INTRODUCTION

India has a long history to study of the subject of Persian language. The Indian literature reflects the unity of Indian culture which has a strong underlined oneness although its expression exhibits considerable variety and complexity through different languages and scripts.

The subject of Persian language in India was started with the arrivals of Muslims in India. India and Persia were commercially, politically and culturally connected from ancient period even as early as Achaemenian period. Jawaharlal Nehru defines the nature of relationship between India and Iran in his book “The Discovery of India” such as- The Persian language; like French in Europe becomes the language of culture. Indian art and culture spread from Constantinople in the west right up to the edge of Gobi desert. In India the Iranian influence was continuous and during the Afghan and Mughal period Persian was the court language of the country.

As Persian was the language of the rulers it almost assumed the status of official language. Persian was the early medium through which the Muslims used to receive their education and for the sake of securing official patronage as well as the governments jobs many Hindu also had to master their language.

The education imparted through Persian generally included Persian language literature, theology, medicine and science. Still it can be asserted that the general standard of Persian education was not up to the mark for the boys
and girls of the general Muslims to Mosques and Immambarhs were the center of learning. These institutions were maintained by the teachers of Persian and Arabic.

The Muslim and Mughal rulers patronized learning and literature widely and established Moktabs and Madrassas and Orphanages in their Empire. Ample provisions were made for free education for the poor. Sufficient stipends and endowments were granted for the students and teachers for the maintenance and expenses of the Madrassas. Under the Mughal Ruler Akbar’s educational policy, Muslims and Hindus both received education side by side giving rise to such schools and colleges as were not attached to Mosque, several Moktabs and Madrasas, Mosques and Khanqah were erected in Agra and Fatehpur Sikri. The main features of Akbar’s educational policy were the unification of Indian political, social, religious, cultural etc. After the schooling students were trained through Persian language the higher education included subjects of sciences and arts in the following order: morality, arithmetic, accounts, agriculture, geometry, logic, astronomy, economics, the art of the government, physics, abstract mathematics, divinity, history. A part from these subjects the works of Dawani, Mulla, Sadra and Mirza Jan were studied by Muslim students and the Hindus students used to read Vyakarana, Vedanta and Patanjali. Besides these, there was also some arrangement for girl’s education, some rulers and nobles established separate Madrasa for female education and special attention was paid to their progress. Ibn Botuta informs that there were as many as thirteen girls’ schools in his capital. Ghiath-ud-Din Khilji (1463-1500) of Maha was
Another pioneer at Sarangpur to teach arts and crafts to women. Akbar established a school for girls in Fatehpur Sikri and made proper arrangement of education to the ladies of Harem.

Apart from the Muslim Rulers, Governors, Nobles, Scholars many rich people also took interest in educational activity at their own personal level. They established schools and colleges where the children of poor and orphans received education. They made ample arrangement for stipends and freeships for the teachers and students and for Madrassas’ maintenance. Among them Syed Maulana during the reign of Balban established a Madrassas at Delhi.

During the early centuries of Muslim Rule there were not separate buildings for schools. Education was imparted in the Mosque. Almost all the Mosques were used as Madrassas and as academic institutions. Besides these schools Mosques, Tombs and Khankahs, many scholars used to teach students at their homes.

Under the British rule and also after 1765, when the company become a political power in India. Their educational policy gets some changes. Before 1765 the company’s attention was limited to the education of European and Anglo-Indian subjects.

Warren Hastings was the first man who took a major step and founded a Madrassa in Calcutta in 1781. The Madrassa was solely meant for promotion and encouraging the study of Arabic and Persian languages. However special care was taken to educate the students in the Mohammedan Law. Besides these
the Syllabi included Astronomy, Geometry, Logic, Arithmetic, Philosophy, Theology and Grammar.

Raja Ram Mohan Roy along with David Ware, Sir Edward Hyde East and some of the rich Hindu natives of Calcutta formed an association for founding a seminary (Pathsala) in which the sons of Hindus might received education not only in Asiatic languages but also the languages and literatures of England.

Sir Charles Wood’s despatch to the courts of Director has been described as “The Magna Charta of English Education in India”. It enunciated the aim of education as the diffusion of Arts, Science, Philosophy and the literature of Europe.

Just 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 as 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 re-orientation several committees and commissions were required to review the educational problems and make recommendation for bringing about desired changes in the structure and strategy of education.

The University Education Commission (1948-49) made recommendation for improving the quality of higher education and the secondary commission
1952-53 made suggestions for restructuring and reorienting the secondary education. It advocated the use of mother tongue as the medium of instruction and stressed the need for moral as well as religious education. Having expressed concern over the deteriorating standards of education the commission suggested for raising the college age introducing eleven year schooling and three year degree course.

The Secondary Education Commission recommended for making secondary education. It pleaded for using mother-tongue as the medium of instruction throughout the school stage. It recommended dynamic methods of teaching and introduction of moral and religious education with a view to building character. It suggested guidance services in secondary education and reformation in the examination system.

In Assam the usage of Persian came into being immediately after the entrance of the Muslims by the 13th century and during the reign of Mughals it reached to Zenith. The Assamese king paid much attention and assiduities to the persons, well versed in Persian. A royal past of reader Persian in almost every court of the Ahom kings was created and recruited with a person who could read and write the Persian language and therefore called by the Assamese as Persis Parhiya.

At present in Assam the Madrassas are of four kinds namely Kharji Madrassa, Senior Madrassa, High Madrassa and Middle English (M.E) Madrassa.
Besides these Madrassas, there are some educational institutions in Assam like high school, higher secondary school. Colleges and university where Persian as subject is being taught. For this purpose I make an investigation through my research regarding the work, the study of Persian particularly the courses and syllabi of this subject from secondary to the university.

In the high school this subject is introduced as additional subject and the students generally opt this subject as additional from class VIII to class X in this level. On the other hand Persian is included as one of the optional subjects in the Higher Secondary course i.e. class XI and Class XII. The course and syllabi of the secondary school is managed by the Assam Higher Secondary Education Council.

For higher education Persian is introduced as a subject in the University. Students can obtain B.A., M.A and Ph.D. in this subject as higher education. In Assam, Persian as a subject is introduced in the Gauhati University and Assam University.