CHAPTER ONE

INTRODUCTION

FIRST SECTION:

1.1.0 Introduction

The question of what motivates students to persist and achieve success in second/foreign language (L2/FL) has been studied extensively over the last 45 years, primarily by Robert Gardner and his associates who developed a number of research tools. They established the socio-educational model of second language acquisition (Gardner and Smythe 1975; Gardner, 1985a; Gardner & MacIntyre, 1991, 1993; Gardner, 2001; Gardner, 2005a) as well as the concept of integrativeness (or integrative motivation), which have been widely used to study L2/FL motivation in various socio-cultural contexts and languages. This research study is built upon the Gardnerian theory of motivation and also applied Gardner's socio-educational model and the research tool (Attitude/Motivation Test Battery). This is because there is still widespread support of the work of Gardner and his colleagues. Also, Gardner's theory has not previously been applied to Arabic language learning. Taken in consideration the cultural/social milieu, the participants and the context in which study carried out. Gardner's socio-educational model of language learning postulates that language learning is a dynamic process in which affective variables influence language achievement. It is known that the study of affective variables has become an important aspect of
individual learners in L2/FL learning and many researches have given great concern to the important role of social psychological factors (attitudes and motivation) in the success of learning a L2/FL.

1.1.1 Purpose of the Study

Considerable research has demonstrated in that achievement in L2/FL is related to attitudinal and motivational factors. Studies that focus on the process of learning a L2/FL as a social psychological phenomenon and the important of the situation under which language takes place are much needed. The purposes of this study are to examine and demonstrate if attitudes and motivation predict foreign language achievement and to use Gardner’s socio-educational model to determine how attitudes and motivation affect foreign language achievement. The major goal is to examine the relationship of language achievement to five primary components of Gardner’s revised (2005a) model (attitudes toward learning situation, motivation, integrativeness, language anxiety and instrumentally or instrumental orientation).

1.1.2 Statement of the Problem

How is it that some people can learn a foreign language more quickly and easily than others? The answer to this question has been a continuous challenge to researchers and language teachers. The individual differences affecting students’ progress and achievement in the study of languages has been the object of teacher
speculation for generations. The main problem of this study is to determine if there is a possible relationship between Indian Muslim learners’ attitudes and motivation for learning Arabic and their achievement in Arabic in general. If these psychosocial variables influence foreign language learning, teachers, counsellors and administrators can plan and help students acquire a L2/FL more effectively by using this knowledge. Methods of language learning and teaching could be strengthened by giving more attention to the psychosocial implication of foreign language learning.

1.1.3 Objectives of the Study

The following objectives were proposed:

1. To investigate the relationship between achievement in Arabic and attitudinal/motivational variables as measured by attitude/motivation test battery and also to determine the predictor of achievement.

2. To demonstrate the relationship between achievement and various dimensions of attitude and motivation and also to determine the predictor of achievement.

3. To find out the relationship between achievement and factors of integrativeness and also to determine the predictor of achievement.

4. To establish the relationship between achievement and language learning situation and also to determine the predictor of achievement.
5. To determine the relationship between achievement and motivation and also to determine the predictor of achievement.

6. To examine the relationship between achievement and language anxiety and also to determine the predictor of achievement.

7. To find out the relationship between achievement and instrumental orientation and also to determine the predictor of achievement.

1.1.4 Hypotheses of the Study

The following null hypotheses were addressed:

**Ho 1.** There is no significant relationship between Indian students' achievement in Arabic and the subscale of Attitudinal/Motivational variables and there would not be the predictor of achievement.

**Ho 2.** There is no significant relationship between Indian students' achievement in Arabic and various dimensions of attitudinal and motivational variables and there would not be the predictor of achievement.

**Ho 3.** There is no significant relationship between Indian students' achievement in Arabic and the degree of integrativeness and there would not be the predictor of achievement.

**Ho 4.** There is no significant relationship between Indian students' achievement in Arabic and the language learning situation and there would not be the predictor of achievement.

**Ho 5.** There is no significant relationship between Indian students' achievement in Arabic and motivation and there would not be the predictor of achievement.
Ho 6. There is no significant relationship between Indian students' achievement in Arabic and language anxiety and there would not be the predictor of achievement.

Ho 7. There is no significant relationship between Indian students' achievement in Arabic and instrumental orientation and there would not be the predictor of achievement.

1.1.5 Significance of the Study

The primary purpose of this research study is to investigate the role of attitudes and motivation in Arabic language learning in Indian context. It is also sought to determine the relationship between students' attitudes, motivation and achievement in this context. The present research is significant in several ways.

(i) It may add empirical support to the existing research on students' motivation in SL/FL learning.

(ii) It provides an in-depth descriptive data on what types of individuals are motivated and under what conditions.

(iii) It can also provide data on the relationship of students' motivation and achievement in SL/FL learning who are majoring in Arabic (linguistics or literature) at the postgraduate level.

(iv) It focuses on a particular cultural context that has not been included in previous research on SL/FL learning motivation and achievement. There has been no research on the motivation and achievement of Arabic majors who live in a multilingual and multicultural country where
Arabic is a foreign language and where the target linguistic community is not directly present.

(v) This study focuses on Indian Muslim students, and, thus, provides data on Arabic language learners. Most of the learners taken in this study have Urdu as mother tongue which is not so much different from Arabic in orthography and vocabulary.

(vi) Since Arabic in India carries an Islamic identity (Qutbuddin, 2007), it is considered as prestigious language by the minority Muslim community. Also it carries with it an aspect of being a heritage language. Hence the question of the impact of Arab-Islamic culture on Arabic language learning motivation and achievement in a multicultural setting assumes significance. It is also significant in that it centers on the cultural/educational milieu of Indian Muslim community and the situation of Arabic.

(vii) It is hoped that the findings of this study may provide information to assist Indian universities departments of Arabic in developing Arabic language and its literature.

(viii) It can also provide useful insights and valuable information for the educational institutions and its Arabic language teachers working in the subcontinent.
Understanding and investigating the attitudes and motivation of Indian students learning Arabic is very important for improving the quality of teaching and effective programme design and instructional practice in the departments of Arabic in the country.

Finally, this study may be beneficial to researchers who aim to build up and/or modify the theory of attitude and motivation in language learning.

1.1.6 Organization of the Study

Chapter Two of this research presents the review of related literature and research, including the Gardnerian theory of motivation applied in this study. Chapter Three outlines the methodology, including data collection procedures and analysis. The results and discussion are presented in Chapter Four. Chapter Five presents the summary and the conclusion, including limitations of the study and recommendations for further research.

