



ज्ञान विज्ञान विमुक्तये

UGC SPONSORED

# National Seminar



on

**“Impact of Arabic Literature and Islamic Studies  
on Indian National Harmony and Integration”**

(20<sup>th</sup> & 21<sup>st</sup> March, 2018)

## ABSTRACT



Organised by-  
Department of Arabic  
NABAJYOTI COLLEGE, KALGACHIA

In Collaboration with  
Gunialguri Higher Secondary School





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Nabajyoti College, Kalgachia.  
20<sup>th</sup> & 21<sup>st</sup> March, 2018**

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**WELCOME ADDRESS**

by

Principal cum Chairman, Organizing committee

Seminar on: **"Impact of Arabic Literature and Islamic Studies on Indian National Harmony and Integration"**

Hon'ble Chairperson, Respected resource persons, esteemed participants, my colleagues, students, ladies and gentlemen.

It gives me immense pleasure to have the opportunity to welcome you all to this National Seminar on "Impact of Arabic Literature and Islamic Studies on Indian National Harmony and Integration" sponsored by the University Grants Commission of India and Organised by the Department of Arabic of our College in collaboration with Gunialguri Higher Secondary School with two day's detail programme. We are very much happy and fortunate enough to be the Host College in welcoming you all to this Seminar.

Nabajyoti College had humble beginning in 1971 with the noble aim to fulfill the long cherished dream of the people of this agro-based society for Higher Education. The college has made impressive stride over the years to find its way to the present glory with untiring efforts and dedications of the noble hearts of that time. Now this college has fully grown in to a centre of excellence enriched with multi disciplinary approaches to higher study at both Arts and Science streams at the UG level under Gauhati University & KKHSOU and also at PG level through IDOL.

Arabic literature and Islamic studies laid an important impact on literature, Culture and tradition, Social harmony and Integration of Indian people. Of all the languages in the world today Arabic deserved as the world language. In course of time the actual rate of the people under the banner of Islamic Studies has reached one-fifth of the total global population.

It is true that Arabic is the mother tongue of middle east Countries. Arabic language and literature arrived in India with Arab trade and Commerce in 7<sup>th</sup> century and it spread all over India within 12<sup>th</sup> century. One of the highly contributions made by Muslims to the development of Indian civilization is the foundation of educational institutions. Language contact is an unavoidable sociolinguistic phenomenon whose efforts can be both helpful or



harmful for the languages in contact with one another. Therefore nurturing Indian languages there was need of cultivating Arabic.

During the Delhi Sultans and Mughal emperor this language influenced Indian Principal languages and people of various caste, creed and culture so much that it became a royal language of the country. During the British rule Arabic language dominated not only the Islamic Education but it influenced the Indian Nationalism. In the Similar way the system of Islamic Studies got a new dimension during the administration of the colonial rulers.

Arabic since Independence has gained more importance as India became a part of the developing nation of the world. Arabic studies in India now-a-days is no more a Arab language but a language of power, a source language with ample opportunities and an essential part of India's academies. No body can deny the contribution of Indian reputed Islamic Scholars to the development of Arabic language, literature and Islamic culture and Indian national integration as the Indian Scholars made a research platform in Indian sub-continent.

I hope, this national seminar held at Nabajyoti College, Kalgachia through the intelligent perception, the resource personnels of national repute and esteemed participants from different universities and colleges shall focus on the impact of Arabic literature and Islamic studies on Indian national integration and harmony.

The Proposed seminar on this topic bears lot of significance for it will focus on those problems prevailing in system of Arabic studies in India because of many reasons. The seminar can provide a pave ground for preparation of necessary guideline for the purpose of solution with suggestions for bright future of the subject.

Finally wishing the seminar a grand success, I once again extend my sincere thanks and gratitude to all the dignitaries who grace their presence here in the seminar.

Thanking you.

**Dr. Shahjahan Ali Ahmed**  
Principal cum chairman  
Organizing Committee  
UGC Sponsored National Seminar  
Nabajyoti College, Kalgachia

## Address of the Co-ordinator

Hon'ble chairperson, eminent resource persons, esteemed keynote addressee hon'ble Principal Nabajyoti College, Kalgachia learned participants and papers presenters, respected guests and my dear colleagues and my dear students.

First of all I would like to express my sincere gratitude to all of you for your gracious presence and participation in the seminar.

Ladies and gentlemen, as you know that Arabic literature and Islamic studies have their immense influence upon Indian nations. The process of learning Arabic language by the Indians spread far and wide after the conquest of sindh by Mohammad bin Qasim in 712 A.D. in the Politcal circumstances. During the long period of Indo- Arab relation there was a direct lingo-cultural exchange between the Arabs and the Indians in that places where the latter tried to speak and understand Arabic language for their commercial interest, while the Arab also followed the same method of learning Indian languages.

The Muslim rulers founded a large number of educational institutions where Arabic also studied in course of time and as a result the various towns and cities became important centres of Arabic and Islamic studies. By the long Co-habitants and cultural assimilation with the Muslim families and officials of different states of India were also so much impressed that they adopted so many Arabic words and used them in their speeches.

Many inter-related dimensions of the contribution of Arabic literature to the enrichment of Indian languages and literary traditions are mention-worthy: Firstly, the patronage of Sanskrit language and Sanskrit Scholar by Muslim rulers, Secondly, translation of Sanskrit word into Arabic, thirdly, the impact of Arabic on Indian languages in respect of vocabulary, phonetics and script and fourthly, contribution to the development of regional languages.

Since independence of India Arabic literature has gained more importance as India became a part of the developing state of the world. It is true that many Indian famous Islamic scholars have contributed to the development of Indian diversed ethnic culture and language. With this end in view, there is needed of exchussive discussions among the Researchers and intellectuals and Academicians.

The seminar is likely to provide a platform for those intellectuals and professionals for drawing some fruitful outcomes as regards the extinction of the bad elements of rising communalism amongst the human diversity. This is also expected to chalk out a lot of problems to the development and upliftment of Arabic literature and suggest the righteous way of taking reality step towards the future literary progression and emphasise on the ethnic fellow-feelings.

We feel proud of hosting the seminar and becoming a part of the noble findings of this seminar.

Thanking you.

*Azizur Rahman Dewan*  
Co-ordinator  
Organizing Committee  
UGC Sponsored National Seminar  
Nabajyoti College, Kalgachia

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## IMPACT OF ARABIC & ISLAMIC STUDIES ON INDIAN PEOPLE AND LANGUAGES

**Dr. Bakshi Hazrat Ali Ahmed**

Retd. Associate Prof. & Head

Dept. of Arabic, Abhayapuri College

### ABSTRACT

Arabic is an important language of the world. Since the language of the Qur'an and Hadith, Arabic became the religious language of the Muslims throughout the world and that of all branches of knowledge during the middle ages as English in the present time. Arabic is spoken by 300 million of people and being used as official language of 22 member countries of the League of Arab States. For this worldwide popularity Arabic was adopted as the official language of the United Nations in 1973. Arabic Language had its way to India mainly in three ways i. e. Indo Arab Relations, Settlement of the Arabs in India and through the Muslim Rule in India. Since the conquest of Sind by Mohammad Ibnu Qasim, it was the court language of India from 1191 to the fall of Mughal Empire in 1857.

During this period of about one thousand years Arabic was learnt by the Indian people irrespective of religion. In addition to the Arabic and Islamic institutions Arabic language has been taught and learnt in a large number of Colleges and Universities in India since before the Independence. Besides the Indian Muslims so many prominent Hindus have also learnt Arabic and contributed a lot to this field. As a result Arabic and Islamic Studies have laid a remarkable impact on Indian people and language, which developed the national harmony and integrity of the Indian people to a great extent.

#### **Key Words:**

Malabor Coast, PerumalCheramal, TuhfahatulMuwahhidin, Miratul Akbar, Thaqafatul Hind.



## IMPACT OF ARABIC LITERATURE ON INDIAN LANGUAGES AND ITS CONTRIBUTION TO COMMUNAL HARMONY AND SOCIAL INTEGRITY WITH REFERENCE TO ASSAM.

*Dr. Fazlur Rahman*

### ABSTRACT

Literature is the reflection of the society and each literature has its role to mould the respective society in a certain positive way. Literature is one of the effective device to bring peace in the society. The genuine literature promotes communal harmony that leads to establish peace in the multi cultural country like India. India is the abode for different religions, races, sects, casts, languages and cultures. Strong faith of Indian people in Secularism has strengthened the love and harmony, unity and co-operation, brotherhood and co-existence, peace and prosperity among the citizens of the country. To strengthen such noble feelings, India has adopted the secular democratic constitution that provides equal opportunities to all the people with equal respect to all religions and cultures in a multi lingual and multi cultural society. In addition to that the religious tolerance, which The Holy Quran, the prime source of Arabic literature instructs us to develop communal harmony amongst the people of different languages and colours that establishes peace in the country. The influence of other Arabic literatures like – Hadith, Tafseer, Fiqh, Aqaid, History etc. on Indian Muslims is well manifested in their cultures and languages. It has left a tremendous influence on the languages and literatures of entire Muslim community of India. Much of the Arabic vocabulary that has been incorporated into different Indian languages over the centuries are related with religion, moral values, and the issues discussed extensively in The Holy Quran. Moreover, the major regional languages of India have adopted numerous values like - love, affection, kind, compassion etc. from Arabic literatures that may lead to promote peace among the people. Many Indian writers strive to bring peace in the society through their writings choosing valuable themes of their literary works from rich treasures of Arabic literatures.

On the other hand the communal harmony and integration means the co-existence

of all communities of a nation in an atmosphere of peace, love and amity, where people may live without any fear from one another and they can get equal opportunities for development and progress irrespective of their class or creed. Lack of mutual understanding and sympathetic attitude of different sects of the society as well as shortage of communal harmony are the imprecation of our modern civilization. Communal disunity is like an infectious disease that leads to a sense of insecurity amongst all the peace loving citizens of a country, as a result of which the common people start living in a constant state of fear and distrust. Moreover it also impedes the socio-economic progress and cultural development of a country. Because all round development of a nation is only possible on such conditions, where the people can live and co-exist in an atmosphere of peace and good will. Communal dis-integrity and misunderstanding is more harmful and dangerous for a country like India where we have several religions, several communities, several castes, several languages, several cultures and so on. Unfortunately, independence India has been facing a very serious problem of communal conflict and dissension. It is the communal discord that is at the root of all the unrest and uncertainty that is now prevailing in our country.

