CHAPTER IV

4.0: ARABIC LEARNING CENTERS.

We have already discussed that a large number of educational institutions have been founded in the Valley, which are dealing with Arabic studies. So far as the system of foundation, management, and maintenance are different, the courses and curricula are also different and Arabic Language and Literature are taught and learnt in different Methods and mediums, it is necessitated to give an introduction to different categories of Arabic Learning Centers, the administrative systems of these centers, Arabic courses of study and the methods and media of instruction there in.

4.1: Categorical Administration of Arabic Institutions:

By the term '*Arabic Institution*' it is generally meant an educational institution which deals with the process of teaching and learning the Arabic language, Literature, *Fiqah* and *Aqaid* in the prescribed courses and curricula, in recognized methods and media of instruction. All the institutions, therefore, dealing with Arabic studies, which are established and run by any private management or recognized, assisted, administered and conducted by the Government of Assam, may be divided mainly into two major sections such as: (1) Islamic Educational Institutions and (2) Secular Educational Institutions.

4.1.1. Islamic Educational Institutions: Any institution dealing with teaching and learning the Arabic Language and Literature along with the Islamic subjects has been considered to be Islamic Educational Institution. These institutions have been playing a vital role for the promotion of Arabic Studies not only in the Brahmaputra Valley but also in Assam, as a whole.

There are various types and categories of Islamic Educational Institutions in the Valley, which are spreading the knowledge of Arabic Language, Literature and Islamic studies. Some of these institutions are founded, managed and maintained by the local people of an area and some are established and managed by the people in the same way; but these are assisted and maintained by the Government authority. In this regard, the Islamic Educational Institutions may also be divided into two main divisions: (a) Private Madrasa and (b) Government Aided Madrasa.

4.1.1.1: Private Madrasa: Some Madrasas, established by the Muslim people in different societies to pertain Islamic Education to their children purely in traditional styles, methods and curricula introduced and prescribed by their own Private Madrasa Boards. These are called Traditional Private Madrasa, '*Qaumiya Madrasa*' or 'دار العلوم' etc. They do not follow the courses, curricula, rules and regulations of any Government agency nor did they expect any financial assistant or grant from the Government Authority. These are run by voluntary contribution and public donation, particularly— '*Sadqah-fitrah*' (poor tax), '*Jakāt*' (wealth Tax) from the well to do Muslim personality and (or) from the income out of '*Waqf*' property.

It is found from our field study that there is a large number of Traditional Private Madrasas imparting Islamic Education with Arabic Language and Literature in this Valley. It is therefore, necessary to mention the name of the most leading and ancient Private Islamic Madrasas of the Valley, for example, such as: Jamiul U'loom Madrasa founded in 1903 at Mirzabag, Dibrugarh is considered to be the oldest Private Madrasa in the Valley. On the other hand, Anwarul U'loom Madrasa at Sibpur in the District of Nagaon founded in 1933 A D, Darul Hadith Joynagar Madrasa founded in 1946 A D in the village Joynagar of the same District, Qasimul U'loom Moudanga Madrasa founded in 1947 A D in Moudanga village of Nagaon District are the reputed Arbo-Islamic institutions which are still earning name and fame in

spreading Islamic knowledge in general and teaching the Arabic Language in particular. Again Rahmatnagar Islamiya Shafiqiya Aliya and Qāriana Madrasa is also a famous seat of Islamic learning, founded in the village Rahmatnagar in the year 1950 A D in the same District. In addition to the Madrasas mentioned here, a large number of such institutions are found in the District of Nagaon.

In this regard, it may be mentioned that Darul U'loom, Guwahati, Garhigaon, established in 1966 A D[1] by the inspiration of Hazrat Moulana Ahmad Ali Qasimi (R) known as '*Sheikhul Hadiṯh*' of Banshkandi. Similarly, Darul U'loom Balapara, founded in 1984 A D in the vicinity of Ashok Paper Mills Ltd., Jogighopa in the Bongaigaon District; Barbala Madrasa in Barpeta, and 'Dakhinpar Baharul U'loom Islamiya Madrasa' in Dhubri are the most famous seats of Arabo-Islamic Education in the Valley. In this category, Bahabari Imdadiya Madrasa at Kharupetia, Madinatul U'loom at Dalgaon and Anwarul U'loom Madrasa at Kalakuchi in Nalbari District are also dealing with Arabic Studies along with Islamic Education.

It is worth mentioning that some Traditional Private Madrasas have been established specially for the girls in different places of this Valley. Eshatul U'loom Ma' Qiratul Banāt at Sanoa, in Darrang, Jāmia'h al-Banāt at Balapara, in Bongaigaon, Assam Darul Hadiṯh Madrasatul Banāt, Nilbagan, 'Hzrt. Khadijatul Kubra (R) Madrasatul Banāt', Joynagar, and Jamiatus Salihat Madrasatul Banāt, Pub-Jamunagaon in Nagaon District are the example of prominent Girls' Madrasas functioning in the Valley.

All the Madrasas stated above are running under the Guide Lines and Curricula of the following private Madrasa Boards in accordance with their choice: (a) تنظيم المدارس القومية لأسام, (b) Darul Ulum, Deoband, (c) Dars-e-Nizami of Rampur, (d) Rabita-e-Madaris Arabiya,

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[1] Moulana Khalid Ahmed, *Principal of the Darul U'loom*, Guwahati informed us about the institution in an interview on 29-06-2008.

Magribi-e-Assam wa Meghalaya, and (e) Azad Dini Siksha Board, Assam. It is needless to mention that a student, who successfully completes the course of any of the above Boards, may generally be awarded with the title of *Fadil-e-Hadith* or *Mufti*, as the case may be.

Besides the Madrasa of different courses and syllabi, there are innumerable Qur'ānic or *Qur'āniya* and *Hafiziya Madrasas* in the Brahmaputra Valley, most of which have been functioning from the second half of the Twentieth Century. This type of Madrasas imparts correct reading and recitation of the Qur'ān. A student who successfully completes the course of a Qur'ānic Madrasa is called *'Qāri'* (a recitor and reader of the Qur'ān). Similarly, the course of *Hāfiziya Marasa* is to memorise the complete Chapters of the Holy Qur'ān in a systematic way and with phonetic styles and methods. A student who successfully and methodically memorises all the Chapters of the Holy Qur'ān is called a *Hāfiz*, who has an honourable place and position in the Muslim society.

4.1.1.2: Government Aided Madrasa: In addition to the Private Madrasas there are a large number of Islamic Religious Institutions, which have been running in accordance with the courses and syllabi and rules and direction of Assam Madrasa Education Board, constituted since 1934 A D.[2] These Govt. Aided Madrasas were known in the Valley as the Senior Madrasa, Title Madrasa or Arabic College. They receive the salary of the teaching and non teaching staff, grants in aid and Financial Assistance as per rules of Assam Government, on the basis of its terms and conditions. This variety of Govt. Aided Islamic Madrasas has also different standard and categories in accordance with their size and volume, such as:

(1) Junior or Pre-Senior Madrasa,

(2) Senior Madrasa, and

(3) Title Madrasa or Arabic College.

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[2] A Q al-Aman, *'Assamat Madrasa Sikshar Samprasaran: Eti Chamu Abhash'*, An Assamese article published in Souvenir, All Assam Madrasa Teachers' Association, Khepkuchi Session, 2008, p.14

4.1.1.2.1: Junior or Pre Senior Madrasa: A Junior Madrasa is a primary stage of a Govt. Aided Madrasa run and conducted by the norms of State Madrasa Education Board, Assam. In the beginning of Twentieth Century, a Junior Madrasa was graded with six classes from Junior (Middle) Madrasa, Class I to Class VI, as under the Madrasa Education Board of Bengal. It is worth mentioning that the junior section of these Govt. Aided Senior Madrasas had been recognised by the State Madrasa Education Board, Assam as 'Pre Senior Madrasa' with effect from 01-01-1997 A D with only three classes from Pre Senior First Year to Pre Senior Third Year. According to the Govt. record, there were 131 Pre Senior Madrasas[3] in the Brahmaputra Valley, recognised up to the end of Twentieth Century. However, these categories of Madrasas were yet to be provincialised up to the end of the Twentieth Century.

4.1.1.2.2: Senior Madrasa: A Senior Madrasa is the Secondary stage of a Govt. Aided Madrasa run and assisted by the State Madrasa Education Board, Assam. In the initial stage, these type of Madrasas contained six academic classes from Senior first year to F M second year until it was revised in 1956 A D.[4] Again, a Senior Madrasa covered 7 years from First Year Senior to F M Second Year Classes. It is praise worthy that the Government of Assam has been playing an important role by sanctioning grants and other facilities in addition to preparing courses of study through the Board from time to time. At last but not least, Senior Madrasas have been provincialised with effect from 15-08-1994 since when the salary of the teaching and non teaching staff of a Madrasa and some other expenses have directly been born by the Government of Assam.

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3 Secretary, State Madrasa Education Board, Assam, *List of Recognised Pre Senior Madrasas of Assam*, Guwahati, 02-02-08.

4 Assam Education Department, *Rules and Orders*, vol. I. revised ed. 1955, Shillong, 1956, pp. 97, 99, 103.

At the end of Twentieth Century, there were 103 Senior Madrasas in the Valley out of which 42 are provincialised[5] and other 61 are recognised[6] by the State Madrasa Education Board, Assam. A District wise list of Senior Madrasas has been furnished in the following Table.

Table- 3

District wise figures of Senior Madrasas in the Valley.

Sl No.	Districts	Provincialised	Non provincialised	Total
1.	Dhubri	7	17	24
2.	Kokrajhar	1	2	3
3.	Goalpara	1	10	11
4.	Bongaigaon	1	4	5
5.	Barpeta	6	6	12
6.	Nalbari	***	3	3
7.	Kamrup	4	4	8
8.	Darrang	2	1	3
9.	Sonitpur	2	3	5
10.	Lakhimpur	1	2	3
11.	Morigaon	6	3	9
12.	Nagaon	10	3	13
13.	Jorhat	1	***	1
14.	Sivasagar	***	3	3
	Grand Total	42	61	103

[5] Secretary, Madrasa Education Board, Assam, *List of Provincialised Sr. Madrasas of Assam*, Guwahati, 26-06-07 and also by Md. S. Islam, ed. *Souvenir*, 'All Assam Madrassa Teachers & Employees Association', Khepkuchi, 2008, pp. 77-79.

[6] Secretary, Madrassa Education, Assam, *List of Recognised Sr. Madrasas of Assam*, Guwahati, 26-06-07.

In this regard, it is relevant to mention, here the name of the most prominent Senior Madrasa of the valley, such as: (1) Singari Senior Madrasa, founded in the village Singari in Nagaon District in 1926 A D.; (2) Katarihara Senior Madrasa founded in 1927 A D in the village Katarihara, best known as Jaleswar in Goalpara District, (3) Kacharigaon Senior Madrasa founded in the village Kacharigaon in Kokrajhar District in 1942; (4) Gomafulbari Senior Madrasa was founded in 1944 A D at Gomafulbari in the undivided District of Kamrup (presently Barpeta); (5) Kuwanri Pukhuri Senior Madrasa was founded at Kuwanri Pukhuri Part-II in Darrang District in the year of 1950; (6) Masallabari-Kushbari Senior Madrasa at Airkata, in Dhubri District was founded in 1962 A D[7]; (7) Mahimari Senior Madrasa established in 1975 in the village Mahimari of Kamrup District; and so on.

4.1.1.2.3: Title Madrasa or Arabic College: It is the next higher stage of a Senior Madrasa comprising of two academic years for a Degree or Title. For these two year class, there are some separate institutions which are named 'Title Madrasa' and some are 'Arabic College'. These institutions are governed by a Principal equivalent to the Principal of a Higher Secondary School of the State. It is worth mentioning that some Senior Madrasas which open and conduct the Two Year Title Classes are also called 'Title Madrasa' or 'Arabic College'.

This type of amalgamated institutions containing from the classes of Junior, Senior and Title sections are governed by one and the same Principal. Mention may be made that the total number of institutions of this category in the Valley, is as much as 17 out of which 9 were provincialised and the other 8 were only permitted and recognised, up to the closure of Twentieth Century.[8] Among

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[7] Moulana Abdus Sattar, Superintendant of the Madrasa provided the information in an interview on 27-01-08.

[8] Md. S. Islam, ed. *Op. cit.*, Souvenir, pp.77-79; also informed by Mr. A Q Al-Aman, Deputy Director of Madrassa Education, Assam in an interview, 12-10-08.

them, Rangia Arabic College founded in 1955, in Kamrup District, Katarihara Title Madrasa founded in 1961 A D at Katarihara (Jaleswar) in Goalpara District; Kadamani Arabic College (1962) in Nagaon District, G K Arabic College (1969) of Gunialguri in Barpeta District, Rahmatgaj Arabic College (1990) at Golakganj in Dhubri Distict etc., are the premier institutions in this line.

