CHAPTER - V

GROWTH AND DEVELOPMENT OF ARABIC
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India derives its name from the term ‘Indus’ and the Arabs used ‘al-Hind’ in place of India. In this connection, the famous historian, al-Biruni (d. 1048 A.D.) also mentioned the term al-Hind against India in his Tārikh al-Hind (History of India).\(^1\)

India, which is known as ‘Bharat Varsha’ in Hindi named after a legendary monarch and sage, is a republic country in the southern Asia, formed a union of states and territories. It is the seventh largest and the second most populous country in the world. It covers an area of 1,269,419 square miles (3,287,782 square kilometers) with a land frontier of 9,425 miles (15,168 kilometres) and a coastline of 3,533 miles (Before partition and independence in 1947, it covered 1,575,107 square miles)\(^2\)

India lies to the north of the equator between 8°4' and 37°6' north latitude and 68°7' and 97°25' east longitude. India is bordered, before partition of it, with Afghanistan, Iran and Arbian Sea on the West, Burma and the Bay of Bengal on the East, China, Tibet, Nepal, and Bhutan on the northern border as well as Indian Ocean. On the south, again after partition of India, Pakistan lies to the West and Bangladesh and Burma to the East.

Since India is populated by various tribes of people, about 200 languages including 100 foreign languages are spoken there in and the constitution of India has recognized only 19 (nineteen) regional languages.

Spread of Islam in India:

Islam is a divine religion, preached by the Prophet Muhammad (PBUH), appeared first on the land of Arabia and then spread throughout
the world. Islam spread in India with the settlement of Muslims which began right from the first part of Islamic era through trade and commerce, invasions. But the growth of Muslim society in India took place through four phases i.e. conquest, conversion, colonization and migration. The peripheral Arab conquest of Sind (beginning in 711 A.D.) was preceded by Muslim settlements on the western seaboard as were the Ghaznavid invasions (beginning in 1000 A.D.) preceded by small colonies of Muslims in the Southern Punjab. It has been observed that the real growth of Muslim society appeared after the conquest of Shihâb al-Dîn al-Ghurî (in 1192 A.D.) in Northern India, because it gave a conducive settlement to Muslim peoples. Furthermore, the founder of Delhi-Sultanate, Shams al-Dîn Ilutmîth (R. 1211 - 1236 A.D.) offered a refuge for scholarly Muslim fugitives from the Mongol catastrophe of the third decade of the thirteenth century. The process of conversion from other faiths to Islam continued with the earnest propagation of Sufi-saints who handled the problem with understanding and love. Later, the Afghan rulers invited many Afghan families to come and settle in India. Many Shi'a families migrated from Persia and settled in the South. Apart from these, the process of Muslim settlement under the Hindu Kings which had began with the Arabs, continued also later. We are aware of the fact that though the Sultan of Delhi did not devise any agency for conversion, Muhammad bin Tughlag (R. 725 - 52 A.H./1325 - 51 A.D.) tried his best to prepare the ground for the spread of Islam in India and exhorted the saints and Ulama to go to different parts of the country to propagate Islam which he embarked upon his Deccan experiment. Under such circumstances, the propagation of Islam became possible and it spread out in India.

**Studies of the Qur’ân and the Hadith:**

It may be mentioned here that the contacts between the Arabian peninsula and India date back to very ancient times. With the passing of time,
these contacts developed through trade and commerce between the two
countries, before the advent of Islam and continued later even after the spread
of Islam. In the very first century of Islam, Sind, including lower Punjab,
was conquered by the Muslim Arabs. The period of Arab rule over this part
of the subcontinent extends over two centuries and a half; it began with the
advent of Muhammad bin Qasim in 711 A.D. and ended with the onrush
of the Ghaznavids in 962 A.D. The Arabs during this period had full cultural
domination over the subjugated peoples. During the early period of Arab
administration, Sind remained in close contact with the seat of the eastern
provinces in Iraq. Furthermore, it is reported that many righteous scholars
must have migrated to Sind and settled down there to diffuse the knowledge
of the Qur’ān and the Hadith and to administer the law of the Shariah in the
new land. In addition to this, another source reveals that a good number
of readers of the Holy Qur’ān were among the Arab militaries who were
directed by Hajjāj bin Yūsuf (d. 714 A.D.) to read the Qur’ān regularly.
Besides them, some people who came with Muhammad bin Qasim to Sind
were scholars, who had profound knowledge of the Qur’ān and Hadith.
Afterwards, the Arabs began to settle in Sind at large scale and such a group
of scholars started living there who tried their best to establish centres for
‘ulūm al-islāmiyya (Islamic sciences) amongst the new Arab settlers. When
Islam spread in India, despite many other places, Multan, Lahore (Pakistan),
Gujarat, Jaunpur, Lucknow etc. became the seat of knowledge of Islam and
the study of the Holy Qur’ān and the noble Hadith was the prime and basic
source of Islamic knowledge which gave a fillip to other studies of Islamic
sciences.

Arabic Literature in India:

The immigrant Muslim scholars, who were the torch-bearers of
of Islamic civilization in India, endeavoured their utmost to make the Muslim populace familiar with the study of the Holy Qur’ân and the Hadith and having been influenced by both the corpora, they needed further religio-literary works for getting the clear knowledge of Islam. As such, a good number of theological, philosophical and secular literary works were produced even in Arabic language right from the period of conquest of Sind (in 711 A.D.) and continued onwards until the modern period. In this connection, Prof. Gibb, a renowned historian, has not left to mention the credit of India in the field of Arabic literature who states “With Islam came the Arabic Koran and Arabic theological literature; Arabic outposts were thus founded in the new territories and, especially where there was no existing literary language, supplied the medium of learned communications. In India, although Persian was the official language of the Muhammadan courts, there appeared from time to time a few non-theological works, and even poetry, written in Arabic, .......”

Here an attempt has been made to study the scenario of Arabic prose literature produced in Medieval India which includes the works of theological i.e., Tafsir, Hadith, Fiqh, Farāʿid, Kalām, Tajwīd, Philosophy and Sufi-literature; Arabic language, i.e., Ṣarf, Nahḍ, Lexicography, and Balāgah and Adab i.e., Prose.

