CHAPTER-VI

DEVELOPMENT OF EDUCATION IN SUBAH

Education is very essential part of human life. It played a very important role in the evolution of society. All the progress and development had become possible by the learning that is why right from the early days of human civilization learning got a great importance. India has also developed her own script and educational pattern. In Vedic age it was the soul source of salvation. Here the pupil received the lesson of spirituality, religion and philosophy. The Indian Gurus have written a number of books on astronomy, science, astrology, religion etc. With the establishment of many institution for learning.

The Muslims brought their own culture and educational system, so in these period of acculturation of both ideologies, Hindu-Muslim cultural synthesis came into being. The two parallel educational stream were developed and flourished all over the Muslim rule with minor effect. The two communities had their own educational pattern. While the main object of both was to evolve special system of moral based on their doctrines, social, religious traditions, moral and material improvement. With the preparation of life and for life after death.

For convenience, this chapter is divided into two segments, namely Hindu education and Muslim education. So that the subject can
be presented and comprehended well. As for as my area of thrust is concerned this Suba had a great history regarding the cultural advancement under the Sharqi rulers. A number of scholars, poets influx from other regions as well as other countries in this area and was welcomed with open arms by the contemporary high authority. Due to which Jaunpur called Shiraz-e-Hind (Shiraz of India). The second place of learning was Banaras (Kashi, Varansi) for Hindu learning. It was also playing an important role for this cause from ancient time. Beside above two there were a number of small and big seminaries spread out in every Sarkar of the Suba.

Hindu Education:

The system of education among Hindus, we fined that there were different agencies of imparting education to the pupil. The first was elementary or primary, conducted in Chatsal, and Pathshals, second


* Shiraz: A city of Iran was famous for higher studies in medieval Muslim world.


far higher studies in *Tols*\(^4\) *Mathas*, temples,\(^5\) *Jain Upasanas*,\(^6\) and under a private tutors,\(^7\) who used to train students in various arts and sciences of the day. These private tutors were sprang up all over this region under review.

The Bhakti literature and historical records divulged the information related to education and learning that the higher studies was confined only among the Brahman community. No other castes were allowed to this field. These ‘*Brahman*’ (*Pandits*) had a profound knowledge of *Vyakarna* (Grammar), *Vedas*, local medicines, astrology etc.\(^8\)

Before starting a regular education for Hindu children, a ceremony was held called ‘*Upanayana Sanskar*’. In this, first attempt,


\(^7\) Tavernier-II, *op.cit.*, p.183; J.N.Sarkar, *India of Aurangzeb*, pub. Sanyal & Co. Bengal 1901, p.28,

\(^8\) Shyamsundar Das, *op.cit.*, p.172, जो हुम परित आगम जाणौं, विमा व्याकरणं।

तत मत सब औषधि जाणो अति तऊ मरणं, पर्व 284,
child told to lisp the sacred text and given a sacred girdle placed in custody of the deities. The girdle was to be of sacred grass for a 'Brahman', a bow string for a Kshatriya, a woolen thread for a Vaishyas, symbolic of the profession to be followed in each case in after life. If he was to lead a brahmanical life a prayer for leaving followed. The Upanayana ceremony shows the value of education among Hindus society from ancient time to the present.

The Tuzuk-e-Jahangiri gives us a detailed information about this ceremony which is as follows;

"A Brahman boy has arrived at the age of eight years, they have a meeting and collect Brahmans together. They made a cord "Munj grass" which they call 'Munj' in length 21/2 Gaz and having caused prayers and indications to be repeated over it, and having it mad into three strands, which they call 'Sihtar' by one, whom they has confidence, they fasten it on his waist. Having a woven a Zunnar (Girdle or thread) out of the loose threads, they having it over his right shoulder. Having given into his hand a stick of the length of a little over, gaze to deafened himself from harmful things and a copper vassals for drinking water,

---

9 Ram Kumar Verma, Sant Kabir, pub. Sahitya Bhavan Pvt. Ltd., Allahabad, 1957, p.11. हम धरि सूदु तनही नित ताना कौडि जंनेउ तुमारे, तुम्हें तउ वेद पढ़हु गापती गोविंद रिदी हमो।।


they hand him over a learned ‘Brahman’ that he may remain in his house for twelve years, and employ himself reading the Vedas, which they believed in as God’s book’.12

The time was fixed for Upanayana ceremony to different caste. A Brahman should perform his Upanayana in the season of spring (Vasant), Kshtriya should be in summer (Grism) and Vaishya in autumn (savat). In Jyotish Shastra it was stated that upanayana for all castes should be performed in the five month from ‘Magh’. But the member of ‘shaudra’ community were not eligible for this ceremony.13