Assam being an inseparable part of India, it is not quite free from this contagious disease of communal dis-integrity and hostility. Though the Assamese people are more moderate and more tolerant to each other creed and faith in compare to the people in some other parts of India, yet some fanatical elements of both the Hindu and Muslim communities are constantly trying their level best to spread the seeds of communal antagonism and hatred amongst the peace loving citizens of the region for the fulfillment of their narrow objectives. Generally, it has been seen that cunning politicians and some religious leaders saw the seeds of communal discord in the society for their own vested interests. Instead of preaching tolerance and restraint, they incite the ignorant masses with their provocative speeches to serve the purpose of their ill motive, and thus the communal violence spreads in the society. Under the patronage of some antisocial and dishonest political leaders, day by day these communal forces are getting fertile ground in Assam and gradually their sectarian activities are increasing to a great extent, posing a serious threat to our long-standing mutual toleration, unity and fraternity.



Therefore, it is the prime need of the time that all of us should resolve to maintain the communal harmony at any cost. The religious bigotry and fundamentalism must be fought tooth and nail if we want to save unity of our country and if we wish to modernize it. There are various ways to fight communalism. One of the ways is to make people aware of our common heritage in the realm of religious spirit of universal brotherhood. Because the true religious teaching, replete with the spirit of self-control, broad outlook and toleration, can play a very constructive role in this regard. It also affirms a balanced life, which means a harmonious development of all human faculties. People from all walks of life should cultivate a feeling of love and respect, trust and tolerance for one another as all the religions foster. So if we heartily wish to tackle the problem of communal menace at intellectual and cognitional level, we will have to unearth our common heritage of the past and the teachings of Arabic as well as Islamic literatures. We will have to focus upon Sufis rather than rigid theologians and bhaktas rather than orthodox priests. Moreover, it is also highly necessary to utilize literary values and all of our resources, spiritual as well as material, to bring about unity and integrity in our society. As for spiritual resources, we must look to our past history, especially to those who belonged to the Sufi or Bhakti movements. Because, these movements were primarily based on true religiosity and humanism instead of narrow sectarianism and religious fanaticism. Therefore, in this paper I shall try to make a humble effort to throw some light on the contribution of Arabic literatures and Sufi saints in bringing about the communal harmony between the two great religious communities of Assam, i.e. Hindu and Muslim.

## IMPACT OF ISLAMIC STUDIES IN ESTABLISHMENT OF HARMONY AND INTEGRATION

**Hafizur Rahman**

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### ABSTRACT

Islamic literature fully supports the idea of religious coexistence. Islam not only respects other divine religions and acknowledges their rights, but also prohibits any forms of contempt towards them. Any Islamic state is also obliged by Shariah to provide welfare and support to the followers of other divine religions equal to the Muslims.

The present article is a brief study of the living in harmony from the Islamic point of view; Islam is usually classified as violent, intolerant, oppressive, obscurantist and opposed to enlightenment.

My objective in this paper is to clarify one of the dimensions of this biased opinion. I will demonstrate the way Islam treats living in harmony.

The present paper will discuss does Islam respect and tolerate religions other than itself, and do their followers have the right to express and practice their own faiths in an Islamic state? In a multicultural society where different cultures and religions are practiced, should Muslims, from the Islamic perspective, integrate with, or segregate from, other parts of the society?

So, the key points of the present work will be: Islam and Religious Coexistence, Islamic Principles to Achieve Religious Coexistence, Living in Harmony and the Prophetic Traditions are also vital for our discussion and Historical Cases in the Time of Prophet Muhammad (S) and After Prophet Muhammad. In the end, the conclusion will try to summarize upon the harmony and integration in different points of view.

Key words: - Islam, Harmony, Integration, Muslim, Society



## INFLUENCE OF ISLAMIC STUDIES IN INDIAN CULTURE AND NATIONALISM

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### ABSTRACT

Islam entered India in the 10<sup>th</sup> century A.D. and created complexity that is more ethnic. Islam has influenced Indians culturally and politically. Concept of unity of God was a gift of Islam to India. Sankaracharya really borrowed his theory of monotheism from Islam. India is a multicultural country where people of different cultures live together. Through globalization, cultures influence one another and become more alike through trade, immigration and the exchange of information and ideas.

The present paper deals with the influence of Islamic studies in Indian culture and nationalism. Islamic study has been influential outside the Islamic world also. The Quran is the most important and authentic example of Islamic study and certainly the most influential. The basic philosophy of Islam revolves round a set of books called Sihah Al-Sattah. Human awareness springs from the study of these books. Islam was the first religion that preached and practiced democracy in its true sense. It is Islam, which for the first time proclaimed liberty to humankind.

Islam brought to India a conception of humanity, peace and harmony and a legal system, which was in many ways advancement for the codes of Hinduism. Hindu rulers were influenced to work as the upholders of Hindu religion. Islam gives the message of universal unity, introduced equality in society rejected caste system and untouchability. Islamic rule along with parda system seriously affected the position of Indian women. Impact of Sufism, prayer, fasting, Zakat, Eid, pilgrimage are the samples of peace and national integration.

Key word: Ethnic, globalization, culture, nationalism, philosophy.



## HUJJATULLAHIL BALIGHA: A MASTERPIECE WORK OF SHAH WALI ALLAH DIHLAWI

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### ABSTRACT

In the domain of Indo Arabic literature, Hujjatullahil Baligha proves to be an important and masterpiece work. It is contributed by Shah Waliullah Dihlawi (d. 1762 AD.). He was an able scholar to spread education in the soil of India up to the mark of incomparable distinction. It is aware of the fact that the work Hujjatullahil Baligha is the foremost work in the line of faith and injunction of Islam. It imparts clear knowledge of Islam related to its scholastic theology and jurisprudence as well. It gives the right course of life to the Muslim people, and offers security to them from any sort of doubts conspicuous in the context of Islam. As a work of religious science, it brings the miraculous nature of Islam into its context. It finds the rationality of Islam in comprehension of its obligations as to the level mark.

Keywords: Indo-Arabic literature, scholastic theology etc.





## ROLE OF MADRASSA IN THE REVIVAL OF ARABIC LANGUAGE AND LITERATURE IN INDIA

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Department of Arabic  
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### ABSTRACT

Madrassa is an Arabic word; it means any type of educational institution, whether secular or religious of any religion. But the term "Madrassa" is used for such kind of educational institutions where mainly the Arabic Language and Islamic theology are taught. Madrassas can be divided broadly into two categories, first one is Qaumi or Khariji (non govt. aided or non affiliated) Madrassa and second one is provincialised or govt. funded Madrassa. The Qaumi or Khariji Madrassas are concentrated only for Islamic Education, where Quran, Hadith, Tafsir, Fiqh, Aqaid, Nuhu & Safr and Arabic literature etc. are taught. And other hand the provincialised or govt. funded Madrassas are concentrated on both Islamic and General Education, where Arabic language and literature, Arabic Grammar, Islamic theology and other general subjects like Mathematic, General Science, social Studies, English and other regional languages are also taught.

The Madrassas are playing a vital role in enrichment of Arabic language and literature in whole over India because both type of Madrassas are specially providing Islamic theology which are in Arabic Language, so who want to learn the Islamic theology he has to learn the Arabic language and literature.

**Key words:** Madrassa, Arabic Language and Literature, Khariji Madrassa, Provincialised Madrassa, Islamic theology.



## IMPACT OF ARABIC LANGUAGE ON ETHNIC LITERATURE

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### ABSTRACT

Arabic language has occupied an important place throughout the Muslim world by virtue of its being the language of the Quran and the prayer of Islam. It has also served as the vehicle of literature extending from pre-Islamic period up to the modern times. Arabic as language of trade and Islamic culture and religion which has wide spread influence in all over the world.

Teaching and learning of Arabic language and literature in India also played an important role for the promotion and development of Arab culture among Indians. A chain of Madrassas have been established throughout India to learn Arabic for religious purpose and later on, it became an integral part of Indian education system particularly for the Muslims. These Madrassas, throughout the ages, had not only provided religious teachings to the Muslims but they had produced a large number of scholars in Qur'an, Hadith, Fiqh and other branches of Islamic learning. These Madrassas have also produced experts of Arabic language and literature in India.

The topic entitled "Impact of Arabic language on Ethnic Literature" is very much relevant to the present time. This paper discusses the concept of ethics and its meaning in various situations and in different forms. Ethics means a system of moral principles and a branch of philosophy which defines what is good for individuals and society. On the other hand ethics in literature refers to the role played by a particular literature in the society and its effects on the social, religious principles, beliefs and moral behaviour. The concept of ethics in Arabic Literature is noticed right from the Pre Islamic period both in prose and poetry which is prevalent till date.

Now, at present Arabic language developed and reached its goal-many scholarly books, valuable research work, which have been produced by Indian scholars, writers, research scholars, institutions and universities. At present there are 40 universities in India, where Arabic language is teaching. Any way this paper, in which made an attempt to discuss the process and extent the development of Arabic language and Ethnic Literature.

**Key Words :** Arabic language, Arab Muslims, Manner and conduct.



## DEVELOPMENT OF ARABIC STUDIES IN NORTH-EAST INDIA: AN ANALYTICAL STUDY

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### ABSTRACT

Arabic is one of the oldest living International Languages. It has assumed considerable importance in recent times due to the emergence of sovereign Arab States, controlling vast natural resources. The whole Muslim World considered this as the most sacred language because the language of Holy Quran. From among the states of the North-Eastern region mainly Assam has got the scope of learning Arabic in almost all the stages of education. In Assam Arabic language had sprang out through the Muslim rulers and saints.

Since the early part of 20<sup>th</sup> century A.D. Arabic was largely introduced in most of the educational institutions of Assam specially in the Madrassa and High school levels. This may apparently show the popularity of Arabic studies in the North-East India but some serious problems do exist which call for immediate attention and solution. I will attempt to highlight some of these problems at various levels in this paper.

