CHAPTER II
BACKGROUND OF TEACHING OF ARABIC LANGUAGE

Arabic is a very rich and popular language in the world. Its present day importance is unquestionable when it is spoken today by the people of Iraq, Syria, Saudi Arabia, United Arab Emirates, Kuwait, Oman, Yemen, Jordan, Egypt, most of North African countries and northern Sudan and as it is the state language of about 15 countries of the world. Its importance lies on another fact that the Muslims all over the world, irrespective of the countries they live or languages they speak regard Arabic as a sacred language for its being the language of the Quran and the prayer. This language has served as the vehicle of literature beginning from Pre-Islamic period upto the modern times. It is also the principal medium of Scientific and Philosophical thought for some countries as it has left much influence over the language of Europe, specially in chemical and astronomical terms such as alcohol, elixir, azimuth and nadir. Arabic as a language of trade and Islamic culture and religion, spread all over the world whereever Muslims arrived. With the advent of Islam in India in 8th century A.D. Arabic became one of the most important languages of this country. Arabic is the religious language of all Muslims irrespective of their regional and linguistic identities. In India Muslim population increased by leaps and bounds through immigration and conversion. As a result different linguistic and regional groups of Muslims developed in this country. But in spite of their differences, Arabic language remained a common important language for all of them. And hence, its teaching became imperative to all regions. The background of teaching of Arabic language constitutes a long historical process that continued throughout centuries preceding the advent of Islam and Muslim in the region under review. In other words, the background of teaching
of Arabic language in Barak Valley constitutes a discussion on the historical process that continued through centuries preceding the advent of Muslim and Islam in the Valley. A logical sequence of discussion demands that before taking up discussion on the history of teaching Arabic from its beginning in western and northern India to its expansion to Barak Valley, a sub-region situated in the north eastern region of India, the history of Arabic language itself should be attempted. Keeping this view in mind, the order of discussion on the background has been arranged as follows:

(i) History of Arabic language.
(ii) History teaching of Arabic in India.
(iii) Methods applied in and purpose of teaching Arabic in India.

**History of Arabic language:**

On the basis of physical features of men, human races are divided into many groups, the chiefs among them are Nordic, Mongoloid, and Negrito. The Proto-Austroloids are also known as Vaddies. Similarly human races are also divided into many groups and sub-groups on the basis of the languages they speak. There are many languages in the world. On the basis of the correlation among the languages and of comparison of related languages, it is possible to group most of the languages of the world into a number of related families and sub-families. The principal language families are the Indo-European, Semitic, Finno-Ugris, Sino-Tibetan etc. The people belonging to different language families are divided into different groups. The most prominent linguistic group of the world are the Aryans or Indo-Europeans, the Mongolians, the Austics, the Semitic etc. Again, the Old Testament genealogical table tracing the origins and connections of various peoples holds that the human race after the Deluge of Noah, was originated from the survived three sons of prophet Noah.
and were named after them. These three sons were Jupheth, Ham and Shem. The story of the devastating Deluge, Noah’s Ark and his family is narrated in the Quran also and also it has been described there how unrighteous son of Naoh turned his deaf ear to his father’s invitation to embark on the Ark and so he “was one among those who were drowned.” However, European scholars hold the view that the Biblical division of the human race is not geneological or physiological but geographical and political.

Whatever might be the view points on the human division, the people inhabiting in Arabia, Syria, Palestine (Israel) and Iraq are grouped in one and the same linguistic stock of human race. This linguistic group is called Semites, the supposed descendants of Shem, the son of Naoh.

The languages of the Semites are Semitic or Shemitic languages. The Semitic or Shemitic languages so named in 1781 by Schlozer, because most of those who spoke them were descended from Shem, were spoken in Arabia, Mesopotamia, Syria and Palestine, whence they spread into Abyssinia, Egypt, northern Africa and elsewhere.

It may not be out of place to mention here that allied to Semitic are so-called Hamitic languages which included the Ancient Egyptian and Coptic, Barber, the Cushite languages.

R.A. Nicholoon, on the basis of information he got from an article by Noldeke in the Encyclopaedia Britannica (11th edition) has arranged all semitic languages in Chronological order of the extant literature which are as follows.

1. Babylonian or Assyrian (3000 - 500BC)
2. Hebrew (from 1500 BC)
3. South Arabic, otherwise called Sabean or Himyarite (inscription from 800 BC)
4. Armaic (inscription from 800BC)
5. Phoenecian (inscription from 700 BC)
6. Aethiopic (inscription from 350 BC)
7. Arabic (from 500 A.D.)

