CHAPTER-3

Contributions of Intelligentsia to the Establishment of Traditional Institutions

Well before the military conquest of India the Muslims had already developed a well-defined education system. The institutions named 'Madrasa' provided the state with suitable recruits for the positions of Qadis (judges) Muftis (dissenters of religious decrees) and other administrators. Theology being the mode of thought of medieval times, humanities and social sciences were governed by it.

Besides madrasas which were centres of higher learning throughout the Muslim land, there were Maktabs to provide primary education to the Muslim children. These Maktabs administered generally by local people played a key role in the field of education. The existence of magnificent Dar-ul-ulum, a splendid library and a grand museum shows the scholastic taste of Ghaznavids. The presence of Al-Beeruni, the great historian and philosopher, Firdausi and Unsuri the great Persian poets in the court of victorious Mahmud, points out to his overwhelming enthusiasm to patronize scholarship. Ghaurids also contributed a lot to the academic activities by purchasing Turk kids, training and educating them, who ultimately masterminded the entire plan of Shahab-ud-Din Ghauri in India. They established an Islamic Govt in 1206 AD, which lasted till the invasion of Mughal in 1526 AD. This Govt came into existence at a time when most of the centres of learning in central Asia were either destroyed or running under a rough weather due to incessant raids made by the Mangols, and the Ulemas were left with no option but to move towards India, newly

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formed Islamic state. Masud maintained the tradition of his father and liberally patronized the learned men. It was in his reign that Al-Beeruni, completed Al Qanun-ul-Masudi (The law of Masud), the most valuable work on astronomy and Geography written in the middle ages. The latter descendants of Ghaznavids transferred their capital from Ghazni to Lahore, which became a centre of Muslim learning in the twelth century AD. After the Ghaurid's conquest the seat of political authority shifted from Lahore to Delhi. According to Hasan Nizami Nishapuri the author of the 'Tajul Maathir', Sultan Shahab-ud-Din the founder of Ghaurid dynasty in India, despite his excess engagements established several Madrasas at Ajmer, which were the first of their kind in India.1

Sultan Qutbud-Din Aibak also founded several madrasas on the pattern of Churches in the medieval Europe. The remnants of 'Masjid Quwwwatul Islam" inside the premises of "Qutb Minar" still reminds his ardent desire for educating his subjects.

Shamsuddin Elutmish, the real consolidator of Delhi Sultanate patronized the religious education. He established Al-Madrasa-al-Muizziya named after his master Shahab-ud-Din whose real name was Muizz-ud-Din Muhammad Ghauri, which kept on serving the people until the reign of Firoz Shah. Apart from madrasa Muizziya he established madrasa Nasiriya and madrasa shams-ud-Din Elutmish, both in Delhi.

1. Glimpses of Medieval Indian Culture, PP. 69-88

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**Madrasa Muizziya**: The institute was setup by Shams-ud-Din Elutmish in 1291 AD. The stalwarts like Shaikh Ishaque-b-AlI-b-Ishaque al-Bukhari, Maulana Zain-ud-Din al Uwaisi rendered their precious services to the institute. It appears from the historical accounts of Maulana Abdul Hai that the building of Madrasa was quite magnificent, as its splendour confused the whole lot of Karramites*who put countless Muslims to death when they invaded Delhi.*

**Madrasa Nasiriya**: This institute came into existence well before the establishment of Madrasa Muizziya. It was founded in 1245 AD following the sudden demise of Nasir-ud-Din a loving son of

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*The karramites are the followers of Abu 'Abdullah Muhammad b. karram. We have included Abu 'Abdullah among the Sifatiya because he was one of those who believed in attributes, though he finally became an upholder of corporealism and anthropomorphism. We have already mentioned in what way he belonged to the Sunnites and in what way he did not.

There are twelve different groups of karramites. The six principal ones are the following: the Abidiya, the Tuniya, the Zariniya, the Ishaqiya, the Wahidiya and the one which is closest to the Orthodox, namely, the Haisamiya. Each of these sects has its own viewpoint. However, as their theories are not work of recognized scholars, but rather foolish and ignorant men who cannot even speak clearly, we have not treated them separately. We have mentioned only the views of the founder of the school, and merely indicated the different opinions which have developed from them.

