

## A Study on Arabic Prose Literature in India

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**Abstract.** Arabic Prose in India has been significantly enriched by various factors, including religious influence, the patronage of Muslim rulers and the establishment of numerous educational institutions. The existence of a large number of Arabic Madrassas all over India, where Arabic language and literature is being taught to the students and thus the Arabic language and literature became more attractive and enlivened. These institutions product many intellectuals and scholars whose written books not only spread out the network of Arabic language and literature all over the country, but also influenced the Arab word. Arabic is the youngest variety of Semitic groups of languages. This language originates a few centuries before the rise of Islam.

Arabic is considered as the most sacred language by the people of Muslim Community, because it is the language of the Holy Qur'an and Hadith. The people of India started learning Arabic language not only to carry on the trade but also to focus the Islam. Thus, Arabic spread and flourished in India. The Holy Qur'an is the first great work of Arabic prose literature. Hadith is another source of Arabic prose literature, which provides the basic sources for the biography of prophet Muhammad (SAW). Literature is not limited by the collection of prose and poetry; it is included various purposes. Arabic prose is to open in brief among the subjects, Nahu, Sarf, Philosophy, scholastic, logic, fiqh etc. There are several Arabic prose writers in India, who flourished and developed Arabic prose literature there. Various famous Arabic Newspapers and Magazines published in India, among them; al Bayan, al Jamiyat, al Hilal, al Ba'as al Islami and al Rayed etc. are notable. By these Magazines, Newspapers and valuable works of distinguished writers, Arabic prose has been developed in India. In this discussion, we shall try to focus on the development of Arabic prose literature especially in India.

**Key Words:** Arabic, Qur'an, Hadith, Language, Literature, Magazine, Newspaper

### Introduction:

Arabic Prose is a non-metrical literary form of writing that does not follow a metrical or rhyming structure, but instead develops ideas through grammatical rules and a logical linear flow. It originated from a rich oral tradition and historically included forms like speeches, tales, proverbs and historical accounts, often featuring stylistic elements like rhyme and parallelism (known as Saj). This form flourished during the Islamic Golden Age and beyond.

It is well known that Arabic and Islamic Education had been imparted through the Arabic Madrassas but since before independent, Arabic language is going to be taught as one of the classical language in many Government Schools, Colleges and Universities in India also. The Arabic literature, al- Adab al-Arabi is comprised of both prose and poetry, produced by writers in the Arabic language. The Arabic word for literature is 'Adab', which derives from a meaning of etiquette, and which implies politeness, culture and enrichment. The Arabic literature originated in the 5th century with only fragments of the written language appearing before then. The Quran is widely regarded as the finest

piece of literature in the Arabic language, has the greatest lasting effect on Arabic culture and its literature. The Arabic literature developed during the Islamic Golden Age and has remained vibrant to the present day with poets and prose writers across the Arab world are achieving increasing success. The Arabic term for literature is ‘Adab’ which is derived from the root word ‘adab’ which means persistence, perseverance, tirelessness. The Arabic term al-Lughah al Arabiah means Arabic language; hence Adabul Lughah al Arabiah will mean Arabic literature in the literal sense of the term. A quotation from the Encyclopedia of literature clarifies the significant meaning of the literature which states: “Nallino suggested that the word ‘adab’ for literature signifies the sense of ‘adab’ steady work, continued striving, but the word can note what Gold zahr earlier had designated as the noble human tendency of the character and temperament, and its manifestation in the conduct of life and inter course. Rationally arresting definitions make artistic expression religious equal to two thirds or that extreme knowledge of literature as a process leading to an intellectual culture of a higher kingdom of philosophy, poetry, history, exegesis and ancient history. During the period of urbanization (632-750 A.D.), and with the gradual increase of secular composition under Persian influence, a more specific application of the term literature attained acceptance. When the Quran, Hadith and Jurisprudence were treated as science than belles, letters, skill in sports and games were recognized as parts of the literary art ‘adab’ curriculum of adab schools, including course on literary criticism and history alongside to the old subject of grammar, calligraphy, poetic, rhetoric lexicography, theory of style and logic in Arabic literature.

