Yunani (Yoonani; Greek) medical system, and practised to some extent in India, Pakistan, Iran and the Arab countries.
4. RELIGION AND PHILOSOPHY - Both Buddhism and the Brahmanical religions were widely spread in several countries of western Asia before the rise of Islam. In the Prince Wales Museum of Bombay there are some archaeological finds from Yaman which show the possibility that Hindu gods and goddesses such as Durga were worshipped in south Arabia.

From among the Indo-European groups who entered Mesopotamia the Mitannians could expand their rule some time in the second millennium BC from north-west of Musol eastward into whom Iraq. Among the gods they worshipped there were some Hindu deities (Mitra, Varuna, Indra and Nasatya). Mithra was also worshipped by the Indo-European Iranians, and the name of this god appears in the form of 'Mitra' among the gods of the Vedic pantheon. Mithra was also worshipped in the city of Hatra in Iraq. In a tablet from the library of Assurbanipal Mithra is identified with Shamash (Sun-God).

The Arabs first encountered the Hindus and Buddhists in the Middle East and central Asia after the rise of Islam. After the invasion of Sind, they had close relations with the followers of these two great religions of India. The career of Gautama Buddha attracted the attention of the Arabs of Sind and they started reading in Arabic about his life some books like 'Kitab al-Budd, Kitab al-Balahwar wa Budhasaf, and Kitab Budhasaf Mufrad'. The heretical poet Aban al-Lahiqi (d. 815 AD) rendered the legend of 'Balahvar' into Arabic verse.
Until the appearance of Zoroaster, the Hindu God Somnath was worshipped by some people in Iraq from Mosul to the borders of Damascus. At the beginning of the Abbasid Empire there were some Arab thinkers, such as Jarir ibn Hazim al-Azdi of Basra, who believed in the tenets of Somnathism, especially reincarnation. They were called in Arabic 'al-Sommaniyah'; the followers of Somnath. The influence of Hinduism appears again in the beliefs of some of the sub-sects of the Shi'ites who are called in Arabic 'Ghulat'; Extremists. They believe in metempsychosis. Nowhere in Islam is there any trace of the idea of transmigration of souls. Therefore, its appearance in the religious thought of the Ghulat is supposed to be a sign of influence of Hinduism.

It is now well established that Sufism has been affected by the Buddhist philosophy, Hindu religious thought, Christianity, neo-Platonism and Gnosticism. According to Nicholson both the Sufi Fan'a (extinction) and the Buddhist 'Nirvana' mean the passing away of individuality, but Nirvana is negative and Fan'a positive; because the latter is accompanied by the everlasting life in God (Baq'a), and the Sufi Fan'a is comparable to the pantheism of the Vedanta. Al-Biruni drew many parallels between the Sufi thought and the teachings of the Hindu scriptures. The Sufi concept of the essential unity of all existence (Wahdat al-Wujud) is based on Hindu Pantheism. Al-Hallaj, who spent some years
in Sind, was executed in Baghdad in 922 AD because of his mystical utterances, and of his saying, "I am the Truth" (Ana-l-Haqq). This mystical idea seems to be based on the Hindu philosophy of the Truth. It is attributed to the Vedic dictum, "Aham Satyam" (I am the Truth).

In the Abbasid period the religion of the Yazidis (Yazidism) cropped up. According to one account the name of this religion is derived from the name of the second Umayyad Caliph Yazid (Yazeed, Caliph AD 680 - 683). However, it is certain that the founder of this religion, Adi ibn Musafir al-Amawi, was an Umayyad and a descendant of the aforesaid Yazid. Some elements of Hinduism were incorporated into this religion: they have so rigid a caste system that no one can move up or down to another caste; they believe in pantheism, reincarnation, and in the Hindu god Vishnu but they consider Vishnu to be a Yazidi prophet who carried out his mission in India, and they regard Vishnu’s soul as the (Light from the Lamp of Heaven). Their number in Iraq at present is about half a million.

