CHAPTER - 3

THE ARABIC LANGUAGE TEACHING IN CONTEMPORARY PERIOD IN ASSAM.

3.1 The Arabic Language Teaching in Non-Government Madrasas.

3.2 The Arabic Language Teaching in Government Madrasas - its Impact on the Society.

3.3 The Arabic Language Teaching in Secular Institutions and its role in Narrowing the Gap Among Communities.
CHAPTER- 3

THE ARABIC LANGUAGE TEACHING IN CONTEMPORARY PERIOD IN ASSAM.

To the context of this work, the contemporary period is supposed to mean the period starting with the beginning of 21st century. In contemporary period, the teaching of Arabic has got a wide range in all the systems and stages of general learning. As the need of establishing new institutions grew up, non-Govt. Madrasas began to be established. Side by side, new Senior Madrasas were established and new trend of Pre-Senior Madrasas began to be established.

On the other hand, Schools and Colleges were established following the mainstream educational need. Most of these Schools and Colleges introduced Arabic according to the need and demand of the learners. The development of the affairs related to Arabic teaching in all the categories of the institutions in contemporary period is discussed in the following main points
3.1 The Arabic language teaching in non-government Madrasas.

In this period it is found that new Madrasas are established and old ones are restructured with some modification in curriculum with a view to providing modern facilities. It is mentioned in earlier chapter that the Arabic language occupies the major part of the Madrasa curriculum. It is also found that there are some Madrasas which are established in some financially sound rural areas and are run by private management rather than based on public donation; these are managed and maintained mainly by the fees collected from the students. The course curriculum’s in those Madrasas are almost the same as in those of the traditional publicly run Madrasas with some special addition and deletion. In these privately run Madrasas, the curriculum is very intensive and practical.
Rather than based on public donation; these are managed and maintained mainly the fees collected from the students. The course curriculums in those Madrasa are almost the same as in those of the traditional publicly run Madrasa with some special addition and deletion. In those privately run Madrasas, the curriculum is very intensive and practical. But no such Madrasa is up to the secondary level. They give equal stress on contemporary modern primary education including Mother tongue, Arithmetic, General science and General Knowledge.

In both the above categories of Madrasas, teaching of the Arabic language is provided with special importance. The aim of these institutions is to enable their learners to acquire proficiency in the language for two major reasons. First, they are to understand the holy Qura’n and the tradition of the prophet properly and to teach and propagate Islam and its jurisprudence. Second, they target to defend Islam and Sharia’t laws from any kind of misinterpretation either from co-religionists or non-religionists. The learners unanimously opine that the proficiency in the Arabic language is a must to understand the holy Qura’n and the prophetic traditions and Principles of commentary of the Qura’n (Tafsir) and of jurisprudence (Fiqh) or Islamic law. By obtaining the degree from a Darul Hadith, a degree holder gets the authority to quote, narrate and spread the teachings of prophet Muhammad, peace and blessings be upon him. Medium of instructions in non-government Madrasas is usually Urdu while the students may also opt for learning the language through Arabic itself. The system of teaching is quite traditional in the sense that learners are subjected to
the rote learning of the language their sole aim being to learn the language merely for acquiring knowledge as regards the dos and don’ts of Islam with regard to worship and leading a so-called religious life. In fact, any language needs to be taught in situations so that the learners become capable of using the same in practical life situations. Since the Arabic language is taught in Madrasas not for the sake of the teaching learning of the language for literary activities and research but with a mere religious purpose, this very universal fact as regards the teaching-learning of a language is quite ignored in Madrasas particularly in the non-government ones.  