Almost throughout the whole suba, there were such Chatsalas/Pathshalas or primary schools for the children, where mostly boys and girls received education.14 A number of Pathshalas/Chatsulas were attached to the richman houses in spacious buildings. These schools consisted of three rooms and sometimes eight or ten in two rows with a reading room open on all sides at the further end.15 When a suitable accommodation for the Chatsals could not be found in towns or villages, it would sit in some rich men mansions or even under the sheds

---

12 Tuzuk, I, op.cit., p.357.
13 Tuzuk, I, op.cit., p.357.
of a tree or temple. Bernier had also seen Brahmans engaged in teaching some students under a Baniyan tree (Vata) in a village.

The children of five years of age were generally admitted in the Chatsal or Pathshalas. The learning of the first alphabet for the first time is called Vidyarambha and child offer worship of the deities as Hari, Lakshmi and Saraswati (Goddess of learning) Subject taught in starting such as alphabets, Words, Numbers and tables through repeatedly musical recitation in groups as well as individually. The children write on Patti (wooden plate) or sometimes on ground with the help of finger, then after followed by poetry, primary knowledge of grammar, Sanskrit arithmetic by the Brahman (Pandits). Bernier tells

---

19 Dharam Das, Dhani Dharam Das Ji Ki Shabadvali, pub. Velevedier Press, Allahabad, 1960, p.36. सन्त अंक सिक्की मिथि, तो पान लिया नही।
ीर स्वर की ओठ से, नारियल मोर ही। ठ-1.
20 Ibid., p.72. वसए दस दो चढ़ि वैडे पड़ि ले एक पहाड़ा।
धर्मदास चर्चन पड़ि विन्दू निस दिन बारम्बार। ठ-10
21 Della valle., op.cit., pp.227-228.
22 Raidas, op.cit., p.33. प्रेम की पाटी सुरति की लेखनि। ररी मरी लिखि अंक लिखाऊ।
Sant Kabir, op.cit., p.233. मोहकू कहा पड़िवसि आल जाल।
मेरी पटिआ लिखी बेड़ स्थी गोपाल। ठ-4
24 Shyamsundar Das op.cit., p.172., जो तुम्ह पंडित आगम जाणो विषय व्याकरण।
तत्त मंत सब ओषधि जाणो, अति तत्त मरणं।
us that in Pathshalas, it was required to study grammar, which contained the declination, conjugation, syntax etc. Having received general smattering over the subjects. When they had acquired a sound knowledge of Sanskrit and its grammar the 'Puranas' interpretation of Vedas formed their next subject of study.  

The structural design of these Pathhalas were very simple and were provided blackboards, benches and chairs sometimes. However generally a student had to make his seating arrangements. They had to bring their own mats and they used to squat on the floor while the teacher (Guru) sat on a foot-stool, being surrounded by his pupil.

Hinduism copied the Buddhist style and organized its own temple college. The Mathas of the various religious sects and its chiefs (Pontiff, Achary) used to organize small centre for higher education in the Suba. The Tols were another place for higher learning its prior name was 'Chauparis' and the medium of instruction was Sanskrit language. The outstanding teachers and students were welcomed in these institutions from distant part of the country.

---

25 F. Bernier op.cit., p.335.
29 R.K. Mookarji- op.cit., p.599. 'The Scholars of the other places like Navadawipa and Mithila visited Benaras regularly'.
Curriculum:

In higher studies, in Tols, Mathas or under a private tutor, students have to study, four Vedas they were considered a sacred, six Angas; (i) Siksa (the science of pronunciation) (ii) Kalpa, (the Science of ritualism) (iii) Vyakarna (Grammar), (iv) Niyukta (Philosophy) (v) Chandas (Prosody) (vi) Jyotish (Astronomy). Dasa Grantha i.e. one's own Veda, Brahmana, Aranyaka, Nighantu and the six Angas. Another was fourteen Vidyas; these were 1-4 (one of four) Vedas, 5-10 (Five to ten) Sadangas, 11 (eleven) Dharamshastras; (sacred a secular law), Puranas, Mimansa (Science of exegesis), Tarka (logic) and the last eighteen silpas i.e. vocal music, instrumental music, Dancing, painting, mathematics, Accountancy, engineering, sculpture, Agriculture, cattle-breeding, commerce, medicine, convincing and law, administrative training, Archery military art, magic, snake-charming and poison antidotes, & the art of finding hidden treasures. The above curriculum were prevalent for higher studies from ancient time to till Mughal rule.30

Abul Fazl in his Ain-i-Akbari also refers to the curriculum followed in the Sanskrit institutions “students ought to learn Vyakarna, Niyayi, Vedanta and Patanjali, further says that no one should be allowed to neglect those things which the present time requires.31


