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SCHOLARS IN INDIA IN MAMLUK PERIOD AND THEIR RELATIONS WITH RULERS

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Abstract

The scholars are the educated part of society, including judges, imams, jurists, teachers, Quran keepers, hadith narrators, and Sufis, and they found great respect in the state and the Mamluk in India from the ruling authority represented by the sultans and rulers, as well as from the public, and it is not possible in any way to consider scholars alone. They are a clearly influential part of society, their word is heard and they influence the public more than the ruling authority affects, and accordingly, this research will be to explore the conditions of scholars and their relations with the rulers, as it will address the interest of the people of India in science.

Introduction

The Creation of the Mamlouk's State in India

After the killing of Sultan Shihab al-Din al-Ghuri, he ordered the Ghurid state and the Ghurids began to fight for the throne, while Qutb al-Din Aybak was semi-independent in India, and soon he seized India, the area of consolidation of his influence on Islam and the establishment of mosques. He remained until Aybak ruled in India, and then died in 607 H / 1210AD in the town of Lahore, and he was buried there (Al-Harawi, 1995, p. 56), and his son Aram succeeded his father, and Shams ud-Din Iltutmish was owned by the pole of religion and the owner of his army, and when he heard that, he walked to Delhi and took the king to sell him. As such, the jurists came and sat with him. Ultimately, he understood that he did not walk away from them what they wanted. Thus, he took out a necklace on his neck, so all of them pledged allegiance (Al-Hasani, 1972, vol. 1, p. 255).

Iltutmish sided with the king for nearly 26 years, and was fair to the oppressed, and made several invasions in Bengal in 622 AH / 1225 AD and snatched it from the hand of Prince Ghayath al-Din al-Khaleji, and he set up the sermon for him and the path to it and ordered his son Nasir al-Din

Mahmud and he continued to fight the polytheists until he passed away in Delhi in 633 AH / 1236 AD (Al-Sadati, 2000, p. 93).

Then came his daughter Radhia, who was known to be extremely intelligent and acumen and with a high degree of cleverness, in addition to her knowledge of Islamic sciences. She took the Sultanate and sat on the throne in the aforementioned year. It was reported that she wore men's clothing and appeared in their appearance, and visited the markets among people, often led the army by herself, and put down many of the rebellions of Indian princes (Al-Abadi, 1956, Article 9, p. 70). She took over the power for four years, then she was ousted and succeeded by her brother, Mahmoud Nasir al-Din, who was a weak boy. Thus, he ruled the leader Belban, one of his father's Mamelukes, and was able to defeat revolts that took place during his reign and repel the Mongol raids that were increasing, and Nasir al-Din died 644 AH / 1246 CE and was succeeded by the leader Belban who ruled for twenty years until he died in 684 AH / 1285 CE and recommended the rule after him to his grandson Khosrow (Al-Hasani, 1972, vol. 1, p. 113). However, the deputy of the Sultanate at that time, Kikbad, seized power and was a messy vain, then fell ill and paralyzed, and the Turks and Afghans fought over who would follow by governance, and the conflict ended with Jalal al-Din Fayrouz al-Khaliji's assumption of power. Thus, ending the rule of the Mamelukes, while the rule of the Gulf state began (Heneidy, 1991, p.57).

Literature review

The Relation of the Scholars with the Governing Authority.

The scholars appeared alongside the nobles as an influential group in India. Owing to this reason they had great respect for their legal knowledge. As such, their presence in the state was an urgent necessity. Therefore, they occupied prominent positions and were close to the Sultan, especially with regard to the judiciary, which was the monopoly of them. They returned to the Sultan in religious affairs.

Among them is Ali Ismail, the judge of the Judges of Dehli and the head of the Board of Grievances (Majid, 1986, pp. 54-55), who did not like the conditions of Aram Shah bin Sultan Qutb al-Din Aybak. Therefore, he along with some princes and kings worked with him to change the Sultan. Thus, they wrote to Sultan Iltutmish. Accordingly, he was regarded as Sultan In place of Aram Shah (Ferishta, 1829, Vol1, p230), and after the sultan's inauguration, the jurists entered him, led by Chief Judge Wajih al-Din al-Kasani, and the judge sat next to him, as is the custom in the royal court, and he understood what they wanted to speak to him. As such, the Sultan raised the end of the rug that he was standing on him, and he produced a book for them that included his manumission.

