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Major centres of Arabic and Islamic studies in India

Dr. Shafiqul Islam Ansary

Assistant professor, Department of Arabic, B.H College, Howly

Abstract---Education in Islam is a concept based on verses of the Holy Qur'an as well as Hadiths which emphasized the positive advantage to be gained from the acquisition of knowledge. The foundation of Islam stands on five pillars, but the main foundation stands on two pillars; the first one is the Holy Qur'an and second one is Hadith. Islam is the religion of peace, it is one of the most sacred and trustworthy religions which has given us information in every aspect of life. Islam gives us education with knowledge. The Arabic institution was set up in 1960 which has tried to bridge the gap between traditional and modern education among the modern course, it mainly focuses on humanities and social sciences. The first institutions of Islamic learning were found in many cities like; Madras, Multan and Dubai where the Holy Qur'an and the Hadith were taught in mosques. Muhammad Gouri, the great ruler played a significant role in the development of Arabic learning and Islamic studies in India. Besides the traditional centre of Islamic learning, Indian government has always remained keen to the development of Arabic language and literature. After the advent of British in India, Indian Muslims established a large number of centers for development of Arabic language and literature as well as Islamic education in India.

Keywords---Institution, Islamic education, Qur'an, Hadith, Arabic language etc.

Introduction

Arabic education is multifarious and closely related with the religion, Islam. Islam attaches great importance to acquisition and extension of knowledge. In 11th century, the Muhammadian invasion in India marked the commencement of great changes not only in the social and political life, but also in the sphere of education and learning. The education system prevalent in the country deprived the encouragement and support of the state and was dependent mostly on the charities of the public. In the medieval period, education was not considered a social duty, but it was simply a personal or family affair. The higher Muslim

education was transmitted through the medium of Arabic and Persian. Arabic Institutions are mainly developed by Maktab and Madrasah. Maktab is derived from Arabic word 'kutub' which means a place where writing is taught. Maktab is the primary educational institutions among the Muslims and has functional necessity in Muslim society. Madrasah is derived from Arabic word 'Dars' which means lesson or study. Madrasah is a place where students learn the Holy Qur'an, Hadith, Islamic arts, science, Fiqh and Tafseer etc.

Objectives

The objective of Islamic education was limitedly influenced with the political motives and interests. The Muslim rulers had a strong hand in the management and administration of education. The Islamic educational system worked for conservation and transmission of culture. The learning centre situated in different parts of the country which carry eloquent testimony to this fact. However, the development of right thinking, development of humanity, intellectual eminence and development of the self as a useful man of the world where the purpose of learning, there were many Arabic educational institutions has developed in India. The primary Islamic institutions are divided into two types; first one is Maktab and second one is Madrasah. By these Maktab and Madrasah, the Islamic educations have been developing in India.

Hypothesis

The first few paragraphs of this article serve to introduce major centers of Arabic and Islamic studies in India. The author tested mainly through the descriptive methods to find out how the Arabic and Islamic education, major centre of Arabic learning, Maktab and Madrasah education and how to established the Islamic institutions in India after the British came. In addition, highlight the great writers, point out the development of Arabic literature by Hadith, Qur'an, Nahu, Sarf, Maqamat and Fiqh. The Arabic and Islamic centres have emerged after the independence of India.

Methodology

For the complete an Article, author has analyzed both primary and secondary sources in English and Arabic languages that he collected from various sides like; Magazine, Thesis, Article and by many books. The author has collected the data from the library of Aligarh Muslim University, Assam University, Gauhati University, Darul Uloom Deoband, Darul Uloom Nadwatul Ulama and from many libraries of University in India. From the primary sources the different Arabic and Islamic learning institutions are focuses the Islamic education all over the India.

