Chapter - 6
CHAPTER-VI

SCHOLARS AND THEIR CONTRIBUTION IN

THE FIELD OF MUSLIM EDUCATION

The ulama i.e. the scholars played a crucial role in the promotion of education and learning. Due to their personal effort, hard work, sincerity and dedication, they were successful in creating an atmosphere congenial for learning. The teachers of the period under review were very intelligent and dedicated their complete lives for the promotion and progress in learning. They had indepth knowledge of the sciences both external (Ulum-i-Zahiri) and internal (Ulum-i-Batini). Moreover there were also scholars who studied the rational sciences. For the sake of acquisition of knowledge the scholars travelled to different places. They were so deeply involved in this process of teaching and learning that the method of indepth study and research came in vogue. Seminars and discussions were conducted which further enhanced the study of thought provoking topics. The standard of intelligence had reached such a height that most of these scholars penned down their thoughts and brought about voluminous compilations and compositions which provided further incentive to study. The purpose and aim of these
scholars was to either attain spiritual gain or acquire maximum knowledge and not to achieve commercial benefits. These scholars belonged to different strata and category, they could be nobles, Sufi, common men etc. as education was open to all and anybody who desired to study could attain education and learning. The Malfuzat are a rich source to know about the scholars and their accomplishments and in the following pages the scholars have been discussed in detail so as to derive at their contribution in the field of education.

Qazi Hamiduddin Nagauri (ob.641 A.H) was entitled Muhammad bin A’ta and became famous as one of the great Mashaikh of Hindustan. He knew the external sciences (Ulum-i-Zahiri) and the internal sciences (Ulum-i-Batini) very well. He was the khalifa of Shaikh Shahabuddin Suhrwardi and was extremely fond of sama and was an active participant of the Sama gatherings. Due to his liking for Sama the ulama of the period presented a Mahzar against him to the Sultan in reign. His famous compilation is Tawate-Shumus. He had complete knowledge of the Shariya (Law of Islam) and Tariqat (spiritual path). He authored the Lawaih and many other treatises. Nizamuddin Auliya once said to his students after going through the works of Qazi Hamiduddin Nagauri, ‘Every thing of what you have yet to study is also herein. And

Further I confess that what I have studied and what I have not studied I find all of that in these pages\(^3\). Viewing this statement of Shaikh Nizamuddin Auliya it can be surmised that Shaikh Hamiduddin Nagauri was a scholar of high stature and his knowledge was par excellence.

**Shaikh Jalaluddin Tabrizi** belonged to the Suhrawardi *silsilah* and was a disciple of Shaikh Shihabuddin Suhrawardi. When young Shaikh Fariduddin Ganj Shakar met Shaikh Jalaluddin Tabrizi, his trouser (*sarawil*) was in shreds and he had continually to hide one hole or the other. Shaikh Jalaluddin realized his anxiety and said “There was a *darwesh* in Bukhara who was busy in education. For seven years he had no trousers (*izar*) and was only on a *lion cloth* (*futah*). Don’t be worried see what happens”\(^4\). According to Shaikh Nizamuddin this *darwesh* was Shaikh Jalaluddin Tabrizi himself.

Shaikh Jalaluddin Tabrizi once explained the status and functions of the ‘*ulama*’. He said, their utmost desire is confined to be engaged in teaching and imparting knowledge to others or to be appointed as *qazi* or *Sadr-i-Jahan*. Their aspiration is limited to only that. But the *darweshes* aspire for more than that and their status is manifold and much higher.\(^5\) It may be presumed that the *darwesh*’s motive was a selfless and pure desire

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to serve the people in anyway possible, but the ulama desired to attain big official positions through which material and commercial gains could be achieved.

**Shaikh Burhanuddin Mahmud** was a contemporary of Balban and belonged to the second half of the 13th century. He was a senior alim who studied the *Mashariq-ul-Anwar* from its author. Shaikh Burhanuddin Mahmud used to say that when he was six or seven years old he was going somewhere along with him father, he came across Burhanuddin Marghinani author of ‘*Hidaya*’ and greeted him respectfully, the Shaikh stared at him and blessed him saying that Allah is making him say that one day this boy will become a great scholar that seekers of knowledge will come at his door to acquire learning. It is surprising that the scholar and Shaikh of the medieval period had reached such spiritual heights that they could forecast the future of others which astonishingly turned out to be true.

**Shaikh Fariduddin Ganj-i-Shakar** (1175-1265 AD) belonged to the Chishti silsilah. Very rightly does Isami call him “the ruler of the realm of spiritual discipline (*Shah-i-Mulk-i-Suluk*).” After finishing his early education in Kathwal, Baba Farid proceeded to Multan. He was

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then only 18 years of age. He joined the madrasah in the mosque of Maulana Minhaj-u’d-din Tirmidhi. Here he committed to memory that entire text of Quran and began to recite it once in twenty four hours. He completed his spiritual training in Delhi under Shaikh Qutb-u’d-din Bakhtiar Kaki. The Jamaat Khana at Ajodhan of Shaikh Farid where his disciples slept, prayed and studied was one of the greatest centres of spiritual culture in Medieval India.

