

PROBLEMS IN TEACHING ARABIC IN INDIA WITH SPECIAL REFERENCE TO JAMIA MILLIA ISLAMIA

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Abstract: The contribution of India in the development of the Arabic language has been realized since a long time ago and it has a long history because of Urdu language has become a small part of the Arabic language besides that the cultures and civilizations that exist in India have something in common. Likewise, the establishment of Islamic and general education centers that pay attention to learning Arabic shows that there is a close historical relationship with this country. This paper describes some of the conditions for the development of Arabic language learning at the Jamia Millia Islamic University-New Delhi India using library research methods and evidence obtained in the field to support them.

Abstrak: Peran besar India dalam pengembangan Bahasa Arab sudah lama terwujud dan bahkan memiliki sejarah yang cukup Panjang hal itu dikerenakan bahasa Urdu telah menjadi bagian kecil dari bahasa Arab disamping itu kebudayaan dan peradaban yang ada di India memiliki kesamaan. Demikian juga berdirinya pusat-pusat Pendidikan Islam maupun umum yang membarikan perhatiannya terhadap pembelajaran Bahasa Arab menunjukkan adanya hubungan sejarah yang erat dari negara ini. Tulisan ini memaparkan beberapa kondisi pengembangan pembelajaran Bahasa Arab di Universitas Islam Jamia Millia-New Delhi India dengan menggunakan metode penelitian perpustakaan dan bukti-bukti yang didapatkan di lapangan untuk mendukungnya.

Keywords: Arabic Language, Jamia Millia Islamic University, India and Learning

Introduction

Geographically, India is a neighbour to the Arab world, as it is undoubtedly the Arabian Sea that separates it from the Arab world. Thanks to this neighbourhood that relations between India and the Arab were established since the time immemorial. These bilateral relations between the two neighbours include anthropological, linguistic, cultural and economic ones. These relations have very deep roots in history. It was mentioned that these relations existed since the landing of the first man on earth. It was reported in some legends that our father Adam, after his exodus from Paradise, first descended in Ceylon (present-day Sri Lanka) in southern India. He left for Hijaz crossing the land of Hind (India) and Sindh after hearing the call of his Lord and responding to his call to visit the House of God that existed under His throne. Simultaneously, our mother Eve travelled to Makkah from Jeddah where she arrived in Arafat and there they met each other.¹

It is clear from the historical evidences emanating from various sources that the people who lived in India were in deep contact with the people of the Arabian Peninsula. These contacts included trade relations between Indians and Arabs.² Indian spices, perfumes, and clothes were known to the Arabs since the beginning of history. Swords made of Indian steel were mentioned a lot in pre-Islamic poetry.³ The use of Indian words such as camphor, ginger and many others in the Holy Qur'an is sufficient evidence for the existence of very deep relations between Indians and Arabs because the Qur'an is considered the most authentic source in the field of Arabic language and literature.

Literature Review

The Arabian Peninsula - especially the Arabs of southern Arabia - were the earliest people to have been in constant contact with the Indians via coastal trade. They traveled frequently on the western and southern coasts of India. This coastal trade was intensified by the monsoons, which helped sailing ships and dhows to make at least two voyages annually. The Arabian Sea, which washes the shores of the two regions, India and Arabia, has played a crucial role in developing and strengthening these relations. "Arab merchants used to export the Indian goods to Yemen, and from there to the Levant, and these goods were sold in the markets of Egypt and Europe."⁴ These seasonal trips are mentioned in Surah Ilaf in the Holy Qur'an as the winter and summer journey.

These bilateral relations not only continued to develop after the emergence of Islam in the Arabian Peninsula, rather they were strengthened by Islam and a new dimension

¹ Ikram Sheikh Mohammad, *Aab Kausar* (Pakistan: Feroz Centre Ltd, 1968).

² Alam Masood Nadwi, *Tareekh Al-Dawah Al-Islamia Fil Hind* (Pakistan: Darul Oroobah, n.d.).

