Chapter - 5
CHAPTER-V

ESTABLISHMENT OF THE MADRASAHS AND ROYAL PATRONAGE TO SCHOLARS

Education during the Sultanate period in India, received great impetus from the sovereigns. They were patrons of learning and learned men and their enlightened patronage drew many of them to their courts. The aims of the educational policy of most of the Sultans was motivated by the noble principles that as far as possible from this world, their contributions to posterity must survive. For the attainment of this end, they liberally patronized learned scholars and men of talent irrespective of race, caste or creed and they established numerous educational institutions with rich endowments and other grants.

As soon as the Muslims arrived in India, they established settlements, which eventually developed into big towns, with the passage of time, these towns became the important centres of Islamic education and culture. Almost in all parts of the country mosques were constructed. Higher education was imparted in Madrasahs, which were usually established in towns, which were the capital seat of a Muslim ruler or the head quarter of some subahdar or chief possessing religious importance.
(being a dargah or khanqah etc.) usually grew in famous educational centres. Muslim scholars and saints chose to reside in big cities which provided better job opportunities.

The Madrasah developed into a full-fledged University around eleven hundred years ago, in which a variety of subjects from religious law to astronomy were taught regularly. Some of the earliest Islamic educational Institutions dating from the period of genesis infact still survive, best examples being perhaps the Qurawiyyin in Fez, the Zaytuniyyah in Tunis and Al-Azhar in Cairo.¹ Coming back to the madrasahs of the Sultanate period, the Mu‘izzi, the Nasiri and the Firozi madrasahs of Delhi² are some of the famous institutions of higher learning which imparted knowledge in both, traditional (Manqulat) and the Rational sciences (Ma‘aqulat).

The literary and cultural scenario derived it’s hew and colour from the life and activities of the Sultans. Sometimes their endeavour to promote education led to the rise of madrasah towns.³ Barani believed that after prophethood, kingship was the most prestigious institution⁴ and according to Fakhr-i-Mudabbir the raison de’etre for having a Sultan:

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⁴ Ibid, p.27.
“People would devour each other if there was no Sultan.”

The court set the morals of cultured behaviour and stimulated or stifled literary activities of the people. A cultured court influenced the life of the people, determined their academic interests and conferred respectability and dignity on cultured behaviour. The Ulama, the mystics, the nobles and the elite with religious sentiments and a beneficent attitude no doubt contributed to the educational activity according to their resources, but the Sultans played a crucial role in speeding up this process by establishing maktabs and madrasahs, providing boarding and lodging facilities and granting stipends and allowances to both the teachers and the taught.

Barani writes about the munificence and endowments of the Sultans:

“But as to the king’s gifts to the leaders of the Saiyyeds, religious scholars, shaikhs, men of virtue or wisdom or skill, persons of merit, travellers, the helpless and the needy—his grants to schools and mystic houses (khanqahs) and his expenditures on all accessions where charity is recommended—the more there is of all this the greater will be the kings success in this world and his rewards in the next. In such matters there can be no question of excessive expenditure or lack of thrift. The precept

that there can be no over expenditure in good works is based on this principle.”

With the fall of Baghdad, Islamic scholars migrated to Delhi and the Sultanate became the repository of Islamic learning in the East. The generosity of the Sultans attracted celebrities from distant lands. Since the Mongol invasion and the rise of the Delhi Sultanate took place almost at the same time, the literary and religious legacy of Islam which reached India was of a very high standard.

Although there were other institutions like maktabs and khanqahs through which education was imparted, the madrasahs played a significant role for this purpose. There was hardly any Sultan who was disinterested in this work. Almost all the Delhi Sultans took deep interest in promoting education and learning, constructing mosque and madrasahs and providing financial assistance to students, teachers, scholars, Ulama, Mashaikh and other seekers of knowledge.
The Mongol cataclysm had driven the intellectual elite of Muslim lands to Delhi. Writes Barani: Persian “There were scholars in Delhi, each top-master in his subject, the like of whom could be found in Bukhara, Samarqand, Baghdad, Egypt, Khwarzm, Damascus, Tabriz, Ispahan, Ray, Rum (Constantinople) or anywhere in the inhabited globe. They could split hairs in any subject, traditional or rational, that one can think of eg. exegesis, law, jurisprudence, principles of theology, scholastic theology, grammar, lexicography, literary ingeminity, and logic . . . . Some of these scholars had attained in learning the stature of Ghazzali and Razi.8

After Shahabuddin Ghuri, Qutbuddin Aibek made Delhi the capital of the Sultanate and the centre of administration instead of Lahore. Sultan Qutb-ud-din (1206-1210 A.D.) the Sultan of the Delhi Sultanate was himself an educated person and held great regard for the Ulama and scholars, educated and trained under the guidance of Qazi Fakhruddin Kufi, the renowned scholar. The Sultan got built several mosque, in the areas conquered by him, in which religious education was imparted. The eminent historian Fakhr-Mudabbir is of the view that mosques and

Madrasahs were established in many such cities and towns where before, there was no sign of Islam and Muslims.\(^9\)

Delhi became a great centre of Islamic learning and sciences when Sultan Qutb-u’d-din Aibek conquered and made it the capital of the whole occupied territory in India. Though we get scanty information of the establishment of madrasahs during his reign but unfortunately neither their names are known nor has anything been mentioned about their status in any work. The only madrasah of his reign of which there is evidence is the Muizzi madrasah.

Of the Ulama who enjoyed his benefaction, the names of Jamal Muhammad, Qazi Hamid-u’d-din Ifikar, Sadr-u’d-din Hasan Nizami, Fakhr-i-Mudabbir, Maulana Baha-u’d-din Ushi and Imam Sughani are particularly noteworthy.

Maulana Baha-u’d-din Ushi was a distinguished scholar and poet from Ush. Awfi calls him a fine speaker, a good writer, and famous poet. Though his verses are very beautiful but his prose also was very attractive. His scholarship was acknowledged by almost all the contemporary Ulama.\(^10\) Jamal Muhammad was a court poet of Qutb-u’d-din Aibek, according to Awfi he was well versed in the Islamic sciences

and was highly respected in the circle of the Ulama and scholars. His famous work *Majlis Arai-i Shahabi* speaks about his deep scholarly insight. He composed verses both in Arabic and Persian. Qutb-u’d-din Aibek was very affectionate towards him. Qazi Hamid-u’d-din Iftikhar was also a great scholar of Aibek’s time. He was the latter’s court poet as well. He was widely known in the Islamic lands for his erudition and learning and Awfi has highly praised him for the same.

Sadr-u’d-din Hasan Nizami, another scholar was the author of the famous work *Taj-u’l-Ma’athir* which was written on the instance of Aibek. Another noteworthy scholar of Aibek’s time is Fakhruddin Mubarak Shah commonly known as Fakhr Mudabbir Ghaznawi who spent his whole life in India. His book *Silsilat-i-Ansab* is dedicated to Sultan Qutb-u’d-din Aibek. It contains in the beginning, the brief history of the Qutbi period which has been published, entitled as the *Tarikh-i-Fakhruddin Mubarak Shah*. Fakhr Mudabbir’s another important work is

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11 Ibid, p.117.
13 It’s significance lies in the fact that it is the first work comprising the history of Qutb-u’d-din Aibek and Shams-u’d-din Iltutmish. It contains the events of twenty six years written in a stylish and symbolic manner. Hasan Nizami was a poet as well and has therefore quoted Arabic and Persian verses in the *Taj-u’l-Ma’athir*. For details see: Shaikh, M. Ikram, *Aab-i-Kauthar*, Delhi, Taj Company, 1987, 9.116.
the *Adab-ul-Harb-wa-Shuja’at* which is the finest work on the art of warfare in Persian language, dedicated to Iltutmish.  

Imam Sughani was also a great scholar of Aibek’s time and had been appointed Qazi of Lahore but he declined the offer. His famous work *Mashariq-ul-Anwar*, collection of *Hadith*, has been held as an important scholarly achievement and was studied by scholars for centuries. Shaikh Nizam-u’d-din Auliya of Delhi used to highly praise this book of Sughani.  

According to the Shaikh, Maulana Razi-u’d-din Sughani belonged to Badaun.

Sultan Iltutmish (1210-1235 A.D.), successor of Qutb-u’d-din Aibek, built numerous Madrasahs in Delhi but the most famous was the *Muizzi Madrasah*, named after his master, Sultan Muizuddin Muhammad Sam (Shahabuddin Ghor). The renowned *alim* Maulana Badruddin Ishaq, (the *Khalifa* of Farid-ud-din Ganj-i-Shakar) who was proficient in the knowledge of traditional sciences (*manqulat*) and rational sciences (*ma’aqulat*) was a teacher in this *madrasah*. Some modern scholars are of the opinion that the Muizzi Madrasah was built during Qutb-u’d-din

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16 Ibid, p.103
Àibek’s period.\textsuperscript{18} There is an evidence in another place that Iltutmish built another madrasah by the same name, i.e, Muizzi Madrasah in Badaun.\textsuperscript{19} We further learn that a madrasah was built by this monarch and this edifice fell into a dilapidated condition in the time of Sultan Firoz Tughlaq more than a century afterwards, and Firuz, with his characteristic liberality shown in educational matters, rebuilt the college and furnished it with sandalwood doors.\textsuperscript{20} This was the Nasiriyah Madrasah which Iltutmish got, built after the death of his son, Shahzada Nasiruddin Mahmud in 1228 A.D.. In many books it is wrongly stated that this madrasah was built in the name of Iltutmish’s father.\textsuperscript{21} Later Sultan Razia during her reign appointed Minhaj Siraj, the author of Tabaqat-i-Nasiri, as the principal of the Nasiriyya Madrasah and superintendent of it’s endowments.\textsuperscript{22} During the same period Nasiruddin Qubacha (subahdar of Sindh) established his independent regime, which lasted for seventeen years i.e. (1210-27 A.D.). He conquered Uchch and through the patronization of education and learning made it a great centre of learning. In this place there was a famous and magnificent madrasah

\textsuperscript{19} Rafiq, Sai’d Ahmad, Op.cit, p.37.
named 'Madrasah Firozi'. This is not known who was the founder of this madrasah and when it was built. But it is known that it was existent during Nasiruddin Qubacha's reign. Although there is no evidence to prove that this madrasah was built by Nasiruddin Qubacha, but Minhaj informs us that the authority of the management and administration of this madrasah was given to him in 1226 A.D. by Nasiruddin Qubacha himself which he expresses in the following words:

Nasiruddin Qubacha also built a madrasah in Multan for Maulana Qutb-u'd-din Kashaani and appointed him incharge of this madrasah.  

Although some renowned scholars and writers had migrated to India in the reign of Sultan Qutb-u'd-din Aibek, yet their number increased to a great extent during Sultan Shamsuddin Iltutmish's period and one of the reasons for this was the invasion of Chingez Khan because of whose fear the Ulama and nobles of Turkistan (Central Asia), Iran and Afghanistan migrated to India which was an asylum for them. They reached there in large numbers. It is mentioned in the Tabaqat-i-Nasiri with regard to the Shamsi Period.

(“And from the beginning of his state and since the rise of his kingdom he
gave more than thousands and lakhs to Ulama, Syeds, nobles, religious
employees and aged people. And people from different parts of the world
have gathered in Delhi that is the capital of India, the centre of Islam,
campus of the injunctions of the Shariah. And this city became very
famous in the world because of this Sultan’s generosity and kindness.”)²⁵

Iltutmish received scholars from Central Asian lands with warmth
and affection. Sometimes he went miles to receive them.²⁶ It appears from
the Tarikh-i-Firoz Shahi of Zia-u’d-din Barani that he not only warmly
received the Ulama but caused to bring rare books from outside the
country to enrich the treasures of learning and literature of this country.
Among these books the Adab-us-Salatin and Ma’athir-us-Salatin are
especially mentioned.²⁷ He held the Ulama in high esteem.²⁸ Many of
them were rewarded with robe (khilat) and gift (inamat). He appointed
Maulana Minhaj as the Qazi (Judge), Khatib (Orator), Imam (Leader of

prayers), *Muhtasib* (Censor of morals) of Gwalior. It is because of his patronization of *Ulama*, Sufis and scholars that Delhi became a famous centre of the men of literary and scholarly excellence and intellect.

