It may seem somewhat queer to think that the Arabian Art, Culture and Language had cast or far-reaching influence on the art, culture and language of the West. The Arabian civilisation was a subsequent phenomena in comparison to that of the West. In fact, when the west experienced the waves of Greek, Roman and Christian civilisations Arabia was simply covered with unspeakable barbarity as Prof. Hitti described it. No other people of the world was more blood thirsty than the saracanes, no other state existed in the-then would who were more superstitious, devoid of civic sense and selfish than the Arabs. They had no religion which was common to all. Group feeling was the only bondage for them.

It was Prophet Muhammad who brought them into the light of civilisation. His divine teachings and the promulgation of the Holy Quran reshaped the minds of this unruly people and the able statesmanship of the later caliphs under the banner of a mighty religion Islam, included the name of Arabia into the annals of the civilised nations of the World. Muhammad, the prophet was indeed the father of Islamic civilisation and of the Islamic people. This was the story of 7th Century A.D. As such, how a subsequent civilisation could cast its
impact on a civilisation which was in fact its predecessor, is really an interesting question for a researcher to find apt answers.

Virtually, here lies the truth which is though strange yet a cent-percent reality. When the European World, except the Hellas was going naked, uncivilised and barbarian, Arabia had a well founded civilisation. This was the civilisation of Missore better known as the civilisation of the Niles. It had its contemporaries, the Dravadian or Harappan culture of India and the Hellanic civilisation of Greece. The Aryans were yet to come to India and Iran. The Pyramids of Missore, the pomp and grandeur of the Faraos (Kings), the mode of living of the rank and file were really a wonder to the western world. To speak it more accurately, they are still a wonder for them.

During the Greco-Roman period, and subsequently during the reign of Julius Caeser of Rome, Arabia had the close contact with the west, specially with Greece and Rome. The influence of Queen Cleopatra is "the Serpantile of the Niles" of Mark Antony of Shakespeare, on western elite was nicely depicted by William Shakespeare in his immortal drama "Antony and Cleopatra". While the Romans conquered Missore, they obviously came in contact with the
Arabian civil life. Usually the soldiers who formed the main wings of the ancient European victory - garrisons used to be freelancers. They were composed of heterogenous races. Naturally they owed no definite loyalty to their garrison or for whom they fought. As such they freely accepted the Arabian (i.e. Missore) mode of living. By dint of their marriage or elopement with the women folk of the defeated Missorians and of the Arabian peninsula, they brought forth the progenies who were neither Arabian nor European by culture and civilisation. This section naturally became void of all good qualities and attributes of a man. This was stimulated further by the hard life of desert dwelling and the oppression and suppression which they had to experience very frequently due to foreign invasions. If it is judged from the sociological point of view this may be accepted as one of the causes as to why the Arabians were so unruly before Prophet Muhammad's birth.

This was apparently the picture of Arabia till 630 A.D. In between these period the West-World embraced Christianity of Christ. Christ was born at Palestine which was an integral part of Arabia. The story that Bible tells us about Christ is the story of Arabia. The Magis, who brought the gift for 'the Babe in the manger' came from the East which were invariably the saracans of
Arabia. When the west accepted the Palestonian mode of living as a token of respect to Jesus, it obviously means, they accepted the mode of living of Arabia. In Muslim mythology too, we get the names of "Mussa", "Yusuf", "Morrium" etc. which are just the other names of the holy personalities of the Book like 'Joseph', "Marry" etc.

But from the Prophet, history took a reverse course. So long west invaded Arabia. But now it was the turn of Arabia to hoist the flags of Islam in West. During the reign of the first four pious Caliphs i.e. Abu Baker, Omar, Uthman and Ali, the Islamic people not only consolidated its position in and around Middle East but approached towards Spain. The Islamic conquest of the Continental region had undoubtedly influenced the western life-style and its cultural activities. Though the west did not deviate from their faith on Christianity - they accepted the basic norms of Arabians social life. In reality there is a close affinity between Christianity and Islam. Both postulate for one God and one faith. Islam also accepted Jesus as one of the Prophets. This similarity of faith and unity in thought had helped the west to accept the Muhammedan doctrine and mode of living, rather unhesitatingly in their common life. Moreover the social life of a community is generally shaped by the
geographical condition of that particular land. As such the European countries which have no geographical resemblance with Arabia have influence of the Arabians over them. But where the conditions were some way or other identical they could not altogether shake off the influence of the Islamic civilisation.

Analysing the relation from the linguist© point of view we get another picture of Arabian influence on the west. At one time "Sumarian", now preserved in writing, was spoken as the first language and was neither Semitic nor Indo-European. Early literary traditions and literacy of the elite began in this central land of the South West Asia, and extended from the Sumarian old Persian and Akkadian literatures to Asia Minor (Hittite) in the North and the Nile (Egyptian) in Africa. Akkadian and Persian seems to have been the first two languages put to wide international use. Arabic itself a Semitic language which is still spoken in the Middle East. We can draw the conclusion in other way. The original literary language of Middle East was "Abestha", from which subsequently the Persian language developed. The "Abestha" language is as old as the Sanskrit Language of the East. These were the earliest branch of the Indo-European family of languages. The "Hebru" language of the
Palestinians, in which "The Book" was written, the "Gothic" language of the Germans and the subsequent European languages were the latter additions of the Indo-European language stream. Modern English was the latest creation which came out from the old Anglo-Saxon language wing. It seems clear that while the Arabic language was at the root it must have influenced the western languages to a great extent. Since language is the primary bondage for the social life of a community, it must have influenced the Western Social life in that way.

Romanticism was the product of late 16th century England, but it can not be called its sole product in any sense because the Arabian literature during the Umayyed and 'Abbesid period had enough of it. Shakespeare, Milton and other poets of England had reverence for Arabia. They wrote a number of poetry on Arabia. In facts, the metaphysical poets of Europe collected their materials and inspirations from the Arabian poets, since the Arabian literary personalities were not only romantic but were practical too. Large number of Arabic literary works were translated into English and other European languages like "Imam Gazâlî, 'Avscine etc.

Hence, I intended to ascertain what type of influence did Arabia cast on the West? Was it negative? Did it
influenced the west apparently? Is the influence still there? If so what type of and how far?

But while going deep into the matter, I was left with no other choice but to confine my research up to the period of Abbasids owing to the vastness of the subject matter. It appeared to me that the Islamic civilisation is like an ocean, unfathomable, unsurpassable. It requires the whole life-span of a researcher just to know a particular branch of Islamic contribution to other civilisations of the world - be it literary, scientific, linguistic or cultural. At the same time, I was shamefully conscious of my ignorance about other languages for which I was rather compelled to confine my research only on English language, though I have taken learned assistance from the persons who are experts in Arabic and Persian language.

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