CHAPTER-IV

Arabic Studies in Barak Valley: Contribution of *Ulama*

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In our primary study it is found that, like the other part of the country, a number of *Ulama* in Barak Valley started writings in Arabic languages and contributed a lot to develop Arabic literature in different fields of their interest during the second half of the 20th century. In the primary investigation about the Valley, which comprises three districts viz. Cachar, Karimganj and Hailakandi, we are not aware of any printed book or manuscripts written in Arabic, from this point of view, it is opined that the Valley might have not been adequately developed in the realm of Arabic writings. In spite of this, the *Ulama* who, spread no pains to take pens and papers in this direction whatever standard these may be, are not less important. In this regard; it is therefore, essential to give a glimpse to these *Ulama* of the Valley and to throw lights on their works:-

4.1: ***Moulana Sajidul Haqq :(1909-1984.)***

Moulana Sajidul Haqq is well known to be the first man of the Valley to have written in Arabic language. He was born in the village Isamati near Baraigram in the District of Karimganj. After completing his *Maktab* and *Safila Madrassa* education at *Taqwiyyatul Islam Alia Madrasa* at Nilambazar, he proceeded toward UP for higher education and got admitted at Rampur Oriental College (Rampur Madrasa) after completion of his study there, he got admitted at Matla'ul Uloom for the study of *Hadith* (Tradition). After completion of the course he returned

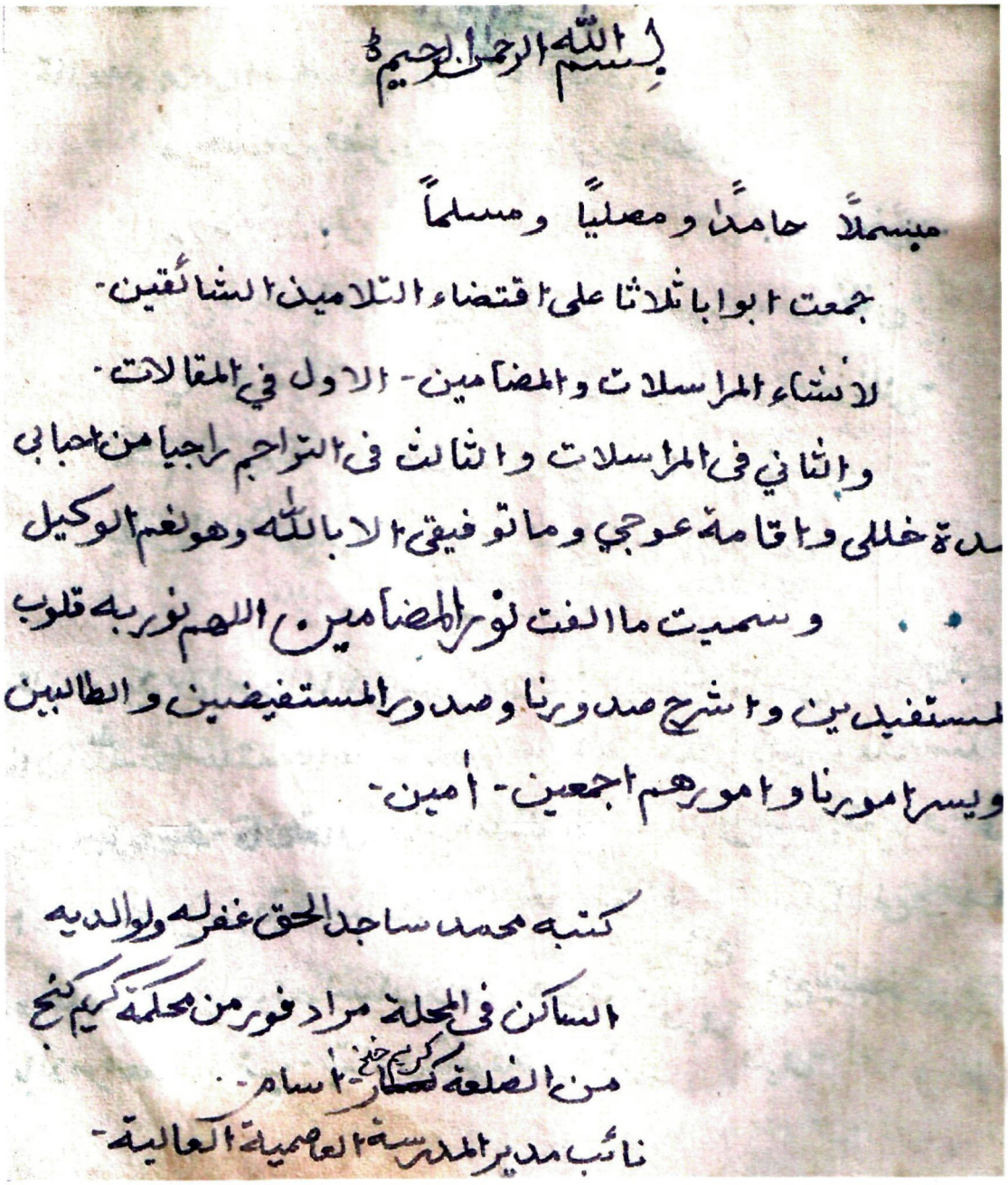
his native place in the year 1928. And after passing some years in his native village, he shifted his residence to Muradpur in 1939, a village situated at 4km. West wards from Kanaibazar. The village is situated on the bank of the river Longai. [1]

On his return from Rampur, he served as a reputed teacher in various *Qaumi Madrasas.* And later Moulana Haqq joined the reputed Asimia Senior Madrasa and served as a teacher till 1971. And later he became the Assitant Superintendend of this Madrasa. He was an excellent teacher, his name and fame was widely spreaded due to his exellency in teaching *'Sarf'* (grammar and Etymology) and *'Adab'* (Literature). He followed and adopted his own style and technique while teaching the students. His students all over Assam and other places remember him with great respect and honour.

It is popularly believed that Moulana Sajidul was the first writer of the Valley; Who wrote in Arabic Language and contributed a lot to develop the Arabic Literature in the Valley. He composed a book namely ***"Noor-ul-Madamin leel Irshad Ut-talibin"*** in the year 1970. The book was not published at all. It is found in a shape of a hand written note book composed by the writer himself. The book includes 68 essays, 6 *quasidas*, 24 letters, 23 biographies; 10 questions and Answers (*Fatwa*) and 3 welcome addresses. The book is very much beneficial to the students and teachers of *madrasas.* I have found and collected the original manuscript of the book. Besides this book; Moulana also wrote few books in Bengali language describing his own biography and seeking prayers from his

disciples after his death. He was died in the year 1984 and buried at the graveyard of his village at Muradpur.

A specimen hand written page of his unpublished work of '*Noor-ul- Madamin*' is attached in *Fig-VI & VII*



بسم الله الرحمن الرحيم

مبسملاً حامداً ومصلياً ومسلماً

جمعت ابوابا ثلاثا على اقتضاء التلاميذ الشائقين

لانشاء المراسلات والمضامين - الاول في المقالات

والثاني في المراسلات والثالث في التراجم راجيا من احبابي

مدة خللي واقامة عوجي وما توفيقي الا بالله وهو نعم الوكيل

وسميت ما الفت نور المضامين اللهم نور به قلوب

المستفيدين واشرح صدورنا وصدور المستفيضين والطالبين

ويسر امورنا وامورهم اجمعين - آمين

كتبه محمد ساجد الحق غفر له ولوالديه

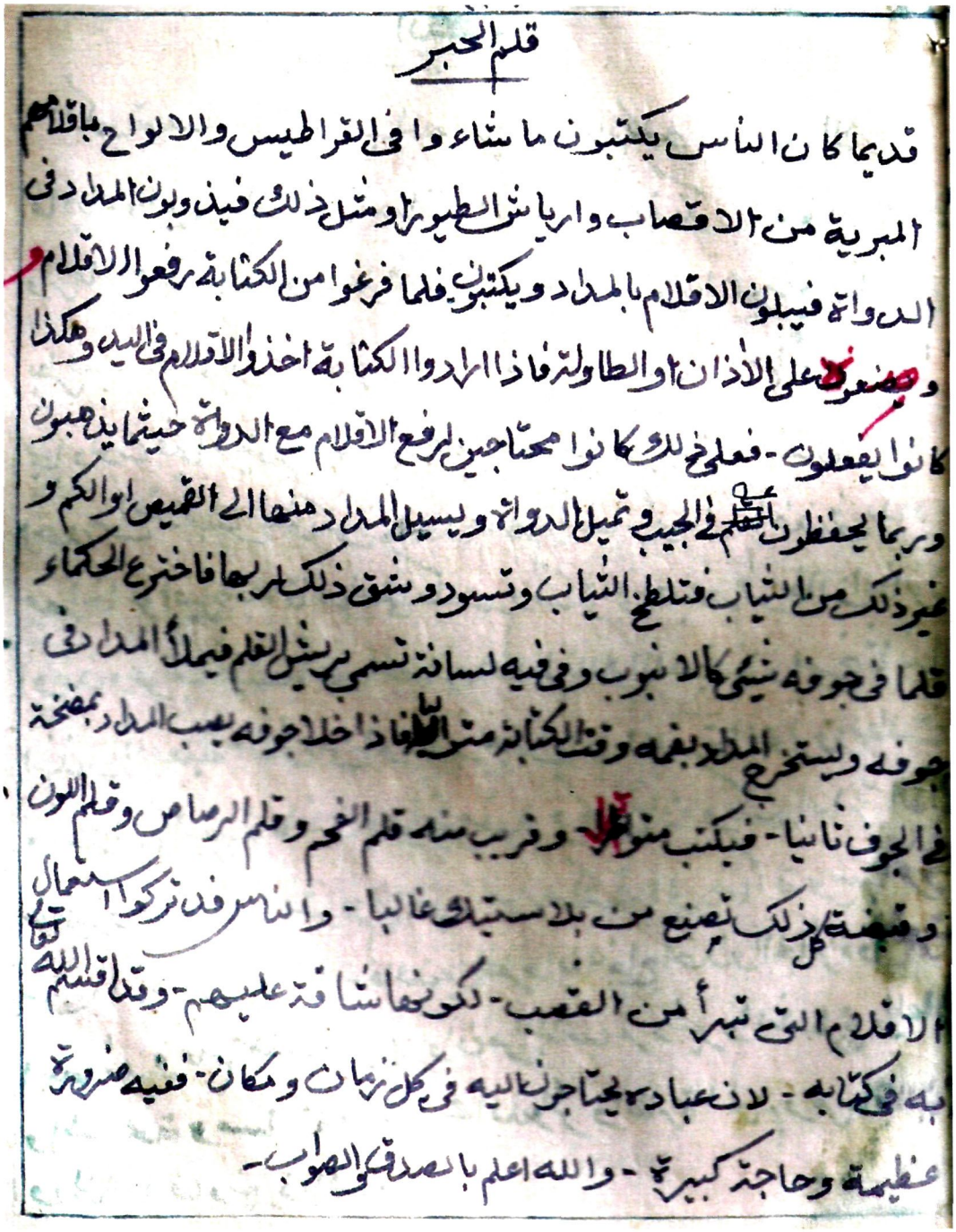
الساكن في المحلة مراد فور من محلمة كريم گنج