4.1.2: Secular Institutions: This variety of institutions is founded by the people of a locality in accordance with standing rules and regulations of the Government authority. The doors of these institutions are always open for the students of all communities irrespective of castes and religions. There are a large number of institutions of this variety in the Valley, where the Arabic language and Literature are also taught to those students who desire to offer it along with other subjects. However, these institutions have been classified in: the following categories:

(a) Elementary Institution,
(b) Secondary Institution,
(c) College and
(d) University.

4.1.2.1: Elementary Institution: The Institutions of this variety were founded by the people in different times of Twentieth Century in different places of the Valley. After the fulfillment of the terms and conditions of the Department of Elementary Education, they were brought under the Deficit System of Grants in Aid. There after, they were provincialised from time to time and governed by the Government Agency of respective department. This continual process of Provincialisation of such institutions as well as other educational centers has been under way till date.

The Directorate of Elementary Education, Assam was established as a separate establishment in July, 1977 A D,[9] with its Head Quarters at Kahilipara, Guwahati, for management of Elementary Education. After the creation of separate Directorate, Elementary Education (DEE) for this category of educational institutions, the administration of Primary Schools, Middle Vernacular Schools (MVS), Middle English Schools (MES) and Middle English Madrasas (MEM) came under one and the same umbrella of this Directorate. Hence Middle English Schools and Madrasas are categorized under the caption of '*Elementary Institution*'. These institutions contain 3 academic classes, right from the Standard V to VII.

It is interesting to note that Arabic was a compulsory subject in all MEM but it is studied as an optional subject only in the MES, as in the Twentieth Century. Nevertheless, most of the Elementary institutions, founded in some important places of the Valley were upgraded to High Schools, High Madrasas and Higher Secondary Schools or Higher Secondary Madrasas and administered by the Directorate of Secondary Education (DSE). However, the Elementary section followed the same courses and curricula as under the DEE. Even the Elementary section of an amalgamated High Madrasa or High School is also governed by the DSE, but they follow the same courses and curricula of MES or MEM for these classes. However, there are a large number of M E Madrasas and M E Schools having Arabic curriculum, which were trying their best in teaching Arabic Language to the children of the Valley. From our strenuous field works we have collected the data relating to the number of this ME Schools of the valley, which has been furnished in the following table:

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[9] http://www.deeassam.gov.in, 05-07-08.

Table— 4

District wise number of M E Schools having Arabic in the Brahmaputra Valley.[10]

Sl. No.	Name of Districts	No. of M E Schools			No. of M E Schools having **Arabic**		
		Provincialised.	Non Provincialised	**Total** (4+5)	Provincialised.	Non Provincialised	**Total** (6+7)
1	2	3	4	5	6	7	8
1.	Dhubri	278	436	714	22	**	22
2.	Kokrajhar	150	228	378	11	27	38
3.	Goalpara	213	213	426	66	100	166
4.	Bongaigaon	82	79	161	9	8	17
5.	Barpeta	236	185	421	27	21	48
6.	Nalbari	115	135	250	21	20	41
7.	Kamrup	328	204	532	**	**	**
8.	Darrang	94	142	236	18	35	53
9.	Sonitpur	163	147	310	9	6	15
10.	Lakhimpur	154	155	309	**	**	**
11.	Dhemaji	168	280	448	**	**	**
12.	Morigaon	96	107	203	**	**	**
13.	Nagaon	361	160	521	77	160	237
14.	Golalaghat	234	179	413	02	01	03
15.	Jorhat	277	154	431	02	02	04
16.	Sibsagar	243	152	395	03	02	05
17.	Dibrugarh	237	108	345	**	**	**
18.	Tinsukia	154	69	223	**	**	**
Grand Total		3583	3133	6716	267	382	649

[10] These data have been provided by the DEEOs of respective Districts during my field survey.

It is found in the table that there were **649** M E Schools in the Valley having Arabic, out of which **267** were provincialised with effect from 05-09-75 to 1991[11] and the remaining have been simply permitted and recognised by the Government agency, up to the end of the Twentieth Century. Similarly, we have found that the total number of M E Madrasas in the Valley was 1467 at that time. Out of them 579 were provincialised and 888 were recognized by the DEE, Assam. The 'District wise breakup of these M E Madrasas' may be shown in the following Table:

Table— 5

District wise figures of M E Madrasas in the Brahmaputra Valley.

Sl No	Name of District	No. of Prov. M E M	No. of Recog. M E M	Total No. of M E M
1.	Dhubri	111	237	348
2.	Kokrajhar	05	03	08
3.	Goalpara	64	109	173
4.	Bongaigaon	37	12	49
5.	Barpeta	128	192	320
6.	Nalbari	22	19	41
7.	Kamrup	49	68	117
8.	Darrang	20	37	57
9.	Sonitpur	07	08	15
10.	Lakhimpur	13	10	23
11.	Dhemaji	***	***	***
12.	Morigaon	32	65	97
13.	Nagaon	87	125	212
14.	Golalaghat	02	01	03
15.	Jorhat	02	02	04
16.	Sibsagar	***	***	***
17.	Dibrugarh	***	***	***
18.	Tinsukia	***	***	***[12]
	Grand Total[13]	579	888	1467

[11] Ibid, http://www.deeassam.gov.in, 05-07-08.

[12] *** (Three stars) Indicates 'Nil.'

[13] Collected directly through field survey from the Office of Director of Elementary Education (DEE), Assam, 01-08-2008.

From the 'Table- 4' and 'Table- 5'above, it is observed that all the institutions, both M E School (MES) having Arabic and M E Madrasas (MEM) were the Elementary institutions for Arabic Studies. Here, it is found that the total number of M E Schools in the Valley is **3583** out of which **649** were dealing with Arabic Studies. It is observed that the M E Schools dealt with Arabic is **18.11 %** of the total number if institutions of this category.

4.1.3: Secondary Institutions: This category of institutions, prevailed on the eve of Twentieth Century, was founded by the Government authority and some were also by the local people. By the recommendation of the Hunter Commission, 1882, Govt. of Assam had ceased to establish new institutions of Secondary Education[14] in the Twentieth Century. Accordingly, the institutions of this category were founded by the people of the different places of the Valley in different times having followed the pave of the Gauhati High School, founded in 1835 A D, popularly known as Cotton Collegiate High School and the Sibsagar High Madrasa founded in 1903 A D.[15] After fulfillment of the Government Terms and conditions, Secondary Schools got permitted, recognised and received Grants in Aid.

As a result, there were two types of Secondary institutions in the valley as well as in Assam, as— *Government* and *Government Aided.* It may also be noted that there were ***ten*** Government and ***five*** Government Aided High Schools in the Brahmaputra Valley on eve of Twentieth Century.[16] These institutions were directly run and managed by the Government Agency and the formers were

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[14] Dr. S P. Chaube, *History of Indian Education*, Vinod Pustak Mandir, Agra, 1990-91, P.128.

[15] J. Baruah, *Bharatar Siksha Itihasar Adhyayan,* Guwahati, 1998, p-472.

[16] J. Baruah, *Ibid,* p. 473.

established, managed and maintained by a Managing Committee (M C) constituted by and with the local people in accordance with the Government Rules and Guide Lines for financial grants in aid.

In this system, teachers and employees of a Govt. High School got their salary, directly from the govt. authority at different rates and scales, fixed from time to time along with the maintenance of the institutions. On the other hand, their counter parts in the Govt. Aided High Schools were provided the salary fixed by M C at the similar rate prescribed by the Government. However, the fund of a Govt. Aided High School was generally raised with students' fees, public donation and Govt. grants under the system of Deficit Grants in Aid, which was in force up to 31-08-1977.

It is interesting to note that all Secondary institutions– both High Schools and High Madrasas running under Deficit System of Govt. Grants in Aid up to that date were provincialised with effect from 01-09-77. Since then the Govt. Aided Secondary Schools of the state have been known as '*Provincialised*' High Schools or High Madrasas. It is found from the Govt. records that there were **24** Government High Schools or H S Schools in the Brahmaputra Valley.[17] Secondly, there were **3380** number of High Schools and **2020** of them were provincialised and remaining **1360** were recognised or yet to be recognised. More over, out of them, **10** Government, **594** provincialised and **667** recognised (Total **1271** High Schools) were dealing with Arabic course of study, which have been shown in the following table:

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[17] A list of 35 Govt. H S Schools of the State has been collected from the good office of the D S E, Assam, where from the Schools dealing with Arabic have been sorted out by thorough investigation.

Table— 6

District wise figures of High Schools having Arabic in the Valley.[18]

Sl. No	Districts	No. of High Schools			High Schools having Arabic		
		Prov.	Non Prov.	Total	Prov.	Non Prov.	Total
1	Dhubri	86+2*	85	173	71+1*	84	156
2	Kokrajhar	33+1*	58	92	11	13	24
3	Goalpara	69+1*	111	181	41+1*	50	92
4	Bongaigao	62	55	117	23	21	44
5	Barpeta	221+1*	199	421	149+1*	171	321
6	Nalbari	67+1*	53	121	18+1*	17	36
7	Kamrup	280+5*	75	360	94+2*	79	175
8	Darrang	110+1*	51	162	43+1*	49	93
9	Sonitpur	113+2*	72	187	06	01	07
10	Lakhimpur	125+1*	121	247	28+1*	47	76
11	Dhemaji	56	111	167	00	00	00
12	Morigaon	52	59	111	28	42	70
13	Nagaon	192+2*	49	243	58+1*	85	144
14	Golalaghat	93+1*	75	169	12	01	13
15	Jorhat	177+2*	48	227	04	02	06
16	Sibsagar	156+1*	30	187	06+1*	05	12
17	Dibrugarh	83+2*	57	142	00	00	00
18	Tinsukia	45+1*	51	97	02	00	02
Grand Total[19]		2020 +24*	1360	3404	594+10*	667	1271

In addition to the High Schools, both Government and Government Aided, people of the Valley established a large number of High Madrasas for the development of Arabic and Islamic studies, in accordance with the model of Sibsagar High Madrasa (founded in 1903) and Gauhati Madrasa High

[18] The data furnished in the Table-6 have been collected from the Inspector of concerning Districts, Secretaries of Examination Boards and the SEBA

[19] The figure with a * (star) mark indicates the government High School.

School (founded in 1918). Accordingly, it is found from the present study that there were 179 High Madrasas in the Valley out of which 66 were provincialised and 113 were permitted and recognised by the Govt. authorities at the end of Twentieth Century. The district wise number of High Madrasas in the Valley has been furnished in the following table.

Table—7

District wise number of High Madrasas in the Valley.[20]

Sl No	Name of District	No. of Prov. High Mad.	No. of Recog. High Mad.	Total No. of High Mad.
1.	Dhubri	08	19	27
2.	Kokrajhar	01	04	05
3.	Goalpara	08	11	19
4.	Bongaigaon	01	04	05
5.	Barpeta	15	21	36
6.	Nalbari	03	08	11
7.	Kamrup	10	11	21
8.	Darrang	06	10	16
9.	Sonitpur	03	01	04
10.	Lakhimpur	03	05	08
11.	Dhemaji	***	***	***
12.	Morigaon	03	02	05
13.	Nagaon	03	16	19
14.	Golalaghat	***	01	01
15.	Jorhat	01	***	01
16.	Sibsagar	01	**	01
17.	Dibrugarh	***	***	***
18.	Tinsukia	***	***	***
	Grand Total[21]	66	113	179

[20] These data in have been collected from the SEBA during field work.

[21] ***(Three Star) indicate figure 'Nil'.

It may also be noted that the course, Curriculum and the Final Examination of Class X i.e. Matriculation Examination were conducted by Calcutta University up to 1948 and by the Gauhati University from 1949 to 1961. The School Final Examination, has been organized by a separate Board of Secondary Education, Assam (SEBA) since its inception in 1962 A D.[22] It is worth mentioning that the Govt. High Schools, functioning in the original District and Sub-Divisional Head Quarters, were upgraded to Higher Secondary (H S) Schools by adding an Intermediate class i.e. the Class XI with effect from 1958 as per suggestion of the Mudaliar Commission of 1952-53.[23] Following the pave of this system, the Govt. of Assam took a process of upgrading some prominent High Schools of different places, running under the deficit system, to H S Schools from 1958.

In the beginning, this additional Class- XI of an H S School was treated to be equivalent of the Pre University Class of a College. As a result, a student who passed the Intermediate Class or the Class XI could get admitted into the Bachelor Degree Course of any College.