Abu 'Abdullah declares that God is firmly seated on the throne and that he is in person on the upper side of it. He uses the word's corporeal of God, and says in his book, 'Abhab al-qabr, that God is one in his essence and one in substence, and that he is in contact with the upper side of the throne. In his view it is possible for God to move, change his position and descend. Some of the karramites say that God occupies part of the throne, but others say that he occupies the whole of it.

The latter followers of karram held the opinion that God is directly above the throne. Beyond that they differed among themselves. The 'Abidiya maintained that between God and the throne there is a measure of distance such that, if this space could be imagined as filled with substances, these would touch God. Muhammad b. al-haisam, on the other hand, said that between God and the throne there is unlimited space, and God is eternally separate from the universe. He denied that God has a location and is directly above the throne, and asserted that God is above the throne but is removed from it.

1. Nuzhatul Khawatir, PP. 238-239
Eltutmish. It was served by Abu Amr Uthman-al-Jurjani, popularly known as "Sadr-e-Jahan," a title offered by King Muizz-ud-Din Bahram Shah. Sadr-e-Jahan was a multi-faceted personality. He had matchless expertise in the fields of Islamic jurisprudence, its principles, biography of the prophets, history and poetry. He had many works to his credit.¹

**Madrasa Shams-ud-Din Elutmish**: The institute remained unknown to the researchers and the historians till it was disclosed by Sultan Firoz Tughlaq. Sultan says in his "Futuhat-e-Firoz Shahi" "I found the madrasa in dilapidated condition, a renovated it and fixed the gates of Sandal Woods."²

Sultan Nasir-ud-Din Mahmud being a religious scholar patronised Nasiriya named after his master and appointed Minhaj-us-Siraj, the author of Tabaqat-e-Nasiriya principal of this Madrasa. The presence of scholars like Amir Khusrau, Shaikh Uthman Tirmidhi, Shaikh, Badr-ud-Din Arif, Amir Hasan, Shaikh Ganj-e-Shakar, Allama Baha-ud-Din, Allama Qutab-ud-Din and the like, adds to the splendour of the court of Balbon.³

Sultan Jalal-ud-Din Khilji, despite his ardent desire, could not pay attention to the promotion of learning due to excess preoccupation with the state affairs. Alau-ud-Din Khilji, who is projected as an illiterate ruler, and who opposed the promotion of

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¹. Ibid PP. 174-178  
². Ibid P. 138  
³. Tareekh-e-Darul Ulum, Deoband, PP. 71-85
learning in the initial phase and tried to bring peace and security through stern measures, later on inclined towards the study of persian books. The list of Farishta, a historian of world repute shows that Sultan Ala-ud-Din patronized 45 Ulemas, came from different parts of the country. These Ulemas rendered their services in different madrasas. As a matter of fact, after accession to the throne, he constructed many Madrasas and Mosques throughout India. His famous madrasa Alai attached to the Hauz Khas, was repaired by Firoz Shah Tughlaq. His chief minister Shams-ul-Mulk, patronized the men of erudition in his official capacity. Sultan Qutb-ud-Din Mubarak Khilji after his enthronement, gave back all the properties and endowments of madrasas confiscated during the earlier rulers. Due to this historic step many dying madrasas were resurrected. Not only that he built a madrasa as well nearby Ala-ud-Din Tomb. Later on both Tomb and Madrasa were renovated by Firoz Shah Tughlaq.¹

Muhammad Tughlaq due to frequent change of his capital could not pay due attention to the establishment of Madrasas except that of a Madrasa he founded in Delhi in 1346 AD with a Mosque attached to it. Nevertheless, Firoz Shah Tughlaq shot to fame for his patronage to the erudite persons. He generalized the education by sending the scholar to each and every corner of the country for dissemination of knowledge. He founded, not less

¹ Hindustan Ki Qadeem Islami Darsgahein p. 22
than thirty Madrasas, by nay account. Madrasa Firoz Shahi at Siri a Darul-ul-ulum of that time points out to his immense interest in this direction.

**Madrasa Firoz Shahi** : Among its contemporaries in Delhi madrasa Firoz Shahi stood first in all respects. It was built in 1377 AD. The initiative was appreciated with full description by Zia-ud-Din al Barni in "Tarikh-e-Firoz Shahi."

