

# **Non-Govt. Arabic Institutes in Hojai district and their function in the revival of Arabic language and literature in the locality: Especial reference to Assam Darul Hadith Jaynagar Madrassa.**

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## **Abstract**

The topic entitled “Non-Govt. Arabic Institutes in Hojai district and their function in the revival of Arabic language and literature in the locality: Especial reference to Assam Darul Hadith Jaynagar Madrassa” is an eye catching topic in the present research scenario because a lot of study had been carried out about the Govt. Arabic Institute in Assam but concerning this topic, a little attention has been paid by the research scholars of Assam so it has been my heartfelt effort to bring some new and fresh points regarding this topic.

From the day immemorial Assam has been a multicultural state of India. Hundred of communities irrespective of caste, colour and creed dwelled in this holy place considering this state as their motherland. Though Assamese is the official language of this state but there are several others lingual families too exist here from ancient time. Among them the major language families are Indo-European, Indo-Iranian, Indo-Aryan, and Indo-Arab. But here in this paper I especially isolate Arabic language and its literature and try to throw some fresh light on Arabic teaching in Hojai district and I have especially mentioned the contribution of Assam Darul Hadith Jaynagar Madrassa in the growth and development of Arabic language and literature and its challenges and prospects.

**Keywords:** Govt. Madrassa, Non-Govt. Madrassa, Arabic Language and literature, Muslim settlements in India and Assam, Indo-Arab traders, Silk Road, central Asia-Persia, inscriptional data and perspective of Hind.

## **Research Methods and Materials**

The topic based on “Non-Govt. Arabic Institutes in Hojai district and their role in the revival of Arabic language and literature in the locality: Especial reference to Assam Darul Hadith Jaynagar Madrassa.” is to be carried out with the scientific research methodology. It was a historical research and to carry out and proceed to the final finding I would like to use some primary and secondary sources and keep all the materials in juxtaposition and re-examine the subsequent historiography of aforesaid topic based on the documents found in the locality of the area. Among these resources the most remarkable were the histories written by various elite personalities of Assam and the oral interviews of the scholars of the Madrassas and the documents found in the library and the administration department of the said academy. Moreover I collect most of the Urdu and Persian documents found as newspapers, endowment receipts, proceeding papers as well as the pamphlets that found regarding the establishment of this theological institute. To understand the circumstances under which the Mdrassa was established I go through many books in the library of Tanzimul Madaris situated in Nilbagan (Assam) and I have visited more or less than 40 Madrassas dotted throughout the Barak and Brahmaputra valley of Assam and try to understand the root that inspired the Muslim community of entire Assam. I have collected all these documents from various libraries of Madrassas and resembled them with each other to find out the real facts behind the historiography of the said Madrassas. And try to trace the threats that lead me towards my comprehensive finding regarding the Madrssa Education in Assam and its contribution to the development of Arabic language and literature in this region.

## **Introduction**

From the ancient time Madrassa Education has played an important rule to develop the Muslim society. A large population of Muslims in Assam has been receiving education from Madrassa. Madrassa education in Assam is not byproduct of any particular historical event or emergent situation. It is actually an in-built system of Muslim society which worked for the spread of education among the people throughout the ages without any break. Today, Madrasas of Assam can be divided broadly into two categories: Govt.-affiliated Madrassas and non-Government or “Qaumi” Madrasas. Government-run Madrassas are mainly of two

types- firstly the Middle English Madrasas and the High Madrassa. The second type of Govt. Madrassas are of the three-tier set up: Title Madrassas, Senior Madrassas and Pre-Senior Madrassas. These all types of Madrassas imparted the theological knowledge mainly or partially of Arabic language and literature. Today a great number of scholars come out from these Madaris and contribute to the development of Arabic language and literature in Assam.

