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The arrival of the Arabic language in India and its reflection in the Middle East

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Abstract

Arabic is the international language of the Islamic world, which gradually spread outside the Arabian Peninsula, including the Indian subcontinent, due to the increasing development of the religion of Islam. This language was used almost exclusively by the Muslims of this land in India, but with the development of Islamic governments in the subcontinent, the Arabic language was also supported by the rulers of India, and the development of this language in later periods caused the spread of Arabic script in It became a land and over time, found different approaches and practices. The present article uses a descriptive-inductive method to investigate how the Arabic language entered India. The results indicate that with the spread of Islam in the subcontinent and the religious need of Muslims to learn the language of religion, this language entered the land of India from the first century AH and in various aspects of Indian life, including political, economic, Socially and livelihood, as well as in India's trade and cultural interactions with the Arabs.

Keywords: Islam, Arabic language, Indian subcontinent, Middle East

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Introduction

The political, economic and social situation of the Indian subcontinent entered a period of decline from the fifth century AD. This decline was also evident in the Indian social system, with "the class system and the feudal system of India, the abundance of countless small and large gods on the subcontinent, civil wars and the consequent weakening of economic foundations, the absence of a powerful central government and Most importantly, the transformation and decay of the intellectual systems that govern society provided the ground for the acceptance of foreign forces and their easy conquest"(Dolafouz, 1316: 83). What seems important is that not only did these factors cause the collapse of the social, political, economic, and cultural pillars of the subcontinent, but other factors also accelerated this decline. One of the influential factors was the class difference because "the living conditions of the inhabitants of India in the Middle Ages were quite different and different because the people of the subcontinent lived in two completely different social classes: a group in welfare, comfort and all scientific facilities. "Cultural, economic, etc., and some of them were suffering, hardship and lack of social facilities." (Yari, 2010 140) It was in such social conditions that Islam entered this land with a message on the cloud of all social classes and provided the ground for its influence as well as the influence of Arabic language and literature among the inhabitants of the subcontinent.

There are different narratives about the arrival of Islam in the Indian subcontinent. Some believe that the promotion of Islam in the subcontinent was done through expeditions, but many historians believe that expeditions were not the prelude to all factors, but before these conquests, Islam through various methods such as trade and interaction with the Arabs had introduced to the land, but in terms of geography of influence, "the first areas where Islam infiltrated and spread were the southern and southwestern coasts of India, Malia, the Gulf of Campbell and Ceylon" (P. Hardy, 1990 1190) About the history of the arrival of the Arabic language in the subcontinent Some historians believe that the acquaintance of Hindus with Islam and the Arabic language was done through the presence of merchants in India, among which we can mention "Sahar al-Abdi "He traveled to the subcontinent in 23

AH" (Ibn Athir, 1407, J 2: 444) and another Arab merchant who is one of the main bearers of the flag of guidance "is Malik bin Dinar who traveled to the subcontinent with 20 of his companions who were all Muslims and "They settled in the land of Kerala and built the first subcontinent mosque in 629 AD" (Yazdani, 1390: 18). Over time, Islam influenced the hearts and minds of Hindus before the conquest of the Hindu conquerors and fascinated them with its teachings. The inhabitants of India were provided and the inhabitants of this region were able to establish scientific, cultural, commercial and political relations with the scientific centers of the Islamic world, Baghdad and Damascus, and thus the document became the connecting point of the Islamic world with India "(Nehru, 1983: 285) And through scientific interactions and cultural relations between the two, Islamic-Indian culture emerged in these areas, which is reflected in the writings and historical maps and minting coins and antiquities left from that time and later periods. It is clearly visible and in addition to these cases, these interactions increased the desire of Hindus to learn Arabic, which in later periods not only led to the spread of Arabic in the subcontinent, but also the establishment of religious-Arabic schools.

The present article seeks to describe the history of the arrival of the Arabic language in the subcontinent and the getting to know Indians with it and the manifestation of this language in India.