SECOND SECTION: BACKGROUND OF ARABIC

1.2.1 Origin of Arabic Language

Arabic is a Semitic language, having a grammatical system similar as Syriac or Aramatic, Hebrew, Amharic or Ethiopic, originated in the Arabian Peninsula as early as the 400 B.C.E. (Esposito, 2004). It is first attested in
epigraphic material in central and north western Arabia possibly goes back to between 15th century B.C.E. and the third century C.E.

The word ‘Semitic’ is derived from the biblican name ‘Sam’ one of the Prophet Noah’s sons, who is considered the father of the Semitic peoples. The term ‘Semitic Language’ was used for the first time in 1781 by the German professor August Ludwig Schlozer, (Bakalla, 1984).

Arabic is described by some as the youngest of all Semitic languages. It can be compared to Akkadian. The oldest Semitic languages, lived for about 3rd millennium before the Prophet Jesus (ibid). According to Wickens (1980), Arabic like the other Semitic languages, is not possible to gauge the changes through which is had passed from its birth till the rise of Islam, explaining that in the years preceding and following Christ, Arabic had influenced and was itself influenced by other Semitic languages prevalent in Abyssinia, Syria-Iraq and Arabia and also by the Samaeo-Himyarid language of al-Yaman (Yemen) and Hadramoud (In Yemen). Wickens also states that in the well advanced commercial kingdom of Petra in North-West Arabia ruled by the Nabataeans for several hundred years (B.C. 400 to A.D.106), Arabic was the medium of conversation and a little of writing and so it was with the South Arabic Gassanids of Syrian border and Lakhmibs of al-Hira.

In Wicken’s few, at the rise of Islam, Arabic was in a well developed state. It must (in his view, anyway) have been enriched by other sister languages of Semitic group that disappeared or degenerated in a course of time. He claims that
among the living languages from which Arabic drew nourishment prior to Islam were Hebrew and Ethopic etc. Its range before Islam was quite limited as compared to what it comes to be a hundred years later when it enveloped most of the inhabited world.

Wickens has come to conclude that Arabic was spoken then in al-Hijaz, Tihama, Najd (Central Arabia), Arab-Iraqs and Arab-Syrian borders, al-Yamama, al-Bahrain, Umman, al-Yaman Sinai (Yemen-Sana’a) and the desert of Mesopotamia, Syria and Eastern Egypt.

Most of scholars seem to consider Arabia as the home of Proto-Semitic from where the various Semitic migrated. As Bakalla (1984, p.3) points out, “One of the most important branches of the proto-Semitic languages is that known as South-West, Semitic which composed of North Arabic, South Arabic languages and Ethiopic. North Arabic is also subdivided into Lithyanitic, Thamudic, Safaitic and Arabic as we know it today”.

Nicholson (1977, cited in Bakalla, 1984, p.3) considers Arabic as the youngest, it is generally allowed to be near akin than any of the other Semitic languages to the original archetype. It is worth to quote:

“The Ursemitisch” (or Proto-Semitic) [the mother of all extinct and extant Semitic languages] from which they all derived, just as the Arabs by reason of their geographical situation and the monotonous uniformity of desert life, have in some respects preserved the Semitic character more purely and exhibited it more distinctly than any people of the same family.
It seems no one knows exactly where "Ursemitish" or proto-Semitic started. It should be noted through, that although scholars suggest Arabian peninsula itself, as described above, other suggest Africa, some others hint at the Fertile Crescent and locate it in the region north of peninsula which inhabit in modern time Jordan and Iraq or even Syria and Palestine.

There is also an attempt to redirect the research for the homeland of the Semitic languages from Arabia to Africa in which Arabic plays a big role and enjoys the widest distribution of all. Hence, then Arabic is classified by some as a hamito to Afro-Asiatic language. It is believed that Arabic is from the Semitic branch of the Afro-Asiatic language family in so far as these two groups of languages show the same structural relationship in term of phonology, morphology and syntax. The term Afro-Asiatic is slightly different from Hamitic one, proposed by the American professor Greenberg. The Hamitic refers to subfamily of an Afro-Asiatic languages that include Egyptian, Berber, Husa and Cushitic whereas Semitic refers to a subfamily languages that includes Arabic, Hebrew, Aramatic and Amharic (see i.e., Bakalla, 1984; Esposito, 2004).

It seems, therefore that most of 19th and 20th century scholars view Arabia as the early homeland from which the later Semitic language groups departed, the Semitic language population groups originated there. Few scholars recently have begun to question the importance of Arabia for the history of the Semitic language. They have argued that the importance of Arabia lies on a plane drastically different from that which nineteenth century scholars pointed, claiming
that the “Common Semitic” or Ursemitish furnished the point of contact only in theory. Scholar like Mendenhall (2006, p.16), still argues:

A major handicap to progress is the persistence of the old nineteenth-century obsession with nomads, and the concomitant idea that the Semitic language population groups originated in the nomads tribes of the Arabia peninsula.

He calls for a much more historically oriented method for research and writes that:

There was no perceptible population in the North Western Arabian Peninsula contiguous to the Syro-Palestinian region of the North Semitic until near the end of the late Bronze Age, when five walled town suddenly appeared in the North Western Hejaz; while there are more settlement in EB Palestine and Syria than in any other period until the Byzantine era.

In Mendenhall’s view Arabia is not the early homeland of Semitic languages but a later refuge to which populations group from Syria and Palestine migrated.

Instead of viewing Arabia as the early homeland from which the later Semitic languages departed, we should view it as a late refuge to which population groups from Syria-Palestine migrated. They took with them, of course, their material culture, and above all their Bronze Age linguistic repertoire (P.18).

Indeed, the early homeland of Semitic languages is still a matter of debates and controversy. As Owens (2006, p.275) succinctly states ‘no significant work has been done to discern evidence of language contact and shift among the historical populations, and there is no even agreement upon where the ancestral homeland is”. Nicholson, as we have seen, locates it in the Arabian Peninsula

We would like to conclude this section by following Owens (2006, p.275) who observed that:

Through the history of the Peninsula there have been a large number of population movements both to the North to the South. It appears that in the immediate Pre-Islamic era the dominant movement was already out of Yemen towards the north, due to the effect of dryer conditions. With the Islamic expansion, emigration increased considerably. Within the Arabian Peninsula there continued to occur significant population movement.

Arabic appears to be the richest in linguistic literature amongst the Semitic languages of today. It is more Semitic than its cognates or sister languages and the Arabs are more Semitic than other Semitic nations (Bakalla, 1984).

1.2.2 Arabic as a Religious Language

Some people speak a second or foreign language because of their religious beliefs (Cook, 2001, p.16). Classical Arabic is regarded by some as the most widely used language in the world today (Spolsky, 1987). Here classical Arabic refers specifically to the language of the Holy Quran, it also refers to the Pre-Islamic poetry and the classical literature of Golden Age (till the 9th century C.E.).
It occurs in some inscriptions from the 2nd century onward but it appears in its fully developed form in Pre-Islamic poetry and then in the Quran during the first half of the 7th century C.E. The Quran has preserved Arabic throughout the last fourteen centuries. Without the Holy Book, Arabic would have probably been died or divided into many languages. According to Bakalla (1984, p. 86), "The Muslim Arabs have always advocated classical Arabic as a unifying factor not only for Arabs but also for non-Arab Muslims who share this language and its heritage with Arabs".

