INTRODUCTION

Praise is to the Almighty Allah who is the creator of the whole Universe. Praise is to Him who enabled me to write this thesis. I begin in the name of Allah, the Most Beneficent and the Most Merciful and offer my heartiest and lustiest benediction to the Prophet Muhammad (Peace be upon him)

Arabic is the youngest variety of Semitic group of languages. It had been originated a few centuries before the emergence of Islam. This language has always been considered the most sacred language by the Muslim simply because it is the language of the Holy Quran and Hadith. In fact, today, it has assumed the international status because of its wide application in trade, commerce, science, technology and cultural activities in the world.

In the sub-continent India, the Arabic language was first introduced by the Arab traders. With the passage of time, Arab culture and traditions influenced the Indians in various ways. In the 1\textsuperscript{st} century AH, indo-Arab relation took a special shape for the emergence and arrival of the great and bright religion, Islam. The Indians started learning Arabic language not only to carry on the trade but also to know Islam. Thus Arabic spread and flourished in India.

Moreover, in the 19\textsuperscript{th} century, for the development of Arabic-Islamic literature, a number of institutions were established such as Darul Uloom (Deobond), Nadwatul Ulama (Lucknow), Madrsatul Islah (Azamgarh), Al- Jamia Al-Salafiya (Banaras) and also a number of Islamic Institutions known as Madrasas and Maktabs for the primary Arabic education. Besides these, there is a number of Universities established in 19\textsuperscript{th} and 20\textsuperscript{th} centuries which have been playing an important role in the promotion and development of Arabic language and literature such as Calcutta University, Madras University, Aligarh Muslim University, Bombay University, Allahabad University, Jamia Millia Islamia, Delhi University, Lucknow University, Osmania University, Banaras Hindu University, Patna University, The English and Foreign Languages University (EFL.U), Calicut University, Jawaharlal Nehru University, Assam University etc.
In the field of Arabic and Islamic literature, the writings of Indians attracted the attention of even the prominent Arab scholars such as Abul Hasan Mas'udi, Abu Raihan Beruni, Ibn of Batuta. There is a good number of Indians who have produced very valuable works in the field of Arabic-Islamic Literature like Mohd. Murtaza Zubaidi, Waliullah Dehlawi, Muhibullah Bihari, Anwar Shah Kashmiri, Abul Hasan Ali Hasani Nadwi, Mohd. Mohd. Rabe Hasani Nadwi, Prof. Ijtaba Nadwi and so on.

In the 20th century AD, India has, in fact, produced a number of prominent Arabic writers whose works have been received well by the Arabs and these works have been playing a great role across the Islamic world in the development and understanding the Islamic and Arabic philosophies and teachings. The following writers are considered to be amongst the best:


Apart from this, some other Arabic writers at present have produced valuable works in the different fields of Arabic-Islamic literature. Amongst them, Mohd. Rabe Hasani Nadwi, Rector of Nadwatul Ulama, Lucknow can be placed at the top of all the present writers. He has so far produced a good number of books which have received well even by Arab writers. Some of his works have been included in the syllabi of a number of Indian and foreign institutes.

In addition to his academic activities, he is seriously engaged in other fields and holding important posts as on 20 March 2010, he was re-elected unanimously as the president of All India Muslim Personal Law Board in its 21st annual convention held at Nadwatul Ulama and it is his third term as the president of the AIMPLB.

Mohd. Rabe Hasani Nadwi, being a person international, a status wise and pious, a figure highly renowned in our time, occupies important chairs of many national and international Arabic-Islamic organizations and educational institutions.
In India, he is
(a) The President of Islamic Research and Publication Council, Lucknow.
(b) The President of Religious Education Council, U.P.
(c) The President of Dar-e-Arafat Academy, Raebareli.
(d) The President of Majlis-e-Sahafat-o-Nashariyat, Darul Uloom Nadwatul Ulama, Lucknow.
(e) The President of Deeni Taleemi Council, Uttar Pradesh
(f) The Executive Member of Darul Musannifin Academy, Azamgarh.
(g) The Executive Member of Maulana Azad Academy, Lucknow.
(h) Member of Aligarh Muslim University Court, the supreme governing body of the University.
(i) The Patron of Payam-e-Insaniyat.
(j) The Patron of Islamic Fiqh Academy (India)

In foreign countries, he is
(a) The Trustee of Oxford Centre for Islamic Studies, Oxford University, U.K.
(b) The Vice President of the Alami Rabita Adab-e-Islami, Riyadh (K.S.A.)
(c) The Vice-president of World Islamic League.
(d) The President of the Branch of World Islamic League for the sub-continent India.
(e) Founder Member of Rabita Alam-e-Islami, Makka Mukarramah.
(f) Member of International Islamic University, Chittagong and so on.

Keeping in mind all these aspects, I have found his personality and works need to be brought to lime light.

My research work entitled “Indian Contributions to Arabic Literature: A Study on Mohd. Rabe Hasani Nadwi” contains two sections of study. The first section bears the arrival, introduction, spread of teaching and learning of Arabic language and its literature in India. The second part is contains the detailed discussion on the life and works of Mohd. Rabe Hasani Nadwi. So to make my research work precise, full-fledged, easy-understanding and comprehensive. I
have divided my thesis into 4 (four) chapters in addition to “Introduction” and “Concluding Remarks” and each chapter contains some sub-chapters.

