

The Importance Of Indo-Arab Relations In Globalized Age

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Abstract: *Globalization has a central position in international relations today. The intensive relation between India and Arab world was dynamic, diverse and multidimensional. The impact of this interaction was very much visible in the domain of culture and thought. India always kept its door open for the peoples and the culture from across the world. The spread of Islam served to consolidate the historical linkage between India and the Arab world. Islam reached India through the Arab traders in the seventh century, with the advent of Islam and spectacular growth of trade. Arab Muslim merchants became very vital in the coastal trade of India. From times immemorial, these two civilizations have constantly interacted through exchange of goods, ideas, cultures and peoples. This contact continues till present day through trade and massive movement of people from Indian to the Arab world and vice versa. The aim of paper is to revisit our rich common heritage and build the future of these strong foundations focusing on the cultural exchange and scientific cooperation that existed for several centuries. It will also attempt to understand different aspects of Indo-Arab relations and identify the silent features of this relationship and bring them to the fore*

Keywords: *Cultural Relations, Scientific Cooperation, Philosophy, Literature, Medical Science*

I. INTRODUCTION

Globalization is a result of a very complicated alloy of political, social, economic, civilization and many other processes of the modern world. Globalization has a central position in international relations today. The topic has wide-ranging implications for India and Arab world relationships in terms of the transfer of technology, the control of markets and the determination of material and ideological culture. Indo-Arab relations are very old and multidimensional. The relationship evolved by constant interaction and migration of people, trade and ideas. India and Arab world shared a multidimensional relationship since ancient times. The geographical proximity and an easily navigable Indian Ocean brought the peoples of the two regions nearer to each other. India has traditionally enjoyed close and friendly relations with Arab countries. These relations date back to ancient times. There are important Indian investments in countries stretching from Oman to Egypt, Sudan and beyond. There have been cultural ties with the region throughout history. The large Indian Diaspora in the Arab world gives it a unique opportunity to utilize the heritage resource for promoting bilateral relations. The traditional goodwill and

multidimensional relations were underutilized by both regions. This paper examines the historical relations between India and Arab countries as a resource for accelerating developmental cooperation under globalization. It will also try to examine the strength and uniqueness of the historical foundation for the current Indo- Arab partnership in the era of globalized age.

II. INDO-ARAB RELATIONS

Indo- Arab relations are very old and multidimensional. The relationship evolved by constant interaction and migration of people, trade and ideas. The Arabs had close commercial and cultural relations with the Indians in pre- Islamic period. Our friendship dates back to 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, Arab traders built their permanent settlements on the western coast of India which played an important role in exchange of India- Arab cultural relations. From times immemorial, these two civilizations have been in constant contact with the exchange of goods, ideas, cultures and people of each other. At this end of history, Indo-Arab relations have been on a

distinctive trajectory with the massive movement of people from India to the Arab world and vice versa in the form of pilgrimage and labor migration. In so far as the Gulf coast was concerned a considerable number of Indians appear to have migrated there in Pre-Islamic era, either to establish businesses, seek employment with Arab traders or just to escape instability at home. India, throughout the ages, has enjoyed cordial relations with the Arab world and has enriched each other's culture and civilization.

INDIA'S EARLY RELATIONS WITH ARABS: Indo-Arab relations that can be dated back to antiquity speak of such inter-cultural dialogues and exchanges between two age-old civilizations. There are a lot of historical evidences for this time-tested cultural tie-up. As we find in religious sources, the first human being, Adam is believed to have landed in Ceylon (Sri Lanka) and reached Arabia via India. Finally, he met Eve in Saudi Arabia. Adam was landed in India from the heaven of sky. He set his first step in Srilanka, which was a part of the greater India. Indian maritime traders made extensive voyages to the Arab world for the purpose of trade. Several goods like perfumes and spices were on the move to the Arab world from South India. The Arabs had close commercial and cultural relations with the Indians in pre-Islamic period. Our friendship dates back to 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, Arab traders built their permanent settlements on the western coast of India which played an important role in exchange of India-Arab cultural relations. From times immemorial, these two civilizations have been in constant contact with the exchange of goods, ideas, cultures and people of each other. At this end of history, Indo-Arab relations have been on a distinctive trajectory with the massive movement of people from India to the Arab world and vice versa in the form of pilgrimage and labor migration. In so far as the Gulf coast was concerned a considerable number of Indians appear to have migrated there in Pre-Islamic era, either to establish businesses, seek employment with Arab traders.