Student passing out of any kind of non-government Madrasas have very limited scope in the field of employment. Since these institutions are privately run and Govt. has got nothing to do with the syllabi or teaching or recruitment of teachers or paying their salary, graduates from a non-Govt. Madrasa get no Govt. recognition and hence the door for getting any Govt. is permanently closed for such graduates. It is but an irony that although non-Govt Madrasas always try to make it a point that their uniqueness lies in the fact that they teach the Arabic language (and for that matter, the Qura’n and the Hadith) for the sacred purpose of paving the way for the practice and propagation of Islam devoid of any worldly motive, they mostly fail to produce scholar for that sort, though their counter parts in other parts of India have been producing scholars of national and international reputes every year for centuries. On the contrary, graduate from these institutions are widely seen looking for or getting employed in similar Madrasas and mosques and practically there is little in them that can be truly termed as “devoid of worldliness”. Standard of teaching-learning of Arabic in non-
government Madrasas may clearly be focused by observing the syllabus incorporated for them under the Tanzim Madaris Qaumia as detailed bellow:

3. Rhetoric : Durusul Balaghat, Talkhisul Miftah, Mukhtasarul Ma’ani
5. Fiqh: Noorul ‘Idah, Quduri, Sharhe waqaya, Hidaya.
6. Scholastic Theology : Sharhe Aqaid Nasafi
7. Principles of Islamic Law : Tashilul Usul (Usul-e-Fiqh), Usul-e-Shashi, Noorul Anwar (Matan only)
8. Logic : Aasan Mantiq, Mirqat, Sharhe Tahjib, Qutbi, Sullamul Uloom
10. Tafsir: Jalalain

**Dawrah Hadith, 1 year course**
Features of this syllabus: To understand the purpose and theme of Qaumi Madrasas, a threadbare discussion is necessary on above identified subjects and the contents.

In Grammar and Etymology, the Tanzim adopted Mizan, Aasan Sarf, Munshaib, Panjganj, 'Ilmus Sigha and Fusul-e- Akbari. These books are from Dars-e-Nizami. But there are books like Sarf Mir, Shafia, Zubda, which are meant for detailed study of Arabic Grammar and Etymology and were included in Dars-e-Nizami, are absent in the present Tanzim syllabus.

In syntax, we find that almost all the books incorporated in Darse- Nizami are adopted in Tanzim syllabus except Sharh-e-Jami. This Sharh-e-Jami is regarded as the finishing corpus of Arabic Syntax till today. So it is a great question why Tanzim has not adopted Sharh-e-Jami in the present syllabus.

In pure literature (Adab), we find a combination of prose and poetry in Tanzim syllabus where sequence of literary development is not maintained.

Native writing has a very important effect on teaching-learning of a language and on acquiring perfection on the same. Tanzim could not explore this field of reality. There are so many literary contributions from Indian scholars. Only Nafhatul Adab and Al Qiratul Wadiha of
Wahiduzzaman al-Kiranawi and Syed Abul Hasan Ali Nadvi are adopted. But in contemporary period, there are so many works which may create literary tastes in the new learners.

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3.2 THE ARABIC LANGUAGE TEACHING IN GOVERNMENT MADRASAS- ITS IMPACT ON THE SOCIETY:

Government Madrasas in Assam provide teaching of the Arabic language along with other secular subjects taught in schools.(5) As these secular subjects occupy a remarkable portion of the syllabi of these Madrasas, Arabic in these institutions can not be taught and used to the level and extent, except in Nadwa curriculum, to which it is done in non-govt. Madrasas. The detailed syllabi of Madrasa Education Board showing the coverage by the Arabic language and literature is given below:

2. Syntax: ‘Ilmun Naha, Kitabun Naha, Hidayatun Naha, Kafia,
3. Rhetoric: Durusul Balaghat, Mukhtasarul Ma’ani
4. Literary pieces (Adab): Minhajul Arabia, Hikayat min-al-Nawadir al Qalyubi, Nukhbatul Adab, Nafhatul Arab, Muqamat of Badiujjaman al Hamdani, Muqamat Hariri Qasidatul Ibnul Faridh, select pieces from Diwanul Mutanabbi, Sab’a Muallaqat (3 mu’allaqat: Imrul Qais, Tarafa, Zuhair)
5. Fiqh: Quduri, Hidaya.(vol-I,II),
6. Scholastic Theology: Sharhe Aqaid Nasafi
8. Logic: Taisurul Mantiq,


