CHAPTER-I

INTRODUCTION
(A SURVEY OF EDUCATIONAL SYSTEMS IN INDIA)

1. INTRODUCTION

Education is a world in itself as also a reflection of the world at large. On the one hand it is subject to society and on the other it helps the society to mobilize its productive energies by ensuring the development of the human resources.

It is now increasingly felt by all educated states that education emerges as a natural characteristic of the human societies. It has contributed to the destiny of the societies in all phases of their development, significantly enough, education in itself has never ceased to develop. With a view to continued self-improvement and development, education, more particularly, the various states and their educational systems has assumed greater importance.

1.1 NEED OF THE STUDY

'It is believed that both the necessity and encouragement for the educational measure exist as much in the Punjab as in any other Province in the Presidency. There are less prejudices and fewer elements of passive hinderence or active opposition there than elsewhere,' said the First Administrative Report of the Punjab (vide Marquis of Dalhousie's Administration of British India, London, 1862 by Arnold Edwin). 'On the whole then', it was reported, 'the Punjab is ripe for the introduction of an educational scheme.'

The above report indicated as if there was no educational system in the Punjab before it was annexed to the British empire in 1849 A.D. As against this, it is well known that the Punjab was no exception to the respect for learning. Inspite of being
the region of regular invasions from the north-west and civil wars, it did not lag behind in preserving and adding to the educational endowments. The various chiefs, the money lenders and even freebooters are known to have founded the schools and rewarded the learned. A Maulavi, Pandit or a Granthi/Bhai was generally entertained by the leading personalities or the wealthy men of the area.

A wrong impression was thus created by the British that before annexation (1849) Punjab did not have an efficient educational system of its own. It is with this view that, the present study on the educational system in the Punjab during the pre-British period has been undertaken by the present researcher. The study has been conducted primarily because nothing substantial has been written on the history or on the educational systems which existed in the undivided Punjab during the later-Mughal, or more appropriately, the period of the Sikh rule in Punjab.

1.2 STATEMENT OF THE PROBLEM

The present study on the educational systems in the Punjab is entitled:

EDUCATION IN PUNJAB FROM A.D. 1707 TO A.D. 1849- A CRITICAL STUDY.

1.3 OBJECTIVES OF STUDY

The study has been conducted in the light of the following objectives:

1) To study the educational systems in the Punjab during the period 1707 to 1849 A.D., as envisaged by:
   a) The Hindus
   b) The Muslims, and
   c) The Sikhs.
ii) To identify the institutions of primary education in the Punjab during the period 1707 to 1849 A.D., in respect of the following:
(a) Elementary education among the Sikhs
(b) Elementary education among the Hindus, and
(c) Elementary education among the Muslims.

iii) To locate the institutions of higher education in the Punjab in respect of the:
(a) The Sikhs
(b) The Hindus, and the
(c) The Muslims.

iv) To work out the details of the educational system pertaining to its aims, curricula, the methods of teaching etc.
v) To explore the beginnings of the modern system of education during the early nineteenth century in the Punjab.

1.4 DESIGN AND DELIMITATION

1.4.1 Design: The study is historical in nature, based upon the exploration of various systems of education prevailing in the pre-annexation Punjab (A.D. 1707 to A.D. 1849).

In various primary sources include Persian, Punjabi and Urdu historical records, both contemporary and later. The Travellers' accounts about the systems under reference also find a due place in the present study.

The secondary sources include, the Educational Reports, Gazetteers, Reviews, Journals, Encyclopaedias, Dictionaries and printed books.

A critical appraisal of the various types of source-material has been undertaken to find out the impact of the various socio-cultural, religious and secular forces on the development of indigenous system of education.
1.4.2 DELIMITATIONS

The following delimitations have been applied in the study:

I. It is confined to the study of religious, secular and military education among the Hindus, Muslims and the Sikhs during the period from 1707 to 1849 A.D. with special reference to the development of indigenous as well as modern educational systems during the period under review. The study has also taken into account the patronage extended by Maharaja Ranjit Singh to the various systems of education in the Punjab during the same period.

II. It is a historical survey based chiefly on the Sikh source, the Sanskrit, Hindi, Urdu and Modern sources, including educational reports, Gazetteers and travellers', both contemporary and later.

III. The study has been restricted to both the religious and a secular orientation to education during the period under review.

IV. The study is confined to the geographical limits representing the pre-British Punjab, including the north-western region and whole of the west Punjab (including the areas now forming a part of the sovereign State of Pakistan) and the Indian Punjab, including the modern States of Haryana and the H.P.

V. The study is confined to exploring the various aspects of military education and training during the period under review. It is restricted to the study of military system and training under the Sikh Gurus and Maharaja Ranjit Singh.
Broadly speaking, there are two kinds of educational system, we find in operation in India, prior to the Sikh rule in the Punjab, namely the indigenous and the European. The indigenous systems, further had several varieties, such as the Hindu, the Mughal and the Sikh etc. But whatever their nomenclature might be, the varieties differed from one another in details, if not in basic principles. The European system was not introduced into the region of Punjab under the Sikh dominance, till about the middle of the nineteenth century.

The Hindu System of Education:

1.5.1. The ancient Indian Heritage:

Ancient Indian education has to be understood as being ultimately the outcome of the Indian theory of knowledge and a part of the corresponding scheme of life and values. The scheme takes full account of the fact that life includes death and two forms the whole truth. Thus the Indians devote themselves to a study of the fundamental truths of life and do not care for half truths and intermediate truths. The aim of education is chittavrittinirodha, i.e. the inhibition of those activities of the mind which get connected with world of matter or objects.

In ancient India, the following agencies were instrumental for the promotion of education and learning. Below is given a brief analysis of these agencies while some of the institutions and universities have been dealt with elsewhere. These agencies were:

(1) Teachers; (2) Students; (3) Travelling Scholars; (4) Educational Institutions- Ashrams, Muttas, Vidyalaya, Shikhalaya;
(5) Learned assemblies and Conferences; (6) Discourses; (7)
Exposition and Literature etc. We find three kinds of teachers
in ancient India, i.e. (1) Guru; (2) Acharya; (3) Upadhyaya.¹

The various Ashramas of the Acharyas facilitated the
promotion of learning in ancient India. Also Carana was an
educational institution which followed a particular Shakha text.
The latter were the bigger schools promoting the student to study
of the entire Vedic literature and allied subjects. It adopted
the method and procedure of the Buddhist Sanghas in their
management. Similarly, the Gurukula system which necessitated the
stay of the student away from home at the home of a teacher or
in a boarding house of established reputation was another
important feature of the ancient Indian education.²

2. Supply of Teachers:

To ensure an adequate supply of the teachers the ancient
Indian society enjoined that teaching was a holy duty which a
Brahmin was bound to discharge irrespective of the consideration
as to whether any fee was likely to be received or not. It made
education free and held to public opprobrium any teacher who would

¹. Guru: One who delivers instructions in the Vedas.
Acharya: One who initiates a pupil and teaches him Veda
together with Upanishads.
Upadhyaya: One who teaches only a portion of the Vedas.
For further details see A.S. Altekar, Education in Ancient
India (Benaras, 1944), p. 53.

². For more details see R.K. Mookerji, Ancient Indian Education,
(Delhi, 1974), Chapter XXIV; A.S. Altekar, Op.cit.; Chapters
stipulate for fees. In order to bring education within the reach of the poorest, it not only permitted students to beg but elevated begging itself into the highest duty of the student life. Teachers were expected to devote their lives to the cause of teaching in the missionary spirit of sacrifice, society laid down that both the public and the state should help learned teachers and educational institutions liberally.¹

3. **The Gurukul System of Education**

The Gurukul system of education in ancient India necessitated the stay of the student away from his home at the house of a teacher or in a boarding house of established reputation. It was one of the most important features of the ancient Indian education. The *smritis* recommend that the student begins to live under the supervision of his teacher after his *Upanayana*, etymologically *antevasin* the world for student, denotes one who stays near his teacher and *samavaratana*, the word for convocation, means the occasion of returning home from the *Gurukula* or the teacher's house. There are instances to show that the rich persons used to deliberately send their children to distant place (*Gurukula*) even when there were famous teachers in their own towns, because they were anxious that they should reap the benefits of the *Gurukul* system.