This arrangement already shows that Arabic is the youngest member of the Semitic family. But Proto Arabic dialects and Sabaean preceded Arabic language and considerably contributed to the development of Arabic language. There can not be any denial that preaching of Islam by Prophet Muhammad ushered in a new era both in the history of Arabic language and of the Arabs as well as the world. So, the history of Arabic language requires to be treated in three broad chronological divisions. Pre-Islamic, Islamic and Post Islamic.

Before taking up the history of development of three broad divisions of Arabic language in chronological order it is imperative to mention here some distinctive features of it. The Arabic is the most important branch of the Semitic family for its richness in form and purity. Arabic is the richest in Semitic form and a knowledge of this language is essential for Semitic philology. When the Arabs over the whole of the civilized world during the 7th and 8th centuries, Arabic obviously came into close contact with other languages and thus split up into various modern dialects. Even in Arabic itself the Arabic language exhibits dialectic differences, and such variations are still marked in countries more remote from the land of its origin. But the written language is almost an invariable type dominated as Classical Arabic, characterised by an extra ordinary richness of vocabulary and the logical, systematic character of grammatical structure. Arabic itself had contact with other culture of Semitic family. Thus the Semitic dominated Greek Culture came to Arabia through Seria and Iranian mesopotamia and Yemen. Inspite of foreign cultural contacts, the language of Arabia could preserve its Semitic purity and richness, and was not much influenced by foreign or other Semitic languages. The holy Quran, which is believed by the Muslim to be revelation went a long way to preserved the purity of the Arabic tougne.
Pre-Islamic stage of the Arabic language:

The Pre-Islamic stage of the Arabic language developed in a period of centuries preceding the 7th century A.D. when the growth of Islam commenced in Arabia. The present Arabic developed out of its two forms then prevailed. The one of the forms was the South Arabic and the other the North Arabic. Differences in grammar, vocabulary and script are found in these two forms and dated A.D. 328. The South Arabic is known today only through inscriptions and North Arabic is known as language. In other words Arabic in its widest significance, has two principal dialects:

1. South Arabic, Spoken in Yemen.
2. Arabic proper, spoken in Arabia generally, exclusive of Yemen.

The former language is known only through inscriptions collected by European travellers. Hitti observes that about 4000 inscriptions related to South Arabic language are found at present. Through these inscriptions it has came to light that South Arabic had twenty nine letters of alphabet. This shows the richness and the standard of progress of the Arabic language in its early stage. The South Arabic resembles Arabic in its gramatical forms i.e. the broken plural, the sign of the dual, and the manner of denoting indefiniteness by an affixed /m(for which Arabic substitutes n) as well as in its vocabulary; its alphabet which contains twenty nine letters, sin and samech being distinguished as in Hebrew, is more nearly akin to the Ethiopic. With the over throw of the Himyarite Empire by the Abyssinians in the sixth century A.D. the Yemenite culture decayed as a result South Arabic not only disappered, but became a dead language. From this time forward the dialect of the North established almost universal supremacy and won for itself the title of ‘Arabic’ par excellence.

Though the oldest monuments of written Arabic are modern in date compared with the Sabean inscriptions, some of which belong to a periods as back as
about sixth century B.C. the development of Arabic language as an everyday language and its cursive script took place in the Pre-Islamic stage of Arabic language, more specifically in the third century of the Christian era. After disappearance of South Arabic, North Arabic, prevailed in several states existed in North Arabia and Nabataen Kingdom which extended, for sometimes, to Damascus. Apart from the inscriptions of Hizr in the northern Hizaz, and those of Safa in the neighbourhood of Damascus (which, although written by northern Arabs before the Christian era, exhibits a peculiar character not unlike the Sabean and cannot be calleds Arabic in the usual acceptation of term) the most ancient examples of Arabic writing which have hitherto been discovered appear in the trilingual (Syric, Greek and Arabic) inscription of Zabad, southeast of Aleppo, dated 512 or 513 A.D. and the bilingual (Greek and Arabic) of Harran dated 568 A.D. But the inscriptions of these documents present great difficulties. However, though the Quran, which was first collected soon after the battle of Yamama (633 A.D.) is the oldest Arabic book, the beginnings of literacy composition in the Arabic language can be traced back to an earlier period, which is known as “Ayyam-i-Zahaliyat covers a period from 500 A.D. to 622, the year of the Prophet’s Hizrat to Medina. They were preserved during the hundreds of years by oral tradition, and most of them were committed to writing by the Muslim scholars of the early Abbasid age, i.e. between 750 and 900 A.D. It is noteworthy that the language of these poems, the authors of which represent many different tribes and districts of the peninsula, is one and the same. The dialectical variations are too trivial to be taken into account. this leads one to conclude that during this a common Arabic language other than dialect began to be developed. This language prove to be the precursor of the Arabic of the Quran and that of the present day. This Arabic developed during the Pre-Islamic period is called the Classical Arabic. The Northern and Southern Arabic are often called Classical
Arabic and Himayanitic respectively. In the northern dialect the earliest remains consist of a number of inscriptions. The oldest of these is a tomb of a early Arab chieflaim found at En-Namara near Damascus.