Islam has originated in Arabia, and, therefore, is basically an Arabian Religion. Its impact on India is obvious: only a few Arabs migrated from the Arab lands to India and made this country a permanent homeland. The later non-Arab Muslim invaders aside, the rest of the Indian Muslims are converts from Hinduism and Buddhism. Islam
could not wipe out Hinduism inside India as it had done with Zoroastianism in Iran and Hinduism outside India. But inside the country, the Hindu society and religion did not remain unaffected by Islam. Some Indian scholars are of the opinion that the religious reforms in Hinduism such as Bhakti schools have been affected by Islam; whereas some others reject this view on the basis that these reforms were purely Hindu. According to the latter view Namadeva's attack on Hindu idolatry had no connection with Islam, and Shankaracharya's monotheism with its (Maya) is based on Perso-Hindu pantheism and is the very antithesis of the Semitic monotheism of Islam. Also, Chakradhara of Maharashtra repudiated before the advent of Islam in South the infallibility of the Vedas, faith in many gods, idol-worship, caste system and the theory of incarnation. He founded the Manabhava (Sanskrit: Mahanubhava) sect whose followers worshipped Vishnu as the Supreme Being without form. It is a nearer sect among the Hindus to Islam and yet there is no evidence of Islam's influence on it. But there is general agreement among the Indian scholars that Islam was instrumental in the rise of unorthodox sects within the fold of Hinduism.

Guru Nanak (AD 1469 - 1538) is known to have stayed in Baghdad for several months while coming back to India from Mecca (Makka). The Guru is the founder of Sikhism whose rise was the result of the most direct influence of Islam. What took the Guru nearest to Islam is his rejection of the
idol-worship, polytheism, incarnation and the caste system. He wanted to make a synthesis of Islam and Hinduism in which there should be agreement on principles regardless of details. He is said to have been inspired by the teachings of Kabir (AD 1440 - 1518) who was a Sufi and a disciple of the Hindu reformer Ramananda. Kabir is said to have endeavored to Indianize the Islamic Tawhid (one god) in the name of Rama.

The main Islamic schools of religious speculation (sects ; Arabic : al-Madhahib al-Islamiyah) are : Hanafi, Malik, Shafi'i, Hanbali, Shi'a Ithna Ashariya, Isma'ili Shi'a (in India : Bohras and Khojas), and Wahhabi. All these sects were founded by the Arabs, and a religious-minded Indian Muslim is bound to follow the instructions of one of them.

The religious courses of studies in the Indian Muslim (Madrasa) were originally laid down in Baghdad during the Abbasid period in the eleventh century. Since then the syllabi of these madrasas have changed little. In the second half of the 19th century some Muslim reformers like Sir Sayyid Ahmad Khan. (d. 1898), who founded the Mohammedan Anglo-Oriental College at Aligarh (now : Aligarh Muslim University : AMU), urged the Indian Muslims to follow the modern educational system. In spite of the fact that the Arab world abandoned the medieval methods of education, the Indian Muslim revivalists of today resist the modernization of these schools of which the most famous are the Deoband...
5. LITERATURE - Although the Arabs were fond of the Indian wisdom literature, they did not translate the great epics and philosophical works such as the Upanishads and the Ramayana, perhaps, because of their religious contents. Some parts of the Mahabharata were translated by Abu Salih Ibn Shu'ayb, and, later on, by Abul-Hasan Ali Jabali. The ethical writings of Chanakya (Arabic: Shanaq), the Hitopadesa and some other works were translated.

The Panchatantra was translated by Abdullah ibn al-Muqaff'a (killed 757 AD) from the Pahlavi language under the title, "Kalila wa Dimna). The Arabic title of the fables represents the names of the two jackals who appear in the first book of the Panchatantra: Karataka (Kalila) and (wa) Damanaka (Dimna). According to the introduction written by ibn al-Muqaff'a himself to the book: Dabshalim (Dabshaleem) was an Indian King (whose reign lasted 110 years, according to al-Mas'udi) to whom Bidpai (Arabic: Baidaba), the philosopher, narrated the fables in order to instil wisdom into his heart in a subtle way. Ibn al-Muqaff'a mentions that the Persian King (Kisra) Nushirwan (AD 531 - 579) sent his wise vizier Buzurjmihr to India to bring him a copy of the fables. The vizier succeeded in procuring the book, and bringing the game of chess. Some scholars think that Dabshalim may actually be a version of the name of the narrator 'Visnucaraman' of the fables. According to
A. Barriedale Keith in his book, "A History of Sanskrit Literature", Visnucaraman (Visnucharaman) was probably the real author of the fables which he narrated to the son of the king Amarashakti of Mihilaropya in the Deccan. Neither the original Sanskrit nor the Pahlavi rendition is known to be existent today. Translations into European, Hebrew, Turkish, Ethiopic, Malay and Icelandic languages were done from the Arabic version.