The Universities of Gauhati and Dibrugarh revised their policy and converted their One Year Intermediate Class into the Two Year Class from 1972-73. Accordingly, the Class XI of the H S Schools, both Govt. and Govt. Aided, was also extended to Class XII and the Final Examinations were conducted and controlled by the SEBA from 1974 to 1985. On the other hand, the Two Year Pre-university Class of the GU and the Two Year Higher Secondary Class of the SEBA were separated from these two foremost institutions and conducted independently under the periphery of Assam Higher Secondary Education Council (AHSEC) which was established by the Government of Assam in 1984 A D.[24]

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[22] http://www.education.nic.in/boards.asp, 14-07-2008.

[23] Chaube, *Op. cit.*, p.205.

[24] Assam Act No. XVII of 1984, 16-04-84.

4.1.4: Colleges: A College is an Institution of University education. It is generally founded by the people of an area and conducted with the Govt. rules and regulations from time to time. After the fulfillment of all terms and conditions, a College is generally taken over by the government for the Deficit Grants in Aid. However, Cotton College, Gauhati was established in 1901 A D, with a joint venture of the public and the British Government and it has been conducted as a Government College since its inception. It is the First College not only in the Brahmaputra Valley but in the whole state of Assam also. During the British administration in Assam, many other Colleges were established by the people of Assam which were running with the affiliation to the University of Calcutta and Financial Grants in Aid of the British Govt. up to 1947.

In the same way, all the Colleges of the Valley, affiliated to that University came under Gauhati University (GU) in 1948 A D since when the courses and curricula were prepared and the Final Examinations were organized and controlled by this University. Howęver, Cotton College, Gauhati had been the only College having Arabic Courses of Study up to fifty six years, until Nowgong College was established in 1944 A D, where Arabic Department was introduced in 1956 A D.[25]

It is found from our field Study that there were **1** Government College, **176** Deficit[26] and **86** Non Deficit Colleges in the Valley up to the end of Twentieth Century; out of which 1 Government, **20** Deficit and **30** Non Deficit Colleges have been conducting Arabic Courses of Study. We therefore feel it appropriate to furnish separate lists of Colleges, both Deficit and Non Deficit, dealing with the teaching and learning Arabic Language and Literature, in the Valley as in the following Tables-8, 9:

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[25] Informed by Md. Aynul Hoque, HoD, Arabic, in an interview, Nagaon, 08-02-2008.

[26] Dr. Maheswar Hazarika and Biswajit Bhuyan, ed., *Assam College Teachers' Association Journal,* vol.XXI, Guwahati, 2007-2008.

Table—8

Table showing a list of Deficit Colleges dealing with Arabic.[27]

Sl No.	Name of Colleges	Year of Estt.	District	Status
1	Cotton College, Gauhati	1901	Kamrup	Govt.
2	Nowgong College, Nagaon[28] *	1944	Nagaon	Deficit
3	B N College, Dhubri[29] *	1946	Dhubri	" " "
3	Mangaldoi College, Mangaldoi[30]*	1951	Darrang	" " "
4	Abhayapuri College, Abhayapuri [31]*	1955	Bongaigaon	" " "
5	A D P College, Nagaon	1959	Nagaon	" " "
6	Rangia College, Rangia	1963	Kamrup	Deficit
7	B H College, Howly[32]*	1966	Barpeta	" " "
8	Kamrup College, Chamata[33]*	1966	Nalbari	" " "
9	B K College, Nagaon	1971	Barpeta	" " "
10	M K College, Subha	1971	" " "	" " "
11	Nabajyoti College, Kalgachia	1971	" " "	" " "
12	B P Chaliha College, Nagarbera	1972	Kamrup	" " "
13	Habraghat College, Krishnai	1979	Goalpara	" " "
14	Lakhipur College, Lakhipur	1980	Goalpara	
15	West Goalpara College,	1980	" " "	" " "
16	Kharupetia College, Kharupetia	1981	Darrang	" " "
17	Mandia Anchalic College, Mandia.	1981	Barpeta	" " "
18	Moirabari College, Moirabari	1981	Morigaon	" " "
19	Rupahi College, Rupahi	1981	Nagaon	" " "
20	Bhbanipur Anchalik College.[34]	1982	Barpeta	" " "

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[27] The list has been prepared through the field works during the period of investigation.

[28]* The Department of Arabic was introduced in 1966.

[29]* The Department of Arabic was introduced in 1979.

[30]* The Departm ent of Arabic was introduced in 1979.

[31]* The Department of Arabic was introduced in 1978.

[32]* The Department of Arabic was introduced in 1973.

[33]* The Department of Arabic was introduced in 1984.

[34]* The Department of Arabic was introduced in 1987.

Table—9

Table showing a List of Non Deficit Colleges having Arabic.[35]

Sl	Name of Colleges	Year of	District	Status
1	Hamidabad College, Hamidabad	1979	Dhubri	Affiliated
2	South Salmara College	1986	" " "	" " "
3	Hat Singimari College,	1987	" " "	" " "
4	Halakura College, Halakura	1991	" " "	" " "
5	Pragati College, Agamoni	1991	" " "	" " "
6	Alomgange Rangamati College	1993	" " "	" " "
7	Hatidhura College,	1990	Korajhar	" " "
7	Jaleswar College, Jaleswar	1981	Goalpara	" " "
8	R G M College, Lengtisinga	1992	Bongaigaon	" " "
9	M A College, Manikpur	1993	" " "	" " "
10	Indira Gandhi College	1997	" " "	" " "
11	Kayakuchi Mahavidyalay	1988	Barpeta	" " "
12	S S M Mahavidyalay, Bhatkuchi	1991	" " "	" " "
13	Uttar Barpeta College,	1991	" " "	" " "
14	B B College, Langla	1992	" " "	" " "
15	H C College, Bhaktardoba	1992	" " "	" " "
16	Luitparia College, Alopatir Char	1993	" " "	" " "
17	Janapria College, Baniara Para	1994	" " "	" " "
18	Palhaji Azad College	1995	" " "	" " "
19	Milanjyoti College, Barbala	1996	" " "	" " "
21	F A Ahmed College, Goroimari	1984	Kamrup	" " "
22	M S Girls' College, Rangia	1984	" " "	" " "
23	Sontali Achalik College	1987	" " "	" " "
24	Samaria Anchalik College	1994	" " "	" " "
25	Juria College, Juria	1989	Nagaon	" " "
26	Samaguri College	1990	" " "	" " "
29	Janata Mahavidyalay, Sipajhar	1989	Darrang	" " "
30	Dipila College,	1990	" " "	" " "

[35] The list has been prepared through the field works during the period of investigation.

4.1.5: University: There are three non technical Universities in the Brahmaputra Valley— Gauhati University (GU), Dibrugarh University (DU) and Tezpur University (TU). In these three premier institutions of Higher Education, only Gauhati University has been dealing with Arabic Studies. Hence, the discussion will be confined only with the University of Gauhati.

Gauhati University or the G U was established in the year 1948 by an Act of the State Legislature, namely the Gauhati University Act, 1947, of the Govt of Assam.[36] The University is the oldest and most premier seat of higher education in entire North-East Region of India in general and in the Brahmaputra Valley in particular. Since then, the responsibility of looking after the academic functioning of the Colleges of the Valley as well as that of the Region came to its shoulder. It needs mention that Calcutta University had been performing this duty from 1901 till the inception of the G U. However, the Department of Arabic was introduces in September, 1969 with Prof. M A Latif as the Head of the Department (HoD), where as Md. Shahabuddin was appointed as the other faculty member. We have found that 9 students of the first batch had appeared in the M A Final Examination in 1971 from the Department and all of them came out successfully with the Degree of M A in Arabic from this University. They were (1) Abu Mohammad Abdun Nur, (2) Abdul Matlib Saikia, (3) A Monnaf Borah, (4) Ataur Rahman Chaudhury, (5) Islamuddin Ahmed, (6) Md. Abul Bashar, (7) Md Ramzan Ali, (8) Mohammad Burhan Ali, and (9) Tayebur Rahman Barbhuiya (Class I).[37]

4.2: Arabic Courses of Study in different Institutions:

It has been noted earlier that the formal process of teaching and learning Arabic Language had been started in the Valley on the eve of Twentieth Century, which was developed in the first half and flourished in the second half of the Century. The Courses and Curricula prepared by the

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[36] Assam Act, XVI of 1947.

[37] Gauhati University, *Result Sheet, M A, Arabic*, 1971.

Calcutta University, West Bengal Secondary Board of Education and Calcutta Alia Madrasa were also followed for the respective categories of institutions, mentioned above such as: Islamic Madrasas and Arabic Colleges, Elementary Schools, Secondary Schools, Colleges and also by Gauhati University of the Valley. In this regard, it is necessitated to discuss thoroughly the Courses and Curricula conducted in all these categories of institutions both religious and secular ones, from a traditional Madrasa to the University level.

4.2.1: Private Madrasa: The Islamic Private Madrasas have been playing a vital role in spreading knowledge in Arabic Studies. Different courses of study are found to have been conducted in their various categories like —Maktab, Qaumiya Madrasa, Hafiziya Madrasa and Darul Ulum running in the Brahmaputra Valley. Hence it is appropriate to throw light on the courses and curricula conducted in these Islamic Religious Madrasas.

Maktabs are the basic and primary institution in Islamic traditional education, just like an L P School of the State. According to 'Asam Rajyik Deenee Siksha Board', the Maktabs have been divided into five academic classes-- Maktab Class-A, Maktab Class-B, Maktab Class-I, Maktab Class-II and Maktab Class-III.[38] The most of the Maktabs were running in Twentieth Century with the courses and syllabus prepared and prescribed by this Board as it is done till today. Some Maktabs had also followed the syllabi of other Boards like: Deenee Siksha Board of Asom Jamiyat, Imarat-i-Shariyah etc. However, reading and recital of the Holy Qur'ān and memorizing of 30th volume there of, are the core subjects in the different classes of Maktabs; although there are basic lessons on the Islamic fundamental rites and rituals.

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[38] C M. Ali, '*A Study of Arabic Language and Literature in the Madrasahs in Assam*', u.p. thesis submitted to G U, 1994, p. 281.

The traditional Madrasas of Assam, particularly of the valley have been conducting different courses and curricula, prepared by different Boards. During Twentieth Century, we found 4 'Tanzims' or Boards for the Islamic Traditional Madrasas working in this line, which we have mentioned in Para 4.1.1.1 above.

All the syllabi prepared by the respective Boards are almost the same, more or less. The رابطة مدارس عربية مغربى أسام ومغهاليء started preparing its Arabic courses of study only for two classes of سافلة section, which are also very limited. Only the three parts of منهاج العربية and the 30th Volume of the Holy Qur'an have been studied[39] since the inception of the Board. According to some other '*Tanzims*', the different parts of: قرأة الرشيدة، أو 'القرأة الواضحة'، نفحة العرب، هداية النحو، الكافية، مشكواة المصابيح، تفسير، and one volume each of the Six Authentic Hadiths were to be studied in the *Ā'liyah* Classes.

The Arabic syllabus of تنظيم المدارس القومية لأسام (All Assam Tanzimul Madarisil Qaumiyah) contained the Part- I and II of مفتاح العربية in the A'liyah First year class; القرأة الواضحة جزء اول، and نحوميز مع جمل، القرأة الواضحة جزء الثانى، نفحة العرب، هداية النحو مع الكافية in A'liyah Second year class and نفحة العرب، القرأة الواضحة جزء الثالث، were to be studied in the A'liyah Third year class. Similarly, the course contained for the A'liyah Fourth year تعليم المتعلّم، ومشكواة الأثر مقامات الحريرى، مقتصر المعانى، نور الأنوار، عقيدة الطحاوى، تلخيص الأحاديث من مشكواة ; In the Fifth year class, there were المفتاح، and the vol-I of each of the المصابيح، نخبة الفكر، سراجى، شرح عقاعد

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[39] إمتحان الإشتراكى لرابطة مدارس عربية مغربى أسام ومغهاليء , ناظم الأعلى، الطاف حسين , دار العلوم, Balapara, Jogighopa, 2008.

sets of: صحيح البخارى، صحيح المسلم، صحيح الترمذى، صحيح أبي داود، صحيح نسائ، صحيح إبن ماجه، were the courses of study for the students of دورة حديث in the A'liyah Sixth year class.[40]

Accordingly, Azad Deenee Siksha Board prepared its Syllabus for 12 classes from 2 year Pre-safila, 4 year سافلة and 6 year A'liya classes. The first 6 classes up to سافلة 4th year, the Arabic courses contained reading and reciting of all the volumes of the Qur'ān and memorising the 30th volume along with Arabic Grammar. Similarly, (a) translation of the Qur'ān from 11th to 30th volume, (b) memorising the 29th volume, (c) Tafsir of some selected chapters from the 'Tafsirul Jalalain' and 'Tafsirul Baizawi', (d) Mishkatul Masabih vol-I and II, (e) Some selected pieces of مقامات of Hariri and النهو هداية were the courses of study in the 6 year Aliya Classes of this type of Madrasas.[41]

4.2.2: Government Aided Madrasa: The introduction of Government Aided Madrasas has been given and the divisions and categories there of, have also been discussed in the Para 4.1.1.2 above. Different courses and curricula are organised from time to time in all the three categories of Government Aided Madrasas i.e. Junior (or Pre Senior) Madrasa, Senior Madrasa and Title Madrasa or Arabic College. Now it is necessary to discuss these courses of study, running in respective categories of the Government Aided Madrasas separately.