(A) Theological Works :

(i) Tafsir Literature (Commentary of the Holy Qur’ân):

Here an attempt has been made to throw light on the commentary works of the Holy Qur’ân, produced by the Indian scholars. While the Arabic Qur’ân is the Holy Book of Islam, some Indian savants tried their best to make the laymen acquainted with the meaning and interpretation of the same, so that the common people of the Muslim Ummah be led to the right course of Islamic way of life. Keeping with this view, a good number of scholars endeavoured their utmost to produce commentary works on the Holy Qur’ân.
in different languages. While Arabic is the language of the Qur'an, some scholars also wrote *tafsir* in Arabic language for its wide circulation throughout the world. As such, a good number of Arabic *tafsir* have come to notice as follows:

1. *Kâshif al-Haqâ'iq wa Qâmus al-Daqa'iq* (كَفْشِ الحَقَائِقَ وَقَامُوسُ الدِّقَائِقِ) was composed by Muhammad b. Ahmad Gujarati (d. 684 A.H./1285 A.D.). It is the first and foremost *tafsir* work of India and written in the line of Sufism (*tasawwuf*). The author composed this excellent *tafsir* in pure and eloquent Arabic language. It is reported that the manuscript of this work is preserved in the library of Assiatic Society of Bengal. As a work, it is a complete commentary made on the Holy Qur'an. In fact, it proves to be an excellent *tafsir* in the domain of the Qur'anic commentary. This Indian first *Mufassir* was a contemporary of the author of *tafsir al-baydawi* (d. 685 A.H./1286 A.D.).

2. *Tabṣir al-Rahman Wa Taisir al-Mannan fi Tafsir al-Qurʾān* of Shaykh ʿAlā al-Dīn ʿAli b. Ahmad al-Mahāʾīmī (Konkan) (d. 835 A.H./1431 A.D.). This is a work having a special peculiarity to make a linkage of some verse of the Qurʾān with other verses in an excellent manner. It was published in two volumes in Cairo, the capital of Egypt with the fundings of late Jamal-al-Dīn who was a viezer of Bhupalī. It is reported that he belonged to the tribe called Nawāʾīt, one of the descendants of those Arabs who fled for their lives from Madīna to the coastal areas of India when Hajjāj b. Yūsuf captured the town. As an eminent scholar, ʿAlī wrote several books. He was one of the followers of Shafīʿite school. According to another information, this work was published in two volumes at Hyderabad.

3. *Tafsîr Multaqîj* (تفسير ملتقط) was composed by Sayyid Muhammad
b. Yusuf Husaynī Ghisudarāj (d. 825 A.H./1422 A.D.). This commentary was written in Arabic language in the line of sufism. The manuscript of this work has been preserved in the library of India Office, London and Nasiriyyah, Lucknow.13

4. *al-Tafsir al-Muhammadi* (التفسير المحمدى), composed by Hasan Muhammad b. Ahmad Miyânjî Ahmadabadi Gujarātī (982 A.H./1575 A.D.), is one of the great commentaries of the Holy Qur’ān, written in Arabic language. It is known that this work has not been published yet and its complete manuscript is preserved in the library of India Office, London, and its another incomplete manuscript is available in the Salar Jang Library, Hyderabad.14

5. *Tafsir Sawâṭi’ al-Illâm* (تفسير سوتع الإلهام) of Shaykh Abu’l-Faid Faidi bin Mubarak Nâghûrî (d. 1005 A.H./1595 A.D.), is a kind of unique work written carelessly within a period of two years and finished in 1002 A.H. consisting of one volume. As far as Arabic language is concerned, its counterpart works cannot be found in the history of rhetorical science. ‘Allama Faidī made a preface to the work, divided into two parts. In the first part, he introduced his lineage and threw an especial light on academic and political life of that period. In the second part, he made a discussion on the Qur’ānic science.15

6. *al-Tafsîrât al-Ahmadiyah fi Bayân al-ayât al-sharîyya* (التفسيرات الأحمدية في بيان الآيات الشرعیة) of Shaykh Ahmad known as Mulla Jiwan (d. 1130 A.H./1718 A.D.) of Amethy, is not a complete commentary of the Qur’ān, but it explained only the verses related to religious legislations and their affairs (مسائل). The work supports the Hanafite school and explains the principles of Hanafite jurisprudence. It is worth mentioning that this work was written in pure Arabic language and published in 1263 A.H./1846 A.D. from
 calcutta and in 1327 A.H./1909 A.D. from Mumbai.\textsuperscript{16}

7. \textit{Tafsir Thawāqib al-Tanjil fi Isharah al-Tawil} (تفسير شوقي التنجيل في إشارة التاويل), composed by Shaykh ‘Ali Asghar Qanaujî (d.1140 A.H./1728 A.D.), is a brief and comprehensive commentary work written alike in the mode of \textit{Tafsir al-Jalālayn}. It is an incomplete Arabic \textit{tafsir}. Its manuscript is preserved in one of the libraries of Rampur.\textsuperscript{17}

8. \textit{Tafsir Qur’ān al-Qur’ān bi’l-Bayān} (تفسير القرآن القرآن بالبيان), composed by Shaykh Kalimullah Jahân Abâdî (d.1141 A.H./1728 A.D.), is an important Arabic commentary work of the Holy Qur’ān. Although it was a brief work, but supposed to be an equal manual vis-a-vis to the \textit{tafsir al-Jalālayn}. Only a minute difference has been noticed, i.e. the former is produced on the basis of the Hanafite school’s religio solution, while the latter represents the Shāfī‘ite school. Its one of the manuscripts has been preserved in the Asfiya Library, Hyderabad. It is known that this work was written in 1125 A.H./1713 A.D.\textsuperscript{18}

9. \textit{Tafsir Anwār al-Furqān wa Azhar al-Qur’ān}, composed by Shaykh Ghulâm Naqshaband (d.1126 A.H./1714 A.D.) of Lucknow, is a good commentary of which the first fourth portion written in Arabic giving an excellent commentary to the Qur’ān. It has been reported that its three manuscripts have been preserved in different libraries of India.\textsuperscript{19}

10. \textit{Tafsir al-Mažhari} (تفسير المظهری), written by Qâdî Thanā’ Allah Pānipatî (d.1225 A.H./1810 A.D.) is a good commentary consisting of seven volumes. It represents the orthodox views of the Hanafite school. This work was named after Mirzâ Jān-i-Jānân, the \textit{murshid} of the author. The author was a famous and eminent scholar of high order in India in the field of commentary of the Holy Qur’ān. It is known that Shāh ‘Abdu’l-‘Aziz Dihlawî (1239
A.H./1823 AD) used to call him the Bayhaqi of India due to his work named *Mālā Budd.*

**Hadith Literature:**

Even in Hadith literature, Indian scholars made a remarkable contribution, because India revived the science of Hadith in the 10th-16th century when it was dying out in the Arab world. It has been observed that the systematic study of Hadith literature in India was initiated by Shaykh *ʿAbd al-Haqq Muhaddith Dihlavī* (d. 1642 A.D.) and was developed by Shaykh *Walî Allah Dihlavī* (d. 1762 A.D.). The development of Hadith literature reached its climax by the fifth century of Hijrah, during which Hadith was written down with the research of knowledge seekers in India. It has been attempted here to focus on the works of Indian scholars, whatever they contributed to the field of Hadith literature, they are furnished below.

