CONCLUSION

In this concluding chapter, discussions are made on the observation and discoveries of things relating to the area of the present study. Through a chapter wise discussion, the findings of the work is started in brief.

In course of preparing the **Chapter-I** ***'Evolution of Islamic studies and Arabic Literature in India'*** It is found that since the propagation of Islam; education and more particularly Arabic education has been an integral part of Islamic life. Therefore whenever Islam appeared, particularly in non-Arab land, Arabic teaching got priority, because of the Qur'an and the *Sunnah;* which are sourced in Arabic. Islam appeared in India during the life time of the prophet Muhammad (SA) and the Arabic language has been in touch with Indian languages and cultures since pre-Islamic days. So with the appearance of Islam in this sub-continent, Arabic education began to be processed without any disturbance. Up to the revolt of 1857, Arabic education and particularly the *madrasa* education was the only sound system of education in India that had got a well structured shape during the *Mughal* rule without any difficulty. Therefore, the British rules introduced scientific system of materialistic and worldly education, which is the only progressive education according to their opinion, overwhelmingly with the establishment of three universities in Bombay (Mumbai) Calcutta (Kolkata) and Madras (Chennai), for the material upliftment of the Indians on the one hand and suppress the Madrasa education and make it useless on the other. Therefore, the *Ulama* realized and got the smell of the ill purpose and bad

intention of the clever British to disintegrate Madrasa education from the Muslim masses.

In post 1857, a new ideology grew in the mind of the *Ulama* and Madrasa under public or individual affords began to established. This flow reached the eastern most region of India. As such, Arabic teaching got a new life.

It is also found that, under many political changes and historical events, India attained independent and the country was divided. But Arabic remained as an integral part of education in general and of Muslim education in particular in this as it has been so in the whole of secular India.

It is also observed that in colonial period, the revolt of 1857 inspired the *Ulama* to establish more *Madrasas* so that the Muslims of India wouldn't lose their religious identity. This was an important reason behind the establishment of more *Madrasas* in the country and the scholars produced by these *Madrasas* took vital part in creating pure national feeling among the Muslims of this region, and as such they contributed enormously in the changed political, social and literary scenario.

In **Chapter-II, *Barak Valley: Islamic Institutions*,** it is found in my observation, and it is very clear that Arabic language teaching and the establishment of *Maktabs* & *Madrasas* in non native land is very closely and primarily related with the spread of Islam and its theological studies.

So the advent of Islam naturally marked the beginning of Arabic and Islamic studies in Barak Valley. It is found that Islam made its arrivals formally in the 13th and 14th centuries in the Brahmaputra and Barak Valley respectively.

So, it is clearly found that Islam brought first the idea of establishing various kinds of institutions for imparting education in this region of the country. The process of establishment an educational institution is related with Islamic faith wherever a mosque was established a *Maktab* necessarily came into existence.

It is found in the observation that in pre-colonial period learning of Islamic and Arabic language in the present boundary of Assam and particularly in Barak Valley had continued in two types of Institution **(a) Traditional *Maktabs* (b) *Qaumi Madrasas.***

Maktabs are the extension centre of *Khanqahs* or *Dargahs*. The subject matter of teaching in *Maktabs* generally contained memorization of *Kalimas,* Verses, and chapter of the holy Qur'an and necessary contents of prayer and religious activities. This system of studies till persists in the Muslim community to teach the basic maxims of Islam to the children. *Madrasa* on the other hand which are started by the Islamic scholars with the financial support of the concerned locality and ventured for social, educational and spiritual upliftment of the society are know a *Quami Madrasa*. It produced *Ulama* and *Imams* in the society.

It is also found in the observation that in Post Independent period; both Govt. *Madrasas* and *Quami Madrasa* grew up rapidly for the purpose of spreading education in general and Islamic education in particular. There are about 200 *Madrasa* both *Quami* and provincialised including the recognized ones exist in the valley. But no survey has been made on *Madrassa* and their contribution in the society. Even no books or local administrations report about *Madrasas* are available. This is a kind of naked negligence on the part of the public administration. There are also some places or villages where a single L.P. school is not available, but a madrasa or *Maktab* has been imparting education for decades. Even then, the contributions of Madrasas are totally ignored.

Even after accepting and appreciating the remarkable achievement & contribution of *Madrasas,* the system of education is not completely free from various shortcomings; some are found as follows:

a) Absence of definite aim and objectives.
b) Unscientific curricula of various *Madrasas.*
c) Lack of basic facilities like proper buildings, class rooms, furniture and other TLM and equipments.
d) Out dated traditional methods and technique of teaching and learning.
e) Poor financial condition and management.
f) Lack of innovations, experimentation and researches etc.

So to conclude it may be said that necessary steps should be taken immediately to rejubinate and to protect these institutions from these sliding and deteriorated position.