4.2.2.1: Junior Madrasa: During the first half of Twentieth Century, the State Madrassa Education Board, Assam used to adopt the Courses, Curricula and Syllabi of the Madrasa Education Board of West Bengal. Of course, "the process of re-organising the Madrassa Education

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[40] أل أسام تنظيم المدارس القومية , ناظم الإمتحان الاشتراكى , مولانا محسن علي قاسمى , Nil Bagan, Nagaon, 2008.

[41] C. M. Ali, *Op. cit.*, pp-287-89.

curriculum of the State Madrassa Education Board, Assam had actually started as early as in 1968 and several curricula with detailed courses and syllabi in one form or another were brought about and experimented."[42] But frequent changes in the curricula of general education kept on pressing the Madrassa Education Curricula to go on changing with every change in the general education curriculum. Besides, the duration of the Madrassa education Curriculum had to be made similar and equal to the duration of the general education under its national pattern. Accordingly, the Board was able to bring out a 'comprehensive' Courses and Syllabi to be effective from 19-06-79.[43] It is needless to mention that the stage of a Junior Madrasa better known as Pre senior Madrasa has been consuming 3 years corresponding to three year Middle English School (MES) or Middle English Madrasa (MEM) stages of General Education Curriculum.

According to those Curricula, Courses & Syllabi, the Pre Senior Ist year Class contains (1) Reading and reciting of the سورة الفاتحة and the last ten chapters from the Holy Qur'ān; (2) First 21 lessons from Progressive Arabic Reader' Part-I.[44] The Pre Senior IInd year Class contains (1) the 'Proper Reading' of سورة البقرة and the 22nd to 47th Lessons from Progressive Arabic Reader Part-I. Similarly, (1) سورة ال عمران to سورة النساء and (2) the whole book of Progressive Arabic Reader Part-II[45] were the courses of study in Pre Senior IIIrd year Class. However, the courses were revised again with effect from 1998. According to this revision the Pre Senior Ist year Class contains (1) Memorizing of سورة الفاتحة، and

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42 State Madrassa Education Board, Assam, '*Re-organised Senior Madrassa Curriculum, Courses & Syllabi*', 1979, p.1.

43 Curriculum, Courses & Syllabi', Ibid, p.3.

44 S M H Hoque, *Progressive Arabic Reader*, Part-I, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, ed.I, 1977.

45 S M H Hoque, *Ibid*, Part-II, 1992.

9 other Chapters from سورة الناس to سورة الفيل (2) Reading up to سورة الضحَى from the Holy Qur'ān; (3) The first 24 Lessons from منهاج العربية, volume-I.[46] The Pre Senior IInd year Class contains (1) the Memorizing of 12 chapters from سورة الهمزة to سورة الضحَى, (2) the reading of all chapters except the 30th volume of the Holy Qur'ān, (3) the first 24 lessons from منهاج العربية, vol-II. Accordingly, (1) the proper reading and recitation of the Volume-I of the Qur'ān, (2) the first 18 lessons from منهاج العربية, Vol-III and (3) علم النحو and علم الصرف were the courses of study in Pre Senior IIIrd year Class.

4.2.2.2: Senior Madrasa: There were no systematic courses of study and Text Books for the Madrasas before the State Madrasa Education Board, Assam had been established. An Inspector of Schools for the Muslims' Education was functioning there in the State, who was to look after the Madrasas of the Valley also. But the Madrasas did not follow the guidelines of the Inspector nor did they follow the systematic courses and curricula. After a separate Board for the Madrasa education had been initiated, some of the old Madrasas came under the threshold of the new system. But the preparation of a new curriculum was not possible for a long time during which the Board recommended the Corses and Text Books prescribed by the Madrasa Education Board of West Bengal. In response to the long pending demand of 'the Heads of all Senior Madrasas in the State, to redeem the Curriculum, Courses and Syllabi' the State Madrassa Education Board, Assam finally decided on 15-03-79 to bring out a new and comprehensive syllabus.[47]

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[46] N Haidarabadi, *Minhajul Arabiya*, vol-I, 1982.

[47] Resolution No.2 adopted in the 31st Annual Session of State Madrassa Education Board, Assam held on 15-03-79.

According to that courses of studies the Senior Ist year Class contains (1) سورة البقرة from the Holy Qur'ān, (2) كتاب الطهارة from المختصرللقدوري,[48] (3) the first 15 lessons from Progressive Arabic Reader Part-III and (4) from صرف الصغير to lesson 56 of كتاب الصرف, the chapters from the beginning to معروفة of هداية النحو and the first 50 lessons from the معلّم الإنشاء. The courses of Senior IInd year Class contain (1) the reading and translation of the first 5 volumes from the Holy Qur'ān, (2) from كتاب الصلوٰاة to كتاب الحجّ from المختصرللقدوري and from the beginning to باب الردّ from the book 'فرَاءض السراجى'[49]; (3) the whole book of القرأة الراشدة, vol-II,[50] (4) from the last 57 lessons from كتاب الصرف, from المنصوبات to the end of هداية النحو and from lesson 51 to the end of معلّم الإنشاء. Similarly, the courses of Senior IIIrd year Class comprised of (1) Reading with translation of vol. VI to X of the Holy Qur'ān, (2) Thirteen chapters from بيان to صيد و الذباءح of الفقه from المختصرللقدوري and from the chapter مقسّمة الجدّ to the end of the book of فرَاءض السراجى; (3) Arabic Prose from the 'beginning to Al-Ibham' of نفحة العرب by Ezaz Ali[51] and ***eight*** Poems of حسّان بن ثابت، أخطال، إمام شافعى، أبو العتاهية، المتنبّي، شهاب الدين الأندلسى، إجاز على، بشار بن البرد، and (4) The complete chapters of كتاب الصرف, هداية النحو and معلّم الإنشاء. After completion of these three year courses, stated above, a student is qualified for appearing in the Intermediate Examination under the 'State Madrassa Education Board', Assam.

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[48] A H A B Al-Quduri, المختصرللقدوري, Maktaba-e-Rahimiyah, Delhi, 1976.

[49] A T Sirajuddin, فرَاءض السراجى , Kutubkhana-e-Imdadiyah, Deoband, 1975.

[50] A H A. Nadvi, القرأة الراشدة, Maktaba-e-Darun Nadwatul Ulama, Lucknow, 1977.

[51] Ezaz Ali, نفحة العرب, Maktaba-e-Ezaziyah, Deoband, 1980.

In this way, the Senior IV and V year courses meant for Madrassa Final (FM) Examination were prepared as follows: Senior IV year Class contained (a) the reading and translation of the Holy Qur'ān from the 11th to15th volumes, (b) the first half of مشكواة المسابيح vol. I, (c) the first half of هداية vol. I by Burhanuddin Marghinani, (d) the first three مقامات from مقامات بديع الزمان الهمداني, (e) قصيدة ياءية of إبن الفريد, and (f) the first half of 'Usul-e-Shasi'.[52] The Senior V year Class comprised (a) the reading and translation of the Holy Qur'an from the 16th to 20th volumes, (b) the second half of مشكواة المسابيح vol. I, (c) the second half of هداية vol. I by Burhanuddin Marghinani, (d) the three مقامات, serial no. 4 to 6 from the مقاماتُ بديع الزمان الهمداني, (e) قصيدة تاءية of إبن الفريد , and (f) the second half of 'Usul-e-Shasi'.[53]

The Senior VI year Class is meant for F M first year, which was incorporated with (a) the Qur'ānic Commentary of the 21st to 25th volumes from تفسير الجلالين, vol.II,[54] (b) the first half of مشكواة المسابيح vol. II, (c) the first half of هداية vol.II by Burhanuddin Marghinani, (d) the first half of المختارات من أدب عربي by السيد أبو الحسن علي الندوى, (e) the مقدمة and the first مقامة from مقامت الحريرى[55], (f) معلقة إمر القيس و معلقة طرفة بن عبد بكرى and the whole book of لامية المعجزة by Moulana Habibur Rahman Deobandi, (g) the Pre Islamic Period of تاريخ الأدب العربي of أحمد حسين الزيات ; (h) the first half of دروس الأيام by or vol.I of منطق و حكمة and one optional paper on البلاغتات

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[52] State Madrassa Education Board, Assam, *Reorganised Senior Madrassa Curriculum, Courses & Syllabi,* Gauhati, 1979.

[53] I B I. Al-Shashi, *Usul-e-Shashi*, Kutubkhana-e-Imdadia, Deoband, 1976.

[54] Jalaluddin and Jalaluddin, تفسير الجلالين, vol.II, Kutubkhana-e-Imdadia, Deoband, 1985.

[55] A M Q. Al-Hariri, مقامت الحريرى, Kutubkhana-e-Imdadia, Deoband, 1976.

Dr. Taha Hussain or some selected chapters from تأريخ العلوم العربية by مولانا طيب الرحمان.[56]

Accordingly the Senior VII, year better known as 'F M Second year', dealt with (a) the Qur'anic Commentary of the 26th to 30th volumes from تفسير الجلالين, vol. II, (b) the second half of مشكواة المسابيح vol. II, (c) the second half of هداية vol. II by Burhanuddin Marghinani, (d) the second half of المختارات من أدب عربي by السيد أبو الحسن علي الندوى, (e) the second and the third مقامة from مقامت الحريرى, (f) the third معلقة of أبي سلمى from سبع معلقات and one poem from each of زهير بن حافظ إبراهيم و احمد شوقي بك. (g) تأريخ الأدب العربي - the Abbasid and modern periods, (h) عقاعد و بلاغة and one optional paper combining the second halves of منتق و حكمة or vol. I of الأيام by Dr. Taha Hussain or some selected chapters from تأريخ العلوم العربية by مولانا طيب الرحمان.[57]* It is worth mentioning that a student is awarded the degree of FM after the successful completion of the Senior VI and VII year courses. However the courses of study stated above was also reviewed with some minor changes in 1998.

4.2.2.3: Title Madrasa or Arabic College: This category of institutions comprises of a Two Year Title class. A student is offered the M M degree after a successful completion of this two year courses. The courses of study for Title Madrasa or Arabic College prepared and organised by the Madrasa Education Board of West Bengalwere also

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[56] M T Rahman, تأريخ العلوم العربية, pub. by 'Moulana Tayyibur Rahman Senior Madrasa', Hailakandi, n.d.

[57]* The aouthor is a renowned عالم and proficient scholar in Arabic Language and Literature of Assam in general and of 'Barak Valley' in Particular. According to the Result Sheet of the G.U., he achieved the rank of First Class in M A in Arabic for the first time in the first batch in 1971.

followed by the institutions of the Valley in the first half of the Century. As per demand raised by 'the Principals of all Title Madrasas and Arabic Colleges in the State, to redeem the Curriculum, Courses and Syllabi', the State Madrassa Education Board, Assam finally prepared and brought out a syllabus of its own.

In the syllabus, the first year Title class is called M M Previous, for which the courses of study have been divided into 10 compulsory papers. Accordingly, Paper-I and II contain the Hadiths of 'Sahih Tirmizi' parts- I & II, Paper-III and IV contain the Hadiths from 'Sahih Abu Daud' parts- I & II, and Paper-V contains that of 'Sahih Ibnu Majah'. Similarly, Paper-VI & VII include 'Al-Mu'atta' of Imam Malik and Sharahu Ma'ani al-Athar, vol-I and Paper-VIII consists of the Qur'ānic Commentary from تفسير البيضاوى (from سورة الفاتحة to سيقول). The other two papers are Usul-e-Hadith and Islamic History which are to be studied in Urdu.

The courses for M M (Final) are also divided into 10 papers. The Paper I & II contain the Hadiths from 'Sahih Bukhari' vol-I & II, Paper-III & IV contain that of 'Sahih Muslim', vol-I & II and Paper-V & VI consist of the Hadiths of 'Sahih Al-Nasai', vol-I & II. Accordingly, Paper-VII &VIII are incorporated with the Qur'ānic Commentary of سورة ال عمرانfrom 'Kashshaf Liz-Zamakhsari' and سورة البقرة complete from تفسير البيضاوى. The remaining two papers on Islamic History are to be studied in Urdu.[58]

4.2.3: Elementary Institution: This category of Arabic institutions has already been divided into Middle English Schools and Middle English Madrasas. These institutions used to follow the courses cum text books

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[58] Collected through Field Survey a copy of un titled *Syllabus for M M or Title classes,* from Janab A Q Al-Aman, the 'DDME & Secretary, State Madrassa Education Board, Assam', Guwahati-19, dated 03-02-09.

prepared by different agencies of the Government of West Bengal up to the Sixties. The learning of Arabic Alphabet, reading and writing vocabulary, sentence and some brief stories and poems were the basic items of Arabic Courses of Study in these books. However, these books were finally replaced with معراج الأدب in three parts for Classes IV, V and VI[59] which were given effect from 1957, 1958 and 1959 respectively.