Ziauddin Barani says that because of the presence of eminent *Ulama* and scholars, the court of Iltutmish had become like the court of Mahmud and Sanjar. Among the *Ulama*, scholars and poets of Iltutmish’s court Tajuddin Reza, Bahauddin Ali, Fakhr Mudabbir and Muwayyid Jajarmi occupied important position. Being of low strature Tajuddin was known as ‘Reza’ who held the position of *Dabir-ul-Mulk*. Though a renowned poet of his time he was held as one of the best prose writers and scholars as well. Bahauddin Ali, one of the nobles of Iltutmish, was highly valued for his scholarship and learning. As mentioned above, the famous historian, literary and scholarly figure and poet Fakhr Mudabbir during the last years of life, had been closely associated with the Sultan and also dedicated his work *Adab-ul-Harb-wa-Shujaat* to him. This book has been held as the masterpiece of Persian literature. Muwayyid Jajarmi’s great contribution in the field of learning

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31 Tarikh-i-Firoz Shahi, Op.cit, p.27.
32 For his poetic achievements see: Abdur Rehman Syed Sabahuddin, *Bazm-i-Mamluqia*, Israt, 100-29.
in those days was the translation of the *Ihya-ul-ulum* which he translated on the instruction of the Sultan. Other poets and scholars of his reign Amir Ruhani, Nasiri, Shihab Muhmara, deserve special mention.

Iltutmish was by nature and association, a man of mystic temperament. He was on the best of terms with the saints of the Chishti and Suhrawardi *silsilahs*. He was also among the favourites of Shaikh Muinuddin of Ajmer. Shaikh Nizamuddin Auliya has also mentioned Iltutmish with great reverence. He had also benefited from the company of Shaikh Jalaluddin Tabrezi, Shaikh Bahauddin Zakariya of Multan, Shaikh Hamiduddin Nagauri etc. Among the Sufi writers, Shaikh Hamiduddin Sufi Nagauri Sawali, a *Khalifa* of Khwaja Muinuddin Ajmeri and whose letters are very famous, is perhaps the first example in the art of letter writing (*fan-i-insha*). He wrote other works also one of them is *Usul-i-Tariqah*. Shaikh Abdul Haq Muhaddith Dehlavi in his *Akbar-ul-Akhyar* has highly appreciated this work. His *Malfuzat Saroor-us-Sudur* are also available. Another Sufi scholar of

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that time was Qazi Hamiduddin Nagauri who was a murid (disciple) of Shaikh Shamsuddin Suhrawardi but having reached Delhi he had become faithful to Khwaja Qutbuddin Bakhtiar Kaki and is buried in the feet of the latters grave. He was very fond of sama (mystical songs) and during the reign of Shamsuddin Iltutmish had obtained the letter of permission to hear it, inspite of the opposition of Ulama. He wrote several books of these Tawali'-ul-Shumus is very famous. Divine names have been defined in this work in the language of tasawwuf and tariqat-(Sufism and spiritual path). Another brochure Ishqujah which contains the subjects of Divine Love-(Ishq-i-Ilahi), has been published. As many of these personalities were scholars of a high stature and were renowned for their teaching and methods of imparting education, Sultan Iltutmish established madrasahs in Delhi so that the people in the city particularly students may fully benefit from them. Accordingly the establishment of the famous Muizzi Madrasah of Delhi was his greatest contribution.

Highlighting the merits of Shamsi period Isami says:

Sometimes the experts of the regions of Khurasan; sometimes the Naqshbandis of the country of China.
Sometimes the Ulama and scholars originating from Bukhara; sometimes the devotees and worshippers of every city.
The philosophers from Greece and the physicians from Rum; sometimes the intellectuals from every territory.
All of them have gathered in this fortunate city; like the butterflies which come near the light of candle.
It (Delhi) became the Kaba of all seven regions (of the world); his (Iltutmish’s) house (Delhi) became completely the house of protection.\(^46\)

Sultan Iltutmish was succeeded by his son, Ruknuddin Firoz Shah. He too was deeply interested in poetry, learning and academic activities.
Though he hardly ruled for seven months, his period is mentioned in the contemporary sources of history as full of literary and scholarly activities.
During his governorship of Badaun on account of his close association with Ain-ul-Mulk who was his wazir in those days, had developed deep

interest in different sciences and literature. The earlier mentioned Tajuddin Reza was his court poet also. The other court poet of the Sultan was Maulana Shihabuddin who belonged to a scholarly family of Badaun, who was well versed in Arabic and Persian too. According to Amir Khusrau, Maulana Shihabudin was not only a high class poet but also a great alim and scholar of his time. It was because of his immense knowledge in philosophy and strong hold in wisdom that he was called the Buqrat-i-waqt (Hippocrates of the time) and Aflatun-i-Zamana (Plato of his age). He was an expert of theology (Ilahiyat) physics (tabi’yat), mathematics—(riyaziyyat) and rational and traditional sciences—(ma’qulat and manqulat). Highlighting Shihabuddin’s academic virtues and scholarly as well as literary insight, Amir Khusrau says in his mathnawi ‘Hasht Bihisht’.

49 Muntakhab-u’t-Tawarikh, Vol. 1, p. 70.
“His wisdom gave the country an atmosphere in which flourished scholars like Socrates and Hippocrates.

In theology his knowledge is limitless and it is so wide that only God knows his depth.

In medicine also he is so deeply well versed that he knows the secrets of birth and end of life.

In mathematics his grip is so strong that he can solve any difficult problem in seconds.

He had complete command over almost all the rational sciences and similarly in the field of traditional sciences there is nobody equal to him.”

Moreover, the Ijaz-u-Khusraui also contains two letter of its author Amir Khusrau addressed to Maulana Shihabuddin. One of these is in Arabic whereas the other is in Persian. Khusrau addresses the Maulana as Imam.\(^51\)

This title indicates that Maulana Shihabuddin was imam (leader) of the Ulama and scholars of his time Khusrau has highly praised him in his Ghurrat-i-Kamal also.\(^52\) It seems that Amir Khusrau had benefited from Maulana Shihabuddin in the field of poetry. Another renowned poet of

\(^{52}\) Nuzhat-u ‘l-Khawatir, Vol.1, p.143.
this age, Fakhr-ul-Mulk Amid Tolki always held him as his teacher\textsuperscript{53} and, similarly Maulana Ziauddin Bakhshi, famous scholar as well as the author of the \textit{Silk-ul-Suluk} and \textit{Tuti Nama} also was his pupil.\textsuperscript{54} The author of \textit{Majma-ul-Fusaha} has very beautifully described Maulana Shihabuddin’s scholarly excellence. He says:

\begin{quote}
(He was one of the leading philosophers, scholars, poets and orators of his time. He bore high moral character and intelligence).
\end{quote}

He further writes:

\begin{quote}
(He was renowned scholar during the time of Sultan Ruknuddin Firoz bin Shamsuddin Iltutmish).
\end{quote}

Paying his tribute to Maulana Shihabuddin, the famous intellectual and literary figure of the eighteenth century Sirajuddin Ali Khan Arzu says:

\begin{quote}
(He is one of the great poets of India)\textsuperscript{56}
\end{quote}

\textsuperscript{53} \textit{Muntakhab-u 't-Tawarikh}, Vol.I, p.70.
\textsuperscript{54} \textit{Akhbar-u 'l-Akhyar}, Op.cit, p.106.
\textsuperscript{55} Abdur Rehman, Syed Sabahuddin, Op.cit, p.159.
\textsuperscript{56} Ibid.
Sultan Razia 1236-1240 A.D. was an educated and talented lady and was not ignorant of politics and administration. That she was in complete sympathy with the stimulation of education is brought home to us by the existence of the Muizzi Madrasah which was in a flourishing state during her reign. This madrasah was located in Delhi and was so rich and magnificent that it was once attacked by the Karamathians in 1238 A.D., who were under the impression that it was the Jami-Masjid.

It was after the death of Ruknuddin Firoz that, Razia, the daughter of Shamsuddin Iltutmish became the Sultan of Delhi. We get little information about her academic calibre in most of sources. However, Minhaj Siraj Juzjani, the author of the Tabaqat-i-Nasiri writes that she was a patron of learning. He himself acknowledges Razia’s favours and generosity extended towards him. The Nasiriyah Madrasah established by Iltutmish was in a flourishing state and acted as an important centre of Islamic education and learning during her rule. Among the poets, Ulama and scholars of her time Nasiruddin Aitmar Balarami and Amir Imam Nasiri held significant place.

60 Ibid, p.461.
Razia was succeeded by her brother Muizuddin Bahram Shah who ruled over the Sultanate of Delhi for about two years i.e. from 1240-1242 A.D. We hardly find any details of his patronization of learning and scholars. However, Minhaj Siraj, who himself was very close to this Sultan and had been appointed the Qazi of the Sultanate by him, refers to Shaikh Ayyub Turkmani and Qazi Jalaluddin Kashani but as mentioned above, no detail has been provided by him.

Though Muizuddin Bahram Shah’s successor, Alauddin Masud Shah remained the Sultan of Delhi for about four years i.e. 1242-1246 A.D. yet all the contemporary sources are silent regarding his interest and endeavours in the field of education and learning. According to Minhaj Siraj the Sultan certainly showed favours to Maulana Jalaluddin Kashani by giving him a robe of honour, and sending him as his ambassador to Lakhnauti.

Sultan Iltutmish’s eldest son’s name was Nasiruddin Mahmud who passed away in his father’s life time. But when his youngest son was born Iltutmish named him Nasiruddin Mahmud and took special care for his education and training. Minhaj has highly praised Nasiruddin Mahmud’s moral virtues, piety, spirituality, honesty, generosity,

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61 Ibid, p.466.
63 Ibid, p.470.
64 Ibid, p.472.
impartiality, tolerance, patience and endurance.\textsuperscript{65} His personal life was very simple and transparent. He never took a penny from the royal treasury for his personal expenses. As he was a high class calligraphists, he used to transcribe the copies of the Holy \textit{Quran} and passed his days by spending what he earned through this means—the calligraphy of the \textit{Quran}.\textsuperscript{66}

Sultan Nasir-u’d-din Mahmud (1246-66 A.D.) was also a lover of learning. It is evident that during both’s reign (i.e. Sultan Razia and Nasir-u’d-din Mahmud) Minhaj Siraj was incharge of the Madrasah Nasiriyyah\textsuperscript{67} which he expresses in the following words:-

\begin{quote}
ورز جنیصد مسموم با محشر، تریت آن خان معتمم خان، مدرب سا نسیم با تریت اوقاف آن، وفضاءا کا پدر
\\
دوتم که یا بید بیامعی بیل بیا نیا بیر چون ممرشد، دو چی دی رستی دیکه دیفر کرم کر
\\
اذ ابتنا کتیب، مس آن باین پوردون
\end{quote}

S.M. Jaffar is of the view that there is another \textit{madrasah} in Jallandhar during the Nasiriyyah period where Nasiruddin Mahmud’s commander in chief, Balban and his friends performed the \textit{Id-ul-Azha} prayers while returning from an expedition.\textsuperscript{69} This information is based

\begin{itemize}
\item \textsuperscript{65} Ibid, pp.472-75, For details see: the verses of the two \textit{qasidas} composed by Minhaj Siraj in praise of this Sultan Nasiruddin Mahmud.
\item \textsuperscript{67} Nadvi, Abul Hasnat, Op.cit, p.21.
\item \textsuperscript{68} \textit{Tabaqat-i-Nasiri}, Vol.I, pp.470-71.
\item \textsuperscript{69} Jaffar, S.M.. Op.cit, p.41.
\end{itemize}
on Raverty's\textsuperscript{70} English translation of the \textit{Tabaqat-i-Nasiri} but there is no evidence of this in the Persian version of the \textit{Tabaqat-i-Nasiri} to prove this.

Sultan Nasiruddin Mahmud was friendly and always associated with \textit{ulama}, Sufis, pious people. Ferishta says:

\begin{quote}
صلحاء عام نواب واستاد
\end{quote}

(He was friendly to \textit{Ulama} and pious people).\textsuperscript{71} He shared cordial relations with Minhaj Siraj, the author of \textit{Tabaqat-i-Nasiri}. The latter accompanied Nasiruddin in his different journeys and expeditions.\textsuperscript{72} Minhaj was held among the famous scholars of the time. Shaikh Abdul Haqq Muhaddith Dehlavi says:

\begin{quote}
صاحب طبقات ناصری
\end{quote}

(The author of the \textit{Tabaqat-i-Nasiri} was among the renowned scholars of his time).\textsuperscript{73}

As mentioned above, he dedicated his \textit{Tabaqat-i-Nasiri} to Sultan Nasiruddin Mahmud and it is named after him. The Sultan always praised Minhaj Siraj's academic virtues. When the work was presented to Sultan

\begin{itemize}
\item \textsuperscript{70} Raverty, Op.cit, pp.678-679.
\item \textsuperscript{71} Tarikh-i-Ferishta, Vol.I, p.71.
\item \textsuperscript{73} Akhbar-u'l-Akhyar, Op.cit, p.47.
\end{itemize}
Nasiruddin he gave a robe of honour, an annual stipend of ten thousand Jital and other gifts and at that moment he gave his shawl to Minhaj. The noteworthy Ulama and scholars of his reign were Qazi Shamsuddin Bahraichi, Shaikh Jamaluddin Bistami etc. Qazi Shamsuddin Bahraichi was an old friend of the Sultan, who often took his advice in different matters. Shaikh Jamaluddin Bistami, was the Shaikh-ul-Islam of the Sultanate. Moreover, the above mentioned Qazi Jalaluddin Kashani and Maulana Qutbuddin also remained close to the Sultan. Similarly among the poets of Nasiruddin Mahmud’s reign, Amid Sanami held a significant place.