As a result, the judge and the jurists read it and pledged allegiance to him all (Ibn Battuta, 2000, Part 3, p. 121), and in this there is a clear indication of their interference in matters of governance, and after the Sultan's assumption of the Sultanate, the curriculum of Al-Sarraj became in

charge of the judiciary, the rhetoric, the imamate, the calculation and all matters Legitimacy in the state (Al-Jawzjani, 2013, c1, p. 626), and Judge Hamid al-Din Najuri worked on instructing students in Dehli (Ferishta, 1829, Vol1, p238-239).

Sultan Moez al-Din Bahram Shah Sheikh al-Islam sent Qutb al-Din Bakhtiar al-Osht to appease the princes and the Turks who revolted against him when he wrote a decree to get rid of them with a message from the minister Nizam al-Mulk in 639 AH / 1242 CE (Al-Jawzjani, 2013, part 1, p. 645).

The Sultan might send khula and gifts with the judges (Ferishta, 1829, Vol1, p250), and Sultan Nasir al-Din Mahmoud loved and honored scholars and righteous people, and on the day he ascended to the throne the poets sang poems, and Siraj al-Din composed his book Layers of Nasiri in his name during his reign (Al-Jozjani, 2013) , Vol. 1, p. 652), and sang a poem from it, this king who was decisive in generosity, tender, and giving as if he had rested in courage and respect who supported the matters of religion and the world Mahmoud bin Altmash (Al-Jawzjani, 2013, Vol1, p.652).

Despite this status, they were subjected to isolation, imprisonment and torture in case they had conspired against the Sultan, as happened during the reign of Sultan Moez al-Din Bahram Shah, who removed Judge Jalal al-Din al-Kashani from the judiciary several months after his assumption, and ordered that Judge Shams al-Din be thrown under the feet of the horse. Because some kings conspired to replace the Sultan, and during the reign of Sultan Nasir al-Din Mahmud, Judge Imad al-Din Sanqur accused Khani of some matters, so he was removed from the judiciary in 646 AH / 1248 CE, and also in 655 AH / 1257 CE, when Sheikh al-Islam Qutb al-Din and Judge Shams al-Din al-Bahraiiji conspired with some of the opponents of the Sultan Nasir al-Din. As such, he issued his order to go to their fiefdoms, and in one account that they were all imprisoned (Ferishta, 1829, Vol1, p248-256-260).

Thus, scholars used to refer to the sultan in the state's religious policy, and they held government positions such as the judiciary, sheikh, mufti, al-muhtasib, and imam who worked as teachers in schools, and their status with the sultan and nobles was great, and in return they were subjected to isolation, imprisonment and torture in case their involvement in conspiracy against the state was proved.

The Interest of Indian Rulers with Scientific Life

The issue concerning the period that preceded the Mamelukes must be addressed before embarking on the Mamelukes and their interest in science. In the era of the Ghurid state, we find that they were the ones who conquered Delhi and made it the capital of the Islamic state, and made great gains in various fields, such as the cultural, political and ideological aspect, and they established the rules of political rule in Islam, but the educational movement did not develop in their time, which facilitated the care of science for those who came after them.

They are Mamelukes, who devoted themselves to science and its facilities, and made a true scientific renaissance (Eliot and Dowson, 1877, Vol3, p383). As for the Mamluk era and in the Islamic East, the scientific life became active, despite what happened to the Islamic world in Iraq at the hands of the Mongols and in Andalusia at the hands of the crusaders. Not to mention, the damage that afflicted the Levant as a result of the Frankish campaigns and the Mongolian invasion, and it was particularly active in Egypt, when scholars found authentic and received all encouragement from the sultans and the people of Egypt as well (Zaitoun, 2001, p. 174).

In the beginning, the Sultans of the Indian Mamluks paid attention to places of worship and devotion to religion because of their intellectual and educational role, in addition to their basic role of worship. Therefore, they rented livelihoods on it and for those who work their (Al-Nimr, 1981, p. 366). Thus, they spent huge sums on building it and used types of marble, precious metals and precious stones, and they made it a destination for people everywhere, such as the Delhi Mosque, the capital, which Ibn Battuta described accurately (Ibn Battuta, 2000, Part 3, 107) when Qutb al-Din Aybak opened the city of Delhi, he made Delhi the capital of the country and scholars from all directions flocked to it, and it became a center for teaching Islamic culture during his reign and the era of the sultans who came after him (Al-Hasani, 1989, p.10).

