CHAPTER - I
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EDUCATION SYSTEM IN INDIA DURING THE MUSLIM RULE

The term education has been interpreted differently by different philosophers. But the importance of education has always been realized by all people at all times. True meaning of education cannot be understood if education is studied for the sake of education. Education has four different bases:

a) The philosophical base:

The philosophical base determines the aims and ideals of education. Education is correlated to life and a definite direction is given.

b) The psychological base:

The psychological base furnishes the material and the starting point. This refers to the fact that education is a natural process of growth from within.

c) The scientific base:

The scientific base emphasizes the change brought about in human environment by the development of science. Education is related to actual life and experiences of the pupil. It is, therefore, practical.

d) The sociological base:

Education is a dynamic force which is the means of perpetuating and developing society. The child is to live in the community and for the community. In wider sense, education includes development from infancy to
maturity. It displays the influences of one’s vocation, home, life, friendship and everything which influences human personality. Thus, education is ultimately connected with the human life. It is closely related with the rise and fall of a nation.¹

The general pattern of human thought and action, the social system and the story of tug of water between individuals and society are mirrored in education. The concept of education as the continuous reconstruction of experience hints at principle that education is not a preparation for life at some future time, rather it is the process of actual living here and now. Education is necessary for the Survival of the society. Without determining the aims of education, it is not possible to plan the curriculum and the methods of imparting that curriculum. Aim enables us to act with meaning. It gives direction to the activity. Absence of an aim in education makes it alley although the history of civilization there have been constant efforts to find comprehensive aim. A glance over the history of education would show that hundreds of aims have been given at various times in various countries by various thinkers of education. No two persons have expressed the aims of education in precisely the same way. According to, Manu, one of the greatest ancient jurists, the aim of education is both intellectual and spiritual development. According to, Plato the aim of education should be to allow the individuals “to develop along the aim of his own greatest powers.”² Dr. Deway writes, “It is nonsense” to talk about the

aim of education or any other undertaking where conditions do not stimulate a person to look ahead to see what the outcome of a given activity is to be. Every group, party, society has planned for the improvement and enlargement of its scope. The system and method of education, like civilization keep on changing. So, no fixed definition can be given to education. Hence every definition is an approximation; every generation must review its conception and adopt it as the way of life, to its own civilization. Education has a vital importance in human life. Without any short of education, an individual becomes personality less as personality of an individual is formed by education.3

1.1 Education in ancient India:

It is interesting that in ancient India religion was the main spring of one’s activities. It was of all absorbing interest and embraced not only prayer and worship but everything – philosophy, morality, law and government. The study of Vedic literature was indispensable for everybody. Everyone was careful about his moral, spiritual and intellectual growth. In short the entire life of an Indian sprang from religion. Religious saturated educational ideals too. The educational system aimed at the including up of character, the development of personality and the preservation of the ancient culture of the motherland. The aim of education was to develop various aspect of life and also to ensure social service. As the Upanayana (thread ceremony) was a compulsory Sanskara (sacrament) for every Aryan. Education was more or less compulsory for every way of the Traivarnikas (the Brahmans, the Khatriyas and the Vaishyas).

stages of instruction were very well defined, viz. up to the age of seven at home, from eight to sixteen at school, and then at a university. During the whole course at school as at college, the student had to observe strict “Brahmcharya”, viz simple dress, plain food, a hard bed and a calibrate life. He had to learn how to pray, to offer sacrifices, and to perform his social and religious duties. There were no exceptions, the rich as well as the poor being treated alike.

But lay about the end of the seventh century B.C. the Vedic rituals and learning had become more and more complex. Education was mostly confined to the Brahmans, and Upanayana was being gradually discouraged among the non-Brahmans. The teaching profession was ritually controlled by the Brahmans, and education aimed at preparing individuals for their future vocations. Religion was reduced to complicated rituals to be performed by Brahman priest in a language hardly intelligible to any but a few. The formalism and exclusiveness of the Brahmanic system were largely responsible for the birth of two new religions, viz., Buddhism and Jainism.

Both these religions did not recognize the authority of Vedas and challenged the exclusive claims of the Brahmans to the priest hood. Their founder Buddha and Mahavira taught through the common languages of the people and gave education to all, irrespective of caste, creed or sex. Buddhism also introduced the monastic system of education. Monasteries attached to Buddhist temples served to double purpose of imparting education and of training persons for priesthood.
Some of the Monasteries, especially those at Nalanda and Taxila, had acquired an international reputation. In fact, Indian culture was at its zenith during this period. Numerous foreign scholar and pilgrims came to this country to drink deep at the fount of her culture. But very soon Hinduism absorbed the best elements of Buddhism, which disappeared from India at the advent of the Mohammedans.  

When Islam emerged in India as a political power at the end of twelfth century, the atmosphere was highly conducive to the promotion of education. The Muslims brought their own system of education along with their religion. Even though India was not a backward country and at that time it had established its place in the field of philosophy, medicine, astronomy and mathematics a well. The changing socio-political and economic conditions had an impact on the existing educational scenario of the country. In the 13th century, the Mongols glory in central and west Asia, which in itself was a great tragedy. However it proved to be a blessing in disguise as a large number of scholars found their way to India. According to Amir Khusrow “India attained the status of Baghdad and Bukhara with their arrivals.” But one can go even further in asserting that some of the centers of learning in India were producing scholars of such eminence as could well compared with Imam Ghazali and Imam Rizvi.  

After fourth century Hijri, people fully concentrated an religious education. For this purpose, whenever they resided they established Madrassas and other educational institutions. During the period of every Muslim ruler in India, especially groups of scholars were prepared to look after Islamic educational institution. Every ruler or sultan spent a huge amount of money for education. They established Madrassas and built big libraries for students. Some historians say that there was a time in India when thousands of people were studying in major Madrassas of India. Sometimes hundreds of students were provided with free education, including scholarship, lodging and feeding poor and rich were equally. Rulers and Sultans bore the expenses of Madrassas and even the colleges, besides religious education, other arts such as Mathematics, Economics, Sanskrit, Craftsmanship and Trade were taught to the students.

During the Muslim rule in India there were three sources for acquiring education.

1. Maktabs and Madrassas.
2. Mosques and Khanqahain (monasteries)
3. Private house of people.

Through these three sources, students used to get primary, middle and higher education. Primary education was given privately at the houses of people or in the primary public schools. Then the students were taught in the masqués and monasteries. Here, they acquired their middle education. And in the last phase they were admitted in Madrassas to seek higher education. It is also said that noble people at that time laid great importance on higher education that had
been imparted in Madrassas, attached to the Mosques and Monasteries. Some Madrassas were run privately and some with the help of government. Well educated teachers were appointed to teach in Madrassas.⁶

Maktabs were generally located in Mosques and curriculum included learning of alphabets, reading and writing and reading of Quran and Hadith. Madrassas were sometimes attached to the Mosques, but were mostly located in private residence and sometimes also in independent buildings. In Deccan besides big Madrassas countless Maktabs were established at the residence of the teachers themselves. The curriculum of the Madrassas included Quaranic criticism, jurisprudence, literature, medicine, arithmetic, astronomy and philosophy etc. Akbar took keen interest in educational reform including curriculum. Akbar ordered “Everybody ought to read books on Morals, Mathematics, Mensuration, Agriculture, Geometry, Numerology, Astronomy, public Administration, Political Science, Medicine, Logic, Physics, Arithmetic and world history.”⁷ Holly Quran was taught in Maktab. Islamic history, Islamic philosophy and tenets of Islam were taught in Madrasas. Another important aim was the propagation of Sariyat. Other aims were spread of education among the Muslims, development of morality, character building etc.⁸

