Chapter-V
Education Literary Activities
CHAPTER – V

EDUCATION AND LITERARY ACTIVITIES

The region had its own cultural significance. Despite the political upheavals it developed as a centre of Muslim culture. Numerous mosques, madarasas and Khanqahs were built. Eminent scholars, poets and mystics from India and abroad settled there. During the early period when the mongol storm had uprooted many Muslim families who sought shelter in India turned to this region, and Badayun became a famous centre of learning and culture.

The attainment of “the love of God” was the ultimate aim of all knowledge and action, according to Hazrat Abdul Quddus Gangohs. The object of education was indeed very lofty. It was, however, not liberal and job-oriented as in modern times. Education aimed, not at gaining status in society, or at issuing fatwas, nor at occupying the office of the Qazi, but at the cultivation of saintly qualities and the central of carnal desires.¹

¹ Tarikhi-Maqalat, op.cit., p.43
² K.N. Chitnis, Socio-economic History of Medieval India, Delhi, Atlantic Publishers and Distributors 1990, p.120.
No medieval government had a regular department for importing instruction to the public. Though the Mughal rulers were very much interested in education, they, however, not open any separate department of education, either at the centre or in the provinces. In short, education was no concern of the state. But the rulers and the nobility were not indifferent to the cause of education. In fact in some cases they were great patron of learning.\(^3\)

Several eminent sufis who came to India after to Shihabuddin’s invasions settled in Badayun. Distinguished saints like Shaikh Fathullah, Shaikh Wajih-ud-din and Khwaja Ali Bukhari lived and died there.\(^4\) The educational institutions established by Sultan Mohammad Ghori, in India may be regarded as great centres of Islamic learning and knowledge.\(^5\) Scholars of high repute who accompanied the Sultan settled down in India mainly with intention to preach and promote Islamic teachings and learning. Mullah Sad-ud-din also came with him and started teaching Hadith at Badayun.\(^6\)

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\(^3\) A perusal of the third volume of the *Muntakhab-ut-Tawarikh* would confirm this. See also Yusuf Hussain, *Glimpses of Medieval Indian Culture*, Bombay, Asia Publication House, 1959, p.79.

\(^4\) *Studies in Medieval Indian History and Culture*, op.cit., p.18.


\(^6\) Ibid.
Shihabuddin’s chief slave and successor Qutbuddin Aibak was a man of literary taste. He provided patronage to men of letters. It is said after performing his administrative duties, he used to study different Islamic sciences at the Qutbi Jami Mosque built by him during his governorship at Badayun. He built several other mosques which imported teaching on ecclesiastical matters, besides matters relating to mundane affairs. In his court there was a galaxy of learned scholars and Ulama. The author of Mashriq-ul-Anwar, Syed Raziuddin Hasan Saghani of Badayun and his teacher Qazi Sad-ud-din of Badayun were two of them. Raziuddin Hasan Saghani, was offered the post of chief justice of Lahore by Aibak, but he refused to accept and went to Kole where he was appointed as ‘Naib Musharraf’. He became the tutor of the son of Nazim of Kole. He proposed the cause of learning and teaching of Hadith for forty years in different parts of the Muslim countries.  

Iltutmish came to India as a slave of Qutb-ud-din Aibak. In 1203 A.D. he was appointed the governor of Badayun. He was a real consolidator of the Sultanate of Delhi, found time to encourage the learned and the holymen. He was a mystic as well. His whole being

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7 Fawaid-ul-Fuad, op.cit., p.104.
was steeped in mysticism, may even the throne on which he sat had a
mystic aroma about it and the crown that he wore was a mystic’s gift.  

Nizamuddin Auliya says:  

"حراش دولت لوازم نور نامی این روشی پنهان فتها بود "  

[The lamp of his empire had received light and
support from divine Radiance].

Iltutmish was the first to established a madrasah at Delhi,
naming it ‘Madarsah-i-Muizzi’ after the name of Muizuddin bin Sam,
i.e. Shihabuddin Muhammad Ghori. A Madrasah of the same name
was founded at Badayun which had became another centre of Islamic
learnings in Northern India.

According to Ziya-ud-din Barni, there was a large concourse
of reputed Ulama in their courts who were all masters in their
respective branches of knowledge. They were adept in teaching also.

Balban gave encouragement to education. and kept the
company of Muslim divines but not at the cost of his dignity. His

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8 Studies in Medieval Indian History and Culture, op. cit., p.14.  
9 Ibid.  
11 Tarikh-i-Firoz Shahi, op. cit., p.111.
court was adorned by many literary light among whom flourished
great literary giant as Amir Hasan Sijzi the author of *Fawaid-ul-
Fuad*.\(^{12}\)

Jalaluddin Khilji, the founder of the Khalji dynasty, possessed
great literary tastes. Alauddin Khilji being illiterate was not much
interested in the promotion of education in the early years of his
reign. But he changed his policy of antipathy towards education when
he learnt Persian. Farishta says that during the reign of this king, there
had been a galaxy of the men of letters who came from neighbouring
countries as masters of different branches of learning and
sources:\(^{13}\) They were engaged in teaching and education during the
reign of Alauddin. All of them had no parallel in this ability.