Baba Farid’s main subject of study was the Quran. He had devoted much of his time to it. He taught six parts of the Quran to Shaikh Nizamuddin Auliya who could never, during his life forget the Shaikhs enchanting manner of reciting it. Besides he had wide and extensive knowledge of the mystic literature. He laid special emphasis on the Awarif-u’l-Ma’arif of Shaikh Shihabuddin Suhrawardi and considered it to be an indispensable study for a mystic selected by his master for the grant of khilafat. The credit of making this book a part of the mystic syllabus goes to him. He was also interested in the works of Qazi Hamiduddin Nagauri, a close friend of his master Qutbuuddin Bakhtiar Kaki. He taught ‘Lawaih’ to Shams Dabir. Baba Farid was keenly

interested in books and it seems that he had a library\textsuperscript{13} of standard works on religion and mysticism. His anecdotes in the *Siyar-u’l-Auliya* prove that he had a very thorough knowledge of Arabic Grammar.\textsuperscript{14} He said to his disciples that religious knowledge and learning is a prerequisite to spiritual discipline. All those mystics whom Shaikh Farid gave his *khilafat Namas* were required to get the document endorsed by his senior disciples, particularly, Shaikh Jamal-u’d-din Hansawi.\textsuperscript{15}

**Shaikh Jamal-u’d-din Hanswi** was the oldest disciple of Baba Farid and belonged to the 13\textsuperscript{th} century. He was a *khatib* when he joined the discipline of Baba Farid. He was a man of great learning. His two works are a Persian *Diwan*\textsuperscript{16} and an Arabic treatise- *Mulhamat*\textsuperscript{17} which have survived.

**Shaikh Najimuddin Mutawakkil** was the youngest brother of Shaikh Farid and belonged to the 13\textsuperscript{th} century. He had come to acquire education in Delhi but decided to settle there permanently. He was granted *khilafat* by Shaikh Farid. He lived in abject poverty thus when he desired to have a copy of *Jawami-al-Hikayat* transcribed for himself he

\begin{itemize}
\item \textsuperscript{13} *Siyar-u’l-Auliya*, Op.cit, p.197.
\item \textsuperscript{14} Ibid, p.107.
\item \textsuperscript{15} Ibid, pp.117-118.
\item \textsuperscript{16} This *Diwan* is in two volumes. One volume contains ghazals, the other contains ruba’s and qit’ahs (printed by Pirji Rafi-u’d-din, Tahsildar, Delhi, 1889, in the Chashmah-i-Faid Press Delhi) A Ms of the *Diwan* is preserved in the library of the University of Uppsala (Bibliotheca No.360). See Islamic Research Association Miscellany, Vol. I, 1948, pp.167-174.
\item \textsuperscript{17} *Mulhamat* was published in 1306 A.H. from Alwar (Yusufi Press) It is full of Sufistic aphorism.
\end{itemize}
experienced difficulties due to the shortage of resource. But due to the help of a scribe named Hamid he got the Jawami-al-Hikayat transcribed for himself.\textsuperscript{18} We can infer from this that he was a man of scholarly temperament.

Maulana Badr-u’d-din Ishaq, a resident of Delhi of the 13\textsuperscript{th} century was the khalifa of Shaikh Farid. He acquired his education and scholarship here itself. He desired to gain complete knowledge of all sciences and arts but while studying sciences he came across some doubts and difficulties which even the great ulama of Delhi could not solve. Thus he decided to travel to Bukhara to solve his problems from the ulama there. On his way when he reached Ajodhan (Pakpattan) he saw that Shaikh Farid’s fame had reached far and wide and people from all over used to come to visit him to solve their queries. One of his close friends suggested him to meet Baba Farid. When Badruddin Ishaq saw Baba Farid he was surprised to see his enlightened preaching and magical sermons and spiritual power by which he won the hearts of people. All the doubts of Badruddin Ishaq were cleared after listening to the discussions and preachings of Baba Farid and he gave up the idea of going to Bukhara and became a murid of Shaikh Farid.\textsuperscript{19} Later he married

\textsuperscript{18} Fawa'id-u’l-Fu’ad, Op. cit, p.28.
Baba Farid’s daughter Bibi Fatima. The brochure ‘Asrar-ul-Auliya’\(^{20}\) (Mysteries of the Saints) is his compilation in which he collected the *malfuzat* of Baba Farid and also wrote a scholarly work on Arabic Grammar ‘*Tasrif-i-Badar*’\(^{21}\) This example of Badruddin Ishaq’s desire to go abroad for study bespeaks of the keen desire and desperation of the scholars to travel far and wide to quench their intellectual thirst and also shows how the scholars of India were on par with scholars of Bukhara and sometimes even better than them.