¹ It may however, be pointed here that though the ancient Indians held that all should normally receive the benefits of education, they have also laid down that persons who were morally and intelectually unfit to receive it, should be excluded from benefits.
The general belief that the Gurukulas were located in forests away from the din of the city life is but partly correct. There is no doubt that the majority of the teachers of philosophy in ancient India lived, thought out and taught their spiritual theories in sylvan solitudes. The same was the case with celebrated teachers like Valmiki, Kanva and Sandipani, who used to stay in the forests, though they had made arrangements in their Ashrams (forest retreats) to teach hundreds of students in subjects like philology, grammar, astronomy and civics, in addition to the Vedas, religion and philosophy.

1.5.4. Curriculum and Method of Teaching:

The history of ancient Indian education is spread over several millennia and we, therefore, naturally find considerable changes taking place in the curricula in the course of centuries. This is but natural, for the curriculum is intimately connected with the achievements and aspirations of a people. When the outlook on life changes or when new knowledge are developed, extensive changes become inevitable in the curriculum followed in educational institutions and other centres of learning.

In the early Vedic age, the Vedic literature naturally formed the main topic of study. Besides the sacred hymns, there were also some historical poems, ballads and hero songs in existence, which were also committed to memory by the young scholars of the day, as they often helped the elucidation of some reference contained in the Vedic hymns. Students who intended to follow the priestly profession had to study the
rituals associated with the hymns they had committed to memory. The study of elementary geometry, the knowledge of which was necessary for the proper construction of sacrificial altars, was also included in the Vedic course. A knowledge of astronomy which had enabled the age to find out the difference between the lunar and solar months, was also imparted. Grammar and etymology did not trouble the students of this age, because these were not yet developed. The Vedic studies usually began at the age of nine or ten and initiation ceremony known as \textit{Upasnavana} was performed before the formal commencement of the boy's education.

In the latter Vedic age, the mass of the Vedic hymns were classified and as a result the \textit{Rigveda}, the \textit{Samveda}, the \textit{Yajurveda} and the \textit{Atharvaveda} came into existence. This led to the specialisation of the Vedic studies and facilitated the growth of a new type of literature known as the \textit{Brahmana} literature. The study of astronomy, geometry and prosody continued to progress in this period. Sacrificial rituals became more complex and complicated in this period which in turn gave rise to protestant movements by the Upanishadic, Jain and Buddhist thinkers. As a combined result of these factors, Vedic studies fell into background towards the end of this period.

The Vedic studies fell into background during the age of the \textit{Smritis}, \textit{Puranas} and \textit{Nibhandhas} between 1st century to 12th century A.D. However, a sufficient number of Brahmins, was always available to preserve and transmit the Vedic literature
The students of Sanskrit literature were required first to complete their course in grammar kosha and then to enjoin a study of some famous authors like Kalidasa, Bhartrihara or Bana. Students were expected not only to understand the classical authors, but also to compose fairly good verses initiating their style. Students were further trained to be good debators, the ability to defend one's own position in learned assemblies and the capacity to compose nice verses in a very short time. The young graduate in philosophy was expected not only to expound and defend his own system, but also to attack and refute those of his opponents.

1.5.5 Books and Libraries:

Books were written on birch and palm leaves and were fragile and very costly. Books in that age adorned the necks of learned men and not the shelves of libraries. In the course of time as the literature became very popular, it became clear that human memory alone could not be trusted to preserve it, libraries began to spring into existence in important centres of education like Nalanda, Vallabhi etc. Many of the Buddhist Viharas and Jain

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1. Some of them used to study two three or even four Vedas and therefore, known as Dvivedins, Trivedins, and Chaturvedins respectively. Inspite of many adverse and discouraging factors, Vadika Brahmins continued to address themselves to the almost thankless task of memorising the vast Vedic literature, which could not have been preserved but for their devotion to duty.

2. This was considered necessary because the age was reverberating with controversies among the followers of Hinduism, Buddhism, Jainism and within the fold of Hinduism itself the followers of Sankhya, Yoga, Nayaya, Mimansa and Vedanta were contending for supremacy.
Class:

In ancient India, a class used to consist of not more than 15 or 20 students. It was therefore possible to give individual attention to each student. There was a daily examination of every student and no new lesson was given until the old one was thoroughly mastered. In order to make personal supervision effective, the cooperation of advanced students was enlisted.

1.5.6. Aims and Objectives:

The infusion of the spirit of piety and the formation of character were the two important aims of the educational system. The success of the educational system in moulding and forming character was also very remarkable, as proved by the testimony of a number of foreign observers, who had no particular reason to pass flattering remarks about the Indian character.

The development of personality was also an aim of the educational system which was imparted in the ancient period. The available evidence is rather meagre to form a definite judgement in this connection. However, we know the achievement of many Hindus in different walks of life and branches of knowledge, which was fairly of a high order in ancient India down to the

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1. King Kumarapala of Gujarat is said to have spent a huge amount of money in establishing 21 libraries in his kingdom. Most of the learned Pandit families had their own small collection of books. Public libraries were, however, few. Pushkar-Samhita, a Pancharatra work, gives interesting details about the methods of copying and preserving books in the libraries.
6th century A.D. Self-confidence and self-respect disappeared in a great measure when society suffered from the compulsions of sudden foreign invasions and long alien rule frequently imposing a hated religion and strange culture with the aid of the sword.

The success of the educational institutions in infusing a sense of civic responsibility and promoting social efficiency and happiness which were two of its important aims, was also remarkable. The educational system in fact had taken up the help of the religious feelings and the caste discipline for infusing the sense of civic responsibility. The average man in ancient India was always loyal to the interests of his guild, village and caste. It was the success of the educational institutions in promoting social efficiency, which enabled the Indian society to be in the vanguard of the march of civilization for several centuries.

1.5.7. Defects in the Ancient Indian Educational System:

The religious and semi-religious studies got undue prominence in ancient Indian educational system. Secular sciences like history, economics, politics, mathematics and astronomy did not receive as much attention as theology, philosophy, rituals and sacred law.

A greater defect produced by the hold of religion over the Indian mind was the tendency to hold reason at a discount, which became prominent a few centuries after the Christian era. Unfortunately for the progress of learning and scholarship, the Vedic literature was canonised (around 600 B.C.) and an equally high reverence came to be paid to the Smritis and the Puranas in course of time. Intellectual giants like Shankara and Ramanuja had to spend a lot of time and energy to prove that their
systems of philosophy were also in conformity with and the natural outcome of the Upashidic hypothesis.

The Indian education system in ancient India was thorough but was not sufficiently broad. Each branch of thinking had its own problems. Educationists do not seem to have bestowed much though on the relative utility of the different branches like grammar, literature, logic, philosophy, mathematics and fine arts for the development of intellect, the mind and the imagination. No broad-based secondary course embracing a study of grammar, literature, mathematics, astronomy or history existed in ancient India.

15.8. An Appraisal of the educational system in ancient India:

In the heyday of her glory, education in India was broad-based and it was able to develop character and personality, to inculcate civic virtues and to turn out citizens well qualified to follow their professions and discharge their duties of life. It introduced a high standard of culture and emphasised the necessity of self-imposed discipline and stern regard for duty. It was thus able to preserve the heritage of the past also enrich it from generation to generation.

The general principles which underlay the educational system in ancient India included: intellectual freedom, individual attention to students, the monitorial system, the Gurukula ideal, plain living and high thinking, mass education, the locating of educational institutions away from the din and dust of the city life etc. These principles were inherently sound and capable of yielding excellent results even in modern times, if applied
The Hindu System of Education: Medieval Period (upto A.D. 1707): A Survey

The Hindu system of education in medieval period did not materially differ from that of ancient India. In ancient Hindu universities of Takshila (Taxila), Nalanda and Vikramshila, each of which was a vast centre of the highest learning and accommodated many hundreds of students and teachers, had perished on account of the onslaught of the early Muslim invaders and rulers, and their places were taken by similar institutions. Muslim invaders destroyed the Hindu seats of learning as well as the Hindu temples, and one of the first and bitter results of the early Turkish rule was the decline, if not disappearance, of the ancient learning in northern India, including the Punjab.

Prior to the Mughal rule, there were three types of the Hindu educational institutions. These were:

(i) The 
Pathshala
t or elementary schools;
(ii) The Tols or Colleges, and
(iii) The private tutor schools.

