

Contribution of Madrassa Education to Sciences, Social Sciences, Literature and to the Society

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Abstract:

The origin of Madrasa goes back to the time at which the Prophet Mohammad (Peace be upon him) established the first Madrasa in his mosque (Masjid al Nabawi in Madina), with dedicated learners called Ashāb al- ṣuffah. Starting from Masjid al Nabawi of Madina Al Munawwara, the Madrasa steadily developed through Nizamia; Zaituna, Tunisia, Baithul Hikma, Iraq, Al Qaraviyin, Morocco, Al Azhar, Cairo, Madrasa Nizamia, Baghdad, Jami 'ul-Andulus, Spain. The Madrasa education system in India is also very old and unique. It was started with the advent of Muslim rule during the medieval period, when Madrasas were the most prominent centres of learning. During every Muslim regime in India, a separate group of scholars was appointed to look after those madrassas. During British rule, the entire system of education was changed. This gave a serious reminder to the traditional educational set-up. Now present article focuses on the Madrassa education system during British period and post British period and its contribution to science, social science, literature and to the society.

Key words: Prophet, Ashab-al-Suffah, mosque, Madrassa education system, British rule, post British rule.

I. Introduction:

The development of Islamic civilization goes hand in hand with physical and spiritual development throughout the Madrasas Education by producing literary people, intellectuals, artists, mathematician and scientists, throughout the world. Basically, madrasas impart theological studies and classical languages like Arabic and Persian. In India, during medieval period madrasas produced and supplied candidates to the State for the posts of Sadrs, Qazis, Muftis, Politician, Scientists and other ecclesiastical administrators as well as the Govt. Administrators. Apart from Islamic Scholastic, The Madrassa influenced culture, language, thought and other historical aspects of social life.

1. Overview and brief history of Madrasa Education:

1.1. History of Madrassa Education in Early Islamic Period:

It is worth mentioning that the word knowledge – ‘Ilm in Arabic language – is the second most repeated word in the Quran, that is why Islam places utmost importance on the study and transmission of

knowledge. It is the heart of Islamic civilization. Muslims around the world have founded a variety of teaching and learning centres, both at the primary and the higher levels, to educate everybody in the community about the basic tenets of the religion and to produce religious scholars respectively. The very first revelation of the Quran is about the importance and source of knowledge. In this revelation, Prophet Muhammad was given a command to read the word “Iqra-a”, meaning “to read”. The Prophet’s sayings cover such modern ideas as compulsory education of both males and females, adult and continuing education, and exchanges in the field of education and learning. According to Islam, education is the most powerful tool to bring about positive social change and to put an end to ignorance and superstitions. The stated aim of Madrasa education is to inculcate the belief and practice of Islam among its followers and guide them to follow the Qur’ān and the traditions of the Prophet (S:). The foundation of Madrasa education, therefore, basically stands on the two pillars of Qur’ān and Sunna (tradition of Prophet Mohammad (S)). The learning and teaching process was stressed from the very moment the first revelation came upon Prophet Muhammad.

The origin of the Madrasa goes back to the time at which the Prophet of Islam established the first such Madrasa in his mosque, Masjid al Nabawi in Madina, with dedicated learners called Ashāb al- ṣuffah. Starting from Masjid al Nabawi of Madina Al Munawwara, the Madrasa steadily developed through Nizamia; Zaituna, Tunisia (732); BaithulHikma, Iraq (830), founded by Caliph al-Mamun; Al Qaraviyin, Morocco (859); Al Azhar, Cairo (972), founded by Caliph al-Muizz; Madrasa Nizamia, Baghdad (1067), founded by Nizamul-Mulk Hassan Bin al-Tusi; Grenada and Qurtaba (Cordova); and Jami 'ul-Andulus of Andulus, Spain, before spreading all over the world.

1.2. History of Madrassa Education in Mid-Islamic Period:

The establishment of Madrasas as organized institutions took place much later. The first formal Madrasa was established in Neshapur in Khurasan and the second was Madrasa Nizamia in Baghdad, both founded in the 11th century by Nizam-Ul-MulkTusi (1018–1092 AD), who is considered to be the father of the Islamic public education system. The first two institutions which achieved everlasting fame were Madrasa Nizamia and Madrasa Mustansariyyah in Baghdad. There are about 100,000 small and big Madrasas in India, 40,000 in Pakistan, 37,000 in Bangladesh and 36,532 in Indonesia. Afghanistan, Malaysia and Nigeria also have a large number of Madrasas of varying levels and sizes.