Thousand and One Nights (The Arabin Nights / Arabic: Alf Layla wa Layla) is a collection of popular romances and fairy-tales which were drawn from many sources including India. The Panchatantra was the source of the plan of the Persian 'Sindbadnameh' which corresponds to 'Kitab al-Sindabad' (Arabian Nights: Sinbad the Sailor; Sinbad of the Sea, Arabic: Al-Sindabad ("Sind + Abad" al-Bahri). The title to this book of Sindbad in Arabic is 'The Abstract of the Story of the King and his Son and the Damsel and the Seven Ministers'. The story of the Sindabad begins with the appearance of a complaining porter (hammal) by the name Hindabad "Hind + Abad" who envied the Sindabad for his wealth and comfort. It is to be noticed in this context that the Arab geographers divided India into Sind and Hind.

The game of chess played an important part in the Arabic literature during the Abbasid period. The fifth caliph of this dynasty, Harun al-Rashid, who figures in the Arabian Nights, was very fond of playing it. This game might have
originated in India and may also be considered as an Indian cultural contribution. The Brahman King Chach is supposed to have invented it. It first spread to Persia, thence to the Levant. Via the Arabs of the Levant it is supposed to have travelled to Europe during the age of the Crusades, or it might have been introduced in Europe by the Arabs of Spain. The name 'Chess' is from Persian 'Shah = King'. It is called in Arabic 'Shitranj'; in Hindi and modern Persian 'Shatranj'. Some Indian scholar opine that the name 'Shatranj' is derived from the Sanskrit 'Chaturanga'. This is not correct because Shatranj and Chaturanga are altogether different games.

6. THE ARABIC LANGUAGE IN INDIA - Despite the fact that for nine centuries the official language of the Muslim rulers in India was Persian, the impact of the Arabic language on India has been tremendous. From the religious point of view the Indian Muslims have to recite and read the Qur'an in Arabic though the majority of them do not understand the exact meanings of what they read unless the text is accompanied by a translation. From the linguistic point of view the Arabic language influenced some Indian languages like Hindi, Urdu, Panjabi, Bengali and Sindhi. This influence has been of two kinds: (I) - Vocabulary and Grammatical forms such as nouns, adjectives, singulars and plurals, and masculine and feminine genders. Several thousands of Arabic words along with their derivatives are used in various Indian languages today. Nearly one-fourth of the Urdu vocabulary
is Arabic. Sindhi, Kashmiri and Hindi are abundant in Arabic words. According to Professor Zubaid Ahmad Farooqi of Jami'a Millia Islamia, New Delhi, some of the Arabic words used in India lost their original meanings. For example, the word 'Gharib' means in Arabic a 'Stranger', whereas it means in India a 'poor person'; likewise the meaning of 'Vakil' (Wakil; Wakeel) in Arabic is a 'representative in any capacity' but in the sub-continent it means a 'Lawyer'.

(2) - Some of the Indian languages such as Sindhi and Urdu adopted the Arabic script or, more correctly, the Persian-Arabic script; because the Arabic language is actually devoid of the equivalents of (P, CH, ZH, G, V) which are available in the Persian language.

Hindi is the result of the Persian-Islamic culture that started with the establishment of the Delhi Sultanate (AD 1175 - 1290). In the sacred book of the Sikhs "The Adi Granth" there are many words of an Arabic origin. Bengali was an archaic literary language before the advent of the Muslims in Bengal. The Muslim rule there resulted in the evolution of this language.

The word 'Urdu' is derived from the Turkish word 'Ordu or Ordı' which means a military camp (cantonment). As a literary language it was developed under the name 'Dakhni' from a dialect used by the Muslim rulers of the Deccan and South India from the 14th century onwards. In the first half of the 18th century, the newly rising Urdu of Delhi affected Dakhni. By AD 1750, Urdu became a
well-established language as it is known presently. It contains thousands of Arabic words.

The Gujarati-speaking Isma'ilis also adopted the Arabic script which is still used in writing by some members of the Bohra community of Bombay and Gujarat. The Mapilla of Malabar speak Malayalam but it was written by them in the past in the Arabic script. Their dialect is replete with Arabic words which they pronounce in a correct way. The Tamil language had been influenced by the Arabic language even before the rise of Islam through the Arab commercial contacts. Presently some Arabic words constitute a part of this language.