In the 
Pathshala
t, or elementary schools, reading, writing and arithmetic were taught, besides some kind of elementary religious instruction. However, no religious book, like the Vedas or the 
Upanishads
 or the 
Phagwat Gita, was prescribed. Such a thing was inevitable as the Hindu religious thought was

For further details about the educational system in ancient India see A.S. Altekar and R.K. Mookerji, op. cit.
so diverse and Catholic that hardly could any religious books be
prescribed in an elementary school. It is therefore, not
surprising that the education of the Hindu children and youngmen
was to a great extent free from rigorous control.¹

The tols or colleges were the highest seats of learning
in which Sanskrit language and literature formed the chief subject
of study. The curriculum consisted of:

(1) Kavya (Poetry);
(2) Vyakarana (Grammar);
(3) Jyotish (Astronomy and Astrology);
(4) Chanda (Rhetoric);
(5) Nirukta (Lexicon); and
(6) Nyaya Darshan (Philosophy);

Emperor Akbar had laid down that in Sanskrit schools,
one should not fail to study Vyakarana (Grammar) and Nyaya (Logic
and Law), and also learn Vedanta and Patanjali, and all those
branches of knowledge which were indispensable in that age. In
some colleges, the Puranas, the Vedas, the philosophy of various
schools of thought and medicine, astronomy, astrology, chronology,
history and geography were taught.

There were schools where music and Phaktiyog, Alankar, Kosh
(Encyclopaedia), Tantra and Malla Vidya (art of duelling) were also

taught. A famous poem called Kavikankan Chandi, gives detailed account of the subjects and books taught at a Hindu seat of learning during the Mughal age. The subjects were:

Shastras, Nyaya, Rakshit Panjika Tika (a commentary on medical works by Vijaya Rakshit, and Amar Kosh (encyclopaedia written by Amar Singh). Dandi's works, such as Dashkumar Charitam and Kavya Darshan were also taught. Pingal, which meant a work on prosody, entitled Chhandasutra, was an important subject of study. There were besides, Jaimini Bharta Mitra, Kali Das's Meghaduta, Kumar Jambhava etc., included in the courses of study.¹

The Hindu Pathshalas, during the medieval period, as in case of the ancient India, were attached to the temples and imparted elementary education. Village schools were maintained by the customary contributions of villagers at the harvest time. Tols or colleges were known as 'Gurugrhas' (in Assam and elsewhere) These were established at important centres containing a considerable high caste population, where Pandits gave instructions in Sanskrit, grammar, logic and other subjects.²

The students and scholars also approached the individual teachers, who in turn established schools and solicited contributions not only to raise buildings, but also to feed their pupils. Usually made of clay, these schools consisted of three

rooms and sometimes eight or ten in two rows with a teaching room open on all sides at the farther end.

The Hindus introduced their children to regular education by a formal ceremony called Upayana (initiation), the normal age for which was different for different castes who professed different ideals and aims. However, generally speaking, a Hindu child had his first lessons at about the age of five either from his father at home or from a teacher at school at an auspicious hour, which was fixed in consultation with an astrologer. The rich parents offered presents to the Brahmins and alms to the poor.

1.5.10. Aims of Education:

The Hindu education was secular in character. Its specific purpose was to help in the formation of character, building up of personality, preservation of ancient culture and the training of the rising generation in the performance of social and religious duties. Every Hindu student was expected to observe Brahmacharya and to lead a simple life. Great stress was laid on the discipline, self-restraint and self-reliance. Students were prepared to perform efficiently their exacting duties as sons, husbands and fathers and to prepare themselves for life after death. 1

In a Pathshala, a student received his first lessons in Sanskrit alphabet from a Pandit. Combined letters were practised later and difficult words, selected from a standard

work, were dictated. Thus they perfected their spellings and
were made to understand the meanings of the words they wrote.
As soon as they could read and write, the students were taught
grammar which was followed by a study of the Puranas. The teaching
of elementary mathematics also went side by side with literacy.
After finishing the Puranas, the Sanskrit scholars studied the
Upanishidas and sometimes the Vedas.

1.5.11. Method of Teaching:

The method of teaching in the Hindu Pathshalas was oral.
There were no printed primers and children learnt by rote. They
were made to cite the letters of the alphabet and figures on
wooden boards or in the dust with their fingers. Later on students
were taught to write on palm leaves with reeds or bamboo twigs.
Usually the students assembled under the shade of a tree where
they arranged themselves in rows on the ground and the teacher
taught them standing or sitting on a mat or a deer skin.

No fee was charged by the teacher who was enjoined by the
scriptures to give instruction. Knowledge was considered a gift.
The teacher naturally had to look to the rich and nobles and the
merchants for subsistence which was gladly made available to him.

1.5.12. Teacher-pupil relationship:

The teacher was not only responsible for the intellectual
advancement of his pupil, but also his normal uplift. The pupil
on his part showed the utmost respect to his teacher, touched
his feet and undertook domestic tasks for him, even begging alms
for the maintenance of the school. By these means, wrote an eighteenth century traveller, Bartolomeo, 'the preceptor always receives that respect which is due to him, the pupils are obedient and seldom offend against rules which are so carefully inculcated.'

1.5.13 Female Education:

There were no separate schools for girls. Sometimes, boys and girls read together in the same elementary school. This shows that there was no separate curriculum for boys and girls. There does not seem to have been arrangement for the education of girls beyond the elementary stage. But well-to-do parents employed tutors to teach their daughters at home.

1.5.14 Punishments:

The Hindu law and custom did not allow severe punishment or torture. Negligence in doing a day's work, wilful mischief and bad manners were punished by detention after school or by ordering the delinquent student to write a lesson ten or fifteen times or by mild physical punishment like a slap on the face, boxing the ears or making him sit on his haunches on the tips of his toes and hold his ears with his hand from under his things. Sometimes a harsh teacher would put his whole weight on the chest of a young pupil.

Normally the study varied from ten to 12 years for graduation. Some more years were required for post-graduation after

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studying under a renowned scholar. No regular annual examinations were held. A good mastery of certain specified subjects, of which the teacher was the sole judge, was sufficient for promotion to the next standard. No regular degrees were awarded. Sometimes, however, titles were conferred on the distinguished pupils after they had completed their courses. Some of these titles were: Sarvabhauma, Upadhyaya, Mahupadhayaya, Mahamahopadhyaya and Pak Sharda etc.

It was essential for the people of the service class to educate their sons in the court language. The brokers, bankers and merchants sent their children to school to enable them to grasp the fundamentals of elementary arithmetic which were of importance to them in their daily transaction. The Hindus were particularly efficient in elementary mathematics.

1.5.15. Centres of Hindu Learning:

Nadia (in Bengal), Mithila (in north Bihar), Mathura, Vrindavan, Paryag, Ayodhya, and Srinagar (Kashmir) were the reputed centres of Hindu learning and each of these places was noted for specialisation of certain special subjects. The importance of these centres was due to the learning and reputation of their teachers.¹ In Punjab Thatta was a famous centre of Hindu learning and according to Hamilton², there were about

1. A.I. Srivastava, op. cit., p.90.

500 colleges there. Theology, philosophy and politics were some of the special courses of study there. Another big centre was Multan where Hindus had established several schools and colleges. Students crowded Multan from all parts of India to study and specialise in difficult subjects like astronomy, astrology, mathematics, medicine etc, of which the Brahmins had complete mastery. Sirhind had the distinction of having a very famous school of medicine, most probably Ayurvedic. It was the main centre which supplied doctors to the whole empire.

1.5.16 Hindu Education in the Punjab (upto 18th century):

As already pointed out, there were three types of schools during the Guru period in the Punjab, namely those resorted to respectively by the Hindus, Muslims and the Sikhs. According to Mohsin Fani the author of the Dabistan-i-Mazahab (written in 1645) it was necessary that a Brahmin's son should be invested with the Munji (sacred thread) at the age of eight, Chatriyas at eleven, and the Vaisya's at twelve, after which ceremony, the boy was to be sent to school.

Mohsin Fani's observation as above, throws more light on the educational practice and outlook of the Hindus during

2. Ibid.
the Muslim rule, than a mere knowledge of the prevailing observances, customs and ceremonies. When Guru Nanak was seven years of age, his father in the manner of the Hindus of those times, asked the village astrologer to select an auspicious time for the commencement of the boy's education.

