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## Contribution of Arabic scholars of Indian Madrasas to Arabic language and literature

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**Abstract:-** The existence of a large number of Arabic Madrasas all over India where Arabic language and literature is taught to the students and thus the Arabic language and literature became more attractive and enlivened. On the other hand, such Madrasas produced a large number of 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 world. The intellectuals of Madrasas dedicated themselves in the services of upholding the Arabic language and literature from all sides as the commentaries of Holy Quran, commentaries of Hadith, Fiqh, Tasawwuf, Scholastic Theology, Philosophy, Astronomy, Medicine, Mathematics, Historical literature, Arabic Grammar, Dictionaries, Rhetoric etc. The scholars of Indian Madrasas upheld the Arabic language and literature writing many notable books both in standard Arabic language and Indian languages they achieved a tremendous success in spreading out the basic theme and features of their books through the non-Arab country like India. The present paper is attempted to highlight the some glorious contributions of Indian scholars in different subjects related to Arabic language and literature.

**Keywords:-** Arabic language, Prose, Poetry, Rhetoric, Prosody, Grammar, Dictionary, India

**Introduction:-** It is well known that Arabic and Islamic education had been imparted through the Arabic Madrasas. And the Madrasas produced a large number of intellectuals and scholars who wrote many books in all subjects related to Arabic language and literature, both in Arabic and Indian languages whose written books in the soil of India not only spread out the network of Arabic language and literature in all over India but also influence the Arab world.

**Significance of the study:-** The contribution of Indian scholars have enriched the Arabic literature which was mostly remained unexplored in earlier studies. This study highlights the scholarly contribution of the Indian scholars that will help to develop the cultural, social and political relationship with the Arab world.

### **Objectives :-**

1. This paper aims to highlight the relevance of Madrasah in terms of extending knowledge of various subjects of human knowledge. It also attempts to glorify the contribution of Indian madrasah.
2. It aims to highlight the contribution of scholars in propagation of Arabic language and

literature.

3. The paper aims at the various aspects of Islamic learning.
4. It has been attempted to deal with Islamic Fiqh, Tafsir, Hadith, Classical Arabic literature, Arabic Grammar, Arabic Prose, Arabic Poetry and Logic etc.

**Data Collection :-** The study based on secondary data. The data has been collected from secondary sources like books, journals and websites for conducting this study.

**Scope of the study:-** This study is restricted to India only.

### Interpretation :-

**Commentaries of Holy Quran:-** The commentaries of the Holy Quran occupy the first and most important place in Arabic and Islamic literature, and a large number of scholars of Indian madrasas have always regarded it as their pious duty to write the commentaries on their Holy scriptures. The some commentaries are here.

1. "Tafsirur Rahaman wa taisirul manan" better known as "Tafsire Rahmani" is a commentary of Holy Quran by Alauddin Ali bin Ahmad al Mahami (died- 835/1431 AD) he belonged to those Arabs who fled for their lives from Madina to the Indian coast when Hajjaj bin Yusuf sacked the city. Ali was an eminent scholar and the author of several books.
2. "At-Tafsir-Al-Muhammadi" is a commentary book of Holy Quran by Muhammad bin Ahmad Mianji bin Nasir of Gujrati (died- 982/1547) his object in writing this commentary was to point out the mutual connection of Quranic verses, which he asserts that no scholar had done before him.
3. "Tafsir-e-Mazhari" is a commentary book of the Quran by Kazi Sanaullah Panipati (d- 1225/1810) this commentary consists of several volumes, some parts of it have been lithographed in India.
4. "Fathul Kabir bimalabudda Min hifjihi fi ilmit Tafsir" by Shah Walullah Dehlavi (d- 1176/1762) in this book he collected all those hadiths which offer some comments on Quranic verses.
5. "Al-Kamalain Hashiya Jalalain " by Salamatulla (d- 1229/1813) well known as Muhaddith of Delhi. He himself was a Muhaddith and author of several works. In addition to those commentary books of the Holy Quran there are many books in this regard by several authors of Indian Madrasas.

