Conclusion:

A threat-bare study relating to the present work entitled “Arabic Studies in Educational Institutions of Assam Since 1947”, reaches conclusions that-

The Arabic Language originally goes back to Semitic family and it, being the youngest of all the groups of the Semitic Stock, is well related Ethiopia, Hebrew, Aramaic and Assyrian languages in structure and grammar. In course of time, Arabic had influenced and itself was influenced by other Semitic Languages prevalent in Abyssinia, Syria, Iraq and Arabia and also by the Sabaco-Himarid Language of Yemen and Hadramawth. In the advanced commercial country of Petra in North-West Arabia, Arabic was the medium of conversation and not of writing and so it was the Lakhmids of al-Hira.

From the time immemorial, Arabic was divided into North and South and Arabic Language in found to have developed out of its two distinctive forms- the South Arabic and the North Arabic. South Arabic is known through inscriptions only and North Arabic is recognized simply as Arabic Language with the Yemenite Culture. When South Arabic disappeared, the North Arabic took place and became the language of the Holy Quran and the Holy Hadith and the Arabic Language of present day.

It was not the fact that the habit of learning Arabic Language and Literature was absent amongst the Arabs. Rather there is evidence that
they had a well developed language and literature of their own. The art of reading and writing was confined to a limited group of people. As such literacy was found only amongst the economically well of élites and the general mass lived only in utter poverty, groaning under illiteracy and ignorance. The women were badly deprived of education and bereft of social rights and privileges and they had to bear all kinds of injustice and humiliations. Hence, the Pre-Islamic period was termed as ‘Dark Age’ (أيام الجاهلية) or Period of Ignorance.

The Arabic Literature during this ‘Dark Age’ was consisted mainly of poems which were preserved by oral tradition for hundreds of years and were committed to writing by the Muslim Scholars between 750-900 A.D. The stock of Arabic Poetry Literature in the Pre-Islamic Age was enriched with the poetical works of Tabbatas Sharrah and Shanfara, the anthologies of Abu Tammam (d. 845 A.D.), Mufaddal al-Dhabi (d. 786 A.D.) and Buhtari (d. 897 A.D.), Sabah Muallaqah and Kitab al-Aghani. The existence of Sabah Muallaqah has been marked as the distinguished poetical Arabic Literature in the Pre-Islamic Period and the standard of Arabic Literature was developed and elevated with the oral prose work too. These prose works were recorded in the Islamic Age.

In the early Islamic Period, the Arabic Literature was mostly confined to the Holy Quran and the Hadith witness the perfect form of Arabic Literature and their literary values are recognized not only by the Arabic people but also by the Muslims all over the world in particular and by other communities in general. The attitude of Islam towards poetry
literature was not so favourable due to its vulgar themes. So the Prophet and the four rightly guided Caliphs did not dislike poetry rather they disliked the poets for the obscene uttering in the early Islamic Period. About a dozen of poets who attached to the Prophet championed the cause of Islam and sometimes praised him in befitting manner.

During Abbasid Period can be called the 'Golden Age' of Arabic Language and Literature especially during the first three Centuries. During this period Islamic Culture assimilated major position of the Greek and Roman intellectual traditions, adopted them and added its own distinctive contributions. The Caliphs of the Abbasid Dynasty were highly patrons of various branches of knowledge in arts, sciences and literatures.

The Arabic Poetry Literature during this period was enriched with the contributions of Abu Nuas (d. 810 A.D.), Abul Atahiya (d. 828 A.D.), Mutanabbi (d. 965 A.D.) and Abul Ala al-Ma'ari (d. 449 A.H.). The rapid progress of social life of the eighth and ninth Centuries promoted the growth of prose literature, supplied the elements of polite learning and conveyed the moral instruction in palatable form. The Persian influence was felt in Arabic Prose Literature during the Abbasid Period. In this respect, Kalila wa Dimnah by Ibn Muqaffa (d. 760 A.D.), the 'Thousand and One Nights' is another famous work of this period. Besides these, history, geography, philosophy, medicine and other branches of knowledge developed to a great extent during the Abbasid Period.