**Dawrah Hadith, 2 years course**


**Features of the curriculum of the State Madrasa Education Board**

Is a different one from that of the curriculum in vogue among the Qaumi Madrasas. The present Senior Madrasas curriculum is based on many evolutions and reformations; it aims at providing Islamic education including intensive Arabic literary studies as well as opening avenues for the learners to further the study in general field after completing Madrasa course. So it has adopted the full course of school curriculum up to the senior 7th year class, covering the subjects and contents taught in classes from 5th to 10th standard under Board of Secondary Education in Assam. So, after passing the final examination at the end of 7th year class, a student is also declared to be equivalent to a Matriculate. He may further his studies toward Higher Secondary School and proceed for an under graduate and post graduate courses in any stream or he may get admitted in Title Madrasa for two-years M.M. course to study Sihah Sittah and other subjects adopted in the syllabus.
Features of the syllabus of State Madrasa Education Board, Assam:


All the above mentioned subjects and contents are directly related with the study of the Arabic language and Literature. In addition, the most unique feature is the adoption of the “History of Arabic literature”. So, we find this syllabus is a bit advanced in promoting the skill and developing the enthusiasm in the mind of the learners of studying Hadith, Tafsir and Fiqh in the subsequent stages. As such this system is able to produce scholarly persons among the Muslim community. In any stage, a learner can switch over from the system to the general system of education.

The most noteworthy feature of this syllabus is its M.M. course. This is a unique course in the history of Hadith studies in India. It is a two years course where the contents are the same which are taught in one year in Qaumi Madrasas in Assam and outside Assam even in Darul Uloom, Deoband, Nadwatul Ulama, Lucknow etc. Of course these two years course included a subject named “Islamic History” covering political, cultural and Literary History of Islamic world.
beginning from the period of prophet’s birth up to the contemporary age and contemporary international events related to greater Islamic world.7

**Syllabus of Aljamiatul Arabiatul Islamia , Badarpur:**

1. Grammar and Etymology: - Ilmus Sarf ; Mizan ; Munsha’ib ; Panj Ganj ; Sarf Mir ; Fusul Akbari ; Shafia.
2. Syntax: - Ilmun Nahw ; Kitabun Nahw ; Nahw Mir ; Sharhu Mi’ati ‘Amil ; Hidayatun Nahw ; Kafia ; Sharhu Jami’.
3. Rhetoric: - Durusul Balaghat ; Mukhtasarul Ma’ani ; Fara’id.
4. Literary Pieces (Adab): - Arbi Bulchal ; Mufidut Talibin ; Hayatul Muslimin ; Nafratul Arab ; Maqamat of Badiuzzaman Hamadhani ; Maqamat of al-Hariri ; Diwan Hassan ; Qasidatu Ibnil Farid ; Diwanul Mutanabbi ; Sab’a Mu’allaqah.
5. Islamic Jurisprudence (Fiqh): - Noorul Iydah ; Quduri ; Hidaya, 4 volumes.
7. Scholastic Theology (Aqa’id): - Sharhu Aqa’id Nasafi.
8. Logic (Mantiq): - Ta’isurul Mantiq ; Mirqat ; Sharhe Tahzib; Sullamul Uloom.
10. Traditions of the prophet (Hadith): - Mishkatul Masabih.8

The syllabus of Al-Jamiatul Arabiyyatul Islamia is really a vast one covering more contents in all three branches of the Arabic language
and literature. The aims and objectives of this syllabus are to prepare the learners to digest the main teaching of Qur'an and Sunnah. The learners should promote in a scholarly approach so that the nation would get great learned scholars in future from among the learners of Al-Jamia. Keeping this view in mind, this syllabus was prepared. So the presence of Shafia in Grammar and Sharhe Jami' in syntax indicate this true things. Inclusion of Fara'id in Rhetoric is an important feature of this syllabus. Fara'id had been in Senior Madrasa syllabus till 1985. Later it was replaced by Mukhtasarul Ma'ani. Fara'id is a tough one. Its language is very complex. So whoever went through Fara'id, he seemed to be a genuine student.