1.3. History of Madrasa Education in Indian Scenario:

The Madrasa education system in India is very old and unique. It was started with the advent of Muslim rule during the medieval period, when Madrasas were the most prominent centres of learning. During every Muslim regime in India, a separate group of scholars was appointed to look after Islamic educational institutions. The rulers generously spent some amounts of money on these institutions and built big Madrasas to educate the people. These Madrasas were engaged in promoting education among Muslim families living in those areas. They were provided with free education, scholarship, food and lodging without any distinction between the “haves and the have-nots”. Madrasas have generally provided traditional education in India. They have helped in promoting literacy and education among Muslims. Over the centuries, they have produced distinguished academics and administrators such as Sher Shah Suri, AbulFazal, Faizi, Todar Mal and FathullahShirazi, among a host of others. Raja Ram Mohun Roy, the Hindu reformer and founder of the Brahma Samaj, was educated in a Madrasa . The history of Madrasa education in India begins with the reign of first

Turkish Sultan, Qutubuddin Aibek. He established hundreds of mosques, which were centres of both religious ritual and learning. Iltutmish was the next King who showed concern for education, establishing Nasiriya College at Delhi and Al Firoza Madrasa in Multan. The Khilji rulers also established Madrasas along similar lines. The Tuglaqs, who followed the Khiljis, merit special mention for their efforts towards the development of Islamic education. Sultan Sikandar Lodhi transferred his capital from Delhi to Agra, which soon became an important centre of learning. In the course of time, Agra grew into a great educational centre with several Madrasas.

During period of Sultani era i.e. (1210 to 1576) Madrasah education was introduced in Bengal and many madrasahs were set up in Bengal during that period. Among these, the Madrasah of Moulana Takiuddin Arabi at Mohisantosh is the oldest. In 1248, Sultan Nasiruddin, Badaruddin Ishaque, Minhazuddin, Nizamuddin Damiski and Shamsuddin Khawarizmi prepared a curriculum for madrasah education, which remained effective for one century. Moulana Abu Tawama set up a Madrasah at Sonargaon in 1278, and it was the biggest madrasah in the then Bengal. During the period of 1494 -1519 Sultan Hussain Shah established many madrasahs in Gaur and Maldaha. The madrasah curriculum during the Sultani era included Arabic, Nahu, Saraf, Balagat, Manatik, Kalam, Tasauf, literature, Fiqah and Philosophy.

The Mughal rulers Sultan Zaheeruddin Babar (1483–1531), Naseeruddin Humayun (1508–1556) and Akbar (1542–1605) took a comparatively greater interest in the education of their subjects. About Babar's educational contribution, it is reported that he not only encouraged people to learn, but also established various colleges and Madrasas. There was a big Madrasa, to which Akbar had invited a scholar from Sheeraz – Mir Fathullah Shirazi – to educate the students. Under imperial patronage, 'Ulamā' such as Fathullah Shirazi, Hakim Abdul Fatah Gilani, AbulFazal, Faizi Saiyid Nurullah Shushtari and others laid the foundation of a new education policy and revised the syllabi of the Madrasas. Numerous Madrasas were established in Fatehpur Sikri near Agra, which was inhabited by Akbar. Akbar introduced morality, arithmetic, accounts, agriculture, geometry, astronomy, geography, economics, the Art of governance, physics, logic, natural philosophy, divinity and history in Madrasas. The Hindus studied Nyaya, Vedanta and Patanjali in these institutions. Everyone studied according to their own requirements and circumstances. Mughal rulers, mainly Jahangir, Shah Jahan and Aurangzeb Alamgeer, played a very significant role in establishing mosques and Arabic Madrasas. In 1678, Aurangzeb Alamgeer rebuilt many Madrasas in Gujarat and appointed experienced teachers to educate students. During the Mughal period, Delhi was flooded with Arabic Madrasas and great scholars. Aurangzeb appointed Mulla Nizamuddin for reshaping of Madrasah curriculum, Mulla Nizamuddin prepared a fresh curriculum set up a Madrasa at Firangi Mahal, in Lucknow, which soon developed as the leading centre of Islamic studies in north India, later which came to be known as the Dars-i-Nizāmī or the 'Nizami Curriculum'.