The Pandha or the professional village school master offered, in his humble school, to teach both religion and commerce, for he claimed to know the Vedas and the Shastras and had learned to cast up accounts, post ledgers and day-books, and strike balances.¹

It will not be an exaggeration to assert what in the same type of school were educated, Guru Angad, Guru Amar Dass and Guru Ram Das, who were not born Sikhs, but educated Khatri converts² to Sikhism. Bhai Gurdas and the Sultanpur bard Bhai Bhikha, whose verses have been included in the Adi Granth, also received their education under Brahmins.

There was another agency of higher education to which seekers after learning like Guru Nanak resorted. It was a relic of Ashrams founded by the Rishis and saints, and flourished not merely far from the madding crowd, but away from the reach of the invader or tyrant. In the dense forests around Talwandi (now Nankana Saheb), in the present district of Lahore, were to be found ascetics and hermits who sought the extreme retirement

2. Ibid., II, pp. 65, 264.
of the locality. Some of them were profoundly versed in the Indian religious literature of the age. They had also travelled far and wide within the limits of Hindustan and met its renowned religious teachers. 1

Besides the famous forest groves inhabited by the anchorites or ascetics, there were monasteries like the one at Batala tenanted by the Jobis, Sidhs or others who belonged to particular schools of philosophy, Yog, Vedant or Bairag. They welcomed disciples and initiated them into their forms and philosophy of their respective creeds. 2

In many cases the learned scholars or theologians, wandered about from province to province, inspired by the spirit of quest, discussing or disputing, philosophical or religious questions. Pandits from Benaras, Kashmir, Batala and other places visited the Sikh Gurus for theological or spiritual discussions with them. The Faqirs, Sanyasis and Jobis, constituted some of the best teachers among the Hindus. According to Macauliffe (1909) the religious and spiritual discussions were great events in the life of the people who flocked to witness intellectual contests. 3

1. R.L.Ahuja, History of Indigenous Education and the Panjab (Manuscript in possession of Dr.Ganda Singh of Patiala) pp.223-24
3. M.A.Macauliffe, op.cit., ii, 134, 238, iii, 53, 63; iv, 5, 60, 123. A particular mention is made of a Pandit, called Beni, who expounded the Vedas and Shashtras and prosody to memory. He travelled round India and visited every famous Pandit that he hears of. He vanquished whomsoever he met and took possession of his library. The Pandits at Goindwal refused to enter into discussions with him for he had gained so many victories, Ibid., ii, p.134.
There are several instances when the Brahmins from the Punjab exchanged theological or spiritual matters with their counterparts who visited them. A Brahmin from Batala, named Natyanand, was a specialist in the Puranas. Brah Dasi, the most eminent of Kashmiri Pandits, paid a visit to Guru Nanak during his itinerary in Kashmir, and in order to impress him with his learning, he carried two cart loads of Sanskrit books to help him in his discussion with the Fagir from Punjab.

Some learned men or scholars, whose fame spread far and wide, drew their pupils or disciples from many parts of the country. Benaras and Haridwar, which Guru Nanak and Guru Amar Das visited, respectively were full of specialists in the various branches of learning. The Punjab too possessed a fair number of them. The author of the Dabistan-i-Mazaheb, although a Muhammadan himself, met a number of them in places such as Lahore, Gujrat, Sialkot and Kashmir. Some of them were Vedantis, some followers of the Sankhya school of philosophy, some Bairagis and other Buddhists etc.

1.5.17 The Hindus and Persian:

The friendly relations subsisting between the Hindu and Muslim intellectuals in medieval history had a direct bearing on the educational and literary development of those times. It was during the reign of Sultan Sikander Lodl that the Hindus, particularly the Kayasthas, took to the study of Persian language and literature.

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1. Ibid., iv, p.123.
The result of new educational policy of Akbar was that many Hindus took to the study of Persian. In the Madrasahs and the Maktabs, there was no individual discrimination between the Hindus and the Muslims. Within a few decades of the new educational policy there flourished large a number of Hindu poets, historians and even lexicographers, whose intellectual stature was in no way lower than that of their Muslim comrades.

Some of the Hindu scholars excelled in rational sciences (bacular) and were appointed as teachers in the Madrasahs.

Abul Fazl (1565 AD) has given a list of some of the Hindu scholars who had made their mark in the Madrasah. It includes the names of Narayan, Madho Bhat, Sri Bhat, Bishan Nath, Ram Kishan, Balbhadra Misr, Vasudeva Misr, Rhan Bhat, Vaidya Niwas, Gauri Nath, Mahadeo, Gopi Nath, Kishan Pandit, Bhattacharji, Phagirath, Kashi Nath, Phim Nath and Narain Sivji. The last four were scholars of medicine as well as practising physicians attached to the Court of Akbar.

In many cases the Hindus had recourse to a Persian Madrasah, kept by a private Muslim teacher or to the mosque school, in which the Mulla taught Persian as well as Quran.

1. Pietro Della Valle, who visited India during the time of emperor Jahangir, noticed that Hindus and Muslims 'Live all mixed together and peacefully, because the grand Moghal, although to be a Mahomedan, makes no difference in his dominions between the one sort and the other, and both in his court and armies, and even amongst other men or the highest degree, they are of equal account and consideration. Edward Grey (ed.) Travels of Pietro Della Valle (London, MDCOCXCI), p.65.

The study of Persian was a necessary avenue to employment as a clerk in private or government service. Guru Nanak’s father, who was a village accountant or Patwari that kept the land revenue records in Persian, felt that for the simple purpose of obtaining a livelihood, his son must study Persian. Rai Bular, also promised that if Nanak learned Persian, in which all state documents and accounts were written, he would appoint him village accountant in the due course.\(^1\) Nanak therefore, had to study Persian like his father.\(^2\)

Nanak’s brother-in-law, Jai Ram, introduced Nanak as an educated youth to the governor Daulat Khan at Sultanpur Lodi (in district Kapurthala) and got him appointed storekeeper. The latter himself was a revenue official of high reputation and had risen to this position by dint of education in Persian.\(^3\) Guru Gobind Singh, the tenth and the last Guru, too studied Persian with a private teacher and his writing *zafarnama* to Aurangzeb is a further evidence of his acquaintance with the Court language.\(^4\)

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2. Guru Nanak was carefully educated by a private teacher Saiyad Hasan, a neighbour of the family, who having no son of his own, showed great affection for the boy and taught him a good deal of classical Persian literature. *Siyar-ul-Mutakhirin*, i, p.110, vide J.D. Cunningham, *History for the Sikhs*, (Delhi, 1966), p.35 fn.3.
Raja Todar Mal, the revenue minister of Akbar, Raja Bir Mal, once a prime minister of Akbar, Munshi Nand Lal of Multan, Diwan Kaura Mal, the financial minister of Zakarya Khan of Lahore, Diwan Lakhpat Rai and his brother Jaspat Rai, etc. had all received education in Persian, by dint of which they rose to be high officers in the State. Haqiqat Rai and Shahbaz Singh, the boy martyrs, were the sons of educated fathers holding responsible posts under the government in Sialkot and Lahore respectively.

THE MUSLIM SYSTEM OF EDUCATION

Before the establishment of the Turkish rule in India (in the beginning of the thirteenth century) the Muslims had already developed a system of education in the Islamic countries of Central and Western Asia. It is well known that Baghdad under the Abbasids was the most important centre of Islamic learning and had developed certain traditions which became the nucleus of the Muslim educational system in India.

1.6.1 Primary Education

The institutions which provided elementary education were known as Maktabs. They were generally attached to the mosques. Sometimes these were situated in private houses. No village was without a mosque and no mosque was without a Maktab and a modest library. Mosques were not restricted to Thadat or divine worship alone, but were also used as lecture halls and places of instruction. The Khargahs or shrines of the Muslim saints, which were stretched all over the country, also played a similar part in the dissemination of knowledge, both spiritual and secular.¹

¹ S.M. Jaffar, *Some Cultural Aspects of Muslim Rule in India*, (Delhi, 1979), p.76.
As already mentioned, a haktab was the primary school which a Muslim boy attended. He received his first lesson there in the alphabet from a Maulvi, and then practised combined letters. As soon as the boys could read and write, they were taught grammar followed by the text of the Quran. Every child had to remember the Quran by heart. Most of the boys could read it even if they could not understand the text.¹

After finishing the Quran, or some of its chapters, the students took lessons in Arabic and Persian grammar. Great stress was laid on calligraphy and students were instructed to practise the style of all the best calligraphists in the country. Simple arithmetic was also taught. There were large number of maktabs as each mosque had a Maktab. Sometimes these maktabs were attached to mausoleums and were financed from their endowments.²

1.6.2. Higher Education

The Madrasahs were secondary schools or colleges of higher learning. Sometimes these were attached to the chief mosque of a city. By the eleventh century, the institutions of higher learning or the Madrasahs,³ had developed into centres of learning with a distinct religious bias. They were essentially schools of theology, with auxiliary linguistic studies. These Madrasahs were the strongholds of orthodoxy and were subsidized by the State.

