PROMOTION OF LEARNING IN INDIA
DURING MUHAMMADAN RULE
(BY MUHAMMADANS)
WORKS BY THE SAME AUTHOR

STUDIES IN ANCIENT HINDU POLITY.

Vol. I. Based on the "Arthasastra" of Kautilya. With an Introductory Essay on the Age and Authenticity of the "Arthasastra" of Kautilya by Professor Radhakumud Mookerji, Ph.D., M.A. Crown 8vo, price 3s. 6d. net.

PROMOTION OF LEARNING IN INDIA.


LONGMANS, GREEN AND CO.
LONDON, NEW YORK, BOMBAY, CALCUTTA, AND MADRAS

IN PREPARATION.

STUDIES IN ANCIENT HINDU POLITY.

Vol. II. (The Machinery of Administration.) (In the press.)

PROMOTION OF LEARNING IN INDIA.

By the Hindus. During the Nineteenth Century and After.

THE FOUNDATION OF HINDU ECONOMICS (Bārtā).

STUDIES IN ANCIENT HINDU LAW.
PROMOTION OF LEARNING IN INDIA
DURING MUHAMMADAN RULE
(BY MUHAMMADANS)

BY
NARENDRA NATH LAW, M.A., B.L.
PREMCHAND BOYCHAND SCHOLAR, CALCUTTA UNIVERSITY
AUTHOR OF "STUDIES IN ANCIENT HINDU POLITY," ETC.

WITH A FOREWORD
BY
H. BEVERIDGE, F.A.S.B., I.C.S. (Retired)

WITH ILLUSTRATIONS

LONGMANS, GREEN AND CO.
39 PATERNOSTER ROW, LONDON
FOURTH AVENUE AND 20TH STREET, NEW YORK
BOMBAY, CALCUTTA, AND MADRAS
1916
All rights reserved
TO
THE MEMORY
OF
MY REVERED GRANDFATHER
MAHARAJA DURGA CHURN LAW, C.I.E.
A PATRON OF LEARNING
A PRINCE OF MERCHANTS
A PROMOTER OF CIVIC WELL-BEING
PREFACE

The purpose of the present work is to bring together all the facts about a most interesting aspect of Muhammadan rule in India which is apt to be missed in the general histories of that rule. The contributions to learning and culture made by Islam in India are indeed worthy of a special consideration. Their value is more abiding if less brilliant than the political conquests which marked the progress of Muhammadan power in India.

The work, as its title indicates, relates to the promotion of learning and not to the quality of the learning. It is generally stated, though not on unreasonable grounds, that India was devoid of Muhammadan scholarship of the type found in the centres of Muslim learning outside India, and that the Muhammadan literati of India lagged far behind the scholars of such places as Baghdad, Dimashq, Cairo, Cordova, Makkah, Shirāz, Samarqand, etc.

This is not, however, a sufficient reason why we should cast into perpetual oblivion the earnest and praiseworthy efforts that were made by the
PREFACE

Muhammadan emperors, chiefs and private individuals of India to promote learning and diffuse education among the people of this country. Such efforts should be appreciated apart from the results achieved, and the credit due to them should in no way be diminished by the meagreness of those results. The present work is a history of such efforts and an attempt to show in a connected narrative that the long roll of Muslim rulers, emperors and invaders from Maḥmūd downwards were not altogether inattentive to the literary interests of the people, and that private individuals also were not quite inactive in this direction.

As to the value that can be attached to the materials used in this work, it should be remarked that the Muhammadan historical works should not be wholly relied upon. They mix up facts with fiction in such a manner that it is often difficult to distinguish the one from the other. Under the circumstances, a question may arise as to how far they can be regarded as trustworthy. No doubt, the question is not without its difficulties. I have followed the principle that where the same fact has been stated by different writers following different authorities, that fact may be relied upon, especially if the authors happen to be contemporaneous with the facts recorded. Sometimes, it may transpire that a fact connected with the subject is mentioned in a work which is considered as an authority in its
PREFACE

field; in that case, if there be nothing improbable or unreasonable about it and if it be uncontradicted by any other evidence, we may safely accept and use it. To reject the uncorroborated testimony of a contemporaneous writer or the statements of a writer generally accepted as an authority, if there be nothing unreasonable or improbable about them, would be wantonly rejecting historical materials and carrying scepticism too far. Many of the authorities cited and followed in this volume were respected by their contemporaries, and have been used as authorities by various writers on historical subjects.

