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Importance of Arabic language and literature and its importance, dissemination and influence in the continent of Asia

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Abstract

The main sources of Islam, namely the Holy Qur'an and the language of the Messenger of Allah (صلى الله عليه وآله وسلم), are Arabic, and the origin of Islamic orders is also the Arabic language. Islam came to the continent of Asia and the people here also started accepting Islam. When the Muslims came here and the people accepted Islam, the Arabic language also started to be used here. The process of learning, teaching and publishing the Arabic language also started here. The main sources of Islam are in the Arabic language, for this reason the people who accept Islam have a desire and yearning to learn the original language of these main sources and gain direct benefit from them and learn Islam from these main sources. Commands should be learned. In this way the people of the continent of Asia mastered the Arabic language, the grammar of the Arabic language (علم النحو، علم الصرف، etc.). The scholars here acquired such expertise in the Arabic language and Islamic sciences that the Arabs also considered it a privilege to join their students. Even today, there are Asian scholars whose Arabs are students in the recitation of the Holy Quran and other Islamic sciences, and they consider it a matter of pride. The scholars here did not learn the Arabic language as a mere language, but considered it necessary for the service of the religion, the publication of the religion and the interpretation of the religious orders. As Islam is a universal religion and a religion that will continue until the Day of Judgment, so those who understand, spread and serve this religion will continue to be born until the Day of Judgment who will continue to learn and teach Arabic language to serve the religion. Just as the sun of Islamic teachings and services is shining on the land of Arabia, in the same way, the sun of Islamic teachings and the Arabic language is also shining in the continent of Asia with all its glory. In this article, the Arabic language, the importance of Arabic literature and its publication, promotion and influence in the sub-continent of Asia have been described.

Key Words: Arabic Language, Literature, Islamic Sciences, Influence, Continent of Asia

Arabic language

There are many languages in the world. Every person has deep love for his mother tongue. People of any language serve their mother tongue according to their knowledge and status. Till date, among all the languages in the world that have been served in any field, the Arabic language has been served the most. If Arabic is the language, the people of Arabs means the language of Arabia, but not only Arab people are serving the Arabic language, but non-Arabs are also serving the Arabic language. Arabs and non-Arabs who serve the Arabic language have a heart. They have served wholeheartedly and in the best way. Non Arabs have served the Arabic language more than Arabs have done. Arabic language has not been served as a mere language, but Arabic language has been served with heart and soul considering it as a part of faith. Because the Arabic language is the legal language of Islam, the language of Allah and the language of the Messenger of Muslims, Muhammad (صلى الله عليه وآله وسلم).

"فَأَنَّمَا يُسَمِّرُنَا لِبَلْسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَ نُنذِرَ بِهِ قَوْمًا لَدًّا (٩٧)"¹

Translation: "So, [O Muhammad], We have only made Qur'an easy in the Arabic language that you may give good tidings thereby to the righteous and warn thereby a hostile people."

Muslims have a lot of love for their creator and master, for their creator's Quran, for their creator's language, for their Messenger (صلى الله عليه وآله وسلم) and for the language of the Messenger of God (صلى الله عليه وآله وسلم). This love is considered as a part of faith.

Importance of Arabic language

Arabic is the language of Arabs, but this language also has the honor of being the language of Allah and the Messenger of Muslims. The Arabic language is the language of the main sources of Islamic

injunctions, namely the Holy Qur'an and the language of the Messenger of Allah (صلى الله عليه وآله). Rather, it is the mother tongue of the Messenger of Allah (صلى الله عليه وآله وسلم). For Muslims, the greatest advantage of the Arabic language is that it is the language of the basic sources of Islamic law. Maulana Muhammad Yusuf Banuri says about this: "Islam and the Arabic language have a strong relationship. This relationship does not need to be explained. The law of Islam is in the Arabic language. The mother tongue of the Prophet of Islam, Muhammad (صلى الله عليه وآله وسلم), is also Arabic. All the teachings, instructions and orders and decrees of Prophet Muhammad (صلى الله عليه وآله وسلم) are in Arabic language."²

Arabic language and literature are not only important in Arab countries, but in the whole world, especially in the Muslim societies of the world. Just as Muslims revere and respect Islam and Islamic slogans (symbols), in the same way, they consider the Arabic language as a language of greatness. As they love the Messenger of Allah (صلى الله عليه وآله وسلم), they also love the blessed language of the Messenger of Allah (صلى الله عليه وآله وسلم). Like the whole world, the Arabic language has importance and excellence in Asia, especially in the subcontinent. The original sources and origins of Islam are in the Arabic language. This is the reason why it was considered important to understand this language. Just as it is the faith of every Muslim and it is a duty to understand the Holy Qur'an and the biography and Hadiths of the Prophet (صلى الله عليه وآله وسلم), it is impossible to understand them without understanding the Arabic language. Arabic language also has the distinction of being the largest among the Semitic languages. Being an ancient language, Arabic language is very similar to Hebrew and Aramaic languages. The modern Arabic language of today is classical or eloquent and some modified form of the ancient Arabic language. In ancient times, the Arabic language existed in a highly developed form. If this ancient language is alive today, one of the main reasons is that it is the language of the Holy Quran and the Prophet (صلى الله عليه وآله وسلم). As Islam spread among people speaking different languages. It began to affect the different languages of the Muslims and the Muslims started using some Arabic words in their regional languages as well. Muslims recite the Holy Quran and believe in the Holy Quran. Due to familiarity with the Holy Quran and its recitation, Muslims are quite familiar with the Arabic alphabet and Arabic words. In any corner of the world, Muslims will be familiar with the Arabic language because of the Holy Quran. Similarly, the influence of Arabic language is found on the western languages as well.