Sultan Ghiyasuddin Balban (1266-1287 A.D.) patronized learning lavishly and spend immense amount of money from the state treasury for

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74 Tabaqat-i-Nasiri, Vol.I, p.452, It may be mentioned here that consisting of twenty three Tabaqat (sections), this work contains the historical events right from the beginning to the world to 1261 A.D. i.e. the sixteenth year of Nasiruddin Mahmud’s reign. Tabaqat 11 and 17 to 23 supply the information of Ghazni and Ghor Sultan and from Qub-u’d-din Aibek to Nasiruddin Mahmud. These chapters (tabaqats) have been jointly edited by Nassaw Lees, Maulvi Khadim Husain and Maulvi Abdul Haiy: This edition entitled the Tabaqat-i-Nasiri was published from Calcutta in 1864 by the Asiatic society of Bengal, see Storey, C.A., Persian Literature, Vol.I, part.I, London, Luzac and Company, 1970, p.69.

In 1949 another Tabaqat-i-Nasiri was published from by Abdul Haiy Habibi of Qandahar. Though incomplete, it is from the beginning to twenty first tabaqat. It’s English translation with informary notes and comments by Major H.G. Raverty was published in 1881 but it begins from the seventh Tabaqah.

75 Ibid, p.487.
76 Ibid, p.490.
77 Ibid, p.483.
78 For his Qasaid see: Muntakhab-u ’t-Tawarikh, Vol.I, pp.96-127.
the promotion of education and learning and ordered his officers that they should not leave any opportunity to patronize and value learning.\(^7\)

It was in 664 A.H./1266 A.D. that Nasiruddin Mahmud, on his death was succeeded by his deputy naib-i-Sultanat (i.e. prime minister) Ulugh Khan, who was also father in law of the Sultan. He ascended the throne of Delhi with the name and title of Ghiyasuddin Balban. Trained under the guardianship of Sultan Iltutmish, Balban also developed sympathy, kindness and love for the Ulama, scholars and mashaikh. Praising his high moral conduct, Ibn Batuta has written that Balban himself was an ‘alim’ and scholar and it was for this regard that he had high regard for Ulama and Sufis.\(^8\) According to Barani he had a strong desire to make his capital a great seat of learning. He once exhorted his son Bughra Khan in these words:

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\text{دارالمک خورا از علاء و مشاکل و سادات و خیر انس و خیر خان و خادمان و فنادن و مادیران بر بخیری یکان تاصرح جام می گردد}
\]

“(Fill your capital with Ulama, Mashaikh (Sufis) Saiyids, commentators of the Quran, scholars of hadith, hafizan—those who have committed the

Quran to memory, orators, scholars and expert of every art and science so that it may become an Egypt).  

Barani further says that during Balban’s age there flourished different types of scholars and artists Ulama and mashaikh and patronized all of them. Ferishta has written that Balban’s court was better than that of Mahmud and Sanjar and he gathered even around his son Khan Shahid several ulama, saints and scholars with whom Balban was closely associated and had laid a deep impression upon him were Maulana Burhanuddin Mahmud, Allama Najmuddin Abdul Aziz, Shaikh Sirajuddin Abu Bakr, Maulana Sharafuddin, Burhanuddin Buzzaz, Qazi Ruknuddin Samanivi, Maulana Kamaluddin Zahid, Shamsuddin Khwarazmi and Fakhruddin Naqilah deserve special mention.

Maulana Burhanuddin Mahmud bin Abdul Khair Balkhi was a renowned scholar of his time. He had no parallel in the fields of syntax, lexicography, jurisprudence, Hadith and rational science. He was well versed in spiritual sciences also. He had learnt Mashariq-ul-Anwar from its author, Maulana Razi-ud-din Hasan Saghani, and received instruction
in *Hidayat* from Maulana Burhan-u’d-din Marghinani.\(^{86}\) Balban held great respect for him Barani says:

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(After Friday prayer, he (Balban) with full royal etiquette and pomp went to the house of Maulana Burhanuddin Balkhi, and met land benefited from him respectfully)''\(^{87}\)
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Allama Najmuddin Abdul Aziz Damishqi was a great scholar of philosophy. He had completed his advanced studies under one of the renowned scholars of the Islamic world, Imam Fakruddin Razi. Balban held high regard for him\(^ {88}\) and visited him also on Friday to benefit from his company.\(^ {89}\) Shaikh Sirajuddin Abu Bakr, who had migrated to Delhi from Sanjar, was a renowned scholar of Arabic language and literature.\(^ {90}\) He always remained engaged in teaching and a large group of *Ulama* and seekers of knowledge benefited from his scholarship.\(^ {91}\) Balban paid visit to him also on every Friday.\(^ {92}\) Maulana Sharafuddin Walwaji was a great

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88 Ibid, p.46.
90 Ibid.
jurist (faqih) and known for his teaching of jurisprudence. Balban met him also very respectfully. Similarly Burhanuddin Buzzaz and Qazi Ruknuddin Samani also were famous scholars of Fiqh (jurisprudence) in Delhi. Both of them were respected by Balban.

Maulana Kamaluddin Zahid, also known for his piety and spirituality, has been the teacher of Shaikh Nizamuddin Auliya of Delhi. The latter had studied the famous work Mashariq-ul-Anwar under him. Balban held great reverence for him and wanted to appoint him the Imam (leader of the congregational prayers), but the Maulana declined with the remark, “Our prayer is all that is left to us. Does the Sultan want to take that also.” Likewise, Maulana Shamsuddin Khwarizmi also had earned great respect in Delhi for his learning and scholarship. Most of the teachers in Delhi were his pupil. The author of Siyar-ul-Auliya has highly praised his moral virtues and his deep affection for Shaikh Nizamuddin Auliya who studied the Maqamat-i-Hariri from him. According to Jamali, the author Siyar-ul-Arifin, Shaikh Shamsuddin Khwarazmi was the source of inspiration to the Ulama of Delhi and had deep insight in rational and traditional sciences.

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96 Ibid, p.573.
Maulana Fakhruddin Naqilah also was a distinguished scholar of Delhi in those days. He was particularly known for his deep knowledge of *Fiqh* (jurisprudence) *Usul* (science of principles of different subject) and Arabic Literature. A number of his pupils flourished in Delhi and other places. Balban had appointed him *Qazi* and *Sadr Jahan* of his empire.\(^9^8\) Moreover, there were several other *Ulama* and scholars who were widely known for his deep insight in different sciences and learnings. Mention may be made of Qazi Rafi’uddin Gazruni, Qazi Shamsuddin Miraji, Qazi Jalaluddin Kashani, Qazi Sadiduddin, Qazi Zahiruddin etc.\(^9^9\) Besides, Barani informs of some other *Ulama* and men of Islamic learning who had come from the Syed families of different places around Delhi.\(^1^0^0\)

Balban had contact with the saints of all mystic orders.\(^1^0^1\) He had great regard for the *Mashaikh*. It is perhaps for this reason that Nizamuddin Auliya is reported to have made high praises of this Sultan of Delhi.\(^1^0^2\) Though the events of his deep love and respect for Shaikh Fariduddin Ganj-i-Shakar are found mentioned in different sources,\(^1^0^3\) he is said to have close association with other saints also.

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\(^1^0^0\) *Tarikh-i-Firoz Shahi*, Op.cit, p.111.
\(^1^0^1\) Ibid, p.46. p.111.
Though according to a modern scholar, Abdul Rahman Sabahuddin Balban might have obtained blessings from almost all significant contemporary Sufis like Shaikh Bahauddin Zakariya of Multan and his son Shaikh Sadruddin, Shaikh Badruddin Ghaznawi, Shaikh Abul Muwaiyid Nizamuddin, Shaikh Jamaluddin Hanswi, Shaikh Alauddin Sabir of Kaliyar, Sidi Maula, Shaikh Husamuddin Multani, Shaikh Najibuddin Firdausi, Shaikh Abu Bakr Haidar Tusi etc.  

Among the other famous poets of Balban’s age Maulana Shamsuddin Dabir is also noteworthy. A native of qasba (town) Sunam, Shamsuddin Dabir was a relative of Amir Hasan Sijzi, the compiler of the *Fawai'd-u'l-Fu'ad*. The author of the *Nuzhat-ul-Khawatir* has included him among the ulama of the time. Maulana Dabir had studied Qazi Hamiduddin Nagauri’s book *Lawaih* under Shaikh Fariduddin Ganj-i-Shakar and perhaps joined the latter’s mystic discipline. As per information contained in the *Fawai'd ul-Fu'ad*, he frequently paid visits to Baba Farid at Ajodhan. For his closeness to Sultan Balban, Ziauddin Barani has provided sufficient information. The famous sixteenth

106 *Fawai'd-ul-Fu'ad*, p.128, 162.
century historian Mulla Abdul Qadir Badayuni says that Shamsuddin Dabir’s deep scholarship, wide knowledge and literary as well as scientific approach are beyond description\textsuperscript{112} shedding light on this great scholar and poets close relations with Balban, Badauni further says:

\begin{verse}
سلطان غیاث الدین بدر آخیر عال اور را
منشہ مملکت پچہل و کامرو ساخیئ
\end{verse}

“(Sultan Ghiyathuddin Balban made him the Munshi-i-Mamlukat of Bengal and Kamrud)”\textsuperscript{113}

To show his literary and poetic greatness, he quotes Shamsuddin Dabir several verses in his Muntakhab-ut-Tawarikh.\textsuperscript{114}

Among other Ulama and scholars of Balban’s age, Alauddin Kashli Khan also earned much fame. He was the nephew of the Sultan and worked as barbak in his government. Barani says that in generosity he is known as the ‘Hatim Tai’ of his age.\textsuperscript{115} Ferishta writes that scholars, Ulama and poets from Egypt, Syria, Baghdad, Khurasan, Turkistan and Transoxiana etc. visited him and received precious gifts and awards. He was popular for his kind and generous nature.\textsuperscript{116} Another famous

\begin{footnotes}
\item[113] Ibid, p.94.
\item[114] Ibid, pp.94-96
\end{footnotes}
patronizer of learning at that time was Amir Ali who was the *sarjandar*. Incharge of the security guards of the Sultans. According to Ziauddin Barani, he was the son of a slave of Balban.\(^{117}\) He too was very kind and generous to men of arts and letters.\(^{118}\) Amir Khusrau, who, after the death of Prince Muhammad had joined the service of Amir Ali Sarjandar also has highly praised the latter’s generosity.\(^{119}\) Barani informs of another patron of learning and education of the period. He was a noble known as *Malik-ul-Umara* Fakhruddin, the *kotwal* of Delhi. Twelve thousand people received stipends from him for reciting, studying and committing to memory the Holy *Quran*.\(^{120}\) Moreover, the great son of Indian soil, renowned intellectual of that age and one of the most distinguished Persian poets of the Orient, Amir Khusrau, though a youth of hardly twenty years, also was a precious gem of Balban’s time.

Amongst the sons of Sultan Balban, Prince Muhammad was popular for the patronization of learning Amir Khusrau, Amir Hasan attended his *majlis*, and he held great respect for scholars.\(^{121}\) No doubt Sultan Balban and his son were lovers of learning and held high regard

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120 *Tarikh-i-Firoz Shahi*, Op.cit, p.117.
for nobles and scholars but there is no evidence to show that they build any madrasah during their respective rule.

Balban paid special attention to the education of his son which has been already discussed in detail in the previous chapter. His eldest son, Sultan Muhammad had developed some special type of good characteristics. It is reported that Ulama, scholars and poets freely attended his gatherings and the Prince discussed different literary and academic points with them. Amir Khusrau and Amir Sijzi also highly admired his scholarly taste. Ferishta says that his court (majlis) was always full of the men of learning and knowledge. At Multan he visited Shaikh ‘Uthman the most learned man of that age, but no presents or treaties could prevail on him to remain out of his native country Turan. He twice sent messages to Shiraz to invite Shaikh Sadi, the famous Persian poet and forwarded with them some presents and also money to defray the expenses of the journey. His intention was to build a Khanqah (monastery) for him in Multan and endow it with villages for it’s maintenance. The poet due to the feebleness of old age was unable to accept the invitations, but on both occasions sent some verses in his own

122 Ibid, pp.67-68.
123 Ibid.
hand and made his apologies in writing. As he died in his youth he
could not fulfil his desire of creating an intellectual atmosphere in Delhi
and in other parts of the Sultanate. Had he survived the literary, cultural
and intellectual history of the country would be different all together.

paying his tribute to the deceased Prince, Ziauddin Barani says: “I have
often heard Amir Khusrau and Amir Hasan saying with sorrow that if
ours and other scholar’s and artists fate had favoured, Khan Shahid would
survive and grace the throne of Balban, and all of us would have been
sunk in rupees. But men of learning and scholarship are ill fated, the time
never took at them with the eyes of mercy and even could not see them as
rich and prosperous. The cruel sky is not so powerful as to provide a king
to sit on the royal throne” so that artists and scholars could flourish.

