

Development Of Arabic Prose in India

Dr. Shafiqul Islam Ansary

Assistant Professor, Department of Arabic

B.H College, Howly

Email. shafiqulislamansary@gmail.com

Mobile No- 9613519169

Abstract

Arabic is the youngest variety of Semitic groups of languages. This language originates a few centuries before the rise of Islam. It is considered 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 and fiqh and all the books of usul-e fiqh might not be collected which are nor taught of the particular writers coming into literary circle from their respective custodies. There are several Arabic prose writers in India, who flourished and developed Arabic prose literature in India. There are various famous Arabic Newspapers and Magazine published in India, among them; *al Bayan, al Jamiyat, al Hilal, al Ba'as al Islami and al Rayed* etc. By these Magazines, Newspapers and distinguished writer's valuable works, Arabic prose has developed in India.

Key Words: Arabic, Hadith, Language, Literature, Magazine etc.

Introduction:

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 zihir 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 equal to two thirds religious or that extreme knowledge of literature as a process leading to an intellectual culture of a higher kingdom of philosophy, poetry, 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, Abbasid and modern Arabic literature.

Objectives:

The Objectives of an Article is the methods and the principles of Arabic prose, Arabic language and its origin. Secondly development of Arabic literature, thirdly distinguished the prominent Indian Arabic figure and fourth objective is to focus the development of Arabic prose in India in 20th century.

Hypothesis:

The first few paragraphs of a journal article serve to introduce development of Arabic prose in India. The author tested mainly through the descriptive methods to find out how the Arabic prose has developed, point out the distinguished Indian Arabic writers and to establish the Islamic Institutions in India in British ruled. Besides, point out the great work of Indian writers, point out the development of Arabic prose literature by Haith, Qur'an and Magazine, Nahu and Sarf. Arabic prose in India has emerged after the independence of India.

Methodology:

For the complete of an Article, the author has analyzed both primary and secondary sources in English and Arabic languages that he has collected from various sides like; Magazine, Thesis, Articles and many Arabic books. Besides, the author has collected the data from the library of Gauhati University, library of Cotton University, library of Assam University and from internet sources.

From the primary sources, the different approaches to the Methodology used in Jurisprudence to drive the Islamic laws are available. The main methodologies are Shia, Sunni and *Ibadi* denominations. The majority of Indian Muslim has always been Hanafis that is the followers of Imam Abu Hanifa, since the composition of the standard work fiqh any other countries have been able to produce, book of any original character upon his subject, despite the greater opportunities, they have for making contribution to Arabic

literature of all the innumerable works relating to *fiqh* produced in India.

Pre Islamic Arabic literature:

The Pre Islamic Arabic literature belongs to a period of a century and a half before Islam. It is so because we do not possess 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 prose literature of pre Islamic period is concerned that there is 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 the 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. We may have traced the examples of this Pre-Islamic wisdom literature in the *Majma'al Amthal* by al-Maydani and in the *Amthal al-Arab* of al-Mufaddal al-Dabbi.

Arabic prose in Islamic period:

The pre-Islamic poetry has a large number of proverbs and maxims of that age. It has sufficient evidence of different dialogues. The Holy Quran was revealed in those dialogues and in order to realize the Quran assisted very much. The style and purity of this poetry becomes the light house of those later poets. The pre-Islamic poetry

has come down to us through many collections such as *Muallaqat*, *Muffaddaliyyat*, *Kitabul Aghani*, *Diwanul Hamasa*, *Diwanul Buhtari*, etc, which were edited and compiled by different commentators for its literary excellence. The pre-Islamic poetry is a valuable treasury of Arabic literature. It present a rich mind to the students of Arabic poetry. The foreign commentators feel greatly surprised to observe its various kinds in beauty and Charm. It is un-similar not only in historical field but also in that of world literature. In early Islamic period, the Arabic literature began with the Prophet Hood of Muhammad (SAW) in 622A.D, who gave a new shape and direction to it. The early Islamic Arabic literature comprises absolutely, the Quran, the *Hadith*, *Poetry*, *History*, *prose*, *Tafsir*, and *Fiqh*.