On the other hand the Qaumi or Non-Govt. Madrassas are run by the common people of the region especially by the Muslim community of the locality. Among the Non-Govt. Arabic institutes the most remarkable are Assam Darul Hadith Jaynagar ,Madrassa, Jamia Islamia Jalalia, Assam Darul Hadith Mathegoan Madrassa, Mauidanmga Madrassa of Hojai District. Apart from these there are several small Madrassas are come to the screen in this contemporary in Assam. Though I could not able to visit all of them but could understand that all these newly appeared Madaris are the outcome of the effort made by these above mentioned earlier established Madaris of Assam. These Non-Govt. Or Qumi Madaris are seen playing a vital role to the development of Arabic Language and literature in Assam. Unless the contribution of these institutes bring into light, the research study regarding the development of Arabic language and literature in Assam or that of Hojai district would remain incomplete in true sense. If truth be told, I myself has been a student of these institutes and I feel, the knowledge I acquired from this seminaries had a great impression on the journey of my learning life and was powerfully impressed by teaching of these institutes and strongly influenced by the thoughts, ideas and visions that they imparted to their students and release them in the society to spread universal brotherhood and social humanism in the light of Islamic theology.

. I especially thankful to all those elite personalities of our society who established these institutes and run them with an objective that contributed a lot in the development of our society and to show the offspring the even path and develop their socio-cultural and educational sectors from the very beginning the Muslim community found in the aforesaid locality.

## Results and discussion

### Emergence of Arabic language: A brief outlook on Arab settlement in India.

From the day immemorial India had been the homestead of heterogeneous human races and its civilization is mould with multitude cultures, traditions, and customs. We cannot interpret India isolating any of the human race dwell in Indian subcontinent because each of them had their unique yet diluted contribution to led India towards the mightiest nation in the globe. The word India was derived from the Arabic word **الهند**. Sindh was a river to the north of Indian subcontinent and those who dwelled surrounding the river Sindh were regarded as Hindu in ancient time. One of the most entrancing characters of this place was its fertile land and enormous wealth and prosperities. Human race from various places were seen migrating herein in various time for various pretexts. Aryan migrated to India in Vedic age long before its brethren race Arabs entered herein<sup>1</sup>. But Later in course of time Arabs migrated to India for various pretexts. However, one of the most remarkable causes was the trade affair which was built long before the emergence of Islam. In course of time, an international tie-up and a mutual co-operation between both territories were built.

### The Muslim settlement in India:

The development of costal activity through silk road causes the swift growth of the semi-permanent settlement of Muslim community in Gujarat and thus the community occupied gradually a lion part of the subcontinent. Cheraman Juma Masjid is the burning example which bears the evidence of Muslim settlements in India from sixth century onwards. This masque is seems to be the earliest mosque in India. We may assume easily from an account of Henry Miers Elliot and John Dowson according to whom the influence of Islam had been at work in India from the very beginning of Islam. They denoted a vital point in their book *History of India, as*

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<sup>1</sup>. Azad, Maulana Hussain, **اب حیات (Aab e Hayati.e.The Water of Life)** نول کشور کیس (Nuol Kishorgis) printing works Lahore. 1907. pp. 5. 8. 12.15 .18.19.

*told by its own historian* that, Islam entered in Indian subcontinent along with the merchant and traders of Arab in early sixth century. They also refer that the first Vessel of Arabian Muslims was seen on the Indian maritime port as early as 630 CE. Some inscriptional references of ancient India testified the existence of Muslim traders and their settlement in coastal areas. These inscriptions were discovered from various coastal towns viz; Cambay, Prabhasa Pattanam, Junagadha and Anahilavada. It is notable that most of the inscriptions were encoded in Arabic and some other were found in local or in Sanskrit language which testified the presence of a reasonable settlement of Muslim community in various places in ancient India. A most informative epitaph (A.D. 1232) discovered from Anahilavada-Pattana, the capital of Chaulukya which preserved the death record of Fakhar Uddin Ibrahim who was the descendent of Siddiq, a famous business tycoon of Shahrzur located near Babylon in modern Iraq. The script of this epitaph points out that this person came to India for mercantile affair and permanently settled down in Anahilavada<sup>2</sup>.

