

Contribution of Islamic Education to Sciences, Social Sciences and Literature in India

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Abstract: Review of literature reveals the contribution of the Madrasas since their origin in India, have produced learned people, intellectuals, artists and scientists over the time. An account of the development of Islamic education in Makhtabs and Madrasas in India since the 13th century has influenced non-Muslims by different generations and still exists. Madrasas are meant for theological studies, however, these produced many scholars and learned men, not in theology but in other subjects as well. The products of Madrasas influenced the culture, language as well contributing in Islamic sciences, social sciences and literature. The present paper discusses few of the contributions, which have received recognition, not only in India but also abroad. Although, the Muslim community has a rich heritage of its art and architecture, language and literature, culture and civilization, history and archaeology, music and musicology, thus the paper highlight the glorious contribution of Islam to Islamic education to religious sciences, theology and mysticism, classical languages-Persian, Arabic as well evolution of Urdu language, development of history, fine arts, indo-saracenic architecture, town planning, calligraphy and painting, music, pure and applied sciences, mathematics, agriculture and industry respectively.

Key words: Islamic Education • India • Sciences • Madrasas • Literature

INTRODUCTION

Since centuries *Madrasas* have been producing literary people, intellectuals, artists 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* and other ecclesiastical administrators. The products of *madrasas* influenced the culture, language, thought and other aspects of social life. Now, *madrasas* are mainly confined to Islamic learning. *Madrasas* still have rich heritage of its art and architecture, language and literature, culture and civilization, history and archaeology but find difficult to contribute relevant needs of the contemporary scientific environment.

Madrasas Contribution 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. Thus, the learning materials increased and new subjects were added. Sciences like *Tafsir* (explanation of the *Quran*), *Hadis* (sayings and actions of the Prophet), *Usul-i-Hadis* (principle of narration), *Usul-i-Fiqh* (principle of law), *Sarf* and *Nahv* (grammar), history, dictionaries and so on were discovered [1, 2].

Contribution to Religious Sciences: The religious sciences in medieval times were produced mostly in classical Islamic languages such as Arabic and Persian.

Theology and Mysticism: The first outstanding author in India in Arabic was Razi-ud-din Hasan Ibn Muhammad ul Saghani Lahori, who contributed most reliable and authoritative reference books in Arabic like: *Mashariq-ul-Anwar* on the *Traditions*; *Risala fil Ahadis*

al-Mawzua, one of the earliest treatises on *Hadis*; *Durr-ul-Sihaba-fi-Bayan Mawazi Wafayat-ul-Sahaba* and *Kitab-fi-Asma-i-Shurukh-ul-Bokhari* in the court of Iltutmish between 1219 and 1220 A.D [3, 4]. Nizam-ud-din Auliya (d.1325) composed *Khutba*, which used to be read in mosques throughout India. Abdul-Haq Dehlavi (d.1642) wrote *Lamat-at-Tanqih*, a commentary on the classical *Hadis* collection 'Mishkat-ul-Masabih' as well two other books, one on the science of biography, *Ilm Asma ar Rijal* pertinent to *Hadis* and *Fath ul-Mannan Fi taid an-Numan* on *Hanafi* Jurisprudence. *Tafsir-i-Tatar Khani* is considered an important contribution to *Quranic* commentary [5]. *Hujjat Ullah-ul-Baligha*, written by Shah Wali Ullah (d.1762) was about the nature and philosophy of the Islamic Shariat [6]. Gulam Ali Azad Bilgrami (d.1785) wrote *Tadhkiras* in Arabic. *Taj-ul-Uroos fi Sharah-il-Qamoos* was written by Allama Saiyid Murtaza Bilgrami (d.1790) on the famous *Al-Qamoos-ul-Muhit* of Allama Majd-ud-din Firuzabadi [7]. *Sharh-i-Mashariq-ul-Anwar* written by Maulana Muzafar Shams Balkhi is considered a standard work on Tradition [6]. *Al-Iman-fi-Aqsamil Quran* and *Jawaharat-ul-Balaghat* by Maulana Hamid-ud-din Farahi (d.1930) was important works on the commentaries on the *Quran*. Maulana Abdul Shakoor Faruqi's works on the refutation of Shiaism were commentaries on certain chapters of the Quran [6, 8].