Since Assam was outside the Muslim rule, the Islamic education did not spread in Assam, as in the rest of the country. However, the impact of Islamic

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literature like Persian and Arabic was felt in Assam and in the later period of the Ahom rule some Islamic institutions at elementary level came into existence in Assam. In fact during the period of their occupation, the Muhammadan rulers set up several Maktabs in lower Assam. Instruction conveyed to Muslim pupils in these institutions was restricted to learning by the holy Quran and other religious books. This institution was conducted by the Arabic and Persian teachers.\textsuperscript{9} Dr. J.P Wade found ten or twelve houses of instruction for the children of Musalmans at Guwahati and more than twenty at Rangpur of Sibsagar district.\textsuperscript{10}

1.2 Madrasa Education in India during the Delhi Sultanate period:

In India, Islamic educational system was introduced after the conquest of Makran, Sind and the province of Multan in 712-713 A.D. with the planting of Arab settlements in the cold towns and the foundation of new cities such as Al-Mansuara and Al-Baiza in Sind processes of social change began. India became exposed to foreign influence. The introduction of Islamic bureaucratic polity and educational system proved the way for upward social mobility. The low-caste converts to Islam began to have their children educated in Islamic tradition.\textsuperscript{11} After three centuries later of Muhammad bin Qasim who conquered Sind in 712 A.D. Punjab was also subjugated by Mahmud Ghaznavi who came here in 1001 A.D. He was much interested in the furtherance of education and

\textsuperscript{9} Rai, B.C. History of Indian Education, p. 79, 1990
\textsuperscript{11} Hussian, S.M. Azizuddin, Madrassa Education in India Eleven to 21\textsuperscript{st} Century, p.7, 2005.
patronized scholars and poets. But his son and successor Masud was too a great patron of learning. Both established many schools and colleges in their kingdom. The former founded a Madrasah also attached to it where Unsurī (a famous Persian poet) had been appointed as a teacher.\(^\text{12}\)

In India, the city of Lahore under the Ghaznavids acted as an interrogative nucleus in spreading urban culture in the area around. The emergence of Lahore as the centre of culture and learning and a trade emporium of world fame was helped by the flight of Khwāṣrāw Shah, one of the descendents of Sultan Mahmūd from Ghazna to Lahore. Ghazna was seized by the Ghuzz Turks in 1153-54. Subjected by the Ghuzz Turks to alien tyranny, the elite of Ghazna and Khurasan also fled and sought refuge in Lahore and the area around. The refugees included among themselves the scholars of eminence, poets, artists and rich merchants, with the result that Lahore rose as a center of higher culture in place of Ghazna. In course of time the famous sylalbi laid down by Al-Ghazzālī (d. 1111) for the Madrasa-I-Nizamiyah in Baghdad had been adopted everywhere in Iraq, Iran and other parts of Persian speaking world. All emphasis was laid therein on the study of the Tafsīr (exegesis of Quran), Hadith and Fiqh (Islamic Jurisprudence).

Sultan Muizuddīn Muḥammad bin Sam who seized Lahore from the last Ghaznavide Sultan in 1186, made Lahore his second capital after Ghazna, in order to maintain its importance as a centre of trade and learning inspired by the

Sulatan, his lieutenants in India vied with one another in patronizing men of learning and talent in their provincial Headquarters. For instance, upon his posting as Sipahsalar (military governor) of the territories beyond the river Sutlej in Aaryana and Delhi in 1192, Malik Qutubuddin Aibek evinced keen interest in progress of education.13 His predecessor Muhammad Ghuri was the first Muslim ruler of Northern India who also promoted a favourable atmosphere for education in this region. He was fond of the company of the learned men and scholars. He founded Madrassas at Ajmer for the spread of Islamic learning.14 Qutubuddin Aibek also built Mosques and Madrassas in every town. The grand Madrassa founded by him were named after his royal master as the Madrassa-I-Muizi of Delhi tend to show that it was an important institution and its spacious building had a magnificent lofty gate.15 Qutubuddin Aibek was himself a scholar of Arabic and Persian learning and sciences. In the Madrassas and Mosques both religious and modern learnings were taught. N. N. law writes that there were hundreds of Mosques which like the churches of medieval Europe were centre of both religious and learning.16

The accidental death of Qutubuddin Aibek in 1210 (reigned 1200-1210) encouraged the provincial governors to assume independence and adopt sovereign titles. In emulating the great sultans of Iran and central Asia, they

14 Jaffar, S.M. Education in Muslim India (1000-1800 AC), p. 38, 1936.
16 Khan, Dr. Ghazanfar Ali, History of Islamic Education in India and Nadvat-Ul-Ulama, p. 11, 2004.
patronized scholars and founded Madrassas. One of them Nasiruddin Qubacha established his rule in the provinces of Sind and the Punjab and selected Uchh for his capital. He founded a grand Madrassa in Uchh and named it Madrassa-I-Firuzi after Firuzkuh, the capital of the Ghurid Sultans. In November, 1227, Minhaj-I-Siraj Juzjani was appointed its principal for this knowledge of Islamic sciences. In Bihar and Bengal, the Khalji rulers, Malik Muhammad Bakhtiyar Khalji (d. 1206-07) and Sultan Ghiyasuddin Iwaz Khalji beautiful towns in their dominion with the construction of Mosques, Madrassas and Khanghas. The teachers of eminence were attracted to serve in the Madrassas and with their arrival, the towns of Moner and Bihar (Sharif) in modern Bihar state and Lakhnauti, the capital in Bengal had important Madrassas. Delhi, which had became the capital of Sultan Shamsuddin Iltutmish in 1211, developed from a Pargana headquarter into a city of International fame. Its rapid expansion led to the foundation of new Madrassa. By the year 1228, the rival Sultans of Bihar and Bengal and Sind and Multan were destroyed by Iltutmish and then the Sultanate of Delhi had become a magnificent one in the Islamic world. To cater to the educational needs of his expanding capital, Sultan Iltutmish founded the largest Madrassa of the country in Delhi named it after his deceased crown prince (Nasiruddin Mahmud) as Madrasa-I-Nasirya and made rich endowments for its maintenance.

Like Delhi, the city of Multan also had two prestigious Madrasas for the education of scholars. They were known as Madrasa-I-Shaikh Bahauddin Zakarya and Madrasa-I-Qazi Qutb Uddin Kashani. Besides other teachers on
the staff of these Madrasas, their founders also taught. Both of them were widely-travelled scholars and the fame of their education attracted students even from foreign countries. Shaikh Bahauddin Zakarya is said to have paid handsome salary and allowances to the teachers of eminence.