*Mashāriq al-Anwār* ( masse hār q al-anwār ) of Radiʿ al-Din Masāʿī al-Saghānī of Lahore (d. 650 A.H./1252 A.D.) is regarded as the first Indian work of Hadith literature as well as commonly accepted by all the people of that time. The work comprised of 12,253 *ahādith* having selected from Bukhārī and Muslim (Sahihayn) and was divided into twelve chapters. It is reported that many of the latter scholars made commentary on his work. Besides, he was one of the eminent philologists of that time. In addition to this work, he wrote, according to one authority, two other works on Hadith, namely *Misbah al-Duʿā fi Hadith al-Muṣṭafā* and *al-Shams al-Munirah.* Then Shaykh *ʿAli Muttaqi* of Burhānpūr (d. 975 A.H./1567 A.D.) played a vital role in the Hadith literature with his remarkable work named *Kanz al-ʿUmmāl fi Sunan al-Aqwāl waʾl-Afʿāl* (*Kanz al-ʿUmmāl fi Sunan al-Aqwāl waʾl-Afʿāl* ) and in this work *ʿAllama Suyūṭī* 's *Jāmiʿ al-Jawāmiʿ* has been more scientifically rearranged. In this connection, Abuʾl-Ḥasan al-Bkī states: "The whole world of learning is indebted to *ʿAllama Suyūṭī,* but *Suyūṭī* himself is..."
under obligation to Shaykh ‘Ali Muttaqī.” The work was made in four volumes. His another contribution entitled, Minhāj al-‘Ummal fi sunan al-Aqwāl wa’l-Af’āl was adapted in accordance with the chapters of fiqh along with the ahādith of Jāmi‘ al-Saghīr and al-Ziyādah preparing the same in alphabetical order. Furthermore, ‘Ali Muttaqī collected and preserved more ahādith than the work of Suyūtī’s Jāmi‘ al-Jawāmi‘ in his work entitled al-Burhān fi ‘Alamat Mahdi Akhir al-Zaman. In the introduction of the work, the author has commented that Mahmud al-Jaunpuri’s claim regarding himself as a Mahdi (rightly guided), was false and fake. Then the work Majmu‘ Bihār al-Anwār fi Garā‘ib al-Tanzil wa La‘ā‘if al-Akhbār of Shaykh Muhammad Tāhir al-Fattānī (d. 986 A.H.), this is his most famous work in which he made explanation to the language and dialogue found in the Prophetic traditions. As such, this elaborate work has been regarded as a commentary of the Six Canonical Books. al-Fattānī’s other two works related to Mauḍu‘ (fabricated) Hadith were namely Taqākirah al-Mauḍu‘at and Qānūn al-Mauḍu‘at, published in Egypt, the former was written in 958 A.H. and the latter in 959 A.H. It is reported that al-Fattānī was bound to carry out the work of Taqākirah al-Mauḍu‘at at the serious and earnest request of his friends.

Sunan al-Huda fi Mutaba‘at al-Mustafa, composed by Shaykh ‘Abd al-Nabī, is a brilliant work of Hadith literature. The author was a religious teacher of Akbar, the Emperor of Mughal India. Due to the credit of his work of Hadith literature, his name and fame would remain for ever in the page of history. Faiḍ al-Bārī Sharh Sahīh al-Bukhārī was composed by Sayyid ‘Abd al-Awwal Ibn ‘Ali al-Husayn of Jaunpūr (d. 968 A.H.) and the author was regarded as the first commentator of Jāmi‘ Bukhārī in all over India. The renowned Prophetic Traditionist of India, Shaykh ‘Abd al-Ḥaqq Muhaddith Dihlavi (d. 1642
A.D.) made an Arabic commentary on Mishkat al-Masābīh entitled, *Lamū 'īt al-Tanqīh fi Sharh Mishkat al-Masābīh* consisting of two volumes. His other works namely *Ma Thabata bi' l-Sunnah fi Ayyām al-Sanah*, *Tahqiq al-Isharah fi Ta'mīm al-Nasharah*, *Risalah fi Aqṣām al-Hadith* etc. are mentionworthy in the realm of Hadith literature. In addition to these works, a few commentary on the Hadith literature were made by some other scholars. In respect of this matter, *al-Muhalla bi-Asrār al-Muwattā*, composed by Salām Allah bin Shaykh Muhaddith Rampū (d. 1814 A.D.), is an excellent commentary work of Muwattā of Imām Malik and this work was aimed at getting juridical solution of *fiqh* (Jurisprudence). *al-Faid al-Tāri Sharh Sahih al-Bukhārī* of Shaykh Ja'far of Gujarat (d. 1085 A.H.), is an Arabic commentary to the *ahadith al-Nabawi* and the work consists of two volume. *Al-Musawwā* is a commentary made on the famous work of Hadith named al-Muwattā. It was written by Shāh Walī Allah Dīhlavī (d. 1762 A.D.). This treatise was written in 1751 A.D. in pure Arabic language.

**Fiqh Literature:**

We can not deny the importance of Fiqh (jurisprudence) in Islam which is essential for each and every Muslim. Because, the subject of Fiqh is based on the Qur'ān, Hadith, Ijmā' (consensus) and Qiyās (analogy). We are aware of the fact that in which cases the Qur'ān and the Hadith are silent Ijmā' and Qiyās are consulted for reaching to the solution of a problem. In such cases the Muslims follow any one of the four orthodox schools namely Hanafī, Shāfi‘ī, Mālikī and Hambalī. The majority of Indian Muslims have been following the Hanafite school. So, the Muslim scholars of India took part in composition or compilation of works on fiqh even in Arabic language. In fact, the Muslim scholars of Medieval India were familiar and acquainted with the classical contributions of the savants of Muslim world, specially in the field of Qur'ānic studies, Hadith, Fiqh, and Tasawwuf. It has been further
observed that among all the religious sciences, *fiqh* occupied the most important place because of its dealing with all the activities of religious life of Islam. To abide by the Qur'ānic injunctions and the prophetic traditions, the study of *fiqh* literature inevitably started with the settlement of Muslims in India. So, Muslim began to acquire knowledge of fiqh for performing Islamic rituals as well as solving problems, which arose in their daily life. Having been concerned with this trend and necessity, Muslim scholars became much interested in the study of *fiqh* literature, which resulted in the production of commentaries and abridged works of distinguished books of jurisprudence as well as fatāwā compilation.