Another striking feature of this syllabus is the adoption of both the Maqamahs. In poetry, Qasida-e- Ibnul Farid is adopted. This piece is not available in Qaumi Madrasa syllabus. Dewan Hassan is there available in this syllabus. In a nutshell, this syllabus is found to be a more comprehensive than other Madrasa syllabus in respect of the Arabic language and literature.

Other subjects in this syllabus, which are basically related with the skill of the Arabic language, are also more comprehensive than the others. Musallamuth Thabut, in Usul, Sharh-e-Tahjib and Sullamul Uloom in Logic are comprehensive in true sense of the term.

So far as the government Madrasas are concerned, in spite of their so called less weightage on Arabic than that of Qaumi Madrasas, they play some better roles than the non-government one’s and are able to exercise much marked impact on the society. Firstly, they
prepare their students to pursue secular and scientific education in later years. The combination of religious and secular subjects in the curriculum of these institutions has led to the emergence of a section of Arabic knowing graduates who can explore other branches of study like Commerce, Management, Information Technology, Law, Medicine, Engineering etc. Secondly, the graduates of government Madrasas acquire better knowledge of the contemporary world and can adopt themselves in different professions without depending on the limited employment opportunities as is the case with those of the non-government Madrasas. Thirdly, the graduates of government Madrasas can act like a bridge between Muslims and other communities. They are well equipped to bring home to the non Muslim people the true entity of Islam as they are familiar with social, national and international issues, social Sciences etc. These are some of the ways in which the teaching of Arabic in government Madrasas is more beneficial than that in the non-government ones.

The teaching of Arabic in Govt. Madrasas (Senior Madrasas) has a much better impact on society than that in non-Govt. or Qaumi Madrasas. This is due to the following reasons:

a) The graduates of the Govt. Madrasas can get employed with the Govt. Thus, they can take part in the working of the Govt. machinery. As such, they are treated with much more reverence from the Muslim community and can become essential parts of the mainstream life.

b) Since the scholars of the Govt. Madrasas get more familiar with the contemporary world that witnesses advancement in different field’s
everyday, the mass people look upon them with many expectations and they can also ably guide and pursue the masses towards their welfare.

c) Scholars of Govt. Madrasas develop broader outlook towards life on earth and can better make adjustments between the spiritual and the temporal, between Islamic fraternity and rational unity and so on.

d) Graduates passing out of Govt. Madrasas can explain the tenets of Islam to different classes of people — the ignorant, the educated, Muslims and non-Muslims alike. By doing this, they can work for social harmony and peaceful co-existence among different sections of the society. This, in turn, paves the way for their popularity.

e) Scholars of Govt. Madrasas well understand and explore various applicabilities of the Arabic language and look for extended avenues where the language can be practiced thereby helping for the spread of the language for practical purposes.

Prominent scholars and saints of national repute late Moulana Ahmad Ali (1916 – 2000), late Moulana Muhammad Tahir (1920 – 1998), late Moulana Abdul Haq (1921 – 2007), late Moulana Abu Muhammad Abdun Noor (1924 – 2006) and late Moulana Abdul Jalil Choudhury (1925 – 1989) were graduates from Govt Madrasas. In present times, the scholars who occupy prominent place in the society, like Moulana Tayyeebur Rahman Barbhuiya (b. 1931- ), Moulana Ataur Rahman Majharbhuiya (1946- ), Hafiz Rashid Ahmad Choudhury (b. 1949- ) and others are the products of govt. Madrasas. In spite of these, major portion of the Arabic teachers working in Secondary and Higher Secondary Schools, Collages and Universities who hail from Assam are basically Madrasa graduates who later on
pursued University education and obtained Degrees and got employed in those institutions.
3.3. The Arabic Language Teaching in Secular Institutions and its Role in Narrowing the Gap Among Communities.