Of the Sultans of Delhi after Illutmish, Sultan Ghiyasuddin Balban (reigned 1265-1287) appears to have taken for the progress of education in the Sultanate of Delhi. He founded thanas (military posts) along the highways infested with highwaymen for the safety of merchant caravans and other travelers. Barani said that everywhere jungle was cleared and a strong fortification raised inside which Afgan garrison was posted. These thanas were established at Jalali, Kanpil, Shamsahad, Patiali, Bhogaon and in Katcher around Amroha. Each thana was studded with Mosques and Madrassa that had civilization impact on the locality. By the turn of the thirteenth century, each thana had developed into an important township and the Afghans who served as petty soldiers had their sons educated enhanced them to rise in the official hierarchy.¹⁷

During the Khalji dynasty, education to some extent, faced setback. However, Jallal-ud-Din, the first ruler of Khilji dynasty was liberal patron of letters. He appointed Amir Khusrow as the librarian of the imperial library at Delhi. His successors Ala Ud-Din take active interest in education but later he showed some liberal attitude towards the men of letters. He founded a Madrasah

¹⁷ Hussain, S.M. Azizuddin. Madrassa Education in India, Elevent to Twenty First century, p.p. 9, 10, 2005,
attached to Haud-e-khas. The inscription of Alai Darwaza describes him as, "The Strengthener of the pupils of learning and religion and the strengthener of the rules of colleges and places of worship."^18

Among the first three rulers of Tughlaq dynasty Ghiyath-Ud-Din Tughlaq were very well-known for their learning and support to learned people. According to Allama Maqrizi there were as many as one thousand Madrassas in Delhi alone in the period of Sultan Mahammad Tughlaque. The salaries of teachers were given from royal treasury. Education was so common that the slave girls used to be the Hafiz of the holy Quran and scholars apart from taught science and mathematics. Muhammad Tughlaq himself was a highly qualified person. Besides, the Holy Quran, he remembered books of several arts by heart.^19 These Madrassas were founded during the fourteenth and fifteenth centuries, Madrassas of Firuz Shah (1351-1388) in Delhi and that of Khwaja. Firuz Shah is reported to have founded in Delhi two ground Madrassas, called both three Madrassas are reported to have surpassed the Madrassas of the preceding period in the beauty and grandeur of their architecture, provision of facilities of the teachers and students and rich endowments made by the Sultan for their maintenance. The graphic description given by Barani shows that Sultan Firuz Shah planned the construction of the Madrassa in the midst of beautiful surroundings on a considerable distance from his capital Firozabad. So that the teachers and students could devote to their respective pursuits away

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from the noise of the city. The Madrassa-I-Firoz Shah was built on the southern bank of the Hauz-I-Khasas. It had separate hostels and apartments for the students and teachers. Every student got stipend while the teachers got villages as maintenance grants. Barani says emphatically that the students who could not get a stipend of ten tankas easily during the preceding reign were paid by the order of Sultan Firoz Shah one hundred, two hundred or three hundred tankas (annually). As regards beauty and charm of the lofty buildings and the surroundings of the Madrassa-i-Firoz Shahi, Barani writes that the citizens of Delhi who came to visit place were so much fascinated that they decided to have houses constructed in its vicinity. That many rich citizens moved out from the city and settled down near the Madrassa, with the result that a miniature city emerged. The principal of Madrassa-i-Firoz Shah, Maulana Jalal Uddin Rumi’s fame as a scholar of tafsir, hadith and fiqh attracted students from different places to gain perfection under his guidance. Baranis’ account of the Madrasa-i-Firoz Shahi is corroborated by a poem, composed by the contemporary poet, Mutahhar of Kara in its praise. He tells us that besides the soul-refreshing environment, grand and lofty edifices and gardens, the teachers in the Madrassa were not only competent Arabists but also the master of Iraqi philosophy.²⁰

Firoz Shah Tughlaq was also himself a man of extraordinary learning and integrity. He authored an auto-biography known as Futuhat-e-Firoz Shahi. For the dissemination of education, scholars were sent to various parts of his

²⁰ Hussain, S.M. Azizuddin. Madrassa Education in India, Eleventh to Twenty First century, p.p. 16, 17, 2005
kingdom. He paid special attention to the education and training of poor, orphans and slaves and provided them opportunity to acquire religious education and other arts and crafts.

Shams Siraj Afif in "Tarikh-e-Firoz Shahi writes that there were as many as 1,80,000 slaves who had acquired education and training in different arts, sciences and crafts. He also took special care of girl's education and established separate schools for them. Ibn Batuta (World traveler) writes Hanor (in south India) there were thirteen schools for girls.²¹

The founder of Lodhi dynasty Bahlol Lodhi did not contribute much in this regard due to his engagement in warfare. But whenever he got time he found company with learned men and poets and gave encouragement to learning. He founded some Madrassas for moral and intellectual improvement of his subjects. His son Sultan Sikandar Lodhi was himself a poet of repute and composed poetry under the Penname Gulrukh. There are eight or nine thousand couplets in his Diwan. His reign was remarkable mainly for three major steps for which his name will always shine in glory.

1. He made education compulsory (at certain level) for all his subjects and insisted that all his military officers should be educated.

2. He made Persian as a language of lower administration. As a result of which Hindus started to study Persian in such schools as were not

attached to Mosques. This paved the way for secularization of a stream of education.

3. The third characteristics of his educational policy was considerable emphasis on the education of rational sciences to the disadvantage of religious education.

Sikandar Lodhi established several Madrassas in his kingdom. Madrasa Tulanabi was very famous which was established after the name of Maulana Abd-Ullah Tulanabi (scholar of Persia and settled at Delhi). He had revised and added some new books on logic and philosophy. Scholars from different countries came to his court particularly from Arabia and central Asia. He was so interested in education, according to Tarikh-e-Daudi that he was accompanied with seventeen accomplished and learned men in his private apartments.22

1.3 Literature

Indians in the past were known for their literary activities. Before the learning of Muslims, they were famous for producing standard and high quality works, which received appreciation not only in India but all over the world. The Muslim rulers also loved art and literature and as such many standard works were produced in Persian though some Sanskrit literature was produced too. Before the coming of Sultans on the throne of Delhi, Muhammad Ghazni who invaded India brought with him Alberuni who has left very vivid account of India behind him.

In spite of the fact that the Sultans remained busy in fighting wars and crushing rebellions they found time to patronage literary people. During the Delhi Sultanate period attention was paid to the development of literature both in Persian, Sanskrit and regional languages. Several good drama, poetry and prose books were written. Several Sanskrit works were translated into Persian. Both the Hindu and the Muslim literary personalities came closer to each other health at the centre as well in the provinces.\(^{23}\)

Fakhuruddin, the author of Tarikh’s Mubarak Shahi and Hasan Nizami the author of Tajul Massir both flourished under Qutubuddin Aibek, the founder of the slave dynasty. Under Iltatmish Minhaj-us-Siraj was flourished the famous author of Tabakat-i-Nasiri. It was during the slave period that poets Rohani and Malik Tajuddin Rezab developed and flourished. Under the patronage of Balban many literary persons came from central Asia because of Mongal invasions and wrote celebrated works.

Under Balban eldest son prince Amir Khusrow and Amir Hassan Dehlawi produced literary works. The former used Hindi works in his poetry and is characterized as the greatest literary figure of his times. He authored Khazin-ul-Fatuhat and Tarikh-I-Ilahi.