Major centers' of Arabic Institutions in India

Darul Uloom Nadwatul Ulama, Lucknow:

Darul Uloom Nadwatul Ulama is an Islamic institution which is situated at Lucknow, India. It draws a large number of Muslim students from different corners of the world. The scholars of Deoband Madrasah were

refusing everything which is new. They used to support everything classical while the scholars of Aligarh Madrasahs were adopting and emphasizing everything which is modern and European. Therefore, a group of famous scholars under the patronage of Allama Shibli Nomani, Muhammad Ali Monjiri, Mahmud al-Hasan and Ashraf Ali Thanwi essembled at Kanpur in 1894 and founded Nadwatul Ulama (organization of Scholars). The main objective of Nadwatul Ulama was to reach a middle path between classical Islam and modernity with an idea to addressing the challenge of western education. Nadwa was eventually shifted to Lucknow in 1898 and updated the Islamic curriculum with modern sciences, vocational training etc. A reliable source says that the foundation stone was laid by John Briscott Hewitt, Lt. Governor of India on November 28, 1906, On the occasion of Convocation of Madrasah Faiz-e Aam, Kanpur in 1893 A.D. Scholars like Maulana Lutfullah Aligarhi, Maulana Hafiz Shah, Muhammad Hussain Allahabadi, Maulana Khalil Ahmad, Maulana Sanaullah Amritsari, Noor Muhammad Punjabi, Abdul Ghani, Maulana Fakhrul Hasan, Sayed Shah Hafiz Tajammul Husain Desnawi, Maulana Ahamd Hasan kanpuri, Sayed Muhammad Ali Kanpuri, Shaikhul Hind Maulana Mahmud Hasan, Maulana Shah Sulaiman Phulwari and Maulana Zahurul Islam Fatehpuri agreeing to form an organization of Ulama, convened a gathering in the next Annual Convocation of Madrasah Faiz-e Aam. These eminent persons were given the name of organization is "Nadwatul- Ulama". Maulana Sayed Muhammad Ali, who became the first Nazim of Nadwatul Ulama took the responsibilities of the organization. The aim was at bringing harmony and co-operation among various groups within the Muslim Millat, to bring about the moral, religious and educational reform and progress. The Nadwatul Ulama was founded and established with the financial help of the Muslims from the different corners of the World. Therefore, it became famous across the World.

The Nadwatul Ulama held its first convention on April 22-34, 1894 A.D. in Madrasah Faiz-e-Aam. A huge number of Scholars from all section of the *Ummah* and all corners of the sub-continent including Maulana Abdullah Ansari and Shamsul Ulma Allama Shibli Nomani who were professors of Arabic and Persian at MAO College attended It. Allama Shibli Nomani proposed Maulana Mufti Lutfullah to chair the opening session. According to Nawab Sadar Yaar Jang, Moulana Habibur Rahman Khan Sherwani, Maulana Ibrahim Aaroomi and Maulvi Muhammad Hussain Batlawi were presenting Ahle- Hadis (Salafi) delegation, Ghulamul Hasnain was representing Shia delegation. Maulana Shah Muhammad Hussain presented the organizations objectives and Allama Shibli Nomani presented the working guidelines (*Dasturul- Ama*). On the solicitation of Hussain Batlawi, this working guideline referred to a committee of scholars for discussion. On April 23, after the prayer of Magrib, a special session comprising 30 Scholars was held and each guideline was discussed and finalized. Allama Shibli Nomani announced the proposal in morning session under the chairmanship of Maulana Lutfullah of Aligarh, on the next day. The proposals were: The present educational system needs a reform; the representative of all the Islamic

Institutions should attend the Annual Convention of Nadwatul Ulama, Expansion of Madrasah Faiz-e-Aaam with Hostel facility, A federation of Madrasah should be formed, Curriculum reform.