**Maulana Alauddin Inderapati** was a great scholar, famous for his scholarship and learning and lived in the second half of the 13\(^{th}\) century. He was a *Hafiz-i-Quran* and many close associates of Shaikh Nizam-u’d-din Auliya memorized the Quran from him. Mir Khurd and his two uncles were his students. He spent his life in *Tilawat* (worship) and Sufi living.\(^{22}\)

**Maulana Kamaluddin Zahid** was the erudite scholar of the second half of the 13\(^{th}\) century who was not attached any *silsilah* as such and K.A. Nizami has listed him in the category of ‘starving teachers’ i.e. and

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alim who devoted his whole life to teaching was a distinguished Traditionalist of Delhi, pious, scholarly and simple originally a native of Marigala, he settled in Delhi. He was a pupil of Maulana Mahmud Ali al Hasan As’ad Balkhi, a pupil of Maulana Razi-ud-din Saghani. When Balban came to know about his piety and scholarship, he called him to his court and requested him to accept the duty of leading his prayers. “Our prayer is all that is left to us”, replied the Maulana, “Does he want to take that also from us”. Balban was dumbfounded and did not pursue his request further. Nizamuddin received instruction in *Mashariq-ul-Anwar* from him and committed the whole book to memory. The refusal of Maulana Kamaluddin Zahid of Balban’s proposal of govt. post to him shows the pure intention of the scholars of medieval age to work for the welfare and serve mankind without any greed of material gains.

**Maulana Badruddin Nasafi** was a famous *danishmand* of 13th century and was not associated to any *silsilah*. If anybody came to acquire education from him he put three conditions:

a) Firstly you will eat only once a day so that there is place for the desire of knowledge.

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b) You will not miss classes, if you miss any day, I will not teach the next day.

c) If you meet me on the street, you will only greet Salaam and involve in no formalities and waste time.  

It can be gathered from these rules laid down by Shaikh Badruddin Nasafi for his students, that immense amount of discipline was maintained while conducting the process of teaching during the medieval period.

**Maulan Aalauddin Usuli** was a pious, erudite and dedicated scholar of the 13\textsuperscript{th} century. He did not belong to any specific *silsilah* and K.A. Nizami has listed him also in category of ‘starving teachers’. Shaikh Nizamuddin learnt from him the value of dedicating one’s life to higher ideals, regardless, of the pangs of poverty. He used to refer to him in his conversation, very affectionately as “my teacher.”  

It appears that Maulana Usuli was basically a teacher of *Fiqh* (Islamic law) and though blessed by Jalal-u’d-din Tabrizi, had not formally been initiated in any mystic discipline.  

Maulana Usuli instructed Shaikh Nizamuddin in *Hidaya*. Maulana Usuli’s own life had an element of dramatic thrill in it. When he was young he was roaming on the streets of Badaon. He

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28 Ibid, p.165.  
29 Ibid, p.166.
happened to pass by a house where Shaikh Jalal-u’d-din Tabrizi, a distinguished saint was staying. Shaikh Tabrizi who was sitting in the dehliz (entrance) of the house looked at the wandering youth and saw in him signs of future greatness. He called him in, gifted him the robe that he was himself wearing and this episode completely changed his life.

‘Ala-u’d-din took to studies with all the zest of a reformed youth. In course of time he so distinguished himself that he came to be looked upon as the most erudite scholar of Badaon. He looked upon teaching as a cooperative work in which the teacher and the taught both participated. Once when Malik Yar was appointed Imam of the Jama Masjid of Badaon, some people objected to it as he lacked requisite learning. On hearing about this objection Maulana Ala-u’d-din Usuli said that even if the Imamate of the Jama Masjid of Baghdad was assigned to him, it would be nothing compared to his capabilities. The Shaikh felt that it was not only formal education but a developed and delicate sensitivity which mattered.

**Shaikh Nizamuddin Auliya** (1244-1325 AD) was the khalifa of Shaikh Farid and his name was Muhammad bin Ahmad bin Bukhari and he was entitled Sultan-ul-Mashaikh. When Shaikh Nizamuddin Auliya became 12 years old, his mother put him in a madrasah where he studied

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32. Ibid, p.166.
Quran and other subjects. At the same time he studied Lughat and Adab.\textsuperscript{34} He had studied one verse of Quran from Shadi Muqri and due to that Barqat he remembered the whole Quran. Shadi Muqri was a ‘qari’ an experienced and able teacher, a hafiz, who could recite the Quran according to its seven methods of recitation.\textsuperscript{35} Maulana Alauddin Usuli instructed Shaikh Nizamuddin in ‘Hidaya’\textsuperscript{36} and ‘Quduri’\textsuperscript{37} When Nizamuddin finished Quduri, the Maulana declared him to be qualified for putting the ‘turban of scholarship’ (dastar-i-fazilat) on his head. In those days this declaration was usually made in a function which resembled present day convocation and was called ‘Dastar bandi.’\textsuperscript{38} He went to Delhi from Badaun and studied Maqamat-i-Hariri and Hadith from Shamsul Mulk\textsuperscript{39}, since he was an expert of Mantiq, he came to be called ‘Nizamuddin Mantaq’ by other students. Then he went to Pakpattan and met Shaikh Farid, then he was only twenty, he studied 6 parts of the Quran, 6 chapters of Awarif and ‘Tamhid’ of Abu Shakoor Salimi.\textsuperscript{40} He received a khilafat Nama or Ijazat Nama, from Maulana

