CHAPTER II

AN ISLAMIC PERSPECTIVE OF EDUCATION,
ITS GENESIS AND GROWTH

The history of education in India can be traced back to the Third Century B. C. In the ancient days, sages and scholars imparted education orally to the pupil. The development of letters and the practice of writing were emerged in later period. Palm leaves and barks of trees were used for writing and this in turn helped to the spread of written literature. Temples and Community Centres often took the role of schools. The formal admission of a student was known as 'Upanayana' and it was a ceremonial occurrence. With the accomplishment of this ceremony, the child had to leave his home for the ‘ashrama’ to receive his education. It was supposed to be the re-birth of the child and hence it was known as 'Dvijya'.

Sanskrit was the medium of instruction and the main subjects were Vedas and other religious philosophies. Sanskrit was the language of communication in teaching and Vedic studies. The academies of higher learning were known as 'Parisads'. The education system involved three basic processes: 'Sravana', 'Manana' and 'Nidhyasana'. In the ‘Sravana’ stage of education, students received knowledge in shrutis and this was passed orally from one generation to another. The second stage of education was 'Manana' which means that pupils had to reflect on what they heard. They had to make their own inferences and assimilate the lesson to help them in life. The final stage of education 'Nidhyasana' means complete comprehension of truth and its application in life.

In Ancient India, women from royal family were given equal rights to education and teaching. Women seers were prominent participants in educational debates and the proceedings of the 'Parishads' (Assemblies). It was mainly the

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1 The term Dvijya denotes Twice born.
2 Assemblies
3 It is the body of sacred texts comprising the central canon of Hinduism and is one of the three main sources of dharma. Shruti is considered solely of divine origin.
Brahmins, followed by *Kshatriyas* received education at the *Gurukulas* while the remaining castes were not allowed in the *Gurukulas*.

Few of the most important universities of India in the Ancient Times were Taxila, Vikramshila and Nalanda. Taxila University of Seventh Century B.C. was famous for medical studies and a galaxy of eminent scholars such as Panini, the well known grammarian, Kautilya, the minister of Chandragupta Maurya, and Charaka, a medical teacher of repute. Nalanda was the highest learning center not just in India but also in the entire South Asia. Students from foreign countries like China, Japan, and other South Asian countries used to come here for higher studies.\(^4\) It had around 10,000 students and teachers on its roll. The University had eight colleges and one of the colleges was houses in a four-storied building. It was one of the earliest examples of residential cum learning complex.

Vikramshila University in Varanasi was famous for religious teachings. In the South, Kanchi was famous for its studies while the Vallabhi University was no less famous. Hieun Tsang, in his records, mentions the University to be at par with Nalanda and Vikramshila universities.\(^5\) India had several great minds at work, which contributed to every aspect of life. The concept of zero and decimal system were believed to be developed here by Aryabhatta. His work *Aryabhattiya* is a Sanskrit astronomical treatise, the magnum opus and only surviving work of the 5th century Indian mathematician. The text is written in Sanskrit and divided into four sections, covering a total of 121 verses that describe different results using a mnemonic\(^6\) style typical for such works in India.

As India progressed from ancient to medieval, its education system deteriorated. Various factors were responsible for the degradation of this most efficient and most ancient education system of the world.

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\(^6\) A system such as a pattern of letters, ideas, or associations which assists in remembering something
The medieval period saw the founding of many religious monasteries which were the abode of many scholars and philosophers. In this period the learning of Sanskrit tended to be the monopoly of Brahmin and which was encouraged by special endowments and land grants made by the rulers. In the course of time the old Gurukula system has disappeared and which remained only in ‘Agraharams’. The Jain, Buddhist education co-exists with the Brahminical education in South India. The Jain Pallis and Buddhist Viharas became the centre of learning in Tamil country.

During the Sultanate period the Islamic education received royal patronage. In early days the Mosques have played vital role in many aspects. They acted as the religious centre, courts for disputes, handling social issues and also imparting religious and moral education. Because of these important roles the medieval Muslim rulers constructed Mosques throughout their empire. The Madarasahs run by Muslims imparted religious education among the Muslim community.

The institutionalized system of formal education was the outcome of the British Administration in Tamil Nadu. The Occidental versus Oriental controversy led to the famous Minute of Lord Macaulay which decided the fate of English Education in India. The present educational system of India is an implantation of British rulers. Wood's Despatch of 1854 laid the foundation for the present system of education in India. Before the advent of British in India, education system was a private one. With the introduction of Wood's Despatch, known as the Magna Carta of Indian Education, the whole scenario was changed. The main objectives of the Britishers to provide western education to Indians, purpose of it was to prepare Indian clerks for running local administration. Under this system school education employed vernacular languages while the higher education was in English only. There was a change in the British policy towards Oriental education, British Government started giving funds to indigenous schools in need of help and thus slowly some of the schools became government-aided category.
Genesis of Education in Islamic Perspective

Islam has been advocating education as a social necessity for over 1400 years. The Qur’an and the Hadiths (sayings of the Prophet Mohammed) explicitly emphasize the importance of education; in Islam seeking education is obligatory for every Muslim, male and female. Indeed the acquisition of knowledge and the use of this knowledge for the betterment of humanity are seen as a sacred duty for Muslims. In Islam, the right to education is for all, without gender discrimination. Muslims are encouraged to support education for disadvantaged sections of society; this can be observed through some forms of charitable giving to promote education for the disadvantaged and the marginalized groups. Islam has a holistic view of human development, which views education and knowledge as vital for human life. Furthermore, the principles of justice and equity are important in Islam; this entitles acquiring knowledge and skills to apply such principles in human development.

The word Madarasah is derived from the triconsonantal Semitic root د-ر-س D-R-S, 'to learn, study', through the wasn (form/stem) مفاعل (ة) mafal (ah), meaning a place where it is done. Therefore, Madarasah literally means 'a place where learning and studying are done'. The word is also present, with the same innocuous meaning, in many Arabic-influenced languages such as: Urdu, Bengali, Hindi, Persian, Turkish, Azeri, Kurdish, Indonesian, Malay and Bosnian. In the Arabic language, the word مدرسة Madarasah simply means the same as school does in the English language, whether that is private, public or parochial school, as well as for any primary or secondary school whether it is Muslim, non-Muslim, or secular. Unlike the understanding of the word school in British English, the word Madarasah is like the term school in American English, in that it can refer to a university-level or post-graduate school as well.