In the field of mysticism, the Sufis have also contributed a great deal in the form of *Malfuzat*, *Maktubat*, *Isharat* and *Aurad*. Baba Farid contributed a commentary on the *Awarif-ul-Maarif*. Hazrat Sharf-ud-din Yahya Maneri wrote *Maktubat-i-Sadi* on Islamic mysticism. His most famous book is *Sharh-i-Adab-ul-Muridin*, a voluminous work on the principles of Islamic mysticism. The other important works on mysticism are: *Ishqia* of Qazi Hamid-ud-din Nagauri; *Mulhamat* and *Diwan* of Sheikh Jamal ud-din Hansvi; *Fawaaid-ul-Fuad* of Amir Hasan Sijzi; *Sarur-us-Sudur*; and *Miftah-ul-Talibin* [9].

Contribution to Literature and Languages: In *madrasas*, Arabic and Persian was used for literary and medium compositions. Later, Urdu evolved and developed.

Arabic language was generally used for religious writings and became the major subject in *madrasas*. Muslims have, however, cherished Arabic all along as a language of literary expression.

Persian language came to India along with the Ghaznavids and established itself as the language of the Muslim elite. Firdausi composed the *Shah Nama* and *Ghazal*. Amir Khusrau's (1253-1325 A.D) historical epics

started a tradition [4]. Besides these, the *Mahabharata*, *Ramayana*, *Atharava Veda*, *Haribansa* were translated into Persian during 1582-1589 by different intellectuals. In 17th and 18th centuries, the style of Persian poetry merged with that of other Indian languages, especially with Urdu and was known as *Sabk-i-Hindi* [4].

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. There are some who fix a very early date saying that Masud bin Saad wrote *Rekhta* [11] in Urdu in the 11th century. Others maintain that Amir Khusrau, who flourished in the 13th century, composed some of his poems in Urdu. The developments, which combined to make Urdu the medium of instruction, include, Hindu and Muslims studying together in the same *maktabs* and *madrasas* without any restriction of race, rank or religion. Later, Urdu became the important language of northern India [10, 11].

Impact of Persian and Arabic on Indian Languages: Arabic and Persian, the two classical languages taught at *madrasas* exercised a great influence on Indian regional languages. The *madrasa alumni* thus made notable contribution to the enrichment of the regional languages. This is particular of Hindi and in some cases Gujarati, Punjabi and other regional languages. Gujarati and Punjabi have changed the Persian and Arabic sounds to suit their alphabet.

- For instance; q has been changed to k or kh:
Qamis changes to kamis; and Warq changes to warakh
Sometimes Q has been changed to G:
Taqawi changes to tagawi; and Taqada changes to tagado
- Kh has been changed to kh; Gh to g; Dh to d and Z to j
But sometimes the last three changes to ch; for instance tarbuz and ghaliz have become tarbuch and galich, respectively in Gujarati; F usually becomes Ph, but sometimes it changes to P, as kalaf, tafsil and sanjaf have become kalap, tapsil and sanjap [12].
- In many Persian or Arabic words borrowed by the Gujaratis, either the second letter is doubled or a vowel has been inserted in the middle of the word, for instance: Aql has been changed to akkal; and Umr to ummar

- At times a vowel or a consonant is added at the end of the word, Urf changes to urfe; and Kharid changes to kharidi
- Another way to assimilate Arabic or Persian words is to drop a letter initially, medially or finally:
 - a) **Initially:** Akhrajat changes to Kharajat
 - b) **Medially:** Qanungo changes to Kanungo and Khus Hali to Khushali
 - c) **Finally:** Fasd changes to Phas and Jaigah changes to Jaggya

Changes in Vowels:

- a) A has become u ; as Zabani has become Jubani
- b) A has changed to a or e ; and Awaz has changed to Awaj
- c) I has changed to a ; and Kafir becomes Kaphar
- d) I has changed to e ; and Ummid changes to Umed
- e) U becomes u or o ; and Kalbud becomes Kalbut
- f) U is changed to o ; and Tufan is changed to Tophan [11].

As all official correspondence had to be carried out in Persian, people learnt the polite forms of address and phrases used in Persian and soon these, whether in the original or translated, came to be used in Punjabi, Gujarati and other regional languages. The most common form of salutation and greeting is Sahebji, which comes from *Saheb*, while elderly or superior persons are addressed as *Murabbi* [11].