Besides, madrasa Hauz Khas also owes its existence to Sultan Firoz Shah Tughlaq. Though, Hauz Khas was built by Sultan Ala-ud-Din Khilji in 1320 AD but it wore a deserted look with the passage of time. Hence alongwith other historical monuments it was renovated and a madrasa was attached to it. Syed Yusuf-bin-Jamal-al-Husaini continued teaching in this madrasa till he took his last breath in 1413 AD and was burried in the courtyard of madrasa itself.¹ And through the establishment of madrasa Dareeh Khan Sultan Firoz Shah Tughlaq immortalised his loving son Muhammad Fatah Khan.

Bahlol Lodi, the founder of Lodi dynasty, despite his preoccupation with crushing the rovolts at different places, founded many madrasas in the country for the mental as well as moral upliftment of the vessels, as pointed out by Maathir Rahimi.

Sikandar Lodi gave a fresh impetus to the arts of writing, compilation and translation. Standard literary works were produced

¹. *Ibid* P. 23
under his patronage. With the foundation of Agra in 1504 AD as Indian capital, men of erudition started their migration from Delhi. Consequently, Agra emerged as a great seat of learning. Sikandar Lodi also showed his magnanimity towards them. Being a poet and man of literature, he established madrasas in all parts of the kingdom and invited qualified teachers from distant places like Arab, Iran and central Asia to handle the affairs of education. According to Shaikh Abdul Haque Muhaddith in Delhi, he established Madrasas even in the remotest areas which were open to all irrespective of caste and creed.¹

Among the ulemas invited by Sikandar Lodi, Shaikh Abdullah and Shaikh Aziz-ul-Lah are worth mentioning. Both being expert in Maaqoolaat (Rational Sciences) introduced rational sciences in the curriculum of the Indian madrasas which had a deep imprint for quite a long time.

¹. Hindustan Ki Qadeem Islami Darsgahein P. 34
After the invasion of Taimur in 1398 AD many ulemas moved to the northern provincial capitals and the capitals of independent and semi-independent states where a kind of competition came to the fore in the field of education. Nasir-ud-Din Qubacha and Shah Beig Arghun encouraged the learned men and founded numerous madrasas in Sindh. Husain Shah langha and Husain Mirza also contributed a lot to the promotion of learning in Multan.

In Kashmir Sultan Sikandar Shah founded a madrasa named "Darul Ulum" in the beginning of 15th Century wherein he invited the reputed personalities from Iraq and Khurasan. Similarly Sultan Zain-ul-Abedin and Sultan Husain Shah also contributed a lot to the academic development of the state through the establishment of madrasas.

Gujrat had been a front-runner in madrasa education. And the main characteristics of the state is that its madrasas not only belonged to Sunni doctrine but the madrasas based on Shii doctrine, especially Bohra were also in big number. The Kings like Mahmood and his son Muzzafar contributed a lot to this field. Most of the Madrasas of the state were patronized by affluent individuals. Apart from centre and state sponsored madrasas there were madrasas which were sponsored by learned individuals. Music and technical education also used to be imparted to students in many madrasas.  

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1. Gujrat Ki Tamadduni Tarih PP. 92-217
According to Farishta, Malwa* could withstand Shiraz and Samarqand, the two great centres of Islamic learning at that time, it was full of mosques and madrasas. Sultan Hushang established a grand madrasa inside Mando Fort (presently in Madhya Pradesh). Sultan Mahmud Khilji founded many madrasas including that of Shadi Abad (Mando). The list of his madrasas includes a madrasa at Chittaur (Rajasthan) and madrasa in Sarangpur. Sultan Ghaus-ud-Din also built madrasas at Zafar Abad and Ujjain.¹

Jaunpur emerged as one of the important centres of Islamic learning during the era of Sultan Shah Sharqi. Sultan Ibrahim contributed a lot to the promotion of the culture in the region. During his reign Jaunpur was named after "Shiraz-e-Hind" (Indian Shiraz) or European Paris on the line of Malwa which was called as Greece II due to its superiority in intellectual activity. When it was invaded by Sikandar Lodi all the constructions were demolished except masjids and madrasas.² Masjid Atala was actually a Madrasa established by Syed Shahab-ud-Din Daulatabadi, and the adjacent rooms were used for residential purpose of the students. Likewise, there was a madrasa in Varanasi where Allama Nizam-ud-Din Sahalwi, the formulator of "Nizami Curriculum" received his early education. And madrasa Chasma-e-Rahmat in Ghazipur was known

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* During the medieval age Malwa used to be an independent state. At present most of the regions of Malwa falls in Madhya Pradesh and small portion comes in Rajasthan.