During British rule, the entire system of education was changed. This gave a serious reminder to the traditional educational set-up, as institutions were deprived of their endowments in the form of free land and were left to depend on their own resources. In 1780 British rulers established Madrasa e- Aliya, Calcutta, that was the first step by the British to provide for the traditional education of Muslims. In 1781, Warren Hastings established the Calcutta Madrasa College for Muhammedans for the study of "Mohammedan law and such other sciences as was taught in Mohammedan schools". The Aligarh movement headed by Sir Syed Ahmad Khan, started later, was another attempt to improve the educational institutions of Muslims. The last two

decades of the 19th century and the first half of the 20th century witnessed various commissions appointed by the British rulers to study the state of education in the country, and it is to be noted that some of these also studied the reasons for the poor average level of educational attainment of Muslims in India. The Madrasa System came under serious scrutiny in these studies. After the Revolt of 1857, Muslims became conscious of preserving their culture. Among the famous Madrasas established after the 1857 Revolt were Madrasa DarulUloom of Deoband (1866), Madrasa MazahirulUloom of Saharanpur (1866), Nadwatul'Ulamā' of Lucknow (1894) and several Madrasas in Delhi. Nadwatul'Ulamā' introduced rational sciences and working knowledge of English in its courses of study, while emphasizing Arabic literature and Islamic history. The replacement of Persian by English in 1837 as the language of the courts was another blow to the Madrasa system. The Mutiny of 1857 and the subsequent transfer of authority of governance of India from the East India Company to the British Crown had a very profound impact on Muslim education in India. Muslims had to face many formidable challenges in addition to the general animosity of the British rulers. They had to counter the converting activities of the Christian missionaries. The 'Ulamā' and the masses rose to the occasion and started a series of Madrasas in the country. A large number of Madrasas were set up in the latter half of the 19th century. Most important and famous among them were:

(I)DarulUloom, Deoband, 1866. (II). MazahirulUloom, Saharanpur, 1866. (III). Madrasa BaqyatuSalehat, Vellore, Tamil Nadu, 1883. (IV).JamiaMazharulUloom, Benares, 1893. (V). DarulUloomNadwathul'Ulamā', Lucknow, 1894. (VI) Madrasa Ameenia, Delhi, 1897. (VII). DarulUloomKhaliliaNizamia, Tonk, 1899. (VIII)Jamia Arabia HayatulUloom, Mubarakpur, 1899. (IX). Madrasa ul-Islah, Sarai Mir, Azamgarh, 1909. (X).JamiaDarus Salam, Umnabad, 1924.

1.4. Present scenario of Madrasa education:

Partition of the country had a significant impact on the Madrasa education system of the country in terms of both quality and quantity. In the wake of Indian independence, most of the politically articulate and well-to-do Muslims migrated to Pakistan, whereas the weaker Muslim masses remained in India. Madrasas contributed to the national cause tremendously. At present, there are several thousand Islamic schools spread all over India. Institutions known as Madrasas may be divided into four categories:

1. Maktab /Pre Senior (for primary education)
2. Senior Madrasa (for secondary/senior secondary level of study)
3. DarulQur'ān (for memorization of the Holy Qur'ān)
4. Jamia (for higher studies)

Each Muslim group has its own chain of such institutions throughout the country. For many poor families, the Madrasa is the only source of education for their children, since they charge no fees and provide free boarding and lodging to their students. Maktab/ Pre-Senior provides Primary Education. Senior Madrasas provide religious education as well as General Education up to the secondary/senior secondary levels. Jamias are institutions of higher learning, providing instructions up to post-graduation and specialization levels. The number of Madrasas in India is estimated to be 30,000 to 40,000, but as there have been no studies which have surveyed all the Madrasas in the country and collected the information, the exact number of Madrasas is veiled in mystery. Another reason for controversy regarding the number of Madrasas is that there is no standard definition of what constitutes a Madrasa in India. They defy any particular pattern in terms of the education,

infrastructure, number of intakes and funding, but in common all are called Madrasa. There are a large number of Madrasas in northern and western parts of the country. According to Home Ministry sources, there are 721 Madrasas catering to over 120,000 children in Assam Affiliated to Assam Madrassa Education Board, Under the Directorate of Secondary Education Assam ; 1,825 Madrasas catering to over 120,000 children in Gujarat; 961 Madrasas catering to 84,864 children in Karnataka; 9,975 Madrasas catering to 738,000 children in Kerala; 6,000 Madrasas catering to over 400,000 children in Madhya Pradesh; and some 1,780 Madrasas catering to over 25,000 children in Rajasthan. In Uttar Pradesh, the number of Maktabas is greater than 15,000 and the number of Madrasas is above 10,000. There are over 3,500 Madrasas in Bihar, including 1,111 under government control, where the Bihar government pays the salary of the teaching and non-teaching staff. There are 507 Madrasas affiliated to the West Bengal Madrasa Board, in which about 200,000 boys and girls studying.