In chapter III: ***Islamic Studies in Barak Valley: Contribution of Ulama*:** It has been observed regarding the contribution of *Ulama* in the field of developing Islamic studies and Arabic Literature in Barak Valley is praiseworthy. Right from the advent of Islam, in this valley ; the Ulama played a prominent role in establishing various *Madrasas* in different corners of the valley and introduced a curriculum with a view to (a) cover the study of Qur'anic verses tolerance related to humanity and maintenance of social justice and religious tolerance, (b) Chapter from the traditions of the prophet (S.A.) which justify the dignity and empowerment of education, social justice, important of women, promotion of equality among people etc. (c) Classical Arabic poetries that draw attention of the learners to the fact that how morality development among the Arab people, (d) Small stories that promote the important of maintaining morality in life, and (e) Lives of the companions of the prophet Mohammad (SAS) and also the *Sufi* saints.

It is clearly found that in the period i.e. in pre-British period or in British period, *Ulama* contributed only in spreading the religious education among the Muslim masses. No efforts have been made to introduce modern education and other language like English, Bengali, and Assamese etc. Further the *Ulama* of colonial period hated to study English language by the Muslims. They forwarded a verdict for hating the English and their language. This negative attitudes backwards the Muslims to a large extent to face the modern challenges of science and technology. But in later period with the utmost effort of the *Ulama,* the modern education has been launched in various *Madrasas* and that

Madrasas have a much better impact on society than that of the then non Govt. or *Qaumi Madrasas*. As a result prominent scholars and saints of national repute were come out from these *Madrasas*. Mention may be made the name of Late Ahmad Ali (1916-2000), Late Moulana Muhammad Tahir (1916-1989), Late Moulana Abdul Haqq (1921-2007), Late Moulana Abdul Jalil Choudhury (1925-1989) were the Graduates from Govt. *Madrasas*. In present times, the scholars who occupied prominent place in the society like Moulana Tayyeebur Rahman Barbhuiya (b.1931-----) Moulana Ataur Rahman Majarbhuiya (1946----) Hafiz Roshid Ahmed Choudhury. (91949---) and other are the products of the present *Madrasas*.

In **chapter IV** ***'Arabic studies in Barak valley: Contribution of Ulama'*** it is found that a good number of scholars and writers contributed a lot to Arabic studies by their writings of different kinds and qualities. Some of them are especially remarkable, which have been assessed and evaluated through this work. Here we have given brief notes on the renowned scholars and writers along with an assessment on their works. They are Lt.Moulana Sajidul Hoqq (1907-1984), Lt.Moulana Jalal Uddin Chy (1923-2000), Lt. Moulana A. Qayyum Khan (1925-2000), Lt. Moulana Hifzur Rahman (1934-1993), Moulana Tayyeebur Rahman Bharbhuiya (b. 1931....), Moulana Elias Hhmed Quasimi (b.1938....) ,Moulana A.Haque (1920.....) Lt. Moulana Abdul Jalil (1945-2001),Moulana Badrul Haque (b.1954....), Moulana Moin Uddin (b. 1957....), Moulana Shawkat Ali (b.1945....), Moulana Qumar Uddin (b.1952.....), Prof. Moulana F.R. Hazari, (b. 1959.....) Prof. A.M. Bhuiya (b. 1959...). It is also found some other writers have contributed to the

Arabic studies by compiling and (or) editing Arabic text books for different institutions.

However, it is worth mentionable here the shortcomings and drawbacks (which are found during the time of investigations and field survey) in the way of the development of Arabic studies in the Valley are as follows:-

1) There are no sufficient literary works found in the valley, the works which I have found are not properly preserved, it was found in a scattered manner. I have collected some original manuscripts of some Arabic writings which have not yet printed & published.
2) It also found that the *Ulama* of Barak Valley generally engaged themselves in the study of the theological aspect of Islam and spiritualism. Having the sufficient potentiality of the *Ulama* in the field of Arabic literate, they have not given any proper attention in the study and development of Arabic literate. I mean this an important cause of the poor performance in the field of Arabic literature in the Valley.
3) It is also clear in the time of field survey that like the present day there was no printing and publishing system & authority exist in the Valley. So various works and manuscripts remained unpublished and unknown to us due to this reason.
4) The financial insolvency of the *Ulama* also was a major obstacle in printing and publishing their works outside of the Valley and side by side no govt. or private patronage has been

found to develop the atmosphere of Arabic studies in this Valley.

5) It is also found that there was no adequate scope for study of Arabic literature in the valley due to the lack of adequate and proper library facilities in Schools, Colleges, *Madrasas* and Universities to study Arabic language & literature in the Valley.

In fine, it is clear that besides the existing draw backs, the contribution of the *Ulama* and their works may be considered to be a hallmark achievement to the development of Islamic and Arabic studies in the Valley during the post Independent India.

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