The jurists, righteous people and ascetics, and he gave from his private treasury a lot of gold and yields to distribute them to the poor and needy (Mubarak Shah, 1927, p. 35). Thus far, the city of Lahore became an important scientific center, and became a place sought by scholars (Nizami, dt, p. 466). He ordered the abolition of illegal taxes from the Muslims' duty, and took the tenth from them according to Islamic law, and granted the Sultan many titles, including the Cave of Islam and Muslims, the Nasser of Islam, the pillar of Islam and others (Mubarak Shah, 1927, pp. 32-34).

Among the sultans were those who spent huge sums of money to write copies of the Holy Qur'an so that people could read and read them, such as Sultan Shams ud-Din Iltutmish (607-633 AH / 1211-1235 CE), who loved scholars and used to accompany them in all military operations. As such, war and politics had not detracted him from his religious and scientific affairs, and since the first day on which he assumed power and the presidency, he gathered together famous scholars, the esteemed gentlemen, kings, princes, emirs and dignitaries, and gave them more than thousands every year, and he also collected many creatures from the outskirts of the world on Dehli, the capital of Hindustan "(Al-Jawzjani, 2013, C1, p. 617).

His council embraced the religious and scientific circles. Consequently, these circles provided scholars with the easiest way to address the Sultan directly, and there are three types of religious circles. One of which is the advice and guidance circle, then the scientific research and discussion circle, and the third is the remembrance of remembrance and communion. Therefore, it is usually the Sultan that he listens for three days to whom he advised him, reminded him, enjoined him well and forbade him

from evil. As a result, the counseling session was held three days a week, but in Ramadan it was held on a daily basis (Al-Harawi, 1995, p. 56).

One of the most prominent aspects of interest in science and its people during the reign of Sultan Ghayath al-Din Balban (664-686 AH / 1265-1287 AD) was the reception of scholars who were displaced and narrowed by means from most regions of the Islamic world such as Afghanistan, Iran, and Central Asia, those who only found India a refuge from the danger of the Mongols. They feared for themselves from their oppression, and we find among these scholars who were masters in the fields of knowledge, including the jurists, writers, poets, engineers, architects and many others (Ferishta, 1829, Vol1, p131-132).

There is a considerable interest of the Indian Mamluk rulers in science is their residence in schools, which spread in all parts of India. Therefore, many schools were established along the lines of Arab schools, either independently or attached to mosques (Al-Fiqi, 1980, p. 105), and the reigns of the Mamluk sultans in the Indians witnessed the establishment of many Schools, and they placed a lot of money on them, and attached valuable libraries and rooms for teachers and students, and prepared them well (Al-Nadwi, dt, p. 188).

It is noted that Sultan Balban is the sultans who care most about the scientific aspect. Thus, he took advantage of the huge number of scholars who were presented in Dehli, and built mosques, schools and learning centers of all kinds, and it was reported that he set up a weekly program to visit scholars in their places of residence in their homes, schools, and mosques.

Also, he used to provide them with various types of material and moral support, and this came out of appreciation and giving credit to his family, and this is what the historian Qureshi pointed out (Qureshi, 1958, p179). There are many names of scholars and jurists who received knowledge in Indian schools, particularly in Dehli city, and every branch of knowledge at that time was taught in the schools of the Sultanate of Dehli, and among them were doctors, philosophers, historians, mathematicians, astronomers, scholars of religion, theology, music and many others (Barani, 1955). , p110-112).

It is noteworthy that education was not limited to male boys, but also included girls, as schools were established for them, such as the town of Henwar, which had thirteen schools (Al-Arabi, 1985, p. 47), and one of the most important schools of the Mamluk era in India.

1- Al-Mu'izziya School in Dehli, founded in 635 AH / 1237 CE by order of Sultana Radhia bint Al-Tamash (Al-Jawzjani, 2013, C1, p. 98), and among the scholars who taught in it is Ishaq bin Ali bin Ishaq al-Bukhari al-Dahlawi (Al-Hasani, 1972, vol.1, p. 86).

2- The Nasiriyah School, and it is believed that the founder of this school is Sultan Shams ud-Din Iltutmish, and the historian Abu Uthman al-Jawzjani

took over its management and stewardship, and this was at the instruction of Sultana Radhya, and later in the year 643 AH / 1245 CE he was the governor of its endowments (Al-Hasani, 1972, vol.1, p. 107).