The part-I of معراج الأدب contains different lessons on the Arabic alphabet, vocabulary of different categories with إسم (Noun), فعل (Verb) and حرف (Particles). In addition to showing the uses of إضافة: *Idafah* and موصوف و صفة: *Mausuf-sifa*, some simple sentences were applied. The part-II contains 20 lessons out of which there are 5 poems and 15 prose items. The book contains some small stories on the basis of folk tales. Besides, سيرة النبي : a short biography of the Prophet Mohammad (SAS), ولدّ صالحٌ، حكاية ادهم، الفيل، حفظ الصحة، سلحفاة و أرنب، etc., and two مكالمة were there, in the book. The part-III of this book contains a few stories of شهاب الدين القليوبي and some other similar writings. 'الشيلانك' (*Shillong*) is one of the remarkable writings through which a beautiful description of Shillong, the most prominent hill station city in the North–East Region, has been given in an attractive way.

After running for twenty years, the set of معراج الأدب was replaced with 'Progressive Arabic Reader' (Part-I, Part-II and Part-III) with effect from 1977. It is mentioned in the title page of the Part-I, to be a "Text book on the Arabic language for class V and VI of the Middle and High Madrasa courses and class VII of the High and H S School courses of the SEBA", published by Assam State Text Book Production and Publication Corporation Ltd., Gauhati, (Ist edition), 1977.

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[59] M. Haidar Ali, معراج الأدب, part-I, part-II and part-III, Barpeta, 1957-58.

The book provides the Arabic alphabet and its classification from lesson 1 to 9. They are followed by three lessons on the lexis and vocabulary related to Nouns, Verbs and Particles. The different kinds of Noun have also been shown in lessons 14 to 19. Similarly, the uses of Number along with some مركّب or short sentences and that of إضافة and المبتداء و الخبر are also shown in several lessons. The other lessons contain three محادثة, brief notes on the Qur'ān, Allah, الصلوٰاة, directions and divisions of time. Two poems of Moulana Mubarak Karim Jauhar and Allama Wahiduz Zaman al-Kirnawi have been included, which are concluded with سورة الفاتحة from the Holy Qur'ān.[60]

Progressive Arabic Reader Part-II was a text book for Class VII of all M E Schools and Madrasas in the State. The book comprises of 29 lessons out of which there are 16 prose and 3 poetical items. The prose items are المسجد الحرام، 'بلادنا أسام' ، الدرّاجة، الملابس، المساكن، باءِع الحلوئ، القطتان و القرد، 'الأختين فى الحديقة' (الأختان فى الحديقة؟)، الدجاجة و كتاكيتها، نظافة الجسم، عاصمة و فرخ العصفورة، الثعلب و الغراب، الأسرة، زيارة في حديقة الحيوانات، السمك، و المروحة الكهربيّة، where as the poems are دقّ الجرس، تحية العلم and العيد prepared by different poets. Accordingly, the lesson II to VII deals with grammatical applications of الجنس، العدد، الإسم، الأسماء الإشارة، which are followed by four الأسماء الظروفة، and الأسماء الموصولات، other lessons of علم النحو، التعليل، الصفة، and الكلمة.[61] This is considered to have been a good combination of Arabic courses.

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[60] S M H. Hoque, *Progressive Arabic Reader*, Part-I, The Assam State Text book Production and Publication Corporation Ltd., Guwahati, 1992.

[61] S M H. Hoque, *Progressive Arabic Reader*, Part-II, The Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1978.

The Part-III of the book is approved 'for class VIII of all High Madrasas of Assam' and published by the same authority. The book has been prepared with 30 lessons, out of which there are 21 prose items, 6 poems and one lesson containing 7 Surahs from the Holy Qur'ān. The other lessons الدكاكين، الحديد و السوق، قاعِد القوم (غاندي)، مولانا ازاد و نهرو، عادل و ابوه، بلاد الهند، تلميذ صالح، قصتا 'إبراهيم' و'نوح ومحبّة الوالدَين and one poem وإبنه'عاقبة النزال، هجرة رسول الله صلّم، are included in the book.[62] However, the book had been running even after the closure of Twentieth Century was over.

4.2.4: Secondary School: It is well known that the Entrance or Matriculation Examination had been conducted by the University of Calcutta before the Gauhati University was established. Accordingly, courses and curricula of all these institutions were also prepared by the Calcutta University itself. It is interesting to note that the text books prepared by that University was still running in the Secondary Schools of the Valley even after the establishment of the G U.

4.2.4.1: High Schools: It is worth mentioning that المنتخبات العربية, an Arabic Text Book[63] prepared by the West Bengal Board of secondary Education was followed by the G U also for Class IX and Class X of the High Schools of Assam. The same text book was normally continued even after the SEBA had been established. The المنتخبات العربية contains 89 pieces of prose and 36 poems. The lessons in the Prose section, are mainly the stories of Sahab Ud-Din Qalyubi, Abdullah Ibnul Muqaffa' and other Arabian writers.[64] حاتم الطائ و أسير بنى عنزة، حكاية هارون الرشيد، عمرو غلام، النديم

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[62] S M H. Hoque, *Progressive Arabic Reader*, Part-III, The Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1978.

[63] West Bengal Board of secondary Education, المنتخبات العربية, A Mukharjee & Co. (Pvt.) Ltd., Calcutta, 1955.

[64] Name of the author(s) are not mentioned in the book.

و الجام، حكاية سلطان ومجنون، جود معن بن زاعدة، حكاية أنوشروان، معاوية والزرقاء، أسد و الدبّ، etc., are the interesting stories. The Prose section is concluded with two lessons containing الأيات الكريمة التي يتمثّل بها and أمثال العرب of common uses.[65]

Similarly, the Poetry section contains 36 poems collected from the Diwans of Hassan Ibnu Thabit, Ali Ibnu Abi Talib, Abul Atahiyah, Abu Hazam, Al Arjani, Bashar Ibnu Burd, Ibnu Abdi Rabbihi, Al-Khadrawi and some other poets whose names are not mentioned. The poems are very much useful and interesting for the students of Secondary level. It is important to note that the name of the compiler(s) has (or Have) not been mentioned in any place of the book. However, this book had been continued up to 1974-1975 when it was replaced with مختارات الأدب compiled by Prof. Nazimuddin Ahmed in 1974.[66]

مختارات الأدب is the first course of study for Secondary level prepared by a writer of the Valley, which was also approved and recommended by the SEBA for Class IX and X of the High Schools meant for the HSLC Examination, 1976 onwards. The book is a collection of 35 Prose items containing stories of Sahab ud-Din al-Qaliubi, Ibnul Muqaffa' and some other native writers. In addition to these, two conversations have also been included in the Prose section. On the other hand, the Poetry section is decorated with 20 poems of Nabigha Dhubyani, Juhair bin Abi Salma, Hatim al-Tayee, Al-Muhalhil, Ibnu Abi Hajam, Al-Arjani, Hassan Ibnu Thabit (R A), Ali Ibnu Abi Talib (R A), Bashar Ibnu Burd, Abul Atahiyah and Hafiz Ibrahim. It is presumed that most of the prose and poetical items might have been collected from the

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[65] Op. cit., المتخبات العربية, pp. 151-56.

[66] Prof. N U Ahmed, مختارات الأدب, Gauhati,1974, approved by SEBA, vide Notification No. SEBA/EU/TXB/10/5132, dt. 31-05-74.

المنتخبات العربية, discussed above. However, it has been able to recuperate the troubles of irregular supply of Arabic text books in the Valley for the rest of the Century.

4.2.4.2: High Madrasa: The courses of study for the High Madrasas of the Valley were also prepared by Calcutta University and then West Bengal Board of Secondary Education for decades together. منتخبات النثر و النظم العربي prepared by that University, was a long running Arabic text book cum curriculum for the Assam High Madrasa Final Examinations even up to the eighth decade of Twentieth Century. This book has been substituted by the المنتخب من الأدب العربي prepared jointly by Prof. Syed Shamsul Huda, Moulana Islamuddin and Moulana Mohammad Abdul Latif.[67]

This book has been produced for class IX and X of the High Madrasas in Assam, which comprises 7 chapters. The first chapter of the book is prepared with سورة الفاتحة and the last 15 سورات from سورة العادية to سورة الناس of the Holy Qur'an. However, some fractions of سورة البقرة، سورة ال عمران، سورة بنى إسراعيل، سورة الكهف، سورة طٰهٰ ، سورة النور، سورة الفرقان، سورة الفتح، سورة الحجرات، سورة الجمعة have also been included.

The second chapter, فصل الأحاديث النبوية includes 20 Hadiths, which are very commonly useful for every day life of the Muslim society. Similarly, the third chapter, فصل السير consists of four short biographies of 'Umar Ibnul Khattab (RAA), Syeda Ayisha (RAA), Imam Abu Hanifah (RAA) and Imam Al-Bukhari stating their contribution to the society.

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[67] Prof. S S. Huda, et.al. coll., المنتخب من الأدب العربي, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1979.

In the fourth chapter فصل الحكاية, there are twelve stories written by القليوبي، إبن المقفّع and some other native authors and one article, رحلتى إلى بلاد الشرق الأوسط prepared by the compiler Prof. Huda himself. This is a travelogue of the writer to the Middle East Countries like- Lebanon, Syria, Jordan and Iraq.

The fifth chapter فصل المقالات deals with eight إنشاء, one of which is "مهرجانات الأعياد الشعبية فى أسام" another contribution of the author himself. It is an attractive description of ***'Bihu'***, an important and national festival of the Assamese culture. Similarly, the sixth chapter فصل المواعظ و الحكم includes one useful article [68] أثر السنّة في تهذيب نفوس and it is followed by two محادثة (*Dialogues*) which are very effective and useful for the students.

The seventh chapter is the فصل النظم, which is enriched with 17 poems of 12 poets as: Umaiya Ibn Abis Salat, Hassan Ibn Thabit, 'Ali Ibn Abi Talib, Al-Farazdaq, Mahmud Ahmad al-Ispahani, Ahmad Sawqi, 'Abbas bin Mirdas, Khudrawi, Abi Hajam bin Jahur, Safiuddin al-Hilli along with two other poems [69] فى صفة الله تعالى عزّ إسمه and [70] قلم الرصاص without mentioning the name of the poets. However, the book is a resourceful treasury of good literary collection.

4.2.4.3: H S School and Junior College: It has already been mentioned that Assam Higher Secondary Education Council (AHSEC), an academic agency, was created by the Govt. of Assam in 1984.[71] However,

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[68] Prof. S S. Huda, المنتخب من الأدب العربي, Assam State Text Book Production and Publication Corporation Ltd., Gauhati, 1979, p. 160.

[69] Prof. Huda, *Ibid,* p.178.

[70] Prof. Huda, *Ibid,* p.195

[71] Vide *Assam Act No. XVII of 1984*, received with the assent of the Governor of Assam on 16-04-1984.

أنوار الأدب itself containing the courses and syllabi of Gauhati University had been recommended by the Council until its own text book 'Arabic Prose and Poetry: an Anthology' was brought out for the Two Year Higher Secondary Classes in 1990.[72]

The Prose section of the book is enriched with (a) two Chapters i.e. سورة الحجرات and لقمان of the Holy Qur'ān, (b) some selected حديث collected from مشكوة المصابيح of ولي الدين محمد بن عبد الله الخطيب, (c) the 6 stories such as: غلام عابد، ذو النون المصري و رجل التبريزى غريب، كل شئ يتغيّر إلا الله، كمال قدرة الله، 'قبّة البيضاء' و 'رجل أعبد' collected from كتاب النوادر لأحمد شهاب الدين القليوبى (d), حكايتا 'الاسد والأرنب' from كليلة و دمنة of إبن المقفع, و 'الإوزّتان و السلحفاة' عبد الفتاح صبري وعلي of القرأة الرشيدة three selected lessons from (e) أبو الحسن علي الندوى of الحياة في مدينة الرسول صعلم, عمر and (f).

The Poetry section is a rich collection of 17 poets, covering Pre-Islamic to Abbasid periods. This section has includes 2 poems of أحمد أمية بن أبى الصلت، أبو البرعي، and one poem each of 17 poets such as: العتاهية، حسان بن ثابت، قيس بن الخطيم، عبد الغني النابلسي، الخنساء، أبو البقاء صالح بن شريف الرندى، صفي الدين الحلي، أبو الحزم بن جهور، إسماعيل باشا صبري، إيليا أبو ماضي، جميل صدقي الزهاوى، أحمد الصافى النجفى and محمّد حافظ إبراهيم، عبّاس محمود العقّاد. This book had been continued up to June, 1998 when it was replaced with a revised course and syllabus.