In 5th and 6th Century, Arabic literature begins with the poems and proverbs of the northern Arabia of written literature before the redaction of the Holy Quran. The Arabic literature study dates from early 6th century. The literature has been continuation since in both what it still in the Arab world and in medieval times, Persian, Spain and Sicily. Though the historical confirmation to set up the earliest existence of Arabic literature is not readily but Arabic poetry makes its figure in such a developed form and in such a well evolved language that each and every body can say without hesitation that it must have had long carrier of growth before the fifth century. Arabic literature may be classified based on ages and periods; pre- Islamic, Early Islamic, Umayyad, modern Arabic literature.

### **Objectives of The Study:**

This paper aims to highlight the contributions of Indian scholars who contributed a lot to the Arabic prose literature from the early Islamic period to the end of the 20<sup>th</sup> century in India.

It also aims to highlight the relevance of Indian Madrassas, schools, Colleges and Universities, where Arabic language and literature is taught in terms of extending knowledge of various subjects of human knowledge. It also attempts to glorify the contributions of Indian Arabic based institutions.

It has been attempted to highlight the contribution of Arabic theological subjects as like as the Qur'an, Hadith, Fiqh, Tafsir, Arabic Grammar ( Nuhu and Sarf) to develop the Arabic prose literature in India.

### **Data Collection and Methodology:**

The study based on secondary data. To prepare the article the data has been collected from secondary sources. It has been collected in English and Arabic languages from various secondary sources like books, journals, thesis, magazines and websites for conducting this study using descriptive methodology of research. Besides, it has also been collected the datas from the e-library of various Universities in India.

### **Pre Islamic Arabic literature:**

Pre-Islamic Arabic prose literature primarily existed in oral form, characterized by, anecdotal narratives, proverbs, and traditions passed down through generations. While poetry flourished during this period, prose was less developed with the systematic form. The “Ayyam al-Arab” (days of the Arabs) stories, which recounted tribal conflicts, offer a glimpse into this prose, often featuring a mix of poetry and explanatory prose. Pre-Islamic Arabic literature known as al-shi'r al-Jahili, refers to the oral and written literary works produced in Arabia before the rise Islam. The Pre Islamic Arabic literature belongs to a period of a century and a half before Islam. It is so because we do not posses

any literature of an earlier age, nor we have any historical evidence to establish its earlier existence. The pre- Islamic Arabic literature unlike other literature of the world had not been recorded when and as it grew. This was accounted for by the fact that the Arabs were, by and large, an unlettered and nomadic people with no association with reading and writing. However, they deemed worthy of preservation, which was retained in memory. Specially, the Arab kept their history, genealogy and poetry alive by oral transmission, and since memory was their main stay, they took great interest in developing its re-collective power. Therefore, a good memory was a national characteristic of the pre-Islamic Arabs. Besides, many tribes, sub-tribes and classes had also professionals who preserved their national disciplines of memory. The pre-Islamic Arabic literature mainly consists of poetic literature and prose literature, which are preserved by oral tradition from 500-622 A.D.

### **Arabic prose in pre-Islamic period:**

The pre- Islamic prose literature based upon genealogy, history and polite and elegant literature comprising of proverbs, maxims, stories, legends and descriptions. It has no evidence to suggest its' existence with written form. The oral character of the pre- Islamic literature gave pre Islamic prose a deep anecdotal tinge. It did not have the form of a continuous and long narrative but was made up of short, independent piece of information is considered as riwaya (traditions) and handed down from generation to generation by word of mouth. Each tradition calculated its starting in a descending order; the name of those who had transmitted it form is its source.