³ Ishaq Jalees Nadwi, *Tareekh Nadwatul Ulema* (India: Academy of Islamic Research and Publications, n.d.).

was added to them. This Indo-Arab trade continued after the Arabs embraced Islam and these Arab merchants came with the Islamic dawah (invitation) to the Malabar region almost directly.⁵ The Arab colonies turned into Muslim settlements and were located on the major ports in southern India, such as Kambay, Chaul and Honawar. The presence of Muslims in other settlements in the Bay of Bengal dates back to the eighth century AD. Tara Chand talks about the presence of Muslims in these areas in his book “The Influence of Islam on Indian Culture”:

“Muslims made their settlements in three towns along the south Indian coast and in Ceylon. Rowlandson says that the Muslim Arabs first settled on the Malabar coast about the end of the seventh century. Francis Day corroborates this from traditionary accounts, and Sturrock in his accounts of the Moplahs confirms it. He says: “From the seventh century onwards it is well known that Persian and Arab traders settled in large numbers at the different ports on the western coast of India and married women of the country and these settlements were specially large and important in Malabar where from a very early time it seems to have been the policy to afford every encouragement to traders at the ports.”

On the other hand, Makkah has been considered the centre of world trade in the Arabian Peninsula. Makkah, in addition to being the city of Ka’aba where Muslims come for Hajj, was a site for the exchange of ideas and goods. The influence of Muslim merchants from Makkah on the Arab-African and Arab-Asian trade routes was enormous.⁶ The Arab-Islamic civilization grew and expanded in the maritime world at that time with its commercial network. The names of the regions on this coastal trade route such as Malabar, Nicobar and Zanzibar indicate the depth of the relations between the multinational merchants. The use of Al before the subcontinent “Al-Hind” indicates to the deep-rooted contact between the people of Arabia and India.⁷

These relations, as we mentioned, were not limited to trade only, but they also included the cultural relations between the Indians and the Arabs. Historical evidence tells that the Arabic language has existed in India since ancient times, and the Arabic language entered the Indian subcontinent in its west and south before the emergence of Islam in the Arabian Peninsula and before it entered India.⁸

⁴ Mukhtasar Tarikh Hind, *Abu Zafar Nadwi Syed*, 3rd ed. (India: Maarif Press Azam Garh, 1989).

⁵ Abdul Haleem Nadwi, *Marakiz Al-Muslimeen Al-Talimiya Wassaqafiya Fil Hind* (India: Noori Press Ltd, 1967).

⁶ Ahmed Mohammed Al-Saadati, *Tareekhul Muslimeen Fi Shibhil Qarratil Hindiya*, 2nd ed. (Mesir: Multazam al-Taba wan-Nasher Maktaba Al-Adaab Egypt, n.d.).

⁷ Abu Zafar Nadwi Syed, *Mukhtasar Tarikh Hind*, ed. 3 (India: Maarif Press, 1989).

⁸ Ahmed Shalabi, *Encyclopedia of Islamic History*, 8th ed. (Mesir: Maktaba Al-Nahdah Al-Misriya, 1979).

After Islam entered India, Muslims were interested in learning and teaching the Arabic language, because it was considered a treasury of knowledge. Arabic, being the international literary language, bore the latest developments in the field of science, religion, jurisprudence, arts, culture, and mathematics. There were distinguished scholars and researchers who contributed abundantly in every field of Arabic sciences. The Arabic language influenced and enriched the Indian languages. There are thousands of Arabic words that can be found in many languages especially Urdu, Sindi, Hindi and Kashmiri.

After the spread of Islam in the coastal regions of India such as Malabar, Kokan, Mumbai and Thana, Islam encouraged Indians to learn and teach the Arabic language.⁹ We can conclude that there are three reasons in India for the survival of the Arabic language: first the contacts between India and the Arab world, the second is the settlement of Arab communities in India, which began in 636 AD, and the third is the advent of Islam to India. For these reasons, the Arabic language in India is considered one of the classical languages to which some ancient Indian documents refer.

Methodology

To carry out the research two types of references have been employed in this study. For difficult of Arabic pronunciation, the corpus of the data has been collected from some master books dealing with Tajweed. Sibawayh (d. 177/798), Ibn al-Jazari: (d. 833/1429), Mousavi: (1369/1990) and some others have been mostly used in the study. The data have been categorized and tabulated in the form of tables to make the interpretation easier. As for generative phonology, *The Sound Pattern of English* (Chomsky and Halle, 1968) has been the major reference in this study. Of course, reference has been made to Schane (1973) and some other sources just to clarify the ideas in the former book.

