Chapter - III

Development of Education in India during Muslim Rule
1. Introduction

The aim of this chapter is to bring to light some of the hitherto less known aspects of the development of educational system in medieval India. By medieval India, we mean the period of the Muslim rule in the Subcontinent (the Delhi Sultanate and the Mughal Empire/1206-1857). In this chapter an attempt would be made to discuss the important aspects of the Muslim Educational System during this period.

The history of the arrival of Muslims in India and their significant contribution to the political, socio-economic, cultural spheres is not an ambiguity but a manifest reality. The advent and spread of Islam in India left great impact on this country. It changed the whole history of India. The beginning of the 9th century C.E. marked the establishment of Muslim rule in Sind, which was a starting point for the introduction of Muslim culture and institution in the Sub continent. It is, moreover, a period for which the historical material is much more abundant than that of the preceding eras. The history of Muslim education in India is as old as Islam in the country. Arabs used to visit India from the very beginning for trade and commerce and they established the earliest settlements on the western and eastern coastline of India. A chronological account of the well-known travelers Tahir Sulaiman and Ibn Batuta¹ had testified to these facts at various junctures. The first conquest by them was made in Sind during the reign of Caliph Walid of the Umayyad dynasty under the command of Muhammad bin Qasim (711-714) in 711 C.E.

During the 11th century, Mahmud Ghaznawi invaded India several times between ‘999 to 1026’ CE.² Later, Muhammad Ghori’s (1175-1206) commanders settled-down in the North Western parts of India, where they promoted education and founded Madaris in the conquered area. They were followed by the Khiljis, Tughlaqs, Sayyids, Lodhis, Surs, and finally the Mughals came and established a large number of the educational institutions. This is confined by the historical evidences that the Muslims first came to India during the 7th century C.E. mainly as traders. The socio-cultural scenario of this country fascinated them and they inhabited India for ever. The immigrant Muslims also entered into matrimonial alliances with the local people and learned to live together in harmony. There was mutual exchange of ideas and customs. The Hindus and Muslims influenced each other equally in dress, speech, manners, customs and intellectual pursuits. The background of the early Muslim settlers in northern India marked the beginning of momentous changes not only in the
social and political spheres but also in the domain of education and learning. Before
the advent of Islam in India education was the monopoly of the Brahmins or the
upper class people. But under the Muslim rulers of India, the scope of education was
widened and its facility was expanded to the general masses irrespective of religion,
caste and rank.

2. Importance of Knowledge and Education in Islam

Islam attaches immense importance to the acquisition and extension of
knowledge. It is known that Prophet Muhammad (SAW) emphasized the acquisition
of learning and made it obligatory for all the faithful men as well as women. The first
verse of the Quran revealed to the Prophet Muhammad (SAW) indicates the
importance of education in Islam. The verse started with the word ‘Iqra’ meaning
read. It is a command that implies the concept of learning, exploring and seeking of
knowledge. The Quran says;

‘Proclaim (or Read)! in the name of thy Lord and Cherisher, who
created- Created man, out of a (mere) clot of congealed blood.
Proclaim! And thy Lord is most Bountiful, He who taught (the use
of) the Pen (qalam). Taught man that which he knew not’. (Al-Alaq-
95/1-5)

These are the first verses revealed by Allah to the Prophet Muhammad (SAW)
during his meditation in the Hira cave, later known as Jabal al-Nur (the mountain of
light). The angel Jibril came and asked him to read the above verses. The unlettered
Muhammad (SAW) could only respond by saying that he could not read. The Jibril
asked him three times repeatedly but Muhammad (SAW) could only give the same
answer. Following this, the angel recited the above verses, which were then repeated
by Muhammad (SAW). The main purpose of this teaching was to deliver the
message of Allah through mutual understanding. Hence, the Muslims are required to
seek knowledge in order to fortify the walls of their faith and observe the rulings of
Islamic Shari’ah.

The word Iqra does not refer only to the literal meanings: read, recite, rehearse
or proclaim aloud. It also refers to understanding. The words themselves, “Iqra”,
“Allama” and “Qalam” (used in the verses) themselves imply reading, writing, and
reflecting. Moreover, these words give a universal direction and do not refer only to a
particular person or region. The verses also highlight the importance of realizing that Allah has gifted knowledge and tools of its transmission to others. So, 'IIm is a divine bounty to human beings. Moreover, development of knowledge is also desirable in view of the Quran, as evident for this Dua (supplication) taught by Allah:

"O My Lord! advance me in knowledge". (20-114)⁷

Therefore, a Muslim should make constant effort for increasing his knowledge and pray to Allah for the same. The Hadith (Traditions of the Prophet Muhammad (SAW)) also emphasize the value of knowledge. As the following Hadith narrated by Abu Hurairah (R.A.) records:

"When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (the deceased)".⁸

Therefore, the importance of education is quite established in the Quran and Hadith. In Islam seeking education is obligatory, and knowledge is considered to be the path towards greater closeness to Allah Almighty. So in the Islamic context gaining knowledge and achieving education is necessary for the sustenance of a welfare based society.

3. Education during Muslim Rule in India

The history of medieval India centres round two main political entities: the Delhi Sultanate (1206-1526) and the Mughal Empire (1526-1857). With the establishment of Delhi Sultanate, a new chapter opened in the history of the development of education in India. The pattern of education in medieval India was the same as in the rest of the Muslim world.⁹ They founded Maktabs and Madaris and established libraries and institutions in various parts of their dominions and sought to supplement their educational work by liberally patronizing learned men and raising them to affluence encouraging their wholehearted devotion and dedication to studies.¹⁰ In Muslim countries, the Masjids, apart from places of prayers, also served as the centers of learning, religious activities and the same tradition continued in India.¹¹ There were no villages without a Masjid and no Masjid without a Maktab (institution of primary education) and a modest library. Masjids were not restricted to Ibadat or worship alone, but were also used as lecture halls and places of
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instruction. Arabic, the language of the Quran, was a compulsory subject in almost all Madaris. Slowly, the learning of Persian, which became the court language under the Muslim rule, was introduced in Makatib. However, after the growth of Urdu, education began to be imparted through this language.

The main institutions for teaching and learning during the medieval period of Muslim rule in India were Makatib and Madaris located in Masajid or attached to the some Khanqahs (Sufi centers) and some private houses also had facility of education. Besides, a large number of eminent scholars and men of letter taught independently and they voluntarily run their individual centers of learning. This was the foundation upon which the whole system was built; the teacher and the student. The issue of budgetary, allocations for buildings and provision of other services was not the top most priority for these people. The most important thing was the existence of a sincere teacher and devoted students.

At the same time, the state was not negligent with regard to the education of the people. Kings as well as local Naurabs and other well-to-do people considered it an act of virtue to build Makatib, Madaris and to support teachers and students. A network of such institutions could be found – one-man Makatib as well as larger more organized affairs – scattered throughout the length and breadth of India. All three levels viz. elementary, secondary, higher education, were seriously addressed. Sometimes private houses were used to provide education at the elementary as well as higher level. In fact, this lack of organizational uniformity was the greatest strength of the system. The system reflected the needs of the people. It accommodated the grassroot desires and ambitions of the people regarding education. Thus, well-organized Madaris existed side by side with one-man Makatib operating out of private houses. The student had the liberty of choosing which teacher to study from. Problems of admissions and school discipline were rare. The focus was on the real thing, education; with very little squabbling over the means to acquire it.