Although the classical Arabic is almost uniform in the whole of Arabic world having minor differences in vocabulary and syntax in different regions, the colloquial is split into various dialect areas with multiferious divergance in sound, grammar and vocabulary. However, there was no prose literature during the ‘Aiyam Zahaliyat’ or the Age of Ignorance or Barbarism. The history of different tribes, their genealogies and their feats of aims and virtues, recorded and sung by the poet. But a fact deserves to be mentioned here that these poetical works of the ancient poets of Arabia were poetical speech and rhymes without metre which later on became only a rhetorical ornament, a distinguishing mark of eloquence whether spoken or written adopted by poets, soothsayers etc.

This classical language thus developed during the Pre-Islamic period was the language of the men of culture, the Christian Arabs of Hira on the Euphrates, the goat-herds, brigands and illiterate bedouins of every description throughout the length and breadth of Arabia.

The Islamic Period: The second stage of development of Arabic language was held during the period which may called the Islamic Period. The Islamic Period lasted for a period of more than six centuries from the Hizrat of Hazrat Muhammad from Makka to Madina to the fall of Baghdad to the Mongol hords under Halagu.

On the basis of the history of growth and development and spread of Islam, this period can be studied under two sub heads: (1) the rise of Muhammad and the period of the four early Khalifas known in history as the orthodox caliphs and (2) the periods of the Umayyad (661-750) and the Abbasid (750-1258) dynasties.
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During this period Arabic attained a very important position in the arena of languages of the world as it became the language of trade and Islamic culture and religion. The success of Muhammad and the conquests made by the Muslims under orthodox Caliphs gave an entirely new importance to this classical idiom. Arabic became the sacred language of the whole Muslim world. This was certainly due to the Quran. Muslims, who held the Quran to be the word of God revealed from time to time to Prophet by the instrumentality of Gabriel, and inimitable in point of style, naturally exalted the dialect of prophet’s tribes above all others. Thus the Quran exercised a unique influence on the history of Arabic language and literature. It is noteworthy that the necessity of preserving the text of the Holy Book unaltered and even uncorrupted and to elucidating to its obscurities caused the Muslims to invent a science of grammar and lexicography and to collect the old Pre-Islamic poetry and traditions which must otherwise have perished.

The science of grammar took its rise in the cities of Basra and Kufa, which were comparatively junior to other cities of Iraq and Arabia. In both towns inhabitants consisted of Bedouin Arabs belonging to different tribes and speaking many different dialects, and also of the thousands of artisans and clients who spoke Persian as their mother tongue. So, in these two newly developed towns the classical idiom was peculiarly exposed to corrupting influences. The Arabs being driven by the pride and delight of their noble language as also by the religious convictions to maintain the purity and correct pronunciation and interpretation of the Holy Quran regarded it as their national duty to invent grammar. Two schools of grammar developed at two places. Basra and Kufa both the cities were prosperous for a pretty long period from the death of Hazrat Muhammad to establishment of the Abbasid Capital in Baghdad.

The first inventor is related to have been Abu’l Aswad who is reported to
narrate that he learnt the rudiment of grammer from Ali bin Talib. History goes 
that the governor of Muawiya, the Umayyad Khalif of Damascus sent to Abu’l 
Aswad the order to compose something which might serve as a guide to the 
public and enable them to understand the Book of God. He first begged to be 
excused, but on hearing a man recite some portion of the Holy Book wrongly, he 
agreed and returned to Ziyad, the governor and informed him to comply with his 
order. Thus the Basra School of Grammer was founded. It is older than the rival 
school of kufa and surpassed it in fame. The Basra school was not only fur­
nished but also illuminated by a galaxy philologists.

Again, the illustrious philologists of the Basra school the school of kufa 
can set al-kisa’I, a Persian savant who was entrusted by Harun al-Rashid with 
the education of his sons Amin and Mamun, al Farra, a pupil and compatriot of 
al-Kisa’I, and others.

Post Islamic Period :
The third stage of development of Arabic language begins with the fall of Baghdad and it continues till date.

Thus the science of Arabic grammar developed during the Umayyad and 
the Abbasid periods. This grammar is generally followed in styding Quran and 
Hadith. But in Iraq, the Arabic language has as considerable admixture of Irani 
and Turkish. in recent years French and Urdu could make their considerable 
places in the Iraq Arabic.

In Syria, several dialects might be disatinguished specially in the larger 
cities like Daunascus and Jerusalem. Borrowers from other languages (e.g. Turkish 
and Greek) are found there also. But the dialect of the fallahin (peasants) in the 
villages approximates very closely to that of Iraq.