Literature received sufficient attention during Tughlaq period. Giasuddin Tughlaq also gave protection to Amir Khusrow and Amir Hassan Dehlawi. It was during this period that Tughlaqnama was written. Khusrow also was an

\(^{23}\) Raj, Hans. History of Medieval India, p. 206
excellent singer and is called Tuti-i-Hind. Amir Hasan Dehlawi is known as Sadi of India. Muhammad Tughlaq himself was a great literateur philosopher, Mathematician and Astronomer. Firoj Tughlaq himself wrote his autobiography called Faruhat-i-Firoj Shahi. He also got several Persian works translated into Sanskrit. He also extended patronage to historians Ziauddin Barrani and Shams-i-Siraj Afif.24

The Lodi Sultans too showed their interest in literary activities by extending patronage to literary figures. Sikandar Lodi gave protection to Rafiuddin Shirazi, Sheikh Azizullah and Seikh Jamaluddin. It was during this period that Minhajuddin Siraz wrote Tabaqat-i-Nasiri and Yahya Bin Ahmed wrote Tarikh-i-Mubarak Shahi.

During this period Vernacular literature too received considerable encouragement. This literature was mostly developed by literary personalities. Chand Bardai wrote famous Prithvi Raj Raso and Kalhan authored Raj Tarangni. Both these are very celebrated works and have been lavishly appreciated. Ramanuj wrote commentary on Brahma Sutras. Jai Deva wrote get Govind in which he has described the love of Radha and Krishna.

Sanskrit literature received considerable encouragement by the rulers of Gujrat, Warangal and Vijayawada. The scholars wrote on philosophy and religion in Sanskrit literature. In the court of Partaprudra flourished Agastaya who wrote Prataprudra Yasobhusan and Krishna Charita. Some of the famous

authors and their works are indicated against each: Vidyaehakhravartin wrote Rukmini Kalyan under the patronage of Balbala III. Madhan authored Narkasur Vijayb under the patronage of Virupakya of Vijayanaagar.  

Partha Sarthi wrote on Karma Mimansa where as Jay Singh Sura authored Hammir-Mad-Mordana. Milaksara, a work on Hindu law was produced devotional songs, Guru Nanak, produced verses in Panjabi, Namadev, a Saint of Maharastra, composed poetry in Marathi language, During the period of Sultan, Urdu language got evolved.

1.4 Madrassa Education during the Mughals Period

The period of Mughal rule in India starts from Sultan Zaheeruddin Babar. In 1520 A.D. he fought with Ibrahim Lodi having defeated him in Panipat, he captured Delhi and started ruling over it. About his educational services, it is written that he not only exhorted people to learn but also established various schools and colleges. The establishment of educational institutions was an essential part of his official services. The process of Muslim education which had taken deeper roots under the Sultanate was firmly consolidated under Mughals as a national system of education which benefited all. By the time of Babar came to India, emotional integration and education give and take had already been achieved between the followers of Islam and the previously existing religions. Babar was not only a soldier statesman but also a

25 Raj, Hans. History of Medieval India, p. 209,
poet and man of letters. Babar and Humayun (1526-556) introduced reforms in education. Babar was a scholar of Arabic, Persian and Turkish and had love of poetry which he quoted in his Tuzuk-i-Babri, originally written in Turkish. According to Ain-i-Akbari he was the author of several other books and initiated a kind of handwriting called Babari hand. He also rewarded and encouraged literary men. A large number of scholars found their way to India. According to Amir Khusrow India attained the status of Baghdad and Bukhara with their arrival. But one can go even further in asserting that some of the centres of learning in India were producing scholars of such eminence as could well be compared with Imam Ghazali and Imam Rizvi. The literary accomplishment of Babar is evaluated by Mirza Muhammad Haider who writes in his book Turikh-e-Rashidi. In the composition of Turkish poetry he was second only to Mir Ali Shir. He invented a style of verse called Muba and was the author of most useful treatise on Jurisprudence. He also wrote on Turkish prosody.

But his greatest of all his works is his Memoirs which is an index of his intellectual achievements and monuments of his memory. S. M. Jaffer writes that he is rightly regarded as the “prince of autobiographers”. The Mughal princes in particular began education at the age of four years four months and four days. Babar sent Humayun to Madrassa at the age of four years four

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months and four days. The reason for choosing specific age is not known. Babar sent Humayun to Madrassa at the age of four years four months and four days. Humayun also sent Akbar in his turn Jehangir at the same age. Jehangir sent Sahjahan to Madrassa at the same age. However Babar started his education at the age of five at Samarqand schools were of two types, the elementary schools was generally called Maktabs the secondary schools and higher schools were generally called Madrassa.31

Babar's son and successor Naseeruddin Humayun himself was a good scholar. It was said that he was called book worm. He had a good collection of books in royal library. Lala Beg (Beg Bahadur) was his librarian.32 Humayun divided the people of his empire into three classes and put the men of letters in the first class called Ahl-e-Sa'adat. Further these three classes were divided into twelve sub-classes of arrows. The twelve arrows made up of purest gold, was for Sultan himself. The eleventh one was for his nearest relatives and tenth one was for the learned and religious person. He loved to study astronomy and geography and wrote a dissertation on the nature of the elements (Tabai-Ansair).

Due to his continual engagement in war and other disturbance he could not concentrate on the promotion of education. Then Sher Shah Soori came. He drove Humayun away and took the power in his hand. Though he ruled Delhi

for four years, he did remarkable service of education. He established various institutions. Among them Sher Shahi Madrassa was very famous which was running in Narnol district of Patiala.

Akbar’s reign marks a new touch for the system of education in Maktabs and Madrasas. The monarch was sincerely eager to further the education of Hindus and Muslims alike. They were encouraged to study in the same Maktabs and Madrasas. Muslim and Hindu students used to get their education together in one school. Muslim were taught the instruction of Islam and Hindu were taught Hinduism. During the period of Akbar, Agra was the centre of knowledge and learning. It was thronged with schools colleges and Madrassas. Students from distinct places came there to acquire knowledge. It is written that there was a very big Madrassas which Akbar had located an Alim from Sheeraz to educate the students in that Madrassa. Though the Madrassa does not exist today, but a Mohalla by the name of “Mehellah Madrassa” is situated there. Numerous Madrassas were established in Fateh pur Sikri that was inhabited by Akbar. A building was constructed in the year 1578 A.D. for the purpose of religious discussion. Scholars of different schools of thought used to assemble there to discuss on interest in academic work. Numerous books, related to history, philosophy and religion were written and translated under his supervision. He knew that a nation could not progress without education. Therefore he opened many Maktabs and Madrassas and provided the students

with every facility. The subjects that were included to the curriculum in his period were as follows:


In addition to these health changes, he multiplied the number of institutions. No Muslims were appointed as teachers in Madrassas. Centres of education were opened in smaller places along with Agra Fatehpur Sikri. Madrassas established at Jaunpur, Mandua, Ahmedabad, Jais, Bilgram, Ghazi Pur, Badaun, Ajmeer and Bihar Sharif deserve special mention. The promotion of education found its supporters among the nobility and the Ulama. He encouraged the learned by giving rewards and stipends. He also encouraged scientific research Mir Fatehulla Shirazi a natural scientist of his court invented a portable screw cannon and a machine for cleaning gun barrels, wagon mills and multi barreled guns. This shows to what extent technology and skills had developed in India.

