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Role of Madras ye Qutubia in Glorifying the Beauty of Kashmir and its Culture.

Introduction; In india during medieval period madrasa have been producing litererary people intellectuals, artist and scientist throughout the world .Basically, Madrasas impart theological studies and classical languages like Arabic and persian. The products of madrasas infulanced the culture, language though and other social aspects of social life. The contribution of islam and muslims to the development of education and learning in india both in theory and practice is indeed worthy of special mention .The history of madrasa education in india began in 10th century with the establishment of Maktabs and Madrasas in the towns of sind ,Debal, Maisura and Multan through traders and settlers Madrasa education also flourished under various provencial kingdoms which has cropped up due to gradual disintegration pf Delhi sultant from the reign of Muhmmad bin Tuglaq and Firoz Shah Tuglaq and even during the reign of Lodhis. The founder of Mughal empire Zahir uddin Muhammad Babar himself was a man of latters and an erudite poet and

writer, During the reign of Babar, the public work department was also interested with the task of construction of maktabas and Madrasas, besides its other duties by the end of the 12th century, Madrasas flourished in Damascus, Baghdad, Mosul and most other Muslim cities. Princes and wealthy families donated funds for the creation of buildings and for stipends to the students and lecturers. The Arabic language by virtue of its huge words stock has made an access to Indian literature and thereby it has enriched the standard of Indian language. This kind of literary as well as linguistics contribution of Arabic has brought forth a new era to Indian literature. An account of the development of Islamic education in Maktabas and Madrasas in India since the 13th century has influenced non-Muslims by different generations and still exists.

Madrasa Qutubia and its contribution to Indian literature;

Madrasa Qutubia is situated in Qutubuddin Pora of old city Srinagar. The Madrasa was built by Shah Mir emperor Sultan Qutubuddin (1373-89). During the Sultan Qutubuddin era, Mulla Mohsin Fani was among the esteemed teachers of the institute included Mulla Jawhar Nath and Mulla Abdul Sultan.

According to the Muslim (pupil of Ghani) it was here at the Madrasa Qutubia where the well-known poet of Kashmir (Ghani Kashmiri) spiritual journey took off under the mentorship of Mulla Mohsin Fani.

The classical languages like Arabic, Persian and Urdu taught at

Madrasa ye Qutubia exercised great influences on Indian regional languages. Thus the Madrasa ye Qutubia not only made notable contribution to enrichment of the Kashmiri language. But also influences the regional languages of India. The Madrasa ye Qutubia in Kashmir which focused on religious languages disciplines. It was the center for Muslim learning. Another centre of Muslim learning at Delhi headed by the Maulana Kairabadi, which syllabus included secular subjects as well. The Madrasa education system in vogue at that time was preparing the people for their prevailing way of life which was now changing and taking a new direction. Madrasa ye Qutubia was one of the social institutions which received the bitter taste of this change at the time.

The languages, literature and the subject taught at Madrasa ye Qutubia had a wider social dimension and enriched the Indian culture at different levels. In different parts of the sub-continent. Arabic and Persian influence was not confined to language alone some of it went beyond and entered the very life of the people. The Madrasa ye Qutubia produced language experts in Arabic, Persian and Urdu, Madrasa Qutubia was the most comfortable literacy centre. This Madrasa made people literate. Illiterates are benefited from this center. This contribution raises the literacy statistics of the community as well as the nation. This contribution raises the literacy statistics of the community as well as the nation. This Madrasa produced good