During the whole years of both Khaljis and Tughlaqs, the
entire North India was full of talented personalities well versed in
different branches of rational and traditional sciences. Maulana Rukn-
ud-din Badayuni and Zia-ud-din Nakshabi enhanced the glory of the
age.\(^{14}\)

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\(^{12}\) M.L. Bhagi, *Medieval Indian Culture and Thought*, Ambala cant, the Indian

\(^{13}\) Mohammad Kasim Farishta, *Tarikh-i-Farishta*, vol.1, Lucknow, Nawal
Kishore, 1323 A.H., p.110.

\(^{14}\) *Tarikhi-Maqalat*, op.cit., pp.79, 114.
Men of learning and scholarship were also encouraged and patronized during the time of Syeds and Lodis. A number of talented Ulama were engaged in teaching and promoting different subjects. Sikandar Lodi, himself a poet, encouraged promotion of learning in every way. He established Madarasahs in all parts of the Sultanate. He wanted to raise the percentage of the educated especially among the Afghans and, therefore, insisted on compulsory education of his military officers.\textsuperscript{15} According to the author of Akbar-ul-Akhyar, the Sultan (Sikandar Lodi) invited learned men from Arabia, Iran and Central Asia to India. Many of them adopted Hindustan as their home. Two distinguished brothers. Shaikh Abdullah and Shaikh Azizullah Tulambi were invited from Multan and appointed principals of the colleges at Agra and Sambhal respectively.\textsuperscript{16} Both of them were specialists in the rational sciences (maqulat). Sikandar Lodi was so deeply impressed of their scholarship and the method of teaching that, whenever he could find time far from state business he would attend their lectures. Shaikh Abdullah produced forty pupils who were all

specialists in the *maqulat*. Mian Syed Jalal of Badayun was one of them.\textsuperscript{17}

After the Mughal conquest of India all kind of cultural activities and education, received great encouragement. Both Babur and Humayun were men of refined taste. Ulema were attached to their court. Babur who laid the foundation of Mughal empire, was a man of learning possessing sound and perfect knowledge of Persian, Arabic and Turkish.\textsuperscript{18} His memoirs have a literary grace and quality, but unfortunately his reign lasted only four year and this period too was mostly spent in the battle field.\textsuperscript{19}

Akbar was the first Mughal Emperor, who left mark on every sphere of life in India. His reign marks a new chapter in the development of education in the history of Indian Sub continent. Though not literate, he found pleasure in educating his people. Akbar made revolutionary progress in the course of studies of the then existing *Madrasas* and laid equal emphasis on the teachings of different branches of learning such as astronomy, mathematics,

\textsuperscript{17} Ojha.P.N, *Glimpses of Medieval Indian Culture* (1525-1761), Delhi, Classic Publication, op.cit., pp.74-75.

\textsuperscript{18} *System of Education in Medieval India*, op.cit., p.13

\textsuperscript{19} Ibid.
Tasmiah Khwani or Bismillah Ceremony (Beginning of Education):

Formal education of child began at home when a boy or a girl attained the age of 4 years 4 months and four days. There began the Bismillah ceremony. It was a custom of performing Tasmia Khwani or Bismillah ceremony, with a view to seek blessings of the blessed persons. This was also called “Abjad Khwani”. The idea of Tasmia Khwani was harrowed from the early Arabs, who used to produce their children before the holy prophet Muhammad, for blessings. Tasmia Khwani actually means the act of beginning a work with the name of God. The term Bismillah means ‘In the Name of God’. This gradually developed into a permanent custom and is performed even today.22

22 Mention may be made here of the “Bismillah Ceremony of Sir Syed Ahmad Khan’s grand son Ross Masud which was unique in the sense that the term
The practice of Tasmia khwani is followed strictly among the Muslims because according to the Hadith (Tradition of the Prophet), a work begun without the name of God is always doomed. On this occasion a child, either a boy or a girl, was richly dressed. At an opportune moment he or she was brought before a pious man along with a silver board or a piece of red paper, which bore on it the term Bismillah and the Surah (Chapter) Iqra of the Holy Quran. The first sentence of this Surah means: “Read with the Name of your God”.

The child was to repeat these pious words as the teacher read them. Great scenes of Jubilation were witnessed at the close of the ceremony and sweets were distributed among the audience.

Regarding Tasmia Khwani, Shaikh Nizamuddin Auliya, is quoted as saying in the Fawaid-ul-Fawad.  

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Amir Hasan Sijzi tells us that he took his small child, who was to start the first letter, to Sultan-ul-Masaikh. The great Shaikh (Nizamuddin Auliya) wrote on a white sheet of paper ‘Bismillah’ and ‘Alif’, ‘Bay’, ‘Tay’, ‘Say’, ‘Jim’ and asked the boy to over-write the alphabets in his own hand writing. The saint also prayed God to make the boy a learned man. Cakes and sweetmeats which had been brought were distributed among people present there.  

In the Mughal period this custom prevailed and had great importance. When Humayun, started his education at the age of four

\[24\] *Fawaid-ul-Fuad*, opcit., p.151-152, 175.
years and four days, a ceremony was held to celebrate the occasion.\textsuperscript{25}

An attempt has been made here in general to bring to light the methods and principles of education and learning during the period under review, i.e. 1206-1605 A.D. The aim of receiving education in those days was mainly religious and moral. Akbar was the first Mughal king who introduced some effective changes in the educational system then in vogue so that religious and secular education might go hand in hand.\textsuperscript{26}

Three categories of Muslim educational institutions distinguished, during the period of our study Maktabs, \textit{Khanqahs} and Madarasas.