It is further to be noted that incidental allusions to facts are perhaps more trustworthy than their direct accounts. In such cases, the element of personal bias finds no reason or scope for its exercise, and there is no motive for any exaggeration, misstatement or distortion. I have therefore pieced together such scattered allusions and references on account of their intrinsic importance as a source of reliable evidence.

So far as I am aware the subject-matter of this work has not anywhere been systematically treated. The materials for its compilation lie scattered in works published and unpublished, in most of which they are only indirectly and incidentally referred to. This made the work of my research greatly difficult, as after considerable labour, I had to give
PREFACE

up as many works wherein I did not find the needful materials as those in which I did find them. I have not only used the original works of European and Indian writers and translations of original works, but have also utilized many manuscripts and printed texts, Arabic, Persian and Urdu, in the Library of the Asiatic Society of Bengal as also in the Bohār Collection of the Calcutta Imperial Library, as will be evident from the Bibliography.

My grateful acknowledgments are due to Prof. Radhakumud Mookerji, M.A., Premchand Roychand Scholar and author of A History of Indian Shipping, etc., and to my uncle, Mr. Nundolal Dey, M.A., B.L., author of the Geographical Dictionary of Ancient and Mediaeval India, for valuable help rendered and kind revision of the work. I am also under obligation to Maulawī 'Abdul Aḥad for assisting me in the handling of Persian MSS., and to Maulawī Hāfiẓ Ṯāzīr Ahmad, Chief Research Maulawi, A.S.B., for revising the transliteration of Arabic and Persian terms.

I also owe a deep debt of gratitude to Mr. H. Beveridge, F.A.S.B., I.C.S. (retired), for his many valuable criticisms and suggestions and kind revision of the proofs in spite of his many pre-occupations.

I have also to acknowledge with pleasure and gratitude the receipt of help of various kinds from Dr. Brajendra Nath Seal, M.A., Ph.D., Prof. Benoy
PREFACE

Kumar Sarkar, M.A., Mr. J. H. Elliot, Asst. Secy., A.S.B., my brother Mr. Surendra Nath Law, Maulawī Asadul Zaman Khān Gauhar, Nawāb ‘Abdul Raḥmān Bahādur, Khān Sāhib ‘Abdul Wali, Mr. Surendra Nath Kumar, Mr. Kumud Lal Dey, Messrs. Bejoy Krishna and Jugal Kishore Nundy and Mr. Moni Mohun Sil.

My special thanks are due to my cousins Messrs. Nalin Chandra Paul, B.L., and Satya Churn Law, M.A., B.L., for material assistance. Mr. Satya Churn Law has further helped me in the reproduction of the illustrations.

Finally, I have much pleasure in expressing my thanks to Mr. Ramananda Chatterji, M.A., editor of the Modern Review, in which appeared portions of this work, since considerably modified, and to the authors and publishers who have kindly given me permission to reproduce illustrations.

NARENDRA NATH LAW.

96, Amherst Street,
Calcutta,
September, 1915.
FOREWORD

My friend, Mr. Narendra Nath Law, the grandson of a famous citizen of Calcutta, has asked me to write an introduction to his book on the Promotion of Learning in India, and I willingly comply with his request, as it is always a great pleasure to see Indian gentlemen taking an interest in the history of their country. But some practice during a long life has never made composition an easy matter, and the subject which Mr. Law has chosen is only partially familiar to me. My studies in Indian history began late, and were mainly concerned with the sixteenth and seventeenth centuries, whereas Mr. Law's work covers, like Livy's History of Rome, a period of over seven centuries. He begins with Sultan Mahmud of Ghazni, whose date is some forty years earlier than the Norman Conquest, and ends, for the present, with the close of the eighteenth century. This volume, which is in two books, the first dealing with the Pre-Mughal Period, and the second with the Mughal Dynasty, is now before me. It breaks new ground, for though there have been several literary histories
FOREWORD

of India, this is, I think, the first work which specially deals with the share taken by her Muham-
madan conquerors in the promotion of Indian learning. As Mr. Law puts it in his Preface, "So far as I am aware, the subject-matter of this work has not anywhere been systematically treated. The materials for its compilation lie scattered in works published and unpublished, in most of which they are only indirectly and incidentally referred to."