Result and Discussion

The Teaching of Arabic in India

It is worth mentioning that Islamic religious education began in India first in Arabic during the era of the Muslim sultans (the Ghaznavid era). Then came the Muslim governments of the Ghuris, the Khaljis, the Tughlaqs, the Lodi and Suri dynasties. When the Mughal rule started, the Persian language replaced the Arabic language, so Persian was the official language of the country for a long time. Persian was the language of education and even Islamic religious subjects were taught in Persian, and many schools were established during Muslim rule in India. Later British came and tried to destroy the

⁹ Ahmad Farooqui Zubair, *Musahamatu Darul Uloom Deoband Fi Al-Adab Al-Arabi* (India: Darul Farooqui, 1990).

foundations of the previous educational system, and pledged to remove the effects of the Muslim governments. Christian missionaries penetrated throughout the country, and began converting to the religion of the Trinity. The eminent scholars rose across the country to confront the dangers of Christian missions, and they gave great sacrifices in order to confront these missionary campaigns.¹⁰

The reforms of Lord William Bentinck (1828-1835 AD) in the field of education played an important role. He tried to elevate the status of Indians in the ideology and morality. In the year 1835 AD, the Lord wrote to Mr. Alphinstone that the only way to complete the process of reforming Indian society is through education. He encouraged Western sciences and literature, discouraging the role and importance of Eastern sciences and languages. He wanted to create a group of Indians characterized by Indian color and blood, and English in taste, thought, character and reason.¹¹ These reforms affected the eastern sciences, especially the Islamic schools of that era. Western languages, especially English, occupied a prominent place in the higher stages of education.

After the failure of the great revolution, the revolution of 1857, Muslims fell into an educational and social stagnation. Muslims were in despair and lost their confidence. They were uncertain about their future. There was no alternative before them but to open Arabic schools and religious institutions, and thus they were able to preserve the remnants of Islamic life and combat the civilizational and cultural hegemony of the West. Therefore, Sheikh Muhammad Qasim Nanotavy (1833-1880) founded Deoband School in 1867.¹² This followed by the establishment of multiple Islamic schools throughout the country. These schools contributed profusely to preserving the teachings of Islam and the survival of Islamic culture in this country. The notable among them are Mazahirul Uloom in Saharanpur, Madrasa Shahi in Muradabad, Nadwatul Ulema and Madrasa Alia Nizamiyah in Lucknow, Madrasa Alia in Rampur, the Madrasatul Islah in Azamgarh, Jamia Rahmaniyyah in Bahar and many others.¹³

Most of these Madrasas were only interested in teaching religious sciences. Arabic language including its grammar (Syntax and morphology) was taught to the students just to understand the Arabic sources of Islamic sciences. Their concern had never been to speak in this language. As a result, there were great scholars in India who had deep knowledge of Tafseer, Hadith, Jurisprudence and other sciences, but they never tried nor cared speaking in Arabic.

But there is an exception among these Madrasas in this field, and that is Nadwat al-Ulama, which was founded in 1898. Since its first day, this institution paid great attention

¹⁰ Hasani Abdul Hay, *Al-Hind Fil Ahdil Islami*, (India: Dairatul Maarif al-Usmania, 1972).

¹¹ B. L. Grover, *A New Book on Modern History* (India: S Chand & Co Ltd, n.d.).

¹² Ahmad Farooqui Zubair, *Musahamatu Darul Uloom Deoband Fi Al-Adab Al-Arabi*, (India: Darul Farooqui, 1990).

¹³ Hasani Abdul Hay, *Al-Thaqafa Al-Islamia Fil Hind* (Syiria, 1958).

to teaching Arabic as a living spoken language. As a result there were generations of scholars who spoke this language like Arabs or the near native speakers.

It is surprising to many that the English have established various universities in different parts of India for their own purposes. They also opened Arabic language departments in these universities. The prominent among these universities are the University of Calcutta (1857), the University of Mumbai (1857) the University of Madras (1857). Later many other universities also came out such as Aligarh Muslim University in 1875, Allahabad University in 1887, Cotton University 1901, Banaras Hindu University 1916, Patna University 1917, Osmania University 1918, Jamia Millia Islamia 1920, Lucknow University 1920, Delhi University 1922, Nagpur University 1923 and Kerala University 1937. There are Arabic departments in all these universities where Arabic is taught from the very beginning.