Another edifying inscription of 12<sup>th</sup> century recovered from Cambay region<sup>3</sup>. This was written in Arabic language. This inscription recorded the Establishment of a mosque in Cambay region by an Indo-Arab trader. The inscription refers his name as Sa'id who probably was of that merchant, Muhammad Ufi mentioned whom as Sa'id Bin Sharif Tamim in his book. According to Ufi this mosque was rebuilt by Siddharaj Jayasingha (1094-1143) which was destroyed by some Non-Muslim miscreants. Ufi's writing is not merely a supplement but based on authentic facts. The Kingdom of Siddharaja was not only a far-famed one in the history of ancient India but it has also a significant place in the history of early Muslim communities. Several ancient legendary books supplemented the fact that Sidharaja had been a great patron of Muslim communities in his region. Infact some of them informs that Sidharaja himself accepted Islam along with family by the effort of Muslim missionaries. More than three Muslim preachers reported his acceptance of Islam which is mentioned in *Mirat-i-Ahmadi*<sup>4</sup>. However the intention is not here to prove whether Sidharaja accepted Islam or not rather to focus on the fact that

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<sup>2</sup>. Desai Z.A. Epigraphia Indica, Arabic and Persian Supplement 1961, The Director General Archaeological Survey of India New Delhi, 1987, p.16.

<sup>3</sup>. Desai Z.A. Epigraphia Indica, Arabic and Persian Inscription 1961, The Director General Archaeological Survey of India, New Delhi, 1987, pp.2-10.

<sup>4</sup>. Khan Ali Muhammad, *Mirat-i-Ahmadi: Khatimah*, Oriental Institute Baroda, 1930. P.106-7. and Misra, Satish C. Muslim communities in Gujarat, Munshiram Manoharlal Publishers Pvt. Ltd. p.8-14.

during that time considerable Muslim preachers patronized by Rajputs and favored them even by giving them land for mosque. This indicates a considerable Muslim population in inland towns who had granted full freedom to perform their prayer and even to preach their religion to the native people irrespective of castes, colour, creed and religion. This was a vital reason which contributed a lot to the swift growth and development of Muslim communities in India in early age. Another reference can be quoted from Arabic scholar and traveler Al-Masudi that he saw more than ten thousand Muslim resident in the Chaul or Saimur city during his visit to India, he further tell us that among those inhabitants some were local by birth while some others were foreigner migrated from Baghdad, Basra, Oman, Siraf, Bukhara for various pretexts and permanently settle down in Indus valley. This statement of Al-Masudi was of ninth century but the influence of Islamic culture started to flow throughout the subcontinent long before the ninth century.

Observing the sources mentioned above we have the reason to believe that the communication between Arab world and India was initiated before the advent of Islam because settlement of 10 thousand residents of Arab-rooted populace in ninth century was not possible in a year or two. Besides Arab world was far off from Indian subcontinent and communication was remote both in time and space for both regions and the route were overwhelmed by a lot of barrier and obstacles. So settlement of such a large quantity was impossible in one or two decade. Moreover it is mentioned in various sources that the Arab traders began to run their mercantile activities from Pre-Islamic period and since that period Arab firmed their grips by establishing their residences in India with the help of local Kings. It is noted that due to the problematic and ticklish routes the Arabs seldom brings their families with them. So they used to marriage the local women to carry on their domestic life in India. Gradually their population increased and the residential areas had been spread far and wide. As we earlier discussed that the Arabs traveled frequently to their motherland to maintain their mercantile activity between their motherland and newly adopted country. In the mean time a new socio-cultural and religious trend emerged in Arab peninsula which was more advance and modern then their earlier religion. The Indo-Arab traders influenced by these new reveled socio-religious doctrines and accepted Islam. No sooner they came to India, they begun to propagate the generosity and simplicity of this new religion within their families. The offspring of these Indo-Arab merchants along with the inland wives followed Islam with their own desire. But they had been facing various problems to perform the

socio-religious activity, prayer or other cultural duties as they were new in this religion and had to adopt a new way of life. They needed a person who would teach them about this religion. So they carried some Sufi Saints and religious scholars (during the course of their travel) who gave them spiritual knowledge of this new religion.