\textbf{Maktabs:}

Maktab occupies a very important place in the Islamic system of education and learning. It has been considered a religious duty of every Muslim to learn at least some portion of the \textit{Quran}, the basic tenets of Islam and knowledge to guide him in his day to day life. As


\textsuperscript{26} P.N. Ojha, \textit{Glimpses of Social life in Mughal India}, Delhi, Classic Publications, 1979, p.41.
in accordance with sayings of the Holy Prophet, the acquisition of knowledge was essential for every true Muslim and had asked all his followers to seek knowledge from cradle to grave.

The earliest centre to impart this knowledge, right from the time of the Holy Prophet down to the present time, has been the mosque or a place where Allah’s worship could easily be performed. Even at present we may find in almost all the mosques a teacher (maulvi) imparting primary education to the children of the locality. Usually a small portion of the mosques is reserved for this purpose.\(^{27}\)

The local boys whose parents could not afford to teach them at home, and their number was usually large, were sent to these mosques for receiving instructions. A maulvi or a religious instructor was appointed either by the patron or the builder of the mosque where the maktab was situated. N.N Law is of the view “By the establishment of hundres of mosques like the churches of Mediveal Europe were centres of both religion and learning”.

In the maktabs the curriculum comprised learning by rote the sections of the Quran necessary for the five compulsory prayers, the practice of reading and writing the alphabet and other lessons on

\(^{27}\) Promotio of Learning in India during the Muhammadan Rule, op.cit., p.16
wooden boards called takhti, and the reading of the primes. A takhti in appearance like a large edition of the hash book which could be washed clean at the close of the lesson.\textsuperscript{28} Arabic, the language of the Quran, was a compulsory subject in almost all schools and colleges, and Persian, the language of the court, was the medium of instruction. The child at the maktab was first taught the alphabet, with correct pronunciation, punctuation and signs of accents.\textsuperscript{29} On having learnt this, he was taught their combination and then made to read and write short sentences where such combinations occurred. Four or five hours a day were devoted to the art of writing as good and clean handwriting was considered essential for all children attending a maktab.

And at the same time, were taught the books on \textit{Tashrih-ul-Haruf} and \textit{masadir}. Some portion of the Holy Quran especially its 15\textsuperscript{th} section, of the Quran were memorized by the boys. Simple arithmetic and signs of accounts were also taught. Then began the elementary books of Arabic grammers like \textit{Mizan} and \textit{Panj-Ganj}, all of which have been mentioned by Amir Khusrau.\textsuperscript{30} We are told that

\begin{itemize}
\item \textsuperscript{28} S.M. Jaffar, \textit{Education in Muslim India}, reprint, Delhi, Idarah-i-Adabiya-i-Delli, 1973, p.21,
\item \textsuperscript{29} W.W. Hunter, \textit{Imperial Gazetteer of India}, Vol.IV, Faridabad, Delhi Today and Tomorrow’s printer and Publishers, p.408.
\item \textsuperscript{30} \textit{Imperial Ghazzetteer of India}, Vol. V, op.cit., p.408.
\item \textit{Ijaz-i-Khusravi}, op.cit., pp.114-119.
\end{itemize}
Shaikh Nizamuddin Auliya had read lughat, (lexicography), at the age of twelve.\textsuperscript{31}

The methods of teaching in these elementary schools came to be reoriented by Emperor Akbar under the directions of Abul Fazl. Akbar’s intention was to shorten the period of schooling of a boy and to save him from reading unnecessary things.\textsuperscript{32}

**Mosques and Khanqahs:**

Islamic education was diffused not only through maktabs and madarsah but also through mosques which were founded by rulers and others, and Khanqahs which were started by the heads of religious orders and other pious persons. The Khanqahs which were comparable to the ministries of medieval Europe often grew out of the tombs of celebrated saints known as Darwesh, who on account of their profound knowledge, were loved and respected by the people at large as their murshids or spiritual preceptors.

These dargahs spearheaded Islamic education and culture among the common people and were associated with such venerable saints and scholars as Shaikh Nizamuddin Auliya. Shaikh Jalal

\textsuperscript{31} Fawaid-ul-Fuad, op.cit., p.148-149, Siyar-ul-Auliya, op.cit., p.100.

\textsuperscript{32} Glimpses of Social life in Mughal India, op.cit., p.41
Badayuni had a habit of meditating and reciting the *Quran* until midnight at the tomb of Shaikh Badruddin of Badayun, and maulana Abdul Qadir Badayuni had studied in the *Khanqah* of his teacher Maulana Hatim of Sambhal in 960A.H.

These *dargahs* and mosques were too numerous to be enumerated and many of them can still be seen today as from the very nature of their being places of divine worship, they were more permanent than *maktabs* and *madrasah’s* needless to stay, they greatly supplemented the educational work done at *maktabs* and *madrasahs* in medieval India.

**Madrasah:**

A *madrasah* comparable to a college in pre 1854 days, in modern India was usually attached to a mosque and was built either by a *Sultan* or a *Badshah* an *Amir* or an *amrana* or wealthy person who usually appointed one or more credit teachers for imparting instructions. Usually a land or some specific grant as charity was made available by the state or the builder or the patron for the maintenance of the *madrasah* including its teachers and students.