\textsuperscript{34} Ibid, p.55.
\textsuperscript{36} Fawa’id-u’l-Fu’ad, Op.cit, p.166.
\textsuperscript{37} Ibid, p.166, Abul Hasan b. Muhammad al-Quduri (972-1037) was a distinguished author on Muslim jurisprudence. His two well known books are: al Muktasar and Kitab al Tajrid.
\textsuperscript{38} For details see: Siyar-u’l-Auliya, Op.cit, pp.105-06.
\textsuperscript{39} Akhbar-ul-Akhyar, Op.cit, p.78.
Kamaluddin Zahid. He also received another *Khilafat Nama* from his spiritual mentor, Shaikh Fariduddin Masud Ganj-i-Shakar which accorded him permission to teach ‘*Tamhidat*’ of Abu Shakoor Salimi. The *khanqah* of Nizam-u’d-din Auliya stood by the side of the river Jamna. Enormous futuh (unasked for presents flowed into his hospice, in Ghiyaspur, as uninterrupted as the Jumna flowed near his door. It was at the instance of Baba Farid that Shaikh Nizamuddin committed the *Quran* to memory later and displayed keen personal interest in developing Quranic studies in his own *khanqah*. This khanqah was open to all kinds of people and proved to be a great centre of learning.

Shaikh Nizamuddin Auliya himself did not write or compile any *Malfuz* of his spiritual Master, Shaikh Farid, but some of the random jottings he made on the sayings or on any matter preached by Shaikh Farid were available to Amir Khurd when he wrote his *Siyar-u’l-Auliya*.

**Maulana Qasim Bin ‘Umar** was the son of a nephew of Shaikh Nizam and wrote a *Tafsir* entitled *Lata’if-ul-Tafsir*. In the introduction of his *Tafsir* he gives details of his education. He was initiated into education in a *Maktab* by Shaikh Nizamuddin who blessed him with a
long life and acquisition of knowledge. He was twelve when he committed the *Quran* to memory and then he was sent to Maulana Jalaluddin where he spent nearly fifty years and studied all sciences from start to end and obtained the permission to teach *Bazdawi*, *Kashshaf*, *Hidaya*, *Mashariq* and *Masabih* and after studying the Arabic and Persian *Tafsirs* and understanding the meaning and all details of it, he thought that he should write a *Tafsir* based on other *Tafsirs* so that people benefit out of it’s study and thus the *Lataif-ul-Tafsir* came into being.⁴⁷

**Khwaja Azizuddin** belonged to the 13ᵗʰ century was the son of Khwaja Abu Bakr and was known for his piety and scholarship. He collected Shaikh Nizamuddin’s conversations in his *Majmu-u’l-Fawa’id*. He recited the whole *Quran* during Friday nights.⁴⁸

Khwaja Aziz-u’d-din, grandson of Shaikh Farid, was a pupil of Muhi-u’d-din Kashan,⁴⁹ eminent disciple and *Khalifa* of Nizam-u’d-din Auliya. He was an excellent calligraphist⁵⁰ and recorded the conversation of Nizam-u’d-din Auliya under the title: ‘*Tuhfat-u’l-Abrar-fi-Karmat-u’l-Akhyar*’.⁵¹

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⁵¹ This malfuz is extinct now.
Khwaja Muhammad flourished in the 13th century, was the son of Shaikh Badruddin Ishaq, grandson of Shaikh Farid, his upbringing took place under the supervision of Shaikh Nizamuddin, was trained by him and became his khalifa, was very close to him and actively participated in Shaikh Nizam’s Majlis. He wrote a book based on Shaikh Nizamuddin’s malfuzat entitled ‘Anwar-ul-Majalis’. He spent most of his time in prayers and listening to sama in which he had deep interest. All kinds of Qawwal, Persian as well as Hindi would be present for him. He was such an expert in music that during that period nobody was as good as him. He was a Hafiz of Quran. He had knowledge of Ma’ani, Bayan, and music. He would become so emotional during sama that his eyes would always be overflowing with tears.52

Khwaja Musa also lived during the 13th century, was the younger son of Badruddin Ishaq and grandson of Shaikh Fariduddin Ganji-Shakar. From childhood he was trained under Shaikh Nizamuddin’s guidance and knew most of the sciences very well and in some subjects he was an expert. In Usul-i-Fiqh he studied Bazdawi from Maulana Wajihuddin Paili. He was Hafiz of Quran. He was efficient in Arabic and Persian poetry, used to read ghazals and was an expert in the field of music. He had mastered ilm-i-Hikmat and developed it even more by his

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experience. In the absence of his elder brother he did the *Imamate* also and used to read the *Quran* with clear intonations.53