The courses taught in Madaris included in addition to Islamic Sciences literature, arithmetic, algebra, astronomy, geometry, agriculture, economics, history, philosophy, medicine, and physics. Though the curriculum was sufficiently comprehensive and liberal, yet it is to be noted that every Madrasah did not always undertake to make provision for all the subjects enumerated above. Much depended upon the staff and the principals of each individual institution. For we know that there
were regular movements of eager students from place to place in search of teachers who had specialization in certain subjects.\textsuperscript{16}

Initiation of imparting education started very early for the child, in fact at the exact age of four years, four months and four days. The \textit{Bismillah} ritual was undertaken, wherein the child was dressed in new clothes, and a feast ensued, to which family members and relatives were invited. The village \textit{Maulawi} initiated the boy by making him recite the relevant prayer of \textit{Bismillah}, and he received presents for his services. From the next day onwards, the child used to attend the nearby \textit{Maktab}, wherein addition to Persian letters; he used to learn simple poems and moral stories. The book of \textit{Bostan} was the most popular text, along with the \textit{Gulistan}. Arabic, Persian grammar and other languages were also taught. Letter and writing and administrative terminology were taught in these Islamic \textit{Makatib}. These customs and practices were not practiced everywhere in medieval India but some of it flourished in some parts of India.\textsuperscript{17}

The contribution to learning and culture made by Muslims in India are indeed worthy of a special consideration. Muslim emperors, chiefs and private individuals of India promoted the learning and provided facilities of education for the people of this country. Their attainments in education were not as high as may be expected, yet considering the conditions of the newly conquered country and difficulties they had to face there, they contributed a lot. Many of them were noted for their love of learning and patronage of letters. Some of them devoted themselves exclusively to the acquisition and extension of knowledge. Hazrat Shaikh Isa Dehlawi, for instance, expressed his last wish that he should be buried in the place where the students of his \textit{Madrasah} used to keep their shoes.\textsuperscript{18}

In short, learning was held in high esteem and the learned were loved and respected all over the country. The state also encouraged them in every possible way. \textit{Qazis, Muftis and Shaikhul Islam} were appointed from among them.\textsuperscript{19} There was time when Indian Muslim centers of learning, as also those of Damascus, Baghdad, Nishapur, Cairo, Seville, Cordova, were thronged by thousands of students and when a teacher had often hundreds of students or disciples and when vast estates set apart for the purpose maintained both students and teachers.\textsuperscript{20} Five different types of institutions that survived during the Muslim rule in India could be traced as.
a) Those that were attached to the Masajid.
b) Those established and maintained by rulers and nobles.
c) Those that were started and maintained by individual scholars.
d) Those that were attached to the Sufi hospices, and
e) Those that were attached to the tombs.


The Sultanate of Delhi was founded in 1206 C.E. by the slave-officers of Shihabuddin of Ghaur (1175-1206 C.E.) and five dynasties - the Slaves, the Khiljis, the Tughlaqs, the Sayyids and the Lodhis. The character of the early Turkish Empire of Delhi has often been grossly misunderstood. Sometimes a religious veneer is put on it and it is represented as a theocracy; at others it is called a despotic or military state, resting on sheer physical force - without roots in the soil or support from the masses.

Sultan Mahmud Ghaznavi (997-1030 C.E.) funded and richly endowed a Madrasah in Ghazna which attracted students from all over Central Asia and Persia. He was a patron of learning and the arts. Al-Biruni, Al-Firdausi and Al-Daqiqi and many other scholars, thinkers and poets flourished at his court. The library attached to the Madrasah was unique. It contained a vast collection of books on all branches of learning. The well-known philosopher, Unsuri was the head of this Madrasah.21 Sultan Mahmud’s successor, Masud, maintained the traditions of his father. It was in his reign that Al-Biruni completed Al-Qanun al-Masudi (Canon Masudicus), the most valuable works on astronomy and geography written in the middle ages. The later descendants of the Ghaznavids transferred their capital from Ghazna to Lahore which became a centre of Muslim learning in the 12th century C.E.

After the Ghorid conquest, the seat of political authority shifted from Lahore to Delhi. In this way, by the middle of the 13th century C.E., the whole of the science and culture of the Islamic world was imported into India and Delhi became the greatest centre of Muslim learning in the East. According to Hasan Nizami Nishapuri, the author of the Taj al-Ma'athir, Sultan Shihabuddin Muhammad Gori established several Madarisis at Ajmer.22

With the advent of the Delhi Sultanate, the style of education came to be organized under the state patronage. Sultan Iltutmish (1210-1235), the real
consolidator of the Delhi Sultanate, encouraged the Ulama and the learned. He was the first to establish a Madrasah at Delhi, naming it Madrasah-i-Muizzi, after the name of Shihabuddin Muhammad Ghori, whose real name was Muizuddin Muhammad Ghori. A Madrasah of the same name was founded at Badaun which had become another centre of Muslim culture in northern India. Sultan Nasiruddin Mahmud (1246-1266 C.E.) was a plious man, pre-occupied with the learned and the religious. His Wazir (prime minister), Balban, founded a Madrasah named Nasiriyya after the name of his master. Minhaj-al Siraj, the celebrated author of the Tabaqat-i-Nasiri, was appointed its Muhtamim (principal).23

Ghiyasuddin Balban (1266-1287 C.E.), first as Wazir and then as ruler, extended his patronage to men of erudition. Although a stickler with regard to his dignity as a ruler, he had no hesitation in visiting men of letters and even took his meals in their company. Amir Hasan and Amir Khusrau were the brightest stars of his court. Besides the learned scholars there were the jurists, physicians, astronomers; mathematicians and theologians who received patronage from the Emperor Balban.24 As the Mongols overran the heartlands of Islam, scholars flocked to Delhi from Central Asia and Persia, and the general level of learning rose considerably. Religious Makarib, where these immigrants taught, served a practical purpose of producing Qadis and Muftis for the judicial and ecclesiastical departments of the Muslim ruled state.25

This tradition of learning continued under the Khiljis. Alauddin Khilji (1295-1315 C.E.), after his accession, founded a Madrasah attached to the ‘Hauz-i-Khas’ which was later repaired by Firuz Shah Tughlaq (1351-1388 C.E.). The inscription on the Alai Darwaza describes Sultan Alauddin Khilji as the upholder of the pulpits of learning and religion and the strengthener of the rules of the Madaris and Masajid.26 Delhi, however, continued to be a great center of learning and hub of scholars and writers. Under the influence of Nasamuddin Awliya, religious and mystical literature was much in demand. Alauddin’s Wazir Shamsul Mulk was a liberal patron of learning, so were the Sayyids of Gardiz and Bayana among the elite. Scholarship in Tafsir, Fiqh (jurisprudence), theology, history and linguistic sciences flourished. Attention was paid from this period onwards to the study of Greco-Arab medicine. Among the famous physicians of the Khilji age were Badruddin Dimashqi and Juwayni Tabib.27

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The first three rulers of the Tughlaq dynasty were themselves distinguished scholars. Ghiyasuddin Tughlaq's (1320-1325 C.E.) learning was generally pietistic but that of his son Muhammad bin Tughlaq was almost encyclopedic and he had an insatiable thirst for knowledge. He was also well-versed in the theological as well as the rational (philosophical) sciences, and even his worst critic's pay homage to his high intellectual caliber. Although Delhi was ruined for a time by his temporary transfer of the capital to Daulatabad in the South, it still remained, during his reign, as one of the greatest centers of learning in the Muslim world. Al-Qalqashandi quotes Masalik al-Absar in stating that there were one thousand Makanib in Delhi at that time. His cousin and successor Firoz Tughlaq was a lover of learning and a patron of scholars and he built and endowed thirty Madaris in different parts of his kingdom. The most famous was the Madrasah-i-Firuz Shahi near ‘Hauz-i-Khas’. It was situated within well planned gardens and had suitable buildings for the residence of teachers and scholars.

Under Firoz Tughlaq two great works of jurisprudence were compiled, he was a theological scholar, and also the author of a brief memoir of his own reign, the Futuhat-i Firuz Shahi. He encouraged scholars to spread out in various parts of the sultanate where they imparted instruction to the people. He rebuilt several Makanib and constructed new ones. One of these was at Siri which was housed in a superb building, situated in lovely surroundings. To a greater extent than his predecessors, he assigned endowments (Avqaf) for the expenses of these Makanib, which had residential quarters for both the teachers and students, and personal contacts between them was encouraged as a matter of educational policy. Works from Sanskrit were translated by a number of scholars, including Asaduddin Khaliq Khani at the command of Firoz Tughlaq.