As I have said, Mr. Law begins with Sultân Maḥmūd of Ghaznī. He was the son of a Turkish slave, and a great iconoclast. A village in Afghanistan is still known by the name of Būtkhāk, or Idol-dust, because Maḥmūd is said there to have had Hindu idols broken to pieces. Maḥmūd is, perhaps, chiefly remembered nowadays for his rapacity, and for his breach of promise to Firdausi; so far is it from being true that genius and priority of enterprise have the privilege of being able to commit great mistakes with impunity. The remark is made by Voltaire, who says, in his *Siècles de Louis XIV, et de Louis XV*, "C'est le privilège du vrai génie, et surtout du génie qui ouvre une carrière, de faire impunément de grandes fautes." Voltaire is here speaking of the Great Condé, and Count Noer applies it to Akbar with reference to his claim to Divine honours. But the remark is not satisfactory in respect of either of these heroes, and Voltaire is in himself a striking instance of its
falsehood, for he is seldom thought of without the
amari aliquid arising of his ribald treatment of
Joan of Arc. Such was the impression produced
by Sultan Mahmud’s love of plunder that the poet
Sa’di represents a Persian king as seeing Mahmud
in a dream, a hundred years after the Sultan was
dead. “The body had decayed and crumbled into
dust, all save the eyeballs which rolled in their
sockets, looking hither and thither. None of the
soothsayers could give the interpretation; but a
certain poor man put in his word and said, ‘He is
searching because his kingdoms have passed away
to another.’”

But Mahmud was much more than a ruthless
buccaneer. He was a magnificent prince and a
liberal patron of literature. He loved Afghanistan
and his mountain-nest of Ghazni, and adorned it
with buildings and tanks, and made it a centre of
light and leading. One would have thought that
this would have appealed to the Emperor Babur,
who also loved Afghanistan and directed that he
should be buried in Kabul. But he forgot what
Ghazni was before a brutal Afghan—’Alau-d-din
Ghori, the World-Burner (Jahansoz)—had destroyed
it, and says in his Memoirs, “Ghazni is but a poor,
mean place, and I have always wondered how its
princes, who possessed India and Persia could have
chosen such a wretched country for the seat of their
government.” The Troll-gardens of Agra and
FOREWORD

Bengal soon killed off Bābur, just as Gaur enervated his opium-eating son. Possibly, when Bābur wrote the above remarks, he was thinking bitterly of how his life-long friend and comrade in arms, Khwāja Kilan, the Crillon of many forays, had flouted the glories of India, and had abandoned it and his master in order to return to the snows of Ghaznī.

Sultān Maḥmūd’s injustice to Firdausī did not take place till after many years of patronage, and was the inevitable result of morose old age and religious bigotry. It may be said too with truth that his extravagant promise of a gold coin for every line that Firdausī wrote, by awaking dreams of the potentiality of wealth, did more harm to the poet than was caused by the subsequent repudiation. It encouraged Firdausī to spin out his poem to the length of nearly 120,000 lines, and so caused the repetitions and the “intolerable length” of which his editor, Captain Turner-Macan, so justly complains. And though Maḥmūd’s reputation must suffer for his faithlessness, yet it brought this compensation, that it called forth from Firdausī in his old age the Satire, which is perhaps the most forcible and heart-felt thing that any poet, Eastern or Western, ever wrote. Here we are reminded how literature is indebted to Chesterfield’s neglect of Johnson for rare old Samuel’s celebrated letter. Firdausi’s Satire was not all just, and he forgot
FOREWORD

past favours, just as Johnson forgot or ignored the fact that Chesterfield had given him when he was needy and ragged the handsome present of ten pounds.