The result of studying the Arabic language and literature in India for centuries has been the production of a large amount of Arabic literature, especially in the fields of the traditional Islamic disciplines. During the Muslim rule in India many Arab scholars came to the country. The number of those who attached themselves to the Mughal Empire was smaller than the number of the Arab scholars who were attracted to the Kingdom of Gujarat, and to the courts of the Muslim Kingdoms of South India; the Adil Shahi Kingdom of Bijapur, the Qutb Shahi Kingdom of Golkunda, and the Nizam Shahi Kingdom of Ahmednagar. But their contribution to Arabic literature, Islamic disciplines and exact sciences in Arabic was greater than the contribution of the Arab scholars who came to South India. The latter group were mainly experts in Islamic disciplines.
b. COMMERCIAL RELATIONS - The commercial relations between India and Arabia (including Iraq) have started from the dawn of history because the inhabitants of the two regions shared and lived along the shores of the Arabian Sea. From the 7th century, AD down to the present day these commercial contacts have been more intimate. The most fruitful period of the past in the Indo-Arab relations was the immediate five centuries after the rise of Islam. The trade relation between the two nations reached its zenith during the Abbasid Caliphate from the 7th century to the 10th century AD.

Since the days of Harun al-Rashid, the Arabs monopolized sea-borne commerce with India, Indonesia and China, thereby cutting off Europe from trade with Asia directly. This monopoly lasted till the appearance of the Portuguese in the Arabian Sea in the 10th century. Arab imports from India included: aloe-wood of different varieties, ambergris, bamboo, camphor, cloves, cloth of different varieties, cotton, crystal, cardamom, elephants and elephant tusks, ebony, frankincense, herbs, horns, indigo, ivory, iron, jute, jewels, lac, mace, musk, nutmegs, precious stones, pearls, pepper, poison, perfume, peacocks, rice, shoes, spears, swords, sago and spices.

The Arab merchants frequented some important ports on the Western Coast such as Daybul, Baruj or Barus (Broach), Sindan, Subara (Sopara; Bombay), Tana (Thana, Thane), Saymur, Sindabur, Mannawer (Honavar), Manjaror (Mangalore), Hili, Pandarayana (Panderavi) and Kulam Malay (wulon). The main
sea-ports on the Eastern Coast were Ballin (probably: Nagapatam), Kanja (Kanchipuram) and Samundar. The Arabs called the Coromandal Coast: "Al-M'abar" (the crossing point) because from here their routes bifurcate at the port of Ballin, and some of their ships go straight to China whereas some others leave northwards for Bengal and Assam. The duration of the Voyage from Siraf (in the Gulf near Basra, on the Iranian coast) to Muscat is one month. In non-stop voyages from Muscat to Quilon the Arabs were reaching Kerala in one month also.

Naturally after the decline of the Arab power the Indo-Arab commercial relations diminished but did not come to a stop. During the British rule in India the country had strong commercial and political contacts with the countries of the Gulf especially. Tipu Sultan (Tipoo Sahib 1749 - 1799; Maharaja of Mysore 1782 - 1799) approached the Ottoman government asking to be given trade facilities in Basra, and to allow a Mysore-based factory to be established there.

C. POLITICAL RELATIONS - No political relations between India and the Arabs are known to have existed prior to the conquest of Sind. The Arab rulers of Multan and al-Mansura might have had some political relations with their Hindu neighbours but neither the Hindu Rajas sent political emissaries to the courts of the Umayyads and the Abbasids, nor deputed the caliphs such envoys to the courts of the Hindus.
With the advent of the non-Arab Muslims in India the Muslim rulers of the Indian territories established direct political relations with Baghdad. Right from the time of the conquest of Sind the Khutba was read in the name of the caliphs of Damascus or Baghdad or Cairo. After the collapse of the Fatimid Caliphate of Egypt (AD 909 - 1171) it was exclusively read in the name of the caliph of Baghdad.

Almost always these rulers sought recognition from the caliphate in Baghdad because the caliphate was held as a symbol of the Muslim unity and of supremacy of the Shari'ah; not realising that such an act amounts politically to subjection, though nominally, of the country to a foreign power. Recognition by the caliph is legal sanction that makes the local ruler acceptable to the Muslims, and recognizes him as an integral force of the Islamic world.

On the coins of the Muslim kingdoms in India appears the name of the caliph of Baghdad. Even after the collapse of the Abbasid Empire the name of the last caliph al-Must' sim (AD 1242 - 1258), who was put to death in 1258 by the Mongols, continued to appear on the coins of some Sultans of Delhi such as Ghayyath ad-Din Balban (AD 1265 - 1287) and Mu'izz ad-Din Kayqubad (AD 1287 - 1290).