Akbar took much delight in the collection of books for his literary. He saw to it that new books were regularly added to the library and that the library was managed well and books classified under different heads. A remarkable feature of the system of education under Akbar was that it tried to integrate various aspects of the life of the nation. It did not allow any discrimination on

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the basis of religion and thereby laid the foundations of secular scholaristic traditions and inter culture synthesis in India.\textsuperscript{36}

At the time of Jahangir the pattern of education remained more or less, the same. Jahangir, being himself a scholar and a man of good literary taste was a great patron of scholars and men of letters. However, he did many remarkable works for the progress of education. He issued an ordinance that if a wealthy man or a traveler died hireless, his property would go to the state and be utilized for the construction and repairing of schools, colleges and Khanqahs. He constructed several new Madrasas and renovated and rebuilt many old ones. In addition to all this he: - “repaired even these Madrassas that had for thirty years been the dwelling place of birds and beasts and filled them with students and teachers.”

He was no fond of books that even in his journey he took books with him. Far greater than the actual price was paid to authors in order to enrich the imperial library and preserved the valuable books. Maktub Khan was the librarian.\textsuperscript{37} During Shahjahan’s reign the Mughal glory and splendour was as its Zenith which was marked by political stability and economic prosperity. Though Shahjahan’s reign may not be distinguished for any special educational progress, yet Bernier’s statement does not seem to describe the real state of education in Hindustan, which seems somewhat exaggerated. He states “A

\textsuperscript{36} Hussain, S.M. Azizuddin. Madrassa Education in India, Elevent to Twenty First century, p. 133, 2005.

gross and profound ignorance reigns in those states, for how is it possible that there should be academic and Madrassas well founded? Where are such founders to be met with? And if there was any where are such founders to be met with? And if there were any, where were the scholars to be had? Where are those that have sufficient means to maintain their children in Madrasas? And if there were any, who would appear to be so rich? And if they would where are those benefits and dignifies that require knowledge and abilities and that may animate young men to study. Shahjahan made a distinct and important contribution to education viz. the foundation of a Madrasa at Delhi in the vicinity of the famous Jama Masjid. A large number of Mosques and Madrasas flourished during his reign.\textsuperscript{38} He constructed Masques and Madrasas at Delhi, Lahore, Sialkot, Ahmedabad, Jaunpur, Burhanpur, Sirhind, Thaneswar and Ambala became famous educational centres, where the students from Hirat and Badakhshan used to came and quenched their educational thirst. Two other government schools were found one at Delhi and another at Agra and for them teachers were also appointed.\textsuperscript{39} During his reign the former as Madrassa Fatehpuri Begum in 1694 and the latter as Madrasah Akbarabadi Begum in 1630, after the name of one of the queens of Shajahan, proper arrangements


\textsuperscript{39} Ray, Krishnalal. Education in Medieval India, p. 22, 1984.
were made for the residence of teachers and students. The shops, which were constructed around it, were used to meet the expenses of the Madrasah.  

Aurangzeb, the last of the great Mughals, followed an education policy in keeping with his general policy of governing the empire and also in the interest of his co-religionist. He promoted Madrasa education earnestly and diffused Islamic learning throughout his vast empire enunciated his own theory of royal education which emphasized the importance of general knowledge. He tried sincerely an earnestly to foster the education among Muslim youth and appointed supported teachers in different parts of his empire for the purpose. 

Stipends were also given to students to their progress in education. As Aurangzeb was himself well versed in the knowledge of Arabic, Persian and Chaughtai languages as well as several arts and sciences. He was also a theologian of high order whose study of Muslim theology was vast and deep, he should an unusual interest in the traditional education. Like his predecessors, he built many schools and colleges in his territory. In order to attract students to the traditional schools he issued to order Diwans in the various parts of domination to the effect that the students who read Mizan an elementary book of Arabic grammer, be given one “Anna” daily. Those who study Munshib be given two annas daily. The students of Kashaahaf be given financial help from the state treasury. The student of Fiqab such as Sharh-i-wigayab, be given eight Annas daily.

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42 Jaffar, S.M. Education in Muslim India (1000-1800 AC), p.100, 1936.
Madrasah Firangi Mahal at Lucknow and Madrasah Rahimiah at Delhi become very famous and brought about a revolution in the educational system. Mallas Nizam ud Din Sihali of Firangi Mahal prepared a new curriculum known as Darse-e-Nizami which is still being taught in almost all Madrasah. Rahimiah rendered in valuable services in the promotion and dissemination of hadith, literature and holy Quran. During the period of the later Mughals a time was when this Dars-i-Nizamiah proved an effective system of traditional education. At this time since there was hardly any difference between religious and secular learning this Dars was able to produce not only theologian but also men of letters, businessmen and administrators for running the machinery of the government of that day. Undoubtedly it served the educational interests of the Muslim society well. With the advent of the British rule it was no longer as useful as it used to be and required certain changes to meet new demands of the changed society.

1.5 Literature

Since Persian was official language of the Mughals therefore, much literature was sure to be produced in the language. Literature was produced both in poetry and prose.

The founder of the dynasty Babar himself was great lover of literature and had command over Persian, Arabic and Turkish languages. He loved sitting

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43 Khan, Dr. Ghazanfar Ali, History of Islamic Education in India and Nadvat-Ul-Ulama, p. 27, 2004.
44 Hussain, Professor. M.G. Muslim Youth and Madrassa Education, p. 24, 2004
in the company of literary people. He extended his patronage to such scholars as Mir Ibrahim, Sheik Gias, Uddin etc. He himself used to compose poetry even when the times were hard for him and his poetry was admired by the opponents. His language used to be both simple and appropriate, which shows his mastery over his words. His own memories are still appropriated for beauty of language and description of events and natural beauty. Beveridge has placed him equal to St. Angustine and Rousseau. Babar had so much love for poetry and literature that most of his leisure time was spent in the company of poets and men of letters.45

His son and successor Humayun too was a man of letters. He also had good command over Turki, Persian and Arabic languages. He composed Ghazals and wrote Rubias in Persian tongue. He extended patronage to men of letters. About his literary tastes it is said that he carried his library with him even during difficult war days. He extended in patronage to scholar like Sheikh Hussan and Kuda Mir. He took his librarian Beg Bahadur always with him. His sisters Gulbadan Begum was also a woman with literary tastes. Important works of those days were Humayun Nama and Tazkirat-ul-waqait.

Akbar was himself not a man of letters. He was never educated in the formal sense of the term, but he had keen desire to learn. He loved to sit in the company of scholars belonging to all religions. He encouraged the production of literature and like his predecessors extended full patronage to the scholars. It

was a period of excellent development in the field of Indo-Muslim art and literature. Several original literary works were produced and scholarly work translated into several languages. Works of historical importance were also produced during this period. Abul Fazal wrote Ain-i-Akbari which is still studied with keen interest. It throws floodlight on the times and conditions of the people during Akbar’s reign. This book also provides information about administrative system of those days. Another famous treatise was Akbarnama by Faizi. The language used is both simple and impressive. Both these books also tell us about customs of the people of those days. Abul Fazal was both a scholar and poet. Some other works of those days were Tarikh’s Alfi by Mulla Duad and Munta Khib ul Twarikh’s Alfi by Mulla Duad and Munta Khib-ull-Tarikh by Badauni. The later was devoted to religious policy of Akbar and being against emperor’s policy was made public much after his death. The volume tells us the views of opponents of Akbar’s religious policy. Tabaqat-i-Akbari by Nizamuddin Ahmed tells us about emperor’s conquests.46

In addition to these original works several books were translated from Sanskrit into Persian. This became possible because Akbar had very liberal religious views. He believed that every religious treatise contains something good for all. Sultan Haji, Abdul Quadir Bodoni and Nuquib Khan translated some parts of Mahabharata into Persian. Badauni also translated Ramayana into that language, though some-what unwillingly. Ibrahim Sarhindi translated

Arthveda whereas Lilavati, well-known treatise in Sanskrit on Mathematics was translated by Faizi, Maulana Shah Muhammad Shahbadi translated Raj Tarangi, the history of Kashmir into Persian. Tajak a well-known on astronomy was translated by Mukannal Khan Gujrati. The Puranas were also translated from Tuzuk to Persian.47

Distinguished poets of those days included Ghizali, Faizi, Hussain Nasiri and Jamaluddin Urfi. Ghizali, an original resident of Persia became the poet laureate of Akbar’s court. His important works included Muratul Kainat, Naqsh-i-Badid and Israr-i-Maktab. Faizi was also famous poet laureate. He wrote Masnawi Nala-i-Daman, Markaz-i-Adwar, Sawat-ul-Ilham, whereas Nazim was known for his ghazals and Urfi for his qasidas.

