

Title of the Research Project:

Education System in Mughal India: As Reflected in Indo-Persian Literature

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Ancient India had a very rich, lively, vibrant and dynamic tradition and system of education based on spirituality. The forms and modes of education changed and evolved with passage of time. From oral traditions of transmission of texts and literature from one generation to another like the *Vedas*, *Ramayana*, *Mahabharata* and *Panchatantra*, it developed into formal teaching of these texts through *Gurukula*, *Gurukulam*, *Gurukuls* etc. Actually, this was a type of education system based on spirituality or may be figured as spiritual education system. All major religions of India like Hinduism, Jainism and Buddhism advocate the establishment of Gurukula, where *guru* and *shishya* can interact freely for acquiring spiritual education based on ancient teachings. Even, Upanishads do talk about this system of education in ancient days and the reference of *guru* Drona exist in the stories of epic Mahabharata. Delivery of non-religious and secular literature as well as skills also took place in the ancient and medieval periods. India was renowned and known as a land of great learning and learned people. Many classical texts of India were translated and then taken to foreign lands. The greatest of these instances is the rendering of Panchatantra into *Pahlavi* language by a physician in the pre-Islamic era of the Sassanid in erstwhile Greater Persia.

The great centres of ancient education in India existed in the east of India like Nalanda in today's state of Bihar that is a changed form of *Vihar* that were Buddhist centres of religious learning. Nalanda emerged as the biggest and greatest centre of learning in ancient India, in which 10-12 thousands of students are reported to have been enrolled at one time for education and learning. In the early medieval period, Muslim rulers too retained its position of learning and great scholars of Arabic and Persian

are reported to have descended in Bihar. The eminent historian, Abul Fazl has written about a place 'Turhat' in the northern Bihar, "Turhat has been a great centre of Indian scholarship since long"¹ This statement by a great scholar of Persian indicates that Bihar has been a great centre of Indian philosophy and learning for a long period of time. There was a free movement of scholars from one centre of learning to another... like one scholar moves from Multan to Bihar for teaching and learning and another moves from Bihar to Delhi for higher learning.

However, with the arrival of rulers from Central Asia and today's Afghanistan, a parallel system of education was especially introduced for the teaching and learning of Muslims in India. It was primarily and mainly meant to cater to the educational needs of the royal family, the nobility and rich Muslims. The madrasah system of education was chiefly meant to deliver religious education, in which the poor students could also acquire education.

The education system during the rule of Muslims in medieval periods consisted upon three modes or centres of learning. First, the madrasah system that was run with the support of the royal government or local rulers. Second, the rich and the nobles sponsored and facilitated education close to their homes. Third, the *Khanqahs* of Sufis and pious men.

¹ A'ain-e-Akbari. Vol-II p. 67.

Center of Learning and Teaching

Maulana Azad Ali Bilgrami writes about Delhi being a great center of teaching and learning particularly higher learning in the following words:

“Although all states of India have learned men but Delhi surpasses all of them as far as congregation of learned men of rational and conventional sciences are concerned” (مآثرالکرام)

"اگر چه جميع صوبه جات هند به وجود حاملان علوم تفاخردارند سيما حصارپای تخت خلافت (يعنی دلی) که بواسطه مرجعیت صاحب کمالات هر قسم در آنجا فراهم مآیند و از تراکم افکار و اجتماع عقول اهل عصرالکمالات نفس ناطقه را چه علم عقلی و نقلی و چه غیرآن به پایه با لا تر میرسانند."

Maulana Azad Ali Bilgrami was a resident of the east (Bilgram) and he was a great scholar, writer and poet of a very high caliber and when he writes extraordinarily high about Delhi, it is obvious that Delhi had emerged and developed into a great center of 'all round education and higher learning'.

The east refers to three states *Avadh*, *Allahabad* and *Azimabad* (presently known as Patna) and all those places were big and established centers of education and learning. He further writes that the localities of the east were infact towns in which nobles, Shaikhs and Sufis had independent *mohallas* and all these places had flourishing trade and arts, it had also mosque, madrasah and khanqah....the three center of learning and teaching. Infact all these localities should be suitably called towns / cities. (مآثر الکرآم 53 p)

The east is referred to as 'Shiraz of the empire' during the Shahjahan times and he writes about the east;

(...that at a distance of every five miles (کروه) or maximum up to ten miles, there was a population of nobles having been granted a *jagirs* (estates),

which had definitely three centers of having within it, i.e. mosque, *khanqah* and *madrasah*. These places had gathering of students and teachers sponsored and supported by these nobles).

" به فاصله پنج گروه نهایت ده گروه تخمیناً آبادی شرفا و نجبا است که از سلاطین و حکام زطائف زمین مدد معاش داشته اند، و مدارس و مساجد و خانقاهات بنا نهاده ومد رسان عصر در هر جا ابواب علم بر وری دانش پژوهان کشاده و صدای اطلبوالعلم در آورده ".

Note: *during the Mughal period, besides miles and kos , there was a third unit of measuring distance which was almost equal to 02 miles.*

Maulana Azad Bilgrami gives a good sketch of the students in the following words;

"Students migrate from one city to another in big groups and wherever they found a suitable place, they get busy in acquiring knowledge"

" طلبه علم خیل خیل (گروه گروه) از شهری به شهری میروند و هر جا موافقت دست دهد به تحصیل مشغول می شوند"

About their boarding and lodging he writes that all rich people sponsored students and other services and requirements to these groups (these groups of student) were considered a highly honorable opportunity to service. (مآثر الکرام p;222)

" صاحب توفیقان هر معموره طلبه علم را نگاه می دارند و خدمت این جماعت را سعادت عظمی می دانند".

In today's world parents spent a massive and huge amount on lodging and boarding of their kids who wish to visit another cities for education. It was almost provided free of cost during Mughal period.

As per Maulana Azad Bilgrami's statements, in which he writes about great peoples, great persons and their condition... it is known that even small towns like *Bilgram*, *Koda* (کورا) *Sahali* (سهالی) *Kachand* (کچند) *Kannuj* (قنوج) *Dewah* (دیوه) *Masauli* (مسولی) *Khairabad* (خیرآباد) etc. provided and supported free lodging and boarding. So what to talk about big centers like Delhi, Lucknow, Siyalkot, Lahore, Multan, Bihar, Azimabad, Ahmadabad and Barailley etc.

Apart from mosques and madrasahs, the residences of nobles and their *havellis* were used as madrasah from where teaching and learning were actually imparted. He further writes that Mir Tufail Mohammad Bilgrami; "who spent about 70 years of his life as a teacher and revived learning of different subjects."

"قریب هفتاد سال بر مسند تدریس وبه احیای علوم پرداختند"

In the words of maulana, who kept the flame of teaching and learning burning, helped guide lots of disciples to attain the climax of expertise in various subjects. Maulana Azad Bilgrami has opined as:

"طلبه را از حضيض (پستی) شاگردی به اوج استادی رسانید."

and thus Maulana Mir Tufail himself writes;

“...that after completion of his education, he settled down in Bilgram in the house of a renowned noble Syed Mohammad Faiz Zamindar”.

"بعد از تکمیل در بلگرام طرح اقامت ریختند در اوایل به خانه سید محمد فیض زمیندار که از اعیان سادات بلگرام است اقامت داشتند".

It means that the house of Syed Mohammad Faiz Zamindar was Maulana's first Madrasah and;

“...for thirty years till his death, he lived in the locality of *Maidanpur Mohalla* in the house of Allama late Mir Abdul Jaleel Noorullah”.

"قربیب سی سال تا دم واپسین در محله میدان پوره در دیوان خانه علامه مرحوم میر عبدالجلیل نورالله مرقدہ سکونت ورزیدند".

One should not imagine that Mir Tufail Mohammad Saheb is just an ordinary *mullah* who taught *Gulistan* and *Bostan*. Maulana Azad Bilgrami himself says; ...“that I have learnt text books from beginning till end from Ustad Mir Tufail Mohammad Rohullah.”

" کتب درسی از بدایت تا نہایت بہ جناب استاد المحققین میر طفیل محمد روح اللہ آموختم".

One can imagine that a scholar of high caliber like Maulana Azad Bilgrami was a student of Maulana Tufail, then what would have been the stature and standing of the later in scholarship and knowledge.

The group of this kind of teachers was spread over locality to localities and villages after villages. They were mostly supported by the nobles and this chain of teachers provided a base for fundamental as well as higher education. Such system of supporting and sponsoring education and higher

learning was not limited to Bilgram only. It was almost spread throughout India. There was a very healthy competition amongst nobles and zamindars to sponsor and retain learned men. It can be suitably and carefully concluded that what buildings of colleges and hostels provide facilities to students these days was actually solved and offered by the houses and *havellis* owned by the nobles and zamindars in those days. Hence, the role of nobles and zamindars had been vital in the promotion of knowledge and learning during Mughal era.

As far as accountability of text books and reference books was concerned, India had become a treasure trove of books in the medieval period. India had surpassed present Iran (Persian) in patronage of writers, poets, artists and learned men during the Mughal period. There was a flood of these people migrating to India and settling down here in search of patronage that was amply provided by the Indian rulers and nobles and zamindars. Migration of learned men also meant migration of books, ideas and knowledge to India. *Mulla Abdul Qadir Badayuni* the noted historian and translator during Mughal period has remarked while discussing *Mohammad Tughlaq* in the following words;

“In that year such number of people came to India from regions like Khorasan and Samarqand seeking his patronage that it doesn't match any other period.” (p; 232/ Muntakhab-ut- Tawarikh, Vol.I)

" در آن سال چندان مردم از ولایت خراسان و عراق و سمرقند به امید بخشش سلطان در هند آمدند که درین دیار به غیر از ایشان طایفه دیگر کم به نظر می آمد" (بدایونی ج ۱).

This was not just confined to *Mohammad Tughlaq*. This kind of migration took place during the time of other kings also. *Shaikh Muhaddis Dehlawi* writes about *Sikander Lodi*, a great patron of knowledge and education in the following words;

“from different corners of world, Arab and Ajam (Iran/Persia) poured in his court seeking patronage and settled down here.” (*Akhbarul Akhyar*, p; 227)

"از اکناف عالم از عرب و عجم بعضی به سابقه استدعا و طلب و بعضی بی آن در عهد دولت او تشریف آورده و توطن این دیار را اختیار کردند". (اخبارالاکھیار)

This trend of migration was not only confined to the capital, 'Delhi' but many provinces with independent governments emerged during different times, who also extended patronage to men of letters and were not far behind. About the king of *Malwa* a historian writes;

“that he sent gold to different parts of world and invited ‘men of ability’ (مستعدان) to his court, so much so that *Malwa* came to be recognized as second Greece (یونان).”

(مآثر رحیمی جلد اول, 125, p)

"زر به اطراف عالم فرستاد و مستعدان را طلب داشت و بالجمله بلاد مالوه در زمان او یونان ثانی گشت". مآثر رحیمی جلد اول, ص 125

It is also said about Humayun who had spent his time in Iran during turbulent years, when he returned victorious to India, he showered respect and patronage on Iranian men of letters who migrated during the Safavid

period in Iran. Many great scholars, poets and writers of Iran were extended invitation to come to India but if they couldn't come to India for one reason or another, they used to send their books to India. This shows how popular destination India had turned into in the past too, that although great poets like *Hafiz* and *Maulana Jami* couldn't visit India but they dispatched their compiled books to India, enthusiastically.