Egyptian Arabic has been showing great literary activities during the last 
hundred years and the great university of Cairo has been the chief fostering
centre of this. Nugaib Mahfooz of Cairo has been awarded Nobel Prize for his literary works in Arabic.

A study of the history of Arabic language reveals that the language developed through Kufa and Basra schools of grammar and later under the patronage of the Khilifas of Baghdad is the classical language, whereas the language developed centring Cairo is the modern Arabic language through which dramas and novels have been written. This way Cairo has undoubtedly been the great centre of Arabic tradition, learning and research during many centuries.

Again the Arabic dialects of North Africa have been such influenced by Hamitic berbers or Libyan dialect that they are markedly different from the Arabic of Syria and Egypt. An earlier stage in the development of North African Arabic one group passed on into Andalosia in Spain where it gave rise to a very great literature. It is worth mentioning that the Spanish Arabs were the earliest teachers of Europe in arts, science and philosophy.

Before entering in India the Arabic language attained a definite shape. So, an overview of the Arabic language is relevant here.

**An overview of the Arabic language:**

Arabic is fairly considered to be the head of the Semitic family of languages. With its philosophically digested and well-methodized grammar and highly cultivated and vastly developed literature, Arabic is indeed the typical Semitic language. What deserves popular attention is the copiousness of its vocabulary which is perhaps unrivalled amongst the languages of the world. The Arabic languages possess multitudes of words to express the same thing; which point may be best illustrated by the fact that it offers a choice of a thousand words for 'camel', about the same number for 'horse' and about five hundred words each for 'sword' and 'tiger'. But the most valuable result of its copiousness is to be looked for in the fact it possess words expressive of the most slight differences.
of shades of meaning, in many cases where this distinctions do not admit of
being indicated in any other language except by a long and obscure round about
expression. There is an admirable work entitled “Fiqhul lughat” or the “Philoso-
phy of the lexicon” by “Tha’alabi” which contains many illustrations of this
assertion and from which may be taken:

Tabasheer means the beginning of morning. Ghasaq means the first part of the
night. Wasim means the dropping of a shower of a rain of spring. Sulaf means
the wine got from the first squeeze of the grapes. Bakurah means the first fruit
of a tree or a garden. Bikr means the child of a man. Nahl means the first drink
of water. Nu’as means the first attack of sleep. Istihlal means the first sound
uttered by a new born child. Tali’ah means the first portion of an army.

Again, there is to be found a class of nouns implying the same thing
in its different conditions. For example, when the saliva is in the mouth it is
called ridab but when it is rejected, it is called bujaq when fuel is burning, it is
waqut; otherwise hutab. The Sun, when rising, is called ghujala at other times
shams. Again, there may be found a large number of pairs of words, one mem-
ber of each pair being applied to an object when large, and the member to the
same object when small. For instance: A large tree is called shajar a small one is
fasil. A large date tree is called Nakhal a small one is assau. A large bird is called
tair a small one is called dukhkhal. A large boat is called safeena a small one is
qarib.

Again, there are many words signifying various degrees of fatness in
women, for example: when a women is moderately bulky with a fair proportion
in the limbs or delicacy she is called ribahla when she is increased in bulk but
not to the degree of ugliness, she is called sibahla but if the bulkiness has
rendered her ugly or awkward, she is mufadah and when she is astoundingly
huge, she is then Y’fadaj so there are words indicating degrees of fatness in man
also. a man is first lahim then shahim then balandah and then A’kkuk.
There are multitude of words showing the different degrees of bravery and timidty. For example; a timid man in the lowest degree is called *jaban* then *hayyabah* then *maf’ood* then *wara* then *haa ‘ila*. So, a brave man is called *shuja* then *batal* then *simmah* then *dhamir* then *halbas* then ‘*ahyas* then *nikl* then *nahik* then *mihrab* and lastly *ghashamsham*.

There are distinct words implying a human being in his different stages of age. For example; a child when in the womb is called *janeen* when he is born, he is *waleed*; when sucking, he is *wadee*, when weaned, he is *fateem* when he is able to walk, he is called *daarij* when he is in length of about five spans, he is called *khumasiy*. Again when his first teeth are shed, he is called *mathghoor* and when his new teeth appeared, he is muthaghghir, when he is above ten years, he is *mutara ‘ri* or *naashi* and when he is approaching the age of sexual maturity, he is *maraahiq* or *yaafi*. But during all these conditions he is called by general denomination or title *ghulam*. Again, when he is a perfectly developed young man, he is called *fata* or *sharikh*, but when he reaches the highest degree of blooming youth, then he is called *mujtami* when his age between 30 and 40, he is *shaabb*. Then from that age upto 60 he is *kuhl*. Then he is *shaikh*, then *kabeer* then *harim* and finally *kharif*.