The Nadwatul Ulama was founded with the following three distinct features: To serve as a bridge between the old world and the new but firm and unbending in the matter of fundamentals. To produce an educated class of Muslims, well versed in traditional learning and yet actively involved with the ruling power. To seek to give Arabic, both modern and classical, a central place in its system of education besides facilitating links with Muslim West Asia. It is also charge mentioning here that there was the cruelty in earning knowledge from the older Madrasahs and from the modern ones. Thus, this Institution can be designed basically to strive towards a synthesis of the old and the new. The Nadwa has focussed its attention primarily on the teaching of the Holy Quran as an eternal programme of life. It also took up the teaching of Arabic as living language since it held the key of understanding the Holy Book, Al-Qur'an. Another major aim and purpose about the institution was to produce preachers and interpreters of Islam who could present faith to the present day World in a bold and effective manner. The teaching learning process of Nadwatul Ulama permeated my heart. The teachers and the pupils are very devoted. The students are made very laborious. The teachers keep their invigilating eyes on them. In the afternoon, after the school hour, the teaching learning process at Nadwatul Ulama Mosque is wonderful. Specially, it attracted my heart when I found some teachers who were teaching their students as if the medium of instruction at Nadwatul Ulama is Arabic.

Role of Nadwatul Ulama:

Darul Uloom Nadwatul Ulama is responsible for measure study on the Arabic language and literature. As much as possible, it encouraged its scholars to write in Arabic language and speak in Arabic. In this manner, Nadwatul Ulama provides such curriculum that can be useful in present day Scenario in the form of *economy, geography, history, politics and sports*.

The Arabic language and literature is the revive character of Nadwatul Ulama. The other *Madrasahs* and the Universities in comparison to it totally failed to promote Arabic language and literature as the Nadwatul Ulama did in past and present. Darul Uloom Nadwatul Ulama is considered to the best centre of Arabic language and literature. In India, after its foundation, the teacher and students attached with Arabic. Actually, this institution has tried its best to create educational atmosphere around the Muslim world. It met the objectives to an extent that if the Arab came here, he would not find himself in a strange place. Nadwatul Ulama produced a number of excellent scholar namely; Sayed Abul Hasan Ali Hasani Nadwi, Sayed Sulaiman Nadwi, Mas'ud Alam Nadwi, Dr. Abdullah Abbas Nadwi, Prof. Ijtiabah Nadwi, Mohsin Usmani Nadwi, Muhammad Ikbal Hussain Nadwi, Dr. Sayeedur Rahman Nadwi,

Prof. Adul Majid Nadwi and Sayed Rashid Naseem Nadwi etc who contributed a lot for the development of Arabic language and literature and wrote different valuable books in Arabic language.

As regards of Arabic Journalism in India, Nadwatul Ulama has also contributed a lot. The Scholars of Nadwatul Ulama left no stone unturned for the development of Arabic Journalism. They were concerned about Arabic Journalism and published the magazine *al Baa's al-Islami*, with the instant success and was highly appreciated by the Nadwatul Ulama like- Sayed Mohd Hasani, Saidr Rahman Azami Nadwi, Sulaiman Nadwi, Dr. Maulana Ijtiba Nadwi, Maulana Rabe Hasani Nadwi, Maulana Wazeh Rashid Nadwi and Abul Hasan Ali Hasani Nadwi, all the personalities considered their works as the religious service and did not make it a source for earning wealth. Although, Darul Uloom Nadwatul Ulama never able to form a national leadership for the Muslims and pointed to the kind of alliances among the groups that would be necessary for such a leadership. Nadwatul Ulama attempted to give authority within the organization of Ulama and government officials and local notable as well. Nadwayul Ulama provided them with the position of authority. So, they appointed an advisory council by seven members, the *Majlis-e Mulk*, Comprised government servants, who showed an interest in religious learning. They formed a directing council, two- third members of Ulama and sheiks, but one -third influential supporters specially, Nadwa was solicited the support of the wealthy and powerful princes, traders, government servants and lawyers. Nadwa also intimated relations with the government, for a colonial society, any ambitious leadership required its support. Its contributions to Muslims sentiments groups as well Nadwa's Ulama made a substantial impact on that and other political movement. But the real accomplishment of Nadwa was its involvement in the quiet, unromantic but influential work characteristic of the Ulama of the late 19th century as the self conscious association of Muslim beliefs and practices, the fostering of Urdu as the language of the Ulama and the training of more Ulama. Nadwa's Ulama emphasized the teaching of Arabic, theology, their writings; both at Nadwa and its off-shoot, the *Dar al Musannefin* were important contribution to biography, history and essay writing in Urdu.

