

Impact of Indian Educational and religious institutions for the development of Aarabic Language

Syed Atiquar Rahman

Assistant professor
Department of Arabic
P.B. Anchalik Mahavidyalya

Abstract:

Arabic belongs to the semitic group of language It had cam into existing since the early part of the 6th century A.D. The entire muslim world considered it as the most sacred language as it is the language of the Holy Quran and Hadith. Now a days it has been applied in trade, science, techndogy and cultural activities in the world consequently Arabic language is able to assume the international status in the world to a great extent. Moreover, the Arab traders first introduced Arabic language in the Sub continent India through the help of trade and comers. Soon the Indian started learnng Arabic language to carry an the trade and know Islamic teaching. In this way Arabic spread in India. In the 19th century a number of Islamic institutions were established in different places in India in order to develop Arabic language In addition a considerable number of madrassas were established. Later some Islamic institutians were setup in Assam where Arabic language was taught with great interest. Arabic is still taught as a classical language for understanding the holy Qaran and Hadith & the institution played a vital role to the development of Arabic language. Besides modern madrassas and universities in Assam offer farmal courses in Arabic. Thes parer high lights the contribution of the Islamic institutions to the development of Arabic language.

Keywords: Saered, assume, status, vital, institution,trade, commerce

Introdution:

Arabic belongs to the semitic group of languages. It was originated in a few countries before the emergence of Islam. Moreover the Muslim always consider it as the most sacred language in their day to day life because it is the language of Holy Quran and Hadith. Now a days it has been applied in trade, science, technology and cultural activities in the world. Consequently Arabic language is able to assume the international status in the world to a great extent.

Moreover the Arabic traders first introduced Arabic language in the sub-continent India through the help of trade and commerce. At the same time Arab culture and tradition greatly attracted and influenced the Indians in different ways. According to the historical point of view Indu-Arab relation took a special shape for the emergence of the bright religion Islam. Soon the Indian started learning Arabic language not only to carry on the trade but also to know Islamic teaching. In this way Arabic spread in India. In

the 19th century a number of Islamic institutions were established in different places in India in order to develop Arabic language and literature. Besides a considerable number of Madrasahs and Makhtabs were established by the Sultans under the personal guidance and interest. Such institutions produced a lot of poets, writers, Islamic thinkers, commentators of the Holy Quran and scholars of the Hadith.

In the 20th century a considerable number of literary figures and scholars got world-wide fame for their valuable works and literary achievements. Apart from this there are now more than 40 universities where Arabic language is being taught. In this regard the names of some universities like Assam university (Assam), Aligarh Muslim university (U.P.), Jamia Milia Islamia (Delhi), Jawaharlal - Nehru university (Delhi), University of Allahabad (U.P.), Patana university (Bihar), Kerala university (Kerala), Guwahati university (Guwahati), Usmania university (Telangana) Assam university are notable.

In addition to these universities some colleges having departments of Arabic in different parts of India are taking active parts to develop Arabic language and literature.

Role of Indian religious institutions for the development of Arabic language:-

In the 19th century some Islamic institutions like Madrasahs and learning centres were established in which process of teaching and learning was done. These institutions played a very important role in producing many great Ulemas and scholars who have international reputation. Besides they have widely known in the Muslim world through their valuable books and visions. However the Islamic centres and institutions were founded in India in the 19th Century A.D. In this connection the most renowned centre is Darul Ululum Deoband

Darul-Uloom, Deoband, Saharan pur, (UP) :-

The Darul Uloom Deoband is a great centre of Islamic studies in India. It is also one of the prolific centers of Arabic language and literature. In 1866 It was founded by prominent Islamic scholar, Maulana Muhammad Qasim Nanautvi. The other founding scholars were namely Maulana Rasheed Ahmed Gangohi and Hajji syed Abid Hussain. However this institution became the centre of Islamic learning in India and Asia. It is later known as the "Al-Azhar of India". It is notable that Maulana Muhammad Qasim Nana tauji, Hajji Muhammed Abid Hussain, Muhammed Yaqub, Shaikhul Hind, Maulana Mahmudul Hasan, Mufti Abdul Aziz-ur-Rahman and Maulana Husain Ahmed Medari were also prominent teachers of this institution. By dint of hard labour these teachers succeeded in producing many new scholars and thinkers who were product of this intuitions. Moreover Darul Uloom, Deoband is the first and pioneer educational institution in India. On the other hand this institution has produced a large number of outstanding religious leaders and learned men. Most of them made worthy contributions in different branches of Islamic learning. As for example the scholar Maulana Ashraf Ali who wrote more than 50 books, Maulana Mufti Muhammad Shafi who wrote 100 books in Arabic and Urdu. It is notable that Teaching of Hadith was made in Darul Uloom. The institution is successful in such educational purpose. Above all thousands of Ulemas, preachers, authors and literary men are coming out of this institution were busy in developing Arabic language and literature by their invaluable works. Contrary to this Darul Uloom Nadwatul Ulama is another Islamic institution in India. It took up the teaching of Arabic as a living language. It has produced high ranking scholars who have made some invaluable contributions to the study of Islamic history literature, Scholastic, theology and life history of

the prophet. Besides Darul Ulum, Nadwatul Ulama also aimed at establishing central library cum-centre of study and research on Islamic ideals and thought to bring out suitable literature. Later Nadwatul Ulama has own library having more than 80,000 book on various subjects including hand written books in Arabic and also in Persia and English. It is helpful for research purpose in Islamic studies. Indeed it has excelled all other centre of Islamic learning in India in importing training and speaking Arabic language. On the other hand the publication of books in Arabic for students from Elementary to university is another great contribution of this institution. Their publications helped the students in understanding Arabic language easily.