Ilutmish (d. 1236) had strong relations with Baghdad and twice received in his court Razi ad-Din Hasan al-Saghani as a special emissary of the caliph al-Nasir li-Din Allah (caliph 1180 - 1225 AD).
d. ARAB COMMUNITIES IN INDIA - The overwhelming majority of the Arabs who captured Sind under the leadership of Muhammad ibn Qasim remained in India. Since then some other Arabs came also to this province and settled down there permanently. The Isma'iliis appeared in India at the end of the ninth century AD, and founded a Qarmatian state in Multan. After the collapse of the Fatimid Caliphate some other Isma'iliis migrated from Egypt and settled in India. A Hindu tribe called 'Sumra' was converted to Islam at the time of the Arab conquest of Sind. Later on, this tribe accepted the Isma'ili D'awa (a call to their faith) and inter-married with the Isma'ili Arabs. Besides, the other Arab settlers in Sind also inter-married with the local people, thus giving rise to a mixed Indo-Arab race in the area of Sind.

In various parts of the Eastern and Western Coasts of India many Arabs from Baghdad, Basra, Siraf (a port in the Gulf; destroyed by an earthquake in 977 AD), Oman, Hadramawt and Egypt settled down; forming comparatively large Arab merchant communities in the coastal towns of Gujarat, the Konkan, Karnataka, Malabar, Tamil Nadu and Andhra Pradesh. The Arab merchants and travellers of this period visited also Bengal and Assam.

Unlike the position of the settlers in Sind, the Arabs who came to the regions of southern India as peaceful merchants and travellers were cordially welcomed by the Hindu rulers of the Zamorin dynasty of the Malabar coast; and of the Deccan, especially the Rashtrakutas to whom the Arab writers referred
as al-Balhara, and those writers highly appreciated the Balhara's attitude towards the Arabs because the Rashtrakutas facilitated the Arabs' trade, protected their lives and tolerated their religious practices. There were mutual respect and sentiment between the two sides. Many Arabs took up their abodes in Anhilwara, Cambay and Sindan; or in Calicut and Juilon. They were permitted to build mosques and practise their religion freely.

Al-Mas'udi visited the Konkan in AD 915 and found that thousands of Arabs had already settled down in Chaul and other towns of the Konkan region of Bombay; and that the Hindu princes appointed Arab chiefs from among the Arabs themselves, and they were given the right to administer the affairs of their community. The Arabs of this Area inter-married with the Hindu population and their descendants were called 'Bayasira'. This inter-marriage gave rise to the Nawaits (Natia) community in the Konkan; and the Mapilla (Mappilla; Mappila, commonly written: Moplah or Moplay, a Malayalam word) community of the Malabar coast. These Mapillas are descendants of early Arab traders of the eighth and the succeeding centuries. They speak Malayalam in a dialect abundant in Arabic words because for centuries they studied the Arabic language. The Mapillas spread Islam in the Maldive and Laccadive islands. The 'Labbais', who settled on the east Tamil Coast, are also an Indo-Arab community of South India. They are either descendants of some early Arab traders who inter-married with local Hindu women; or the offspring of exiled Arabs from Basra.
by al-Hajjaj. Their language is Tamil written in the Arabic script and mixed with a large number of Arabic words. Like the Mapillas, these Labbais pronounce the Arabic words in a correct way.

Since the ninth century some Arab merchants, travellers and, later on, Sufis visited Assam and Bengal. Some of them settled down permanently in those areas. In Hyderabad, there is to this day a large number of an Arab community, mainly from Hadramawt.

e. INDIAN SETTLERS IN ARAB COUNTRIES - During the rule of the early Abbasid caliphs many Indian scholars, Scientists, physicians and merchants went to Iraq, Egypt, the Gulf and other Arab regions. The majority of those immigrants settled down in the afore-mentioned areas. Some Indian prisoners of war were deported to Iraq and in the process of time they became naturalized citizens. The Arab historians referred to them as al-Zut (Jats ?). Some members of the family of the Nawabs of Oudh were exiled from India to Iraq in 1857 by the British, and since then they have been staying there. The Isma'lis of India have their own ' Husainiyas ' (community places) in Cairo, Baghdad, Basra, Karbala and Najaf.