من الضلعة كريم گنج - آسام

نائب مدير المدرسة العاصمية العالية

Fig – VI A sketch of the Preface of '*Noor –ul –Madamin*'

Fig - VII



قلم الحبر

قديما كان الناس يكتبون ما شاءوا في القراطيس والالواح باقلامهم
المبرية من الاقصاب وارياش الطيور او مثل ذلك فيذوبون المداد في
الدواة فيبلون الاقلام بالمداد ويكتبون فلما فرغوا من الكتابة رفعوا الاقلام
ويضعونها على الاذان او الطاولة فاذا اردوا الكتابة اخذوا الاقلام في اليد وهكذا
كانوا يفعلون - فعلى ذلك كانوا محتاجين لرفع الاقلام مع الدواة حيثما يذهبون
وربما يحفظون القلم في الجيب وتميل الدواة ويسيل المداد منها الى القميص او الكم و
غير ذلك من الثياب فتتلطخ الثياب وتسود وشق ذلك لهما فاخترع الحكماء
قلما في جوفه شيئ كالانبوب وفي فيه لسانة تسمى برشل القلم فيملأ المداد في
جوفه ويستخرج المداد بفمه وقت الكتابة متى اراد فاذا خلا جوفه يصب المداد بمضخة
في الجوف ثانيا - فيكتب متواترا - وقريب منه قلم الفحم وقلم الرصاص وقلم اللون
وقبضة كل ذلك تصنع من بلا ستيك غالبا - والناس قد تركوا استعمال
الاقلام التي تبرأ من القصب - لكونها شاقة عليهم - وقد اقسم الله تعالى
به في كتابه - لان عباده يحتاجون اليه في كل زمان ومكان - ففيه ضرورة
عظيمة وحاجة كبيرة - والله اعلم بالصدق والصواب -

Fig VII

A page from the original manuscript of '*Noor ul Madamin*'

4.2: Moulana Abdul Haque (1920 – 2006.):

Moulana Abdul Haque was a renowned learned man and a prominent Islamic Scholar who was better, recognized as a "*Haqqani a'lim*"[2] and the *Mufti* of Garhigoan' Guwahati, He was born in 1920 at the village of Satghari, P.O. Kanaibazar of the District Karimganj. His father's name was Janab Jillul Haque who was a very pious and religious man. Moulana had completed his primary and *Maktab* education in his village, after the completion of his primary education he went to *Darul Uloom Deobond;* the most famous *Madrasa* of the Nation, where he completed the course of *'Ifta'*. During 50s, he was elected the General Secretary for Assam provincial Jamiyat-e-Ulama-e-Hind, under the presidentship of *Shaikh* Moulana Ahmed Ali (R) of Banskandi and took over the charges of the president also in 2000 at the latter's death. Form this National platform; he rendered a valuable contribution to the Social life of the Muslims in Assam. He was a great lover of Islamic Knowledge and a renowned Philanthropist and closely associated with the foundation of several Islamic *Madrasas.* Among these the famous and remarkable institution is *Darul Uloom Garigoan*; Guwahati; which was founded by him in 1968, where he had been served as the principal for about 40 years.[3]

It is a remarkable point to note that Moulana Haque Saheb is the first and only scholar of the valley who prepared a *Tafsir* (Commentary) of the Holy Qur'an in Assamese language. The Mufassir (Commentator) has provided every verse in Arabic text which is followed by an

illustrative commentary. The commentator did not mention the name or title of any helping *Tafsir* in this work ; however there is an indirect influence of different commentaries like *Tafsir-e-Jalalian*, and *Tafsir Baidhawi* and the Holy Qur'an published by the authority of the two Holy Mosques of Kingdom of Saudi Arabia. The language applied in the Tafsir is very simple and expressive. In spite of using proverbial and ornamental Assamese language, the translation and commentary is very easy to comprehend and the Index is descriptive and elaborate. It is a significant point that the translation is literal; particularly the commentary does not show allegiance to any group or any particular school of religious thought. Indeed, this work may be considered to be an outstanding contribution of a scholar of the valley not only to the field of Arabic literature but in Assamese literature also. This commentary of the Holy Qur'an in two standard Volumes of 2493 printed pages, which has been published by *Markazul Ma'rif*, Hojai, Nagaon, in 1988.[4]

4:3 Moulana Jalal Uddin Chowdhury :(1923-2000.)

Moulana Jalal Uddin Choudhury was born on 1st January 1923 at village Sunatula, P.O.KaliganjBazar of District Karimganj; Assam. His father Alhaz Moulana Abdus Sattar Choudhur was a religious scholar and prominent deciple of Shah Imdad Ullah *Muhazir-e-Makki* and also was a strong participant of Khilafath Movement. Moulana Jalal was very meritorious student from his early childhood age. He passed M.E. School examination, (1937), in first division from Govt. Madrasa; Sylhet and was placed 4th in M.E. Scholarship Examination for which he was awarded a scholarship of Rs. 7.00 p.m. After completion of Islamic education at Govt. Alia Madasa, Sylhet, he joined the Muslim University

Darul Uloom, *Deoband,* Sharanpur, and acquired the proper knowledge of Islamic Education from there.

Moulana Jalal also passed High Madrasa Examination under Assam Madrasa Board and secured 1st. Division and stood in 2nd place. He also passed his B.A. in 1964 privately as a teacher candidate from Guwahati University.

Moulana was appointed as a classical Teacher in Karimganj Govt. High School in the year 1948. Then he was transferred to Shillong and joined in Shillong Govt. High School in 1948. He was retired from his service in 1980 after 33 years of services. A good number of his students are now in high position holding responsible posts in the state of Assam, Meghalaya, and Nagaland as well as outside the country. As a teacher he was one of the best teachers in Maghalaya state and got honour certificate and cash Rs. 500.00 (Rupees Five hundred), awarded by the Meghalaya Govt.

Moulana Jalal Uddin Chowdhury had contributed a lot towards the Indian Freedom Fight. He had actively participated the "QUIT INDIA" Movement in 1942. A warrant has been issued against him by the British Govt. He was arrested and sent to Jail several times for his involvement in Freedom Movement. He was prisoned both in Karimganj and Sylhet Jail for a period of 5 months 21 days. Moulana Jalal was also selected as the Secretary, Assam provincial *Jamiat Ulama* [5] in 1971; And lastly he was selected as the General Secretary of *North East India Emarat-e-Shariah and Nadwatul Ta'meer*; Badarpur.

Moulana Jalal was a renowned social worker, who established various schools and *madrasas* in the different corners of the state. He was

the founder of BIDYAPIT High School at Bishnu pur, Shillong. He was also a strong collaborator of Moulana Abdul Haque Shaheb during the inauguration and foundation of Darul Uloom Garigaon Madrasa, Garigaon; Guwahati. He was also famous as *'Khadim-e-Khas'*of *Shaikul Islam Hazrat* Moulana Hussain Ahmed *Madani.* The Moulana was also treated as *"Khatib"* (Lecturer) of Garikhana Mosque in Shillong for delivering religious lectures in Urdu in every Friday. A large gathering of Urdu & Hindi Knowing people used to join in this congregation and such way he showed the right path to the common masses demolishing many "*bid'ats*" activities. He also established a Muslim Trust fund in Shillong. Many people used to take loans from this fund without any interest. Many times he was also appointed as welfare officer for the pilgrims from Assam and Manipur.

Moulana Jalal Uddin Chowdhury also attained a reputed position through his dedicative services in different fields. He received a proficiency certificate from Late Fakar Uddin Ali Ahmed; former President of India. And lastly after suffering from various diseases since long, he breathed his last on 12th.August 2000 and was buried at Sunatula the self-made graveyard of his own native village.

Works :- Moulana Jalal Uddin Chowdhury was a prominent Islamic scholar and a prolific writer. He wrote many books in various subject matters.

I) ***'Noor-ul-Adab'*** in Arabic language in two volumes: The book was approved as the Text book by the D.P.I. of Assam for class VII and VIII of all High Schools in the State of Assam.

II) ***'Hindi first book'*** (in Hindi): This book was also written by him and it is very much helpful for the beginners to learn Hindi.

III) ***'Namaz Shiksha'*** (in Assamese):- This book was written by the author when he formed'Samity' in Shillong namely *'Namaj Shikha Samity'* and wrote the book in Assames language. Sir Syed Sadullah was very pleased to see this book and wrote a very good and long remark about this book.Besides this; Moulana Jalal was also well versed in *Persian* and composed a number of *Persian* poems on Islamic spirit and nationalism. However in such way he did an out standing contribution in the realm of Arabic and Islamic studies in the Valley. [6]

4.4: Moulana Abdul Qayyum Khan (1925-2000.)

The outstanding professor of *Hadith* and the prominent and distinguished Islamic Scholar was born in a middle class family on 23rd. March, 1925 at the village Takipur near Nilambazar of the district Karimganj. Right from his early age, he was very much talented as well as very enthusiastic for learning. He took his primary education from his village L.P. school. After the primary education; he took admission in *Kanakpur Faij –e- Aam-Madrasa.* After completing the course of the *madrasa* he went to Deobond according to his father's consent and got admitted at Darul Ulom Debond and studied under his *'Shaikh'* and *'Phir' Shaikhul Haidth* Moulan Hussain Ahmed *Madani* and passed out the examination *'Fadil-e-Deobond'* in 1949 and achieved a distinct position in the examination.[7]

On his return from Deobond with a profound knowledge in Qur'an, *Hadith* & Arabic language and literature; he started his service at Singibil

Madrasa near Dharmanagar as a teacher of Arabic. After completing some years of service he returned to his village and joined as a teacher at Mambari Madrasa at Patherkandi. After some days he again shifted at Phurahuria Senior Madrasa in the year 1961 and became the Superintendent of this Madrasa. After passing three year in this Madrasa he again joined at Dorait Title Madrasa, Badarpur as a *Muhaddith* (Lecturer in Hadiths) in the year 1964 and served eight year in this madrasa with and extra ordinary name and fame. Later he came to Asimganj and strongly shared and extended whole hearted co-operation and collaborated to Moulana Imdarur Rahman in establishing Asimia Title Madrasa at Kanaibazar and started his service as *Muhadith* at this madrasa about 9 years. Then he again shifted at *Hojaia Jalalia Madrasa* in 1981 by the advice of *Shaikul Hadith* Hazrat Moulana Ahmed Ali (RA) and served as a Principal of this Madrasa. After rendering 16 years service in a successful manner, suddenly he became the victim of heart attack and a panic illness lied him two year eight month in his residence as paralyzed manner and as such he breathed his last in 11th. January 2000 and was buried in their local gravyard.

Moulana A. Qayyum Khan was a versatile genious person who memorised Sixteen (16) '*Muqams*' from the book '*Al-Muqamat-Al-Hariri*'. He had an extra ordinary knowledge in *Tafsir* literature specially in '*Tafsir-e-Baidawee*' He taught the said *Tafsir* about sixteen years and wrote a note on *Tafsir Baidawee*. But the note has not been printed and published due to some hidden reasons.