A large number of Karkhanas (workshops) were maintained by Sultan Muhammad Tughlaq to supply the royal household as well as the departments of the Government with provisions, stores and equipment. Firoz Tughlaq turned these Karkhanas into institutions for vocational training. The captives of war, who were made slaves, were distributed among these Karkhanas, where they were taught different arts and crafts so that they might start their own work as independent artisans and thus become useful and loyal citizens. At one time there were twelve thousand slaves, who were under training in these Karkhanas.
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The last two rulers of Sayyid dynasty (1414-1451) lived in Badaun, a town about a hundred miles from Delhi. Under them, Badaun became an educational and intellectual center with a large number of Makatib. This town was to produce in later generations several scholars of distinction. The reign of Sikandar Lodhi (1488-1517 C.E.) is a landmark in the history of medieval Indian education, mainly because of two administrative steps. One was an insistence on a certain educational level for all his civil and military officers. The other was his famous decree substituting Persian as the language of the lower administration, a step which forced the administrative Hindu communities to learn Persian and for that purpose to attend Makatib of this type which were not attached to Masjid. This in turn led to the secularization of a stream of education, a development which reached its culmination under Akbar.

Another important feature of the educational policy of Sikandar Lodhi was the growing emphasis on rational sciences (Ma’qulat), although the chief preoccupations of the Muslim scholars were still largely the traditional sciences (Manqulat). He himself occasionally attended the courses of a scholar, Abdullah Tulanbi. He established new Makatib in several parts of his kingdom and invited scholars from other parts of the Muslim world.

From the time of Ilutmish to the reign of Sikandar Lodhi the curriculum of the Madaris followed a set pattern. Greater emphasis was laid on theological education (Manqulat). According to the testimony of Barani, a contemporary writer, the main subjects taught at the Madrasah-i-Firoz Shahi at Delhi were Tafsir (exegesis), Hadith (traditions) and Fiqh (jurisprudence). Under Ma’qulat (rational sciences), Sharh-i-Shamsiya and Sharah-i-Shafiyia were included in the course of studies. Besides these subjects, grammar, literature, logic, mysticism (Tasawwuf) and scholasticism (Kalam) were also taught.

5. Mughals and their Educational Endeavors

The advent of the great Mughals in India unfolds a new chapter not only in the political but also in the history of Muslim education. The Mughal court was, during the days of its ascendancy, the cradle of the sage and the scholar. It was renowned all over the eastern hemisphere for its liberality; it received under its benevolent care, all those who came there from distant lands in search of patronage. The Mughals made laudable contribution to the fields of learning and education. The Mughal emperors had great love for learning and they contributed more in the field of spreading...
education through Makatib, Madaris, Patshalas, and Vidyapeets. The period saw the rise of Urdu as a language which came out of a long contact between Persian and Hindi, i.e. the Turks and the Indians. Many Hindus took to learning Persian and a number of translations from Sanskrit to Persian were made.

This educational policy of Delhi Sultanate was continued by the Mughals. Zahiruddin Babar (1526-1530 C.E.) was one of the most important Muslim emperors in the East, who laid down the foundation of a great empire in 1526 C.E., which continued to flourish for about three hundred years. During the few years of Babar’s reign, the Shuirat-i Aam (department of Public Affairs) was entrusted with the construction of Makatib and Madaris. Tremendous progress and prosperity were achieved during this era.38

Babar was a great literary genius. His memoirs are an index to his intellectual achievements and a monument to his memory. The establishment of educational institutions constituted an important item of Babar’s administrative programme. He made the diffusion of education a duty of the state.39 By the time Babar came to India in 1526 C.E., academic and cultural contact of India with other Muslim countries as well as with the followers of other religions has already started. Babar was not only a soldier statesman but a poet and man of letters. He also rewarded and encouraged literary men. Babar was a scholar of Arabic, Persian and Turkish and had love of poetry which he quoted in his Tuzuk-i- Babari, originally written in Turkish. According to Ahn-i-Akbari he was the author of several other books and initiated a kind of handwriting called Babari Hand.40

Humayun (1530-1556 C.E.) followed the traditions of his father and used to spend his time in social intercourse and amusements, in state duties and studies.41 He was a great bibliophile and a studious scholar. He had collected a vast number of books in the Imperial library. In fact, so intense was his love for the best books of the day that even during his military campaigns he used to take with him a selected library (Kutubkhana) for his own use.42 Under his orders the pleasure house of Sher Shah, called Sher Mandal, was turned into a library during his second reign.43 He had a liking for astronomy and geography and these branches of science made considerable progress during his reign. He loved the company of learned men, poets and philosophers, and used to discuss literary subjects with them.44 Madaris were built during his reign in Delhi and elsewhere. Even his famous tomb at Delhi was

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used as a Madrasah. Humayun is credited with the invention of an astrolabe, known as the Usturlab-i Humayuni.45

Humayun was succeeded by his son, Jalaluddin Muhammad Akbar. Akbar’s (1556-1605 C.E.) reign, characterized as it was by persistent peace and prosperity; afforded ample opportunities for literary activities in India. His court was crowded with men who have found an abiding place in the hearts of historians. Allama Abul Fazl and his brother Abul Faiz, popularly called Faizi, are too well known to need description. Abdul Qadir Badayuni, Khan-i-Khanan Abdul Rahim and so many others lived under the patronage of the Imperial Court.46 Agra in the reign of Akbar was a famous seat of learning and a celebrated centre of education. It had several Makatib and Madaris, where students flocked from far and wide for listening to the lectures of renowned specialists, and where distinguished scholars of Shiraz were appointed as teachers.47

The newly founded city of Fatahpur Sikri was also studded with several Makatib and Madaris. The well-known Ibadat Khana (Debating Hall), founded in 1578 C.E. played a premier part in influencing the life and thought of the people. It was the meeting place of the intellectuals of various nationalities and the centre of a set of brilliant scholars of the reign.48 Under Akbar’s patronage, a good number of books on history, philosophy, religion and other sciences were written, compiled and translated, and the result was a literature of a very high order. The Book of Akbar called Akbar Namah and the Ain-i-Akbari (Regulations of Akbar), written by Allama Abul Fazl, the Tarikh-i-Afs, compiled by a company of capable scholars, the Mintakhab-al-Twarikh or the Tarikh-i-Badayuni, the Tabagat-i-Akbari by Nizam-ul-Din Ahmad, and Majma’ al Buldan are some of the works in Persian literature produced during the reign of Akbar.49

Akbar’s educational policy was based on eclecticism and provided for the instruction of Muslims as well as Hindus. Under him the Maktab seems to have gained a position for itself outside the Masjid, of which it had hitherto been an appendage. Studies began in primary and secondary Makatib with training in Persian. Akbar was far ahead of his age with regard to changes in modes of study, curriculum and methods of teaching. At a higher level, sciences were taught in the following order: ethics, mathematics, agriculture, geometry, astronomy, physics, logic, natural philosophy, theology and history.50 Hindus studied Vyakarana, Nyaya, Vedanta and
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Patanjali. Everyone studied according to one's requirements and circumstances. In addition to these healthy changes he multiplied the number of institutions. Centres of education were opened in smaller places along with Agra and Fatehpur Sikri. Madar is established at Jaunpur, Manduva, Ahmadabad, Patna, Gulbarga, Golconda, Bijapur, Bidar, Lucknow, Sohali, Khairabad, Jais, Belgham, Ghazipur, Badaun, and Ajmer deserves special mention. The promotion of education found its supporters among the nobility and the Ulama. He encouraged the learned by giving rewards and stipends. He also encouraged scientific research. Akbar's educational policy was shaped by his minister, Fathullah Shirazi (d.1588), himself a scholar of the rationalist sciences and well-versed in Arabic literature and the theological studies. Fathullah Shirazi introduced into the curriculum works of Allama Davwani, Mulla Sadra and Mirza Jan. Rationalist trends in education were strengthened by the influx of teachers from Iran, Central Asia, who contributed to the development of rationalist sciences in India. The number of educational institutions increased under Akbar. A Madrasah was founded at the new capital Fatehpur Sikri. Some of the Madar is were residential, others non-residential. Madar is were also founded by the ladies of the haram. One such Madrasah was that founded in Delhi by Akbar's wet-nurse, Maham Anaga, called Khair-al-Manazil or Madrasah-i-Begam and noted for its architectural beauty.