Punjabi, like most other regional languages, also has a rich Arabic, Persian and Urdu vocabulary, which is used in the daily lives of the people. Moreover, Islamic culture and literature have greatly influenced Punjabi literature and the cultural life of the people. The word *Rabb* or *Rubb* in Punjabi, which is the most popular name of God, has perhaps been borrowed from Islamic culture and literature. The most important words, which have come to Punjabi from Perso-Arabic sources, are those of religious-ethical once, such as *Malik*, *Parvadgar* and *Reza* belonging to sufistics terminology of Muslims. *Mehar*, *Karm* and *Bakhshish* (the last pronounced more often *Bakhsheesh*) are expressive of divine grace. *Nazar* or *Nadar* express the same concept in the spiritual writings of the Sikh faith. Qubul is acceptance being marked with divine grace. *Dargah* is both the divine portal and memorial erected to a Muslim saint. *Halal* and *Haram* are both Arabic words. *Fakir* and *Darvesh*, used as an equivalent of the native *Sadhu*, *Saint* and *Fakir* mean both a poor man and a holy person. *Darvesh* is one

commanding the deepest compassion for his spirit of utter resignation. *Dar*, which cognates with the *Sanskrit Duvar*, comes from Persian. *Saunch* comes from the Persian word *Saugand*. *Yar*, *Jani*, *Dildar*, *Mehram* in the context of God comes from Sufistic lore. *Sultan* and *Padshah*, both standing for royalty, are used more often in the spiritual sense. Certain Arabic words, such as *Fateh*, used in the terminology of the Sikh faith, are an inalienable part of Sikh salvation. *Deg* and *Tegh* are part of the esoteric Sikh formula. *Dastar* for turban is part of the Sikh sacred canon. *Sidq* and *Sifat* in the Sikh faith stand for devotion.

The other words, which have been replaced by Perso-Arabic expressions, are *Rah*, *Dawa*, *Arah*, *Madan*, *Jungle*, *Rasid*, *Karza*, *Seah*. There are many other Persian-Arabic words, though often their forms might be corrupted in popular use, such as *Munshi*, *Arzi*, *Hakim*, *Piyada*, *Malik*, *Gawah*, *Qatal*, *Jang*, *Saza*, *Zahar*, *Shahar*, *Bayan* [13]. There are many other words, which are used in Punjabi literature and in the daily life of the people.

The languages, literatures and the subjects taught at *madradas* had a wider social dimension and enriched the Indian culture at different levels, in different parts of the subcontinent. Arabic and Persian influence was not confined to language alone some of it went beyond and entered the very life of the people.

Contribution 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. The historical work *Tuzuk* was written by Jahangir himself and describes the tradition of the founder of the Mughal dynasty. He could not complete it and later Munammad Hadi completed it. A number of valuable and short histories were written during the reign of Jahangir. During the reign of Shah Jahan, Abd-ul-Hamid Lahori wrote *Badshah Nama*-a documentary history of the Mughal emperor's reign. Inayat Khan wrote *Amal-i-Salih* or *Shah Jahan Nama*-a comparatively shorter work [12, 14]. There was not much written on history during the reign of Aurangzeb. Saqi Mustaid Khan partly officially sponsored as well as wrote *Maasir-i-Alamgiri*. *Mirat-ul-Alam* by Bakhtawar Khan and *Mirat-i-Jahanuma* by Muhammad Baqi were compiled during Aurangzeb's reign. A monumental work, *Muntakhab-ul-Lubbab* written by Khafi Khan, describes the tradition of the great Mughals. It is a pathetic account of the decline of the Mughal Empire under the long reign of Aurangzeb and his successors.

Tarikh-i-Muhammad Shahi-Nadir az-Zamani by Khushhal Chand, *Tarikh-i-Bahadur Shahi* by Muhammad Qasim were important histories on the decline of the Mughal Empire written in the 18th century [4].

In the 18th century, Urdu rapidly displaced Persian. Urdu is generally considered as the language of literature-prose and poetry. The writing of history stagnated with the rise of Urdu language and the fall of the Mughal Empire. This happened, perhaps, because of the lack of patronization to historian by the courts of different emperors. Muslim scholars wrote in the classical languages but only on theology. Meanwhile, the East India Company decided to replace Persian by English as the language of administration and perhaps, this was the final blow to the scholars and historians writing in the classical languages in India.

Contribution to Art

Fine Arts: The original specimens left by literary-men, architects and masters of fine arts are limited, rare but mostly untraceable. The accomplishments achieved in the subjects are basically due to the Muslim education pattern. The history of fine arts speaks of the volumes of dynamism, which was made possible mostly by the people trained in *madrasas*.