3- Firozshah School, and this school was for high educational achievement, it was established on the quarter of the palace of Sultan Feruzshah, and most scholars in the era of Sultan Ferruzshah were successive in teaching in this school, and it was built on the upper quarter with long columns and a wide area with the abundance of domes and saucers.

Thus, it was distinguished by its uniqueness Its construction (Al-Hasani, 1972, vol. 2, p. 150), and it was one of the wonders of the world in its magnitude, wide passage, and good water (Barani, 1955, p565), the scholar Sheikh Imam Jalal al-Din al-Rumi has worked there, who is one of the famous scholars of study and knowledge, he read science to Sheikh Qutb al-Din al-Razi, explaining al-Shamsiyya and introduced India. Fayrouz Shah al-Sultan gave him the authority to teach in his school in Dar al-Malik Dehli, and he used to study jurisprudence, hadith, interpretation, and other useful sciences (Al-Hasani, 1972, C2, p. 150).

It is worth noting that the schools that were built during the reign of Sultan Firuzhah are about thirty schools in which various sciences are taught. Many scholars have taught their and received salaries (Al-Fiqi, 1980, p. 246).

Anyone who follows the schools established in India will undoubtedly notice that funding came from two ways. Sometimes governments take charge of spending, and often the sources of funding are private. Either through the wealthy, scholars, and people, or the affluent.

Hence, every newcomer is introduced in order to build a building, a school, or library for which the state assigns endowments to guarantee them and their residents and those who are committed to them (Qureshi, 1958, p177), The endowment is defined as keeping the eye on the property of the endowment, and acting for the benefit of the poor people or the good deed (Al-Marghanani, DT, Part 3, p.13).

In addition to the endowments that were the main source of spending on education, schools and students, there are funds provided by the state treasury as salaries for teachers and expenditures for students of knowledge. Also, the task of supervising schools, mosques, and khanqah¹ was among the tasks of al-Muhtasib who involved in educational affairs and scholars lives in order to protect and assist them (Qureshi, 1958, p177).

In the city of Delhi, educational care was supervised by what was called the grand vizier, whose assignment is issued only from the Sultan, and his mission was confined to supervising schools and institutes, following them up, and working to develop and correct them. As for the poets and musicians, they were not under the supervision of the grand sizer

¹ It is a building designed specifically for gatherings of a Sufi brotherhood or tariqa and is a place for spiritual retreat and character reformation

but were directly subjected to the administration of the royal palace, while worshipers, hermits, and Sufis were under the supervision and auspices of the Sheikh of Sheikhs or Sheikh of Islam (Ferishta, 1829, Vol1, p212).

The Interest of Indian People in Knowledge

India occupied a prominent place in the cultural and scientific field in the old days, being rich in culture and rich in various sciences and various knowledge. Indian arts and literature left good prints on the morals of different nations, including Arab literature. The Arabic books testify that Arabs benefited from Indians the field of literature and were influenced by their literary ideas and opinions and borrowed from them in their literary and important books (Farooqi, 2014, p. 2).

However, Georgy Zaidan states that if you read the unique contract of Ibn Abd Rabbo or the Siraj Al-Muluk by Al-Tartoushi, or other important literature books, you would see their authors mentioned some manners, morals, or the like, they said: 'In Indian book such-and-such'. These references in the various Arab books indicate that Arabs were influenced by Indian ideas in the field of literature (Zidan, 1969, Part 3, p. 177).

Possibly, this introduction will lead us to demonstrate the interest of the people of India in knowledge and sciences. If we embark on their interest in the Arabic language, we find that it has acquired a high place in their hearts, because it is the language of the Holy Qur'an, the constitution of Muslims and their curriculum. The Arabic language was distinguished upon its entry into one of the environments that it attracts the attention of people to it, particularly the talented. Thus, people began to learn it and become familiar with it (Kratchkovsky, 1961, p. 258).

The city of Al-Dibel was famous for the spread of the Arabic language due to the establishment of Arab cities such as the city of Mansoura, which became an important center for Islamic rule in India, and at the same time it became a center of Islamic culture and the majority of its inhabitants were Muslims (Jamal, dt, p. 156).

The interest of the people of India in science, particularly Islamic sciences, is evidenced by those who emerged from them in these sciences, among the Arabic language scholars, Radhi al-Din al-Hanif bin Muhammad bin al-Hasan bin Haydar bin Ismail al-Qurashi al-Saghay emerged.

