CONCLUDING REMARKS

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In the sub-continent India, Arabic language entered with the Arab traders in the 7th century AD. They started to influence Indians by culture and tradition. Especially from the 1st century AH, Indians started to learn Arabic language not only for trade bur for earning the knowledge of the bright religion Islam also. With the passage of time, India has been producing learned people in Arabic language and literature and even many books written by Indians occupied the eminent place in Arab world till now.

However, my thesis is divided into four chapters in addition to "Introduction" and "Conclusion". To conclude the sub-chapter, it is to write that the Indo-Arab Interaction had been started from a few centuries back to the revelation of Islam and the trade was the source of interaction. After the revelation of Islam, it became necessary for the Arab Muslims cum traders to preach Islam. Consequently, the two countries came in close contact. Inter-mingling of ideas and thoughts began. The interaction widened to the educational and political spheres. The historians are of various views in this regard. The history goes to a far-reaching era on the theme of Indo-Arab interaction and it is impossible to deal with the whole in a full-fledged manner by a single research work. Nevertheless, I may write that the interaction between the two countries was not the result of force although many pros and cons are there in history. The conquest of India by the Arabs was done through not only the force but understanding also.

The bright Religion Islam played the vital role in Indo-Arab Interaction. The Islam entered India with the Arab Muslim traders. Day by day, the preaching procedure of Islam covered India. Many companions of the Prophet Muhammad (Peace be upon him), Muslim Saints, Sufis came to India for preaching Islam. The history shows that the Islam spread over India through 'peace' and 'force'. But how far it is true to stuck 'force' to Islam? The force was applied by the Arabs, Turkish and Greek leaders basically for invasion and not for propagating Islam at all. There was political and economic interest also. Islam was almost propagated in India through peaceful means. Finally I may mention that the history of advent Islam to India is not aloof from the history of Indo-Arab trade, political, socio-cultural and educational interactions.

With the passage of time, a very good number of institutions have been established for learning Arabic Islamic education in India. These have been rendering good service for the development of Arabic-Islamic education in India and Abroad. But it is to

mention here that I have found two types of Arabic learning in India: general Arabic education at the school, college and university level and Arabic-Islamic education at Maktabs and Madrassa level. The syllabus of learning Arabic at the school, college and university level allows the learner to earn Arabic education and also gives due importance to other languages like English, Bengali, Urdu etc. while the syllabus of Arabic learning at Maktabs and Madrassa level emphasizes the Arabic-Islamic education and does not give due importance to other language except the vernacular.

These institutions have been producing a very good number of Arabic-Islamic wise personalities in India for the centuries who have occupied internationally elevated status. I have discussed some of these personalities in the sub-chapter 1(d) "Prominent Arabic Scholars and Their Major Works"

In the contemporary India, Muhammad Rabe Hasani Nadwi son of Rashid Ahmad Hasani is one of the prominent Arabic scholars of India. He was born in a well-bred and educated family on the 18th day of October 1929 AD (6th Jamada-I, 1348 AH) in the village Takia Kalan of district Raebareli in Uttar Pradesh, India.

In his name, the word "Hasani" refers to Hashemite Family background and the word "Nadwi" refers to his study at Nadwatul Ulama, Lucknow.

In succession, Mohd. Rabe Hasani Nadwi belongs to the family of Sheikh Alamullah's family. His family is chained from Caliph Hazrat Ali Murtada (May Allah be pleased upon him). Muhammad Rabe Hasani Nadwi is the 42nd ancestor of Hazrat Ali Murtada (May Allah be pleased upon him).

His father Rashid Ahmad and mother Sayedah Ummatul Aziz were very pious in their life staunchly following the Islam and very arduous in education. So, by birth, Muhammad Rabe Hasani Nadwi got the Islamic religious educational influence on him. Muhammad Rabe Hasani Nadwi in his very childhood learnt the elementary Islamic and Arabic education under the royal and pious patronage of his parents and grandmother at home.

