

## Education and Learning in Kashmir (1339-1947 C.E)

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### ABSTRACT

Kashmir is one of the beautiful places on the globe endowed with charming climate, glorified mountains, rivers, lakes and gardens that still enjoy a great fame. Though there are charming voices for the beauty of Kashmir but its real beauty lies in its intellectual and learning tradition that has hardly been explored so far. Historically the people of Kashmir were more inclined towards the idea of seclusion to worship in comparison to procuring worldly possessions. With the establishment of centers for worship, meditation and religious places, people took keen interest in the acquisition of spiritual knowledge.

**Keywords:** Kashmir, Education, Sultanate, Curriculum, Knowledge.

### Education and Learning before 1339 C.E

Before the advent of Islam in Kashmir, there were about six religions that prevailed in this region, like Naga Worship, Hinduism, Buddhism, Shaivism, Jainism and Rishism. However there existed a continuous conflict between these religious groups like Brahmins and Buddhists in terms of concepts, thoughts and philosophy. In pre-Islamic era of Kashmir, the Hindu community was divided into different groups and castes like Brahmins, Kshatriyas, Vaishyas and Shudras. Being regarded as the supreme class, Brahmins controlled the whole scheme of things. They dominated the social, political and educational spheres with regard to the other castes. The lower castes weren't permitted to read religious texts but were allowed to listen from the Brahmins and therefore at the higher levels of education/learning, the Brahmin hegemony was evident. Thus historians regard this type of learning activity as caste based education.<sup>1</sup>

Sanskrit has been the language of the Kashmiris in the pre-Islamic times. There existed many seminaries and *patshalas* that offered wide range of subjects in their curriculum like mathematics, history, poetry, philosophy, medicine, law and grammar. Among the Hindus, the philosophical and ideological factor surpassed over the practical perspectives in educational system.<sup>2</sup> Although the main focus

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was upon the Vedic education but technically prose, prosody, syntax, morphology, astronomy, art of war, administrative affairs, music, painting, drawing, engraving, stone-work and other allied sciences/skills developed till the decline of Mauryan rule.<sup>3</sup> The remarkable feature of education in ancient Kashmir was its focus on the being (individual centric) and being religious in essence. The curriculum of the 7<sup>th</sup> century C.E was Vedic with oral method of teaching. The novice began his/her education at the age of five years that continued till the age of 30 years.<sup>4</sup> So the land of Kashmir was fertile in terms of thought and philosophy to the extent that whosoever arrived here, its radiant beauty absorbed him. The scholars practiced the ascetic life purging their soul and desires, thereby turning Kashmir into a hub of intellectual and learning activities. The people came here to become acquainted with knowledge and sciences from distant places.

Buddhism in Kashmir was introduced during the rule of Ashoka, with its two famous monasteries at Harwan and Khandal Bhawan. As against the class rivalries, Buddhism strived to propagate ethical norms, justice, sympathy, brotherhood and equality. The adherents of Buddhism in Kashmir lit the light of knowledge and excellence during the reign of Ashoka and Kanishka, who established centers of education and monasteries. It was for about 400 years that Buddhism contributed in the intellectual awakening and eradication of social evils. It was after the famous Buddhist Council in Kashmir, the scholars of Buddhism were sent to Tibet, China and Central Asia as teachers and missionaries.<sup>5</sup> The famous archeological site at *Sharda* served as a great centre of knowledge and education. The learners at this centre studied medicine, law, astronomy, geometry and languages.

### **Education and learning under Muslim rule**

#### **Education and learning under Shahmiri Sultans (1339-1561 C.E)**

Before the establishment of Muslim rule in Kashmir, the Muslims were revered and granted *jagirs* and endowments by the rulers from time to time. Historians express such patronage as:

و قصد نمود بخدمت ملک کشمیر در حوالی روستان بر سرحد رویم... پس از انجا رای جیتری بنشتند

This statement as recorded in *Chach Nāmah* about ‘Allafi, who wished to meet the ruler of Kashmir and wrote him for such wish. The raja endowed ‘Allafi, a *Jagir* of a place known as Shākalha and precious gifts to his Arab fellows. After ‘Allafi, Jahm bin Sā‘ah al Shāmi retained these *Jagirs*, who erected *masajid* there and was honored by the king and its people.<sup>6</sup>

From 8<sup>th</sup> century C.E to the beginning of 14<sup>th</sup> century C.E many powers around Kashmir tried to conquer several times but all ended in absolute failure. Mahmud Ghazni attempted to annex Kashmir several times but the unfavorable climatic

conditions concluded him to wind up his ambitions. All these failed expeditions forced the neighboring powers to abandon the idea of conquering Kashmir.<sup>7</sup>

In 720/1320 A.H/C.E Rinchana embraced Islam at the hands of noble Muslim scholar and Sufi, Syed Sharaf al din ‘Abdur Rahman Bulbul Shah (d. 727/1327 A.H/C.E). Rinchana took the name Sadr ud Din and built a special hospice for his mentor Bulbul Shah. Sadr ud Din endowed this *Khanqah* with number of villages to extract their income for supporting its fellows and needy. A *masjid* was erected near this hospice for the prayers. Being a person of inquisitive mindset and an awakened soul, Sadr ud Din always remained in touch with the scholars and learned men. To satisfy his learning attitude, intellectual temperament and his spiritual cravings, Sadr ud Din recognized the scholarly reflections and suggestions.<sup>8</sup>

The year 740/1339 A.H/C.E marks the Shah Mir’s accession to the throne of Kashmir and the establishment of Muslim authority. He assumed the title of Sultan Shams ud Din and his descendants as Shahmiri Sultans. Shams ud Din’s reign brought Kashmir peace, sovereignty, authority, freedom and restored its integrity. Though he ruled very short, for about 3 years, yet by his energy, resources and will, he was able to win the loyalty of the masses who thereby looked upon him as their savior and benefactor. He died in 742/1343 A.H/C.E. The historians honor him as:

در عدالت موشگافی کرد شاه شمس الدین  
بود اندر شغل حق او بے نظیر و بے قرین<sup>9</sup>

‘Ali Sher took the name of Sultan ‘Ala ud Din (743/1342 A.H/C.E), he was a just, strong and able ruler who continued the work of reform and consolidation like his predecessors. He developed many towns like ‘Ala ud Din Pora in Srinagar and erected many seminaries, hospices and mosques. He ruled for about 12 years, 8 months and 13 days and died in 755/1354 A.H/C.E.