Indo-saracenic Architecture: The Muslim rulers brought the general principles of Islamic school of architecture to India. The nature of Muslim architecture, especially its decorative elements, made it easy to employ Hindu masons and architects. Some features of Persian architecture, such as the vault and the dome were accepted and reproduced by Indian techniques from the very beginning of the advent of Muslim architecture in India. The dome became its distinctive feature on the Indian skyline. In ancient India, because of temple architecture, the skyline had been pyramidal, but after the Muslim conquest it became ovoid [15, 16].

Town Planning: With the advent of the Muslims, the topography of at least the Muslim quarters of the cities changed the hitherto distinctive features of a Hindu city--the choice of its site and two wide streets running through the city at right angles. While preserving the broad features of Hindu town planning, the Muslims added to it spacious *mosques*, gateways, fountains in open spaces, domes, arches and town-halls. The Arab tradition of making the *mosque* a central focal area in a camp city was preserved in the architectural design for the *mosque*. The architectural material for the early

Muslim monuments of the 12th and early 13th centuries were the carved stones of demolished temples put together in a patchwork by Indian masons in accordance to the directions of Muslim architects. From this 'raw material', not only were the images of Hindu mythology effaced, but the *Quranic* inscriptions or stylish 'Arabesque' patterns replaced the Hindu floral decorations [17, 18].

Architecture: The specific Persian elements, borrowed by Muslim architecture in India, were the glazed tile-work, brick and wood-work in the towns of Sind and southern Punjab. The popularity for the 'bulbous dome' and the glazed colour tile was probably due to Timurid influence. The first Mughal ruler, Babar sought architectural inspiration from the Ottoman style but hardly any specimens of it have survived. Persian architectural influences, brought back by Humayun. One of the most 'Persian' of the Mughal edifices--the Kashi work and the complex of arched alcoves and rooms, the arrangement of the four-cornered cupolas, the narrow-necked dome and the plan of *Rawda*--were imported from Persia and Central Asia, while the fanciful kiosks and the stone and marble tracery are Indian contributions, familiar in Indo-Saracenic architecture since the time of Firuz Shah Tughlaq [4, 16].

Akbar's architectural approach was combined of two styles--the Hindu and the Muslim (the Trebeate and the Arcuate) in almost equal proportion. Akbar's eclectic architecture used red sand-stone as its common material with insertions of white marble for emphasis. Later, Jahangir borrowed the structural design of Buddhist *viharas*--the circumambulatory path around the stupa. The reign of Shahjahan was the anti-thesis of that of his grandfather Akbar. The tomb of Itimad-ud-daula of Agra marks the sudden transition from the synthetic style of Akbar to the re-Persianized style of Shahjahan with its delicate use of marble garnished with gold and precious stones. Marble replaced sand-stone and with this change Mughal architecture entered the era of its greatest glory. While Shahjahan was building in marble and sand-stone, Punjab was re-importing the Persian style of brick masonry and mural decoration in building [4].

There are certain obvious features such as the Persian pointed arch, the sense of space and light and the absence of 'fuss', which is the hallmark of Islam. The domes, the minaret, the arch--in varying forms--were the distinguishing features of Muslim architecture and they contributed to Indian architecture and very largely to the beauty and splendour of many cities of India

[19]. Besides, the *madrasas* products also contributed a great deal even in the field of arts and wood-work especially in embedded and carving. The most outstanding contribution of Muslim genius to the minor arts has been in ornamental designs [20, 21].

Calligraphy and Painting: Painting and calligraphy have always been very closely linked. Prof. Schimmel says, 'India can boast of some of the finest inscriptions carved out of marble or laid in black into white marble, as in the Taj Mahal, where calligraphers and architects skillfully produced the illusion that all letters are absolutely equal in size, despite the changing perspective'. Muslim kings of India followed this maxim both in letter and spirit [4, 22]. During the Mughal period, the art of Arabic calligraphy was developed. The designs and motifs based on *Quranic* verses were used as a decorative element in every available medium; tiles, pottery, carpet, tapestry, sword, metal work, glass, ivory and wood carving, bookbinding and even armour. The words of the *Quran* in beautiful calligraphy style were a contribution to this art for the people of India. The sacred word of Islam is ever present in Arabic art and even when objects for secular use were fashioned. Islam's influence was felt through the use of calligraphy and line [4]. In the 20th century, Hindu and Muslim calligraphy and painting has been adapted to the styles of expression, the source of inspiration being developments in modern Indian art.