Then he went to Lucknow for learning higher education. During his stay at Lucknow, he got himself under the chief guidance of his two maternal uncles Maulana Abdul Ali Hasani and Maulana Abul Hasan Ali Hasani. He secured the degree from Nadwatul Ulama in 1948 AD. Then he was appointed there as a teacher. In 1950 AD, he went to Hejaz accompanying his uncle Abul Hasan Ali Hasani Nadwi and spent there more than one year in propagating Islamic Missionary Activities and earning knowledge

from the intellectual groups. Then in 1952 AD, after his hark back to Lucknow, he was appointed as the Assistant Teacher of Arabic Literature in Nadwatul Ulama, Lucknow.

He also studied one year at Darul Uloom, Deoband and spent some memorable days at Mazharul Uloom, Shaharanpur and adorned himself with more skilled qualities under good glance of dignified teachers therein. Rabe Hasani Nadwi has maintained his formal education life in studying only at Arabic-Islamic Institutes. I have not found any book written by him demurring Arabic and Urdu. Nevertheless, he occupies a unique status at national and international platform of education. It indicates that Rabe Hasani Nadwi, though not studied at any general college or university but he has wide knowledge in multi-angular aspects of human life.

In 1955 AD, Muhammad Rabe Hasani was appointed as the Head of Arabic Department at Nadwatul Ulama. He was appointed the Dean, Faculty of Arabic of Nadwa in 1970 AD. He was conferred award by Indian Council Uttar Pradesh for his contribution in the field of Arabic language. He was also conferred Presidential Award for his contribution in the field of Arabic language in the same year. In 1993 AD, he was appointed Muhtamim (Registrar) of Darul Uloom Nadwatul Ulama. In 1999, he was appointed Naib Nazim (Deputy Vice-Chancellor) of the Nadwa.

In 2000 AD, after the death of Abul Hasan Ali Hasani Nadwi, he was elected as Nazim (Rector) of Nadwa. He was unanimously elected as the President of All India Muslim Personal Law Board in June 2002 AD at Hyderabad after death of the then President Maulana Qazi Mujahidul Islam Qasimi.

In an interview held by "The Islamic Voice" in March 2001, Rabe Hasani says, "The Dawah workers you have mentioned have gained name and fame because of their English background. However, several of our students are working silently in Hindi areas." It indicates that the English language background of Nadwatul Ulama, Lucknow is in lapse. It gives due importance on Arabic, Urdu and Hindi. But English is the language through which one can express himself anywhere in the world while Hindi is circumscribed in India at all. It shows a lacuna of educational system of Nadwatul Ulama, Lucknow. So there should be open rules and regulations for learning the other languages at the institution under keen efforts Muhammad Rabe Hasani Nadwi.

Being an international figure, Muhammad Rabe Hasani Nadwi visited many foreign countries; sometimes along with his maternal uncle Abul Hasan Ali Hasani Nadwi and sometimes alone. His all foreign trips are almost educational.

- In 1389 AH, he went to Hejaz along with his father Rashid Ahmad and performed the pilgrimage.
- In 1973 AD, he visited Mecca Mu'azzama to attend the conference held at Lebanon between the East and the West.
- In 1976 AD, he went to Rabat to attend a three-day Conference (11th, 12th and 13th of May) of Islamic Universities Federation (رابطة الجامعات الإسلامية)
- In 1977 AD, he joined the trip of Abul Hasan Ali Hasani Nadwi to America to attend a four-day Conference of Muslim Scholars Association of America and Canada. In the same year, he went to Chicago as well.
- In 1982 AD, he went to Algeria to attend the conference held at Tlemcen (A city in NW Algeria).
- In 1982 AD, he visited the Nazemia University of Sri Lanka.
- In May 1983 AD, he visited Oxford University Islamic Centre. It was the first Islamic meeting held at Oxford University.
- In November 1982, he made an important trip to UAE and Kuwait.

In such a way, he visited USA, UK, Pakistan, Syria, Egypt, Iraq, Iran, Japan, Morocco, Malaysia, Egypt, Tunisia, Algeria, Uzbekistan, Turkey, South Africa and many other Arab, European and African countries. It is found that sometimes he started the trip to take direct share as an invited guest in various national and international meetings and conferences and sometimes he was requested to accompany Abul Hasan Ali Hasani Nadwi. But after the death of Abul Hasan Ali Hasani Nadwi, Rabe Hasani Nadwi has been occupying the same status that had been being maintained Abul Hasan Ali Hasani Nadwi.