The Arab invasion of the subcontinent took place in the seventh century AD after the deterioration of the political and social situation in India, but the Indian people first became acquainted with the Arabs and then with Islam because their interactions date back to centuries ago, the Sumerian era. At that time, trade relations were established between them, and such relations were growing to the point that the people of both regions traveled to each other's lands. These interactions allowed them to become acquainted with each other's culture, customs, religions and languages, but when India was conquered by the Muslims, the influence of the Arabic language expanded in these areas, which was due to factors such as the settlement of Arabs in ports. And the coasts of India as well as marriages with the natives of those areas and the spread of this language in these areas went so far that not only the Indians learned Arabic but also in that land, scholars,

writers, historians and poets appeared who created works. They added value to the richness of the Arabic language in the subcontinent and rendered valuable services to the influence of this language in their land and raised the practical level of the Arabic language in this land. The main issue examined in this study is how the Arabic language came to India and what was the quality of its manifestation in the subcontinent?

The influence and spread of Islam in India can be attributed to factors such as militarism, the presence of tourists, missionaries and scholars, and the translation movement. India's interactions with the Islamic world, in addition to acquainting the Indian people with Islamic ideas, gave them an understanding of the Arabic language and its literary texts. This does not end here, because the people of the subcontinent not only learned the Arabic language, but gradually progressed to the point where they were able to compete with Arabic scholars and writers in some fields, leaving behind valuable and valuable writings. Pass. Therefore, what necessitates the importance and necessity of this research is in fact the study of how the Arabic language entered India and how the people of Saman became familiar with this language, a subject that has received less attention to date.

In this research, descriptive-inductive method has been used. In this way, first by referring to reliable sources and references, the history of the Arabic language in India has been studied and then how this language penetrated into this land and also the quality of its manifestation in India has been discussed.

Research background Numerous books and articles have been written about the land of India and the spread of Islam in the Indian subcontinent, some of which contain valuable accounts of cities, roads, ports, inns, and the political, cultural, and social situation of India. We can refer to the book "Al-Masafatwa Al-Walayyat" written by Abu Abdullah Muhammad bin Ahmad Al-Maqdisi and the book "Al-Masalakwa Al-Mamalak) written by Abu al-Qasim Obaidullah Ibn Khordadhaba and the book" Ashkal Al-Alam "by Abu al-Qasim bin Ahmad Jihani and the book" MasalakwaMamalak "by Abu Ishaq Istakhri and ... he pointed out. Numerous articles have been written about the arrival of Islam in India and the formation of Islamic governments there, some of

which can be mentioned here: The article "Religious Policy of Islamic Governments in the Indian Subcontinent" by Fatah Mojtabaei and Badr Al-Sadat Alizadeh Moghadam, which was published in the scientific-research quarterly of humanities of Al-Zahra University of Tehran, No. 71, 17th edition in the spring of 2008. In this article, the authors examine the religious policies of Islamic governments in the Indian subcontinent, and how the Sufi dynasties interacted with these Muslim governments and their impact on their religious policies.

Also, the article "The first stages of the arrival of Islam in India" written by Jamal Mousavi, which was published in the Institute of Humanities Jihad Research Institute in the articles and reviews of Office 64 in the winter of 1998. This article examines the conquests of Muhammad ibn Qasim al-Saghafi in the western parts of India and finally examines the political situation of Islamic occupation in India until the beginning of the Abbasid caliphate. Also, the article "Causes of Muslim expedition to India in the early centuries of Islam" written by Yasman Bari, which was published in the Journal of Islamic History, No. 36, in the fall and winter of 2008. In this article, issues such as fighting the infidels, spreading the religion of Islam and supporting the Muslims living in that land, have been mentioned as the motive for the campaign. The article "Structural changes in the Arabic language due to entering the subcontinent" written by Reza Rezaei and Marzieh Ghasemian, which was published in the quarterly study of subcontinent studies in issue 37 in the winter of 2009. In this study, structural and compositional changes in the Arabic words involved, resulting from the cohesive approach and the result of interaction and coordination with the phonetic system of the Indian language are described. While appreciating the scientific and research efforts made in this regard, it should be said that to date, no book or independent research that deals with the subject under discussion has been written.

1. An overview of the history of the Arabic language

Arabic is considered a Semitic language because "hundreds of years ago, nomadic tribes lived on the Arabian Peninsula called the Semites, and the ancient language that was common among the Semites was called Semitic." Although some Semites still live in remote areas of Saudi Arabia, over time many of them gradually

left the peninsula and migrated to the surrounding areas, mixing in language and culture with the people of those areas. During these migrations, huge civilizations emerged in the surrounding areas, including the Babylonian, Aramaic, Sumerian, Canaanite, and Hebrew civilizations. The ancient languages created in each region are clearly different, but they are all part of the Semitic languages. The Semitic languages are classified according to their relation to the Arabian Peninsula: Eastern languages such as Babylonian and Assyrian, Western languages such as Canaanite, Hebrew and Aramaic, and southern languages such as Arabic and Abyssinian”(Al-Fakhouri, 1986: 47).