At the inception, some light has been thrown on the commentaries cum abridgements of distinguished Fiqh and Usul al-Fiqh literature which were produced by the scholars of medieval India. In this connection, some distinguished scholars and their works have been mentioned here which are as follows:

1. Maulana Ma‘īn al-Dīn al-‘Umranī (d. ?) was one of the distinguished scholars and a prominent author at a time when Sultan Muhammad bin Tughlaq (R. 1325-1351A.D.) was administering India. Despite acquiring knowledge in Mantiq (Logic), Kalām (Scholaristic theology) ‘Ilm al-Ma‘ānī and Bayān (Rhetoric) he had profundity in Fiqh (jurisprudence) and its Usul (Principles). He did his best to contribute works of commentary on *Kanj al-Daqā‘īq, al-Husami, Manār* and *Talwih*. Furthermore, it is known that his work of commentary on *Talwih* is said to have been available in the ‘Allama Shibli Library, Nadwatu’l-‘Ulama’, Lucknow.31

2. As an eminent *faqīh* (legist) of the fourteenth century, Qâdî Abu Hafs Sirāj al-Dīn ‘Umar bin Ishâq al-Ghaznavī al-Dīhlavī (d. 773 A.H./1374 A.D.) contributed a good number of works to the field of Indo-fiqh
literature. He was born in Delhi about in 704 A.H./1304 A.D. He achieved versatile knowledge in Fiqh, Uṣul al-Fiqh, Hadith (Traditions of the Prophet), Mantiq (Logic), Taṣawwuf (Sufism) and Hikmah (Philosophy). He was a renowned author of then time and got superiority to all of his contemporary scholars. As a partisan of the Hanafite school, he contributed some significant commentaries on Hidāya of al-Marghinanī entitled al-Talwīh, Jámi‘ Saghīr and Kabīr and Ziyādāt of Imam Muhammad (d. 804 A.D.) as well as he wrote two more commentaries on the principles of Fiqh, entitled al-Mughni fi Uṣul al-Fiqh and al-Manār. It is worthmentioning that when his name and fame spread out with a good number of commentaries especially on jurisprudence, he was appointed to the post of chief justice in Egypt. It has been further reported that he made clear the different views of orthodox schools in his work named Zubda al-Ahkām fi Ikhtilāf Madhāhib al-A‘immah al-A’rba‘ah al-A’lam and the work has got a great value in the realm of Islamic jurisprudence.

As for Indo-Arabic literature is concerned, Shaykh Wajih al-Dīn b. Nasr Allah al-‘Alwī of Gujarat (d. 998/1588) achieved enormous credit in the field of Arabic Fiqh literature. Born at Janpanir (Gujarat) in 911/1505, he became a famous savant in all over India. He composed innumerable works both theological and secular dealing with Tafsīr: Hadith, Mantiq, Hikmah, Kalām, Taṣawwuf, Riyāḍī (mathematics) and Hai‘a (Astronomy). He wrote supercommentaries entitled, Hāshiya ‘alā Uṣul al-Bazūdī, Hāshiya ‘alā Hidāya al-Fiqh of Marghinanī, Hāshiya al-Sharh ‘al-Wiqāya and Hāshiya ‘alā Talwīh.

It is interesting to note that Shaykh ‘Abd al-Haqq Muhaddith Dīhλāvī (d. 1642 A.D.) was the first traditionist to popularize the study of Hadith in India keeping with the view to avert the transgression made.
by Akbar, the Mughal Emperor as well as Ibn al-Arabi, because the former innovated *Dīn-e-Ilahi* and the later laid down the extreme mystical doctrines. In fact, he was a prolific writer in Mughal India and made contributions to different aspects related to Islamic Shariah politics and mother land. As such, he wrote a series of books namely on the prophet’s biography, Indian Muslim saints; and commentaries on the traditions of the prophet, a history of India and so on. Apart from these works, he made an independent work on Fiqh entitled *Hidāya al-Nāsik ilā Tariq al-Manāsik* and the work was written in bi-language i.e. Arabic and Persian. It appears from the analysis of the contents of his work, *Maraj al-Bahrayn* and *Lam’āt al-Tanqih* that both the works partially dealt with a better solution to juridical problems of Islam.

(5) It is a notable factor that Shaykh ‘Abd al-Hākim son of Shams al-Dīn of Sialkot (Punjab) was a brilliant scholar and excellent author in Medieval India. Because the pages of Indo-Arabic literature bear its testimony that the seventeenth century produced a renowned author when Shah Jahān, the Mughal Emperor was in administration of India. He made contributions to religo-literary works and his name and fame spread out over Arab and non-Arab worlds. Because his works were used for teaching the students in India at large scale, and in different schools of Iraq, Syria and Istambul. As a result, he received a great admiration, not obtained by any other scholars of his times. Needless to say that his contribution to marginal note on *Al-Muqaddama al-Arba’a min al-Talwīh* bears a testimony that he did his best to develop Indo-Arabic Fiqh literature.

(6) *Nūr al-Anwār* is an excellent work of *Uṣul al-fiqh* and this work has been accepted by all. It was compiled by ‘Allama Ahmad, son of Abū
Sa‘id, known as Mullā Jiwan of Amethy (d. 1130 A.H./1718 A.D.). As a book, it achieved a general consensus to be included in Dars al-Nizâmî and the work was published, according to necessary, from different places of India. As a matter of fact, it is a commentary of *Manâr al-Anwâr*, written by Imam Abû’l-Barkat ‘Abd Allah bin Ahmad Hâfiz al-Dîn al-Nasîfî (d. 710 A.H./1310 A.D.) who was a follower of the Hanfite school. As the work was necessitated more and more, some scholars made its further commentaries, abridgements and translations.\(^7\)

\(^7\) ‘Abd al-Salam al-Deuwî made an extension to the field of Indo-Arabic Fiqh Literature with his significant commentary works entitled *Sharh al-Manâr al-Uṣûl* and *Hâshiya ‘alâ Hidâya al-Fiqh*. Born at Deoh in the district of Barah Banki (U.P.), he became a great scholar as well as a Muftî (deliverer of formal legal opinions in Islamic *Fiqh* and made contributions on religious sciences. In fact, he was a distinguished author of his time. His burial shrine is situated at Deoh. It is a matter of wonder that nobody has recorded his date of birth and death.\(^8\)

\(^8\) Hafiz Aman Allah bin Nur Allah (d. 1133 A.D.H/1721 A.D.) was born and brought up at Banaras. As a famous scholar in Fiqh, Usual and Kalâm, he was charged with the responsibility of Grand Vizier of Lucknow during the reign of Alamgir, son of Shahjahan, the Mughal Emperor in India. In particular, his credit goes to his independent work on principles of fiqh entitled *al-Mufassar*. Later on, he made a significant commentary on that same book under entitlement of *al-Muḥakkam*. Apart from this, another commentary was also made by him on *al-Tahwîh* which was a work related to *uṣûl-al-fiqh*. As a result of which he was regarded as a distinguished and eminent author in
Looking at the overall scenario of Indo-Arabic Fiqh Literature, it can be said without any hesitation that ‘Allama Muhibb Allah Bihari (d. 1119 A.H./1707 A.D.) played a vital role in Usual al-Fiqh with an independent work named *Musallam al-Thubūt*. The work was accepted by all and included in *Dars al-Nizāmi*. It has been observed that all the ulamā’ (Scholars) acknowledged it as an utmost significant and high order of works due to its consistency, depth and subject matter. As such, he was regarded as a genius savant among Indo-Arab litterateurs.