2. Hindus/an Ki Qadeem Is/ami Darsgahein P. 43
for Persian studies. The Madrasa of Bibi Raja Begum was the most famous institution which produced a great number of savants. Sultan Sher Shah Suri received his education at Jaunpur and after accession to the throne he setup a madrasa at Nar Naul where syllabus of Jaunpur madrasa was followed.

There were great cultural activities in Bengal and Bihar as well. After the conquest of Bihar and Bengal by Bakhtiyar Khilji numerous madrasas flourished there. Ghayath-ud-Din I is well remembered for the madrasas he setup at his capital and for the scholarships he gave to the students. Ghayath-ud-Din II who himself was a poet will be remembered for his madrasa named "Dars Bada". Under the rule of Husain dynasty, madrasas flourished in large number. The rulers like Husain Shah and Nusrat Shah, founded madrasas endowed lands to them. At the remnant of Nadiya Bakhtiyar Khilji founded a new city called Rangpur which was decorated with variety of madrasas Ghyath-ud-Din I, a prominent ruler fixed up stipend for students as well as researchers and established a madrasa at the capital of the state Lakhnauti. The historical record of madrasa "Dars Bada" reminds the patronage of Ghyath-ud-Din II to the cultural promotion of the state.¹

Like North, South India also has a glorious history of madrasas. The contributions of south in the domain of Islamic intellectual activism were not less than north by any yard stick. Maulana

¹. Promotion of learning in India during Muhammadan rule, PP. 109-115
Abdul Ali known as "Bahr-ul-Ulim" (Sea of Knowledge) went to South from Lucknow on special invitation extended to him by the Nawab of Deccan. Nawab Walajah founded a madrasa in Chennai (Old name Madras) where Maulana Abdul Ali taught for a longer period. And he was given the title of "Malik-ul-Ulema" (King of Ulemas) with which he gained popularity in South India the way he was popular with the name of Bahr-ul-Ulim in North India.

The Ulemas of Khandesh also paid due attention to the establishment of madrasas. The madrasa at Burhanpur and madrasa at Daulatabad were among the prominent one.

The contributions made by Bahmani rulers (1027-1348 AD) also count a great deal in the history of madrasas in South India. Sultan Mahmud Shah Bahmani was a great patron of learning. He founded special madrasas for the education of orphans in Gulbarga, Bidar, Elichpur, Daulatabad, Deobi and Junnar and provided land for their maintenance. Even after the disintegration of Bahmani kingdom in five petty states viz. Ahmad Nagar, Beejapur, Bidar, Brar, Golkunda and Khandesh, madrasas continued to be established. Mahmud Gawan the great Bahmani vizier can be compared to Nizam-ul-Mulk Tusi in patronizing the scholars. It is said that he invited Maulana Abdur Rahman Jami for his famous madrasa at Bidar to appoint him as principal but Maulana could not do so because of his old age. Then he invited Shaikh Ibrahim Multani for the same job who accepted the invitation. And madrasa prospered leaps and bounds during his headship due to his saintly character.1

1. History of Religion. PP. 181-193
The madrasas built by Mahmud Gawan at Bedar shot to prominence for its magnificent building. It attracted the tourists, as they made a frequent hunt to the place. Madrasa was located at the peak of a high hill. Its minarets still witness to its past glory. Gulbarga is also proud of its madrasas built by Sultan Shah Bahamani in the memory of his spiritual guide Geesu Draz. Ibrahim Qutb also founded many madrasas in Golkunda. As per historical accounts there was a madrasa inside "Char Minar" as well.

According to Farishta, Mahmud Bahmani spread a network of madrasas for orphans in Gulbarga, Bedar, Daulatabad etc. And it appears from the history of Deccan that madrasa at Achar Sharif was known for the excellence of Arabic language while a madrasa at Bijapur Jami-Masjid was famous for the excellence of Persian studies. And when the ruler Burhan Nizam professed Shii faith he made untiring efforts for the preaching of Ithna Ashari (Twelver) faith and endowed many villages to meet the expenses.¹

¹. Hindustan Ki Qadeem Islami Darsgahein P. 66
With the conquest of Mughals a new chapter started in Indian history. Following the foot-steps of Sultanate rulers the Mughals also took much interest in the promotion of religious learnings, through founding of masjids, madrasas and institutes, organising academic seminars, symposia and study circles. They provided all sorts of facilities; feeding, lodging, medical and financial assistance to students, teachers and research scholars to make atmosphere conducive for the academic developments. Walking along the Kings, Ministers, Princess and other members of royal family the general masses also provided all possible helps for the said purpose.