2. Ibid., p. 153.
3. Maktabs and Madrasahs may roughly be linked to our present day primary or middle schools and high schools or intermediate colleges respectively, though in many cases a Madrasah was little short of a full-fledged college of these days.
The Madrasahs supplied the State with suitable recruits for the posts of the qazis, huftis and other administrators. Theology being the mode of thought of medieval times, politics, philosophy and education were brought under its control and adjusted to a technical theological terminology. Men thought theologically and expressed themselves theologically.¹

Though the curriculum in a Madrasah was sufficiently comprehensive (as it included the art of administration, arithmetic, algebra, astronomy, geometry, accounts, agriculture, economics, history, medicine, physics, philosophy, law ritual, poetry and prose), yet it is to be noted that every Madrasah did not always undertake to make provision for all the subjects enumerated above.²

However, much depended upon the staff and the principal of each individual institution; for we know that there were regular movements of eager students from place to place in search of teachers who had specialized in certain subjects. The inclusion of the art of administration in the curriculum is significant in that it shows that the subject was not exclusively reserved for the princes of the royal blood, as emphasized in the Arthashatras, but was taught to the delegate governors and even to the governed for their association with every department of the government.³

2. S.M.Jaffar, *op.cit.* , p.79. For further details about the subjects taught see Appendix No.1 at the end of the thesis.
3. Ibid.
In every Madrasah there was a mosque and every mosque had a Maktab and a library attached to it, so that religious education and secular instruction might go hand in hand. Discipline was rigourously maintained in all educational institutions and every teacher was bound to be careful about the morals and manners of his students. He was expected to see that his students were regular in the performance of their daily prayers and it was his duty to educate them in the science of social manners, such as Adab or respect for elders and Khulq or courtesy towards all others.  

The method of teaching was more or less similar to that of the Hindus and was based on memorization, discussion and writing out the lessons taught. The average number of students to each teacher was usually four or five, going to a maximum of fifteen. A teacher was usually helped by his senior pupils who acted as assistant masters. Classes were generally held twice a day in the morning and evening, and no fee was normally charged. However, some students did make an offering to their teachers, most of whom lived in conditions of appalling poverty.

A teacher was held in high esteem and was implicitly obeyed. The teacher who could lecture without the help of the text books or notes, was very much respected and remembered for

1. S.M. Jaffar, op.cit. p.79
The teacher, as in case of the Hindus, was the sole judge for the promotion of a pupil to the next standard. When the teacher was satisfied that he had taught his pupil all he knew, he would confer on him the academic distinction sometimes celebrated as dastarbandi, or tying of a turban.

The degrees awarded were Fazil, Alim and Qabil. A student who specialised in logic and philosophy was given the degree of Fazil, one who specialised in theology was given the degree of Alim, one who specialised in literature was awarded a degree of Qabil. Although there were no Maktabs and Madrasahs for the education of the Muslim girls. There were, however, arrangements for the education of the girls of well-to-do and royal families.

The overall impression produced by a Muslim Madrasah of medieval India on a contemporary poet may best be described in his words: 'The moment I entered this blessed building through the gate, I saw an even space as wide as the plain of the world.'

1. Abdul Qadir Badauni, the well known author of the Muntakhabut-Tawarikh (written during Akbar's time) was full of praise for Mian Shaikh Abdullah of Badaun, who never referred to a book while teaching for he remembered everything he had read.

2. A similar function was held in honour of Nizamuddin Auliya later on a reputed saint of Delhi, when he completed his education under Maulana Alauddin Usuli.


4. Ibid.

5. The poet had visited the Firozi Madrasah, founded by Sultan Feroz Tughluq.
The courtyard was soul-animating and its expanse was life-giving. Its dust was musk-scented and its fragrance possessed the odour of amber. There was verdure everywhere and hyacinths, basil, roses, and tulips were blooming, and were beautifully arranged so far as the human eye could reach. It seems as if the last year's produce had in advance the current year's fruits, such as pomegranates, oranges, guavas, quinces, apples and grapes. Nightingales, so to say, were singing their melodious songs everywhere. It appeared as if they had guitars in their talons and flutes in their beaks:

Apart from literary learning, technical education was also given in the royal Karkhanas or workshops through the system of apprenticeship. The boys who did not attend a Maktab or Madrasah were sent to these workshops for receiving necessary training in arts and crafts. The trading classes maintained their own schools and made suitable arrangements for the promotion of their knowledge in business and accounts. Such schools have survived even to our own times.

Before the establishment of Delhi Sultanate, there had already developed a Muslim system of education in the Islamic countries outside India. There were many Madrasahs in Arabia, Persia, Central Asia and other Islamic countries, which were centres of theology with subsidiary linguistic studies. These were strongholds of orthodox Islam and were supported by the State.

No exact information is available about the actual number of Muslim madrasahs. Some of the famous madrasahs established during the medieval period were:

Madrasan-i-Muizzi (built by Sultan Iltutmish and named after Muhammad Ghori also known as Muizzuddin Muhammad Ghori);

Madrasan-i-Nasiri (established by Iltutmish in memory of his son Nasiruddin Mahmud); Madrasah-i-Farazi (built by Sultan Feroz Tughluq at Delhi); the Madrasah of Bibi Raja Begum of Jaunpur; the Madrasahs of Sikandar Lodi at Agra, Mathura and Marwar; Fidari Madrasah of Mahmud Gawan; Shershah's Madrasah at Narnaul; Madrasah of Abul Fazl at Fatehpur Sikri; The Madrasah Darul-Baha (abode of Eternity) of Shahjahan at Delhi.

The Muslim madrasahs were also established by the individual scholars, such as the Madrasah of Shaikh Wajih-ud-Din Alwai in Gujarat, Zafar Khan in Bengal, Khani-Khana in Delhi, Shainabuddin Daultabadi's at Jaunpur, Qutbuddin Shihlawi's at Lucknow and Alauddin Lari's Madrasah-i-Khas.

1.6.3. Chief Centres of Muslim Learning:

During the period of Delhi Sultanate (1206-1526 A.D.), the Chief centres of Islamic learning were naturally located in the north-west areas of the country which came under the Turkish sway. There are frequent references to the establishment of the madrasahs by the Muslim scholars and Sultans in Multan, Sind, Lahore and Delhi.

It is worthwhile to form an idea about Firoz Tughluq's madrasah, for it may be taken to have been the model after which later seats of learning in medieval India were founded. It was situated on the southern bank of the famous Hauz Khas. (excavated by Sultan (Alauddin Khalji in 1298 A.D.). The madrasah was a magnificent building and was established in 1352 A.D. 'Its magnificence, says historian Barani architectural proportions and pleasant air make it so unique among the great buildings of the world that it would be justifiable if it claimed superiority over the Khawarenag built by Sinmar or the palace of Kisra. It was a double storeyed building surrounded by arched verandahs and had projecting windows overlooking the tank. The facade of the building surrounded by arched verandahs, was impressive and presented an effective combinations of the Hindu columns and the Muslim arch. The madrasah itself stood in the centre of the garden. There were a mosque and some hostels attached to it with the quarters for the Imams and other servants of the mosque.²

Barani further reports that the rooms of the madrasah building were furnished with costly carpets from Shirez, Yemen and Domascus. Maulana Jalal-ud-Din Rumi was the Principal of the Firuzi madrasah and there were several other teachers of repute. The teachers were required to put on an uniform consisting of Syrian Jubbah and Egyptian turban. The institution was liberally

1. Ziauddin Barani, the writer of the Tarikh-i-Feruzshahi, was a contemporary of Sultan Feroz Tughlaq, who had built the famous Firuzi Madrasah (after his name) on the bank of Hauz Khas.

endowed with the funds from the state treasury, and both boarding and lodging were free for all the teachers and students.¹ About the subjects of study, Barani informs that *Tafsir* (Quranic Exegesis), *Hadis* (traditions of the Prophet) and *Fiqh* (Muslim jurisprudence) were taught. It is also likely that since Feroz Tughluq was deeply interested in astronomy, history and medicine, it should be presumed that these subjects too were taught in Ferozi Madrasah.