On the rise of Islam, people remembered the pre- Islamic prose as well as poetry, were killed in the wars and resulted in loss of literature disappeared. Nevertheless, a considerable prose literature was still available in the form of hundreds and thousands of traditions when the codification of knowledge began in sporadic form during the Umayyad period. These traditions were used as the source for the edifice of pre Islamic prose literature. The works of its collection, compilation and classification belongs partly to the Umayyad but mainly to the early Abbasid period (749-864 A.D). Generally, the pre- Islamic prose literature based on history, genealogy and light literature comprises stories, proverbs, maxims, tales speeches and descriptions. The language of pre-Islamic prose is analogous to the themes of its own. The prose of the sears was almost variably couched in sort rhyming sentences, full of odd words, sometimes breathing an air of obscurity. The prose of speeches delivered in the presence of the princess in literary competitions and on the occasions of glorifications by the Arabs of their forefathers, was also high-flown, often with phrases of matching rhyme which added little to the sense, figures of speech, verses, Idioms and proverbs also figured in the speech, verses and proverbs also figured in the speeches to render them more impressive. Besides these, in the pre-Islamic period, wisdom literature survived, tradition has handed down the titles of a number of wise men and women of the Jahiliya such as Aktham ibn Syfi, Hajib ibn Zurarah and Hind, the daughter of al- khus.

### **Arabic prose in Islamic period:**

Arabic prose literature during the Islamic period (roughly 7<sup>th</sup> to 13<sup>th</sup> centuries CE) saw a significant flourishing, particularly in religious, historical and literary genres, while pre- Islamic Arabic literature was primarily poetic. The rise of Islam and the establishment of a vast empire led to a shift towards prose, especially for religious and administrative purposes. The key development of Arabic literature in Islamic period was in the field of religious literature, historical writing, literary prose (Adab), in rise of the secretary class (kuttab), influences of Greek and Persian literature and emergence of fiction.

### **The Holy Quran:**

The Holy Qur'an is the central religious text of Islam, believed by Muslim to be the verbatim word of God (Allah) revealed to the Prophet Mohammad (SAW). It provides comprehensive guidance for Muslims on how to live a righteous life, including ethical and moral conduct and how to interact with others. The Qur'an is a collection of divine message conveyed to the Prophet Mohammad (SAW) through the Angel Gibriel and thus believed. It was revealed part by part for a period of about twenty three years. It consists of one hundred and fourteen chapters of which ninety three chapters were revealed in about thirteen years at Mecca and twenty one in the remaining ten years at Medina, where he had emigrated from his native land (Mecca). The Holy Quran undoubtedly, has been as great land

mark in Arabic literature. Various sources say us that the rules and faith (all the written fragments) were collected by Abu Bakr, the first Caliph, after his death, during the reign of Hazrat Uthman, the third Caliph, the fragments were collected and compiled in a single book and it was constituted as Quran. Another source, as regards the collection and compilation of the Holy Quran, suggests that Abu Bakar on the delegation of Hazrat Umar who had observed that the Quran memorizers were becoming extinct, ordered that the Scattered portions of the Quran be collected. Zaid ibn Thabit, was entrusted with the work of collecting and compiling the Holy Quran. The following collection of Fragments from ribs of palm-leaves and tablets of white stone, and from the breasts of men, a text was constituted. Differences in reading arose due to the defective nature of kufic script in the rule of Hazrat Uthman (644-56 A.D). After Hazrat uthman appointed Zaid bin Thabit, Abu Bakr's copy, kept in the custody of Hazrat Hafsa, was used as a basis. The original hand book of the new version was kept in Medina, three copies of this text were made and forwarded to the three military camps of Damascus, Kufa and Basra, and all others were destroyed. Hazrat Uthman, finding divergent reading in Arabia, Syria and Iraq colonized the Medina codex and ordered all others destroyed. Finally, the text was fixed by Ibn Muqlah and Ibn Isa in 933 A.D with the help of the learned Mujahid. The Quran is excellent majesty and aural beauty, the book is the centre of Arabic literature and educational tradition; the study of the Quran and its language created the study of certain Arabic literature as an ancillary and it has fixed the written language as an unchanged from paying little regard to divergence of spoken form. The Holy Quran provides the most authentic materials for writing history of different periods of the world. It is the most potent as well as the unique production in the world's literature. The greatness of the Quran, the sublimity in its expression, is unsurpassed up till now. It is the only book to cover various subjects of studies: political, Social, economical, religious and Judicial purposes. After all, it as a piece of literature contributes a lot to the development of the Arabic language and the prose literature to a great extent, and becomes truly the mother of all branches of Arabic literature. The language of the Quran is universally accepted as the most perfect form of Arabic tongue. At the same time, we must not forget that the acknowledged claim of the Quran to be the words of Allah, has made it impossible for any Muslim to criticize the work and it has become the standard by which other literary compositions have to be judged. According to another sources, the Quran is the first great work of Arabic prose, occupies a paradoxical position in literary history. The fact that it was as divine revelation meant that it was above both criticism and imitation. Any attempt to use it as a model would have been regarded as Sacrilege. Yet it was no basic to the whole of Islamic thought that its style, rhythms and phraseology penetrated the alertness of every Arabic writer. So the Qur'anic language is regarded by Muslims as the most beautiful and divine language in the world.

