CHAPTER - 6

EPILOGUE

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In this concluding chapter, discussions are made on the observation and discoveries of things relating to the area of the present study. The findings are stated according to the development of the work in brief.

Arabic is the most fertile branch of the Semitic family of languages. Like all other branches, it remained confined within a specific boundary till the emergence of Islam. With the advent of Islam, Arabic got a new life in its journey. The holy Qur'an and the prophetic traditions, the main and the only two sources of Islamic faith are in Arabic. So Arabic became the means of communalism in the field of Islamic teaching. The deponents need to study Arabic to advocate in favor of their opinions and produce references. It is Islam that installed Arabic on a mentionable place. The Qur'an and Hadith opened new doors through which Arabic literature developed and reached its highest zenith in the last part of the 20th century with the Egyptian Najib Mahfuze receiving the world's highest honor Nobel Prize in literature for his Trilogy.

Educational institutions imparting Arabic teaching gradually develop in all the countries with the advent of Islam there. In every country where Muslims began setting, the idea of establishing formal

educational institutions came into the social ideology of the preachers, rulers and the philanthropists.

Up to the contemporary period, we find that Arabic teaching has bearing the importance in all levels of education right from Maktab up to university level throughout the world, in both religious and secular institutions.

The present Assam that was composed in 1874 by the British rulers, has been a land ruled by different rulers on different parts. In different periods Islam got its route to different regions through different ways. In Brahmaputra valley of present geographical extant of Assam, Islam up its steps in the early part of the 13th century while in the early part of the 14th century Islam formally and successfully extend in Sylhet region and than Kachari Kingdom which became parts of Assam in 1874. Though Islam came to Brahmaputra valley one century earlier than in Surma Barak valley, yet it could not develop so faster in the former as it did in the latter. In sultanate period, Islamic educational institutions i.e. Madrasas were established in greater Sylhet which became a part of Surma Barak valley of Assam while the educational institutions were not dreamt before the British period in Brahmaputra valley except Khanqahs and Mosque attached Maktabs.

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

period, no Madrasa was established in the present boundary of Assam, and as such people, pursuing higher study, were going to Phoolbari, Laskarpur of Sylhet and other parts of North Indian provinces and Delhi where hundreds of Madrasas were imparting Islamic education.

In colonial period, the revolt of 1857 inspired the Ulama to establish more Madrasas so that the Muslims of India would not lose their religious identity. This was the reason behind the establishment of more Madrasas in the country and as such, the North Eastern region of present India got a number of Madrasas established on the line of Darul Uloom, Deoband. The government Madrasa education system was also started in Assam at the early years of the 20th century. Both the Qaumi and govt. Madrasa education systems developed in Assam hand in hand and scholars produced by them took part in creating pure national feelings among the Muslims of this region, and as such they contributed enormously in the changed political social and literary scenario.

It is the colonial period in which Arabic was introduced in secular institutions wherever Muslim students were available. The first college of undivided Assam is M.C College, Sylhet where Arabic was introduced at its inception. Moulavi Abu Nasar Muhammad Wahid of Sylhet was the first B.A. in Arabic from M.C College and he was the first Bengalee obtaining the degree of M.A. in Arabic.

Cotton College, Guwahati is the first college within the present boundary of Assam, which was established in 1901 where Arabic was introduced at the beginning. The above mentioned Moulavi Abu Nasar

Muhammad Wahid was the first Professor of Arabic (Islamic Studies) in Cotton College.

In post independent period, both govt. Madrasas and Qaumi Madrasas grew up rapidly for the purpose of spreading education in general and Islamic education in particular. There are many schools and colleges that were established during the post independent period. There are about 900 Madrasas both Qaumi and provincialized including the recogninsed ones in the state. But no survey was made on Madrasas and the contribution in the society. Even no books or local administrations report about Madrasas are available. This is a kind of naked negligence on the part of the public administration. There are places or villages where a single L.P. school is not available, but a Madrasa has been imparting education for decades. Even then, the contributions of Madrasas are totally ignored.

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