Jahangir (1605-1627), son and successor of Akbar, was a scholar as well as a poet. He wrote his autobiography, which is the main source of information about his reign. Agra, which in Akbar's time raised high as a centre of education, continued, it seems, in the same state during Jahangir's reign. It is thus described in the Tuzuk-i Jahangiri. The inhabitants of Agra exert themselves greatly in the acquirements of crafts and the search after learning various scholars of every religion and creed have taken up their abode in the city. So much was Jahangir interested in promoting the cause of education that soon after his accession he repaired and reconstructed even those declining Makatib and Madar is, which had been for three decades the dwelling places of birds and beasts and populated them with teachers and students. Under his instructions the Imperial Library was augmented with numerous valuable additions and was entrusted to the care of Maktub Khan, who proved himself an expert librarian. Not only this henceforth the property of the heirless deceased was
appropriated by the Government and part of it was spent to defray the expenses of state Makatib.\textsuperscript{55}

Jahangir was passionately fond of good books, so much so that on his visit to Gujarat he took with him a library for his own use. From this library he gave to the Shaykhs of that province in token of his appreciation of their scholarships, such books as the Ravezaat-ul-Ahbah, the Tafsir-i-Husayni and the Tafsir-i-Kashshaf. On the back of these books, he wrote in his own handwriting, the date of his arrival in Gujarat and the day of presentation of those books.\textsuperscript{56} Jahangir issued an edict stating that the property of a well-to-do person or rich traveller who died without heirs would be relinquished to the state and the property would be utilized for the building and repair of Makatib and Madaris.\textsuperscript{57}

Shah Jahan (1628-1658), on the heels of Jahangir, rose to be the most beneficent member of his most beneficent house. Himself a cultured king and a refined scholar, he always appreciated and rewarded literary worth from whatever sources it was evinced. Amin Qazwini and Abdul Hakim Sialkoti were among the most shining stars of his court.\textsuperscript{58} His eldest son, Dara Shikoh, was a prolific writer. To his prolific pen we must credit the Hasanan-ul-Arifin, the Majma-ul-Bahrain, the Nadir-ul-Nikat, the Risale-i-Haqnuma, the Safinat-ul-Awliya and the Sakinat-ul-Awliya. The Prince was profoundly interested in Hindu learning. Under his patronage, the Vedas and other Sanskrit books were translated into Persian.\textsuperscript{59} Under Shah Jahan an imperial Madrasah was attached to the Jama Masjid in Delhi, built in 1650 C.E., and several other Madaris were reinstated. During his reign Sialkot became a great center of learning. There Abdul Hakim Sialkoti’s Madrasah, famous for the study of medieval rational sciences, attracted scholars from all over India and from abroad.\textsuperscript{60}

Aurangzeb’s (1658-1707 C.E.), interest in education mainly focused on the theological pattern. He aimed at bringing the law in line with the tenets of Shari‘ah. Well-versed in Arabic, Persian and his own mother tongue, Chughtai Turkish, he was equally adept in several arts and sciences. He was thoroughly conversant with Muslim theology and the mysteries of Arabic grammar. He enunciated his own theory of royal education which emphasized the importance of general knowledge.\textsuperscript{61}

Aurangzeb founded a number of Makatib and Madaris in his kingdom and never neglected his duty with regard to the education of his subjects in the outlying
provinces that acknowledged his suzerainty. He was particularly keen about the Muslims of Gujarat, for whom, he appointed trained teachers and arranged monthly examinations, the results of which were regularly reported to him. Likewise imperial Farnans were issued to the other provincial governors with the instructions that they should be careful about the education of their subjects. In 1678 C.E. he sanctioned an enormous sum of money for the repair and reconstruction of the old Makatib and Madaris of Gujarat and ordered its Diwan (Incharge of financial departments) to extend necessary support to the students of these Madaris. Ali Muhammad Khan has recorded in his Mirat-i Ahamdi that imperial orders were also sent to the effect that more teachers in Ahmadabad, Patan and Surat be added to the existing ones. Students in proportion to their proficiency in their education were supported with daily stipends by the Emperor. 62

As the Emperor was exceedingly fond of theology and Islamic Law, the Imperial Library (Shahi Kutubkhana) was, at his instance, augmented with innumerable additions of important theological works and those on Islamic jurisprudence and other sciences. The Fatawa-i-Alamgiri, the famous work of Islamic Jurisprudence and an indispensable guide for the jurists and judges even today, was prepared by a number of learned jurists under his personal supervision and placed in the Imperial Library. 63

Aurangzeb established a large number of Makatib and Madaris and it was during his reign that the foundation of the great religious seminary of Farangi Mahal at Lucknow was laid. Later in his reign, a Madrasah was inaugurated at Delhi by Shah Waliullah’s father, Shah Abdul Rahim. This Madrasah-i Rahimiyya later became the great seminary of the tradition of Shah Waliullah. Under Aurangzeb, all students of theology, on attaining a certain standard, were given stipends. Efforts were also made to spread theological education among Muslims who had come under the Hindu influence. 64

In the anarchy which accompanied the decline of the Mughal Empire after Aurangzeb, educational institutions suffered. However, in the states like Awadh and Rohilkhand educational standards were maintained. In the valley of Ganges certain educational centers raised to great prominence, like Bilgram, Allahabad and Sohali.
The character of education altogether changed with the change of political scenario after the accession of Aurangzeb to the Mughal throne in 1658 C.E. Aurangzeb reversed Akbar's policies of education. But he took some innovative steps in order to make education more effective. He abolished capital punishment, improved curriculum and founded some new Madaris. The famous curriculum Dars-i-Nizami was evolved during his reign and is named after Mulla Nizamuddin, a scholar of unique and proficient teaching abilities.

The Mughals continued to rule the country with this strength of mind until the last Mughal Emperor, Bahadur Shah Zafar (1837-1857 C.E.), who was deposed by the British in 1857 C.E. But after Aurangzeb, the decline of the Mughal Empire had clearly set in and finally ended in its complete collapse under the rebellions and conspiracies of high officials, governors and courtiers. The successors of Aurangzeb were all noted for their literacy knowledge. Some of them were poets of elegant tastes; others were scholars of exquisite refinement. Though mere political nonentities, they were nevertheless, great patrons of letters and zealous promoters of education. They had all identified themselves with the cause of learning and learned.

In the Mughal period, the Muslim culture and civilization reached its zenith. The great Mughal emperors were patrons of learning and promoters of education. Their example was followed by the Mughal nobility and upper classes. Learned people were patronized and respected by them. The important posts of the states like the post of judges, lawyers, commanders of the army and ministers were filled up from among the persons of the educated class. Many Hindus were attracted towards oriental learning with a view to get employment in the state administration.65

Never in the whole history of India did art and literatures science and philosophy, industry and commerce flourish as a whole, quite as much as, during the Great Mughal rule. Obviously, this tremendous progress is a tribute to the type of education that was patronized by the Mughal Emperors; whose interest in this noble cause was occasioned by their own love of learning. If, therefore, education made mighty strides during the Mughal period, it was because of the reason that most of the emperors were themselves educated and took special interest in the development of education.65
6. Education during Regional Muslim Kingdoms of Medieval India

In the outlying provinces of India, Madaris were constructed by the successor states of the Delhi Sultanate established during this period. After the invasion of Timur in 1398 C.E. many men of learning had migrated to the provincial capitals which had developed a cultural and intellectual life of their own and there flourished hundreds of Madaris. There were many such Madaris in Bengal, Jaunpur, Golkandah, Malwa, Khandesh, Multan, Sind, Kashmir, Gujarat and the Deccan. The provincial Madaris were financed by the Awqaf proceeds or by the direct grants from the state. All over medieval India there sprang up many small kingdoms which were making their own contribution to the general progress of education in the country; and an account of Muslim education of the period would not be complete without a survey of the achievements of these smaller kingdoms apart from the work of the paramount power of Delhi.