### **The Hadith:**

The Hadith means saying of the Holy Prophet Mohammad (SAW), his advices, his tasks and his religious practices or the approvals. Hadith is the literary source of Arabic literature in the early Islamic period. The telling of Prophet has undoubtedly been the secondary religious as well as literary source in the Muslim world. While defining the Hadith, Fariq says, "By Hadith is meant all that the Prophet said or did or approved to do. It comprehends the whole range of the Prophet's private and public life such as his command, religious practices, his dealings with men and women, his wars, agreements and correspondence" while defining the Hadith al-Tibrizi says, "Hadith originally means a piece of news, a tale, story or a report, relating to present or past event. In the technical sense, it stands for the report or the words and deeds, Approval and disapproval of Prophet Mohammad (SAW). After the Holy Quran, the next in the early Islamic period which contributed the Arabic prose literature is the Hadith.

### **Arabic Prose in Umayyad period:**

During the Ummiyad period (661-750 C.E) Arabic prose literature was primarily focused on religious texts. The most important prose work of the era was, of course, the Qur'an, the central religious text of Islam. Its compilation and standardization made the treasure house of prose literature affluent. The Qur'anic and the other religious texts were foundation of written prose, with early scholars focusing on preserving and interpreting religious knowledge.

The prose literature of Umayyad period which concerns, Nicholson remarks, “In this branch of literature the same secular, non-Muhammadan spirit prevailed which has been mentioned as characteristics of the poets who flourished under the Umayyad Dynasty, and of the dynasty itself”. In the favor of prose literature of Umayyad period, as stated must be made of Abid bin Sharya, a local inhabitant of Yemen, whose business was to dress up the old legends purvey them in a readable form to the public. Wahab bin Munabbah was another Yemenite of Persian who said to be responsible for a lot of the fabulous lore belonging to the domain of origins which Muslims chroniclers prefix to their historical works. There seems to have been a fervid need for narratives of the early wars of Islam. It is to be described that Caliph Abdul Malik who saw one of these books in the hands of his son, ordered it to be scorched and encouraged him to study the Holy Quran in lieu of it.

The pious feeling of Abdul Malik shows that histories of Fabled and popular character processed those which were based like Maghazi of Musa bin Uqba and ibn Ishaq’s Biography of the Prophet upon religious tradition. The influence of strong theological that asserted itself in the second century A.H was hostile to the upliftment of an Arabian prose literature on national lines. Even the learned doctors of divinity began to collect and write down the tradition of Prophet. We have absolute debris of this type in the book kitabul Zuha which is written by Asad bin Musa. The most prominent traditions of this period is Muhammad bin Muslim bin Shiab al-Zuhri.