The Indus Valley Civilization was one of the world's first known civilizations. This civilization flourished in the vast plains of the Indus River and adjacent regions which are now in Pakistan and western India. This civilization developed at approximately the same time as the early city states of Egypt and Mesopotamia. This urban civilization spread over a vast geographical region from the high mountains of Baluchistan and Afghanistan to the coastal regions of Makran, Sindh and Gujarat. There are material evidences for the existence of trade contact with the surrounding cultures in the Arabian Gulf, west and central Asia and peninsular India, during the peak of this civilization. Indian maritime traders made extensive voyages to the Arab world for the purpose of trade. The regular commercial interactions between Arabs and Indians throughout this period culminated in influencing each other's language and culture. Some Indian goods entered in the Arab world were named after the place of origin, al-Hind. Indian swords were very famous in Arab world and they called it Hindi, Hindawani and Muhannad. It gained the reputation of being very supple and sharp. Pre-Islamic Arab poetry has many references to this and many other Indian goods being popular among Bedouins. On the other hand,

many Arabian goods were used to be imported to India like palms and horses from Basra. King of Sri Lanka used to import alcohol from Iraq. Precious diamonds and fishes were used to be imported into India. These two civilizations have been in constant contact with the exchange of goods, ideas, cultures and people of each other.

The cultural contacts were not confined to the linguistic interactions only, but to a wide variety of activities ranging from menu to the naming of individuals and clans. Many distinguished families in Arab world carry the surname '*al-Hindi*'. Hind is still a popular name being used extensively in Arab families for women. The Arabs have contributed even to the naming of this region '*Hindustan*'. The name to the religion '*Hinduism*' is partly an Arab contribution. It was the Arabs, Persians or Greeks that we owe the concept of the Hindu – the people who live across the river Sindhu or Indus. There is no doubt that the people of India were referred to as Hindus by the Arabs long before the Hindu community began to identify themselves as Hindus.

III. INDIA'S RELATIONS WITH ARAB WORLD AFTER THE ADVENT OF ISLAM

India's ties with the Arab world go back to 5000 years. Archaeological excavations across the region regularly yield evidence of the Arabs intimate maritime and commercial links with our civilizations in Harappa and Mohenjo-Daro. There is evidence of relations between the Harappa civilization and the Dolmen society. In pre-Islamic times, Arab traders acted as middlemen in trade between Barouche in Gujarat and Puduchery and the Mediterranean through Alexandria.

In north, the Arabs came as conquerors and exercised their political might whereas, in the south they had an altogether different history of arrival. They came in south as travelers, merchants and occasionally as missionaries. India-Arab relations were not based on political antagonism but on friendship. This lively spread of Islam through the friendly merchants provided the opportunity for deep-rooted cultural exchanges and intellectual communication. It also led to the regular movement of scholars and cultural goods from each side. Islamic scholars from the turn of the 8th Century AD to Al-Beruni (d.1048 AD) have, in their writings, documented Indo-Arab cultural links including Indian contributions to Arab thought and culture. Travelers between India and the Arab world were the vehicles not only for scholarly exchanges but also for cultural interactions at a popular level.

The spread of Islam fostered this linkage tremendously. Islam reached India mainly through the Arab traders who were active in maritime trade on the coastal towns of India. In the seventh and eighth centuries AD, with the advent of Islam and spectacular growth of trade, Arab Muslim merchants became very vital in the coastal trade of India and began to challenge the predominance of south Asian merchants. The Indians who visited the Arab world during this period included many scholars, scientists and physicians who sojourned mainly in Baghdad which was a great centre of intellectual and cultural activity. The oral history revolving around the journey of Cherman Perumal, the last King of Chera dynasty to Mecca with the mission of meeting Prophet Mohammed (peace be

upon him) is very popular in south India. The opinions differ on his meeting with the Prophet. Anyway, on his way back from Mecca, Cheraman Perumal died in Oman and his body was buried in a place called Salala.