The history of the Arabic language can be divided into pre- and post-Islamic in one way. In pre-Islamic times, Arabic was divided into southern Arabic and northern Arabic, which was South Arabic or Qahtani, a language spoken by the people around present-day Yemen, which was gradually forgotten with the advent of Islam. Instead, Northern Arabic or Mazri, which is the basis of modern Arabic, prevailed throughout Saudi Arabia. This language is called classical Arabic today (Bari, 1389: 142).

Classic Arabic The written sources of classical Arabic are very limited due to the weakness of pre-Islamic Arab civilization and the Bedouin and often warlike structure of the Arabs. In fact, what has been left from the beginning of the classical Arabic tradition, i.e. the third to sixth centuries AD until the advent of Islam and after, can be classified into the following groups:

- a) Ignorant poems and poems of the beginning of Islam, in which poets mostly described warfare, romantic lyric poems and pride in their lineage and arrogance.
- b) The days of the Arabs, which are the history of the wars of the pre-Islamic era between the Arab tribes and the unity of the tribes against foreign tribes.
- c) Some ancillary items, such as the very few inscriptions that have survived in non-Arab countries since then, as well as ancient translations of the Bible into classical Arabic.
- d) The Holy Quran, the Divine Word.
- e) Official correspondence of the Holy Prophet (PBUH); includes treatises, contracts, treaties and sermons of the Holy Prophet (PBUH), one of the most important of which is the famous

farewell sermon and the eloquent sermon of the Holy Prophet (PBUH) during the marriage of the Holy Fatima (PBUH). Ali ibn Abi Talib (AS).

Nahj al-Balaghah is a valuable work of the pious Imam Ali (as). (Al-Fakhouri, 1986: 79) Due to the significant progress of Islam, classical Arabic, which was considered the language of Islam, became popular outside the Arabian Peninsula during the early post-Islamic centuries. The peak of classical Arabic flourished in the second and third centuries AH in Baghdad, the center of the Abbasid caliphate. One of the most important classical Arabic texts of this period is the Arabic translation of the book *Kelileh and Demneh*, which Ibn Muqaffa translated from the ancient Pahlavi language into Arabic. Also in this period, the Arabic grammar and its initial structure, which is attributed to Imam Ali (as), gradually evolved. Creating movement on vowel letters such as conquest and addition and fraction is one of the most important syntactic innovations that its inventor was one of the students of Imam Ali (AS). Linguists in the cities of Kufa, Basra, and Baghdad used a variety of methods to process and classify words, and in this way Muslim scholars were able to use classical Arabic, ranging from philosophy to chemistry and mathematics, from ancient Syriac and Translate Greek and expand them. Also, many books were written in Arabic in various branches of Islamic sciences such as history, commentary, theology, principles, Sufism and jurisprudence (Bari, 1389: 149). With the gradual decline of the Abbasids, the classical Arabic language also stagnated and weakened. Classical Arabic rules became stagnant, and scholars resorted to imitating the past instead of trying to spread the language further. The growth of Islamic sciences did not continue in a centralized manner and scientists from every region from Morocco and Andalusia to Iran tried to continue their activities independently, but most of those efforts were accompanied by brilliant results. The Abbasid Empire was completely destroyed by the conquest of Baghdad by the Mongols in the middle of the seventh century, and the Arabic language entered a period of recession, and this recession continued until the thirteenth century AH and the beginning of the modern Arab period.

2. Modern Arabic Modern

Arabic can be divided into slang and written Arabic. Folk Arabic in every region and country of the Arab world has differences in accent and pronunciation of words with other Arabic regions. The most popular branches of modern Arabic are Egyptian, Moroccan, Mesopotamian, Eastern, and Persian Gulf Arabic. (Yazdani, 1390 113) Despite all these divisions in speech, modern Arabic is fully integrated in written form. Because the written Arabic language is based on the Holy Quran, and Muslims in all Arab countries are obliged to follow the rules based on their holy book.