Contribution to Pure and Applied Sciences: Some *madrasas* contributed in sciences. This developed the system of medicine, which is known the Unani System. This indigenous medical system was universally recognized as the most advanced and scientific system for the treatment of disease before the dawn of modern medicine. After the establishment of Muslim power in India, the rulers extended facilities to *madrasas* to teach the system of Unani medicine [17, 5]. Simultaneously, this system reached its peak in India with the efforts of the physicians and surgeons educated and trained at *madrasas*. The *Unani* system of medicine was evolved as a combination of Greek, Persian and Indian medical systems. For centuries, Unani system of medicine was popular and still, partially, it prevails in India.

On the subject Astronomy, the discovery of the equinoxes, eclipses, the apparitions of the comets were great contributions to the world of science. *Zij-i-Abi-Mashar* or the tables of Abu Mashar has remained the chief source of astronomical knowledge. Abul Hasan, another famous Muslim scientists invented

the telescope of which he speaks as 'a tube to the extremities of which were attached diopters' [8]. *Ziche Shah Jahan* or *Amal-i-Salih* was prepared by Mulla Farid, a great mathematician. It was a new astronomical table, which rectified the one prepared by Ulugh Beg [5].

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 [17].

In geometry, Abul Wafa 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. In his renowned book 'Balance of Wisdom' he deals with 'dynamical principles', generally supposed to be the monopoly of modern sciences. He described minutely the connection between the weight of the atmosphere and its density. He discussed the submergence of floating bodies and the force with which they rise to the surface when immersed in heavy liquids; he fully understood the principles of gravitation and recognized gravity as a force. Jalal-ud-din Malik Shah along with Umar Khayyam and Abdur Rahman al-Hazini reformed the calendar, which preceded the Gregorian calendar by 600 years and is considered to be even more exact. Trigonometry was invented by Umar Khayyam. Algebra is also the creation of Muslims [5]. The contribution of Muslims to the development of mathematics is great as a good number of mathematicians contributed much to the subject during mediaval period. Al-Khawarizmi (Muhammad bin Musa) was the principal figure, who wrote on Arabic Mathematics, Algebra and explained Algebraic multiplication and division. Abu Abdullah Muhammad ibn Isa al-Mahani got credit for inventing modern algebra. The teachers and the students of rational sciences in medieval times were very well aware of these subjects.

In the field of agriculture, trade and industry, a number of textile *karkhanas* were set up in Gujarat by Sultan Mahmud Shah, better known as Mahmud Baigrah (d.1511), where cloth weaving, dyeing, printing and design-laying were undertaken. He also established *karkhanas* for stone and ivory carving, paper-making and cloth-weaving. The great Mughal Emperor, Akbar, introduced many valuable agrarian reforms pertaining to the measurement of land and the assessment and

collection of land revenue. The improvements made by Sher Shah and Akbar in the field of finance, especially in coinage and currency, were largely executed through these *madrasa alumni* [23, 24].

Contribution of Madrasas Today: The *madrasas* of today mainly contribute in the fields of classical languages and theological subjects. Fundamentally, *madrasas* meant to impart subjects related to Islamic studies, hence these institutions produce experts and specialized persons in the study of *Quran*, *Hadis*, *Fiqh* and *Tafsir* as well as classical languages like Arabic and Persian.

Responses of Madrasas on Contribution: 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. *Madrasas* produce good translators and transliterators, calligraphers, artists and theologians. The title of the products are : *Huffaz*, *Qurra*, *Ulema*, *Mufti*, *Udaba*, *Fuqaha*, *Mudarriseen*, *Mufasssireen*, *Musanniffeen*, *Muarrikheen*, *Muhadditheen*, *Qadeen*, *Muballigheen*, *Mutakallimeen*, *Imam* and *Muazzin*.