Regarding the difference of language, the Quran says:

”وَمِن آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَالاختلافُ اللّسِنَاتِ وَالْوَاوِنَاتِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ (٢٢)“³

Translation: "And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge".

The difference of languages is one of the great signs of Allah Almighty. Language is the only medium through which man expresses his intentions, his feelings, his heart inclinations and his emotions. Similarly, all the systems of states, kingdoms, institutions and associations are completed through language itself. Every action of this world and religion, whether it is collective or individual, trade or industry, but for all of them, language is needed. Man's ability to narrate has been described as a great blessing by the Creator.

”عَلَّمَهُ الْبَيَانَ (٤)“⁴

Translation: "[And] taught him eloquence."

Language is also required for this statement. It is the language that is required for learning, teaching, communicating religious orders, worshiping, performing the duty of calling and preaching and conveying divine orders to bring the misguided people to the right path. Allah has decreed in this regard:

”وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ“⁵

Translation: "And We did not send any messenger except [speaking] in the language of his people to state clearly for them."

This verse also proves that Allah has sent His Messengers (عليهم السلام) in different languages to convey His orders for the guidance of humans. In this way, the last messenger, Hazrat Muhammad (صلى الله عليه وآله) was sent with the Arabic language. Quran was also sent in Arabic language.

He said:

”وَبَدَأَ كِتَابَ مُصَدِّقٍ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا ۖ وَبَشْرَىٰ لِّلْمُحْسِنِينَ ﴿١٣٦﴾“⁶

Translation: “And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.”

Allah Almighty chose the Arabic language for the last collection of His commandments and for His last Messenger (صلى الله عليه وآله وسلم). In this too it had some wisdom and understood the specialty and excellence of the Arabic language. In the excellence of the Arabic language, Allah Almighty said:

”إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٣٦﴾“⁷

Translation: “Indeed, We have made it an Arabic Qur'an that you might understand.”

If this Quran had been revealed in any other language, people would have said different things.

”وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَءَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ بُوَّالَّذِينَ آمَنُوا بَدِئًا وَشَفَاءً ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي أَذَانِهِمْ وَقْرٌ وَبُوعَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ ۚ بَعِيدٍ ﴿٤٤﴾“⁸

Translation: “And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.”

The Arabic language has a great breadth compared to other languages. As in Arabic, there are separate forms for singular, tasniyyah (pair) and plural. But in the English language there are singular and plural forms. Arabic language is a broad language. As in Arabic, there are many different meanings for one word and many different words for one meaning. Like there are 80 words for honey in Arabic. There are 200 names for snake, 1000 for sword, 4000 for trouble and 500 for lion and Attributes, surnames and many titles for it. It means that Arabic is a rich language in breadth and openness. Compared to which, no other language in the world has such breadth and openness. The eloquence of the Arabic language and the breadth of this language can be estimated from how wide this language is. Take any three letters of the alphabet of this language and put these three letters in any order, then the combination of these letters makes a meaningful word.

Literature

Literature (Adab) itself is an Arabic word. Literature has many meanings. Adab was used for hospitality and banquet within the Arabic language before Islam. Later, other meanings were added to its meaning. Which we can collectively call politeness, good behavior and decency. The meaning of literature has also included eloquence. Even before Islam, eloquence was considered high literature. When the Banu Umayyad rule came, the grammar of the Arabic language was organized and the Arabic grammar i.e Sarf and Nahwa (syntax) was written to make the Arabic language easier to learn and understand and also help to understand and learn the style of Arabic literature. Literature is also a branch of reeducation, which is called art. Take Matthew Arnold's definition of literature. Matthew Arnold says that “such sciences that have come down to us in the form of books or writings are called literature”.

Card Daniel Newman defines literature with these words: “The expression of human feelings, thoughts and ideas through words or language is called literature.”⁹

The word literature and its meaning is used in Arabic language as well as in Urdu. That is, just as literature in Urdu is for prose and poetry, in the same way in Arabic it is also used for prose and poetry. Muslims live in any part of the world, but they love the Arabic language very much and loving the Arabic language is considered faith. About the Arabic language and literature, Hazrat Abdullah bin Mubarak says: I spent 40 thousand dinars to acquire the knowledge of Hadith and I spent 60 thousand dinars to acquire the knowledge of Arabic. I wish I had spent what I have spent on the knowledge of Hadith. He would invest it in acquiring knowledge and literature. Hearing this, people asked how he could do it. So in response, he said that the mistake of Arabic leads a person to disbelief.¹⁰ The eloquence and breadth of the Arabic language also includes the fact that by changing the original movement on a letter in a word, i.e., changing the letter, zabar (fatah), zair (kasra) or pesh (zama), the meaning and concept of the word changes.

Like: Al-Bir. (الْبَيْر) Meaning goodness, kindness.

Al-Bur. (الْبُر) Meaning Wheat.

Albar: (الْبَرّ) Meaning ground, open field, desert.¹¹

This word is used in the Quran in the same sense.

”لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ“¹²،

Translation: “Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”

”وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ“¹³،

Translation: “And it is He who placed for you the stars that you may be guided by them through the darkneses of the land and sea. We have detailed the signs for a people who know.”

By changing the movement on the letter b (ب) in albar, each movement gives a different meaning. While the word is the same and the letters are also the same. But by changing the movement, the meaning changes. Similarly, by changing a letter, the meaning also changes. Like Qalb (قلب) meaning heart and Kalb (كلب) meaning dog. The eloquence of the Arabic language can be estimated from this that how wide this language is.

Arabic Literature

The literature of any nation has a clear and deep connection with its history, its environment, its socio-political conditions. That is, the literature of this nation is intertwined with its history, customs, culture, environment and politics. The conditions of literature keep changing and this change affects the individual and collective conditions of the same nation. A study of history makes it clear that there is always an intellectual (literally) revolution before a revolution or a national awakening. That intellectual revolution is reflected in the speeches and writings of poets, writers and speakers. Then that ideology spreads and reaches the masses. Arabic literature is also the same. It also has a long history. We describe it briefly.

The period of ignorance in Arabic literature which started from the middle of the 5th century AD. During this period, the Adnani tribes were freed from the Qahtanis of Yemen. The period of Jahiliyyah begins with the beginning of Islam in 610 AD and the announcement of the prophethood of the Messenger of Allah. Seven great poets of Jahiliyyah era were famous. Their poems were written and hung on Kaabatullah. Apart from these great poets, during the period of Jahiliyyah, great orators were also born and they gained fame. After that, Islam appeared. During this period, great prose writers and poets of Arabic were born. In the same period, there were poets who also saw the period of Jahiliyyah and also saw the period of Islam. This period is from the emergence of Islam to the establishment of the Abbasid government. The poets of this period also achieved a high position in literature and great orators also came to the fore. But they accepted the position and status of the Messenger of Allah (صلى الله عليه وآله وسلم). After the Messenger of Allah (صلى الله عليه وآله وسلم), Hazrat Umar bin Khattab (رضي الله عنه)

and then Hazrat Ali bin Abi Talib (رضي الله عنه) achieved a prominent position in Arabic literature. Apart from them, there were other people who had a high position in literature. Like Ziyad bin Abiyya and Hajjaj bin Yusuf were prominent in speech. During this period, there were people who rose to the position of katib (secretary) in the courts of kings and caliphs and gained great fame.

The Abbasid period which is a long period. This period lasts from the 8th century to the 15th century AD. Many great and famous poets were born during this period. Who earned a prominent name and fame in Arabic literature. This is the period in which the prose of Arabic literature set important stages of development and Arabic literature got a lot of development. In the same period, Arabic language grammar (such as Sarf علم صرف and syntax علم نحو) was of great service. Along with this, great services were also performed in the field of Arabic language, Hadiths of the Prophet (صلى الله عليه وآله وسلم). This period begins with the establishment of the Umayyad (Banu Umayyad) government in Andalusia after the Abasi period and lasts until 1801. In the same period, the Arabs also presented an innovation in Arabic literature and presented very high examples of prose and poetry. In the same period, eminent poets, prose writers, philosophers and scholars of Arabic language and literature were born. It can be estimated from an example that the largest dictionary of Arabic language “Lisaan al-Arab” was also compiled in

the same period. This period is followed by the modern era, which begins with Muhammad Ali Pasha's conquest of Egypt in 1801 and includes our present day. In this period, Arabic literature took a turn after looking at the rest of the world's literatures and by expanding its scope and encompassing the genres of other literatures, it started to develop in these genres itself. Such as fiction, dramas and novels, these are the genres that did not exist in Arabic literature before, but in the modern era, with the establishment of Arabic literature, creations started to take place within Arabic literature. Arabic literature also worked on the genres of the rest of the world's literature. Today, there have been many works on these genres of modern literature within Arabic literature. The survival of Arabic language and literature is going to remain till the end of time. Why is this reason enough for the honor and survival of the Arabic language and literature that it is the language of Allah and the Messenger of Allah (صلى الله عليه وآله وسلم). As long as the existence of the Holy Qur'an and the Hadiths of the Prophet (صلى الله عليه وآله وسلم) remain on this earth, the existence of the Arabic language and literature will also remain on this earth. After the arrival of Islam in the continent of Asia, the Muslim people here started learning the Arabic language as part of their faith and considered the promotion of this language as worship. In this way, the work of reading and teaching Arabic language and Arabic literature started here.

Muslims gave importance to the Arabic language and started trying to promote and expand it. As a result of this effort, these non-Arab Muslims became experts in Arabic language and literature and began to guide and lead the people here. They made the service of Arabic language and literature their hobby. Seeing the services and expertise of the people here in the Arabic language and literature, the Arabs also recognized their ability. The residents of this place also started a series of works for the promotion of Arabic language and literature so that their hard work can reach others and guide others. Discussions about the writings of the Muslims here began to take place among the Arab people as well. The famous Arabic dictionary "Al-Qamoos Al-Muhait" was written by an Indian scholar, Allama Majjadud-Din Ferozabadi. Its commentary "Taj ul-Aros" in Arabic language, which consists of 5,000 pages and 10 large volumes, was written by Allama Mir Murtaza Bilgrami. He was also an Indian scholar. The book containing various sciences and arts of literature "Istilahatil Funun" has been written by Qazi Muhammad Ali Thanvi. Which became famous and popular in the entire academic world. In the same way, the Muslim scholars here wrote the interpretations of the Holy Quran and the Hadiths of the Prophet (صلى الله عليه وآله وسلم) in Arabic and gained fame in the field of Arabic language and literature and gained acceptance in the entire Islamic world.