number of translators and translitators, calligraphers, artists poets and theologians, The title of the products produced by the Madrasa ye Qutubia are .Mudarriseen, Musanniffeen, Maurikheen, immaam, Muazzin, ulema and udabas. Ulamas; Madrasa ye qutubia produced islamic scholars ,who have specialization in islamic shariah. They mainly teach in Madrasas or in other islamic seminars. Madrasa ye Qutubia not only produced good ulumas but also the great mutakalmeens .It produced the experts, who have the ability and scholastic quality to convince people about subjects like mantique and falsafa. Muarkheen and Mufassireen; the Madrsa ye qutubia also produced the muarkheen and Mufasireen. The products of the madras were experts in their field .The work of muarkheen was to contribute in field of writing books related to history. But the work of mufasireen was quit different than muarkheen .They were experts in the field of commentary or exegesis of the Holy Quran. The mufasireens produced by the said madaras were much able than others to explain the Quran. Qaideen and Muballigheen; This madrasa not only produced the preachers of islam but also contributed in the field of politics. The work of the muballigheen was to convence the people through their speechs made in the light of the Holy Quran and they gave sollution for the problems of day-to-day life. Imam and the muezzin; Madrasa ye Qutubia produced the trained persons, who lead the people for prayers and the imams

used to teach the children of the locality, How to read and write the different languages mostly the Arabic Persian and Urdu were focused. The main focus of my paper is the contribution of Mohsin Faani Kashmiri as he was used to teach the students of the madrasa Qutubia as we know the well known Persian poet of Kashmir namely Tahir Ghani Kashmiri whose spiritual journey took off under the mentorship of Mullah Mohsin Faani Kashmiri in the same Madras. The name of the house or place where Mohsin Faani used to teach the children of the locality was 'Houz-e-Khass'. When Faani was teacher of Madrasa Qutubia at that the institute was headed by Haaji Muhammad Qadri. Faani Kashmiri was among the esteemed teachers of the institution Mulla Abdul Sattar and the Jauhar Nath were the contemporaries of the Mohsin Faani Kashmiri. Mulla Sheikh Muhammad Mohsin Faani pen named Faani was the pupil of Mulla Sheikh Youqub Sarfi and Mulla Wasib, He was also disciple of Sheikh Mohibullah Allahabadi and courtier of prince Dara Shikoh. In Kashmir Faani used to spend his time in teaching and the nobles used to visit him regularly. It is said that in beginning Faani was in the service of Nazir Mohammad Khan the ruler of Balkh, But afterwards he entered the service of Shah Jahan and became the sadar (chief judge) it is said that later on Faani was dismissed from his post. He died A.H. 1081/A.D. 1670. Faani's Divan has been described as consisting of between five and seven thousand verses.

Naz-o-Niyaz; Among the mathnavis of Faani the first Mathnavi is Naaz o Niyaz which is a historical love story Maikahana; the second Mathnavi of Faani entitled Maikhana was composed in the poets old age. In this Mathnavi Faani has mentioned and praised the gardens, rivers, streets, and pleasant places of Kashmir . Masdar-ul-athar; The third Mathnavi of Mohsin Faani. It is a religious Mathnavi and has been written in a moralising way. Haft Akhtar; The fourth Mathnavi was composed in 1067A.D. The qasida of Faani deals with the subjects like fasting month, the tragedy of Imam Hussain and in the praise of Shah jahan. Faanis quatrains are mostly moral.

Madras ye Qutubia not only produced the Maurikheen, Muffasireen, ulumas, udabas, but also contributed in the field of art and science. The original specimens left by literary men architects and masters of fine arts are limited, rare but mostly untraceable. The accomplishments achieved in the subject are basically due to the Muslim pattern. The history of fine arts speaks of volumes of dynamism, which was made possible mostly by the people trained in the Madrasas. Madras ye Qutubia was one of those well known Madrasas who contributed in the field of art and science as well.

Literature should also be understood as a social and communicative system. The language, literature and the subjects taught at Madras ye Qutubia had a wider social dimension and

enriched the Indian culture in different levels.

Conclusion;

Thus from the discussion made above, it is clear that the Madrasa ye Qutubia produced those persons who mainly serve Muslim community as well as Islamic institution. In addition, the community itself gives opportunity to start Maktab in private house or in mosque to teach Quran to the local area children. It is obligatory that Madrasas have to provide placement opportunities to those students who have completed their studies from Madrasas. Thus the Madrasa ye Qutubia also played a vital role in the field of facilitating the job opportunities for the passing out students of the madrasa. Thus it may be concluded by saying that the Madrasa ye Qutubia played a greater role in the social economic and cultural empowerment of the Muslim community .

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