



Historical Perspectives On The Medieval Educational System

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Abstract

This research article aims to provide readers with a knowledge of medieval schooling. The Muslim educational system predominated during the Middle Ages. During this time, changes were implemented in the educational system. People started to realize how important education was during this time, and some even started enrolling in universities. Madrasas provided higher education, while maktabas provided primary instruction. New and cutting-edge techniques and approaches were introduced to the processes of teaching and learning. The maktabas were the organizations that offered instruction in schools. Madrasas, on the other hand, were organizations that offered higher education. While the madrasas were maintained by the kings and nobles, the maktabas were typically funded by donations from the general populace. There were six distinct categories of institutions: those run by the kings and nobility; those founded by lone scholars with grants and assistance from the government; those connected to mosques; those connected to tombs; those started by lone scholars; and those connected to Sufi hospices. Famous madrasas included the Abu Fazl madrasa in Fatehpur Sikri, Mohammed Gawani's madrasa in Bidar, and the Muizzi, Nasiri, and Firuzi madrasas in Delhi. It was the way the text of the Quran was recited, punctuated, spoken, and so on. The Muslim educational system predominated throughout this one. Although education was theoretically accessible to all, it was largely restricted to a few group of people in medieval India who were involved in the administration of transmission. One of the most amazing developments in world history is the advent of Mohammedanism. With the advent of Mohammedanism, India's entire history was altered. Invasion of India by the Mohammedans began at the start of the ninth century A.D. The majority of the nation's new institutions, traditions, and customs were brought about by the Turks and Arabs. Among this, the Islamic educational system stood out as one of the most notable since it differed significantly from both the Buddhist and Brahmanic systems. The primary goals of education were the spread of Islam, the expansion of knowledge, and religious education. Patronage of the ruling class, lack of state control, the importance of religion and vocational training, adhering to norms and regulations, the relationship between teachers and students, individualized attention, educated teachers, discipline, and teaching support are some of the characteristics of education. It makes sense that the educational system in medieval India underwent several adjustments and modifications.

Introduction

India has a long history of education and learning that dates back to ancient times. These were passed down orally or in writing from generation to generation. One characteristic of ancient Indian or Hindu civilization is that religious forces have shaped it more than political or economic ones have over the course of its history. The essential ideas of social, political, and economic life were combined to create a coherent theory that Hindus refer to as religion. In this ancient tradition, the entirety of the configuration of ideas, rituals, and conduct is referred to as Dharma. Indian culture is deeply rooted in religious principles. Our ancestors' way of living, their careful consideration of detail, and their systematization of responsibilities are all signs of their deeply held spiritual beliefs. Their social and political reality were not limited by specific geographic boundaries. Their outlook on life was broad-minded, and they dedicated their lives to upholding the concept of the "summum bonum" of humankind. Her civilization's only goal became the multifaceted advancement of all people. The ancient Indian polity, eschewing the imponderables of violence, friction and self-aggrandizement, was based on the principles of love, honourable conduct and good behaviour. Life had a definite aim, an ideal and the attainment of which was thought to transcend all material achievements.

Hindu education was unaffected by the Mohammedan authorities. Initially, for a few centuries, the ruling class did not prioritize education. The only Muslim religious leaders who cared about the education of the next generation were those who established their own schools within their houses of worship; as a result, certain localities developed into hubs for higher education. The first emperor to recognize the value of education and establish a methodical system of education was Akbar. It was not until the end of the eighteenth century that there was a state apparatus for educational administration as we know it today. Education remained a decentralized, self-managed, and autonomous institution. Each educational institution, be it a village school or a school run in homes of rich patrons exclusively for their own children or a 'pathashala' run in a temple was an autonomous and self-managing institution. Hence the advent of Muslims did not have any immediate impact on the education system. But, two things happened when greater parts of India came under the rule of Muslim kings which had a long-term consequence on Indian education. The court language changed to Persian wherever they gained supremacy and Muslim religion gained dominance claiming its share in education.

The establishment and upkeep of basic schools, known as Maktabas, in mosques was supported by emperors such as Akbar and his successors. Madrassahs were founded as institutions of higher learning to provide knowledge of Koranic theology, Persian literature, and Persian history. This advancement happened along with the current educational system. On the other hand, the elements connected to access were more affected by the Hindu religion's separation from the state. As we have discussed, religion constituted and validated the state. Put another way, the rulers wanted the religion's blessing in order to reign. However, the Hindu faith lost its dominant role when Muslim kings came to power. Now the people had to obey the alien ruler in addition to their religion. Consequently, the hold of caste system on education started becoming weak. But the curriculum and teaching practices continued to function in the same way. In the absence of state control

and interference, all types of educational institutions continued to function under local patronage under the overall supervision of religion. There was no change in the content and process of education. The clientele eligible obtain education remained more or less the same. Till the advent of the Britishers there was no need for any survey to understand the status of education in India. Hence, the changes in the norms of access and quality remained unknown. Generally, the clientele of education obtained schooling to carry out their traditional occupations. Mobility of educated people in search of jobs were rare. As a result, comparisons were not made with educational institutions. It was not until early in the nineteenth century, when British administrators surveyed education across the nation under their control, that the extent of indigenous education became apparent. Western education had not yet been implemented during British authority at this moment. The purpose of the surveys was to assess the level of education that was prevalent at the time and support policy decisions made by the government. These studies describe the state of indigenous education in India, which has changed throughout the years and highlight some noteworthy characteristics that, at that particular historical moment, reflect shifts in the normative framework for education.