Sultan Shihab al din ascended to the throne in 755/1354 A.H/C.E. He was vigorous, energetic and ambitious in expanding the territorial borders of Kashmir beyond Central Asia and India. Being capable and talented administrator, he patronized the enlightened souls and learned men by opening network of educational seminaries. These seminaries imparted different sciences like *Quran*, *Hadīth*, *Fiqh*, language and literature. The sultan at the behest of Syed ‘Ali Hamadani (r.a) established a *madrasah* entitled *Madrasah tul Quran* (مدرسه القرآن) in Srinagar. This *madrasah* produced many scholars in different branches of knowledge and sciences. This seminary focused mostly on Quranic sciences like *Qirā’t*, *Tajwīd*, *Tafsīr* and *Ta’wīl*. Abul Masha’ikh Sheikh Sulaiman, a prominent graduate of this seminary

was given the title of *Imam al Qurra* (leader of *Qāris*) for his profound knowledge and comprehension in the sciences of Quran.

The period of Sultan Shihab ud Din witnessed the influx of great scholars from Persia, Turkistan and other Central Asian regions into Kashmir. Sayyid ‘Ali Hamadani and his hundreds of learned companions arrived in Kashmir to direct the education and learning activities. Several seminaries, *Khanqahs* and *masajid* were established across the cities, towns and villages of Kashmir for disseminating the primary and secondary education.<sup>10</sup>

Dr. Sir Muhammad Iqbal (d. 1938) exclusively paid tributes to the Sultan Shihab ud Din in the following words:

عمر با گل رخت بر بست و گشاد  
خاک ما دیگر شهاب الدین نژاد

For many ages the rose has packed and unpacked her baggage, yet our earth has not begotten a second Shihab al Din.<sup>11</sup>

Sultan Qutb al Din became the ruler of Kashmir from 775/1373-791/1389 A.H/C.E. He was known for his concern to the general welfare with moderation, justice and toleration. He built many towns and places for the collective welfare of public like the town of Qutubdin Pora. Sultan Qutb al Din established different schools across Kashmir which includes *Madrasah Sultan Qutb al Din* (مدرسه سلطان) at Qutb al-din Pora. This *madrasah* was famous of all the seminaries for its residential nature where the teachers and learners from faraway places resided. The education at this seminary was primarily free with boarding/lodging provisions. The Sultan appointed Haji Pir Muhammad Qari as its first rector and this *madrasah* continued to exist till Sikh rule. Besides Qari, scholars like Mulla Jawhar Nath served as its head during the time of Jehangir. Mulla Muhsin Fani (Poet and Philosopher), Mulla Abdus Satar Mufti and others were the prominent teachers of this seminary, which produced hundreds of scholars. Due to the establishment of such type of educational institutions, historians/educationists regard Sultan Qutb al Din as the pioneer of residential system of education in Kashmir.<sup>12</sup>

Sultan Qutub al Din established another *Madrasah* at Fateh Kadal Srinagar *Madrasah ‘Urwatul Wuthqa* (مدرسة عروة الوثقى). This educational institution was established at the instance of Sayyid ‘Ali Hamadani through Sayyid Jamal al Din Muhaddith (another scholar). This seminary was famous for the study of *Quran*, *Hadīth* and other religious sciences. Jamal al Din was induced by Sultan to stay in Kashmir and enlighten the seekers of knowledge and tradition. This *madrasah* has

been regarded as the first institution that rendered the knowledge of purely religious sciences.<sup>13</sup>

Sultan Sikander succeeded his father Qutub al Din in 791/1389 A.H/C.E. He was a sponsor to the education and learning tradition. Sultan maintained cordial relations with the scholars/mystics and was very much generous in patronizing the learned class from different corners of Central Asia, Iraq, Khurasan and beyond Trans-oxiana to his court.<sup>14</sup> He was benefitted from the companionship of Mir Muhammad Hamadani (son of Sayyid ‘Ali Hamadani). Hamadani and his companions (scholars and experts) succeeded in promoting the culture of knowledge in Kashmir. Sultan established many colleges and schools for educating his subjects in Kashmir like his predecessors. On their footsteps, he established a college at Nowhatta Srinagar in memory of Qutb al Din. This *madrasah* got its fame as *Madrasah Sultan Sikander* (مدرسة سلطان سکندر)<sup>15</sup>. The Sultan appointed a scholar Qādi Mir Muhammad ‘Ali Bukhari from Bukhara as its rector. The *madrasah* had other teachers like Maulana Muhammad Afzal Bukhari<sup>16</sup>, who was *Shaikh al Hadīth* (Teacher of Hadīth), Maulana Muhammad Yusuf (teacher of Philosophy), Maulana Sadr al Din Hashmi (teacher of mathematics), Sayyid Hussain Mantaqi (teacher of Logic) and Sayyid Muhammad ‘Ālim (teacher of Meta-physics).<sup>17</sup>

Sultan Sikander appointed Maulana Muhammad Fādil Bukhari as the *Shaikh ul Islam* of Kashmir. For Sultan’s patronage to the learned fraternity, historians express their tribute as:

در ایام سلطنت دے اہل کمال و فضلاء از ولایت بسیار آمد...<sup>18</sup>

Besides these *madāris*, Sultan Sikander constructed *khanqah*’s and *masajid* across the towns and villages of Kashmir. He constructed *Jami’ Masjid* of Srinagar in 804/1402 A.H/C.E. The mosaic work of this mosque was done by the architect of eminence Sayyid Muhammad of Luristan and Sayyid Sadr al Din of Khurasan, both prominent fellows of Sayyid ‘Ali Hamadani.<sup>19</sup> Other scholars who arrived in Kashmir during Sikander’s reign were: Sayyid Muhammad Madani (foreign envoy and scholar), Sayyid Hasan Shirazi (former *Qādi*), Sayyid Ahmad of Isfahan (author of many books), Sayyid Muhammad from Khawarizm (poet), Baba Haji Adham and his disciples from Balkh.

It was Sayyid Mir Muhammad Hamadani who wrote exclusively for Sultan Sikander a treatise on Sufism in Persian entitled *Risalah Sikandari* and a book on logic in Arabic language. Hamadani guided the Sultan in all affairs ranging from political, religious, educational, moral, social and administrative aspects.<sup>20</sup>

Of all the sultans among the Shahmiri dynasty, Sultan Zain al ‘Ābidin (823/1420-874/1470 A.H/C.E) was talented, liberal and most capable. His rule opened up an era of peace, prosperity and development. To boost education and learning activities, Sultan opened network of schools, *khanqahs* and *masajid*. The sultan himself was well versed in different branches of knowledge and sciences, and Sanskrit, Kashmiri, Tibeti and Hindi languages. Sultan Zain al ‘Ābidin established number of *madāris* in Kashmir like:

*Dār ul ‘Ulum Nowshehra* (دارالعلوم نوشہرہ) at Naushehr was established near the royal palace. The Sultan appointed Mulla Kabir Nahvi (*Shaikh al Islam* of Kashmir) as the rector of this *madrasah*. Nahvi was a learned scholar, who studied from the prominent teachers and seminaries at Central Asia. Nahvi taught sciences like *tafsīr* and *hadīth* to learners as well as to the Sultan. So Nahvi appointed talented teachers for this seminary like: Mulla Ahmad (scholar of Persian, Arabic and Sanskrit), Hafiz Baghdadi, Shaikh Parsa Bukhari, Shaikh Jamal ud Din Khawarzimi (who later became chief Justice), Mir ‘Ali Bukhari, Shaikh Yusuf Rāshidi. The Sultan assigned the revenue of many villages for the maintenance of this seminary.