After Sultan Feroz Tughluq, there seems to have been a lull in the educational activity on account of the havoc wrought by Amir Timur in 1398-99 and the after-effects of his invasion. There was a revival of learning when Sultan Sikandar Lodi (1489-1517 A.D.) was able to bring a large part of northern India under his control and to give it some kind of peace and security. This sultan is credited with the establishment of several *madrasahs* in all parts of the kingdom. Agra, became an important seat of learning during his reign. He is said to have invited learned men from Arabia, Persia and Central Asia and appointed them teachers in newly established *madrasahs*.²

Sultan Sikandar Lodi founded *madrasahs* at Mathura and Narwar. In his *Madrasah* at Agra, Sikander appointed a learned scholar named Abdullah as Principal. It is said that the Sultan liked Shaikh Abdullah's method of teaching and sometimes attended his lectures. His *Madrasah* at Agra became popular all over

Hindustan. It was in this period that some of the provincial centres like Jaunpur, Ahmedabad, Bihar Sharif, Mandu, Gulbarga, Bidar, Elichpur, Daultabad and a number of places in Bengal became important centres of Islamic learning in view of the patronage of the local dynasties that had established themselves on the eve of the fall of the Tughluq Sultanats.

During the fifteenth century there was a great cultural and educational activity in Bengal, Bihar, Gujarat, Malwa, Khandesh and the Deccan. Sultan Mahmud Shah Bhamani was a great patron of learning. He founded special schools for the education of the orphans and provided for their maintenance. Mahmud Gawan, the great Bahmani wazir, spent a large part of his personal wealth in building his famous Madrasah at Bidar, the remains of which are still extent. He invited Maulana Abdur Rahman Jami, the celebrated poet and scholar of Persia, to accept the Principalship of his college, but the latter declined owing to his advanced age. Then his choice fell on Shaikh Ibrahim Multani, a well known savant and a man of saintly character, under whose supervision the institution grew from strength to strength.

The Madrasah of Mahmud Gawan is an imposing building of the Bahmani period which in its design is a unique monument of its

2. Ibid.
3. Muhammad Qasim Ferishta, Tarikh-i-Farishta, (Lucknow text, 1866) p.302.
kind in India. It has an open courtyard in the middle, with four sides in which the lecture rooms, the prayer hall, the library, the teacher's and students' rooms are built. It was beautifully decorated with encaustic tiles, the arrangement and colour-scheme of which would also have given feelings of depth and light and shade as the specimens still sticking to the walls show.  

The chronogram which given the date of the foundation of the Madrasah of Mahmud Gawan is as follows:

'In Madrasase rafi wa mahmud bina
Tinim shud ast qiblae ahle safa
As are qubul bin ke tarikhsh
Az ayate 'rabbana taqabbal minna.'  

Apart from Delhi, Jaunpur and Gujarat were other two important centres. Jaunpur, called the 'Shiraz of India', came into prominence during the reign of Sultan Ibrahim Sharqi (1401-1440 A.D.), when it had several colleges.

1.6.4. Muslim Education under the Mughals.

After the Mughal conquest of India, all kinds of cultural activities, including education, received great encouragement. Both Babur and Humayun were men of refined taste, the latter


2. Ibid. 'This exalted Madrasah, with a praiseworthy foundation has been built as the place of adoration for the pure-minded. Look at the signs of its Divine acceptance that its chronogram is contained in the Quranic verse, Our Lord, accept it from us.' The numerical value of the verse according to the system of Abjad gives the date 877 H. corresponding to A.D. 1472. Ibid.
being a great bibliophile and scholar. In the Madrasah which he founded in Delhi, special provision was made for teaching mathematics, astronomy and geography, the subjects in which he was personally interested. One of the famous teachers of this Madrasah was Sheikh Husain.  

Akbar took keen interest in the education of the people and even attempted to introduce reforms in the curriculum of the primary schools then in vogue. He laid down that:

'Every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic, the tabi (physical sciences) riyazi (science that treats of quantity) and Ilahi (theology), science and history, all of which may be gradually acquired.'  

Akbar's educational reforms gave a secular bias to the entire educational system of the country. Himself almost an illiterate, Akbar evinced great interest in the early education of the children. In one of his sayings, he expressed the great love he bore to children: 'Children are the tenderest bud of the Garden of Existence. By loving them we praise the Creator.'

Ain 25 of the ain-i-Akbari of Abul Fazl, is devoted to the organisation of elementary education for children and runs thus:

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In every country, but especially in Hindustan, boys are kept (in school) for years, where they learn the consonants and vowels. A great portion of time of the students is wasted by making them read many books. His Majesty orders that every school boy should first learn to write the letters of the alphabet and also learn to trace their several forms. He ought to learn the shape and name of each letter, which may be done in two days, then the boy should proceed to write the joined letters. This may be practised for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some verses in praise of God, or moral sentences, each written separately. Care should be taken that he learnt to understand everything himself; but the teacher must assist him a little. He then ought, for some time, to be daily precise in writing a hemistich or a verse, and will soon acquire a current hand. The teacher ought especially to look after five things: Knowledge of letters; meaning of words; the hemistich; the verse; the former lesson. If this method of teaching be adopted, a boy will learn in a month, or even in a day, what it took others years to understand, so much that people will be quite astonished.

Whether these reforms really proved efficacious one can not say. But the fact that age of Akbar produced great men in various spheres of activity, indicates that these educational reforms fulfilled the object that emperor Akbar had in view. For those studying Sanskrit, Akbar laid down that students ought to learn Vyakaran, Niyai, Vedants, and Patanjali.

No one should be allowed to neglect those things which the present time requires. These regulations shed a new light on maktaba and caste a bright lustre over the madrasahs.  

The man who greatly influenced the educational policy of Akbar was Mir Fathullah Shirazi, one of the greatest intellectuals of his time. After the death of Ali Adil Shah, he was invited by Akbar who appointed him as sadr. He also excelled in all branches of natural sciences, especially mechanics and philosophy, and Abul Fazl said of him: 'If the books of antiquity should be lost, Mir Fathullah Shirazi will restore them.'

Mir Fathullah Shirazi, the sadr and later the chief associate of Raja Todar Mal in the work of organisation of land revenue system, could find time not only for his scientific and mechanical inventions, but also for teaching advanced students. His hobby was to give lessons to small boys of the age of seven or eight. The son of Abul Fazl was also one of his students. Besides these activities, he also found time to

2. He was the disciple of Mir Ghiyasuddin Mansur of Shiraz, a great master of rational sciences (maqulat) in Persia. Yusuf Husain, op.cit., p.67.
3. Mir Fathullah Shirazi had many inventions to his credit. He constructed a millstone, which was placed on a cart and turned itself and ground corn. He invented a looking glass, which, whether near or at a distance, showed all sorts of curious figures; also a wheel which cleaned at a time twelve barrels. The matchlocks invented by the Mir were so strong that they did not burst, though let off when filled to the top with gunpowder. Formerly they could not be filled to more than a quarter. The iron was flattened and twisted obliquely in the form of a roll, so that the folds become longer at every twist. then the folds were joined so as to allow them to lie one over the other in such a manner that they could be fired off without a match by a slight movement of the cock. (Ain-i-Akbari, Ain, No.37).
write explanatory notes on such standard books as Sharhe
Mullah Jalal and also an exegesis of Quran.¹

Mir Fathullah Shirazi carried on his experiments in
mechanics in the royal Karkhanas or workshops, which formed a
regular department under the Diwan-i-Buyutat and the Mir-i-Saman
in the time of Akbar. These Karkhanas were not only manufacturing
centres but also served as centres for technical and vocational
training to young men by the system of apprenticeship. They
were placed under a master-craftsman (Ustad) to learn the trade
and turned out numerous artisans and craftsmen in different
branches, who later on set up their own independent workshops.²

The Muslim education continued to flourish under Akbar's
successors, and as long as the Mughal emperors were rich and
powerful enough to extend patronage to the educational
institutions, the number of Madrasahs multiplied, and some of
them attained distinction as important centres of education
and learning. There is adequate evidence to show that Akbar
and his nobles and successors founded Madrasahs and endowed them
with funds.³

Emperor Jahangir had made it a rule that if a noble died
without an heir, his property should be utilized for the
maintenance of the Madrasahs.⁴ He encouraged men of learning.