It is notable that, the emergence of Islamic missionary and Sufi Saints in India was dated back to very ancient time in history. According to an account of Haridas Bhattacharya he denoted in his book *Cultural Heritage of India* that, Islam influenced India profoundly from the beginning of the seventh century A.D. and may be, even earlier. He further stated that Sufism of that time had spread the love, harmony, and brotherhood among the masses irrespective of caste, colour, creed and religion. This secular and universal approach of Sufism seemed to be the possible reason which could enable Islam to create a firm impression on the socio-cultural and religious life of local masses.

However, in the course of time the influence of Islam began to spread far and wide which throw a heavy impression on the daily life of the local masses. A socio-religious and cultural interchange took place among these two civilization. Muslim preachers and Sufi saints begun to spread the peace and harmony by their holy activity. Consequently many native people influenced by their doctrines and become under their followership. Each Sufi saints and preachers has their own followers. Nizam Uddin Awlia of 13<sup>th</sup> century was one of the burning examples of Sufi saint who has thousand of native and Indo-Arab followers. Due to the growth of Muslim population the followers started establishing Mosque, Dargahs and Khankahs.

As we earlier discussed that there are a number of mosques that had been built by Muslim and Non- Muslim people during the very beginning time of Islam. For instance we can mention the Cheraman Juma Mosque of Kerela; situated in Kodungallur Taluk of Trissur district which was built by Malik Bin Dinar in 629 A.D. Malik Bin Dinar was a merchant who came to India with commodities for trading in Malabar seaport. Apart from this the account of the bilingual inscription from Samanthal (1264) edifies a prominent reference to the establishment of a mosque by Nuruddin Firuz, son of Abu Ibrahim of Harmuz<sup>5</sup>. The land of this mosque was

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<sup>5</sup>. Desai Z. A, Epigraphica Indica: Arabic and Persian Supplement 1961, Government of India Press Calcutta 1964, 1-24.

purchased from a local King Sri Chada which was the Dharma- Bandhava of Firuz<sup>6</sup>. . it may be possible that the land was gifted by King Chada to shipmaster Firuz as a sign of their friendship because the history books tell us that King Chada and Arab Business tycoon Firuz Bin Abu Ibrahim were good friends and they had a deep attachment with each other. In spite of being from different religion they lived as brothers of one family and co-operated each other in every aspect of life and respect each other's faith and religion. This may be the possible reason that Raja presented the land to a Muslim merchant so that he could construct a mosque in his region.

As Firuz had been a religious Scholar, he established the mosque for those Muslims who were inhabited in that particular region. The inscription testified some important legacy for this mosque which indicates the inevitability of constructing a prayer place. Infact the existence of the mosque in that place bear the witness for the considerable Muslim population in that region.

It would somehow be wrong to suggest that only the influences of preachers lead the people towards Islam rather there were some other socio-cultural facts behind this. During that time the radical native religious customs divided that contemporary society into two social categories. One was higher caste and another was lower caste. The upper caste people oppressed and dominated the lower caste people in various ways. They were not allowed to perform many socio-religious activities of their society. For instance they were not allowed to enter even in Mandirs to perform their prayer. As they could not attain their spiritual needs (because they were prohibited to enter into Mandir.) they often went to Sufi Dargahs where everybody irrespective of caste, creed and colour had been welcomed with warm heart. Some groups of people saw that this new religion could liberate them from caste system and provide them equality in performing the socio-religious activity. That was also a crucial reason for accepting Islam. Besides there were some other reasons behind this dynamic process. During that time several socio-religious movements took place in India. For instance, the Vhakti movement of Hindus, the Muslim Sufism movement and other social reformers movement. All these movement had a common aim that was to spread humanity, brotherhood and maintain the socio-religious harmony among the peoples. These movements of that time bring the intersectional interaction among those religions. Influence of Hinduism on Muslims as parallel as

