CHAPTER - IV
As stated earlier just after the independence, India decided to reorient the educational system of the country in order to adjust it to the changing needs and aspiration of the people. 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 University Education Commission 1948-49 made recommendations for improving the quality of higher education and the secondary education commission, 1952-53 made suggestions for restructuring and reorienting the secondary education. The former wanted higher education to be built on the foundation of Indian heritage and culture. It recommended striking a balance between the material and spiritual aspects. It emphasized the quality of teachers and new methods like tutorial system. 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 rising the college age, introducing eleven year schooling and a three year degree course. It pleaded for better admission procedures and recruitment of teachers based on merit.
Education was not widely spread in those days during the Anwar regime of Bengal from Murshid Kula Khan to Mir Kais in Bengal nor there any organized system of education. State patronage of education was almost absent. It depended mostly on private initiative, mostly undertaken by the local landlords or Rajas.

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

The noted Hindu scholars of the time like Ramaprasad Sena, Bharat Chandra, Ramachandra Munsi and Narasimha Basu mastered this language. The author of the “Siyar-ul-Mutakerin” writes that Raja Kyretchand having some knowledge of grammar and syntax wrote Persian more correctly and more elegantly than falls to the lot of Gentoos (Hindus). The Nawabs of Bengal appointed those Hindus to government posts who had sufficient knowledge of Persian. The Nawabs and the Muslim nobles were patrons of Persian language and literature. Of the Persian scholars flourished in the courts of Nawabs of Bengal, mention may be made of Maulavi Nasiyar, Dand Ali Khan, Maulavi Muhammad Arif, Haiat Beg, Sayud-alim-ullah, Kazi Ghulam Muzaffar, etc. As Nadia was the chief centers of Sanskrit learning, Patna was the chief centre of Persian learning.
The education imparted through Persian generally included Persian language, literature, theology, astrology, 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 the mosques and imambarhs were the centres of learning. These institutions maintained teachers of Persian and Arabic. In the place where the Muslims were predominant, Maktabs for higher studies grew up. It is to be noted that in the field of education the Muslim teachers and Professors put much emphasis on theological studies rather than on secular studies. And this naturally hindered an overall growth of education among the Muslims.

In the village ' Pathsalas' Persian and Arabic were taught although for the Muslim boys and girls there was 'maktabs' in the villages where there was sufficient number of Muslim inhabitants.

Persian became the court language during that period and the knowledge of Persian became indispensable for state services. The revenue officials both Hindus and Muslims (Whose mother tongue was Bengali and Assamese) had to learn Persian as the records were maintained in that language. Even the Bengali Zamindars had to learn Persian with a view to getting an access to the viceregal court as well as to secure sympathy of the upper class imperial officials.

Gradually (and notably in the 18th country) Persian culture infiltrated from the subahdar's court to that of the great Hindu Rajahs - such as those of Nadia and Bardwan.
In Assam the usage of Persian came into being immediately after the entrance of the Muslim by the 13th century A.D. and during the reign of the Mughals it reached its zenith. The Assamese kings paid much attentions and assiduities to the persons, versed in Persian.

A royal post of reader in 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 he was called by the Assamese as Persi Parhiya. His duty was to read out the royal orders dispatched by the Mughal Emperors to the Assamese Kings and on behalf of the Assamese Kings, he was to reply to the Emperor of Delhi in Persian. It is very interesting to note that in Assam the royal orders, writes and land registry documents of the Mughal period in Persian are still found.

The main factors which played an important role in the cultivation of Persian Studies in Assam may be mentioned as follows:

1. Trade relations in between the Persian Gulf and India in special and Bengal in particular.

2. Arrival of Sufi-Saints from Persia and other Muslim countries in Assam.

3. Diplomatic relations between the Assamese Kings and the Muslim rulers.

4. Historical sources.

5. Cultural exchange between Ahoms and Mughals.
The Arabs and Persians on the coast often transported their goods to India and back by both sea and land. Setting out from a port of Persian Gulf the Arabian traders sailed to India and coasting land and visiting the islands of Indian Ocean enroute, they rounded the cape-camorin (Qamar) and passed on to Bengal and Assam.

It is also narrated that even before Bakhtiyar Khiji’s incursion into Bengal; the Arabian and Persian traders appear to have visited the coastal land of Bengal with a view to establishing their trade relations with this region.

The Sufi-Saints Ulamas and Awliyas who came to Bengal and Kamrup (Assam) from some Arabian and Persian countries made valuable contributions for the promotion of Persian language and literature in Assam. They came to this land with the mission of propagating Islam. Many of them settled down in Bengal and Assam permanently and constructed Madrasahs and Khanqas for the promotion of Persian studies here in this region.

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 centers 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.

Historical sources have been marked as the most important agencies towards the development of Persian language and literature in Bengal and Assam.

As regards the religious as well as literary studies, the progress of Persian language and literature in Assam, various Madrasahs of different categories are found to have been playing the important role to impart the education of Persian language and literature. In the case of madrasahs and maktabs, we find a close connection between the Arabic schools for higher learning (called Madrashas) and the Persian schools (called Maktabs) having the same aims and objects of imparting education. Some madrasahs were even upto College and University level. Urdu written in Persian characters were the current language amongst the Muslims but Persian which was the court language till 1835 was the medium of instruction in these Madrasahs.

Mention may be made that Madrasa Alia popularly known as Calcutta Madrasah came into being by a freak of fortune and its chequered career has all
along received impetus from men of eminence and high rank. There are four kinds of Madrashas in Assam such as Khariji Madrasa, Senior Madrasa High Madrasha and Middle English Madrasha.