It seems, therefore, that Muslims all over the world, regardless of their mother tongue and nationality read the Quran in Arabic. Swan and Smith (2001) point out that Muslims are, to some extent, familiar with Arabic; can recite and/or read extensively in it and therefore influenced by it in their ideas of how language works. For religious and socio-cultural reasons, Arabic is regard by some as the most widely studied language in the world today. Diab (2000) emphasizes that the perception of Arabic among Muslims is a sacred God-given language, appreciated for its beauty and vast literary traditions in addition to its religious value. It is strongly believed that Arabic, as the language of the Quran, is the main source of Arabo-Islamic culture and integral part of religio-cultural identity. Historically, the Arabic language, and Islamic religion, as Spolskey (2003) points out, share a very close history. Islam is basically associated with Arabic and the Arab world include in their constitution a statement that Arabic is the official language and follow Islam. While non-Arab communities of many other languages follow Islam, the
Arabic has a religious function and dominates the religious linguistically through the Moslem World (See, Spolsky, 1989; 2003).

In his work on the role of Arabic in Ethiopia, Ferguson (1972, p.116) describes Arabic as “a great world language, attested in literature for nearly a millennium and a half”. He also states that every Muslim in the world learns at least a few expressions in Arabic such as greeting (e.g. Assalam Alaykum ‘Peace be on you’), invocations (e.g. Bismillia ‘in the name of God’), a statement of faith (there is no god but God, and Mohammad is God’s messenger), and prayers, including the Fatiha, the opening Surah of the Quran recited with other portions. Addition study of Islamic percepts requires memorization of further Arabic materials, especially the Quran, and the mastery of Arabic to read the traditional works of theology, jurisprudence, ethics, traditions of the prophet and so on (See, Ferguson, 1972, p.119).

It seems that Ferguson’s observations can be generalized to both Arabs and non-Arabs community who want to become a scholar in Islamic and Arabic studies like Quranic exegesis (Tafsir), prophetic traditions (Hadith), jurisprudence (Fiqh), Islamic philosophy (Falsafa), Islamic poetry, Arabic literature, prose, poetry. They have to study this language and its literature.

Islamic religion and Arabic language share a very long and a very close history, The Quran apart from being the word of God, is also considered a great literary monument, as described by Professor Gib (1974, p.36) quoted in Bakalla (1984, pp. 136-138):
The Quran is a unique production in Arabic literature, having neither forerunners nor successors in its own idiom. Muslims of all ages are united in proclaiming the inimitability not only of its contents but of its style...the influence of the Quran on the development of Arabic literature has been in calculable, and exerted in many directions. Its ideas, its language, its rhythms pervade all subsequent literary wrote in greater or lesser measure. Its specific linguistic features were not emulated, either in the chancery prose of the next century or in later prose writings, but it was not at least partly due to the flexibility impaired by the Quran to the high Arabic idiom that the former could be so rapidly developed and adjusted to the new need of imperial government and an expanding society...it was due to the position of the Quran as that Arabic became a world language and the common literary medium of all Muslim people.

Since Arabic is the language of the Quran it is vitally important to shed some light on this Holy Book and its role in education and culture in order to give a clear information to the reader. For Muslims, the Quran is the book of Allah, the Wise and Worthy of all Praise. It is a rather small book and consists of 114 chapters or Surahs varying in length from 3 to 286 verses (ayat). The total number of verses in the Quran is 6234. The longest chapters which reflect the later period of the prophet’s revelations appear at the beginning of the book. The shorter and earlier Surahs appear at the end with exception of the short first Surah that is the opening Surah of Al-Fatah. In other words, the chapters or Surahs were arranged by length which means that the earliest and shortest Surahs were placed at the end and the latest and longest ones at the beginning.

The Quran was revealed to the Prophet Mohammad (Peace be upon him) in Arabic not at once but in large and small parts over a period of about 22 years (610-632 C.E). There is only one version of the Quran. It is the only religious book that was never altered since its revelation. This is a fact which even the
critics of Islam admit. It is, unlike all other writings, a unique book with a Supreme author. Its contents are not confined to a particular theme or style but contains the foundation or the entire system of life. Throughout the last 14 centuries no book has been read so widely nor has shaped the human mind as the Quran (Ahsan, 2008). “No other book has affected so many minds so powerfully and for so long” (GoldSchmidt, 1983, p.41).

The Quran is also an earthy book whose history is intimately connected to the life and history of an early community; many of its verses were circumstantially determined by the social religious and questions of the early Islamic Community (the Prophet’s society) yet it is a divine message for Muslims, its transcends consideration of time and space. There was no book parallel to it for teaching morals, human virtues and spiritual and providing religious information (See Ayoub, 2006, p.385). Muslims are monotheistic as they believe in one God - Allah who revealed the Quran to the prophet Mohammad (peace be upon him), the last in a series of Prophets, that includes Abraham, Mouses and Jesus.

Because Muslims view the Quran the sacred and infallible and the literal word of God, it naturally occupies the central place not only in piety and religious life but also in language, education and culture. The Quran is considered the most exemplary model of the Arabic language and it is not surprising that the influence of both its form and its content is felt throughout Arabic writing. Muslims of all walks of life take seriously the prophet’s exhortation that: “The best among you is the one who has learned the Quran and taught it” (Bukhari) (See, Meri, 2006; Mir, 2004).
The Quran also plays a central role in the larger world of the Muslim community in many realms. According to Mir (ibid), first, as the text of Islam, it is cited as the ultimate authority in all matters pertaining to religious. Second the Quran is used in liturgy. In each of the five obligatory prayers of the day, the opening surah of the Quran, Al-Fatihah, is recited with other portions. During Ramadhan the month of fasting, the Quran is recited in special prayers (tarawih) offered congregationally every night after the fifth and last prayers usually with good intention of completing a recitation of the entire Quran during the month of Ramadhan.

The Quran is also a basic source of Muslims’ religious education. A large majority of the world’s Muslim population is non-Arabic speaking, yet in most Muslim communities the first alphabetical system young children usually learn is the Arabic alphabet in order to read the Quran in its original language. Young students are encouraged to memorize some passage of the Quran usually under the guidance of the local imam of the mosque or by taking part in Arabic and Islamic studies classes. An attempt is made to teach children the Quranic Arabic script in non-Arab Muslim societies even though most people never learn the Arabic languages. The act of reciting the Quran is a good and pious act that brings blessings.