Major Aims and objectives of Nadwatul Ulama:

The Aligarh College had fully established itself by a number of Ulama on the occasion of annual convocation of Madrasah Faid-e Aam Kanpur in 1892, and then they decided to form an organization for the twin purpose of reforming the old educational system. Maulana Muhammad Ali Manghori was the first Nazim of this movement. Maulana Muhammad Ali deputed Maulana Mustak Ali Naginavi who was a teacher of Madrasah-e-Islamia Faizabad to acquaint the people especially the Ulama with the aims and the objectives of the Nadwatul Ulama. There are some objectives which are mentioned: Propagation of Islam, Progress of education, Moral regeneration, Removal of mutual differences, Reform in the system of education, Knowledge of the welfare of the followers of Islam. The main

objective of the Nadwatul Ulama is to help Ulama to establish report among them. Next objective is to reform the course of studies prevalent in Arabic Madrasahs. This reforming of course should be done in the light of demands of modern times. A new *ilm-i-kalaam* is needed to meet the criticism of modern atheists.

Darul Uloom Deoband:

The Darul Uloom Deoband is an Islamic institution of India. It is also one of the distinguished and prolific canthers of Arabic Language and literature. This institution is located at Deoband, Uttar Pradesh, India. It was founded in 1866 by several prominent Scholars, headed by Muhammad Qasim Nanatuvi. Maulana Rasheed Ahmad Gangohi and Al-Hajj Sayed Abid Hussain was the prominent founder Scholar of this institution. When the British applied their power to destroy the Madrasahs and Islamic Scholars were being hanged to death, wanted to root out Islam from its root in the Indian Subcontinent. So they first destroyed Arabic institutions and killed their chief persons and they also burnt the religious books to ashes and turned Madrasahs into rubbles. In British time, Barbarism the Muslims were awakened them once again. At first they took some steps to re-establish all Arabic institutions and they revived all religious Sciences and arts. So, everywhere established new Arabic institutions.

Actually, this institution was formally named "Madrasah Qasimul Uloom" after one of its founders Hazrat Maulana Muhammad Qasim Nanatuvi but presently it is generally known as "Darul Uloom Deoband". The Darul Uloom Deoband press forwarded for the Muslim community to open Madrasahs in different towns to provide their children with religious institution. Thus in the two provinces Uttar Pradesh and Bihar about 30 Madrasahs were established between 1865-1899 A.D. Darul Uloom Deoband was founded for the academic excellence and moral upbringing of the students. The first student of this Madrasah was Shaikhul Hind Mahmud al- Hasan. The curriculum of this Madrasah was purely based on Islamic traditional learning like as- *Qur'an*, *Hadith*, *Tafsir*, *Fiqh*, *Usul-i Fiqh*, *Persian*, *Grammer* and *Logic* are the major parts of the Curriculum. However, Darul Uloom combined Kalam and Philosophy of Khyrabad School, *Fiqh* specialization of *Hadith* and *Tafsir* of the Waliullahi School of Delhi.

Darul Uloom has an extensive syllabus which is not exactly *Dars-e-Nizami* but a mixture of three educational institutions that existed in the near past. The Subcontinent of Indian was enjoyed three centres of education in 13th Hijra Century, Shah Waliullah's Rahmania Madrasah which situated in Delhi. In Lucknow, Mullah Nizam Uddin's Ferangi Mahal and Madrasah of Allama Fazal e Haqim Khairabad, all the Canthers of syllabus were common but they had different viewpoints. The successor of Shah Waliullah was much attentive to *Tafsir* and *Hadith* etc when *Logic* and *Philosophy* were like secondary Subjects to them to learn. The Ulama of Firangi Mahal attracted exclusive importance to *Fiqh* and

Usul e Fiqh. But khairabad was famous for logic and philosophy. All the Madrasahs of that time hailed to any of these three. The revolution swept all of them except Firangi Mahal in Lucknow in 1857. It had itself alive and exists even today as debris of the alders. After the storm when the quiet returned, Darul Uloom Deobond stood to treasure the dignity and grandeur of Muslim history. Darul Uloom Deoband did not only protect the greatness of the subject but it also played a key role to advance them. It has prepared a mixed syllabus that has the characteristics of the three centres and it applied by the multicity of Madrasahs. Darul Uloom Deoband is not of believe that it follows Dars- e- Nizami and it is somehow true. The Siha Sitta Hadith was a part of dars-e- Nizami, but Darul Uloom included it as it was taught in Madrasah Rahmaniya.