**Syed Khamosh** a Sufi of the 13th century, was the son of Syed Muhammad Kirmani (Mir Khurd’s uncle). He was brought up under the supervision of Shaikh Nizam-u’d-din Auliya. He used to study the *Khamsa-i-Nizami* in the *majlis* of Shaikh Nizam-u’d-din and held a respectable position in his *khanqah*. All those visitors who came to visit Shaikh Nizamuddin would during nights halt at his residence. All kinds of foods and comforts were provided to these visitors and servants were present all the time for them. The doors of his house were always open for the *Umara, Fuzala, Badshah* and people from all strata of society and category came to his house. He used to feed about 200 *darweshes* in his house.54

**Maulana Shamsuddin Yahya** was an eminent scholar of the 13th century.55 He was an elder *khalifa* of Shaikh Nizamuddin. It appears he wrote a commentary of *Mashariq*. He came from Awadh to Delhi for acquiring education.56 He and his cousin Sadruddin Nawli used to study the ‘*Bazdawi*’ from Maulana Zahiruddin Bhakkari.57 But after coming to Delhi he was so impressed by Shaikh Nizamuddin Auliya’s discussion in

53. Ibid, pp.211-12.
57 *Siyar-u’l-Auliya*, Op.cit, pp.234-35. Maulana Zahiruddin Bhakri was a resident of Bhakr in Sindh Barani Ziauddin in his *Tarikh-i-Firoz Shahi* has written about the *ulama* of the Alai period that some of them had acquired such knowledge of all sciences and arts that they were on par with Ghazzali and Razi. In the list which *Tarikh-i-Firoz Shahi* presents, Maulana Zahiruddin Bhakri’s name is also mentioned. In *Nuzhat-ul-Khawatir* it is stated that nobody was equal to him in *Nahv, Lughat, Fiqh* and *Usul-i-Fiqh*, and many benefited from him such as Shamsuddin bin Muhammad Yahya who studied *Fiqh* and *Usuli Fiqh* from him, *Nuzhat-u’l-Khawatir*, Vol.2, p.66.
his majlis that he became a murid. He started teaching the ‘Majma-ul-
Bahrain’ and ‘Tasrif-i-Maliki’ which did not have commentaries and due
to this, both these books became very popular in the academic circles.58
He was the eminent teacher of Shaikh Nasiruddin Chiragh of Delhi.59

Maulana Shamsuddin Yahya and Sadruddin Nawli from their early
stage of education were very popular for their intellectual discussions,
presence of mind and active role in the majlis. Maulana Shamsuddin
writes that they would conduct deep study and research for all the topics
related to such subjects as Fiqh, Usul-i-Fiqh, Ma’ani and Bayaan.60 He
was such a popular teacher that it was thought that any student who
enrolled under him would acquire great knowledge of religion and other
subjects of study and people would feel privileged to attend his majlis.

Shaikh Nasiruddin Chiragh Dehlavi (circa 1276-77-1356 A.D.)
succeeded his master, Shaikh Nizamuddin Auliya as the head of the
Chishti silsilah in 1325 A.D. His first teacher was Maulana ‘Abdul Karim
Sherwani’.61 He taught ‘Hidayat’62 and ‘Bazdawi’63 to him, but the Shaikh
himself one day informed his audience that he had studied ‘Bazdawi’

62 An Encyclopedia of Muslim Theology and Law by Maulana Burhanuddin Marginani (ob.1197
A.D.) published from Cairo in 1326 A.D.
63 A well known work on the principles of Islamic law by Ali b. Muhammad Bazdawi, an
eminent jurist of Hanafi law (ob.1089 A.D.)
with Qazi Muhi-u’d-din Kashani.\textsuperscript{64} He gained massive knowledge of \textit{Fiqh} and after his teacher’s death joined the discourses of Maulana Iftikhar-u’d-din Muhammad Gilani\textsuperscript{65} at whose feet he completed his education of external sciences (\textit{Uulum-i-Zahiri}). He committed the \textit{Quran} to memory at the age of twelve. During this period he also completed the study of \textit{Panj Ganj}\textsuperscript{66} and \textit{Hariri}\textsuperscript{67} Maulana Fakhr-u’d-din Zarradi and his brother Kamaluddin were his classmates.\textsuperscript{68}

So far as his exegetical studies are concerned he was particularly inclined towards \textit{Kashshaf}\textsuperscript{69} frequently referred to the \textit{Masharik-ul-Anwar}, a popular work of \textit{Hadith} in those days.\textsuperscript{70} Imam Ghazzali’s works particularly \textit{Ihya-ul-ulum}\textsuperscript{71} and \textit{Minhaj-u’l-Abidin}\textsuperscript{72} were deeply appreciated by him. Shaikh Shihabuddin Suhrawardi’s ‘\textit{Awarif-ul-Ma’arif}’ was also his favourable book.\textsuperscript{73} He has referred to \textit{Sharh-i-Ta’arruf}\textsuperscript{74} in his discourses, on questions of \textit{Fiqh} he is found referring to

\textsuperscript{64} \textit{Khair-u’l-Majalis}, Op.cit., p.150. Qazi Muhi-ud-din Kashani was an eminent disciple of Shaikh Nizam-u’d-din Auliya. He was one of the most distinguished scholars of the Alai period, \textit{Tarikh-i-Firoz Shahi}, Op.cit, p.353.