The Quran is often cited at the beginning of public, political or social meeting, at the conference. Finally, the Quran has artistic verses. The art of reciting quranic verses a beautiful voice (Tajwid) and the art of quranic
calligraphy are among the most developed skills in Arab-Islamic culture (See, Mir, 2004, pp. 395-396).

Arabic has much religious significance and is the religious language of Muslims in many parts of the world. Muslims must use Arabic when they pray. The Holy Qur’an, the sacred book of Muslims, was revealed to the Prophet Mohammad in Arabic. Muslims worldwide believe that to understand the message of God in the Holy Qur’an, it must be read in Arabic. The language found in the Holy Qur’an is what is usually referred to as Classical Arabic and is calculated from approximately the sixth century.

1.2.3 Arabic as a World Language

Arabic is considered to be the linguistic symbol that presents Arabs and Muslims in the minds of people everywhere. It is used by more than a billion Muslims all over the world as their liturgical language for it is the language in which the Quran was revealed. Arabic is also considered the bond that unifies over 322 million Native speakers residing in 22 Arab countries in the Arab World that have declared it as their official language (Wikipedia, 2008). It is spoken as a first language in all the countries of the Arabian Peninsula (i.e., Bahrain, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestine/Israel, Qatar, Saudi Arabia, Syria, United Arab Emirates and Yemen), as well as in the Arab countries of Africa (i.e., Algeria, Djibouti, Egypt, Libya, Mauritania, Morocco, Somalia, Sudan, and Tunisia). These countries are collectively referred to as the Arab World simply because their
inhabitants speak Arabic as first language. Arabic is also spoken as a second language in some countries of Asia (e.g., Iran, Pakistan, India, and Indonesia) and Africa (e.g., Chad and Nigeria).

Ferguson (1972) describes Arabic as “a great world language” (P, 116). It is spoken by some hundred millions of people over the enormous area from Morocco to the Arabian Gulf. Arabic is also described as a “Privileged language” as stetkevych (1970) cited in Bari, 1997, p.VIII) observed that:

It has lived for one millennium and has essentially unchanged, usually gaining, never completely losing. Venus-like is was form in a perfect state of beauty, and it has preserved that beauty in spite of all the hazards of history and all that corrosive forces of time... it has known austerity holy ecstasy and voluptuousese, bloom and decadence. It execrated in times of splendor and persisted through times of adversity in state of near hibernation. But when is awoke again, it was the same language.

Some other linguists consider it to be the most important language used in modern world with regards to its circulation and extension. According to Bakalla (1984), Arabic is unlike any of other languages due to the influence of the Quran and Islam from early time and the advancement of the science by the Arabs and Muslim in the Golden Age in the East between eight and eleventh century (the middle or dark Ages of the West). “Like any language of the World, Arabic is a means of communication, but like a very few language of the world it is also a vehicle for a renowned culture and civilization” (p.9).

The spread of Arabic has influenced many language and literatures in Asia, Africa and the Middle East. This is because it is closely linked to the spread of
Islam. Arabic thus has a guarantee to continue to exist for it is being the language of the Quran and the common language of worship for Muslims throughout the world and the unifying factor for Arabs in the Arab World. It is said that only few cultures in the world place more emphasis on their language as a unifying factor than to Arabs.

The influence of the Arabic language spread beyond the borders of the Islamic World. Due to its role as the language in which Greek philosophy and Science were transmitted, European scholars came to regard Arabic as the language of culture and scholarship. A large amount of translation of Arabic texts circulated in Western Europe, and through the contact with Arab culture in al-Andalus [Spain] many loan words entered the European language. This international of Arabic ended with the Renaissance when Western Europe rediscovered the Greek sources and no longer needed Arabic as an intermediary.

(Gert, 2004, P. 62)

Today, Arabic enjoys an international prestige. It ranks fifth in the world’s league of language. It is one of the languages of the world organizations such as United Nations and has been introduced as the official second language of such countries and/or states like Iran, Pakistan, the Philippines and Palestine/Israel. Arabic also ranks fifth world wide in number of primary speakers, with an estimated 322 million native speakers as mentioned earlier. As the language of Quran, it is used throughout the Muslim world and spoken as a mother tongue outside the Arab world by a lot of people in Anatol (Turkey), Malta (Cyprus) Iran, Uzbekistan, Afghanistan and even India. According to the 2001 India census data on linguistic groups released recently, there are 51, 728 people whose mother tongue is Arabic. Of them 18,000 live in Bihar and 8,500 live in Uttar Pradesh. There are nine other states with at least 1,000 people who speak Arabic as their

According to Bakalla (1984, p. 109), “at time more than a hundred languages of the world have adopted the Arabic script, with modifications, as a medium of writing non-Arabic language”. The Arabic writing system is still in use today in Urdu, Persian, Swahili, Pashto, Malay, languages among other (Harel-Shalev, 2005). Recently Tajikistan. After independence, there was a more in some of the ex-soviet Moslem states to use the Arabic script for local language and this was taken seriously in Tajikistan (Spolsky, 2003).

In addition, some other languages have used Arabic script: Husa, Kashmiri, Kurdish, Kyraghyz, Malay, Morisco, Pashto, Persian/Farsi, Punjabi, Sindhi, Tatar, Turkish, Uyghar, Urdu (Hammond, 2005). However, a few of these have switched to Latin script. The influence of Arabic has been most important in Islamic countries. Arabic is a major source of vocabulary for languages such as Amharic, Baluchi, Bengali, Berber, Catalan, Cypriot Greek, Gujarati, Hindustani , Indonesian, Kurdish, Malay, Marathi, Pashto, Persian, Portuguese, Punjabi, Rohingya, Sindhi, Spanish, Swahili, Tagalog, Turkish and Urdu as well as other languages in countries where these languages are spoken. For example, the Arabic word for book (/kitāb/) has been borrowed in all the languages listed, with the exception of Spanish, Catalan and Portuguese (see Wikipedia, 2010). Notwithstanding all these historical facts it can be assumed that it was the impact of Arabic language which has carried considerable influence on the language of the east and the west through the Arabic Islamic culture, Arabic
Islamic sciences, arts, architecture and trade (Husain, 2004). It should be noted, however, that there is no language free from linguistic borrowing and influence in its own lexicon and structure. This phenomena is natural process because every language can influence and be influenced by other language due to historical political social, scientific and even religious cultural reasons. As the case of Arabic and its impact in which transformed Pahlwai into the Arabicised Persian which brought into existence the Urdu which exerted considerable influence on the most of Indian language like Marathi, Punjabi, Bengali, Kashmiri, Kannad, Tamil,...etc. Generally speaking, Arabic had direct influence with the language of the west cost of Indian without the mediation of Persian and this influence is found in Sindhi Malayalm and Konkani. The influence of Persian on other Indian language includes and implies the Arabic element, also as Persian carriers a deep impact of Arabic (see, Husain, 2003, pp. 194-195).