**Commentaries of Hadith:-** The Hadith occupies the second important place in Islamic literature, so a large number of scholars of Indian madrasas have taken part to write commentaries of Hadith. some of them are stated here.

1. "Lam'atut Tanqih ala Mishkatil Masabih" by Abdul Haque Dehlavi (1052/1642) he was an eminent Muhaddith of his age, and he was highly honoured as having considerably promoted the studies of Hadith in India, he was the author of several books. This commentary is very copious and valuable, it gives Philological explanations, grammatical subtleties, problems of Fiqh etc.
2. "Hashiah ala Sahih-il-Bukhari" by Abul Hassan Sindhi (1138/1727) he was born in a village in sindh province, after completing his education in India he went to madinah and settled there for the rest of his life, gaining there a considerable reputation as famous scholar and commentator he wrote glosses of al the six standard books of hadith, and composed other

works also. It gives useful explanatory notes on difficult word phrases in the text.

3. Al Musawa (a commentary on the well known Muwatta Imam Malik) by Shah Waliullah Dehlavi (b- 1114/1702 AD) In this works each Hadith is followed by a learned criticism and explanation dealing with different interpretations given by different scholars.
4. Al Muhalla (a commentary of Muwatta) by Salamatullah (1129/1716) begins with an introduction in which the author deals with the technicalities of Hadith and gives a biographical account of Imam Malik and a critical note on the Muwatta.
5. "Ad-Durrus-Thamin fi Mubash sharatin Nabi-il-Amin " by Shah waliullah dehlavi (1114/1702). It is the collection of forty hadiths received in the dream from the prophet. The author has divided them into three classes. (i) Those which he received himself from the prophet. (ii) Those which he heard through one medium. (iii) Those which he heard through the medium of more than one narrator. Besides the above works in hadith literature there are many books written by Indian scholars of Madrasas which had a tremendous command over the hadith and principles of Hadith.

**Scholastic Theology:-** The works of scholastic theology of Indian scholars had a tremendous contribution in spreading Arabic literature, so some examples in this regard are here.

1. "Al- Aqidatul Hasanah" by Shah Waliullah Dehlavi (1114/1702) this is a small tract comprising all the important and essential formulas of sunni creeds and dogmas.
2. "Meezan-ul-Aqaid" by Shah Waliullah Dehlavi. It is divided into three sections. The first section deals with beliefs about god, the second section deals with the matters relating to prophets and the third section contains scholastic discussions.
3. "Ar- Risalatul Khakaniyyah" or "Ad-Durrus Samin" by Abdul Hakim Sialkoti. It is a tract on scholastic investigation with regard to the problem of the knowledge of God.
4. "Bahr-ul-Mazahib" it is a famous book of scholastic theology (Ilm-e-Kalam) written by Shaikh Abdul Wahab of Qannawj, who dedicated it to Awranzib, The style of this book is easier and less complicated than other scholastic books. Besides the above works in scholastic theology there are many other works in this regard.

**Philosophy:-** The works of philosophy by Indian intellectuals and scholars also influenced Arabic literature in a broader way, some of them are depicted hereunder.

1. 'Ad-Dawhat-al-Mayyadah-fi-hadiqatis-surah-al-Maddah " is a famous book of philosophy written in Arabic Language by Mulla Mahmud of Jaunpur (U.P). In this treatise he says that all thinkers agree that in the physical body there is something which admits of changes.
2. "Al-Hikmatul-Balega" is an important book in the subject philosophy written in Arabic language by Mulla Mohammad Jaunpuri. This book covers all branches of philosophy, logic, physics and metaphysics.
3. "Al-Hedayat-us-Sadiyah" is also an important book in philosophy written in Arabic language by Fazle Haque Khairabadi (1278/1868) who was noted for being well versed in philosophical studies. This book was dedicated to Muhammad Said Khan, The Nawab of Rampur. As this book is a good

example of a text book on physics ultimately based on Aristotelian Philosophy. Besides the above books there are many important books in this subject.