Aim of Education

In India during the medieval period, education was a personal responsibility. The development of a student's complete personality was the goal of education. With the understanding that education is a process of personal development and self-fulfilment, strategies, guidelines, and procedures have evolved. It was thought that a person's development mostly involved training his or her mind to be a tool for learning. This information would improve his or her ability to be innovative. Manana shakti, the concept of thinking, was valued more highly than the topic of thought. Therefore, the mind itself served as the main subject of instruction.

Education in the Medieval Period

The Islamic educational system was implemented after the Delhi Sultanate was founded. India's medieval educational system was modelled after the system established by the Baghdadi Abbasid dynasty. As a result, academics seeking instruction looked up to Indian experts from places like as Samarqand, Bukhara, and Iran. Amir Khusrau, a model citizen, not only honed his prose and poetry writing abilities but also created a new language that fit the needs of the region. Afif, Ziauddin Barani, and Minhaj us-Siraj are among the modern historians who have written about Indian scholarship. Higher education establishments were referred to as "madrasas," while those offering classroom instruction were known as "makhtabs." The 'makhtabs' were generally run by public donations while 'Madrasas' were maintained by the rulers and nobles. There were six different types of institutions: (i) those established and maintained by nobles and rulers, (ii) those which were started by individual scholars with the help of state assistance or donations, (iii) those that were attached to the mosques, (iv) those that were attached to the tombs, (v) those that were started and maintained by individual scholars, and (vi) those that were attached to the Sufi hospices. The famous 'madrasas' were the Muizzi, the Nasiri and the Firuzi madrasas in Delhi, Mohammed Gawani's madrasa in Bidar and Abul Fazl's madrasa in Fatehpur Sikri.

The Sirat-i-figuz Shahi lists fourteen courses taught in Madarsas, including Jurisprudence and Dirat, which was a system of vocalizing, punctuating, and reciting the Quran. The Islamic educational system's primary characteristic was its theological substance and traditional atmosphere. The two main categories of the curriculum were the traditional sciences (Manqulat) and the rational sciences (Maqulat). The traditional sciences included law, literature, history, and customs. The rational sciences included logic, philosophy, medicine, mathematics, and astronomy. Eventually, the emphasis shifted from conventional sciences to rational sciences. Traditional subjects dominated education from the time of Iltutmish (1211-36) till the reign of Sikander Lodi (1489-1517). The scenario started changing from the time of Sikander Lodi when he invited the brothers Sheikh Abdullah and Sheikh Azizullah from Multan to Delhi. They introduced the study of philosophy and logic in the curriculum.

The educational system benefited from the Mughal era. The Mughal monarchs gained a great deal of knowledge and came to appreciate the importance of education throughout this time. Institutions like as madrasas, vidyapeeths, pathshalas, and maktabks were used to disseminate knowledge and education among the general public. Akbar, the Mughal emperor, founded a college close to Jama Masjid and provided funding to educational establishments. Education was not a state subject at this period. Basic education was offered at mosques and temples. The endowments made by kings, affluent people, and other contributors allowed temples and mosques to serve as educational institutions. In mosques and temples, Persian and Sanskrit were also taught. One of the main areas that is disadvantageous is, women were usually deprived from acquiring education. The women, belonging to royal and wealthy families received education at home.

The Mughal emperors demonstrated an interest in literature and education. The use of Urdu was widespread during this time. This language emerged from extended interactions between Persian and Hindi speakers, or Turks and Indians. The study of mathematics, astronomy, and geography was brought to Delhi's madrasas by Mughal emperor Humayun. This helped to lessen prejudice in the current educational system. The majority of Indians started studying Persian, and Persian to Sanskrit translations were developed. Emperor Akbar added topics like geometry, public administration, and accounting and established a workshop next to his palace. The management of all the activities that took place within the workshop was done by Emperor Akbar. The attempt that was made by him to introduce scientific and secular system of education was not much appreciated by the orthodox sections of the society.

Vocational Education

There was access to professional, technical, and vocational education during the Muslim era. Depending on their aptitudes, interests, and capabilities, the people started their studies. People worked in a variety of jobs at this time, such as carpentry, pottery-making, dyeing, artwork, handicrafts, working with metals and precious stones, making jewelry, and weaving silk. The Mughal rulers were great admirers of handicrafts and artwork. Even today, people still recognize and appreciate the Mughal paintings. Professional, technical, and vocational training produced India's exquisite textiles, shawls, painted goods, and gold and silver

decorations. The individuals, who are engaged in the manufacturing and production of these items, need to possess adequate knowledge and skills. They should possess sufficient awareness regarding how to make use of machines and tools to generate productivity. The commencement of vocational education began with the initiation of the religious ceremony.