Arabic in its present form has been written and articulated for about 1,400 years over an area extending at different times from China to Spain, from Central Asia to Central Africa. Furthermore, Arabic has been used for religious, historical, philosophic, geographical, poetical, trade and scientific purposes, for example, in Africa, Arabic functioned there not only as a religious language but also as a language of trade. Even before West Africa was islamicized Arabic was used as a language between the courts for different kingdoms. This is also clear from the loanwords in African languages, which are not restricted to the domain for religious but comprise also other semantic domains (see, Gert, 2004). Arabic has
been used in books, newspapers, magazines on radio and television, in education and conversation between Arabs from different countries. Since the seventh century, Classical Arabic underwent gradual linguistic changes. Some of the main features that distinguish Classical Arabic from modern spoken Arabic are style, vocabulary, the use of word-final case, and mood inflection. Through all these ages, places and purposes Arabic has preserved a general unity and uniformity. According to Hammond (2005), the language in all its forms, is unifying the Arab World as it never has done previously. Modern communications, entertainment, media, politics, and business have facilitated more linguistic unity and mutual understanding than ever before.

According to Dahbi, (2004) like English, Arabic is very much a global phenomenon today not only because it is the language of Arab countries but also because it is the language of Islam. To quote Dahbi:

Like English, Arabic is very much a global phenomenon today not only because it is the language of Arab countries (...) but also, and more importantly, because it is the language of Islam, another global phenomenon that covers a much larger part of the world and that seems to be making headway in regions where it was completely absent a few decades ago (p. 630).

There is another global phenomenon that covers a much larger part of the world and the globalization of Arabic and Islam is facilitated by today's technological revolution in formation and communication.

Furthermore, Arabic satellite television is present in a very larger number of Arab homes, and around the world. Thus the knowledge of Arabic is expanding...
with the increasing influence of Arabic sites on the internet. In some countries, like India learning Arabic has become quite fashionable among young Muslim student. In other countries international Islamic contacts may lead to an increase in Arabic as the primary language of Islam (Dahbi, 2004).

To sum up Arabic is a South-Central Semitic language spoken by approximately 500 million speakers around the world (Wikipedia, 2010). If one includes “non-Arab” countries with Arabic- speaking countries, Arabic is spoken in all of the following countries: Afghanistan, Algeria, Bahrain, Chad, Cyprus, Djibouti, Egypt, Eritrea, Iran, Iraq, Palestinian/Israel, Jordan, Kenya, Kuwait, Lebanon, Libya, Mali, Mauritania, Morocco, Niger, Oman, , Qatar, Saudi Arabia, Sudan, Syria, Tajikistan, Tanzania, Tunisia, Turkey, United Arab Emirates (UAE), Uzbekistan, and Yemen. There are also, of course, diaspora communities speaking the language around the world (there are one million North Levantine speakers in Argentina (Hammond, 2005).

1.2.4 The Situation of Arabic in India

1.2.4.1 An Overview

Arabic in India has a long history of more than one millennium (Kutty, 2003). Arabic came to this subcontinent as the language of Islam and has played almost absolute a significant liturgal and religio-scholary role from 8th century onward (Qutbuddin, 2006; 2007). The opinions of the historians are different about the exact date of the advent of Arabic in India. Some of them said that
Arabic came in pre-Islamic times through the commercial contact between Arabs and Indians, particularly the people of South India. The Arab traders, especially from Yemen and other centers of the Arabian Peninsula first docked at Indian ports in order to get pepper and spices. This contact occurred as early as 50 C.E., two centuries before Arabic was attested as a distinct language in the Arabian Peninsula in the third century (ibid). Indians must have gained rudimentary acquaintance with Arabic language (Qutbuddin, 2007). They must have exchanged ideas and learnt words, expressions and simple sentences for their communication with Arab Merchants (Kutty, 2003). But this Pre-Islamic period of Indian’s acquaintance with Arabic language cannot be ascertained due the lack of historical evidence.

It is a well known historical fact that the commercial relations between India and countries of Arabia Yemen, Palestine and Egypt go back to olden times long before even to the pre-Islamic era. It is believed that king Solomon (Sulayman in Arabic) obtained his many precious ornaments from India. The Greeks and Romans had trade relations with the Malabar coast of India as early as the fifth century B.C. Vempeny (2003) confirms this by saying, “since most of the trading routes to Asia passed through the Arabian peninsula, the Arab merchants conducted trade and controlled the passage of goods” (P. 34). It is also reported the Yemeni Queen of Sheba in Southern Arabia (the queen who visited King Solomon or the prophet Sulayman)is best known. It is interesting to note that the Quran tells this story (see Quran 27: 20-44). According to GoldSchmidt (1983),
long before the time of the prophet Jesus, the queen and her people, the Sabaeans, were the first people to make India and its products known to the Roman world. The Sabaeans had a thriving trade across the Indian Ocean.

Some other scholars said that both Islam and Arabic made their way to this subcontinent in the second half of 7th century during the caliphate of Omar (634-644 A.D) in AH. 63. The Arab Muslim merchants of Hadhrahmout, Muscat and Ormus or Basarah who came first and settled on Malabar cost. They carried the message of Islam and Arabic language with them. Vempeny (2003) says referring to Murry (1959), “when Islam arrived on the scene Arab Muslim traders arrived” (p. 34), while some others believe that Islam and Arabic arrived in India in the 8th century.

It seems that there is no general consensus among scholars and/or historians on the entry of Islam and the introduction of Arabic language in India. For instance Qutbuddin, (2007) argues Islam and the Arabic language entered as a result of military conquest only when the Arab commander Mohammed bin Al-Qasim invaded and conquered the western Indian province of Sind in 711 AD, one century latter after the Arabian Peninsula witnessed the birth of Islam, (in the early seventh century and the majority of Arabs become Muslims). He claims that the Arabs colonization of Sind in the early 8th century form India first substantial and sustained contact with both Islam and Arabic. He writes, “at this time Indians began to concert to Islam….Indian exposure to the Arabic language was primarily
through the medium of religion and Arabic come to India as the language of Islam” (P. 315-316).