In reciprocation, Arab Muslim scholars came to India with the purpose of learning mathematics, science, astronomy and philosophy. The Arabs brought in some technological innovations and introduced some new industries in Sind. New methods were applied by the Arabs in the field of agriculture. Gradually, Sindh acquired a great prominence in Arab affairs for not only was it ruled militarily and administratively by the Arabs from their capital in al-Mansura but a large number of Arab merchants, travelers, missionaries and men of learning and erudition migrated to this province and made it their permanent home.

India's cultural contacts with the Arab world pre-dates even the genesis and spread of Islam in this area. India was a fulcrum of world trade and a meeting point of western and eastern trade routes. And it is in the context of this great traffic of people and ideas that we find the first appearances of cultural contacts. Cultural interactions of course had made headway in this more liberal ambience of trade. The Arabs had settled down in many parts of south India as merchant communities, e.g. in Konkan (Maharashtra), Malabar (Kerala) and in many of the coastal towns of Andhra Pradesh, Madras and Mysore. They made great voyage to India's southern and western coasts in pursuit of spice. India had absorbed the best of all these influences and remained as a perfect repository of all diverse cultures for long centuries. Indian maritime regions were more plural in their population in terms of ethnicity, religion and culture. The societies were all comprehensively connected to wide realms of trade, culture and politics. Give and take nature of the cultures was the norms of society. The direct and deeper cultural linkages and scientific exchanges between the Arabs and Indians trace its genesis to a century after the rise of Islam, specifically with the foundation of Abbasid Caliphate in the middle of 8th century. This period marked the beginning of a long history of cultural contact which lasted several centuries. The process of cultural exchange was reciprocal and there has been dissemination and diffusion of maximum amount of knowledge in the sciences, arts, religion, philosophy and social and cultural ideas and values. Translation of Indian works was undertaken by the Abbasid Caliphate in Baghdad where, especially under *Harun al-Rashid*, Indian concepts in modern subjects ranging from medicine to mathematics and astronomy were translated in to Arabic.

IV. PHILOSOPHY AND LITERATURE

India, in ancient times, was far ahead of the world in science, philosophy and literature. Chess was invented in India. As a result of age old relations between India and Arab world, the Arabs have become acquainted with some facets of rich intellectual heritage of India. They had a very high opinion of the Indians. After the rise of Islam when Arabs developed a keen sense of intellectual curiosity and a voracious appetite for learning, they were but naturally attracted to the intellectual legacy of India which served as a

font of knowledge to them, especially in the fields of astronomy, mathematics, medicine, philosophy and wisdom literature.

Al-Beruni came to India in 11th century, he listed quite a few branches of learning that impressed him most such as philosophy, medicine, mathematics, astronomy, logics, lexicography, drama, fiction, poetics, administration and matrimony. As early as 8th century, the Muslims got interested in all the learning of Hindus. The great Abbasid caliphs, *Harun Al-Rashid* and *Mamun Al-Rashid*, set up an Academy to know the heritage of past, particularly that of the Greeks and the Indians. They invited the pundits from India, who liberally showered their learning in mathematics, medicine, astronomy and metaphysics. The Arabic numerals which the world knows today are in fact the product of Indian genius, who brought about a revolutionary change in mathematics through their discovery of zero and digits. India is a home of philosophy. Perhaps no country in the past might have reflected so deeply as India on such concepts of truth, beauty, love, justice, value, virtue, morals, manners and honour. Of the different systems of Indian philosophy, the Muslim world came to know of *yoga-sutra* of Patanjali, *Sankhya-sutra* of Kapila, the *Nyaya-bhasya* of Nyaya School, the *Mimamsa-sutra* of Jaimini of the Mimamsa School, the *Laukayata* of Charvaka School and the *Vedanta* school of Indian philosophy contained in Upanishads.

