# CONCLUSION

Arabic is one of the important languages in the world equally for the Muslims and non Muslims with various objectives. The study of Arabic language was not confined within the bounds of the Arab Countries; rather it has been paid a special importance all over the World as well as in India. Arabic studies had been initiated in the Brahmaputra Valley since thirteenth century to the later phase of Ahom administration, was developed in the Colonial period and flourished during the second half of twentieth century. The Present work is a humble step in assessing, evaluating and highlighting the Arabic Studies in the Brahmaputra Valley. The work has been organized, manifested and designed in **six** Chapters besides the Introduction and Conclusion.

Through a chapter wise discussion, it is found in the **Chapter-I** that the population of the Brahmaputra Valley was 2,26,58,369 up to the end of Twentieth Century, where as the Muslims comprised the 30.25%.[1] According to the nature of settlement, the Muslims of the Valley are divided into five categories: (a) Muslim war prisoners and administrative workers, (b) Muslim missionaries, (c) Converted Muslims, (d) Muslim artisans and workers imported by the Ahom rulers and (e) Immigrant Muslims. They have a remarkable influence on the modern lives of the Valley in all respect.

**The Chapter-II** reveals that the Arabs and Arabic language had their ways to India long before the advent of Islam through the Indo-Arab trade relation. Assam had also come to a close contact with the Arab people and Arabic language. The Arab Muslims disembarked in India and settled in different parts of the country in general and in the Malabar Coast in particular,

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[1] *Statistical Hand Book*, Assam, 2006, as per Census, 2001.

during the early part of 7th century. They used to erect Masjids, propagate Islamic faith and teach Islamic rites and rituals. Muslim population remarkably increased in India after the conquest of Sind in 712 A D, particularly during the long running Muslim rule from 1192 to 1857. During that period, a large number of institutions of Arabic Studies were set up in different places of India.

The basic institutions of Arabic Studies were kicked off in Brahmaputra Valley, with the construction of Masjids and Maktabs. The process of erecting Masjids was started by Yuzbak Tughril Khan in 1257 A D, which was followed by the Masjid of Ghiyasuddin Awlia on the Garurachal hill at Hajo, Rangamati Masjid of Hussain Shah (1498-1505), Mir Jumla Masjid at Mankachar etc. Similarly a good number of Maktabs were established at Gauhati and Rangpur mainly by the Ahom Kings Gadahar Singha (1681-1696) and Rudra Singha (1696-1714). From this observation it is opined that the Arabic institutions were initiated from 1257 to the last phase of Ahom rule, developed under the British period and flourished in the second half of Twentieth Century, whilst a large number of educational institutions of different categories were dealing with Arabic Studies.

In **Chapter-III**, it has been observed that the Socio-Religious institutions, customs and practices were the main elements of Arabic Studies in the initial stage. The Muslims of the Valley learnt many rites, rituals and the supplications or *dowā* in Arabic text, related to these rites and rituals. On the other hand, the Muslim leaders of the Valley played a vital role for the expansion of Arabic Studies by opening different kind of Arabic institutions in their respective area. Among these people, *Osman Ali Sadagar*(1856-1948) of Alitangani, Nowgong, *Khan Bahadur Nuruddin Ahmed* (1876-1946) of Nowgong Town, *Moulana Abdul Hamid Khan Bhasani* (1880-1976) of Dhubri, *Md. Mojibur Rahman, Alhaj* (1889-1975) of Goalpara Town, Moulavi Badruddin Ahmed (1896-1969) of Mamgaldoi, *Ataur Rahman* (1919-1982) of Barpeta, Moulana Mohammad Islamuddin

(1919-1988) of Rangia, *Advocate Moulavi Mokhtar Ali, Alhaj* (1921-2004) of Barpeta Town, *Md. Abdul Hyi* (1926-1985), Mohammad Matlebuddin (b.1929—) of Kharupetia, etc. are the most remarkable pioneers of educational institutions in Arabo-Islamic line.

