

EDUCATION IN MUSLIM INDIA

BEING
AN INQUIRY INTO THE STATE OF
EDUCATION DURING THE MUSLIM
PERIOD OF INDIAN HISTORY
(1000—1800 A. C.)

BY

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Education In Muslim India

TO
MY PARENTS AND TEACHERS
IN TOKEN OF MY GRATITUDE

Education In Muslim India

PREFACE

"They also serve who stand and wait."

—Milton.

While studying original sources and contemporary histories for writing a comprehensive history of Muslim Rule in India, I came across a number of notices on education and educational matters. Though I dealt with them at some length in my *Medieval India*, and *The Mughal Empire*, I thought it proper to take them up in a separate volume—hence this book. The absence of good libraries such as exist in important educational centres, coupled with my own limited resources, rendered it peculiarly difficult for me in this province to procure the books over which the information on the subject lies scattered. It was my interest in education that drove me from place to place in search of books drawn upon for material, and it was my industry that enabled me to write this book on a rather neglected subject of our study during my college career. Considering the difficulties, referred to above, and the fact that the book was carried through the press amidst a great pressure of work, I am afraid I cannot expect it to be free from flaws, but I hope I will be able to remove them in its subsequent editions, should these be called for. For the present, I shall deem myself richly rewarded if this humble effort—a pure labour of love—succeeds in arresting attention and evoking interest, enlisting sympathy and stimulating further researches into the subject.

It will not be fair on my part if I do not warn the reader against a pitfall which I came across in the course of my investigations in Indian History. Most of the modern writers have consciously or unconsciously adopted the

modern standard of civilization as a criterion where-with they judge the things of the past. They compare the past with the present and denounce the former in the light of modern conceptions of culture and civilization without having regard to the time that has scanned the interval in between—time that has made marvellous improvements in and additions to the existing knowledge of man and changed his conception of things. Such a comparison is not only unfair but injurious unless it aims at the edification of the future. Progress is the law of life, and time is an important factor, which, when a comparison is attempted, must be taken into consideration. And when this is done, it will be evident that education, which is supposed to have been neglected, was sufficiently sought and provided for in the Islamic times, so much so that India at that time could favourably compare and often successfully compete with any country of the world in point of education. Imagine, for instance, the absence of the printing press side by side with the presence of thousands of libraries containing innumerable manuscripts. Imagine also the state of crude means of conveyance and with it the flocking of students from far and wide to important centres of education.

This book is a tribute of gratitude to all those contemporary chroniclers and modern historians whose monumental works I have consulted for constructing this narrative ; to Professor Haroon K. Sherwani of the Osmania University for contributing the Foreword ; and to the Judicial Commissioner, N.-W. F. P., for permitting me to publish it.

Khudadad Street,
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S. M. JAFFAR.

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ABBREVIATIONS

Ain.	... Ain-i-Akbari by 'Allama Abul Fazal.
B.I.S.	... Bibliotheca Indica Series.
H.U.L.S.	... Home University Library Series.
J.A.S.B.	... Journal of the Asiatic Society of Bengal.
J.R.A.S.	... Journal of the Royal Asiatic Society.
J.R.S.A.	... Journal of the Royal Society of Arts.
M.A.S.B.	... Memoirs of the Asiatic Society of Bengal.
M.U.J.	... Muslim University Journal.
N.K.T.	... Newal Kishor Text.
P.A.S.B.	... Proceedings of the Asiatic Society of Bengal.
Trans.	... Translation (English).

CORRIGENDA

- Page 108, line 6 (from foot), *for* litrary *read* literary.
- Page 140, line 11 (from top), *insert* and *after* emperor.
- Page 165, line 12 (from foot), *for* thas *read* that.
- Page 185, line 5 (from foot) *insert* the *after* from.
- Page 193, line 2 (from top), *for* ministrel *read* minstrel.
- Pages 227 and 240, lines 6 and 4 (from foot), *for* chose *read*
choose.
- Page 234, line 7 (from foot), *for* immensley *read* immensely.

FOREWORD

I BELIEVE it was Froude who once said something to the effect that one should not raise one's pen to write unless one can add to human knowledge, and there is no doubt that Mr. S. M. Jaffar has done a great service to the cause of education in general and Indian Culture in particular by writing this book on 'Education in Muslim India' and thus made a distinctive contribution to the field of Indian historical literature.

Time was when a student of Indian history had to be content with knowing something about warring dynasties, court intrigues, internecine feuds and other matters which went to make the 'history' of this country a subject of useless, if not actually harmful, study. Happily we have now come to feel the necessity of the whole of Indian history being rewritten not so much from the point of view of occurrences at the capitals of various states, as in order to delineate the spread of culture and to demonstrate the value of its present composite form, so that our people may not be led away by the false notion that whatever paraphernalia of civilization we possess does not go back to more

than a century and a half. Indian civilization, with its real and inherent unity in the midst of its outward diversity, is age-long and not a mere graft, and this is one of the great and abiding results of the events which go to form the history of India.

Mr. Jaffar has stressed the right point when he describes how the people began to drink at the fountain of knowledge without regard to their rank or religion, and education, once the monopoly of the chosen few, nearly ceased to have any barriers round it. It was not merely instruction in the traditional Reading, Writing and Arithmetic which was imparted, but the magnificent monuments of the Age, the wonderful technique of apparel, wood and metal-ware, the great precision in the execution of public monuments, the abundance not only in commodities but in the monetary wealth as well which went to purchase them, the strides taken in the arts of war as well as of peace—all these things lead one to estimate, in however meagre a manner, the great progress made in the equipment of the people, high and low, with the right kind of vocational and technical knowledge.

I am very glad to find that Mr. Jaffar has brought out these and many other equally important and attractive traits in his valuable

work by tapping the information contained in the contemporary chronicles and has thus filled a long-felt want. I am sure that the book will be of great use to the student of Indian history as well as to the general reader, and trust that it will receive the recognition it so fully deserves.

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