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Sometimes a ruler or a patron could provide accommodation for the lodging and boarding of students and teachers. The Muslim monarchs established *maqtabs* and *madarsahs* for educating the Muslim only.\(^{35}\)

The educational system was planned on a religious basis. Dr. A.L. Srivastava rightly remarks that, “It was so much dominated by theological consideration that secular subjects, upon which depended the economic social and political well being of the people, were generally ignored”.\(^{36}\) Regarding the aims and objectives of the Muslim system of education, Dr. A.L. Srivastava writes, “The *madrasahs* were centres of theology with subsidiary linguistic studies. These were strongholds of orthodox Islam and were supported by the state. The main object of these seats of learning was to establish a body of beliefs and a disciple for the conversion and dissemination of Islamic doctrine.”\(^{37}\) These *madrasahs* regularly supplied to the state

\(^{35}\) Gibb H.A.R. and Bowen, Harold, *Islamic Society and the west*, Vol. I, part II, London 1957, p.142-143 “...all maktabs owned their existence to private beneficence. Some, it is true, were founded by Sultans but in founding them such Sultans acted, as it well, as private persons. Their maktabs were no sense state schools, Kanhaiya Lal, Srivastava, *The position of Hindus under the Delhi Sultanate* (1200-1526), Delhi, Munshiram Manohar Lal, 1980, p.214.


\(^{37}\) *Medieval Indian Culture*, op.cit., p.215.
Sad's, Qazis, Muftis and administrators. In this connection Dr. Yusuf Husain remarks, “Theology being the mode of thought of medieval times, politics, philosophy are adjusted to a technical theological terminology”.

After completing his study in a subject at a madrasah a student could pursue further studies in it by engaging the services of a learned teacher in the field as was actually done by many well known scholars of medieval Badayun such as Abdul Qadir Badayuni.

From Barani we know that in madarasas the study courses included such subjects as Tafsir (exegesis), Hadith (traditions of the prophet), Fiqh (islamic law), Usul-i-Fiqh (principles of islamic law), Tasawwuf (mysticism), Adab (literature), Nahv (grammer), Tibb (medicine), Riyazi (mathematics), Najum (astronomy), Akhlaqiat (ethics), Falsafa (philosophy), Kalam (scholarism), and Mantiq (logic).

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38 Ibid., p.215.
39 Ibid.
40 Suresh Chandra Ghosh, History of Education in Medieval India (1192-1757 A.D.), Delhi, Originals Publishers, 2001, p.22.
41 Ijaz-i-Khusravi, Vol.I, op.cit., p.211.
Amir Khusrau in *Ijaz-i-Khusravi* has made mention of Hariri by which is meant the famous textbook on literature called *Maqamat-i-Hariri* by Abu Muhammad-al-Qasim bin Mohammad bin Osman Hariri of Basra (d516H./1122 A.D.). This widely read and translated book of prose in Arabic was studied by Hazrat Nizamuddin Auliya (725 A.H./1324 A.D.) under his teacher Shamsuddin Khwarizmi called also Shams-ul-Mulk.

The work on *Hadith* or traditions referred to are *Mashariq-ul-Anwar* by Raziuddin Hasan Saghani of Badayun.

As far as the courses of studies and syllabi of higher education are concerned all the subjects were taught through the medium of Arabic. Education was divided in two groups. Some subjects were compulsory and others were optional. *Sarf*, *Nahv*, Jurisprudence and principles of jurisprudence were taught as compulsory subjects. Logic was not a compulsory subject. This is stated by Abdul Qadir Badayuni while speaking of Maulana Shaikh Bhikan.

After completing the study of compulsory subjects, courses *fadil* studies used to commence. Different subjects were taught at

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42 Ibid., p.211.
different time in the Islamic institutions of India. Some of the subjects such as Sarf, Nahv, Jurisprudence, commentary, tradition, literature and mysticism were included in the syllabus even in the pre mughal period. But in the mughal period and more particularly in the reign of Akbar, special attention was paid to teaching of Tibb (medicine) Arithmetic, Engineering, Astrology, Astronomy, Law of Inheritances etc. Prior to the mughal period, Jurisprudence, principles of Jurisprudence and tradition were regarded as the standard of scholarship.45

The following text books were included in Jurisprudence:

1. Sharh-i-Waqaya
2. Hidayah
3. Kanz-ud-Daqaq
4. Qaduri

Sharh-i-Waqaya:

Mullah Abdul Qadir was taught some lessons of Sharah Waqaya by Shaikh Qazi Abul Maali at Agra in 960 A.H.46

Hidayah:

It is one of the most famous works of Islamic jurisprudence and is taught in institutions of India since the advent of Muslims. It was included in the syllabus during the Mughal period. Salamatullah of Badayun studied *Hidayah* and other works of Jurisprudence.\(^{47}\)

Kanz-ud-Daqaiq:

Along with *Sharh waqayah* and *Hidayah*, *Kanz-ud-Daqaiq*, was also taught in *madrasahs* in those days. Azizullah of Sambhal, a near and dear pupil of Hatim Sambhali (d.968 A.H) read some lessons of Kanz from him.\(^{48}\)

Principles of Jurisprudence:

The following books were prescribed in the Principle of jurisprudence:

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\(^{47}\) *Tazkirah-i-Ulema-i-Hind*, op.cit., p.77.