The conquest of Mughals in India (1526 AD) opened a new chapter in the history of Indian Madrasas. Babar the founder of Mughal dynasty in India, despite being great scholar of the time could not pay due attention to the establishment of educational institutions due to his incessant engagements in wars within a short span of life. Humayun founded a Madrasa in Delhi where special provision was made for teaching Mathematics, Astronomy and Geography, the subjects in which he was personally interested. Zain-ud-Din al-Khawafi a great literary figure of the time built a madrasa of his own at Agra wherein he taught till he breathed his last. And yet there was a madrasa at the roof top of Humayun tomb, the remnant of which also got ruined with the passage of time.
Akbar the great evinced special interest in the protestant educational system and suggested many changes in it. At his suggestion many new disciplines were introduced in the curriculum of the madrasas. The new disciplines were logic, Arithmetic, Mensuration, Geometry, Astronomy, Accountancy, Public Administration and Agriculture. This modification in the syllabus provided a secular bias to the entire system of education.

Akbar's foster mother Mahum Begum built a historic madrasa named 'Khair-ul-Manazil' in 1602 AD, and attached to it a grand mosque. When the capital was shifted to Fatehpur Sikri, a city close to Agra. Akbar invited scholars of all hues to embellish the capital with intellectual ornaments. Madrasa Abul Fadl points out to the intellectual activities over there. Abdur Rahim Khan-e-Khana also built many madrasas and he himself was a teacher.

Akbar was highly influenced with the charismatic personality of Mir Fathullah Shirazi, the great scholar of rational sciences who happened to be the disciple of Mir Ghyathuddin Mansur, a great master of rational science in Persia. Akbar invited him to his court when he was associated with Ali Adil Shah of Bijapur. After the death of his patron Mir Fathullah Shirazi joined the court of Akbar as "Sadr". He supervised the work of translation of the astronomical tables of Ulugh Beg and also introduced the work of Allama Dawwni, Sadr Shirazi and Mirza Jan in India which were included in the curriculum of Madarsas as optional subjects. This
gave general bias towards "Maaqoolaat" to the entire system of education. This introduction of rational sciences initiated by Sikandar Lodi reached its culmination during the reign of Akbar under the supervision of Mir Fathullah Shirazi.

During the reign of Akbars's successors the education maintained its tempo. Jahangir issued an order envisaging that on the death of a noble his property would revert to the state, and proceeds and revenues from that shall be utilized for the building and upkeep of Madarsas. It is he who provided royal patronage to Shaikh Abdul Haq Muhaddith Dehlavi. Just after his enthronement he repaired all those madarsas and maktabs which were forlorn for decades. He got them repaired & refurnished residential units for teachers and students.

This is but the fact that Shah Jahan was fond of architecture, but it does not mean that he has no contribution to intellectual activities. Like his forefathers he endowed sufficient properties to the madrasas at work. He himself founded a madrasa near the Jami Masjid at Delhi. He repaired "Darul Baqa" a Madrasa once upon a time, lying in dilapidated condition and appointed Maulana Sadruddin Khan Bahadur, the Chief Justice of Delhi as its principal.

Aurangazeb, despite being preoccupied in unending war in Deccan, founded numerous Madrasas in India. Particularly he paid great attention to establish Madrasas in Gujrat for Bohra Community. He fixed stipend for each and every student according to his merit.
in the studies. The considerable amount of the state exchequer used to be spent annually on providing subsidy to the madrasas. As a result the number of the students multiplied very soon. The study of financially poor students was taken care of by the state. Apart from central assistance the provincial Govts were ordered by the king that all students should be given financial assistance from the provincial treasury with the sanction of provincial Sadr (Head). This is with mentioning here that "Fatawa-e-Alamgiri" an encyclopaedia on Fiqh-e-Hanafi was compiled under the supervision of Shaikh Nizam of Burhanpur.
IV

The fall of Spain is a turning point in the Islamic history. After this historic clamity Muslim authorities deteriorated throughout the world, civil wars spread in the Muslim countries and communal and tribal riots broke out. Such divisive phenomenon appeared in Indian history too. Separatist trends raised their heads and most of the divisive moves succeeded in their mission due to the weakness of Central authority and rampant corruption in the administration.