Balban’s second son Bughra Khan had also been provided with
best type of education and training but he could not become as learned,
cultured and disciplined as was his eldest son Sultan Muhammad (Khan
Shahid). Though according to Ferishta only story tellers, musicians
singers and musketeers lived in his court. But we come to know
through the introduction (dibachah) of Amir Khusrau’s Ghurrat-ul-
Kamal that he too had men of learning and knowledge around him.

127 Ibid, p.68.
Khusrau himself was close to this Prince and along with Amir Hasan Sijzi had accompanied him and his father Balban in 678 A.H./1279-80 A.D. in an expedition to Lakhauti\(^{130}\) similarly when Bughra Khan was appointed the governor of Samana, Shams Dabir also went with him\(^{131}\) patronized artists, poets.

In 686 A.H./1287 A.D. Balban died and was succeeded by his grandson, who was only seventeen, Muizuddin Kaiqubad, the son of Bughra Khan, who continued to be an independent ruler of Bengal (Lakhnauti). The young Sultan ruled over the Delhi Sultanate for about two years. Barani says:

(Sultan Muizuddin the Prince bore good morals, mild nature and pious habits; and he was very beautiful and sophisticated).\(^{132}\)

The contemporary sources are silent about his interest in promoting education, learning and knowledge. However, he was associated to Amir Khusrau.

The founder of the Khalji dynasty Jalal-u’d-din Khalji (1290-95 A.D.) was not as popular as the other Sultans, Barani gave him the title of

\(^{131}\) Ibid., p.269.
Sultan-ul-Halim\textsuperscript{133} in view of his mild and clement nature, in sharp contrast with both Balban and ‘Ala-u’d-din Khalji’. However in the Sultan’s majlis Amir Khusrau presented a fresh ghazal every day.\textsuperscript{134} The Sultan’s interest in poetry and his poetic flair led him to compose stray verses, even full ghazals.\textsuperscript{135} During Jalal-u’d-din Khalji’s reign the royal Darbar had become a centre of learning for the nobles and scholars in which jurists, historians, philosophers, logicians and all sundry participated. But inspite of this intellectual scenario we do not hear of the establishment of any madrasah.

The first Sultan of Khalji dynasty, Jalaluddin was a poet, and was deeply interested in poetry. Several verses of this first poet king of India are found mentioned in the works of history. Once while besieging the fort of Gwalior, he built a monument there and composed a rubai’ (quatrain) about it:

\begin{align*}
\text{بارة} & \text{کر} \text{قدم} \text{یہ} \text{سر} \text{گردون} \text{سنید} \\
\text{اژتوده} & \text{سگ} \text{وگن} \text{چی} \text{قدر} \text{افزاید} \\
\text{این} & \text{سگ} \text{قلتی} \text{زان} \text{فهادمک} \text{دروست} \\
\text{پاش} & \text{کر} \text{ول} \text{قلت} \text{س} \text{سنید}
\end{align*}

“To me, whose feet have kissed the heaven.

\textsuperscript{133} Tarikh-i-Firoz Shahi, Zia-u’d-din, Tarikh-i-Firuz Shahi, ed. Sir Syed Ahmad Khan, Aligarh, Sir Syed Academy, AMU, 2005, p.174.
\textsuperscript{134} Ibid, p.200.
\textsuperscript{135} Ibid, p.197.
Stone and clay will not be beneficial.

This broken stone that we have fixed here.

Will provide shelter to heart breakers.”

Barani has provided the details of the poetic meetings and free gathering at the court of Jalaluddin Khalji. However, some of the *nadims* of the Sultan, like Taj-u’d-din Iraqi, Amir Khusrau, Muwayyid Jajarmi, Amir Arsalan Kulahi, Taj Khatib and others were conspicuous for their interest in history and literature.

During the reign of Ala-u’d-din Khalji (1295-1315 A.D.) as already mentioned above, Delhi had become such a rendezvous of scholars that in Baranis opinion Baghdad, Samarqand, Kaashaan, Isfahan and Shiraz. Tabriz also looked with every towards it. This proves that the Sultan must have definitely taken keen interest in establishing mosques, *madrasahs*, *khanqahs* and patronized scholars. In the *madrasahs* such teachers were appointed that they were experts in their subjects. That is precisely why not only people from different parts of the Sultanate but also from other countries flocked to Delhi to acquire learning and knowledge from these teachers. The evidence of the deep interest that the

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Sultan took in building mosques and *madrasahs* is to be found in the titles used to describe him.

For instance on the southern side of the Alai Darwaza the engravings on the epigraphic plate contain the following words along with the name of the Sultan:-

(The Provider of strength to the foundation of mosques and *madrasahs*).

Jalaluddin Khalji was succeeded by Alauddin Khalji and no doubt his period was the precedence of Emperor Akbar’s period. The great poets like Amir Khusrau and Amir Hasan, and scholars like Ziauddin Barani flourished at that time. According to Barani, Sadruddin Aali, Fakhruddin Qawas, Hamiduddin Raja, Maulana Arif, Ubaid Hakim and Shihab Ansari were the poets of the Alai period, and were rewarded by the court for their poetry. Every one of them has his own style of poetry and a *diwan* of his own. Unfortunately the *kalam* (poetry) of these *sahib-i-diwan* (having the collection of their poetry) poets is not available. If available, the *diwan* of Ubaid Hakim would be interesting. Barani writes that the company of Sa’d Mantiqi and Ubaid Hakim had made

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140 Ibid, pp.360-61.
Muhammad Tughlaq a free thinker and doubtful about religion. He accepted only those traditional points which he found reasonable.

Likewise there were several historians whose works are not available now, as for example Kabiruddin, son of Tajuddin Iraqi. Barani says:

“He seemed an illumined light in Arabic and Persian prose, and produced several volumes in Fath-namah, and received appreciation in prose writing”.

It appears from the statement of Barani that there were large number of scholars in Delhi during and before the Alai period. He writes:

“And in the whole capital Delhi whether during and before or after the ‘Alai period,’ there have been and even still are many writers, compilers, poets and scholars”.

But we are now not aware of their works and biographies. It is an unfortunate event of our early literary life that the disturbance of times have totally damaged the contribution of that age. Only tazkiras of the Sufis, some historical works and Amir Khusrau’s books have survived.

141 Ibid.
142 Ibid, p.361.
143 Ibid.
Apart from the poet and writers, Barani states that there were large number of scholars as well:

Throughout the Alai period, there were in Delhi, the *Ulama*, who were teachers of such high calibre that every one of them, was a great scholar of his time. And like them were not available in Bukhara, Samarqand, Baghdad, Egypt, Khwarizm, Damascus, Tabrez, Isfahan, Ray, Rum and other cities of the world. They showed their scholarship in every science of *Manqulat, Tafsir, Fiqh, Usul-i-Din, Nahw, Lughat, Sarf, Kalam* and *Mantiq* and every year many students benefited from these eminent teachers and became authority in issuing *fatwa* some of these teachers have reached to the status of Ghazali and Razi in different arts, sciences and excellence). Barani afterwards gives the names of about *forty six Ulama*.  

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145 Ibid, pp.353-54. In the Urdu translation of *Tarikh-i-Ferishta* there is a mention of more two ulama other than these 46 i.e. Qazi Jalaluddin who was made Qazi-ul-Mulk and Malik Hamiduddin Multani, who was given the authority of Qazi Abdul Hayy, Khwaja *Tarikh-i-Ferishta* (Urdu translation) Deoband, Maktaba Millat, 1983, p.393.
NAMES OF FORTY SIX ULAMAS:

1. Qazi Fakhruddin Naqilah
2. Qazi Sharafuddin Sarbahi
3. Maulana Nasiruddin Ghani
4. Maulana Zahiruddin Lang
5. Qazi Mughithuddin Bayana
6. Maulana Tajuddin Muqaddam
7. Maulan Ruknuddin Sunami
8. Maulana Tajuddin Kulahi
9. Maulan Zahiruddin Bhakkari
10. Qazi Muhiyuddin Kashani
11. Maulana Kamaluddin Kohli
13. Maulana Minhajuddin Qaini
14. Maulana Nizamuddin Kulahi
15. Maulana Nasiruddin Karah
16. Maulana Nasiruddin Sabuni
17. Maulana Alauddin Tajir
18. Maulana Karimuddin Jauhri
19. Maulana Hujjat Multani
20. Maulana Hamiduddin Mukhlis
21. Maulana Burhanuddin Bhakkhari
22. Maulana Iftikharuddin Barani
23. Maulana Husamuddin Surkh
24. Maulana Wahiduddin Malhu
25. Maulana Alauddin Karak
26. Maulana Husamuddin Ibn Shadi
27. Maulan Hamiduddin Banyani
28. Maulan Shihabuddin Multani
29. Maulana Fakhruddin Hansavi
30. Maulana Fakhruddin Saqaqil
31. Maulana Salahuddin Satriki
32. Qazi Zainuddin Naqilah
33. Maulan Wajihuddin Razi
34. Maulana Alauddin Sadr-ush-Shariah
35. Maulana Miran Marikalah
36. Maulana Najibuddin Sari
37. Maulana Shamsuddin Tam
38. Maulana Sadruddin Gandhak
39. Maulana Alauddin Lohari
40. Maulana Shamsuddin Yahya
41. Qazi Shamsuddin Garzuni
42. Maulana Sadruddin Tawi
43. Maulana Muinuddin Loni
44. Maulana Iftikharuddin Razi
45. Maulana Muizuddin Andehvi
46. Maulana Najimuddin Intishar

Perhaps no academic contribution of any of them is now available. As a matter of fact all of them belonged to the class of scholars and teachers. It may be presumed from the presence of Shaikh-ul-mashaikh (the great Shaikh, i.e. Nizamuddin Auliya) Amir Khusrau, Amir Hasan and Barani himself that the academic and literary style of the Alai period might have been very high. But we must not presume that there had been forty six Ghazali and Razi or perhaps one or two Shah Waliullah. It appears from their circumstances that inspite of the general literary and academic interest and the presence of large number of Ulama and scholars, the books were not in abundance, as the art of printing had not been introduced, and therefore it was difficult to take literary authenticity and research to its zenith. Moreover, faith and love dominated everywhere. Critical point of view had not developed. The method of Muhaddithin (scholars of hadith) through which they critically examined the traditions, had not become common in religious circles.
In connection of Ulama and mashaikh, it is necessary to mention here Khwaja Ziauddin Sunami who was the author of the Nisab-ul-Ihtisab\textsuperscript{146} and very strictly followed the Shariah. Although he was reprehensive to Shaikh Nizamuddin Auliya on account of his practice of hearing ‘sama’ (mystical songs) the latter however held great regard for him.

Another renowned scholarly figure of that age was Amir Hasan Sijzi who was a poet like Amir Khusrau. They both were intimate friends and served under Khan Shahid. His most famous work is the Fawaid-u’l-Fu’ad which contains the malfuzat (table talks or conversations) of his pir, Shaikh Nizamuddin Auliya of Delhi. No other collection of Malfuzat received such wide recognition like this work. It is said that Amir Khusrau was so much impressed by the Fawaid-u’l-Fuad that he expressed the desire of exchanging all his scholarly and poetic contribution with this work. Even Amir Khusrau flourished during the Alai period.

Tibb (medicine) also developed in India during Alauddin Khalji’s reign. Barani writes: “In the days of Alau-u’d-din there were physicians

who in their knowledge of the subject surpassed Hippocrates and Galen, such top physicians have not been seen at any other time. The master of physicians (Ustad-ul-Atibba) Maulana Badru’d-din’ Damishqi lived throughout Alauddin’s reign and students of medicine in the city studied their books with him. If the urine of a man mixed with the urine of some animal was brought before him in a glass test-vessel he could declare immediately the animals whose urine was in the test vessel. He explained the Qanun and the Qanuncha of Bu‘Ali Sina and other medical works in his excellent and meaningful discourse.”