Abbasid Caliph Mansur (754-775) was very much interested in sciences. He received a delegation of mathematicians from Sind led by a Pundit that reached Baghdad with a Sanskrit book '*Surya Siddhanta*'. The Caliph himself monitored the translation of this work into Arabic with the help of a mathematician of the court, *Ibrahim Al-Fazari*. Caliph Mansur received an embassy from Sind which consisted of Indian Pundits who presented him several treaties on mathematics and astronomy. These works were later on translated into Arabic with the help of pundits by the order of Caliph. Thus from about the middle of eighth century, an era of Indo-Arab scientific cooperation is said to have begun. The scientific literature of India that was introduced in Baghdad actually belonged to the Maurya and Gupta periods. India's scientific literature was first introduced to the Arabs in Baghdad where Sanskrit works were made available by the Indian delegation. Quoting famous Arab writer *Al-Jahiz*, Sayyed Sulaiman Nadwi, points out that many Pundits and medical practitioners like Manka, Balha, Bazgar, Falbarfal and Sindbad were invited to Baghdad by *Yahya bin Khalid al-Barmaki*. In pursuance of his policy, *Al-Mamun* in 830 established in Baghdad his famous Baitul Hikmah (House of Wisdom), a combination of library, academy and translation bureau which in many respects proved the most important educational institution since the foundation of the Alexandrian Museum in the first half of the third century B.C.

Trade links facilitated the movement of people. There was a significant presence of Indian traders in the Arab world during ancient and mediaeval times. The Abbasids established the '*Baitul Hikmah*' in Baghdad, where scholars sat together and translated ideas and scientific knowledge from all across the world into Arabic. A number of Arab astronomers engaged themselves in the study of Indian works and translated then with greater amount of improvisations on the basis of their

own observations. Ibrahim bin *Habib al Fazari* who wrote *Kitab al Zij* based on *Surya Sidhanta*, *Mohammed bin Musa Al Khawarizmi* and *Habash bin Abdullah al Marwazi* constituted a long array of astronomers who were really inspired by the Indian scholarships. The contribution of India in the growth of Arab astronomy was both conceptual and philological. Many Sanskrit astronomical terms were Arabicized and freely used by Arab astronomers in their treatises: *kardaja* (Karamajya, Sanskrit) was used and later replaced by Arabic *Witr* Mustawi then *Jib* (Jiva, Sanskrit), *auj* (Uch, Sanskrit) were used by earlier Arab astronomers. The Arabs learnt mathematics from Indians and they called it Indian mathematics or numbers. It was via the Arabs, the Europeans learnt mathematical innovations originated in India and they called it Arabic figures. It is difficult to come to a conclusion when Arabs learnt it but it is said that the translation of *Surya Sidhanta* in Arabic that contained mathematics and numbers in its 13th and 24th chapters, introduced mathematics in the Arab world.

MEDICAL SCIENCE: Indian system of medicine was known to the Arabs probably from the early times. The Quraysh tribe of Mecca handled the drug and spice trade and hence, came into frequent contact with India and Persia. The drug merchants had to supply not only directions for use but possibly medical, pharmacological, botanical and mineralogical explanations as well. Translation of some medical books from the Greek language to Arabic had already started in the Umayyad period in early 8th century but it developed fully with the establishment of Abbasid caliphate in Baghdad. Indian medical science (Ayurveda) was however properly introduced to the Arab world only after several of the classical Indian works on the subject were translated into Arabic under the patronage of early Abbasid caliphs. The introduction of Indian medicine in the Arab world is related to the illness of *Caliph Harun Rashid* (786-809). When he suffered from a serious disease, Arab physicians were unable to cure him. So, an Indian physician named *Manka* was called in by the Caliph at the suggestion of his courtiers. He treated the Caliph and cured him. He was rewarded and later attached to the hospital of *Baramika*. He was a very famous physician of that time, who had translated several medical works into Arabic. Other Indian physicians who got a wide acclaim in the Arab world were *Ibn Dahn* probably a descendant of *Dhanapati* and *Salih* the son or descendant of *Bhela*. The famous Indian works translated in to Arabic were *Charaka Samhita*, *Susrud*, *Astanka Hridya*, *Sindhshan (Siddhyoga)*, *Nidan an Kitab as -Summ*. Among these translated books, two require special mentioning here; one is *Susrud* (Arabs called it *Sasru*) comprising ten chapters with the details of symptoms of illness and the medicine for its treatment; and the other is *Charaka Samhita* by famous Indian physician *Charaka*. *Charaka Samhita* was first translated in to Persian and then Arabic by *Abdullah bin Ali*. The book *Nidan* explains only the symptoms of 404 disease, not the treatment. Besides, several other works on different types of snakes and their poisons, drugs, treatment of pregnant women, intoxicants, diseases and medicaments, effects of mania and hysteria were also rendered into Arabic. Quite interestingly, the works of an Indian woman physician, *Rusa* had been translated in Arabic that exclusively deals with women's diseases.