In the long process of reciprocal exchange in many fields between India and the Arabs many an individual of either
side migrated to the other side and became a naturalized citizen of the newly found country. The religious and social traditions of the Arabs affected the Muslims of the western and southern parts of India. Many of these Muslims are of an Arab origin.

f. INDIA IN ARAB LITERATURE — Till the 13th century A.D. India did not produce important historical works. In the words of al-Biruni, "The Hindus do not pay much attention to the historical order of things; they are very careless in the chronological succession of things ... ". But they could make up this lack of interest in historical literature by the religious literature composed between 1200 BC and the 6th century AD, and by supplements of some regional records and biographical works.

The ancient Greek works contained vague and earliest known references to India. The invasion of India by Alexander the Great made it possible for the Greeks to describe the whole of India. Megasthenes was an envoy of the Seleucid (Seleukos) Empire to the court of Chandragupta Maurya. He stayed in India between 304 – 299 BC. After leaving India, he wrote his book, "Indika". Some Buddhist pilgrims from China wrote also their diaries and commentaries which contained priceless material on ancient India.
The Arab accounts of India from the 8th century to the 15th century A.D. are very rich in valuable information about the social, religious, political and economic conditions of the country in general, and of Sind and the Deccan in particular. The reign of Sultan Muhammad ibn Tughluq (AD 1325 - 1351) was a new phase in the history of the diplomatic relations of India with the outside world, and a landmark in the Indo-Arab relations. Wide contacts with the Arab countries in his time made it possible for the Arab writers to visit and describe the northern parts of India.

The Arab writers did not depend upon Sanskrit works in dealing with the history of India because such works were few. They wrote about ancient kings of the period of the Mauryas and the Guptas, the Gurjara-Pratiharas of Kanauj, the Palas of Bengal, the Rashtrakutas of the Deccan and the Kings of Kamarupa and Kashmir. Their writings contain original and trustworthy information on the conquest of Sind, expeditions of Mahmud Ghazni in India, the Ghoris, the so-called Slave Dynasty, the Tughluqs and some Hindu Rajas of North India. They were not interested in the history of the Mughuls and the Muslim rulers of Gujarat, and, therefore, their writings about them were scanty.

The Arabs counted the Indians among the six greatest nations of the most advanced and highly civilized world of the time: the Greeks, Romans, Arabs, Persians, Indians and
The Arab geographers divided India into two regions: I. Sind, from Makran in the west to the lower course of the Indus; and II. Hind, from the Indus up to the borders of Burma. They called the country 'Bilad al-Sind wa al-Hind', the country of Sind and Hind. They described the boundaries and areas of India, her climate and soil, rivers and mountains, flora and fauna, cities and ports. They thought of the summit of the Earth being located in India. The early Arab geographers adopted the Indian notion of the world 'Cupola': the highest point on the land-mass. It is supposed to be shaped like a dome. In the Indian system of astronomy the Prime Meridian passes through Sri Lanka, the Cupola of the Earth (Arabic: Qubat al-Alam), thence through Ujjain till it reaches Mount Meru in the north which is held to be situated directly under the North Star. Ujjain (in Ptolemy's geography: Ozene; in Arabic: Uzayn, Uryan, Arin) was mistaken by the Arab astronomers and geographers for the Cupola of the Earth.

Some of the classical Arab scholars who wrote in Arabic about India visited the country, and the rest did not but they depended upon earlier works and oral reports made by Indians whom they met in the Arab countries. Those who visited India were:
I. Sulayman al-Tajir (the Merchant, flourished in AD 851). He made several voyages from Siraf to China cruising the coastal line of India. His travel diary is known as 'Akhbar al-Sind wa al-Hind'. He vividly described the political, social, religious and economic conditions of South India and the Indian islands. On his way to China, he called at the Andaman and Nicobar Islands which the Arab writers named 'Lanjabalus'. According to him: the aborigines had small and big canoes made of a single piece of wood, and had been rowing up to the Arab ships to sell coconuts, sugarcane, bananas and coconut-wine (toddy) and to purchase iron from the Arabs. Transactions were struck by signals.


3. Abu Dulaf (d. 942) who described the industries of Madras.

4. Ibn Battuta (d. 1377). He stayed in India many years and served Muhammad ibn Tughluq. He gives invaluable information about nearly all aspects of the Indian life of his time. Many contemporary towns and places which the earlier Arab writers did not record were mentioned by him such as Daulatabad, Satgaon and Sonargaon. He is an authority on the Tughluqs.