The Modern Period starting from 19th Century A.D. literary renaissance in Syria, Iraq, Egypt and Lebanon drew some of its impetus
from renowned interest on the classical literature. The Novel and Drama paved their way to make entry in the Arabic Literature in the 'Modern Age'. Ahmad Shauqi (d. 1932 A.D.) wrote a fantastic novel called 'Adhra- al-Hind' (the Maid of India), Najib Mahfuz wrote several novels and thereby he enhanced the literary stock of Modern Arabic Literature. Among the drama writers the name of Taufiq al-Hakim (b. 1898 A.D.) is famous for his dramatic work on al-Marah al-Jadidah, Marun Naqus (d. 1855 A.D.) who sponsored the staging of al-Bakhil and al-Harun al-Rashid, may by boastfully mentioned. In poetry literature the modern age never lagged behind. In numerable poets showed their own talents through their compositions of Arabic Poetry. Al Barudi (d. 1901 A.D.), Ibrahim al-Yazugi (d. 1906 A.D.), Ayesha Taimuria (d. 1906 A.D.), Hafiz Ibrahim (d. 1932 A.D.), Khalil Mutran (d. 1948 A.D.) and many others contributed much to the Arabic Poetry Literature in the twentieth Century A.D. In the field of prose writers especially mention may be made of Dr. Taha Hussain (d. 1973 A.D.), Mohammad Taimur (d. 1973 A.D.) and Khalil Jibran (d. 1931 A.D.).

Turning to the Arabic Language and Literature in the Pre-Islamic educational institutions we may comprehend that a primitive pattern of academic system was on operation particularly at Mecca, Daumatul Jandal and Anbar when a few schools were in function. The Jews community of Medina is reported to have established 'Baitul Midras' for educating its members. With the advent of Islam the Prophet set in motion an informal Madrasah called 'Darul Arqam' (دار الأرقام) where the primary lesson of Islam was imported. The Prophet of Islam founded at Medina
Sufa-Madrasah, which in course of time, became the first residential university in the academic history of the Islamic world.

A well defined educational policy consisted with the Islamic teaching as well as the necessity of the community was adopted by the rightly guided four caliphs too. The state, particularly during the period of Hazrat Umar, the second caliph, played an important role in the quantitative and qualitative expansion of education. Besides the state, individual teachers are also reported to have played a crucial role in the universalization of Arabic as well as Islamic education. Thus the history of Arabic education of the early Islamic Period, if seen in the light of Pre-Islamic history of Arabic education, shows a phenomenal change and developed in all categories of Islamic education.

Evidence shows that the setting up of Madrasahs in particular region to spreading Arabic as well as Islamic education all over the Islamic dominations as such the Madrasahs of Baghdad, Nishapur, Kufa, Damascus, Egypt, Cordova, Granada, Tunisia, India, etc. sprang up with an object of propagating Islam and spreading of Arabic Language and Literature.

The Arab Muslims made in road in India in the form of traders, Sufi-Saints, Muslim missionaries and invaders. Besides their vocations they were found to have rendered the best service for propagating Islam among the Indians and tried their best to impart Islamic knowledge side by side with Arabic Language and Literature to enable them to understand the Quran. That is why, they established Arabic institutions on different
parts of India namely Multan, Jaunpur, Ajmeer, Lucknow, Delhi, Rampur, Gulakunda, Bidar, Bizapur, Bengal, etc.