Bernier gives us a detailed account of the curriculum prescribed for the higher seats of learning at Benaras. The Sanskrit language and literature, the Vedas, the Puranas Philosophy medicine, astronomy, astrology, History of religion and geography were important subjects.\(^{32}\)

Badauni informs us that the Akbar revised the syllabi with the help of Mir Fatullah Shirazi and patronized the study of mathematics, Astrology, Astronomy and medicine.\(^{33}\) Generally the duration of the above courses lasted ten to twelve years.\(^{34}\)

The introduction of Persian language as the official language formed an important part of the curriculum in some elementary schools. To get an accommodation in government jobs, it was necessary to have a knowledge of Persian. This was learned especially by Brahman and Kayastha cast,\(^{35}\) among Hindus. The general course of studies followed in the elementary schools of the region under review were somewhat uniform and simple. No sufficient evidence is available to compute the extant of literacy of the suba under the Mughals.\(^{36}\) Many Hindu scholars were well proficient in Persian and also teaches Persian in Maktabs a

---

\(^{32}\) F. Bernier *op.cit.*, pp.334-335.


\(^{34}\) F. Bernier - *op.cit.*, p.334.

\(^{35}\) Sant Kabir - p.105. घरी घरी का लेखा माँगि काइयु चेतेरु नाक।

** See Plate-17. (Persian writing of Tulsidas)

Madarsas. The official correspondence of the government, the Daftar and Munshi Khana were in the hands of Hindus.

The Mughals were great admire of learning. Babar and Humayon could not get sufficient time to show their intellect in the progress of education on Indian soil. This was the period of uncertainty. When Akbar ascended the throne, he came to conclusion that the safety and stability of the Mughals largely depend on the support of the Hindus and his intentions to organize the nation on a new pattern by harmonizing political, religious and social aspect of society with the help of Hindu community. The difference between two communities was realized by Akbar which he wanted to wipe out. He has given encouragement to their nobler aspect of culture. Such generous move paved the way for Hindus to uplift their education and learning. He established a separate department for the translation of certain books into Persian, the great books of Hindus. Into Persian for Muslims. This department of translation naturally gave additional impetus to the spread and growth of Hindu learning. He has also given state assistance in kind of Madad-i-Maash grant to the Hindu temple. Math in favor of any educational institutions but there is hardly any reference is available except Jangamvadi Math of Banaras.

---

37 Badauni, II op.cit., p.322.
38 Syed Abdullah, Adbiyat-i-Farsi-mein Hindoon Ka Hissa, Pub. Majlis Taraqqi-i-Urdu Adab, Qalb Road, Lahore, pp.34,36,46,48.
During His rule, education got a progressive change in mode of study in curriculum. The method of teaching was very clumsy and the progress of students was not satisfactory, a great portion of their life were wasted. He was first medieval monarch to consider this aspect of teaching problem. For the benefiting of the teacher and taught, he felt the necessity of making change in the curriculum and the method of teaching. His intention was to shorten the period of the schooling, of a boy and to save him from reading unnecessary things. In *Ain-i-Akbari*, Abul Fazl refers to those changes.

“His majesty order that every school boy should first learn to write the letter of the alphabet and also learn to trace their several forms. He ought to learn the shape and the name of each letter, which may be done in two days, when the boys should proceed to write the joint letters, they may be practiced for a week, after which the boy should learn some prose and poetry by heart and then commit to memories some verses to the praise of God, or moral sentences each written separately care is to be taken that he learns to understand everything himself; but the teacher ought especially to look after fine things: Knowledge of letter, meaning of words, the hemistich verse, the

---

41 *Ain-I*, p.288
former lesson”. He further writes thus “If this method of teaching be adopted, a boy learn in a month, or even in a day, what it took year to understand, so much so that people will get quite astonished”.

His son and successor Jahangir followed almost same policy. Hindu scholars had free access to his court. In Tuzuk-i-Jahangiri, it is mentioned that he met a Brahman teacher of Benaras named Rudra Bhattacharya (Rudr Bhattacharji) and given lavish rewards to many Hindu poet of scholars. These healthy traditions contributed a good deal and gave the Hindu scholars a sense of respect and dignity together with an encouragement for further literary activities.