Maḥmūd seems also to have been unfortunate in his relations with Alberuni, the other immortal of the Sulṭān’s court. It should, however, be noted that the words quoted by Mr. Law in his first chapter, p. 13, from Sachau are only the latter’s inference from some remark of Alberuni. Alberuni does not, I understand, name Maḥmūd, nor accuse him of not doing his duty as a patron. It is just as likely that he is referring to the apathy of Indian Rajahs. Even if Maḥmūd be meant, it is to be remembered that he belonged to a hostile country, and that he owed his imprisonment and exile to Maḥmūd. This would not help to make him just to the Sulṭān. The probability is that Alberuni was very little at Ghazni during Maḥmūd’s lifetime, and so had small opportunity of experiencing his bounty. His great work, the Canon Masudicus, was dedicated to Maḥmūd’s son, after returning from India, where he must have spent years. Here I should note that the Canon Masudicus is still unedited, though there are several copies in Europe, and also one in the Mullā FIRŪZ LIBRARY at Bombay. It should also be noted that the name Anwar Khān, in the quotation from Ferishta on p. 12 of Mr. Law’s first chapter, is a mistake of Briggs’s for Abu Rihān.
FOREWORD

From Maḥmūd, Mr. Law passes on to the House of Ghor. He rigorously sticks to his thesis of the promotion of learning, and so says very little about Muḥammad Ghorī (Mu'izzu-d-din b. Sām), whose conquests, as Elphinstone truly says, were far greater as regards India than those of Maḥmūd. It was he who defeated the Rajah of Ajmere, and was the first real conqueror of India. It is his victories over Hindus that earned him the title of Sulṭān Ghāzī. Nor does Mr. Law say much about Muḥammad Ghorī's slave and viceroy, Quṭbu-d-din Aibak, who ruled India for four and twenty years and founded the Quṭb Minār which implies that he promoted Art, if not Letters. It was completed by Shamsu-d-din Altamāsh, who was Quṭbu-d-din's son-in-law. He too was originally a Turkish slave, and is said to owe his curious sobriquet to his having been born during an eclipse of the moon (Bādā'īnī I., Ranking's translation, p. 88). Altamāsh was an enlightened prince, and showed his sense by appointing his daughter, Sulṭān Rezia, as his successor, instead of his sons.

The Slave-kings were followed by the House of Khiljī. The most distinguished member of this house was 'Alāu-d-din Khiljī. Among other things, it was he who brought the Koh-i-Nūr to Northern India. He was brutal and ignorant, but he was a great administrator, and many of his measures were adopted by Sher Shāh and Akbar. Lord Bryce
FOREWORD

somewhere says that President Krüger's natural vigour of mind was not diluted by education, and the same may be said of 'Alāu-d-dīn, who could not even read or write.

In his chapter on Akbar, Mr. Law disbelieves the story of his illiteracy, in spite of his son's statements, as well as those of the Catholic missionaries, and he relies on the spurious Memoirs which were translated by Major Price. That these Memoirs are spurious is the view of so great an authority as Dr. Rieu, and is also proved by the fact that they contain statements which it is impossible that Jahāngīr can have written. Mr. Law also thinks that though 'Alāu-d-dīn was originally unlettered, he afterwards took to study, learnt to read royal addresses and became acquainted with the best Persian authors. For this he relies upon a passage in Briggs' translation of Ferishta. The sentence in the original Persian is a little obscure, and I am not quite certain of the meaning, but judging from the Newal Kishore text, p. 110 (describing 'Alāu-d-dīn's reign), it seems to me that the passage in Briggs is partly a flourish of the General's and partly a mistranslation. What, I think, Ferishta says is that 'Alāu-d-dīn used to have papers and books read to him, but he found that his musahīs falsified the purports, and so gave up the practice. Afterwards he substituted for these readings the putting of questions to learned men,
FOREWORD

and getting their vivâ voce answers. But whatever Firishta meant to say, it is clear that he is merely abstracting Barnî, who is his chief authority for the reign of 'Alau-d-dîn. Barnî’s accounts will be found in the Bib. Ind. edition of his work, p. 289 et seq., and also, though with many lacunæ, in Elliot’s History of India, iii. 183, etc. Barnî says nothing about 'Alau-d-dîn’s proficiency, any more than does Firishta, in the Persian, speak of his private studies. According to Barnî, ‘Alau-d-dîn had no acquaintance with learning, and never associated with the learned. He also represents ‘Alau-d-dîn as saying, “Although I have not studied the Science or the Book, I am a Musalmân of a Musalmân stock” (Elliot, iii. 189). The original of this passage will be found at p. 295, six lines from foot of the Bib. Ind. ed., and is more explicit than in Elliot. What ‘Alau-d-dîn says there is, “Though I have not any knowledge, and have not read anything—agarchi 'ilmi u kitābi nakhwānda ām—yet I am Muhammadan-born, and my family has been Muhammadan for generations.”

