Conclusion:

A study of Persian influence on Assamese has considerably needed to discuss the Muslim invasions of Assam on various occasions. Because the contact of the two languages is historical, political and social. The political relation of Muslims with Assam was held through conflicts, stretching over a period of four hundred and seventy-five years from 1206 to 1682 A.D.

The invasions of Mughals brought Assam into contact with the rest of India again, the contact which was lost in the 11th and 12th centuries. Though during all these years of conflict the Muslims could not establish a permanent foothold in Assam, but it was from that time the flow of Muslims, coming to Assam remained unabated. The number of Muslim population gradually increased in a considerable strength to western part of Assam, mainly to the Koch-Hajo region. On the occasion of different Muslim invasions, many Muslim war captives stayed back in this country and others who could not go back also made this country their permanent home. At the beginning the Muslims had to marry from the families of the local people, but since their numbers were gradually increased, they found their suitable brides from their co-religionist.

In course of time number of Muslims were employed in
different departments of Ahom government. A large number of Muslims were mainly employed in the guilds of weavers, tailors and drapers, mansons and royal arsenals. The Muslims displayed their skill in all the departments, which earned them the love and respect, both from the rulers and the people of the country. These employment of skilful Muslims helped to improve the general relations among the Hindus and Muslims. The general relations of both these communities were cordial and characterised by good will, mutual love and toleration. The general class of Muslims which comprises the painters, artisans, engravers etc. came more freely into the contact with one another and their professions acted as cementing force. The Ahom kings treated the Muslim priests well and they encouraged them to settle in the country by granting the revenue free lands. They carried on their works without interference and at the instance of the kings prayed at the principal Muslim shrine at Poa-Mecca hill in Hajo for their welfare.¹

With the employment of Muslims in different government services, the Perso-Arabic elements largely influenced on life, art, particularly painting and music of Assam, and a cultural wave from the west began to sweep over the country, and it was difficult to check the wave from proceeding to upper Assam.²

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1. Dr. N.K.Basu, Assam in the Ahom Age, p. 226
2. R.M.Nath, The Background of Assamese Culture, p. 148
The earlier Muslim invasions led by Muhammad bin Bakhtiyār Iwaj Ikhtiyar Uddin Yuzbek etc. ended with defeats in Assam, the trait of Islamic culture began to enter this region from that past. The religious and secular buildings of the Ahom age were influenced by the Muslim style. The mortar-masonry, vacant niches inside, the arched doors, the bays, aisles etc. of the Rangghar, Karengghar and Talatghar in Sibsagar District clearly bear the testimony of Islamic influence.

The Ahom kings encouraged painting. Painting was practised in the numerous Sattras. The painting of Ahom age had a little more infiltration of Mughal influence. The most illustrious are 'Hasti-Vidyarnava' and 'Dharmaparan' of Siva Singha's reign bear indelible mark of the influence of Mughal school of painting. One of the painters employed for the drawings of Hasti-Vidyarnava was a Muslim, who obviously employed to furnish the Mughal setting.

The reign of Rudra Singha is considered as a golden era in the age long contact between Assam and the Muslim world. The use of Mughal dress and other customs were very predominant during his time. He had numerous attendants dressed in the high Muslim dress. Before the arrival of the Muslims the gun-powder was not known to the Assamese, and the Muslims employed in the royal arsenals displayed a high order of efficiency.

The royal mint of Ahom government was under the direct supervision of a Muslim officer, and many king and queens struck coins with Persian legends engraved on them.

Political conquest have been the harbingers of cultural invasion. Like other languages of India, Assamese language has been largely influenced by the Persian after the contact of the Muslims with this country. The frequent interchanges with the Mughal courts necessitated the culture of Persian language in the court as well as to maintain the diplomatic relations. The Ahom kings maintained a large number of Muslim officers in their courts, who deciphered Persian correspondence received from outside. Persian was considered as an indespensable symbol of culture, and an easy passport to official engagements in diplomatic service. There were many Hindus accomplished in Persian.

Another remarkable impact of the contacts of Muslims is the influence of Perso-Arabic elements in Assamese language and literature. The influence of Persian on Assamese is mainly lexical, and in literature the influence has been limited and inappreciable. Because at the time Muslim invasions, they were not accompanied by literary men and hence the influence had been mainly carried through war captives and others employed in different branches of government. The Persian loan words in Assamese are mainly classical Persian. Though after the fall of Mughal Empire, Persian was kept alive by the East India Company.
But these culture suffered a decline as British rule consolidated itself, busy in forging links with the west.

There was no direct contact between Assam and the Arab world. The only contact that has borrowed Persian to Assam was the contact with Mughals and Afghan powers. Arabic vocabularies could not influence Assamese language directly and all the Arabic loan words in Assamese have come through Persian and Urdu. With the admixture of Perso-Arabic words, many popular sayings, hybrid words and formations have been formed in Assamese. The admixture is so common and deep rooted that it is almost impossible to replace them.

Another interesting contribution to Assamese oral literature is the Zikirs and Zāri composed by Azān Faqīr. The immortal contribution of Azān Faqīr, the saint poet of Assam is today acknowledged by all with the veneration and admiration it rightly deserves. His Zikir compositions admixed with Perso-Arabic words constitute a rich addition to the store-house of Assamese folk poetry. Persian and Arabic words have also been freely used in the Assamese Historical literature or Buranjis. The Buranjis are very correct in all the deals, which can be compared with the references of the Persian sources. Perso-Arabic vocabularies are used in the historical literature, especially in their diplomatic aspects.

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1. D. Neog, New Light on History of Assamese Literature, p. 318
Admittedly Persian is one of the sweetest and most expressive and copious languages of the world and hence has to be preserved and handed over to the coming generations as a precious legacy. The 'Influence of Persian on Assamese' that has been discussed in this research work should be kept in mind to realise the value and importance of this language. The language has enriched the Assamese language from different points of view and this influence cannot be mitigated if not enhance more in future. But unfortunately, after independence, Persian reduced to the status of classical language, and is taught only within the four walls of schools, colleges and university, where it is concentrated on some selected syllabus and text books. Previously Persian enjoyed the key-position in the curriculum, by being the medium of instruction as well as the most important subject of Humanities. But now remained only as an optional subject. As a result of the social and political changes in the country, Persian is now of little use in the case of rebuilding of a young man.