The Sultan procured books on different sciences from Central Asian and Arab countries. From Hijaz, Sultan succeeded in having books of *Hadīth* and personally studied them with spirit and vigor. From Makkah, he secured a copied manuscript of *Kashāf* of Al- Zamakhshari. The Sultan spent huge sums on the collection of books and manuscripts for the library of this famous seminary.<sup>21</sup>

The Sultan established another *madrasah* at Dachinpur Sīr, Islamabad which was headed by a great scholar Mulla Gazi Khan.<sup>22</sup> For the promotion of learning and sciences in neighboring regions/countries, the Sultan donated six lakh rupees as a special grant to the *Madrasah tul ‘Ulum* at Sailkot. Even the Queen contributed her valuable necklace for the maintenance of this seminary.<sup>23</sup> Sultan also established a unique college/ *madrasah* at Zaingīr known as *Madrasah Zaingīr* (مدرسه زینہ گیر) between his royal palace and garden. This college at Zaingīr proved to be a milestone in the educational history of Kashmir for the dissemination of knowledge and sciences.

**Translation bureau:** In addition to the schools and colleges, the sultan established a special department for the translation of the manuscripts and books written in different languages. This department worked near *Dār ul ‘ulum Nowshehra* and translated the intellectual legacy from Sanskrit, Arabic and other languages into Persian and vice-versa. The Sultan officially procured manuscripts and books from Arab, central Asian and other countries.<sup>24</sup> The teachers as well as students of *Dār*

*ul 'Ulum Nowshehra*, regularly visited the bureau of translation and studied there to update their knowledge. The books on different sciences were translated such as *Yusuf Zulaikha* into Sanskrit, *Rajtarangini* of Kalhana was translated into Persian by Mulla Ahmad entitled as *Bahr al Athmār* (بحر الاثمار) and Mahabhartā was also translated into Persian. The sole objective of the bureau of translation was to endeavor history writing, developing sciences in Persian and Sanskrit, nourishing languages like Persian, Sanskrit, Kashmiri besides poetry and literature. The Sultan's patronage to learning/education was enjoyed by the Muslims and non-Muslims equally. Soma, a Hindu was appointed as the head of education department or bureau, who dedicated a treatise on the Sultan's life entitled *Zaina Charita*. For these provisions, the era of Sultan is regarded as the Golden era of Sultanate period.

After Zain al Ābidin, Sultan Hasan Shah (1471-1484 C.E) continued to sponsor the educational provisions in Kashmir. The Sultan established a *madrasah* at Pakhribal (مدرسه پکھری بل) on the bank of Dal Lake at the request of his daughter-in-law, Gul Khatūn. This *madrasah* was famous and spacious having about 360 rooms and offered sciences like *Quran*, *hadīth*, *fiqh*, *tafsīr*, philosophy and *tasawwuf*. The *madrasah* excelled under the rector-ship of Maulana Isma'īl Shamī.<sup>25</sup>

#### **Education and learning under Chaks (1561-1586 C.E)**

After Shahmiri dynasty, Kashmir came under the Chak rule (1561-1586 C.E) and many of the Chak rulers were generous and kind in patronizing the learning activities. Sultan Hussain Chak (1563-1570 C.E) was outspoken, generous and mild about the well-being of his subjects. He succeeded in establishing many welfare institutions at different places and continued to support the existing educational institutions. Sultan Hussain Chak founded a *madrasah* at Koh-i-Maran, *Madrasah Dār al Shifā'* (مدرسه دار الشفاء). Also the Sultan established a seminary at the instance of his preceptor Baba Ismail Kubrawi and appointed him as its head and rector. This seminary had a huge library and a hostel attached to it that was provided to its wards free of cost. For the maintenance of this library/hostel, revenue from many places like Wandhama, Birhama, gardens of Daulatabad, Rainawari and Bagh-i-Anguri (Malkhah) were assigned. Famous Kashmiri scholar and Sufi, Shaikh Hamzah Makhdum was the student of this college.<sup>26</sup>

The Sultan established a *madrasah* in Srinagar that was free of sectarian inclinations, as he appointed Shaikh Fathullah Haqqani (a Sunni Scholar) as its rector, while Shaikh Darwaish Shirazi (a Shia Scholar) as his deputy. The Sultan

appointed a Sunni scholar Sayyid Habibullah Khawarizmi as the *Shaikh ul Islam*, Qādi and head preacher of *Jāmi' Masjid* of Srinagar.

The other *madāris* established during the Chak rule were: *Madrasah Mulla Radi al Din* (مدرسه ملا رضى الدين) established at the instance of Mulla Radi al Din (former teacher at *Madrasah Sultan Qutb al Din*). He had the honor of being the teacher of scholars like Shaikh Ya'qub Sarfi, Muhaddith Shams al Din Pall and Baba Dawud Khaki. Mulla Radi al Din converted his house into *madrasah* due to the socio-political turmoil in Kashmir and continued to train and educate his disciples. Another *madrasah* was established by scholar Mulla Basīr al Din, *Madrasah Mulla Basīr al Din* (مدرسه ملا بصير الدين). About him, Shaikh Ya'qub Sarfi observes that:

چه گوئيم حافظ بصيرى كه بود      خبر دار اسرار كشف و شهود  
رضى و به از و هزاران هزار      پشاگرديش داشتند افتخار<sup>27</sup>

### Education and learning under Mughals (1586-1753 C.E)

Taking the advantage of the chaos in Kashmir, Akbar annexed Kashmir with the Mughal Empire in 1586 C.E on the request of Kashmiri nobles and scholars. Like Shahmiri Sultans and Chaks, the Mughal rulers in Kashmir established number of *makatib*, *madāris* and other educational institutions. *Madrasah Mulla Haider* (مدرسه ملا حيدر) was established by Mughal emperor Jehangir for the scholar Mulla Haider Charkhi (prominent disciple of Shaikh 'Abdul Haqq Muhaddith Dehlawi) at Gojwara Srinagar near poet's garden (Bagh-i-Shair Wari). This *madrasah* produced scholars like Muhaddith Jalīl, Maulana Inayatullah Shawl, Maulana Abdul Rashid Zargar, Mufti Muhammad Tahir, Shaikh Muhammad Hashti Radoo. After Haider's death, this *madrasah* was headed by his son.<sup>28</sup> The Mughal prince Dara Shikoh while he was in Kashmir established a residential school of Sufism for the acquisition of Moon (*Kasb-i-Mah*). He established it at the instance of his spiritual preceptor Akhund Mulla Muhammad Shah Badkhshani on the spur of Zabarwan Mountain at Cheshmashshi.