Amongst these Madrashas, the Khariji is the oldest of all, which served as long as a breeding institution of Persian, Arabic and Urdu, where subjects like Fiqh, Hadith (Tradition), Logic, Aqaid, Hikmat etc. were taught in some cases in Persian and Urdu medium. Apart from this, the course of study in these Madrashas has comprised a lot of books on Persian prose and logical Persian.

At present Persian as a subject is being taught in High School, Higher Secondary School, College and University in Assam. My research survey will cover the areas like courses and syllabi of Persian studies in different institutions from High school to University. It will also bring out the information about the different institutions where Persian as a subject is being taught.

During the Muslim rule, Persian was taught in the different Madrashas and Muktabs. There was no systematic Course-Curriculum in Persian like that of today.

But after the independence, India was decided to reorient the educational system by establishing different Education Commission such as Secondary Education, University Education Commission etc.

The secondary Education Commission recommended for making secondary education a terminal stage as well as a preparatory one for higher
education. It suggested for introducing practical bias to the study of theoretical courses. It pleaded for using the mother tongue as the medium of instruction throughout the school stage. It recommended dynamic methods of teaching and instruction with a view to building character. It suggested education and reinformation in the examination.

The education commission 1964-66 was appointed to advise Government on "national pattern of education at all stages and in all aspects." This commission made a compressive review of education and worked out a five fold nationally accepted goal of education e.g. productivity, modernization and inculcation of social, moral and spiritual values.

The Education Commission, 1964-66 in conclusion suggested that "education should be given a statutory basis everywhere and in all the states issue a statement on the national policy on education which should serve as a guide to the state and local authorities. After careful consideration and nationwide discussion on the Report of the Education commission, Government of India was pleased to declare a National Policy on Education in 1968.

The national Policy on Education (1968) embodies the following guiding principles for the development of Education in the Country as follows:

1. Strenuous efforts should be made for the early fulfillment of Directive Principles under Article 45 of the Constitution seeking to provide free and compulsory education for all children upto the age of 14.
2. The regional language should be adopted as media of education at the University stage and three language formulas should be accepted by all states.

3. Educational opportunity of the secondary stage being a major instrument of social change, facilities for secondary education should be extended expeditiously to areas and classes which have been denied in the past.

4. Part-time education and correspondence course should be developed on a large scale at the University stage and this should be given the same status as full time education.

5. Every effort should be made not only to protest the rights of minorities, but to promote their educational interest.

6. A 'broadly Uniform educational structure should prevail in all parts of the country. The ultimate objection should be to adopt (10+2+3) pattern, the higher secondary stage of two years being located in schools, colleges or both according to local conditions etc.

7. With a view to achieving the goal of the education, the Government of India announced a new Education Policy in January 1985. A national document “Challenge of Education – A Policy Perspective” was published by the Ministry of Education in August 1985, for providing guidelines and relevant data for the purpose. The views and suggestions received from various quarters were carefully studied and the National Policy on Education, 1986 emerged as an important landmark in the field of Education.
The NPE, 1985 aims at ensuring a national system of education which implies that up to a given level, all students irrespective of caste, creed, location or sex have access to education of a comparable quality. The common educational structure (10+2+3) has been accepted in all parts of the country. The break up of the first 10 years will be 5 years of primary education, 3 years of upper primary 2 years of high school. The new system of education will be based on a national curriculum along with a common care of India's heritage, freedom struggle and national values like equalitarianism democracy, secularism, equality of sexes, protection of environment, population education and so on.

The new policy will lay special emphasis on the removal of disparities and to equalize educational opportunity to all particularly women, scheduled castes, scheduled tribes, handicapped, minority community etc.

The Open University system has been initiated in order to make more arrangement for higher education.

State level and District level Advisory Boards of Education may be set up for taking effective measure for better integration and management of education at various stages.

According to the recommendation of the Commission, restructuring of the education from Secondary to the University with new Course-Curriculum has been made. Persian as a subject is being taught from Secondary to the University level in Assam.
In the Secondary level it is being taught from Class VIII to Class X in the different regional language medium High Schools. It contains only one paper of 100 Marks. Course-Curriculum is prepared under the supervision of Secondary Education Board of Assam.

In H.S.L.C. Examination, one who obtains 80% and above Marks is counted as Letter Marks holder. In the Higher Secondary level, it is being taught from class XI to class XII in the different Higher Secondary Schools of Assam. Course-Curriculum is prepared under the supervision of Assam Higher Secondary Education Council. For higher study means Under-Graduate Course, Persian as a subject is being taught in the different colleges under Gauhati and Assam University. But for Post-Graduate Course, the Gauhati University is happened to be the only Institution in entire North-East Region to cater higher study of Persian in Assam. For this purpose I have made a field survey during the research period to collect data about the number of students, teachers of High Schools, Higher Secondary Schools, Colleges and Universities in Assam where Persian as a subject is being learnt and taught. Data has also been collected from Government sources. It also includes the Courses and Syllabus of Persian study. This information has been collected through different questionnaire in different districts of Assam.

From this field survey I have got the following information regarding the Persian Study from Secondary to the University in different institutions in the different districts of Assam as follows:
This field survey gives an idea that Persian as an elective subject is being taught in about one hundred and thirty five both Government and provincialized High Schools for Class VIII to Class X and in eleven Higher Secondary Schools for Class XI to Class XII. There are nine Colleges and two Universities where higher study of Persian is being done. This makes the necessary of Persian Studies in Assam.

Secondly, I have collected the data of different Courses & Syllabus of Persian from SEBA, AHSEC, Gauhati University, Assam University and made a thorough study about this.