\textsuperscript{66} A book of Grammar, etymology. It continued to be prescribed in the syllabus through out the medieval period. It was included in \textit{Dars-Nizami}, Sufi, Op.cit, p.73.

\textsuperscript{67} The \textit{Maqamat-i-Hariri} is esteemed as a great literary treasure in the Arabic language.


\textsuperscript{69} Ibid, pp.65, 83-120.

\textsuperscript{70} Ibid, pp.94, 114, 136, 207.

\textsuperscript{71} Ibid, p.68.

\textsuperscript{72} Ibid, pp.56, 212.

\textsuperscript{73} Ibid, p.58, 123, 155, 178, 249.

\textsuperscript{74} Ibid, p.207.
Hidayat, Sharh Aqida and Muqaddamat-u's-Salat. He was interested in the poetry of Sanai, Nizami, Ahmad Jam and Sa’di. The Mathnawi of Maulana Jala-u’d-din Rumi has been referred to for the first time in India in his discourses.

All sorts of people came to meet Shaikh Nasiruddin Mahmud, scholars, students, teachers, religious orators etc. The Shaikh received them cordially and attended to their problems with deep sympathy.

Maulana Husam-u’d-din Multani was another distinguished khalifa of Shaikh Nizam-u’d-din Auliya, was well known for his insight in literature of Fiqh (Muslims Jurisprudence). He remembered by heart large parts of Hidayah. Besides he was well versed in Qut-u’l-Qulub and Ihya-ul-‘ulum.

Qazi Sharfuddin was a friend of Maulana Husamuddin Multani. He had completely memorized the Quran. He knew many sciences and was an embodiment of scholarship. Amir Khurd learnt ‘Diwan-Ahsan-Hasan’ from him.
Maulana Wajihuddin Paili was the khalifa of Shaikh Nizam-u’d-din Auliya and an accomplished scholar, who had excellent knowledge of ‘Kashshaf’ and ‘Daqaiq’. It is said that once he went to Ajodhan to meet Shaikh Farid and he was addressed as ‘Abu Hanifa Paili’ by the Shaikh because his insight in Fiqh was unrivalled.81

Maulana Fakhruddin Zarradi was the khalifa of Shaikh Nizamuddin Auliya and acquired education from Maulana Fakhruddin Hanswi in Delhi. He became very famous because of his intelligence and eloquence of speech.82 Mir Khurd’s father once rented a house close to Shaikh Nizamuddin’s house and opened a madrasah there in which learned people and students would gather. He himself would teach in this madrasah. Maulana Fakhruddin Zarradi would also after his Chasht prayers attend the majlis here and would teach the Hidaya to Maulana Ruknuddin Inderpati.83 Maulana Kamaluddin Samani, a famous ulama of Delhi writes that Maulana Fakhruddin Zarradi challenged the ulama on the question of sama. He was such an excellent debater that nobody could win over him and his arguments were very meaningful and reflected his intelligence.84

81 Ibid, p.296.
84 Ibid, p.280.
Shaikh Nasiruddin Mahmud writes whatever he and his associates took one or two months to study, he grasped within an hour. During Muhammad Tughlaq’s reign when people emigrated to Deogir, Maulana Zarradi also went there, from there he went to Baghdad and studied books on Hadith in great detail. Then he decided to return to Delhi for which he boarded a ship which sank and he died in this accident.85

Maulana Alauddin Nili was among the great alims of Awadh. belonging to the 13th century, pious and sincere. He studied the Tafsir Kashshaf from Delhi’s Shaikh-u’l-Islam, Maulana Fariduddin. He had transcribed the Fawaid-u’l-Fu’ad with his own hands and busied himself most of time in reciting it. People asked him that inspite of so many books with himself why he always read the Fawaid-ul-Fu’ad, he answered that the peace and solace he experiences after reading it, he will not find anywhere.86

Shaikh Alauddin Nili was a Hafiz and was known for his mastery over the religious sciences. He was a very powerful orator and his lectures on Kashshaf were appreciated for their clear analysis of exegetical problems. Shaikh Nizamuddin Auliya was particularly impressed by his recitation of the Quran while leading the prayers. Once he was so pleased with his recitation that he granted his prayer carpet to

86. Ibid, pp.93-94.
him. Ibn Batuta who attended his Friday sermons says: “Many listeners of his sermons repent at his hand, shave their heads and become men of ecstasy.”