It is most likely that the religion of Islam and the Arabic language first reached southern India in the second half of 7th century. Several scholars (e.g., Mohammed, 2003; Kutty, 2003; Karassery, 2003) succinctly state that Islam entered India peacefully by sea through trade and commerce, while in north India it was introduced by land, through central Asia and more by military conquest than by trade and commerce. It has been accepted by some others (e.g., Vempeny, 2003; Umari, 2003), Islamic first appeared in south India in Malabar and began to spread in many places of Kerala due to the influence of Arab traders who started to propagate their religion, culture and language. Many of them who were either merchants or preachers settled in Kerala from the early days of Islam. They adopted Kerala as their home, married the local people, some even brought their families along with them and established colonies and mosques. Thus, the first Muslims to reach India were not the warriors who followed Mohammed bin Al-Qasmi Al-Thatqafi for the conquest of Sind in 712 A.D., as is sometimes believed by some, but the newly converted Muslim Arab traders who came and settled in the coastal regions of Kerala (the Malabar coast). Many studies done on the tradition Maplah of the Muslims of Kerala coast confirms the Muslim Arabs first settled there at about the end of 7th century (Tarachand, 1993; in Vempeny, 2003).

The Arab Muslim traders were, protected and allowed to practice and propagate their religion at Anhilwara, Cambay, Calicut Kodungallur, Pandalyini
Kollam and southern Kollam and other places, along with the western coast of India. The Indian kings granted them many concessions. They were allowed to allotted lands, build mosques, and even exempted from taxation (see, Kutty, 2003; Vempeny, 2003).

Thus the religion of Islam played a significant role in the development of Arabic language in Malabar. The conversion to Islam of king Cheraman Parunlal of Karalla who reigned at Kodungallar and the settlement of Arab Trades families and scholars especially from Yemen accelerate the propagation of Islam and the spread of Arabic language. A large number of local Muslims had instruction in Arabic and had to study the Arabic language for studying their religion (Mohamed, 2003).

The earliest historical evidence for the existence of Arab Muslims in Malabar coast in that period is the inscription in Pandalayini Kollam in north Malabar, dated 752 AD. Another evidence is the Tarisappalli copper plate dated 849 AD. This copper plate refers to a gift for a plot of land to the Tarisappalli (Teresa church) at Quilon. The plate contains the signature of ten Arabs in Arabic script as witnesses to the gift. Beside these evidences, which show the settlement of Arabs in the coastal region of Kerala, are the writings of Arab travelers like Al-Masudi, Al-Idrisi, Ibn Khurdadhbeh, Ibn Bttuta and others, that provide useful data regarding the Arab Muslim settlements and the social condition of people there (see Kutty, 2003; Mohamed, 2003) Umari, 2003). Despite these evidences (Qutbuddin 2007) still argues that the migrant Arab community called Nawait or
Naityaz in Arabic meaning (mariner) settled on the south western Malabar or Konkan coast in south north India in areas which today fall south of Mumbai in Maharashtra, northern states of Goa and Karnatak. He suggests that from the 8th century onwards, Arabic was spoken by these small Arab Mariners. They became culturally and linguistically assimilated into the Indian society. It would be a mistaken belief that Arabs settled in that areas. Bearing in mind the above considerations, we have to be careful about.

It must be pointed out that in north India, it is reported, that Arab Muslim Umayyad commander Mohammed bin Al-Qasim was sent by Al- Hajjaj bin Yusuf, governor of Basarah during the caliphate of Al- Walid. The 17 years old Al-Qaism, conquered and colonized the western Indian province of Sind in 711 or 712 AD. As mentioned above. After establishing his rule he adopted the policy of tolerance and allowed the local to live freely saying, “the temples of Hinduism are like the churches of Christians, the Synagogues of Jews and the temples of the Magians” (Madani, 1993 cited in Vempeny, 2003, P. 36). Furthermore, Swami Vivekananda 1995 (quoted in Vempeny 2003, p. 33) said’. “The Mohammedan [the Arab Muslims] conquest of India came as salvation to the down trodden, to the poor. That is why one-fifth of our people have became Mohammedans [Muslims]. It was not the sword that did it all”. Vempeny gives a coherent view of the spread of the Islam in India. His words are worth quoting.

As we endeavor to study the history of the religious quest of the Muslims of India we see that the spread of faith in this land was, by and large, by peaceful means. Islam came as a liberating force with a message of quality
for thousands of people dehumanized, exploited and violently treated as animals by the dominant Brahmanical Hindus of the caste hierarchy at a time when the tolerant era of Buddhism had been brought to an end and Brahmins reaction had triumphantly restored Brahmins as the dominant caste.

(Vempeny, 2003, p.32)

Historically, Arabic in India has been used almost exclusively by Muslim population. Currently, it is used almost by 33.19 million Muslim who form 13.43 per cent of the total 1.03 billion (census of India 2001, quoted in Qutbuddin, 2007). Most of India Muslims appear to have acquaintance with Arabic language. From the second half of seven century, Arabic has carried an Islamic identity, which has be elaborated through the thirteen centuries of its use under Muslim, Hindu and British rule. Then succeeding dynasties of Muslim rulers patronized Arabic Islamic scholars and promoted the study of Arabic for religious purposes that were to understand the Holy Quran and Hadith (the traditions of prophet Muhammad). This trend remained prevalent almost till the independence of India in 1947. However, after independence, (due to international understanding, interests and benefits,) the country had developed friendly relations with the Arab countries. The political and cultural bilateral relations between India and Arab countries are established to promote such relationships. Therefore the interest in learning Arabic as a language has increased since the late 20th century. The growing job opportunities in the Arab countries have also increased the interest in the Arabic learning. Many million Indians (both Muslims and non-Muslims) live in the Arab world, particularly the Gulf states, which have become a destination
for Indian labor force whose number exceeds 5 million working in various fields of production with a large chunk of the $27 billion in remittance that follow into India annually. Indian public and private sector companies have cumulatively invested more than $10 billion across the religion (The Hindu, 2008). The Indians who work there gained an interest in learning basic Arabic for communication purposes. Another usage of Arabic in India, as Qutbuddin (2007) pointed out, is the publication, since 1957, of a non-religious Arabic journal, Thaqafat Al-Hind (Indian culture) by the Indian Council for Cultural Relations. The purpose of this journal is economic and political. It address the policy of India in the Arab countries particularly the Arabian Gulf countries through the promotion of cultural understanding. The cover page of the journal describes the objectives of the I.C.C.R as follows:

To establish, revive and strengthen cultural relations between India and other countries by means of (1) promoting a wider knowledge and appreciation of their language literature and art; (2) establishing close contacts between the universities and cultural institutions; and (3) adopting all other measures to promote cultural relations. The journal has published several articles on Indian Muslim history and the relations between Indian and the Arab world.

Throughout its history India has been a multilingual country, as Chaudhary (2006) points out, a number of people here have always used more than one language and that a large number of languages used elsewhere in the world have also been used here in some domains. Arabic, Armenian Chinese, Dutch, French,
Greek, Hebrew, Persian, Portuguese, Turkish besides English have been spoken here and in some form continue to be spoken today. It is also reported that about 95 per cent of the people living in India today are the descents of immigrants. This is why there is such tremendous diversity in India. This diversity is described by some as a significance feature of the country (Katju, 2008).