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However, in English, the term *Madarasah* usually refers to the specifically Islamic Institutions. A typical Islamic School usually offers two courses of study: a *hifz*\(^9\) course teaching memorization of the Qur'an (the person who commits the entire Qur'an to memory is called a *hafiz*) and an 'Alim\(^10\) Course leading the candidate to become an accepted scholar in the community. A regular curriculum includes courses in Arabic, *Tafsir* (Qur'anic interpretation), *Sharī'ah* (Islamic Law), *Hadiths* (sayings and deeds of Prophet Muhammad), *Mantiq* (logic), and Islamic History. In the Ottoman Empire, during the early modern period, the study of *Hadiths* was introduced by Sulaiman I.\(^11\) Depending on the educational demands, some *Madarasah* also offer additional advanced courses in Arabic Literature, English and other foreign languages as well as science and world history. In Ottoman Empire, *Madarasah* taught religious teachings, along with Arabic Calligraphy (styles of writing), grammar, syntax, poetry, composition, natural sciences, political sciences, and etiquette.\(^12\)

People of all ages attend, and many often move on to become *Imams*.\(^13\) The certificate of a ‘ālim, for example, requires approximately twelve years of study. A good number of *Hafizs* are the product of *Madarasah*. The *Madarasah* also resembles college, where people take evening classes and reside in dormitories. An important function of the *Madarasah* is to admit orphans and poor children in order to provide them with education and training. Muslim girls have their own Madarasahs and they are called as *Nizwans*.\(^14\) Some Madarasahs have provided education to both girls and boys in separate timings.

Islam ushered in the advent of the Age of Enlightenment, compared to the Age of Ignorance that preceded it. The very first revelation to the Holy Prophet

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\(^9\) Memorization of the Qur'an  
\(^10\) A learned person with religious knowledge  
\(^11\) He was the tenth and longest-reigning Sultan of the Ottoman Empire, from 1520 to his death in 1566; he is also known as Sulaiman the magnificent  
\(^13\) A title of various Muslim leaders, especially of one is succeeding Muhammad as leader of Shiite Islam.  
\(^14\) Religious study centre for Muslim Girls.
exhorted him to read.\textsuperscript{15} The Holy Prophet constantly prayed to Allah to grant him the knowledge of the nature of things. In numerous sayings of Prophet highlighted the importance of education. He exhorted the Muslims to acquire knowledge even though this involved traveling to distant China. The Prophet said that educating a child was better than giving gold in charity. He exalted the process of education to the highest degree when he said “The ink of scholar is holier than blood of martyr”.\textsuperscript{16} He enjoined respect for the learned when he said “Whoever reveres the learned, reveres me”. Prophet Mohamed (PBUH)\textsuperscript{17} even liberated war prisoners if they can teach a group of ten to read and write.

**Historical Background of Madarasah Education**

In the medieval period the Muslim Rulers established many Maktabs, Madarasahs, Libraries, etc., and patronized many Ulemas, the religious scholars. They also granted funds to Islamic educational institutions and students. The aim of Islamic Education was the extension of knowledge and propagation of Islamic Principles, Laws and Social Conventions. Islamic education was based on religious curriculum. The primary education was imparted in ‘Maktabs’ and ‘Madarasahs’ taught religious higher education.\textsuperscript{18} During this Period, education received the patronage of the State.\textsuperscript{19}

According to Quranic words: “Indeed Allah conferred great favors on the believers when he sent among them a messenger from among themselves, reciting unto them His Verses (the Quran) and purifying them and instructing them in the Book and Al-Hikmah, while before they had been in manifest error”. This noble verse specifically mentions knowledge as His Bounty and as the Prophet also emphatically declared that I have been sent to you as an instructor. Hence after his migration, he got his Masjid built close to his hospice the Masjid

\textsuperscript{15} Quran, sura 96 (Al-Alaq), ayat 1-5  
\textsuperscript{17} Peace be upon him.  
\textsuperscript{18} Jafri Begum, Muslim Society in India, New Delhi, 2002, p.93  
\textsuperscript{19} Yogendra K.Sharma, History and Problems of India, New Delhi, 2001, p.84.
within, he got a covered platform “Suffah”\(^{20}\) reserved for those who traveled in quest of learning, to enable them to stay there and seek knowledge from him. Thus Suffah is the first and permanent seat of learning of Islam.\(^{21}\) The seekers of knowledge used to receive, in addition to religious instructions, provisions during their stay there according to the availability of resources.

Though prior to migration from Makkah\(^{22}\), Dar-ul-Arqam was also a seat of learning where approximately forty companions used to reside and the Prophet had taught and trained them for a period of one month. But this was a temporary arrangement in view of the circumstances prevailing in Makkah at the time. Similarly, during the stay at Shi’b-e-Abi Talib, he established the practice of regular instruction and training of members of his own family and companions in spite of his pro-occupation. This too was confined to a few people and that too for a very short period. Similarly, the initial orientation programme initiated by Hazrath Mus’ab bin Umar at the residence of Hazrath Sa’ad bin Zararah was also a temporary arrangement to meet the contingency of that period. This establishes the fact that the First Institute of Knowledge that he established after his migration to Madina was Suffah. The number of disciples in this institution used to fluctuate from time to time. From this centre of learning emerged eminent and illustrious scholars.

The First Madarasa in Islam was the Madrasah-e-Baihaqiah. Imam Ghazali’s\(^{23}\) teacher, Imam-ul-Haramain, received his education in this institution. Popular belief is that the First Madrasah of Islam is one at Baghdad known as Madrasah-e-Nizamiah and even Ibn-e-Khalikan has attested the notion. The most famous and celebrated of all the Nizamiyyah schools was Al-Nizamiyya of Baghdad (established in A.D.1065), where Khwaja Nizam al-Mulk\(^{24}\) appointed

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\(^{20}\) A raised platform that was used by the Prophet as a welcoming point for newcomers or destitute people. It was part of his Masjid.


\(^{22}\) Holy Place for Muslims.

\(^{23}\) Al-Ghazali (c. 1058–1111); known as Algazel to the Western medieval world, was a Muslim theologian, jurist, philosopher, and mystic of Persian descent.

