CONCLUSION

Since the propagation of Islam, education and more particularly Arabic education has been an integral part of Islamic life. Therefore, wherever Islam appeared, particularly in non-Arab land, Arabic teaching got priority, because the holy Qur'an and the Sunnah are sourced in Arabic. Islam appeared in India during the life time of the prophet Muhammad and the Arabic language has been in touch with Indian languages and culture since pre-Islamic days. So with the appearance of Islam in this sub-Continent, Arabic education began to be processed without any disturbance. Up to the revolt of 1857, Arabic education and particularly the Madrasa education was the only sound system of education in India that had got a well structured shape during the Mughal rule, without any difficulty. Behind the revolt of 1857, Madrasas played a vital role. Therefore, the British rulers introduced scientific system of materialistic and worldly education, which is the only progressive education according to their opinion, overwhelmingly with the establishment of three universities in Bombay (Mumbai), Calcutta (Kolkata) and Madras (Chennai), for the material upliftment of the Indians on the one hand and to suppress the Madrasa education and make it useless on the other. Therefore, the Ulama realized and got the smell of the ill purpose and intentions of the clever British to disintegrate Madrasa education from the Muslim masses.

In post 1857, a new ideology grew in the minds of the Ulama and Madrasas under public or individual affords began to be established. This flow reached the eastern most region of India. As such, Arabic teaching got a new life.
Under many political changing and historical events, India attained independence and the country was divided. Assam's most fertile portion, too, was disintegrated through a cleverly designed referendum. However, Arabic remained as an integral part of education in general and of Muslim education in particular in this as it has been so in the whole of secular India.

A comparative study of Arabic teaching and learning in Madrasas and other institutions in the present education scenario of Assam has been made so that its problems be identified and the suggestions be attentively examined and appreciated by the readers so that the next generation leaders and social workers be enthusiastic and rationalistic in solving the problems and Arabic gets its due respect in the society and the learners receive the outcome as they expect.

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