In 1125/1713 A.H/C.E Mughal governor Nawab Inayatullah Khan established a *Madrasah Sayyid Mansur* (مدرسه سيّد منصور). He personally supervised this *madrasah* and appointed Maulana Abul Fatah Kallu's son Maulana Sulaiman as its head teacher (Sadr Mudarris). Maulana Sulaiman was a great scholar of Arabic and religious science. The Mughal subedar assigned the income from the village of Wanigam for the maintenance of this *madrasah*.<sup>29</sup>

Also another Mughal subedar Fadil Khan founded a *madrasah* near *masjid* Sangīn, known as *Dār ul 'Ulum Fādil Khan* (دار العلوم فاضل خان).<sup>30</sup> Another *madrasah* was established during Mughal rule by the famous scholar Mulla 'Ubaidullah in Srinagar. This *madrasah* was named as *Madrasah 'Ubaidullah* (مدرسه عبید الله).



There are ample historical evidence that suggest the presence of seminaries like *Madrasah Mulla Kamal* and *Madrasah Mulla Jamal*. It were all these educational seminaries which carved out scholars like Shaikh Isma‘il Chisti, Baba Nasib al Din Ghazi and *Qādi* ‘Abdul Qasim.<sup>31</sup>

### **Education and learning under Afghans (1753-1819 C.E)**

After the decline of Mughal rule in Kashmir, the Afghans took the affairs of Kashmir (1752-1819 C.E). Ahmad Shah Durrani of Abdali tribe conquered the Kashmir in 1752. The earlier Afghan governors of Kashmir were the patrons of learning, poetry and to the men of letters. The Afghan governors like Sukh Jiwan was just who showed much favor to the Muslims and scholars.<sup>32</sup> Generally the Afghan rule in Kashmir is regarded as an era of oppression, injustice and decline. The historians express their words with respect to Afghan rule in Kashmir as:

پُر سدم از خرابے گلشن ز باغبانی.....افغان کشید گفت کہ افغان خراب کرد  
*I enquired of the gardener the cause of the devastation of garden,  
 drawing a deep sigh, he replied “ . It is the Afghan who did it.”*<sup>33</sup>

Majority of the historians attest the satire of Afghan high-headedness, their flawed administration and their harsh policies towards the subjects. ‘Abdullah Khan has been regarded as a man of good talents, courage and was liked by both the Kashmiris and Afghans. He is known for his love of justice and flawless administration through liberality, affable manners and princely magnificence. ‘Abdullah Khan encouraged scholars, poets and men of letters.<sup>34</sup> Correspondingly ‘Atā’ Muhammad Khan’s rule in Kashmir was somehow prosperous and he struck the system of coinage in the name of famous Kashmiri Sufi saint Shaikh Nūr al Din (*Shaikh ul ‘Ālam*). The end of Afghan rule in marks the end of Muslim rule in Kashmir (1320-1819 C.E).

### **Education and learning under Sikhs (1819-1846 C.E)**

After witnessing the harsh Afghans for about 67 years, the Muslims and Hindus in Kashmir had a sigh of relief. In the words of Lawrence,

*“I don’t mean to suggest that Sikh rule was benign or good but it was at any rate better than that of the Pathans...”*<sup>35</sup>

The Sikh rule (1819-1846 C.E) in Kashmir was about 27 years and was administered by 10 governors. During the Sikh rule in Kashmir *Jāmi* ‘*Masjid* of Srinagar was closed to the prayers for public and other *masajid* were turned into Nazal property. The Jagir grants attached to the mosques and shrines were confiscated and the *adhān* was forbidden. The historian views the Sikh rule as:

جرم ما، ما را چُو دامن گیر شد ..... قوم سنگان وارد کشمیر شد  
*Our sins overtook us when the Sikh people entered Kashmir.*<sup>36</sup>

The last two Sikh governors of Kashmir were Muslims, Shaikh Ghulam Muhi-al Din and Shaikh Imam al Din and they opened the *Jāmi' Masjid* for the prayers, restored the *jagirs* and repaired the temples. In terms of education and learning, both these governors extended their sponsorship to the scholars, poets, mendicants and religious teachers.<sup>37</sup>

#### **Education and learning under Dogra's (1846-1947 C.E)**

The treaty of Amritsar in 1846 C.E made Gulab Singh as the complete master over Kashmir and thereby it came under the rule of Dogra's (1846-1947 C.E). Maharaja Gulab Singh (1846-1857 C.E) suppressed the crime, maintained Law and Order and restored peace. He was succeeded by his son Ranbir Singh (1857-1885 C.E), who was trained in the military style and re-established influence and authority over the frontier Districts. Maharaja Ranbir Singh re-organized various departments like revenue, military and judiciary (promulgated Penal code on the lines of IPC) on modern lines. From the educational and learning perspective, Maharaja encouraged the establishment of schools, *Patshalas* and *Makatib* at Jammu and Srinagar. He endowed these schools with libraries containing rare and historical manuscripts. Hundreds of Brahmin pupils were trained in different branches of Sanskrit learning. Maharaja established the department of translation to translate the religious scriptures like *Shastras*, *Darshanas* and other classical Hindu texts into Dogri and other languages. Special focus was given for improving/encouraging the Dogri language. The classical texts of Arabic and Persian language (religious, philosophical and historical) were translated into Sanskrit. The epitome of Maharaja Ranbir Singh's patronage towards education can be viewed from his donation of one lakh rupees besides endowments to the trustees of Punjab University Lahore and his sponsorship to the Sanskrit Institutions of Benars (India).<sup>38</sup> His liberal patronage to the art and learning attracted hundreds of scholars from neighboring countries. Maharaja often visited the *madrrasah* and Sanskrit colleges that instructed oriental sciences to their disciples.<sup>39</sup>

After Ranbir Singh, Maharaja Pratap Singh (1885-1925 C.E) ascended to the throne and started an era that witnessed the beginning of modern governance, political and social advancement in Jammu and Kashmir. In comparison to his predecessors, Pratap Singh was highly educated and well versed in Dogri, Sanskrit, Persian and English. His reign saw the emergence of British Missionary schools at Srinagar and Jammu. Earlier the Dogra rulers were hostile to the foreign presence especially to Christian missionaries in Kashmir, but the attitude of authorities changed in the last decades of 19<sup>th</sup> century. Missionaries like Rev. Robert Clark

opened a school and dispensary for the intellectual and physical well-being of Kashmiris. These educational cum medical missionaries contributed much in the awakening of ruling class and common masses thereby changed the outlook towards them.