On the other hand, the female is first *tiflah* when she is an infant, she is *waleedah* then *kaa ‘ib*, then *naahid* then *aanis* then *kaud* when she has reached the middle of her youth, she is *muslif*, when she is above forty, she is *shahlah* or *kahlah* then *shahbarah* then *haizaboon*, and lastly *gal ‘am*.

Then there are words indicating different degrees of beauty in woman. For example, a beautiful woman is called *jameelah* or *wadee ‘ah*, but when she is so beautiful that she is independent of ornament on account of her natural beauty, she is called *ghaaniah*. Again, when she, being extremely handsome, is very indifferent about dress and other artificial decorations, she is *mi’taal* when
her beauty is constant, she is \textit{waseemah} and again when she is blessed with abundance of beauty, she is \textit{qaseemah} and lastly when her beauty is absolutely transcendent, she is called \textit{raw'aa}. Moreover, there are distinct or separate words for the beauties in different parts of the body.

In clearness and simplicity of construction, the Arabic language compares favorably with most other languages; it clearly excels, it is believed, most languages of the Aryan stock in these respect. One thing that conduces much to this end, is its possession of certain fixed models called ‘baab’, by which multitudes of verbs of various roots are moulded into the same general form. The conjugation of the Arabic verb is highly inflectional; differing herein from the Persian, and forms the modern form of the English and most of the other Aryan tongues. Hence, the Arabic unlike those languages forms generally the verbs of different tenses, moods and voices simply by a modification of vowels. Pronouns too are often implied in the verbs; hence a sentence may be formed simply by a verb. Further this language peculiar forms are fixed for different classes of nouns and adjectives indicating peculiar meanings.

Another most striking peculiarity of the Arabic language is its possession of numerous forms of derivative verbs. When a primitive verb assumes one of these forms, it assumes also a different additional meaning. One of those formal peculiarities is that sometimes a verb is formed out of a sentence by way of abbreviation.

The Arabic, being a language which attained an early development and which was long written in and spoken by races of an intellectual cultivation and an enterprising spirit far in advance of their age has undoubtedly supplied multitudes of words of the languages of the west of the direct method of adoption and naturalization. It has done the same more obviously and openly, as everyone knows, for many oriental languages, such as the Persian, the Hindustain or
Hindi/Urdu/, the Turkish, the Malaya and the technical terminology of some branches of science and some branches of commerce are mainly drawn from Arabic in most of well known languages of Europe and Asia. Many of the analogies set forth in the following list may doubtlessly be proved to have originated in this way: and many more are due to the fact that this borrowing from the copious and expressive vocabulary of the Arabic has been carried on for centuries in the languages of the west-in the Spanish especially, which partly grew up under the shadow of the Arab rule in Spain-and to a large extent in the Italian. French and other languages of the Mediterranean shores -- perhaps even in the classical languages themselves of Greece and Room.

In India the advent of Arabic language took place alongwith the advent of Muslims in India. One special characteristics developed in India that it began to be taught in India as a religious language and such in reading and writing, the method that developed in India to retain the purity of the classical idioms of the language was scrupulously followed.

(b) History of Arabic language in India:
The history of teaching Arabic language in India is as old as the history of Muslims in India. Arabic is the language of the Quran and that of prayer of the Muslims and when they advented in India the teaching of Arabic began among them to meet the religious obligations. The teaching of Arabic in individual sphere preceded the teaching in institutional sphere. It may not be out of place to mention here that the Arab traders were the fore runners of the Muslims who established their rules subsequently. It is fascinating to note taht the Arab Muslims who had come as traders established their settlements in the coast area of South India. as the teaching of Arabic commenced in India along with their settlement, it is pertiment to discuss shortly the history of the settlement of Arabs in India.
The history of commercial intercourse between India and the Western Countries - Arabia, Palestine, and Egypt goes back to very ancient time. The Arabs took a very active part in the commerce between the Orient and the Occident. The rise of Islam in the beginning of the seventh century and the unification of the Arab tribes under a centralised state gave a tremendous impetus to the movement expansion which was going on since Pre-Islamic days. The first Muslim fleet appeared in Indian waters in 636 A.D. during the Caliphate of Umar, when Usman Sakifi, the Governor of Bahrain and Uman, sent an army across the sea to Tana. He was rebuked by the Caliph who threatened to meet out dire punishment to his kinsmen if the experiment was repeated. About the same time expeditions were sent to Broach and Debul, but Umar's opposition temporarily suspended the activities of the fleet and the policy of interference remained the in abeyance. During the Caliphate of Umar the land approached to India were explored and a great deal of information was collected, which led ultimately to the conquest of the Sindh in the eighth century by Muhammad bin Qasim. Meanwhile commerce by sea continued and Arab Muslims made their settlements in the towns along the South Indian Coasts. Thus the Muslim Arabs first settled on the Malabar Coast about the end of the Seventh Century. According to an account the king of Ceylon sent a present to Hajjaj certain Muslim girls who had been born in his country, the arphan daughters of merchants who had died there. The Bawarji, the piratical tribes of Kutch, attacked the ships and seized the girls. Hajjaj demanded their release from Dahir who did not comply with the demand. Upon this Hajjaj sent the expedition led by Qasim. This expedition was supported by the fleet which assisted in the attack upon Debul.