- *Huffaz*: *Madrasas* produce *Huffaz* yearly, both males and females, who are scattered across the country. They read out the complete *Quran* as well as teach it to others. They teach the children, 'Holy *Quran*' and make them memorize this by heart;
- *Qurra*: *Madrasas* produce *Qurra*, who work as *Imams* of *mosques* or become teachers in *madrasas* and teach the art of *Tajwid*, *Qurat* and *Tefiz-ul-Quran* to students, who become *Huffaz*;
- *Ulama* or *Ulema*: *Madrasas* produce Islamic scholars, who have specialization in Islamic *Shariah*. They mainly teach in *madrasas* or in other Islamic seminaries.
- *Mufti*: *Madrasas* produce authorized scholars, who issue *Fatwas*. They are considered as persons, who show mastership in every aspect of Islamic *Shariah*. Those, who become *Muftis*, can also work in various fields. They can teach in *madrasas*; become the *Imam* of the *mosques*; can be the *Khatib* for Friday prayers; can join any *Dar-ul-Ifta* and issue *Fatwas*. *Muftis* contribute a lot to the community;
- *Udaba*: *Madrasas* produce *Udaba* and they are teemed with Arabic literature. After completing the course, *Udaba* are able to serve through various aspects, they can teach any subject in any *madrasa* or institution of the Arabic language. They can do the work of translation (from Arabic into Urdu and vice versa). They can become the *Imam* of the *mosques*.
- *Fuquha*: *Madrasas* produce experts in Islamic law and hold high ranks in the community like *Muftis*. They contribute in solving various problems of the community in view of the *Holy Quran* and *Hadis*;
- *Mudarriseen*: *Madrasas* produce teachers or instructors. They are professionally qualified to teach after completing the *Alimiyat* course. They teach what they have learnt in *madrasas*. Some of them have an English school background. Their contributions to *madrasas* as experts are a form of contribution to the community;
- *Mufasssireen*: *Madrasas* produce expert in the commentary or exegesis of the *Holy Quran*. They have the ability to explain the meanings of the *Holy Quran* in a much better way than others;
- *Musanniffeen*: *Madrasas* produce writers or compilers of publications. They write in Arabic, Urdu, Persian and some times in Hindi and English as well. They also work as translators and translate writings from Arabic, Urdu and Persian to Hindi and English. Thus, their work contributes to the literary world;
- *Muarrikheen*: *Madrasas* produce historians. They contribute in writing books relating to history;
- *Muhadditheen*: *Madrasas* produce experts, they are well equated with the traditions of Prophet Muhammad. They mainly teach *Hadis*. Their contributions in the service of Islamic preaching are considerable;
- *Qadeen*: *Madrasas* produce political leaders. History reveals that during the revolt of 1857, many leaders who fought the British were the products of *madrasas*. They led great lives and helped India to get freedom from slavery;
- *Muballigheen*: *Madrasas* produce preachers of Islam. Their job is to attend the programmes, organized by the common people and deliver lectures on subjects that concern the whole *Ummah*. They have a convincing quality in their speeches made in the light of the *Holy Quran* and they give a solution for the problems of day-to-day life;

- Mutakallimeen: *Madrasas* produce the experts, who have the ability and scholastic quality to convince people about subjects like *Mantique* and *Falasma*;
- Imam: *Madrasas* produce persons, who lead the daily prayer five times in the *mosque*. Many of the *madrasa* students after completing their course become *Imams* of *mosques*. They lead prayers and teach children of the locality, how to read Arabic as well as the basics of Islam;
- Muazzin: *Madrasas* produce trained persons, who call people for prayer (to give *Azan*) and to read the *Iqamat* (it is like *Azan* but with some addition when the *Imam* is ready to read the prayer).

CONCLUSION

Thus in true sense, the *madrasas* are producing those persons who mainly serves Muslim community as well as Islamic institutions. Moreover, *madrasas* fabricate *maktabs/madrasas* because it is obligatory that *madrasas* have to provide placement opportunities to those students, who have completed their studies from *madrasas*. Thus, the nodal *madrasas* start *maktabs* or *madrasas* with the support of local people and place the pass-out students as teachers on a meager salary. In addition, the community itself gives opportunity to start *maktab* in private house or in mosque to teach *Quran* to the local area children. Since, *madrasas*' pass out students do not have appropriate job opportunities in open market, thus *madrasas* offer the opening of their career. This is a great contribution of the *madrasas*, which reduces the redundancy among the pass-out students of *madrasas*.

This concludes that the *madrasas* basically provide Islamic education to produce religious men. The contemporary *madrasas* lack in comparing with the *madrasas* of medieaval times. The olden days' *madrasas* contributed much in the fields of art and literature, sciences or social sciences. But the present day *madrasas* contribute towards: (i) free education to children of poor families with boarding and lodging; (ii) increasing literacy rate; (iii) translitrators or translators; and (iv) Religious leaders.

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