The present syllabus of Darul Uloom Deobond is of four phases; primary, middle, higher and specialization. These four phases are for fazilat student. In a year, students are taught Persian, Mathematics, Geography, and Arabic grammar. Though, Darul Uloom follows the Hanafi school of Fiqh but it also accommodates the Maliki, Shafi, and Hambali School of Fiqh for the academic excellence for sake of ethical and Spiritual training. All the Muslim Countries and Muslim minority in entire world have somehow or the other arrangement for religious education for Muslim children but it is not necessarily called Madrasah system or Maktab in South Asia. All the Madrasah system is sprouted from Deoband. Since Darul Uloom Deoband had students from Afghanistan, Burma, Malayasia, Africa, Indonesia, South Africa and even Arab, so they carried the spirit to set up a Madrasah wherever they moved as it is the characteristics of the institution. In this time, there are many Madrasahs in Afghanistan, Central Asia, South Africa, Britain and USA etc. which claim to belong to Deobond.

Aims and Objectives of Darul Uloom Deoband:

There are some aim and objectives of Darul Uloom Deoband which are mentioned below: To train students in Islamic actions, morals and to infuse the Islamic Spirit in the lives of the student, To teach the Holy Qur'an, the Qur'anic explain, the Hadith, Islamic thinking and beliefs and conventional interpretation and all needful and useful allied Subjects; to provide fully Islamic rules and regulation and information to the Muslims, To establish Arabic institutes at different places for dissemination of the religious knowledge in scientific way and to affiliate them to Darul Uloom Deoband, To diffuse Islam and to preserve and defend the religion; to propagate Islam through writing and speech; and to cultivate in the Muslims through education, morals, action and sentiments, To maintain the freedom of thought and knowledge, ensuring that the government is not on control.

Impact of Darul Uloom Deoband:

There are many Islamic institutions in the World like as-In India, Pakistan, Bangladesh and more recently in Afghanistan, The United

States, The United Kingdom and South Africa are affiliated with or theologically linked to Darul Uloom Deoband. The graduates of Darul Uloom Sabil al-Salam established in Hyderabad and three Seminaries in Pakistan, viz; Darul Uloom Karachi, Jamia Ashrafiya Lahore and Jamiya Ziyaul –Qur'an Faisalabad.

Jamia Millia Islamia:

Jamia Millia Islamia is a public Central University situated in Delhi. This University was established in 1920 during the British rule. It became a Central University by the act of parliament in 1988. This University was established by Muslim leaders and freedom fighters before Indian Independence. The main founders of this Institution were the Ali Brother, Muhammad Ali Jauhar and Shaukat Ali. Maulana Abul Kalam Azad was one of its main initial patrons. Muhammad Ali Jauhar became the first vice-Chancellor of this University. The campus of this University is distributed over a large area. Many of its buildings are being modernized. The Scenic cricket ground has hosted Ranji Trophy matches and women's cricket test match of this University. Besides, it has seven faculties. The Jamia has Centers of learning and research, like the Anwar Jamal Kidwai Mass Communication Research Center, Faculty of Arts, Faculty of Engineering and technology. This University offers undergraduate and post graduate information and technology courses.