But Mr. Law need not have doubted Akbar’s illiteracy, for the East teems with instances of distinguished administrators who could neither read nor write. For example, we have the Prophet Muḥammad, who was known as the unlessoned prophet, and we have ’Alau-d-dîn Khiljî, and Ḥaidar ‘Alî. The view that ’Alau-d-dîn and Akbar
FOREWORD

must have been able to read in order to govern, reminds us of Macaulay's criticism on Dr. Johnson's saying that "the Athenians were barbarians. The mass of every people must be barbarous where there is no printing." "Yes," says Macaulay, "an Athenian citizen might possess very few volumes, and the largest library to which he had access might be much less valuable than Johnson's bookcase at Bolt Court. But the Athenian might pass every morning in conversation with Socrates," etc., etc. Like Wordsworth's pedlar, Eastern prophets and kings had small need of books. It should be borne in mind too that in the East in those days there were no printed books. The only reading he had was from MSS. which were often in Shikast handwriting, and wanting in vowels and diacritical marks. Reading, therefore, was almost, if not quite, as difficult an attainment as that of writing, and unless 'Alâu-d-dîn and Akbar could read shorthand, which is really what Persian transcript amounts to, a knowledge of the alphabet and of the meaning of words would be of small help. The art of manuscript-reading is one of slow acquirement, and so we find that though Elphinstone could speak Persian, and admired Omar Khâyyâm and other Persian poets, he could not read Persian MSS. and had to rely on his munshi or on a translation.

After the House of Khilji comes the Tughlaq
FOREWORD

Dynasty. The enfant terrible of this line was Muhammad Tughlaq. He is the man who made Delhi a desert, and who put Ibn Batuta in fear of his life. Apparently this Tughlaq was partially insane. The glory of the dynasty was Firuz Shâh. He was, perhaps, the best of the Muhammadan emperors of India. He was more humane and less whimsical and revolutionary than Akbar, and more warm-hearted and human than Aurangzeb. And he had the advantage of a long reign, for he lived to a great age, and ruled nearly thirty years. He was not, perhaps, so clever as some other Emperors, but he loved his people, and was beloved by them. It is not too fanciful to hold that his happy nature was the result of the blending of two noble races, the Persian and the Indian. His father was named Rajab, and was Sipahsalar, or Commander-in-chief, and so held the office of which Abul Fażl gives such a glowing description in the Ā'in (Jarrett's translation, p. 37), and his mother was the daughter of the Râna of Dipalpur in the Punjab, and belonged to the Bhatti caste. Her name was originally Bibi Nâ'ila, but it became Sultân Bibi Kadbânû on her marriage to the Muhammadan Commander-in-chief. As a little girl, she showed her courage and spirit of self-sacrifice by offering herself as a ransom for her parents and her people, when they were being persecuted in order to win her as a bride for Sultân 'Alâu-d-dîn's friend Rajab. Probably, as in the
FOREWORD

Scottish case in the days of Protector Somerset, they thought to themselves that they liked the marriage, but not the fashion of the wooing. Mr. Law has in this part of his work done full justice to Firuz Shâh. At p. 55 he refers to Firuz Shâh's contrivance of a Ťäsi-gharyâl, or water-clock. This really is the Clepsydra, of which Abul Fazl gives a description in vol. iii. of the A'în (Jarrett, iii. 15). The historian Shams Sirâj claims that Firuz Shâh invented the water-clock, but this cannot be correct, for it was known to the Hindus at a much earlier period. (See Mr. Fleet's article in the F.R.A.S. for April last.) Nor does Firuz Shâh claim it as his invention in his Fatuḥât. The translation of the Ťäsi-gharyâl passage in Elliot, p. 338, is very brief. The Persian text, Bib. Ind. ed., p. 254, is much longer, but does not add to our knowledge of the machinery. Firuz Shâh did not confine himself to the building of mosques and theological colleges. He also dug canals, and it was an incident of this work that the fossils of the Sivaliks were first discovered. It is said that Firuz Shâh founded Jaunpûr (Elliot, iii. 307). It is also said that he called it Jaunânpûr after Jaunân, one of the names of Sulţân Muḥammad b. Tughlaq. But is it not more probable that Sulţân Muḥammad's name was Jûna or Jona? We find that Jûna was the name of the Tughlaq who transferred the capital from Delhi to Daulâtâbâd. It is interesting, at all
FOREWORD

events, that once or twice in the Ḥaidarābād copy of Bābur's Memoirs, the name of the city is spelt Jūnagarh. (See also Imperial Gazetteer, xiv. 82, article "Jaunpūr").