The Government Agencies have also a good contribution for the promotion of Arabic Studies in Academic and Administrative sides of education from Elementary to University level during twentieth century as in the present practice. According to their nature of functioning, the Academic agencies used to prepare the Arabic courses of study, hold different final examinations and award their Degrees and Certificates. In the same way, the Administrative Agencies shouldered the responsibility of monitoring and governing the financial infrastructure of their academic counterparts along with the institutions; both secular and Arabo-Islamic education.

In **Chapter-IV**, it is found that a large number of institutions of different categories were dealing with teaching and learning of Arabic language during the Century as at present time. Some of them are provincialised which are properly sponsored by the Government authority and some are only permitted and recognized. Here we have made a humble effort to furnish the actual number of institutions dealing with Arabic courses of study in different categories; such as Islamic Madrasas, Pre Senior Madrasas, Senior Madrasas and Title Madrasas or Arabic Colleges in the Arabo-Islamic lines and M E Schools, M E Madrasas, High Schools, High Madrasas, H S Schools, H S Madrasas and Junior Colleges, Colleges in general and University in secular education.

The different categories of institutions conducted different courses of study organized by the Academic Agencies during Twentieth Century covering from the Islamic Madrasas to all categories of secular institutions up to University level. However, it is observed that the courses and curricula of all institutions were traditional and some what out dated, which could hardly facilitate the student to learn Arabic language effectively.

As regard of the Methods and Media of Instruction, it is obviously found that Traditional Oral Method, Bilingual Translation Method and Dictation Methods were followed in teaching Arabic in the Valley during the period of discussion as even today. More over, the media of instruction were also Urdu, Assamese and English in respective institutions. It is observed, as a result, that the language skill of the students was badly affected. Most of the students obtaining the highest degree from an Islamic Madrasa or a University were not able to be proficient in Arabic Language. In this regard, an 'Opinion Poll' has been conducted, where it is found that most of the persons, associated with Arabic studies, voted for Functional Method and Arabic Medium of instruction; and a major portion of them are not satisfied with the course contents and existing traditional method of teaching Arabic language. Hence, it is suggested from different angles and corners that Modern and Functional Arabic may be taught in Structural and Direct method. On that strength, we have appeared (at the end of the Chapter IV) with five important suggestions to the authority concern so as to improve the overall language skill of the Students as well as the teachers related to the Arabic Studies, at least for the Secondary level.

In **Chapter-V**, it is found that a good number of scholars and writers contributed a lot to Arabic Studies by their writings of different kinds and qualities. Some of them are especially remarkable, which have been assessed and evaluated thorough this work. Here we have given brief notes on eight renowned scholars and writer along with an assessment on their works. They are *Moulavi Haidar Ali* (1914-1962), *Prof. Syed Shamsul Huda* (1915-2006), *Prof. Mohammad Shahabuddin* (1913-1980), *Prof. Nazimuddin Ahmed* (1935-1981), *Dewan Abdul Qadir* (b.1938), *Dr. Mohammad Yahya Tamizi* (1940-2000), *Syed Md. Habibul Haque* (b. 1946—), *Abdul Qayyum Al-Aman* (b.1955—). It is also found that some other writers have contributed to the Arabic Studies by compiling and (or) editing Arabic text books for different institutions.

However, the contributions of these scholars and writers have been classified in four different categories; such as: Creative Writings in Arabic, Text Books including Grammars, Lexicon, Translation works and Research Works. It is clear that all these works have encouraged the Arabic Studies to a good extent. Hence, these works may be considered to be a valuable contribution to the Arabic Studies in the Valley during Twentieth Century.

The **Chapter-VI** deals with the Impact of Arabic Elements on Assamese Language and Literature, which is organized in four main items. Here, it has been established that Muslim Sultans of Delhi or their agents under took ***twenty*** expeditions to Assam from 1205 to 1682 A D. In most of the occasions, the Muslims were defeated and thousands of their soldiers and officials were captured by the Ahom Army in different times. In due course, they were rehabilitated in different parts of Assam by the Kamrupi or Ahom Kings.