In the first chapter “A brief history of Arabic studies in India”, I have discussed about the Indo-Arab interaction and specially about the trade for which the interaction between the two countries took place. Then I have discussed about the socio-political and educational interaction between the sub-continent and the Arab world. In the first century AH, Indo-Arab interaction took a special shape for the arrival and emergence of the bright religion Islam India. In this chapter, I have discussed about the advent of Islam to India. Thereafter I have mentioned some of the important centres of Arabic-Islamic learning in India. I have dealt with the details of each centres while giving due importance on teaching and learning of the Arabic language and its literature of these centres. Then I have discussed about some of the prominent Arabic scholars of India who are widely renowned in different spheres of Arabic-Islamic literature. They are Hamiduddin Farahi (1863–1930 AD), Abul Hasan Ali Hasani Nadwi (1914-1999 AD), Allama Shibli Numani (1857-1914AD), Maulana Wahiduddin Khan (b. 1925 AD), Anwar Shah Kashmiri (1875 – 1933AD), Zulfiqar Ali Deobandi (1247-1322AH), Sheikh Ashiq Ilahi Bulandshahri (1925 – 2002 AD), Qazi Athar Mubarakpuri (1916–1996 AD), Muhammad Qasim Nanatawi (1832-1880 AD), Shabbir Ahmad Usmani(1886-1949 AD), Rashid Ahmad Gangohi (1829-1905 AD), Maulana Mahmud Hasan (1851–1920 AD), Maulana Munir Nanatawi (b. 1247AH/1831AD), Maulana Muhammad Ahmad (1862-1928 AD), Maulan Habibur Rahman (d. 1348AH/1929AD) and Sayed Sulaiman Nadwi (1884-1953 AD). I have brought their life and works in the discussion.

In the second chapter, I have dealt with the early life of Mohd. Mohd. Rabe Hasani Nadwi, his family background and his education life. Thereafter I have dealt with the teaching life of Mohd. Rabe Hasani Nadwi. Besides, Mohd. Rabe Hasani Nadwi is an international scholar in the field of Arabic-Islamic world. He visits different countries of the world. Thus in this chapter I also have discussed about the visits of Mohd. Rabe Hasani Nadwi to the different parts of the world.
In the third chapter, I have dealt with the Arabic works of Mohd. Rabe Hasani Nadwi. At first, I have given the introduction of each of his Arabic books and then I have analysed subject matter of each book in detail. The books are

- قيمة الأمة الإسلامية: منجزاتها وواقعها المعاصر
- الغزل الأردني: مجاوره ومكانه في الشعر
- تاريخ الأدب العربي: العصر الإسلامي
- العالم الإسلامي اليوم: قضايا وحلول
- الأدب العربي بين عرص وتقد
- أضواء على الأدب الإسلامي
- مقالات في التربية والمجتمع
- رسالة المناسبات الإسلامية
- منتشرات من أدب العرب
- في وطن الإمام البخاري
- في طلال السيرة

In this very chapter, I also have mentioned the views on the works of Mohd. Rabe Hasani Nadwi made by his contemporary scholars.

In the last chapter, I have discussed about the various types of efforts Mohd. Rabe Hasani Nadwi made for the development of Arabic language in India. I also have discussed the various efforts he made for making the Islamic ethics very popularized in India and abroad by creating better understanding with other communities scholarly following the Holy Quran and Hadith of the Prophet Muhammad (Peace be upon him).

It is worth mentioning here that no one has done any work on the life of Mohd. Rabe Hasani Nadwi till to-date and no-where his biographical information is available in detail on which I could rely upon. Only some scattered materials I have found available in a very few Newspapers, Magazines and books which could serve a little to the purpose of my research work. So to make my research work full-fledged I studied the valuable books books written by Arabic-Islamic scholars of India. Their writings helped me a lot in writing my thesis. I will be always in debt to them.
Besides, I have undertaken field works to many institutions and collected data for my research work. I have visited libraries of many universities and Islamic centres. The librarian of respective library helped me much that I cannot explain here. It is to mention that the teachers and students of each university and Islamic centres also helped me and amongst them, I am to mention the name of Wasiq Nadwi, Mudarris of Nadwatul Ulama Lucknow and Dr. Rezwan of the department of Arabic, JNU. Their help will be ever memorable in my whole life. May the Almighty Allah bless them all.

Nevertheless, the person who gave me the breath to start and accomplish my research work is Dr. Ashfaq Ahmad, Associate Professor, department of Arabic, Assam University, Silchar. His valuable guidance has brought the fuel to my enthusiasm of research. I learnt from him even the style and process of writing my thesis. His suggestion has encouraged me every now and then to proceed not only in research but in the practical education life as well. I would like to mention here that I could never complete my research work without his keen help providing valuable idea, advice and suggestion. He dedicated much of his valuable time for me and for all these I keep my gratefulness to him forever. I am also grateful to the other faculty members Prof. A. M. Bhuiya, Dr. A. Quddus, Dr. Mustafizur Rahman of the department of Arabic, AUS. The help I sought from them many times is ever memorable. I feel myself in debt to them forever. May Allah bless and long live them.

Besides, I will always be in debt to my honoured father Redwan Uddin and my high-esteemed mother Hazira Kahtun for their dedication in putting me forward towards research work. I am also ever-grateful to my respected teachers Dr. Fazlur Rahman, Dr. Mahtabur Rahman, Abdul Wadud, Abdul Shakur, Badruzzaman Choudhury and my maternal uncle Abdul Hamid Barbhuiya for their kind help and suggestions in the progress of my research work. All of them are engaged in different colleges and schools teaching Arabic-Islamic Education.

I conclude here by praising the Almighty Allah. I pray to Him for success in life forever. May Allah bless and long live all the learners and learned personalities.

A F M Sulaiman
Department of Arabic.
Assam University, Silchar.