**Keywords:** Arabic, Quran, Problems, Studies, Education



## IMPACT OF ARABIC LANGUAGE ON ASSAMESE LANGUAGE AND LITERATURE.

*Bakshi Saniwara Ahmed*

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### ABSTRACT

Arabic is one of the richest language of the modern world. Since the language of the Quran and Hadith it is the main source of knowledge about Islam. The Arabic language is spoken today by over 250 million people in the middle East and North Africa. Arabic language is the one of the mostly spoken language. Around 300 million people speak Arabic. In addition to having the religious legal science of the Muslims, Arabic was the language of all branches of learning in Asia, Africa and Europe during the middle ages, similar to English at the present time. On the other hand Arabic is spoken in 24 countries as much as 256 million of people throughout the world and being used as the official language of not less than 21 member state of the Arab league, in addition to that of oil producing Arab countries, where there are prospects for the job speakers of different countries, suffering from unemployment problems.

This important language was introduced to the Assamese people through the Muslim rulers, Sufi Saint and the Muslim subjects of different types and times. As a result a large number of Arabic words have been circulated among the people of Assam who use them in their speeches and writings of Assamese Language. So its impact on Assamese language and literature is laid an important impact on Indian people and their language, Literature and culture. So its influence on Assamese language and literature is also a natural phenomenon. This is a far reaching influence of Arabic on Assamese language which has been discussed as main feature in this paper.

**Key words:** Legal Science, middle ages, Arab league, Sufi Saint, Phenomenon.





## BACKGROUND AND DEVELOPMENT OF MODERN ARABIC LITERATURE

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### ABSTRACT

The present paper deals with the background and development of Modern Arabic literature. The expression modern Arabic literature is taken to mean the literature of nineteenth and twentieth century's. The history of modern Arabic literature begins with Napoleon's invasion of Egypt in 1798 which provided the initial impetus from the west to its revival. The Arabic Literary renaissance is usually known as the Nahdha. The period between the end of the middle age and the beginning to 1800, when no work of literature of outstanding merit was produced is known as the Age of Depression.

A proper understanding of Modern Arabic literature requires some knowledge about its general historical background and its social political and cultural ethos as well as fairly good idea about classical Arabic literature- its form, style and language. In the heyday of classical Arabic literature, poetry was held superior to prose. The finest example for poetry in the sixth and seventh centuries before Islam in Arabia where the seven odes which were said to be hung in the pagah shrine of Kaba in Mecca the Arabic word for ode is qasida. In the pre-Islamic Period, poetry reflection truism with its preoccupation with people, the and desert environment.

Modern Arabic literature has developed during a period of violent political, social, and intellectual upheaval in the Middle East due to contact with west which aroused Arabic literature from its stupor and torpor. Hardly were the Arabs liberated from Turkish domination in 19th century than they were subjected to Anglo-French control. Western technology was introduced in the Arab world among with its scientific and critical approach to culture. In the 19th century Beirut was the first centre for publishing classical texts. Education began throughout the Arab countries. The spread of literary education including girls education and founding of press played vital role in the literary renaissance. The first point of contact with the west was Cairo followed by Beirut. When Napoleon came to Egypt he broke the power of Mamluks and presented himself as a champion of Arab.

In 1828 Mohamedali the first official Arabic news paper 'Alwaqae al-Misiriyya' for which Tahtawi edited. He changed it from a day official organ to a modern news paper, publishing articles, discussion and translation as well as official news. His contribution to Arabic literature was great. His role in getting the literary renaissance underway was indelible. Among the writers of this period the name of Shaikh Hasan Al-Attar (1766-1835) is outstanding. He wrote prose and verse and was the principal of Azhar and Tahtawi was disciple. He wrote on variety subjects such as religion, grammar, rhetoric and logic. He also wrote poetry in a simple style Sheikh Hassan Quawaidir (1789-1846) was another writer of merit during this period. Like his master Al-Attar, he wrote on grammar and philology. Another contemporary sayyid Ali al Daruith (d 1853) wrote poetry and maqamat on the Hariri model beside editing Mutanabbi's poetry. Jabarti was another author of this period he wrote historic biographical work which dealt with history of Egypt from 1708 onward. It also included biographies of several authors.

Key words:- Cultural, Technology, Philology, Qasida, Rhetoric, Maqamat.



## IMPACT OF ARABIC LITERATURE ON MADRASSA EDUCATION IN INDIA

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### ABSTRACT

India is the largest democratic and second largest populated country in the world. There is diversity in different aspects. In spite of such diversity there is unity. There are various factors which influence in creating harmony and integration. Arabic literature and Islamic studies also has great impact in this regard. Hence, the study is entitled as "Impact of Arabic Literature on Madrassa Education in India".

Arabic literature means in the writing both in prose and poetry produced by writers in the Arabic language. The Arabic world used for literature in "Adab" which is derived from a meaning of etiquette and which implies politeness, culture and enrichment. 'Madrassa' the term is derived from Arabic word "madrassat" (plural is Madrassa), the literary meaning of which is school or educational institutions. Madrassa education is the education system of the Muslims prevalent since the Muslim rulers in India.

This study will attempt to analyse how Arabic literature has influenced on the development of Madrassa education in India. For this study descriptive method will be used and data will be collected by primary as well as secondary source.

Key words: Arabic literature, impact, madrassa education.



## THROUGH THE LENSES OF RAJA RAMMOHAN ROY: CONTRIBUTION OF ISLAMIC STUDIES IN NATIONAL HARMONY AND INTEGRATION IN THE SNAPSHOT OF MODERN INDIA

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### ABSTRACT

Raja Rammohan Roy was a great social thinker of India in the 19th Century. From his writings and thoughts a new era began in India which advocated the abolition of century old social evil practices like caste system, polygamy, child marriage, satidh etc. Through his humanitarian perspective he is the first one to stood for the equal rights, dignity and justice for the underprivileged and weaker section of the Indian society. His name can be tossed as the first feminist of India who fought for the dignity of women and tried his best to make them liberated and emancipated from the social domination. Being the father of Modern India, Raja Rammohan Roy is considered as the pioneer of Indian Renaissance. Rabindra Nath Tagore stated him as the inaugurator of Modern Age in India.

Islamic studies rooted the liberal thinking on Raja Rammohan Roy in his young age. Inspired by the unprejudiced beliefs of Islamic studies, he studied Quran and other important theology, Arabic and Persian scripts, which latter on influenced his own outcome of writings. Among his some books in Persian and Arabic, "Tuhfat- ul- Muwahidin" is mentionable. Islamic studies mainly made his stood for the abolition of caste system, idolatry and worship of One God with the idea of an universal religion based on Monotheism. The influence of Islamic studies on his thought and socio religious reform movement in India has a far reaching impact in bringing national integration and harmony in the Modern Indian society.

KEY WORDS: Islamic studies, Impact, National Integration, Liberal, Equality.





## IMPACT OF ARABIC LITERATURE ON MADRASSA EDUCATION IN INDIA.

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### ABSTRACT

Arabic language is used for religious writings and become major subject of Islamic institutions. Madrasa have taken tremendous steps to develop Arabic language. The Holy Quran, Fiqh, and Tafseer are the main subjects of madrasa education. Besides these, Sarf, Nahve, Balaghat, Fiqh (Juris Prudence), Usool-e-Fiqh, Mantique (Logic), Tasawwuf (Meditation), Tafseer (the exegesis of the Holy Quran) these subjects constituted the syllabus of Arabic madrasas. Through the syllabus we come to know that it contained books of Hadith like Mashariqul Anwaar and MasabeehusSunna, Sihah-e-Sittah the six most reliable books of Hadith that are being taught in madrasas today. The famous scholar of these is Moulana Sheikh Abdul Haque Muhaddith Dehlavi who acquired a thorough knowledge of Hadith he brought this gift of Hadith to India. Hash Waliyyullah Muhaddith Dehlavi who played a key role for the spread of Hadith tradition in India.

Arabic language and literature, today, has been one of the important subjects of learning. It is to be mentioned here that the Nadwis (scholars produced by Nadwa) took utmost care in order to bring out the Arabic language from the corner of obscurity and stagnation and proved with potency and lively activity that Arabic is a living language having bright prospects. In the twentieth century, Indian Islamic institutions have produced a good number of literary figures and writers who got worldwide fame. Their literary products are similar to that of the great Arab litterateurs.

**Keywords:** Arabic literature, Subjects in Madrasa, Arabic Scholar



## IMPACT OF ISLAM ON INDIAN SOCIETY

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### ABSTRACT

Islam is the Second largest religion in India. Islam first came to the western coast of India. The religion of Islam arrived in north India in the 12<sup>th</sup> Century via the Turki's invasions and has since become a part of India's religious and cultural heritage. Over the centuries, there has been significant integration of Hindu and Muslim cultures across India. The Muslims have played a notable role in economic, politics and culture of India.

There is much historical evidence to show that Arabs and Muslims interacted with India and Indians from very early days of Islam or even before the arrival of Islam in Arabia. The traders transmitted the numeral system developed by Indians to the Middle East and Europe.

Hindu and Muslim represent two different cultures, world views and ways of life. Islamic and Hindu traditions have interacted synthesized and also remained insulated.

Indian society and culture was influenced by Islamic tradition to a very large extent. The impacts of Islam on Indian culture are both negative and positive aspects.

**Key words:** Islam, culture, religion, Hindu, Muslim etc.



## TEACHING AND LEARNING ARABIC IN ASSAM : PROBLEMS AND PROSPECTS.

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### ABSTRACT

Being the language of the Holy Quran and the Hadith, Arabic becomes a sacred language of the Muslims. In fact Arabic is the language of all branches of knowledge in general and that of Islamic education in particular. The process of learning Arabic language have been started during the period of Muslim rule in India. A large number of Educational Institutions were established in different parts of the country, where Arabic, Persian and Islamic studies were the main subjects of study. Accordingly Arabic and Islamic education in Assam have started since the beginning of 13<sup>th</sup> century. During the Ahom rule in Assam, Arabo-Islamic studies got an incentive. It is noted that Muslim invaders and spiritual scholars including Peers, Fakirs, Awliyas etc had an important contribution for the introduction of Arabic by erecting Masjids, Khanqahs and Dargahs. In course of time a large number of educational institutions have been established from primary to the university level, where Arabic has been introduced as one of the subjects of study. Apart from these, there are more than 700 Madrasas under the state Madrassa Education Board, Assam and more than 1000 Qaumi Madrasas under private Board have been established, where Arabic language is compulsorily taught.