Among the scholars of Sindh, there have been scholars who served the Arabic language and literature and became famous throughout the Arab countries, and these scholars became teachers of the Arabs as well. Sheikh Tahir Muhaddith Sindhi wrote "Tafsir Majma ul Bihar" in Arabic. Essa Jindullah Sindhi wrote Tafsir "Anwar al-Asr" in Arabic. Muslehuddin wrote the margin of Tafsir Bayzawi in Arabic language. Abu al-Hasan Kabir Sindhi wrote the notes on the famous six books of Hadiths of the Prophet (صلى الله عليه وآله وسلم) "Sahih al-Sitta" and also wrote a note on the "Musnad of Imam Ahmad bin Hambal". Abul Hassan Saghir Sindhi used to teach in Haram Masjid Nabawi. Uthman bin Essa Bobkani Sindhi has written "Sharh Muta Imam Malik" in Arabic. Abd al-Aziz Kahani Sindhi has written the Sharh of "Mishkawat al-Masabih" in Arabic language. Makhdoom Muhammad Hashim Thattwi wrote many books in Arabic language.¹⁴

Arab-Hindustani relations

Arab and Hindustani relations are very old. Even before the advent of Islam, Arab trade caravans used to go to Hindustan and Hindustan trade caravans used to go to Arabia. To meet the trade needs and to maintain relations between the parties, it was necessary for the parties to learn each other's language and to learn the local languages. Due to this necessity, Arabs used to learn the local languages here. After this trade relationship, political and diplomatic relations were also included. Before the advent of Islam, the people of India and Arabia knew each other's local languages. After the advent of Islam, Arabic language, literature and culture had a profound influence on Hindustan. Even after the declaration of prophethood by the Messenger of Allah (صلى الله عليه وآله وسلم), this relationship continued to exist. To facilitate trade, the Arabs had built their settlements on the coast of Hindustan. From where they used to do their business. Muslim traders were concerned with their trade. They were not interested

in preaching or publishing religion. After the advent of Islam, some Arabs settled here for permanent residence. After permanent residence here, some Arab people got married here. After that, a mixed race arose here who were fluent in the local languages and Arabic. After the advent of Islam, Multan, Lahore, Mansahra and Och became major centers of Arabic language, literature and knowledge. If we look at the literary history of the Arabic language, it is known that the history of the Arabic language begins with the science of Hadith and the sciences related to the Holy Qur'an. Jurisprudence was born in view of the need for jurisprudence to solve religious problems. Books were written by working hard on this knowledge. Many ancient books are found in them. After that, the art of jurisprudence came into existence in relation to the principle of problem solving, i.e. speculation and ijthad. In this art, labor was done. At the beginning of the second century, due to the mixing of different nations and the gathering of different religions, and then due to Greek philosophy, the need for theology was felt. So permanent books were written in this art. After that, when the need for sciences and arts related to Hadith was felt, attention was drawn towards it. Due to the invasion of Tartars, Islam and Muslims found a strong refuge in Hindustan to maintain their existence. That is why many scholars and Islamic scholars came to Hindustan. They came here and started serving Islamic sciences and arts. In the written history of Arabic language and literature, the Qur'an itself and the Hadiths of the Prophet (صلى الله عليه وآله وسلم) are first. After that comes knowledge of interpretation. This is the knowledge through which the demands and meaning of the Holy Qur'an are discussed. So that the Holy Qur'an can be easily understood and its commands and advices can be known. Even in this knowledge, each commentator interpreted the Holy Qur'an according to his taste and discussed according to his taste. Just as someone has discussed philosophy in the interpretation of the Holy Quran, someone has emphasized on syntax or Sarf only. Some have given importance to anecdotes and news, while some have given more emphasis to jurisprudential issues. Similarly, every commentator has expressed his taste. The remarkable work done in the knowledge of tafsir in Hindustan is something like this.

“Tafsir Tabsir al-Rahman wa Ta’sir ul-Manan Ba’z ma Tayasir ilal Quran” is written by Alauddin Ali bin Ahmad al-Mahai. This commentary is a commentary of great value. “Swatiul Ilham”, this commentary by Abul Faiz Faizi presents an unparalleled masterpiece of mastery and ability over the Arabic language. Maulana Manazir Ahsan Gilani writes about this commentary. “According to my opinion, this is an achievement that cannot be found in the academic circles of other Islamic countries.” “Tafsir Muzahri”, This commentary on the Qur'an was written by Qazi Sanaullah Panipati. Jurisprudential issues are discussed in this commentary. This commentary consists of 10 volumes. “Al-Tafseerat al-Ahmadiyya fi Bayan Ayat al-Sharia”, known as “Tafseer Ahmad”, was written by Ahmad bin Saeed known as “Mulla Jiwan”, This Tafsir is a Tafsir in which it is discussed that this issue is being explained in this verse, this ruling comes out, this is its Tafsir, then the composition of each word, the importance of its expressions and movements and Vocabulary has been discussed. Apart from this, there have been many scholarly commentaries. Which are not being mentioned to avoid length.