Besides the above mentioned commentaries, abridgements and marginal notes on fiqh and usul al-fiqh, a good number of fatâwâ compilations were compiled by some individuals and authorities in Medieval India. Fatâwâ (Pl. of fatwâ) implies legal opinions of jurists or muftis on any point of Islamic legislations, has, apparently, been a term to be used for the works comprising the opinions of jurists or muftis responding to the questions of new problems that arose before them. In this regard, it has come to notice that Indian scholars as well as some administering patrons endeavoured their utmost to have fatâwâ compilations for meeting the Muslim queries about Islamic Shari‘ah with the views of judgments of Ulamā’ and jurists. It reveals from the study on fatâwâ literature that developed in medieval India besides Persian and Urdu works of fatâwâ that only a few number of fatâwâ compilations were made in Arabic. They are noted as follows:

(i) *al-Fatâwâ al-Tatarkhaniya* :

As for fatâwâ compilation is concerned, *al-Fatâwâ al-Tatarkhaniya* is the first important work on Islamic law written in India. The work was compiled by ‘Alim bin al-‘ala Hanafi (d. 786 A.H./1384 A.D.), a renowned scholar of the Tughlag period. It was written at the instance of
Tararkhan who was one of the eminent nobles of Firuz Shah Tughlag as well as a great patron of learning. The work has an important peculiarity that it records all those matters on which jurists have difference of opinions and mentions the arguments offered in support of their respective views. It is worth mentioning that as a voluminous work, it comprises all the subtle contents of the works like *al-Muhit al-Burhani*, *Fatāwā al-Qāḍī Khān*, *Fatāwā al-Zahiriyah*, *Khulasat al-Fatāwā* and *al-Dakhirah*. The work consists of 30 volumes and its chapters are made in the model of Hidāya. As a monumental work of Islamic Jurisprudence, it has a great relevance in the present day society of Muslim world. It is known that its manuscripts are preserved in different libraries like Khuda Bakhah Library (Patna), the British Museum (London) Asifiyah Library (Hyderabad). The *Dāʾiratul Maʿārif*, Hyderabad published its four volumes in 1984 having assistance of the Union Education Ministry.

(2) The *Fatāwā Ibrāhīm Shāhī* :

This is a voluminous Arabic work compiled, in favour of Hanafite school of jurisprudence, by Qāḍī Nizām al-Dīn al-Kilānī (d. 875 A.H./1470 A.D.) who consulted one hundred and sixty books of various type of Fiqh literature for compiling this work. It is further known that for compilation of the *Fatāwa Ibrāhīm Shāhī*, necessary source of informations and references were taken from the *Khazanatu ʾl-Fiqh*, *al-Fatāwā al-Zāhiriyah*, *al-Muhit*, *al-Quduri*, *al-Fatāwā al-Sirājiyah*, *al-Khāniyah*, *al-Fusūl*, the *Kanz al-Daqaʿiq* etc. Regarding the compiler, a source informs that he was very close to the Sultan Ibrāhīm Sharqī (d. 1438 A.D.) who appointed him Qāḍī of Matchī Shahar (Jaunpur). Furthermore, another statement adds that the compiler was a contemporary of Ibrāhīm ʿAdil Shah of Bijapur (R.941-65 A.H./1535-57 A.D.), so that the work was attributed to his name.

(3) The *Fatāwā al-Sirāj al-Munīr* :
Compiled by Tābi‘ Muhammad bin al-Muftī Muhammad sa‘īd of Lucknow popularly known as Muftī, this is a voluminous excellent work written in Arabic in 1128 A.H./1726 A.D. representing the Hanafite school of jurisprudence. The compiler, as an expert in giving and teaching legal opinions of Islamic law, happened to take over the charge of mufti office of Lucknow after his father’s death. A reliable source informs that this important fatāwā compilation is preserved in the library of Nadwatul ‘Ulamā’ Lucknow.43

(4) The **Fatāwā Majma‘ al-Barkāt** :

This is a well known compilation of Arabic fatāwā which was made in two big volumes. It was compiled by Mufti Abū‘l-Barkāt bin Hussam al-Dīn al-Dihlawī in the year of 1116 A.H./1704 A.D. The compiler, a partisan of the Hanafite school of jurisprudence, took over the charge of the office of mufti and judge during the administration of Aurangzeb (R. 1657-1707 A.D.).44 The present name of this **Fatāwā Majma‘ al-Barkāt** became so due to the suggestion of Muhammad Yār Khān, the Nazim of the Dār al-Khalifah (Delhi) who expressed his desire to have a little change in its earlier name, the fatāwā Ajā‘ib al-Barkāt while the compiler presented it to him. Since Mufti Abū‘l-Barkāt had a great hand and profound knowledge in Fiqh and Usul, he tried his best to make this work easy understanding and decorated it with the consistency of some important fiqh works of medieval India.45

(5) **Fatāwā ‘Alamgīrī** :

The **Fatāwā ‘Alamgīrī** is also known outside India as **al-Fatāwā al-Hindiyyah**. This work has topped the position after Hidāya of Marghinani in the realm of Fiqh and Fatāwā literature in India. It has also become famous all over Arab, Syria, Egypt and Cairo for its immense relevance and benefits. It was compiled in Arabic by a board of eminent jurists under the supervision of Maulana Niẓām al-Dīn of Burhānpūr (d. 1090 A.H./1679 A.D.) who was
commissioned by the order of the Emperor Awrangzib (d. 1707 A.D.). This significant work is an accumulation of opinions and precepts of the Islamic law pertaining to different branches of legislations comprising religious, civil, penal and international. It has been observed that the work aims at codifying the Islamic law in a single comprehensive compilation depending upon the earlier works of Fiqh and views of authoritative jurists for common use of Qâdis, Muftis, and ‘Ulamâ’ at large. Though it is a compendium of Hanafite law, has not left to refer to the opinion of jurists of other schools on major cases. As a result, its relevance in medieval Indian courts increased more than any other Indo-fiqh works, nevertheless it is also being referred to the present day Muslim society. It was compiled and completed with six volumes within a period of eight years (1078 -1086 A.H./1667-1675 A.D.) and the work has been published repeatedly.47