Such stories abound in the history of Persian language and literature in India. It is said that when one Iranian scholar *Qazi Aazid* (قاضی عضد) wrote the text of '*Mawaqif*' (مواقف) then *Mohammad Tughlaq* wished that the book be dedicated to his name and he sent a famous scholar (عالم) to Shiraz to bring *Qazi sb* to India. *Maulana Azad Bilgrami* writes;

"It is said that *Sultan Mohammad* sent *Maulana Moinuddin* to fars to meet *Qazi Azad Yahya* and request him to come to India (invited) and compiled the book (مواقف) dedicated to his name." (p; 185 مآثر رحیمی)

آورده اند که سلطان محمد مولانا معین الدین را به ولایت فارس نزد قاضی عضدالیحیی فرستاد و التماس نمود که به هندوستان تشریف آرد و متن مواقف را به نام اوسازد ". (مآثر رحیمی، ص 185)

This shows the deep rooted interest of India learned men into books. It is said that when Islamic scholars travelled they used to carry forty to fifty camels only loaded with books.

Abdul Qadir Badayuni accounts that book named *Kherad Afza* (خرد افزا) was lost from the royal library of Akbar and princes *Salima Sultan Begum* needed that book but it was not traced in the library. *Mulla Abdul Qadir* once looked after the Royal library but he quit the job and had returned to

Badayun. What a great interest the princes took in this book that *Badayuni* writes;

“for this book *Kherad Afza*, princes Salima Sultan Begum remembered me several times and though many messengers were sent to *Badayun*, I could visit, at last she ordered to stop my source of livelihood and that, I should be brought willingly or unwillingly as soon as possible to trace the copy of *Kherad Afza* from the royal library.”

How deep interest *Akbar* took in books is well known to the world, he was a great fan of books, it is said that people from the Arab world sent books to him as gift so much so that he had setup a big library with rare collection of books from all over the world. He also took great interest in the translation of Arabic and Sanskrit classical text into Persian. He had set up a ‘group of scholars’ to carry out such translation. There are many examples of this group translation which constituted scholars from India and outside who even did encyclopedic works. Examples of *Mahabharat*, history of Kashmir and *Tarikh-e-Alfi* (تاریخ الفی) may be quoted / considered to highlight this literary mission. Such official groups and committees of writers and translators are hardly to be found in other parts of world. This trend was later imitated by various provincial and self-independent rulers of India. It is noted that the provincial government of Bidar which had a great patron of scholarship in a minister renowned as *Mahmud Gawan*. Someone writes about his library that had a collection of about 35,000 thousand books belonging to diverse field of studies, art and sciences, mystic and religion.

When *Faizi* died Akbar ordered to seize his personal library and *Shahnawaz Khan* writes in (مآثر الامرا) that 4300 books all in good shape were found in *Faizi's* library. Abdul Qadir Badayuni writes about the fame of *Urfi Shirazi* and his cotemporary poet *Sana'i* that their diwan's could be found in every nook and corner of markets and book sellers. Abdul Qadir Badayuni further writes:

“there is no street and market where book sellers don't have copy of the diwan of these two great poets (*Urfi* and *Sana'i*) and *Iraqi's* and Indians buy these as a token of affection and remembrance”.

"هیچ کوچه و بازاری نیست که کتاب فروشان دیوان این دو کس (عرفی و ثنائی) را در سرراه گرفته نایستند و عراقیان و هندوستانیان نیز به تیرک میخرند".

It was a general practice that great writer and poet themselves wrote manuscripts of their writings. It is said about Shaikh Mubarak Naguri, father of famous courtier of Akbar, Abul Fazal and Faizi himself writes;

“five hundred voluminous manuscripts”

"پانصد مجلد ضخیم بدست خودتحریر نمود". (ص198)

Such was that dedication and devotion of writers that even a scholar who had lost his eye sight continued to compile and write books. Maulana Azad Bilgrami writes about one such committed scholar, *Maulana Asmatullah* that;

“He was among the renowned scholar of India and although he had lost his eye sight, he left behind many scholar in knowledge and compilation of books.”

"از مشاهیر علما ہند است اگر چہ مکفوف (نابینا) اند اما بینایان را راہ دانش و بینش می نمودند."

He has written two books; *Sharh-e-Jami* (شرح جامی) commentary on *Jami's* poetry and *Tasreeh* (تصریح) a famous text book of Mathematics.

Maulana Azad Bilgrami writes about Mulla Mubarak Nagauri, father of *Abul Fazal* and *Faizi* that at the end of his life although he had last his eye sight, but he compiled a commentary in four volumes on (منبع عیون المعانی).

In short, writers / poets and scholar in this period had such devotion to writing and compiling books that they got manuscripts of their books written and distributed it amongst their student and disciples this was considered a highly pious work on their part.

It is noted that government during the Muslim rule spent a sizeable amount of their budget on education like supporting Madrasahs, Khanqahs and Mosques which were prominent centers of educations and teaching.

In the work of translation and rendering of Sanskrit texts in Persian, a great help was extended by Hindu scholars, like during the period of Emperor Akbar. When Akbar ordered Abdul Qadir Badayuni to translate *Mahabharata*, it was obvious that Mullah did not know Sanskrit and hence the services of Hindu Pandits and scholars were taken to translate the famous epic. The Hindu Scholars explained the meaning of Mahabharata

and Mulla Badayuni rendered those meanings and explanations into Persian. It is quite pertinent that the services of *munshi* and *katib* had been massively utilized to assist Badayuni in the enormous task of rendering this epic with through deliberations with Hindu Pandits and scholars. This type of team work was repeated in translation of many Indian Classical texts like Panchtantra and Ramayana etc.

The utmost reason of books being retained and circulated widely by the time of medieval period and Muslims rule in India, paper was readily available and even volumes of plain and white papers were available for manuscripts writings.

Hazrat Nizamuddin Auliya, the greatest Sufi saint in the 12th and 13th century belonging to Chishtia order in the Indian sub-continent is known for his remarkable contribution in educating the common people says in at one place in his famous treatise *Fawaidul Fowad* (فوائدالْفَوَاد) that, “a man gave to me white papers bound in a several volume and I wrote the *Fawaid-e-Shaikh* (Shaikh’s Fawaid) in that...”

"مردی که مرا کاغذها سپید داد یکجا جلد کرده من آنرا بستدم فواید شیخ هم در آنجا ثبت کردم" (ص31)

As far as themes and subject of education were concerned the study of Quran, its commentaries, jurisprudence etc. was pre-dominant amongst scholars but it does not mean that this period was devoid of non-religious and secular education i.e. literature, arts and crafts.

Although the education of children began with the recitation of Quran, it was not limited to only religious education but they were later taught rational sciences, like prose, poetry and essay writings. It is written about Mohammad Tughlaq in different books of history that he had complete

expertise in most of the sciences of his time like history, philosophy, prose and poetry etc. Historiography and Lexicography flourished so much in India that, it left other Islamic countries far behind. Historiography was a subject that had great writers in Arabic language like Ibn-e- Khaldun. In India also the Persian Language produced great historiographers like Ziyauddin Barni, Abul Fazl, and Abdul Qadir Badayuni whose works are integral to writing of medieval history of India. Muhammad Tughlaq had himself acquired education in Philosophy and other rational sciences and this must and must have encouraged others to follow in his footsteps. It is probably due to this reason that in the period of Muhammad Tughlaq, scholars of logic, philosophy, mathematics and geometry had in-depth mastery and knowledge in these subjects. This is the reason why Mohammad Tughlaq had sent Maulana Moinuddin Imrani to Shiraz to invite and bring him to Mohammad Tughlaq's court.

There was another scholar in Mohammad Tughlaq's court, Maulana Ilmuddin about whom, Barni writes in Tarikh-e- Firoz Shahi تاریخ فیروز شاہی that he was a great and unmatched scholar of rational sciences of his time. The writer of Nuzhat also writes about him in the following manner:

“He was a great scholar of philosophical sciences. He lived in Delhi and taught to a large group of people.”

This clearly establish that people had the ample opportunities to learn rational sciences and were not only confined to acquire knowledge in religious subjects. The popular notions about the limitation of rational sciences during Sultanet period and Mughal era is completely misplaced.

There was one more prominent scholar named Mir Murtaza Sharifi, who had come to India and spread his scholarship of secular science and about whom Abdul Qadir Badayuni writes; “He (Mir Murtaza) was grandson of Mir Syed Sharif Jurgani. He was a great scholar of all branches of mathematics, philosophy and other branches like logic and he superseded all scholar of his times as far as his knowledge of these sciences were concerned.” Badayuni further writes about him that “he first came to Deccan and then to Agra during the time of Emperor Akbar. When he came here, he established his supremacy over scholars and *Ulemas* of his times in his branch of knowledge that was teaching and learning of wisdom (حکمت).” This is pertinent to mention that due to his high level of scholarship and mastery over subject, he faced serious harassment at the end of his life and did not get fair deal due to internal conflict in Mughal era.

The respect of knowledge had so much grown up by the time of Mughals in India that even a mulla like Abdul Qadir Badayuni had sufficient knowledge of music. And this was not a new theme during this time. The horizon of knowledge had become so vast that this example of even mullas learning music was not viewed with a narrow outlook. Abdul Qadir Badayuni was a mulla of Akbar’s court and he knew of his weaknesses and accepted it but Hazrat Shah Abdul Aziz (شاه عبدالعزیز) is known by reliable sources to possess expertise in music and the same is verified by *Malfuzat-e- Azizia* (ملفوظات عزیزیه) at different places. Music was infact considered an independent branch of philosophy during this time. Muslim’s who studied Greek philosophy even wrote books on music. Mulla Fathullah Shirazi who was famous scholar of Akbar’s court is mentioned by Abdul Qadir Badayuni as a renowned scholar with complete mastery over

sciences; “He was unmatched during his time as far as knowledge and scholarship of rational sciences, mathematics and physics etc. were concerned.” (Badayuni: p: 315)

در وادی الهیات و ریاضیات و طبیعیات و سائر علوم عقلی و نقلی و طلسمات و نیرنجات و
جراثقال نظیر خود در عصر نداشت. (بدایونی، ص 315)

During the time of Mughals, the wide networks of roads, bridges, ponds, inns (*sarai*), canals etc. were constructed at a very fast pace and it is very obvious that knowledge of technology and engineering was highly required for such constructions and buildings. This is further substantiated and reminds the well-known fact of the construction of major roads and highways popularly known as grand trunk road that constitute the larger share of the present national highway (NH), visualized, extended and created by Sher Shah Suri in 16th century.

During the time of Akbar a lot of emphasis was laid on learning of rational sciences. Great scholars like Mir Fathullah were not only busy in imparting education in these fields but he also brought text books from outside India and made it a part of course books here. Learning of arts and also technology especially related to construction engineering was emphasized and imparted. We therefore see a surge in buildings and architectures during the Mughal period in general and Akbar’s period in particular as a result of architectural and engineering learning.

Akbar took keen interest in education and learning as it is evident in his patronize of scholars and promotion of scholarship. It is said that he personally supervised and visited the royal court as far as education of its members were concerned. It is very surprising that he took time out of his busy schedule to personally monitor the education of the children of the nobles as quoted by Badayuni:

“ (p: 316) به تعلیم اطفال امرا مقید بود ”

And he did his work every day.

“هر روز به منازل مقربان رفته”... “امرا زاده های دیگر هفتو هشت ساله بلکه خورد تر آن را معلم صبیانی می کرد.” (ص 316)

Centres of Learning

Although, the courts of the rulers and nobles played vital roles in the education, especially private education being imparted to a select group of people, the *Khanqah* (خانقاه) and *madrasah, maktab* generally associated and annexed to the grand mosques played greater role in the dissemination of mass education.

Apart from these systems, local landlords also sponsored education at local village level. It is an up-healed task to pin point the exact system of education in vogue in the medieval period because the history written during this time shades little light on it. The old and medieval style of historiography are generally chronicles of kings and rulers that provide information about military campaigns and victories of rulers. The chronicles hardly talk about the culture, education and its methods. Whatever

information about the education system during the Muslim rule reaches us it has to be collected from different sources. The Muslims considered education a religious duty. The financial support to students, promotion of education, donation of books, construction of madrasah were all considered pious work and it hardly finds any mention in books of so called history or the historical sources pertaining to those days. If we have found any mention it is generally entered as

" در عهد حکومت خود تالاب ها و چاه ها و پُل ها بستند و در هر طرف دیگر عمارات و بقاع خیر نیز بنا نهادند ."