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<sup>6</sup>. Jain, V.K., Trade and Traders in western India, Munshiram Manoharlal Publishers Pvt Ltd. New Delhi. 1990, p.76-77, and Misra Satish C. Muslim communities in Gujarat, Munshiram Manoharlal Publishers Pvt. Ltd. New Delhi, 1985. p.6.7.

Islamic influence on Hindus and other religions had been continued over the centuries. As the other religion tried to promote their socio-religious culture, the Muslims in the same way preaches their religion to preserve their socio-cultural heritage. They propagate different faith yet they could maintain the socio-religious harmony and enjoyed the social humanity and universal brotherhood. For instance Santh Kabir has a thousand of Muslim followers. On the other hand Nijam Uddin Awlia and Kutub Uddin Bakhtiar have a numerous followers from other then Muslim community. The Influence of such man can still be visible in the socio-cultural life of Indian people. There are a lot of example that promote the socio-religious tolerance and harmony in between Hindu and Muslim of that time. We have already discussed a number of incidents which promote the unity and brotherhood among the Muslim traders and Hindu citizen of ancient India. In addition to that we can mention a quotation from Muhhamed Ufi (a.d.1094) who suggests that during the time of Caulukya King Siddharaj Jayasingha, some miscreants belonged to a non Muslim community set fire on a mosque and killed eighty Muslim dwellers of Cambay city. When the King came to know about the incident, he then reached the place instantly and he himself made an enquiry regarding this matter and found that the Muslim of that place were really subjected to tyranny and oppression. He then immediately granted them the reparation to reconstruct the mosque and punished the people who tried to break the harmony among the people<sup>7</sup>.

This was the example of humanity and brotherhood among the people of ancient India. It is worth mentioning that every society has some miscreants but most of the common people would like to live peacefully and try to maintain the social harmony. In this incident we can comprehend the both side. One is the symbol of tyranny and other is the message of love and brotherhood. Moreover the cause of the incident may not be the religious rather it may be related to personal interest or related to possession. As India had been a large country with lots of diversities. So it might possible to occur some wicked activity but one should not prejudiced or relate that to a particular religious community. In ancient time most of the conflict took place due to personal interest or for commercial fact. For example we can mention the conflict between the

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<sup>7</sup>. Misra, S.C., *Muslim Communities in India*, Munshiram Manoharlal Publishers Pvt. Ltd. New Delhi, 1985. p. 8-10

governor of Cambay, Vastupal and Arab business tycoon Sa'id which was according to the writer not caused due to the religious fact rather it was fairly commercial<sup>8</sup>.

### MUSLIM IN ASSAM AND THEIR BACKGROUND

If we observe Assam geographically, we may allocate it into two extensive segment i.e. south Assam which popularly known as Barak Valley named after the river Barak which flows across the region from east to the west and another part is north Assam which is known as Brahmaputra Valley named after the river Brahmaputra. These two valleys has a long history of Islam and Muslim life.

From the early 14<sup>th</sup> century Barak Valley came in contact with Muslims and Islamic culture when a large part of the Valley came under the rule of Turkish rulers. Thus Barak Valley was continued to be ruled by Turkish, Afghans and the Mughals respectively. The Muslim elite in Barak valley finally ended with the advent of the British rule in Bengal.