Rabe Hasani Nadwi spends a bee-busy life. In spite of this, he has written a very good number of books in both Arabic and Urdu language. Many Arabic-Islamic institutes have included some of his books in the syllabi.

Some of his important writings are:

- قيمة الأمة الإسلامية: منجزاتها و واقعها المعاصر (Qimah al-Ummah al-Islamiah: Munjazatuha wa Waqi'uha al-Mu'asir)
- مقالات في التربية والمجتمع (Muqalat fi al-Tarbiyah wa al-Mujtama)
- الغزل الأردي: محاوره ومكانته في الشعر (Al-Gazl al-Urdiy : Muhawarahu wa Makanatuhu fi al-She'r):
- تاريخ الأدب العربي: العصر الإسلامي (Tarikh al-Adab al-'Arabi : al-'Asr al-Islami)

- منثورات من أدب العرب (Manthurat min al-Adab al-'Arab)
- الأدب العربي بين عرض ونقد (Al-Adab al-'Arabi Byna 'Ardin wa Naqdin):
- رسالة المناسبات الإسلامية (Risalah al-Munasabat al-Islamiyah)
- أضواء على الأدب الإسلامي (Adhwa 'ala al-Adab al-Islami)
- في وطن الإمام البخارى (Fi Watan al-Imam al-Bukhari)
- العالم الإسلامي اليوم: قضايا وحلول (Al-'Alam al-Islami al-Yaum : Qadhaya wa Hulul)
- في ظلال السيرة (Fi Zilal al-Sirah):

Some of his Urdu books are:

- Jaziratul 'Arab.
- Halat-e-Hadirah aur Musalman.
- Ummat-e-Muslimah: Rahbar aur Mithali Ummat, Madhi wa Hal ke Ayna Me.
- Maulana Sayed Abul Hasan 'Ali Nadwi: 'Ahd-e-Saz Shakhsiyat, Mushahidat aur Tajrabat ki Rushni Me.
- Sirajan Munira, Rahbar-e-Insaniyat (peace be upon him).
- Gubar-e-Karwan.
- Samarqand wa Bukhara ki Bazyaft.
- Tuhfa-e-Ramdhan and so on.

But I have discussed only his Arabic works.

الأدب العربي بين عرض ونقد (Al-Adab al-'Arabi Byna 'Ardin wa Naqdin): This is an important literary book. Muhammad Rabe Hasani nadwi maintains three sections in it. These are النماذج لمختلف أدوار الأدب العربي، مع الإشارة إلى قيمتها الفنية و and التحليل و النقد، حقيقة الأدب مكانة أصحابها الأدبية.

This book contains samples from the different eras of the Arabic Literature such as from the pagan era he adopted poems from المعلقات، الحماسة و الفخر، الغزل و التشبيب، الوصف، شعر الصعاليك، شعر الفكرة و التأمل في الحياة، المدح و الإستعتاب، الرثاء.

He also deals with first era of Islamic literature in which the literature developed much by the influence of the Holy Qur'an and the says of the Prophet Muhammad (peace be upon him). He quoted a number of sample poems of types of poetry such as الفخر، الحماسة، المدح، الوصف، الغزل، شعر النقائض، الإستعتاب . All these have been discussed by the author in a single book. But these contents are very important to be studied in fresh research work. The theme of the book brings the reader to the wide sphere of Arabic literature.

تاريخ الأدب العربي: العصر الإسلامي **(Tarikh al-Adab al-'Arabi : al-'Asr al Islami):** Muhammad Rabe Hasani Nadwi has written this book in Arabic. This is an important literary work of Rabe Hasani Nadwi. He has limited his writing on the history of Arabic literature of the Islamic period. His brother Wade Rashid Nadwi wrote the history of Arabic literature of Pagan, Abbasside and the medieval era and all these are done on the advice of Abul Hasan Ali Hasani Nadwi. This book is worth to be researched specifically because this book brings a wide idea of the history of Arabic Literature of the Islamic period.