The collection of this 'revised course and syllabus' was renamed as: مجموعة من النثر و النظم العربي للمتوسطة: (*Arabic Prose and Poetry:*

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[72] The book was compiled annotated by 'Prof. S S Huda, Dr. M Y Tamizi, Dr. F. Haque, Prof. A B A Matin and Prof. R. Ali' and published by the Council itself in 1990.

an Anthology, the text book for Higher Secondary Classes), compiled and annotated jointly by Dr. Mohammad Yahya Tamizi, Dr. Fayyazul Haqque, Mohammad Ataur Rahman and Bakshi Hazrat Ali Ahmed in 1998.[73] The Prose section of the book comprises of the سورة لقمان and سورة الصّفّ from the Holy Qur'ān, some pieces of the Hadiths, from the مشكوٰاة المصابيح, two stories from كليلة و دمنة of إبن مقفّع, three from كتاب النوادر of أحمد الشهاب الدين القليوبى, two articles from القرأة الرشيدة of Abu al-Fatah Sabri and Ali 'Umar and one from القرأة الراشدة of Syed Abul Hussain Ali al-Nadvi. In the Poetry section, one poem each of Qais Ibn al-Khatim, Umayya Ibn Abis-Salat (d.630), Hassan Ibn Thabit (d. 683), Abul Atahiya (d.828), Abul Hazam Ibn Juhur (d.943), Ahmad al-Barayi (d.1058), Safi ud-din al-Hilli (d. 1350), Abul Baqa Salih Ibn Sharif ar-Rindi, Hafiz Ibrāhim (b.1932), A'bbas Mahmud al-A'qqād (d.1964), Ahmad Sāfi an-Najafi, and Iliyā Abu Mādi (d.1957) has been included.[74]

It is needless to mention that this was the latest book containing Arabic courses of study for the H S Classes of these institutions of Assam, which had been running even after the closure of Twentieth Century.

4.2.5: Colleges: It is already discussed that Cotton College, Gauhati had been the only College having Arabic in the courses of study during the first half of twentieth Century, where as the Nowgong College was the second in this line.[75] The subject of Arabic has been studied in the Intermediate of Arts (I A) or the Pre University (P U) and Bachelor of Arts (B A) Classes of a College. All Colleges of the Valley as well as of ancient

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[73] The book was compiled and annotated by these compilers vide Council's Letter No. AHSEC/ACA/TB/AR/96/002/23356—58. dt. 07-07-97.

[74] Dr. M Y. Tamizi, Dr. F. Haqque, Md. A. Rahman, and Bakshi H. A. Ahmed, مجموعة من النثر و النظم العربي للمتوسطة, Bhagwati Prakashan, Guwahati, 1998. .

[75] Cotton College, Gauhati was established in 1901 with Arabic and Nowgong College was established in 1944 and Arabic was introduced in 1956.

Assam were affiliated to Calcutta University up to the establishment of Gauhati University in 1948 and introduction of Arabic Department there in 1969. Even after that, the Courses and Curricula of Calcutta University had been adopted and recommended for these two classes by the G U up to the seventies and eighties of Twentieth Century when أنـوار الأدب[76] and 'Arabic Prose Selections' and 'Arabic Poetry Selections' were produced for the first time in the valley in 1972 and 1990 respectively.

The أنوار الأدب is an anthology of Prose and Poetry compiled by Afzal Ahmad and published by Arabic Language Development Society, Rangia, 1972, which was recommended by the G U for the Two Year Pre University Course with effect from 1972-73. The prose section of the book contains the سورة طـٰهٰ، سورة الرّوم، سورة الحجرات، سورة المرسلات of the Holy Qur'an, which are followed by some useful pieces of Hadith collected from مشكوٰاة المصابيح of ولي الدين محمد بن عبد الله الخطب التبريزى.

The third chapter contains five pieces of writings which have been collected from نهاية العرب في فنون الأدب , which is followed by the fourth chapter enriched with 18 stories. The first 16 stories were collected from نوادر القليوبي of عبد الله إبن المقفّع كليلة و دمنة and 2 from أحمد شهاب الدين القليوبي most of which are full of moral teaching. The fifth chapter is comprised of historical accounts collected from مجانى الأدب .

The poetry section is a versatile selection of poems collected from the ديوان of different poets in accordance with their themes. Among them, في صفة الله تالى of Umaiya Ibnu Abi al-Salat, في وصف الله سبحانه of Abu al-A'tahiya, رثاء الإندلس of Abu al-Baqa Salih Ibnu Shareef al-Rindi, زهرية of Safi al-Din al-Hilli, وصف الورد of Abu al-Hazam bin Jahur, وصف الشام of Al-Buhtari,

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[76] Afzal Ahmed, Antho., أنوار الأدب , Arabic Language Development Society, Rangia, 1972.

ذكر قرطبة of Ibnu Zaidun, مدح الرسول صلى الله عليه وسلّم and في يوم بدر of Hassan Ibnu Thabit are the most famous and outstanding. More over, one poem each of Abd al-Gani al-Nablusi, Hassan bin Hani, Taimi, Asmayee, Sabdi, Utba, Tahir Ibnu Husain, Ahmad al-Barayee, Muhalhil, Hatim al-Tayee, etc. has also been included in this Anthology.

This type of traditional course of study for this class had been conducted by Gauhati University up to 1984-85 when the complete responsibility of this 'Two Year Pre University Class' was transferred to Assam Higher Secondary Education Council (AHSEC). Accordingly, the erstwhile 'Pre University (P U) Examination' has been renamed under the administration of the new academic agency, as 'Higher Secondary (HS) Examination' since 1986.

For the Bachelor Degree Class also, the Arabic syllabus and courses of study prepared by Calcutta University were followed in the Colleges under Gauhati University up to 1974-75. After inception of Arabic Department in Gauhati University in 1969, it prepared the Syllabus and courses of study for the Two Year Degree classes, first time in1974 and made it effective from 1974-75. Like earlier, there were both 'Pass' and 'Honours' courses in this Two Year degree level.

The 'Pass' course was divided into three papers of which, Paper-I contained poetry—both classical and modern, which included some pieces from: the Diwan of Hassan bin Thabit, Diwan of Al-Hamāsa, one poem each of Al-Mutanabbi, Ahmad Shawqi, Hafiz Ibrahim and Ma'ruf al-Rusafi.[77] The Paper-II dealt with prose containing selected pieces from Madarikut Tanzil, As-Sahih by Muslim, Al-Bayan wat-Tabeen and Futuhul Buldan. Accordingly, Paper-III was framed with unseen essays and composition and History of Arabic Literature.

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[77] Two Year Degree Course, *Syllabus for Arabic*, G U, 1974, Rep. 1981, pp.56-58.

Similarly, the Honours course was split up into ***six papers*** of which 'the first three papers of the Honours course will be the same as for pass papers but the standard of questions will be higher.' On the other hand, the Paper-IV contained (a) Pre-Islamic Poetry covering المعلقة of إمر القيس, قصيدة بانت صعاد of كعب بن زهير and (b) Modern Poetry: "إيقاظ الرقود" لمعروف الرصافي، يقظة العرب لخليل مطران، فيض الرحمة لعمر أبي ريشة. The Paper-V was framed with Qur'ānic Commentary by Baizawi and 'Sirat of Ibni Hisham' which were followed by ربى لمن خلق هذا النعيم , جبران خليل جبران of مرتا البانية of الشيخ قفة، , محمد تيمور إبراهيم عبد القادر المازنى. Accordingly, the Paper-VI contained (a) History of the Semitic Languages, (b) History of Arabic Literature in Spain and Egypt, (c) History of Modern Arabic Literature, and (d) General History of Islam in Arabia and Persia up to the fall of Baghdad (1258).

It is opined that this syllabus was a reduced form of the earlier one prepared by Calcutta University for the 'Three Year Degree Course'. Accordingly, the Arabic Prose Selection published by Calcutta University was also followed by the students of Assam, as the G U course had been so framed.[78] Although the G U had taken a remarkable step in the bringing out its first syllabus in Arabic but most of the books recommended, were not easily available in the local markets or in the college libraries. Nonetheless, these courses had been running up to 1984 when it was replaced with 'Three Year Degree Course' introduced in the same year.

The new syllabus for Three Year Degree Course was renamed the Pass and Honours with 'General' and 'Major' respectively. It is revealed that Arabic General course was framed in five papers where, the Paper-I

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[78] The selected items were to be studied '*from the Calcutta University Arabic Selection for the B A Examination of 1963*' Two Year Degree Course, 1974, pp.56-57.

was comprised of Poetry, containing seven poems from ديوان الحماسة, one piece from ديوان المتنبّى, one from that of أحمد شوقى بك and one of حافظ إبراهيم. The paper-II dealt with Prose which contained two Chapters i.e. سورة الفتح and سورة محمد from the Holy Qur'ān, two pieces of مقامة of بديع الزمان الحمدانى, and الفردوس الإسلامي في قارة الأستاذ علي الطنطاوي by اسيا

Accordingly, the Paper-III was prepared with History of Arabic Literature containing from the Pre Islamic period to the fall of the Abbasid dynasty, and Short History of Semitic Languages. These three papers are only for the 'TDC Part-I' Examination after completion of two years. The remaining two papers were to be studied in the third year class, meant for the Part-II (Final) Examination. Accordingly, Paper-IV covered four modern short stories vis: جبران خليل جبران of مرتا البنية, مصطفئ of الكوخ إلقصر, إبراهيم عبد القادر المازنى of الشيخ قفة and لطفي المنفلوتى of ثقل الغنى الدكتور طه حسين. And the Paper-V dealt with Arabic Grammar, Some items of Rhetoric, Essay or Letter Writing in 'Simple Arabic', Translation from 'Arabic to English or Assamese'[79] and vice versa.

In this way, *'Arabic Major'* for the 'Three Year Degree Course' (TDC), was framed with nine papers which contained as follows: Paper-I had 10 poems from ديوان الحماسة covering سالم بن وابصة ، إبن عبدل الأسدي، قال حاتم الطائ، عروة بن الورد، مالك بن حريم الهمداني، محمّد مضرّس بن ربعيا and رجل من الفزاريين، المقنّع الكندى، بن بشير، One piece from ديوان المتنبّى, two from that of أحمد شوقى بك and one

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[79] *Syllabus for Arabic*, Three Year Degree Course, G U, 1984, p.15.

each of إبراهيم حافظ and معروف الرصافى. Paper-II contained Prose which was selected from سورة الفتح and سورة محمد of the Holy Qur'ān, two pieces of مقامة of بديع الزمان الحمدانى , two stories i.e. ذمّة الملك and شهدة الفردوس الإسلامي and كليلة و دمنة colleted from إبن المقفّعof الشجرة الأستاذ علي الطنطاوي by في قارة اسيا . Paper-III dealt with 'History of Arabic Literature covering from the Pre Islamic period up to the fall of the Abbasid dynasty', and 'Short History of Semitic Languages'. It needs mention that these three papers are only for the TDC Part-I Examination on completion of two years. The other six papers were to be studied in the third year class, meant for the Part-II Examination.

Accordingly, Paper-IV covered 5 modern Short Stories vis: مرتا محمد of ربى لمن خلق هذا النعيم ؟ , جبران خليل جبران of البانية of الكوخ و القصر , إبراهيم عبد القادر المازنى of الشيخ قفة، , تيمور الدكتور طه حسين of ثقل الغني and مصطفئ لطفي المنفلوتى. Paper-V dealt with Arabic Grammar, Some items of Rhetoric, Essay or Letter Writing in 'Simple Arabic', Translation from 'Arabic to English or Assamese'[80] and vice versa.

Paper-VI is prepared with Classical Poetry, which included one معلقة of قصيدة كعب بن زهير and two قصيدة البُردَة of عمر بن كلثوم, of قصيدة حسان بن ثابت beginning with:

"عَفَت ذاتُ الاسَابع فالجواء..... ..... و بحرى لا تُكَدّره الدِلاء"

"ما بالُ عينى؟ لا تنَام كأنما... ... توارى الضريح في الملحِدِ"

Paper-VII was comprised of Qur'ānic Commentary collected from مدارك التنزيل لأبي بركات عبد الله, Some selected pieces of Hadiths collected from

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[80] *Syllabus for Arabic, Ibid*, 1984, p.5.

خطبة طارق قبل and خطبة النبي (ص) فى حجة الوداع ,سحيح مسلم
سيرة إبن هشام and فتوح الإندلس لطارق بن زياد.