On the other hand the formation of the Muslim society in Assam can clearly trace back to the last decade of the 12th century. Since then, this community has been evolved gradually over a very long stretch of time. Towards the close of the 12th century, Mahammad Ibne Bakhteyar, a military commander under Qutubuddin Aibak, the founder of the slave dynasty in India invaded Assam in 1206 A.D. According to *Tabaqat Naseri*, written by Minhaj Seraj, it was during this time that Assam for the first time came in contact with the Muslims. Thereafter began a series of Muslims invasion took place over a period of 475 years, which eventually culminated in the battle of Itakhuli that was fought between the Ahom and Mughal. Although Muhammad Ibn Bakhtiyar khilji was defeated severely and most of his soldiers preferred to stay in Assam instead of going back with their defeated General. They may be regard as the first batch of Muslims settlers who decided to stay in Assam considering it as their motherland. In course of time The Muslims became the largest minority group in Assam, with strength of 30.9 percentage of the total population.

### Non-Govt. Arabic Institutes or Qumi Madaris in Assam.

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<sup>8</sup>. Jain, V.K., Trade and Traders in western India, Munshiram Manoharlal Publishers Pvt Ltd. New Delhi. 1990. p.79

Qumi Madaris in Assam has played an important role to the development of Arabic language and literature. Religious education is the core of the curriculum in these Madrassa while general education is given only partial importance. As the religion Islam has deep rooted interlink with Arabic language and literature so the curriculum of these institutes emphasizes mainly on Arabic language. They teach Quran, Hadith, Fiqah. All these books were originated from Arabic language. Without knowing Arabic grammar, rhetoric, prosody, it is quite impossible to understand these subjects. So initially these institute were seen imparting the knowledge of Arabic language and literature and educate the students to write ,speak, and express in Arabic and for this purpose the institutes introduce special branch i.e. Suuba-e-Adab, a two years scholarly training course to achieve the height knowledge in Arabic language and literature. Some of these Madaris publish weekly, monthly as well as yearly magazines, journals in Arabic, English and Assamese language. The most pronounceable Qumi Madaris of Assam which contribute a lot to the development of Arabic language and literature are- Jamia Assam Darul Hadith Jaynagar Madrassa, Jamia Islamia Jalalia Madrassa, Darul Ulum Bashkandi Madrassa, Darul Hadith Farmaivati Madrassa, Darul Ulum Mairabari Madrassa, Darul Hadith Ahmadia Buraburi Madrassa.

Non-Govt. Arabic Institutes in Hojai district and their role in the revival of Arabic language and literature in the locality: Especial reference to Assam Darul Hadith Jaynagar Madrassa.

In the pre-independence Assam, Jaynagar and its surrounding areas had been covered with the darkness of ignorance and illiteracy. The area was entirely backward in social, economical and political aspect. In these areas there were hardly a few individuals could be found who could read and write. In such a time a pious and social reformer named Md. Arjad Ali or Fakir Dhan, a close disciple of Hajrat Shah Jalal, the famous Sufi of Bengal and Assam came to this place from Chachar district. As he was a far sighted scholar he could realize the educational need of the areas to develop the overall socio-cultural and educational aspect. Therefore he established a small Madrassa in his premises in 1932 which is known as Jamia Assam Darul Hadith Jaynagar Madrassa today. He initiated this institute in such a time

when not a single educational institute in Jaynagar and its surrounding areas existed. He worked heart and soul for the sake of this Madrassa even he donated all his property including 17 acre land. Due to the supreme sacrifice of Fakir Dhan sahib, such a great Madrassa was being existed among us. The sacrifice of this great saint would be remembered forever.

#### AIMS AND OBJECTIVE OF JAYNAGAR MADRASSA

1. To develop the Arabic language and literature and spread it throughout the territory.
2. To conserve and preserve Islam and to spread its ideology to the far end of the world as possible enrich the children with Islamic science and knowledge.
3. To develop the socio-cultural aspect of the society by the implementation of Islamic science.
4. To impart the lesson of universal brotherhood and social humanism in the light of Quran and Hadith.
5. To create a peaceful environment through Madrassa and its teachings in each and every corner of the entire globe.
6. To train the scholars of the Madrassa in writing and translation skills especially of Arabic language and literature.
7. To combat the misconceptions and misinterpretation spread against Islam and Madaris.
8. Overall development of human society in every aspect of life.