### **Arabic prose in Abbasid Period:**

During the Abbasid Caliphate (750-1258 CE), Arabic prose experienced significant development, moving beyond its earlier focus on religious texts and expanding into diverse genres like historical chronicles, philosophical treatises and literary criticism. The Abbasid period is considered as the golden period of Muslim education. This period was started from 750 A.D. During this period Arabic prose literature has fully developed. The Abbasid Caliphs were the true devotees to different branches of knowledge. There were some sources like the new Gresham World Encyclopedia inform us that the progress of the Arabs in literature, the arts and science, may be stated to have begun with the government of Abbasid Caliphs. The host of litterateurs and savants flourished during this long period directed their minds to every branch of human style. They wrote on grammar, philosophy, geography, belles-lettres, rhetoric, the traditions and travels, they compiled lexicons and biography and enriched the world with thoughtful histories and beautiful prose- poetry. Ibn Khalikan, Ispahani, Abu Nuwas, al Mutanabbi, al Buhtari, Abul Faraj Mohammad bin Ishaq, Abul Ala al Ma’arri etc. who shed luster on Arabic prose literature during this Abbasid period.

### **Indo-Arab prose literature:**

Indo-Arab prose literature refers to the body of written works in Arabic in the Indian subcontinent, influenced by historical trade and cultural exchange, which led to the establishment of Arabic as a language for religious, scholarly and literary purposes in India. Indo-Arab prose literature represents a rich tapestry woven from the threads of two distinct yet intertwined cultures. It encompasses a wide range of genres from religious texts and historical chronicles to philosophical treatises and fictional narratives, all enriched by the unique perspectives and experiences of both Indian and Arabic language and literature on Indian intellectual life has been profound, leading to a vibrant exchange of ideas and literary styles.

The literature is not bounded by the collection of prose and poetry. The Arabic prose arose and flourished throughout the period 750-1500, for about the first 150 years of Islam, the Quran prevailed alongside poetry and oral narratives. Before 750 A.D, a little prose literature was written, parts from a handful of treatises, epistles, speeches, mostly connected with the Umayyad khilaphat. In Abbasid period, Ibn al-Muqaffa wrote some prose treatises, most of them are translated from middle Persians, or Pahlavi literature. The ‘Kalila wa Dimna’ is an example of a “mirror for princes”, translated from Sanskrit through Pahlavi and into Arabic by Ibn al-Muqaffa. Arabic prose literature was increasingly inspired by the religion of Islam. India has originated a huge number of Arabic Scholars and litterateurs who contributed for improvement of Arabic language, prose and poetry as well as Islamic studies in India.

There are many famous prose writers in India, who contributed for the development of Arabic prose literature in India. Amongst them some outstanding persons are mentioned below:

### **Faid al-Hasan al-Saharunpuri (1232-1304 A.D)**

Faid al Hasan bin Ali Baksh was born in Saharanpur of UP. He was one of the prolific Islamic scholars, eminent litterateurs and a famous poet of the nineteenth century India, after taking the primary education on various religious and literary sciences under the guidance of his father. He studied Hadith and Arabic medical science at Delhi. He spent his valuable time in teaching and achieved fame and prestige as a teacher, poet and an Arabic litterateur. He wrote on Hadith, Tafseer, Literature, Language and Medical Science. He composed many verses of poetry in different purpose like – elegy, satire and self glorification. He imitated the forms of classical poetry in the most of cases

### **Mulla Mahmud al-Janpuri (1606-1651 A.D)**

Mullah Mahmud al Janpuri was one of the greatest Indian Arabic Scholars and an eminent philosopher, who was born in Jonpur of Uttar Pradesh, India. He studied the literature, Hadith, Fiqh, Arabic and Persian under his grandfather, Shah Mohammad. He was an extraordinary person in intelligence and sagacity and was distinguished in philosophy and wisdom and in addition to his quality he was well enlightened with the science of language and literature. He authored a number of books on various topics like philosophy, Rhetoric and mysticism.