The successor of Sultan Ala-u’d-din Khalji i.e. Qutb-u’d-din Mubarak Shah’s reign (1315-1320 A.D.) was full of lawlessness and chaos but historians are of the view that in the field of education and learning the tradition of patronization of scholars continued in his reign also. The Sultan was very generous in providing jagirs and wazaifs and the jagirs of those Ulama and mashaikh which were taken away during the preceding period were returned back. This enabled the promotion of learning and the process of teaching and learning progressed extensively. Near Ala-u’d-din khalji’s maqbara (which was built by Qutb-u’d-din Mubarak Shah in 1317 A.D.) there is an evidence of a

madrasah near Quwwat-ul-Islam Mosque but there is no precise information on who built it? Either Qutb-u’d-din Aibek, Iltutmish or Qutb-u’d-din Mubarak Khalji, one of these have built it during their respective reign. Some historians are of the opinion that it was built by Qutb-u’d-din Mubarak Shah but some are of the view that, it was Iltutmish who while building the Quwwat-ul-Islam mosque built this madrasah close to it.  

Alauddin Khalji was succeeded by Qutbuddin Mubarak Khalji in 1316 A.D. He changed the entire scene of Alauddin’s court. Except prohibition which he continued, he terminated all regulations of his father so far as state patronage to ‘Ulama was concerned, the situation slightly improved under Mubarak Khalji. But apart from increasing their stipends he did not take any interest in academic matters and spent most of his time in pleasure pursuits.

The Tughlaq Sultans were great patrons of learning and literature. The Tughlaq period put an end to the moral degradation that had crept in amongst the aristocracy towards the end of the Khalji period. They brought in massive growth and development by improving the moral

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culture of society, encouraging philosophy and jurisprudence and promoting projects of public welfare.

The first ruler of the Tughlaq dynasty was Sultan Ghiyasuddin Tughlaq. He hardly ruled for five years. Most of the scholars of his period were of the Alai period. He was on the best of terms with the ‘Ulama and the Masha’ikh of his day. He used to send gifts to them when a child was born in his harem or when he received news about the victory of his armies.151

Sultan Ghiyas-u’d-din Tughlaq (1320-1325 A.D.) was famous for his love for learning, religious leanings and patronization. He held great respect for nobles and scholars. He invited them to his court at every good occasion and presented gifts and rewards to them.152 No. historian has mentioned of the establishment of any madrasah during his reign. Some of them think that a little away from Tughlaqabad, the Barbar’s fort (Nai-Ka-Qila) was in fact a madrasah built by Ghiyas-u’d-din Tughlaq.153

Shaikh Abdul Haq Muhaddith states the scarcity of Ulama and scholars during the reign of Muhammad bin Tughlaq. However, there had been several eminent personalities to be mentioned here. For example,

Ziauddin Barani, Ibn Batuta, the traveller, Zahiruddin who was an architect, Shihabuddin Abul Abbas Ahmad who was unique in the art of eloquence. The most popular poet and Malik-us-Shuara (poet laureate) was Badr Chach who belonged to Chach, i.e. Tashqand. The Sultan respected him a lot and bestowed on him the title of Fakr-uz-Zama' (pride of the time). Almost all the qasaid (long poems) of Badr Chach are in praise of Muhammad Tughlaq. As some of them point out historical events and there is lack of material regarding this time (Tughlaq period), historians use these qasidas as source material of history. Elliot has translated some of them in his work. But on account of its unpopular style of writing, abundance of complicated matter, difficult words, twisted and subtle similies and metaphors, everyone cannot understand them. Besides qasidas, Badr Chach wrote (composed) a mathnawi entitled 'Shah Namah'.

Ghiyas-u'd-din Tughlaq's successor Muhammad bin Tughlaq (1325-1351 A.D.) who took keen interest in the rational sciences but yet we find the evidence of the study of Figh and other religious sciences in the contemporary historical literature of his period. In order to invite the Ulama of foreign countries to Hindustan the Sultan sent his special envoys and for the expenditure of their travel allotted a large sum of
money. According to Prof. Gibb, Ibn Batuta, the famous traveller of Islam, ‘had already made up his mind to seek his fortune in India to which the boundless munificence of the reigning sovereign of Delhi was attracting numbers of scholars and theologians from other countries.\textsuperscript{155}

When the Sultan laid the foundation of the city of Khurramabad near Delhi he also established a \textit{madrasah} there. The famous poet Badarchach has specially mentioned about this \textit{madrasah} in one of his \textit{qasidas} and has presented a \textit{Q’ita} on its builder, one of it’s is (verses) is this.

\begin{quote}
\textit{Кумир мадраса вазир ар-речем амам сикхар ифтул хак кухара}.
\end{quote}

“The head of the \textit{madrasah}, Muallim (Professor) Idris, also a \textit{Imam} of his mosque, was a sweet speaking person like nightingale”.

But inspite of this great loss we know that there were not less than one thousand \textit{madrasahs} in Delhi during his reign which proves that \textit{madrasahs} flourished to a large extent inspite of this upheaval. The same authority i.e. Ibn Batuta, the most energetic globe trotter of Tangier who visited India in 1341 A.D. and was cordially received by the Sultan also testifies to the loss caused by the transfer of capital from Delhi to Daulatabad: Delhi says he, one of the greatest and most magnificent cities

\begin{footnotesize}
\begin{enumerate}
\item Badr-u’d-din Chach, \textit{Rasa’id Badr Chach}, Kanpur, Nawal Kishore, 1877, p.10.
\end{enumerate}
\end{footnotesize}
in the world, was at the time like a desert and had the fewest inhabitants.\textsuperscript{157} The above words reflect the utter ruin caused to Delhi which was the most popular centre of higher learning during the Sultanate period.

Sultan Muhammad bin Tughlaq had a great liking for men of learning and loved to associate with the ‘\textit{Ulama}, the Mashaikh (Saints), the Sufis and the philosophers. He had great respect for saints like Shaikh Rukn-ud-din Multani and Shaikh Nizam-ud-din Auliya. It was from them that he drew his inspiration, and to them he was indebted for his initiation into Sufism.\textsuperscript{158} Sultan Muhammad Tughlaq himself was a poet. He composed the following verses at the time (of the agony) of his death:

\begin{enumerate}
\item \textit{Biar din janey hamaaram nizam kism, taaz rehnuma}
\item \textit{Azaan bina nas hamaaram krkan garam bha liye}
\item \textit{Kodum bha natak, aur azaan jhan kamesh, haa lo nihum.}\textsuperscript{159}
\end{enumerate}

“I deeply observed this world by passing through great difficulties; and I experienced all sorts of luxurious life.

I rode many high class horses; and purchased costly Turkish slaves.

I availed great comfort and at last when entered into old age, found myself totally helpless”.

\textsuperscript{157} Law, N.N., Op.cit, p.47.
\textsuperscript{158} Mahdi Husain, Rise and Fall of Muhammad bin Tughlaq, Delhi, Idarah-i-Adabiyat-i-Delhi, 1972, p.23.
The famous Moroccan traveller Ibn Batuta came to India during the reign of Sultan Muhammad bin Tughlaq. The Sultan had great reverence for him and appointed him the Qazi of Delhi. Later he sent him as his ambassador to the king of China. He (Ibn Batuta), therefore (on account of his journey from India to China) got an opportunity to see, not only the North and Central India, but Malabar, Maldives, Ceylon, Ma’bar, Bengal Arakan, Sumatra and famous coastal areas of China. He has mentioned the interesting events of all the places in his travelling account. Janab Maulvi Abdul Rahman Sahib has published the Urdu translation of this Safar-Namah with detailed and scholarly notes and explanation. A renowned scholar of that time was Maulana Muinuddin Umrani, who wrote marginal notes—(hawashi) on Kanz, Manar, Husami, Talkis and Miftah. Muhammad bin Tughlaq, it appears knew also about the literary activities of other Islamic cultural centres, like Shiraz, Samarqand, etc. he sent Maulana Muinuddin Umrani to Qazi ‘Azd with a request to visit India and dedicate his work Matan Muwafiq to him. Sultan Abu Ishaq of Shiraz who had great respect for Qazi ‘Azd did not allow him to leave his realm. The Sultan is reported to have sent

Shaikh Abu Bakr b. Khallal, along with some other scholars to Samarqand to persuade Shaikh Burhan-u’d-din Sagharji to come to India. He gave to this team of scholars forty thousand tankas as travel expenses.\textsuperscript{163}

Zia Bakshi of Badayun was a more popular figure than Maulana Muinuddin Umrani. Though he passed his life in seclusion, he left several works as his memorial, some of them are still intact. One of his works \textit{Gulrez} has been published by the Royal Asiatic society. Another famous work is the \textit{Silk-us-Suluk}. Its Urdu translation has been published from Lahore with the title \textit{Allah Walon ki Qawmi Dukan} and original Persian too has been printed. With regard to \textit{Silk-us-Suluk}, Shaikh Abdul Haq Muhaddith Dehlavi writes:

\begin{quote}
(\textit{His Silk-us-Suluk} is very sweet and colourful in subtle, delicate and effective language. It consists of the stories of \textit{Mashaikh} (Sufis) and their
\end{quote}

sayings. Most of his works are full of stanzas which are all equal in pattern and style. Accordingly the qitah (stanza):

"Rise, O’ Bakhshi and do in accordance with the time;
Other wise you yourself will be your target;
Wisemen of the time do say;
Wisdom is to mix with the time".  

More popular than his Silk-us-Suluk is his Tuti Namah which contains the fifty stories told by a parrot which have been translated into German, English and Deccani. The Urdu prose book Tota-Kahani, which was compiled by Syed Haider Bakhsh Haidari on the request of Dr. Gil Graist, the principal of the Fort William College is the translation of the Tuti Namah. Maulana Ziauddin Bakhshi was a poet also. He was a pupil of the famous poet Shihabuddin Mehmara of Badayun in the art of poetry. He died in 1350 A.D.

Another contemporary of Sultan Muhammad Tughlaq was Ziauddin Barani renowned historian of the time whose Tarikh-i-Firoz Shahi is a precious treasure of the events of that age. He was born in 684 A.H./1282 A.D. in Baran, now known as Buland Shahar. His father

165 Ibid.
and other relatives were associated with the royal court. He was intelligent with a sharp intellect and was imparted with good education. Having joined the mystic discipline of Sultan-ul-Mashaikh, Shaikh Nizamuddin Auliya, he too took his residence in Ghiyaspur. On his pir’s death and when Sultan Muhammad bin Tughlaq ascended the throne, Barani, on account of his quick wittiness (Hazir jawabi) and the art of companionship (fan-i-nadimi), made good place in the eyes and heart of the Sultan. It appears from his work—the Tarikh-i-Firoz Shahi that the Sultan, on several critical occasions sought his advice or at least told him his problems. It is written in the Siyar-ul-Auliya that “On account of his pleasantness of nature, he was matchless in the art of companionship (fan-i-nadimi). And ultimately, due to having mastery in this art, he was appointed the nadim-i-khas (chief companion) of Sultan Muhammad Tughlaq and earned a lot out of this . . . . . . . . . . world. On reaching the age of seventy he relinquished the royal service, took to a life of seclusion and started the writing and compilation of significant and matchless works.  

When Firoz Shah became the Sultan, Barani named his book after his (Sultan’s) name as ‘Tarikh-i-Firoz Shahi’ but the Sultan was for some reason angry with him and he (Barani) was not given any (special)
position. But later he issued a stipend which was not sufficient for Barani. And he died in 758 A.H./1357A.D. due to restlessness. But according to Siyar-ul-Auliya "He had no money with him at the end of his life. He had distributed all his garments (among needy and poor people) in the way of God. Accordingly, there were just a mat (boriya), and a small sheet of old cloth on his dead-body."  

The Tarikh-i-Firozi Shahi is in fact the completion or appendix (takmilah) of the Tabaqat-i-Nasiri and contains the events from the accession of Sultan Ghiyathuddin Balban, i.e. 664A.H./1246 A.D. till the events of the sixth regnal year of Sultan Firoz Shah i.e. 758 A.H./1357A.D. In comparison to Minhaj, Barani describes more interesting events and his style of writing also is very beautiful. Therefore, the Tarikh-i-Firoz Shahi is more popular than the Tabaqat-i-Nasiri.

Barani has a special point of view regarding the art of historiography. Though he attaches importance to the description of the events, yet he pays more attention in deriving conclusion from those events and through that in highlighting the art and principles of administration and government. He himself writes:

168 Ibid.
"If they (people) hold this work as a history, they will get the news of Sultans and kings in it. And if they trace the principles of administration they will not find (this work) without them. And if they seek or require the good sayings and beautiful advices of sovereigns and rulers in this compilation (talif), they will study these things more and better than in other works." ]^{169}

In political affairs and in the affairs of state also, Barani has a special point of view. And it was difficult for him to make an assessment of those rulers, (for instance Alauddin Khalji), whose events of life were not in accordance with his point of view. However in the line of our historians Barani holds an unique place.^{170} Although his concept of history was limited and advisable (mahdud and nasihatana), yet he was fully aware of the responsibilities. In his work, the historiography is not just the description of events but has reached the level of a creative art,

170 Many modern historians attempted to study Ziauddin Barani and his Tarikh-i-Firoz Shahi. Peter Hardy, for instance, is of the opinion that Barani conceived history to have a didactic religious purpose and treats history as a branch of theology, Hardy Peter, Historians in Medieval India, London, Luzac & Company Ltd., 1960, pp.23, 39. Mohibbul Hasan is of the opinion that the Tarikh-i-Firoz Shahi is a much more complicated study which requires as much an examination of the basic categories of Barani's thought as analysis of his fluctuating emotions, Mohibbul Hasan, Historians of Medieval India, Delhi, Meenakshi Prakashan, 1968, p.39.
and that too without giving up or sacrificing the accuracy of statement. Moreover, the active and living pictures of some extraordinary figures, like Balban, Alauddin Khalji, Muhammad bin Tughlaq, in the Tarikh-i-Firoz Shahi, may not be seen in other old works of history.