V. LITERARY AND CULTURAL INTERACTIONS BETWEEN INDIA AND ARAB WORLD

India had been the melting pot of many cultures. India always kept its door open for the people and the culture from across the world. The intensive interaction between India and the Arab world was dynamic, diverse and multidimensional. The impact of this interaction was very much visible in the domain of culture and thought. The spread of Islam served to consolidate the historical linkage between India and the Arab world. Islam reached India through the Arab traders in the seventh century, with the advent of Islam and spectacular growth of trade. Arab Muslim merchants became very vital in the coastal trade of India

MUSIC: Music was the other major avenue, where quite a lot of interaction was took place. *Jahiz*, in his writings, has praised Indian music. It is said that no books related to Indian music have been translated into Arabic in Baghdad but the Spanish historian, *Qazi Saa'ed Undulusi* (1070) has mentioned about a book on Indian music. The book is "*Nafar*" which linguistically means "fruits of wisdom" has reached the Arabs. According to him this book contains *Raag* and *Sur* (music). By all possibilities, it may be the Persian book "*Nauber*" which means "new fruit" which reached to the Arabs through the translation from Persian. Quoting one of his Hindu friends, *Sulaiman Nadwi* reiterates that it could be *Nadd* that means sound in Sanskrit. Indian singers from *Sind* were very famous among the Arabs. Arab poets and educated persons were also entertained by them. The Arab poet *Abu Jamil* employed a famous singer *Mutriz Sindi Madani* for the recitation of his poems. He was a famous poet of *Mahdi* era (775-785). *Khumar Qandaharya* was a renowned Indian female singer whom *Abdullah bin Rabi* bought for two Dirhams and brought to Arabia.

VI. TRANSLATIONS OF THE SANSKRIT TEXTS INTO ARABIC

As compared to the Indian scientific literature, literary works in Sanskrit were less known to the Arabs. There were hardly any Arabic translations of the classical works. What little was translated is well known and became popular literature in the medieval times. The reason may be that by the time, Arabs became aware of Indian literature, Arabic literature had sufficiently advanced in both forms of prose and poetry. So, was the case of classical Greek literature that also largely remained untranslated into Arabic though the Arab literary critics studied the Greek theories and concepts of literary criticism especially the works of *Aristotle*? Similarly the great Indian epics and philosophical works like *Upnishads* and *Ramayana* remained untranslated in Abbasid period probably on account of their religious content but they had been rendered in Arabic later on. The Indian literary work which gained a wide fame was *Panchatantra*- a collection of fables containing wise sayings. It was originally written in Sanskrit by a great Hindu scholar, *Pandit Vishnu Sharma*. However, it was lost and perished in the sands of time after being translated into the *Pahlavi* (Old Persian) language in the 6th century. Thereafter, it was translated into Arabic in the 8th

century by *Abdallah bin al-Muqaffa* and it was christened as "*Kalilah wa Dimnah*". The Arabic translation made it well known all over Europe and it was then translated into Hebrew, Latin, Spanish and Italian. During the reign of Nushirwan (531- 79), Buzurjmihir was specially sent to India (Ganges) to procure a copy of the Fables of Bidpai (also known as *Kalilah wa Dimnah*).