Faculty of Humanities and Language:

The faculty of Jamia Millia Islamia University has nine departments offering program in Ph.D, M.Phil, Post Graduate, Under Graduate, Diploma and Certificate Courses like Arabic, English and Modern language, Tourism and Hospitality, Hindi, Cultural History, Islamic Studies, Urdu, Persian, Turkish Language & literature, French language & literature and Sanskrit. The Islamic Studies has been a part of Jamia's curriculum since 1920 at Aligarh. The prominent Islamic Scholars have taught Islamic studies in Jamia as an optional as well as a compulsory subject by Maulana Mohammad Ali Jahor, Maulana Aslam Jairajpuri, Maulana Adus Salam Kidwai, Maulana Qazi Zainul Aideen, Mohmd Mujeeb, Ziaul Hasan Faruqi, Abid Husain, Mushirul Haq, I.H. Azad Faruqi and Majid Ali Khan. The separate Multi-disciplinary Islamic department and Arab-Iranian studies was instituted in 1975. Following a trifurcation, a full-fledged department of Islamic Studies was established in the year of 1988 A.D. The department publishes an annual Magazine, "Sadae Jauhar". Jamia Millia Islamia also imparts education from nursery class to senior Secondary level. These are of the following: Balak Mata Centers, Gerda Philips born Day Care Center, Mushir Fatma Jamia Nursery School, Jamia Middle School, Jamia Senior secondary School, Sayed Abid Hussain Senior secondary School, Jamia Girls Senior secondary School.

Arabic in Jamia Millia Islamia as one of the subjects was introduced at the under graduate level at the earliest stage. The post graduate classes

are started from 1976 as one of the three disciplines of the rest while department of Islamic & Arab-Iranian studies. The department of Arabic was established only in 1988. At Present the department offers different under graduate and post graduate courses and part time evening courses in modern Arabic. Besides, it also enrolls scholars for Ph.D. course on variety of subjects relevant to Arabic language and literature. The library of this University is known as Dr. Jakir Husain Library. There are many books, microfilms, periodicals volumes, manuscripts of this library. Dr.Zakir Husain Library is open to all bonafide students of Jamia Millia Islamia. Besides, there are subject collections in libraries of same faculties and centers.

Aims and objectives:

The main aim and objectives of Jamia Millia Islamia was to produce children who were both Muslims and patriotic Indians. Actually, it sought to impart knowledge of Islam, its culture and religious sciences and Qur'an, while it is also working for national freedom and Hindu Muslim Unity and the feelings of Indian nationhood, brotherhood, and tolerance towards all. Thus, while it was an example of national unity, it was also a field for educational experiments. Urdu was adopted as the medium of instruction of Jamia Millia Islamia University.

Aligarh Muslim University:

The oldest and distinguished famous University is Aligarh Muslim University. It is the residential Academic institution which is situated in the city of Aligarh, Uttar Pradesh. This institution was established by Sir Sayed Ahmad Khan in 1875 A.D. In 1920, this institution was granted as Central University by the Act of Indian Parliament. It is one of the first Central Universities of India. Actually, this institution was Mohammadan Anglo- Oriental College, which was founded by Sir Sayed Ahmad Khan. Many prominent Muslim guiders, Urdu writers and some scholars of the subcontinent have been graduated from this University. Aligarh Muslim University contributes more than 250 courses in traditional and modern Arabic education. The great reformer, Sir Sayed Ahmad Khan started a school in 1875 which later on upgraded to the Mohammedan Anglo oriental college and finally Aligarh Muslim University in 1920. It has many faculties and many students come from different sides. In some courses, seats are reserved for students from SAARC and common wealth countries. This institution is open to all regardless of caste, creed, religion or gender. The position of this University is 8th (2009 ranking) of all research Universities in India by the scientific council and Industrial Research of India.

This Muslim University became gradually developed with the work of Sir Sayed Ahmad Khan what were the Consequences of Indian war of independence of 1857 and he felt that it was great significance for Muslims to gain modern education. In the time of establishing the University, Raja Jai Kishan helped Sir Sayed Ahmad Khan. Profound