#### CONTRIBUTION OF JOYNAGAR MADRASSA TO THE DEVELOPMENT OF ARABIC LANGUAGE AND LITERATUR

Jamia Assam Darul Hadith Jaynagar was established in such a time when not a single educational institute in Jaynagar and its surrounding areas existed. From its inaugural day, Jamia has been providing with elementary education of Arabic Language and literature along with Islamic science and knowledge. During that day it emphasized only on reading and writing of Arabic scripts so that the student can read the holy Quran and the basic Tasbihat and Duas for performing Salah, Wadu, Sawm, Hajj, Jakat and so on. But in course of time the education system of this Madrassa has been developed and some new course curriculum and syllabus has

been introduced to progress the Madrassa. Within a short period of time the fame of this Madrassa has been spread far and wide. As a result hundreds of students rolled in to the Madrassa from every corner of Assam.

Today it's become an outstanding flag bearer of Arabic language and literature. Today in this Madrassa the major subjects being thought are Arabic literature, which consists of prose, poetry, rhetoric, grammar, Quranic translation and interpretation, commentary of Hadith. In addition to Islamic jurisprudence and logic. Assam Darul Hadith Jaynagar Madrassa introduces following departments to develop the Arabic language and literature:-

1. **Deniat**:- this is a primary Arabic school run by Jaynagar Madrassa wherein the children of the surrounding areas are thought the basic knowledge of Arabic language so that they could easily read and write Arabic language.

2. **Thanuyia and Alia section**: - these two sections are specially introduced for Arabic grammars. Two years Thanuyia course for the beginners and six years Alia course especially for the learner of Arabic language and literature.

3. **Department of fiqh and Tafsir** :- In this section the Quranic translation, interpretation and Fiqha literature are being thought.

4. **Dawra-e-Hadith section**:-This is two years course for Hadith literature wherein all the six books of commentary or Hadith Syiha-Sittah are being thought.

5. **Takmil Al Adab**: - In this department the student are being thought functional Arabic and train them to speak Arabic language fluently. Prose, poetry, grammar, logic and rhetoric are the main subject matter of this department.

#### LIBRARY OF THE JAMIA

The library of the Madrassa was established in 1932. The Madrassa provides all books of the syllabus of all classes without any cost. This library is one of the oldest and biggest libraries of Hojai subdivision in earlier time. It preserves more than 40,385 books including ancient manuscripts of Arabic language and literature till today.

#### WEEKLY CONVOCATION

Jamia organizes a weekly convocation for the student. In this convocation the students participate in various programs like recitation of Quran, poetry, easy writing, passage writing, extempore speech, speech on various topics in Arabic, English, Urdu and other regional language. Jamia facilitates students providing wall magazine to develop the creativity of students.

#### PUBLICATION DEPARTMENT.

Darul Hadith Jaynagar motivates the students to improve their creativity by facilitating Magazine and publication department. It plays an important role to the development of intellectual amplitude of students. From many years it publishes monthly and yearly magazines in Arabic, English, Urdu and regional language.

The following journals and magazines are published under Jamia Assam Darul Hadith Jaynagar Madrassa:-

- 1) Al-Nahdha. Arabic magazine
- 2) Payam-e-Darul Hadith Urdu magazine
- 3) Payam-e- Darul Hadith Assamese magazine
- 4) Porichoy Bangali magazine.