\(^{24}\) Abu Ali Hasan ibn Ali Tusi (April 10, 1018 – October 14, 1092), better known by his honorific title of Nizam al-Mulk was a Persian scholar and vizier of the Seljuq Empire.
the distinguished philosopher and theologian, al-Ghazali, as a professor. Persian poet Sa'di was a student of the Baghdad Nizamiyyah. Other Nizamiyyah schools were located in Nishapur, Amol, Balkh, Herat and Isfahan. But the actual fact is that this credit goes to Nishapur instead of Baghdad. The Nizamiah Madrasah of Baghdad did not exist when there were several reputed Dar-ul-Uloom flourishing in Nishapur. The others to follow Baihaqiah include Asadia and Ansariah which were built by Sultan Mahmud’s brother, Nasr bin Subuktgin. Of course, Madrasah Nizamiah gained reputation because of its splendid and magnificent building, vast campus and efficient management in the world of Islam.

Firstly Islam as a religion came to India only in the down south of Malabar and Ma’abar before the Muslim conquest of Sind in the North and as such the expansion of the Muslim education was clearly discernible in the southern region even before the emergence of Muslim education in North.

**Early Muslim Religious Institutions in Malabar and Maabar**

Religious Institutions came into existence in India at the Malabar and Ma’abar regions of Southern India. Ma’bar means literally the passage. It was the name given by the early Arabian merchants to the portion of coromandal coast which was nearest Ceylon. It was afterwards taken to mean the whole coast from Quilon to Nellore, including both the Pandya and Chola Kingdom.

Arab Muslims seem to have settled first on the Malabar Coast in the 7th century A.D. and thence to have spread to the eastern coast and Ceylon. Their principal settlement on the eastern Coast is Kayalpattanam in Tinnevely. The mixed race consisting of the descendants of those Arab merchants are called Mappillas on the Western Coast, Lebbais on the eastern. By the Tamil people they are generally styled Tulukar (Turks) or Jonagar (Yavanas). Their ordinary title is maraikan or Marakan, a word which means steersman, implying that they were first known as sailors. The Hindustani speaking (Urdu) Muhammedan-Patans and other came from Northern India and form a totally different class.

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27 Ibid., 39.
This area was frequented by Arab traders much before the advent of Islam. The rulers of the area witnessed the arrival of companions and *Tabi’yeen*, the tombs of the companions buried in the soil of Inchigode, District of Kasargod and also had the privilege to see the documents preserved there. In addition, historian Farishta reports that the Malabar Ruler, Zaymorhad, had the distinction of embracing Islam while the Prophet was alive.\(^{28}\) Muhammad Ali Athar states that the real name of the Malabar Ruler was Bhaskar Ravi Varma, with the title of “Cheraman Perumal”, who after embracing Islam became Abdullah Samadari. He built Masjids for propagating the faith and made arrangements for imparting religious instructions in these Masjids. The arrangement survives from the period of the *Sahabas* and *Tabi’yeen* to the present day. Renowned traveler, Ibn Batuta, had also mentioned this fact in his travelogue. These institutions are called “Palli” in the regional language of Malayalam. The areas of Kadangular, Ponani, Kollam, Kasargod, Trungadi and Calicut of the State of Kerala ruins of Ancient Masjids can be seen. These places maintain the tradition of imparting religious education.

**Emergence of Islamic Religious Education in North India**

The first attempt of establishment of Islamic State was led by the conqueror, Muhammad bin Qasim, it was confined to success in Sindh region only. The two early Rulers of Sind in the beginning of the second century of Hijra\(^{29}\), Hakam bin Awanah Kalbi and Umar bin Muhammad bin Qasim founded two new townships of Mahfuzah and Mansoora.\(^{30}\) It can, therefore, be presumed that the newly developed towns had Masjids where seekers of knowledge must have flocked. But contrary to such presumption, renowned scholar, Abul-Hasanath Nadwi, states: “Muslims entered India by the end of the first century of Hijra but this entry did not cover the entire country. Hence Islamic rule in India

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\(^{29}\) The flight of Muhammad from Mecca to Medina to escape persecution a.d. 622: regarded as the beginning of the Muslim Era.

\(^{30}\) The city now lies in Western Pakistan and is usually known as Brahmanabad in Sindh, situated about 8 miles (13 km) south-east of Shahdadpur railway station, and 43 miles (69 km) north-east of Hyderabad.
should be counted from this period only”. He further comments: “Here during the Muslim rule the practice of establishing a Madrasah or Maktab side by side a Masjid came into vogue”.  

**Islamic Higher Learning Centres (Madarasahs):** Turk Commander Qutub-ud-Din Aibak who was the deputy of Muhammed of Ghor in India became the Ruler of Indian Territory in the year 1206 A. D. He built a magnificent Masjid at Delhi known as Quwwat-ul-Islam. Adjacent to it, a towering structure known as Qutub Minar which survives till today was also built. In addition, he established a Madrasah in memory of his kind patron, Sultan Mu’yiz-ud-Din Muhammad Ghor known as Madrasah-e-Mu’yizziyyah. Eminent scholar, Maulana Badr-ud-Din Ishaque Bukhari, assumed the charge of its faculty. He also got another Madrasah by the same name, Madrasah-e-Muyizziyyah, built adjacent to the grand Masjid of Badayun. This was also a significant institution which described in Hazarath Nizam-ud-Din Aulia’s Malfuzat.

Records suggest that the foundation of Quwwat-ul-Islam was laid in the 627 A. H. (1229 A. D.) During Sultan Feroz Shah’s regime, the Masjid and the Madrasah were repaired and sandalwood canopy was added to it. Sultan Iltutmish established several Madarasahs in Delhi and among them; Madrasah-e-Nasiriyyah became highly reputed. According to Maulana Hakim Syed Abd-ud-Hayy Hasani, he dedicated it to the memory of his father, Nasir-ud-Din Mahmud though this opinion does not prove valid by historical accounts because according to History of Farishta, Altamish’s (Iltutmish) father’s name was Alim Khan. It rather appears that it was in the memory of his love to his dear son he gave his daughter Razia’s regime the Madarasah was under the supervision of the author of Tabqat-e-Nasiri, Maulana Siraj-ud-Din Afif Minhaj. Sultan Iltutmish’s daughter Sultana Razia Begum also built a magnificent Madrasah during her

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tenure by the name Madarasah-e-Raziah (1236-40). After her demise, her younger brother, Sultan Nasir-ud-Din Mahmud also established several institutions during his twenty year regime.