Maulana Qayyum also was a well know writer and he had an extra ordinary knowledge on *'Fiqh'* (science of jurisprudence.) People used to come from different corner to him for getting solutions of various complex problems (mas'ala*)* and situations. Moulana was also a well conversant scholar of Arabic language and wrote many books and articles on several Islamic topics in Arabic language. His important works and writings are discussed below: - [9]

1).'Fee Bayani Kayfitu al Qabr_ Wa Wasee al Mayeet Fihee' The book deals about the various controversial opinion about the digging of a grave and the system of putting the dead bodies in it with appropriate lights of Qur'an and *Hadith.* The book is found an unprinted and unpublished manner. I have collected the original manuscript of the book; two specimen pages of the work is attached in Fig – VIII & IX

Fig – VIII

(٢) توجيه الميت الى القبلة

علي رضه انه قال مات رجل من بني عبد المطلب فقال ع يا علي استقبل به القبلة استقبالا
وفي الكفاية تحت هذا القول .. واستونس له بحديث ابي داؤد والنسائي ان
رجلا قال يا رسول الله ما الكبائر قال هي تسع فذكر منها استحلال البيت الحرام
قبلتكم احياء وامواتا -
وفي قاضيخان ج١ صفحه ٩٢ ويوضع في القبر على جنبه الايمن مستقبل القبلة ..
وفي فتاوى عالمكيري ج١ صفحه ٨٥ ويوضع في القبر على جنبه الايمن مستقبل القبلة كذا في الخلاصه -
وفي الدر المختار (ويوجه اليها) وجوبا وينبغي كونه على شقه الايمن ولا ينبش ليوجه اليها -
وقال العلامة الشامي في شرح هذا القول .. (قوله وجوبا) اخذه من قول الهداية بذلك امر
رسول الله صلى الله عليه وسلم لكن لم يجده المخرجون وفي الفتح انه غريب واستونس له بحديث ابي
داود والنسائي ان رجلا قال يا رسول الله ما الكبائر قال هي تسع فذكر منها استحلال البيت الحرام قبلتكم
احياء وامواتا اه قلت ووجهه ان ظاهره التسوية بين الحياة والموت في وجوب استقباله لكن صرح في
التحفة بانه سنة (قوله ولا ينبش ليوجه اليها) اي لو دفن مستدبرا لها واهالوا التراب لا ينبش
لانه التوجه الى القبلة سنة والنبش حرام بخلاف ما اذا كان بعد اقامة اللبن قبل اهالة التراب
فانه يزال ويوجه الى القبلة من يمينه هليه عن التحفة - ر المحتار ج١ صفحه ٦٣٦

Fig – IX

(٣)

في بيان كيفية القبر -

والشق ان يحفر حفيرة كالنهر ويبنى جانباها باللبن او غيره ويوضع الميت بينهما
ويسقف عليه باللبن او الخشب ولا يمس السقف الميت واستحب بعض
الصحابة ان يرمس في التراب رمسا يروى ذلك عن عبد الله بن عمرو بن
العاص وقال ليس احد جنبي اولى بالتراب من الاخر - كبيري صفحه ٥٥١
وفي مراقي الفلاح ويحفر القبر نصف قامة او الى الصدر وان يزد كان حسنا لانه ابلغ
في الحفظ ويلحد في ارض صلبة من جانب القبلة ولا يشق بحفيرة في وسط القبر يوضع
فيها الميت الا في ارض رخوة فلا باس به فيها (قوله ابلغ في الحفظ) اي حفظ الميت
من السباع وحفظ الرائحة من الظهور - (وقوله ويوضع فيها الميت) بعد ان
يبنى حافتاه باللبن او غيره ثم يوضع الميت بينهما ويسقف عليه باللبن او الخشب
ولا يمس السقف الميت واوصى كثير من الصحابة ان يرمسوا في التراب من غير
لحد ولا شق وقال ليس احد جنبي اولى بالتراب من الاخر ويوقى وجهه التراب
بلبنتين او ثلاث - طحطاوي صفحه ٣٥٤
وفي زاد الاخرة صفحه ١٢٧ وشق آنست كه در وسط قبر مغاكي وحفره مانند نهر بكنند طويل
بمقدار قد ميت وعريض نصف آن نهر الفائق - جامع الرموز - ابراهيم شاهي - پس ميت را
دران بنهند وازني وجز آن مسقف كنند بطوريكه سقف شق مرده را مس نكند - عيني
عالمگيري - منح الغفار غنية المستملي
وفي فتح القدير ج١ صفحه ٤٦٩ وصفة اللحد ان يحفر القبر بتمامه ثم يحفر في جانب القبلة
حفيرة يوضع فيها الميت ويجعل ذلك كالبيت المسقف وصفة الشق ان يحفر حفيرة
في وسط القبر يوضع فيها الميت
وفي فتاوى عالمگيري ج١ صفحه ٤٥ وصفة اللحد ان يحفر القبر بتمامه ثم يحفر في جانب القبلة منه

In addition Maulana also wrote others books in Arabic; but none of his works has been printed and published; all are found in a hand written form. His major works are basically deals with the themes like; '*Prayer (Salat) and Ablution' (Wadu), 'Marriage & Divorce'; 'Duallin and Juallin'and others.*

To conclude; it may be said that the writer had occupied a unique and remarkable position among the *Ulama* of Assam for his outstanding knowledge in the field of both Islamic and Arabic Studies. His name will be kept alive for decades by dint of his yeoman contribution in the field of Arabic and Islamic Studies.

4.5: Maulana Tayyeebur Rahman Barbhuiya: (b.1931 .....)

A rare and prominent personality having national level reputation as an Islamic scholar, thinker and Philosopher; *Allama* Tayyibur Rahman Barbhuyia was born on 25th. June 1931 in a sub-urban village of Hailakandi District headquarters town. His father was Moulovi Abdul Azim Barbhuiya and mother was Mrs. Saiban Bibi Choudhury.

He was started his primary education at 200 no.Rangauti L.P. School. After completing the primary education Moulana got admitted into Hailakandi Senior Madrasa and passed Assam Madrasa Intermediate Examination in 1953 and secured the I division and stood in first position. He also passed Madrasa Final (F.M.) Examination from the same institution and same board in 1955 and secured the same position and rank. Then he studied *'Sihah Sittah'* at the famous *Deoril Title Madrasa,*

Badarpur; and passed the examination for the degree of M.M. in 1st. class securing 1st position in 1957 under the State Madrasa Education Board, Assam.[9]

In adition to his madrasa education he also passed the Matriculation Examination as a private candidate under Gawhati University in 1954 and passed the examination in II division. He also passed his H.S. examination under the same University and passed in 2nd division. In 1963, he also passed B.A. from Gawhati University as a private candidate. And lastly he passed MA in Arabic in 1971 from the same university and secured the 1st class 1st position in the University and for which he has been awarded gold medal from this University.

He also passed the *'Probeshika'*, *'Probudh'* and *'Bisharad'* Examination in 1952, 1953, 1955 respectively under *'Rastra Bhasha Prochar Somithee'* Gawhati.[10]

Services: - Maulana had started his service at Hailakandi Senior Madrasa and initially joined as Hindi teacher of the Madras and continued in this post from 1957 to 1961. He then became the Asstt. Teach of Arabic of this Madrasa and served in this post from 1961 to 1966. Then in 1976 he became the Asstt. Superintendent of this Madrasa and lastly in 1976, he became the fulfledged Superintendent of this Madras and superannuated from the service on 30th of June 1996.

Moulana Tayyeeb has a deep and profound knowledge in Arabic literature, *Hadith* and *Tafsir* literatue and in Science of Jurisprudence

(*Fiqh*). Besides his primary service at Hailakandi Senior Madrasa, he also rendered valuable services in other institutions. Mention may be made that he has served as a part time lecturer in Arabic in S.S. College Hailakandi. He also served as a part time *Muhaddith* at *Al-Jamiatul Islamia* Badarpur.

In addition to his above services, the Moulana presently hold the honourable post of *Ameer-e-Shariat* and *Ameer-e-Nadwa* of North-East India *Emarat-e-Shariah and Nadwatut Tam'eer*. He is also an important Executive Member of "All India Muslim personal Law Board" from 1991 and also is an Associate Member of the "All India *Fiqh* Academy". He is also an important patron of "State *Milli* Council" and serving restlessly for the upliftment and betterment of the distressed humanity.

His works: - Moulana Tayyeebur Rahman is a renowned scholar and a prolific writer. He is well known for his extra ordinary literary talent and spirit. He is also a well conversant scholar of Arabic language. He wrote 13 books on several issues and topics. Among his 13 books, three are in Arabic. His important Arabic works are discussed below:

1).***Tarikhul Uloom-ul- Arabiyyah***:-The book is written in pure Arabic and was prepared as a complementary text book for the history of Arabic literature for the final class students of Senior *Madrasas*. The book basically deals with the origin and development of Arabic language and literature with a special mention of different sections of the pagan Arabs and the gradual development of Arabic prose and poetry up to the Umayyad period. The book is well accepted by the teachers and students

of the Senior *Madrasas* of Assam. It was published and severally re-printed to meet the need of students and teachers of *Madrasas.*

ii) ***'Al-Tahqiqatul Mufidah'***:- It is the second Arabic work by the author. It includes six important and sensitive theological problems and their solutions on the basis of the holy Qur'an and *Sunnah* (tradition). The problems of the book mainly were the subject matters of famous *"Munazarh-e-Jalapur"* where he had participated as an orator from the progressive *Hanafite Deobandi* point of view. The book highlights the essence of the *Munazara* in a simple and lucid Arabic language. His work is very much readable now a day also.

iii.) ***Nukhbatul Adab*** (part -I & Part -II):- It is also an important and remarkable works of the author. These books have been adopted as an Arabic text book (*Adab*) for the syllabus of Sr. 1st and Sr. 2nd year classes of Senior *Madrasas* of Assam. The first volume includes 18 stories of different themes and 20 poems of own creation. The second volume of the book also designed depicting the various events and interesting stories of different themes and tastes. The Book has attained a remarkable position in Arabic Literature.

In addition to above, Moulana had also written some other books in Bengali and other languages. Some important works in Bengali are:-
a) 'Ahkam-e-Hajj' b) 'Namazer Kunj'i c) 'Hajj-wa-Ziarat' d) 'Qurbani-O-Akikah' e) 'Nizam-e-Jam't' and others.

To conclude, it may be said that his unique and incomparable contribution to the field of Arabic and Islamic Studies in the Valley, which could not be suppressed and surpassed during the last 50 years.

4.6: Moulana Hifzur Rahman (1934-1993.)

He was born in 29th December 1934 at the village Niz Bormarpur Part - I of Lala of Hailakandi District.