1. Usul-e-Bazudi
2. Husami
3. Ghayat-ut Tahqiq Abdul Qadir Badayuni was taught Ghayat-ut Tahqiq by Abdullah Badayuni.\(^{49}\)
4. Tauzih
5. Talwin
6. Nurul Anwar
7. Musallam-ud Thubat
8. Usul-ul Shashi

**Maqulat (Rational Science):** This category learning and science deals with the subjects, Logic, philosophy, Rhetoric, Mathematics, Astronomy and Medicine were taught in *maqulat*.

**Philosophy and metaphysics:** *Shah-i-Hedayatul Hikmat* (maibzi) Sadra, Shama-i-Bazighan, Hadiya-i-Sayeedia, *Shah-i-Hedayatul Hikmat* by khirabadi, Sharh Ishrat and Shifa were included in the syllabus.

**Ilm-i-Kalam:** Sharh-i-Sahaif, Tamhid by Abu Shakoor Salimi, Mawaqif, Sharh-i-Mawaqif, Sharh-i-Aqaid-i-Nasafi, Sharh-i-Tajrid Uaque Mobin of Mir Baqar and Aqaid-i-Jalali were taught in *Ilm-i-Kalam*.

\(^{49}\) Ibid., p.56.
Astrology: Resala-i-Tasrihul Aflak, Sharh-i-Chigh maris and tadkera were included in Astrology.

Mathematics: Khulasatul Hisb, Tahrir-i-Uqlidis Mabadi-ul-Hizab were taught in mathematics.

Medicine: Mojiz-ul-Qanoon by Bu Ali Sina was included in Tibb.

Rhetoric: Sharh-i-Miftahul Uloom, mutawwal and mukhtasarul maani were included in the syllabus. Abdul Qadir Badayuni states that Hatim Sambhali taught Sharh-i-Miftah 30 times and mutawwal 40 times from beginning to end.\(^{50}\)

Mysticism: Awarif-al-Maarif, Fusus-al-Hikam, Naqa-us-Nasus, Rasail Naqshbandia, Ihyaa-ul-Uloom, Resala-e-Makkiya Aadab-ul-Muridin of Makhdoom Sharfuddin of Maner (Bihar) and Rubaeyat-i-Jami were included in the syllabus among the text books of mysticism.

Sheikh Abdul Aziz of Badayun taught Tafseer-i-Arais, Awariful Maarif, Fusus-ul-Hikam and their annotations to his students.

\(^{50}\) Ibid., p.66.
Abdul Qadir Badayuni himself studied some books on mysticism from Shaikh Abdul Aziz of Badayun.⁵¹

**Examination and Attendance:**

There were no formal method of testing the knowledge of the student. There were no monthly, terminal and annual examinations, and student were not examined year after year for promotion to a higher class. Unlike today, examination were not the be all and the end all of education. There was no mania for degrees and diplomas such as now prevails. This was because education was for it own sake and for the sake of self improvement. It was not fettered with formalities and was free from such “Soul destroying standardization” that exists today in India. There was no time limit for passing certain examinations, and there were not so many examinations as now. The simple procedure sums to have been that when the student had gone

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⁵¹ Ibid., p.10.
through the prescribed course he was given a certificate of proficiency.\footnote{52}

No attendance registers seems to have been maintained but the students felt their responsibility and attended the lectures regularly. The timings were generally from morning till forenoon, then after lunch from after mid-day prayers till he afternoon prayers.\footnote{53}

**Dastarbandi (Turban Tying Ceremony):**

A large number of specialist scholars, taught either a single subject or only a book. Those who wanted to take lessons in a branch of knowledge need to seek the assistance of scholars who had specialized themselves in the subjects of their choice. The *Sanad-i-Fazilat* (degree of excellence or efficiency) was given to student after he had attained perfection in a particular branch of knowledge of his choice such as theology, literature logic, philosophy etc.

A regular ceremony of conferring academic distinctions called *dastarbandi* was held after the completion of education. A *dastar* (turban) was tied round the graduate’s head. The author of *Khair-ul-Majalis* tells us that the *dastarbandi* of Shaikh Nizamuddin Auliya

\footnote{52} Siyar-ul-Auliya, op.cit., pp.104-105.

\footnote{53} Muslim Society in Northern India 15\textsuperscript{th} and early half of the 16\textsuperscript{th} century, op.cit., p.59, Akhbar-ul-Akhyar, p.296.
was held when he completed the study under his teacher, Maulana Alauddin Usuli of Badayun. A feast on small scale was held on this occasion. After the feast Alauddin Usuli tied the *dastar* (turban) round the head of his learned pupil. Ali Maula a distinguish *darwesh* was present there on the occasion.\(^{54}\)

The certificate which was granted to Shaikh Nizamuddin Auliya by his teacher, Maulana Kamaluddin Zahid reads thus .....Be it known after the praise of God and his prophet that God provided an opportunity to the great Shaikh and the Imam of the world, Nizamuddin Mohammad Ahmad Ali, who is endowed with great erudition and profound learning and is the beloved of devinis ......to study the entire text of Mashariq-ul-Anwar which contains a girl of the Shaikh Bukhari and Shaikh Sahib Muslim with the writer of these lines. He studied it as critically and with such diligence, effort and perseverance as the book deserve to be read. The writer of these times studied this book with two great scholars the author of Sharh Asrar-ul-Hasan Asaad-al-Balkhi. I have received both oral and written permission from these scholars (to teach the book). Both these scholars had studied this book with its author. I have permitted