But it is observed that the standard of teaching and learning of Arabic has not been developed till date up to the mark in our region. Proper methods are not adopted in respect of teaching learning process. The traditional translation method is prevailed everywhere. As a result most of the students coming out from these disciplines are not found proficient in Arabic language and unable to cope up with the various competitive examinations and thereby create another issue in the ongoing unemployment problem. Hence this is an attempt to focus a few points on the major problems of teaching-learning process of Arabic language and the prospects thereof.

**Key words :** Spiritual, Awliyas, Qaumi Madrasas, Khanqahs, prospects



## ARABIC IN INDIA: A HISTORICAL REVIEW

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### ABSTRACT

Arabic, as a language, came to our south-western shores long before the advent of Islam. It was the language of the Arabs who frequented this region for trade on their way to Southeast Asia and China. After the advent of Islam fifteen centuries ago, Arabs continued this relationship with different parts of India. As a result of these contacts and inter-marriages, two distinct ethnic groups, Mapillas of Malabar and Labbais of Tamil Nadu, came into being. A number of Arab traders mostly from Yemen and Basra arrived and settled in the south and later the Muslim Arabs invaded Sindh in the north and established a short-lived enclave in 711 CE which lasted for a few decades.

Islam came into India in the tenth century and Arabic was the religious language of Muslims. Islam slowly spread in all parts of India but Arabic remained only as the religious language of the Indian Muslims. While rulers and elites used Persian, common Indians continued to use their regional language but each and every Muslim had some knowledge of Arabic and they used some Arabic words and phrases in their daily life, especially while performing Islamic rituals.

With the passage of time, Arabic words spread to all Indian languages. Thousands of Arabic words have been borrowed by Indian languages over the centuries. To meet the needs of Muslim population some religious institutions like Maktabas and Madrasahs came up in all areas since tenth century where Arabic had taught with other religious subjects and after the India's independence in 1947, dozens of universities and hundreds of colleges were opened new Arabic department across India.



## ARABIC IN INDIA: A HISTORICAL REVIEW

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## ARABIC LANGUAGE AND LITERATURE IN INDIAN SUBCONTINENT

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### ABSTRACT

India is one of the fortunate countries which contributed to Arabic language and literature. Indians produced the works which are presented as exemplary assets and are main sources in the field of history, culture, religion, language and literature.

The desire of non-Arab Muslims to learn Arabic was based on reading the Qur'an well and understanding its meaning rightly. The Hadith literature also played a major role in spreading the Arabic language. Arabic language made a good impact on the Indian Muslims. Indians came into contact with the Arabic language in the 3<sup>rd</sup> century. In the 8<sup>th</sup> century, Arabic became closely in connection with the Islamic development in parts of India.

In 1612, the East India Company was established and western education system was imposed. Most Madrasa were established in British time. After the independence of India, the direction of Arabic in India became more widened and it started to play its role in political affairs and relations with the Arab Countries.

In India, there are different types of Islamic institution and centers which has been established from the earlier period. Most prominent Madrasa and Islamic learning centers which have been playing leading part in enriching Arabic language and literature also Islamic culture throughout the country.

**Key Words:** Language, literature, Hadith, Institution, Culture etc.



## INFLUENCE OF ARABIC ON ASSAMESE LANGUAGE AND LITERATURE IN THE FIELD OF EDUCATION AND LEGAL STUDIES

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### ABSTRACT

Arabic is a rich language with its unique features. It is the sacred language for the Muslims, because it is the language of the Holy Qur'an and Hadith. Islam introduced the Arabic language to the non-Arabs and it has become an integral part of the life of those non-Arabs. It is found that the Arabs and their language had a great impact on India long before the advent of Islam through the Indo-Arab relation. Assam has also come into close contact with Arab people and Arabic language.

During the early part of the 13<sup>th</sup> century the Arabic studies in Assam and its different regions began with the arrival of Muslim Sufis like: Peers, Faqirs and Awliyas who played a vital role in introducing and teaching Arabic language. Among them Shah Miran (known as Azan Faqir), Ghiyas-Uddin Awliya and Moulana Karamat Ali were prominent. The present paper makes a humble attempt to observe how Arabic has a remarkable impact on Assamese language and literature from the earlier to the Modern period, and to develop awareness among the readers about Arabic words and terms used in our daily life.

**Key words:** Arabic language, Assamese, Quran and Hadith.



## BACKGROUND AND DEVELOPMENT OF ARABIC LANGUAGE AND LITERATURE IN INDIA

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### ABSTRACT

The arrival of Muslim into India is a remarkable event of Indian history. The immigrant Muslim scholars, who were the torch-bearers of Islamic civilization in India, endeavored their utmost to make the Muslim populace familiar with the study of the Holy Qur'an and the Hadith and having been influenced by both the corpora, they needed further religio-literary works for getting the clear knowledge of Islam. In early period of the Arab rules, Sind was in close contact with the rest of Muslim Empires particularly with the seat of eastern provinces of Iraq. So many savants like Abu Haf's Rabi' bin Sabaih al- Sadi al-Basri and Hasan al-Basri had migrated from Iraq to Sind and settled down diffuse the knowledge of the Holy Quran and the Hadith. Throughout the period Arab administration in India. Arabic speaking Sufi- Saint settled down in different provinces of India and publicized the religious way of the Islam. Besides these kinds of Arabic people of various profession, some artisans of Arabian soil used to live permanently here in India. No sooner has the Arabians came to India and settled down here than they began to do something for the development of Arabic language and literature.

Keywords: Muslim, Arabian, Language



## ART AND ARCHITECTURE OF SULTANATE PERIOD OF MEDIEVAL INDIA AND ITS IMPACT ON INDIAN CULTURE

*Bhanupriya Tara Patgiri*

### ABSTRACT

The art and architecture reflect the society that creates them. During the Sultanate period, a new art and architectural trend is noticeable.

The Delhi Sultanate was a Muslim Sultanate based mostly in Delhi that stretched over large parts of the Indian subcontinent for 320 years. There were five dynasties ruled over Delhi Sultanate, they are sequentially: the Mamluk dynasty (1206-90), the Khalji dynasty (1290-1320), the Tughlaq dynasty (1320-1414), the Syyid dynasty (1414-51) and the Lodi dynasty (1451-1526). They had a genius for art and architecture. They enacted Islamic prohibitions of anthropomorphic representations in art, which had been common at the time. However, the fusion of indigenous and Muslim customs and styles under the Delhi sultanate gave rise to the beginnings of Indo-Islamic art and architecture, which reached its zenith in later years under the Mughal emperors. The Sultanate's greatest contribution to the fine arts of India lies in their advances in architecture.

The present paper seeks to depict a picture of art and architecture of Sultanate period of medieval India and its impact on Indian culture.



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## DEVELOPMENT OF ARABIC LANGUAGE AND LITERATURE IN INDIA

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### ABSTRACT

India derives its name from the term 'Indus' and the Arabs use 'al-Hind' in place of India. In this connection, the famous historian, al-Biruti (d. 1048 A.D.) also mentioned the term al-Hind against India in his Tarikh al-Hind (History of India). India, which is known as 'Bharat Varsha' in Hindi named after a legendary monarch and sage, is a republic country in the southern Asian formed a union of states and territories.

Islam is a divine religion, preached by the Prophet Muhammad (PBUH), appeared first on the land of Arabia and then spread throughout the world. Islam spread in India with the settlement of Muslims which began right from the first part of Islamic era through trade and commerce invasions. The immigrant Muslim scholars, who were the torch-bearers of Islamic civilization in India, endeavored their utmost to make the Muslim populace familiar with the study of the Holy Qur'an and the Hadith and having been influenced by both the corpora, they needed further religio-literary works for getting the clear knowledge of Islam. Here an attempt has been made to study the scenario of Arabic prose literature produced in Medieval India which includes the works of theological i.e., Tafsir, hadith, Fiqh, Kalam, Tajwid, Philosophy and Sufi-literature; Arabic language, i.e., Sarf, Nahwu, Lexicography, and Balagh and Adab i.e., Prose.



## BACKGROUND AND DEVELOPMENT OF ARABIC LITERATURE.

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### ABSTRACT

Arabic literature is one of the oldest literature of the world. It has to come forward through various stages of ups and downs other languages of the world. It was started almost two thousand years ago. It is a language of semitic group.

The pre-Islamic history of the Southern Arabs on which we now enter is virtually the history of two peoples the Sabeans and the Himyarities.

The Arabs belong to the great family of nations which on account of their supposed descent from them the son of Noah, are commonly known as the "Semites"

This term includes the Babylonians and Assyrians, the Hebrews, the Phoenicians, the Arameans, the Abyssinian, the Sabeans, and the Arabs and although based on a classification that is not ethnologically precise the Phoenicians and Sabeans, for example, being reckoned in Genesis among the descendants of "I am" it was well chosen by Eichorn to comprehend the closely allied peoples which have been named: whether the original home of the undivided Semitic race was some part of Asia (Arabia, Armenia or the district of the lower Euphrates) or whether according to a view which has lately found favour the Semites crossed into Asia from Africa is still uncertain. We can say that Arabic is the youngest of the Semitic language. It is true that the Arabs are no longer what they were in the middle ages, the ruling nation of the world. The most ancient examples of Arabic writing which have hitherto been discovered appear in the trilingual (Syriac, Greek and Arabic) inscription of Zabad, South East of Aleppo, dated 512 or 513 A.D. and the bilingual (Greek and Arabic) of Harran dated 568 A.D.

During the Abbasid period the Arabic literature reached the climax of its development. This period is called "Golden age of Islam", because the Abbasid caliphs were very much fond of language and literature. They left no stone unturned of its development.

This paper high light the prospect and challenges in the 19<sup>th</sup> century for the development of Arabic literature, which have been playing an important role in the promotion of background of Arabic language and literature.