After the independence of the country, the network of universities in India spread. The universities concerned with teaching Arabic language and literature are the University of Guwahati 1947, University of Kashmir 1948, Vishvabharati Shanti Niketan 1951, University of English and Foreign Languages 1958, Calicut University 1968, Jawaharlal Nehru University 1969, Barkatullah University, Bhopal 1970, Indira Gandhi Open University 1985, Mazhar al-Haq Persian and Arabic University Patna 1992, Assam University 1994, Maulana Abul Kalam Urdu Nationalist University 1998, Baba Badshah Ghulam Shah University 2002, Islamic University of Science and Technology 2005, Alia University 2008, Gurbanga University 2008, Khwaja Mueen al-Din Chishti university of Languages, 2009.¹⁴

Thus, we find that India gives great importance and attention to the Arabic language because this language plays an important role in strengthening bilateral relations. India began to pay attention to teaching the modern Arabic language and literature in order to maintain and strengthen its relations with the Arab world. Arabic is taught in Indian Islamic Madrasas, and is also taught in many Indian universities and colleges across the country. These universities and colleges play an important role in promoting ancient cultural relations in contemporary times. The Arabic language is currently taught in more than three thousand Islamic madrasas and government schools at the secondary certificate level, and in more than 70 colleges and 35 universities at the bachelor, postgraduate and doctoral levels.

The learning and teaching of Arabic language and literature in India has also played an important role for the promotion and propagation of Arabic culture among the Indians. A series of madrasas and religious institutions have been established across India to learn and teach the Arabic language for religious purposes. Later, Arabic language courses became an integral part of the Indian education system, especially for Muslims. These religious schools, throughout the ages, provided not only religious education to

¹⁴ Mubarakpuri Qazi Athar, *Islami Hind Ki Azmate Raftah* (India: Nadwatul Musannifeen, n.d.).

Muslims but also produced a large number of scholars in the sciences of Tafseer, hadith, fiqh and other branches of Islamic sciences. These schools have also produced scholars of Arabic language and literature.

In light of the modern needs, the curriculum is modified at all levels of education, noting that there is no specialization in teaching the Arabic language. Arabic grammar (Syntax and morphology), rhetoric, the Qur'an and its interpretation, the Prophet's hadith, jurisprudence, classical and modern poetry and prose, and logic are taught there. Essay, creative writing, novel, drama, short story, translation and other subjects are also taught. It is worth noting that translation has taken the lead in Arabic language courses in India. The curriculum in Islamic Madrasas in India is very old, and it is the curriculum of the Dars-e-Nizami, but the curriculum in Indian colleges and universities changes according to its requirements.¹⁵

Jamia Millia Islamia

Jamia Millia Islamia was established in the city of Aligarh on 29 October 1920, when young patriots listened to the call of Non-Cooperation movement with British colonialism and the Khilafah movement, which supported the survival of the Ottoman Caliphate. They were the ones who founded this university. The constituent committee of the university, which met on October 29, 1920, included Sheikh Mahmud Hassan Al-Deobandi, Muhammad Ali Jauhar, Hakim Ajmal Khan, Abul Kalam Azad, Muhammad Iqbal and others.

It was Maulana Abul Kalam Azad who named this educational institution "the Jamia Millia" and Gandhi added the word "Islamia to it." Maulana Azad had issued the magazines "Al-Balagh" and "Al-Hilal" from Kolkata, in which he wrote articles in support of the unity of the Muslim Ummah and the Eastern nations. It is well known in the Islamic cultural circles that the word "Millat" is used in the sense of the nation in the Turkish, Persian and Urdu languages. Since he was very much overwhelmed with the idea of the unity of the Muslim nation, the idea of Jamia Millia came to his mind. He also named "al-Jamia" his Arabic journal published in Kolkata in 1923. The aims of publishing this journal included "inviting people to the Muslim unity in particular and the unity of Eastern nations in general."¹⁶

Muhammad Ali, in his articles published in Hamdard on 3 October, 1925 and 8, 9, 16, and 18 January, 1926, explained that Jamia's basic objective was to groom students into God-fearing Muslims and country-loving Indians.¹⁷ "Jamia Millia Islamia is first a

¹⁵ Mohammad Hasani, *Nadwatul Ulema Tuajihu Al-Tahaddi Al-Kabeer* (Nadwatul Ulema Press, 1975).

¹⁶ Jamia Perss, *The University Prospectus, Vol. I Second Chapter* (India, 1923).