These schools imparted modern education and opened the gateways of knowledge and enlightenment. This period witnessed the establishment of medical missions, opening of hospitals and dispensaries in the valley of Kashmir to rescue people from health concerns. Several middle, high schools and degree colleges were opened across Jammu and Kashmir to boost modern education. The Mission Schools were established by Rev. J. S. Doxey in 1881 C.E, Rev. J. Hinton Knowles and by Rev. C. Tyndale Biscoe.<sup>40</sup> Biscoe became pioneer of socio-educational reform in Srinagar as he induced the spirit of human felicitation and courage against disasters, calamities and evils prevailing in the society. The overall impact of these efforts was the emergence of modern education that influenced both Hindu's and Muslims to initiate their efforts to retain their relevance and secure the community from backwardness.<sup>41</sup>

Maharaja Pratap Singh was succeeded by Hari Singh (1925-1947 C.E) who was educated under the supervision of qualified Indian and European teachers. In 1926 C.E, Maharaja Hari Singh promulgated the Compulsory Education Act that directed the primary education as compulsory for the boys in Srinagar and Jammu.<sup>42</sup> The establishment of primary schools for girls in 1930 C.E both by the Hindus and the Muslims on priority basis as a result of missionary and official intervention gave impetus to educational scenario in Kashmir.

During Dogra period the Persian, Sanskrit and Kashmiri languages received much attention from the scholars of Kashmir. Mirza Mahdi Mujrim (d. 1856 C.E), Khawaja Hasan Shiri, R. K. Arzbeigi, Shankar Ju, Tabah Ram and Pandit Raja Kak Dhar were famous Persian poets during the Dogra rule. The Dogra rulers tried their best to revive the Sanskrit language and established *Patshalas* to teach Sanskrit by employing proficient Pandits in them. The famous Sanskrit scholars during Dogra period were, Mukund Ram Shastri, Govind Koul, Damodar Jotshi and Madhu Sudan Koul. The Kashmiri language and literature was enriched by the scholars like Mahmud Gami, Maqbool Shah Kralwari, Parmanand, Rasool Mir, Wahab Khar, Wahab Parray, Ahad Zargar, Samad Mir, Gh. Ahmad Mahjur and Abdul Ahad Azad.<sup>43</sup>

#### **Madrassa Education during Dogra rule**

The educational scenario of Muslims of Kashmir in 19<sup>th</sup> and 20<sup>th</sup> presented very contemptible impression. It was after Sir Syed's Muhammadan Educational

Conference in 1886 C.E that the three prominent Kashmiri intellectuals/educationists Abdul Samad Kakroo, Molvi Abdus Salam Rafiqi and Khan Bahadur Gh. Sadiq persuaded Molvi Gh. Rasul Shah to upgrade his primary school/institution (founded in 1889 C.E) to higher level. This school was established by *Anjuman-i-Nusratul Islam* (ANI) an organization similar to *Anjuman-i-Himayat ul Islam* Lahore, to persuade Muslims for education (moral, religious and modern). This institution contributed greatly in the educational endeavor of Kashmiri's from religious, social, educational and moral perspectives. This seminary succeeded in proselytization, answering the challenge of Christian missionaries, and enabled Muslims to attain modern education. The educational mission as originated by Molvi Gh. Rasul is still in vogue and has produced thousands of graduates in different sciences which carved out educationists, religious preachers/scholars, leaders and social reformers.

**Madrasah Nusrat ul Islam**, known by other names like *Madrasah Islamiyyah Nūr ul Islam* or *Madrasah Islamiyyah* Oriental College at Rajouri Kadal Srinagar. This institution has modern schools as well as an oriental college for the dissemination of religious sciences. At present this works with the affiliation of University of Kashmir. This *madrasah* produced Molvis, 'Ālims, Munshis, Fāzils and scholars well versed in classical and modern sciences. However the socio-educational impact of this *madrasah* established by *Anjuman-i-Nusratul Islam* (ANI) can be witnessed from the fact that similar educational, socio-religious organizations and institutions were founded on this pattern by taking inspiration from this pioneering institution. These include: *Anjuman-i-Mu'in ul Islam* Sopore (estb by Syed Mirak Shah Andrabi), *Anjuman-i-Ta'lim ul Islam* Tral (established in 1940 by Moulana Nur ud Din Trali), *Anjuman-i-Mazhar ul Haqq* Beerwah (established in 1940 by Molvi Syed Shah and Molvi 'Ali Shah) and *Anjuman-i-Tabligh ul Islam* (established in 1932).

**Madrasah Ta'lim ul Islam** (مدرسة تعليم الاسلام), this *madrasah* was established by Moulana Nur ud Din Trali (1890-1990), an 'Ālim of great repute at Tral Pulwama. Moulana Nur ud Din was a graduate from *Dār ul 'Ulum Deoband* and served as a teacher at *Madrasah Nusrat ul Islam* Srinagar. In 1940, Moulana Nur ud Din established a *Maktab* (primary school) and from 1942 this school served as full-fledged Islamic school. Presently this school has an oriental college (boys and girls) besides the high school and higher secondary. As founded on the outlines of *Madrasah Nusrat ul Islam*, this institution has contributed in the socio-educational and religious awakening of Muslims in Kashmir and continues till date.