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## CONTRIBUTION OF ARABIC TO THE DEVELOPMENT OF ASSAMESE THOUGHTS

**Dr. Farhad Hussain**

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### ABSTRACT:

The contribution of Arabic Language and Literature to the Assamese society in different aspects of social life is manifold. The Arabic language by dint of its huge words stock has made an access to Assamese literature and thereby it has enriched the standard of Assamese language. This kind of literary as well as linguistic contribution of Arabic has brought forth a new era to the Assamese literature through precious words so many litterateurs from the Muslim sect. On the other hand, contribution of Arabic language and literature to the Assamese society is the cultural progress which has caused a great change to the cultural aspect of the Assamese people. For instance, Hazrat Azan Faqir who by dint of his composing several Zikirs and Zaris endeavored much to bring communal harmony among various religious people of Assam irrespective of caste and creed and colour. The use of various ornaments, as well as wearing of various typical garments particularly trousers and long shirts by gent and shelwars kamis by Assamese young girls and ladies are the direct influence of Arabic learning in Arabic institution of Assam.

**Key word:** Madrassa, Maktab, Khanqah, Zikir-Zari, Custom and traditions etc.



## IMPACT OF ARABIC LITERATURE AND ISLAMIC STUDIES ON INDIAN NATIONAL HARMONY AND INTEGRATION

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### ABSTRACT:

Arabic is one of the richest languages of the modern world. Since the language of Qur'an and Hadith, it is the main source of knowledge about Islam. In addition to having the religious and legal sciences of the Muslims, Arabic was the language of all branches of learning in Asia, Africa and Europe during the middle ages, Similar to English at the present time. In this worldwide popularity, Arabic language has achieved a glorious position in maximum Nations where it is employed as one of the working languages.

The language of Arabian Peninsula had come closer to the Indian people long before the advent of Islam, through the Indo-Arab trade relation<sup>1</sup>. Arabic literature in India has a powerful impact. Indeed, Islam has become woven into the very fabric of Indian civilization and culture. Prophet Muhammad (PBUH) starts missionary efforts which proved successful, rooting Islam firmly into Indian life in the 7<sup>th</sup> century. After the conquest of Muhammad Bin Qasim in 712 A.D. Sindh came under the direct administration of the Arabs for two hundred years up to the end of 9<sup>th</sup> century. They made commendable efforts for public instruction in Persian and Arabic language which had been the royal language and Literature in that period. In the present time, a large number of Indian colleges and universities are dealing with Arabic language and literature up to Ph.D level. The purpose of "Impact of Arabic literature and Islamic studies on India's National harmony and Integration" this research paper is to analyze Arabic language, settlement of Arabs in India, Propagation of Islam and education and institution since 712 A.D and influence of this language in Assam else.

**Keyword:** Arabic language, settlement of Arabs in India, Propagation of Islam, education-institution and Arabic language in Assam.





## BACKGROUND AND DEVELOPMENT OF ARABIC LITERATURE

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### ABSTRACT

Literature is the backbone of a nation. Every nation has its own literature, in which reflects its culture, social life, political, religious and economical conditions. Arabic, like other literatures is also able to gain its high zenith all over the world for its importance. It is one of the most wide spread literatures which runs after generation to generation comparatively with others. It is the transportation of Islamic study, culture and nationalism.

It was only in field of poetical expression that the pray Islamic Arabians excelled. Herein his finest talents found a field. The Bedouins love of poetry was his one Cultural asset. Arabic literature, like most literatures, sprang in to existence with an outburst of poetry, but unlike many others, its poetry seems to have issued forth full grown. The oldest pieces of poetry extent seem to have composed some one hundred and thirty years before the Hijrah in connection with the war of al- Basus. These early poems were committed to memory transmitted by oral tradition and finally recorded in writing during the second and third centuries of Hijrah.

The rhymed prose used by the oracles and soothsayers (Kuhhan) may be considered the first stage in the development of the poetical form. The Qur'an exhibits such a style. The song of camel-driver (Huda) may have been the second. Native Arabic tradition which tries to explain the origin of poetry in the attempt of the cameleer to sing in time with rhythmic

movement of camel pace may after all contain a germ of truth. The word Hadi, singer, is synonymous with saiq, camel driver.

Rajaz, consisting of four or six feet to the line evolved out of rhymed prose and constitutes the oldest and simplest metre. "it is first born child of poetry", So runs the Arabic definition, with rhymed prose (Saj) for a father and song for mother. Ibn- Durayds kitab al- Istiqaq, Abu-al-farajal- Is bahani's kitab alAghani, al-Saba al-Mullaqat, al- Mufaddaliyat, Dewan al- Hamasah are the most important poetical composition of pre-Islamic periods.

In medieval times Arabia gave birth to a people who conquered most of the then civilizes world, and to a religion Islam, which still claims the adherence of some four hundred and fifty millions of people representing nearly all the races and many different claims. Every eight person in our world today is a follower of Muhammad (Sm) and Muslim call to prayer rings out through most of the twenty four hours of the day, encircling the larger portion of the globe in its warm belt.

It was not only and empire their the Arabs built but a culture as well. No people in the middle ages contributed to human progress so much as did the Arabian and the Arabic speaking peoples. Islam has been and still is living force from Morocco to Indonesia and a way of life to million of the human race. The Arabic language today is the medium of daily expression for some hundred million people, for many countries in the middle ages it was the language of learning and culture and progressive thought throughout the civilized world. Between the ninth and twelfth centuries more works philosophical, medical, historical, religious, Astronomical and geographical were produced through medium of Arabic than through any other tongue. The Arabians and the Arabic speaking people were and remain. They stand today as they stood in the past in a most strategic geographical position astride one of the greatest arteries of world trade.



## IMPACT OF ARABIC LANGUAGE ON ASSAMESE LANGUAGE : A STUDY

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### ABSTRACT

Arabic is one of the richest languages in the modern world. It is one of the six languages of UNO. With Islam Arabic language got a new field. The Quran and the sunnah or the traditions of the prophet Muhammad peace and blessings be upon him are the main and only sources on the basis of which the wide and the most expanded field of Islamic way of life and its principles are structured. Arabic literature opened many doors on the basis of Quran and sunnah. Islam introduced the Arabic languages to the non Arabs that have become an integral part of the life of those non Arab Muslims. So the impacts of Arabic languages are visible in other languages.

As Assam has a sizable number of Muslims, Arabic has occupied a prominent place in its field of linguistic and literary activities. It is worthwhile to mention that spread Islam in Assam started from 13<sup>th</sup> century onwards. Muslims arrived and settled different places at different stages of history. Similarly the conversions to Islam occurred at various point of times. The newly settled Muslims (13<sup>th</sup> to 15<sup>th</sup> A.D) of Turk, Afghan, Arabic, Persian and other backgrounds, mingling with the new converted Muslims paved the way for the enhancement of language, polity, economy and society of Assam. Thus local languages and dialects became filled with new words used by the adventure. Both Assamese and Bengali languages are full of Arabic and Persian words.

**Key words:** Arabic, Quran, Spread, Conversions, Muslims, Integral etc.



## INCEPTION OF ARABIC NOVEL AND ITS SUBSEQUENT DEVELOPMENT TILL NAJIB MAHFOUZ: A STUDY

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### ABSTRACT

In the Nineteenth century a number of factors combined to bring about changes in Arabic narratives on modern lines. First, after the Napoleon's occupation of Egypt (1798-1801) and the subsequent establishment of a western inspired ruling dynasty under Muhammad Ali Pasha, Egypt becomes the center of the modern Arabic literary renaissance. Arabic novel, that initial attempts at fiction in Arabic were made in the form of translations from French and English, followed by original writings. Although Robinson Crusoe was translated in to Arabic by Butrus al-Bustani in the early nineteenth century. Following in the footsteps of Zaidan, several writers published historical novels such as Niqula Haddad, Dr. Yaqub Sarruf, Farah Anton etc. Although these early historical novels played an important role in developing among the Arabs in a sense of mutual identity and a wide readership. That may be regarded as important milestones in the development of the genuine Arabic novel are al- Muwailihy's Hadith Isa Ibn Hisham and Muhammad Hussein Haykals Zainab. These developments paved the ground for the rise of authors like Tawfiq Al Hakim, Najib Mahfouz, Yahya Haqqi, Ibrahim Abdul Qadir al- Mazni, Muhammad Hussein Haiykal etc. The key contribution to the maturation of the Arabic novel in modern Arabic literature is Najib Mahfouz; he is widely recognized as the founding father of the Arabic novel.

**Keywords:** Arabic novel, Inception of Arabic novel, Muhammad Ali Pasha, development, Najib Mahfouz, Zainab etc.



## INDIAN NATIONALISM AND ISLAMIC STUDIES : A COMPARATIVE STUDY

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### ABSTRACT

The concept of Nationalism is linked to the idea of sovereignty and hence, it has to be associated to the principle of the self-determination. Nationalism can be a powerful means of achieving goals as a country. Nationalism can also be a tool of manipulation by the leadership of a group or nation and can lead to grave violence. In the 19<sup>th</sup> century, John Stuart Mill argued that nationalist movements were dependent on ethnicity, language and culture. These were the basis of the demand for statehood. Indian nationalism developed as a concept during the Indian independence movement fought against the colonial British Raj. Indian Nationalism is an instance of territorial nationalism, inclusive of all its people, despite their diverse ethnic and religious backgrounds.

Islamic studies refer to the study of Islam. Islamic studies can be seen under at least two perspectives. From secular perspective, Islamic studies is a field of academic research whose subject is Islam and civilization. From a traditional Islamic perspective, Islamic studies is an umbrella term for religious sciences ('Ullum al-din) pursued by the Ulama. It is necessary to objective analysis and evaluate between the Islamic studies and Indian Nationalism to make an innovative research.

The present paper is an attempt to analyze and to highlight the Indian Nationalism and Islamic Studies. An attempt has been made to give the meaning of nationalism according to the Indian Arabic Literature.

**Key words :** Nationalism, Indian Nationalism, Islamic Studies in India, Indian Islamic Literature and National Integration.



## INFLUENCE OF ISLAM ON INDIAN CULTURE: A STUDY

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### ABSTRACT

Islam is not only a religion but also a complete way of human life. Islam itself is a fundamental revolution against ignorance, social injustice, prejudices and inequalities. It spread in every side of the world and gave a new shape of life where in the social darkness and frustration were eliminated. Islam is a religion that is based on the holy Quran and the Hadith of Prophet Muhammad (PBUH). The support of Islam is called a Muslim.