Another historian of this age is Isami who wrote a Mathnawi entitled as the Futuh-us-Salatin\textsuperscript{171} consisting of twelve thousand verses during the last year of Muhammad bin Tughlaq’s reign (1350 A.D.). It contains the events of the lives and conquests of Ghaznavides, Ghurids, Slaves, Khaljis and first two Sultans of the Tughlaq dynasty have been described in versified form.

Isami was born in Delhi in 1310 A.D. His real name is known but he says that his ancestor who first came to India was Fakhr-ul Mulk Isami. He had been the Wazir of the Caliphs of Baghdad but having been grieved on some remark of Caliph of time (Khalifa-i-Waqt), he left his place and came to Delhi via Multan along with his family. At that time, the ruler of Delhi was Sultan Shamsuddin Iltutmish who venerated the ulama, scholars and eminent persons who migrated from the Islamic countries to Delhi as a result of the Mongol irruption. He warmly received Fakhr-ul-Mulk and entrusted on him the post of minister. The

\textsuperscript{171} Futuh-us-Salatin is an epic poem on the rulers of India from Ghaznavides to the date of composition i.e. 1349-50 A.D. composed by Isami and dedicated to Muzaffar Bahman Shah, the first ruler of Bahmani dynasty, Storey, C.A., Vol.I part.I, Op.cit, p.433.
grandson of Fakhrul Mulk, Izuddin Isami, a military officer in Balban’s
time, was the grand-father of the author of the *Futuh-us-Salatin*. This
grandfather brought him up. Isami writes that at the ripe age of ninety he
and his grandson (Isami, the author, himself) had to decide to leave for
Daulatabad on the instructions of Sultan Muhammad bin Tughlaq but it
was in the beginning of this journey, that the old man died.

During the completion of the *Futuh-us-Salatin*, Isami fully
benefited from the library of the founder of the Bahmani dynasty,
Bahman Shah. And he composed events with care and gave vivid
explanations. As he is a semi contemporary for the Khalji and Tughlaq
dynasties, and had direct access to people who migrated in large numbers
to Daulatabad, who had been eye witness of the events in northern India.
Therefore his *mathnawi* is of great historical significance. His personal
life is behind curtains. It reveals from the *Futuh-us-Salatin* that he was
very displeased with the contemporary conditions and wanted to shift to
the Illumined city (*Madina Munawwara*) i.e. Madina. As there is no trace
of him after the compilation of the *Futuh-us-Salatin*, it is thought he
might have settled in Hejaz.
According to Qalqashandi two hundred jurists were always there with the Sultan Muhammad at his dinner. When the Sultan went on campaigns imams and ‘ulama encircled him. The Sultan was also interested in the religious education of the people. He appointed thousands of jurists in maktabs to teach qir‘at etc. He arranged philosophical and religious discussions to satisfy his own intellectual curiosity and to break the rigid thinking.

Muhammad bin Tughlaq came under the influence of Ibn Taimmiya’s movement of religious reform and regeneration. His policy towards contemporary mystics was largely due to his commitment of Ibn Taimmiya’s ideology.

It was after the death of Muhammad Tughlaq that the nobles and the Ulama selected Firoz, the nephew of Ghiyathuddin Tughlaq, for the throne of Delhi. The reign of this Sultan is remembered in the history of India for peace and public welfare. The first thing he did was that he released those prisoners whom Muhammad Tughlaq had thrown into prison. He gave compensations to the survivors of those who had been murdered on the instruction of Muhammad bin Tughlaq.

172 Otto spies, Op.cit, p.33, Ishwari Prasad is of the opinion that Mohammad like other oriental monarchs maintained splendid court which was an inevitable necessity in middle ages, Prasad Ishwari, A History of Qaraunah Turks in India, Allahabad, Central Book Depot, 1974, p.297.
Sultan Firoz Shah Tuglaq (1351-88 A.D.) was a highly accomplished and versatile man of literary and artistic tastes. In his devotion to learning, literature, and architecture he surpassed all other Sultans of Delhi. Himself a fairly educated monarch, he devoted his energies to the spread of Islamic learning and literature. The establishment of many madrasahs and the lavish grant of subsistence allowances and stipends to the learned greatly enhanced his reputation as a patron of learning. Not only did he build new madrasahs but also renovated and repaired the old buildings, mosques and madrasahs of his predecessors which he has mentioned in his Futuhat-i-Firoz Shahi where he writes, “One of the favours of God, bestowed on the humble servant (was that) he was enabled to construct works of public utility, I erected numerous mosques, madrasahs (colleges) and Khanqahs so that the alims and mashaikh, devotees and pious men might devote themselves to the worship of the true God and help with prayer the founder of charitable institutions. 176

It is interesting to hear from the Sultan himself some particulars about the provisions made for building operations:

“Provisions for the future repairs and rebuilding of these madrasahs and tombs was made from their old endowments, which were to remain attached to their respective institutions. And where no income had been settled before, I assigned villages whose revenues are always to

be used in meeting the needs of visitors and for providing, carpets, light and other requirements of the places concerned.

“Again, thus I contributed the grants of villages, lands and old endowments attached to madrasahs, tombs and graves of the victorious Sultans of the past and the great mashaikh for meeting the needs of visitors and providing necessary materials required for the holy places. In addition if there was no endowment or other provision at any place, an assignment was made for it so that the noble work might continue for ever and travellers and learned and holy men might rest there and remembered them and me in their prayers.\footnote{177}{\textit{Ibid}, p.15.}

He further informs us, “Portions of the madrasah of Sultan Iltutmish with whom God may be pleased had fallen down. These were likewise, rebuilt and furnished with sandalwood doors.” “In the mausoleum of Sultan Ruknuddin a son of Sultan Shamsuddin which is situated in Malikpur, the enclosure was repaired, a dome was built and a Khanqah constructed.”\footnote{178}{\textit{Ibid}, p.13.} Also Sultan Alauddin Khalji’s mausoleum was repaired and furnished with doors of sandalwood. Walls of the water reservoir and the western walls of the mosque which is within the madrasah and ground floor were repaired.\footnote{179}{\textit{Ibid}, p. 14.}
According to the testimony of Nizamuddin Bakhshi and Ferishta,\textsuperscript{180} the Sultan established no less than thirty madrasahs, appointed qualified professors there and provided them a handsome pay. However Abdul Baqi Nahawandi has recorded in his Maasir-i-Rahimi, that he opened as many as fifty madrasahs.\textsuperscript{181} Although the number of madrasahs differs in different accounts there were definitely several of them existing in a flourishing state, but the exact number is not known.

The madrasahs of Firoz Tughlaq's period became popular because of the high standard of education and excellent coaching arrangements. The Firuzi Madrasah and the Madrasah-i-Shahzada Buzurg\textsuperscript{182} were known throughout the country.

Perhaps the only detailed account of a Madrasah founded by a Sultan of Delhi is that of Firuzi Madrasah of Delhi. On the southern bank of he Hauz-i-Khas,\textsuperscript{183} Firuz Shah built this

\begin{itemize}
  \item \textsuperscript{181} According to the Ma'athir-i-Rahimi he erected 50 madrasahs. Abdul Baqi Nahawandi Ma'athir-i-Rahimi, Vol. I, ed. M. Hidayat Husain, Calcutta, A.S.B., 1924, p.30. There is no denying the fact that. Firoz Shah erected a large members of madrasahs, but it is very difficult to give the exact number on the basis of the accounts of later authorities.
  \item \textsuperscript{182} Anonymous, Sirat-i-Firoz Shahi, (Facsimile edition), Patna, Khuda Baksh Oriental Public Library’, 1999, p.208
  \item \textsuperscript{183} An extensive tank covering an area over 70 acres of land, constructed by 'Ala-'ud-din Khalji in 1296. It was later repaired and cleansed by Firuz Shah. See Cam Stephen, The Archeological and Monumental Remains of Delhi, Allahabad, Kitab Mahal, 1967, p.83.
\end{itemize}
It was the most magnificent madrasah of its time, "Its magnificence," writes Barani, "architectural proportions and pleasant air make it so unique among the great buildings of the world that it would be justifiable if it claimed superiority over the Khwamaq built by Simar or the palace of Kisra."\(^\text{186}\)

The Firuzi Madrasah was a double storied building with arched dalans projecting windows overlooking the tank.\(^\text{187}\) As soon as one entered the doorway he found himself in a blooming garden adorned with pathways and passages.\(^\text{188}\) This two storied structure was in itself a fine example in the art of building. It stood on strong pillars and there were many domes made over it. The location of this madrasah was excellent and it was built on a large, extensive campus. There were spacious courtyards in between the different buildings of the madrasah, it had

\(^{184}\) Sirhindi, Yahya bin Ahmad Bin Abdullah, *Tarikh-i-Mubarakshahi*, tr.by Basu K.K., Karachi, Karimsons, 1977, p.127. The remains of the madrasa possess a historical or Quranic epigraph and the only inscriptive decorations one comes across in it are the plastered discs inscribed with one or the other of the following phrases: Hasbi Allah, Sultan Allah, ul Mulk Allah, see memories of the Archaeological survey of India, No: 47, p.77. A record of all the Quranic and non historical epigraphs on the protected monuments in the Delhi Province, by Maulvi Muhammad Ashraf Husain, Calcutta, Govt. of India, 1936, p.77.

\(^{185}\) *Tarikh-i-Firoz Shahi*, however silent about the date of establishment of this madrasa K.A. Nizami mentions 1352 A.D. in his studies. . . . . p.73, but Sir Syed's *Asar-us-Sanadid*, 755 A.H. has given the date as 1354 A.D. Khan Sir Syed, *Asar-us-Sanadid*, Vol. I, ed. Khaliq Anjum, Delhi, Urdu Academy, Delhi, 1990, p.329.


\(^{188}\) Diwan-i-Mutahhar, Oriental College Magazine, May, 1935, p.136
wide galleries and corridors. The scenic beauty, gardens laden with beautiful colourful flowers added explicit charm to this madrasah.

Barani describes the beauty of this madrasah in the following words:-

"What greatly God gifted is the Madrasah-i-Firoz Shahi that wonderful buildings are situated near the Alai Tank. The buildings of the madrasah, because of the glory of their domes, sweetness of their construction, open courtyards, comfortable seats, beautiful palaces and attractive lines of students, have left behind the buildings of other places in the world. In attraction and comparison, and also from the point of view of air, these monuments are rare."

Another beautiful description of this madrasah in poetic form has been done by the famous poet Mutahhar of Kara who praises the Firuzi Madrasah in these words:-

Its courtyard, because of its construction is very comfortable, its dust is scented with musk, its air is ambergrised, there are greenery, spikenard, sweet basil, rose and poppy flower inside it, all its ways are beautifully decorated.

The Firuzi Madrasah covered a capacious area besides several lecture halls, it had within its campus, commodious hostels for both teachers and the taught, guest houses for casual visitors, a huge mosque, rooms for imams and mu’azzins and hujrahs (small rooms) for those who wished to spend their time in meditations. Comfy and pleasant looking carpets of Shiraz, Yemen and Damascus were spread in every corner of the madrasah.

In the words of Mutahhar:-

“Its carpets have been brought from Yeman, Shiraz and Damascus,
Both its outside and inside are beautifully decorated”

Other than its beauty, magnificence and excellence in building the madrasah was famous for its cultured and experienced teachers who were experts in their subjects. Amongst the most famous was Maulana Jalal-u’d-din Rumi (not the famous philosopher and author of the Mathnawi, Jalal-u’d din Rumi of (1273 A.D.)). Barani has used the title ( ) i.e. teacher of different arts and crafts for him. But in Mutahhar’s Diwan it is clearly evident that Jalal-u’d-din Rumi was the principal of this madrasah from the following words:

صدر آن معلم وسر دفتر آن استاد
ک در سرتا ایفتم صورت عمل ست و وقتار
کفشم این عالم آفاق جلال الدین است
ک روی آن کنار تقیت ر س کیتو و رومن قنار

“The head of the gathering and the incharge of its office is a teacher;
Who, from top to bottom, is the face of intellect and honour.
I said this world-fame teacher is Jalaluddin Rumi,
Of whose genealogy the cities of Ray and Rum, take pride.”