The Arabic language has been invaded by foreign words since the Napoleonic invasion of Egypt. Arabic translators did not equate words when translating new books from European languages, as "a lot of foreign words entered the Arabic language in the early nineteenth century. These words were translated into Arabic with a slight change in the letters and were interpreted as so-called. After a while, linguists complained about the multiplicity of interpreted words and thought of creating words for foreign words to return the language to its original originality. One after another, Arabic language academies were established in Egypt, Syria and Iraq to refine the Arabic language and make words. Since then, words such as Hatef for telephone, train for train, and verbs such as order for polymerization and hedging for hydrogenation have been born" (Abd al-Aziz, 1990: 57). The derivation of Arabic words is the best way to create new words and prevent interpretation, which has made Arabic one of the top languages in the world due to its rich vocabulary and grammatical order.

3. The influence of the Arabic language in the Indian subcontinent

In fact, several factors paved the way for the spread of Islam and the subsequent spread of the Arabic language in the Indian subcontinent, including the fact that the subcontinent was weak and politically degenerate during the flourishing of the Islamic government due to conflict between different religions. "The rulers of India turned to Islam to get rid of these inter-religious conflicts and to avoid the disintegration of their government, and to get acquainted with the new religion, they sent a group of businessmen

to the Arab lands to tell them about this new religion". They bring". The migration of Islamic scholars and scientists to Iran and Transoxiana is another factor in the spread of Islam and the Arabic language in the subcontinent because of the decline of the Abbasid rule and the formation of independent governments in the territories. Islam and the Mongol invasion and the destruction of libraries and the burning of books, the ulema had no choice but to migrate to other lands and the subcontinent was one of those lands where the ulema migrated because from the 11th to the 18th century Indian rulers such as the Ghaznavids And the Gurkhans and the Mongols encouraged and supported the ulema as far as schools Which became the largest centers of science and knowledge, and therefore other scholars of the country, especially Muslim scholars, turned to India (Al-Tazari, 1985: 41-43).

Regarding the quality of the spread of Islam and the Arabic language in the subcontinent, Abdullah al-Tarari says: "The first attacks that led to the conquest of Sindh were the Arab naval invasions of the Indian coast, which took place in 15 AH during the reign of Umar ibn al-Khattab. The sea urchins also came to this land through Iran"(Al-Tazari, 1985: 46). Abd al-Hayy al-Hassani al-Laknawi says in this regard: The land of India began to rise"(Al-Hassani Al-Laknawi, 1983: 9). The important point is that the Arabic language also entered the land of India after the spread of Islam in the subcontinent. The rise of the Arabic language in the Indian subcontinent was intertwined with the rise of Islam as a universal religion. Historical evidence for the first connection between the two nations suggests that "the first acquaintance of the inhabitants of the subcontinent with the Arabs dates back to the time when Arab sailors first arrived in Indian ports in pre-Islamic times, and this is the first Arab trade connection with the Arabs." "It was the Hindu" (Ahmad, 1964: 57).

After the advent of Islam and the conversion of Hindus to Islam, reciting the Holy Qur'an was considered a worthy act for the new Muslims of the subcontinent and was an important part of their religiosity. Muslims in India eagerly recited the Holy Qur'an, but in general this reading was initially without understanding the true meaning of the words of the Qur'an, and their recitation was merely a religious act that brought the reciter closer to God, and he Made a servant and servant of God. Explaining the tendency of Indian

Muslims to learn Arabic, Kaur believes that "the recitation of the Holy Quran in India is generally done in homes, mosques and at different times of the day or night, separately with the group, in religious groups and gatherings. "Social services took place on a daily and regular basis throughout the year, thus making it easier for Hindus to learn to read and write Arabic, by reciting the Qur'an and performing the divine precepts of Islam" (Kaur, 1990: 68) With the conversion of Hindus to Islam, the religious need of Indian Muslims to learn Arabic increased day by day, and it was in this direction that schools were established to teach this language in India. Although the mission of schools in general is to teach science and technology, but the main focus of these schools is on teaching the rules and principles of religion and etiquette of prayer and recitation of the Holy Quran and memorizing chapters and explaining the special rules of prayer. They provided a basic knowledge of Arabic to the Muslims of India. These religious courses were often taught in mosques or in religious schools built independently of mosques. "Initially, teaching Arabic was generally focused only on teaching the issues and rules of religion" (Ishaq, 1955: 25).

