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ISLAMIC INFLUENCE ON EDUCATION DURING MEDIEVAL PERIOD

Dr. Subhash Chandra Prasad

Assistant Professor (History), Guest Faculty,
Ramautar Gautam Sanskrit College,
Ahalyasthan, Darbhanga
K.S.D.S.U., Darbhanga, Bihar (India)

Abstract:

After the Islamic invasion on India from Persia and Asia Minor, and the establishment of Islamic theocratic monarchies under Mahmud of Ghazni in A.D. 1001, Muhammad Ghauri in A.D. 1175, the Educational institutions of the Hindu and the Buddhist religion were destroyed paving their ways for the development of the Muslim education in India. The Muslim educational institutions are attached to the Mosques. Elucidating the Islamic theme of education Gupta writes "Like the Hindu, the Muslim also had two types of institutions, *Maqtabas*, and *Madarssahs*. The *Maqtaba* was generally attached to the mosque and responsible for the objective of teaching and to provide basic education (Read and Write, Specially to read the Holy Quran) to the boys and girls in the religious manner. The *Madrassah* was an institution of the higher education just like *Tol* and *Pathshala* in Hindu religion and the *Vihars* in Buddhist. The *Madrassahs* offers the subjects like grammar, Philosophy and History. During the entire Muslim rule, that comprises the Sultanate and the Mughal rule, education received a great patronage from the state. The Muslim rulers established many *Maqtabas*, *Madarssahs*, and Libraries etc, that period education was imparted for the propagation of Islamic principles, Law, and social convention.

IndexTerms- Maqataba, Madarssahs, Quran, Mosque, Bismillah.

The Mohammedans invasion on India in the eleventh century was one of the most extra ordinary events in the world history which were marked with great change not only in the social and political life of the country, but also in the sphere of education and learning.

Education was not considered a social duty or state responsibility during medieval period. It was merely a personal or family affair. The Arabs and the Turks brought many new customs and institutions in India. Of these, one remarkable was the Islamic Pattern of education, which in many respects vastly differed from the Brahmanic and Buddhist systems.

According to Muhammad, "Knowledge is nectar and salvation is impossible without it." He also said that the ink of the scholar is more holy than the blood of the martyr. However, the objective of education by the Muslims was almost entirely intellectual. It was gaining of knowledge and training of mind.

The education was to propagate religion by following the dictates of the great religious personalities. The spread of Islam was considered as religious duty.

The special system of morals based on Islamic education was evolved. The teachers laid emphasis on the inculcation of moral values among students through education.

Muslims also wanted to achieve material progress through education. The orders to get high posts, honourable rank, grants of 'Jagirs' people were motivated for Islamic education.

The objectives of education were together cultural and political knowledge from Indians. Therefore, the Muslims introduced their own education system to gain knowledge of this culture and also to create some political circumstances as it would strengthen their role in this country.

Muslim educational system worked for preservation and transmission of Muslim culture. The centres of learning situated in different parts of the country bear eloquent testimony to this fact.

During Muslim rule, education was imparted through:

Maqtabas

Madrassahas

Mosques.

The schools attached to mosques were supported by state grants or by land and nobles.

Maqtaba:

The Maqtabas were attached to Mosques. There was special method of admission to the Maqtabas. Similar to the Brahmanical system, the education among Mohammedans used to commence with the formal observance of a ceremony known as "**Bismillah**".

The ceremony was observed when the child was four years, four months and four days old. At the beginning of the academic career the child was taught the script through the help of eye and ear. As it was the primary grade, this was followed by the study of the thirteenth chapter of the Quran which contained verses of daily prayer and 'Fatiha'.

Special attention was paid for correct pronunciation. Pupils were devoting some time for writing and cramming the Persian grammar and certain poetic works. Besides these, elementary arithmetic, mode of conversation, correspondence etc, were included in the primary education. Urdu was also formed one of the chief subjects of study.

Madrassah:

In the medieval period higher Islamic education was imparted in the Madrassah. These institutions were manned by the teachers, noble men and eminent scholars. After completing the study at Maqtaba, the students were eligible for the admission to Madrassah.

These Madrassahs, too were generally attached to Mosque. Some of them rose to the status of universities. Teaching work in different subjects was conducted through lectures.