Paper-VIII contained the 'Political History of Islam' from the Pre Islamic period up to the fall of Baghdad and some selected chapters of the of 'Modern Literary History'. Accordingly, Paper-IX was comprised of Modern Poetry, which included five poems. These were: "إيقاظ الرقود" و "أمّ اليتيم" لمعروف الرصافي، فيض الرحمة لعمر أبي ريشة، يقظة العرب لخليل مطران، خالد بن وليد لأحمد شوقى بك.[81]

It may be opined that more importance was given in the course to the classical Arabic than the Modern side and to the literary and cultural side than to learn the Language skill. Moreover, the syllabus was lengthy enough to complete the courses within the stipulated time of academic sessions. Specially the Paper-IV of Two year Degree Course comprised of 'Short Stories' of the famous story writers of the Modern period, which have been running since 1974.[82] Besides, they are so bulky that only a few students can manage to understand the course contents. Apart from that, most of them can also hardly go thoroughly through the stories of the course. As a result, it was (is) difficult to fulfill the objectives of every paper. However, the Three year Degree Course had been running even after the closure of Twentieth Century in the same style and get up.[83]

Mention may be made that Arabic selections for Prose and Poetry published by Calcutta University was to be depended upon by the students of the Valley, even after Gauhati University had been established. It was

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[81] *Syllabus for Arabic, Ibid*, p.9.

[82] Two Year Degree Course, 1974, *Op.cit.* pp.56-57.

[83] This syllabus was replaced with a new one with effect from 2003.

'Arabic Prose Selections'[84] and 'Arabic Poetry Selections'[85] 'edited by Dr. Afzal Ahmad and Dr. Fayyazul Haqq' for 'B A (Major and General) Classes of Gauhati University and Allahabad University' published by Modern Arabic Language Society in 1990, which some how filled up the gap of long twenty two years from the inception of Arabic Department at the G U. Nevertheless, the effort of the editors is highly appreciating.

4.2.6: University: It is already noted that the Department of Arabic, Gauhati University was the first and only institution of Arabic Studies for the 'Post Graduate' (PG) level in the Valley, which was introduced in 1969. However, Cotton College, Gauhati has also been providing the facility of teaching and learning Arabic in 'Under Graduate' (UG) level since its inception in 1901. It is interesting to note that the College has opened a new chapter by introducing the P G Classes in Arabic with effect from 1992 A D[86] in the same courses of study prepared and organised by Gauhati University. At the initial stage, this University adopted the Syllabus of Calcutta University for the M A degree in Arabic.

The Course and Syllabus for the M A in Arabic was prepared by the Gauhati University, for the first time in 1976. It was 'divided into two parts of which the first four papers comprise the Previous' and the other four papers were for 'Final'.

The Paper-I dealt with the History of Islam in Arabia, Persia and in Mediterranean countries, where as the Paper-II was on Arabic Grammar, Rhetoric and Prosody along with 'Translation of Unseen Passages from Arabic into English and Vice-Versa'. The Paper-III contained the poems of

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[84] Dr. A. Ahmad; and Dr. F. Haqq, ed., *Arabic Prose Selection*, Modern Arabic Language Society, Allahabad and Rangia, 1990.

[85] Dr. A. Ahmad, and Dr. F. Haqq, ed., Arabic *Prose Selection*, Modern Arabic Language Society, Allahabad and Rangia, 1990.

[86] Md. A Rahman, HoD, Islamic Studies, Cotton College, Gauhati, kindly informed by in an interview, 10-06-08.

كافية الهمزة وحرف الباء of Mutanabbi and لامية العجم of Al-Tughrai. Accordingly, the Paper-IV framed مقامات of الحريرى and كتاب الفخرى فى الأدب السلطانية of إبن طباطبا.[87]

Similarly, the Paper-V dealt with the History of Arabic Language and the History of Arabic Literature. The Paper VI Comprised 'Modern Prose and Poetry' and Unseen Essays. There was only one book in Modern Prose i.e. كليوباطرة, an Arabic translation of Shakespeare's '*Antonio Cleopatra*' done by Dr. Mohammad Husayn Hykal and the Modern Poetry included nine selected poems, three poems each of Ahmad Shauqi Bek, Khalil Mitran and Hafiz Ibrahim. The Paper-VII dealt with the Pre Islamic Poetry by four lengthy قصيدة, such as: المعلقات of إمر القيس، زهير بن ابي سلمَى and لبيد بن رابعة, which were followed by لامية العرب of شنفرع. Accordingly the Paper-VIII was prepared with نقد الشعر of قدماء بن جعفر and المؤشّحة of المرزباني.[88]

The Course and Syllabus stated above was followed by a new one which came into effect from the Session 1987-88.[89] That course also 'divided into two parts of which first four comprised the Previous' and the other four papers were comprised of for the 'Final'. Here the Paper-I was prepared with the Classical Poetry which covered the two معلّقة of إمر القيس and زهير بن أبي سلمى, some selected poems of ديوان الحماسة, which were followed by لامية العرب of شنفرع. The Paper-II consisted 'Islamic Poetry' having collected كافية الهمزة and five selected poems of حرف الباء from ديوان المتنبّي, six poems from ديوان الخنساء and these

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87 M A Course Syllabus for Arabic, G U., published in 1976, ed. II, 1981, pp.1-2.

88 M A Course Syllabus for Arabic, G U., *Ibid*, pp-2-3.

89 M A Course Syllabus for Arabic, G U., published in 1987, second ed. 1997.

are followed by لامية العجم of الطغرائ. The Paper-III contained the first 3 مقامات collected from مقامات الحريرى; two chapters- مقدّمة and فصل بيان و collected from باب البيان and كتاب الفخرى collected from الأوّل الجاحظ of الطبعين. Similarly, Paper-IV comprised of the 'History of Islam in Arabia, Persia and in Mediterranean Countries.[90]

In the Final year, the Paper-V was composed of the مقدّمة of نقد الشعر and its first two chapters; but from the second chapter, only the first 7 items were to be studied. The Paper-VI is formed with the Modern Prose and Poetry. The Prose section contained كليوباطرة, an Arabic novel form of Shakespeare's famous work done by Dr. Mohammad Husayn Hykal. This book was followed by اليتيم of لاالدكتور طَه حسين , العصفورة of محمود تيمور and منفلوتى of العبارات. Secondly, the Poetry section included the following poems: البسفور كأنّك تراه , الأمّ مدرسة ; أحمد شوقى بك of الرقّ و الحرّية and النشيد الوطن , حافظ إبراهيم of ذات الخال and الأستاذ الإمام الشيخ محمّد عبده and أمّ اليتيم and معروف الروصافي of إلى أبناء الوطن .

The Paper-VII contains Arabic Grammar for 15 marks, Rhetoric and Prosody for 30 marks, 'Translation of unseen passages from Arabic into English and Vice-Versa' for 30 marks and 'Essay in Arabic on a topic connected with History of Arabic Literature' for 25 marks. Similarly the Paper-VIII deals with the 'History of Semitic Languages (for 30 marks) and History of Arabic Literature covering the whole course from the Pre Islamic period to the Modern period (for 70 marks)'.[91]

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[90] M A Course Syllabus for Arabic, *Ibid*, pp. 1-3.

[91] M A Course Syllabus for Arabic, Ibid, p.5.

It is revealed from the syllabus that the volume of course contents of Paper-VI and Paper-VIII were very much lengthy, not only for the students but for the teachers also. Specially, the Paper-VI of Modern prose and poetry (as stated above) had been so bulky that it was hardly possible to complete the courses within the working days of the Department. As result, the most of the students were to memorise some selective pieces in parrot learning method directly, which had been supposed to be 'important' for the examinations, without thoroughly going through the course. Secondly, it may be assumed that the study of modern Arabic language was, comparatively, given less priority by allotting only 100 out of 800 marks in the syllabus. Hence, the students' interest of acquiring functional skill in Arabic language could not be developed properly, indeed, which is possible through the modern Arabic writings.

4.3: The Methods and Media of Instruction:

We have conspicuously discussed that different kinds and categories of institutions were dealing with the Arabic Studies in the Brahmaputra Valley during Twentieth Century as these are doing so even today. The methods and media of instruction adopted in these institutions of different kinds and categories—from the traditional private Madrasa to the top most classes of Gauhati University are not the same one. In these institutions, Arabic is taught in the methods and media as English is taught in the Assamese medium Schools in the Valley. In this regard it is quite relevant that English is taught in such institutions in (1) Bilingual or Translation Method, (2) Dictation Method, (3) Lecture Method, (4) Reading and Memory Method etc.[92] So far as the media of instruction for Arabic is concerned, it differs from institution to institution. From the traditional Madrasas to highest level of the University classes, Arabic is taught in Urdu, Assamese and English medium respectively throughout the Brahmaputra Valley. Hence, it is imperative to throw light on the methods and media in teaching Arabic in different institutions discussed above.

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[92] A L. Kohli, and L M. Sharma, *Techniques of Teaching English*, Dhanpat Rai Publishing Co. (P) Ltd., New Delhi, 2000-01, pp. 24-25.

4.3.1: Islamic Educational Institutions: It has already been discussed that different courses and curricula are taught in different traditional private Madrasas of the Valley. Traditional Oral Method and Reading and Memory Method are commonly applied in all the courses and curricula prepared for such Institutions by various Islamic Educational Boards or Organisations, which are considered, outdated in comparison to the modern educational institutions. The different sounds and pronunciations of Arabic letter-symbols and words are to be taught in these institutions. Further, it is compulsory for the students to read and memorise the text of the Holy Qur'ān, either part or full. In this regard, the Reading and Memory Method itself is adopted traditionally for centuries together. The same method is also applied and adopted in the Junior or Pre Senior Madrasas and in the Senior 1st year to Senior 5th year classes for the lessons on the Qur'ān.[93] However, the Traditional Translation Method and Dictation Method are applied both in Private and Govt. Aided Madrasas, even up to the Title of *Mumtazul Muhaddiseen* (M M).

On the other hand, Urdu is the official language in one to all Private Madrasas in the Valley. Accordingly, it is the only medium of instruction prevailing for the ages so far. The Practice of translation and interpretation of all subjects viz. the Qur'ān, Hadith, Fiqh, Mantiq and other relevant literature is taught and learnt in the medium of Urdu Language. However, the teaching and learning of Assamese, Hindi and English are also in vogue in some private Madrasas of the Valley.[94]

Similarly, the Govt. Aided Madrasas, of the Valley adopted Urdu Language as a medium of instruction for teaching Arabic from the 'Junior' level to the 'Title Classes' up to the ninth decade of the Century. According to the Courses and Syllabi of 'State Madrassa Education Board, Assam' prepared and published in 1979, Assamese medium has been introduced in the Junior or Pre

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93 Reorganised Senior Madrassa Curriculum, Courses & Syllabi, *Op. cit.*

94 Mufti M A. Hoque, Principal, Darul Uloom, Balapara, Jogighopa gave this information in an interview at his Madrasa Office on 01-06-08.

Senior Classes. However, Urdu is a compulsory subject in this stage. According to this Courses and Syllabi, the medium of Arabic and relevant subjects is Urdu in right from the Senior Ist year to the Title Classes. Hence, it may be concluded that two different mediums—Urdu and Assamese had been adopted as the mediums of instruction in certain stage or level of respective categories of Islamic Educational Institutions, even to teach Arabic Laguage, in the Valley during Twentieth Century.[95]

4.3.2: Elementary and Secondary Institutions: We have already discussed that these institutions were organised in five different categories; which are— M E Schools, M E Madrasas, High Schools, High Madrasas and Higher Secondary Schools (or Madrasas) during the last century. All the Traditional Oral Method, Translation Method and Dictation Method are found applying in these categories during that period. Sounds and pronunciations of Arabic letter–symbols have been taught in Traditional Oral Method in the beginners' classes of these institutions and the Translation Method and Dictation Method have also been applied, side by side, since the beginning of the Century up to the Higher Secondary level. Arabic Prose and Poetry were (and are) taught by translating from Arabic to Assamese vernacular in all institutions of these categories. The rules of Arabic Grammar and composition were (and are) explained with necessary examples showing in the black boards in Lecture Method. However, Lecture Method has also been adopted while teaching some historical matters related to the Holy Qur'ān, Hadiṯh and the biographical notes, especially in the upper classes of the Secondary level. We have also stated that the Junior Colleges established during the last quarter of the Century, have been conducting the same Courses and Curricula recommended by Assam Higher Secondary Education Council, equally for all Higher Secondary Schools and Junior Colleges in the State. It is therefore, noted that the same methods are adopted to teach the Arabic Language in the Junior colleges also as it is done in the H S Schools.

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[95] A. Q. Al-Aman, Secretary, State Madrassa Education Board, Assam, informed us in an interview at his Guwahati residence on 08-06-08.