¹. Yusuf Husain, op.cit., p.68.
². Ibid., p.69.
³. Ibid., p.71.
The celebrated savant of his time Sheikh Abdul Haq Muhaddis, was patronised by him. Jahangir has noted in his *Tuzuk-i-Jahangiri* that the inhabitants of Agra exerted themselves greatly in the acquirement of craft and the search after learning. Professors of every religion and creed had taken up their abode in Agra, where students thronged from far and near.  

During the reigns of Jahangir and Shahjahan, technical education and arts and crafts throve as never before. This is testified by Sir Thomas Roe and Bernier, the two contemporary European travellers. The latter says about the workmanship of the Indian craftsmen:

'There are ingenious men in every part of the Indies. Numerous are the instances of handsome pieces of workmanship made by persons destitute of tools, and who can scarcely be said to have received instruction from a master. Sometimes they imitate so perfectly articles of European manufacture that the difference between the original and a copy can hardly be discerned.  

Although emperor Shahjahan was more interested in architecture, yet other cultural activities were not neglected by him. He founded a Madrasah near the Jami-Masjid of Delhi and endowed it with sufficient estates for its maintenance. It was also during his reign that Mulla Farid, a great mathematician of the time, prepared a new astronomical table which

3. For list of Persian books studied in Madrasah see Appendix II at the end of the Thesis.
rectified the astronomical table of Ulugh Beg and was named 'Ziche Shahjahani'.

Shahjahan patronised men of learning and poets. One of his beneficiaries was Chander Bhan Brahman, a writer of great distinction. His *Manshaat-i-Brahman* was a textbook in schools for a very long time. Jahanara Begum, one of Shahjahan's daughters founded a *Madrasah* at Agra and attached it to Jam-I-Masid, which acquired great renown and continued to function and prosper even in later times.

Aurangzeb founded a large number of *Madrasahs* all over the country and fixed stipends for teachers and students. The *Madrasa-i-Rahimiya* was built during his reign. A considerable amount of money used to be spent annually on the subsidies granted to the students. The result of this policy was that the number of students in the Madrasahs increased to an unprecedented degree and poor and deserving students could pursue their studies without financial worries. (*Alamgir-Namah*).

The assistance given to the students was in proportion to their proficiency. The students who studied *Mizan* received one anna daily, and those who studied *Munshaib* two annas and up to *Sharhe Waqayah*, eight annas daily. (*Tarikh-i-Farah* Baksh of Muhammad Faiyaz, vide *N.N.Law, Promotion of Learning*.)

2. Other learned men of his time to whom Shahjahan extended his patronage were Abdul Hakim Sialkoti, Mulla Muhammad Fazil and Qazi Muhammad Aslam. Yusuf Husain, *op.cit.*, p.72.
4. The name derives from Shah Abdur Rahim, the father of Shah Waliullah and one of the members of the board responsible for the compilation of the *Fatawa-i-Alamgiri*.
Aurangzeb had issued orders to the Provincial diwans that all students, from the lowest to the highest form, those who studied the Mizan and those who studied Kashshaf, be given financial help from the provincial treasury, with the sanction of the Provincial Sadar. According to the Mirat-i-Ahmadi, Aurangzeb also sanctioned a sum of money for the repair of the Madrasahs in Gujarat. The same source mentions that Akramuddin Khan, Sadr of Gujarat, built a Madrasah at Ahmadabad at an expense of one lakh and twenty-four thousand rupees and requested pecuniary help from the emperor to meet its running expenses. The emperor thereupon was pleased to grant a jagir and sanctioned the stipend of two rupees daily to be distributed to the poor and the deserving students.¹

Critically speaking, the system of education in vogue during the Mughal period, lacked resilience and had become much too rigid and non-creative. The modifications made in it from time to time did not go far enough to meet the challenge of the times it was called upon to face. It was much too rigid, sterile and bookish. It will thus not be incorrect to say that the Muslim system of education, particularly during the later Mughals, failed to impart the qualities of leadership and thus ensure the supply of outstanding personalities in the different walks of life. The Mughal educational system, on the whole, failed to enrich the Indian educational thought and practice, which are essentials of a good educational system.

¹ Ali Mohammad Khan, Mirat-i-Ahmadi, cited in Yusuf Husain, op.cit., p.73.
Muslim Education in Punjab—A Survey: (Upto A.D. 1707).

The Muslim education, which was introduced in the Punjab was the same which existed in the other parts of the Delhi Sultanate and the great Mughals, which in turn was borrowed from other Islamic countries of Central and Western Asia. The mosques were places of worship as well as places of instruction. There was plenty of conquered land to be endowed on mosques and plenty of booty to reward the Imams for their services.

The beginning of Muslim education in Punjab appears to have been made in the eleventh century A.D., with the Ghaznavide conquests. Lahore, Bulatan and Peshawar, had already come under the Muslim away and several princes and literary persons shifted to Punjab and Lahore became a seat of Muslim government. It is fairly correct to assume that with the spread of Islam and establishment of Delhi Sultanate, the number of mosques and Maktabs in Punjab grew larger and larger, and the primary education became very popular both among the converts as well as the descendants of the immigrants.¹

During the early stages of the expansion of the Turkish rule in India, there is no record of any madrasah of a purely religious or mixed type built anywhere in the Punjab. Delhi, being the capital city, became the centre of learning and colleges were built there and in its neighbourhood. It may however, be presumed that Lahore and Multan, (the two important cities in

¹ R.L. Ahuja, *op.cit.*, p.156.
Punjab, which had remained under the Ghaznavide viceroy for more than one and a half century) must have possessed several Madrasahs to their credit.\(^1\)

The *Tabagat-i-Nasiri* of Minhajuddin Siraj (written in the middle of the thirteenth century) refers to the existence of a Madrasah at Jullundur, where the followers of Ulugh Khan (Balban) said their prayers after a successful expedition against the Mongols.\(^2\) About two centuries later, Multan again became a seat of higher learning. Many Madrasahs were opened there by Husain Langa, a contemporary of the Lodi Sultans, wherein some of the distinguished scholars of the time were appointed.\(^3\) The repeated invasions by the outside powers (like the Huns, the Ghaznavides, the Ghorids, the Mongols etc.) led to the ruin and sack of Lahore and Multan repeatedly and the people of Punjab could hardly get any respite to devote their energies towards educational activities.

Apart from royalty and aristocracy, there was another very important and active agency which promoted the cause of education among the Muslims and the converts. This was the section of Muslim missionaries, popularly known as the Sufis. The Sufis and Pirs took the place of the Hindu Sadhus and Sanyasis and were largely responsible for reconciling the Hindu ideals with the Islamic principles. The Muslim missionaries had a two-fold object of converting the Hindus to Islam and making the Muslims as true to their faith as possible. The Khanqahs, or the

shrines of the Muslim saints, which were scattered all over the country, also played the role of a maktab and madrasah in the dissemination of knowledge, both spiritual and secular.  

1.6.6. Sufis and their Educational role in the Punjab:

The Sufis, played and equal, if not greater part, in dispelling ignorance and illiteracy from among the people around the area where they happened to establish their khangah (monastery). The earliest on record was Shaikh Ismail, who settled at Lahore about the year 1005 A.D. He belonged to the Sayyid family of Bukhara and was well-versed not only in Muslim religion and law but also in secular learning of his time. Data Ganj Baksh, another learned divine, who came from Baghdad along with the victorious army of Sultan Mahmud, settled at Lahore and died there at an advanced age. He educated both the masses as well as educated and also wrote a book (Kashf-ul-Mahjub, or the Revelation of the hidden) for the benefit of the latter.

The most celebrated among the Punjab Sufis was Baba Shaikh Farid Ganj-i-Shakar (1173-1265 A.D.) who belonged to the Chishti order of the Sufis, founded by Shaikh Muinuddin Chishti at Ajmer. He was born in 1173 near Multan, where he received his early education. He settled down at Pakpattan, near Montgomery midway between Lahore and Multan and built up a colony of mystics there. He led a life of severe austerity and piety and died at the age of 93 in 1265 A.D. He was buried at Pakpattan.