Sultan Qutub-ud-Din Aibak entrusted the administration of Multan to his son-in-law Amir Nasir-ud-Din Qubacha. During Qubacha’s tenure, a grand Madrasah known as Madrasah-e-Feroziah existed. The author of Tabqat-e-Nasiri states that Amir Qubacha appointed him the administrator of this Madrasah. When Allamah Qadhi Qutub-ud-Din Kashini arrived in Multan from Transoxiana, Amir Qubacha not only built a lodge for his residence but also constructed a Madrasah where he remained busy in teaching and training scholars. Qadhi Kashini was a contemporary and good friend of Hazrath Sheikh Baha-ud-Din Zakariah Multani. He used to offer prayer under the leadership of Qadhi Saheb. He used to declare that whosoever offered prayer behind a virtuous scholar, his act would be deemed as if he prayed behind the Prophet himself.

There was a Madrasah in the hospice of Shaikh Baha-ud-Din Zakariyyah at Multan, in which Shaikh Musa and Shaikh Majid-ud-Din used to teach during the tenure of Shaikh Ab-ul-Fath bin Muhammad bin Zakriyyah. The renowned Sufi Saint, Jalal-ud-Din Husain Bukhari, was a disciple of these two eminent scholars. Among other rulers of Multan, Sultan Husain Shah Lankaah was a great patron of learning and used to be extremely generous towards scholars. Eminent scholars from distant places of India as well as from Khurasan settled there. During his regime, several institutions were established throughout the state. Prominent among them was Madrasah Jamyi. Sultan Muhammad bin Tughlaq built a Masjid and Madrasah at Khurramabad (Delhi) in 1346 A.D.

Renowned Moroccan traveler, Ibn-Batuta, visited India during Sultan Muhammad bin Tughlaq’s regime (1325-51). He came to a Sind town in

37 Maheshwar Dayal, *Aalam Mein Intikhab Dilli*, (IV Ed.,)Urdu Academy, Delhi, 1942, p. 208.
Siwistan where he found a grand and magnificent Madarasah. Reporting about it, he tells that he stayed in this grand institution and used to sleep on its roof. Siwistan had a large educational institution. When Ibn Batutah visited India during the reign of Muhammad bin Tughlaq, he paid a visit to this Madarasah in 1333 A.D.

Deccan Ruler, Alaud-Din Hasan Bahmani, ordered Sardar Khan in 1352 A.D. to build Madrasah in Ailchipur which had an annual budget of thirty thousand Huns. Among its reputed teachers, names of Maulana Ibrahim, Maulana Yahya Sindhi, Maulana Zahir bin Yusuf Sindhi and Maulana Tayyib Mahaddith Sindhi have been found in the records. Among the descendents of Sultan Ala-ud-Din Hasan Gangoosh, Sultan Muhammad Shah Bahmini, Sultan Muhammad Shah II and Hasa Gangooh’s grandson, Sultan Feroz Shah Bahmini also established magnificent Madarasah during their regimes, especially Feroze Shah. Feroze Shah was an eminent scholar and after his duties as a sovereign, he used to teach the scholars during night in the Madrasah-e-Bahminiah, subjects like Ilm-e-Kalam, Ilm-e-Ma’ani, Ilm-e-Riyadhi and Ilm-e-Hindasah. According to Syed Abu Zafar Nadwi, this period witnessed establishment of several grand and magnificent Madarasahs in the Deccan region. These are rare incidents in which the Ruler, after his duties as a king, used to assume the role of a teacher. But Feroz Shah used to impart instructions in various arts and skills.

A Madarasah, by name Hauz-e-Khas deserves special mention. This Hauz was built by Sultan Ala-ud-Din Shah Khilji to mark his coronation. When repairs and renovation of Masjid and Madarasah were undertaken during Sultan Firoz sha Tughlaq, this was also repaired and rebuilt. The dean of the faculty of this Madarasah was Maulana Syed bin Jamal Husaini. There were several reputed scholars employed as teachers.

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39 It is a city located in Jamshoro District in the Sindh Province of Pakistan.
40 Iranian Currency used in Bahmini territories.
42 Hauz Khas, South Delhi houses a water tank, an Islamic seminary, a mosque, a tomb and pavilions built around an urbanized village with medieval history traced to the 13th century of Delhi Sultanate reign.
43 Place for ablution.
In addition to this, Delhi where, according to Zia-ud-din Barani, Allama Sheikh Najib-ud-Din Sawi, Sheikh Nasir-ud-Din Karwi Hanafi etc used to impart religious instruction. Sultan Firoz Shah Tughlaq built a majestic institution known as Madrasah-e- Ferozia. It boasted of an elegant and magnificent building. Eminent historian Zia-ud-Din Barani has praised it lavishly. Barani states, “This Madrasah in its grandeur, magnificent building and excellent management surpasses all Madarasahs in India. There is government stipend fixed for its maintenance”.\(^{45}\) It enjoyed the status of a University where excellent arrangements for higher learning were made. Maulana-Jalal-ud-Din Rumi, a disciple of Qutub-ud-Din Razi, was the Principal of this Madrasah.

Sultan Feroz Shah had established several institutions throughout his kingdom which include Madrasah-e-Qaishar Balaband Aab Sairi where Maulana Syed Allama Najm-ud Din Hanafi Samarqandi was a teacher of repute. Another institution worth mentioning is Madrasah-e-Maqdara-e-Fath Khan. This was built by Sultan for the memory of his son. Tarikh-e-Farishta records that by the side of this tomb, there is a stone which bears the imprint of the Prophet’s Foot. It is popularly believed that Makhdoom Jahaniyan Jahangasht\(^{46}\) had brought a stone from Arabia which people used to call Qadam Sharif. Later on, this stone came under the Sultan’s possession and he got it fixed beside the tomb. During that period, the Ruler of Bengal, Ghayas-ud-Din Shah Sikandar, not only built Madarasahs in Bengal but also built caravan serais\(^{47}\) at Makkah Mukarramah and Madina Munawwarah for pilgrims. He was such a generous patron of learning that he invited the reputed Persian poet Hafiz to visit Bengal.