5. Al-Y'aqubi (d. 900).

6. Buzurg ibn Shahryar (10th century). He used to sail from Iraq to China via India. His book 'Ajaib-ul Hind' ('Marvels of India) is a collection of anecdotes about the country. Although the name of this man reveals his Persian
origin, the present Indian writers on the subject count him among the classical Arab writers. In any case, he wrote his book in Arabic.

7. Al-Istakhri (10th century). He was a geographer who visited India in 951 AD, and gave valuable information about the country in his book ' al-Masalik wal Mamalik '.

8. Ibn Hauqal (10th century), a geographer. He described the major cities of India.

9. Al-Mas'udi (d. 956). He gives valuable information about the general social and political conditions of the country during the 10th century AD.

10. Al-Maqdisi (d. 1000). He gives detailed account of Sind's products, trade and industry as well as coins and cults of India.

11. Al-Biruni (also: al-Beruni; AD 973 - 1050). He is famous as an expert on the Indian sciences, philosophy and religions. In Arabic literature on ancient and medieval India his originality is unparalleled both in content and presentation. He translated from Sanskrit into Arabic: Samkhya by Kapila, the Book of Patanjali, Paulasasiddhanta, Brahmaasiddhanta both by Brahmagupta, Brihatsamhita, Laghujatakam both by Varahamihira; and translated into Sanskrit slokas: Euclid's Elements, Ptolemy's Almagest, and a treatise written by him on the construction of the astrolabe. Sachau mentioned that twenty-two works pertaining to Indian subjects like astronomy, mathematics, medicine ... etc. were written by al-Biruni; who compared India's
religions and her various systems of philosophy with those of the Greeks, Arabs, Christianity and Sufism. He came to India with Sultan Mahmud of Ghazna (999 – 1030). The Indica of al-Biruni 'Kitab-ul Hind' was translated from Arabic into English by Sachau and reprinted in New Delhi in 1964.

The classical Arab writers who did not visit India were:

12. Al-Baladhuri (9th century), an historian.
13. Al-Muhallabi (10th century). His general history contained a brief account of Sind.
15. Ibn Khurdazbin (d. 911), a geographer.
16. Ibn al-Faqih (about 903) a geographer. He gives some very useful information about the social and economic life of the coastal region of the country.
17. Al-Idrisi (1100 – 1165), an Arab-Sicilian geographer of the Court of the Norman King Roger II.
18. Al-Qazwini (1203 – 1283), a geographer.
21. Abdul Wahir al-Baghdadi (d. 1037).
22. Al-Shahristani (d. 1173). He wrote an encyclopedic work on medieval religions 'Al-Milal wa al-Nihal' (The Nations and the Religions) which contains a chapter on the Indian religions.
23. Al-Jahiz (d. 864). He wrote references to the eloquence of the Indians and their religious practices and intellectual achievements.

24. Ibn Abd Rabihi (d. 940).

25. Ibn Abi Usaibia (d. 1270). He wrote a collection of 380 biographies of eminent physicians of various nations including India.

26. Al-Safadi (d. 1363).

27. Ibn Hajar (1372 - 1449).


29. Ibn al-Nadim (d. 995). He wrote his book 'Fihrist' (The Index) which contains very important information about the translated Indian books into Arabic, and about books written on India or containing references to her.

30. Qazi Sa'id al-Andalusi (d. 1070).

31. Al-Umari (1301 - 1348).

32. Al-Qalqashandi (d. 1418).

c. Ahmad, M.G. Zubaid, op. cit., pp. xxi-Lii, I-14
d. Titus : op. cit., Passim
e. Majumdar et al. : op. cit., pp. 393 - 400
f. Majumdar, R. C. (General Editor) : Mughal Empire, The History and culture of the Indian People, Bharatiya Vidya Bhavan, Bombay, 1974, Vol.VII, Chapters : XIV, XIX.
h. Hitti : op. cit., Chapters : XXIV, XXVII
j. Last Two Million Years, op. cit. p. 151.
k. Watt, W. Montgomery : Islam (The Majesty that was - ),
l. Nicholson, Reynold A. : Mystics of Islam, U.S.A.,
   1975, pp. 19, 149.
m. Minault, Gall : Khilafat Movement, The - , Religious
   Symbolism and Political Mobilization in India, Delhi,
   1982, pp. 4 f.
n. Maharashtra Herald, Pune, August 6, 1987, p. 4
o. Ahmad, Dr. Sami Sa'id al - , University of Baghdad :
   Yazidis, The - , Their life and Beliefs. in Arabic,
   Baghdad, 1970, Passi.
When Hulagu the Mongol destroyed the Abbasid Caliphate of Baghdad in 1258 AD, the maritime trade with India remained in the hands of the Persians until they were suppressed from the Gulf and the Arabian Sea by the Portuguese who arrived in Calicut in May 1498 in three small ships commanded by Vasco de Gama. The Portuguese started direct contact between Europe and India, and before the middle of the sixteenth century sea-borne trade between the East and the West was controlled by them.