### **Shah Waliullah Dehlavi (1703-1762 A.D):**

The great Islamic scholar, thinker, reformer and prolific writer Shah Waliullah Dehlavi was born in Delhi. He received his early education from his father, who was his teacher as well as his spiritual guide. He memorized the Holy Quran at an early age. He studied the various subjects like Arabic and Persian languages, literature and grammar, higher philosophical, metaphysical, teleological, mystical and juridical texts at Mardasah which was established by his father, Shah Abdul Rahim. Shah Waliullah began his career as a teacher at his father's Madrassa namely, Madrassa-e Rahimia and he became the head of the same institution and taught all Islamic Sciences. Waliullah Dehlavi was a great writer who made a long term contribution to Arabic literature within a period of 30 years, he made more than fifty works of outstanding merit both in Arabic and Persian languages. The main focus of Waliullah Dehlavi was on the Quran, Hadith, socio-political, ethical philosophy and spiritual sciences. He wrote deeply in Islamic studies, including Tafseer, Hadith, Fiqh, Usul al Fiqh, Kalam, Aqa'id, Tasawwuf, Arabic Prose, Poetry, History and Biography and Grammar

### **Major Works of Waliullah Dehlavi:**

Al-Fawz alKabir, Fath al –Rahman al-Tarjamat al Quran, Al-Masawwa Sharah-I Sharh Tarajim Abwab al- Al-Fath al Al Insaf fi Bayan Sabab al-Ikhtitaf, Iqd al-Jaid fi Ahkam al ijtihad wa al Taqlidn Hujjatullah al-Balighah, Al-Bujur al Tafhimat al- Fuyuj al-Hermayn.

### **Gulam Ali Azad al-Bilgrami (1704-1786 A.D):**

Gulam Ali Azad al-Bilgrami was a prolific writer in both Arabic and Persian languages. He was born in Bilgram of Uttar Pradesh; he is also considered to be the greatest Indian Arabic poet and is known as Hassan al Hind for his glutinous odes in the praise of the Prophet. He gained a reputation for possessing command over all topics of learning literature. He was educated in Arabic language by Mir Abdul Jalil in prosody and literature under Sayed Muhammad Hayat. He studied Siha Sittah and devoted himself to religious sector. Gulam Ali Azad al-Bilgrami compiled two Diwans of poetry in Arabic and Persian. His poetry characterized by fertile imagination and sharp Sense. He is creative in rhetoric and outstanding in clear definition; his construction in praise is more attractive, fundamental and descriptive.

### **Major works of Bilgrami:**

Subhat al-Marjan, Mazhar al-Barkat, Rawjat al Auliya, Shifa'al Alil Mirat al-Jamal, Yad Baida. These are the contributions of Gulam Ali Azad to Arabic prose literature

### **Fadl Haqq al Khairabadi (1797-1861 A.D):**

The renowned philosopher, scholar and poet Fadl Haqq al Khairabadi was born in Khairabad of U.P. He earned primary education under his father Abdul Qadir, when he was thirteen years old then memorized the Holy Quran within four months. In his early age, he became famous in Science of logic and philosophy apart from Arabic language and literature. He contributed several books to different branches of knowledge like logic and philosophy, theology and mysticism. He composed poetry on the praise of Prophet Muhammad (SAW) and some rulers of his time in addition to political odes. His fame rests on his book al-Hikmah al-Sa'ediyah.