He got his primary education from his local L.P. and M.E. School. After completing the primary education he got admitted at *Qusimul Uloom Kharizia Madrasa* Lala; and completed the *madrasa* courses attaining a remarkable position among the students in this Madrasa. After completing the course here, Moulana had gone to Deobond for higher study in 1962; and studied here about three years. Moulana Rahman was very much talented and brilliant student, his brillency fascinated the world famous teacher & writer of Deobond ;Moulana Azaz Ali; and as such he created a close affinity with Moulana Azaz Ali and studied the important Arabic Literature namely *'Maqamat-al-Hariri'* specially under the guidance of the said reverend teacher.

After his return from Deobond, he was appointed as an Arabic teacher at Hailakandi Senior Madrasa in the year 1966 and rendered his valuable service in the same Madrasa till his last. He was died in 1993.

Moulana Hifzur was a devoted and renowned teacher of Arabic literature. He taught specially the literatrary works of '*Mukamat-al-Hairi'* and '*Badiuzzamana al-Hamdani'*. He was popularly known as ***'Lalar***

Huzur'. He was a successful writer and wrote several books relating to Arabic literature. His important works are discussed as below:

I).Tanweerul Ma'ni Lee –Sharhe Badi-ul-Zzaman al –Hamdani:

This is an important work done by the author. It is a note book on the Arabic text book for classes of Sr. 4th Yr. of Senior *Madrasas*. The book contains the translations, explanation and the vocabulary of difficult words. It was published in the year 1986. It is a precious note book for the students of Arabic literature in the valley as well as of Assam as a whole.

II) ***Tuhfat-al-Tullab***: - It is also an Arabic work which contains essays, letters, bio-graphies of important Arabic writers & persons and others. The book was published in 1986. It is written in an easy and lucid Arabic language. The students easily understand the meaning and contents of the book. So the book is very much desirable to the students due to its easy and simple language. Besides these books, the writer also wrote another work on '*Muqamat-al-Hariri*' which has not been completed and remained unpublished till the date. [11]

In addition to this valuable works, he also wrote a book in Bengali namely '***Fadilat-e-Durud Sharif***' in the year 1984. In such way he left a great contribution in the field of Arabic and Islamic Studies, none can deny it easily.

4. 7: Moulana Elias Ahmed *Quasimi* (b. 1938.....):

He was born in 1938 at the village Nayapathan of Bhangabazar of Karimganj District.. His fathers name was Alhaz Mojan Ali. He has started his primary education at 76no. Kankalash Model L.P. School and also studied primary Urdu and Arabic privately from the distinguished *Ulama* of the locality. After completion of primary education he got admitted at Bhanga Markajul Uloom Madrasa at Bangha in the year 1948 and continued his study upto 1953 and passed the examination *'Sharhe-jami'*, which is equivalent to Sr. 3rd yr. of present Madrasa course. Then he went to Deobon and got admitted in the famous Madrasa Darul Uloom Deobond in the year 1954 and passed the Title Examination in 1st Class. Mention may be made that he has secured 53 marks out of 50 marks in Bhukari Paper - I.[12]

After his return from Deobond, in 1958 he started his service as a renowned teacher in the local *madrasas*. From 1960-62 he served as a teacher at Rahmat Nagar Madrasa, Noagaon and then from 1962 – 1986 he served as *Muhaddith* at Katariahara Title Madrasa at Goalpara district and has superannuated from his service in 1986.

Moulana Elias is selfless Social worker. Who is very closely associated with various social activities, he is a founder of good number of educational institutions in his locality. He also has played a prominent part in publishing various magazine and periodicals. Mention may be made here that he was the chief editor of a monthly magazine ***'Al-Islah'*** from 1968-1971. He was also the chief Editor of ***'Milaner Dhakh'*** a

weekly Magazine published from Karimgaj. At present he is working as a president of '*Barak Valley Shaikh Association*'.

Works: He wrote many books in Arabic, *Urdu,* Assamese and Bengali languages. His important Arabic works are discussed below:

1.) ***'Al- Hadiat-ul-Razia'*** was written in pure Arabic language, it contains three parts; *Part-I* of the book contains the Arabic alphabets and its writing techniques for the beginners students. *Part – II* of the book deals with Arabic essays of different contents and themes in a unique and extra ordinary style of his own; Part – *III* of the book deals with biographies of prominent poets and writers of *Islamic, Umayyed and Abbasia* period. The book is very important for the students of both Senior and *Qaumi Madrasas.*

II) '***Badrul-Adafah Fee-Sharh-al-Maqamat'***: This work specially deals with the translation, explanation and various connotations and vocabulary of basic and difficult words of the work 'Al-*Maqamat-al-Hariri*'. This is an approved text book of Arabic literature for the classes of Sr. 6th & 7th year of Senior *Madrasas* of Assam.

III) '***Kashful Ghamis'***: This is also an explanatory book on odes of *Ibn-al-Faris* where the writer narrated and explained the verses of *qasidas (odes) in* Urdu language with necessary elaborations. This book was published and well accepted by the student's and teachers of *madrasas* of the Valley.

In addition to these valuable works in the field of Arabic Studies, he has also written near about 15 nos. of small books depicting the various aspects and themes of Islamic ideologies & philosophies. Among his some important books are :-***a) 'Bismillah' b) 'Bushra' c) 'Hazrat Muhammad :A Nobi Charito' d) 'Kamal Premik' e) 'Isra O Miraz' f) 'Makthabik', Part – I, II, III, & IV g) 'Jater Bodai' h) Nugma-e-Mar'fat and i) 'Dini Buniadi Ta'lim*** in Assamese language .

In Such way his devotional contributions gave an extra vigour and vitality in the realm of Arabic and Islamic studies in Barak Valley. His contribution can not be ignored by any one at any circumstances.

4.8: Mohammad Yahya Tamizi (1940-2000.)

Mohammad Yahya Tamizi was a famous educationist in Arabic and Islamic line. He was born in the Village Shibnarayanpur of Cachar District on 30-04-1940. After completion of *Maktab* education, he started his education in Islamic line at the famous Calcutta Alia Madrasa, according to the wishes of his father Moulana Nurul Haque. Here he completed the course of *'Fazil-e-Hadith'* and *'Mumtazul Muhaddisin'* in 1955 and 1957 respectively. It is noted here that Mr. Tamizi,without attending the Secondary classes passed the Matriculation Examination from Aligarh Muslim University (AMU) in 1958 and also passed I.A. and BA, with Arabic honours, as a regular students of Aligarh Muslim University(AMU) itself, in 1960 and 1963 respectively. [13]

In the same year, he joined the post of lecturer in Calcutta Madrasa College and privately appeared in MA Examination in Arabic from

Aligarh Muslim University (AMU) and came out successfully in 1965. After passage of few years he was appointed as lecturer in the Department of Islamic Studies at Cotton College, Guwahati in 1969. Where he taught Arabic Language and literature for about 30 years and superannuated in 1998.

He carried out a research work under the supervision of Dr. Maheswar Neog, an eminent scholar and Retired Professor of Guwahati University and was awarded with the degree of Ph. D. for his thesis on the '***Sufi Movements in Eastern Indian***' in 1981. It is interesting to note that Prof. Tamizi was the first and only research guide in Arabic of Gauhati University during the last decade of the 20th century. A lot of scholars had carried out research work under his supervision and two of whom were awarded the Ph. D during his life time;. He breathed his last at the age of 60 years just before completion of the research of many other scholars.

His Works: - The first and only literature of Prof. Tamizi on the '***Sufi Movements in Eastern India***' was published in 1992. Besides this he was associated with the compilation of Text Books for different standards of Secondary level; such as a) '***Durusul Arabia***' a collection of Arabic proses and poetries.

a) ***Duras Al- Arabiya***: A text book for class viii of all High schools of the state was prepared by him in association with Mohammad Ataur Rahman in 1992. This book contains 26 lessons. The first six lesson deals with Arabic Alphabet along with the vocabularies of various nouns and verbs.

Lesson 7 to 12 deal with single and combine Arabic sentences of different categories. Lesson 13 to 15 are the stories of different themes, from lesson 16 to 18 are the poems collected from different books, from lesson 19 to 22 where lessons have been included from the Holy Qur'an where as the lesson 23 is based on five pieces of *Hadith*. The lesson 24 is a conversation on a current and local theme. To conclude, it is a good book containing verity of themes.

b) ***'Mazmuat Min –al- Nasr- wa- al- Nazm'***; Having requested by the Secretary Assam Higher secondary Education Council [16] ***'Arabic prose and Poetry: an Anthology'*** the text book for higher secondary classes, was compiled and annotated by Dr. Tamizi in association with Dr. Fayyazul Haqq, Md. Ataur Rahman and Bakshi Hazrat Ali Ahmed in 1998.[17] In the prose section of the book, they included the *Surah 'Luqman'* and *Surah 'Saff'* from the Holy Qur'an and some pieces of *Hadiths* from *Mishkat al Masabih*, two stories from '*Kalila Wa-Dimma*,' three from *Kitab-al-Nawadir,* two writings from *Al Qiratul Rashidia* of Syed Abul Hasan Ali al-Nadvi. In the poetry section, poems of Qais *bin Al-Khaetim*, *Umayya Ibn Abis-Salth*, *Hassan Ibn Thabit*, *Abdul Atahiya*, *Safi Uddin al-Hilli* and others have been included. The books have been made very useful and helpful for the students by editing annotations on every lesson and short biographical notes on the respective writers and poets at the end of the book.

4.9: *Moulana Abul Hussain Saberi (b. 1944.....)*:

The renowned educationist and the prolific and prominent writer of the Valley was born in 1944 in the village Jamalpur of Dohli Police

station. His father was Juaiud Ali Mazumdar and mother was Fulsima Bibi. He lost his mother at the age of three. Child Abul Hussain started his primary education in 44 no. Kanchanpur L.P School. After completing primary education, he got admitted into Hailakandi Senior Madrasa and studied here from 1955-1959 and passed HSLC from Laxmirbond High Madrasa. He passed his BA Final Examination in 1970 with English honours from Cotton College Guwahati. Then he took admission in Guwahati University and passed M.A. Final Examination in 1976. He also did MA in Arabic as a private candidate. He passed MM Final Examination from Hailakandi Title Madrasa in 1967.

Abul Hussain Saberi started his service in 1966 as a teacher cum clerk at Hailakandi Senior Madrasa. After that he served as the principal of Hailakandi Title Madrasa (1972-73). And in 1973 he was appointed as lecturer in the Department of English at Lala Rural College; Hailakandi.[d]

His Works: - Abul Hussain Saberi is a noted writer of the Valley, who has written in different social and Islamic fields. One of his *Urdu* poems has been included in the *Urdu* Text Book of H.S. 2nd Yr. syllabus. He also wrote many essays, articles, in the various local, national, and international Papers and Magazines. He wrote an English epic namely ***"After so many death"***. He also played a prominent role as an editor of various Parers and Magazines like ***'Al-Helal'*** & ***'Mashik Amanat'*** paper.