Hadith in Hindustan

When Muhammad bin Qasim conquered Sindh in 712 and established an Islamic state. People from different regions were disturbed by the excesses of nobles and rulers and started settling in Sindh to live a peaceful life, so in those days the knowledge of Hadith was very popular here and this knowledge developed a lot. Then when the rule of the Arabs from Sindh fell, the progress of the knowledge of Hadith stopped and its journey towards the lowland began. After that, in the 10th century of Hijri, Allah created the form of increasing the publication of Hadith knowledge and the development of this knowledge. Some scholars came here and started spreading the knowledge of Hadith. Along with this, some scholars from here went to Makkah and Madinah to acquire knowledge. Then after acquiring this knowledge, they came back to Hindustan. After coming here, they started teaching Hadith to the people by setting up their academic circles regularly. Among such Hindustani scholars, Muhammad bin Tahir Patni is a notable Muhaddith. After that, Abdul Haq Muhaddith Dehlavi did a remarkable work in relation to the publication and promotion of this knowledge.¹⁵

To teach Arabic, the book of Maulana Dr. Abdul Razzaq Iskandar “Al-Tariqa al-Asriyyah” is a remarkable book taught in Madrasahs. About the author of this book, the author has written “A

comprehensive program of teaching the Arabic language in Pakistan was started by our teacher Dr. Amin Misri in 1954 with the cooperation of Darul Uloom Karachi. He taught in different areas of Karachi. Opened more than 20 Arabic Shabeena classes and the teacher's method was that Shabeena would prepare a lesson for the class and practice it in front of the teachers.

The collection of these lessons taught in front of the teachers and made to practice by the teachers was finally published under the name of Al-Tariqa Al-Jadidah. I had the opportunity to teach this book from the beginning and continued to teach it for many salons. During the course of teaching Pakistani students, many new experiences and useful things came to light, which I kept noting and in their light, a new set of lessons was compiled on the style of "Tariqat al-Jadeedah". I even had a collection of these lessons prepared and printed on stencil paper in 1962 for the convenience of students and thus a book called Tariqat al-Asriyah" came out".¹⁶

Many Hindustani scholars showed their love for Arabic language and literature. There have been scholars who memorized entire books while teaching Arabic. Abu Abdullah Muhammad bin Yusuf Surti belonged to the soil of Samrud village in Swat. He remembered thousands of Arabic poems, definition of words and genealogies. Thus, Maulana Waheed-uz-Zaman Qasmi Kairanwi has written a comprehensive dictionary on Arabic and Urdu lexicon "Al-Qamoos Al-Waheed". It is a dictionary that contains a collection of about one hundred thousand new and old Arabic words. "Al-Qamoos Al-Wahed" is a rare collection of idioms, terms, synonyms, modern and ancient words. This book is a must for every classroom, library, teacher or student. Maulana Sahib has written that "I have written this book to make Arabic language easier for people".¹⁷

An accomplished scholar, researcher and Sufi saint of Sindh, Hamadullah Halijavi, has written a book "Lughat al-Qur'an Al-Musamma Behi al-yaqut wal-Marjan" in Arabic based on the Arabic alphabet to understand the difficult words of the Holy Quran. Maulana Muhammad Yusuf Banuri writes in the preface of this book. "To understand the Holy Quran, understanding the language of the Quran is the main point. In order to understand the Holy Quran, the first step is to understand its interpretation and commentary, to gain an understanding of syntactic research, and to understand rhetorical and literary facts. For this reason, Islamic scholars and Imams of the Arabic language have paid special attention to the Quranic dictionaries and subsequently to the interpretation of its wonders and the explanation and resolution of difficulties."¹⁸

Many scholars have written books on "Usul-e- Tafsir" in the Arabic language in the Asian subcontinent. Allama Maulana Muhammad Yusuf Banuri wrote in Arabic language "Yitimata al-Bayan fi Shai min Uloom il-Quran". Maulana Habibullah Mukhtar Shaheed has described this book as a precious pearl and a great treasure.¹⁹

Zaheer Ahsan Yanmowi Bihari wrote a book called Aatar as-Sunan. This book was written on the subject of knowledge of Hadith on the arrangement of correct traditions according to the religion and creed of Imam Azam, Imam Abu Hanifah.²⁰

Maulana Muhammad Moosa Roohani Bazi wrote a great book on astronomy, galaxies and their orbits.²¹ Muhammad bin Saeed Busiri wrote many poems. After Hazrat Hasaan bin Thabit, the poet who got the most fame and lived forever is this saint. His collection of Qasida Barda Sharif gained great fame²². Maulana Yusuf Banuri wrote a commentary on Sunan Tirmidhi "Ma'arif as-Sunan". This is a great rate. In this book, Maulana has collected the subtle discussions and precise scientific information of his teacher Allama Anwar Shah Kashmiri.²³ Maulana Shafiq-ur-Rahman An-Nadwi wrote a book based on the orders of Islamic jurisprudence called "Al-Fiqah al-Muaisar". This book is written for young children according to Hanafi school of jurisprudence. This book is written in simple language for young children. So that the mind is free from anxiety and they can understand it easily.²⁴