1.2.4.2 Arabic in Madrassas Education

The Muslim community in India attach great importance to Arabic and the knowledge of it is essential in order to understand the Quran and the tradition of the prophet. Thus, Arabic schools (the traditional Arabic institution) such as Darul-Ulum Deoband and Darul-Lulma or Nadwat-Ul-Ulom Lucknow were established areas where Muslims live to teach the language and religion (see, Ali, 2003, p. 143; Umari, 2003, p.155).

According to Qutbuddin (2007), the best known madrasas of India today are in the northern part of the country, especially in the state of Uttar Pradesh, Deobandh in Uttar Pradesh is the home of the famous madrasa named Dar al-Ulum. This madarasa was founded in 1866 which has a large library (133,070 printed books and 1,563 manuscripts). The madarasa focuses completely on religious education. It is described as a "mother institution" for Indian Muslim educational centers. The students from all corners of India and other countries, viz., Australia, Holland, Canada, Nepal, Bangladesh etc. come to study in this institute third for Islamic learning. The institute has produced hundreds of
scholars, reformers, writers and leaders who are well-known for their contribution in the Islamic fields, not only in India but also in foreign countries (see Khan, 2004).

According to Singh (2003), Dar al-‘Ulum in Deoband is known today as ‘the Al-Azhar’ and ‘the Mother of all Religious Institutions’ in India. It seeks to combine the divergent intellectual and spiritual streams within Islam with the selected items from the modern western system in order to equip generations of Muslim leaders in India. Another well-known madrasa is the Dar al-UlQm Nadwat al-Ulama in Lucknow was founded in 1893. It focuses on religious learning, particularly Arabic, and includes some secular sciences as well. Its focus is on subjects, as opposed to the text-based approach of other traditional madrasas. The above two madarasas are Sunni institutions, the Deobandh madrasa a strongly salafi one. Two important Twelver Shite madrasas are also in the same town of Lucknow, the Madrasat al-Waizin was founded in 1919 and the Jamila Nazimiyya was founded in 1890. In Central India, the foremost madrasa is the Dar al-UlQm Taj al-Masajid was founded in 1948, in Bhopal. There are also several important madrasas. South India, especially the states of Tamil Nadu, Kerala, and Andhra Pradesh, also contain several important madrasas. The method of teaching Arabic in these madrasas is grammar-centered and text-oriented. The focus is on reading and understanding classical Arabic texts. Speaking skills are not emphasized, but stylized prose writing skills are given some attention. Generally, modern proficiency-based techniques are not used, although there is a slow move towards
their utilization. Rote memorization is favored over analysis. (Qutbuddin, 2007, pp.322-323).

India as a multireligious country is the home of all major religions of the world. The Muslim community is the minority in the country. They are the second largest population of Muslims in the world after Indonesia. The population is over one billion. Muslims comprise about 13% of the population. Of them 90 percent is Sunnīh and 10 percent is Shia. Yet, this 13 percent of India’s population is the poorest in the country and the income of the average Muslim is 11 percent less than the national average (Bunsha, 2006). It is said that only poor access Madrasa education. This might be due to the poverty and to the religious beliefs. The poor Muslims send their children to Madrassas which not only offer them free education but more importantly also free food and other living amenities (Alam, 2006). According to Baqavi (2003) the Muslim community in India teaches and learns Arabic language not only for their religious instructions but also for the preservation of their cultural identity.

Similarly, Jehangir (2003) states that the aim behind the establishment of religious institutions is to maintain and strengthen relationship of Indian Muslims with their religion in which they could lead their lives according to the principle and the teaching of Islam. He also argues that Indian Muslims as a minority are living in a secular country where there is no place for religion in educational system. In Jehangir’s view these situation will keep alive the link between the
young generation and with their religion and also be instrumental in preserving their cultural identity (see, Jehangir, 2003, pp. 230-231).

Ali (2003) writes, it is not enough that Arabic Madaaris impart religious education. He suggests that Madaaris should include in their courses a programme for social services “or at least inculcate in the students awareness that those who suffer from poverty, illiteracy and disease deserve their sympathy” (p.149). He also suggests that the teachers and students of Maadris have to be sent to Al-Azhar University in Egypt and other universities in the Arab World for attaining mastery over Arabic language and literature. In Ali’s view this would help them in understanding the religious literature that is being printed on large scale in contemporary times (see Ali, 2003, p.151).

These views can be regarded as providing support to Madrassa syllabi and education. It’s worth observing at this juncture that critics of Madrassa curriculum have reacted emotionally. The emotional opposition to Madrassa can be found at both the academic and political level. This is evident from the editorial opinion published in the Times of India (9 February, 2005). The political commentator Ali Zaheer (2005) invited the attention of the readers through his article: “Ring in Reforms”. He began the article by noting the poverty of the large number of Muslims coupled with the grip of mullahs, particularly in rural areas who have been persuading Muslim parents to enroll their wards in Madrassas. He calls for a scheme of reforms in Madrassa education which can focus on revising the syllabi and places emphasis on teaching of Arabic on Modern scientific line. In addition
to the religious and Arabic module to the syllabi, modern scientific and secular disciplines should be added as part of the curricula and the teaching of English languages should be a given consideration that makes a person employable as the writer suggested.

1.2.4.3. Arabic in Higher Education

Arabic was introduced in many Indian colleges and universities since the nineteenth century. Arabic language and literature is taught in colleges and universities at all levels (graduate and postgraduates).

The India government is interested in development Arabic and its literature particularly Indo-Arab literature. As a result of this, a number of universities and research institutes aided by the government provided facilities for research. The University Grants Commission (U.G.C.) has further paid much attention to the higher studies and research in Arabic. This scheme was initiated to provide an opportunity for Indian students and developing countries of Asia Africa and Latin America to undertake advanced study and research leading to M. Phil, Ph.D and post doctoral research not only in humanities but also in science and social science at Indian Universities. Besides this scheme, a number of other scholarships are given every year to the Indian students of traditional institution (Madaris) to undertake advanced studies and research in Arabic. Here are some of these universities that offered Arabic courses to their students.
1.2.4.4 Aligarh Muslim University and some other universities

Some universities like Aligarh Muslim University (A.M.U.) has shown its responsibility and capability for teaching and research in Arabic language and literature. Since its inception in 1875, the Mohammedan Anglo oriental college established by Sir Syed Khan (1917-1898), who was one of the greatest educational reforms of the 19th century India, has grown into the university in 1920 and Arabic has been taught since then. A.M.U. is described as one of the largest residential universities of Indian with a population of around 280,000 students. The university today has more than 90 departments grouped in 12 faculties and there are several other colleges, centers and polytechnic. So the department of Arabic has remained a center of attraction not only in the subcontinent but also in Asia. In the higher studies and research the department manages to cover all the literary period i.e. Pre-Islamic, Early Islamic, Medieval, Ummayyad, Abbasid, Spanish and Modern and also other important areas and fields like Indo-Arab literature, Mahjari Literature and literary criticism of the orientalists and critical edition of old Arabic text.