**Medicine:-** The most important Arabic works on science of medicine is Al-Qanun of Abu Ali Sina, on this medical encyclopedia, several scholars have written commentaries of whom three persons are Indian.

1. "Gayatul-Fuhum-fi-Tadbir-il-Mahmum" is an important commentary on the Qanun written by Ishaque Khan bin Ismail Khan Dehlavi, who was an Indian physician of the 12th century of the Hijrah. This commentary is confined to that portion of Qanun which treats fevers.
2. "Sharah-Kulliyat-al-Qanun" is also a very important commentary on the Qanun written by Hakim Shifai Khan bin Hakim Abdus Shafi Khan Masihul Mulk. who was an Indian physician who flourished in the reign of Asaf-ud-Daula of Oudh (1188/1212) Besides the above works there are some other works in this regard also.

**Mathematics:-** The books of mathematics which are written in Arabic by Indian scholars also have immense contribution in the field of Arabic language and literature.

1. "Anwar-u-Khulasat-il-Hisab" is a commentary of Khulasat-ul-Hisab of Bahauddin (1031/1621) written by Ismatullah bin Ajmatullah Saharanpuri after (1090/1679) The original author and the commentator belong almost to the same period. The commentator comments with a brief introduction in which he emphasizes the importance of Arithmetic and then records his appreciation of the khulasah. While commenting upon the definition of Arithmetic in the text, he discusses at length the meaning of Riyazi (Mathematic) and the reason why it is so named. Besides the above works there are some other works in this regard also.

**Historical Literature:-** Almost all books on history by Indian scholars are in Persian but there are some important books in this regard are in Arabic also.

1. Tuhfat-ul-Mujahideen:- by Zainuddin bin Abdul Aziz Malabari. This book is a historical account of the doings and proceedings of the Portuguese in Malabar from the time of first appearance in the country in the year (904/1498) upto the year (998/1581) The whole book is divided into four sections. (i) The first section deals with Islamic Injunctions regarding the Holy war. (ii) Second section dwells upon the first appearance and dissemination of the Islam in Malabar. (iii) Third section is confined to a short account of the singular usages and customs of the infidels of the country. (iv) The last section, forming the main part of the book which the first three sections may be taken as an introduction, is further divided into fourteen sub-sections called fasls. The value of the book may be judged from the fact that it was translated into several languages of the world.
2. "Zafarul-Walid-bi-Muzaffar-wa-Alih" is written in the history of Gujarat by Abdullah Muhammad bin Umar-al-Nahrawali- al-Asafi-Ulugkhani, Better known as Haji Dabir who flourished in the end of the 10th century and beginning of the 11th century of Hijra. This work is divided into two parts, called daftars. The frist daftar deals with the history of the Muzaffarid Kings of Gujrat, who ruled from 799 to 980 Hijra also of the rules of Khandesh and the deccan and second daftar contains the general history of all the various dynasties that ruled over North India from 12th century to 16th century AD.
3. "As-Sirat-ul-Muhammadiyah" is Arabic biography of prophet Muhammad written by an Indian scholar Karamat Ali bin Fazil Muhammad Hayat Ali. It consists of six hundred closely lithographed pages of 15 inch size, with 35 lines in each page. It was written under the royal patronage of Nizam of Hyderabad to whom it was dedicated.
4. "Subhat-al-Marjan-fi-Asar-e-Hindustan" written by Sayyid Ghulam Ali Azad Bilgrami (d-1200/1785) the author was a member of the house of the Wasiti Sayyids , Sattel Bilgram in Hardoi district in Uttar Pradesh, he was an eminent scholar, well versed in all branches of Islamic learning. He learnt the art of Arabic poetry from his maternal grandfather Sayyid

Abdul Jalil Bilgrami. He was the only Indian poet who left seven diwan of Arabic poetry. He was the author of several works both in Arabic and Persian. This book is divided into four chapters, and every chapter contains a particular subject like Rhetoric, biography etc.