"In his (kings and rulers) rule he constructed ponds, wells and bridges. He also set up many buildings of benevolence."

The buildings of benevolence generally refers to *madrasah*, *maktab*, mosques and *khanqah*, which were all important centers of imparting education. Apart from these structures no other specific buildings are found for promotion of education during Mughal period. The most important of all these buildings in propagation of education were various mosques located in different parts of cities. Every big mosques worked like an important center of education. During the Islamic period, many big mosques could be found at close distances in the cities like Delhi, Agra, Lahore, Jaunpur, Ahmedabad, Gujrat etc. The huge and marvelous mosques built in these seat of power could be seen even today. The design of vastness of the structures of these mosques clearly shows that it were certainly used as center of education and learning. In the compound of these mosques, small dwellings are constructed all around which served as residences for teachers and students. Many of these huge mosques still served as centers

of learning and education like the mosques of Fatehpuri and Akbarabadi in Delhi which were constructed in the year 1060 A.H. / 1650 A.D.

The *Khanqah* also served as important centres of learning and education because many great Sufis didn't only provide lesson in purification of soul to their disciples but they also considered education of *Shariat* and *Tariqat* (learning and acquiring of religious education) as important part of Islamic teachings. Whatever grants *Khanqah* received from rulers or from private sources, a good amount of that was spent on the education of students, and therefore, it is pertinent to include *Khanqahs* in the important center of education and learning besides the madrasah. Another important centre of learning developed around the *mazars* and tombs of great Sufis and Kings. Many small rooms were constructed around these *mazars* and tombs because it could serve the purpose of madrasah.

It is pertinent and relevant to discuss specific buildings which were constructed independently as madrasah during Muslim rules especially under the Mughals.

Madrasah in Ajmer

Shahabuddin Mohammad Ghauri conquered Ajmer in the 587 A.H. According to the writer of *Taj ul Maathir* (تاج الماثر) Hasan Nizami Nishapuri, Mohammad Ghauri constructed many Madrasahs and mosques in Ajmer. The exact dates of construction of these mosques are not known but it is clear that these mosques must have been built around the year of Ghauri's conquest.

Madrasah of Delhi

After expeditions of Mahmood Ghaznavi and Shahabuddin Ghauri, Qutubuddin Aibek shifted his capital from Lahore to Delhi in 589 Hijra. Shamsuddin Altutmish succeeded the throne in the year 607 A.H. and constructed many madrasahs in the capital city of Delhi as part of his commitment to disseminate education and learning. It is not established in literary sources but widely presumed that the famous Moaizee (معزی) Madrasah was built by this king, a great patron of education and learning. He is also known to have built a mosque and an adjacent Moaizee Madrasah in Badayun during his stay over there. It is presumed that he built these madrasah and mosque in the name of his master Shahabuddin Ghauri whose real name was Moizuddin Mohammad Ghauri. During the rule of Sultana Razia when Qaramata (قرامطه) attacked Delhi, they had encroached up to this Moaizee madrasah as narrated by the writer of *Tabqat-e-Nasiri* (طبقات ناصری). This incident had taken place in the year 635 A.H. One head modarris (teacher) of this Moaizee Mosque-Madrasah of Delhi was Maulana Badruddin Ishaque Bukhari, a renowned and great scholar of his time.

During this period, we find records of another grand madrasah which was known as *Madrasah e Nasriya* (مدرسه ناصریه). This mosque was built in the name of prince Nasiruddunya wa Aldin son of Shamsuddin Altutmish. The writer of *Tabqat-e-Nasiri*, Sirajuddin Aafeef had been the caretaker of the mosque. The madrasah of Allauddin Khilji's tomb was located adjacent to

the Mosque Quwatul Islam (قوه الاسلام). Allauddin Khilji died in the 715 A.H. and Sultan Qutubuddin Mubarak Shah built his tomb in the year 717 A.H.

Firoz Shah Tughlaq carried out repairing of the madrasah during his rule. It can not be correctly said which year this madrasah was actually built. If Qutubuddin Mubarak Shah built this madrasah along with the Alai (علائى) tomb, then its year of construction would be 717 A.H. and if, this madrasah was built along with the mosque Quwatul Islam, then its year of construction would be 588 A.H. because in this year only Qutubuddin Aibek had laid the foundation of mosque.

When Sultan Mohammad Tughlaq started the settlement of Khurramabad (خرمه آباد) in Delhi, he also constructed a mosque and madrasah in the fort of Khurramabad which served the very purpose of providing education to people.

In Delhi there was another famous madrasah in Hauz Khas. Hauz khas was actually built by Sultan Khilji in the year of his coronation 696 A.H. During the time of Firoz Shah this Hauz had been filled up with soil and he got it cleaned and also carried out necessary repairing and renovation. In the year 755 A.H., he got a madrasah built on this Hauz in which famous teacher were invited and the head of this madrasah was Syed Yusuf bin Jamal Husaini. He died in the year 790 A.H. and was buried in the compound of the madrasah. Syed Yusuf Husaini was a popular and committed teacher and this his name finds mention the sources.

Madrasah-e- Firoz Shahi was the biggest and the best madrasah of its time. This madrasah was built by Firoz Shah in the year 753 A.H. in Firozabad, Delhi. Barni has written a lot in praise of this madrasah. He writes:

"یہ مدرسہ اپنا شان و شوکت، خوبی عمارت و موقع اور حسن انتظام و تعلیم کے لحاظ سے تمام مدارس ہند میں سب سے بہتر اور عمدہ ہے، مصارف کے لیے شاہی وظائف مقرر ہیں"

"This madrasah is better amongst all madrasahs of India in its grandeur, quality of building and location, management and education. Its expenditure is met out of the royal grants".

Another madrasah namely, *Madrasah-e-Balaband Aab Seeri* was located in a royal building." Ziauddin Barni writes that there was no madrasah high in magnificence and built as the madrasah of Firoz Shahi in Delhi. But if any other madrasah could compete with it in grandeur of building, it was *Madrasah-e- Balaband Aab Seeri*".

In the year 776 AH Sultan Firoz Shah built a tomb in the name of his son prince Fateh Khan after the later's demise, he also built a madrasah as a work of goodness to the departed soul. Its expenditure was also met out of the royal grants and allocations. The reign of Humayun begins around 935 A.H/ 1528 A.D. He also carried out many developmental works as far as promotion and propagation of arts and scholarships were concerned. Humayun was a great lover of scholarship and science (علوم و فنون). He had special interest in geography of the area and country. It is solely the

contribution of Humayun that he produced a special essay on the 'nature of elements and maps' which was usually taught in the madrasah.

Humayun also set up a madrasah in Delhi and appointed a learned teacher Shaikh Husain as its head. People generally don't know that structure on the upper top of Humayun tomb was actually a madrasah. Great teachers taught in this madrasah and small rooms built around the Humayun's tomb actually served the residential requirements for students leaning various branches of religious teaching and sciences.

During the reign of Akbar, Maham Begum who was the chief nurse of the Akbar the great also built a mosque and madrasah opposite to the west gate of old fort 969 A.H. The name of this madrasah was *Khairul Manazil* (خير المنازل). During the eight year of the coronation of Akbar, some attacks were attempted against Akbar. The location of these attacks was near the mosque and madrasah, although the site of this madrasah and mosque has been reduced to ruins now but remnants of the site tell a lot about its past splendour, glory and magnificence.

Shaikh Abdul Haque Mohaddis Dehlavi, who was a contemporary of the king Jahangir mentions about a madrasah in his book *Akhbarul Akhyar* (اخبار الاخيار). He himself had acquired education from this madrasah which ran from morning to noon and afternoon till evening.

The Jama Masjid of Delhi, which is a historical building was constructed by Shahjahan. The many other buildings of public welfare and utility were built in the vicinity of Jama Masjid in a much planned manner. On the north side of the mosque a royal hospital (شفا خانه) provided free

health care to the poor, needy and homeless people. Medicines which existed were also distributed free of cost. A renowned scholar of Persian language and culture Prof. Mohammad Iqbal, who is a resident of the same neighborhood for generations, adds that even today a dispensary exist at the same place and it is popularly known as “*paiwalan hospita*”. On the southern side of the mosque there was a royal madrasah. This grand madrasah was none other than *Darul Baqa* (دارالبقا). Other literary sources, endorses the importance and powerful role this madrasah played for over two hundred years in educating, learning and training of students. This madrasah was built in the year 1060 A.H. during the time of Shahjahan. Unfortunately, this madrasah suffered heavily during the revolt of 1857 and its post upshot. It is an abandoned place now! The madrasah does not exist today. As per the findings of Prof. M. Iqbal, it's pertinent to add that madrasah Hussain Bakhsh near bazar Matia Mahal exist and imparts religious education even today.

During the reign of Bhadur Shah a new madrasah was built in Delhi. It was actually founded by Amir Ghaziuddin Khan Firoz Jang. He is buried inside the compound of this madrasah only. He died in the year 1120 A.H. Amir Ghaziuddin was the father of Nawab Asif Jah, the founder of Hyderabad Deccan. Amir Ghaziuddin had built this madrasah near the Ajmer gate, he also constructed a mosque near it. Scholars are of the opinion that the same madrasah at Ajmeri gate has been re-named as Anglo Arabic Senior Secondary School and Delhi College existed next to that. There are many small mosques constructed by nobles, learned men and those associated with the royal family with some or the other responsibilities. Infact, many such small mosques exit even today, but

cannot be figured out easily due to huge population and enormous houses built next to one another in the whole areas of the walled city.

The last madrasah of Delhi in this series was built by Shah Abdur Rahim Delhvi. He was the father of Shah Waliullah Mohaddis Delhvi. The madrasah was known as madrasah-i-Rahimiyah, established during the rule of Aurangzeb. After the demise of Shah Abdur Rahim in 1718, Shah Waliullah continued with the responsibility of teaching at this very madrasah. Many other great teachers and heads of this madrasah who were themselves educated there namely; Waliullah Qazi Sana, Maulana Abdul Aziz Dehlavi (son of Shah Waliullah) and Shah Ismail and other associated with this madrasah. After the death of Shah Waliullah, his son Abdul Aziz took up the responsibility of teaching at this very famous seat of learning. Shah Mohammad Ishaq was the last from this family to continue with the dissemination of teaching and learning after the death of Abdul Aziz. With the death of Mohammad Ishaq in 1846, this Centre vanished. The remnants of this madrasah could still be found in Delhi today. 'Kalan Mahal' or *madrasah wali gali* is denoted even today in the walled city area.

Prof. Mohammad Iqbal shares the location of the areas behind the present G.B.Pant and Lok Nayak hospital (formerly Irwin hospital) at Delhi gate signifying its importance from the point of madrasha and education. Actually, the area behind these two hospitals and Maulana Azad Medical College & Hospital from the other side had been of high literary, spiritual and religious values. Renowned religious scholar and celebrity Shah Waliullah Mohaddis Delhvi and his father Shah Abdur Rahim is/are buried in the vicinity of the area indicated above. Primarily, the burial ground is famous due to the fact that many renowned Islamic scholars of their times

including Maulana Abdul Aziz, Maulana Hifzur Rahman is/are buried over there. Even today, deriving its literary importance that area is mainly known as “*Mehdiyan ka elaqa*”.....and still today, a madrasah exist over there. It is widely believed that Shah Waliullah had established this madrasah for the dissemination of quality education and learning in Islamic studies to students of Delhi and other adjoining areas.

Madrasah of Punjab

The capital of Punjab was Lahore during Muslim period. Many Madrasah and buildings was constructed in Lahore since the advent of Muslim in India. It had been a great center of learning and education.