Since the dawn of the 18th century or with the demise of Aurangzeb Mughal imperialism started declining and loosing its past glory completely. The Christian power took advantage of this opportunity and strenghtened their roots on the Indian soil gradually. By the mid of 19th century the European imperialist powers captured the central authority and historic disaster that India witnessed in 1857 AD opened new dimenstion before the Country.

In the given unstable socio-cultural and political situation it was no more possible for the Kings to pay attention towards the cultural promotion like their predecessors during the Sultanate period and early Mughals. It does not mean that the intellectual activities came to stand still, rather promoted by scattered individual efforts.

Right from the very inception, the existence of Madrasas was not the sole contribution of their respective rulers rather they owe
their existence to the individual efforts too. That is why during the later Mughal period most of Madrasas were set up by the individuals.

The Madrasa of Ghaziuddin Khan (Presently Anglo-Arabic School at the Ajmeri Gate) The madrasa of Sharafud-Daula and the madrasa of Raushan-ud-Daula at Darya Ganj, and the madrasa of Firoz Jung, all in Delhi, the madrasa of Fakhrul Murabbi in Kannauj and the madrasa of Rub-ul-Mafakhir in Firozabad, the madarsa of Khairuddin in Allahabad and similar madrasas in different places of the country were founded by the nobles and aristocrats.

Ghazi-ud-Din Khan who shot to prominence due to his able son Nizam-ul-Mulk Asaf Jah, the founder of Nizam State in Deccan built a historic madrasa outside the city during the reign of Ahmad Shah and Alamgir II. The madrasa had to be closed for a short period in 1793 AD due to the financial crunch. The madrasa was built of red stone surrounded by royal palaces from three sides. During the British rule the madrasa turned into English seminary.¹

Mother of Ghazi-ud-Din Khan also built a madrasa named "Madrasa Fakhr-ud-Din" and during the reign of Mughal emperor Bahadur Shah Syed Mohammad Waliullah points out in his book "Tarikh-e-Farrukh Abadi" to the existence of madrasa "Fakhr-ul-Murabbi" in Qannauj where Maulvi Alim-ud-Din and Maulvi Naim-ud-Din received their education and madrasa 'Rub-ul-Mafakhir" in Firozabad which was built later on.

¹ *Hindustan Islami Ahd mein* P. 163
According to historical records two important madrasas were built during the reign of Muhammad Shah (1719-1748 AD) in Dariba market (Chandni Chowk Old Delhi). According to Narendra Nath Law madrasa Sharaf-ud-Din Daula was built in 1722 AD while Raushan-ud-Daula came into existence in 1748 AD which remained till the end of Mughal rule and converted into a Police Station in 1857 by the Britishers. The idea of Law is endorsed by Maulana Abdul Hai also with the Change of sequence. N.N. Law even says that when Nadir Shah invaded India he visited Madrasa Raushan-ud-Daula and took rest for a while.

Eighteenth century India witnessed a chaotic phase; a phase of turmoil where Muslims were loosing the grounds and loosing grip over the political authority. And the shining days of Muslims education came under the rough weather. The ruling authority of Muhammad Shah shot to fame as Rangeele Shah for notoriety, excess intoxication and height of carelessness. Nevertheless, he granted a large estate to Maulana Abdur Raheem the father of Shah Waliullah to setup a madrasa, which in the latter days proved to be an invincible fort. Maulana established a madrasa named after himself "Madrasa Rahimya" at a place called "Mahdiyan" close to present Delhi Gate. This was the first foundation of Hadith in India after a long recess due to the pre-dominant position of the rational sciences.

Similarly, Aurangzeb, during his last days endowed Mulla
Nizamuddin with a magnificent building named "Firangi Mahal" at Lucknow wherein Mulla setup a Darul-ulum named "Madrasa Nizamiya" and formulated a curriculum "DARS-E-NIZAMI" which is continued to be in operation throughout Indian sub-continent with marginal modifications.