He was among the most prominent people of India in the field of the Arabic language, who was born in Lahore in the year 577 AH / 1182 CE. Qutb al-Din Aybak offered him the position of Qutb al-Din Aybak as a judge in Lahore. However, he preferred to travel to seek knowledge of the judiciary position, and many students gathered around him, and after he came to India, he became the ambassador in the palace of Sultan Radhya.

Thus, he was a frequent traveler in India and died in Baghdad in 650 AH / 1252 CE (Al-Salami, 1938, p. 48), particularly at his home in Harem Tahiri, while he had recommended to be buried in Mecca. Therefore, he was transferred and buried there. He had many classifications,

including the "Mujam Al-Bahrain" and the "Al-Takmelah Le Sahih Al-Jawhari", and "Al-Abab" is a lexicon in the language that Ibn Al-Alqami wrote, and Al-Shwarad in languages, antonyms, and the East Anwar. Al-Bukhari and many others explained many books (Al-Hasani, 1972, Part 1, pp. 91-92).

The love of Indian people for knowledge is evident in the Ghurid state in many cases. Therefore, this state worked to be a shelter for poets and scholars who carried with them different dialects. Thus, they carried the Balkhi dialect, which is the Bamyani and Takharistan dialect, and the Hurrian dialect, which is the dialect of Gurgistan (Fayyad, dt, p. 50). The dominant dialect in Firouzkuh was the Afghan and Persian dialect. However, the poet Asad al-Suri is regarded one of the most famous Pashto poets in the Ghuri court (d.425 AH / 1034 CE). This poet existed during the period of Prince Muhammad Suri, one of the local emirs of the Ghor, and he wrote a poem in the Pushto dialect consists of forty-four verses in which he praised the Syrian prince and his courage in confronting the Ghaznavids. Then he mourned his death by a poem. Thus, he made of his mourn as a funeral for the people of Ghoristan (Bazwak, 1345 AH, pp. 251-253).

It is worth mentioning that Bunkar Nadwi bin Ahmed is among the famous Ghurid poets. His father was a ruler of Firuzkuh castle and then moved to Ghazni, he was close to Sultan Moez Al-Din Bin Sam and accompanied him during his wars in India, and he had poetry in praising him and describing his conquests (Habibi, 1346 AH, p. 163).

The Indian narrators of hadiths were interested in the Arabic language as they were taught by dictation in which the dictator writes at the beginning of the list the dictation council of Sheikh So-and-so and mention in the whole writing the day and the date as well. Also, the dictator writes in classical Arabic, even if there is something ambiguous needs an explanation, s/he has to explain it (Farouk, 1975, p. 21) in order to support Arabic language and help to spread and consolidate it. The Arabic language became - in the period of Arab rule- an official language used in government offices, courts, and commercial markets.

It was the language of the ruling class and the class of scholars, and the people of Sindh paid attention to the Arabic language, and what helped its spread was the activity of blogging movement among Arabs during the era of the Abbasids, so Arab historians began to care about the affairs of India and collect their information about it and write it in their memoirs (Amin, dt, p. 416).

Historiography and the Indians who excelled in it is considered as another evidence for the people's interest in science as the historian Minhaj al-Din Siraj al-Jawzjani, born in 589 AH / 1193 CE, at the end of the days of the Ghaznavid state in Gharistan, and witnessed in it the killing of Ghayath al-Din Mahmud al-Ghuri.

Thus, he decided to join Shams ud-Din Iltutmish, who assumed him the position of the judiciary, orator, and the imamate in the Kalyan city. Then

the position of Chief Justice during the reign of Moez Al-Din Bahramshah, in which Nasir Al-Din Mahmoud Al-Tamish dubbed him as Sadr Jahan (Al-Samarkandi, 2010, pp. 3-4). He has taken over the Endowments for the Nasiriyah School in 643 AH / 1245 CE and gave Nasiri Nama a community in the conquests of Nasir al-Din Mahmud ibn al-Ilmish in the year 645 AH / 1247 CE. As such, he gained great connections

Ghiyath al-Din Belban, the Emir of Hajib gave him a village with the works of Hansei, the ruler of the kingdoms judiciary again in the presence of Dehli in the year 649 AH / 1251 CE, and he separated from him in 651 AH / 1253 CE, and he was the ruler of the judiciary of the kingdoms for a third time in 653 AH / 1255 CE.