There was provision for both secular and religious education in the Madrassahs. The duration of the course was ten to twelve years. The medium of instruction was Persian. But the study of Arabic was made compulsory for the Muslim students.

The secular education included the subjects like Arabic Grammar, Prose, Literature, Logic, Medicine, Agriculture, Handicraft, Architecture etc. The religious education included the subjects like study of Quran, Commentary on Quran tradition of Prophet Mohammad, Islamic law and other practical needs of life.

TEACHING METHOD OF ISLAMIC EDUCATION IN MEDIEVAL TIMES:

The method of teaching in the Maqtabas was mainly oral. Cramming and memorization was prevalent in this period. Children were learning verses from the Quran by role. Monitorial system was introduced and the monitor held the charge of the class in the absence of the teacher. Akbar, the Great suggested that care is to be taken for the child to understand everything himself, but the teacher may assist him a little.

At the higher educational institutional, Madrassah, the teaching was done through lecture followed by discussion. Along with these methods, student's different science subjects there were provisions for practical and experimental work.

In Madrassahs analytical and inductive method were also adopted. An attempt was made to understand the psychological working of the child's mind under Islamic system of education. Severe corporal punishment was inflicted on guilty students and teachers were free to exercise their individual discretion in matters of punishment.

Education has played a central role in Islam since early times, owing in part to the centrality of scripture and its study in the Islamic tradition. Before the modern era, education would begin at a young age with study of Arabic and the Quran. Some students would then proceed to training in tafsir (Quranic exegesis) and fiqh (Islamic jurisprudence), which was seen as particularly important. For the first few centuries of Islam, educational settings were entirely informal, but beginning in the 11th and 12th centuries, the ruling elites began to establish institutions of higher religious learning known as Madrassahs in an effort to secure support and cooperation of the Ulema (religious scholars). Madrassahs soon multiplied throughout the Islamic world, which helped to spread Islamic learning beyond urban centers and to unite diverse Islamic communities in a shared cultural project. Madrassahs were devoted principally to study of Islamic law, but they also offered other subjects such as theology, medicine, and mathematics. Muslims historically distinguished disciplines inherited from pre-Islamic civilizations, such as philosophy and medicine, which they called "sciences of the ancients" or "rational sciences", from Islamic religious sciences. Sciences of the former type flourished for several centuries, and their transmission formed part of the educational framework in classical and medieval Islam. In some cases, they were supported by institutions such as the House of Wisdom in Baghdad, but more often they were transmitted informally from teacher to student. While formal studies in madrassahs were open only to men, women of prominent urban families were commonly educated in private settings and many of them received and later issued *ijazas* (diplomas) in hadith studies, calligraphy and poetry recitation. Working women learned religious texts and practical skills primarily from each other, though they also received some instruction together with men in mosques and private homes.

Islam placed a high value on education, and, as the faith spread among diverse peoples, education became an important channel through which to create a universal and cohesive social order. By the middle of the 9th century, knowledge was divided into three categories: the Islamic sciences, the philosophical and natural sciences (Greek knowledge), and the literary arts. The Islamic sciences, which emphasized the study of the Quran (the Islamic scripture) and the Hadith (the sayings and traditions of the Prophet Muhammad) and their interpretation by leading scholars and theologians, were valued the most highly, but Greek scholarship was considered equally important, albeit less virtuous.

The influence of monasticism affected the content of instruction and the method of presenting it. Children were to be dutiful; as the Celtic and English monks Columban and Bede were to remark, "A child does not remain angry, he is not spiteful, does not contradict the professors, but receives with confidence what is taught him." In the case of the adolescent destined for a religious profession, the monastic lawgiver was severe. The teacher must know and teach the doctrine, reprimand the undisciplined, and adapt his method to the different temperaments of the young monks. The education of young girls destined for monastic life was similar: the mistress of the novices recommended prayer, manual work, and study.

CONCLUSION:

In mediaeval period the quality of education was quite high which could produce great scholars. The teachers were devoted and committed to their academic and teaching activity which was regarded as sacred and as a mission. Students were similarly highly disciplined, humble and morally accountable for their activities. Teacher-taught relationship was very cordial. The system of education was highly improved. As observed by Mookerji "The whole educational system was saturated with religious ideals which influence the aim, the contents of study, and even the daily life of the pupils."

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