Sultan Qutbuddin of Kashmir (d. 1393) had established a big Madarasah at Qutbuddin Purah which, as stated in Hada'iq-ul-Hanifiyah, produced the noted Traditionalist, Sheikh Jauhar besides several other reputed doctors of religion. It

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\(^{46}\) He (b 1308- d 1384) was a famous Sufi saint from the South Asia.

\(^{47}\) Choultry.
benefited the entire Kashmir immensely. On an invitation from the Sultan, renowned Sufi and prominent writer and scholar, Hazarath Syed Ali bin Shahab Husaini Hamdani, arrived in Kashmir along with his close associates and favourite disciples. From among those associates, he recommended his chosen disciple, Muhaddit Shaikh Jamal-ud-Din Kashmiri, to teach the Sultan. Among the Alumni of Madrasah Qutub, there was Sheikh Jauhar Muhaddith. The author of Hindustan Islami Ahad Mein reports from the history of Kashmir that Madrasah-e-Sultan Zain-ul-Abidin was quite a large institution which was established by Sultan Zain-ul-Abidin in 846 A. H.(1468 A. D.) after his coronation. The learned scholars were paid handsome stipends while there were excellent arrangements for the people taking care of all the needs of the disciples. There was land endowment to cover the expenses of the institute.

The Ruler of Malwa, Dilawar Khan (1401–1406) established his kingdom with his capital at Shadiabad (popularly known as Mandu). The Malwa Rulers were great patrons of learning and they established Madrasahs at different places of their kingdom and invited Ulemas as well as eminent teachers to settle in that region. When Dilawar’s son, Hoshing Shah (1406–1432), expired, his corpse was brought to Madrasah-e-Shadiabad. Later on, a grand tomb was built by Sultan for his son. Another Sultan of Malwa, Ala-ud-Din Mahmud Shah I (1436–1469), built a magnificent Madrasah called Ashrafi Mahal in front of the Jamia Masjid Shahi of Mandu (the capital of his State). The author of Athar Rahimi, gives an elaborate account of this Madrasah-e-Mahmudiah. After Sultan Mahmud Shah I’s demise, his son Sultan Ghayas-ud-Din Mahmud (1469–1500), built Madrasah-e-Ghayasiah at Zafarabad, which existed till the regime of Mahmud II. Maulana Syed Abd-ul-Hayy Hasani and

50 The sultanate of Malwa was founded by Dilawar Khan Ghuri, the governor of the Delhi Sultanate in Malwa, who asserted his independence in 1392, but did not actually assume the ensigns of royalty till 1401.
51 He was the first formally appointed Islamic king of the Malwa region of Central India
Maulana Ab-ul-Hasanath Nadwi have mentioned about another Madrasah at Sarangpur built by Malwa Sultans.\textsuperscript{52}  

Sultan Ghayas-ud-din of Malwa, was a great patron of learning. He took special interest in the education of women. He had Sufi orientation, devoting his time to \textit{Tahajjud} (late mid-night prayer). Among other Madrasahs of Malwa, the one at Ujjain deserves special mention though there is no authentic report about its founder. In a book \textit{“Tuzuk-e-Afghani”} the writer, reports that there was a grand Madrasah under government patronage and the ruins of its buildings could be seen at that time, in which he saw cows tied. He also found the ground surrounding the Masjid full of grass.\textsuperscript{53} When Sher Shah Suri conquered Malwa, he appointed Shuja’ Khan as its Governor. Allamah Shaikh Pyarah bin Kabeer bin Mahmud Chishti returned after his seventh Hajj pilgrimage and settled in Mandu where he taught in the Madrasah for a period of fifty years.  

Renowned Sultan of Lodhi Dynasty, Sikandar Lodhi, son of Bahlol Lodhi, built several Madrasahs among which prominent one is Madrasah-e-Allama Talambi. In fact, this was built during Sikandar Lodhi’s tenure when Allamah Abdullah Talambi arrived at Delhi from Multan where he used to attend his class sitting in the adjoining Masjid. There were a considerable number of gifted scholars among its alumni. At that very period, there was another prominent institution in Delhi known as Marasah-e-Samayiah which produced hundred renowned scholars. The founder of this institute was Shaikh Sama-ud-Din Multani. Madrasah-e-Shaikh Farid was established during Humayun’s regime. This grand and vast institution was established in honour of Hazarath Shaikh Fari-ud-din Ganjshakar.\textsuperscript{54}  

Humayun came to the throne after the demise of his father, Zahir-ud-Din Babar, in 1530 A. D. He built a Madrasah in Delhi. The Chancellor of Madrasah-

\textsuperscript{53} \textit{Ibid.}, p.167.  
\textsuperscript{54} \textit{Ibid.}, p.169.
e-Humayuni was Maulana Shaikh Husain. Later on, Humayun was buried in the precincts of this Madarasah and the Madarasah is popularly known as Humayun Tomb. At the same period, Madarasah-e-Zainia was established in Agra by Babar’s courtier, Sadr-us-Sudur (commissioner) and historian-poet Shaikh Zain-ud-Din Khawafi. There was another reputed institution in Agra called Madrasah-e-Shaikh Rafee-ud-Din which was founded by Allamah Jalal-ud-Din Khawani. Sheikh Zain-ud-Din Khawafi established Madrasah-e-Ab-ul-Fath in Agra where he himself taught for a period of fifty years. Shahinshah Farid, popularly known as Sher Shah Suri, built a magnificent Madrasah at the hospice of Shaikh Nizam-ud-Din Chishti Narnauli. This Madarasah-i-Narnaul continued for a very long period. This proved immensely beneficial for the people of Punjab. Akbar’s foster mother (wet-nurse), Maham Anga built a Madrasah called Madrasah-e-Mahnam Begum in 969 A. H. (1591 A. D.). Historian Shah Abd-ul-Hayy writes in ‘Tarikh-e-Agrah’ that the Emperor Akbar had built in Agrah a Madrasah known as Madrasah-e-Akbarabad where Mulla Chilpi Baig from Shiraz was requested to teach. Quoting Ain-e-Akbari he reports that Madrasah-e-Akbarabad was built by Emperor Akbar on instructions from Hazarath Shaikh Salim Chishti on the hillock of Fatehpur.