On the other hand Madrassa al-Islah was established by sheikh Hamiduddin Al-Farahi in 1909 in Azamgarh. Some great personalities who have graduated from this Madrassa are Maulana Amin Ahmad Islahi, Maulana Najmuddin Islahi and so an.

Mazahirul Ulum, Saharanpur is another centre of Islamic learning having International reputation. This institution was established by Maulana Sadat Ali in 1886 in Saharanpur. Many great traditionists like Maulana Ahmad Ali, Maulana Idrish, the author of the book "Miskatul Masabih were produced by this institution

Aligarh Muslim University founded by Syed Ahmad Khan, is one of the most prominent universities in India. It has been offering courses on Arabic language and literature. This university has a remarkable contribution to the development of Arabic literature in the Indian Sub-continent. Besides it has been publishing a large number of Arabic books, journals, newspapers, Magazines etc. On the other hand Bombay university was established in 1857 A.D. In this university Arabic language and literature has been taught in deferent stages in learning including doctorate.

amia Milliyah Islamiya was established in 1920. Arabic was introduced in its course . Different courses on Arabic language and literature are offered including B.A. M.A.,Mphil and PhD.

Apart from these universities there are many colleges spread over in some states of India, such as Kerala, Assam, Jammu & Kasmir, West Bengal and Tripura that have departments of Arabic. There scholars and writers teaching in the modern colleges and universities took part mainly in translation. Their valuable writing and translations from other languages like English, Sanskirt, into Arabic and Urdu helped in developing the store house of Arabic literature.

It is noteworthy to say that contributions of Indian educational and religion institutions to the development of Arabic literature is Immense. In this connection the religion. Institutions established throughout India produced a good number of Islamic scholars, poets, writers, Islamic thinkers, commentators of the Holy Quran and scholars of the Hadith. Their noble works can be compared to any work of any great Arab scholar. In this regard the following scholars are notable.

Allamah sighani Lahori, the author of the great book al-"Ubabuz-Zakiher Wa al-Lubabul-Fakhir " on grammar and Lecxicography. While Gulam Ali Azad Bilgrami (1116-1200 A.H.) who has produced many outstanding Arabic books on history and literature like "Subhatul-Marjan Fi Asare Hindustan."

Besides he is regarded to the greatest Indian Arabic poet. On the other hand he is also well known as Hassanul Hind. It is noteworthy that he composed 11,000 verses which show his extraordinary poetic talent. Another Indian Muslim scholar is Shah Waliullah al Dahlawi, who produced the valuable book like "Hujjatul Balighah" on the science of Hadith. Abul Hai al- Hassani, (1286-1341 A.H.) the writer of the famous book "Nujhatul Khawatir" on the great Indian scholars in different fields. Zainuddin bin Abdul Aziz who produced an authentic prose work namely "Tuhfatul Mujahidin, Siddiq Hasan Khan (1248-1307 A.H.) who, besides being a poet, was a great scholar of Hadith. Besides, in the 20th century, a good number of literary figures and scholars having world wide fame are similar to that of the great Arab litterateurs. For instance, Abul Hasan Ali al Nadwi (1914-1999 A.D.) the author of the world famous book "Islam and the world" Abul Aziz Maimoni (1888-1978 A.D.) who formerly held the chair of Arabic in the universities Aligarh And Karachi has been recognized as one of the greatest living authorities on Arabic language and literature.

Above all the scholars and writers teaching in the modern colleges and universities have taken part mainly in translation. At that time a considerable number of valuable works have been translated from Sanskrit, English, Urdu, etc. in to Arabic by them. Likewise they have translated hundreds of short stories, plays, novels and religious essays from English, Hindi in to Arabic. In this way the modern university teachers and scholars have contributed to develop Arabic language and literature.

Conclusion:

In conclusion it can be mentioned that India is one of the most well known non-Arab states where Arabic language and literature grew and developed to a great extent. The Arabic language came down to Indian territory through the Arab merchants and traders. Consequently the Indian scholars are greatly influenced by Arab culture and traditions. During the period of Arab rule in Indian territory Arabic continued to be an official language of the government and Administration. Then the Madrasa and Islamic learning centres established in different places of India played a vital role in producing a lot of outstanding learned men and literary figures who tried their best to strengthen the store-house of Arabic literature with their valuable writings having literary value and moral teaching of Islam. Thus the Arabic language and literature widely developed in India.

REFERENCES:

1. Ahmad, Dr. Ashfaq: Musahamatul –Hind Fi al-Nalhr al- Arabic Khilala al-Qarn al Ishreen, New Delhi, Makoff printer, 2000.
2. Yusuf, Prof, S.M.: Studies in Islamic history and culture, Delhi, Adam Publishers and Distributors, 1992.
3. Jamia Darul Uloom Deoband: Tarihiha Wahidamatuha (I.M.H press private Limited Delhi) PP.9-11.