*Madrasah Faiz ul Islam* (مدرسة فيض الاسلام), this *madrasah* was established by Moulana Anwar Shah Kashmiri (d. 1933 C.E) at the request of famous Kashmiri educationist Abdul Samad Kakroo around 1920 C.E at Baramulla. This institution disseminated religious sciences till 1928 C.E and contributed to the great extent in the socio-religious and educational reform in North Kashmir. This institution excelled in Hanafi Jurisprudence, Hadīth and other sciences exclusively, as expressed by Anwar Shah:

فقر در قصبه باره موله بخيال خود بغرض اشاعت علم دين و اعانت مذهب امام اعظم طرح  
تعليم فقه و حديث نهاده بود...<sup>44</sup>

*Madrasah Islamiyyah Arabiyyah Anwār ul ‘Ulūm* (مدرسة اسلامية عربية انوار العلوم), this *madrasah* was established by Hafiz Muhammad Charagh Naṣīr Qasmi (1920-1994 C.E) at Dandipora Islamabad in 1944 on his arrival in Kashmir. Initially this institution was started as *Maktab, Taqwa al Islam* (تقوي الاسلام) to impart the elementary knowledge of *Quran*, *Hadīth* and knowledge of Islamic fundamentals. In 1973 C.E this *madrasah* was reorganized and named as *Jāmi ‘Anwār al ‘Ulūm* by Qāri Muhammad Tayyib Qāsmi (rector *Dār ul ‘Ulūm Deoband*). This *madrasah* contributed a lot in the dissemination of religious sciences from 1944 and still continues to direct socio-religious reform.<sup>45</sup>

*Jāmi ‘ah Madinatul ‘Ulūm* (جامعة مدينة العلوم), this institution was established in 28<sup>th</sup> July 1948/ 21<sup>th</sup> Ramadan 1367 A.H at Dargah Hazratbal Srinagar. In context of partition of the sub-continent, to cater the religio-spiritual demands of learners in Kashmir, this *madrasah* was established. Currently this institution thrives in affiliation with the oriental faculty of University of Kashmir. From 1948, this seminary has produced thousands of scholars, intellectuals and leaders in Kashmir and despite tough times it contributes till date.<sup>46</sup>

### **Educational Curriculum from 1339-1947 C.E**

The structure of education during the Muslim rule in Kashmir was divided into three levels:

1. Primary Education
2. Secondary Education
3. Higher Education (Advanced and Specialization)

#### **Primary Education**

The primary education was provided to the learners at a specified place known as *maktab*. The primary education consisted of reading *Quran*, its recitation, writing, fundamentals of Islam and elementary mathematics in native language. Special focus was given on the basic Quranic education, elementary knowledge of Persian literature like *Karima*, *Pand Namah*, *Gulistan* and *Bostān*.<sup>47</sup> Separate provisions

were ensured for the education of learners from other faiths like Hindus and separate primary educational centers existed for them. The primary education began at an age of 5 years at the local *masajid* and *makatib*. These *Makatib* provided basic education to both boys and girls. The tradition of *Rasm-i-Bismillah* was organized for the novice of 4 years, 4 months and 4 days and was performed by his/her parents. The elementary education lasted for about 9 years and 6 months and consisted of following stages.

**1<sup>st</sup> Stage:** This stage took almost four years to complete and focused on *Nazirah* of Quran, its memorization, *Tajwid* and *Qirā't*.

**2<sup>nd</sup> Stage:** It remained for two years consisting of basic Persian literature, Islamic jurisprudence, syntax and morphology.

**3<sup>rd</sup> Stage:** It took about three years in which the study of mathematics, science of etiquettes and Arabic language/literature took place.

### **Secondary Education**

This level of education was imparted in *masajid*, *makatib* and *madāris* with consideration upon Persian/Arabic sciences, *Quran* and *Hadīth*, language and literature, principles of *tafsīr* and Sciences of *fiqh*. The institutions that provided secondary education were known as *madāris* and College. The sciences that were imparted to the disciples were: history, ethics, Persian/Arabic prose, literature, philosophy, logic, astrology, physics, chemistry, geography, medicine/pharmacy and agriculture. The religious sciences studied by the learners were science of Creed (*‘Ilm al ‘Aqa’id*), *‘Ilm al Kalam*, *‘Ulum al Fiqh*, *‘Ulum al Quran*, *‘Ulum al Hadīth* and *‘Ilm al Siyar*. In addition to these sciences, some vocational or skill oriented courses pertaining to arts and craftsmanship were imparted. The secondary level of education continued for about 7-9 years.<sup>48</sup>

### **Higher Education**

At this stage of advanced level, the study of Humanities, theology and rational sciences was provided. The rational sciences included logic, philosophy, astronomy, chemistry, zoology, geometry, mathematics, politics and medicine. Famous Mughal historian Abul Fadl in his *Akbar Namah* makes mention of the sciences imparted in the educational seminaries of Kashmir during medieval times. The science of ethics, mathematics, geometry, politics, logic, physics and theology were imparted to the learners during the Muslim rule.<sup>49</sup>

### **Specialization**

This level was an extended form of higher education specified for the in-depth study of different sciences. The sciences studied by the learners at this level were: Principles of exegesis (*‘Ilm al Tafsīr wa Usulihī*), Science of names and

personalities (*‘Ilm Asma al Rijal*), history (*‘Ilm al Tarikh*), Science of Chains (*‘Ilm al Isnad*), Principles of Hadīth (*‘Ilm Usul al Hadīth*), politics (*Siyasah*), medicine (*‘Ilm al Tibb*), surgery (*‘Ilm al Jarahah*), pharmacy (*‘Ilm al Adwiyyah*) and administrative affairs (*‘Ilm al Mu‘amalah*). These sciences were learned for a period of 3-5 years at colleges like Quranic College of Shihab al Din, Qutub al Din College, Sultan Sikander College, Badshahi College, ‘Urwatul Wuthqa College and Dār ul Shifa College.<sup>50</sup> It was a comprehensive and all-embracing curriculum that aimed at addressing the pressing needs of the time. This education system was fully capable to produce scholars, preachers, philosophers, Qādīs, administrators, Sufis and military officers.

### **Development of Religious Sciences in Kashmir**

The development of religious sciences in Kashmir draws its commencement to the arrival of Muslim scholars like Bulbul Shah, Mir Sayyid ‘Ali Hamadani and others. These earliest Muslim scholars centered their thought and action on the ethical teachings of Quran. Their sermons and lectures slowly disseminated the vehicle of Islamic sciences in forward direction. The establishment of Muslim rule supplemented by the influx of Muslim scholars from Central Asia (mostly experts of sciences) directed the introduction of Islamic/religious sciences. These scholars undertook the mission of educating the learners in different branches of knowledge and sciences.

#### **‘Ulūm al Quran (علوم القرآن)**

Sayyid ‘Ali Hamadani has been considered as the first person who introduced the *tafsīr* literature in Kashmir. His remarkable contribution in the field of Quranic sciences pertains to *Al Risalah fi Nasikh wal Mansukh (الرسالة في النسخ و المنسوخ)*. The manuscript of this treatise has been preserved in the central library of University of Tehran Iran and at India Office Library London.<sup>51</sup> This treatise deals with the science of abrogation and abrogated verses of the Quran. Apart from this treatise, Hamadani’s letters addressed to his contemporaries with Persian translation carryout wider explanation of numerous Quranic verses. Hundreds of companions of Hamadani were experts in different religious and rational sciences especially Quran and were instrumental in knowledge dissemination.