Learning religious teachings through learning Arabic has always been of interest to the inhabitants of the subcontinent because "Arabic is one of the Islamic religious sciences that Indian Muslims have been doing their best to learn this language and spread its teachings since ancient times. There is a strong link between the Arabic language and the religion of Islam, which makes all those who intend to learn the religion of Islam and its Shari'a need to learn the Arabic language"(Rasoulpour, 1958: 1). It was popularized by religious schools in India because Arabic was the language of religion and was taught to the new Muslim inhabitants of India through Islamic lessons and the teaching of the basics of Islam in the religious schools established for this purpose and then by the inclusion of Various descriptions of books such as Suspended, Divan Mutnabi, Hariri officials, Matul, Kafieh, Shafieh, etc. were taught in the curricula.

One of the factors in the spread of the Arabic language in India was the encouragement of the sultans and rulers of the subcontinent, because the rulers of India in the days of Ghaznavids

and Ghoris to establish scientific centers in Lahore, Delhi, Multan and other Indian cities, Bakram, Hegram, Jais Kakuri, Khairabad, etc., and thus provided the basis for scientific education and the influence of the Arabic language on India. The rise of Islam in the subcontinent and the formation of Islamic governments in the region led to the influence of the Arabic language on the various Indian languages and dialects. That is, the languages of names, Urdu, Aryan, Bengali, Punjabi, Tamil, Telugu, Kashmiri, etc. have been used. It is noteworthy that today there are over eight thousand Arabic words in Urdu. This means that the influence of Arabic words in the Urdu language is influenced by Persian word-building, because most of these Arabic words have been introduced to the subcontinent by Persian speakers”(Radfar, 1378: 231-241).

With the arrival and settlement of Muslims in Sindh, this region established relations with Damascus, Baghdad and other scientific and political centers of the Islamic world at that time, and thus "Sindh became a bridge between India and the Islamic world and Indo-Islamic culture grew in this region and developed (137: 1994, Balaoch). And learning the Arabic language and script became more and more easy for the Muslims of that land because "the Arabs used the Arabic language and script in Sindh and this language and script was official and common in the whole India" (Moqaddisi, 1982). A 2: 705) The Arab rulers accepted the local customs in the document and this helped their acceptance of the rule by the natives and also led to the gradual acceptance of Islam by them so that the Muslims, the new educational system based on teaching the Qur'an and hadiths. They established the Prophet, and this contributed to the spread of both Islam and the Arabic language, and the learning of the Arabic language by the natives provided them with a closer relationship with the Muslims (2000: 11, Durani). The exchange of words between languages shows the evolution and dynamism of these languages. In this regard, "for centuries, due to the religion of Islam, Arabic words have been widely used in Hindi and by The people of India and especially the Muslims of India have been used in such words as religion, Hajj, faith, heaven, hell, truth, wisdom, world, mission, peace, charity, oppression, justice, ghusl, corruption. "The grave, the pen, the shroud, the joy, the mourning, the loyalty, the promise, the certainty, and so on" (Qutbuddin, 2007: 14). In addition to the

above, religious words of non-Arabic origin (such as fasting and prayer) found their way into Hindi. The use of the words of one language in other languages is done in different ways, but "the integration of Arabic with Indian languages was mainly done through two ways, direct and mediation. The meaning of mediation here is that the Arabic words that before The Persian language had found its way into the Indian language as Persian words due to the Iranian domination of India. Some scholars believe that this mediation was absolute "(1990: 161, Kaur) In addition to these words, Arabic-Islamic expressions also found their way into Hindi, such as" Praise be to God (God) Thank God) (God is pure and glorified), we, God willing (what God wanted!), God willing (if God wills) and God's punishment (God reward you!). There are these Arabic phrases, speeches and sermons in Hindi, which are often short, one-sentence or long, multi-sentence"(Siddiqui (2002: 34-39). Today, the influence of Arabic on Indian languages It can be said that "more than 30% of the words in Hindi are derived from Arabic, and before the arrival of the British and the colonizers in India, most words in the Indian subcontinent were written in Arabic" (2007: 14, Qutbuddin). Ali Abu Bakr says in this regard: "One-fifth of the words currently used in Hindi are words such as al-muqas (scissors), bandaqiya (gun), sage (ruler), pen "It has Arabic origins" , Khan). 2013: 14) After Islam, especially during the reigns of the kings of Ghaznavid, Ghori, Khalaj, Tulhak, and Ludis, etc., the influence and spread of the Arabic language in the Indian subcontinent intensified and accelerated because in all these periods the Arabic language alongside Urdu was the language of courts, courts, offices and essays, and scholars wrote their works in Arabic.