There is a close relationship between Islam and Indian. The influence of Islam can be witnessed in the Indian functions connected with marriages, customs, manners, etiquettes of daily life, dress and customs, methods of cooking, including different item of cooked, dishes and sweets, festival and fairs, games and sports etc. The Mughal court manners, etiquettes and ceremonials were copied by Hindu rulers their deputies, princes of chiefs. The social and moral teaching of Islam broke the rigidity of the caste system of the Hindu society and influenced the educated Hindus. Islam gave the message of universal brotherhood, introduced equality in society.

**Key Words:** Islam, Darkness, Quran, Functions, Brotherhood,



## ISLAM ADVOCATES HARMONY AND INTEGRATION FOR NATION'S BUILDING

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### ABSTRACT

Islam is an Arabic word which derived from the root 'Salm' which means peace. It is also derived from 'Silm' which means to submit someone's will to Almighty God i.e. Allah. So Islam in short means peace obtained by submitting someone's will to Almighty Allah and thus a person who submits his will to Almighty Allah is known as Muslim. In that sense one who is Muslim he always advocates peace and happiness for the mankind by creating national harmony and integration in his nation.

Since antiquity, all religions, cultures and societies have provided for living in harmony. It is actually the fundamental law of creation and continues to govern our life. Etymologically, harmony means 'joint'. It is understood as binding together and being in concord with one another and the cosmos and in the context of communities of different thoughts and belief be it social, economic, political and ecological. It simply means living with unity and mutual reciprocity, beyond caste, class, creed, religion and gender barriers.

India is a country of multi-ethnic culture where people belonging to different religious, racial, lingual and cultural identities live together harmoniously. However, in the present time various untoward incidents are affecting the national harmony and integration in the different parts of the nation. Communalism is the most serious threat to our sovereign, secular, socialist and democratic polity. The number of communal incidents is increasing day by day, which is not a good sign for our country. In this paper its descriptively highlight that how to Islam advocates harmony and integration for nation building.

Keywords- Secular, Cosmos, Mutual, Unity, Communalism.



## THE IMPORTANCE OF ARABIC LANGUAGE IN THE MODERN WORLD

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### ABSTRACT

Arabic is one of the most important cultural language in the world It is the 'holy' language of Islam, with long traditions not only in Arab Countries, but throughout the Islamic world, where Arabic has been used for over 1000 years in the field of religion, science and literature by Persians, Turks, Indians, Africans and many others. Arab, Christians and Jews have also contributed to the Arabic cultural heritage.

Arabic also has enormous significance world wide as the liturgical language of Islam according to Islamic teaching, Gods final and ultimate message to humanity the Quran, was revealed in Arabic to the prophet Muhammad in the 7<sup>th</sup> century. Today Arabic is also one of the UN'S six official languages. Knowledge of Arabic is important in the political and social debates of our times. It is the official language of over 20 countries and there are about 300 million speakers of Arabic across the world. Most of the Arabic speakers are concentrated in the Middle East. People around the world revere Arabic, since it is the language of the Holy Quran. Hence, Muslims, all over the world consider it sacred.

Keywords: Muslim, Islam, Arabic language, Official language.





## CONTRIBUTION OF ARABIC LITERATURE TO THE NATIONAL INTEGRITY OF INDIA.

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### ABSTRACT

Arabic literature is the expression of human intellect and aspiration put in writing. Its origin is also tied up with the growth of language. Development of human thought brought in critical appreciation of the world and thoughts of humanity. Where, Arabic literature is the study, evaluation and interpretation of Islamic history. This literature is often related to the Indian National Harmony, in philosophical discussion of its methods and goal, in its systematic study of the nature of literature and of the various methods for analyzing the nationalism and Islamic Indian culture.

Impact of Arabic literature and its theories are interpretive tools that help us to think more deeply and insightful about the impact of Arabic literature on ethnic literature in Indian culture and development of Indian regional language from medieval India to 21<sup>st</sup> century that we read over time, different colleges, Universities have developed each with its own approaches to the act of reading. The 21<sup>st</sup> century has been seen the development of Arabic literature that have been influenced over reading, understanding in the work of Ahmed Shawkibak Gibran Khalil Gibran, Khalil Mitran, Hafiz Ibrahim, that "Why and how to achieve intercommunity peace and harmony, the strength of the nation".

The Conceptual frame can be discussed in five points.

Intercommunity peace and harmony, the strength of our nation,

The changing scenario of intercommunity peace and security,

Etiological factors.

Disastrous consequences of communal division and extremism prevention of communal situation,

Key words : Expression, evaluation, nationalism, intercommunity, conceptual

## ROLE OF THE MADRASSA EDUCATION FOR THE DEVELOPMENT OF ARABIC LANGUAGE AND LITERATURE IN ASSAM.

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### ABSTRACT

Arabic belonging the Semitic Group of languages, had come to existence since the early part of the 6<sup>th</sup> century A.D. the whole Muslim world considered this as the most sacred language because of holy Quran in addition religion point of view, Arabic has got immense value in the field of language and literature. Today it has assumed the international status, because of its wide application in trade and commerce as well as cultural activities in the world. (U.N.O.) where it occupied 6<sup>th</sup> position among the other language.

The term Madrassa Derived from Arabic root. Darasa it means the religious boarding school associated with mosque school. Technically a madrassa is an institution where mainly religious lessens are imparted. Although the ways in which this is concerned and its scope are widely divergent. In the real sense the institution where priority is given in teaching Arabic language and literature directly through Urdu and Persian may be called Madrassa.

From among the state of north-eastern region, Only Assam has got the scope of learning Arabic in almost all the stages of education. Arabic language had sprang out through the Muslim rulers and saints. Bakhtiar Uddin Khiliji established many Maktab Madrassa and Masques at his newly established kingdom. In such way, Arabic language and literature began to develop and flourish among the Muslims of Assam.



## ROLE OF ISLAMIC STUDY TOWARDS INDIAN CULTURE

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### ABSTRACT

Islamic studies spread across India during centuries of Muslim rule with establishment of a large number of educational institutions including Madrasas, Maktabas, and Libraries etc. by the rulers who paid special attention for spreading of knowledge. Islamic studies is a vast discipline which apart from religious studies comprise of Arab culture, West Asian studies, Middle Eastern studies, Comparative Religion, and deals with Politics, Culture, History, Geography, Science, Law and many other disciplines. This field of study had and have been embraced by all sections of Indian society from time to time. Centuries old history of acceptance of Islam, and pursuance of Islamic studies by a vast population of India and its assimilation with Indian society was bound to impact the larger Indian culture in a significant way. The influences can be witnessed in many spheres of life of Indians like Indian ceremonies connected with marriage, customs, manners, etiquettes in daily life, dress and costume, cooking, festivals, fairs, games and sports especially in northern India and the Deccan, the development of textile industry saw huge influence. The social and moral teachings of Islam broke the rigidity of the caste system of Hindu society and influenced the educated Hindus. Almost all the Indian languages whether of the north or the south have been enriched by the vocabulary provided by Arabic, Persian and Turkish. Islamic ideas have been absorbed in the literatures of the medieval India. Its contribution in fine arts to Indian music resulted in the emergence of highly developed form of music in northern India. The Islamic influence on architecture and painting is quite evident and their contributions have enriched them. Influence of Islamic studies could not have been a one way process. The paper will emphasize on the exchange of ideas of both worlds led to the achievement of a common outlook and a common social and cultural pattern evolved which may be called Indo-Islamic culture.

**Keyword:** Islamic Study, Indian Culture, Middle East Study, Comparative Religion

## THE IMPACT OF ARABIC ON INDIAN LANGUAGES AND CULTURE

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### ABSTRACT

This paper presents to analyze the impact of Arabic on Indian languages and culture more precisely its traces the influences and being influenced on Indian people and languages affinity. Some Arabic elements are presented in most of the Indian languages of the subcontinent of India associated with pre-modern and Indo-Muslim culture. The influences of Indo-Muslim civilization is most clearly appearance of the existing Arabic elements are very significant which are closely related to the major Indian languages, like, Assamese, Bengali, Gujrati, Hindi and Panjabi which are prominent of Indian languages have been influenced by Arabic language.

With the advent of Islam (from the eight century) onward Arabic words and terms entered into the Indian languages dialects on a great quantity to their origin in the vocabulary. There are many Indian words in use today which originally came from Arabic. Many Arabic words, terms and vocabularies on Indian languages and culture have been influencing since its arrival up to modern period. The impact of Arabic on Indian languages and culture have transfer with the way of communication, trades, using and studies and more other results are discusses in the content of this paper. Arabic came into existence and close contacts with other several western languages like English language, Arabic loan words in English reveals linguistic and cultural influences that in arts, music medicine, science and mathematics, trade and commerce and in the arena of sports etc.

**Keywords:** -Influence, culture, Arabic loan words, terms, vocabularies, affinity etc.



## PROMOTING INDIAN NATIONALISM THROUGH ARABIC STUDIES IN INDIA

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### ABSTRACT

Arabic studies in India has been playing an important role in promoting Indian nationalism since its emergence into India. Arabic studies in India is largely provided through madrassa, school, college and university education system. For a proper or academic study of Arabic one needs to enrol in a madrassa, school, college or university. While these educational institutions play important roles in promoting nationalism in India; the study of Arabic in Indian institutions has also a vital role in promoting nationalism among the teachers and students. Nationalism is a political, social and economic system characterized by promoting the interests of a particular nation, particularly with the aim of gaining and maintaining self-governance or full of sovereignty over the group's homeland. Nationalism is further oriented towards developing and maintaining a national identity based on shared characteristics such as culture, language, race, religion, political goals or a belief in a common ancestry. In this paper attempts have been made to promote Indian nationalism through the process of Arabic studies in India.

(Key Words: India, Nationalism, Arabic Studies, Promote, Educational institutions etc.)



## SAID AHMAD PALANPURI INDIA'S MOST CELEBRATED ARABIC WRITER OF 21<sup>ST</sup> CENTURY

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### ABSTRACT

India has been one of the most famous non-Arab regions where Arabic language and literature developed and flourished on a large scale. A huge number of Indian writings in Arabic have been received and acclaimed by the entire Arab and Islamic world. In its very long period of Arabic history, India has produced a whole set of writers, poets and thinkers. A number of Indian works have been an important part of the Arabic and Islamic syllabi across the globe. Sá? Ahmad Palanpuri (b.1942) is a famous Indo-Arabic litterateur. His contribution to Indian writings in Arabic is multifold. He worked diligently to make Arabic a living and vibrant language in India. He produced eight important books in Arabic language. He wrote in a very modern language and applied lucid style for his writings. He took pride in his writings and speeches in Islamic cultural heritage, firmly believed in Islamic teaching and ethos and tried to find solution to all problems the mankind faced primarily in the Qur'an and Hadith. He was given the Presidential Award in the year 2010 by honourable president of India Pratiba Devi Singh Patil for his contribution in promoting Arabic language and literature.