Another renowned pious man of Lucknow, Qadhi Abd-ul-Qadir Faruqi, also established several Madarasahs in the City. Among his disciples, Shah Peer Muhammad Lucknow, Shah Hasan Rasul Numa, Maulana Ruknu-ud-Din Muhaddith Dehalwi, Nawab Mukhtar Khan Amir-e-Bengal are worthy of note. There is a famous town called Shaikh, at a distance of 22 miles from Lucknow, here Maulana Shaikh Nizam-ud-Din Ansari established a Madrasah Shaikh. During Akbar’s regime, his grandson, Shaikh Hafiz, became extremely renowned. Akbar bestowed a grant on him, which was used to meet the expenses towards the maintenance of Madrasah-e-Nizam-ud-Din. Mulla Qutub-ud-Din Shahid, son of Abd-ul-Halim Ansari, became an illustrious person and he carried on the tradition of his ancestors in the Town of Sahili. When Emperor

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56 V.D. Mahajan, Muslim Rule in India, S.Chand Company, Ltd, New Delhi, 1987, p. 165.
Alamgir (Aurangzeb) expressed his desire to meet Mulla Qutub-ud-Din, he declined the meeting on the grounds of his commitment to teaching. Mulla Qutub-ud-Din’s Caliph and eminent educationist of the time, Mulla Nizam-ud-Din, first completed his own education which was discontinued because of his father’s martyrdom and then secured teaching position in Farangi Mahal. He had hundreds of eminent scholars to his credit who were his disciples. Emperor Alamgir provided residential accommodation for Mulla Nizam-ud-Din and also extended necessary facilities to the Madrasah-e-Farangi Mahal for its maintenance. Mulla Nizam-ud-Din expired in 1161 A. H. (1783 A. D.)

Among the Gujarat Rulers, Sultan Ahmed Shah (1411 – 1443 A. D.) was a just and highly virtuous king. He founded the City of Ahmadabad on the banks of River Sabarmati. The City boasted of several Masjids and Madarasahs established by its founder. The Jamia Masjid still exists in excellent condition. His son, Sultan Muhammad Shah (1443 – 1451 A.D.), popularly known as ZARBKHSH (the philanthropist) also built several Masjids, Tombs and Islamic institutions.

Sultan Ahmad Shah’s grandson Mahmud Shah (1451 – 1458 A.D.), built a magnificent Madrasah at Sarkhaich, Madarasah-e-Ahmadabad where renowned Faqih Hasan Arab used to teach. According to the author of “Gulzar Abrar” (Urdu Translation: Author: Muhammad Ghosi Shattari Mandavi), this institution produced many eminent scholars. Sultan Mahmud’s Queen Rajji Begum established Madarasah-e-Rajji Begum with a Masjid in 866 A. H. (1488 A. D.) She also sanctioned stipends for the scholars. Mahmud Baigadah was a great patron of learning and used to hold scholars and Sufis in high esteem. In addition to government run Madarasah during Mahmud’s regime, quite a good number of Madarasahs were established by eminent scholars and Sufi Saints. Shaikh Hazarat Burhan-ud-Din Bukhari’s successor of Shaikh Shah Uthman, received

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57 The Ulama-e-Farangi Mahal is the family in the world to have produced Islamic Scholars consistently for the last about 1,000 years. This Islamic higher learning institution is situated in Lucknow.

58 Mohammad Asif Kidwai, Muslims in India, Academy of Islamic Research and Publications, Lucknow, 1976, p. 36.
a good collection of precious books from his disciple, Sultan Mahmud Shah. His institution was established at Uthmanpur at some distance from the State Capital Ahmadabad. The Madrasah was known as Madrasah-e-Uthman.

Allamah Mujid-ud-Din Tahir Patni established the very popular Madarasah-e-Allamah Wajeeh-ud-Din and he was not only an eminent scholar but also a prolific writer. He devoted 65 years of his life as a teacher in his own institution. He also used to provide funds towards the maintenance of the pupils. He was also a Sufi of repute. He earned merits from Shaikh Qadhi Neharwali and Shaikh Ghauth Gawalyari. He expired in 998 A. H. (1620 A. D.) at Ahmadabad and was buried within the precincts of the Madrasah.59

The First Modern Islamic University (Deccan)

Mahmud Gawan the minister of Sultan Muhammad Shah Bahmani of Deccan State who was a disciple of Imam Hafiz Ibn-e-Hajar Asqalani had established a magnificent Madrasah at Bidar in the year 876 A. H. (1498 A. D.).60 The storeyed building was in the North-South direction covering an area of 200 x170 square feet. There were two towers which were hundred feet in height. One of these survives even now. There was spacious accommodation provided for the teachers and disciples around the Madrasah. It took two years and nine months for its construction. According to Maulana Ab-ul-Hasanat Nadwi, there was no other Madrasah throughout India more spacious than this anywhere in any period. The entire expenditure on its maintenance along with salary, food and clothing etc were borne by Khwaja Jahan from his own pocket. He also used to teach in the Madrasah. The syllabus of this Madrasah comprised of Arabic, Persian, commentary on Quran and Hadith, Mantiq, Arithmetic, Riyadhiyat, Ma’ani, Bayan, Badee’a, etc. In addition, skills and arts were also taught. It would be apt to say that the ideas of a modern university existed in Madrasah-e-Mahmud Gawan in the Deccan State.61

59 Ibid., p.175.
61 Ibid., p. 175.
Evolution of Islamic Religious Education centres in Tamil Nadu

There is no historical evidence to prove the existence of Madarasahs or Islamic higher learning centres during the medieval age of Tamil country. However, the Muslims of Tamil country built Pallivasals (Place for Worship) for their own in coastal region and hinterlands. These worship centres became the centre of learning to teach primary education to pupils. Some early settlements had their own Madarasahs adjacent to Masjid during the late 17th century. Subsequently, the major Muslim populated areas like Madras, Vellore, Vaniyambadi, Thanjavur, and Tiruchirappalli were marked as the places of religious education centres in Tamil Nadu. During the last decades of the 19th century and the first decades of the 20th centuries, a number of Madarasahs came to be founded in and around the town of Vellore in the former North Arcot district. Vellore was an important center under the Nawabs of Arcot, and thus had close links with the Muslims of the Deccan and further north. Here, Tamil- and Urdu-speaking Muslims mixed more than in the areas of the southeastern coastal strip.