As mentioned earlier, secular institutions imparting Arabic teaching are the schools, collages and universities. These institutions offer the teaching of the language for linguistic and literary purpose, rather than with a religious motive. As a result, the students pursuing the study of the language in these institutions play a prominent role in generalizing the basic concept of studying the language, its linguistic character and above all the richness of its long cultivated literature.

The nature of teaching of Arabic in the above mentioned institutions, its scope and role etc are discussed bellow:

i) Arabic teaching in schools: Arabic is taught as compulsory subject in M.E. Madrasas and High Madrasas of Assam. These two types of institutions are more like schools than Madrasas. The main distinctive feature of the teaching of Arabic in these institutions and the High schools is that in the former it is taught as a compulsory subject, while in the latter, it is one of the Elective subjects. However, the most important similarity between these institutions so far as the teaching of Arabic is concerned is that it is taught more for the sake of linguistic and literary knowledge than for more religious objectives. This is evident from the syllabi of Arabic meant for these institutions. Grammar, different literary genres like prose, travelogue, literary history etc. are included in the course of study of
Arabic in schools so as to imbibe in the young learners an interest for further study of the subject. Thus, students studying Arabic as an elective subject in a High school is at par with other students studying any other language. In this way, Arabic teaching in schools is an initiative towards the secular study of the subject in higher levels. Apart from secondary schools, Arabic course is also designed for Higher Secondary level (10+2 level) on the basis of the same objectives as in secondary level; so as to further the process in undergraduate and post graduate levels.

Since the last quarter of the 20th century, Arabic was largely introduced in a large number of schools where as a visible number of High Madrasas are existing in the state. At present, there are 70 High Madrasas and 250 High schools with Arabic are functioning in the state.

The present course and syllabus of Arabic for Higher Secondary School level, adopted by the Assam Higher Secondary Education Council, is detailed below:

Grammar, Etymology and Syntax: It is a composite structure where all the frequently used topics of grammar are touched and is designed in such a way that a student can learn the language very easily and practically within a short period. It covers 1. verb (فعل), 2. noun (اسم), 3. articles (حرف), 4. the classifications of all the above, 5. Baab (باب), conjugation (صرف), 6. classification of sentences, 7. construction of sentences, and 8. translation practice. The literature (Adab) covers:
i) Pre-Islamic poetry: (a) *Fi Sifatillahi Ta’ala* by Umayyah b. Abis Salt (b) *Diyaul Adab* by Qais b. al-Khatim

ii) Early Islamic poetry: *Madhun Nabiyy (pbuh)* by Hassan b. Thabit

iii) Abbasid poetry: (a) *Fi Hamdillahi Ta’ala* by Ahmad al-Bar’i (b) *Wasfullahi Subhanahu* by Abul ‘Atahiyya (c) *Wasful Ward* by Abul Hazam b. Jahwar (d) *Zuhriyyah* by Safiuddin al-Hilli.

iv) Modern poetry: (a) *Al-Sa’ah* by Ahmad Safi al-Najafi (b) *Al-Hayatu wal Hubb* by Iliya Abu Madi (c) *Haalul Lughatil Arabiyyah* by Hafiz Ibrahim

v) Contemporary poetry: *Kitabi* by Dr. Ahmad Tha’labi

vi) Classical prose: (a) Two chapters of the holy Qur’an: *Suratus Saf* & *Suratut Taghabun* (b) Six chapters from the Hadith (Traditions of the prophet). *Baabul ‘Ilm, Baabul Birri was Silah, Baabul Amr bil Maruf, Baabul Aman, Baabul Jihad & Baabur Rifaq.*

vii) Abbasid prose: (a) Three stories from Kitab al-Nawadir: *Kullu Shai’in Yataghayyaru Illallah, Lissun wa Rabi’a al Adawiyyah & Rajulun A’badu.* (b) One story from Kalila wa Dimna: *Al-Nasik wal-Dayf.*

viii) Modern prose: (a) One Story from al-Qira’atur Rashida: *Al Tajmahal* by Abdul Fattah Sabri (b) *Al-Muhadatha* by Dr. Ahmad Tha’labi.