### **Nawab Siddiqq Hasan Khan (1832-1890 A.D):**

The most important Muslim Arabic scholar Siddiqq Hasan Khan was born in Uttar Pradesh. He was the most erudite scholar of the age, a translator of the Holy Quran and Hadith also a receiver of education on various subjects of religion, literature, language, history and logic under the care of prominent teachers of the time in different cities of the country. He was largely credited with founding the reformist Ahle-Hadith movement which became the dominant strain of Sunni Islam throughout the immediate region. Some scholars have acknowledged his forte and paid tributes to his literary creations and excellent nature. He had become very popular among the masses who flocked to him for his cleverness in religious and literary direction. He spent maximum quantity of his time engaging in study, research and producing books. He worked more than three Hundred in Arabic, Urdu, Persian on different subjects like Hadith, Tafseer, Fiqh, literature and so on. In Arabic, the number of his books is fifty six. His famous books are; Fath al Bayan Fi Maqasid al Quran and Abjad al-Ulum. His writings are characterized by freshness, vigour, eloquence and contemplation on the Holy Quran and Prophetic traditions.

### **Major Works of Siddiqq Khan:**

Nawab Siddiqq Khan is one of the prominent first scholars to research lexicography of the Arabic language, a field of study, which the Arabs themselves had ignored until recent time. Khan also attained a comprehensive review of Arabic Philology and lexicons produced up to his time. Fath al Bayan Fi Maqasid al-Qur'an, Husul al Ma'mul Fi Ilm al Usul, Rihlat al Siddiq Ila al-Bait al Atiq, Al Hitta Fi Dhikr al Ummahat al-Sittah, Husn al Usrah Bima Thubita

### **Hamid uddin Farahi (1863-1930 A.D):**

Hamid uddin Farahi was a great Islamic scholar of Indian subcontinent known for his breaking ground work on the concept of Nazm or Coherence in the Holy Quran. Hamid uddin was born in Phreha village of Uttar Pradesh. He studied at Aligarh Muslim College at the recommendation of Sir Sayed Ahmad Khan. He was expert in Arabic and Persian languages. After finishing his studies, he taught Arabic at various institutions, including M.A.O College and Darul loom, Hyderabad. In Hyderabad, Farahi conceived the idea of establishing a University where all religious and modern Sciences would be taught in Urdu. Subsequently, he came to Sara-e-Mir, a town in Azamgarh, where he took charge of the Madrasatul Islah, the school for reform. This institution based on the educational ideas of Shibli Nu'mani and Farahi. Farahi had served as chief administrator of the school since its inception. After he had come to Sara-e-Mir, from 1925 to 1930 Farahi devoted most of his time and energy in managing the affairs of Madrasatul Islah and teaching there.

### **Major works of Farahi:**

Hamid uddin Farahi wrote many books in Arabic. His chief scholarly interest was the Quran. The Holy Quran was the focal point of all his writings. His famous books are- Asalib al Quran (style of the Quran), Mufradat al-Quran (vocabulary of the Quran), Im'an fi Aqsam al-Quran (A study of the Quranic oaths) Jamharatul-Balaghah (Manual of Quranic Rhetoric), Ni'zam al Quran (Coherence in the Quran), Fi man huwa al-Dhabih etc. Min Allah wa Rasulihi Fi al-Niswah.

### **Abd al Hai al Hasani (1869-1923 A.D):**

Abd al Hai bin Fakhr al Din al Hasani was born in Rai Bareli of UP. He was a great scholar, eminent writer, poet and skillful doctor of 19th and 20th century. His father was a wise man, so he got

opportunity to study. He studied various subjects like Sarf, Nahu, Fiqh, Usul and Tafseer under the guidance of Shaikh Mohammad Na'eem in Lucknow. He is considered to be one of the greatest historiographers of Islamic culture in India. He was famous in Arabic, Persian and Urdu language and literature. He composed several poems in various fields like Fiqh, Tafseer, Historical biography and modern civilization. His contributions are very high in the field of Indo-Arabic prose literature. Among these books, *Nazhah al Khawatir* is the best book of Abd al Hai al-Hasani. This book is classified into eight large volumes consisting of valuable information regarding religious, political and educational history of India. The author has expressed in it many things about the leading personalities of the Indian subcontinent, their glorious deeds, which are connected with their deeds, miracles, habits, dwelling places and so on from the first century of Islam up to the demise of author. Generally, it is the valuable work in Persian, Urdu and Arabic. The style of this book is arranged in easy language and smooth construction. This book was first published in Hyderabad. These are the contributions of "Abd al Hai al Hasani" to Indo-Arabic literature.