Shahjahan also given similar treatment to this field. His rewards and encouragements developed the Hindu learning to a considerable extent in the Suba. Prince Dara Shikoh showed great leniency for the religion and institutions of Hindus and had great respect for Hindu learning. During the governorship of Suba Allahabad, he was constantly in touch with the Brahmans, Jogis and Sanyasis of the

---

42 Ibid., p.289.
43 Ibid., p.289.
44 Tuzuk, I, p.203-204.
region and had completed many Hindu scriptures into Persian with the help of Brahman (Pundits) of Banaras. Such as Sir-ul-Asrar (secret of secrets) or sometimes called sir-i-Akbar. It is a Persian translation of Upanishads. Translation of Bhagwatgita, Jog Vashisht, Ramayna etc.\(^48\) Aurangzeb was himself highly educated & proficient in Persian a Arabic languages.\(^49\) He had also great knowledge of Hindu language.\(^50\) A number of scholars & seats of learning were patronized by him.

The Banaras was the most famous centre of higher Hindu education or learning in the suba. There were a number of saint, scholars and individual in the city who were promulgating education to the students of the day. Bernier in his travelogue state about Banaras as “Athens of India” and he writes that “the town of Banaras, seated on the Ganges, in a beautiful situation, and in the midst of an extremely fine and rich country, may be considered the general school of Gentiles. It is the Athens of India. Which resorts the Brahmans and other devotees, who are the only persons, who apply their minds to study. The town contains no college of regular classes, as in our universities, but resemble rather the school of the ancients; the masters being dispersed over different parts of the town in private houses, and principally in the


\(^{48}\) K.R. Qanungo op.cit. pp.116-118.


gardens of the suburbs, which the rich merchants permit them to occupy”.

In *Ain-i-Akbari*, Abul Fazl refer to Banaras that from the ancient times, it has been the chief seat of learning in Hindustan. Crowds of people flock to it from all parts of country for purpose of instruction.

The author of *Khulasat-ut-Twarikh* also refers to the city of Banaras as; it is a treasury of learning, an assembly hall of learned men and the school of those that desire of love of Hindus. Brahmans who have acquired learning and perfection, and reader of *Vedas*, who are masters of their condition and speech have their residence here. And a Brahman and sons of Brahmans from countries, far and near, assemble in this city. Live here for acquiring and perfecting knowledge of derive benefits and grace. Many ascetics and pious men, having by God’s grace renounced worldly ties, take up there abode here and remain engaged in praising the lord of slaves (God). With a view to making the body free (from Passion), which is considered in ancient books as the means of salvation in the next world.

In 1655, Raja Jai Singh of Amber established here a collage for imparting education to the young men of respectable Hindu families.

---

Bernier writes thus “it is usual for the pupils to remain ten or twelve years under their respective preceptors, during which time the work of institutions proceeded but slowly, for the generally of them of an indolent disposition, owing in a great measure, to their diet and the heat of the country. Feeling no spirits of emulations, or emoluments may be the reward of extra ordinary attainments……”  

A number of scholars scattered over different parts of the city and their ultimate goal was to engage themselves to study the sacred books of Hindus and make trained to their students. The number of students differ from scholar to scholar, some of them had four students, six, eight, while some eminent scholars maximum twelve or fifteen.

The profession of teaching was very respectable in society. Through the Bhakti literature we get the information about the respect of teacher (Guru) before the pupils (Chela) and contemporary mindset of the people.

“गुरु सेवा से ভক্তি কমাই। তব ঈমানস নে হি পাই।”

पंचत्व की करिपरगाजी गुरु मै नागरा चली | 
गुरु के चरण भरु सील, और सब त्यागो हो।

55 F. Bernier, op.cit., pp.334-335,
* Kichari: A Mingal food of Vegetables, pul & rice supplied to them by the care of rich merchant of the place.
56 Ibid., pp.234-235.
58 Ibid., p.308, pada-146.
The relationship between teachers and taught was very affectionate like father and son. The fees was generally charged as in kind; eatable things, personal service (house hold duties) or some times in monetary.\textsuperscript{60}

There were a number of families a individual scholars residing in the suba particularly in Benaras and Prayag. Some of them are as follows; the Shesha, whose family members are scholars for six or seven generations. The Seshas were Dakshinayata Brahmans and belong to the Advaita sect. They formed a very respectable family and were called ‘Bhatta-Bhattarakas’ The sesha residence at Benaras, arose a school of Sanskrit grammar. Krishna was the greatest scholar of the family. He composed a large number of works, some of them as; Kanswadham, Prakritchanrika, Prakriy Prakash. Cintamani was poetic genius and originator of a new live in the art of poetry. He was by common consent the greatest poet of his time and patronized by Shahjahan. He wrote Chhand Vichar Kavya Vivek, Kavi kul Kalpatru and Kavya Prakash, he was essentially a poet of the Brajbhasha dialect and his style is elegant and superb. His Ramayna is essentially noted for its exquisite ‘Kavita