6.1 Education in the Kingdom of Golkandah

In the royal dynasty of Golkandah, the name of Muhammad Quli Qub Shah (1580-1612) stands high for his encouragement of education. In the middle of Hyderabad, he built a grand Masjid and the Chahar Minar - the later structure being a quadrangle with four arcades, each arch occupying the whole space between the minarets at its corners. Each minaret (about 220 feet in height) contained apartments for the use of the teachers and students of the Madrasah there. It is one of the most splendid buildings in the city, and a brilliant specimen of Saracenic architecture. This college was seen by Jean de Thévenot (1633-1667 C.E) the French traveller, who visited India about 1666 C.E., and admired it in his travelogue. Besides this, the king built several other Madaris and public seminaries, all of which were properly furnished, and for which learned scholars with liberal remunerations for their services were appointed. Over and above the bigger Madaris, there were in Southern India the primary Makatib which were established in the houses of the teachers and scholars.

6.2 Education in the Kingdom of Malwa

Regarding the educational standards, the Kingdom of Malwa was no less renowned. In the opinion of Farishta it could be compared favorably with Shiraz and Samarcand, the worldly famous centers of learning. It contained many Madaris, one of which stood in Mandu opposite to the Masjid of Sultan Hushang. It was in front of
this Madrasah that he built a beautiful pillar seven floor high after his return from a combat with Rana Kumbha of Chitor. Its court received most hospitably, the many poets and philosophers, who, attracted by its bounty, proceeded there from different countries. A very learned man of at that time in Malwa was Shaikh Chand.69

A traveller, who visits today the site of Malwa on a mountain plateau, sees nothing but a haunt of wild beasts. He seldom gives a thought to the remains of the royal Madaris and other edifices, lying in a dilapidated condition to realize that at one time the city was studded with Makatib and Madaris. Nevertheless there is enough in these living lips (remains) to tell one the tale of their vanished glory.70 Sultan Mahmud Khilji of the royal dynasty of Malwa was a great promoter of learning and literature. During the whole of his long rule for over thirty years, he gave encouragement to learned men, so that Malwa rose to be a great resort of literary men. Many distinguished philosophers and Ulama not only came from other countries to the place but were also turned out by the many Madaris that Mahmud founded in the different parts of his dominions.71

Sultan Mahmud Khilji was of literary tastes. He used to devote his leisure hours to hearing histories, and memoirs of kings of the world. In the reign of Ghiyasuddin of Malwa, the education of the ladies in his haram (female apartment) was cared for. Female teachers were appointed to instruct them. In his haram there were seventy women who knew the Quran by heart.72 Baz Bahadur of Malwa, the contemporary of Akbar, was noted for his taste for music. In Malwa, this art reached its height at this time and the king devoted himself entirely to its cultivation and encouragement, to the neglect of state affairs.73

6.3 Education in the Kingdom of Khandesh

The Kingdom of Khandesh was not without its intellectual luminaries. Nasir Khan, the second sovereign of Khandesh, was fortunate in having Shaikh Zainuddin, the disciple and successor of Burhanuddin, as his mentor. They were men of great repute in learning, being principals of the Madrasah at Daulatabad.74 Burhanpur the capital of Khandesh had at least one Madrasah. The kingdom of Khandesh during its existence as an independent principality found a patron of letters in Nasir Khan Faruqi who influenced its destiny for about forty years. He invited learned men from other countries and greatly encouraged and promoted education and literature.75
6.4 Education in the Eastern Kingdom of Jaunpur

Among the outlying provinces, there was none more fortunate than Jaunpur which received the honorific appellation of Shirz-i-Hind (Shiraz of India) on account of its eminence as an important centre of education. It became famous as the greatest centre of learning in the east to which hundreds of men flocked from far and near for higher education. In fact, in the whole history of this province never the subject of education sway the hearts and the minds of the people quite as much as under the benevolent rule of Sultan Ibrahim Sharqi (1402-1436 C.E.). While Khandesh was being raised to a high position in the literary world, Jaunpur was becoming at the same time a great seat of learning under its famous king Ibrahim Sharqi. It produced a number of distinguished scholars such as Shaikh Allah-Dad Jaunpuri, Zahir Dilwari, Qazi Shahabuddin Daulatabadi, Maulana Ali Ahmad, Maulana Hasan Naqsh and Nurul Haq. The Tazkiratul Ulama and the Siyarul Mulk agree on the point that there were hundreds of Madaris in Jaunpur and that the teachers and the students were awarded Tamghas (medals) and Jagirs (land grants) in recognition of their literary merits and academic contributions.

It was here that Farid, afterwards called Sher Shah, received his education at one of its Madaris about a century later, when Jaunpur continued to be an educational centre. Farid in a letter to his father wrote that it was a better place of instruction than Sasaram. Ibrahim Sharqi was a famous patron of literature and learning, to whom several books were dedicated by various authors. In his time, there flourished many learned men such as Qazi Shahabuddin Daulatabadi, who was called Malik al-Ulama (king of scholars) by his contemporaries. After his demise, Maulana Shaikh Allah-Dad Jaunpuri made himself famous by his literary compositions. Another distinguished literary man was Zahir Dehlawi, who, on account of his freshness of style, was given the title of Zahir. Maulana Hasan Naqsh, Maulana Ali Ahmad Nishani, and Nurul Haq were other famous literary magnates. Many books were dedicated to him, these included Fatawa-i-Ibrahim Shahi and Irshad, etc.

A mention may also be made about the royal court of Jaunpur. It welcomed with open arms, all poets and scholars who proceeded there in search of encouragement; particularly did it receive most hospitably those ousted from their homes by the invasion of Amir Taimur. During Ibrahim Sharqi’s reign (1402-1440
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C.E.), the court of Jaunpur outshone that of Delhi and was the resort of all the learned men of the East".  

All that has been said about Jaunpur has been beautifully summed up by a German Indologist Mr. Aljos Anton Furher (1853-1930 C.E) who worked for the Archeological Survey of India as follows:

Warren Hastings may have visited the city (of Jaunpur), Sir Eyre Coote certainly did, while Duncan’s visit in 1788 is recorded in those volumes of Proceedings which are mouldering unnoticed on the record-shelves of the Commissioner and collector of Banaras. He writes too favorably of the site and laments the decay of the town, telling how it once was the seat of Muhammadan learning, and the residence of many of their learned men in so much that it was known by appellation of the Shiraz of India. Though no trace be now left of the schools, but the story of their past fame, we have better ground than Mr. Duncan’s for saying that this city was the Shiraz or the Medieval Paris of India. Firoze (Tuglaq) determined to make it a seat of learning worthy of his cousin’s fame. Each of the princes of Jaunpur prided himself on patronizing science and the troubles which in the early part of the fourteenth century scattered the doctors of the ancient imperial city were eminently favourable to the rise of a school in the peaceful and secure Jaunpur. Even in Muhammad Shah’s time 20 famous schools existed in Jaunpur of which now but the names are known – the founder of the one having died in the middle of the fifteenth century, and another in the middle of the seventeenth century. Nor was scholastic learning only cultivated. Of the successful cultivation of the arts, let the noble masjids of Ibrahim and Hussain bear witness.  