The flow (influx) of Muslim inhabitation on Assam started from the later part of the twelfth Century A.D. when Bakhtiar Khilijji invaded Assam in 1198 A.D. In the later Centuries, Assam was attacked by various Muslim rulers whose soldiers, either being imprisoned or under normal circumstances, began to dwell in Assam permanently. Innumerable Muslims from Bengal came to Assam for the purpose of cultivating her fertile land and also for some other vocations. Most of these Bengali Muslims began to live here identifying themselves as emigrant Muslims but at present they have inhabited as the bonafide Muslim population of Assam. It appears from certain record that some Sufi-Saints like Jalaluddin Tabrizi (d.1224 A.D.), Shah Jalal Majarrod (d.1345 A.D.), Giasuddin Awliya, Shah Milan (Azan Faqir d. 1690 A.D.) and many other Sufies came to Assam with view to propagating Islam and many of them stayed here permanently. They along with this converted ones established Maktabs, Khanqahs and Madrasahs in different districts of Assam for imparting Arabic and Islamic knowledge among the children of the local Muslims. The interest of learning Arabic Language and Literature has resulted rapid progress in Assam which is manifested from some scholastic Assamese writers who have shown their aptitudes in Arabic works. In this respect Maulana Tayyabur Rahman Barbhuya, Maulana Abdul Jalil Raghibi, Mufti Khairul Islam, etc.
The religious zeal and the enthusiasm for Arabic language and literature inculcated the Assamese Muslim to establish Subahi Maktab, traditional Madrasah (Khariji) and Senior or Arabic College and Title Madrasah and Middle English Madrasah, High Madrasah all over Assam. The most ancient Madrasah in modern Assam was set up at Badarpur towards the end of 19th Century by pious Sufi scholar called Hazrat Khawaja Sheikh Tamizuddin (d.1899 A.D.). He married a very pious lady Saghira Banu by name with whose aid, he was able to establish a Madrasah for ladies and little children at Sibnarayanpur. She is reported to have been the daughter of Mohammad Hatim Ali (d.1958 A.D.) who propagated Islam and founded Madrasah Alia and Darul Hadith at Badarpur. The soil of Assam have also been favour to have had a grand Madrasah set up after the pattern of Darul Uloom Deobond at Baskandi by Hazrat Maulana Ahmad Ali, under the reformed scheme, the High Madrasah of Sibsagar is said to have been the most ancient Madrasah in Assam. These Madrasahs, being the parent institutions for spreading Arabic knowledge and other Islamic subjects have given birth to several Arabic institutions founded in various parts of Assam especially since 1947.

The contribution of Arabic Language and Literature to the Assamese Society in different aspects of social life is manifold. The Arabic language by dint of its huge words stock has made an access to Assamese literature and thereby it has enriched the standard of Assamese language. This kind of literary as well as linguistic contribution of Arabic has brought forth a new era to the Assamese literature through precious
words so many litterateurs from the Muslim sect. The last not the least, contribution of Arabic language and literature to the Assamese society is the cultural progress which has caused a great change to the cultural aspect of the Assamese people. For instance, Hazrat Azan Faqir who by dint of his composing several Zikirs and Zaris endeavored much to bring communal harmony among various religious people of Assam irrespective of caste and creed and colour. The use of various ornaments as well as wearing of various typical garments particularly trousers and long shirts by gent and shelwars kamis by Assamese young girls and ladies are the direct contribution of Arabic learning in Arabic institution of Assam.

While dealing with the syllabi of various Madrasahs or Arabic institutions it is impossible to make any generalized statement about the Madrasahs curriculum, as every Madrasahs follows its own pattern in the matter of curriculum. There is no uniformity of subjects, books or emphasis. Secondly, there is no uniformity regarding the number of years for preparing students for the various degrees as different Madrasahs follow their own time span of studies. Naturally, in this scenario, it is difficult to find any pattern of uniformity.

In case of Subahi Maktabs are neighborhood schools, often attached to mosques that provide religious education to the children who attend other schools to get mainstream education. Thus Maktabs provide part time religious education and are complementary to the formal educational institutions. On the other hand the majority of Muslim children are enrolled in Madrasahs is that the people do not distinguish
between Madrasahs and Maktabs while Madrasahs provide education (religious and regular) some children have to be taught the Holy Quran by their parent, relatives or by private tutors. But in case of middle class families the parents admit their children to Maktabs in addition to secular schools. In such cases, the children have to study in two institutions. When modernization of Madrasahs is planned, policy makers should be careful to distinguish between these two types of institutions. The Maktabs and residential Madrasahs are necessarily traditional and meant only for religious education, because their social function is to carry on the Islamic tradition. On the other hand it is the constitutional obligation of the government to provide good quality education subsidized ‘mainstream’ education and create an adequate infrastructure for education. The state must also fulfill its obligation to provide affordable high quality school education of the masses through the formal education system.