\textsuperscript{60} Sant Kabir, op.cit., p.183. माइया कारन विदिआ बचेहु अबिरथ जाई। पदा-3
and Chhandas His brother Krishna wrote Rusmanjari Parimala and Narayan a commentary on Mahabhashya called Ratakra.\(^6\)

Among the Bhatta families there were Narayana, Krishna, Trimulla Bhatta, Dinkara, Kamalakara and lakshmana, Govinda. These were the scholar of high repute in the suba.\(^7\)

The other greatest personality was Vidyanidhi Kavindra Achary. He was a Sanyasi scholar but a very rich man. He is said that had highest influence among Bhatta, Narayana, and sankara Brahmans (Pundit) and general masses of Hindus. Shahjahan gave him the title of Sarvavidyanidhanam. He wrote a very interesting panegyric in mixed Awadhi and Brajbhasha entitled Kavindra-Kalpatru, in which he praise the Emperor and his sons. He also wrote commentary on the philosophical work entitled Yoga Vashist. Another reputed family of Benaras was dharmadhikari, Ganesha was from this family.\(^8\)

---


\(^7\) S.P.V. Ranga Swamy, \textit{op.cit.}, p.247.


* A list of collection of his work has been published Baroda Oriental Series.
It is important to note that rulers as well as regional feudatories extended their patronage to some of the famous scholars of the Suba. Kavi Hari Ram, Pancraj of Benaras were associated with Dara Shikoh.64

A great poet teacher of this region was Gang was resident of Etavah Distt. He was a scholar of his time, wrote in Brajbhasha. His important work is Gangawli.65 Lal Das belonged to Rae Bareily district wrote Bhagwat Dasham Skandh and Madhav Vilas in Awadhi dialect.66

Narhari belonged to Fathaphur district, a prominent scholar poet of Akbar's time. His descendents survived at Benaras and Rai Bareilly region. Har Nath also belonged same place, was a famous poet. His son Nar Hari was in the court of Akbar, also an accomplished poet of his time.67

Muslim Education:

As far as Muslim educations concerned in the suba period under review. Muslim educational system was based on the four places. These are Maktab, Masques. Khanqahs,68 and Madarsa. The Maktabs in which

---

64 Aziz Ahmad, Studies in Islamic Culture in Indian environment Oxford, 1964, p.222.
67 Ibid.
primary or elementary education is start to the boys and girls of the Muslim families. The *maktabs* were generally attached with mosques or any rich men house of the area. And very much similar to the present day elementary school. These *maktabs* were generally run by local people and were built by the help of local people of well to do class or families of the community or sometimes with the help of *madad-i-Maash* grant by the Emperor or nobles.

The beginners attend and received his first lesson of the alphabet from a Maulvi. Maktabs were common sight during the Mughal period. Della Valle probably refers to them, he writes that in time there were private schools in every town and village.\(^6^9\)

The Khanqahs were also centers of learning. The sufis and their followers with the object of propagating the ideologies of a particular order and to spread knowledge to enhance the spirituality, established *Khanqahs* in different places of the region.\(^7^0\) The students, who had crossed the age of adolescence were admitted and given education in all different branches of learning included: religion and theology.\(^7^1\) A number of *Khanqahs* were spread in the region such as *Daera-sha-

\(^6^9\) Della Valle, *op.cit.*, pp.227-228.

\(^7^0\) J.N.Sarkar, *Studies in Mughal India*, Calcutta-1911.; http:search. E0.com./eb/article 9082205.

\(^7^1\) B.K. Sahay, *op.cit.*, p.6.
Ajmal\textsuperscript{72} Daera Shah Afzal\textsuperscript{73} Khanqah of Shaikh Aftab-e-Hind, Khanqah of Shaikh Yaqub, Rauza of Faqir Hashim, Khanqah of Shaikh Muhibullah Allahabadi,\textsuperscript{74} and Khanqah of Syed Ziauddin Suhrawardy.\textsuperscript{75} In which some are still serving to the society of the region. The place of higher learning of the Muslims was Jaunpur. A number of big madarsa or seminaries were scattered in this city. Even Sher Shah had also received his education in this city.\textsuperscript{76}

A Muslim child education begins at the age of four years four month and four days, taken to nearest Maktab, placed under a Maulvi\textsuperscript{77} and ‘Bismilliah Khwani’ was performed.\textsuperscript{78} Sometimes, other well to do families placed their child under a private tutelage or ‘Ustads’ for imparting elementary education to them. If the family, was interested in higher studies, pupil sent to either in a Madarsa or Khanqah.\textsuperscript{79} The method of teaching in Maktabs were simple. In Maktab, Maulvi instructed the knowledge of Arabic alphabet in starting, then led to joint