VII. TRANSLATION OF THE INDIAN FOLK TALES INTO ARABIC

Indian stories and tales were famous among the Arabs in Abbasid period. During this period, along with the translations of Indian books in sciences and mathematics, many stories were also rendered into Arabic. Some of the famous books that fall in this category are: *Kalila wa Dimna*, *Sindbad Kabir*, *Sindbad Sagheer*, *Kitabul Badd*, *Kitab Baunasef wa Balohar*, *Kitab Bonasef*, *Kitab Adabul Hind wa al- Seen*, *Kissa Hubute Adam*, *Kitab Turuk*, *Kitab Dabak Hindi (on Man and women)*, *Kitab Suwerum*, *Kitab Shanaq fi al-Tadbeer*, *Kitab Baidba (on wisdom and knowledge)* and *Kitab Utur Mashrubat*. Al Beruni (973- 1048) although he was not an Arab, was one of the first Muslim scientists who visited India in the beginning of 11th century. In his well known book '*Kitab fi Tahqiq ma'il Hind*' (Researches on India), he didn't record the military and political history of India in any detail but wrote its cultural, scientific, social and religious history, thus showing that he had as wide a concept of history as that of modern historians. He had rendered a great service to India by presenting its ancient cultural and scientific legacy to the Arabic speaking world of his time. Al-Biruni, was the first scientist to translate Arabic scientific works into Sanskrit. Quoting from Sachu, Maqbool Ahmad says 'his work as a translator was a double one. He translated from Sanskrit into Arabic and from Arabic into Sanskrit. He translated Samkhya by Kapila, the book of Patanjali, Paulassasiddhanta and Brahmasiddhanta by Brahmagupta and Brihatsamhita and Laghujatakam by Varahamihira into Arabic. He also translated into Sanskrit the following books: Eucladis Elements, Ptolemy's Almagest and a treatise of his own on the construction of astrolabe.

TRAVEL LITERATURE: Travel literature consists of descriptive accounts telling about an individual or a group's contacts with a new place, people and culture. This kind of literature presents an account of a cross cultural or transnational travel to describe about travel to a country or a part of world. India is an extremely diverse country, with vast differences in geography, climate, culture, language and ethnicity across its expanse, and prides itself on being the largest democracy on Earth. India's culture and heritage are a rich amalgam of the past and the present. There is no end to the adventures that India has if only one seek them with his eyes open. Some Arab travelers, such as Ibn Batuta of Morocco, occasionally found themselves elevated to positions of power by their hosts; Ibn Batuta, for a while, was made the Qazi of Delhi, even though he was unfamiliar with the school of Islamic jurisprudence used in India. Indian scholars have also documented the compilation of a large number of Indian works in Quranic studies over the last 500 years as also in Islamic jurisprudence over a slightly longer period. Perhaps

less remembered today is the contribution of Indians to Islamic scholarship in the medieval period.

INDO-ARAB RELATIONS IN GLOBALIZED AGE: The Relations between the two countries got revitalized especially after India got independence in 1947. In recent years, India-Arab relations have been marked by regular high-level visits, which have helped to foster close understanding and a shared vision to develop a partnership in the areas of politics, economics and culture. Arab world, has witnessed a great socio-political unrest. Historically, this region has remained a volatile one because of its many regional issues and remained the most happening place in many contexts. A large number of Indians working in the Arab world also play an important role to maintain cordial relations and the remittances coming from there help Indian economy to grow. The contribution of the Indian community, working side by side with the people of Arab, in the development of the country and promoting cultural, education and bilateral economic relations has been the other pillar in this partnership. The contribution of People of Indian Origin (PIOs) to the development of Arab world, particularly in the fields of commerce, healthcare, education, horticulture, finance, construction and communication etc. is widely acknowledged.