Wazir Khan Ki Masjid This famous mosque also served as a madrasah. The shops built near about the madrasah provided financial support to the madrasah and mosque out of this income. Two *aalims* had been appointed to carry out teaching work over there.

By the time of Aurangzeb, Sialkot had emerged as a great and important Centre of education and learning. Great scholars lived in this city. Mullah Abdul Sailkoti a great scholar of Arabic also flourished from there and his compilations were known to the entire world. The development of Sialkot, infact had begun from the time of Akbar.

Darghah Shaikh Chille had been quite popular in Thanesar, Punjab. Its a historical small town and known Hindu Centre. Presently it is located in Kurukshetra, Haryana. A madrasah constructed adjacent to the *dargah* was popularly known as Shaikh Chille madrasah. It was huge madrasah with grand structure and stairs beautifully connected with entrance. Doors were

designed under the influence of Hindu architecture. This madrasah was established by Mughal prince Dara Shikoh in the year 1071 A.H. /1661 A.D. This madrasah was specially known for approaches into inter – religious studies. Contribution of Dara Shikoh is popularly known as far as this madrasah was concerned.

Nar Nawal

Sher Shah had established a madrasa named '*Nar Nawal*' which is presently located in Patiala. The building of the madrasa was very impressive. *Sher Shah*'s grandfather *Ibrahim Sur* is buried in the compound of the madrasah. As per one inscription on the building of this madrasa, it was built in the year 927 A.H. and more than one lac rupees was spent on the construction of this madrasah and tomb. Actually *Sher Shah* had started the construction of this madrasah before the beginning of his rule in the memory of his grandfather as a mark of goodness to the departed soul (اثریات ہند).

Madaris-e-Agra

During the time of Muslims' rule Agra had been a very prominent center of learning and education. This city had acquired extraordinary progress in comparison to other cities of India. Had been seat of learning for several years and many madrasah were established over have. It is also recorded that learned teachers and *Ulema* were invited from *Shiraz*. *Lala Sail Chand* who had lived around the revolt of 1857 has mentioned in his book '*Tafreeh-ul-Imarat*' (تفریح العمارات)...that a huge madrasah could be seen during his time in *Agra* and a learned scholar was called from *Shiraz*. He

further writes that “During the reign of *Jalaluddin Mohammad Akbar Shah* madrasas were spread all over *Agra* and scholars from Persia and Shiraz were engaged to impart education. The building of the madrasah were so grand and gigantic that people were bewildered seeing it.”

” در عهد جلال الدین محمد اکبرشاه جابجا مدرسه ها بودند، استادان فارسی و شیراز تعلیم می نمودند ، چنانچه تا حال مدرسه عالی اساس که رونق افزایی بوستان سخنوریست و دیباچه صحیفه سخنوریست در این دارالخلافت عظمت اساس داده و به مشاهده مکاناتش تخم حیرت در دیده قریب می کرد.”

There is no remnants of his madrasa now. A big locality exists at this site now. The only sign of this madrasa is the locality which is known as ‘*Madrasa*’.

Akbar the great had invited a scholar named ‘*Chalpi Beig*’ from *Shiraz* and the ‘*Farman*’ (royal invitation) of his invite is mentioned by the official historian *Abul Fazal* in his book (*Akbarnama*: Vol. I).

Shaikh Zainuddin Nawani a noted literary figure had also established his own madrasah and when he died in 941 AH (1534 AD), he was buried in the compound of the madrasa. This was one of the few privately established madrasah during the reign of Humayun. (منتخب التواریخ)

Agra which made remarkable development and progress since the reign of *Akbar* continued to maintain its pace of progress till the reign of *Jahangir*. *Jahangir* writes in his dairy that the population of *Agra* comprises of different artisans, student and scholar of all religions and communities living over here.

Jahangir had set a rule that in the territorial limits of his empire, whenever a rich man or foreign trader dies without an heir, his entire property would be

taken over by the empire and it would be spent on Madrasah and *Khanqahs*. (منتخب اللباب خوافی خان)

در حدود مملکت مین جهان بھی کوہی مال دار رہین یا بیرونی تاجر بغیر کسی جانشین یا وارث کی مرچائیے تو اس کی تمام جائیداد و املاک بنام سلطنت متقل ہوکر مدرسو او خانقاہون پر صرف ہو" (منتخب اللباب خوانی خان)

The writer of '*Jam-e-Jahan*' writes that after the successor of *Jahangir* on throne all madrasah which were in ruins and had become abode of birds and animals were repaired and renovated and made available to teachers and students.

Maulana Allauddin Lari who taught in Agra had established a madrasah called *Khas* (خس) and this name was due to its historicity. Mulla Badayuni writes about *Maulana Lari* in the following words;

"He came to *Agra* and started teaching and established a madrasah *Khas* (خس). This was a historical madrasah in *Agra*."

"با آگرہ آمدہ مدرس مشغول شدند و مدرسہ از خس ساختند و مدرسہ خس تاریخش شد"

The *Jama masjid* was built in Agra by *Jahan Ara Begum*, the eldest daughter of *Shahjahan*. She also established a madrasah which ran successfully for years and exist till date. There are shops built around the mosque and madrasah whose income are spent on the maintenance of this structure.

The abundance of madrasah in *Agra* can be known by the names of mullahs, ancient monuments and famous traditions, ever today.

Bayana: Among after madrasahs, the madrasah of *Bayana* is worth mentioning. This madrasa was built by Moulvi *Qazi Rafiuddin Saheb* adjacent to mosque of *Qazi's*. There is an inscription on the madrasah which tells the year of establishment as 1080 A.H.

Madrasah Fatehpur Sikri:

Akbar also established numerous madrasah during his reign. He built a huge madrasah on the hilltop of *Fatehpur Sikri*. There were hardly any madrasah which could compete with the grandeur of this madrasah. *Lala Sail Chand* probably writes about this madrasah only in his book '*Tafrihul Imarat*'.

“Akbar returned from *Ajmer* and built *Fatehpur Sikri* as his capital. He built many monuments here which included madrasah and Khanqahs etc.”

It is mentioned in *Aain-e-Akbari* also; “with the order of his excellency a mosque, madrasah and khanqah were built on the top of that mountain.”

...(Dossier on the Capital Agra)

There was a madrasah in the name of *Abul Fazal* here. This madrasah exist ever today and is located near the royal buildings. It is mentioned in *Aaeen e Akbari* :

" بفرمان گیهان خدا مسجد و مدرسه و خانقا برفراز آن کوه انجام یافت جهان دیدگان بدان نمط کم نشان دهند " (ذکر دارالخلافة صوبه آگره).

Madrasah of Mathura and Virindah:

Sikandar Lodi built a lot of inns, madrasah and mosque during his reign. He was a knowledge friendly king during his time only Hindus started learning Persian Language. According to the writers of *Dawoodi* and *Jam-e-Jahan* , he built numerous madrasah in *Mathura*. Although the details about this are not found but *Qasim Farishta* indicates about this ambiguently; "atmost of the places where Hindus used to take bath, he built inns, mosques, madrasah and markets."

"در بیشتر جاهایکه هندوان غسل می کردند سرای و مسجد و مدرسه و بازار ساخته موکلان گماشته اند"

Sikandar Lodi attempted conquest of the fort *Nirvas* near *Malwa* in the year 1014 A.H, he could succeed in capturing the fort only after 08 months of struggle and campaigning over there. He later built many madrasah and mosque over there.

Madrasah of Badayun:

Badayun had been the abode of *Pathani* nobles and princes since ancient times. The history of this city as a center of education and learning was as vibrant as *Delhi* and *Agra*. But today its historical details are not well known. But there is doubt that this city had a large presence of scholars and students as *Mr. Franklin* writes in the book, *History of Shah Alam*;

"The ancient abandoned and ruins of monuments of *Badayun* which still exist today are actually remnants of gardens, mosques, Khanqah and ancient madrasahs. (P; 57)

The Jama Masjid of *Badayun* was built during the time of *Shamsuddin Altutmish* in the year 620 A.H.

A madrasah by the name of *madrasah-e-Moaizi* was built behind the Jama Masjid. Although it can't be said surely but it is guessed that these two buildings of mosque and madrasah were probably built during the time of *Shamsuddin Altutmish*.

Madrasah-e-Daranagar:

Daranagar is a famous place near Amroha. *Najibuddaulah* had established a huge madrasah there. A large number of students acquired education from this madrasah. A remarkable quality of this madrasah was that a number of teachers employed here were alumni of *Fringi Mahal*.

Madrasah-e-Rampur:

Nawab Faizullah Khan invited Maulana *Bahrul Uloom* to Rampur and he set-up *Madrasah-e-Aliya* that exist ever today. He appointed Maulana the head *modarris* (head teacher), who though there for 5 years. Another famous scholar *Mulla Hasan* also thought there for many years. Both of these teachers promoted education and learning in this madrasah and this madrasah flourished during their time.

Madrasah-e-Shahjahanpur and Barielly:

In the recent years *Hafizul Mulk Rahmat Khan* captured Rohilkhand. During the time of his rule (*nawabi*) he made the city of Rohilkhand a famous city, comparable to the city of Delhi. He called Maulana *Bahrul Uloom* to *Shahjahanpur* with insistence and established a special madrasah over there. Maulana taught there for over 20 years and promoted religious education and learning among the people.

Madrasah-e-Pilibhit:

Live madrasah of *Shahjahanpur* and *Barielly*, *Hafiz Rahmat Khan* had built a madrasah in *Pilibhit* also. He also constructed a Jama masjid inside the compound of the madrasah at an expense of 3.50 lac rupees (*three lakh and fifty thousand*) Students were also given scholarship. Whenever a student passed out of the madrasah, he was personally tied a *dastar* (دستار) of excellence and his scholarship was fixed out of the royal exchequer.

Madrasah-e-Avadh:

The province of *Avadh* had a distinguish place as for as promotion of education and learning was concerned. At a distance of 5/10 miles (kos) a population of nobles were settled. At each settlement the population included scholars of repute who taught there. To meet and support the expenditure of madrasah, village after villages were waived off from paying taxes. This was a unique adjustment to encourage and support the expenditure of madrasah. *Maulavi Ghulam Ali Azad* further writes in

مائر الکرام :

" اگر چه جمیع صوبہ جات ہند بہ وجوہ حاملان علم فاخر دارند، اما صوبہ اودہ و الہ آباد خصوصیتی دارد کہ در هیچ صوبہ نتوان یافت ، چہ در تمام صوبہ اودہ و اکثر صوبہ الہ آباد بفاصلہ پنج کروہ نہایت دہ کروہ آبادی شرفا و نجبا ہست کہ از سلاطین و حکام وظایف وزمین و مدد معاش داشتہ اند و مساجد و مدارس و خانقاہات بنا نہادہ و مدد رسان عہد در ہر جا ابواب علم بروی دانش پڑوہان کشادہ و طلبای علم خیل خیل میروند و ہر جا موافقت و دست بہم دادہ بہ تحصیل علوم مشغول می شوند و صاحب توفیقات ہر معمورہ طلبہ علم را نگاہ میدارند و خدمت این جماعت را سعادت عظیمی میدانند"

"Although all provinces of India have distinguished patrons of education and learning but the province of *Avadh* and *Allahabad* out-shined them. Throughout the province of *Avadh* and most part of the *Allahabad* had

settlements of nobles, at a distance of 5–10 miles. The nobles considered patronizing madrasah as their moral and pious duties. They spent a sizeable portion of their exchequer to meet the expenses of this madrasah”.

Sohali: Amongst the famous localities (قصبات) was the *kasba* of Sohali that was located 22 miles away from Lucknow. A famous scholar, Shaikh Nizamuddin Ansari settled here and he started teaching. His great grandson Shaikh Hafiz acquired great fame in the field of scholarship. This was the time of Akbar the great when Akbar heard about him, he granted a *jagir* to Shaikh Hafiz and Shaikh continued his work of teaching with this grant.