Chapter VIII. gives an account of the Minor Muslim kingdoms. Ferishta is chiefly followed here, and he is a good authority, for he long served in the Deccan. Jonathan Scott translated this part of Ferishta's history. Mr. Law pays a deserved tribute to the memory of the great statesman, Maḥmūd Gāwān. Unfortunately, Gāwān was put to death by his ungrateful master in 1481 (Beale's Oriental Biography).

Book II. deals with the Mughal Dynasty. It is too late now to alter the phrase Mughal Dynasty, and after all it is not incorrect, for Bābur was at least half a Mughal by descent. But it would almost have made him turn in his grave to find the dynasty which he founded designated by the word "Mughal," for he hated the name and the tribes who bore it. Chapter I. contains an interesting account of this great prince. In the passage quoted at p. 122 from Mirzā Ḥāidar, the phrase "his Holiness" means the great saint of Samarqand called Khwāja Aḥrār, and also Naṣīrūd-dīn 'Ubaīdullāh. He is likewise often designated by the phrase Ḥazarat Ishān.

With reference to the remark at p. 124 about Bābur's saying that there were no Colleges in India, xxiv
FOREWORD

it should be stated, in justice to him, that he is speaking of Madrasahs, *i.e.* Muhammadan Colleges, and that by Hindustan he means Upper India, which was the only part known to him. Thus limited, his statement is probably correct.

Bābur is commonly supposed to have spoken very contemptuously of the attractions of India, and there is a famous passage at p. 333 of Leyden and Erskine which begins with the remark, "Hindustan is a country that has few pleasures to recommend it." But it seems questionable if this translation of his words be correct. It all turns on whether the word in the Turki be *kam*, "few," or *kim*, "which." The word certainly seems to be *kam* in the Gibb Trust and Ilminsky editions, but there is only a difference of two dots between *kam* and *kim*, and *kim* is Turki, while *kam* is not. P. de Courteille, a thorough Turki scholar, has read it *kim*, and translates, "Quoique l'Hindustan soit un pays naturellement plein de charme" (vol. iii. p. 226). The corresponding passage on the Haidarābād MSS. is at p. 290, second line from the top. If Erskine's translation be correct, it contradicts what he represents Bābur as saying some pages earlier, viz. 312, where we have the rendering, "It (India) is a remarkably fine country." Unfortunately, the word, both in the Turki and the Persian, in this passage is *gharīb*, which means "strange and wonderful," rather than "fine," and M.

xxv
FOREWORD

de Courteille's translation is, "C'est un pays tout à fait étrange." Personally, I am inclined to think that kim, "which," is right, and that Bābur did not mean to abuse the country, but to distinguish it from the inhabitants. He disliked the latter because they did not like him, and their former king's mother had tried to poison him. But his persistence in refusing to quit India, as his ancestor Timūr had done, shows that he admired the country, and he vigorously defended its attractions when his old friend Khwāja Kilan abused it. His description, too, of India, and its beasts and birds shows how much he was impressed by its wonders.

Mr. Law's notice of Sher Shah is brief, but as full as is consistent with the purpose of the book. Sher Shah, as he himself lamented, only came by his own at evensong, and when his hair was grey. He was also prematurely slain. But in spite of his perfidies, and of his supplementing the lion's skin with the fox's, he was a great prince and much superior to his adversary, Humāyūn. He earned the enthusiastic praise of Badā'ūnī, who, in imitation of a saying of the Prophet, thanked God that he had been born in the reign of so just a king.

Mr. Law's account of Akbar is full and appreciative.

Jahāngīr (p. 174) deserves mention on account of his patronage of the lexicographer Jamālu-d-dīn
FOREWORD

Husain Injir, and of his attempt to have the Qur'an translated into Persian (Memoirs, translation, II. p. 34).

Shah Jahân deserves praise for the love of books which prompted him to make notes on MSS. It is to him that we are indebted for the preservation of Babur's Divan. His love of music and song led him to be kind to even Armenian Christians.