1. S.M. Jaffar, Education in Muslim India (Peshawar, 1936), p. 76.
Hazrat Nizamuddin Auliya (of Budaun) was a favourite disciple of Baba Farid and became his Khalifa or successor. Nizamuddin was very popular among the educated class of his times and also had his disciples in learned men like the poets Amir Khusrau and Amir Hassan Dehlavi and Ziauddin Barani, the famous historian. The spiritual message imparted by the Chishti saints was carried to the different parts of Punjab and outside. The missionary work of the Chishti saints was entirely of a peaceful character, relying wholly on personal example and precept and on spread of education.

The Chishti movement spread far and wide. Princess Jahan, Aru, wrote a life sketch of Muinuddin Chishti into whose order she was initiated as a Murid or disciple. The other Sufi order, known as Suhrawardi Silsilah, was sponsored by Bahauddin Zakariya, who was brought up and educated in Multan. He went all the way to Baghdad to be initiated as a disciple of Shaihabuddin Suhrawardi, the founder of the Suhrawardi order. The other Sufi orders which also flourished in the Punjab were the Shattari, the Naqshbandi and the Qadiri orders. The most important follower of the latter order was Mian Mir of Lahore, Mulla Shah Badakshani, Prince Dara Shukoh and his sister.

Another important Sufi from the Punjab in the medieval period was Baba Buleh Shah (1680-1753 A.D.). He was born in Lahore and was disciple of Insit Shah of Lahore. Bulah Shah wrote good verse in Punjabi like Baba Shaikh Farid and was very popular for his ethical and spiritual wisdom.¹ Punjab claimed

several other missionaries like, Bahwal Haq, Ahmad Kabir, Makhdun Jahanian and Bu ali Qalandar, who came from Persia and Iraq and settled down at Panipat in the early twenties of the fourteenth century. One Sayyid Ali Hamdani, is also said to have brought seven hundred Sayyids in the Punjab for religious propaganda and preaching.  

Most of the Sufi saints who settled in the Punjab, excelled in spiritual and moral realms and played an important part in the spread of Sufi doctrines. They had two-fold object in view, viz, their own spiritual development and the service to Islam and humanity. This was not confined to the Muslims alone. They were keen to place before the Hindus, particularly those of lower castes, the message of Islam, for which purpose they mastered the language of the people and their religion. One finds numerous Hindi, Multani and Punjabi words in their discourses and writings.

In the Punjab, Bahauddin Zakariya was the most influential mystic of the thirteenth century. His mystic ideology differed greatly from that of the Chishti Sufis. Unlike them, he did not believe in poverty and torturing of the body. He led a balanced and comfortable life, bestowing as much care on his body as on his mind and spirit. He did not shun wealth. He also took part in the political affairs of the time and associated freely with the rulers and administrators. Naturally, therefore, he attracted a large number of men, especially well-to-do ones,

1. R.L. Ahuja, op. cit., p.162.
to his fold. He had seven sons and many disciples. His son Sadruddin took up his place in Multan, while his disciple Sayyid Jalauddin Surkh Bukhari established himself at Uchch. Thus the Suhrawardi order split into two branches- The Multan branch and the Uche Branch.¹

The towns and villages of the Punjab in the fifteenth century were honeycombed with the Muslim saints and faqirs. The famous sufi saints spent their lives at places like Multan, Pakpitan, Sirhind and Panipat. The names of some of them, like Baba Farid, became household words for piety and devotion.²

As a result of the Sufi teachings and influence, mystic poetry came to be taught in the schools, both private and public, by tutors employed by the rich and well-to-do men. Guru Nanak and Akbar were introduced to mysticism by their teachers early while they were boys and we know what far reaching effects mystic poetry brought about in them. While the mystic verse written in vernacular of the people influenced their outlook and their attitude towards each other, the mystic poetry in Persian equally fostered the spirit of eclecticism and also stimulated the comparative study of religion.³

2. Tara Chand, Influence of Islam on Indian Culture, (Allahabad, 1963), p.166. Baba Farid, the mystic, who converted thousands of Hindus to Islam, was the grandson of a scholar who migrated from Afghanistan and settled down at Kothiwal, where he founded a Madrasah of Arabic and Persian learning. R.L.Ahuja, op.cit., p.164. The other prominent Sufi saint from Multan was Bahu Sultan, born at Shorkot in Multan division. He died in 1172 leaving behind him a dozen Persian poetical works and a few verses in Punjabi. Mohan Singh, op.cit., p.101.
During the period of the great Mughals (1206-1526 A.D.), Lahore became the rendezvous of people of all nations. Akbar's court, during his residence at Lahore, was a grand resort of the people of every creed, Hindus, Muslims, Hebrews, Christians, fire-worshippers and others. Religious discussions were the order of the day and literary circle which followed the court was particularly active in Lahore. It was here that the voluminous history of the Muhammadanism from the earliest period up to 1000 A.D. (compiled by the order of the emperor), was finished and revised. It was also here that the translation of the *Rajatirangini* into Persian was undertaken.¹

Besides his promotion of art and learning, Akbar was a great educationist. He adopted a scheme of education which achieved greater literacy in his empire, in Punjab, no less than elsewhere. Akbar had established a Translation Department which functioned under his personal supervision. This was done to bring about a fusion of Hindu and Muslim cultures and to provide a common literature to the intelligentsia of the land. A number of works of Arabic and Persian were translated into Sanskrit and vice-versa during the period of Akbar.

Emperor Jahangir too was fond of Lahore and fixed his court there in 1622 A.D. Although educational traditions of Akbar were kept up in the province, Lahore ceased to have further

¹ *Ibid.*, p.165. In short, a large number of poets, historians and divines wrote and rhymed here. One of them deserves a special mention, i.e. Nizamuddin Ahmad, the famous author of the *Tebagat-i-Akbari*, the first historical work which exclusively Indian in treatment. Ferishta also received much help from him in compilation of his *Tarih-i-Ferishta*. Nizamuddin and Raja Todar Mal died in harness in Lahore.
patronage of literature as the centre of imperial glory and patronage had already been shifted to Agra. Lahore, appears to have retained its eminence as a halting station, for the imperial marches enroute to Kashmir.

During the rule of emperor Shahjahan, Dara Shukoh was once a viceroy of the Suba of Lahore, while Aurangzeb was the incharge of the Suba of Multan. Dara was very popular among the people for being a good administrator who took keen interest in the welfare of the people. He was a friend of holy men like Hazrat Hian mir of Lahore, Yogi Lal Dass and Akhund Shah Mohammad, a writer of interesting religious books, and a patron of art and literature. His religious and literacy activities must have given an impetus to learning in the Suba of Lahore.

Aurangzeb, however, chose Sialkot, instead of Lahore or Multan as a centre of Muslim education for his future patronage and care. Sialkot had come into prominence as a centre of learning during the time of Akbar. 'Since then', according to Sujan Rai Bhandari, it became a resort of the learned, a place of scholarship and the abode of scholars. The learned scholars from all parts of the Mughal empire, used to visit Sialkot on a literary pilgrimage.

One of the eminent teachers of Sialkot was Maulavi Abdul Hakim, who had a school of his own and had employed his son as a teacher in it. Although Aurangzeb was a puritan king and

1. Dara was the author of Risala-i-Haquma, Safinat-ul-Aliya, Majma-ul-Bahrin, Jirr-ul-Azrara, Hasanaat-ul-Arilfin etc. He got Vaghisht and a drama translated into Persian. He himself translated Bhagwat Gita and the Upanishads. He was the first series student of the comparative religion.

had even issued instructions to the provincial **Subedars** to destroy Hindu schools and temples and put down their teachings and practices, yet according to all estimates, he was an educationalist of no mean reputation, in so far as the Muslim education was concerned.

Aurangzeb gave a great impetus to the Muslim learning and education by opening many schools and colleges throughout the country by giving **jaqtirs** or allowances, and by giving stipends to the students.¹ It may be assumed that besides Sialkot, some other towns of Punjab, would have had a share of his attention and bounty.²

1.6.7. **Muslim Educational System: An Appraisal:**

The above account of the Muslim education enables us to form an opinion about its extent, influence, merits and defects. There is no denying the fact that under the patronage of the Muslim rulers, nobles and others, education advanced by rapid strides. It brought about a synthesis of the two cultures by bringing the Hindus and Muslims together. It also helped in the development of **Zaban-i-Hindvi**, latter known as Urdu language.³ It produced in the two warring nations harmony and mutual understanding in the spheres of society, art, science and literature. The cultural unity in turn, led to the preachings of the saintly

1. See supra, p.40.
3. The origin and the growth of the Urdu language has been discussed elsewhere in the thesis.