The name of Hajjaj, the Governor of Iraq, is also connected with the settlement of Arabs in the south. He is said to have driven some persons of
the house of Hasham to the desperate resolution of abandoning for ever their native country. Some of them landed on the Concan and the others on Cape Commerin. The descendants of the former are Newayadnts, of the latter, the Labbes.

In the eighth century the Arab Fleets attacked Broach and the ports of Kathiward Coast. Their trade and settlements continued to flourish. Henceforth Muslim influence grew rapidly. For over and hundred years the Muslims had been establishing themselves on the Malabar Coast. Before the ninth century was far advanced they had spread over the whole of the western coast of India. It produced a tremendous effect, and before the first quarter of the ninth century was over, the last of the Cheruman Perumal Kings of Malabar who reigned at Kodungallur had become a convert to Islam. As the consequence, were erected at eleven places on the Malabar Coast.

Thus the history shows that on the western coast of India the Muslims had settled early and grow in numbers by procreation and proselytization. Most of the settlers were Arab Muslims and their language was Arabic. So, they introduced teaching of Arabic among themselves and converts privately. When the mosques were erected, the teaching of Arabic among the children continued in mosque.

Thus the teaching of Arabic was introduced in India for before the establishment of the Muslim rule in Delhi. In fact, the teaching of Arabic began in India in the seventh century without any state patronage, but in individual and social initiative.

In Northern India though the Muslims began to appear on the border during the Caliphate of Umar the Muslim rule was established in Sindh by Mohamad bin Qasim in 728 A.D. during the Caliphate of walid. The Muslim rule was established in Sindh and Multan. However, the advance of the
Muslims was checked, and for the next three hundred years they remained confined to this corner of India. Their sphere of influence thus extended during this period over the principalities of Sindh and Multan over which they ruled, and the coastal towns of Sindh, Kathiwad, Gujrat and Konkon where they settled as traders. In the parts they became fully established, and it is possible that some of their adventurous captains made from their daring forays in Maiwa and Kanay in any case, Dabul, Somnath, Broach, Cambay, Sindan and chaul became seats of small Muslim Communities and nearly each one had its mosque. These mosques were definitely the centres of teaching Arabic to the Muslim children. As the Arabic is the language of prayer, it is a religious obligation to every Muslim to make to his children learn at least a minimum standard of Arabic required for offering prayers.

Nearly three centuries after the conquest of Sindh, Sabuktagin and Mahmud undertook their annual forays from the north west. But their effect was not great, only the Muslim domination was established in the Punjab. Another country passed, during which the disturbance created in Central Western Asia by the rise of the Turks turned the attention of the Ghori rulers of Afghan definitely in the direction of the east. The thirteenth century had hardly begun when the conquest of Northern India by the Muslims was completed. Within a quarter of a century the Muslim rulers had established their sway over the country from Punjab to Assam and from Kashmir to the Vindhayas. The effect of this conquest is the spread of teaching of Arabic in whole of India. In earlier period, the teaching of Arabic had been come an essential part of the day to days life of Muslims in the Coastal areas and now it become an essential part of the life in Northern India too.

The teaching of Arabic began in India, first privately in individual house then maktabs were established to cater the need of the religious education of
Muslims in general and for higher studies, the madrasas were established for imparting specialised education to the willing learners.

Long before the establishment of the Sultanate of Delhi, the Arab Governors of Sindh were the first to open maktabs, usually attached to the mosque, for religious studies in Arabic on Indian soil. The madrasa system was introduced during the time of Sultan Masud, the son of Sultan Mahmud of Ghazni. He reigned in Ghazni from 1030 to 1040. Long before the establishment of the Delhi Sultanate the Punjab was under the Ghaznavid empire and Sultan Masud established first madrasa of India in Lahore of the Punjab.