Education System under the Great Mughals

The Mughal era achieved significant advancements in education and learning. The Mughal emperors were avid learners who made significant contributions to the dissemination of knowledge through the use of Pathshalas, Vidyapeeths, Makatabs, and Madarsas. Akbar funded educational establishments with grants. He opened a college next to the Jama Masjid. Education was not a state subject at the time. The primary educational hubs were typically the mosques and temples. They were reliant on donations from wealthy individuals, philanthropists, and rulers. In mosques and temples, students were taught Persian and Sanskrit. The education of women was not supported. Women from wealthy and royal households received their education at home.

The Mughal emperors were avid supporters of literature and education. During this time, Urdu emerged as a language as a result of extensive interactions between Persian and Hindi, or the Turks and the Indians. Tazuk-i-Babari, Babar's autobiography, was written by him. The study of mathematics, astronomy, and geography was instituted in Delhi's "madrasas" by Mughal Emperor Humayun. This lessened the bias that existed in the current educational system. Persian became popular among Hindus, and many Sanskrit to Persian translations were produced. In addition, Akbar constructed a workshop next to his palace and included courses in geometry, public administration, and accounting. He oversaw the workshop himself. The orthodox sections opposed Akbar's attempt to build a secular, scientific educational system. Through his efforts, Akbar brought about a shift that lasted for generations. Some nobility opposed the introduction of Western educational methods which included experimentation, observation, investigation, and inquiry in the eighteenth century. The fundamental components of education in Muslim "madrasas" were memorization, discussion, and writing out of the lectures.

Islamic System of Education

The Vedic and Buddhist educational systems were superseded by the Islamic educational system during the Middle Ages. The rationale for this was the perception that the necessity for Islamic governance was growing. The founding of the Delhi Sultanate marked the introduction of the Islamic educational system. Islam places a high value on education, which is defined as the process of imparting, gaining, or understanding knowledge. According to the Islamic faith, education plays a vital role in helping each person advance and improve so that they can successfully secure their future and lead productive lives.

India's medieval educational system was designed to follow the educational legacy established by the Baghdadi Abbasid dynasty. Scholars from other nations, like Samarqand, Bukhara, and Iran, looked up to the Indians for advice. The Indian subcontinent scholar Amir Khusrau not only perfected his prose and poetry

writing skills but also created a new language that was appropriate for the region. Afif, Ziauddin Barani, Minhaj-us-Siraj, and other modern academics have written about Indian scholarship (Education in India, n.d.). During this time, a variety of disciplines were introduced, such as public administration, logic, arithmetic, geometry, history, geography, accounting, science, and astronomy. In addition to these, other tactics and approaches were also introduced into the educational system; these include reading, writing, debating, logical reasoning, research, and experiments.

General education was considered essential to Islamic education by Muslims. Mosques and madrasas were constructed in place of the old Buddhist and Hindu temples, schools, and other educational facilities. During the Muslim era, education was highly valued. The great Mughal emperors supported education and were benefactors of learning. All around the nation, the intelligent, well-educated individuals were held in high regard. Members of the learned classes included judges, lawyers, educators, researchers, army generals, and ministers. Even Hindus started to recognize the tactics and approaches that the Muslim educational system started to use. The main purpose of this education was to adequately prepare the students to sustain their living and cope up with challenges and problems.

The Islamic educational system was characterized primarily by its theological content and traditional atmosphere. The traditional (manqulat) and rational (maqulat) sciences were the two divisions into which the curriculum was separated. The subjects that were added under the traditional sciences were literature, history, and law. The rational sciences included logic, philosophy, medicine, mathematics, and astronomy. Later on, the logical sciences were given more weight than the traditional sciences. Education was dominated by traditional disciplines during the Illtutmish period (1211-1236) and the Sikander Lodi period (1489-1517). The system of education began to experience a transformation, when logic and philosophy began to get introduced in the system of curriculum.

Conclusion

The Muslim educational system served as the main foundation for education in medieval India. The primary goals of education were the spread of Islam, the expansion of knowledge, and religious education. Patronage of the ruling class, lack of state control, the importance of religion and vocational training, adhering to norms and regulations, the relationship between teachers and students, individualized attention, educated teachers, discipline, and teaching support are some of the characteristics of education. It makes sense that the educational system in medieval India underwent several adjustments and modifications. All limitations were absent from the educational system. Although women and girls were highly respected, there were insufficient measures in place to encourage girls' education and help them become contributing members of the community. Women were only allowed to attend college if they belonged to wealthy or upper-class households. The primary aim of these modifications and alterations was to raise people's consciousness of the importance of education. Not only should those from wealthy areas have access to education, but people from all different kinds of backgrounds and categories should as well. With the development of policies and strategies, the educational system became more methodical and systematic over time.

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