The Holy Quran:

The Holy Quran is a collection of divine message conveyed to the Prophet 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 were collected by Abu Bakr, the first Caliph, after his death and published by Hazrat Uthman, the third Caliph and constituted the 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 of 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 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.

The Hadith:

After the Holy Quran, the next in the early Islamic period is the Hadith (saying of the prophet of Islam). The Hadith means saying of the Prophet, his advice, his task and his religious practices or the approved. 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 approves. It comprehends the whole range of the Prophet's private and public life such his behests, 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 of the words and deeds, approval or disapproval of the Holy Prophet.

Arabic Prose in Umayyad period:

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 Yeman, 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, who made eminent himself by accepting judicial office under the tyrants, an act of complaisance to which is more stiff necked and honest brethren fallen to stoop.

Arabic prose in Abbasid Period:

The Abbasid period is considered as the golden period of Muslim education. This period was started from 750-1258 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 from 750-1055 A.D. 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 poetry. There were some prominent scholars who shed luster on

Arabic literature during this period, among them, Ibn Khalikan, Ispahani, Abu Nuwas, al Mutanabbi, al Buhtari, Abul Faraj Mohammad bin Ishaq, Abul Ala al Ma'arri etc.

Indo-Arab prose literature:

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 translations from middle Persians, or Pehlavi 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 development of Arabic prose literature in India. Amongst them some outstanding persons are mentioned below:

Hamiduddin Farahi (1863-1930):

Hamiduddin 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. Hamiduddin 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: Hamiduddin 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 Aqşam al-Quran* (A study of the Quranic oaths), *Jamharatul-Balaghah* (Nanual of Quranic Rhetoric), *Ni'zam al Quran* (Coherence in the Quran), *Fi man huwa al-Dhabih*.

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, theological, 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 Madrasah namely, Madrasah e Rahimia and he became the head of the same and taught all Islamic Sciences. Waliullah Dehlovi was a great writer who made a long term contribution to Arabic literature within a period of 30 years, he make 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 Dehlovi: *Al-Fawz al-Kabir*, *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 ijthad wa al Taqlidn Hujjatullah al-Balighah*, *Al-Bujur al Bazighah*, *Al-Tafhimat al-Fuyuj al-Hermayn*.

Gulam Ali Azad al-Bilgrami (1116-1200 A.H):

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 al-Bilgrami to Indo Arabic literature.

Nawab Siddiq Hasan Khan (1832-1890):

The most important Muslim Arabic scholar Siddiq 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 cleverly, religious and literary direction. He spent greatest 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 Siddiq Khan:

Siddiq 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 Uswah Bima Thubita Min Allah wa Rasulihi Fi al-Niswah*.

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.

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 through the century. 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. But in most cases he imitated the forms of classical poetry.

Fadal Haqq al Khairabadi (1797-1861 A.D):

The renowned philosopher, scholar and poet Fadal 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 he memoried 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*.

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 literature, Persian language also Urdu language. 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 derived from three hundred works 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. From the above discussion we may say that above mentioned the writers were contributed to Arabic literature, by these contributions Arabic prose has developed.

Conclusion:

In the summing up, it may said that Arabic prose has been developed by various ways like; by the Holy Qur'an, Hadith, Maqamat and by many Madrasahs, Maktabas, Colleges, Universities, many 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, al-Arab 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 Sddique Hussain khan, Abdul Hai al Hasani, Abul Hasan Ali Al Nadwi, Fadal Hoque Khairabadi were prominent. There are many Arabic educational institutions in India after the advent of British ruler; 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.

References:

1. Ali Dr.C.M : A Study of literary History of the Arabs, Ghy, 1996 A.D.
2. Danish Ishtiyaque : Madrasah Education in India, New Delhi.
3. Encyclopedia sources
4. Hitti, P.K : History of the Arabs, India, 2006
5. Mahdi, Ismat : Modern Arabic literature, Hyderabad, 1983.
6. Nicholson R.A : A Literary History of the Arabs, New Delhi, 2008.
7. Qutubuddin, Tahera : Arabic in India, a survey and classification of its uses, 2007.
8. Yusuf, Prof.S.M : Studies in Islamic History and culture, New Delhi, 1992.