194 Diwan Mutahhar, p.137.
Mutahhar has called him a past master in *Quran, Hadith, Fiqh* and has acknowledged of himself benefiting from the teachings of Jalaluddin Rumi.

“He knows seven dialects of *qirat* and he is authority in fourteen sciences,

He is interpreter of the five collection of *hadith* and the *mufti* of all for schools of juris prudence.

In short, I heard from him about different sciences,

I derived lot from his *tafsir, usul* and *hadith*”.

Sir Syed Ahmad khan and other modern writers have named Syed Yusuf Bin Jamal Haseeni as the most famous and renowned teacher of the Firozi Madrasah and have even said that he was buried in the courtyard of this *madrasah*. Others have mentioned, him as the principal teacher of the *madrasah* which was built close to Hauz Alai but was some

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195 Ibid, p.137.
other madrasah and not the Firozi Madrasah.\textsuperscript{197} The syllabus of the Madrasah-i-Firoz Shahi included both traditional (\textit{manqulat}) and rational (\textit{ma'qulat}) sciences. Barani particularly refers to the teaching of \textit{tafsir} (Quranic exegesis), \textit{hadith} (Traditions of the Prophet) and \textit{Fiqh} (Muslim jurisprudence).\textsuperscript{198} As Firoz Shah was keenly interested in astronomy, history, medicine, there is a possibility that these subjects were taught in this madrasah.

No information on the uniform of the students is available but the teachers of this institution wore the Syrian jubbah and the Egyptian dastar.\textsuperscript{199}

Contemporary sources bring out the fact that other than teaching and learning the process of holding debates and seminars was present in the Firozi Madrasah and the students were given opportunity to debate on a particular topic of significance. Khaliq Nizami\textsuperscript{200} has narrated that the Muslim method of middle ages laid great emphasis on seminars and mutual discussions amongst the students. The purpose was to make use of their intelligence and improve their standard as intellectuals. The Firozi Madrasah did not neglect this very important method of imparting

\textsuperscript{198} Tarikh-i-Firoz Shahi, Op.cit, p.564.
\textsuperscript{199} Diwan-i-Mutahhar, p.137.
\textsuperscript{200} Nizami, K.A., \textit{Studies in Medieval Indian History and Culture}, Op.cit, p.77
knowledge. To prove this Nizami has used this particular verse of Mutahhar:

"If He have aught that is good, let it be a share for the poor among you and a blessing to the needy amongst you. And if He have not aught, then be of those who have patience. And God is swift in reckoning."

Liberal grant were provided by the state to finance this madrasah and meet all the expenses of the teachers and the students. Royal arrangements were made for the boarding and lodging of students. According to Mutahhar the following dishes were served at the meals: "Pheasants, partridges, herons, fish, roasted fowl and bulky kids, fried loaves, sweets of different kinds, and other things, were heaped everywhere in large quantities." Pomegranate syrup, prepared with the mixture of sorrel, was served as a drink. Betel-nuts were brought in gold and silver dishes after the meal.202

Barani writes about the religious atmosphere prevailing at the madrasah:

Barani writes about the religious atmosphere prevailing at the madrasah:

201 Diwan-i-Mutahhar, p.137

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"Because this madrasah is a monument of good works and public benefaction, prayers obligatory and supererogatory are constantly being offered within its precincts. The five compulsory prayers are offered in congregation according to Sunnah. The Sufis offer the Chasht Prayer (offered between sunrise and meridian), Ishraq (prayer offered soon after sunrise), Fayaz-Zawal (prayer offered immediately after sunset) and Tahajjud (prayer offered in the latter part of the night), praise God night and day and send benediction on and sing and praises the Sultan constantly. People who know the Quran by heart recite the full text every day; the travellers raise their voices to the heavens when they cry Allah-o-Akbar". 203

Barani writes that the beauty of the Firozi Madrasah was par excellence and the satisfaction and peace that one experiences after entering this madrasah could not be availed or felt in any other place which he expresses in the following words:-

204 Ibid, p.565.
Although the former rulers have built a number of attractive monuments in Delhi and spent heavy amount in their beautification and decoration, yet the prettiness, pleasure and comfort which are in the Madrasah-i-Firoz Shahi are not seen elsewhere.

The Firozi Madrasah was a great centre of Muslim learning in the East, and people gathered there from different parts of the country, simply to have a look at it:

ار تعداد افرادی در غرب و شرق
که دو شاخه از کاروان واقع در قابلیت

[With a view to have a look at it (people from) the east and the west (come) in caravan after caravan].

The second madrasah of the Firozian period was built at Siri which also has been praised by Barani who records that Maulana Syed Najm-ul-Millat Waddin Samarqandi, a great scholar of the time was the principal of this madrasah.

Another very famous seat of learning in Delhi was the Madrasah-i-Shahzada Buzurg. It was named after the eldest son of Firoz Shah, Fath Khan, who died in 1374 A.D. A footprint of the Prophet was

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207 Sirat, p.208.
placed at the grave. The area therefore came to be known as *Qadam Sharif*. With in the enclosure the Sultan built a charity house (*Langar Khana*), a madrasah and a mosque consisting of three chambers, covered with domes with a courtyard attached to it surrounded by walls.

The doorway of this madrasah was engraved with the following lines:

"The guide of those who have lost (their way) Muhammad

"The Preacher of Preacher Muhammad

"Glorious is the madrasah, the pulpit and the house

"In the midst of which is read the praise of Muhammad

"For the broken hearts he is (Healing) balm

"For the afflicted in the heart Muhammad is a comfort etc.

Apart from the madrasahs established by the Sultans themselves, there were large numbers of other institutions whose teachers and students received grants from the Sultan. Nobles also emulated the

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208 Zafar Hasan, *Monuments of Delhi lasting splendour of he great Mughals and others*, New Delhi, Aryan Books International, 1919, rept 1997, p.241. It is related that Firoz Shah secured it as a gift from the Prophet by sending his spiritual guide Makhdum Jahanian Jahan Gasht, to him. The sultan received this relic with great reverence and expressed his desire that after his death it should placed over his grave. But when his favourite son Fath Khan died before him in 1374 A.D. it was placed on his grave.


Sultans in helping educational institutions and encouraging educational activities.

The above discussion on the educational centres of Islamic higher learning shows that these centres were found all over the Sultanate and imparted education in different branches of learning at higher level.

Amongst the scholars of this period was the compiler of the famous Arabic dictionary *Qamus*, Maulana Majduddin Firuzabadi came to India in this period. Three other people worth mentioning of the Firoz Shahi period were Maulana Ahmad Thaneshwari, Maulana Khwajaji, who was the teacher of Qazi Shihabuddin Daulatabadi, and Qazi Abdul Muqtadir Dehlawi. The most famous amongst Sufi (mashaikh) was Makhdum Nasiruddin Chiragh of Delhi.\(^{212}\) Sultan Muhammad bin Tughlaq had disrespected him but Firoz Shah paid him great honour. It was the Shaikh who, after the death of Muhammad bin Tughlaq persuaded Firoz Shah, who was intending to leave for Hajj and other pilgrimages, to become the Sultan of Delhi. Firoz, on becoming the Sultan, sought his advice on several occasions. Shaikh Sadruddin Multani was another famous Shaikh (Sufi) of that time whom the Sultan had granted the title of *Shaikh-ul-Islam*.

It appears that poetry and the compositions of verses was not popular in Firoz reign as compared to others. However, some famous poets of the time are found mentioned in the sources, one of them was Masud Bak, who is said to be a relative of Firoz Shah. His diwan, the collection of his verses and poems has been published from Hyderabad Deccan. His real name was Sher Khan. Perhaps Masud Bak was his title. For a long time he lived the life of aristocracy. Later he felt attracted to the darveshi (the mystical life) and joined the discipline, (became a murid-disciple) of Shaikh Ruknuddin bin Shaikh Shihabuddin. He wrote several works on Sufism (Tasawwuf), as for example the Tamhidat and the Mirat-ul-Arifin. Shaikh Abdul Haqq Muhaddith Dehlavi writes about him:

(In the Chishti order nobody disclosed the secrets of reality and drank with the love of God as he did).\(^{213}\)

The other poet was Hamid Qalandar who compiled the Khair-ul-Majalis,\(^{214}\) the Malfuzat of Hazrat Chiragh-i-Delhi. Amir Khusrau’s son

\(^{214}\) The Khair-u’l-Majalis is record of one hundred mystic gatherings of Shaikh Nasir-u’d-din Chiragh-i-Delhi, For details see: Hamid Qalandar, Khair-u’l-Majalis, ed. Nizami, K.A., Aligarh, Dept. of History, 1959. Not only is it a source of information of the lives of several Indo-Muslim saints but also supplies information on the political and economic conditions of the time’.
Amir Ahmad was also a poet of pleasing nature but we do not come across any Diwan of his.\(^{215}\) In the same period, Shihabi, who was a physician, composed a *mathnawi* entitled as the *Tibb-i-Shihabi*. But the best poet of that time was Mutahhar who belonged to Kara (near Allahabad). He praised Firoz immensely and was an eulogist of Firoz Shah and his time. A noble known as *Malik-ul-Sharq*, Malik Ain-ul-Mulk, whose *Insha-i-Mahru*\(^{216}\) is famous, was also one of the celebrated personalities whom he praised. Badayuni writes that the *diwan* of Mutahhar consisted of fifteen to sixteenth thousand verses.\(^{217}\) But it was not easily available even in the time of Shaikh Abdul Haq Muhaddith. Fortunately, a copy of this diwan has been discovered by Dr. Wahid Mirza. The latter and Maulvi Muhammad Shafi, principle, Oriental College, Lahore wrote invaluable articles in the Oriental College Magazine and revived the name of the poet.\(^{218}\)

Besides composition of verses and poetry, *fiqh* (jurisprudence) also was highly developed in those days. Alauddin Khalji was not very interested in religious learnings and sciences and the supporters of the *Shariah* (Ulama), were not paid much respect. But when Sultan

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216 The *Insha-i-Mahru* is collection of 134 documents drafted by Ain-u’l-Mulk, some for himself, some on behalf of the government and some for others. For details see: Ain-ul-Mulk Mahru *Insha-i-Mahru*, ed by S.A. Rashid, Aligarh, AMU, 1954.
Ghiyasuddin Tughlaq ascended the throne he paid due respect to Shariah and its admirers. Barani writes:

(For the circulation of the Injunctions of the Shariah, qazis, muftis and censors of his time received very much respect and association with him). 219

Afterwards, there was much emphasis on the sciences of fiqh and preaching of the Shariah. We are informed of several famous works of fiqh (jurisprudence) of the Firozi period. Among the old works of Indian Fiqh the Fiqh-i-Firoz Shahi (also known as Fatawa i-Firoz Shahi 220 is very famous. Moreover, Khan-i-Azam Tatar Khan, who was a noble of Firoz and died few years after 1357 A.D., got edited monumental works of religious science. One of them is the exegesis—(tafsir), of the Quran and the other is concerned with the fiqh (jurisprudence) which contains thousands of problems of fiqh, differences amongst the jurists and their fatawas about every problem. A copy of this work, consisting of nine volumes and translated during the ninth century, is preserved in the

220 The work is a revision and enlargement of the original draft of Sayyed Yaqub Muzaffar Kuhrami. This is a comprehensive work on Islamic law compiled to give guidance to the qazis and muftis in particular and to the Muslims in general, Zafarul Islam, Fatawa-Literature of the Sultanate period, New Delhi, Kanishka Publishers, 2005, pp.21.22.
Kutub-Khana-i-Asafiya, the Asafiyah Library-Hyderabad. This work is entitled as the "Al Fatwa-i-Tatarkhaniyah. Its compiler’s name is Maulana Alam bin Alauddin Hanafi. People of that age were so much interested in fiqh that a murid-(disciple); of Shaikh Nasiruddin Chiragh wrote a long mathnawi concerning the subject of fiqh with the title Tarfat-ul-Fuqaha. There are more than thirty thousand verses.\(^{221}\)

According to the author of Sirat-i-Firoz Shahi, he had listened from beginning to end most books on jurisprudence. The Fatawa-i-Firoz Shahi was prepared at his instance. The Fawa'id-i-Firoz Shahi\(^{222}\) of Maulana Sharaf Ibn Muhammad al-‘Atai was another book on fiqh dedicated to Firoz Shah, considered in the broad perspective of trends in Muslim religious scholarship, the age of Firoz Shah was pre-eminent in the production of Fiqh literature. Firoz Shah was responsible for encouraging these trends.\(^{223}\)

Another worth mentioning event of Firoz Shahi’s reign was the translation of Sanskrit works into Persian. Badayuni has mentioned several such works of different subjects. One of them is the Dalail-i-Firoz

\(^{222}\) The manuscript of the work, are preserved in the Maulana Azad Literary, A.M.U., (Subhanallah collection No.293.2/27, Jawahar Collection, No. 687). Asiatic society of Bengal, Calcutta, (catalogue, pp.517-18 No.1069) and Khuda Baksh O.P. Library (Catalogue Vol.XIV/1225).
Shahi (apparently and astrologically oriented work)\textsuperscript{224} which he (Badayuni) studied in Lahore in 1000 A.H./1591 A.D.