A look at the bibliographic material shows that a significant percentage of books in the Indian subcontinent were written in Arabic language and script after the advent of Islam and the establishment of Arabic sciences in India. He had entered the subcontinent from the Islamic world. "About eighty-five percent of Arabic-Indian books are written on topics such as jurisprudence, mysticism, theology, and the like, and only fifteen percent of these books are on topics," says Brockelman. "Others such as science, language, philosophy, medicine, etc. have been written" (1938:

309-312, Brockelmann). Many Arabic-Islamic writings have been written by Indian scholars and scholars, and in terms of the number of historians, the number of these works is about 360 books in religious sciences (87 theology, 75 mysticism, 74 Sufism, 45 Hadith, 55 History and 45 Geography) and about 217 books in the field of Islamic heritage (99 philosophies, 6 medicine, 22 literature and 18 mathematics)"(Qutbuddin 2007: 15).

The Indians not only recorded Arabic texts in their books, especially Quranic phrases and words, but also adorned their architectural arts with Arabic phrases and used various Arabic-Islamic ornaments and patterns such as Arabic texts and images. They did. Qutbuddin writes in this regard: "The first inscription discovered in India with Arabic-Islamic inscriptions dates back to the eighth century AD, which archaeologists have obtained from a mosque in Kuwalam in southern India" (Qutbuddin, 38: 2007). and since the thirteenth century with the settlement of Muslims in northern India The Islamic inscriptions of many Muslims in northern India have been left, which dates back to the settlement of Muslims in these areas, the thirteenth century AD. These discovered inscriptions are decorated with verses from the Qur'an and other Arabic texts, and in later periods, many buildings were built by Muslims throughout India, adorned with Arabic texts and names and Qur'anic verses, including the Taj Mahal (1630-1630) Which was built in Agra and this palace is decorated with Surah Yasin. Saif al-Dawla Tomb is another building built in Mumbai and is the only structure in the world where Arabic inscriptions of gold are written on marble.

Another work that contains Arabic engravings in India is coins minted by Muslim rulers in both Iranian and Arabic-Islamic formats. From the period of Arab rule, coins have been left in the document on which the verses of the Qur'an and names are written in Arabic language and script, and among these coins is a coin related to the period of Abu Muslim on which the phrase "La There is no god but God "and in the margin of it the phrase" In the name of God we command the Commander Abdul Rahman Ibn Muslim "and in the margin of it" Muhammad the Messenger of God "and in the margin of the phrase" Say no to Islam against the reward to the time in the near " "It is engraved and written on some coins in Kufic script, which indicates that Kufic script was also common in

the document" (124-1968: 123, Pathan). After the independence of India and its subsequent divisions, namely the independence of Pakistan and Bangladesh, the use of this language expanded and expanded, and in the decades after independence, the use of Arabic with its Islamic identity. Was preserved.

Conclusion

The history of the arrival of Islam in India dates back to the first century AH (seventh century AD) that after the arrival of Islam in India and the connection of Hindus with the Arabs of the country, most of the Arabic words in Hindi were introduced. It was related to religion and its moral values and issues, but over time and over the centuries and more and more Hindus became acquainted with the Arabic language and their literary works, other words related to various Arabic sciences such as jurisprudence, mathematics, grammar, medicine, Had astronomy and communication, found its way into Hindi. The noteworthy point in this regard is that the integration of Arabic into Hindi was mainly done in two ways, one directly by the Arabs themselves and the other through mediation, i.e. Arabic words that had previously found their way into Persian due to the interaction of Indians with Iranians became Persian words in Hindi, and thus Arabic words penetrated the subcontinent, and the Hindus became acquainted with the Arabic language, and this familiarity is so great that Indian scholars and scholars were able to publish works in Arabic as well. The Muslims of India, at the beginning of their acquaintance with the Arabic language, used this language only for their religious affairs, but gradually with the further development of this language in India, the Arabic language in various aspects of Indian life, including political, economic, Socially and subsistence, and yet the Arabic language was able to influence the trade, political and cultural interactions of India with the Arabs in addition to the writings of Indian scholars, and the use of the Arabic language in India increased so much that its effects can be named He saw buildings, inscriptions, and coins left over from that period.

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