As already said Akbar through literate was very keen to participate in literary activities. He had sharp memory and remembered much by heart. He extended the fullest patronage to literary people and they flourished during the reign.

Akbar the great was succeeded by his son Jahangir. Though he was drunkard and spoiled his health because of excessive drinking yet undoubtedly he was a great literary person. His father had paid all due attention to his education and ensured that he was brought up as an educated boy. He was a person of literary tastes and his own memories known as Tuzuk -i-Jahangiri is still remembered for beautiful language and scholarly exposition of events. In

that he was nicely discussed his qualities as well as failings. The style is very charming and attractive. He extended patronage to poets and scholars. Mirza Gias Beg, Abul Haq Delhvi and Naquib Khan were some scholars who received his patronage. Jahangir also opened a separate translation department where standard works were translated into Persian. It was during this period that Iqbal Nama-i-Jahangir, Nasir-i-Jahangiri and Zubd ut-Tawarikh were produced which even now are historically considered very important. Though Shah Jahan is known for his love for architecture, yet he was considerably interested in literature. Both scholars and men of letters used to receive his patronage. It was during this period that Abdul Hamid Lahori wrote padshahnama and Inayat Khan authored Shah Jahan Nama. Both these books as well as those written by Amin Aajwani and Alam-i-Sablo provide sufficient information about the reign of Shah Jahan and thus, of great historical significances. His son Dara was man of letters and had command over Arabic, Sanskrit and Persian languages. Some of his important works were Majmua-ul-Bahrin, Safiat-ul-Aulia and Sakinate-ul-Aullia. He translated Bhagwat Gita and Puranas from Sanskrit to Persian language.

Aurangzeb, the puritan emperor did not pay much attention to literature as was paid by his ancestors on the throne but still he did pay some attention. He himself was scholar of Islamic jurisprudence and theology. The scholars continued their activities, though secretly because of the fear of emperor’s wrath. It was during this period that Khafi Khan wrote Muntkhils ul Lubabe,
Mirza Mohd Kazim authored Alamgir Nama and Mohd Saqi wrote Massir-i-Alamgiri. Some other important works of the days of Aurangzeb were Nushkai-i-Dilkhusa by Bhim Sen and Khalsa-ul-Twarikh by Sujan Rai. Aurangzeb’s daughter Zeb-un-Nisa was the authoress of Diwan-i-Makafi.

Ladies of the royal family also patronized literary people. These included Sultana Salima daughter of Humayun’s daughter, Jahanara Begum daughter of Shah Jahan, Maham Anga and Nur Jahan. Mention may also be made about some of the letter written by the nobles of the royal court and provincial governors which also are literary pieces. The letters were written by Raja Jai Singh, Abdul Fazl, Afzal Khan but on the whole prose developed much more than the poetry during Mughal age.

1.6 Hindi Literature:

Though Persian literature received great patronage and encouragement yet along with that Hindi, Urdu and Sanskrit literature to received some attention. Kabir who flourished during Lodi period wrote his Dohas and Sakhis and became popular only during his period. Jaiyes’s Padmavat composed in 1540 A.D is even today considered as one of the best gems of Hindi literature. It champions the principle of Sufism and tells us much about the reign of Sher Shah Suri.

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Hindi literature drew the attention of Akbar the great. According to some it was golden age of Hindi literature. It was during this period that immortal Hindi poets Surdas, Tulsi Das, Mira Rahim and Ras Khan flourished and wrote their celebrated works. Since Akbar followed the policy of religious toleration and patronized literary people belonging to all religions. Therefore, these poets found good shelter in Mughal Darbar Abdur Rahman Khane Khanan, Birbal and Raja Bagawan were in Akbar's court. We find that in Akbar's court there were as many 50 poets and all were known for excellence for their poetry.

During this period much contribution to Hindi literature was made by Nanda Das, Vithat Nath. Miran, Ras Khan and Khumbha Das, Keshob Das produced good Hindi poetry. He wrote on the art of writing poetry and rules of political composition. His famous treatises are Kaviya Priya, Rasik Priya and Ankarit Monjiri. All these poets with the help of their beautiful poetry not only enriched Hindi poetry but also brought great glory to that. It was the period during which Hindi received maximum attention of all the great Mughals. Both Jahangir and Shah Jahan were educated monarchs and as such they also paid attention to the development of Hindi literature. It was during this period that Hindi poets like Sundar, Senapati, Bhushan and Behari wrote very beautiful books which are even today valued as excellent in literary field. In 1634 Sundar Das wrote Sundar Srinagar, which became very popular in these days. Shahjahan bestowed upon him the tittles of Maha Kavi and Kavi Raj.

Aurangzeb was religiously fanatic and as such the question of his patronizing Hindi literature and Hindi books did not arise. He withdraws all
patronage which was being extended to Hindi poets. He had neither any love
nor any taste for poetry in general and Hindi poetry in particular. Moreover,
there were so frequent wars and rebellions that no attention could be paid to the
development of literature much less in Hindi literature.\textsuperscript{50}

1.7 Sanskrit Literature:

Sanskrit scholars and literature did not receive any attention during the
days of both Babar and Humayun. Akbar was the first Mughal ruler who paid
his attention towards though not to the extent to which it was paid to Persian
and Hindi literature. It was paid to Persian and Hindi literature. He was during
this period that a Sanskrit Persian dictionary entitled Farsi Parkash was brought
out. Several scholars flourished outside the royal court without Emperors direct
patronage. History of Akbar's reign was authored by Mahesh Thakur, whereas
Bhanu Chandra Chitra goes to Acherya Siddha Chandra Upadhya. All these
scholars wrote in very beautiful and lucid language in Sanskrit. The periods of
both Jahangir and Shah Jahan were not barren in this regard. Jahangir had some
Sanskrit scholars in his court. Vendangacharya compiled dictionaries of heaven
and astronomy. In fact we find from the writings of Abdul Hamid Lahori that
Shah Jahan extended his patronage to several Sanskrit scholars.\textsuperscript{51}

The reign of Aurangzeb was absolute by barren in so far as Sanskrit
literature was concerned. He extended no patronage to Sanskrit scholars and
those who enjoyed such a patronage before his coming to power were now

\textsuperscript{50} Raj, Hans. History of Medieval India, p.p. 402, 403.
developed outside the scholarly works of significance were produced during the period.52

1.8 Urdu literature:

Under the Mughals Urdu literature did not receive sufficient attention. This language was the mixture of either Persian of Brij Bhasha or that of Punjabi and Sindhi. Opinion about the origin of the language however, radically differ. Amir Khusrow was the first important poets who wrote in Urdu. After him many poets of Bhakti movement found it convenient to communicate their ideas in this language. Since the language used was understandable, therefore, it was readily accepted by the people. It was popular around Delhi and in western U.P. Since the rulers were interested in the development of Persian and literature in that language, therefore, Urdu could not get the same position which it subsequently got. This language however developed in Bijapur and Golkanda. It was only during the 18th century that it received attention and scholars and poets like Mir Dard, Sauda and Mir Taqi composed their poetry in Urdu.53

1.9 Girls Education

The tradition of women’s education among Muslim is as old as their religion Islam because it is a religious necessity with the followers of Islam.