Keenly impressed by the state of Muslim learning in India, Mr. N. N. Law thus concludes his account of the Kingdom of Jaunpur:

Like Jaunpur, many a great Muslim University has now ceased to exist, leaving behind only a memory of its former glory. The days are past when the Indian Muslim universities, as also those of Dimashq, Baghdad, Nishapur, Cairo, Khairwan, Seville, Cordova were thronged by thousands of students, when a professor had often hundreds of hearers, and when vast estates set apart for the purpose maintained both students and professors.
6.5 Education in Multan

Of the kings of Multan, the name of Husain Shah Langha will be remembered for the impetus he gave to education by erecting many Madaris, in which were appointed the most distinguished scholars of the time. During his time education received the lion's share of his attention. This prince was himself a learned man, and manifested his love of learning by the patronage of learned authors. It is recorded by the author of the Hadiqatul Aqalim that the Sultan once sent a man to Gujarat to inspect its splendid buildings. When the person reported that with all his wealth, the Sultan could not erect similar buildings in Multan, he was much disappointed. But the Wazir to console him said that though Gujarat was noted for its buildings, Multan was superior to it in education and learning.

Hussain Mirza, the last of the Langha line, also seems to have done something in the way of advocating education in his kingdom. His devotion to learning may be judged by the encouragement he extended to scholarship. Among those attached to his court may be mentioned the names of at least two well-known scholars: Sadullah Lahori and Mawlama Abdur Rahman Jami. The latter was a poet of supreme powers and singular endowments.

6.6 Educational Centers of Sindh, Kashmir and Gujarat

Of the royal house of Sindh, Sultan Nasiruddin Qabacha, who ruled over Sind in the beginning of the 13th century, and Shah Beg Arghun, who was supreme there in the last part of about the third decade of the 16th century were both exceedingly well educated. Whereas the former's court was a shelter of learned men who had been driven out of Ghaznah and Ghaur by the ruthless ravages of Chagnez Khan and the latter was himself an author of many books and an encourager of those who had similar tastes and inclinations.

Kashmir could boast of its ruler Zainul Abidin, who had equally encouraged literature and fine arts. Under him many treatises on music were written, and a code of laws was framed, engraved on copper-plates, and placed in public markets and halls of justice in order to give it currency. The kingdom of Kashmir kept, throughout its existence as a Muslim province, its intellectual standard fairly high. Its rulers were reputed for their love of learning and their interest in the extension of education in their kingdom. Themselves scholars of no mean standard, they spared no
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pains to spread knowledge among their subjects. The names of Sultan Sikandar Shah, Zainul Abidin and Hussain Shah stand out pre-eminent in this respect. Under their edifying influence, a fairly wide and varied literature was produced. The last-named king has to his credit the establishment of many a Madrasah in his kingdom.  

In the spring-time of its independence Gujarat too might have pride on its wealth, strength and civilization. Sultan Ahmad Shah (1411-1441 C.E.) built the city of Ahmadabad and adorned it with magnificent Makatib and Madaris, the remains of which will linger long to testify to the refined taste of their founder. His successors: Muhammad Shah, Mahmud Baligharha, Muzaffar Shah I, II and III, were all rulers of remarkable literary taste and studious turn of mind. Their names are associated with deeds which cannot be easily tarnished. They spent some of their time in the company of scholars and took care to supply their material needs. Muzaffar Shah II promoted learning with great zeal, and men of letters from Persia, Arabia and Turkey found it worthwhile to settle in Gujarat in his liberal reign.  

6.7 Bengal as a Center of Education  

Sultan Ghiyasuddin I (1212-1227 C.E.) of Bengal stands in the front rank among the eminent educationists of Bengal. He had the good sense to realize that the material comforts of those given to research and scholarship would, if properly provided for, be wholly beneficial to the cause of learning. So, the stipends to deserving literary plodders and pensions to the superannuated were granted by him. His memory is preserved in history chiefly by the Madrasah which he built in his capital. He built a superb Masjid, a college and a caravanserai at Lukhnauti soon after his succession to the throne of Bengal. He was a very generous patron of arts and literature, and bestowed ample pensions upon the learned.  

Sultan Ghiyasuddin II (1367-1373 C.E.), besides being a poet himself, was a great patron of learning. He founded a Madrasah called Darasbari. The interest taken in Muslim education by Raja Kanis, who ruled Bengal from 1385-1392 C.E., is by no means negligible, though his motives were not quite genuine. Rajah Kanis granted pensions to the learned Muslims during the short time of his rule in Bengal.  

Husayn Shah and Nusrat Shah, the most remarkable kings of the Husayni Dynasty of Bengal, were exponents alike of Muslim and Hindu Literature. They founded Makatib and Madaris in their kingdom and created vast endowments for their
maintenance. From the ruins of the Madaris it appears that they were built of Marble and granite, different in character from those of their class seen in other parts of Lukhnauti but elegant in shape and considerable in size.96

The efforts of the rulers of Bengal were not confined to the promotion of Muslim learning alone, for they also directed their fostering care for the advancement of letters into a new channel, which is of particular interest to the Bengali-speaking people. It may seem to them an anomaly that their language should owe its elevation to a literary status not to themselves but to the Muslims, whose interest in it was at first evoked by merely a sense of the curious, and was indirectly roused by its connection with Sanskrit, which formed a most cherished treasure of the vast Hindu population with whom they had to come into frequent contact.

7. Female Education in Medieval India

Evidences from the sources testify to the fact that female education was also taken into account during Muslim rule in India. Education was theoretically a must for every man and woman in the Muslim Society. The Muslim woman of India in general did not of course; attain the high education level of their co-religionists in medieval Damascus or Bagdad. But their education was not as neglected as that of their Hindu sisters in the middle ages. They received both intellectual and moral education.97

Due to the strict Purdah system, education of the Muslim women was naturally restricted. There were only few separate Makatib for Muslim girls in those days,98 but the girls were provided education mostly at home by their learned members of their family or the private teachers. In the harams of Kings and nobles, some ladies were educated and some of them even won distinction. But the percentage of such educated ladies was not very high. Those who could not avail the benefits of general education received a domestic training in performance of their household duties.99

It has already been observed that girls belonging to Muslim royal and noble families were often educated privately in their homes. Sultana Raziyah (1236-1240 C.E.) the daughter and successor of Shamsuddin Iltutmish was highly educated. In addition to reading and writing she had learnt the art of riding and the use of arms. Not only was she herself learned, she was also a patron of learning. Some of the mothers and wives of the Sultans of Delhi played important roles in the politics of that
age. This proves that they had native intelligence and some kind of literary ability.\textsuperscript{103} We find instances during the Mughal period of liberal education being given to some of the Princess. Gulbadan Banu Begam, the daughter of Babar, was an educated lady. She was a talented lady of her age. She is said to be the first “literary germ” of the Mughal period.\textsuperscript{101} At the instance of Akbar, she wrote a very valuable as well as informative work in Persian, the *Humayun Nama*. Her works give valuable information regarding the reign of Humayun in all its aspects social, political and economic. She had a poetic talent and composed many beautiful verses. She had a library of her own and used to collect books for that library.\textsuperscript{102}

Akbar’s mother Hamida Banu Begam was another educated woman of strong character. Salima Sultana, the niece of Humayun, was also a learned lady. She was a voracious reader and possessed a complete mastery over the Persian language and literature. Her collection of poems under the title *Divan* is still famous. She assumed the nick name ‘Makhtul’ and under that pen name composed many Persian poems. Maham Anaga, the wet-nurse of Akbar, was a well-educated lady. She founded a *Madrasa* in Delhi. In Akbar’s time ladies of the royal household were given regular instruction by matrons, and some chambers of the royal place at Fatehpur Sikri were set apart for holding their school.\textsuperscript{103}