Arab Islamic contact with Hindustan was formally established when Muhammad bin Qasim conquered Sindh in 711-12 and raised the flag of Arab rule. At that time there was a flood of Islamic conquests. On one hand, Muslims were waving their Islamic flags on the land of Hindustan, while on the other hand, Spain and Central Asia were conquered. Islamic sciences were also developing in those days. In those days, large academic gatherings were being established in Makkah, Medina, Basra and Kufa and scholarly activities were being demonstrated. Basra is bordered by Iran, so it was necessary to

familiarize non-Arabs with the Arabic language in order to impart Islamic teachings to them. Realizing this need, Abu al-Asud Basri (died 688) arranged the Arabic rules to open the way for the growth and development of the Arabic language. After that, Al-Khalil bin Ahmad Basri (d. 786) wrote the first of the Arabic language Qawa'id ul-Kitab. During this period, the process of collecting the hadiths of the Prophet (صلى الله عليه وآله وسلم) and editing the jurisprudence began. Scholars living in Basra and Kufa focused on the knowledge of Hadith. Among these scholars were Hazrat Abdullah bin Masoud, Shuba bin Hajjaj, Muhammad bin Sirin, Aswad bin Yazid, Hassan Basri, Zuhri, Rabi bin Khaytham, Masrouq bin Al-Jada', Abdul Rahman bin Abi Laila, Ubaydah bin Umar, Abu Abdul Rahman al-Salami, Abu Ishaq Sabai, Amar bin Murah, Simak bin Harb, Aun bin Abdullah, Mansur bin Al-Ma'mar, Shaabi, Qatadah, Qais bin Abi Hazim and Ibrahim bin Muhammad etc. In those days, there were schools of Hadith in Kufa and Basra. Under his influence, Islamic sciences were also published in Safarah, Debal and Bakhar in Hindustan. Muhammad bin Ibrahim, Abu al-Abbas, Muhammad bin Muhammad, Ahmad bin Abdullah and Muhammad bin Hassan were among the great Hadith scholars in Debal. Abu Hafz Rabi Bin Sabih was originally a resident of Basra. He migrated from Basra and came to Sindh for permanent residence. He died in Sindh in 776 according to 160 Hijri. Abu Mahshar Najih bin Abdur Rahman was a Sindhi. This saint learned from great scholars like Muhammad bin Ka'b Qurtabi, Hisham bin Urwa and Nafiah etc. He settled permanently in Baghdad and died there in 786/170.²⁵ Among his students are famous and great scholars like Wakiy, Sufyan Thauri, Muhammad bin Umar Waqidi and Muhammad bin Abi Mushar. The names of Abu Nasr Sindhi, Abu Al-Ata Sindhi, Abu Zila Sindhi and Abu Nasr Fateh bin Abdullah Sindhi are also prominent among the Sindhi scholars of this period.

When Sultan Mahmud Ghaznavi won conquests in India, a new era in Hindustani politics and cultural life began. Sultan Mahmud Ghaznavi waved the Islamic flag over India from 999 to 1030. Sultan Mahmud Ghaznavi established control over Punjab, and at that time Islamic sciences, including Tafsir, Sufism, Fiqh and Hadith, were at their peak and developed. All these Islamic sciences were developed by non-Arab countries. In the same period, the major academic centers of Islam were the non-Arab regions. The author of the most famous and well-known Tafsir Kashaf of the Holy Quran, Abu al-Qasim Mahmud bin Zamakhshari 1075-1144, was a Khawazmi and he died in Khawazm. The authors of the six famous hadith books of Saha-Sita were also all non-Arabs Ajami. In the same way, the situation of the jurists was also the same. The majority of scholars of jurisprudence were born in non-Arab areas, taught and promoted their sciences there and died there. Sufism also continued to develop in non-Arab regions.

Sufi poetry originated in Ghazni. During the Ghaznavid period, Punjab became the center of Islamic studies. Especially, Lahore was the most prominent by developing in Islamic sciences.²⁶

Ali Hajwairi known as Data Ganj Bakhsh belonged to a small village of Hajwair in Ghazni. This saint was second to none in his knowledge, piety, asceticism and piety that time. He acquired knowledge from the famous and well-known scholars of that time, Abu Jafar Muhammad bin Al-Misbah and Abu al-Abbas bin Muhammad Al-Ashkani. He traveled to Syria, Iraq, Azerbaijan, Baghdad, Khorasan, Turkestan and Tabaristan etc. for his inner reformation. He went to the famous Sofia there. In the end he reached Lahore and started spreading Islamic sciences and Sufism. He also wrote many books. Of which Kashf Al-Mahjub is well-known and famous. Due to the services of Islamic scholars and propagation of Islamic sciences, Lahore got the status of Islamic Center of India and Second Darul Mulk Ghaznain. The libraries of Lahore at that time can be estimated from the fact that when Fakhruddin Mubarak Shah searched for books to write Bahr-ul-Ansab, he found a thousand books on the subject.

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Even before the Muslims gained their political power in North India, Muslims had settled here. Muslims had built their mosques, madrassas and monasteries here. During the reign of Prithvi Raj, Ajmer Sharif was the largest spiritual center and monastery of Hindustani Muslims. During the reign of Prithvi Raj, Moinuddin Chishti came to Hindustan and settled permanently in Ajmer and became engaged in preaching and publishing the Chishti school of Sufism.²⁸ Apart from this, new Muslim settlements had been established in Bahraich, Kunauj, Badayan and some districts of Bihar before the conquests of Muhammad Ghori.