منثورات من أدب العرب **(Manthurat min al-Adab al-'Arab):** This is the book Rabe Hasani wrote collecting a number of prose and poetry from different books of Islamic History like Hadith, Qur'an, Tafsir, Poetry, Prose, Story, Biography etc.

This book of mingled collection brings multi-angular knowledge of Arabic literary World to the readers. The author made the collection marinating the Arabic Language and Literature of the classical and modern periods and this makes the readers benefitted.

العالم الإسلامي اليوم: قضايا وحلول **(Al-'Alam al-Islami al-Yaum : Qadhaya wa Hulul):** Rabe Hasani Nadwi maintains eight sections in this book. He maintains that Islam does bind a Muslim to perform the worship rather than to perform other necessary activities of life relevant to the religious deeds and socio-cultural activities. All the Muslims must have to keep themselves on the advices of the Bright Religion Islam. The theme of the book is very essential to be studied by the people for smooth running of life in this world and the world hereafter peacefully. If the people follow the Islamic ideology strictly, there will not be any chaos in thee macrocosm. The idea what the author wants to mean for the mass people is to follow the Islam everywhere.

في ظلال السيرة **(Fi Zilal al-Sirah):** In this book Rabe Hasani Nadwi maintains 18 (eighteen) chapters in two sections discussing about the necessity of the arrival of the Prophets (peace be upon them) and especially about our Prophet Muhammad (peace be upon him).

Rabe Hasani Nadwi also deals with the melancholic condition of human being before the arrival of the Prophet Muhammad (Peace be upon him). The human being was fully immerged in the ignorance, chaos, jealousy and infidelity. In such a period Allah sent the Prophet Muhammad (peace be upon him) to guide the human being to the right

path. He is the Mercy to the universe from the Almighty Allah (رحمة للعالمين من الله تعالى). In this regard, Rabe Hasani mentions a verse of the Poet Ahmad Shauqi as:

"ولد الهدى فالكائنات ضياء

و فم الزمان تبسم و ثناء"

Having studied this book, I would like to write that the author forwards advice to the mass people to follow the life of the Prophet Muhammad (Peace be upon him).

However, having studied all his Arabic books, conclusively I may write that Muhammad Rabe Hasani Nadwi follows the very precise, lucid and vivid method of writing in composing the books. The themes of the books are legible. The general people who are known to the Arabic language can easily understand his writings. It is also worth mentioning here that Rabe Hasani has written all these books on the subject matter, though of literary, religious, political, economic, scientific, philosophical or administrative, but brings these in touch to the bright religion Islam eventually. I may write that it is the magnificent feature of the writings of Muhammad Rabe Hasani Nadwi.

Muhammad Rabe Hasani Nadwi, keeping himself under the shadow of worldwide practical thinking, his different glorious activities for the human nation as a whole works as a ladder for his contemporaries to reach at the aggrandizement. His monolithic activities are nothing but monuments in the history of Arabic Language and its literature.

Various national and international associations and organizations appraise different mammoth elevating activities of Rabe Hasani Nadwi that I mentioned in the sub-chapter 4(a) "Efforts to make Arabic a living language" in developing the Arabic Language in the contemporary India. I may write here that Rabe Hasani Nadwi is like a surgeon in developing the Arabic Language and its literature by modifying and elevating the real status of syllabi of many madrasas and religious institutions. His inclusion in various national and international academic institutions and organizations enables him to bring revolutionary changes in making Arabic a living language.

Moreover, I would like to write that Muhammad Rabe Hasani Nadwi has very co-operating thinking power in all the spheres of national and international matter. This vey feature of thinking makes him a unique thinker. His writings are praise worthy for the growing nation and modern civilization. The wide and significant themes of his writings are ever praise-worthy. Finally, I would like write that his writings in book form are confined only in Urdu and Arabic languages. So it becomes difficult to understand his philosophy by the people who are not well known to these two languages. Here, I would like forward a suggestive sentence, "It would be far better and highly effective and influential to the mass people if the writings of Muhammad Rabe Hasani Nadwi were translated into other languages".