Qazi Muhi-u’d-din Kashani was the grandson of Qazi Qutbuddin Kashani, and was a renowned scholar of the 13th century. He was the khalifa of Shaikh Nizamuddin Auliya who respected him so much that he stood up when he saw Qazi Muhi-u’d-din Kashani. The moment he would come Shaikh Nizamuddin would conclude his majlis and solve the difficulties and doubts of Qazi Saheb. The wazifa he received from the administration he gave it up in front of Shaikh Nizamuddin and spent his life in practice and worship. He studied from Shaikh Shamsuddin Qaushji and other teachers of Delhi.

Maulana Fasihuddin Dehlavi was a great scholar and during his studentship days would often attend Shaikh Nizamuddin Auliya’s majlis and ask him many doubts and solve them. Qazi Muhi-u’d-din Kashani was his classmate. He was a famous Fuqaha and had studied Usul-i-Fiqh from Maulana Shamsuddin Qaushji and other sciences from other famous ulama Sultan Balban appointed him teacher for his sons and for a long time he served Balban but later got attracted towards Kamaluddin Zahid

87 Siyar-ul-Auliya, op. cit, pp. 285-86.
and became a murid of Shaikh Nizamuddin Auliya and died during the lifetime of his mentor.\textsuperscript{92}

Maulana Mu‘in-u’\textsuperscript{d}-din ‘Imrani was a profound scholar of the 13\textsuperscript{th} century and was deeply respected in the academic circles. Shaikh Abdul Haqq calls him an outstanding scholar and teacher of the city. He wrote commentaries on \textit{Kanz, Husami, Mifiah-ul-‘ulum, al-manar} etc. His insight in \textit{Fiqh} literature was unrivalled. Maulana Khwaja ji learnt at this feet, Muhammad bin Tughlaq sent him to Shiraz to invite Qazi Azd to India and request him to dedicate his \textit{Matan Muwafiq} to him but when Qazi ‘Azd met Maulana Mu‘in-u’\textsuperscript{d}-din Imarani, he refused to come saying, what is the need for me when there are already such great intellectuals in India.\textsuperscript{93}

Syed Jalaluddin (ob. 1291 A.D.) was the \textit{khalifa} of Shaikh Bahauddin Zakariya. Having received his early education at Uchch under the guidance of Shaikh Jamal Khandan Ru and Shaikh Bahauddin, the \textit{Qazi} of Uchch. He then went to Multan to join the seminary in the shrine of Bahauddin Zakariya where he stayed for a year and studied \textit{Hidaya} and \textit{Bazdawi} under the guidance of Shaikh Musa and Maulana Majiduddin, both of them, the renowned scholars and famous teachers of

\textsuperscript{93} \textit{Akhbar-ul-Akhvar}, Op.cit, p.144.
this seminary. From there he went to Mecca and Medina and benefited from the scholarly and spiritual excellence of Shaikh Abdullah Yafai and Shaikh Abdulla Mutri.\textsuperscript{94}

Shaikh Abdul Haq Muhaddith Dehlawi says, “He travelled widely and received blessings and benedictions from saints” (\textit{Siyahat Bisyar kard wa bisyari az Auliya ne’mat wa barkat yafi}).\textsuperscript{95} On account of his visits and journeys he came to be known as \textit{Jahan Gasht-} (world Traveller). The Makhdum studied the \textit{Awarif-u’l-Ma’arif} under Shaikh Sharafuddin Mahmud Tastari and received the \textit{Khilafat Nama}.\textsuperscript{96} He was a prolific writer, the collection of letters known as \textit{Muqarrir Nama}, his Persian translations of the Holy Quran and Qutbuddin Damishqi’s \textit{Risala-i-Makkiya} are his famous literary and scholarly achievement\textsuperscript{97} so far as his conversations, malfuzat are concerned, about eight collections are found referred to by scholars in medieval and modern works. The most renowned amongst these collections is the \textit{‘Jami’-ul-ulum}\textsuperscript{98} related to his stay at Delhi. Another famous collection is the \textit{Siraj-ul-Hidaya}.\textsuperscript{99} It contains considerable information of historical significance both political

\textsuperscript{95} \textit{Akbar-ul-Akhyar}, Op.cit, p.142.
\textsuperscript{96} For details see: Qadiri, Muhammad Ayyub, Op.cit, pp.89-91.
\textsuperscript{97} Ibid, p.187.
\textsuperscript{98} Ibid.
\textsuperscript{99} Ibid, pp.188-89.
and cultural.\textsuperscript{100} \textit{Khazain-i-Jalali} (compiler: Baha bin Hasan bin Mahmud bin Sulaiman) is also one of the collections of \textit{Makhdum-i-Jahanian}, its original full name is the \textit{Khaznat-ul-Fawaid-ul-Jalaliya}.\textsuperscript{101} Another voluminous collection of his is the \textit{Jawahar-i-Jalali} which was compiled by one of his khalifas, Fazlullah bin Ziya al Abbasi, in 1379A.D.\textsuperscript{102} \textit{Mazhar-i-Jalali} is another famous collection of the \textit{Malfuzat} of Makhdum Syed Jalaluddin Bukhari. Its compiler’s name is not known. Another collection is the ‘\textit{Manaqib-i-Makhdum-i-Jahaniyan}’ which supplies valuable information of some political events of Firoz Shah’s time.\textsuperscript{103} Another collection is the \textit{Fawaid-ul-Mukhlisin} compiled by Muhammad Jafar Tumasi.\textsuperscript{104} According to Charles A. Storey there is one more collection of his entitled \textit{Mahbubia}. Its compiler’s name was Yusufi.\textsuperscript{105} Likewise some brochures and treatises are also mentioned, the \textit{Arabain Sufia} (Forty Sufis). It is said \textit{Makhdum-i-Jahanian} compiled this work during his stay at Makka. The other work is the \textit{Asrar-ul Arifin} in which inner and spiritual knowledge of Sufis has been discussed.