Aurangzeb was a patron of Muhammadan learning and a great letter-writer, though such of his letters as I have seen are very uninteresting. His sister Jahân Ārā was an authoress, and wrote a tract about the Ajmere Saint, of which there is a copy in the British Museum. Aurangzeb's daughter Zebu-n-nisā was a poet, as well as an encourager of learning, and her Divân has lately attracted a good deal of attention.

In the chapter on female education (p. 202), a circumstance, which is worth mentioning in a book dealing with the promotion of learning, as showing Salima's love of reading, is that Badâ’ûnî apparently fell into disgrace because he, or somebody else, had lost a book which she had been studying (Lowe's Badâ’ûnî, pp. 186 and 389). The book was either the original Thirty-two Thrones, or it was Badâ’ûnî's own translation of it, to which he gave the name of the Khiradâfsâ. It is the tales about a demon to which
FOREWORD

Burton gave the title of *Vikram and the Vampyre*. We have again an early instance of an educated lady in Māh Malik, also called Jalālu-d-duniyyā-uuddīn, the granddaughter of 'Alāu-d-din Jahānsoz. Minhāj, who was in a manner brought up by her, speaks of her with great admiration in his *Ṭabaqāt-i-Nāṣiri*, and says (vol. i. p. 392 of Raverty) that her handwriting was like royal pearls. Then there was Sulṭān Rezīa, in whom Firishta finds that there was nothing wanting except that she was not a man. Minhāj makes the same remark, and adds that as her evil fate did not make her a man, all her talents were useless to her. Indeed, it seems that she, and Durgāvatī of the Gond country, and Chānd Bībī, and many others, were all born too soon.

Mr. Law is to be congratulated upon the successful accomplishment of a laborious and important task, which will be a substantial contribution to the history of India. The value of the book has been considerably heightened by the interesting illustrations which he has been at such pains to bring together from a variety of sources.

H. BEVERIDGE.

Shottermill,
11 May, 1915.
# HINTS FOR TRANSLITERATION

<table>
<thead>
<tr>
<th>(Hamza) in the middle of a word</th>
<th>sh</th>
<th>s</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td></td>
<td>t</td>
<td>t</td>
</tr>
<tr>
<td>b</td>
<td></td>
<td></td>
</tr>
<tr>
<td>p</td>
<td></td>
<td></td>
</tr>
<tr>
<td>t</td>
<td></td>
<td></td>
</tr>
<tr>
<td>s</td>
<td></td>
<td></td>
</tr>
<tr>
<td>j</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ch</td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td></td>
<td></td>
</tr>
<tr>
<td>r</td>
<td></td>
<td></td>
</tr>
<tr>
<td>z</td>
<td></td>
<td></td>
</tr>
<tr>
<td>r</td>
<td></td>
<td></td>
</tr>
<tr>
<td>s</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

xxix
## TABLE OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. N.</td>
<td>Akbar-Nāmah, translation by Mr. H. Beveridge.</td>
</tr>
<tr>
<td>Arch.</td>
<td>Archaeology.</td>
</tr>
<tr>
<td>ASB</td>
<td>Library of the Asiatic Society of Bengal.</td>
</tr>
<tr>
<td>B.</td>
<td>Blochmann's Ā'īn.</td>
</tr>
<tr>
<td>Bibl. Indica</td>
<td>Bibliotheca Indica.</td>
</tr>
<tr>
<td>Hist.</td>
<td>History.</td>
</tr>
<tr>
<td>Imp.</td>
<td>Imperial.</td>
</tr>
<tr>
<td>Litr.</td>
<td>Literature.</td>
</tr>
<tr>
<td>MS.</td>
<td>Manuscript.</td>
</tr>
<tr>
<td>N. K. T.</td>
<td>Newal Kishore Text.</td>
</tr>
<tr>
<td>Rev.</td>
<td>Review.</td>
</tr>
<tr>
<td>Sk.</td>
<td>Shaikh.</td>
</tr>
<tr>
<td>Transl.</td>
<td>Translation.</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS

Preface ............................................................ vii
Foreword ........................................................... xiii
Hints for Transliteration ......................................... xxix
Table of Abbreviations ........................................... xxxi
Bibliography ....................................................... xxxvii
List of Illustrations ................................................ xliii
Preliminary .......................................................... xlv