\(^{54}\) *Khair-ul-Majalis*, op.cit., pp.190-191.
Sultan-ul-Masaikh to narrate the traditions of the prophet on my authority as it laid down in the Ilm-i-Hadis. I requested Sultan-ul-Mashaikh not to forget me and my descendants in his prayers. He studied this book in a mosque known after the name of Najm-ud-din Abu Bakr al-Tulwasi. May God protect this city from all calamities and misfortunes these words are in the hand writing of Mohammad bin Ahmad bin Mohammad al Marikali known of Kamal Zahid and were written on Rabi-al-Awwal 21,679 A.H.\textsuperscript{55}

**Teacher and Student Relations:**

During the whole period under review the relation between the teachers and taught were intimate, happy and cordial. The teacher had affectionate and fatherly attitude towards his students. The teacher had the well-being of his pupils at his heart. Discipline was rigorously maintained in all educational institutions and every teacher was bound to be careful about the morals and manners of his students. He tried to cultivate good habits among his students. He insisted upon good character, graceful manners and obedience on the part of the students. He was expected to see that his students were regular in the

\textsuperscript{55} Siyar-ul-Auliya, op.cit., pp.104, 107, Some Aspects of Religion and politics during 13\textsuperscript{th} century, op.cit., p.155.
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 other. The teacher desired that his students should be well disciplined and sincere in their duties and earnest in their work. Teachers were always ready to help their student like Shaikh Abdullah of Badayun who was always ready to help his students.⁵⁶

Now we may consider the scanty information available with regard to the relation between teacher and students in matter of fees, disciple, respect and other matters. Hamid Qalandar speaks about Maulana Alauddin Usuli, a resident of Badayun, who imparted free education to the students who came to him. Though living under conditions of appalling poverty, he accepted only that much which he required for his immediate need. One day when starving, he was so torn by pangs of hunger that he began to chew the remains of oil seeds. When a barber came, he concealed them in his turban. In an unguarded moment he took off his turban from head, and the chaffs of the seeds fell on the ground. His state of poverty deeply moved the barber, who narrated the whole incident to a well-to-do-person of

Badayun. When a rich man sent a few mounds of flour, ghee and some coins, the maulana refused to accept the gift. He expressed his displeasure to the barber at his disclosure.\(^57\)

Student went to the house of his teacher and received his lessons, regularly from his teachers. He was obedient to the teacher. He held the teacher in great reverence.

**Economic Condition of Students and Teachers:**

The Sultan of Delhi spent lavishly in development of education. They donated generously for public institutions met the cost of their maintenance and paid handsomely to those who were dedicated to the cause of public education. Needy teachers and scholars received emoluments and rewards from the kings and the munificent members of the Muslim aristocracy. Maulana Raziuddin Hasan Saghani of Badayun received hundred tankas as salary from the Wali of Koil.\(^58\) Thus the government took keen interest in the development of education.

Barni tells us that under Firoz Shah Tughlaq teachers, students, *Ulama* etc. received stipends. Teachers of the villages

\(^{57}\) *Khair-ul-Majalis*, op.cit., p.190.

\(^{58}\) *Fawaid-ul-Fuad*, op.cit., p.104.
received stipends in thousands and their dignity and respect increased. *Ulama* and students young and old became wealthy. They were relieved of starvation. Some of those who could not even afford to buy shoes started wearing good clothes owing to the bounty of Firoz Shah Tughlaq. The rode on choicest houses. Ulema teachers and calligraphists received their salary from the royal treasury. Firoz Shah Tughlaq spent 36 lakhs of rupees in a month over the salary of the teachers engaged in teaching.

Many of the saintly scholars preferred to lead the life of poverty and refused to accept gifts or aid from the high and the mighty like Maulana Alauddin Usuli of Badayun, who lived in poverty, he accepted only that much which he required for his immediate need. When a rich man sent few gifts for him he refused to accept the gift.

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59 *Tarikh-i-Firoz Shahi*, op.cit., p.559.
Many Sufi _Ulema_ and Scholar of Badayun lived a life of poverty, like Khwajah Aziz Karaki earned his bread by selling the ornaments of women.\(^6^3\) Shaikh Ahmad Naharwani was a weaver\(^6^4\) and Hazrat Ahmad Khayyat was a tailor.\(^6^5\) Abul Hasan Badayuni was a Rope maker.\(^6^6\) They were too much conscious of their self respect.

In spite of the liberal grants by some Sultan, teachers and scholars as a whole remained wedded to poverty. Though education was free and some starving students had usually to look after themselves, and to do their clothes, cook their food, gather fuel and sweep the floor. When they were in the hospices of the Sufi Saints, they had to undergo severe discipline and were tested by manual and menial works. Dignity of labour was included upon the students by their teachers. Many who were enthusiastically eager for learning and maintained themselves for their earning. Amir Hasan Sijzi tells us about a student who worked as an _Imam_ of a certain mosque.\(^6^7\)

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\(^6^4\) _Tazkirat-ul-Wasilin_, op.cit., p.51.

\(^6^5\) Ibid., p.56.


\(^6^7\) _Fawaid-ul-Fuad_, op.cit., p.228.
The teachers led a pure and dedicated life, were very affectionate and kind to their pupils. The students received a fatherly treatment from their teachers.