The educational and literary training of Muslims in Hindustan actually begins with the establishment of the Delhi Empire. The foundation of the Delhi Empire was laid when all the centers of learning and education of the Muslims in Central Asia were destroyed. The entire socio-political system had been destroyed by the Mongols, Giza and Turkan invasions. Because of this, a large number of scholars and learned people were forced to leave their native areas. Scholars from Baghdad and Bukhara also came to Hindustan and started showing their knowledge. This was the period when Hindustan got the rare stars of Islamic sciences in large numbers. Who illuminated the entire area. Sultan Shamsuddin At-Tamash was a great appreciator of knowledge. He had great love for knowledge and scholars. When he had knowledge or news of a new scholar or saint, he would go out miles to welcome him and bring him to his palace with great courtesy and respect and make him his guest.²⁹ Due to Sultan Shamsuddin At-Tamash's scholarly friendship and great respect for scholars, great scholars, writers, mystics and poets started coming and settling in this area. Qutubuddin Bakhtiar Kaki, Badruddin Ghaznavi, Maulana Majiduddin, Nizamuddin Abu Al-Muayed, Muhammad Turk Narnoli, Jalaluddin Tabraizi, Hameeduddin Naguri and Syed Nooruddin Mubarak Ghaznavi, are among the saints who settled in Hindustan during the reign of Sultan At-Tamash. Among these sages, Qazi Hameeduddin Naguri wrote many books. He was a sage with a keen eye on Sufism and a great scholar. His knowledge on Sufism is known as Risalah Ishqiya, Tawali us-Shams and Sharah Asmae Husna.

In this period, preaching and advising people and correcting people's actions was the important work and favorite pastime of scholars. Kings used to take special interest in it. Sultan at-Tamash was mad about it. He had jobs for preachers. Even in the time of political difficulties, he used to make the environment favorable by explaining the opinion through the same preachers and advisors. Even in the time of war, preachers and exhorters were with the army.³⁰ Sultan At-Tamash's place, there were usually three gatherings of sermons and advices every week, and when the month of Ramadan began, there was a daily gathering of sermons and advices. Along with this, after every Friday prayer, a sermon and advice gathering was held. Big dignitaries, nobles, ministers and priests used to participate in this event. Sultan Balban says that such a crowd of scholars and preachers as he saw in the court of Sultan at-Tamash was never seen anywhere else.³¹

In Hindustan, there were a large number of educational institutions in mosques for the promotion and propagation of Islamic sciences and teaching them. In which Arabic sciences were learned and taught. This process continues till today, but in today's era, only Quran is taught in mosques. There were other types of schools which were established by the government. Among them, the Mu'azi Madrasa and the Nasri Madrasa are particularly noteworthy. This Nasri Madrasah was built by Sultan Al-Tamash in memory of Nasiruddin Mahmood. Similarly, when Bakhtiar Khilji conquered Lakhnauti, he established many madrassas in Bihar to spread Islamic studies.³²

Multan was one of the primary and oldest centers of knowledge in Islamic Hindustan. When Muhammad bin Qasim conquered Multan in 713, Hajjaj bin Yusuf wrote him a letter. He wrote this instruction in this letter and sent it. "Always try to widen the scope of your conquests and pay special attention to the propagation of Islam. Build a mosque for the Muslims in the ancient city." As a result of the publication of Islamic teachings in Multan, Multan gradually became a great center of Islamic studies.

The period of Sultan Alauddin Khilji in Hindustan is a great chapter in the cultural, intellectual and political history of the Muslims of Hindustan. During this period, the cultural, academic, religious and political institutions of Muslims faced difficulties. These institutions were at their full youth after completing their initial goals. During this period, Delhi, which was the capital at that time, had such great scholars and art experts that it was impossible to find their equal in Samarkand, Bukhara, Baghdad, Rome, Tabraiz, Ray, Khwarizm, Egypt and Damascus. Every corner of Islamic sciences, logic, every corner of movables, principles of religion, jurisprudence, exegesis, principles of jurisprudence, logic, philosophy, statement, syntax, dictionary and every aspect of theology had been enlightened. During this period, the great scholars of Bahrul Uloom were not related to the government and were engaged in trying to reform and train the people with truth and good intentions to attain the pleasure of Allah

Almighty. Even during the time of Muhammad bin Tughluq, there were great scholars in Hindustan. Many religious educational institutions had been established. In this era, there were famous scholars and great poets whose academic efforts made this era shine. Sheikh Abdul Haq Muhaddith Dehlavi, wrote about Maulana Moinuddin Imrani, a great scholar of that era, he was a great scholar and a teacher of the entire city.³³