Firoz Shah was also interested in providing education to his slaves. Thousands of his slaves were instructed in different subjects and became artisans of different types. Afif informs us: “Some of the slaves spent their time in reading and committing to memory the holy book, others in religious studies, others in copying books. Some were placed under tradesmen and were taught mechanical arts, so that about 12,000 slaves became artisans (hasib of various kinds)”\textsuperscript{225} Firoz Shah’s slave establishment is sometimes subjected to unmerited criticism. He raised the social, intellectual and economic status of his slaves and made then useful members of society.

During Firoz Shah’s reign there was considerable development in the field of medicine also. The Sirat-i-Firoz Shahi\textsuperscript{226} gives a list of diseases and medicines indicating the Sultan’s interest in the subject. The science of surgery was also developed. New instruments of operation were also devised. There was an instrument which was used to find out

\textsuperscript{224} Sirat-i-Firoz Shahi, Op.cit, p.301.
the position of a child in the womb of the mother.\textsuperscript{227} He also established a hospital (\textit{Dar-ul-Shifa}) where the general public were treated, infact the Firoz adopted a modern approach by gathering mentally ill patients and having them detained in the hospital for treatment.\textsuperscript{228} There was progress in the fields of astronomy, and mechanical sciences also.

The development in the mechanical science can be gauged from the list of mechanical devices listed by Afif: \textsuperscript{229}

1. \textit{Tas ghariyal}, a gong, meant to regulate the time of prayers. It was prepared by Firoz Shah in cooperation with astronomers and was placed on the \textit{darbar} hall of Firozabad.

2. Large size revolving \textit{cauldrons}, for cooking ten fat sheep.

3. \textit{Claundron stands}, with ten legs to carry the ‘revolving cauldrons.

4. \textit{White dome}, with a special portico (\textit{fariza}), a part of royal camp.

5. \textit{Azhdar Peel}, fixed on the backs of elephants.

6. Huge drums tied to the backs of elephants during hunting expeditions.

7. Two astrolabes (usturlabs) indicating direction.

\textsuperscript{227} Ibid, pp.320-21.
\textsuperscript{228} Ibid, pp.336, 338, that Physicians were employed in the Hospital (\textit{Shifakhana}) and medicines were distributed is clearly stated in the detailed accounts of the hospital in Ibid, pp.235-42 and \textit{Tarikh-i-Firoz Shahi} (Afif), Op.cit, pp.357-59.
So far the contribution made by the Delhi Sultans towards the progress of Muslim education and learning in India has been discussed in detail. But the Muslim culture was not promoted by the Muslim kings alone. All over India there sprang up many small kingdoms which were making their own contributions to the general progress of Islamic learning in the country, and an account of Muslim education of the period would be incomplete without a survey of the achievements of those smaller kingdoms apart from the work of the paramount power enthroned at Delhi.

**MULTAN:**

Nasiruddin Qubacha who ruled in Sind about the beginning of the thirteenth century was exceedingly well read man. His court was an asylum for learned men who had been driven out of Ghaznin and Ghor due to the attack of Changiz Khan. He built a madrasa named Madrasa *Firoz Shahi*, the authority of the management and administration of which was given to Minhaj Siraj.\(^{230}\)

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Of all the kings of Multan Husain Langa\textsuperscript{231} was a man of extraordinary learning. He gave impetus to education by erecting many colleges in which were appointed distinguished scholars of the time.

**JAUNPUR:**

Jaunpur became under the Muslim rulers a great University city. The founder of the Sultanate of Jaunpur was a Khwaja sara (an eunuch), Malik Sarwar (1394-99 A.D.). The development in education and knowledge was less during his rule as compared to the later rulers.\textsuperscript{232} During the benevolent rule of Sultan Ibrahim Sharqi (1401-1440) it came to be called the 'Shiraz-i-Hind'.

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 Musalman University, as also those of Damascus, Baghdad, Nishapur, Cario, Kairawan, Seville, Cordova were thronged by thousands of students, when a professor had often hundreds of hearers,

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and when vast estates set apart for the purpose maintained both students
and professors.”

**BENGAL:**

During the rule of the kings of Bengal such as Bhaktiar Khalji, Ghiyasuddin Khalji and the Rajah Khanis (1385-92 A.D.) great promotion was made in learning and literature. Ghiyasuddin (1212-28 A.D.) built a mosque, a college and caravanserai at Lakhnauti. The epics Ramayan and Mahabharat were rendered into Bengali at the instance of the rulers of Bengal. Thus the Muslim kings played a pivotal role in promoting Bengali literature.

**BAHAMANIDS OF GULBARGA:**

While the North shined in the Muslim world, the South was also not lagging behind. Almost all the Bahamanids kings were generous patrons of letters. Alauddin Bahman Shah ascended the throne in 1347 A.D. and became the first ruler of the Bahmani kingdom. Some of them, such as Sultan Firoz Shah, were poets and scholars others patronized learning and literature and opened schools and colleges in

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233. Law, N.N., O.Cit, pp. 104-05.
their dominions, making ample arrangements for the free education of the poor.237

Thus along with the Delhi Sultanate these provincial dynasties were also contributing in a large way, the development in the field of education and learning. There were many more provincial dynasties which were founded and flourished during the 15th and 16th centuries. The kingdom of Malwa which flourished about the middle of the 15th century and kingdom of Khandesh which flourished in the beginning of the 15th century also produced men of great repute in learning. Some other provincial dynasties of the 15th and 16th centuries such as Ahmednagar, Bijapur and Golconda too have left an indelible mark on the history of their time in the field of education and learning.

The education of woman is an important aspect of society which can not be ignored.

**EDUCATION OF WOMEN**

Islam stands for equality of humankind and gives an exalted place to women in society. A perusal of the Holy Quran enables one to understand the Prophet’s (PBUH) views on women. The Quran speaks highly of women and holds them responsible for forming the character of children. The Prophet of Islam laid the foundation of education in the

Following terms, *Talab-ul-Ilmul-Farzaton ala Kulle Muslim* was *Muslimah*.  

طلب العلم فريضة على كل مسلم و مسلمة

Acquisition of knowledge (in the right sense) is incumbent upon all the faithful men (Muslim) as well as women (Muslimah).

According to Islamic laws, no discrimination is to be made between man and woman in the field of education and learning. Education, which was, prior to Islam, the monopoly of men was now open to women also. Women excelled themselves in various faculties. It was the duty of parents to educate their daughters in order to enable them to develop their abilities. During childhood, they received education along with boys in institutions generally associated with mosques. Perhaps the seclusion of women was not in vogue in the early stages of life but it was, on attaining womanhood, that they had to restrict themselves within the four walls of the house. This in no way dampened their spirits to pursue their education. The presence of lady teachers

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241 Ibid., p.525.
242 Ibid., p.125.
asserts that women did carry on their education after attaining puberty.\textsuperscript{243} There were special institutions for female education located at various places such as Cairo, Baghdad and Damascus.\textsuperscript{244}

Women were also instructed in various arts as sewing, spinning, embroidery, music, poetry, theology\textsuperscript{245} and in other spheres of learning. Fazl, an eminent poetess, flourished under Mutawwakil. Zainab, grand daughter of the Prophet, was a famous lady jurist of her time. Ummul Muhammayid, who lived in the 12\textsuperscript{th} century of the Christian era (6\textsuperscript{th} century AH) received diplomas of competence from learned persons. She used to teach law. Takieh, during the time of Saladin, delivered lectures on traditions.\textsuperscript{246}

Arab ladies were extremely fond of poetry and recitation and some of them have left their compositions.\textsuperscript{247} Many ladies participated in poetic contests and discussions in the reign of Harun and Mamun.\textsuperscript{248} Zubieda, the wife of Harun, was herself a famous poetess and was also an accomplished speaker. She rivalled her husband in building hospitals, colleges and other public institutions.\textsuperscript{249} Oilayya excelled in music and

\textsuperscript{243} Ibid.
\textsuperscript{244} Ibid., p.513.
\textsuperscript{245} Ibid., p.525.
\textsuperscript{248} Ameer, Ali, \textit{A Short History of Saracens}, p.455.
served as a solace of poets, jurists and learned scholars.\textsuperscript{251}

The princesses of the royal families during the Sultanate period were educated by learned teacher. But the details regarding the mode of education is insufficient. Contemporary historians refrain from making public mention of them. No doubt, their political, religious and literary contributions have been narrated by the Persian chronicles but the social and cultural aspects of Muslim women have been avoided.

The Persian chronicles unknowingly or under compulsion did not deal with women's affairs but concentrated their compositions on the political affairs of the empire, the military exploits and the magnificence of the royal courts.

In India, the Turks, who had fully assimilated the political traditions of the Persians, and had accepted the right of females to sovereignty had already raised a lady, Razia, to the throne and thereby had taken a very progressive step. The example of Razia encouraged the ladies of royalty to take an active part in politics. Razia’s nomination to the throne was objected by the Ulama as it was contrary to Islamic practice. As late as the 16\textsuperscript{th} century Shaikh Abdul Haq Muhaddith

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\item \textsuperscript{250} Ameer Ali, \textit{A Short History of Saracens}, p.457.
\item \textsuperscript{251} A.M.A. Shustery, Op.cit., p.587.
\end{itemize}
\end{footnotesize}
Dehlavi in his *Tarikh-i-Haqqi* expressed surprise at the attitude of the *Ulama*. The contemporary historian Minhaj Siraj who was distinguish theologian and jurist of the period is silent about this aspect of the problem. This practice continued throughout the Turkish rule in India and even the Afghans seems to have allowed their ladies to have some say in political matters.

The patronage, which the institution of harem enjoyed under the Sultanate of Delhi, gave women of royalty enough impetus to further their ambition in carrying out administration, leading troops to the battle field, dispatching and receiving envoys, signing treaties and dealing sternly and tactfully with disruptive forces in the Sultanate. The earliest reference to a lady who participated in political activities in the Sultanate period is that of Khudavanda-i-Jahan, Shah Turkan, Chief Queen of Sultan Iltutmish, Raziya, eldest daughter of Sultan Iltutmish, being a woman of intellectual aptitude, she worked for the encouragement of education and patronized men of letters. Minhaj was entrusted the supervision of Madarsah-i-Nasiriyah which became a centre of learning in her reign. During the Khalji period, Malika-i-Jahan, wife of

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Sultan Jalaludin Khalji, dominated the political scenario.²⁵⁵ The Tughlaq period witnessed the political influence of Makhdama-i-Jahan and Khudavandzada, the mother and sister of Sultan Muhammad bin Tughlaq respectively.²⁵⁶ The influence of women in the political sphere varied according to their personality, family connections, political situation and the character of the Sultan. As the Sultan’s wife, mother or sister, they often played an important role in matters of succession, war and peace. By virtue of their tact, intelligence and diplomacy they often strengthened the Sultanate.

Thus learning and literature was highly developed in Sultan Firoz Shah’s reign. But unfortunately the Sultanate of Delhi declined after his death. It was on account of chaotic condition that many scholars dispersed from Delhi and nothing could be written about the development of *ilm wa adab* (learning and literature). But whatever information is available in the contemporary *tazkiras* and in the *Akhbar-ul-Akhyar* and in Badayuni’s work tells us that this reign was not less worthy than the Alai period in knowledge and scholarship.

Thus, we see that the numerous institutions established by the Sultans and their nobles such as the Firozi Madrasah provided boarding

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and lodging to the teachers and students. Handsome stipends were paid to students. These centres of higher learning along with other educational institutions discussed in the preceding pages have explained the large network of education that was put up by the Sultans.

Thus the patronization of scholars and intellectuals played a pivotal role in creating a congenial atmosphere for the stimulation of learning and literature. Due to the keen interest taken by the Sultans not only the religious sciences but also the rational sciences like astronomy, medicine, mechanical, arts etc. were developed and promoted. Besides making occasional grants, some of the Delhi Sultans and the nobles of the state were enlightened enough to realize the importance of learning, and as such they started educational institutions with rich endowments. The provincial dynasties also brought about considerable development in literature and learning. The education of women, a gender specific issue, was also not neglected, especially women of the royal household took active part in the promotion and patronization of education of learning. As a result of such impetus given by the Sultan, the people were sure to imbibe a great love for education and knowledge, and hence we find that distinguished scholars from all over the Muslim world were invited and encouraged to live in India by the inducement of pensions and conferment of distinctions. The state granted pensions and jagirs to a selected few, while others were patronized by the nobles of the state, for such patronage was considered a virtuos deed.