**Participation of Contemporary Ulema:**

The method of discussion in teaching was not confined to students and teachers only. The contemporary *Ulema* also participated in the discussion and debates freely with the students. The *Ulema* participated in the debates in order to improve their own knowledge and remove their own doubts. Very often they corrected and guided the teachers sincerely and honestly while they found any mistake and error in their teaching. This method also helped the students to improve their knowledge and to create a taste for debates, discussion and a sense of inquisitiveness. This method also developed their thinking capacities and mental faculties. The contemporary *Ulema* were authorized to put questions for their own clarification and satisfaction. The teacher also welcomed such arguments. They never felt shy of their short comings and limitations. They requested the *Ulema* to discuss the points in detail. Similarly, they encouraged, their students to hold discussion and debates.
Abdullah of Badayun taught *Sharah-i-Tahref* and principles of research (*Usool-Tahqi*) to his student, Abdul Qadir Badayuni. The contemporaries also joined his classes and he always welcomed their healthy criticism and he very patiently removed their doubts and clarified their point.\(^6^8\)

Maulana Raziuddin Hasan Saghani was attending a meeting as Ibn-i-Zohri, a great scholar of *Hadith* at Baghdad the later, told a *Hadith* as maulana told correct form of it. When the original book of *Hadith* was consulted, the maulana was found correct. He was then honoured and rewarded by the Khalifa of Baghdad.\(^6^9\)


\(^6^9\) *Fawaid-ul-Fuad*, op.cit., p.105.
Doubts in Lesson:

It was obligatory on the part of students to put questions to their teachers in order to remove their own doubts. This was customary during the period under review. The students of mullah Abdullah Badayuni put difficult questions to him. But he always answered those questions with care and confidence without consulting the books.\(^{70}\)

Translation:

Translation from hindi works occupied a prominent place in the intellectual activities of the time. Zai-ud-din Nakshabi wrote in 1330, 52 short stories under the title of *Tutinama* (a book of the parrot). It was an adaptation of tales from Sanskrit.\(^{71}\) Nakshabi also translated from Sanskrit a work on women *Lazzat-un-Nisa*.\(^{72}\)

Contribution of the Sufis Towards the Evaluation of Hindustani:

The Islamic mystic saints played a very important part towards the evaluation of a common language known as *Khariboli* or Hindustani, we get genuine specimen and authentic evidence of the


\(^{71}\) *Akhbar-ul-AKhyar*, op.cit., p.105.

\(^{72}\) *Tarikhi-Maqalat*, op.cit., p.107.
linguistic assimilation in the religious literature of the period under consideration.

We get numerous hindi as Hindustani words like Khat, Bhat, Thakkar (thakur) chappar do chapra, Dola, Langoti, Palki, Badhura, Biddha, Kartar, Roop, Hal, Dhakka, Julaha, Chuna, Supari etc. More important than these are words used in conversation from the very beginning the Sufis realized the need of learning the regional language of the people so as to converse with them freely in their own tongue.

An incidence shows that Sufi of Badayun used Hindustani or Hindi words. On the occasion of the Dastarbandi ceremony of Hazrat Nizamuddin Auliya. Ali Maula exclaimed in hindavi language. Ali Maulana (Alauddin Usuli) Yah Banda Hose (on Maulana he will be a great man) maulana also said in hindi ‘Jo Munda so Bandha so peon pare’ (one who has the turban bound on his head cannot stoop low).\(^{73}\) This shows that Sufis of Badayun used hindi words in their conversation.

\(^{73}\) Khair-ul-Majalis, op.cit., p.191.
Origin of Malfuz and Qasidah Writings:

The word “Malfuz” is a derivative of lafz (word) and means uttered or spoken. And Malfuz writing is that branch of literature in which the utterances and teachings of eminent Sufis are recorded generally chronologically in book form, by one or more of their devotees, present at those talks.

Malfuz writing is one of the most important literary inventions of medieval India. Through this type of literature, we can have a glimpse of the medieval society particularly the moods and tensions of the common man, inner yearings of their soul, the religious thought at its higher and lower levels, the popular customs and manners and above all the problems of the people.\(^74\)

Like India, the Malfuzat were, no doubts, compiled in other Islamic countries also,\(^75\) but the credit of giving this art a definite form goes to Amir Hasan Sajzi.\(^76\) Who decided on Shaban 3,707 A.H./January 1307 A.D. to write a summary of what he heard from his spiritual master, Shaikh Nizamuddin Auliya. The decision was epoch

\(^74\) *Studies in Medieval Indian History and Culture*, op.cit., p.97.

\(^75\) *Akhbar-ul-Akhyyar*, op.cit., pp.100-102.

\(^76\) Ibid., p.101-103, Amir Hasan was a distinguished disciple of Shaikh Nizamuddin Auliya. He was a friend of Amir Khusrau and Zia-ud-din Barani, he was a gifted poet.
making because it introduced a new type of mystic literature. Amir Hasan Sijzi’s collection, the *Fawaid-ul-Fawaid* was welcomed in mystic circle\(^{77}\) and it became *dastur* (a guide book) for mystics.

Amir Khusrau expressed the wish that all his works would have been from Hasan’s pen and *Fawaid-ul-Fuad* from his.\(^{78}\) The *Fawaid-ul-Fuad* set the tradition of malfuz writing in India. It has been planned and prepared in a very systematic manner. Every majlis has a date and the conversations are recorded in a very exact, accurate and succinct manner. Every majlis has the lively atmosphere of an assembly. The topics of the discussion change, with the change of audience and visitors. Amir Hasan Sijzi was an erudite scholar and a poet of distinction, but he avoided all artificialities of language and adhered to the characteristics of the Shaikh’s speech. Though the tradition set by Amir Hasan Sijzi was sought to be emulated by the succeeding generations of malfuz writers, now could come up to his standard of exactness and lucidity.