Nur Jahan, the wife of Jahangir, had good knowledge of the Arabic and Persian language and literature. She wrote verses as well. The poetic lines on her tomb at Lahore are from her own pen. She took an active interest in political and cultural matters. She conducted most successfully the state affairs. She was really a genius in political, administrative and literary fields.\textsuperscript{104} Jahanara Begam, the beloved daughter of Shah Jahan, was also a talented poet. Being herself profoundly learned, she encouraged the writers and learned men of her time by giving them liberal awards and allowances.\textsuperscript{105} Jahanara Begam had a learned tutor named Satiunnisa who could read the Quran and had a good knowledge of Persian. Jahanara was really one of the brightest jewels of the Mughal royal court. Her patronage of literature as well as her generosity was boundless.\textsuperscript{106} She had to her credit the authorship of two famous works. These are the *Munis al-Arwah*, a biography of the saints of Ajmer and the *Sahbiya* the life of Mulla Shah Badakshani, her spiritual preceptor.\textsuperscript{107}

Muniz Mahal (1594-1631 C.E.) the beloved wife of Emperor Shahjahan, was equally famous for her qualities of head and heart. She was well educated and
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highly accomplished lady. She was well-known for her literary taste and poetic talent. An eminent women scholar, Satiunnisa, was her companion and helped her in her literary and cultural pursuits. She also directly and indirectly assisted scholars of her age. Mumtaz had a female nazir on whose recommendations she granted pensions and allowances to poor scholars and pious men.\textsuperscript{108}

Zaibunnisa Begam, the eldest daughter of Aurangzeb, was another educated princess. She knew both Persian and Arabic. She had learnt the Holy Quran by heart, and for this her father rewarded her with 30,000 gold coins. She also received training in elegant penmanship, and could write various elegant hands such as nastaliq, naskh and shikastah. She was also proficient in mathematics, astronomy and other difficult sciences. She was above all a poetess and the \textit{Diwan-i-Makhfi} is believed to be from her pen. It was at her insistence that Imam Razi's \textit{Tafsir-i-Kabir} was translated into Persian by Mullu Safiuddin under the title \textit{Zaib-al-Tafsir}. Zaibunnisa founded a literary academy (\textit{Bait al-Ulum}) and a library for the use of scholars. Moreover, she patronized scholars. Zinat-un-nisa, the younger daughter of Emperor Aurangzeb, was proficient in literature as her elder sister Zaibunnisa. Aurangzeb himself supervised the education of his daughter. She received a thorough education and became well-versed in the doctrines of the faith. She also patronized men of talent and scholarship.\textsuperscript{109} Satiunnisa was as we have already pointed out, fully acquainted with the tenets of Islam, and was a poetess too. She had a sound knowledge of Persian language and literature.\textsuperscript{110}

Thus, it is evident that girls and ladies belonging to Muslim royal and noble families in medieval India were given some kind of religious and literary education. Some of the Muslim rulers and nobles in medieval India also established \textit{Makattib} for girls. Jalal-ud-din, the Sultan of Hinaur, in the 14\textsuperscript{th} century was a pioneer of women education. There were as many as thirteen \textit{Madaris} for girls in his capital. Another pioneer in this field was Ghiyas-ud-din Khilji of Malwa. He had many female teachers in his \textit{haram}. He founded a \textit{Madrasah} at Sarangpur to teach arts and crafts to women. Here women were taught dancing, music, sewing, weaving, velvet making, the carpenter's craft, the gold smith's craft, quiver-making, shoe-making and so on. Akbar, the great Mughal was also greatly interested in women education. He established a female \textit{Madarsah} in his palace at Fatehpur Sikri.\textsuperscript{111}
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From the account given by Jafar Sharif in his Qanun-i-Islam an idea of the system of women education in Muslim India can be traced out. There were many female Makatib in those days even for the middle class people. Most of these were private Makatib set up in the houses of rich men where elderly ladies taught the Quran, literary works like the Gulistan and the Bostan and some books on morals. Some Muslim widows took up the teaching profession and as an act of piety imparted religious instruction to poor girls and taught them to read the Holy Quran.112

Females received their early education usually from their parents at home. There existed no separate Makatib for girls usually. In their childhood they were taught along with boys. After a few years they were segregated from the boys and taught in private or at home. They were now placed under some elderly ladies who trained them in cooking, spinning, sewing, weaving, and looking after the young. Domestic science and household duties found the most important place in their curriculum.113 All this prove beyond doubt that some women were highly educated and some received only the basic education of religious importance, still it cannot be said that women education was totally non-existent in India during the Muslim rule.

8. Technical and Medical Education

During the Muslim rule, there was provision for vocational, technical, and professional education. Ranade says, “Industry not only supplied all local wants but also enabled India to export its finished products to foreign countries”.114 Professors Jathar and Beri say, “It was this trade and prosperity that attracted the European traders to India. Their rivalry to secure a footing in India at that time was occasioned not by the raw materials of the country but by the value and variety of her manufacturers and crafts.”115

The rich efflorescence of fine arts and crafts and the conspicuous progress achieved in the equipment of the people of all classes, testify a good deal to the successful cultivation of artistic, vocational and technical knowledge. There were numerous manufactories and articles such as fine fabrics of cotton, silk handkerchiefs, embroidered caps, painted ware, cups, basins, steel guns, knives, scissors, white paper and gold and silver ornaments were made at different centers to meet internal and external demand. The beautiful shawls of Kashmir, the costly carpets of Agra and
Lahore and the matchless muslin of Dacca bulked largely in India's International trade.\textsuperscript{116}

The institutions known as *Karkhanas* provided technical training in handicrafts based on the system of apprenticeship. They were, in fact, manufacturing centers where apprenticeship would observe and practice craftwork under the guidance of a teacher who had earned reputation in a particular vocation. No regular fees would be paid to the *Karkhanas*. An offer of a small present to the proprietor or foreman of the workshop and a religious ceremony would mark the beginning of this vocational education.\textsuperscript{117} These *Karkhanas* were famous for the excellence of their output. They supplied the requirements of the most luxurious courts and absorbed the greatest number of the population, next only to agriculture. Their value as technological institutes cannot be overestimated. They were the principal centers of technical instruction or vocational training. They trained and turned out numerous artisans and craftsmen, whose immortal achievements were admired even by those who were most accustomed to the pomp of Paris. They owed their origin as well as existence to court patronage, with the withdrawal of which, however, they began to die or decay, so much so that it is extremely difficult now to appreciate their importance as technical *Makatib* or to bring out their permanent place in the economic life of the community.\textsuperscript{118}

Delhi Sultans, the Great Mughals and Provincial Rulers were all uniformly interested in the development of medical sciences and in the organization of hospitals and clinics. In this area they willingly and freely invited the cooperation of Ayurvedic practitioners in the further development of a system which had already been based on the Greek one. The Unani Tibb, as the system is known, started taking shape in the middle of the 9\textsuperscript{th} century C.E. when Ali ibn Rabban composed his *Firdausul Hikmah* (Paradise of Wisdom), on the basis of Greek medicine of Hippocrates and Galen as well as on the Ayurvedic system represented by Caraka, Susruta, Vagbhata, Madhavakara and others. A more comprehensive and thorough work was produced by Al-Razi to be again superseded by Ibn Sina's (980-1036 C.E.) *Al-Qanun Fi- al- Tibb* (Canon). Ibn Sina's *magnum opus* which dominated European Medical *Mokatib* for over five hundred years was also accepted as the most authoritative medical work in India. Still Firoz's example of updating medical treatises in the light of current experiences of both Hakims and Vaidas was emulated by subsequent rulers. During
the 14th and 15th centuries in Gujarat, Hakim Shahabuddin compiled two works, *Tibbi-Shifoul-Khani* and *Tibbi-Shihabi* on the basis of Arabic, Persian and Ayurvedic works and Hakim Ali Muhammad, court physician of Mahmud Shah (1458-1510 C.E.) translated *Vagbhata* into Persian. Similar efforts were made by the *Hakims* (physicians) under Bahmanid rulers in the Deccan.119