Islam gives utmost importance to acquisition of knowledge. Women from prophets family, his wives, daughter and great granddaughter and others like Hamda, Safia Maria etc. were the authority on religious matters and men of learning used to take advice from them. The entire history of Islam is dotted with the shining stars among women who had left their marks on the sand of time.\textsuperscript{54}

During the entire period of Muslim rulers, we came across ladies who were not only great scholars themselves but also provided assistance to scholars, established seminaries and schools. Razia, daughter of Iltutmish after coming in power harmonized the affairs of the state in general and education flourished in her reign. Sati Khanam, wife of Hakeem Naseeruddin Kashi was fluent and eloquent in oration and recitation of the Holy Quran. She served Arjumand Bano, wife of Shah Jahan and became close to her by virtue over excellence. Later on she became teacher of Jahanara Begum.\textsuperscript{55}

Mah Malik, daughter of Alauddin Jahan Soz, Salima Sultan, nice of Humayun, Gulbadan Banu daughter of Babar, the first literary gem of Mughal period had her own library and was the author of Humayun Nama. Akbar was a remarkable promoter of education, laid down the foundation of educational institute with his personal fortune. The building of Maham Anga’s Madrasa is still standing in front of Delhi zoo. Noor Jahan wife of Jahangir and Mamtaz Mahal, wife of Shahjan had command on Urdu and Persian language. Zebun

Nisa, daughter of Aurangzeb, a very learned and scholarly woman. She had a very rich library. A number of learned scholars used to wait upon her assistance.

Jahanara Begum daughter of Shah Jahan achieved prominence in the field of education and knowledge. After acquiring higher education, she became a writer and a poet. She regulated the social ceremonies of the court and provided over the women's society of the capital, composed her verse in Persian. Zubaida Begum, another daughter of Shahjahan used to compose mystical verses.

Nawab Shah Jahan begum daughter of Nawab Sikandar Begum emerged as an eminent princes of her time. She studied arts, calligraphy, Persian, composition and poetry. She was a kind and generous lady who gave new life to religious institutions, constructed magnificent Mosques granted scholarships for encouraging students. She also established Jahangir school.

Sultan Ghiyasuddin Khalji of Malwa was also very anxious about the education of young girl. He had many school mistresses, musicians and ladies of all profession in his harem. Presence of school mistresses in imperial harem testified that fact the ladies in this palace were taught by them.\textsuperscript{56}

During 14\textsuperscript{th} century A.D Ibn Batutah visited India. He visited Hinwar a city of western coast now in Mumbai had reported that Sultan of Hinwar an

\textsuperscript{56} Hussain, S.M. Azizuddin. Madrassa Education in India, Elevent to Twenty First century, p.p. 92, 111, 2005.
Arab descendant seems to have been keen about the education of his female subjects. There were as many as thirteen girls schools in capital.\(^{57}\)

Besides these there were some arrangements for girls' education. Some rulers and nobles established separate Madrassas for female education and special attention was paid to their progress. Gyasuddin Khiligi (1463-1500) founded Madrassa at Sarangpur to teach arts and crafts to women. Akbar established a school for girls in Fathepur Sikri and made proper arrangement of education of the ladies harem. Apart from Maktabs and Madrasas, several ladies of the royal descent adopted teaching profession or encouraged and established educational institutions.\(^{58}\)

The wet nurse of Akbar Mahim Begum founded Mahim Begum School in Delhi. This school became famous with the name of Khairul Manzil. Fatehpuri begum school in Delhi established in 1060 A.H. with residential facility.

Akbarbardi School was in Delhi. This school rewarded its service till the end of the Mughal Empire. It had accommodation facilities for teachers and students. The school was proud to be the host of Shah Abdul Qadir Muhaddith Dehlawi who taught there. It was established in 1060 A.H. and continued up to British government in 1857. Raji Begum School named after Raji Begum wife of Shah Muhammad Alam. She founded their school in 804 A.H. in the vicinity

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57 Jaffar, S.M. Education in Muslim India (1000-1800 AC), p.189, 1936.
58 Khan, Dr. Ghazanfar Ali, History of Islamic Education in India and Nadvat-Ul-Ulama, p. 28, 2004.
of a Mosque. This school offered scholarship to the students both girls and boys. Ghaziuddin Khan School in Delhi. This school was founded in 12th century A.H.\textsuperscript{59}

These are the prominent features among women in the history of Islamic education in medieval period. It is said that there was no any such royal dynasty devoid of it. Chan Bibi of Decan was also a learned women and an expert in the craft of governance and the art of war. Besides, learned, rich men and Jagirdars did not neglect education of their daughters.

But this was not continued after the disintegration of the Muslim rule. After British establishment, the education of Muslim boys was confined to the Mosque. However, the education of boys increased with in this confinement after the revolt of 1857. But women education remained unnoticed completely.

In this age, a new trend emerged that while the boys who got English education, drifted away from their religion and culture and on other hand the poor could not get education. This could be the scenario of the girls too. Ordinary and business classes completely neglected their daughters' education. Consequently, the result had to be tested. They were unaware of not only worldly messages but also of religion. As a result they went down ward and moreover, the education of woman was considered to be the breeding factor of their misleading. On the other hand high class Muslims paid attention towards their daughters' education but their numbers were less. But one thing needs to be mentioned here that they

\textsuperscript{59} Hussain, S.M. Azizuddin. Madrassa Education in India, Elevent to Twenty First century, p.p. 93, 94, 2005.
adopted the unwanted things of society due to the influence of European culture. They adopted the European culture and discarded Islamic values. They became ignorant of Islam tenets and religion.

After independence many women Madrassas have been opened and steps have been taken to make the women educated. Some prominent women’s Madrassas are Jamiatus Salihat, Malegaon. Jamiatul Banaat Jianpur Azamgarh U.P., Jamiatul Falah, Jamiatul Bannat, Hyderabad etc.

All these famous Madrassas follow a particular reputed boy Madrasa like Darul Uloom Deobond U.P. Darul Ullom Nadvat ul Ulama. These Madrassas do not accept the Govt's financial aid fearing that the government will start its interference, which would affect the aims and objectives of these Madrassas. Main stress is given on Exegesis and Hadith in the women Madrassas. Syllabi have been made shorter keeping in view the needs of women students.60

1.10 Course and Syllabi of Madrassa Education:

During the Muslim rule in India there were three sources for acquiring education, as we have mentioned earlier:

1. Maktabs and Madrassas.
2. Masques and Khankahs (monasteries)
3. Private house of people.

Through these three sources students used to get primary middle and higher education. Primary education was given privately at the house of people

or in primary public schools. The method of teaching was very simple as compared to what we have today. Then the students were taught in the Mosques and Monasteries. Here they acquired middle education. And in the last phase students were admitted in Madrasas to seek higher education. The subjects which were taught in these Madrasas were:

1. Akhlaqiyat (ethics)
2. Ilahiyyat
3. Ilme Hayyat (astronomy)
4. Intizans-e-Mamlakat (management)
5. Jabiyyat
6. Masshiyyat (economics) and philosophy
7. Law
8. Rules of prayer
9. Agriculture and History
10. Khitabat
11. Deniyyat (the basis of religion) Hikmat
12. Mathematics
13. Sanskrit
14. Craftsmanship and trade etc.\(^\text{61}\)

The curriculum of middle and higher education included Quranic criticism, jurisprudence, literature, medicine, arithmetic, astronomy and philosophy etc.

