CONCLUSION

Since Assam was outside the Muslim rule, the Islamic education did not spread in Assam, as in the rest of the country. However, the impact of Islamic literature like Persian and Arabic was felt in Assam and in the later period of the Ahom rule. Some Islamic institutions at elementary level came into existence in Assam. In fact during the period of their occupation, the Muhammadan rulers set up several Maktabs in lower Assam. Instruction conveyed to Muslim pupils in these institutions was restricted to learning by the holy Quran and other religious books. This institution was conducted by the Arabic and Persian teachers.

The Muslims occupied an enviable position in the Indian society. The Muslim population comprised of Muslims from central Asia, Turks, Persians, Arabs, Abysinians. Among them the Turks were the ruling class. The Indian Muslims were not treated with contempt and hatred in the beginning. The conquest of central Asia by the Mongols, stopped the inflow of Turks into India. Hence, Indian Muslims began to be associated with administration. Alauddin appointed Malik Kafur as one of his commanders. Firoz Tughlaq appointed Malik Maqbul, a Brahmin converted to Islam to the post of Wazir.

Before the coming of Muslims, they were famous for producing standard and high quality works, which received appreciation not only in India but all over the world. The Muslim rulers also loved art and literature and as such many standard works were produced in Persian, though some Sanskrit
literature was produced too. Before the coming of Sultans on the throne of Delhi, Muhammad Ghazni who invaded India brought with him Alberuni who has left very vivid account of India behind him.

The curriculum of middle and higher education included Quranic criticism, jurisprudence, literature, medicine, arithmetic, astronomy and philosophy etc.

After the independence it was decided to reorient the educational system of the country in order to adjust it to the changing needs and aspiration of the people. Education was also regarded as a potential instrument of social change and national upliftment. It was taken a vital factor of the national progress and security. It has been the major concern of government both at the national as well as state levels and increasing attention was given to educational reconstruction and reorientation. Several committees and commissions were required to review the educational problems and make recommendations for bringing about desired changes in the structure and strategy of education.

The diplomatic relations among the Assamese people as well as kings and the Muslim conquerors and rulers has played an important role in the cultivation of Persian language and literature.

The employment of Muslim settlers in various Departments of the Government services increased the scope for the development of Persian studies in Assam. Besides the Government services, a large number of Muslims were employed in the guilds of weavers, tailors, drapers, masons etc. Consequently the Persian names of those dresses became the important factors
of the development of Persian language in Assam. Some of the Ahom Kings patronized Islamic institutions or religious centres to impart religious education through Arabic and Persian language to their Muslim subjects.

Also the Perso-Arabic elements largely influenced on life, art, painting and music of Assam due to the employment of Muslims in different Government services. The Ahom Kings encouraged painting. The painting of Ahom age had a little more infiltration of Mughal influence.

In any education programme the curriculum plays a pivotal role. The curriculum is a mean to achieve the objectives of education. It is the planning of activities through which required information is passed manner. We can say that the curriculum is a planned and systematic method of imparting knowledge provided by the schools to assist pupils in attaining the designated learning outcomes to the best of their abilities.

The subjects which were taught in the Madrasas were fiqh, usul fiqh, theology, hadith, tafsir, tasawwuf, nahv, balgat etc. Overall, the goal of a syllabus is to inform students of the nature of the course, lay out our expectations, and form a contract between the teacher and the students. Through the syllabus, we tell the students, "This is what you are expected to do in this course, and I will hold you to all of this;" simultaneously, we do not agree to ask for more than what is specified in the syllabus. Instructors should make every effort to stick to the syllabus, especially the schedule, homework dates, and test dates. Any changes should be announced well in advance and put in writing. Our syllabus cannot be too long; a three to six page syllabus is
common. Students like and appreciate a complete and accurate syllabus. They feel more secure in knowing what is expected of them. A complete syllabus keeps the chatter down; that is, students will not be constantly asking us about rules, procedures, and expectations. Everything is spelled out in detail; we shall be able to refer students to the syllabus and spend our class time teaching.

In Assam the syllabus of Persian in present day is no doubt informative and complete, according to the need of the students. But still there are some loophole which are to be look after. From the very early life of their student career, students should be taught the modern Persian language. Besides knowledge of the history and culture of the Iranian race they should be well acquainted with the most modern development in the contemporary Persian language. They should be trained to talk in the medium of Persian language which will help them to exchange their ideas with their Iranian counterpart in different sphere of their social life. For these, well trained teachers should be recruited. The Department of Persian, Gauhati University is the sole Department in this north-east corner of Indian sub-continent which is imparting knowledge in Persian language and literature since long. The newly modified syllabus of the Master Degree programme in Persian is highly praise-worthy. The present initiatives taken by the Department to introduce audio-visual system in the teaching and learning process will definitely benefit the students of Persian. I hope the study and research of Persian in Assam will go ahead in the days to come.

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