

A STUDY ABOUT THE IMPACT OF ARABIC LITERATURE ON INDIAN LITERATURE

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Abstract - Arabic is one of these languages that has evolved over time and gained acceptance in nations other than Arab ones. The Persian language had been recognized in India during a number of different kingdoms, unlike Arabic, which had never been recognized. During the Arab colonization of Sindh and other western Indian provinces, the Arabic language began its history with General Qassim's first Arab invasion. As the primary repository of Islamic knowledge, Arabic literature flourished under the support of various Indian kingdoms, especially the Mughals. In the years following India's independence, a number of academic divisions and organizations promoted the development of Arabic literature. Since India must maintain ties with Arab nations, its relevance has significantly increased. This essay examines the historical significance of Arabic literature in India as well as its application today

Key Words: Arabic Literature, Arabic, Arab Muslims, Mughal Rulers, India.

1. INTRODUCTION

Phlogistic languages, which include Arabic, are known as Yarib bin Qahtan's languages. The UN currently recognizes this language as one of its official languages. Arabic is a widely spoken and studied language in Asia and Africa. He influenced Indian as well as European languages profoundly. The Arabic language is revered as a sacred language in Islam. Furthermore, many people have studied Arabic around the world, and today it is important from a cultural, sociohistorical, and employment perspective. In India, Arabic had already progressed significantly before Islam arrived, and it has made even greater progress since then. In response to these connections, a large number of Indians embraced Arabic literature and culture.

Political links between Arabs and Indians were first established in the seventh century AD, despite the fact that trade between them dates back to the Stone Age. "Two of the three routes by which trade formerly took place between India and the West passed through Arabia," they established trade links. The original route ran from the mouth of the Indus River to the Euphrates River, where it splits off to reach Antioch and the Levantine ports. The second, more major route than the first proceeded from the Indian coast through Yaman and Hadramawt, along the Red Sea coast to Syria, and then either directly from Syria's coast or via Egypt and Alexandria, to Europe. Muhammad 1968, P. Very little Arabic literature was written during this time, and what was produced was mainly of a religious nature. Muhammad's conquest of Sindh in 711 CE marked the advent of Islam in the Arabian Peninsula. According to Al Qasim-al Thaqafi, the Islamic religion and Arabic language were introduced to India through Arabic scriptures and famil. Qutubuddin 2007, pp. 315-16.

It is argued that most of the Indian authors of Arabic were Perso Muslims-Turks-Turks of Persian race and culture who conquered India and who are still ruling the Deccan with Persian culture. In light of the fact that Mahmud of Ghazni is not widely regarded as an empire builder, and the Muslim settlers of Sind and Multan were similarly subdued by him to the Hindu sahis of Punjab, it is understandable why Persian remained the primary center of language development for centuries rather than Arabic.

2. INDIAN LITERATURE AND LANGUAGE AS INFLUENCED BY ARABIC

Arabic has had a tremendous impact on Muslim nations like Iran, Afghanistan, and India, which is clearly

evident in their languages. It is estimated that more than 30% of Persian vocabulary has Arabic roots. Persian is written in Arabic script. The Turkish language used to be written in both Arabic and Turkish before the reforms of the 1920s. English colonists wrote the Hausa language in the Ajami script before British colonists arrived. Approximately one in five terms used in Hausa and Fulani are Arabic in origin, according to Ali Abu Bakr. Hausa uses a large number of Arabic loanwords. It will be of great value to the Hausa-speaking community if one travels with an Arabic speaker who speaks only Arabic. In this way, bindiga, al-maksh, hakimi, and al kalami are all Hausa words derived from Arabic. Muslim communities also have Quranic Arabic schools that teach students both the Arabic language and the tenets of Islam, demonstrating the importance of Arabic to Muslims. It is surprising how many Arabic and other Muslim-speaking words have been inscribed on the tongue. Based on Al-Thaalib's observations from 1038 AD, this appetite was calculated. As a result of the Almighty's elevation and ennobling of Arabic, it was given a higher status and greater value than any other language. Those rulers of virtues and luminaries of the earth he determined for his destiny to guard and cherish were those who abstained from lust and walked in the wilderness in his service; who befriended the notebooks, the library, and the inkwell for its acquisition; who worked to organize the rules; and who devoted their lives to immortalizing the books. The Arabic language needs to be viewed from the correct perspective if it is to progress in the present. It is our responsibility to transmit to our children the wisdom of our predecessors, which must be confined to the Arabic language and the Islamic religion..