Higher learnings were individually through individual teachers who lectured selected pupils in subject as varied as Algebra and Geometry on one side and physical science and chemistry etc. In the other side scholar of

eminence were spread over the whole country and students used to make from
city to city, to join these teachers for learning. Generally the Imams of the
Mosques of Muazzins served as the teachers in the Maktabs. They were called
Muallims who later on in India came to be called as Maktab dars or Mulas or
Maulvis.

The teachers of higher schools or Madrassas were known as “Muaddibs”
who in India came to be called Mudarris. The Mudaris in turn used to nominate
the first students of the class as intermediary teachers who used to see the home
work on past lessons or Amokhta and such intermediary teachers were called
“Muaids” meaning helpers. The teachers who taught as private tutors at the
residence of the emperors and nobles were called Maulvis or Munshis.62

The brief liberal era in the history of Muslim education in India began
with the arrival of Mulla Fath Allah Shirazi from Iran in 1589 A.D, during the
reign of Mughal Emperor Akbar. On the suggestion of Shirazi, Ain-i-Akbari
proposed a syllabus to cover Ethics, Mathematic, Accountancy, Agriculture,
Menstruation, Geometry, Astronomy, Physiognomy, Household Economics,
Politics, Medicine, Logic, Natural and Exact sciences, Theology and History.
All these subjects were to be learnt gradually. The curriculum was designed not

to ignore Theology, but to widen the mental horizon and outlook of the students.63

The most important aspect of Madrasa system is the syllabus, particularly in the large Madrasas. The Nizamiya Syllabus, followed in the centre of Islamic learning in India since seventeenth century A.D. and syllabi prescribed at Deobond are much in common. In most of the Madrassas, the secular education and science are neglected. Only in some Madrassas, the science subjects taught as subsidiary subject.

Mulla Nizamuddin established a Madrassa in Firangi Mahal, a Mahalla in Lucknow. The Madrasa was named after Mullah Nizamuddin. He himself introduced a separate syllabus for the Madrassas, which has been and is being followed by main object of this syllabus was to create such ability in a student that he could easily comprehend the books of different other sciences and arts.

Some people say that Dars-e-Nizami was introduced by Nizamul Mulk Tusi, who established the first Madrassa by the name of Madrassa Nizamiyah in Baghdad. But a vast majority of Ulama agrees this point that it was Mullah Nizamuddin who introduced the Dars-e-Nizami.

Though Darse-e-Nizami does not exist in its original form and many changes have been made with the passage of time. Let’s have a look on the

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subjects that this education system contained. Darse-e-Nizami consisted of the following mentioned subject:-

1. Ilm-e-Sarf (the art of deviation how to derive a word from its origin)
2. Ilm-e-Nahve (syntax or made the rules of grammar for the arrangement of words into phrases and sentences)
3. Ilm-e-Mantique (Logic, the science of thinking the reason for something)
4. Ilm-e-Hikmat and Falsafah (philosophy)
5. Ilm-e-Riyadhi (Mathematics)
6. Ilm-e-Balagat (Rhetoric)
7. Fiqh (Islamic law and jurisprudence)
8. Ilm Aqaid and Kalam (belief and faith, doctrine and dogma, scholastic philosophy)
9. Tafseer (Exegesis of the Holy Quaran)
10. Hadith (the sayings and tradition of prophet Muhammad).64

The 18th century in India along with the political decline, has wrongly been assumed as the period of over all collapse and disintegration of the Indian society. The historians have overlooked the fact of the emergence of Muslim reform movement of great magnitude. It was during this period that two important Madrassas came up to play significant role in the life of Indian Muslims. One was Madrasa-i-Nizamiyah and another Madrasa-i-Rahimiah.

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The Delhi Madrasa, under review founded by Shah Abdur Rahim (1644-1719) during the reign of Aurangzeb had been known by different names in different times, as it did not bear any specific name until its closure. The nomenclature, Madrasa-i-Rahimia as such does not acquire even in writings of Shah Waliullah and his successors. It was Syed Ahmed Waliullah who, for the first time, aiming at reviving the Delhi Madrasa, declared in 1890 name it as Madrasa-i-Rahimia.

The Madrasa-i-Rahimia served the Muslim community of India for about a crucial period of 180 years. Its luminaries, namely, Seikh Abdur Rahim, Shah Waliullah, Shah Abdul Aziz and Sah Mohd. Ishaque supported by other prominent members of the family and disciple rendered women services to the community in the field of education and socio-religious reforms. The curriculum of the Delhi made a formidable contribution to the education of Muslims of India. It left a deep impact upon the Madrassas, which came up after 1857.

The curriculum of Madrasa-i-Rahimia was in complete contrast to that of earlier education contrast. The new pattern, set by Shah Abdur Rahim focusing basically the teaching of the Holy Quran and Hadith, was further expanded and promoted to its logical limits by Shah Waliullah.

Madrasa-i-Rahimia basically focused the teaching and understanding of the Holy Quran and Hadith from the very beginning. From the subject and courses taught of Shah Waliullah the emphasis and inclination of curriculum of
Madrasa-i-Rahimiah on religious sciences even in its early phase is revealed. At the very early age he was taught Holy Quran and hadith particularly lessons in Mishkat and Sahi Bukhari. He has also given some lessons in Hanafi Fiqh. The curriculum which he meticulously prepared was based on candid understanding of objectives of education and requirement of Muslims in those days.65

Drase-i-Quran, its meaning, its significance and Tafsir formed the main part of Shah Waliullah’s curriculum. He introduced teaching of Tarjamul Quran. He translated it into Persian and trained and assigned its teaching to his son Shah Mohd.

He also included the subjects of Arabic literature, etymology parts e.g. grammar, Syntax, vocabulary, rhetoric etc. He did not ignore the teaching of rational sciences also and included the subjects as Logic, Philosophy, History, Medicine, Mathematics etc.

A history of Muslim education in general and that of Madrassa-i-Rahimiah in particular reveals certain inherent tendencies and features of the curriculum of Madrasa. Islam never prohibits the learning of rational and natural science or the languages other than Arabic Persian and Urdu.

Madrassa-i-Rahimia and Madrassa-i-Nizamiah was mainly runned by the Muslim ruler in India. During the later Mughals a time was when this

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Darse-i-Nizami proved an effective system of traditional education. At this time since there was hardly any difference between religious and secular learning this Dars was able to produce not only theologies and divines but also men of letters, businessmen and administrators for running the machinery of the government of the day. Undoubtedly it served the educational interests of the Muslim society well. With the advent of the British rule it was no longer as useful as it used to be and required certain changes to meet new demands of the changed society.

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