Important among these Madarasahs were the Madarasat ma’dan al-‘ulûm in Vaniyambadi (est. 1884), Madrasah-e-Baqiyat-us-Salihat, Vellore (1884), Madarasah Dâr al-‘ulûm latîfiyya in Vellore (est. 1885) and the Jâmî’a dâr as-salâm in Oomerabad (est. 1924).

**Madarasah-e-Kalan, Madras:** This magnificent Madarasah was established by Nawab Muhammad Ali Walajah who entrusted it to a scholar, Bahr-ul-Uloom Abd-ul-Ali who came from Bihar and appointed as a tutor for his sons. He held the post of the principal of this Madarasah. He expired in 1225 at Madras and his tomb is in Masjid-e-Walajahi, Triplicane. After him, his disciple and son-in-law, Allamah Ala-ud-din Lukhnawi was appointed its Chief Instructor. After his demise, his son, Maulana Jamal discharged the responsibility of teaching with great efficiency and competence. This Madrasah contributed to Muslim Education for a very long period. Quite a large number of scholars were the

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62 Rahi Fidai, *Fountains of Religious Education in Ancient India*, op.cit., p. 54.
beneficiaries of this Institute. Later on, the English Authorities introduced secular and modern education into this Madarasah. In course of time, it was converted into a full fledged English School. It survives as an English School even today under the present government.\textsuperscript{63}

**Madrasa-e-Azam, Madras\textsuperscript{64}:** Nawab Ghouse Khan Bahadur Walajah V, established the Madarasah-e-Azam on 28 October 1851. Though this institution was theoretically open to the public, it was mainly the children of the nobles and civil servants who benefited from it.\textsuperscript{65} Religious studies occupied a prominent place in the curriculum of the Madarasah while secular studies were given only secondary importance.

However, by 1 May 1859, pursuing Macaulay’s education policy, the British converted the Madrasah-e-Azam into an English School, catering mainly to secular education. Such conversions can be attributed largely to the 1857 Revolt which provoked the British to adopt an anti-Muslim stance. Many prominent Arabic, Persian and Islamic teachers of this Madarasah were dismissed. Qazi Badurddawlah and his associates strongly protested against introducing secular subjects in the curriculum of this institution, but their voices fell on deaf ears. The Qazi declared that he could not support a cause advocating earning a livelihood rather than supporting religion.

**Madarasah-e-Muhammadi, Madras:** This reputed Institution was established in 1268 A.H. (1892 A. D.) by Maulvi Syed Ishaq Tirazis Khan Bahadur at, Diwan Sahen Bagh, Rayapetthah. It was regarded as a prominent Centre of Learning in Southern India during the early twentieth century. Persians of

\textsuperscript{63} Muthiah, *Madras, Chennai: A 400-year Record of the First City of Modern India, Vol. 1*, Palaniappa Brothers, Chennai, 2008, p. 142

\textsuperscript{64} It became the Quaid-E-Millath Government College for Women, was founded as a school in the middle of the Eighteenth Century by Ghulam Ghouse Khan Bahadur, the last Nawab of the Carnatic. In 1901, the British Government bought Umdah Bagh, the present campus and raised the Madarasah Institution to the status of a college, calling it the Government Mohamedan College. His Excellency, Lord Erskine, Governor of Madras opened the present main building on November 29th, 1934, 25% of non-Muslims were admitted from 1938. The college was renamed as Government Arts College in the year 1948-1949 and admission was open to all.

\textsuperscript{65} Rahi Fidai, *Fountains of Religious Education in Ancient India, op.cit.*, p. 120.
international repute had served on its faculty. The Library, attached to this Institution, enjoys international recognition for Arabic and Persian Texts. The administration and supervision of the Madarasah and its library is being quite efficiently managed by the family of Qadhi Bad-ud-Daulah. Its Centennial Celebration was held on a lavish scale in 1490 A. H.\textsuperscript{66}

**Jamalia Arabic College, Madras:** This reputed Arabic College was established by one of the generous traders of Hide and Skin, Jamal Mohiddin in 1276 A. H. (1898 A. D.) This Madarasah is still functioning with dignity and prosperity. Jamal Mohiuddin’s son, Jamal Mohamed was the member of Madras Legislative Assembly prior to independence. He was even very close to Mahatma Gandhi and had great influence in British Government. Besides, he remained President of Madras Provincial Muslim League from 1930 to 1940 A. D.\textsuperscript{67}

**Al – Madarasatul Aroosiah, Keelakarai:** The foundation of this religious Madarasah was laid by a famous scholar and Sufi saint, Hadrat\textsuperscript{68} Sadaqatullahappa Siddiqui (1703 d.). As a result of this, people from far off territories of South India were benefited. Emperor Aurangzeb had staunch faith in the Hazrath and he was his great admirer. The saint was a great poet of Arabic Language and wrote Tazeem on Qaseeda “Banat sa’ad and Qaseeda-e-Burda.” After him, a famous Sufi scholar by name Thaika sheikh Wajeehullah of Keelakarai renovated this Madrasah in 1220 A. H.(1842 A. D.) After that, his disciple and son-in-law and poet laureate, Allamah Syed Muhammed known as Mapillai Labbei Alim (1232 AH-1316 AH.) extended this Madrasah and made it to reach its full glory. This Madrasah still exists and functions on the basis of its old traditions. Owing to this, the knowledge-seekers of Tamil Nadu have been benefited.\textsuperscript{69}

\textsuperscript{68} Religious Leader  
\textsuperscript{69} Rahi Fidai, *Fountains of Religious Education in Ancient India, op.cit* p.55.
**Jamiah Zawiah and Jamiah Muhdharah, Kayalpattinam**

Among the earliest settlements of Muslims in India, Kayalpatanam is noteworthy. Kayalpatanam is a corruption of the word, Qahira Fatnam. This port is situated on the Bay of Bengal side of South India. It was a settlement by immigrants from Qahira (Cairo). According to Abd-ul-Latif, during the Abasid Caliph Al-Mu’tasim’s closing years and beginning of Caliph Wathiq, a group arrived under the leadership of Muhammad Khilji. He built a Jamiah Masjid in Kayalpattinam in 843 AD. The historical city abounded with Madris since ages but there are no historical documents to substantiate such claims. However, two institutions, in Kayalpattinam, Jamiah Zawiah and Jamiah Muhdharah, were established in 1258 A. H. (1880 A. D.) and 1291 A. H. (1913 A. D.) respectively, producing scholars in thousands.