Lucknow:

Shaikh Azam came first of all to Lucknow after acquiring scholarship from Jaunpur. After him Shah Peer Mohammad kept the flame of education burning in Lucknow. There after his disciple, Rasheed Mulla Ghulam Naqshbandi provided greater light to the work of education and learning. The exact identity of the place where Shah Pir Mohammad taught is not known but the fame of place called *Shah Pir Mohammad ka Tila* could be scribed to his place of teaching. The famous son of Mulla Qutbuddin Shaheed Sohalvi turned *Firangi Mahal* (فرنگی محل) a great center of education and learning throughout India.

Among the localities famous for the foundation of knowledge and big center of learning in the province of Awadh were *Dewa, Jais, Gopa Mau* and *Khairabad*. Another famous locality was *Bilgram* where distinguished scholars and teachers lived and taught. Another notable Madrasa in this

series was the Madrasah of *Fatahgarh*. Allahabad, another notable center of education and learning where scholars like Shaikh Mohibbullah, Qazi Mohammad Asif, Shaikh Mohammad Afzal, Shah Khubullah, Shaikh Mohammad Tahir and other great scholars lived and promoted the work of education and learning.

Farukhkhabad: A Madrasah was established in Farrukhkhabad during the times of Bahadur Shah. The name of this Madrasah was (*Fakhrul Morabe*) فخرالمرايع the founder of this Madrasah was a great person called Molvi Waliullah Aleemuddin and Molvi Nizamuddin, had acquired their education for this Madrasah.

Hasan Reza Khan, the minister of Asifuddaullah had also established a Madrasah in Farrukhkhabad. One of its teacher was Maulana Abdul Wahid Khan Khairabadi. This was the time of Shah Alam regime. The writer of *Asare-e-Khair* (آثارخير) mentions about a Madrasah built by nawab Mohammad Khan Bangish *Vali-e- Farrukhkhabad* (caretaker/ collector of Farrukhkhabad). The place where this madrasah was located is still known by the name of Madrasah in the Mohalla/ locality of Chavani. Other details of this Madrasah are not easily available.

Madrasah of Jaunpur:

During Muslim rule Jaunpur had been important center of learning and it used to be properly known as *Shiraz-e-Hind*. The Mughal emperor, Shah Jahan used to say:

“East (purab) in our Shiraz” and he had particularly given Jaunpur the title of “Shiraz India”.

"پورب شیراز ماست"

Sher Shah had grown up and trained here only. In the year 844A.H. or 856 A.H. Bibi Raja begum had established a Madrasah in Jaunpur which later came to be known as Madrasah-e Bibi-Raja Begum. In the year 902 A.H. or 904 A.H., Sultan Sikander Lodi captured/conquered Jaunpur which led to fall of reign of Sultans of the East (Salatin-e-*Sharqia*/ (سلاطين شرقیه) when Sikander Lodi conquered Jaunpur, he ordered destruction of all buildings except mosques and pious holy places. Although it led to the fall of *Sharqia* rule, but Jaunpur maintained its position in the field of education and learning. It was now governed directly from Delhi.

Shah Jahan had generally, ordered the rulers of Jaunpur to provide scholarship and financial help to students and scholars. All chronicle writers were instructed to write about the conditions of every Madrasah, wherever Shah Jahan heard about the establishment of a new madrasah and the requirement of financial support, he would immediately allocate a grant for the same. Wherever nobles, princes and rulers used to pass-by Jaunpur, they would certainly stay in Jaunpur to visit the Madrasah and also and also donate maximum financial help, in order to earn the pleasure of Delhi emperors.

Around 1147 A.H., when Nawab Sadat Khan Nishapuri was appointed governor of Awadh, Jaunpur and Banaras, then he visited this center, i.e. Jaunpur as per order. But he left the city immediately in anger because no Ulama/ scholars turned up to meet him and he ordered that their grant be confiscated. This order was supposed to be important where educational activities of Jaunpur suddenly came to stand still. Students and scholars

left, and all Madrasah were abandoned. In 1187 A.H., Asifuddaulah ordered return of their grants but Eilch Khan opposed it. During this period only, the Britisher captured Jaunpur.

The mosque of Atalah:

This famous mosque of Jaunpur was infact the Madrasah of Shahabuddin of Daulatabadi. It was because of this great personality, this mosque turned into a vibrant and important center of education and learning.

Banaras:

The educational center of Maulana Amanullah Banarasi existed here. Mulla Nizamuddin had acquired his education from here. But the educational importance of this center/ madrasah is not properly known.

Azamgarh:

Although, this small district is new but in ancient time, it was associated with Jaunpur and many of the inhabitants of this district called themselves Jaunpuri. Mulla Mahmood Jaunpuri is a famous inhabitants of this district. Charyakot, Mohammadabad, Walidpur, Nizamabad, Mahil, Sarai Mir, Mubarakpur and Mau were famous locality of this district as far as the education and learning were concerned.

This district had acquired fame for many famous teachers and students and turned into an important center of education and learning with its remarkable contribution in the field.

Ghazipur: Ghazipur was another important center of education and learning. Many great ulamas and scholars were born here. Maulana Fasihi and Maulana Hafiz Abdullah Ghazipuri were proud sons of this soil. Even today an old Madrasah (Madrasah-e-Chashma-ye Rahamat) is renowned for its Persian teachings.

Madrasah of Bihar:

At the end of 6th century A.H. Mohammad Bakhtiar Khilji was the first ruler to enter in Bihar and Bengal victorious. Although details of his education activities are not known but few of his activities are endorsed from source like Tabqat-e-Nasiri and another books of history. It is indicated there that Bkahtiyar Khilji generally established Madrasah in the cities conquered by him.

There is no doubt that Bihar had been a center of education and learning since ancient times. During the Mughal period many learned men were appointed on higher post in Bihar. It is clear that those learned men supported and promoted education during their tenure. All nobles and chiefs who were themselves learned persons and carried out educational activities like establishing new Madrasah, financially supporting the teachers and students alike and giving scholarships to the later. Indeed, it went a long way in the promotion of education and learning all throughout the province of Bihar.

Important educational localities and villages of Bihar:

There were numerous localities and villages which worked as famous centres of education since ancient times. Many famous scholars were born in these places like Maneer, Sahsaram, Deyanwa etc.

Sahsaram: There is a grand Madrasah attached to the Khanqah of Hazrat Shah Kabir here. The madrasah has a huge and important library also. The estimated budget of this Madrasah was rupees one lakh. Farrukh Sair and Shah Alam had donated properties under *waqf* for the expenses and maintenance of these madrasah and khanqah. Both of these buildings exist today and are important center of education.

Madrasah Danapur: Nawab Asif khan had laid the foundation of a mosque and madrasah here but it couldn't be completed during his time. Nawab Hayat Jung completed the construction of both the buildings.

The Madrasah-e- Khanqah-e- Phulwari:

This town is located at a distance of 6-7 miles and holds the same position in Bihar like the *Farangi Mahal* is the province of Avadh.

It is a matter of pride for Bihar that scholars from this province were always involved in major educational works for examples in the compilation of *Fatawa-e- Almgiri*, two scholars from Bihar were included . One of them lived in Phulwari and the other belonged to Munger. Another great center of education and learning was the Khanqahe-e-Phulwari Shareef. Many great scholar lived and taught from there. Students were given grants and this tradition of Phulwari being a center of learning continued till date.

Madrasha-e- Patna:

In the main city of Azimabad, there was a locality called Madrasah-e-Masjid. The buildings of the mosque still exist. The chains of the buildings suggest that the buildings were quite expansive. Its locality was quite prime and it is located on the bank of the river Ganga. The mosque is quite huge,

the surrounding buildings stand destructed but it points to the existence of a great Madrasah there. But its detail cannot be ascertained.

Madaris-e- Bengal :

When Bakhtiyar khilji captured Bengal he established a new city called ***Ranjpur*** near the old city ***Nadia*** and he built many mosques, Madrasah and Khanqahs there. The famous writers Farsihta records in his account as:

“ at a border of Bengal, he built a city called *Ranjpur* in place of old city *Naudia* and made it his capital and built mosque, Khanqah and Madrasah.”

(Farishta; Vol:2)

" در سرحد بنگاله در عوض شهر نو دیا شهری موسوم به رنگ پور بنا کردار الملک خود ساخت و مساجد و خانقاه و مدارس در آن شهر و ولایت بر رسم اسلام برونق و رواج تمام مزین و محلی گردانید" (فرشته جلد دوم).

When Ghayasuddin was appointed the governor of Bengal, he built a mosque, Madrasah and an inn in *Lukhnavti*. There is a famous place called *Darsbareh* (درسیاره) which literally means famous Madrasah. On the remnants of this building there is an inscription and it is known that this was built during the time of Yusuf Shahi. There is mention of a mosque also in that inscription. It is known through *Asariyat-e- Hind* (اثریات هند) that this mosque was attached to the building of Madrasah. There was a Madrasah in Asthipur also and its remains are still called *Madrasah-e-Tila*.

In Gaur, there is square building whose remnants are on the worth bank of Daghi Sagar. About which it is said that it was a Madrasah, it is also

estimated that it was built by Husain Shah. The remains of the building indicates that it was a very beautiful grand and expensive Madrasah.

There was another Madrasah about which we came to know from the writer of ***Khursheed Jahaname***, Ilahi Bakhsh Husaini from the inscription writer on the remains of this Madrasah. It is known that this was built by Husain Shah. The famous work on the education and learning of India; promotion of learning in India during Muhammeden rule by Narender Nath also mentions about the importance of these two Madrasah. But the existence of these two Madrasah in the city of Gaur can't be established and accepted by other writers.

Dhaka:

Shaista Khan who was the maternal uncle of Alamgir and a high ranking noble in the periods of Shah Jahan and Aurangzeb, had built a Madrasah along with the Mosque near the bank of a river. The building of the Madrasah existed till recent time but was later annexed to building of Eden hospital.

On the west side of the incomplete fort of Shaista Khan, there is a grand mosque which is called the mosque of Mohammad Mirdeh. This building has two stories. The rooms built below were meant for accommodation of students and on the north side also there were many rooms built for a Madrasah which still exist. The following couplets are inscribed on the Mosque.

که داد انقیاد شرع و دین داد	بعهد شاه اهل همت و داد
خهی ماهی که مهرش گشته منقاد	زهی شاهی که باشد زیب اورنگ
عبادالله قاضی کرد ارشاد	دل صدق اشنای حامی شرع
کند مسجد بصدق خویش بیناد	که از بهر عبادت خان محمد
ندای هاتفی از غیب در داد	بفکر سال تاریخش چو رفتم
زطاعت خانه اش تاریخ ایجاد	سر کفر از بناهش رفت بر باد (1116هـ)

There is a Mohalla called Mohalla-e- Azampur, in the name of the son of Aurangzeb, Mohammad Azam. In the ground of this locality there is a two storied Mosque. On the upper story, there are many rooms built in the name of Madrasah. The following couplets are inscribed on the building of this mosque-Madrasah:

ساخته مسجدی لوجه الحق	عارف حق شناس فیض الله
عابدان را وسیله اوثق	باد بهر حصول عین یقین
مثل قصر بهشت پررونق	مسکن ذاکران صاحب شوق
در دلم ریخت معنی الیق	پی تاریخ آن عبادت گاه
معبد جامع لا هل الحق	انه مامن کبیت الله (1160 هـ)

Murshidabad:

It is known through a book named Sairul Mutakhrin (سیرالمتاخرین) that Ali Dardi Khan Murshidabadi who was a great lover of arts and education had invited many scholars from Azeemabad and fixed higher salaries for them. Amongst the scholars who migrated from Azeemabad to Murshidabad were Mir Muhammad Ali, Husain Khan, Ali Ibrahim Khan and Haji Mohammad

Khan and others. The first amongst them had a huge library of about 2000 volumes of books. There was a grand Madrasah known as *Katrah* madrasah. The magnificent building of this madrasah reminds of its past glory. This madrasah was built by Jafar Khan.