INDIAN CINEMA: Indian Cinema and music are very popular among the Arab people. It plays a very important role in augmenting bilateral cultural relations of both countries. To promote the cultural relations, many agreements and Memorandums of Understanding have been signed between the two countries. People of Gulf region particularly Omanis are fond of Indian movies. Indian cinema entered in Oman in seventies and subsequently Omani television channels started broadcasting Indian movies on every Friday. Indian movies contributed a lot in introducing Indian cultural in Oman. The reason of the popularity of Indian cinema is that they deal the subjects like forgiveness, coexistence, religious tolerance, freedom of speech, respect to each other and inter-faith dialogues. Indian movies are regularly shown on Arabic televisions.

DIPLOMATIC RELATIONS: Diplomatic relations refer to the customary diplomatic intercourse between nations. It involves permanent contact and communication between sovereign countries. As a part of the diplomatic relations two countries send diplomats to work in each other's country and to deal with each other formally. The character of diplomatic activity is closely connected with the political structure and social foundations of the state. The Arabs in India particularly the students are the best ambassadors of their homeland as they exhibit their culture on different occasions. The Omani cultural troupes often gave enthralling performances in different parts of India. Recently an Omani cultural troupe performed in front of the students and teachers of Jamia Millia Islamia in New Delhi. The programme was organized by India Arab Cultural Centre of the university.

ARTS AND PAINTING: Indian Islamic art is syncretised with Hindu aesthetics. Even a casual glance at the similarities between the Hindus and Muslims of India is sufficient for a start. In religious practices, during festivals and occasions of mourning, including funerals, the two diverse religious groups come together in India. Arab Artists displayed their paintings at "Between the Seas" a first of its kind Art Exhibition in India

in 2008. Many Indian artists staged their performances in Arab countries during the past few years. These artists are generally from Hindi, Tamil and Malayalam film industry.

CALLIGRAPHY: Among the Arabs, calligraphy is the highest art-form Calligraphy offers a stunningly ornamental means of transmitting ideas and philosophies, combining the art of poetry and the written word with the art of drawing. And Islamic calligraphy art encapsulates this concept perfectly. It represents words from the holy Quran with a remarkable symmetry in the composition. Arabic calligraphy developed into an art form. Calligraphers have long drawn from the Qur'an or proverbs as art, using the flowing Arabic language to express the beauty they perceive in the verses of Qur'an. The exhibition of Arabic arts in calligraphic form in India on different platform also plays a vital role to bring the people together. In the same manner display of paintings, sculptures of Indian artist in Arab courtiers paying it rewards for the exchange of ideas and thoughts.

ARCHITECTURE: Arabic and Islamic Art is not the art of a particular country or a particular people. It is the art of a civilization formed by a combination of historical circumstances; the conquest of the Ancient World by the Arabs. Islamic artists habitually employed flowers and trees as decorative motifs for the embellishment of cloth, objects, personal items and buildings. Their designs were inspired by international as well as local techniques. For instance, Mughal architectural decoration was inspired by the Arab artists, as well as by traditional Persian and Indian flora. India fell under the rule of the Mughal emperors (Akbar, Jahangir and Shah Jahan) in the late 16th-century, giving rise to a unified Indian-Islamic culture. Mughal achievements in architecture include the domed Tomb of Humayun in Delhi (1565). Mughal artists developed new forms of manuscript illumination, as exemplified by the sumptuous *Dastan-i Amir Hamza* (Hamza-nameh, 1575), the largest known Islamic manuscript, illustrated with full-page paintings, and *Anwari's Divan* (1588).

YOGA: Yoga is essentially a physical and spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. It is an art and science of healthy living. The practice of yoga leads to the union of individual consciousness of universal Consciousness including a perfect harmony between mind and body. Yoga has become one of the sources of interaction between Indians and the people of Arab world. The Indian consulate in Jeddah and Arab Yoga Foundation has conducted Yoga session at Indian International School which was addressed by yogacharya Nouf Al Marwaai, president of Arab Yoga Foundation. She emphasized the need of practicing yoga and adopting a natural lifestyle which is essential to get rid of increasing obesity and other diseases among Saudis and also Indians and people across the world.