Of course, the Muslim forces could also establish their authority and ruled over the Brahmaputra Valley or parts there of, repetitively for almost two hundred years with some intervals. During these long periods of tug-of-war, a large number of Muslim subjects and nobles had also been settled there, who gradually mixed up with Assamese people, Assamese language and culture. Muslim officers used to make diplomatic correspondence with their Sultans or the local counterparts in Perso-Arabic language and speak a similar dialect in their every day lives. Accordingly, the Muslim subjects also from the 13$^{th}$ Century itself used to speak the dialect, full of Perso-Arabic terms and terminology, mixing with Assamese Language, which has influenced the local people in their language, literature and culture.

The findings include that the Perso-Arabic elements were remarkably encouraged during the time of Ahom Kings, Gadadhar Singha (1681-1696) and his son and successor Rudra Singha (1696-1714). They maintained a good diplomatic relation with the Mughals and their agents at different places. They appointed some Muslim scribes qualified in Perso-Arabic language. They were

to read out and interpret the letters received by the Ahom Kings, in Perso-Arabic language and to write replies there to. Besides, they were to strike coins in Perso-Arabic scripts and to make seals and stamps for the Kings. In this way, they had laid a commendable impact on Assamese language and literature.

The present study observes that the Muslim *Pirs, Faqirs*, etc. played a vital role in introducing and teaching Arabic Language being the medium of Islamic rites and rituals. Among them, Hazrat Shah Miran, known as '*Azan Faqir'* (Azan Pir) was most acquainted. He used to compose as many as *Eight Scores* of popular *Zikir* and *Jari* in Assamese language, mixed with a large number of Arabic and Persian words. It is also found that these *Pirs* and *Faqirs* had a close contact with the Vaishnava poets and propagators of Assam. A large number of Arabic-Persian words were so commonly used by the *Faqirs* and other people of different times that these Vaisnava poets and propagators also adopted and applied a number of Arabic words in their Assamese poems. The application of Arabic words by a Pre-Vaisnavite poet Hem Saraswati of the 13th century and the Vaisnava propagator Srimanta Sankara Deva (1449-1569), is suitable evidence.

We have gone through some Assamese books of different kinds and times, at random and found out a large number of Arabic words used by the respective authors in Assamese language. It is interesting to mention that Srimanta Sankar Deva, the Vaishnava propagator and a celebrated Assamese poet of the 16th Century have employed some Arabic words in his famous work, the '***Kirtan Ghosha***' which reveals at least ***ten words*** of Arabic origin. They are: *Ahammam<Ahmaq* (6/259), *Baňki<Bāqi* (9/26), *Dewan* (9/25), *Feri<Feryi* (18/27), *Hisap<Hisāb* (16/19), *Jaban* (15/50), *Jari'<Jariate* (10/57) , *Sāheb* (26/22), *Tabal<Tabalā* (25/15) *and Wāsil* (9/26). Similarly, the '***Guru-carita-katha***' is a document of great historical value and an encyclopaedic cultural chronicle of the people of Assam ranging from 15th to 17th century, written in classical Assamese language.

We have gone through the work and found ***twenty four*** words of Arabic origin used in the discussion and description of that period. A few of them are: *Ekbar<Akbar* (page.7), *Bāb* (p.458), *Dokān* (14), *Dowā* (198), *Elāj* (397), *Golām* (23), *Had* (11), *Harāmi* (18), *Hāsil* (73), *Jabān* (104), *etc.*

On the other hand we have consulted some other Assamese books of different Kinds and characters, which contain a good number of Arabic words. Out of them, the following five different books of Modern Assamese literature have been selected at random and searched thoroughly to determine the Arabic elements there in. They are: ***Magribar Azān, Sharaguri Sapari, Surujmukhir Swapna, Adhā lekhā Dastāvez and Kāthanibari Ghāt*** where we have found the Arabic words as follows:

In ***Magribar Azan,*** a four act social drama jointly composed by Sarada Kanta Bardaloi and Krishnananda Bhattacharyya, there are **71** words of Arabic origin, such as: *Ādab* (p.39); *Ahmaq* (10); *Ali* (18); *Allāh* (89) <; *Aqel* (62)<; *Araj* (95); *Asar* (43), *Asman* (44), *Azan* (1) ; *Baba* (17) etc.