There was a place called *Silapur* in Bengal where some educational institutions existed till the end of 18th century. These institutions, should be considered educational heritage of India's glorious past. Both Hindu and Muslim studied Arabic, Persian and other arts. (Narender Nath; p.113).

Although the present educational conditions of Muslims are not bright but in past their educational status was vibrant and bright. The Muslim nobles and zamindars strongly supported and promoted education in the past. There is one such example of a big zamindar Asadullah in a place called *Birbhum*, who donated half of his property for scholars and students.

Buhar

On the insistence of a big zamindar Munshi Sadruddin in a village called Buhar, Bardawan, Maulana Bahrul Uloom had visited there. Munshi Sadruddin established a madrasah in Buhar for Maulana Mamdooh, where Maulana taught for several years. The exact date of the establishment of this madrasah is not known but it was probably built after 1178 A.H. Munshi Sadruddin had fixed a salary of rupees 400 for Maulana. Besides this he also sponsored scholarship to hundred students. Among the famous students there was one person called Ghulam Mustafa Burdawani who was the mufti of district *Atawah* for some time. Later on, he was appointed the mufti of *Birbhum* district near his birth place Burdawan. He used to compose Persian poetry also. The following two couplets are from him:

دل زشکيب باز ماند جان زقرار در گذشت
هيچ ميرس سرگذشت برق بلا زسر گذشت

دي كه نهال قامتش جلوه گر از نظر گذشت
عشق چه آفت آورد هرگز از آن خبر نمود

Madaris-e-Deccan:

Bidar:

This madrasah of Bidar is considered a great educational heritage of not only Deccan but it held a great position in the educational history of India. This Madrasah was founded by Khawajah Jahan Mahmood Gawan, the minister of Mohammad Shah Bahmani. The building of this madrasah still exist and is attraction point for tourist. Although some parts of this building is destroyed. But it still reminds of its past magnificence and glory. This madrasah is located at top of a mountain. Two *minars* existed in front of this madrasah. One of which is now destroyed but the other *minar* stands even today and has a measure of 100 feet high. There was a mosque in the compound of the madrasah and rooms were built all around for students and scholars. The students who lived in the madrasah were provided lodging and boarding free of cost. This madrasah's building had no competitor in India.

Gulbarga:

Ahmad Shah Bahmani had built a madrasah in the suburb of Gulbarga for his *pir* (master) Syed Mahmood Gesudraz. The exact location of this madrasah is not known today but Narendra Nath talks about this madrasah

in his book. He has mentioned 1422 A.D. as its year of foundation. This madrasah was actually on the pattern of a Khanqahi madrasah.

Golconda:

Ibrahim Qutub Shah, the Governor of Golconda had built many madrasah as per historical records.

Chahar Minar:

Mohammad Quli Qutub Shah had particularly built many madrasah in the city of Hyderabad. Chahar Minar was built in the year 998 A.H. it had a big madrasah within its periphery. Qutub Shah was a great patron of arts and scholarship and he was a great promoter of education. Historical sources mention that he established a lot of madrasah in his kingdom. A European writer accounts in his book as:

“He established a lot of madrasahs in early period of his rule in southern India. Students used to sit on benches in these madrasah and wrote on Chinese papers”.

Madaris-e-Yatami

Mahmood Shah who was famous and renowned ruler of the Bahmani dynasty established a lot of madrasah for the orphans within the territorial limits of his kingdom. He invited famous teachers from different places and expenditure of these madrasah were met by royal exchequer and grants. Mahmood Shah himself was a highly learned person and a great patron of

arts and education. The important places where he had set up madrasah for orphans were Gulbarga, Bidar, Qandhar, Daulatabad etc.

Bijapur:

It is known through the history works on Deccan that during the time of Mohammad Shah Adil, there were two madrasah of Arabic, one madrasah of Persian and several *maktab* (smaller unit of madrasah) for education of Quran in Bijapur. In these madrasah students used to get pocket money of one *Hun* every month at the end. The annual examinations were held in the month of *zilazha*. Besides this, every big mosque had madrasah of its own and its expenditure were made through the grants of government.

Ahmad Nagar:

Burhan Nizam Shah who had been converted to Shiaism, employed several techniques for the propagation of Shiaism. One of the major means of this propagation was establishing a madrasah called *Asna Aasri* (اثنا عشری). This madrasah had been built opposite to Ahmad Nagar fort and villages were allocated to meet its expenditure. Nizam Shah had established another madrasah in Ahmad Nagar called Madrasah-e-Bagdad.

Burhanpur:

On the banks of Tapti river there was one madrasah. Its founder was a ruler of *Khandesh*. The details of its name are not found but the author of

Oriental Novel writes that he had seen the remains of this madrasah in 1820 AD. He described this madrasah in magnificent words.

Daulatabad:

The madrasah in *Daulatabad* was also set up by the Sultans of *Khandesh* but the exact name of its founder is unknown. Shaikh Ziyauddin and Shaikh Burhanuddin were among the teachers of the madrasah.

Madrasah-e-Madras:

When Nawab Wala Jah (Madras) heard the fame of, he invited him to his place, and when maulana reached closed to Madras, he dispatched a team of his nobles and ministers to receive him. He established a madrasah attached to the royal palace and appointed maulana as the head of this madrasah.

Madaris-e-Malwa:

In the beginning of the 9th century A.H. Dilawar Khan the Amir of Malwa established his independent *sultanet* and he made Shadiabad Mandu his capital. This *sultanet* and its rulers built several madrasahs in their territorial limits. Sultan Mahmood Khilji a ruler of this *sultanet* was particularly a great patron of education and learning. He established innumerable madrasah during his tenure and invited a great number of scholars and ulema to his kingdom for teaching. When he carried out a military expedition against Chittor and conquered it, he built many madrasah and mosques in the same year when he returned from expeditions, he established another grand madrasah in Shadiabad, Mandu.

Sarangpur:

Mahmood Khilji built a madrasah in Sarangpur. The remains of its broken building is still there. Son of Mahmood Khilji, Sultan Ghayasuddin took deep interest in the education of women. He tried to educate women in arts and industry. In pursuance of his objective of educating women, he founded a different city exclusively for women.

Zafarabad:

Sultan Ghayasuddin Khilji had established a madrasah in Zafarabad which remained till the time of Sultan Mahmood Sani. Amongst the educational institution of the province Malwa, the madrasah of Ujjain is noteworthy. The name of its founder is not known. Its broken remains existed till recent times. The writer of *Tuzk-e-Afghani* writes about this madrasah. The remains of this royal and grand madrasah exist in which I have seen oxen tied and there is a mosque also attached to the madrasah.

Madaris-e-Multan and Uch:

Madrasah-e-Firozi had been set up in *Uch*. The name of its founder and exact date about its establishment is not known. This much is known that this madrasah was built during the period of Nasiruddin Kabacha in the 6th century A.H. The writer of *Tabqat-e-Nasiri* writes about this madrasah and its management and informs that he was made in-charge of this madrasah by Nasiruddin in the year 624 A.H.

Nasiruddin Kabacha who had been appointed Governor of Multan and Uch provinces by Qutubuddin Aibek for a long time. He established a madrasah

for Maulana Qutubuddin Kashani when he came to Multan. Maulana taught in this madrasah for a very long period of time.

Amongst the sultans of Multan, Husain Shah Lanka had been a great patron of art and education. He patronized and supported scholars on a large scale and made Multan great Centre of education and learning. He built many madrasah in Multan.

Madaris-e-Kashmir:

Sultan Sikandar whose year of demise is 899 A.H. had been a great patron of arts and education in Kashmir. Kashmir used to be such a great Centre of art and education that it was compared with Iraq and *Khurasan* in its grandeur. His patronage of art and scholarship attracted scholars from all around and Kashmir developed into a big abode of learned men. Farishta writes that Sultan Sikandar was so generous in his patronage of arts and education that scholars from Iraq, *Khurasan* and Trans Oxiana came to his court and Kashmir developed like Iraq and *Khurasan*.

Sultan Zainul Aabedin who succeeded to the throne in 826 A.H. made efforts towards making entire Kashmir a greater Centre of arts and education. He set up a department of Historiography, therefore we see a Hindu writer compiling a detailed history of Kashmir *Ragtarengini*. Sultan Zainul Aabedin had also established a department of translation. Therefore, *Aain-e-Akbari* mentions this department in the following words:

“Sultan (Zainul Aabedin) was a scholarly person.....he translated a lot of books from Arabic, Kashmiri and Hindi” (*Aain-e-Akbari/ vol II p; 185,)*

"سلطان زین العابدین دانش منش و خرد پژوه بود و فراوان نامه را از عربی و کشمیری و هندی ترجمه کرد " (آئین اکبری ، ص 185 جلد 2).

Although no details are found regarding madrasah during his time but he surely must have established madrasah as he was a great patron of education and learning.

Husain Chak Shah established a big madrasah in the year 904 or 905 A.H. He invited great scholars and gathered them around himself. He made great efforts for the promotion of Arts and education. The expenditure of the madrasah he built was met by the royal grants.

During the period of Akbar the great, he appointed Husain Khan, as Governor of Kashmir. Husain Khan was a great patron of Arts and education. He built many madrasah and invited good scholars and teachers. He donated one *pargana*, Aasiapur to meet the expenditure of teachers and students.

Madaris-e-Gujrat:

During the Islamic period, Gujrat flourished as an important Centre of education and learning. A lot of madrasah existed there and the reason for its development was due to rulers being great patron of arts and education. Amongst the sultans of Gujrat, Sultan Mahmood was the greatest of all. He ruled Gujrat, from 863 A.H. to 917 A.H. His court was flooded with great teachers and ulama. He constructed big buildings which included madrasah also. The writer of *Mirat-e-Ahmadi* (مرآت احمدی) writes that this king built inns for travelers, madrasahs for students and mosques for Muslims.

Madrasah-e-Saif Khan:

The writer of Mirat-e-Ahmadi writes that Mohammad Safi, the Governor of Gujrat whose title was Saif Khan built a grand madrasah in front of the main gate of the fort Ark in Ahmadabad. The name of the madrasah was Madrasatul Ulama. This was built in 1032 A.H.

Madrasah-e-Shaikhul Islam:

Qazi, Ekramuddin Khan with the title of Shaikhul Islam built a grand madrasah from his personal expenditure. Rupees one lakh and twenty four thousand was spent on construction of this madrasah. The construction of this madrasah began in 1102 A.H. and was completed in 1111 A.H. The adjoining shops and two villages were dedicated to meet its expenditure. The famous teacher of this madrasah was Maulana Nuruddin Gujrati.

Madrasah-e-Sarkheez:

There was a great and big madrasah in Sarkheez, probably this madrasah was built during the time of Mahmood Shah and Muzaffar Shah. The teachers in this madrasah were people of high caliber and scholarship.

Madrasah-e-Wajihuddin:

This madrasah in Ahmedabad was more famous in Gujarat and students of this madrasah were given scholarship also. Allama Mamdooh taught in this madrasah for 65 years and was buried in the compound of this madrasah after death. After him, his son, Maulana Abdullah succeeded him. A noble with the name of Sadique Khan re-built this madrasah along with rooms for students and also fixed suitable scholarship for students.

Madrasah-e-Nahar Wala:

There was a madrasah Nahar Wala attached to the tomb of Shaikh Hasamuddin Multani. Maulana Tajuddin and his son Mohammad bin Taj taught in this madrasah. Both of them were famous teachers of their time.

Madrasah-e-Talab Sarwar Khan:

There was a pond namely, Khan Sarwar in Nahar Wala. It was a beautiful place to visit. There were many buildings around this place. One of this buildings had a grand madrasah. The founder of this madrasah is not known but amongst the teacher of this madrasah was Maulana Qasim-bin-Mohammad Gujrati and he was a contemporary of Qutubuddin Ahmad Shah.