A number of Sanskrit texts were translated into Arabic during the Mamun Caliphate (Abbasid period), and Mamun sent several Sanskrit specialists to Baghdad. The Indian media, however, did not produce a lot of Arabic content. It seems even more ridiculous considering Arabic was a widely used language at the time.

He supervised some of the most esteemed academics from distant Asian countries who visited his court during the Ghaznavid era (998-1186 AD). Despite his limited knowledge of Arabic, he was passionate about Persian. A book called Al Farid-fil-furu was also written by him on fiqh. As a sultan, Al-Biruni visited India to learn about Hindu culture and gather data for his well-known book kitabul Hindu. Indian Arabic was spread by the Adil-Shahis, Brahmans, and Khiljis in the Deccan,

the Shah-Mirs in Kashmir, and the Mamluk, Khilji, Tughlaq, Sayyid, and Afghan dynasties of the Lodi in Delhi. In spite of the fact that Persian or one of the Indian languages were the official languages of their courts, all of these dynasties' kings supported scholars of Arabic and Islamic studies for religious reasons Mukhlesur (2014).

In the Mughal Empire, Arabic expanded its influence among writers, authors, theologians, and scholars. During the Mughal rule period in India, there were 125,000 madrasahs in India, Madhavarao Scindhia, the HRD Minister of the time, told a conference in Delhi on Muslim education on May 7, 1995. As a result of a survey report released in June 1996 by the Hamdard Education Society (Haqué 2013, p. 15), this number is supported.

3.Mobaraka Moosavi: Arabic Literature and Language in India

During the Mughal dynasty, the last period of Muslim rule in this country, we find more Arab writers than during any other dynasty. In addition to being well known outside of India, some authors from this era are respected in the Arab world as well. These authors include Faudi, Abdul Haq from Delhi, Abdul Hakim from Sialkote, Shah Wali Ullah from Delhi, Ghulam Ali Azad from Bilgram, and Muhibbullah from Bihar. (Mukhlesur 2014, p. 50-51, introduction to Ahmad 1968).

Under the British rule in India, English became the language used in educational institutions, and the arts and sciences were prioritized as primary study areas. The teaching of Arabic language and Islamic studies was subsequently discontinued. Young Muslims often struggle to obtain employment and access formal education because they are unfamiliar with modern schooling and English. In response, certain intelligence agencies revealed plans to create educational institutions or colleges for the study of Arabic and Islamic topics. As the oldest university in India to teach Arabic language and literature, the University of Calcutta was founded in 1857 AD. There has been a practice of studying Arabic literature at Aligarh Muslim University since 1916 AD. Aligarh Muslim University has offered Arabic studies since 1920 AD, when it was established as a college by Sayed Ahmad Khan. The University of Delhi (1920), Lucknow University, Usmaniyah University, Banaras Hindu University, Allahabad University, Kerala University, Kashmir

University, etc., offer courses in Arabic language and literature. In addition, Arabic is now taught at various

academic levels, such as the MA, M.Litt., Ph.D., as well as certificates and diplomas.

In 1947 after the Independence of India Arabic language continued to receive special attention from Government of India. After independence founded Madrassas and institutions of Arabic and Islamic for development of Arabic language and literature, below is a list of Madrassas: -

- Jamia Islamia Sanabil-1980-Joga bai New-Delhi.
- Darul- Uloom, Umar-Abad, Maharastra.
- Al- Madrasa Al-Islamia Shahi Muradabad- UP.
- Jamiatul Falah- Uttar Pradesh.
- Al- Jamia –Al-Salafia 1963 Banaras.

Nowadays more than 40 universities in India where Arabic languages is being taught. "Indian exposure to the Arabic language was primarily through the medium of religion, and Arabic came to India as the language of Islam". (Qutbuddin 2007, p.316). But at present Arabic is no longer limited to the Muslims. Non-Muslim are also getting attracted with this language. Today we see many non-Muslim are learning Arabic in colleges, universities.

4. CONCLUSION

The development of a society depends on the development of language and literature. Societies, nations, and even regions cannot rely solely on themselves. However, relationships, influences, trade, and other key linkages, such as the acquisition of knowledge and familiarity with local languages and cultures, are very beneficial to the development of a civilization. It is undeniable that India and Arabic have a long history of communication. An emphasis is also placed on antecedents and contemporary demands in the article. There is some commercial benefit to India's connections with the Arab world today, and this impacts the common man. As a contrast, Arab countries, especially those in the Gulf, have made economic progress and offer a wide range of opportunities for the younger generation. Indirectly, it can benefit the Indian economy as well. As a result of all of the issues presented in the articles, the Arabic language remains relevant and important.

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