The Arabs had practical nautical information relative to winds, currents, tides, stars, courses, shoals, rocks, promontories and bays. Sailing directions were compiled by some Arab navigators like Muhammad ibn Shazan, Sahl ibn Aban, Layth ibn Kahlan, Sulayman al-Mahri and ibn Majid. These sailing directions, which were collected by ibn Majid in his book 'Akhbar', show that the Arabs were acquainted with the regions beyond Cape Comorin. According to the Soviet scholar, T.A. Shumovsky in his book 'The Arabs and the Sea', the sea route from Europe to India was discovered by the Arabs and not by the Portuguese navigator Vasco De Gama, as is widely believed. Shumovsky says that de Gama managed to reach India only with the help of his Arab navigator and seafarer Ahmad ibn Majid

93. Meglio, Rita Rose Di: in an article under the title "Arab Trade with Indonesia and the Malay Peninsula from the 8th to the 16th Centuries " Published in the 'Islam and the Trade of Asia', op. cit. pp. 125 ff.
who had shown to the Portuguese the sea-route to India. The Soviet scholar quotes extensively from an ancient manuscript "The Book of Uses" written by Ahmad ibn Majid himself. The manuscript is still preserved at the Institute of Oriental Studies, USSR Academy of Sciences.

When the Portuguese arrived, the Malabar Coast was a great centre of foreign trade. The Arab merchants lived in various small states which were subordinate to Vijayanagar. They did not live in the sea-ports of the Malabar Coast as subjects of the local rulers, and were given some special concessions including the right to self-government. The Indian ships were taking Indian merchandise, mainly cotton goods, to Malaca and bringing from there silk, drugs, spices and other merchandise partly be distributed in the country and partly be re-exported to the West via the Red Sea by the Arab merchants and their agents. The Portuguese broke down the Arab and Persian monopoly of this trade and inflicted a heavy blow upon their business.

With arrival of de Gama, the new European era in India and the Arab countries commenced. The Indo-Arab relations slackened gradually till they reached their perigee during the British rule in India.

94. Indian Express, October 12, 1984, P. 12
When the British dominated the Gulf, the Arab countries of this area had been controlled from India, and their rulers had strong attachments and easy access to the country. The Indian Rupee was the legal tender in that area. The Indian Muslims have been visiting the holy places located in the Arab land such as Makka (Mecca), Madinah (Medina), Karbala, Najaf and Baghdad.

At the Bombay Archives there are today, for that period of history of the Indo - Arab relations, some British documents related to: Basra Diaries (1763 - 1777; 1798 - 1811); Baghdad Mission (1801 - 1807); Arabia and Mokha Mission (1819 - 1821) with remarks on the route across the (Arabian) Gulf to the Red Sea; and Mokha Residency (1821 - 1828).

INDIA AND THE ARABS IN MODERN TIMES

In the First World War the Anglo-Indian forces occupied Iraq. At the beginning, Iraq was to be attached to the Indian administration, but finally it was decided to shift control of the country from India to London. However, the Indians established the modern administration in Iraq, and the Indian currency was in circulation as the legal tender till the Dinar was issued after Independence of Iraq in 1932.

After her Independence, India has officially supported, and is still doing so, the Arabs in the international forums. The movement of Non-Alignment was founded by Nehru, Tito, Sukarno and Naser (Nasir); the then president of Egypt.

Services of the Indian companies, workers, nurses, physicians, engineers, technicians and professors were sought after in various Arab countries and thereby the Indians actively participated in the development of those countries.

Some Arab officers come to India to get military training. A relatively large number of Arab students study in the Indian universities at present. Generally the Arabs come now-a-days to India as tourists, but some of them come also for the medical treatments.

Arabic is taught in various Indian universities as a classical language. From among the Indian dignitaries of international fame who visited the Arab countries are Tagore, Mrs. Indira Gandhi and Mr. Rajiv Gandhi.