Many children go to Madrasahs and thereby acquire some level of literacy or education when there is no school in the neighbourhood. This effort needs to be recognized and could be done by establishing ‘equivalence’ to Madrasah certificates for subsequent admission into government school and universities. For this purpose, equivalent between the two systems of education will need to be established at different levels. Many Madrasahs provide education that is similar to that provided in ‘mainstream’ schools. This needs to be understood in a transparent manner.
Moreover, in the case of the implementation of the scheme for modernization of Madrasahs or Arabic institutions a number of deficiencies were discovered by an evaluation exercise. The number and quality of teachers assigned to Madrasahs for teaching modern subjects and their remuneration were inadequate. Besides, the important aspect of finding space for modern subjects in the Madrasahs curriculum appears to have been ignored. The modern stream remained unsupervised at the Madrasahs level and uninspected at the state level. A fresh evaluation of the scheme which may result in its being overhauled is needed.

It is also important to recognize that Madrasah although primarily and usually intended for producing human resources for manning the mosques and the Madrasahs or Arabic institutions themselves are also expected to produce Ulamas who are looked upon by Muslims for guiding them in matters of importance in daily life and in social and political discourse. The modernization scheme is designed also to make them aware of what is considered the domain of secular learning and enable them to participate in interfaith dialogues. It is true on account of the fact that the majority Muslim population of India, living under the covert of poverty cannot par with other communities in regard to the acquisition of standard education involving high expenses. On the other hand the general education prevalent in India in quite handful of Muslim community. The learners of various types of Madrasahs in Assam are provided with more facilities than the general academics in respect of religious performances.
Of course, they practically provide a supplementary stream of education and act as safety valves. But there is something wrong with the functioning of these Madrasahs. The syllabi and methods of teaching could both be modernized. The syllabus should be enlarged with a view to making it possible for students, even they so desire to switch over to mainstream education. A vocational stream should be introduced in these Madrasahs. In Assam the Madrasahs, run under the Assam Deeni Shiksha Board, Tanzimul Madaris Quawmiya Board, Nadwatut Ta’mir Deeni Shiksha Board and Deobondi System, are found to have been functioning with conservative characters. Due to them are resistant to further change in their courses of studies and so they are well known as religious institutions only.

The Senior Madrasahs or Arabic Colleges, Title Madrasahs and High Madrasahs of Assam have already had well arranged syllabus covering several secular subjects besides Arabic Language and Literature and other religious subjects like English, Assamese and Bengali, General Mathematics, General Science, Social Studies, etc. which are also in vogue in High Schools under Madrasah Education Board and SEBA, which is changed time to time in Assam.

On the other hand, M.E. Madrasahs provide Arabic subject along with general subjects like English, Assamese or Bengali, Mathematics, General Science, Social Studies and Hindi under the Axom Sarba Siksha Mission Abhijan and in the case of Higher Secondary Classes the Syllabus is taught as a elective subject along with the other subjects by
A.H.S.E.C. and the syllabus of T.D.C. classes both major and general, Arabic Language and Literature along with general subjects like English and M.I.L. (compulsory) and other elective subjects framed by the Gauhati University as well as Assam University respectively, where Arabic Department also introduced the M.A, M.Phil, and Ph.D. Courses in Assam University but in Gauhati University the M.Phil Course yet to introduced.

In this regards, conclude by stating that after putting an end to all there anomalies in the courses of studies, a fruitful uplift in the learning and studies of Arabic Language and Literature in Arabic institutions of Assam to be achieved in near future we may mention as follows:

Good citizen and better society can be made through right type of education. The most common and universal concept is that real and effective education must be based on the favourable environment and practical experiences. It is essential to equip and fit the students for the work he or she desired to do in life.

The basic defect of our present education system is that it is vague and general instead of being job-oriented; it is not prepared a student adequate to face the challenges of life. So much emphasis is laid on examinations which lack objectivity and reliability, which merely gauge their memory and cramming power. This often leads to adopt unfair means in the examinations.

There are so many education committees were formed for the development of Madrasah education but in vain as the Madrasah
education system is still running in its old traditional policies. For the modernization of Madrasahs the U.P.A. Government of India has proposed to form a Central Madrasah Education Board for all Indian Madrasahs. For this purpose the ‘Madaris-e-Islamia arranged a conference in Darul Uloom Deobond on 13-14th May, 2007 where around 3500 delegates were participated from almost 3000 Madrasahs all over India and after the two day discussion on the topic they opposed the government proposal deadly.