Arabic literature has great scope and importance for many reasons. It has absorbed the sciences and arts of almost all the progressive nations of the world in modern and ancient times. Even today, it continues to absorb modern sciences and arts within itself. Arabic is the only language in the world that contains the basic teachings and sciences of Islam. This excellence is also only available to the Arabic language. Arabic language and Islam have an eternal relationship. This relationship has never been broken before and can never be broken later. The Holy Quran has put the final seal on the obedience and universality of the Arabic language. No change is possible now. Being the main source of Shariat Islam, it has been noteworthy for being of extraordinary importance in every era. When Islam started to enter the Ajam (Non-Arab areas) from Arabia and other countries were conquered, the Arabic language reached Afghanistan, Bukhara and Indo-Sindh due to these conquests. In the same period, the service of reading, teaching and publishing and promoting Arabic language and literature also started in the sub-continent of Asia. This service continues even today in the sub-continent of Asia. Scholars of Hindustan who have done innovative service in Arabic language and literature are in the forefront. If we look at their services in modern Arabic language and literature, some scholars of Hindustan will be seen shining like bright stars. Maulana Mujaduddin Ferozabadi presented a masterpiece of Arabic dictionary "Al-Qamoos Al-Muhit". Allama Syed Murtaza Bilgrami known as Buzbaidi 1205 Hijri has written an Arabic commentary on the same "Al-Qamoos Al-Muhit" in ten large volumes. Qazi Muhammad Ali Thanvi has written an authentic and detailed book on the terms of various sciences and arts called "Kashaf istalahatil Funun". Thus Justice Karamat Hussain Lakhani wrote "Fiqh ul-Lisan" and Maulana Syed Sulaiman Ashraf Bihari wrote "Al-Mubin" which are detailed books on Arabic language vocabulary (philosophy), Sarf and syntax and are a rare example of character.³⁴ "Mukhtarat min Adab al-Arabi al-Ma'roof Mukhtarat Abi al-Hassan" is the best book of Mukhtarat and a comprehensive book of art.³⁵ Maulana Aaizaz Ali's services regarding Arabic literature in the sub-continent of Asia are noteworthy. This saint wrote a book of Arab literature called "Nafhat ul-Arab". In this book, instructive stories, anecdotes, Hadiths and Quranic verses have been mentioned in an easy style in Arabic language in a delightful way. Maulana Aziz Ali himself says: "I have collected the narrations from the books of Muqaddin (Ex Scholrs) in Nafhat ul-Arab and I intend to present it to the students. My purpose in writing this book is to acquire good morals. Virtue is to be attained. That is why children's hearts are like blank paper, whatever is imprinted on them becomes imprinted."³⁶ Amir Khusrau was a scholar and historian. He was the best Arabic writer and poet. He had great power over the prose and poetry of the Arabic language.³⁷

Shah Wali Allah's Al-Bidur ul-Bazi'ah which contains religious philosophy in Arabic language. Taweelul Ahadith, This book contains pointers towards deeper understanding of Quranic teachings. Hujjatullah il-Baligha, This book is a great scholarly achievement. It includes religion, Shariat system, faith, worship, affairs, morals, morality, politics and social science.³⁸

Some of the notable Arabic writers born from the soil of Hindustan in Mughal period are:

Allama Sheikh Muhammad Tahir Patni, Sheikh Ahmad Sarhandi known as Mujaddid Alf Thani, Sheikh Abdul Haq Muhaddith Dehlavi, Sheikh Ahmad known as Mullan Jiwan, Ghulam Ali Azad Balgrami, Maulana Bahrul Uloom Abdul Ali, Maulana Salamullah Ram Puri, Shah Waliullah Muhaddith Dehlavi and Shah Abdul Aziz Muhaddith Dehli.

In the 13th century Hijri, scholars were concerned that after the bloody revolution against the British in Hindustan, the religious, social and political status of the Muslims would change. How to handle status? As a result of this concern, a series of religious schools started. First Darul Uloom Deoband was established in 1283/1866 in Chatta Mosque which was in Deoband. Hazrat Shaykhul Hind Maulana Mahmoodul Hassan says that "Madrasah Deoband was established to compensate for the failure of

1857".³⁹ This madrasa was actually a great reform movement. Its founder was Maulana Muhammad Qasim Nanotwi.

Conclusion

Scholars of the sub-continent of Asia, despite being foreigners, did a lot of service in the Arabic language and literature. The services of the scholars of the Asian sub-continent have been commendable. Hindustani scholars did positive and constructive work regarding Arabic literature. In the service of Arabic language and literature, Hindustani scholars wrote dictionaries, books of hadith, books of jurisprudence, Arabic grammar, commentary, Arabic literature and principles of hadith etc. Along with the interpretations of books of Hadiths, dictionary of the Quran, dictionary of Hadith, Sufism, beliefs, explanations of authentic books of Islamic beliefs, knowledge of philosophy, logic, ethics, history, arithmetic, science of medicine, interpretations of books of literature, anecdotes, books on stories, poetry, prose and their commentaries e.t.c.

Recommendations

1. The main sources of Islamic teachings are in the Arabic language. Therefore, every Muslim should try to learn and understand the Arabic language. by understanding the secrets and mysteries of the Holy Qur'an, a person becomes aware of its greatness. Until one has knowledge of Arabic language and literature, then the eloquence of the Holy Qur'an and the Hadiths of the Prophet cannot be properly understood.
2. Pakistan is an Islamic democratic country. It was established in the name of Islam. The foundation of this country should have been Islamic law. Unfortunately, Islamic law has not been implemented in our beloved country. The higher authorities and the government machinery should implement Islamic injunctions and laws along with popularizing Islamic teachings. They should try to promote Arabic, the original language of Islamic fundamental sources, and Arabic literature.
3. In our schools, the subject of Arabic language is kept, but no special attention is being paid to it. Teachers should pay special attention to teaching Arabic language to students. Its practical exercises should be done. Efforts should be made to promote Arabic speaking among the students.
4. Schools, colleges, universities and publishing houses should conduct various lecture programs, workshops, short educational courses and seminars to highlight the importance and need of Arabic language and literature and to publicize it.
5. Speakers, researchers and orators should write research articles, books on the importance, need and promotion of Arabic language and literature and publicize it in speeches.

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