The *Fawaid-ul-fuad* is a mine of information for the religious, cultural and literary history of the period and supplies interesting details about the earlier generations of mystics, scholars, poets etc.

\(^{77}\) *Tarikh-i-Firoz Shahi*, Part II, op.cit., p.177

\(^{78}\) *Akhbar-ul-Akhyar*, op.cit., pp.101-103.
Since the Shaikh was born at Badayun, had spent more than fifty years of his life at Delhi and had several times visited ajodhan his knowledge of the religious and cultural conditions of these areas is intimate and personal. He speaks in a nostalgic strain about Badayun where he had spent his early years. The Shaikh’s references to Badayun in his conversations recreate the atmosphere of that town. Its saints and swindlers its kotvali and qazis, its imams of mosques and students its officers and vagabonds and last but not the least the peaceful tenor of life in that important centre of culture where every one of those refugees from central Asia and Iran who did not like the atmosphere of the capital city of Delhi, ran to hide his head.  

In imitations of the Fawaid-ul-Fuad many disciples of Shaikh Nizamuddin Auliya prepared malfuzat in a long run. The tradition established by Hasan Sijzi was followed by saints of all Sufi orders in India such as Chisti, Suhrawardi and Firdausi and they produced considerable malfuz literature in India.

One of those few poets to whose memory posterity paid homage on account of his inventions of new styles in qasida writing

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80 Siyar-ul-Auliya (M.S.), 106 F.
was Shihabuddin Mahmara of Badayun. Although they quoted his verses at length in their anthologies and *tadhkira* none of the early writers bothered to provide biographical details about him. Mention made by Amir Khusrau and other writers of Shihab Mahamara only shows that he lies buried in Badayun. We cannot assume on the basis of their statement that he was born in India probably he too was a foreigner by birth and an Indian by adoption.

As for the new trend introduced by Shihab Mahamara in *Qasida* writing in India, he talked about the importance of moral values and spirituality in human life. His verses in praise of God and the prophet show that he was inclined towards Sufism and wanted to prevent people from turning wholly materialistic in worldly affairs.\(^{81}\)

I am *alif* in the table of existence and of no value as sign. My existence depends upon the duration of the existence of others, my own existence is transitory. I have not the attributes of *alif* for *alif* has no crookedness. All my writing has become crooked on the page of desire. There is a song of nightingale, the rose is happy, while I am careless like the lily.

I am not like water in freshness nor like fine in sublimity. Nor like the wind in sweetness nor like the earth in heaviness. Your heart
and intellect are careless of the tortures of the grave, you have dressed yourself in Gurkhani Silk.\textsuperscript{82}

In the following verses from a \textit{qasida} the comparisons of the \textit{Prophet} who had succeeded him as his \textit{caliphs} are praised.\textsuperscript{83}

By the good tiding of his friend, his heart became intoxicated with the hope of a meeting. The son of Abu Qahay (the first Caliph) has drunk from the cup of his friendship. His speeches have founded a

\textsuperscript{82} Gurkhani Silk was imported from China.

\textsuperscript{83} \textit{Muntakhab-ut-Tawarikh}, Vol.I, op.cit., p.75
fortress for the decrees of God. Umar by his justice became the binder of it, by right government.

One (Osman the caliph) third in order has placed the footstep in his way, whose path to the engagement of this world was not obstructed by pride. His fourth pillar was Ali who at the time of battle made the face of the sun pale from the glitter of his sword.

He who demanded from this qasida, may his life like my qasida be ornamented with the jewels of meaning (i.e. the Sultan’s life).

It is worth nothing that the qasidas and verses of Shihab Mahmara quoted by medieval writers in their Tadhkira and anthologies as specimens of thirteenth century poetry are marked by freshness and ingenuity. Iqbal Husain rightly remarks, ‘Shihab’s greatness, unlike that of the other court poets, is curiously original. As the writer of artificial qasidas, he is to be remembered for his great originality and skill. His qasidas served as models for Amir Khusrau.'

It was observed that since from the foundation of Muslim rule upto the time of Akbar, there was no marked improvement in the

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84 Early Persian Poets of India. op.cit.p,4
curriculum or in the method of teaching. There were mainly two defects in this system of education. The first is that there was hardly any secular approach to education. The location of Muslim schools in Masjids, was enough to give a religious bias to education, the subjects of the study in Muslim schools likewise were of a religious in nature. Great emphasis was laid on theological education (manqulat). Besides grammar literature and logic the other important subjects were Hadis (tradition), Fiqh (Jurisprudence), and Tafsir (exegesis).

The second point of importance is that the standard of education was high, education was neither compulsory nor universal only those who had a keen desire to acquire knowledge joined the schools. There were no printing press no text books, no “made easy” rates. The students devoted their whole time and concentrated attention to study and lack of printed books necessitated strenuous taxing of the memory. Grammar was the basis of study of languages and there was no other shortcut for acquiring mastery over it. Religious and philosophical studies interspersed with high-brow discussions required a thorough grounding in the subject. Thus while only a few persons took to scholastic pursuits, those who joined schools and college took to studies in right earnest.