Key words:-Indo-Arabic literature, multifold, lucid style, cultural heritage, ethos.



## CONTRIBUTIONS OF WAHIDUZZAMAN QASMI TO THE DEVELOPMENT OF ARABIC LANGUAGE IN INDIA

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### ABSTRACT

Wahiduzzaman Qasmi Kiranwi is one of the most influential personalities among those who contributed vehemently for the development of Arabic language in India. Moulana Wahiduzzaman was born in Uttar Pradesh in 1930. He gained his primary education in Kiranah, a village in the district of Muzaffar Nagar then he came to Hyderabad where he benefitted from Sheikh Mamun Dimashqi. Thereafter he came and studied in Darul ulum Deoband. He was also appointed as a teacher for Arabic literature and Hadith (prophetic tradition) in Darul ulum Deoband. He was not only a successful teacher but was a great author. His pen authored many books. He specially penned in linguistic topic although he was equally skilled in all branches of knowledge. Among his literary works Al-Qirat Al-Wajiha and Al-Qamus Al-Wahid are highly accepted and appreciated by the educated society. This sun of knowledge who illuminated a large number of students from different parts of Indian subcontinent died in 1995.



## BACKGROUND AND DEVELOPMENT OF MODERN ARABIC LITERATURE

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### ABSTRACT

Arabic literature emerged in the 5<sup>th</sup> century with only fragments of the written language appearing before then. The Quran widely regarded by people as the finest piece of literature of the Arabic language would have the greatest lasting effect on Arabic culture and its literature. Arabic literature flourished during the Islamic golden age, but has remained vibrant to the present day, with poets and prose-writers across the Arab world, as well as rest of the world, achieving increasing success.

The expression modern Arabic literature is taken to mean the literature of 19<sup>th</sup> and 20<sup>th</sup> centuries. The history of modern Arabic literature begins with the Napoleon's invasion of Egypt in 1798 which provided the initial impetus from the west to its revival. The Arab literary renaissance is usually known as Nahda. The proper understanding of modern Arabic literature requires some knowledge about its general historical background and its social, political and cultural ethos as well as fairly good idea about classical Arabic literature, its form, style and language. A general idea of the development of medieval Arabic poetry may assist us to understand modern Arabic poetry just as the knowledge of medieval Arabic biographical, anecdotal and narrative literature shall help us to understand modern Arabic fiction.

Moreover, modern Arabic literature has developed during the period of violent political, social and intellectual upheaval in the middle East due to contact with west. Western technology has introduced in the Arab world along with its scientific and critical approach to culture.

Key words: emerged, fragment, flourished expression, invasion



## IMPACT OF ARABIC LITERATURE ON MADRASSA EDUCATION IN ASSAM. A CONCISE DISCUSSION

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### ABSTRACT

Arabic language is one of the richest languages which belong to the South Semitic group. Ya'rib bin Qahtan is regarded as the father of Arabic language. Arabic has been one of the most famous languages of the World for over 2000 years. Arabic the leading Semitic language today and it's one of the major languages of the world. Arabic, which was originated and developed in the Arab peninsula, evolved itself as a major language of the region before the emergence of Islam at the dawn of the 7<sup>th</sup> Century A.D. It reached most parts of the civilized world during the Ummayyad period and became the lingua-franca of the world during the mighty Abbasid period.

In medieval period many Muslim Saints and preachers came to Assam and had established Khanqas, maktabas and masjids in the places where they had settled. They used these places as the centres of worship preaching, teaching and learning. The tombs of these saints are scattering all over the state of Assam and have turned into the centres of religious and educational activities. The tombs of Shah Jalal, Giasuddin, Shah Milan, Shah Kamal, Mirjumla and panch peer are the glaring example of this truth.

From the time immemorial the Madrassas have been discharging Social obligation towards the Muslim Community or nation as a whole. Madrassas play an integral role in creating community linkage as that are found with the initiative of community donations, and in course of time that are recognised by the Government. Most of the Madrassas were established in such a area where there were no Schools. These Madrassas have successfully synthesized the religio-cultural needs of the Muslims. In this paper effort will be made to highlight the Impact of Arabic literature on Madrassa education in Assam in particular and along with the greatest importance of Arabic in general.

**Keywords :** Medieval period, Scattering, discharging, Synthesized, Madrassa, Peer.

## THE EARLY GROWTH OF ARABIC LANGUAGE IN INDIA

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### ABSTRACT

Arabic has a profound established sodality with India from dated back to vestige verbalize of such between social discoursed and trades between two age-old civic establishments. There are a plenty of recorded confirmations for this timetested social tie up. The Arabs had close business and social cognations with the Indians in pre-Islamic period. Our comity goes back to the extremely antediluvian circumstances in history when Indian and Arab seafarers utilized their boats over the oceans and built up business joins with each other. Teaching and learning of Arabic dialect and writing in India assumed a considerable part in the advancement and improvement of Arabic dialect and writing in India. The Madrassas gave religious illuminations to the Muslims as well as they had caused a cosmically monstrous number of philomaths in Qur'an, Hadith, Fiqh and different branches of Islamic adapting furthermore. The fundamental targets of the investigation is to demonstrate the early amplification of Arabic dialect in India.

**Keywords:** Arabic, Social, Dialect, India, Arab





## DEVELOPMENT OF ARABIC LANGUAGE AND LITERATURE IN INDIA

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### ABSTRACT

Arabic is the most important branch of the Semitic family. It is a central Semitic language. The first emerged in Iron Age. The Arabic language first enters to the Indian sub continent through the Professional Arab merchants. Muhammad bin Qasim was the first Arab to lead a military expedition to the Indian sub continent, who first landed in Sind.

There is a long list of Indian scholars who had left a huge number of contribution on the Arabic language and literature as well as Islamic studies. It is not possible to mention here all names but a few are as follow : Sheikh Abdul Haque Muhaddith al-Dehlawi, Mulla Mahmud al-Jonpori, Shah Waliullah al-Dehlawi, Gulam Ali Azad al-Bilgrami, Fazlu Hoque Al-Khair Abadi, Nawab Siddiq Hasan khan, Maulana Abdul Hai al-Hasani, Sayed Abul Hassan Ali al-Nadwi and many others.

Arabic is one of the official language of UN and is spoken a large group of masses in Asia. Arabic has 350 million native speakers making it the fifth most spoken language in the World. Arabic language day is observed annually on December 18<sup>th</sup>. The event was established by the UN- Educational Scientific and Cultural Organization (UNESCO) in 2010. There are six official languages of UN, These are Arabic, Chinese, English, French, Russian, and Spanish. Arabic language is essential from the view point of Scio-historical, cultural, business, economical, job opportunities Indo-Arab relationship as well. Business is the main source of Indo-Arab relationship.



## IMPACT OF ARABIC LANGUAGE AND LITERATURE ON ASSAMESE SOCIETY.

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### ABSTRACT

The Contribution of Arabic language and literature to the Assamese Society in different aspect of social life is manifold. The Arabic language by dint of its huge words stock has made an access to Assamese literature and thereby it has enriched the standard of Assamese language. This kind of literary as well as linguistic contribution of Arabic has brought forth a new era to the Assamese literature through precious words so many litterateurs from the Muslim sect.

Assamese and English have been recognized as official language of Assam. Bengali, Bodo, Rabha, Karbi, Nepali, etc language are also spoken by the different communities in Assam. Muslim, scattered and the learning of it has been regarded as sacred duty by the Muslims. So, those who are educated in the Madrassa, very occasionally attempt to make entry of Arabic words in Assamese So as to elevate the standard of the latter so much so that sometimes.

The last not the least, contribution of Arabic language and Literature to the Assamese Society is the cultural progress which has caused a great change to the cultural aspect of Assamese people. For instance Hazrat Azan Fakir who by dint of composing several Zikir and Jaris endeavoured much to bring communal harmony among various religious people of Assam irrespective of caste, creed and color.

The use of various ornaments as well as wearing of various typical garments particularly trousers and long shirts by gents and selwar kamis by Assamese young girls and ladies are the direct contribution of Arabic learning in Arabic institution of Assam.

**Keywords-** language, Arabic, Assamese, Society and Zikir.

## CONTRIBUTION OF ARABIC LANGUAGE ON DEVELOPMENT OF INDIAN REGIONAL LANGUAGE

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### ABSTRACT

Arabic is the language of the 'Quran which is the central religious text of Islam and learning of Quran is necessary for practicing correct rituals of Islam. Historically Arabic has been used in India almost exclusively by its Muslim population and has been key force in delineating and shaping Indian Muslim identity.

Arabic is an important source of vocabulary for language such as Baluchi, Bengali, Berber, Bosnian, Chechen, Croatian etc. English has many Arabic loan words, some directly, but most via other Mediterranean languages. Example of such words including admiral, adobe, alchemy, alcohol, candy, carat, lemon, loofan, magazine, mattress, sherbet, sofa, algebra, algorithm etc.

Most Arabic loan words in Hindustani and Turkish entered through Persian though Persian is an Indo-Iranian language.

During the middle ages, literacy Arabic was a major vehicle of culture in Europe, especially in science, mathematics and philosophy. Arabic has influenced many languages around the globe throughout its history. Some of the most influenced language is Persian, Turkish, Spanish, Maltese, Urdu, Kashmiri, Kurdish, Bosnian, Kazakh, Bengali, Hindu, Malay, Maldivian, Indonesian, Pashto, Punjabi, Tagalog etc.

Classical Arabic is the liturgical language of 1.7 billion Muslims and modern standard Arabic is one of six official language of the United Nations. Arabic in India carries an almost absolute Islamic identity, to the extent that even the study of pre-Islamic pagan poetry is ascribed to a spiritual impetus.

(Keywords: Arabic language, loanwords, History.....etc.)