\textsuperscript{72} A Fuhrer, \textit{op.cit.}, p.139.
\textsuperscript{75} M.M.Saeed, \textit{op.cit.}, pp.239-241.
\textsuperscript{76} G.M.D. Sufi, \textit{Al-Minhaj: Being the evolution of curriculum in the Muslim Education at institutions of India}, pub. Idarah Adbiyat-e-Delhi Delhi 1941, p.51.
\textsuperscript{77} See Plates, 18-19.
\textsuperscript{79} Encyclopedia of Islam, \textit{op.cit.}, p.1026.
alphabet (words), then after child learnt some verses from the holy Quran by rote. With basic knowledge of Persian. After here, those who interested in higher studies go to Madarsa or khanqah where the curriculum was followed as; Grammar, rhetoric, logic, and philosophy scholasticism, Islamic law, a Jurisprudence, astronomy, mathematics, medicine, Quranic exegeses (Tafseer), tradition (Hadith), mysticism (Tasawwuf).

**Grammar:** Mizan, Munshaib, Sarjmir, Panjganj, Zubdah, Fusul-i-Akbari Shafiya.

**Syntax:** Nahwmir, Sharah-i-Miat Amil, Hidayatun-Nahw, Kafiyah, Sharah Jami.

**Rhetoric:** Mukhtasarul Maani, Mutawwul (upto Mannaqutta)

**Philosophy:** Sharah Hidayat-ul-Hikam of Maibudhi, Ashshams-ul-Bazigha Sadra.

**Logic:** Sharah-ash-Shamisiyah, Sullam-ul-ulum, Risala-i-Mir-i-Zahid, Mullah

*Jalal, Sughra, Kubra, Isagheji, Tahdhib, Sharah Tandhib, Qutbi

**Mir Qutbi,**

**Tafsir (commentary):** Jalulain of Jalaluddin Mahali and Jalaluddin Suyuti, Baizavi.

**Fiqh (Islamic Law):** Sharah-i-Wiqaya (first two books) tudayah (last two books)

**Usul-i-Fiqh:** (Principles of Law): Nurul Anwar, Taudhih-ut-Talwin, Musallam-uth-thaubat (the portion dealing with Masudi Kalamiya)
Hadith: Mishqat-ul-Masabih

Course in Persian:

Baidhul Insha or (Insha-i-Yusufi)

Bahar-i-Sukhan, Yusuf Zulekha, Qiran-us-Sadain, Shirin Khusro, Laila

Majno by Nizami, Mat-la-ul-Anwar, UrFi, Faizi, Sadi

Tutinama, of Naqshabi, Bahar-i-Danish, by Shaikh Inaytullah.

Zafarnama of Sharfuddin Ali Yazdi Akhlaq-i-Jalili works of Shaikh

Sharfuddin Yahya Muneri, Mathnavi Maulana Rum.80

Any student found guilty of a breach were publicly canned.81

Whipped or beaten with fists. A peculiar mode of punishment i.e.

causing the guilty child to stoop in a grotesque poster, like a cock had

been invention of this period. According to this, “Student hold their ears

by taking their hands from under their tights while sitting on the tiptoe.”82

Besides the punishments, rewards were also given to able a

intelligent pupils and were encouraged. Sanads or certificate and

Tamgha medals were also awarding on the convention day, at their

specific academics (turban) round his head.83

81 Shyam Sunder Das, op.cit., p.30. कमी सति गुरु पाईया जिन हो किया छठाई।
(See Plate-20).
83 M. Elphinston, History of Indian (the Hindu and Mohammadan period), pub., Kitab
The relationship between teachers and pupils were affectionate. Intelligent a advanced student were associated with their teachers in work of teaching or as monitor.\footnote{S.M. Jaffar, p.5.} Pupils were humble and obedient owing to the high honor and presenting of the teachers (Maulvis) in society. It was a common beliefs at that time that through the blessing of preceptor knowledge could be attained. The scholars and teachers were granted Altamgha of Jagirs in order to devout themselves to learning in complete freedom.\footnote{N.N.Law, op.cit., p.102.} It was the duty of teachers to equip their pupils to moral of material improvement died without any heir, his property would be attached with crown and be utilized for building and repairing madarsa, mosques monasteries and well-fare of public works etc.\footnote{Tuzuk-i-, p.7-8.} We get the information from the contemporary sources as well as accounts of the foreign travelers and modern works that his successor Shahjahan and Aurangzeb were to great patrons of scholars and learned. They also constructed Mosques, Madarsa which also served the purpose of religious rituals and imparting education of learning in this region under review.\footnote{N.N.Law op.cit., pp.187-188.}