***Sharaguri Sapari,*** a social play relating to a famous Islamic saint of Sufi order of 17th Century authored by Mahendra Barthakur reveals **43** words of Arabic origin like: *Ālam* (p.54), *Ahmak* (630), *Ajrail* (97), *Allā* (26), *Allāh* (4), *Aschalāmu Alaikum/ Walekum Aschalām* (15), *Basra* (89), *Chalām>salām* (73), *Charam> sharm* (27)etc.

In a social Novel ***Surujmukhir Swapna*** of Syed Abdul Malik, an eminent novelist and national '*Sahitya Academy*' award winning Assamese litterateur, we have found **50** Arabic words, such as: *A'jab* (3), *Aday* (117), *Ajmāli<Ejmāli* (118), *Akbar* (2), *Āzan* (2), *Bad+jāt> Bajjāt* (28), *Bāina* (133)=*Advance payment, Partly, Banduk* (4), *Baqr+Id>Bakrid* (36), *Dawai* (130) etc.

***Adhā lekhā Dastāvez*** is an autobiographical description of Mamoni Roysom Goswami, an outstanding novelist and a recipient of the '*Sahitya*

*Academy*' and '*Gyanpeeth*' etc. awards, has also contained **65** words of Arabic origin, such as: *Adālat* (33,103) = Court; *Bāki*(28) = Unpaid, remaining ; *Banduk* (165) = Gun; *Bārud* (34) = Gun powder; *Bidāy* (98) = Farewell; *Dokān* (115) = Stall, shop; *Fowāra* (68) = Spring, fountain; *Golāmi<Golām* (52) = Servant, slave; *Halāl* (175) = Legal, lawful; *Hazir* (105) = Present, etc.

In ***Kathanibari Ghāt***, a collection of Assamese short stories written in the sixties by Mahim Bora, another recipient of the '*Sahitya Academy*' award, we have found **40** Arabic words. A few of them are: *Dokān* (1, 36...) = Stall, shop; *Hājir* (11, 40) = Present; *Hisāp* (35) = Account; *Golāmi* (12) = Slavery; *Karkhāna* (16) = Factory; *Kalam* (21) = Pen; *Majbut* (2) = Firm; *Māl* (3, 32) = Goods; *Nagad* (35) = Cash; *Ojan* (11) = weight; etc.

In this way, Assamese writers used to employ Arabic terms and words in their writings with a view to making their expressions more suitable and appropriate. From these examples given above, it is established that the application of Arabic elements had been very common in Assamese language, which were found more or less in every book of Assamese literature on any subject, during Twentieth Century as even today.

In our thorough investigation, around one thousand Arabic words have been found which are commonly used in Assamese Language without considering their origin. These words have been classified into ***thirteen*** main categories in accordance with their subject matters. They are: Islamic Religious Terms, Educational Terms, Socio-Cultural Terms, Administrative and the Military Terms, Terms pertaining to Revenue Department, Legal and Judicial Terms, Economics and Commercial Terms, Terms related to Human Life and Medicine, Terms related to Food and Fruits, Terms pertaining to domestic items, Terms related to Abusive Words, Terms related to Time and Season and Terms Pertaining to Miscellaneous Subjects. It is observed that so many new words and terms may be derived from these words by simple prefixes and suffixes. In this

way, Arabic elements have rendered a remarkable influence on Assamese language, literature and culture.

In a nutshell, it may be concluded that the process of teaching and learning of Arabic was initiated in the Brahmaputra Valley with the entrance of Muslims from 1205 AD and developed during the Twentieth Century through a large number of educational institutions of different categories. Besides, eight writers and scholars have contributed a lot to Arabic Studies by their writings of different kinds and qualities. Some of them are especially remarkable, which have been assessed and evaluated in the present study.

All the institutions related to Arabic Studies, the writings of Arabic scholars and writers and the socio-economic factors have influenced a lot on Assamese language and literature so much that a huge number of Arabic words have been added to the vocabulary of Assamese language, which are used by Assamese people without any discrimination. Accordingly, the writers of the Valley, irrespective of religion and community, use these Arabic words in their Assamese writings and conversations without considering their origin. All these words of Arabic origin have not only influenced the Assamese Language and literature but enriched its vocabularical treasury also. Hence it is held that these influenced and enrichment are nothing but a direct contribution of Arabic Studies in the Valley specially during Twentieth Century

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