CHAPTER - 5

CONCLUSION :

The conclusion of the work means the sum and substance of it. It is the result of the work. So, it may be better expressed through the following heads:

I.Summery of the Research Work:

II) Outcome and Findings of the Work under Study

I. Summery of the Research Work:

Arabic, a Semetic dialect came first from the dialect of Sham and his offspring who is the son of Noah, the prophet and the second Adam to the mankind. It possesses almost all the features of the Semetic group of languages for which it is regarded the best Semetic language often called the mother Semetic language.[1] During the pre-Islamic Jahilia period it was the language of the Arabia. But later on, the Islamisation of the Arabs developed it. It became the language of the Quran and the prophetic traditions and thereby wherever the Muslims spread, their language, Arabic also spread and so also wherever the Muslims extended their domination, their language, Arabic influenced the regional languages there. This is why the centuries of the Muslim administration in India caused the Indian languages like Assamese, Bengali, Hindi and Urdu to be influenced by the Arabic language.[2]

Besides, it is Islam, the revelation of the holy Quran and the prophet hood of Hazrat Mohd.SM since when Arabic has developed as a media of daily affairs of the Arab world instead of the media of prayer of the Muslim world.

Bengali, the language of the Bengal and the Bangalese is a famous new Indo-Aryan language. It is said to have descended from Vedic languages. It came into existence about thousand years ago and started first in about 9th and 10th centuries during the reign of the Paul dynasty and while the Muslim invaders were attacking India frequently and soon after Bakhtiyar Khilji attacked Bangladesh during 1200-1201AD which is famous as Turkey invasion.

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1. *Al-Muslimuna fil Hinde, 3rd Edition 1987 pp.64-70*
   Ali, Abul Hasan al- Nadvi
2. *Bangla Sahitter Itihas, Calcutta 1395 B.S. pp. 1-2, Gosh, Bhulanath*

But the then literature was confined in and around the Sanskrit language and the actual period of the Bengali literature started during the first half of the 15th century, the period of Muslim reign in India.

The Muslim -rule of undivided India brought the Arabic language to India as well as to Bengal, Assam and ultimately to the Bangalese of the Barak Valley. As a result, many Arabic elements have taken place in their mother tongue, their culture, customs, and rites and even in their Bengali themes and in their daily affairs because of their long and continuous co-existence.

The province of Assam lies in the North-east corner of the Republic of India. It covers an area of 53,226 square miles, lying between the twenty-second and twenty-eighth degrees of north latitude and between eighty-ninth and ninety-seventh degrees of east longitude.[1]

Present Barak Valley is one of the three natural divisions of Assam. They are the Brahmaputra Valley or Assam proper, the Barak-Surma Valley and the intervening hills known as the Assam Range, which form the water-shed between the two Valleys or the plains. The Barak-Surma valley is a flat plain of about one hundred and twenty five miles long with a breadth of sixty miles. It is watered mainly by the rivers-the Surma and the Barak. It includes Cachar, Karimganj and Hailakandi Districts. But the past Barak Valley includes the preset Sylhet, a district of greater Bengal.[2]

The past history of Kamrup or Assam is quite dark and obscure. It is wrapped up with mythological and legendary stories of the Purans, Epics and religious legends of Gangetic India. The history of Assam as known from the legends began sometime before Naraka who killed Ghataka of the Danav dynasty and established himself in Pragjyotishpur.Thirteen rulers of the Barman dynasty from Pushha Barman to Bhaskar Barman ruled the land from 100 AD to 650AD as it is learnt from epigraphic records and narratives of Huien Tsang. Again, from 650 to 990 AD the land is ruled by Salastambha, a clusteral branch of the Barman dynasty founded by Brahmapala who succeeded and ruled the land up to 1138 AD. Arimatta kings succeeded them and ruled the land from 1138 to 1228 AD. Then the Ahoms, a human race of

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1. *History of Education in Assam, Delhi 1989 pp.2-3*
   Chakraborty, Archana
2. *Sufi- Movement in Eastern India, Delhi 1992 p.84*
   Tamizi, Md. Yahya

the Shan stock of South-east Asia entered and penetrated into the southeast corner of the province and established Ahom kingdom in the present Sibsagar district in 1228 AD.[1]

But the Muslim appeared in Assam before the Ahoms.Muhammad bin Bakhtiyar Khilji entered Kamrup (Assam) in 1198 AD with an intention to attack China, which failed due to unfavorable climate. Some of his soldiers were captured by Raja of Kamrup & then got them married & settled on the bank of the Brahmaputra. They were Turkish by nation & the first Muslim of Assam.[2]

The Muslim inhabitation started in Assam as conquerors, traders and preachers of Islam. Bakhtiyar Khilji invaded Kamrup (Assam) in 1198 AD, thirty years before the Ahoms. From 1198 to 1682 AD the Muslim invaded Assam several times and during this period many soldiers including Turkish, Pathans & Mughal settled in Assam & after marrying the daughters of the local converts, they constituted Muslim population of Assam.[3]

II) Outcome and Findings of the Work under Study:

Arabic is one of the sweetest and most expressive languages of the present day world. It is a modern and functional international language. It should there fore be learnt and taught as a precious language of the modern world. It is the mother tongue of four- fifth Muslim countries of the Muslim-world.