Madrasah Usmanpur:

There was a village on the bank of river *Sabar*. The founder of this village was Usman (death 863 A.H.) who had established this village as well as a madrasah in his name. Mohammad Shah Gujrati was a great fan of Shaikh Usman and he got many assistance delivered to the madrasah. He denoted all books of royal libraries to this madrasah.

Madaris-e-Surat:

Haji Zahid Beg built a madrasah here in the year 1041 A.H. this madrasah served as a great Centre of arts and education for years. The mosque Marjan Shami in Surat served as a madrasah also. Nawab Zafaryab Khan established a madrasah in a new building during his time in Surat.

Alamgir Aurangzeb made several efforts for development of India during his reign. Mr. Keim writes in his history of Mughal Empire:

“Aurangzeb promoted agriculture vehemently and he built innumerable madrasah and schools throughout his kingdom”

We come to know from Tarikh-e-Mirat-e-Ahmadi that Aurangzeb, had sent an order (*Farman*) to the diwan of Gujrat, Mukkarramat Khan that madrasah and schools be established throughout the region with support from royal exchequer and scholarship be given to students. Alamgir was a great patron of public education besides establishment of madrasah and schools, he also extended help to teachers and ulama.

The Other means of / medium of education:

Apart from establishment of madrasah and schools throughout the kingdom at important cities and places, the kings and rulers of medieval period employed other means of imparting education and learning system. Because, madrasah existed at greater distance at that time. The Muslim rulers extended royal support, grants, (*jagir* etc) to learned men and scholars wherever they lived. In return, it was expected that they should impart education free of cost to people locally who could not travel greater distances during those days.

This type of support in the forms of grants and *jagirs* were also extended to learned men and scholars of other religions for imparting education among their own community and no distinction were made among Hindu and Muslim as far as royal supports and grants were concerned.

PRIVATE EDUCATION: Besides royal support and grants there were individual rich men and nobles who supported and promoted education personally. There were many learned men who didn't receive any royal help and grant but they still carried out works of promotion of education and learning. There were ulema and learned men who dedicated their entire life and efforts to promote education and learning. There were ulema and learned men who dedicated their entire life and efforts to promote education and learning. We come to know about them from the writings of Badayuni (Muntakhabut Tawarikh) which talks about a long list of such people only from the period of Akbar the great. Badayuni mentions the names of the following persons who carried out great works of education and its propagation.

1. Shaikh Sadullah Bani Israel
2. Shaikh Abdullah Badayuni
3. Main Jamal Khan
4. Shaikh Jalaluddin Thaneswari
5. Shaikh Bhikan Kakori
6. Shaikh Alhadiya Khairabadi
7. Shaikh Abdul Ghafoor Azampuri
8. Miyan Wajihuddin Azamgadi
9. Shaikh Ishaque Kaku Lahori and others.

There were the only few people who dedicated their entire life in the promotion of education and learning privately. Besides them, there is a long list of such people who carried out educational works privately.

Advent of learned men from outside and promotion of education in India:

With the advent of Muslim conquerors in India, a large number of learned men arrived here and did a lot of works to promote scholarship and learning. Muslim rulers and kings patronized education so immensely that it attracted scholars and learned men from all over the Muslim world. During the reign of Ghayasuddin Balban, Shamsuddin Khawarizmi, Burhanuddin Balkhi, Najmuddin Damishci, Shamsuddin Qushji, Kamaluddin Zahid and Burhanuddin Bazaz and many scholars like them gathered in Delhi and Delhi became a rival to Shiraz and Baghdad as far as stature of education and scholarship were concerned. During the period of Mohammad Shah Tughlaq, scholars like Qazi Abdul Muktadir, Shaikh Ahmad Thanetri, Moinuddin Imrani and Maulana Khasgi were present in Delhi.

Ziyauddin Barni writes in his book (Tarikh-e-Firoz Shahi) about the capital Delhi during the reign of Allauddin Khilji;

“There were forty six strong unparalleled Ulama in the capital Delhi.”

"که چهل و شش علمای فحول و بی نظیر در دارالسلطنت دهلی بودند"

Names of such learned Ulamas are as follows: Maulana Fakhruddin Naqeb, Qazi Sharfuddin Sarbaya, Maulana Nasiruddin Ghani, Maulana Tajuddin Muqaddam, Maulana Zahiruddin Lang, Maulana Allauddin Sadr, Maulana Nizamuddin Kulahi, Maulana Karimuddin Jauhar and others.

During the reign of Sultan Sikandar Lodi two great scholars of non-religious sciences (معقولات /Maaqulaat) came to Delhi and Sambhal and promoted the learning of logic and grammar.

Badayuni writes about them; “amongst the great scholars of the time of Sikandar Lodi, Shaikh Abdullah Talbani was in Delhi and Maulana Azizullah settled in Shambhal. Both of these scholar came to India after the worsening of conditions in Multan.”

During the time of Akbar Shah Fathullah Shirazi came to India and he earned the title of Azadul Mulk. He was a great scholar of high caliber and a patron of education. During this period only Hakim Shamsuddin and his nephew Hakim Ali Ghilani promoted the learning of medicine.

Religious Scholars of India:

During Shahjahan and Jahangir, Mirza Zahid Atte contributed a lot towards the promotion of education and learning. The famous dynasty of Qazi Mubarak and Shah Waliullah were actually from this order of dynasty. Amongst the famous names of this generation were Shah Abdul Aziz, Shah Rafiuddin, Shah Abdul Qadir, Molvi Abdul Hai, Shah Mohammad Ismail, Molvi Mohammad Ishaque, Molvi Rashiduddin, Mufti Sadruddin Khan and others. These all learned scholar were famous teachers and ulama of their time.

Learning of Persian Language & Arts:

The learning of Persian language and literature was integral to the syllabus of medieval times because it happened to be the mother tongue of Muslim rulers. We therefore witness that all major writings and compilations were

carried out in the Persian language including official correspondence till very recent times. This language produced great prose writers and poets simultaneously. A few names of these great literary lineage may be cited as that of Masud Saad Salman, Hazrat Amir Khusraw, Hasan Dehavi, Faizi and Ghalib and others.

Masud Saad Salman belonged to the period of Ghaznavids, whose expertise and fame in poetry spread all over India and world. His poetry is read even today with great interest and attention. Likewise, Amir Khusraw was a great poet and prose writer who excelled in all forms of poetry and prose writings. Amir Khusraw was a prolific writer of both prose and poetry. He was given the title of *Tuti-e-Hind* (طوطی هند) as mentioned by none other than Hafiz Shirazi in these couplets:

شکرشکن شوند همه طوطیان هند
زین قند پارسی که به بنگاله می رود
به روح امیر خسرو از این پارسی شکر دادم
که کام طوطی هندوستان شود شیرین

Education and learning had been well established during the pre-Mughal period in which Madrasah system of education had primacy. Besides this, individual and private education and learning had also taken roots in that period. But after the advent of the Mughals in India whose kings and rulers were thousand men of letters and scholarship, education and learning received greater push and unparalleled development.

The Mughals didn't only support and patronize scholars and students but they also tried many reforms in the existing system of education. Babar was a great scholar himself and patronized men of letters, literally but his

rule in India didn't last long. It was Humayun's period that further development and propagation started taking stronger and firm roots. Eminent educationist Md. Asfaque Ahmed writes;

“Humayun can be termed as the first king of the Mughal dynasty, who established Madrasah on the pattern of previous rulers in different cities, and made payments from royal exchequers. Two very important Madrasah were established during his period. One of them was Madrasah of Shaikh Zianuddin Khawafi at Agra and other at Delhi which was built under his orders and Shaikh Hussain was appointed as the head of the institution.”

Humayun was a learned man himself and gave greater regards to scholars and ulama. He took keen interest in logical and rational sciences like astronomy and geography and those branches of science made remarkable progress during his reign.

The reign of Akbar can be termed as the golden period as far as development of education and learning were concerned. He made path breaking changes in the system of education including the curriculum.

“Akbar made revolutionary progress in the course of studies of the existing Madrasah. He laid equal emphasis on the teaching of the different branches of learning such as Astronomy, Mathematics, Medicine, and Philosophy along with the Islamic Studies.”

Although Akbar was not well-read person and king amongst the Mughals but he had highest regard for the learned men and scholars because of his liberal patronage and support a large number of great scholars were associated with his court. Abul Fazl, his brother Faizi, Abdul Qadir Badayuni, Khan-e- Khana, Abdur Rahim and others lived and flourished at

his court. Because of the keen interest Akbar took in learning and education, important classics like, the Mahabhartar, the Ramayana, the Upanishads, etc. were translated from Sanskrit into Persian. Important books like Akbar Namah and Aain-e- Akbari were originally compiled in Persian. There was peace and prosperity during the reign of Akbar and therefore education and learning also made an unappalled progress in this period. It had many madrasah and seminaries. Scholars even from outside India were invited and appointed as teachers there. Sil Chand says that a big Madrasah existed there even up to his own time and we learnt from another sources that Akbar himself once invited a famous philosopher of Shiraz as professor of that institution.

During Akbar reign, Lahore and Fatehpur Sikri also developed into great centers of higher learning and education. The imperial library of Akbar was enriched with innumerable editions. Important works written by authors of repute in prose and verse dealing with mystery, philosophy, science and religion were collected and placed in the imperial library.

Akbar had established many Madrasah and Maktab in Agra and Fatehpur Sikri realizing the fundamental needs that a good nation could only be developed through quality education. Its propagation and learning throughout the country. Rich endowments stipends and scholarship were granted to scholars and students. Poor students were provided with free education. At this time Raja Todar Mall made Persian education compulsory for his co-religionist, presumably for pecuniary advantages. As a result Hindus began to study Persian with the same zeal as the Musalman.(Ibid:86)

Akbar did not only established new Madrasah and Maktab but he was also greatly concerned about the quality of education imparted to students. He therefore, along with Abul Fazl introduced reforms in education system and methods of teachings. Firstly he made changes in the method of teaching like the learning of the Persian language, divided in four stages. At the first stage, the students were taught the alphabets of Persian. In the second stage they were taught to combine two or more alphabets. At the third stage, the students were taught words and phrases and short lines of prose and poetry. Finally, they were asked to repeat what they had read before. This methods of teaching provided very efficient and took lesser time. (Ibid; 87-88).

During the reign of Akbar, necessary changes and reforms and up-gradation were also made in the curriculum taught as per the needs and requirements of the time. An emphasis was made to learn and teach modern sciences of that time. “The various arts and sciences were taught in the following order; ethics, arithmetic, accounts, agricultures, geometry, logimetry, astronomy, geomancy, economics, the art of administration, physics, logics, natural philosophy, abstract mathematics, divinity and history.” (Ibid; 88-89).

The purpose and objective of educational learning changed during the period of Akbar the great. From being primarily religious nature of teaching and learning, education was now designed to consolidate the unity of India and its objective became primarily political. Akbar tried hard and pushed for a nationalization of education. It means that people were to be educated and trained irrespective of their religion, region, caste and creed and education was aimed to bring unity in India as a nation.

Jahangir too was a great patron of arts and scholarship. He himself was a writer and poet. He himself wrote an autobiography called *Tuzuk-e-Jahangiri*. He patronized many scholars and learned men. During his time many deserted madrasah were renovated and made functional. He formed many laws to reform education. One particular legislation was that any person who died heirless, his entire property was appropriated for the cause of education and its propagation. Amongst great men of letters who were associated with his court were Naimatullah, Mirza Ghayas Beg, Abdul Haque Dehlavi and Naqib Khan. Amongst renowned poets such as Baba Talib Isfahani, Fasuni Kashi, poet laureate Talib Amli, Mir Qasim Kashi and others were patronized by him.