In addition to the above, Moulana Saberi wrote many books on various Islamic contents. He also wrote a book in English on the theme of Islamic philosophy namely ***"A brief outline of Islamic Philosophy"*** on

the eve of 1000th. birth anniversary of **Ibn Sina** (Avicenna). His second book on Islamic theme is ***'Islam-e-Paribari Jiban: Adarshee O Bastobee'*** and ***'Eid-Mubark".*** All his works show the unique creativity and scholary of the author. He is treated as the '*nightingale*' of the Valley for his creative writings in various languages. His literary works will remain as a rich treasure of the Valley. [18]

4.10: Moulana Abdul Jalil (1945-2001.):-

Moulana Abdul Jalil was a devoted *Muhaddith* and a reputed compiler and writer of several books related to Arabic Literature. He rendered a valuable contribution in the field of Islamic studies also. He was born in 1945 at the village Singaria; P.O. - Mullaganj Bazar of District Karimganj. His father's name was *Alhaz* Md. Tabarak Ali; who was a renowned person of his locality.

Moulana started his primary education at 102no. *Singari Maktab* and studied up to 1954; after that he got admitted at Idgah M.E.Madrasa. After passing M.E Madrasa he was admitted at Asimia Senior Madrasa and passed Intermidiate examination in 1963 in 2nd Division. Then he passed Assam Madrasa Final (F.M) Examination in 1965 from the same *madrasa* and passed in 1st Division. He also passed the Title Examination under State Madrasa Education Board Assam in 1967 in 3rd. Division.

After completion his study, Moulana started his service career and very primarily he was appointed as office secretary in the office of the west Bengal Religions Education Board, Calcutta in the year 1965. After 3 years of his service he returned in Assam and joined as a teacher in

Burunga Sr. Madrasa; Noagaon; in 1968 and then he was appointed the Superintendent of this Madrasa in 1971. After few years; he has found the opportunity to serve as *Muhaddith* in Deorail Title Madrasa,Badarpur ;and acquired shortly a wide reputation as a renowned *Muhaddith* of the Valley and also served accordingly up to his death on 19/01/2001 at the age of 58.

Moulana A. Jalil was a renowned *Alim* and a benevolent champion in reforming primary *Maktab* education system prevailed in the Muslim society of Barak Valley. He was also appointed as a chief *Qazi-e-shariat* of Karimganj District-*Emarat-e-Shariah and Nadwatut Tam'eer* and he served in this post till his last. In addition Moulana also served as a commentator of variou Islamic and religious questions of the common masses through a regular writings in the monthly magazine published by North-*East India Emarat-e-Shariah and Nadwatut Tam'eer, Badarpur.*[19]

Moulana Jalil was also a well known figure in Islamic and Arabic literature for his extra ordinary literary talent and spirit. He was also a well conversant scholar of Arabic Language and Literature. He wrote many books in Arabic, Urdu and Bengali language. Among his works; the famous books are:-

a.) ***'Al-Tibian':-*** The book was published by *Maktab-e-Mustafia,* Deobond in 1974. It is an important translation work of the poems composed by Hassan bin Thabit RA. While translating the poems the writer adopted his own technique and style of expression for which the book has achieved immense reputation in the field of Arabic Literature.

In this book he also explicitly elaborated all the difficult words and its meanings.

(b) *Moulana* also started writing a note on Arabic grammar namely ***'Kafia'*** in question answer type which was an incomplete work and not yet been published.

In addition to his valuable works, *Moulana* also wrote some other books in Primary Islamic education or basic knowledge of Islam for *Maktab* level childrens and named the book as (i) ***Primary Dini Shiksha Vol.I & (ii) Primary Dini Shiksha Vol.II***. In these two volumes the writer explained and defined all the basic aspects of Islamic Knowledge which is essential to learn by every Muslim child from his very boyhood to acquire the basic knowledge of Islam.

His two books of above mentioned; have been selected as a text books for the *Maktabs* run by North East-India-*Emarat-e-Shariah* and *Nadwatut Tammer,* Badarpur.[19]

To conclude, it may be said that the *Moulana* had left for the Valley an undying legacy of wonderful Arabic and Islamic works.

4.11: Moulana Shawkat Ali Laskar (b.1945....)

He was born in Dudpur, a village in Hailakandi District on 25th October 1945. His father's name was Monir Ali Laskar. He completed his primary education at his village primary school namely 40 no. Uttar Barbond L.P. school after completing the primary education, he got

admitted at Hailakandi Senior Madrasa and passed the Intermadiate examanition in 1964 and stood in 1st class 2nd position. He also passed F.M. (Madrasa Final) Exam. From the same *Madrasa* and stood 1st class first position. After that he got admitted in Deorail Senior Madrasa and passed the Title Final Examination in the year 1969.He also completed his graduation from S.S. College Hailakandi. [20]

After completing his study *Moulana* has started his service as an Office Assistant at Hailakandi Senior Madrasa in 1970. After working few years, he again joined as an assistant teacher of Arabic in the same Madrasa in the year 1973. And 1999 he become the in-charge Superintendent of this *Madrasa* and later on he became the Superintendent of this *Madrasa* in 2008 and superannuated from this service on Octber 2009.

Moulana Shawakat Ali lasker is a renowned Islamic scholar with widespread name and fame and side by side he is a prolific writer of the Valley. He wrote many books in Arabic and other languages highlighting various important aspects & problems which prevail in the present society. His Arabic works are (1.) ***'Ahwalul Muffakirin wa- al-Musannifin Maa Qurratul Oy'un Fee Tadhkiratul Funun'***- This work is purely in Arabic and it has two separate parts. The first part deals with biographies of the prominent writers and thinkers of Islamic world. And the second part of the book deals with important essays and letters on different topics. The book is designed for the students of senior *madrasas;* especially for the classes Sr.1st Yr. to Sr.7th year classes. The

book was first published in the year 2001. This is a precious book for the Arabic learner, not only for the valley but also of Assam as a whole.

(II) ***'Al-Khasais-al-kubra'***: It is also an important Arabic work done the same author where he depicts the characters of the prophet Muhammad (MABPH) in a unique and attractive style which attracts the reader's interest about the book to a large extent.

(III) ***'Usmat -ul- Anbia- Wa-Hurmatus Sahaba'***: This book also an Arabic work by the writer, where he depicts specially the innocent characters of the Apostles (of Allah) and the prestige's of the companions of the prophet (S.A) in simple and beautiful manner. The dictions used in this book are very simple and lucid, which can be easily digested by any reader. The book was published and printed several times.

In addition of the above works; *Moulana* also wrote 14 books in Bengali language in different Islamic themes specially depicting current problems and burning issues of Islam. His works contributing immensely till today to reform and rectify the false notions and practices prevailed in the existing religion of Islam. Mention may be made about his some important books are: 1.) ***Islam and Communism' 2.) 'Ahkame-e- Milad' 3. 'Emarat -e- Shariah' (4) 'Allar Didar' (5)'Ahkam-e-Zanaiz'. (6) Ahkam-e-Eid*** etc. Except his 4 books; all other books have been printed and published.

To concluded, it may be said that the writer has succeeded a grand success through his contribution both in field of Islamic and Arabic Literature, basing on his extra ordinary contribution in the field of Arabic

Literature in this Valley he was awarded the 'National Award' to Teacher. Never the less his published and unpublished works are valuable assets to Arabic and Islamic studies of the Valley. It is believed that his name will be kept alive in this region forever for his yeoman contribution in the realm of Arabic and Islamic studies.

4.12: Professor A.M.Bhuiya :(b.1951.....)

Prof. A.M. Bhuiya is a renowned and famous educationist of the valley was born in 1951 at the village of Karikandi of Katigorah in the district of Cachar. His father's name was Abdur Rahman Bhuiya and mother's name was Gulabjan Begom. He took his primary education in his village L.P.School. After completing his primary education he got admitted into Deorail M.E. Madrasa and after that he passed *AHLC* Examination 1965 under Assam Madrasa Board and passed his Pre-University Examination in 1968 from Gawuhati University. After completion of Pre-University Course he got admitted into Gawhati University and passed the B.A. Final Examination in the year 1972. After that he did his MA in Arabic from the same University in 1975 and passed in first class. Prof. Bhuiya also passed *Madrasa Intermediate* examination under *State Madrasa Education Board*; *Assam;* and stood in 1st Division. He also passed the *Madrasa Final* (F.M.) Examination under the same Board in 1965; and passed in 1st Division.

Prof. Bhuiya has carried out his research work under the supervision of Dr. Usha Ranjan Bhattacharjee of Begnali Department of Guwahati University and was awarded with the degree of Ph.D for his

thesis on ***"Jalalavadi Nagri" A unique script & literature of Sylheti Bangla.***

Prof. A.M. Bhuyia has started his career as a founder teacher of Badarpur Girls' M.E. Madrasa, Badarpur, National M.E. School Latimara, and Janata High School, Latimara. After performing few years' services in these institutions he was appointed as lecturer in Arabic in Cachar College in 1976. It is worth mentioning here, that he is the founder teacher of Arabic studies in Barak Valley; and in 1997, when Assam University opened the Department of Arabic in the University Dr. Bhuiya has joined in the department immediately as a Reader and later he became the Professor of the Department and presently he occupies the post of *Dean of S.K.C. School of English & Foreign Language Studies;* Assam University; Silchar.[21]

His Work: (I) the first and foremost literary publication of Prof. Bhuiya for which has received world wide reputation is ***"Jalalabadi Nagri; A unique script of Sylheti Bangla***." The book was published by National Publishers in the year 2000. And the work is internationally reputed and well accepted by every sect of readers.[22]

(II) Another work is **'AN INRODUCTION TO ARABIC RHETORIC AND PROSODY':** The book is an important masterpiece on Arabic Rhetoric and Prosody. The book contains an introduction describing the brief history of the subject and also contains two broad chapters in Rhetoric and Prosody. In the first Chapter, the author has described various kinds of rhetorical terms and figure of speech with helpful chart and examples. And the second chapter, he traced about the

origin and development of Arabic prosody; after pointing out some important definitions he articulated all the meters vested in Arabic language explaining its scan, feet and scansions with appropriate examples. The book as printed by *Islamic Wonders Bureau* (IWB) and published by the author in 2006. The ISBN of the book is 81-877-63-42-6[23]. Besides these two important published works he has written a good numbers of Research papers and articles in Arabic and English language. Many of them were accepted in various seminars both national and international level. Among his research papers some important Papers are as:-

a.) *'Arabic studies in North-East Problems and prospects'* – the paper is accepted for seminar to be held in J.N.U. New Delhi.

b) *'Aims and objectives of teaching Arabic at M.A. Level'*– National Seminar, Assam University; Silchar – 1998.

C) *Syleheti Nagri in Barak Valley after Independence and its decline.*

d)***'Al-Suaran- us- Siasi Fi Arsril Abbasi'***:- (Political poetry during Abbasi Period); December – 1992.

e)*"Curricula Development in post graduate and under graduate studies ' Problems and prospects"* – National seminar.Assam University, March – 1998.

In addition, Prof. Bhuiya is also a selfless and rest less scholar and social worker, who is closely associated with the foundation of good numbers of educational institutions in the Valley. He is the founder of 4 nos. M.E. Schools, 2 nos. of High Schools, one Junior College and one Degree College in Cachar Distrcit. It is interesting to note that all the institutions, established by him or by his patronage or guidance are

basically or primarily dealing with Arabic as an important subject of studies with others subjects.