The influence and impact of Arabic in Bengali that has been shown in this research work should be kept in mind to evaluate its importance. It has enriched the Bengali language and developed it from various angles and this influence can not be omitted if not enhanced more. Arabic is a modern functional language especially of the Arab countries though a few misjudged and [illegible] as a classical language.

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1. *History of Education in Assam, Delhi 1989 pp. 2-4*
   Chakraborty, Archana
2. *Sargadeva Jajeswar Singha, Gauhati 1955, pp. 174-75*
   Bhuyan, S.K.
3. *A Study of Arabic Language & Literature on Madrashas of Assam, 1994 p.237*
   Ali, Dr. Chand Mohd.

It is being developed in the Arab countries as well as in the Muslim-world as Bengali in Bengal and also here in the Barak Valley. Since the advent of Islam and conversion of non-Muslims in to Muslims, Arabic teaching started here from non-formal to formal, non-adult to adult and then from primary to university level. The number of learners and learned of Arabic in the Barak Valley along with the rest of the country and the world is in an increasing trend. Previously it was learnt and taught for the great cause of Islam and as a requirement of the Muslims but now it is taught and learned as a functional and alive language of the world, as a source of foreign service, as a means of livelihood and as a treasure of knowledge and the most important subject of humanity besides the Islamic requirement.

It has, as shown influence in Bengali as in many other world languages. Lots of Arabic words have enriched and standardized the Bengali language. It has brought a revolutionary change in the theme and subject matters of written and oral Bengali language. The arrival of Islam with the Arabic language from the Arab world has developed Bengali and internationalized its standard of writing. The interaction of the Bangalese with the foreigners at least developed Bangalese linguistically and intellectually. The give and take policy of the Arabs and the Bangalese proved futile and valuable to some aspects at least to some extent.

Now Arabic is a modern language. It is the 6th international language. It is a language of humanity and not a classical rather a functional language. There is Arabic where there is Muslim in the world. The Muslims read and learn it for the cause of Islam. The non-Muslims as well as Muslims of the undeveloped countries of the world learn it for engagement and employment in the oil-riched Arab countries.

In short, islamisation of the Muslims and Arabicisatin of them are the main cause behind this co-relation of the Bengali and the Arabic languages besides economic and political reasons of this relationship in between these languages.

The Barak Valley of today comprises the present Cachar, Hailakandi and Karimganj districts and the Surma Valley of the pre-partition period comprising the present Barak Valley and the Sylhet district of the present Bangladesh has been the cradle of the Muslims as coming down from the 12th century A.D. After having a comprehensive knowledge of the history of the

Barak Valley or Surma Valley one can easily understand that the region was a fertile land for the religious men like Gargobinda and Shah Jalal Mubarrad and Azan Faquir. The region was the dwelling place of the Hindus and the Christians first and the Muslims there after. Since the Muslim- saints like Shah Jalal arrived and showed their miracles, people beyond the new comers, immigrant Muslims began to be converted and embraced Islam as their own religion attracted by the simple and easy as well as logical teachings of Islam and also affected by the miracles of the immigrant Muslim- saints. This is the reason why this holy land did not only give birth of a large number of Sannyasis, sufis and saints but also drew the attention of a galaxy of religious personalities, devotees, sufis and preachers of different religions in every period of history. Each of these personalities had a distinct influence on its language, culture, manners, customs and rites. But it is a matter of great regret that no due attention has been paid to measure and distinguish it by the contemporary historians. Similar is the case of the Muslims who have great influence on its language and in the life of its people but not recorded yet though such works have been done on other parts of the country to evaluate their influence on their migrated region.

The Perso-Arabic elements started to enter in the Bengali language after the advent of Islam here in this valley has not thus been collected in a book form so far. It is only the first attempt in India to do so and for the purpose one is to go through a vast mass of published and unpublished works including court language, colloquial language, customs, rites and manners of the people of this region specially the Muslims. Like Eastern Bihar and Bengal, the soil of Assam also did not lag behind in welcoming the Muslims. It, more over proved fertile for the seed of Islam.

The arrival of Islam and the Muslims here and their activities are historical facts. They mostly came here with the invading Muslims army, a few of them entered here along with traders while some of them were specially sent to this land by their spiritual guides with the particular intention of preaching Islam and its doctrine.

Thus, the foreign sultans, sufis & relegious saints and scholars besides the traders and sailors spread Islam here. People were converted mostly from Hinduism to Islamism by showing social and economical equality and justice in the society.