\begin{footnotes}
\textsuperscript{100} Nizami, K.A., \textit{On History and Historians of Medieval India}, New Delhi, Munshiram Manoharlal, 1983. p.189.
\textsuperscript{101} Ibid, pp.197-98.
\textsuperscript{102} Ibid, pp.199-201.
\textsuperscript{103} Ibid, p.203.
\textsuperscript{104} Ibid, p.206.
\end{footnotes}
Similarly, *A’mal wa Ashghal* too is a work of *Makhdum-i-Jahanian*, compiled by Ja’far Badr ‘Alam bin Jalaluddin Maqsud Alam.\(^\text{106}\)

*Makhdum-i-Jahanian* established a permanent educational centre known as *Madrasah-i-Jalali* in his *khanqah* in Uchch. The *Quran* and *Hadith* were taught here. Instead of *Tafsir-i-Kashshaf* the *Tafsir Madarik* was preferred. *Qirat* was taught here. The famous collections of a *hadith* *Sahih-al-Bukhari*, *Sahih Muslim*, *Tirmizi*, *Sunan-i-Abu Daud* and *Mishkat-ul-Masabih* were frequently taught. The *Jami-i-Saghir* was taught regularly. The famous work of *fiqh*, *Hidaya* was specially taught. The *Makhdum* also paid attention of *Sarf wa Nahv* (conjugation and syntax i.e. grammar), and *lughat* (lexicography), so that it could be easy for students to learn Arabic language.\(^\text{107}\) *Makhdum-i-Jahanian* had his personal collection books and possessed a personal library.

**Maulana Khwaja Gi** was the *khalifa* of Shaikh Nasiruddin Mahmud Dehlavi. He was the pupil of Maulana Muin-u’d-din Imrani and teacher of Qazi Shihabuddin Daulatabadi, he was an eminent scholar of his day and carried on instructional work in Delhi with great enthusiasm and attracted large number of pupils to his seminary.\(^\text{108}\)

\(^{106}\) Qadiri, Op.cit, p.206
\(^{107}\) Ibid, pp.152-53.
\(^{108}\) Ibid, pp.143-44.
Qazi Abdul Muqtadir was the khalifa of Shaikh Nasiruddin Mahmud, and teacher of Qazi Shahabuddin. His compilations were popular for elegance of style and eloquence. He taught ‘Shamsiya’ and had attained knowledge of both internal (ulum-i-batini) and external (ulum-i-zahiri) sciences. His student wrote a book ‘Manaqib-ul-Siddiqin’ in which he described the circumstances of sufis. He was a distinguished scholar and poet of Arabic. He wrote the ‘Qasidat-al-Lamiyyah’ composed in imitation of Lamiyyat-ul-‘Ajam which was admired in the literary circles.109

Syed Yusuf Ibn-Syed Jamal-ul-Hanswi belonged to the 13th century. His ancestors came from Mashad and settled in Multan. He came to Delhi during the reign of Sultan Firoz Shah and joined his army as a soldier. But after seeing his piety and scholarly traits Sultan Firoz appointed him teacher in his madrasah built on the Hauz Khas Alai (Firozi madrasah). For many years he taught in this madrasah and imparted knowledge to all. He wrote the commentary of the famous book of Qazi Nasiruddin Baizawi ‘Lab-ul-Lubab fi Ilm ul Au’rab which became famous with the name ‘Yusuf’. He also wrote the commentary of ‘Minar’ entitled ‘Taiyih-al-Afkar’. His teacher was Maulana Jalaluddin Rumi who was amongst the pupils of Maulana Qutbuddin Razi who

wrote the keys to ‘Shamsiya’ and ‘Mutala’. Syed Yusuf’s tomb is at Hauz Alai.\textsuperscript{110}

Thus we can infer from the above discussion more than the institutions of learning the personal efforts of scholars played a pivotal role in promoting education and learning. The basic feature of Muslim educational system was that it was traditional in its disposition and theological in context. The curriculum was broadly divided into two categories, the 	extit{manqulat} and 	extit{maqulat}, the former dealing with traditional sciences and the latter with rational sciences was emphasized, but gradually the rational science began to receive greater attention. But this emphasis on 	extit{maqulat} did not lead to much scientific and technological advancement like nowadays.

\footnote{\textsuperscript{110} Ibid, p.150.}