**Arabic Grammar:-** The books of Arabic grammar have an important role to help the Indian students of Madrasas to read and write the Arabic language and literature in the proper manner. Some important books of Arabic grammar are illustrated hereunder.

1. "Taliq-ul-Farid" by Muahammad Abu Bakar bin Umar al-Damamini, It is a commentary of the book named "Tahsin-al-Fara'id wa Takmi-al-Maqasid" written by Ibn Malik. It is a very important book of Arabic grammar which helped the Indian students to learn Arabic language and literature.
2. "Al- Manhal-al-safi" written by the same author. It is a commentary of the book named "Wafi" written by Muhammad bin Usman bin Umar Balkhi.
3. "Tuhfat-ul- Gharib " is also a commentary of a book named "Mughni-al-Labib" of Ibn Hisham. This commentary was composed in (824/1421 AD) when the author was in Naharwala. All those three important works in Arabic grammar were produced by the same author under the patronage of the Indian princes.
4. "Al- Irshad or Irshad-ul-Nahw" composed by Shihabuddin of Daulatabad (deogiri) in India. He was born al Daulatabad in Deccan during the later half of the eight century of the Hijrah and died before (849/1445 AD)

Besides these works stated above there are a large number of works which are very important for the Arabic students.

"Shar-u-Lubb-il-Albab" by Yusuf bin Jmal Multani (d- 790 Hijri) Al-Irshad-Sharh-ul-Kafiah by Shihabuddin of Daulatabad (Deogir) India, "Ghayat-ul-Tahqeeq Shar-u-Kafia" by Safiuddinof Raduli (Ayodhya ) U.P, "Sharah kafia" by Ilah Dad Jaunpuri, "Sharu Kafia" by Sa'duddin Khairabadi,

"Jamiul Gumum Mambaul Futuh Sharhu kafia" by Abdun Nabi bin Abdul Rasul Ahmad Nagri, "Hashiah Sarhu Jami" by wajihuddin Alavi Gujarati, "Hashia Sharhu Jami" by Mohammad Sayeed bin Wa'iz Ali Azimabadi "Hashia Sharh-u-Jami" by Jamaluddin bin Nasiruddin Dehlavi, "At- Takmeel" by Abdul Fatah Kalpavi, "Al-Ashrafia" by Sayyid Ashraf bin Ibrahim Samnani, "Kitabul Maqasid" by Tajuddin Mahmood Dehlavi, "Hidayatun Nahw" by Sirajuddin Usman, "Khulasat-un-Nahw" by Mohammad Rashid bin Mustafa Usmani Jaunpuri, "Al-Kafi" by Mohammad Hussain bin Khalil Bijapuri, "Al-Masalik-ul-Bahmia" by Abdur Rahim bin Abdul Kari Safipuri, "Waseet-un-Nahw" by Shaikh Turab Ali bin Nasrullah Khairabadi, "Tauzih-ul-Maram fi Tahqeeq-il-Jumla-wal-Kalam" by Ilahi Baksh Faizabadi etc.

**Arabic Dictionaries:-** The works of Indian scholars of Madrasas played a vital role in disseminating the Arabic language and literature by their famous Arabic dictionaries, some of them are here.

1. "Al-Uabab-uz-Zakhir " by Raziuddin Hasan bin Hyder Sagani who was a great philologist and author of a large number of books. This book is one of the standard dictionaries.
2. "Kitab-ul-Azdad" by Shaikh Sagani. It deals with words of opposite meaning, it has many words which express two opposite meanings, for example the word "sarim" means both day and night, and the word "masih" signifies christ and antichrist (Dajjal). This tract contains all

such words arranged in alphabetical order.