2. Contribution of Madrassa Education in Various Field:

2.1. Contribution of Madrassa Education to Mathematics:

Islam has its own golden history almost in every sector of knowledge. The main theological resource of Islam, al-Quran, also gives the utmost emphasize on pursuing knowledge. The glorious of Islamic civilization era indicates the emergence of many Muslim scholars in various fields particularly mathematics, and it is a part of the essential Islamic sciences in life. The tendency of practising Islamic culture as a way of life affects the development of mathematical science in Islamic civilization. For example, in determining of Qibla direction, the faraid knowledge (inheritance), Islamic art and calculating charity (zakat).

Muhammad bin Musa al-Khawarizmi (780 – 850) introduced into Mathematics the term algebra. Therefore, he is recognized as one of the greatest mathematicians ever lived. In geometry, AbulWafa introduced the use of secant and the tangent [17]. The great Muslim mathematician, Ibn Yunus invented the pendulum and began the art of measuring time by its oscillations. Trigonometry was invented by Umar Khayyam. Also some remarkable greatest mathematicians is Thabit bin Qurrah (826–901), Abu al-Karaji (953-1029), al-Hazen (965–1040), and Omar Khayyam (1048–1131). The contribution of Muslims to the development of mathematics is great as a good number of mathematicians contributed much to the subject during medieval period.

2.2. Contribution of Madrassa Education to Pure and Applied Science:

Some Madrassa contributed in Science, this developed the system of medicine, which is known the Unani System. This Indigenous medical system was Universally recognised as the most advanced and Scientific System for the treatment of disease before the dawn of Modern Medicine. In The mediavel period the Muslim rulers extended facilities to madrassa to teach the System of Unani Medicine.

In the field of chemistry, Abu Jabir Ibn Hayyan wrote his most important works ‘The Great Book of Properties’, the ‘Book of Definition’ etc. Abu Bakr Muhammad Ibn Zakariya-ul-Razi grouped chemicals under three main heads-mineral, animal and vegetable-and this remained the basis of further classification by the chemists later. A remarkable book on pharmacology by Abu Mansur Muaffaq was probably the first to make a clear distinction between sodium carbonate and potassium carbonate.

2.3. Contribution of Madrassa Education to Social Sciences:

Writings Related to History: The medieval Indo-Persian historical writings are major contributions of the madrassa education, adding a new element to the totality of Indian cultural heritage.

2.4. Contribution of Madrassa Education to Literature:

Evolution and Growth of Urdu:Urdu, which crystallized in the 18th century, is an important achievement of traditional education system. It is difficult to find any direct evidence to establish the exact date of the origin of Urdu, as a literary language. The developments, which combined to make Urdu the medium of instruction, include, Hindu and Muslims studying together in the same maktabas and madrasas without any restriction of race, rank or religion. Later, Urdu became the important language of northern India.

2.5. Contribution of Madrassa Education to Indian Society:

The Muslims established numerous educational hub of Madrasas, which provided not only free boarding and lodging to the teachers and students, but also paid a handsome stipend to attract students to these centres. The education was based on the Quran and Hadis. Every day new developments forced scholars to cope with the changing need and come-out with appropriate Islamic solutions.

II. Conclusion:

In present India, madrasas are contributing in the fields of classical languages and literature. Madrasas produce language experts in Arabic, Persian and Urdu. Madrasas are the comfortable literacy centres as these centres make people literate. Illiterates are benefited from these centres. This contribution raises the literacy statistics of the community as well as the nation. Madrassa produce Mufti, Fuqaha, Huffaz (who memorize the Quran), good translators and calligraphers, artists and theologians. Who are working in a different field, Google, Microsoft, different industries, Art museum, Colleges, Universities, Madrassas and Social Religious leaders etc. We can say that many of Madrassa Students are expecting to become engineers, doctors, scientists and other professionals.

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