¹⁷ R. M. Hasan, Jalil, *Partners in Freedom: Jamia Millia Islamia* (India: Niyogi Books, 2006).

Jamia, i.e., a university. And then it is a Millia, a group of followers of a faith. In other words, it is a teaching institution where both religious and other, i.e., worldly, education is imparted. It does not restrict itself to teaching only religious matters, as is the case with Deoband and Madarsa Nizamia. It also does not limit its education to that of the current English language schools. And then this Jamia is Jamia Islamia, so that it teaches Islam. It must be noted, however, that its doors are open to followers of all religion. The curriculum of the Jamia includes the learning of the Arabic language, so that the students can understand both the Qur'an and Hadith as much as the unlettered man in the times of the Prophet could. Although one should refer to scholarly commentaries of the Qur'an, one should not be entirely dependent on them nor on others for following the basic tenets of Islam...Jamia's objective is that Muslims should neither follow blindly the previous 'fixed' path, nor should they believe that the essence of religion lies in a few problems of jurisprudence ... the Jamia has instilled hatred in the heart of every student-be he a Muslim or a Hindu-against subjugation by foreign powers. It has kept its air free of transgression and prejudice. For these reasons, the Jamia is both Jamia Islamia and a national university." In its Memorandum of Association, without deviating from the original purpose, the aims and objects of the Jamia were summarized as follows:

"To promote and provide for the religious and modern education of Indians, particularly Muslims, in conformity with sound principles of education and in consonance with the needs of national life and to that end, to establish and maintain suitable educational institutions within the Jamia campus and to set up and organize educational extension centres in Delhi from time to time. The medium of instruction at all stages of education in all the institutions of the Jamia shall be Urdu, but instruction may be imparted through the medium of other languages as well."

An elaboration of Jamia's distinct role came from Zakir Husain in *Hamdard-i Jamia* in August 1937:¹⁸

"The biggest objective of Jamia Millia is to prepare a roadmap for the future lives of Indian Muslims With the religion of Islam at its core, and to fill the map with the colour of the civilization of Indian in such a way that it merges with the colours of the life of the common man. The basis of this objective is the belief that a true education of their religion will imbibe in Indian Muslims a love for their country and a passion for national integration, and prepare them to take active part in seeking independence and progress for India. An independent India will join hands with other countries in seeking peace and international cooperation... Using the roadmap for the future of Indian Muslims especially for creating a curriculum for their children; Learning for earning a living is the current trend, and learning for the sake of learning was the guiding principal in the past. The Jamia regards both these precepts as narrow and restraining. It wants to give knowledge for the sake of

¹⁸ M. Hasan, Jalil.

life, the wide circle of which includes religion, wisdom, industry, politics, economics and other fields. Is want to enable its student to appreciate national civilization and values of everyday life, and work according to their disposition in a selected field so that their work improves collective lives at least to a certain extent. It is an accepted fact that the most important question facing Indians is that of earning a living. Jamia Millia recognizes this need and want to develop in its students a capacity to earn a living by any fair means, but its main principle is that man should regard earning a living as subservient to life itself. Similarly, recompense should be secondary to service. A man's guiding principle should be to become a useful member of society and civilization. In other words, he should find a niche for himself where his knowledge and wisdom are put to best use in serving the society, as well as in earning a living so that his need and those of his family are satisfied.”

Since its establishment in 1920, the Jamia university has evolved from school to college, college to university, and finally from university to central university in 1988.¹⁹ As for the history of teaching Arabic in our university, it is as old as this university. The Arabic language has been included in the educational curricula of this university since its foundation. It was the wish of the first vice-chancellor of the university, Maulana Muhammad Ali Jauhar that the students benefit from the teaching of the Noble Qur'an, so the Arabic language was a necessary course with Islamiyat in the educational curriculum of the university. When the educational council of the university approved a detailed curriculum, it was approved that Arabic and English will be taught from the fourth grade in intermediate level, and Hindu students will study Sanskrit instead of Arabic. Currently, the department includes ten teachers, and the number of students is more than three hundred. The department's curricula include graduate, post-graduate and doctoral degrees. In addition, there are evening classes for Advanced diploma, diploma and certificate certificates.

Students who studied the Arabic language at senior secondary level join the course of BA in Arabic. The certificate of graduation of Islamic Madrasas is equivalent to 12th in some universities, including ours; therefore many of them join BA at our university. Those who have not studied Arabic at any stage but studied the Urdu language can join evening classes; as Urdu knowing students know the alphabets and also knows how to write Arabic words.