It will not be out of place to have a very brief discussion on the system of education introduced in India by the Ghaznavids which was followed during the Turko-Afgan period. The system of education that was introduced in India by the Ghaznavids was religious in nature. The primary centre of the education was the maktab. The makiabs were usually attached to masjids, Khanqahs, darghas and other holy shrines or places of worship. The maktabs would cater the need of the religious teaching, of Muslims in general and it was compulsory for every Muslim. The makiabs were run by mullahs or maulavis and maintained by the inhabitants of the villages or mahallas in which they were situated. The initial education consisted in memorising certain parts of the Quran which were deemed essential for every Muslim to remember for the purpose of his daily prayers.

The institutions of higher learning in Arabic and also in Persian were called madras or jamias comparable to modern secondary school or colleges. These were established by the Sultans and their province governors at central and provincial head quarters and other important towns which contained a sufficiently large number of the Muslim aristocracy. In madrasas the advance studies in language and literature of Arabic was adopted as one of the important
studies contained in curriculum.

This system of teaching Arabic continued throughout the Turko-Afghan and the Mughal periods. The education system introduced during the Turko-Afghan period was orthodox, and Akbar was the first among the Muslim rulers of India who made a serious attempt to reform the educational system to suit the national aspiration. But the teaching of Arabic in the maktab level also in madrasa level remained unaltered though provisions for secular teaching in madrasas was introduced.

The madrasas were established and run by the rulers during the Turko-Afghan and the Mughal periods. But the ulamas or the learned persons also established madrasas at their own initiatives. In such cases they were lavishly patronised by the rulers. The family of Shah Waliullah of Delhi is a traditional family involved in madrasa educational system in Delhi.

After the Mughals, the East India Company became the masters of this country. In respect of education, the Company followed the early system during the early phases of their rule. In 1781, Warren Hastings the first Governor General of the Company established the Calcutta Madrasa to impart education through Arabic. In the middle of the nineteenth century the University System of education was introduced in India at the behest of the British rulers. But the madrasa system continued. Two types of madrasas sprang, one with government patronage and other without any help from the government. But in both cases, the teaching of Arabic formed a part of curriculum of the religious studies. On the other hand, the provision of teaching Arabic made in universities also. The madrasa and the university system of the British period are still in vogue in this country. The establishment of Aligarh Muslim University in the early twentieth century gave a gnat impetus to the teaching of
Arabic in College and University levels in India. During the last phase of the British rule, Arabic began to be taught in school level also.

(c) Method and purpose of teaching Arabic in India:

We have already seen that teaching of Arabic was introduced in India with the advent of the Muslims in this country. The teaching of Arabic language in primary level served two purposes: (1) to memorise some portions of the Quran required for daily prayers and (2) to acquire some preliminary knowledge of Arabic language as a formative stage of higher studies. In primary level two methods of teaching Arabic language were followed. A child might be sent to a *maktab* attached masjid or shrine. A *mulla* or *maulavi*, in charge of, the masjid however, small, in each Muslim locality or mohalla, would run a single teacher *maktab* within the premises of the masjid itself; sometimes, he might hold the classes in his own house. A wealthy child might receive the teaching in elementary Arabic from a tutor at his parental house; the practice of appointing *ataliqs* or tutors for imparting education to the children of nobility and the reach was common, these tutors were handsomely paid by their patrons. Otherwise, education, in other words, teaching of Arabic was free and open to all.

The first lesson started with the recitation of the opening sentence of the Kalima by the maulavi which the pupils were asked to repeat. The teaching of Arabic at the initial level was oral. It consisted in memorizing certain parts of the Quran which were deemed essential for every Muslim to remember for the purpose of the daily prayers. The elementary knowledge in three Rs. was imparted through Persian while oral instruction accompanied by memorisation of religious texts, s given in Arabic. Thus a child was made familiar with the Arabic and Persian languages almost simultaneously. Once he was able to read simple sentences he was taught elementary rulers of grammar and asked
to read the Quran. In the early medieval age, the maktab attached to mosques or shrines had the provisions for teaching the children in the art of writing. The teacher wrote a few letters of alphabet on the takhit ‘the wooden writing board’ with black ink and pen of reed, and the pupils was instructed to handle the pen properly and moreover the writing letters or in immitation thereof so as to make him familiar with the world forms. When a child was able to read the Quran and write simple sentences, he was asked to study small books, containing short stories, poems or lessons in Hadis written in simple language. As days passed on, the number of mosques increased so also the number of maktabs. In course of time, maktabs alongwith the masques were built a over India a:nd medium of instruction was transformed to vernaculaic languages from Persian. During the British rule, when the secular Institutions for primary education developed all over India, the maktabs retained the provision of instruction of priliininaiy Arabic and the provisions of oral instruction and reading of Ouran were the purpose of the maktab. The other subjects earlier taught in makiabs became the part of elementary education of the madrasas.