**Madrasah-e-Baqiyat-us-Salihat, Vellore:** During Hazrath Qutub Vellori’s time, his worthy successor Mujid ud-Din Junub, bin Shah Shams-ud-Din Qadiri Maduravi, on the command of his benefactor-teacher Qutub Vellori and also said that by a divine command, laid the foundation of a Madrasah in 1279 A. H. (1901 A. D.) He named it after the Quranic verse as Madrasah-e-Baqiyat-us-Salihat. This is popularly known as the "Mother of Madrasah of South India" similar to Darul Uloom of the North. True to its name, the benefits from this Madrasah did not remain confined to Southern States of India only. In addition to Tamil Nadu, Kerala, Karnataka and Andhra Pradesh of Deccan, its fame spread to foreign lands as well. For the last 150 years, disciples from Maldives, Srilanka, Indonesia, Malaysia, Thailand, Vietnam and Philippines have been availing themselves of the benefits that Madrasah provides to people. A three day Centennial Celebration of this Ancient Institute was organized in December, 1974. This Madrasah has acquired the status of a University. In view of the pioneering role played by this Institution in various foreign countries by teaching their citizens, this Seat of Learning is rightly addressed as the Islamic University.

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and more appropriately as Umm-ul-Madrais. Though the syllabus followed here is the universally recognized Nizamiah Syllabus, it also provides exposure to English Language as well as to Urdu (for non-Urdu speakers), keeping in view the demands of the time. This Madrasah has courses of graduation (Maulvi’ Aalim) and post graduation (Maulvi Fadhil). In addition, there are Departments that offer specializations in Tasnif, Ta’lif, Tahqeeq and Tarjuma (writing/editing/research and translation). Alumni of this Institution have established hundreds of academic institutions not only within the country but also in alien lands. A few of them have acquired the status of universities.  

Darul-Uloom Lathifiah, Hazrath Makan, Vellore: Vellore a city of Tamil Nadu is a centre of religious learning which has a glorious record of three centuries. Its founder was esteemed Syed Shah Abd-ul-Latif Naqwi who was the son of Meeran Syed Waliyullah Bijapuri who left Bijapur at the decline of the ruling dynasty. He visited several places during the course of his journey and arrived at Vellore in 1138 A. H. (1760 A. D.) and on receiving prophetic guidance on his dream he settled in front of the fort, Vellore. He began preaching about Divine Glory and the doctrines of faith and established a centre of learning for the aspirants of knowledge. After his demise, his son, Shah Abd-ul-Sahan Qarbi continued the tradition of teaching. During his tenure a Hospice was built in 1179 A. H. (1801 A. D.) In addition to Tazkirah, arrangements for religious teachings were also made. After Shah Qarbi, his sincere and righteous successor Shah, Abd-ul-Latif II not only carried on the family tradition but also promoted it. After his demise, his son Shah Abd-ul-Hasan II Mahwi, enlarged and embellished the existing hospice, built a beautiful Masjid and Madrasah. After Shah Mahwi’s demise, his son, Syed Shah Adb-ul-Latif III, popularly known as Qutub Vellori, further continued with the family tradition. Later on, Qutub Vellori’s son, Shah Rukn–ud-Din Qadari undertook the task of renovating this building on a grand scale in view of the necessity caused by the circumstance

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73 Ibid., p. 59.
74 Biography of great persons.
of time. In 1302 A. H. (1924 A. D.) *Dar-ul-Taris*, hostel and the new complex, named Dar-ul-Uloom Latifiah were built. This Institute continues to serve the masses with its avowed mission of religious education.

**Jamiah Darus-Salam, Umarabad:** This *Madarasah* was established in South Arcot (Tamil Nadu), this highly renowned academic institution, functioning since 1924 AD, was founded by a pious leather merchant, Haji Kaka Muhammad Umar. Adul Fatah Syed Shah Abd-ul-Qadiri of Vellore laid the foundation stone with his blessings. Today it enjoys reputation of a grand Islamic University. It has acquired the status of a National University. Thousands of its alumni are engaged in imparting religious education within the country as well as abroad in various high schools, colleges and universities. The Jamiah is being ably managed by Maulana Maulvi Kaka Muhammad Sayeed Umri.

**Madrasah-e-Mambaul-Anwar, Lalpet:** This Arabic College was established by Haji Ahmad, a pious and wealthy person in 1243 A. H. (1864 A. D.). However, it became reputed when eminent polyglot in western languages, popularly known as Shaikh-ul-Millat’ Allamah Zia-ud-Din Amani Baqwi, transformed it into a Madrasah.

**Madrasah-E-Maadinul-Uloom, Vaniyambadi:** This Institution was established in thickly populated Southern Arcot of Tamil Nadu in 1266 A. H. (1888 A. D.) by two wealthy and righteous traders, Madykar Muhammad Gauth and Haji Abd-ul-Samad. A large number of scholars received education here. The present Principal is Qadhi Shariat Maulana Hafiz Qari Muhammad Waliyullah Rashadi whose untiring efforts contributed immensely to its development and popularity.

**Rahmania Arabic College, Adiramapattinam:** This Arabic College was established by Allamah Ahmed bin Hasan Quddus Maraiikkkyar (1858-1945 A.

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75 The house of learning
D.) on the command of his Tutor, Muhaddis of Makkah Shaikh Ahmed Dehlanand as the wish of Maraikkyar’s mother. He was related to the chain of Naqshbandiya, Shazliya, Rifaiyah. He was the first to start the congregation of Khatm-e-Bukhari Shreef in this region. By the Grace of Allah the Almighty, this Madrasah is functioning.  

It is worth mentioning that hundreds of institutions are engaged in the challenging task of imparting religious education throughout the length and breadth of country though it is difficult to record all of them. Only highly reputed institutions of college level that have stood the test of time for atleast half a century have been enumerated as examples of religious expansion. As the next chapter will show the overview on educational condition of Tiruchirappalli in general and also focus the Islamic education centres in particular. It also highlights the emergence of western education and its impact on the study area.

Apart from this a detailed study on modern minority institutions are discussed in detail in forthcoming chapters.

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