ACADEMIC AND SCIENTIFIC CO-OPERATIONS: No one can deny the material benefit of science and technology. The Arab World is borrowing technology from India to meet their scientific and academic needs. Indian Council for Cultural Relations (ICCR) also regularly sponsors the visit of artists to Arab countries to make the cultural bonds stronger. The ongoing collaboration in the field of science & technology, under the Integrated Long-Term Programme of

Co-operation is the largest co-operation programme in this sphere for both India and Arab world. Its objectives are to actively participate in the formulation and implementation of the policies and programs pertaining to India's external cultural relations and to promote academic and scientific exchanges with Arab countries along with the objective to develop and revive the long lasting old friendship relation between India and the Arab world. The books from Indian languages into Arabic and vice-versa are also translated to develop a new phase of cultural Exchange and Scientific cooperation between these two great civilizations. Technology is crowding out human interaction, taking us into a world of communication and interaction among humans. Social networking may enhance segregation. At a first glance social networking may improve mutual understanding among people and respect for values. The contribution of People of Indian Origin (PIOs) to the development of Arab world, particularly in the fields of commerce, healthcare, education, horticulture, finance, construction and communication etc. is widely acknowledged.

THAQAFATUL HIND: ICCR's Arabic quarterly journal "*Thaqafatul Hind*" provides the best opportunity for the Arabs to be acquainted with the Indian culture. It is a very popular journal in the entire Arab world. The journal from the time of its inception, continuously publishes articles in Arabic about Indian civilization and its cultural to promote cultural diplomacy, academic exchange of ideas and thoughts between India and the Arab world. From times immemorial, these two civilizations have constantly interacted through exchange of goods, ideas, cultures and people. This contact continues till present day through trade and massive movement of people from Indian to the Arab world and vice versa.

INDIAN SOCIAL CLUB: Indian Social Club plays an important role in the social and cultural life of Indians living in Arab countries. Cultural and sports activities are organized by this club. It also hosts visiting artists and is involved in philanthropic work. Indian educational institutions have played and still play an important role in the promotion of cultural relations between the two nations. Several Indian educational institutions including Birla Institute of Technology and Manipal University, Indira Gnadhi National Open University have opened their centers in Arab Countries to cater education to Arab students. Apart from that a chain of Indian schools are playing an important role in promotion of Indian culture in Arab countries. The presence of a large number of Indian schools in different parts of Arab countries clearly indicates that the Indian community attaches a great deal of importance to education and cultural affinity. All schools follow CBSE (Central Board of Secondary Education) pattern, except one, which is affiliated to the KSB (Kerala State Board as well as CBSE). There are 32 registered Indian cultural organizations, with a further 68 unregistered socio-cultural organizations and clubs. There are multiple non-Muslim religious places of worship present in Arab countries. The oldest and largest Indian social club is the Indian Club with over 4,000 members. The club was first established in 1915 as the *Bahrain Sports Club* to serve the country's native and non-native inhabitants. The Bahrain Keraleeya Samajam was established in 1947. Many of the Indian associations are under the umbrella group of the Co-ordination

Committee of Indian Associations (CCIA), which coordinates events for the Indian community.

VIII. CONCLUSION

Change is occurring at a rapid pace throughout the Arab world. India and Arab world shared a multidimensional relationship since ancient times. Indo-Arab cultural relations have persisted throughout the historical period without any visible breaks or gaps. The rise and expansion of Islam must perhaps be the most decisive of those factors that fostered Indo-Arab relations in a big way. The new relationship is being developed on partnership model. Indian connection is old, multidimensional and with strong historic ties. India enjoys tremendous goodwill in the continent. The strong trade relations with the Arab world, India remained pivotal in the exchange of literature between these two regions. In reciprocation to the flow of cultural commodities, ideas and knowledge traveled to the Arab world from India in the form of books in science and mathematics. From times immemorial, these two civilizations have constantly interacted through exchange of goods, ideas, cultures and people. This contact continues till present day through trade and massive movement of people from Indian to the Arab world and vice versa. The period also witnessed the mutual migration of substantial mercantile communities from both the places. This legacy is now being maintained intact with a huge presence of Indian expatriates in several Arab countries. The cultural linkages in the past, in fact, have brought these two regions more close to each other and provided the base to maintain the relationship of similar sort in the era of globalization.

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