The purpose of the madrasas was to impart higher education in Arabic and Parsian. It is to be mentioned here that there was no separ arrangement of teaching only Arabic. Arabic was taught in madrasas as a religious subject though provision for advance study in the Arabic language was there. The contemporary literature, particularly the /jaz-i-Khusravi gives us a glimpse of the curriculum adopted by variou madrasas of early medieval age. A brief discussion on them msy throw some tight on the purpose and method of teaching Arabic during those days. Apart from advanced study in the languages and literatures of Persian and Arabic, and the Islamic studies, iz, mo theology laftir- exposition of scriptuners hadn tradition of Prophet and flq-jurisfi the secular subjects of higher education comprised riyazi - mathematics.
Kalam - scholasticism, najum astronomy; akhlaqiat - ethics, falsafa- philosophy, tasawwuf mysticism. Montiq, tawarikh - history and manqulal-rational science. On the whole the madrasa laid stress on religious studies and linguistics. But no separate arrangement was provided for teaching Arabic only. The method of teaching was also stereotyped. The scholars said their prayers in the college and the Quran was invariably recited everyday by those who had memorised its text by heart. The teachers lectured in the classroom, while religious discourse and seminars were also a common feature.

Thus in the early medieval period, the curriculum of the madrasas included language and literature as one of the subjects prescribed for studies. However, the manqul- theosophy, tafsir, hadis, and fiq were also taught in Arabic. But medium of instruction was Persian. In the madrasas of the present day, the Arabic grammar written in Persian is followed. But in course of time the importance of Arabic became almost secondary.

During the period of the Mughal rule ‘some reforms were made specially by Akbar in the education system. But the maktab system, where elementary knowledge of Arabic was imparted to the pupils and the madrasa system where Arabic was taught along with other subjects continued. Though Arabic had become a secondary language to be studied during the early medieval period, the highest Muslim education was imparted through this medium during the Mughal period. All books of science, not to speak of theology were written in the Arabic language, and Persian was studied only as an accomplishment in the cultural society, like French in Europe. The most advanced Muslim students of India used to pay visit to Makkah in Arabia and stay there for one or more years to give the finishing touch to their knowledge of Arabic. A Makkah degree commanded the highest respect in India and was often considered as the necessary qualification for Qaziship. The tutors of princes
were frequently chosen from this class of people.

However the system of teaching that was followed during the Turko and the Mughal periods was dogmatic, the purpose was religious as well as retention of feudal attitude and the method was stereotyped. During the reign of Aurangzeb, consequent upon the feeling of necessity for modification of the curriculum of the madrasa, a committee headed by Mulia Nezamuddin was formed by the order of the Emperor for preparing a new course and curriculum. Thus the new curriculum known as dars-e-Nezami came into existence and till it continues in all madras of the sub-continent both quorum (meaning national - now days public) and provincialised or Government recognised with slight modifications from time to time. The important feature of the said Nezami curriculum included the books on Arabic grammar composed by Indian scholars keeping in view the Indian situation. The purpose and method of teaching Arabic language and literature in madrasas introduced in the early medieval period continued for centuries and remain the same even today though passed through the period of the British rule.

During the period of British both the maktab and madrasa systems of education continued. But in course of time, as the secular system of education was introduced at elementary, secondary, degree and university levels, the maktabs and madrasas become the centres of religious education only. The makiabs remained attached with the mosques and became the centres for teaching essential preliminary lessons required for a general Muslim for his day to day life, in the curriculum, of course, included memorisation of some parts of the Quran required for daily prayers and reading of Quran without understanding its meaning. But writing was not trained. This system of teaching in maktab continues till today.

The madrasas became the centres for specialised education in religious
During the British rule two types of madrasas emerged the Government aided or run madrasas and private or Qaumi (national), madrasas. But in both the types madrasas Arabic was taught mostly as religious subjects, though provision for advance studies in Arabic language was there. But this was only to help a student in his studies of religious subjects. This system is still vogue in the whole country.

During the later part of the British period a regular system of education developed the primary School, High School, College and University. In the curriculum of High School Arabic was prescribed as one of the compulsory languages to be taught. Other languages were Persian and Sanskrit. In College Arabic was prescribed as an elementary subject. In otherwords, Arabic became one of the optional readings in School, College and University levels. Another system of teaching of Arabic was provided in M. E. and F: madrasas. This kind of institutions provided teaching of the course and curriculum of M. E. Schoci and High School with only difference that Arabic was a compulsary sul to be taught there. In school level short stories written in easy language, grammar written in English or Varnacular and translation from English to Arabic and also Arabic to Varnacular or English were prescribe in the curriculum.

The teaching of Arabic along with general subject during the British period continues till today with a sought modification. The purpose of teaching Arabic alongwith secondary and higher education is to make some students specialised in the language. The method followed is that what is followed in case of that languages.

References
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