Shaikh Ya‘qub Sarfi (1521-1595 C.E) a distinguished scholar of 16<sup>th</sup> century wrote a great exegesis of Quran entitled *Matalib al Talibin Fi Tafsīr Kalam Rabbil ‘Ālamin (مطالب الطالبين في تفسير كلام رب العالمين)* for his friends and disciples in order to expose them to the hidden secrets of Quran.<sup>52</sup> Similarly during Chak rule, a scholar Mulla Ahmad Mehr wrote a *tafsīr* of Quran in Kashmiri language. It was Shaikh Murad Naqshbandi (a prominent scholar and friend of historian Kh. Muhammad

‘Azam Dedamari) who compiled a dictionary of Quranic words *Jāmi‘ al Mufradat* (جامع المفردات). This dictionary comprising 1130 pages, was written in Persian language in 1169 A.H, and is preserved in the library of Al-Azhar University Egypt. This is a unique work on Quranic sciences that explains the meanings of Quranic words in Arabic, Persian and Turkish language.<sup>53</sup>

Shaikh Mu‘in al Din Naqshbandi, an erudite scholar and Sufi of Naqshbandi order (prominent disciple of Shaikh ‘Abdul Haqq Muhaddith Dehlawi), wrote an exegesis of Quran entitled *Zubdat al Tafasir* (زبدة التفاسير). The manuscripts of this *tafsir* are preserved in the Khuda Bakhsh library Patna and at Royal Asiatic society Bengal. He also wrote a Persian exegesis of Quran entitled *Sharh al Quran*, written in 1072 A.H. Maulana Abdul Rashid Shopyani, a scholar of Quran wrote *Āyāt al I‘jaz* at Bhopal at the instance of Nawab Sidiq Hasan Khan in 1878 C.E. Maulana Anwar Shah Kashmiri (1875-1933 C.E) wrote a treatise on Quran entitled *Mushkilāt al Quran*, to elaborate the valid connotation of 190 Quranic verses. Maulana Yusuf Shah Kashmiri (Mrwa‘iz, 1895-1968 C.E) wrote a Kashmiri translation and *tafsir* of Quran entitled *Bayān al Furqān*.<sup>54</sup>

#### ‘*Ulūm al Hadīth* (علوم الحديث)

In Kashmir, the science of *Hadīth* was introduced by Sayyid ‘Ali Hamadani. Having Sufi orientation, Hamadani represent one of the prominent schools of *Hadīth* in Kashmir. To his credit, scholars attribute the following works on the science of *Hadīth*.

1. *Al-Sa‘bīn’ fī Fada’il Amir Al-Muminīn*, a treatise comprising of seventy traditions on the virtues and excellence of *Ahl-bayt*, gathered from Musnad Al Daylami.
2. *Arba‘īn Amiriya*, a treatise that contains 40 traditions.
3. *‘Ayn Al ‘Ilm wa al Sab‘īn*,
4. Besides these, *Dhakhirat al Mulūk* contains numerous traditions that establish Hamadani’s mastery over the science of *Hadīth*.

His disciples like Syed Jamal-ud din Muhaddith, a teacher of *Hadīth* was appointed by Sultan Qutub din as teacher.<sup>55</sup> Hamadani’s other works that containing the traditions of Prophet are: *Al Awradiyyah*, *Chahal Hadīth*, *Risālah Rawdah al Fidaws*, *Al Muwaddah fil Qurba*.

Sheikh Yaqub Sarfi, a great scholar of Islamic sciences, who wrote commentaries of *Hadīth* like – commentary on *Sahīh Al Bukhāri* and *Sharah Thulathiyāt Bukhari*. He compiled two treatises of *Arba‘īn*, *Arba‘īn Ali* and *Arba‘īn Ahl Al bayt*.

Maulana Haji Muhammad Al Kashmiri, an eminent scholar of *Hadīth* (a disciple of Ibn Hajar Al Makki). He wrote a commentary on *Hisn al Haṣīn*, commentary on



*Al Shamā'il* of Tirmidhi<sup>56</sup>, commentary on the virtues of Al Quran, commentary on Mashariq Al Anwar, and a brief summary of Hadīth narrations entitled *Khulasah Al Jāmi' fi Jam'a Hadīth*.<sup>57</sup>

Mulla Jawhar Nath Kashmiri was a teacher in Madrasa Sultan Qutub din as its *Sheikh-ul-Hadīth* and its rector. Being the student of Ibn Hajr Al Makki and Baba Dawud Khaki, he disseminated the sciences of *Hadīth* to hundreds of students like Kh. Haider Bin Feroz.<sup>58</sup> Baba Dawūd Khaki, a teacher, scholar, jurist and traditionist was known for his memorization of *Mishkat al Masabīh*.<sup>59</sup>

In 17<sup>th</sup> century the students of famous Muhaddith Shaikh 'Abdul Haqq disseminated the sciences of Hadīth in Kashmir including Khawaja Feroz bin Haider and his sons like Maulana Tahir and Maulana Afzal. Other scholars were Maulana Mu'īn al Din Naqshbandi, Shaikh 'Abdul Rahim. All these scholars were instrumental in encouraging the sciences of Hadīth in Kashmir. In 18<sup>th</sup> and 19<sup>th</sup> century the students of Shah Wali Allah Dehlawi like Khawaja Amin Kashmiri, Shah Muhammad 'Usman Chisti directed the knowledge of tradition across Kashmir. The students of Shah 'Abdul Aziz who transmitted the sciences of Hadīth in Kashmir were Mufti Sadr ud Din Kashmir and Muhammad bin Inayat Kashmiri. Sadr ud Din wrote a treatise on the Hadīth of Sahih al Bukhari entitled *Muntaha al Maqal fi Sharh Hadīth La Tashadd al Rihāl* (منتھي المقال في شرح حديث لا تشدد الرحال). Muhammad bin Inayat Kashmiri wrote a treatise with a view to cast aspersions on the authenticity of narrators of 6 canonical books of Hadīth entitled *Tanbīh Ahl al Kamal wal Inṣāf 'Alā Ikhtilāf al Rijāl ahl al Khallāf* (تنبيه اهل الكمال و الانصاف علي (اختلاف الرجال اهل الخلاف). He also compiled an abridgement on *Kanz ul 'Ummāl* entitled *Muntakhab Kanz ul 'Ummāl* on the traditions of *Ahl al Bayt*. His other works on the science of Hadīth are the summaries of *Fath al Bāri*, *Irshād al Sāri*, *al Jam'a Bayn al sahihyan* and of *Musnad Ahmad*. Maulana Abdul Rashid Shopiyani, a scholar of 19<sup>th</sup> and early 20<sup>th</sup> century (an associate of Nawab Sidiq Hasan Khan) wrote a treatise on Hadīth entitled *Nuzūl al Mantaqi* (نزول المنطقي). Maulana Anwar Shah Kashmiri (1875-1933), a leading stalwart of *Dār ul 'Ulum Deoband* and teacher of Hadīth contributed in the different branches of Hadīth. His scholarly contribution in this domain pertain to *Faiz al Bāri Sharh Sahih al Bukhāri*, *Anwār al Bāri*, *Anwār al Mahmud Sharh Sunan Abu Dawud*, *Al 'Uruf al Shazzi 'Ala Jāmi' al Tirmidhi*. Maulana Anwar Shah taught thousands of students that contributed in different domains of religious sciences. His famous Kashmiri students were Mirwa'iz Maulana Yusuf Shah (d. 1968 C.E) and Syed Mirak Shah Andrabi (d. 1975 C.E) (*Shaikh ul Hadīth* at Lahore).