#### SCHOLARS OF JOYNAGAR MADRASSA AND THEIR CONTRIBUTION

Many outstanding scholars and teachers of the Madrassa have been seen working heart and soul to develop Arabic language and literature. There are many such scholars produced by this Jamia who contributed a lot to the development of Arabic language and literature. Among those scholars Maulana Mussaddar Ali Raghbi, Maulana Abduss Subur Maulana Abdul Jalil Raghbi are pronounceable. Maulana Mussaddar Ali Raghbi translated the famous Arabic book “*Siraji*” to Urdu language and also wrote a valuable Arabic grammar in Urdu language. The contribution of Abdul Jalil Raghbi to the Arabic language and literature is beyond comparison. He wrote and translated many books from Arabic to Assamese, Urdu and other languages. He wrote more than 20 books in Arabic, Urdu, Assamese and other languages. The following books are written by Ragibi Sahab:-

- 1) Mukalat wa Murasilat

- 2) All-Fatiha
- 3) Hayat Raghbi a bibliography of his teacher Musaddar Ali Raghbi.
- 4) Waridat. poetry book
- 5) Muste Guar.
- 6) Mashayekh Ulama Wa mashayekh Assam. In 4 volumes
- 7) Dini talim ka buniadi Makhsad
- 8) Saritra Sitrankanat Islam.
- 9) Islamar drishtit manab santan
- 10) Islamar dristit bibah bandan
- 11) Sampabanar kabita. poetry book
- 12) Khuye huye ki justaju
- 13) Hilar aluk bisari
- 14) Abaran
- 15) Purba bharater oli-e- kamil
- 16) Haqaik ke darisang

#### CHALANGES

Though Jaynagar Madrassa is the oldest Madrassa of Brahmaputra valley and it has a great contribution to the development of Arabic language and literature in Assam but it mainly impart religious education while general education are thought in this institution only in name. Moreover the total time required to achieve the highest degree in this Madrassa is very long and the course curriculum is also somewhat outdated and not systematic. On the other hand the official medium of teaching in this Madrassa is Urdu which is not the mother tongue of the students and the teachers of the Madrassa used to impart lesson in Chilethi or local language while the entire subjects like Quran Hadith, Fiqha, Tafsir are written in Arabic language. This creates a complete mass in over-all quality and vitality of teaching and the atmosphere of education.

Secondly the degree of this Madrassa is nothing to do with general education. The graduates of this Madrassa who want to join in higher education in general school, they have to pass matriculation level exam. The timing needed to obtain the final degrees of

this Madrassa is very long. The students cross the age of 25 till they attain the final degrees of Madrassa which will become the main obstacle to pursue the general degree. Besides, the Madrassa is run by the community members through charity and donation. The salaries of the teachers are very poor and negligible. They have to struggle for their stable financial position. As a result they could not give their full attention towards the teaching.

Moreover it does not have specialization unlike a Madrassa such as Darul Ulum Dauband. If one wants to get specialized in Mufti Degree or for a specialize degree on Tafsir or Quranic interpretation, one has to go all the way to Darul Ulum Deoband. If we want to develop the Arabic language and literature more and more through this Madrassa then we need to examine these burning issue and may be lay down a possible action plan too.

#### CONCLUSION

In brief, Assam Darul Hadith Jaynagar Madrassa has a great contribution to the development of Arabic language and literature. It tries level best to prevail and preserve the Arabic language in every possible way. The effort of this Madrassa has been started from pre- independence age of India and continued till today. In this long duration the Madrassa has to face and overcome thousand of obstacles in its forward movement. Though the achievement of this Madrassa is beyond compare but it still struggling with some unavoidable problems such as poor financial support, lack of scientific approach in teaching and learning, insufficient facilities for the students in fooding and lodging, lack of special subject wise department etc. if we solve these problems and channelize or systemize the existing large resources of this Madrassa. We will not only preserve and prevail the Arabic language and literature but also serve the cause of whole humanity because the reason behind the Madrassa education is to make the student morally healthy and also prepared them mentally as well as physically so that they could contribute to the moral health of society as a whole.

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