Apart from above mentioned works of Fatâwâ compilations, two more works, according to one authority, have come in observation. They are namely al-Fatâwâ al-Hammâdiyyah and the Khizânat al-Riwâyât. The former was compiled by Abû’l-Fath Rukn b. Husâm al-Dîn. He was a Mufti of Nagore. It is known that at the instance of Qâdî Hammâd al-Dîn, he compiled the work along with the help of his son. As such, the Fatâwâ was named so after the name of Qâdî Hammâd. This work was compiled in the last part of eighth or in the beginning of the ninth century of Hijrah. The latter work of Fatâwâ was composed by Chakan al-Hindi al-Gujaratî (d.920 A.H./1514 A.D.). The work records in detail the Hanafite laws.48

Farâ’îd Literature :

Farâ’îd is a branch of Muslim law of inheritances which stands for fixing shares in a estate of deceased person to be distributed among his heirs in accordance with the regulation of the Holy Qur’ân. It has been further observed that it is a special branch of jurisprudence (Fiqh), because both
the religios sciences are cognate in relation and have been started together

It may be noted that a good number of scholars of medieval India carried out important works on Farā‘id literature with the necessity to meet the distribution of wealths of the deceased persons among their heirs. As such, a few works are said to have been produced as original and the rest of them related to commentary and marginal notes. They are brought to notice as follows:

2. *al-Miyatayn* of Sayyid Ishâq b. ‘Irfān al-Husaynī of Baerely, the work is said to have been composed in poetical order. The author wrote another simple commentary on *al-Miyatayn*.
3. *al-Wājiz* was composed by Sayyid Ahmad bin Mas‘ūd al-Harghamī. The work is an Arabic treatise on inheritance.
11. *Manhaj al-Farā‘id* of Moulavi ‘Abd al-Qādir of Jaunpūr.\(^{49}\)
12. *Sharh Farā‘id Sirājiyyah* of Shaykh al-Islam Saif al-Dīn Ahmad Taftajānī (d. 912 A.H.)\(^{50}\)
Scholastic Theology Literature (Kalâm) :

Scholastic theology (Kalâm), a religious science of Islam, provides an elucidation and defence to the crucial matter of faith, so that the people who doubt and deny can not molest the real understanding of Iman (belief) and Islam. It enables us to procure the victory of the dogmas and actions laid down by the legislator of the religion and to refute all the contradictory opinions. It has been further observed that the real founder of the scholastic theology was Abû ′l-Hasan al-Ashʿarî (d. 935 A.D.) of Basra. We are aware of the fact that Medieval Muslims were inclined to two opposed schools - the Ashʿarite and the Muʿtazalite. The Indo-Muslim intelligentsia of the 13th century did not adopt any one of these schools of thought as a whole. Notwithstanding, the majority of the people were found to incline towards the Ashʿarite doctrines on which the foundations of Islam were laid.51 During the period of medieval India, a galaxy of Indian scholars endeavoured their best to contribute works on Kalâm with original commentary, and marginal notes of works. The outstanding works are mentioned below :

1. *Hujjat Allah al-Bâligha*, composed by Shâh Wâlî Allah (1176 A.H.) of Delhi, is considered one of the most original contributions and Indian Islam to Muslim religious thought. It has been reported that the impact of this work is said to have been fallen on the works of Jamâl al-Dîn al-Afghânî, Muhammad ʿAbduh and Rashid Rida.52

2. *al-ʿAqâʿîd al-Sunniya* of Shaykh Uthmân b. ʿIsâ of Sind (d. 1600 A.D.)

3. *Sawâʿ al-Sabil* of Shaykh Kalîm Allah Jahân Abâdî (d. 1728 A.D.)


Tajwīd Literature:

To read and recite the Holy Qur‘ān correctly and keeping its meaning in tact, ‘Ilm al-Qirā’āt and Tajwīd has been taken under sincere consideration since the period of the Prophet Muhammad (PBUH) and the Rightly Guided Caliphs. In this connection, the Prophet imphatically says

مر سره أن يقرأ القرآن غضا كما أنزل فليقرأه بقراءة ابن أم عم

"Who takes pleasure to recite the Qur‘ān lowering eyes on it as it was revealed down, he should recite it as Ibn Umm ‘Abd recited." Many scholars took ardent interest to make this subject easily practised with their valuable compositions and made clear the recital variance. With the spread of Islam in India, the Qurʿānic studies and its practices started. As such, the subject of Qirā‘a and Tajwīd has been very popular in India. So, as early as the
6th/12th century, even in small places like Aror (near Multan) one could receive instruction of reciting the Qur'ān according to its seven recognized methods of recitation. Concerning three experts in Qirā‘ah during the reign of ‘Alā al-Dīn Khaljī (1296-1315), Diyā’ al-Dīn Barānī says that “their equals were not to be found in Khurasān or Iran.” So, this Indian tradition of specialization in Qirā‘ah continued throughout the ages. It has been observed that the teacher of tajwid and qirā‘ah of the Holy Qur’ān was known as ‘Muqrī’ during the medieval India. Another source informs that Sultan Qutub al-Dīn Aybek (R. 1206-1210) passed an order to have written a book named Fatāwā Qirā‘ati’l-Qur’ān. So, it may be noted that Sultans of Delhi and other kings of India paid a full attention towards tajwid and qirā‘ah and recited the Qur’ān with melodious voice and attracting tune. Furthermore, ‘Ilm al-Tajwid was taught to the students in many more institutions like the Madrasah Firūz Shāhī during the time of Firūz Shāh and Shaykh Jalāl al-Dīn al-Rūmī. It is significant to note that the Ulamā’ and the Sufi-saints took earnest interest to learn and teach this subject among the Muslim people in medieval India. Accordingly, the scholars tried their best to contribute a good number of works to the field of Tajwīd Literature. In this connection, some important works are mentioned below:

1. al-Durar al-Faridah fi’l-Qirā‘āt wa’l-Tajwid, composed by Shaykh ‘Abd al-Haqq Muhaddith al-Dihlavi (d. 1642 A.D.), has been regarded as the first book on Tajwīd. This work was written during Mughal India.

2. Mufid al-Qârî was composed by Shaykh Ni’mat Allah al-Lahori.


6. Risalah al-Tajwid of Shaykh Mulla Jiwan (d. 1130 A.H./1718 A.D.)
7. *Ma'rifatu'l-Qirā'āt* of Shaykh ‘Abd al-Rahim b. Yusuf.58

8. *Maqsud al-Qārī* was composed by Shaykh Nur al-Dīn Muhammad during the period of Jahangir, the Mughal Emperor.

9. *Risalah fi'l-Qirā'āt* was written by Shaykh Shah Nawaj al-Multani.