**‘Ulūm al fiqh (علوم الفقه)**

The science of *fiqh* deals with the practical teachings of Islam concerning the daily lives of Muslims. With the arrival of Muslims in Kashmir, the scholars from different parts of the world arrived and settled in Kashmir. These scholars had expertise in different branches of knowledge and sciences especially the science of *fiqh*. With the establishment of Muslim rule in Kashmir, the appointment of Mulla Ahmad Akhund as the *Shaikh ul Islam* of Kashmir proved a milestone in the development of science of *fiqh*. He arrived in Kashmir during the rule of Sultan Shihab al Din and wrote for him many treatises. His contribution in the domain of *fiqh* pertain to *Al Fatawā al Shihābiyyah* (الفتاوي الشهابية), a juristic treatise written with a view to guide the ruler and help him administratively. This book was instrumental in laying down the foundation of Islamic *fiqh* in Kashmir and the implementation of Islamic Law in Kashmir.<sup>60</sup> Another scholar from Central Asia who settled in Kashmir, Ahmad bin Mahmud al Sam‘ani wrote a treatise on *fiqh* entitled *Tanwīr al Sirājī*. This work on the Islamic Law of Inheritance was a commentary of famous book on inheritance *Al-Siraji* and was presented to the Sultan Sikander.

Shaikh Mu‘in al Din Naqshbandi, a jurist from Kashmir who headed the team of scholars during Mughal rule and compiled a book on Islamic Law entitled *Fatāwa al Naqshbandiyyah*.<sup>61</sup> He also compiled another book in the science of *fiqh* *Kanz al Sa‘adah*.<sup>62</sup> Baba Nasib al Din Ghazi wrote a treatise on the principles of Islamic Law in Persian entitled *Risālah zaruriyyah Khird*. Another scholar from Kashmir Maulana Karimullah Kashmiri was instrumental in compiling a volume of *Fatāwa al Aziziyyah* of Shah Abdul Aziz in 1253 A.H.<sup>63</sup>

Maulana Anwar Shah Kashmiri, a scholar of 20<sup>th</sup> century compiled the commentaries and treatises on the science of jurisprudence entitled *Ta‘liqāt ‘Alā Al Ashbah wal Nazā‘ir* and *Nīl al Farqadayn fī Mas‘alah Raff al Yadayain*.<sup>64</sup>

**‘Ulūm al Taṣawwuf (علوم التصوف)**

The development of science of *Taṣawwuf* began just after the arrival of Bulbul Shah as he was pioneer of introducing the Sufism in Kashmir. Bulbul Shah was a disciple of Ni‘matullah Shah Farsi. His residence in Srinagar at Bulbul Langar became the first centre for preaching the sufi way of life in Kashmir. Sayyid ‘Ali Hamadani, a saint of Kubrawi Sufi order wrote extensively on the science of *Tasawwuf*. He introduced the Kubrawi Sufi order in Kashmir and wrote treatises on *Tasawwuf* like *Sharh Fusūs al Hikam* and *Risalah Dah Qa‘idah*.

Similarly the first *Shaikh ul Islam* of Kashmir, Mulla Ahmad wrote a treatise dedicated to the Sultan Shihab al Din entitled *Shihāb al Thāqib* (شهاب الثاقب). This

book contains the themes pertaining to diverse aspects of *Tasawwuf*. The path of mysticism was continued by the hundreds of Sayyids in Kashmir especially by the son of Sayyid ‘Ali Hamadani. They continued the work of spiritual endeavor through *Khanqahs*, *masajid* and *madāris* efficiently. In 16<sup>th</sup> century Shaikh Ya‘qūb Sarfi, a scholar of religious sciences, was initiated to Kubrawi order but his main contribution pertains to his poetical treatises *Risālah Zikriyyah* and *Dīwān-i-Sarfi*. These treatises by Sarfi have mystic orientation and often reflect the Sufi way of life.<sup>65</sup> Similarly Khawaja Mu‘īn al Din Naqshbandi, scholar/adherent of Naqshbandi Sufi order wrote a treatise entitled *Kanz al Sa‘adah*. This treatise was written on the similar lines of *Zakhiratul Muluk* of Sayyid ‘Ali Hamadani containing mystical and political perspectives.

Muslim rulers of Kashmir built *Khanqahs* (Monastries), *masajid*, *madāris* (educational institutions) and other centers of public welfare. As a result new climate of intellectual passion was generated by its theologians, scholars, poets, artists and philosophers. Instead of having any break with the pre-existing system of thought, they instead initiated a process of integration in the sphere of religious experience through Quranic *maktabas* and *madāris* contributed by the scholars/Sufis of outstanding stature. These *madāris* made Kashmir the highest seat of learning and enlightened the whole empire. The curriculum of Central Asia and Indian Subcontinent such as physical sciences, medicine, vocational and technical education was incorporated in seminaries of Kashmir. The scholars and men of caliber used to be the rectors of these Institutions. After Sultanate period, Kashmir passed through the critical period with decline in educational system especially religious education. It was in the later Dogra period that some learned individuals paid attention towards the education of the Muslims and many institutions were established for imparting of religious as well as modern education.

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- <sup>58</sup> Ibid., vol. 5, p. 516
- <sup>59</sup> Ibid, Vol. 5, p. 529
- <sup>60</sup> Bamzai, op. cit., Vol. 2, p. 536
- <sup>61</sup> Nadwi, Abdul Hayy, *Al Thaqaqatul Islamiyyah fil Hind*, Dār ul Musannifin, 'Azamgarh, 2009, p. 180
- <sup>62</sup> Ibid., p. 186
- <sup>63</sup> Ibid., p. 180
- <sup>64</sup> Bhat, Nisar Ahmad, *Āyina 'i-Madaris..*, Vol. 1, pp. 667-668
- <sup>65</sup> Rafiqi, A. Q, *Sufism in Kashmir*, Gulshan Publications, Srinagar, 2008, p. 122