Shaikh Zainuddin Khafi; poetic name Wafai, was a Sadr-i-mustaqill (Judge-plenipotentiary) during the reign of Babar established a
madarsa near Chunar. He died in 940 AH/ and was buried within the premises of the college which he himself founded.\textsuperscript{88} Bayazit Bayat, the author of \textit{Tazkirah Humayon wa Akbar} had established a \textit{Madarsa at Banaras}.\textsuperscript{89} A notable figure of Akbar’s court, Munim Khan, allocated some apartments near the Jaunpur bridge to a Shaikh and learned man so that they could impart education to the children of the area. The inner apartment were let out and the rent received from them defrayed the expenses of the teachers and the taught.\textsuperscript{90}

Above these, a number of reputed scholars were residing in the region under review in which some are as follows sarkar viz survey. The sarkar Jaunpur had a number of \textit{Madrasa, Khanqas} and Scholars. It was a centre of higher Muslim learning. Here theology, \textit{Fiqh} (Islamic Jurisprudence), \textit{Hadith} and \textit{Quranic studies} were in vague. People of the other region or Suba, like Awadh, Ajmer, Gujarat etc. as well as outside country came here have and got their thurst of knowledge fulfilled by the scholars. Some of them are as; Maulana Qasim Jaunpuri, was a men of letters, wrote treatise on the rules of reciting Quran called \textit{Khulasat-ul Qirat}, for the compilation of this work got assistance from Qari Nasiruddin Muhammad.\textsuperscript{91}

\textsuperscript{88} Badauni, J., p.610-611.
\textsuperscript{89} Bayazid Bayat, \textit{Tazkirah Humayon wa Akbar}, (ed. M. Hidatullah), Royal Asiatic Society of Bengal, Calcutta, 1941, p.310-12.
\textsuperscript{90} Führer, op.cit., p.84.
\textsuperscript{91} D.N.Marshal, op.cit., p.323.
Maulana Abdur Rashid Jaunpuri commonly known as Shamsul Haq, was also a famous poet, wrote \textit{Diwan-i-Shamshi}. He was son of Shaikh Mustafa. Both were eminent scholar of their time Maulana Abdur Rashid lived whole life in Jaunpur. He had a number of work in his favour. Such as: \textit{Rashidiya Zad-us-Salikeen, Sharah Isra-ul-Khalwat, Risala Mahkoom-o-Marboot, Maqsood-al-Talibeen} etc. died in 1083AH/1672-73 AD.\textsuperscript{92} Another Scholar Maulana Shaikh Afzal Jaunpuri, a profound literary figure of Jaunpur (d. 1062 AD/1651-52 AD)\textsuperscript{93}

Shaikh Mahmood son of Shaikh Muhammad, a great theologian and spiritual preceptor of his time, born in 993 AH/1585 AD. in Jaunpur. He had completed education under the famous scholar of his time Shaikh Mohd. Afzal bin Usmani Jaunpuri. He was well versed in Islamic philosophy, rhetoric, eloquence etc., wrote a number of works as, \textit{Ash-Shams-ul-Bazigha fil Hikma, Al-Fara'idu Sharah-ful Fawaid} of Qazi Izzuddin Al Aichi, \textit{Fil Maani wal Bayan} and commentary on \textit{Marzul Iman Firraddi} etc. He written a monthly magazine named \textit{Iqsam-al-Nisa}, died in 1062 AH/1652 AD in Janupur.\textsuperscript{94} He runs a big seminary in the town.

In Sarkar Allahabad; Shaikh Muhibullah Allahabadi, Shaikh Mohammad Afzal, Shaikh Khoobullah as discussed earlier in chapter Sufi movement, were also carrying the task of learning and education with the spiritual enhancement of the pupil. Another prominent figure of this sarkar was Shah Mohammad Nasir son of Shah Khoobullah, received education from his maternal uncle and chosen the teaching profession. Later on became an eminent scholar of his time. He wrote Muntakhab-ul-Amal, Jawahar-i-Nafisa and Azkar-e-Ashra, died in 1163AH/1750 AD in Allahabad. Qazi Mohd. Asif, Maulvi Barkatullah and Shah Afzal had also worked in the field of education in this Sarkar. Ali Akbar Allahabadi also a great theologian, wrote Fusul-i-Akbari; a treatise on Arabic grammar the author died in 1680 AD.