## CONTRIBUTION OF MAULANA ABUL KALAM AZAD TO NATIONAL HARMONY IN INDIA

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### ABSTRACT

Maulana Abul Kalam Azad was the first Education Minister of India. He was born on 11 November, 1888. He was a freedom fighter, noted writer, poet and also a journalist. Azad considered one of the greatest Urdu writer of the 20<sup>th</sup> century. He has written many books including India wins freedom, Ghubar-e-khatir, Tazkirah, Tarjumanul Quran etc. He used Urdu and Arabic language in most of his writings. Through these writings, he basically emphasized on hindu-muslim unity and national harmony in India.

He contributed a lot to the independence movement in India. Azad vehemently opposed the idea of partition based on religion and was deeply hurt when the idea went forward to give rise to Pakistan. In his writing Ghubar-e-khatir, he emphasized on spirituality. He thought that spirituality is very much needed to create unity among people. Maulana Azad's work for education and social upliftment in India made a deep impact in guiding India's economic and social development.

Azad was also a supporter of co-existence of religions in the society. All the initiatives taken by Azad have a great role to establish national harmony and integration in India. It still remains one of the most important symbols of communal harmony and integration in India.

Key words : Maulana Abul Kalam Azad, Communal harmony, Spirituality, Co-existence of religions, National integration.



## SLAVERY PORTRAITURE IN ASSAMESE AND EGYPTIAN CONTEXT : A STUDY

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### ABSTRACT

The Slavery system appears in most of the societies either it may be in Assam or in Egypt, while its reference finds across every country in the world. It was prevalent to a considerable extent in the medieval society of Assam, of which testimony found in Assamese literature from the 14th century onwards. The religious literature of the medieval time also affirmed the prevalence of slavery. In fact, such an obnoxious system was prevalent and known from the sale deeds of Slaves as well as from the number of slaves released in 1843 in the result of the act prohibiting slavery. Hamilton records that all the domestics are slaves, and they are pretty numerous, every man of rank having several. On the other hand, a slavery reference is brought in the drama entitled Sultan al-Hair of the Egyptian playwright namely Tawfiq al-Hakim (d. 1987) in an adverse portraiture.

The drama shows that a Mamluk slave soldier ascended to the rank of sultan, and his master died before manumitting him. Twenty five years back he was purchased by a king as his slave. As the slave was very much intelligent, he was nourished as a child of the king and brought up with full care and education. After the demise of the King, the minister of the state and the chief justice made the slave seated on the throne of kingdom with a proper manumission to strike off the slavery. In modern societies, slavery system should be eradicated to properly evaluate the human rights.

Keywords: slavery, monarchism, manumission etc.



## DEVELOPMENT OF ARABIC LITERATURE DURING THE MEDIEVAL INDIA

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### ABSTRACT

It is a strange paradox that in spite of the hegemony of the Muslim rulers over a large part of the country the Arabic literature did not make much progress. Comparatively very little Arabic literature was produced during this period and it was mainly of religious nature.

No doubt a number of Sanskrit books were translated in Arabic during the Caliphate of Mamun, who took a number of Sanskrit scholars to Baghdad. But very little was produced in Arabic in India. During this period Arabic was popular and was taught in various schools and colleges.

The Mughal period produced a vast literature. This was possible because the Mughal emperors were great patrons of literature. Apart from Parsian and Hindi literature, Bengali and Punjabi literature also made strides  
(Keywords: Medieval, Hegemony, Strides, Paradox, Literature etc.)





## THE INFLUENCE OF ARABIC ON INDIAN LANGUAGE: HISTORICALLY AND LINGUISTICALLY

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Student

### ABSTRACT

Arabic has a deep rooted association with India from dated back to antiquity speak of such inter-cultural dialogues and exchanges. It is seen that several people in India are using Arabic in origin in their words. Historically speaking Arabic has been used in India almost exclusively by it's Muslim population and has been a key force in delineating and shaping Indian Muslim identity. According to Indian history at first the Indians contact with the Arabic when the arab Muslim traders came to India and settled for business. Subsequently, the Arabic language continued to flourish further under the patronage of Mughal rulers in India. In the Islamic era the usage of Arabic was liturgical. But later on it gained momentum.

However the functional manifestation of the language in the subcontinent has great historical significance and has not been systematically explored. To this end, this paper presents an attempt to analyse the process and extent of development and usage of Arabic in India since its arrival in the eight century through the twentieth indicating career prospects in the days to come, as much as they bring into sharper focus the scriptural face to Indian Arabic

(Key Words: Arabic, Language, Influence, Muslim, Linguistically etc.)



## ARRIVAL OF ARABIC IN INDIA AND ITS DEVELOPMENT

*MD ABU SAIYED, MA, MM (STUDENT)*  
*MOFIDA KHATUN, MA (STUDENT)*

### ABSTRACT

Arabic has a deep rooted association with India. It was taught in schools and was a source of higher learning. It gave its vocabulary to enrich India's principal languages and its script was adopted by Urdu, Sindhi and Kashmiri. Several centres of learning with emphasis on classical and theological studies were founded and these continue their proud and productive records.

India has one of the most well-known non-Arab states where Arabic language grew and developed through the different periods; despite of the fact it had never been an official language. A through of Indian history suggests that India's first substantial contact with the Arabic language came when the Arab Muslims settled in the Western Indian province of Sind. Subsequently, the Arabic language continued to flourish further under the patronage of the Mughal rules in India. Departments of Arabic have been established in many central and state universities considering the demand of the language in different government as well as private sectors in today's globalized world.

Arabic literature developed in the full glare of Western literacy influences a constant reference to Western literature is as essential to the understanding of present-day writing as is an acquaintance with classical Arabic terminology. While notes are given to clarify Arabic terms it is assumed that the readers are familiar with reference to western literature.

Key words: Arabic language, Arab Muslim Sind, liturgical Arabic, development of Arabic, Mughal rulers.



## DEVELOPMENT OF ARABIC LANGUAGE AND LITERATURE IN INDIA

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### ABSTRACT

The paper traces on the development of Arabic language and literature in India since the advent of Islam. Arabic studies in India keeps the norms of higher studies along with research particularly since the independence of the country. The Indian Universities, Colleges and Institutions are providing teaching on Arabic language and literature when Islam came into existence in India they endeavour their level best to develop Arabic studies in teaching-learning steps taken in order to achieve and, huge number of scholars, men of letter and litterateurs who contributed to the development of Arabic language and literature. Development of Arabic in India focusing on education and religious concentration, the concentration is based on professional education purposes only, alongside as the language of Islam (encourage able) not its uses as the language of any other culture and government administration.

This study is to analyze mainly who contributed a lot to the development of Arabic language, literature and Islamic studies. More precisely to analyze the Arabic studies, its academic disciplines, centers on the study consists of several disciplines such as language-literature, linguistics, research and Islamic education in systematic way to the present time.

**Keywords:** Arabic background, language, literature, litterateurs, Islamic studies, institutions etc.



## INDO-ARABIC LITERATURE AND ITS IMPACT

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### ABSTRACT

The Arabs had close commercial and cultural relation with the Indians from Pre-Islamic period. India had friendly atmosphere with Arabs from the very ancient times in history when Indian and Arab sailors plied their ships across the seas and established commercial links with each other. As a result traders built their permanent settlements on the western coast of India which played an important role in exchange of Indo-Arab cultural relation. No sooner than the Arabs came to India and settled down here. They began to do something for the development of their own language among the local inhabitants of India. Teaching and learning are important role in the promotion and development of Arabic language and literature. India paid a great importance to Arabic language because its plays an important role in strengthening bilateral relations. There are many Madrassas which have been established throughout India to learn Arabic for religious purpose later on become integral part of Indian education system. Arabic language is being taught almost in most of the Indian Universities and colleges throughout the country. These Universities and colleges produces a huge number of scholars who contributed a lot for the development of Indo-Arabic literature.

There is a long list of Indian scholar who contributed to Indo-Arabic literature among them Moulana Shah Waliullah Al Dehlawi, Syed Abul Hasan Ali-Al Nadawi, Moulana Nawab Siddiq Hussain Khan, Syed Golam Ali Azad Bilagarmi, Abdul Hoque Dehlawi, Fazlul Hoque Chaurabadi and many others.

**Key words :** Indo-Arabic, commerce, Literature, madrassa, university.



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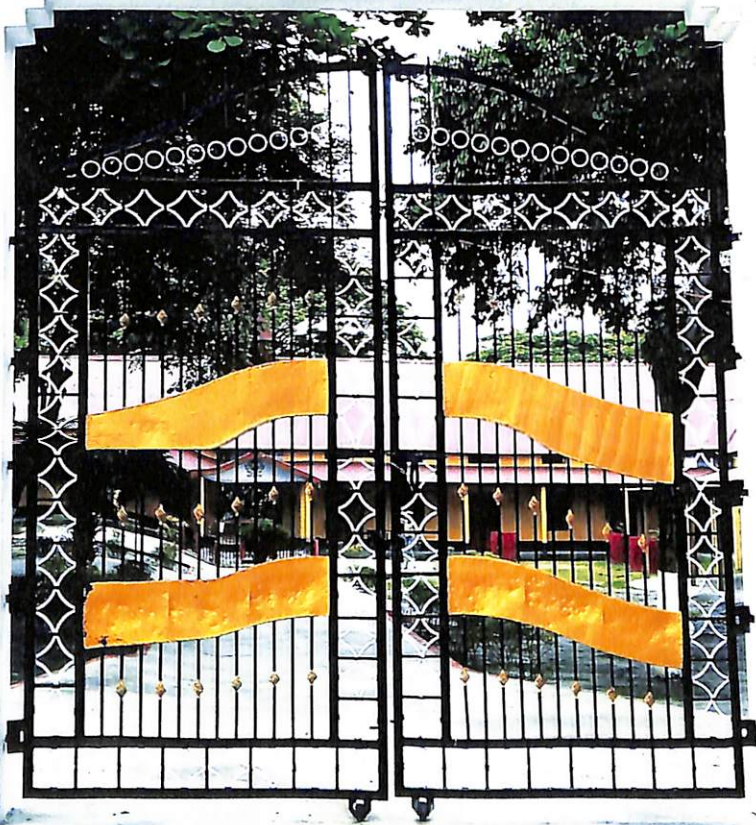






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