In fact, he was a brilliant scholar in jurisprudence, fundamentals, travel, history, and poetry. It included good manners, humility, generosity of attributes, and knowing the realities of issues is what is an end and an end, and Sheikh Nizamuddin Muhammad al-Bedayouni realized it when he entered Dehli, and he listened to songs, attended, and remained the same after he took over the judiciary, and his sermon was very emotional to the extent that affected people's hearts (1972, C1, p. 107).

The people of India were keen on history, classes, and walks. They had many compilations, most of which were the history of kings, Sufi sheikhs, and poets. The people of India with their desire to see the news of the kings and their names and the history of the poets. They relied on their writing style on the glow of the phrase, its revision, and refinement, while neglecting to mention the deaths of scholars and rulers. They compiled many books in Hindi, Persian, and some in Arabic. Possibly, the most important of which is "Tarekh Al-Qase" by Sheikh Ali bin Al-Hamid Al-Kufi Al-Sindhi, and "Taj Al-Ma'athir" by Sadr Al-Din Muhammad bin Hassan Al-Nizami Al-Nisabouri (Al-Hasani, 1972, vol. 1, pp. 58-59).

Hadith studies have a special place among the Indians, Abu al-Hasan Abd al-Ghaffar ibn Ismail al-Farsi, was an imam in hadith and the Arabic language, and he read the Holy Qur'an and learned jurisprudence at the hands of Imam Abu al-Maali al-Juwayni. He is a scholar in pursuit. Therefore, he went from Nishapur to Khwarazm, then to Ghazni and from there to India, and narrated hadiths and compiled many books, including 'Al-Mufham Lesharh Ghareb Sahih Muslim' and 'Mujamah Al-Gharaib'. He died in 529 H/ AD 1135 (Al-Asawi, 1978, pp. 132-133).

As for the noble narrator, Kamal al-Din bin Othman bin Abi Bakr bin Abdullah al-Tirmidhi, he is one of the famous men. He came to India in the year 588 AH / 1192 CE. Perhaps he was among the followers of Sultan Shihab al-Din al-Ghuri, and he lived in Kitel and died there, and he had many descendants so-called Sada al-Tirmidiye. It was said that he died in the year 600 AH / 1203 CE (Al-Hasani, 1972, Part 1, p.78).

Sheikh Kamal al-Din Muhammad bin Ahmad al-Marikli is one of the prominent scholars in jurisprudence and hadith. He agreed with him on Burhan al-Din Mahmoud al-Balkhi, and he took the conversation about

him, and he agreed with Sheikh Burhan al-Din al-Marghanani, the owner of the guidance, and he took the hadeeth from Sheikh Hassan bin Muhammad al-Sagani, the owner of the East Al-Anwar, And Sheikh Kamal al-Din has an authorization for an author 'Athar Al-Nerain Fe Akhbar Al-Sahehain' and he took on the authority of Mujahid Sheikh Nizam al-Din Muhammad al-Bedayouni and read for him al-Mashareq and memorized some of it. He was a virtuous scholar, pious, abstinent, and has in-depth consideration in jurisprudence and hadith. Sultan Ghayath al-Din Bilban wanted to choose him for his imamate in prayer, but he refused and said: I have nothing left of the righteous deeds other than prayer, and the Sultan wants to nullify it also, as in the lives of the saints, and I saw in some groups that he died in Dehli in 684 AH / 1285 CE (Al-Hasani) (1972, C1, p.117).

As for the applied sciences, India was distinguished in general, and not only in Islamic times, in pharmaceutical industry, and it gained wide fame for that. Plants gained fame in treating some diseases, as most of the medicines and medicinal drugs used in treatment are nothing but a plant extract in origin Among the most prominent of them is the betel plant used in the treatment of tumors, and the Indians used to chew it to treat and tighten gums, and it is used as a dye for teeth and an effective tonic. Also, sandalwood, camphor, cloves, ginger, musk and oud were famous and they have taken advantages from them in the therapeutic aspects (Ibn Abi Issa'a, 200, p. 473).

Conclusion

There is no doubt that scientific institutions, particularly schools, have a distinctive role in preserving Islamic culture in India. Even Delhi city, which considers one of the most prominent Indian city, has become a scientific beacon in the Islamic East. Governance, and some of them were constantly receiving gifts and graces from rulers. On the other hand, the Indians found in Islamic science an inexhaustible aid and many of them excelled until prominent scholars appeared in the fields of Arabic language, hadith, jurisprudence, history, and so forth.

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