In Banaras Sarkar, Shaikh Mubarak son of Shaikh Umri Banarsi was a great theologian. He wrote a book on Hadith as Madarij-ul-Akhbar. He spent his whole life in Banaras in the field of learning of education, died in 980 AH/1573 AD. in Banaras. Maulana Mohd. Waris Banarsi born in 1087 AH /1676 AD His ancestral land was Ghazipur, father was Qazi of Banaras during the reign of Aurangzeb. He

---

95 Maasir-ul-Karam-I, p.212.
96 Tazkirah-uluma-i-Hind, p.479.
97 Abdul Hasnat Nadvi, Hindestan ki Qadim Islami Darsgahen, Amritsar-1924, p.43.
98 D.N.Marshal, op.cit., p.56.
was well versed in Quran, Hadith and Fiqh, spent his full life in teaching ran a Madarsa in Banaras, died in 1166 AH/1753 AD of buried in Mohalla Jiliana. Next theologian who runs a big madarsa in Banaras was Hafiz Amanullah Banarsi, wrote a number of books as Mufassir, Muhakim-ul-Usool, Tafseer-e-Bezavi, Hashiya Qadima, Rashidiya, Sharah Aqaed. He died in 1133 AH/1720-21 AD.

The Sarkar of Ghazipur and Azamgarh also produced a number of scholars as Maulana Fasihi, Maulana Abdullah Ghazi, Maulana Inaytullah Rasoal, Maulana Farooq, Mufti Maulana Hasan Ali were prominent figure of the sarkar.

Another prominent figures are Qazi Mubarak Gopamavi was disciple of Shaikh Nizamuddin Amethvi Mohammad Husain Jaunpuri; the Qazi of Jaunpur who compiled Fatwa-i-Alamgiri, had a great regard in the court of Aurangzeb. Shaikh Kabir an eminent theologian and teacher (Maulana) of Mohmandabad Gohna, In Sarkar Jaunpur land were granted for his daily expenses towards his students by the emperors time to time. Shaikh Ghulam Naqshband hailed from town of Ghosi is

104 D.N. Marshal p.323.
105 M.A.Ansari, p.4, (See Plates- 13,14 and 15).
Sarkar Jaunpur. A great scholar and mystic of Aurangzeb and Bahadur Shah's reign. He composed a number of works on Tafseer of various Surah of the holy Quran.\textsuperscript{106}

Maulana Shams Noor, an eminent scholar of Shahjahans reign, received education under the tutelage of Maulana Mahmood. He established Khangah cum Madarsa in Jaunpur and was also Qazi of the city died in 1047 A.H /1667 AD in the Jaunpur.\textsuperscript{107}

Maulana Mohammad Jamil was son of Shaikh Abdul Jalil born in 1055 A.H / 1645 AD, received education from Diwan Mohammad Rashid and Maulana Nooruddin Madari. He was very sharp mind from his childhood. Wrote Hashiya matool, Sharah Jami (Fiqh) in Tassawufi, Tambihat-i-Jamili. He has also given suggestion to Aurangzeb in compilation of Fatawa-i-Alamgiri, died in 1123 AH/1711 AD of was buried in his Madarsa in Jaunpur.\textsuperscript{108} Mohammad Husain Jaunpuri during the reign of Shahjahan held the post of Qazi of Jaunpur. He compiled Fatwa-i-Alamgiri under the direction of Aurangzeb and was promoted to the post of censor of novels at the imperial court. He died in 1671 and was buried in Delhi.\textsuperscript{109}

\textsuperscript{106} Maasir-ul-Karam-I, p.213.
\textsuperscript{107} Tajalli-e-Noor-II, p.84-85.
\textsuperscript{108} Tarikh-e-Mashaikh-i-Jaunpur.; S. Iqpal Ahmad , pub., Shiraz Publications House , Jaunpur. P.1693
\textsuperscript{109} D.N. Marshal, op.cit.p.323.
Maulana Mohammad Hafeez Jaunpuri an eminent scholar of Aurangzeb's time. He had abstained himself from all worldly affairs except teaching to pupils. Although due to his learned ability. Alamgir (Aurangzeb) invited him to his court but he never visited. Died in 1128 AH/1715 AD in Jaunpur.110

**Female Education:**

There were no particular *Maktab* or *Madars* existed for girls, usually they received their education up to the primary standard in the same Maktab where the boys. The daughter of the rich men were given higher education in their own houses by learned ladies or old man. After the primary land, they were put under the old ladies for the instruction of domestic sciences; i.e. cooking spinning, sewing and look after the house hold duties.111

The abundance of manuscript prows indirectly that paper was easily available there were two manufacturing centers in suba and its adjoining Shahzadpur and Kalpi. But the quality of paper of Kalpi was not fine and durable. Ink and pen were prepared themselves by scholars and distributed among students112

---

110 *Tajalli-i-Noor*, II, pp.45-66.