anxiety among Muslims of the large part of a continent was prevalent when the decision of British to replace the use the knowledge of Persian in 1830 for government employment and as the language of courts of law has enacted. At that time, Sir Sayed Ahmad Khan clearly predicts the imperative necessity for the Muslims to acquire proficiency in the English Language and western sciences; he began to prepare the road map for the construction of a Muslim University by starting the different kinds of schools. The scientific study of Aligarh was set up in 1864 to disseminate western works into native languages as an action to prepare the community to accept western education. Sir Sultan Muhammad and the Aga Khan greatly contributed to Aligarh Muslim University in terms of collecting funds and providing financial motive. Sir Sayed Ahmad Khan founded the Mohammedan Anglo Oriental College in Aligarh in the year of 1875 and patterned the college of Cambridge and Oxford Universities that he had visited on a trip to England. Actually his objective was to construct a College in tune with the British education system without compromising its Islamic Worth. Aligarh Muslim University was one of the first purely residential educational institutions which had been set up by the Government of India. Over the years, it gave rise to a new educated class of Muslims who were diligent in the political system of British Raj. When Viceroy came to India, then Lord Curzon visited the college in the year of 1901, then he praised the work which was carried on by the College and called it of "Sovereign importance".

The College was originally affiliated to Calcutta University, and was transferred in 1885 to the Allahabad University. During this time a movement began to have it developed into a University to stand on its own. Many expansions were made with more and more programs added to the curriculum. Sultan Shah Jahan Begum was the first female chancellor of this University. Maulana Azad Library is the central library and over 80 College/ Department libraries. Libraries of the institutes, College and departments cater to the necessity of post graduate students and for professional courses. There are various collection consists of books, periodicals, paintings, pamphlets, photographs and Manuscripts. It is because of these rich collections of very large research value that this library is considered among major libraries of the World. There are some oldest manuscripts owned by the library which is more than fourteen hundred years old. It is a small portion of the Qur'an copied by Hazrat Ali, who was the fourth Caliph of Islam and is written on parchment in Kufi Script.

The library has various collections of early books in different languages. The most outstanding among them is the Latin translation famous work on optics, optic am prafatis by Ibn-al- Haitham which was published in 1572 A.D. There is a large Collection of Mughal painting comprising the painting of Red Blossom, which magnum opus of Mansoor Naqqash, the celebrated Court artist of Emperor Jahangir. In this library, there are some valuable Sanskrit works translated into Persian have also been preserving. Abul Fazal was an eminent Scholar of Akbar's Court who translated distinct Sanskrit works into Persian like; *Mahapuran*,

Mahabharat, *Bhagavat-Gita* and *Lila Wati* which are also available in the university library. There are more than 5000 students, teachers and other members of the university who daily visits the library. This University is currently composed of 12 faculties, 11 Schools and Colleges and 6 Research Centres. Thus clearly, this University has been producing Arabic Islamic Scholars from its very beginning. Every year, a large number of students come from outsidess and earn Islamic-Arabic education from the concerned department.

Osmania University, Hyderabad:

The Osmania University is a public University which is situated in the city of Hyderabad in Andhra Pradesh. It is one of the oldest modern Universities in India. It is the first Indian University to have an Indian language as medium of instruction. It is one of the largest of University system in the subcontinent with over 30,000 students on its various campuses and affiliated colleges. Particularly, it is well known for its Engineering and Technology departments. Its faculty of management is considered as one of the best management institutions under the University system. This University was founded in 1918 by the

Seventh Nizam of Hyderabad state, Nawab Mir Osman Ali Khan. For almost nine decades, it has sustained an integrated development of all faculties. It has contributed to the academic, social and economic development of the region and the nation as a whole. Osmania University is a non- profit University by the government. Admissions into Bachelor of Engineering, Master and Doctoral program of this University which are purely merit basis. The research activities are founded by various agencies like as UGC or by CSIR. Campus of this University has nearly 1600 acres (6 km sq). It has perhaps the largest higher education system in the country. Many students come to this University from various countries. It is the home of nearly 30,000 students pursuing their higher studies in its campus, constituent affiliated colleges and district Centres. Its faculty and staff members are nearly 5000.