ix) Contemporary Indian writing: *Assam* by Bakhshi Hazrat Ali Ahmad
Though the pieces or contents of study are not large in size, yet almost all the periods of literary development are touched. A student can grow literary enthusiasm for further promotion of studies in the subject, through this syllabus. In +2 level, a student should get familiar with various literary dimensions so that he may determined whether he chooses the subject in under graduate level. So all these aspects of students’ choice are available in the +2 syllabus of Arabic under Assam Higher Secondary Education Council. At present, there are 50 Higher Secondary Schools and 30 Junior Colleges in Assam where Arabic has been introduced in (+2) level under Assam Higher Secondary Education Council.

ii) Arabic Teaching in Colleges: In Assam, there are as many as 50 Govt. and Provincialized colleges and 20 other recognized colleges where Arabic Major and General courses are studied under Gauhati University, while in 4 provincialized and 3 recognized colleges, where Hon’s. And Pass curses are studied and in other 4 recognized colleges only pass course is studied in Under Graduate level under Assam University.

The general course or pass course is naturally meant for enhancing the linguistic and literary skill of the learners while those learning the language as an Honors subject get adequate scope for the extensive study of the language and literature from its beginning till date.

A detailed picture of both the pass and Hon’s courses of both the above mentioned Universities may be discussed on the basis of the syllabi given bellow:
GAUHATI UNIVERSITY
The syllabus of under graduate studies in Arabic:

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<td>c) Umayyad Period</td>
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<td>PAPER –VIII</td>
<td>a) Modern Arabic Literature Development of Arabic Literature between two world war</td>
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<td>PAPER –IX</td>
<td>b) Political History of Islam a) Arabia before Islam b) Emerging of Prophethood of Muhammad c) Khulafa-e-Rashidin</td>
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ASSAM UNIVERSITY

The Syllabus of Under Graduate studies in Arabic. 14
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<td><strong>PART-I</strong></td>
<td>PAPER-I (Translation, Comprehension &amp; Grammar)</td>
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<td>a) Al-Arabiyyatu Lil Hayat. Vol-I (Lesson 1-10) b) Al-Qiratul Mayassarah (Lesson 1-10) c) The Essential Arabic (Introduction – Lesson 10)</td>
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</table>
Features of the TDC pass course of Assam University:

This three years course comprises general grammar, applied grammar, modern Prose, contemporary Poetry and the history of Arabic literature. The students are instructed through Arabic in the classes prescribed for al-Arabiyyatu lil Hayat. This book is designed on the line of applied grammar. It develops the skill of language among the learners. The lessons are prepared in a dialogue structure. A series of exercise are provided to be practiced at class room in such a way that all the students participate irrespective of genders and Arabic environment is created inside the classroom.
<table>
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<tr>
<th>Paper</th>
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<td>(Synthetic Structure of Arabic Language)</td>
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<td>II</td>
<td>PAPER IV (Modern Prose)</td>
<td>i) Hayati (A. Amin) ii) Marta Albania (K. Jibran) iii) Al-Firdasul Islami (Ali Tantawi) iv) Likulli Mujtahidin--- (Al-Hakim)</td>
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<td>PAPER V (Modern Poetry)</td>
<td>a) IyqazurRuqud (Rusafi) b) Faidur Rahmah (Abu Risha) c)Ustad Mohd. Abduhu (Hafiz Ibrahim) d)Al- Talasim (Abu Madi), e) Wulidal Huda (Shawqi) f)Yaqqatul Arab (K. Mutran)</td>
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<th>PAPER VIII</th>
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Features of the TDC Honors course of Assam University:

This syllabus of under graduate course of Assam University is a vast one, because it covers all the literary periods’ except the Jahiliyya or Pre-Islamic period. It is designed in such a way that the practice of Arabic language will be in an intensive way. The learners will be shaped in a scholarly enthuciastic manner. It will undoubtedly make the students faith for further broad studies.