Unani medicine received liberal encouragement from the Mughal rulers. According to Abul Fazl, the capital was well served by thirty-nine *Hakims*, and their number exceeded thousand when the whole country was considered. For reputed *Hakims* major cities and capitals and central and provincial governments such as Lahore, Delhi, Lucknow, Patna, Murshidabad, Hyderabad were famous. Most of these practitioners were involved in the teaching of the Unani system of medicine, and included a good number of specialists from Iran. Jajil notes that medical education during Mughal rule was largely tutor oriented. The medical students generally attended the clinics of physicians where they spent several years. Besides, *Makatib* for general education which by and large followed the Nizamia course sometimes offered a medical course based *Al-Qanun* of Ibn-Sina. Many of the hospitals, including the large ones built by Akbar at Sikri and Jahangir at Delhi near Jamia Masjid, had attached to them active medical institutions. Many of these institutions languished with the fall of the empire, and quite a few survived, as in the Deccan, under the patronage of the Asaf Jahl Kings. Siddiqi and Subba Reddy mention five well known *Hakims* serving the Nizam’s court between 1761 and 1803 C.E., six physicians between 1803 to 1829 C.E., and notice their number to increase steadily as efforts were being made to revive the old system.120

**Conclusion**

The development of the medieval educational curriculum is divided into three periods. In the first period- that of the Sultanate and its successor states in the provinces until 1500 C.E.- the subject taught were theology, jurisprudence (*Fiqh*), and its principles (*Usul*), exegesis, *Hadith*, Sufism, grammar, rhetoric and logic. The chief emphasis was on the study of the principles of jurisprudence and their application. The second period ranges from the reign of Sikandar Lodhi to the early period of the reign of Akbar, from 1500 to 1575 C.E. This is the phase of growing emphasis on the medieval rational sciences, logic, mathematics, medicine and astronomy. The third phase begins with age of Akbar, when there was even greater emphasis on
rationalism, though this process was revived to some extent under Aurangzeb. Ethics seems to have been the chief area of concentration in this period, with the inclusion of Furisten- spiegel literature (Mirrors for Princes).\textsuperscript{121}

Masjid architecture in Delhi, Agra, Lahore, Jaunpur and Ahmadabad shows a common pattern of small rooms built on the sides, which were meant for teachers’ and students’ residences. Sufi hospices had also rooms, or sections reserved for theological education, which was not necessarily Sufistic. Income from the rent of shops around a Masjid was earmarked for the expenses of the Masjid as well as the Madrasah attached to it. In some cases teachers received pensions from the state. From Akbar’s time onwards state grants were given to Hindu Patshalas and Muslim Makatib without any discrimination.\textsuperscript{122}

Teaching hours were from morning to noon; then from early afternoon to evening. All elementary education preparatory to entrance in a theological school was imparted in Persian. The Syllabus of Persian studies included literature, Insha, didactic studies, history and ethics. In an advanced Madrasah the syllabus was distributed over a number of years according to the length of the texts, which were divided into three categories, short, medium and long. After completing their studies, scholars were categorized according to the area of specialization. A Fadil was one who had specialized in rationalist (Maqulat) sciences, an ‘Alim in theological studies and Qabil in literature and grammar.\textsuperscript{123}

Apart from the teaching in Makatib or Madaris, individual centers of learning existed in the houses of learned men. This type of teaching was especially suitable for the fine arts, like music and painting, which were not taught in Masjid Makatib or public Makatib.\textsuperscript{124} Despite seclusion, the women of the upper and middle classes received some general but mainly religious, education. Female tutors were appointed for the instruction of the princess and girls of the ruling elite.\textsuperscript{125}
Notes and References:

4. Jaffar, S. N., *Cultural Aspects of Muslim Rule in India*, Idarah-I Adabiyyat-I Delhi, Delhi, 1972, p. 82
7. *The Quran* 20:114
8. Sahih Muslim, “Kitab al-Wasiyyah, Bab Ma Yalhaq al Insana min al thawbi ba’da wafathihii”, H.No.4223
13. It should be noted that *Madrasah* refers to an institute which offers a comprehensive multi-year course in Islamic Studies. It is different from a *Maktab* which refers to part-time courses that offer basic instruction in reading the Quran and basics of Islam.
   http://www.academia.edu/806133/Aspects_of_Muslim_Educational_System_in_Pre-Colonial_India
17. Jaffar, S. N., *Education in Muslim India (1000-1800 A.C)*, Idarah-I Adabiyyat-I Delhi, Delhi, 1973, pp. 151-152

Ibid., p. 107.

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Ibid., pp.107-108.

Aziz Ahmad, op. cit., p. 52.

Khan Yusuf Husain, op. cit., p. 108.

Law N.N., op. cit., pp. 36-37.


Khan Yusuf Husain, op. cit., p. 108.

Ibid., p.109.

Law, N.N., op. cit., p. 56.

Aziz Ahmad, op. cit., p. 53.


Aziz Ahmad, op. cit., p. 53.


Jaffar. S.N., Education in Muslim India, op. cit., p. 76

Law N.N., op. cit., pp. 126-127

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Ibid., pp. 127-128.


Ibid., p. 163.

Ibid., pp. 162-163.

Ibid., pp. 147-150.

Ibid., pp. 160-162.

Aziz Ahmad, op. cit., p. 54.
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53 Jaffar. S.N., *Education in Muslim India*, op. cit., p. 92.
54 Law N.N., *op. cit.*, p. 175.
55 Jaffar. S.N., *Education in Muslim India*, op. cit., p. 93.
57 Aziz Ahmad, *op. cit.*, p. 55.
58 Jaffar. S.N., *Education in Muslim India*, *op. cit.*, pp. 935-96.
60 Aziz Ahmad, *op. cit.*, p. 55.
62 Law N.N., *op. cit.*, p. 188.
64 Law N.N., *op. cit.*, p. 189.
66 Jaffar. S.N., *Education in Muslim India*, *op. cit.*, p. 103.
69 Jaffar. S.N., *Education in Muslim India*, *op. cit.*, p. 65.
76 Jaffar. S.N., *Education in Muslim India*, *op. cit.*, p. 61.
78 Jaffar. S.N., *Education in Muslim India*, *op. cit.*, pp. 61-62.
81 Quoted by N.N. Law from Lethbridge’s *Topography of the Mughal Empire* (Vide Law’s *Promotion of Learning in India, op. cit.* p.100

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83 Law N.N., op. cit., pp. 104-105
84 Ibid., p. 105.
85 Law N.N., op. cit., p. 105.
86 Jaffar, S.N., Education in Muslim India, op. cit., p. 61.
87 Ibid., p. 60.
88 Law N.N., op. cit., pp. 105-106.
89 Jaffar, S.N., Education in Muslim India, op. cit., pp. 71-72.
90 Ibid., pp. 70-71.
91 Law N.N., op. cit., p. 106.
92 Jaffar, S.N., Education in Muslim India, op. cit., p. 66.
93 Law N.N., op. cit., p. 106.
94 Ibid., p. 108.
95 Ibid., pp. 106-107.
96 Ibid., pp. 109-110.
97 S.M. Jaffar, Education in Muslim India, op. cit., p. 3-8
98 Law N.N., op. cit., p. 200
100 Ray, Krishnalal, op. cit., p. 87.
101 S.M. Jaffar, Education in Muslim India, op. cit., p. 193.
102 Ray, Krishnalal, op. cit., p. 87.
103 Ibid., pp. 87-88.
104 Ibid., p. 88
105 Law N. N., op. cit., p. 204.
107 Ray, Krishnalal, op. cit., p. 89.
108 Law N.N., op. cit., p. 204.
110 Law N. N., op. cit., p. 204
111 S.M. Jaffar, Education in Muslim India, op. cit., pp. 189-190.
112 Ibid., pp. 190-191.
113 Ray, Krishnalal, op. cit., pp. 91-92.
114 S.M. Jaffar, Education in Muslim India, op. cit., p. 199.
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116 S.M. Jaffar, *Education in Muslim India*, op. cit., p. 200.

117 Dash B. N., *op. cit.*, p. 113


121 Aziz Ahmad, *op. cit.*, p. 56.