Attention has been paid to all the important areas of Arabic literature under the divisions of prose, poetry, personalities and books. Ph.D. and M.Phil courses were introduced in 1971. The research methodology is also taught in the department as a compulsory course for the Ph.D and M.A students. The study and the research work in the department has attracted several students from many countries such as Yemen, Liyabia, Thalind, Bangladesh, Iraq, Iran, Palestine (see,
i.e. Bari, 1997). The Department of Arabic is one of the oldest departments in the university. The Department enjoys a high reputation not only in India but also throughout the West-Asian countries.

Maulana Shibli Noman, Abdul Aziz Memon, Professor Otto Spice and Professor Salim Krinkow of Germany have earlier been associated with the department. In the present day context also, the department has shown its worth and capabilities in modernizing the teaching and research work. The department has developed an Audio-visual language laboratory for acquiring proficiency in speaking and writing Arabic language.

The department has published books on varied topics by the staff members. It is providing Post-graduate teaching and Research to Indian as well as foreign students. About 200 M.Phil & Ph.D works have been produced. It has organized "Refresher Courses" for Arabic university teachers. The department has got D.S.A. scheme of U.G.C., Govt. of India. Five outgoing Staff members have received "President Award". It has organized National and International Seminars. The department is publishing an Arabic Journal "Al-Majma al-Ilmi al-Hindi" since 20 years. The department offers teaching from senior secondary level to post-graduate level and conducts research for the award of Ph.D. degrees.

There are some other universities in India that have Arabic departments. These are as follows:
a) Calcuta University

This university was established in 1857 AD. Arabic as a subject was taught from the very beginning. However, department of Arabic was established in 1974. Since its inception, the department has been rendering valuable services in disseminating the knowledge of Arabic language and literature and promoting higher studies and research in the whole south India (Kutty, 2003, pp.69-70). The department of Arabic at Calicut university is one of the few Arabic departments in India where Arabic is made compulsory as the medium of instruction and examination and also for writing M.Phil and Ph.D dissertations.

b) Madras University

Madras University was founded in 1857. Arabic has been taught since 1927. It has been taught at the level of M.Lit. since 1947, whereas PhD studies in Arabic began in 1990.

c) Allahabad University

This university was established in 1887 AD. Arabic has been taught since then. MA in Arabic began in 1920 AD. Now the Department of Arabic offers graduate and postgraduate courses in Arabic.

d) Jamia Millia Islamia

Jamia Millia Islamia was founded in 1920 in Aligarh, UP, and moved to Delhi in 1925. Arabic has been taught since its establishment. The Department of
Arabic, which was established in 1972, offers graduate and postgraduate courses in Arabic.

e) Delhi University

This university was founded in 1922 AD. Arabic has been taught since 1958. The Department of Arabic offers graduate and postgraduate courses in Arabic.

f) Osmania University

Osmania University was established in 1916. Arabic has been taught since its establishment. This university has a department of Islamic studies in which Arabic is taught, and where research in Islamic studies (mostly Arabic-based) is encouraged.

g) Banaras Hindu University

This university was established in 1922 AD. Arabic has been taught at the department of Arabic, Persian and Urdu languages. Then Department of Arabic was established and now offers graduate and postgraduate courses in Arabic.

The issues relating to the teaching of Arabic in these universities and in other institutions in India have been the subject of several conferences and monographs. Furthermore, the Arabic language is offered as an academic subject in a few non-denominational universities. This phenomenon is less significant from a sacred language point of view, but it is interesting to note that the students
who learn Arabic in these universities are most often heritage students who do so for religious reasons. (Qutbuddin, 2007).

1.2.4.5. Arabic in the Publication / Media

The Arabic newspapers and magazines in India appeared later than English, Persian and Urdu ones. There are many reasons which made Arabic newspapers appeared later than others. One of the main reasons was that Indian Islamic scholars did not pay attention to these things; instead they focused on writing and publishing traditional Islamic books (in the form of interpretation of Holy Quran, hadith, and so on).

The first successful attempt was done by Masood Alam al-Nadawai, who established “Al-Dhiaa” magazine. It appeared in May 1932 AD. It was a monthly Arabic magazine which contained many topics in many areas such as science and technology, Arabic literature, and so on.

Before “Al-Dhiaa” there are some newspapers and magazines written in Arabic. “Al-Naf-ul-azeem li-ahl Aliqleem” was considered the first Arabic newspaper in India. Its first issue appeared in 1871 AD. Another popular magazine “Al-Bian” was first appeared in 1902 AD. It contained many topics about many different areas (i.e. Arabic literature, science, history, news, etc).

There are some other newspapers and magazines in Arabic such as “Al-Jamaah” which first appeared in 1923 AD, “Thaqafat-ul-Hind”- appeared in 1950 AD, “Al-Ba’ath-ul-Islami” magazine-appeared from Lucknow in 1955 AD, and

According to Qutbuddin (2007), a large number of libraries in India house Arabic works by Indian and Middle Eastern scholars, including thousands of manuscripts, some very valuable. Some libraries are affiliated with madrasas and universities, and others are independent, public or private. Some of the most important in North India are the Rampur Raza Library in Rampur (6,000 Arabic mss), Mawlana Azad Library, Aligarh Muslim University, Aligarh (c. 12,000 Persian and Arabic mss), and Kutubkhana-i Nasiriyya (Twelver Shiite), Lucknow (c. 30,000 Persian and Arabic mss). There are also several publishing houses take a special interest in publishing editions of Arabic and Persian texts as well. The foremost such publisher is the Dairat al-Maarif al-Uthmaniya, Hyderabad-Deccan was founded in 1888. Institutions that sponsor publishing houses include the Institute of Islamic Studies, Muslim University Aligarh, Osmania University, Hyderabad; Government Oriental Manuscripts Library, Madras, Government of Bihar Institute of Post-Graduate Studies and Research in Arabic and Persian, Patna; a few are associated with madrasas, such as the Dar al-Musannifin (also called Shibli Academy), Azamgarh was founded in 1915. Presses of the University of Lucknow, University of Delhi, and Madras University also publish studies on Arabic works (Qutbuddin, 2007, pp.331-332).

To sum up, Indian is a fertile land for teaching and studying Arabic language and literature. Arabic is thought in many governmental and non-
governmental universities, colleges, schools and Madrassas (Islamic traditional schools) from primary level to postgraduate level. Moreover, the government of India lavishly encourages learning Arabic by giving scholarships allocating financial support and paying homage to those who are eminent in Arabic. Parallelly, the Indian Council for Cultural Relation organizes competition for the best books and articles written in Arabic language.