Dr. Bhuiya also has left great contribution in the field of research work in Arabic in Assam University; Silchar. He is treated as the pioneer of research work in Arabic in this Valley. He has a good and unique experience in the field of research work. A good number of scholars of both Barak and Brhamaputara Valley have done their Research works under his guidance and supervision. I am also caring my present work under his guidance and supervision. He is very amicable towards every fellows and a popular scholar and educationist with widely reputed name and fame. His contribution in the field of Arabic literature will remain alive for decades.

4.13: Moulana Qumar Uddin (b.1952.....)

Moulovi Qumar Uddin was born on 12 Octber in 1952 at village Bataiya, P.O.-Mullaganj bazar; of District Karimganj. His father's name was *Alhaz* A. Monnar, who was a wise and intellectual person of his locality. Moulana Qumar has started his primary education at 467no. Bataiya L.P.School. Then he got admitted at Idhah A.I. Senior Madrasa of Mullaganj Bazar; Dist- Karimganj and passed Intermediate examination in the year 1968 and then passed F.M Examination from the same Madrasa in the year 1970 and stood in 2nd Division. He then went to Badarpur, and got admitted at Deorail Title Madrasa and passed his M.M Examination from this Madrasa in the year 1972 and stood in 2nd class.[24]

Moulovi Qumar has started his service as an Assistant Teacher in Arabic at Al-Jamiatul Arabitul Islamia; Badarpur. After some years of services he returned to his native place and appointed as Arabic teacher for MM post at Idgah A.I .Senior Madrasa and continuing his service here in this Madrasa till the date.

Moulovi Qumar is a selfless social worker, who is closely associated with the foundation of good number of educational institutions specially he is the founder of a girls' Madrasa namely '***Madrasatul Banat***' which is situated at Bataiya, near NH-44.

In addition, *Moulana* is well known for literary talent and spirit. He has a sound knowledge in Islamic knowledge specially in '*Fiqh*' (science jurisprudence). He is a well conversant scholar of Arabic language and wrote many books on several topics in Arabic Urdu and Bengali languages. The famous works of the author are:-

(I) '***Sharhe-Diwan-e-Muntakhab***':- This is an important work of *Moulana* Qumar. The book is written in a note form for the text book for 3rd & 4th yr. classes of senior *madrasas* under State Madrasa Education Board, Assam. The note was published and printed several times. Besides, this work he also wrote a note on the grammar of Qur'an in Bengali language as:

(II) '***Tajveed Shohaika***':- This is an important work for the primary *Maktab* students to know the grammar and science of the utterance of the holy Qur'an. It was first published in 1978 and the book is well accepted by all the teachers and students of *Sobahi Maktabs.*

4.14: Moulana Badrul Haque (b.1954.....):

Moulana Badrul Haque is a prominent Islamic scholar and a renowned teacher of Asimia senior Madrasa. He rendered a valuable contribution to Arabic studies and equally in the field Islamic studies. He was born in 5th December, 1954 at the village Nalugra near Asimganj Gate of Karimganj District. His father name was Late Quari Musharraf Ali a prominent religious and pious man of the locality. [25]

Moulana Badrul was very much talented boy from his boyhood. After completion of his *Maktab* and primary education from his village, he got admitted at Asimia Senior Madrasa, a reputed to Islamic learning center of the village and passed the *Intermediate E*xamination in 1970 in first Division. He also appeared in Madrasa Final Examination in 1972 from the same Madrasa and passed the examination in first division under State Madrasa Education Board; Assam. Moulana also passed MM (*Mumthajul Muhaddithin*) Final Examination in 1974 and passed in 2nd Class from the reputed Deorail Title Madrasa; Badarpur.

According to statement of Moulana Haque it is found that after completion of his study he started his profession as a teacher and at first joined as a teacher of Arabic at *Kotamoni Hussainia Madrasa* in the year 1975 and served here two years. After that he returned from this Madrasa and joined at Cheragic Qaumia Alia Madrasa in the 1978. After completing one year of service in this madrasa; *Moulana* again joined at Tukerbazar Senior Madrasa as an Assistant Teacher in Arabic in the year 1980. After completion of one year of service he again joined at Asimia

Senior Madrasa on 10th Octber. 1982 and has been serving in this Madrasa till the date.

Moulana Badrul is also a selfless social worker who is closely associated with various social activities. He is at present performing the duty as a regional ***'Quazi'*** of *Asimganj Anchalik Emarate Shariah and Nadwauat- Tam'eer. Moulana* Haque also awarded the 'Nationl Award' on 7th sept.2000 by the Honourable President of India Smt. Prativa.D.S.Patil for his outstanding contribution in the field of Arabic Language and Literature.

He has also acquired a reputed name and fame for his uniqe literary talent and spirit; side by side he is a well conversant scholar of Arabic language and produced two books in Arabic namely (a) ***'Tibyanul Gamis Fee Ssharhe- Ibn-al- Faris'***:-This is an important work of the author. The book is a translatory work with necessary annotations and explanations of the poems of ***Allama Ibn-al- Farid*** in an easy language. The said book is an approved Arabic text book by Assam Madrasa board, for the class of Sr.4th. Year or the Intermediate classes of Senior *Madrasas.* This translated book helps the students of *Madrasas* to a great extent. It was published in 2006.

(b) 'Jeenatul Adab Fee Sharhe Nukhbatul Adab':-It is also another important translatory work of the text book of sr.1st and 2nd. Year classes written by the prominent scholar Allama Tayeebur Rahman Barbhuiya, which is an approved text book of Senior *Madrasas* under Assam Madrasa Education Board. The book was printed and published in the

year 2007.The book became very popular among the students and teachers within a short period.

In addition to these valuable works; it is informed that the Moulana had started writing another important book in Bengali language about the hidden knowledge (*Ilme Bathin*) and the work is named as '***Shifa-ul- Qulub***' which will be published soon.

To conclude it may be said that the writer has succeeded a grand success and has been able to occupy a unique position among the outstanding translator of the Valley through his productive, prosperous and wealthy attachments to Arabic literature.

4.15: Moulana Abdul Jabbar Latifi: (b. 1956.....)

Moulana Abdul Jabbar *Latifi* is a renowned *Muhadith* of Hailakandi Title Maddasa. He was born in 1956 in North Karimganj and presently staying at the village Bilpar Dhumkar of Hailakandi District. He is too much talented boy from his very childhood, and as such he achieved scholarships in both L.P. & ME level examination. He passed the Assam Madrasa Intermediate examination in 1971 securing the First position in the examination. He also passed Madrasa Final (F.M.) examination from Deorail Senior Madrasa securing second division and letter marks in four subjets. He also passed MM degree examination from the same institution securing 1st class 1st position in 1978 under the state Madrasa Education Board, Assam.

Moulana A. Jabbar *Latifi* started his service as the Librarian of Hailakandi Title Madrasa in 1977 and then he was appointed as *Muhadith* of the Madrasa in 1979 and at present he is rendering his valuable service as a Principal of this Madrasa.

Moulana Abdul Jabbar *Latifi* is a prominent writer as well as Islamic thinker. He has succeded a grand success in assimilating his thoughts and views through his works of various themes and tastes. As a result the writer has been able to occupy a unique position among the outstanding authors of the valley who attached a productive, prosperous and wealthy attachment to Arabic and Islamic Literature of the Valley. Mention may be made his most valuable works as follows:-

(I) ***'Tahfatul Abidin'*** (unpublished): It is an important Arabic work by the writer, where he depicts the important ritual works of the Prophet (SA).

ii) ***'Khutbat-al-Jaruria min Ahdith-al-Nabawiyah'***:- This is also an important work of the writer collects the essential traditions (*Ahadith*) of our prophet (SA.) in an arranged way. The book will be published soon.

In addition to this valuable works, it is informed that the *Moulana* has written several books in Bengali language on the various topic and themes of Islam. Some important Bengali works of the author are as follows: (a) ***'Buniadi Sikshar Pehla Mesab' (b) 'Salikeener Monimala' (c) 'Sirajus Salikeen' (d) 'Jannater Monikanchan'*** and others.[26]

To conclude; it may be said that all of his works both published and unpublished, are undoubtedly, considered as a valuable contribution

to the teaching and learning of Islamic and Arabic language. His contribution can't be forgotten easily.[26]

4.16: Moulana Moin Uddin Mazumdar (b.1957 .....)

He is a well known scholar in Arabic who played a vital role for the development of Arabo-Islamic education in the valley. He was born in the village Vatirkupa part-I of Hailakandi district on 3rd September 1957. His father's name was Rashid Ali Mazumdar.

He took his primary education in his village L.P. namely 89no. Vatirkupa L.P.School. Then he got admitted at Halikandi Senior Madrasa and passed Intermediate and Madrasa Final Examination from this Madrasa with name and fame. Then he studied in Deorail Title Madrasa and passed M.M. Final Examination in 1975 and stood in 2nd class.

After completing his study, Moulana Moin Uddin started his service as an Assistant Teacher in Arabic at Vatirkupa Senior Madrasa, Vatirkupa. After few days of his service he again joined as as Asstt. Teacher at Bualipar Senior Madrasas in 1978 and rendering services there till the date with a high reputation. Moulana Moin Uddin is a devoted teacher of Arabic and a renowned writer and compiler of several books in Arabic language and others. He is well known in the Valley for his literary spirit and talent. He has been able to occupy a unique position among the outstanding authors of the valley for his creative writings and presented a productive, prosperous and wealthy attachment to Arabic literature. His prominent Arabic works are discussed as follows:

1) ***'Fathhul Ga'eeb ala Man H'araba Al-Shaitan'***: - The book was written in pure Arabic language and was first published in 1995. It

depicts with the diverse misleading activities of '*Satan*' and the evil characteristics of the '*Iblis*' (the Devil) and also side by side forwarding various tips of how to escape oneself from the evil and ill persuaded activities of the Devil (*Iblis*). In this book the author, collected the important verses of Holy Qur'an and *Ahadith* (traditions) which were revealed about the Devil's evil affairs and the description of Devil's (Satan's) activities.

2.) ***'Qiamu Ramadan'***:-. This book is also written in Arabic language where the writer narrates about the virtues of Holy '*Ramadan*' (Fasting) and specially the virtues of its night prayers (*Trawih)* in a simple and serene language which can be easily under stood by the readers. This book is also published and highly admired by the readers.

In addition to these valuable works in Arabic language, *Moulana* also wrote many articles on several topics in Arabic such as:-

I) Fofaidul Ulama wa Lawazimuhum. ii) Mabhasu kasb- al-Halal wa Feehi al Ulama.