Kapil Sibal, the present Minister for H.R.D. (Human Resource Development) under U.P.A. Government proposed for restructuring the Madrasah education with professional training and religious teaching to empower Muslim youth. He also mentioned that the government would not interfere with the religious teaching but it would be a hundred day agenda aiming to empower the Muslim youths so that they can get central government jobs after completing their Madrasahs education.

As per the Sachar committee report only 4% Muslim youths are taking the Madrasah education and other 96% are taking general education as the Madrasah education has no any relation with the modern as well as computer education without which we cannot imagine the present day life. So the computer as well as modern education is very important to revive the madrasah education.

In Assam, the students have deprived from the madrasah education as they are not getting research opportunities after completing the M.M. degrees under the government of Assam. For the lack of modern and
professional education in Assam Madrasah Education Board, all the graduates from Madrasahs in Assam are looking only for teaching jobs in Madrasahs as the government has not taken any further step for upgradation of Madrasah education in Assam. So, the government should introduce the modern professional as well as computer education in Madrasahs compulsorily.

Since 1947, the Kharijia Madrasahs in Assam are concentrating only on traditional religious education not the modern as well as computer and professional education. As a result the number of students is decreasing because most of them are interested in present day education so that they can get good opportunities in private as well as government sectors. For its revival, the authorities should concentrate on the demanded and authentic education policies.

The new education policy has its eyes clearly set on the demands that the twenty first Century is emphasized the need of modernization of education by infrastructural developments and also stress on universalization of education through formal and informal education.

Recruitment of trained, efficient, dynamic and perfect teachers can only make the present education system more effective. Quality of education has been detoriated due to lack of trained teachers. Teachers play an important role in education because they not only impart knowledge but also mold the habits, demands, inspiration and character of the students. So, the success and declination of education depends on the teachers employed in the institutions.
Training is an unavoidable and inseparable part of education to make the teaching and learning process functional and systematic. Education is no longer simple in modern time but is very complex and expensive. Development in modern science and technology and incorporation of new branches has lead education tough and complex. Therefore, to transmit the knowledge of current curriculum effectively, teachers must be trained periodically to acquaint with the advanced knowledge and changing scenario of education system.

The teacher must be acquainted with lecture method, discussion method, text book method, micro teaching, cluster teaching, programmed learning etc. which are included in teachers training programme like B.Ed. M.Ed. and J.B.T. etc. Hence, to acquaint the teacher with modern method and techniques, the teacher training must be compulsory in all levels of formal education.

But it is the matter of regret that there are so many B.Ed., DIET and J.B.T. Colleges are found in Assam but the Arabic subject is not introduced there yet. Moreover, it is not included in the State Level Eligibility Test (SLET) although the languages like English, Assamese, Bengali, Bodo, Hindi, Sanskrit, etc. are included.

Teaching profession lays its foundation on Psychology because it helps a teacher to understand his children properly. On the other hand, understanding the children is the prerequisite of teacher to apply the right method in right time on right children. So, the teacher should study children's psychology and its application in real field so the teacher
should go through the teachers training programme where training is provided to understand and apply child psychology. Specialized training is essential for teacher to know the meaning of self discipline and apply the techniques to develop the self discipline among the children. In another side the teachers have to face the problems of physically and mentally varied children. Some of them are very intelligent, while some others are average and below average and act as slow learner. In order to make the teaching and learning process effective, the teacher must know the needs of each child to provide right education as per their needs and ability. For these the teacher must go through proper training.

A teacher cannot teach anything unless he is evergreen in forest of knowledge. A lighted candle can enlighten another candle unless teacher enlightens himself in every sphere, he will fail to provide right type of education to the children. Hence, a teacher should update his knowledge through the long term course, seminars, workshops, symposium etc. So, our government should take proper initiative to open at least one B.Ed., M.Ed. and J.B.T. institution in every district for Arabic teachers where Arabic inclusion as a method subject for Arabic studies in the Arabic institutions of Assam.