It is worth noting that Indian Muslims love the Arabic language and sanctify it so that an Indian Muslim cannot see a paper with Arabic words lying on the ground, he takes it and puts it at a high place. Indians also give an Arab person great respect. Once an Arab visited Kashmir and left on Friday for the airport. On his way to the airport he

¹⁹ Madholvi Abdul Ghaffar, *Jamia Ki Kahani* (India: National Council for Promotion of Urdu Language (NCPUL), 2004).

thought to offer the Friday prayer. Seeing a mosque on the way he stopped and entered the mosque. The imam was a speech in Kashmiri language. As the speech was going long and the Arab was afraid that he would miss the plane, so he stood and called the imam to start the prayer. He spoke in Arabic. People started saying Amên after every sentence he expresses. It is known that India is a sub-continent with more than three hundred indigenous languages, seventeen of which are official languages. Hindi language is the national language and English is a common language of communication (Linguafranca).²⁰

The Problems in pronouncing the Arabic Letters in India

To make matters worse, the students who attend our university are from different parts of the country. Their mother tongues are different and their pronunciations are different. It is difficult for teachers of Arabic to train students to speak Arabic.

There are many problems that the teacher faces while teaching the Arabic language. Here referring to some of them will be sufficient for those are concerned with the problem faced by the teachers of Arabic.

One of the problems that we, the teachers of Arabic in India face is the problem of the correct pronunciation of Arabic sounds.

For example, the majority of Indian students, and even many teachers, do not differentiate between the pronunciation of the sounds of , زاء , ذال , ضاد , ظاء , all of which are za' to them. The word "الضالين" to them is زالين. Likewise, they cannot pronounce the عين , rather they speak it as a hamzah, the العلم (flag) and الألم (pain) are equal to them.

The students who come from the Hindi background, can not pronounce the sounds of ذال , زاء , ضاد , ظاء . They all are (ج) /ja/ for them. Therefore الجليل (honoured) and الذليل (dishonoured) are same for them.

Many students who come from the Hindi, Bengali and Assamese background in eastern India can't pronounce (شين) /sh/ sound but rather (سين) /sa/ sound.

The students who come from the Bengali background do not differentiate between short vowels (fatha - damma - kasra) and long vowels. For them العلم (flag) and العالم (world) are the same.

Likewise, students from Kashmir and Punjab do not differentiate between (ق) Qaf and (ك) Kaf. Even the poet of the East, Allama Muhammad Iqbal, used to pronounce his name Iqbal.

²⁰ Mubarakpuri Qazi Athar, *Islami Hind Ki Azmate Raftah*, (India: Nadwatul Musannifeen, 1969).

There are problems with the semantics of words, as there are many Arabic words that entered into the Urdu language, some of them remained with their connotation, but the meanings of a large number of words were changed. This issue causes the problem in using the word in its correct meaning. For example the word “moqabala” means conflict in Urdu while in Arabic it means meeting. The word “molaqaat” means meeting a person while in Arabic it means conflict or facing an enemy. The word “Dunya” is used in the sense of the world while in Arabic it means the life on earth. The word “Awrat” is used in the sense of a woman in Urdu while in Arabic it has meaning of something to be covered.

It would be appropriate to mention here that the components for teaching a foreign language are four: the teacher, the student, the book, and the environment. If we consider teaching Arabic to non-Arabic speakers in Arab countries, we find that the teacher is an Arab, the book is in Arabic, the environment is of Arabia, and the student is only non-Arab. Therefore we find that the student can learn the Arabic language easily.

As for the teaching Arabic in India is concerned, we find that the teacher is not an Arab, the student is not an Arab, and the country is not an Arab country. The book is only in Arabic, and sometimes the book is also mixed between the Arabic language and the language of the country. Therefore we cannot expect the student to speak Arabic fluently.²¹

Beside of those reasons there are another factors that was troubling on student of Arabic in pronouncing the Arabic letters; those are:

1. Factors Age Learning, Some linguists concluded that foreign language skills are perfectly able to happen if the foreign language studied in the critical age (critical period). This is as expressed by Patkowsky (1990) who claims that the more early age who learn the Foreign language, the better and perfect way of pronunciation. He stated that foreign language acquisition, especially in terms of pronunciation (pronunciation) would be different if studied before and after the critical age, she stated that the critical age (critical period) is before age 15 years. In line with this statement, Bialystock (1997) reveals that the age of the subject or those who study the Foreign language is also influenced by the complexity of the language system studied. This means that if the subject has obtained or already have a sense of language in the first language or mother tongue, then the influence of the Mother Language of the Foreign Language will be greater. Therefore, he states that the critical age (critical period) is at the age of 6 years. At this age, a subject to learn a language not sing too much power or have a taste of mother tongue and therefore very good to learn foreign language. Another researcher who talks about this critical age is Moyer. He (Moyer, A, 1999) concluded that the critical age is influential in language acquisition A sing because it is associated with changes in equipment or articulation and development of the brain during

²¹ Mubarakpuri Qazi Athar, *Hindustan Me Araboon Ki Hukumatein* (India: Nadwatul Musannifeen, 1967).

development. Based on the three researchers, may be obviously right that age influences the level of foreign language acquisition, although the critical age limits or age of the most well studied Arab still different languages. These results show that someone will be able to master the Arabic language well when they begin to learn from an early age, or critical, because it is very influential in the acquisition of language Arab. Their research also proves that age is the most influential factor in the acquisition of language Arab.

2. Environmental Factors Language, From several studies above show clearly that the Arabic language are more easily obtained, when examined at a critical age. In fact almost all researchers agree that Foreign Language can be obtained totally as native speakers if studied before the age of 12 years. Nevertheless, there is an opinion stating that an Arabic accent can be achieved just like native speakers though studied in adulthood with some requirements. These requirements include motivation, input from native speakers, and the provision of specialized training (formal instruction) for specific language skills (pronunciation, conversation, lexicon, grammar, and discourse). Here, I would like to point out that those who go from India to Arab countries for higher studies, since they are in older ages, they cannot learn the correct Arabic pronunciation. If they are appointed teachers, they will not be of much benefit for the students of Arabic. But there still is a reason for hope. That is the presence of Islamic Madrasas where young students memorize the chapters of Holy Qur'an and learn the proper pronunciation of Arabic sounds. They are like beacons who spread the light of hope for the survival of the Arabic language not only in India but throughout the world. When these students learn the Arabic language, they learn it quickly and with proper pronunciation. The other thing I would like to point out is that we - the teachers of Arabic in India - lack a sound curriculum for the Arabic language, as the courses in Indian universities are different. Although many universities have chosen the courses of our university - Jamia Millia Islamia - as it is a forerunner in developing Arabic language teaching curricula, our courses are also incomplete, as there are fewer exercises or no exercises in these courses. Our university has departments for foreign languages such as French, Italian, Spanish, Turkish, and others. The teachers use the direct method in teaching, as the curriculum was prepared with this consideration. The teachers are trained in the countries of those languages, such as France, Italy, Spain and Turkey, for a period of three months or six months. It is hoped that those interested in the Arabic language in Indian universities and private educational institutions should try to sign Memoranda of Understanding (MoUs) with educational institutions of Arabic in the Arab world, such as the ALECSO, ISESCO, King Salman Academy of Arabic Language and others, so that young teachers and graduate students find opportunities to practice learning and teaching Arabic for an appropriate period of three to six months.

Conclusion

The Relationship between India and Arab has existed since the time immemorial from the landing of first prophet Adam on earth, It was reported in some legends that after his exodus from Paradise, first descended in Ceylon (present-day Sri Lanka) in southern India. And nowadays These bilateral relations between the two neighbours include anthropological, linguistic, cultural and economic ones. Historical evidence tells that the Arabic language has existed in India since ancient times, and the Arabic language entered the Indian subcontinent in its west and south before the emergence of Islam in the Arabian Peninsula and before it entered India.

After Islam entered India, Muslims were interested in learning and teaching the Arabic language, because it was considered a treasury of knowledge, and The Arabic language influenced and enriched the Indian languages. There are thousands of Arabic words that can be found in many languages especially Urdu, Sindi, Hindi and Kashmiri. There are three reasons in India for the survival of the Arabic language: first the contacts between India and the Arab world, the second is the settlement of Arab communities in India, which began in 636 AD, and the third is the advent of Islam to India. For these reasons, the Arabic language in India is considered one of the classical languages to which some ancient Indian documents refer.

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