Beside these *Moulana* has written 4 books in Bengali language basing on the various themes & aspects of the religion. The four books are: ***(I) 'Ahkam-e-Zakat' (II) 'Siddiqi Khuab Nama' (III) 'Aloor Dishari' and (IV) 'Islami Namkaran'***.[27]

To conclude, it may be said that the writer has succeeded a grand success in assimilating his thoughts and ideas through his works of various themes and tastes. It is worth mentioning here that for his extra ordinary contribution in the field of Arabic studies, he was awarded the 'National Award to Teacher' on 2009 and as such he has been able to occupy a unique and outstanding position among the authors of the

Valley through his creative writings and ornamented attachments to Arabic literature.

4. 17: Faijur Rahman Hazari (b.1959.....)

F.R. *Hazari* is a devoted teacher of Arabic and a renowned compiler as well as a writer of several books related to Arabic literature in the valley and the state as well. He was born in 1959 at the village of Dungripar of Cachar district. Now he has shifted at Govindapur Part -I of the same district Hazari started his primary education at his village primary school namely 394no Bagehar Girls' L.P. School. Then he studied at Sonai M.E. Madrasa and then at Sonai Senior Madrasa up to the class of Sr. 4th year. Then he got admitted to Hailakandi Sr. Madrasa and passed the Assam Madrasa Intermediate Exam. In 1976 in 1st Division and stood in 1st position in order of merit. He also passed the madrasa Final (F.M.) Examination from the same institution in 1st Division and holds the first position in Assam. He also did his Title Examination from Deorail Tital Madrasa and passed the examination in II Class.

Prof. Hazari also passed his matriculation from Sonai N.G. High School in II Division, and also passed the H.S. Final Exam from Lala Rural College; Hailakandi. After passing H.S. Final Examination he got admitted into Cotton College, Gauwhati, the premier institution of Higher education in Assam, and passed the B.A. in 1984 with Arabic Honours securing the First class 2nd position. As an erudite student Hazari got admitted into Aligarh Muslim University for his post-graduate study and passed the MA Examination in Arabic in 1987 with first class.

According to the statement of Hazari, it is found that he started his profession as a lecturer at karimganj College in 1987 and rendered sincere services in this college upto 30/11/2000. Then he joined as an Associate professor of Chahar College in 1/12/2000 and continuing his services in this College till the date.

His Works: F.R. *Hazari* himself is a real seeker of knowledge. His quest and thirst for knowledge is really praiseworthy. He compiled several books in Arabic and English language. Most of them were published and approved as text Books of Arabic in different schools and colleges of the Valley. It is appropriate to discuss and evaluate his works:

1) ***'Muktrat al Adab'*** (Selection from Arabic Literature) :- It is a text book prepared by the author which is taught and studied in TDC classes of Degree colleges, affiliated to Assam University, Silchar. The book has three parts. The part – I of the book contains 10 lessons in prose items, two of them are from Holy Qur'an and Traditions and remaining eight lessons are from collections of stories of different themes.

Part- II and *III* of the book contain important poems from the contemporary poetry namely (1) *'Al Labanu wa al Dammu'* (Milk and Blood) (2)*'Al Tufulah'* (Childhood) (3) *'Al Sobahul al Zadid'* (The New Morning) and *Part - II* of the book deals with the important biographical notes of the following poets:

(I)Kalil Mutran, (II) Ibrahim Abdul Qadir al-Mazini, (III) Abul Qasim al-Shabbi, (IV) Jabra Ibrahim Jabra. The book also contains necessary exercises from ***al-Qira'atul Muyassara***. It is very much popular among the students and teachers of Degree colleges.

II) ***'Muntakhab Min-al-Adab'***: This book is also prepared by the author especially for TDC Honours courses with bio-graphical notes of various authors purely in Arabic language. Besides these important works, the writer wrote the following notes on Arabic literature both for the students of H.S. and Degree classes. The books are.

I) ***'A guide to Arabic prose and poetry'*** for H.S. Classes – This book is a translation work with model questions and answers of the main text of ***'Mazmuat Min Al Nasrul Arabi'***.

II) ***'Selection from Arabic Literature'***: - It is also a note book written in English for Arabic pass course. The book is also very much useful to learner of Arabic in TDC Classes.

In addition to the above, the writer also wrote two other books in Manipuri language namely (1) ***'Ahkam-e-Hajj' & (II) 'Islami Gyan'***.

Associate Prof. *Hazari* is also a restless and selfless Social worker, who is closely associated with a good numbers of social organization and foundations. In an interview with him it is informed that he was the founder president of All Assam Manipuri Student's welfare Association and also was the General Secretary of ***'Unjuman-e-Ulama-e- Manipuri'*** for 7 years; and at present he is the President of the same Association. Besides these; he is also a prominent member of Board of Undergraduate Syllabus; Assam University; Silchar and the President of '*Gobindapur Anchalik Nadwa*'; Banskandi.[28]

To conclude; it may be said that *Hazari* has achieved a remarkable position in his life through his creative and outstanding attachments to Arabic literature and its proper flurishment in the valley.

4.18: Some other Scholars:

In addition to the above, some other writers and authors have contributed to the field of Arabic studies by compiling text books for different categories and standars from primary to college level. In this regard, it is worth mentioning the name of the following scholars of the valley:-

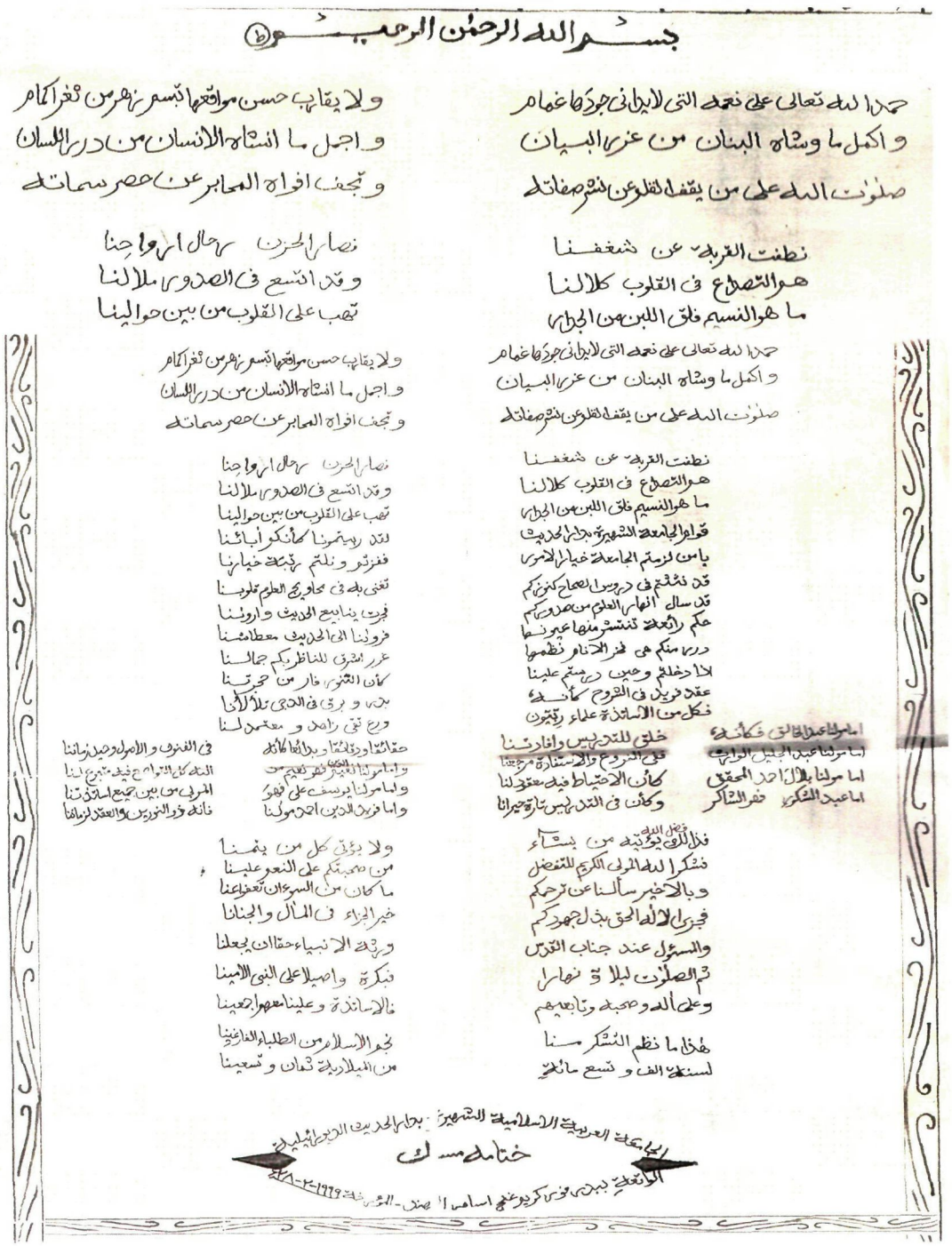
Firstly- **Moulana Ahmed Mustofa**: A renowned teacher of Kaliganj Public H.S.School; Kaliganj of Karimganj district. He wrote a book in Arabic namely ***"Ahsanul Adab"*** which is a text book of Arabic for M.E. Madrasas. It was published and got the recognition of Assam Text Book Publication Board; Govt. of Assam.

Secondly, **Moulana Tayeeb Quasim,** Shaikhul Hadith of Darul Uloom Banskandi of Cachar District has compiled a book about Darul Uloom Banskandi in pure Arabic language depicting the aims, objectives and the gradual development of the Madrasa; pointing out its various branches of studies and other Social and rehabilitated activities of the Madrasa. In this book he showed his creative and unique writing skill. The language of the book is very ornamented which attract the readers to a large extent. The present Madrasa authority preserved the book at most care as a reminiscent work and contribution of their predecessors.