Another important feature of this syllabus is that it adopts three papers on history of Arabic literature. It is somehow a difference in this matter. In other cases we find maximum two papers in this topic.

Many scopes are there in this syllabus to test the translation capacity of a learner. But analyzing on a liberal mind one may come to the conclusion that this syllabus is a standard one within the capacity of the mediocre students.
The post graduate studies in Arabic in Assam University and Gauhati University:

In post graduate course of Arabic in Assam University, the syllabus is found to be more comprehensive and details and elaborates than that of Gauhati University. For examples in Classical Poetry paper, the syllabus of Assam university includes (a) Imrul Qays (b) Zuhair (c) Amr bin Kulthum (d) Hassan (e) Ka’b bin Zuhair (f) Jarir (g) Farazdaq (h) Umar bin Abi Rabia (i) Bassar bin Burd (j) Abu Nuas (k) Al Bahturi (l) Al Mutanabbi. While the syllabus of Gauhati University includes only (a) Imrul Qays, (b) Zuhair, (c) Ma’an bin Aws al-Muzanni, (d) Qays bin Khatim, (e) Yazid bin al-Hakam al-thaqafi and (f) Lamyatul Arab by Sharfura.

In prose section the Assam University syllabus is divided into classical prose and modern prose that together contain (a) a chapter of the holy Qur’an (b) Hadith (c) Manshurul Qada (d) Al-Ashabul Hazirun (e) Khutbatu Hajjaj (f) Ikhwanussafa (g) Al-Muqamatus San’ania and one topic each from the following modern writers: Mustafa Lutfi al Manfaluti, Mustafa sadiq al-Rafei, Ahmad Amin, Abbas Mahmood al-Aqqad, Syyid Qutub and Taha Hussain. While that of Gauhati University cotains in classical prose (a) Maqamat al Hariri (2 maqamats) (b) Fadilatul Ilm wal Kutub (c) Al-Hiqd Mufsidah lil Niyat (d)Huquq al- Ra’iya (e) Fil Umur al- Sultaniah (f) Ashab al-Fil (g) Ash’ab wal Bakhil (h) Aqlaqul Muminin (i)Ikhwanussafa ; in modern prose, one topic each from the following modern writers: Taha Hussain, Ahmad Amin, Muhammad Abduhu, Jibran Khalil Jibran, Mahmud Taimur and Muhammad Hussain Hykal.
Though in prose the numbers of topics in both the syllabi are almost the same, yet if the topics are studied minutely, then it is found that the selection of prose in the syllabus of Assam University is more comprehensive and practical.

The most important feature of a literature course in P.G. level is the scope of study of literary criticism. In the syllabi of both the universities of Assam, providing Arabic in P.G. level, one paper is designed for literary criticism. However, by a thorough study of both the syllabi, Criticism paper of Assam University is found to be more attractive and more scientifically approachable. The criticism paper of Assam University syllabus is designed under three units. First unit deals with definition, subject matters, trends of literary criticism and elements of literary criticism. Second unit deals in development of literary criticism in Arabic, literary criticism in pre-Islamic period, in Islamic period and Umayyad periods. The third unit deals in Literary criticism in Abbasid period, principles of prominent literary critics, literary criticism in modern period and principles of prominent literary critics of modern period. But the syllabus of Gauhati University includes some texts only somehow ignoring the modern approach of general criticism.

In the syllabus of Assam University, it is found that a paper is designed with short story and novels. But in the syllabus of Gauhati University, there is no such paper in that design.