It is worthmentioning that during the medieval India the study on 'Ilm al-Qirā'ah and Tajwid was carried out to a great extent. There appeared a good number of Muqrī(s) and ḥuffāẓ of ‘ilm al-tajwid with seven to ten recitals of the Qur’ān as well as they tried utmost to spread this noble science over India.

**Sūfistic Literature:**

Sufism, also known as Taṣawwūf, has been regarded as one of the religious sciences and its relevance appears in Islam. It leads to be assiduous in Piety, to forsake all else for the cause of God, to turn away from worldly fashion and vanities, to renounce pleasure, power and wealth which are general objects of human ambition, to abandon society and to be devoted to God and His service. These are the characteristics of Sufism which were conspicuous among the companions and the Muslims of early time.60 It appears that all the Sufi orders namely Qadriyah, Chistia, Naqshabandiya and Shuhrawardiya entered India and spread their ideologies and their mission continued. It would not be wrong to say that with the cultivation of Sufism and mystic orders, a good number of works on Sufism were produced by the Indian scholars in medieval India. In this connection, an attempt has been made here to mention the outstanding sufistic works produced in medieval India as follows:

1. *'Aynu'l-Fusūs Sharh al-Fusūs* was composed by Shaykh Abū'l-Muhāsin Sharf al-Dīn who was born and brought up at Delhi and died in 795 A.H.

3. *al-Ma’ārif Sharh al-‘Awārif* of Sayyid Muhammad b. Yūsuf al-Husaynī, who was born and brought up in Delhi and his burial shrine is located at Gulbargah.


8. *Minhâj al-Salikīn*, composed by ‘Allama Muhaddith Muhammad bīn Tāhir al-Fattānī (d. 986 A.H.), is a collection of Hadith. The work is very much essential for sâlik (one who follows the spiritual path) to go through the Sufism and to achieve its füllfledged knowledge.

9. *Tanbihu’l-‘Arif bi-mā Waqa’a fi ‘l-‘Awārif* was composed by Shaykh ‘Abd al-Haqq Muhaddith Dīhlavi (d. 1642 A.D.). This is an unpublished work.

10. *Tahsīlu’l-Ta’arruṣ fi Ma’rifah al-Fiqh Wa’l-Tasswūf* was written by Shaykh ‘Abd al-Haqq Muhaddith Dīhlavi (d. 1642 A.D.). The work has not been published yet.


12. *Sharh Zâdi’l-Sâlikīn* was composed by Shaykh ‘Abd al-Rashid. The author was born at Jaunpur and died in 1083 A.H.⁶²

14. *Sharh Maslak al-Atqiā‘* was composed by Shaykh Ahmad Ma‘barī.


In matters of properly tāṣawwuf works, a few more books have been added to Sufi-literature. Muhammad b. Faḍl Allah (d. 1620 A.D.), a disciple of Wajīh al-Dīn al-Gujaratī, composed *al-Tuhfat al-Mursalah ila Nabiyy* dealing with the matter of pantheism (al-Wahdat al-Wajūd). Another scholar, named ‘Abd al-Karīm b. Muhammad of Lahore wrote a book entitled *‘Aqā‘id al-Muwahhidin*. The author followed the Chishtī order. His work is called as the ‘Scholastic Mysticism’. Another scholar, Muḥīb Allah of Allahabad composed a work entitled *Anfāsu‘l-Khawāss*. The work deals with mystical discussions and theosophical speculations. It also advocates the doctrine of Wahdatu‘l-Wajūd (pantheism). The author composed another work entitled *al-Taswiyah Bayn al-Ifadah wa’l-Qabiil*. It is a small work, but fully philosophical one. His another work, related to Sufism is *al-Maghālit al-‘Ammah*. The work was written on the request of people in view of averting the ignorant fallacies from the greater masses of Muslim Ummah. The author also added more to the field of Sufism with a work, entitled *‘Aqā‘idu‘l-Khawāss*. The book contains the Sūfīstic and esoteric interpretation and exposition of some religious topics related to Islamic faith and belief.64

(B) **Arabic Language**: 

Here an attempt has been made to show the works of Indian Scholars related to ُṣarf, ُناَََُو, Lexicography and ُبَلَاغَت, which led to the development of Arabic language and literature in medieval India.

**šarf (Morphology):**

*Iṣarat al-šarf* is a part of Arabic grammar which discusses the formation of Arabic words and has played a vital role in the case
of Arabic language. In this connection, many Indian lores carried out works either preparing abridgement or composing commentaries of the earlier works. Here it has been attempted to mention the works related to Sarf made by the Indian scholars as follows:

1. **Mijān al-Ṣarf**, composed by Wajīh al-Dīn Uthmān Ibn al-Husayn, is a famous work of morphology in medieval India.

2. **al-Mansh‘ab fi‘l-Ṣarf al-Kabīr**, composed by Shaykh Hamza al-Badayuni, is a morphological work. The author tried his level best to make this work acceptable to all and accordingly it received the general consensus in acceptance.

3. **Usūl Akbārī** was composed by Shaykh ‘Āli Akbar bin ‘Āli of Allahabad. This work of Morphology was prepared precisely in Arabic.

4. **Kifāyatu‘l-Mufrītīn Sharḥ al-Shāfiyya** was composed by Shaykh Muhammad bīn Tāhir al-Fattānī.

5. **Faid al-Ṣarf** of Hakīm Sayyīd Hifazat Husayn.

6. **Manzumah fi‘l-Taṣrīf** was composed by Shaykh Badr al-Dīn Ishāq of Delhi who died in 690 A.H.

**Naḥw (Syntax):**

‘Ilm al-Naḥw is also a part of Arabic grammar which is very much essential for knowing *l’rāb* (diacritical marks) of ending position of every word as well as sentences. As such, the Indian scholars took a keen interest in the development of ‘Ilm al-Naḥw and they carried out innumerable works on Naḥw in original, commentary and marginal notes. For showing the credit of medieval India, here it has been attempted to mention some important works as follows:

1. **Sharḥ al-Hindi ‘alā Kāfiyyah Ibn Ḥājīb** was composed by Qādī Shihāb al-Dīn al-Dawlatabadī.