Following the footsteps of his predecessors, Shah Jahan too carried out many developmental works for education and its propagation. During his time many centers of learning like Delhi, Jaunpur and Ahmedabad emerged and developed. Students and scholars were attracted to those cities for higher learning and education. He too (Shahjahan) established many madrasah including a madrasah in the southern side of Jama Masjid of Delhi, where he himself appointed teachers. Hafiz Mohammad Kheyali was a renowned teacher of this madrasah. A college was also established at Agra like Delhi. Mir Shamsuddin was famous teacher of this college. (Md. Ashfaque Ahmed, System of Education in Medieval India p; 15-16) .

Aurangzeb too carried out great works for the promotion and expansion of education throughout his kingdom. He established many madrasah and developed older ones. He fixed salaries of the teachers and granted *jagirs* to the management of public institutions. He was the first emperor to introduce free and compulsory education for the common people. "On

experimental basis he enforced education in Gujrat on the Buhra community. Teachers were appointed for them and the system of monthly examinations were introduced in such madrasah. The results of these examination were communicated to the emperor for his personal assessment of the educational improvement of students.”(Ibid, p; 16)

Thus we see that education and learning developed and flourished during the Mughal like never before. Promotion of knowledge and learning spread throughout India and great Centre of learning emerged in provinces like Gujarat, Punjab, Delhi, Agra, Sindh, Deccan, Bengal, Bihar, Jaunpur, Avadh and Allahabad.

“Mosques, madrasah and khanqah were constructed and scholars in different branches of learning spread knowledge...Students used to move in large groups from one city to the another for the sake of knowledge...In every populated region, generous people used to look after the students and took pride in serving them. Shah Jahan used to say that the east is the nerve center of our regime. On this soil till 1120 A.H., the scholars left tremendous impact on the masses”.(Ibid 17-18)

Therefore education and learning made tremendous and unparalleled progress during the time of Mughals. They didn't only consolidate and develop whatever system of education and its infrastructure existed prior to them, but they also introduced many reforms and up-graded the educational system along with infrastructure. S.M. Jaffar summarizes it in the following words;

“Never in the whole history of India did art and literature science and philosophy, industry and commerce flourish as a whole quite as much as

during the two hundred years of the Great Mughal rule.” (S.M. Jaffar, Education in Muslim India: p; 103)

During the time of later Mughals that was wrought with disturbance and rebellions, education received a setback. The Sikhs in Punjab, the Rajputs in Rajputana and the Marathas in Deccan gained tremendous strength. And thus, the Mughals got weakened at the center. Despite these disturbances, it is evident from the facts that some sort of patronage continued during the later Mughals.

“During the regime of Bahadur Shah, the name of Nizamul Mulk Ghaziuddin Khan ranked top most amongst the patrons of learning. He was the father of the first Nizam of Hyderabad. He was very close courtier of Aurangzeb. He established madrasahs, mosques and cemeteries at the same place outside the Ajmeri gate of Delhi, according to the prevalent practice of that time”. (Md. Ashfaque Ahmad; p; 20)

A madrasah was also established at Farrukhabad and it was named as Fakhrul Morabbi. It was considered to be the second in this series.

Private education carried out educational development more than the royal patronage. For example during Bahadur Shah reign the school of Mulla Nizam-ud-din Sohali was very famous. During Mohammad Shah reign, Shah Waliullah’s educational institution attained a great fame. Students came to this madrasah in large numbers for obtaining diversified knowledge in the field of education and learning. (Ibid: p;22)

Overall during the time of later Mughals, educational developments received a setback but it was carried forth through private enterprises and with the support of rulers of provincial states. The Nawabs of Awadh, the

autonomous rulers of Mysore, Bengal, the Sardars of Rohil Khands, the members of the family of Shah Waliullah and the family of Mulla Nizamuddin Sohali took great interest in the dissemination of knowledge in their respective spheres, which were regarded as reputed seats of learning. (Ibid: p; 24)

The Mughal nobility was also largely responsible for the development and spread of education. They followed and imitated the educational efforts of their emperors as a matter of policy or to win the approval and appeasement of the emperors. This tendency of the Mughal nobility proved very conducive for the development of education, learning and culture. Mr. A. Aziz refers to this tendency in these words;

“the Mughal nobility constituted a sort of agency through which the ideals of art and morals and manners were defused among the lower classes ...the habits and customs of the people, their ideas, tendencies and ambitions,...were often unconsciously fashioned on this model,” (as quoted in S.M.Jaffar’s Education in Muslim India: p; 132)

Babur set up *Shuhrati Am*, a department like public works of that time. This department was given the responsibility of running postal service publication of a gazette and most importantly building of school of colleges. This department continued through the reign of succeeding Mughal emperors.

(N. N. Law’s: P;126-127). (These details are mentioned in Tawarikh of Syed Muqbar Ali).

Humayun was a very refined and scholarly person who enjoyed the company of learned men, poets and philosophers. He organized literary

circles and participated in it actively, discussing topics of literature and arts. He was also a good poet and composed poetry in Persian and Turkish. (Ibid: p;121)

The system of classification of his audience and ranking them accordingly shows how much importance he gave to men of letters and education. People of his empire were divided into three classes as mentioned by N.N. Law in his book on Promotion of Learning in India. The following points are noteworthy to understand the existing situation in the empire:

- (i) The holy men, the *literati*, the law officers and scientists formed a class called *Ahli-Saadat*, it was presumed that associating such men, honoring them and paying proper regard to them would bring eternal and everlasting prosperity in the life of a person and thus in the empire as a whole.
- (ii) The relations of the Sultan, the nobles and ministers as well as the military, formed the group called *Ahli-Daulat*, for no wealth could be attained without them.
- (iii) Those who possessed beauty and elegance, were young and lovely, as also the musicians and singers, formed another class to which the appellation of *Ahli-Murad* (people of pleasure) was given. (Ibid: p;129)

As mentioned earlier, Humayun built a madrasah at Delhi and Shaikh Husain was appointed a Professor of this madrasah. A college had been established by Shaikh Zainuddin Khafi who died in 1534 AD and was buried within the premise of a college founded by him. A school was built on the side of Jamuna river opposite to Agra in his memory. These are two

example of educational institutions built by private individuals during Humayun's reign. (Ibid: p;134)

It is known that Humayun's tomb in Delhi was once used as a place of instruction. It housed a madrasah and it is testified by C. Stephen in the following words:

“The college, which is on the roof of the tomb, was at one time an institution of importance, and men of learning and influence used to be appointed to the charge of the place. It has, however, long ceased to maintain its reputation, and for the last 150 years, the once probably well filled rooms have been completely abandoned.”(Ibid: p;134-35)

Although Akbar is described at times an un-lettered person but he was very fond of patronizing and enjoying the company of learned men and their circles. It is also noted that Akbar got important books and classics read out to him by competent persons. Abul Fazal says that there was hardly a work of science, of genius or of history but was read to his majesty and he was not tired with hearing them repeated. But always listened with great avidity. (Ibid: p;143)

“The Mahabharata was ordered to be translated into Persian in 1582 A.D. The emperor assembled some learned Hindus (pandit /scholars) and gave them directions to write an explanation of the work; and for several nights he himself devoted his attention, in explaining the meaning to Naqib Khan. He also ordered Abdul Qadir, the author of Tarikh-e-Badayuni to help Naqib in his work.” (Ibid: p;47-48)

This was the level of Akbar's dedication and personal devotion to promote knowledge and inter faith understanding between the two big communities of India — that is Hindus and Muslims. Many other texts like *Ramayan*, *Athar Veda* and *Lilavati* etc. were ordered to be translated into Persian by Abdul Qadir Badayuni, Haji Ibrahim Sarhindi and Faizi respectively.

During the reign of Akbar, besides literature and learning five arts also received major boost. Paintings and music flourished during his reign at unparalleled pace.

“Akbar's taste for five arts was no less than his love of learning from the very commencement of his reign, he encouraged painting.” (Ibid: p;154)

Music specially got a great encouragement from emperor and it reached high excellence in his reign. Musicians of different hue and colour lived at the court. Great musicians like Miyan Tan Sen were appointed as court singer of Akbar. The calligraphy also received great encouragement from Akbar. The most excellent pen men Mohammad Hussain, Mulla Mir Ali, Mohammad Amin Mashhadi and others were attached to his court. For the first time in history, we see that a Muslim monarch was equally concerned about the education of non-Muslims. Hindus and Mohammadens are seen studying in the same schools and colleges. This was really remarkable and the farsighted policy of Akbar had promoted a progressive and educated society.

During the time of Akbar, private individuals belonging to the nobility and middle class are also seen supporting and patronizing education. A madrasah was built by Maham Anaga, (Akbar's wet-nurse) in the year

1561. The madrasah is now in ruin at the western gate of Purana Qila in Delhi. We also find a college built by Khawaja Moin. Mirza Muflis Samarqandi taught in this college from 1571 for three years.

Akbar used to encouraged the learned by giving them rewards and fixing stipends. He followed this policy throughout his kingdom. He is also seen employing this policy of reward and stipend to non-Muslims. Some learned men and poets who received such rewards and encouragements are as follows. Amir Mir Taqi Sharifi, Mulla Syed Samarqandi, Shaikh Abul Fazal, Mulla Allauddin Hindi and others. (Ibid: p;168-169)

Abdul Rahim, the son of Bairam Khan was a great patron of letters. He knew many languages namely; Persian, Turkish, Arabic and Hindi. He could easily write in all these languages. He was a poet too adopting the pen name of Rahim. He carried out a Persian translation of the Memoirs of Babur (Tazuk-e-Babri) and presented it to the monarch Akbar in 1590.

About the policy of Akbar towards encouraging the Hindu scholarship in art and literature and their promotion and protection, N. N. Law writes;

“He bestowed state patronage on distinguish Hindus for their proficiency in such fine arts as music and paintings in the *Ibadat Khana* which was Akbar’s special innovations and where representatives of different religions of the land — Hindus, Buddhists, Jains, Christians and Mohammadans — met on a common platform, inaugurating a new era of religious tolerance.”
(p; 172)

Akbar's lavish patronage of learned men, fixing rewards and stipend for them and establishment of educational institutions drew a large number of literary men to Agra and Fatehpur Sikri.

Although Jahangir was far inferior to his father in patronage of learned men but he was a highly qualified and learned person. Agra rose so high as a court of arts and learning during Akbar's time continued to retain its position during Jahangir's reign. It is well depicted and described in the celebrated book *Tuzuk-e-Jahangiri*; "the inhabitants of Agra exert themselves in the acquirement of crafts and the search after learning. Various Professors of every religions and creed have taken up their abode in the city."

Jahangir was a great fan and patron of five arts especially painting. Farrukh Baig was the greatest painter of his time.

N.N. Law writes that; "Shah Jahan is better known for his magnificent — for the superb structure with which he beautified his *Shahjahanbad* or set up as memorials to his dear and near relations." (p;180)

He is therefore not considered to have zeal for patronage of education and learning. He is better known for construction and building of magnificent structure like red-fort, jama-masjid in Delhi and thus giving a new capital to Mughals Empire. But with the establishment of the new centre at Delhi, the prospects of education were widen and new institutions and madrasah were established afresh to cater the need of various classes. Undoubtedly, the area around the jama masjid become hub of such activities. Its remarkable to note that even scholars and learned people started their own madrasah without the support of rulers and with the passage of time, such

madrakah touched the highest index of popularities and even teachers from other countries visited to deliberate upon various academic issues. Madrasah-i-Rahimiyah was one such madrasah established by Abdur Rahim in the close vicinity of that area. Though this is considered as the last in the series of those educational institution setup by learned people. It can be said that from the beginning of 18th century, the progress of such institution was slowdown and in another fifty years it suffered badly. The existing socio-political scenario, the static and stagnant approach of the teachers may have been factors in getting disgrace and downfall of these madrasah with the passage of time.