The most striking and scientific feature of the syllabus of Assam University is the inclusion of Indo-Arabic literature which is totally
absent in the syllabus of Gauhati university. The Indo-Arabic literature paper includes a brief History of Arabic literature in India, development of Hadith literature and its studies in India, Development of Tafsir and its study in India, Fiqh with special reference to Muhibbullah Bihari and Abdul Hai Firingi Mahalli, philosophy with reference to Mullah Mahmud Jaunpury and history of biography referring to renowned biographies and biographers and lastly, the development of poetry with reference to Ghulam Ali Azad Bilgrami and Fazle Haq Khairabadi. With the study of this paper a learner, after sincere study of the paper, may fairly understand the overall development of Arabic studies in India.

The contemporary Arab world: a paper designed so is also an admirable feature of the syllabus of Assam University. It has a close relation with the study of Arabic literature by the non-native students. This course is intended to give an out-line of the economic importance and socio-political system of the Arab world with special reference to the Kingdom of Saudi Arabia, Kuwait, U.A.E, Qatar and Egypt.

Essay, Letter and News Reporting, these three are included in a paper that upgraded the status of the syllabus of Arabic P.G. course of Assam University. These things are absent in the syllabus of Gauhati University. Drama is also absent in the syllabus of Gauhati University while a whole paper is designed on drama in the syllabus of Assam University.

With all the above discussions it is impartial and wise to say that the syllabus of Arabic P.G. studies in Assam University is a unique and
scientific. It is comprehensive in the true sense of the term. It is more practical than that of the Gauhati University.

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End Notes:

1. **Field Survey** – I visited a dozen of such Madrasa where Modern Library facilities are provided including Magazines and Periodicals. More over, Computer education in two of them has been started and in others, the authorities are in a position to start the same. Mirabari Jamiul Uloom Furqania Madrasa, Nilambazar. Assam Jamiul Uloom Madrasa, Dibrugarh have started computer education.

2. **Field Survey** – I visited three such Madrasas, one at Badarpur, the others are at Kaliganj and Sathgari Village in Asimganj area. I also observed the course syllabus and found the above fact.

3. **Field Survey** – While I visited the Qaumi Madrasas such as Darul Uloom Banskandi, Darul Uloom Guwahati, Assam Darul Hadith, Joynagar and other Madrasas of Assam, I interacted with the teachers and senior students about the importance of learning the Arabic language. The scholars opined that without deep knowledge of Arabic language, the teaching of Qura’an, its commentary, jurisprudence, and scholastic theology is impossible because the invaluable references and the source contents of the above subjects are Arabic.

4. **Field Survey** – While discussing about the course and syllabus of Qaumi Madrasa indicating the absence of contents from famous literary pieces in the syllabus, particularly from the Modern Arabic literature, the teachers and the students of Qaumi Madrasas handed their views in favour of non-inclusion of Modern Arabic literary topics. They think the study of such literary pieces would divert the attention of the learners from the study of the Qur’an and Hadith. The Madrasas that I visited are Madinatul Uloom Baghbari, Charagia Qaumia Alia Madrasa, Silchar Alia Madrasa.

4. Office of the Secretary, *All Assam Tanzimul Madaris Qaumia*: Printed Syllabus Urdu.

5. Secretary State Madrasa Education Board: *Recognised Course, Curriculum and Syllabus of Senior Madrasa*. 1979 pp-9-68.

6. Ibid.


8. **Field Survey** – Personal Interview.


10. Dept. of Arabic, Assam University, Silchar: *Development of Arabic Studies in the North East: problems and Prospects*. P. 29 Also collected the figures from the office of the Inspectors of Schools and got a similarity.

11. **Field Survey** – collected the figures by examining the fact.

12. **Field Survey** – Collected from the competent authority.


14. Assam University: *Undergraduate syllabus in Arabic*. Pp 21-23

15. Ibid. pp. 24-28

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