3. "Kitab-ul-Zi'ib" by Shaikh Sagani. It contains a large number of Arabic synonymous words. There are 21 words for light, 52 words for darkness, 29 words for the sun, 88 words for the well, 350 words for the camel. All these works are sufficient to prove that the author had great command over the Arabic language.

Besides the above mentioned Arabic dictionaries there are a large number of dictionaries which are very important and useful for Arabic scholars and Ulama. (a) "Asma-ul-Faar", (b)

"Asma-uz-zi'ib", c) "Asmaul-usud-wan-nawadir", d) "Majma-ul-Bahrain"(it consists of twelve volumes) e) "Al-Ubab-uz-Jakhir" by Raziuddin Hasan bin Hyder Sagani (it consists of twelve volumes) "Majma-ul-Bihar-fi-Garayib-it-Tanzeel-wa-Lata'if-al-Akhbar" by Mohammad Tahir bin Ali Panipati (it

consists of four Volumes. "Muntakhab-ul-Lughat" by *Abdur Rashid Hussini Madani*. (i) "Al-Qabus Tarjuma-al-Qamus"(ii) "Muntaha-lul-Adab-fi-Lugat-il-Arab" written by Habibullah Qannwji (which consists of four volumes), "Taj-ul-Lughat" by *Mufti Ismail bin Wajihuddin Lucknowi*.

(i) "Al-Qaul-ul-Manus-fi-Sifat-il-Qamus" (ii) "Nur-us-Sabah-fi-Alaf-is-Surah" by Sadullah bin Nizamuddin Muradabadi, "Al-Mubtakir" by Zulfiqqar Ahmad Malvi, "Laf-ful-Qumat" by Nawab Siddique Hasan Khan, "Mawadir-ul-Masadir-wal-Af'aa" by Abdul Gani bin Muhammad mir Farrukhabadi, "Nail-ul-Arab-fi-Masadir-il-Arab" by Zafruddin bin Imamuddin Lahori, "Taj-ul-Urus Sharh-u-Qamus" by Murtaza bin Muhammad Hussain wasifi Bilgrami (it consists of ten volumes). "Ma'arif-ul-Uloom" written by Qazi Ibrahim bin Fathullah Multani, "Kashf-ul-Istilahat-il-Funoor" by Mohammad Ala Thanvi, "Talkhis-us-Surah" by Muhammad Hakam bin Muhammad Ilmullah of Raibareilly, "Dastur-ul-Ulama" by Qazi Abdun Nabi Ahmad Nagauri (it consists of four volumes), "Lughat-e-Jadeedah" by Sulaiman Nadvi, "Anwar-ul-Lugha" by waheeduzzaman bin Masihuzzaman Lucknowi.

**Rhetoric:-** The works on Rhetoric by Indian scholars played a important role in the field of Arabic language and literature. Some of them are depicted hereunder

"Hashiya-Miftahul-Uloom" written by Shaikh Muinuddin Umrai, "Hadaiq-ul-Bayan" by Munawar bin Abdul Majeed Lahori, "Hadaiq-ul-Balagha" by Samsuddin Abbas Dehlavi.

"Al-Atiyat-ul-Kubra" by Sirajuddin Ali Khan Akabarabadi, "Khualasat-ul-Badi" by Shamsuddin Abbas, "Majma-us-Sanai" by Nizamuddin bin Mohammad Saleh, "Tazkirat-ul-Balagha" by Zulfiqar Ali Deobandi, "Molakhas-ul-Balagha" by Shaikh Mohammad Kakam Rai Barelvi, "Tuhfat-ul-Faqeer" by Qazi Raziuddin Murtaza Bijapuri, "Miftah-us-Sanai" by Mufti Nizamuddin. "Risalah-dar-Fann-e- Balagha" by Maulana Mughisuddin Hansvi, "Al-Maqal-ut-Tarif" by Molvi Abdul Gani Farrukhabadi. "Mi'ar-ul-Balagha" by Molvi Sikandar Khan Khalispuri, "Nahar-ul-Fasahat" by Miraj Mohammad Hasan Lucknowi. "Shajarat-ul-Amani" by Miraj Mohammad Hasan Lucknowi.