However, the medium of instruction was Assamese in all these categories of institutions stated above, although there had been option for English and Bengali mediums also in the Valley, during Twentieth Century. In this system, all lessons on Arabic Prose and Poetry along with the rules of Grammar and Composition were to be explained in Assamese. The students offering Arabic in all classes of these institutions were also to write their answers in Assamese and to translate some pieces of Arabic text into the Assamese Language.[96] Of course, this provision has still been running till today from the Elementary level to Higher Secondary and Junior college level as well.

4.3.3: College and University: It has also been found that there were ***twenty*** 'Deficit' and ***thirty*** 'Non-deficit' Colleges[97] in the Brahmaputra Valley, dealing with Arabic courses of study up to the end of Twentieth Century. Different courses and curricula were conducted in these Colleges during that Century from time to time. Of course, the methods and media of instruction followed were almost the same during the whole period. However, it is important to note that three main methods, such as—Bilingual Translation method, Dictation method and Lecture delivery method were adopted during that period as in the present times. The Prose and poetry along with the Qur'ānic Chapters and the pieces of Hadiths were to be translated and explained in Translation method. The matters related to Grammar, Composition and Rhetoric were taught in somewhat Structural and oral method. Where as the other papers containing Essays, Biographical notes and the History of Arabic Literature were to be discussed in Lecture delivery and Dictation methods.[98] It is worth mentioning that all these three or four methods which are adopted in the Secondary and College level, were also commonly prevailed in the Department of Arabic for the Post Graduate level of Gauhati University, from its inception in 1969 A D.

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[96] Students were (are) directed to write their answers in Assamese, English or Bengali, in accordance with the respective medium of institutions or as per own choice of a student.

[97] Pl. refer to para 4.1.4 above.

[98] Dr. R K. Mazumder, '*Methodology of Teaching Arabic in the North East : Problems and Prospects*', paper published by the Department of Arabic, AUS, 1999, p. 35.

As regard of Medium of instruction, it is interesting to discuss that English was the only and compulsory medium of instruction in the colleges of the Valley as well as in the State as a whole. All papers, either textual or literary, were explained in English and the students were also directed to translate or explain the prose and poetical items in English. More over the essay type answers were also to be written in English. Yet, there were directions to write an essay, one or two explanations and substances of selected poems in the Arabic Language. This medium had been continued until Assamese medium was introduced in the Colleges of the Valley from 1972 in Pre University level and from 1974 in Bachelor Degree level.[99] Since then, Arabic, along with all other subjects has been taught and learnt in Assamese except some other languages. Of course, English medium was also optionally allowed to those who availed. It is obligatory to mention that the medium of instruction for Arabic or any other subjects, except some particular languages, in the P G level in Gauhati University or Cotton College, Gauhati had been English during the period of study in spite of introduction of Assamese medium in the Under Graduate level. However, the pattern of questions and answers remained as it was whatever medium of instruction there might be.

We have critically observed that all the languages, such as; Assamese, Hindi, English etc. have been taught in the methods and mediums of the respective languages. Students of all these categories of institutions have been directed to answer to the questions in respective languages. For example, a student of Hindi was to write his or her answer in the Hindi Language and that of English was to write the answer in English, from the Elementary level to Higher Secondary level. Because, it is difficult to teach any language effectively in the medium other than it's own. In this regard Dr. R K Mazumdar, a Reader in Arabic (recently Professor), G U, has rightly observed— 'so far as the teaching methodology of Arabic in our state is concern, the old stereo typical method is still followed.'[100]

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[99] Gauhati University Regulations, AC/12/ 1972.

[100] Dr. R K. Mazumder, *Op. cit.*, p.35.

The most significant fact is that the students are not found able to speak Arabic even after obtaining the highest degree of the University or that of State Madrasa Education Board, Assam in this methods and media. On the other hand, it is common that the teachers appointed in various institutions from the Elementary to the University level and also from a Pre-Senior Madrasa to Arabic College level, who have come out of these methods and media, are not capable of speaking Arabic, except a few. Janab A Q Al-Aman, a well conversant Arabic scholar of the Valley and presently the Deputy Director, Madrasa Education, Assam is also of the same opinion. He observes— 'Our Arabic Teachers are suffering from an inferiority complex that they are not as proficient in Arabic language as other language teachers are in their respective languages'.[101] He adds—'there may be some truth in this thinking of Arabic teachers, as they are the products of the present defective system of Arabic education and they are labouring under its burdens'.[102] As a result, the teachers and students in masses related to Arabic studies are found expressing their displeasure with these traditional methods and media of teaching Arabic language in the Valley.

Here, it is interesting to note that we have conducted an '*Opinion Poll*' by serving questionnaire[103] to fifty intellectuals of different categories, at random, related to Arabic Studies. Among them, there were 14 students of Gauhati University doing M A in Arabic, 3 enthusiastic youths qualified with M A in Arabic, 12 teachers of Elementary Schools, Secondary Schools and Senior Madrasas and 21 Lecturers of different Colleges of the Brahmaputra Valley from Dhubri to Darrang and Goalpara to Nagaon districts. Their opinions against each question have been analysed through the diagrams, side by side, as follows:

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[101] Prof. A Q Al-Aman, *Speaking in Arabic and its difficulties,* an article published in ***'Shabnam'***, Arabic and Persian Study Circle, Cotton College, Gauhati, Ist Issue, 2008, p. 9.

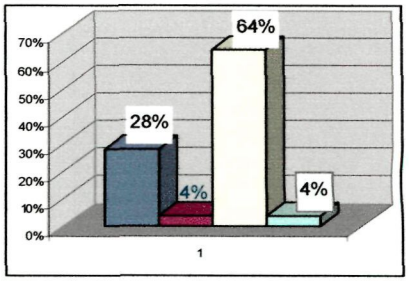
[102] Prof. A Q Al-Aman, *Ibid.*

[103] Appendix-III,

In question No. 1, there was a statement — 'Arabic course of study in all institutions are: A. Limited, B. Vast, C. Not good, D. Difficult.' Here we got the opinions at the following rates:

Options	Opinion	P.C.
A. Limited,	14	28%
B. Vast,	2	4%
C. Not good,	32	64%
D. Difficult.	2	4%

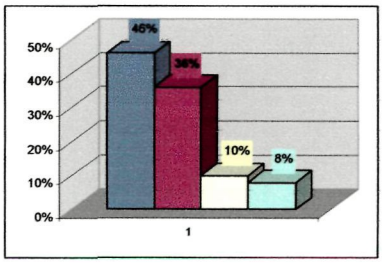
Diagram



In question No. 2, the statement was— 'Our students can not speak Arabic nor can they write it correctly without preparation due to: A. Course contents, B. Medium of instruction, C. Quality of Students, D. Quality of Teachers.'

Options	Opinions	P.C.
A. Course contents,	23	46%
B. Medium of instruction,	18	36%
C. Quality of Students,	5	10%
D. Quality of Teachers.	4	8%

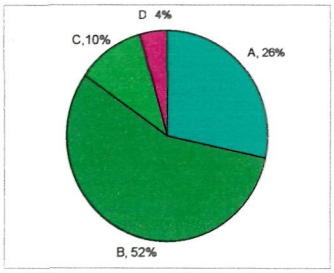
Diagram



In question No. 3, there was also statement— 'Medium of instruction should be Arabic to learn Arabic properly.' This statement is correct at the following rates: A. 100%, B. 75%, C. 50%; D. Not correct.

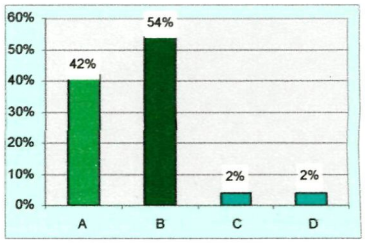
Options	Opinions	P.C.
A. 100%,	17	26%
B. 75%,	26	52%
C. 50%,	5	10%
D. Not correct	2	4%

Diagram



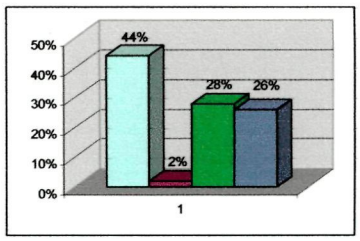
In question No. 4, the statement was — 'In order to learn Arabic properly, Arabic medium for the students of all institutions is: A. Essential, B. Effective, C. Difficult, D. Not helpful.'

Option	Opinions	P.C.	Diagram
A. Essential,	21	42%	
B. Effective,	27	54%	
C. Difficult,	1	2%	
D. Not helpful.	1	2%	



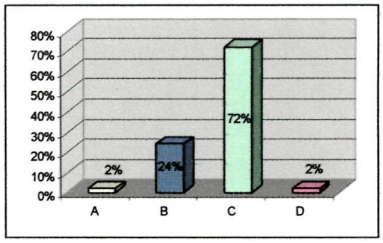
In question No. 5, the statement was— 'To learn Arabic properly, Courses of Study should be comprised of: A. Modern Arabic, B. Classical Arabic, C. Conversational Arabic, D. Simple Arabic.'

Options	Opinions	P.C.	Diagram
A. Modern Arabic,	22	44%	
B. Classical Arabic,	1	2%	
C. Conversational Arabic,	14	28%	
D. Simple Arabic.	13	26%	



In question No. 6, 'What method do you suggest to teach Arabic properly?' A. Oral-Memory Method, B. Translation Method, C. Functional Method, D. None of the above.'

Options	Opinions	P.C.	Diagram
A. Oral-Memory Method,	1	2%	
B. Translation Method,	12	24%	
C. Functional Method,	36	72%	
D. None of the above.	1	2%	



From the opinions analysed above, it is summarised that 64% of the observers opined that the Arabic Courses of Study were not good. According to 46% of them, the Arabic learners can not speak nor write Arabic correctly due to course contents and 36% made the 'Medium of Instruction' to be responsible. The objectives of the question Nos.3 and 4 are almost the same. The highest rate of the observers voted for 'Arabic Medium' to teach and learn the Arabic Language. In the fifth question, they voted for preparing the Courses of Study with the Modern Arabic (44%), Conversational Arabic (28%), Simple Arabic (26%). In the sixth and concluding question, 72% of the voters suggested for Functional or Direct method to teach Arabic properly.

4.4: Conclusion:

In this chapter we have discussed the categorical administration of institutions which were playing a vital role in teaching the Arabic Language. The number of these institutions in the Brahmaputra Valley is very significant. Different courses and curricula were conducted to teach the Arabic Language and Literature in different categories of institutions stated in this context. The students had also been studying the Arabic Language and Literature in all the institutions from a Private Madrasa to Arabic College and an Elementary institution up to Gauhati University, passed different examinations and obtained different degrees like— *Fadil-e-Hadith, M M Title, B A* and *M A Degrees* respectively.

It is found in the discussion that Arabic courses of study and their teaching methods were traditional and typical, and mediums of instruction were also different, during the Century. As a result, most of the students of all categories have not been capable of learning the Arabic Language properly, nor are they found fluent in speaking and smooth in writing this language, even after obtaining the M M degree

from an Arabic College or an M A degree from the University with excellent performance.[104]

It is opined by different section of Arabic learners that the system of Assamese, English, Urdu or Bengali medium to teach or learn the Arabic Language is not only difficult but strange also. No language can be learnt perfectly in any method and medium of instruction other than its own. Hence it is held that the Courses of Study should be comprised of Modern and functional Arabic and direct, functional and bilingual methods be introduced in teaching Arabic.

Of course, a process was initiated by Gauhati University and State Council of Educational Research and Training (SCERT) to modernize the Courses and Curricula in their Syllabi on the eve of the new Century. In the new trends, Students of Elementary to Secondary level are to read the lessons and to write their assignments in Arabic adopting structural and functional methods. Similarly in Three Year Degree Course of the University, some lessons of Modern and Functional Arabic have been introduced along with the traditional ones. But it is a matter of regret that most of the teachers in both the levels, coming of the traditional courses and methods, are not properly skill in the language. Hence, it will be troublesome to materialize the aims and objectives of the innovation in the courses and syllabi. In this regard, it may be concluded with the following observations:

1) The Courses and Syllabus of the Assam Higher Secondary Education Council, which has been running with the traditional system since 1998 need modernization with the demands of the new millennium.

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[104] A Q Al-Aman, '*Assamat Madrasa Sikshar Samprasaran: Eti Chamu Abhash*', p.cit., p. 12.

2) The introduction of modern methods and techniques in the courses and curricula of the Madrasas and Arabic Colleges under State Madrasa Education Board, Assam with a view to developing the language skill of the students, has become essential.

3) Some special or regular training programmes may be introduced and organized especially for the teachers of Elementary, Secondary and Higher Secondary School level through the SCERT, State Madrasa Education Board, Assam or any other agencies.

4) Arabic should be introduced as one of the Method Subjects in all Teachers' Training programmes in general and in the B Ed Colleges under Government control in particular.

5) Academic merit and language skill be considered to be an essential criterion, while selecting a teacher for teaching Arabic language in all categories of institutions.

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