### **Abul Hasan Ali Husani Nadwi (1913-1999 A.D)**

Sayed Abul Hasan Ali Husani Nadwi was a leading Indian Islamic writer, scholar, reformer, thinker, preacher and Muslim public intellectual of 20th century and the author of numerous books on history, biography, contemporary Islam and the Muslim community in India and also one of the most prominent figures of Deoband Madrassa. His teachings covered the entire spectrum of the collective existence of the Muslim Indians as a living community in the national and international context. Due to command over Arabic, in writings and speeches, he had a wide area of influence extending far beyond the sub-continent, particularly in the Arab world. He began his academic career in 1934 as a teacher in Nadwatul Ulama, later in 1961, he became Chancellor of Nadwa and in 1985, he was appointed as Chairman of Oxford Centre for Islamic Studies.

### **Major Works of Ali Husani Nadwi:**

Abul Hasan Ali Husani Nadwi's major contribution to Arabic literature lies in his prolific writing and influential role in the revival of Islamic thought and culture, particularly in the Arab world. He authored numerous books and articles in Arabic, covering diverse topics like history, theology, biography and Islamic jurisprudence, and also played a key role in promoting Arabic language and literature through education and scholarship. His work is characterized by a call for a return to the core principles of Islam and a rejection of blind imitation of western models. He authored over 50 books and countless articles in Arabic, showcasing his deep understanding of Islamic sciences and his ability to articulate complex ideas in a clear and engaging manner.

From the above discussion we may say that the above mentioned writers contributed to Arabic literature and by these contributions Arabic prose literature has reached to a developed position in sight of world high classed litterateur.

### **Conclusion:**

Arabic prose in pre-independence India flourished primarily under Muslim rulers, focusing on religious and scholarly works like Hadith and Fiqh, alongside historical and philosophical texts. The study of Arabic was vital for religious practice and trade and led to a broader intellectual exchange between India and the Arab world, influencing Indian culture and scholarship. The Arabic scholars in India have produced the wonderful works in various fields of Arabic literature like Grammar, Tafsir, Hadith, History, Philosophy, Theology, Mathematics, Medicine, Prosody, Rhetoric and many more, which contributed a lot to the treasure house of Arabic prose Literature in India from early Islamic period to the end of 20<sup>th</sup> century.

It may be said that Arabic prose has been developed by various ways like; by the Scholarly writing on the Holy Qur'an, Hadith, Maqamat and by many Madrassas, Schools, Colleges, Universities, Arabic Newspapers and Journals. Besides, by the several prolific and distinguished Indo-Arabic writers and by their valuable works like; Darul Atfal, Nizamul Lughat al Urduyah, Asas al Lughat al Arabia, Zikrwa fikr, Qamus al Wahid, al Qamus al Zadid, alArab wa al Islam, Dawwat al Islam, Al Muslimuna fi al Hind, al Tariq Ila al Madina, Jaziratul Arab, Gubar e Karwan, Fi Zilal al sirat etc.

The Indian Arabic prose also developed by various famous scholars of India; among them – Nuwab Sddiqq Hussain khan, Abdul Hai al Hasani, Abul Hasan Ali Al Nadwi, Fadal Hoqq Khairabadi were prominent. There are many Arabic educational institutions in India after the advent of British rule; among them some famous institutions with Arabic faculty are mentioned like; Jamia Millia Islamia, Alia Madrasah, Jamia Nizamiah, Darul Uloom Deoband, Darul Uloom Nadwatul Ulama, Aligarh Muslim University, Dar al Salam, Delhi University, Usmania University, Gauhati University, Calcutta University and Assam University are famous. By these Arabic Institutions, several Arabic Books and Indo-Arabic writers, Arabic prose has developed fully after the independence of India.

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