**Prosody:-** The following works on prosody by Indian intellectuals of Arabic madrasas also played a dominant role in the field of Arabic language and literature.

"Risalah-Mukhtasar-dar-Fann-e-Arudh" by Shah Rafiuddin bin Shah Waliullah Dehlavi. "Meezan-ul-Afkar" by Mufti Sa'dullah bin Nizamuddin Moradabadi. "Ad-Dirasat-al-Wafiyah-fi-Ilm-al-Arudh" by Mohhammad bin Ahmad Tongi. "Al-Murid-us-Safi-fil-Arudh-wal-Wafi" by Mohammad bin Hussain Yamani Malvi, "Risalah-Mukhtasar-dar-Arodh-wa-Qafiah" by Sayyid Niya'matullah Jaunpuri,

“Risalah-Mirat-ul-Arudh” by Shaikh Nawazish Ali Hyderabad, “Majma-ul-Bahrain” by Mufti Tajuddin Madrasi, “Miftah-ul-Arudh, by Molvi Abbas Ali Khan, “Zubad-ul-Arudh” by Mohammad Momin Muhani, “Sharat-ul-Arudh” by Mozaffar Ali Lucknowi.

**Arabic Prose and Poetry:-** The following works of Indian Ulama (scholars) basically helped the Arabic scholars to enrich the broad concept of Arabic language and literature.

“Maqamat-e-Hindiyyah” by Abu Bakar bin Mohsin Surati. “Majmuah-e-Qasaid-e-Arabiah” by Auhaduddin Bilgrami. “Bahjat-ul-Majalis” by Shaikh Panain Ata bin Karim Ata Farooqi Saluni. “Marati-ul-Ghazlan-fi-Zikr-i-Adbar-is-Zaman” by Nawab Siddique Hasan Khan Bhopali. “Deewan-Ush-Sher” by Nasir Hussain Kantori. “Al-Kaukab-ud-Durariyyah” by Mahdi bin Nuruz Ali Mustafabadi.

“Mukhabarat-al-Arabiyyah” by Molvi Mohammad Hasan Kashmiri. “Nafhat-Al-Arab” by Izaz Ali Amruhi. “Al-Qirat-ur-Rashida” (in tree volumes), “Qisas-un-Nabiyyin-Lil-Atfal” (in tree volumes), “Mukhtarat”, “Rawa’i-iqbal” by Abu Hasan Ali Nadvi. “Al-Adab-al-Arabi-Baina-Arzin-wa-Naqdin” by Mohammad Rabi’ Husni Nadvi. “Muallim-ul-Adab” by Dr. Mohd Lutfur Rahaman Uttar Dinajpuri, “Misbah-ul-Adab” by Mohammad Sohrab Ali Murshidabadi.

**Conclusion:-** The Arabic Madrasas and their scholars have produced the wonderful works in various field of literature like Arabic grammar, Tafseer, Hadith, History, Philology, Theology, Mathematics, Medicine, Prosody, Rhetoric and many more. The Indo-Arab scholar played a vital role in propagation and preservation of Islamic culture on the soil of India. These authors brought forward vivid changes in the Indian culture as the works of these scholars influenced not only Indians but the Arab scholars as well. The major contributions of these scholars were not limited to the Arabic language only but it has played a vital role in the growth of Urdu language in India. The scholars of the Madrasas contributed in a big way to the Persian language as well. These scholars have written in various languages and this way it has enriched many language and literature. The development in these fields can be felt directly and indirectly as well. The fact remains that these scholars intended actually or factually their own Arabic language and Islamic religious textual development but indirectly it has enriched many more languages and field of studies.

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