Osmania University offers courses in Humanities, Arts, Sciences, Social Sciences, Engineering, Medicine, Law, Technology, Commerce and Business Management, Information Technology and Oriental Languages. The most remarkable feature of Osmania University is that the medium of instruction is Urdu and for this a vast store- house of books, covering all subjects was converted under its aegis, from foreign languages to Urdu. Arabic department was opened in the year of its establishment. The Arabic department has been providing the courses at graduation, Post-graduation, M. Phil & Ph.D. levels. This department also provides various diploma Courses on Modern Arabic language. A lot of students get admitted into the Arabic department from India and abroad in every academic session. They gather knowledge and win awards for different courses from the department as well as from the University every year. In 2001, this University had the distinction of being awarded the five- star

status by the National Accreditation and Assessment Council (NAAC) of the University Grant Commission of India.

Aliya Madrasah:

The Arabic education in India got reformed by the British government till 1947 A.D. On reforming the education system, Warren Hasting founded Calcutta *Madrasah* in 1780 A.D with a view to creating some government employs as well as imparting Islamic education along with general education to the Muslim society. Initially the *Aliya Madrasah* or Calcutta *Madrasah* was started in a rented house a Baithak Khana, near Sealdah in 1780 A.D., in that Madrasah Majiduddin became first principal. Very soon the house proved too small to accommodate the growing numbers of young enthusiasts, after some days this *Madrasah* was shifted to Al-Paddo Pujhar in 1781 A.D. Calcutta Madrasah came into being by exceptional fortune and it secured carrier has all alone received impetus from men of eminence and high rank, at that time, Maulana Majuddin an erudite scholar of Arabic and Persian and a chief pupil of Shah Waliullah Dehluwi who was staying in Calcutta since 1762 A.D. From 1780 to 21st February, 2006, this Calcutta Madrasah runs as Madrasah e Aliya and formed 22nd February 2006 to 4th April 2008, it is continuing as Aliya University which declared by the united progressive Alliance (UPA) Govt on 5th April 2008.

Dars-i-Nizami:

The Calcutta had been regularly regarded the parent on in the history of Madrasah education in India and another Madrasah probably followed by this Madrasah in respect of course curriculum. Totally Aliya Madrasah followed *Dars-I Nizami* system of Islamic education and brought almost all the Madrasahs from Assam to all State under its administration. The education system of *Dars-i Nizami* was formed and introduced by Mullah Nizamuddin Shaheed of Qasa Suhali (Lucknow) proved so effective and comprehensive that this system operated successfully till 1790 in the Madrasahs of all over India. Mullah Nizamuddin's name and dignity has been immortalized by this pattern of syllabi and curriculum being followed in all Arabic Madrasahs with necessary modification from Assam to all over India. The features of *Dars-i- Nizami* has in its turn out which makes the pupils capable of following any book in Arabic style of 16 or 17 years of study, it contains: The book which difficult that include into the course: One or two books on each subject, Less emphasis on books of literature, *Philosophy* and *Mantiq* have more emphasis books on these subjects are included in the course more in number, On *Hadith*, only *Miskat* is included, The Dars-i- Nizami system played vital role in spreading of the Arabic language and literature in India. Arabic was made vital medium of Islamic learning and culture. It is to be mentioned that the study of Persian even at the higher level was not considered as an integral part of this curriculum. During the period of British, the condition of Arabic language in India became lamentable; English has made the medium of Higher education and particularly of secular arts and sciences. Arabic and Persian were now treated more classical

language to be studied in separate department and were no longer regarded as the axle of Islamic studies and animating force in the general culture and education of an every Muslim.

Conclusion

In the summing up, it may say that the Islamic studies have been a part of the curriculum of major Arabic institutions in India. There are many Arabic educational institutions in India, where the teaching learning process are so useful. There are some aims and objectives of these institutions as mentioned. The Nadwatul Ulama is responsible for the measure of study on the Arabic language and literature. Darul Uloom Deoband is a famous centre of Arabic language and literature. There are many Arabic educational institutions in India after the advent of British; among them some famous institutions with Arabic faculty are below mentioned. Jamia Millia Islamia, Alia Madrasah, Jamia Nizamia, Darul Uloom Deoband, Darul Uloom Nadwatul Ulama, Aligarh Muslim University, Dar al Salam, Delhi University, Osmania University, Calcutta University, Cotton University and Gauhati University are famous. By these Institutions, Arabic and Islamic studies have been developing in India.

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