2. **Shurūh Kāfiyya** was written by the three scholars namely Śaftī al-Dīn

5. *Taqwîm al-Nahw* was composed by some ‘Ulamâ’ of India.66
6. Hâshiya al-Fawâ’îd al-Diyâ’iyya was composed by Shaykh ‘Abd al-Haqq Muhaddith Dihlavi.67

**Lexicography:**

As for Lexicography is concerned, the Indian scholars carried out a few Arabic works for the development of Arabic language and literature. Here an attempt has been made to mention lexicons and lexicon-writers, who were of Indians, as follows:

1. The first credit goes to Raḍî al-Dîn al-Saghânî al-Hindi (d. 650 A.H/1252 A.D.). He was a great Muḥaddith and lexicographer and he composed a number of books, may be mentioned below:
   (a) *al-‘Ubab* is a fine work of lexicography of which credit goes just after al-Muḥakkam. The work is regarded as one of the best and greatest lexicographies.
   (b) *Takmilah wa Dhayl wa Śîlah* is an incomplete work and runs up to the letter ‘Ayn. The work has made correction to some other works of Dictionaries of then period.
   (c) *Kitâb al-Aḍḍâd* deals with morphemes of opposite meanings. So it was the most useful work in the realm of Arabic language.
   (d) *Kitâb al-Dhi’b* is one of the best works for containing large number of synonymous words.68

2. The second lexicographer was Majd al-Dîn Firûzâbâdî who came to India two times, the first time in the reign of Firûz Shâh Tughlaq (R.1351 - 1388 A.D.) and the second time during the rule of
Mahmūd Shāh Tughlaq II., and he achieved the royal patronage of Indian Court. As such, his Qāmūs, a well-known Dictionary, is claimed as of the Indian credits, although the lexicographer was one of the foreigners.69

3. The third great lexicographer, Sayyid Murtaḍā Zabīdī, was the real Indian scholar who composed a comprehensive work entitled Tāj al-'Urūs. This work is a well known Dictionary in the domain of Arabic language and literature.70

   In fine, another work of Indian origion, the Kashshāf Istilâhāt al-Funūn, composed by Muhammad ‘Alī al-Fāruqī of Thānābhawan. Muzaffarnagar, deals with technical Arabic words of arts and sciences. Apart from this work, a bibliographic Dictionary entitled Kashf al-Hujub wa’l-Astār ‘an Asmā’ al-Kutab wa’l-Asfâr, composed by I‘jāz Husayn Kantūrī, has been arranged alphabetically as in the Kashf al-Zunûn.71

Balâghah (Rhetoric) :

   It is known that Balâghah (Science of Rhetoric) is comprised of the three branches namely (1) Bayān, (2) Ma‘āni and (3) Bādi’. The scholars of medieval India contributed a good number of works to the sciences of Rhetoric and it developed the literary scenario of Arabic language in India. Here an attempt has been made to mention some notable works as follows :
1. Ḥāshiyya ‘Alâ Miṣfah al-‘Ulûm of Shaykh Ma‘īn al-Dīn al-‘Umranī
2. al-Farā‘id al-Mahmudiyya Sharh al-Fawâ‘id al-Giaithiyyah, composed by ‘Allama Mahmud bin Muhammad of Jaunpûr, is an excellent work relating to the subject.
3. Ḥadâ‘iq al-Balagha was composed by Shaykh Shams al-Dīn al-‘Abbasī who a native of Delhi.

5. *Naqd al-Balâghah wa Sharhuhu* was composed by Shaykh Khair al-Din Muhammad al-Allahabâdî.


9. *al-Farâ‘iḍ fi Sharh al-Fawâ‘îd*, composed by Mulla Mahmûd Jaunpûrî (d. 1062 A.H.), is an excellent work of ‘Ilm al-Ma‘ānî. 73

(C) **Adab (Arabic Prose Literature):**

It may be mentioned that Arabic ‘Adab’ signifies here only the pure Arabic prose and it indicates to khutbahs, literary selections, letters belles-lettres and fiction in general sense. In medieval India, many scholars endeavoured to compose pure and aesthetic prose works. The credit of Rhymed Prose (Maqâma) also goes to Indian scholar, Sayyid Abû Bakr Ibn Muhsin Bâ‘bûd of Surat (d. 1182 A.H.) who wrote fifty Assemblies (Maqâmât) entitled *al-Maqâmât u’l-Hindiyya* in the year of 1128 A.H./1715 A.D. In addition to this, Shaykh Bâqîr Ibn Murtaḍâ of Madras (Chennai) (d. 1220 A.H.) also devoted to the field of Maqâma literature wîth his work entitled *Maqâmât* after the model of al-Harîrî (d. 1122 A.D). Sayyid Gulâm ‘Ali Azâd Bilgrâmî (d. 1786 A.D.) who was known as *Hassan al-Hind*, made some excellent contributions in the field of prose literature with a series of works, entitled *Subhatu‘l-Marjân, Tasliyatu‘l-Fuwâd, al-Sab‘ah al-Sayyarah* and *Mazhar al-Barkât*. It reveals from the study on Indo-Arabic literature that the family of Azad Bilgrâmî was distinguished for its meritorious works to the Arabic language and literature. Sayyid ‘Abd al-Jalîl al-Bilgrâmî (1128 A.H./1715 A.D.) wrote a prose work entitled *Mukhtaṣar al-Mustatiraf*. Again Awhad al-Dîn al-Bilgrâmî contributed an excellent work in the field of Arabic
maxims and proverbs, named *Miṣḥāḥu ‘l-Lisān fī ‘l-Muḥawaratī‘l-Arabiyyah*. Apart from these works, *Hafwatu ‘l-Alḥad*, composed by Shaykh Mahammad Salim bin Muhammad ‘Atā of Jaunpūr, is regarded as an excellent work of *Adab* (Prose) of medieval India.⁷⁴

In matters of *Khutbah* compositions, Shaykh Nizām al-Dīn (725 A.H./1324 A.D.), a well known Sūfī of India, achieved a good reputation in composing a Khutbah which deserved much appreciation all over India due to its elegance in style and excellent expression for Divine love. In this field, Shāh Wālī Allah of Delhi also composed an excellent *Khutbah* using suitable phrases and sentences from the *Qur’ān*. As such, its beauty fascinated the heart of people and it became very much popular in Medieval India. His grand son, Muhammad Ismā’īl wrote several Khutbahs. As an eminent scholar, he was successful in producing *Khutbah(s)* having elegance and sweetness in style and inspiration in theme. Likewise in the composition of letter, the collector of *Najḥat al-Yāmān*, Ahmad b. Muhammad al-Yāmān composed a book entitled *‘Ajāb al-‘Ujāb fī mā Yūfīd al-Kitāb*. In fact, the work gives an introduction to the art of letter writing.⁷⁵

In fine, it has been revealed from the foregoing discussion that the overall development of Arabic language and literature in medieval India is praiseworthy and deserves appreciation in the scenario of the Arab world literature. Moreover, it is known to all that Arabic language and literature came to India with the advent of Islam, for which the Holy *Qur’ān* and *Hadith* became inevitable to learn and practise in the religious day to day life. As such, both the corpora were brought to interpretation, explanation, and proper discussion through various works even in Arabic language. In this way, the medieval India saw the proper development of Arabic language and literature wherein prosaic form of Arabic literature got the priority.
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