Thirdly, **Dr. Nazmul Islam Barbhuiya,** a young and enthusiastic fellow, who is serving at present as an Asstt. Professor in the Department of Arabic; Assam University; Silchar; has wrote many poems in Arabic language from his student life and now he is performing a valuable

services for the development of Arabic studies in his native area which is really praiseworthy. A specimen poem of the writer attached here[29]

Fig.10



بسم الله الرحمن الرحيم

حمدا لله تعالى على نعمه التى لا يدانى جودها غمام
واكمل ما وشاه البنان من غرر البيان
صلوات الله على من يقف القلوب عن نشر صفاته
ولا يقارب حسن مواقعها تبسم زهر من ثغر اكمام
واجمل ما انشاه الانسان من درر اللسان
وتجف افواه العبارة عن حصر سماته

نطقت القريحة عن شغفنا
هو التصلع فى القلوب كلالنا
ما هو النسيم فاق اللبن من الجرار
نصار الحزن رحال ارواحنا
وقد اتسع فى الصدور ملالنا
تهب على القلوب من بين حوالينا

قوام الجامعة الشهيرة بدار الحديث
يا من لزمتم الجامعة خيار الامور
قد نشتم فى دروس الصحاح كنوزكم
قد سال انهار العلوم من صدوركم
حكم رائعة تنتشر منها عيونها
درر منكم هى فخر الانام نظمها
لا دخلتم وحين دخلتم علينا
عقد فريد فى القروح كأنه
فكل من الاساتذة علماء ربانيون

اما مولانا عبد الخالق فكأنه
اما مولانا عبد الجليل الرائب
اما مولانا بلال احمد المحقق
اما عبد الشكور فخر الشاكر

خلق للتدريس وافادتنا
فى الشروح والاستفادة مرجعنا
كأن الاحتياط فيه معتقد لنا
وكأن فى التدريس تارة حيرانا

فذلك فضل الله يؤتيه من يشاء
فشكرا لله المولى الكريم المتفضل
وبالاخير سألنا عن ترحكم
فجزى الاله الحق بذل جهدكم
والمسؤل عند جناب القدس
ثم الصلوات ليلا و نهارا
وعلى آله وصحبه وتابعيهم
هذا ما نظم الشكر منا
لسنة الف و تسع مائة

ولا يفى كل من ينعمنا
من صحبتكم على النعو علينا
ما كان من السهوان تعفوا عنا
خير الجزاء فى المآل والجنانا
ورثة الانبياء حقا ان يجعلنا
تبكرة واصيلا على النبى الامينا
فالاساتذة وعلينا معهم اجمعينا
نجم الاسلام من الطلباء الفارغينا
من الفيلادرية ثمان و تسعينا

فى الفنون والاصول وحيد زماننا
الله كل التواضع فيه متبرج لنا
المربى من بين جميع اساتذتنا
فانه فرد النوريين والعقد لزماننا

الجامعة العربية الاسلامية الشهيرة بدار الحديث الاثرية بلدة
خاتمه مسك
الواقعة ببرى فورى كريدو غنج اسام الهند - الشرقية ١٩٩٩-٢-٢٨

Fig – X. A self composed poetry of Dr.Nazmul Islam Bharbhuiya.

Fourthly Moulana **Faijul Haque** (1951-2007): He was born and brought up at village Daulatpur near kaliganj of Karimganj district. His father name was Moulana Abdul Musabbir and mother name was Fatima Begom. He has strated his primary education at Dulabpur L.P. School near Kanaibazar; Asimganj. Then he got admitted at Asimia Senior Madrasa in 1996 and passed Assam Madrasa Intermediate and Final Examination from this institution in 1966 and 1968 respectively. Then he took admission in Deorail Title Madrasa and passed MM Final Examination in 1971.

Initially *Moulana* rendered services in various *Qaumi Madrasas* of the valley and accordingly started to serve permanently at Gulchara *Muhammadia Madrasa* in 1978 and lastly he served as the in-charge Superintendent of this Madrasa till his death on 23rd May 2007.

He was very much sincere; attentive and amicable teacher of the Madrasa. During his teaching life he wrote a note book on '***Tharikul Ulumul Arabia***' in Urdu language in the name '***Hadiatul Faijia***' for *madrasa* students. His work is very much popular to the students and teachers of *madrasas* in whole Assam. He died on 23rd May 2007.[30]

Fifthly **Moulana Ashaid Ali (b.1947.....):**-He was born in 1947 in a village namly *Hizim* under Nilambazar circle. He completed his primary education in his local village. Then he studied at Asimia Senior Madrasa and passed the Assam Madrasa Intermediate and Madrasa Final Examination in 1961 and 1963 respectively, securing the first position in both the Examination. Then he studied *'Sihah Sittah'* at the famous

Deorial Title Madrasa, Badurpur and passed MM Examination in1965 securing first class 1st position under the State Madrasa Education Board, Assam. He had served as a teacher at Cachari Goan Senior Madrasa, and *Muhadith* of Katariahara Title Madrasa and also served as a lecturer at Rangia Arabic College and lastly served as a *Muhadith* of Asimia Title Madrasa. He is an excellent teacher as well as a religious scholar. His students all over Assam, remember him with due respect. He contributed a lot through his fruitful writings and compositions. His important works are: ***1) 'Dawlat O Awrat'*** (2) ***'Musafir Insan'*** (3) ***'Sunnat O Bidaat'*** (4) ***Masail-e-Talaq***. All his writings are too much valuable for every Muslims to know the various Islamic rites and rituals.[31]

Sixthly **Moulana Abul Kalam (b.1962.....)**:- He was born in 1962 and brought up at the village *Nalibari*, under Patherkandi Police Station. He has completed his primary *Maktab* education in his village *Maktab* and also passed his H.S.L.C. Examination from his village High School. After completing his primary education, he got admitted at Deorail Madrasa and completed the course of study from primaly level to Kamil level in this institution. He also passed B.A. Final Examination from Karimganj College. He has been serving at Gulchara Muhammadia Senior Madrasa as a Superintendent from 1987 to till the date.

Moulana Kalam is an excellent teacher especially in '*Hadith*' and '*Tafsir*' Literature. He is also a well known and well famed teacher for his literary talent and spirit and also for his extra ordinary panctuality. He wrote several books and articles in Bengali language. His important works are:-

(I) "***Islamer Juarvata***" – It is a translatory work of *'Musaddas-e-Hali'* a famous Urdu poetic work done by *Moulana Khwaja* Altaf Hussain Hali (R).

(II) ***'Madrasa Education' – Its internal problems and solutions*: -** It is a great volumed book which has been publishing from a couple of years (part wise) in the Monthly Magazine of ***'Neda-e-Deen.'*** [32]

(III) '***Mirza Gulam Ahmed Kadiani O Tar Jamat***':- The book is a research based book written about the ***Kadiani*** ideologies.

In addition to the above; he also wrote many articles in various Islamic topics and problems which were accepted in various seminars and symposiums.

4. 19: Conclusion:

The thorough discussion has made the matter clear that all the scholars, writers, compilers and translators played a vital role in the field of Arabic Studies in the valley. They have prepared Text books and Grammars for different categories of institutions, and authored various creative writings in Arabic language. It is worth mentioning here that the translation works of different translators of the Valley are also not less important. Through translating many difficult Arabic books, the translators paved an easy path for the students to know and understand and to acquire proper knowledge of Arabic.

Hence we have come to the conclusion that the works of these writers, scholars, compilers, translators and lexicographer have enriched the realm of Arabic literature of the valley to a remarkable extent. None can deny their contribution.

□□□□□□□□□

End Notes: -

1. The information is collected from his grandson, Md. Jillul Haqq, who is studying now at Nilambazar College.on 20/04/2012.
2. *Works* – Moulana Haque wrote a number of books in Assamese and Bengali languages. Besides these the ***'Tafsirul Qur'an*** is his outstanding contribution in the realm of Arabic studies.
3. Bakshi Hazrat Ali Ahmed ***'Arabic studies in Brahmaputra Valley during Twentieth Century'***
4. **Ibid.**
5. **Field Survey:** I met his son Moulana Forid Uddin a renowned *Muhaddith* of Deorial Title Madrasa and collected the bio-data of Moulana Jalal Udin Chy.in a written format.
6. ***'Quran Joyti'*** vol. 9 An Assamese Monthly Magazine pabulished in the year 1973.
7. ***'Jalal Joyoti'*** a yearly magazine published by Jamia Islamia Jalalia, Hozai, 2004.
8. **Field Survey:** I visited and met Moulana Monjur Ahmed, his elder son and a teacher of Idgha A.I. Sr. Madrasa, he gave the manuscripts and related data's and information on 25/04/2013.
9. Article published by Abdul Jalil Laskar in ***'Samayik Prasanga'*** in 5th June 2008 about the life & works of Tayyibur Rahman Barbhuiya.
10. **Field survey**: I met with the scholar while he was going to an Islamic convention at Fakira bazar on 28/03/2012 and interviewed him and collected various data's and information from him orally.
11. **Field survey:** - I met with Moulana Fajlur Rahman; his son; and at present a teacher of Hailakandi senior Madrasa on 19/02/2013 and collected all the informations and data's about his father.
12. **Field Survey:** - I met with Moulana Elias with a formal appointment on 10/10/2012 at his residence near Bangha Railsation and collected all the information and data's relating him from him directly.

13. Jahid Ahmed, MA (Ara) the younger son of Dr. Tamizi has given detail information in writeen format regarding the dates and events mentioned here on 20/10/2012.
14. Dr. C.M. Ali, Principal, M.K. Colleger, Subha, Barpeta, has kindly informed us that he had been the first Research Scholar who won the degree of Ph. D. in 1994, under the guidance of Dr. M.Y Tamizi from the department of Arabic G.U. University.
15. Dr. M.Y Tamizi, ***'Sufi Movements in Eastern India'*** Idarah-i-Adabiyat-i-Delhi, 1992. It is an edited and printed form of his Ph. D. thesis.
16. Vide Council's letter No. AHSEC/ACA/TB/AR/002/23356-58 dt. 07-07-97.
17. Dr. M.Y. Tamizi, Dr. F. Haque, Md. A. Rahman and Bakshi H.A. Ahmed, Compiled, ***'Arabic prose and poetry: an Anthology'***, Assam Higher Secondary Education Council, Bhagawati Prakashan, Guwahati, 1998.
18. **Field survey**: I met with the scholar several times for my research purpose and collected all the authentic data's and information from him through an interview and his remaining noble works.
19. **Field survey:** - I met with Moulvi Salman; his elder son and collected all the information in a documentary from his residence on 20/2/2013.
20. **Field survey**: - I met with *Moulana* Shawkat Ali, in an appointed interview at his residence in Hailakandi on 20/2/2012 and collected all the information about his life and works.
21. **Field survey:** - I met with his my reverend guide, and collected these data from him in a written document from on 10/12/2012.
22. ***'The Daily Jalalbad*** 'a News paper of Bangladesh published, in 31st May 2001.
23. Book Review: ***Rare Illustration on Arabic Rhetoric and Prosody:*** by Dr. Nazmul Islam Barbhuiya Published in ***'Intellection'*** – A Bi-annual Interdisciplinary Research Journal; Published by Barak Education Society.Silchar.

24. **Field survey**: - I met with *Moulana* Qumar on 2/2/2012 and collected all the information from him with an oral interview.

25. **Field survey:** - I have met with Moulana Badrul Haque at his residence; who is one of my reverend teachers; and collected all the information from him in written format on 25/06/2012.

26. **Field survey**: - I met with Moulana A.J. *Latifi* in his residence with a formal appointment, on 21/04/2013 and interview his about his life & works and he narrated all the facts and achievements in calm and quits manner.

27. **Field survey:** I met with Moulana Moin at Bualipar, in his residence on 10/1/2013 and interview him and collected all the information from him directly.

28. **Field Survey**: I met with F.R. Hazari at Baskandi on 02/02/2013 and interviewed him and collected this information and data's regarding his life & works.

29. Dr. Nazmul Islam Barbhuiya is presently serves as an asstt. Prof. Department of Arabic Assam University Silchar.

30. **Field Survey:** I met with his son, who is a teacher of Gulchara Muhamadia Sr. Madrasa, Gulchara and collected all the data's and information's regarding his father in a printed paper.

31. ***Dawlat O Awrat***; where the biography of the author is written in the preface by A.B. Md.Minnatullah.

32. **Field survey**: I met with the *Moulana*; with telephonic appointment, and he gave me all the data's in written format.

□□□□□□□□