BOOK I
THE PRE-MUGHAL PERIOD

CHAPTER
I. The House of Ghazni:
   Maḥmūd ......................................................... 3
   Maḥmūd's Successors ........................................ 11

II. The House of Ghūr ........................................... 17

III. The Slave Dynasty:
   Qutb and his General ........................................ 19
   Altamash ....................................................... 20
   Raṣṭiyah ......................................................... 21
   Naṣiruddin .................................................... 22
   Balban and his Sons ........................................... 23
   Kaiqubād ......................................................... 28

xxxiii
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>CHAPTER</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV. THE KHILJI DYNASTY:</td>
<td></td>
</tr>
<tr>
<td>Jalāluddin</td>
<td>30</td>
</tr>
<tr>
<td>'Alāuddin</td>
<td>32</td>
</tr>
<tr>
<td>V. THE TUGHLAQ DYNASTY:</td>
<td></td>
</tr>
<tr>
<td>Ghiyāṣuddin</td>
<td>42</td>
</tr>
<tr>
<td>Muḥammad</td>
<td>43</td>
</tr>
<tr>
<td>Firuz</td>
<td>47</td>
</tr>
<tr>
<td>Firuz's Successors and the Invasion of Timur</td>
<td>67</td>
</tr>
<tr>
<td>VI. THE SAYYID DYNASTY</td>
<td>71</td>
</tr>
<tr>
<td>VII. THE LÜDI DYNASTY:</td>
<td></td>
</tr>
<tr>
<td>Bahīlūl</td>
<td>72</td>
</tr>
<tr>
<td>Sikandar</td>
<td>74</td>
</tr>
<tr>
<td>VIII. THE MINOR MUSLIM KINGDOMS:</td>
<td></td>
</tr>
<tr>
<td>1. Bahmani</td>
<td>80</td>
</tr>
<tr>
<td>2. Bijapur</td>
<td>91</td>
</tr>
<tr>
<td>3. Ahmadnagar</td>
<td>94</td>
</tr>
<tr>
<td>4. Gulkandah</td>
<td>95</td>
</tr>
<tr>
<td>5. Mālwa</td>
<td>96</td>
</tr>
<tr>
<td>6. Khāndīsh</td>
<td>98</td>
</tr>
<tr>
<td>7. Jaunpūr</td>
<td>99</td>
</tr>
<tr>
<td>8. Multān</td>
<td>105</td>
</tr>
<tr>
<td>9. Sindh, Kashmir and Gujrāt</td>
<td>105</td>
</tr>
<tr>
<td>10. Bengal</td>
<td>106</td>
</tr>
<tr>
<td>RETROSPECT</td>
<td>114</td>
</tr>
</tbody>
</table>

## BOOK II

THE MUGHAL PERIOD

<table>
<thead>
<tr>
<th>I. THE MUGHAL DYNASTY:</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bābar</td>
<td>121</td>
</tr>
<tr>
<td>2. Humāyūn</td>
<td>127</td>
</tr>
<tr>
<td>II. SHĪR SHĀH</td>
<td>136</td>
</tr>
</tbody>
</table>

XXXIV
# Table of Contents

## Chapter III. The Mughal Dynasty (contd.):

- Akbar the Great ........................................... 139
- Māham Anaga, Akbar's Wet-nurse .................. 165
- Bairām Khān, Akbar's Guardian .................... 169
- Conclusion .................................................. 170

## Chapter IV. The Mughal Dynasty (contd.):

1. Jahāngīr .................................................... 173
2. Shāh Jahān and Dārā Shikāh ..................... 180
3. Aurangzib .................................................. 187

## Chapter V. The Mughal Dynasty (contd.):

1. Bahādur Shāh .............................................. 194
2. Muḥammad Shāh and the Invasion of Nādir Shāh 196
3. Shāh 'Alam II .............................................. 198

## Chapter VI. Female Education ................. 200

Note on three pictures from Bankipore . after 206

## Addendum (on the Question of Akbar's illiteracy) 207

## Indices:

- Index of Subjects ......................................... 213
- Index of Proper Names .................................. 237
- Chronological Index ...................................... 253

XXXV
BIBLIOGRAPHY

A

Abul Fa'zîl's Akbar-Nâmah, transl. by Mr. H. Beveridge.

'Asif's Târikh-i-Firuz-Shâhi.

Ākhbârul-Akhyâr, by 'Abdul Ḥaqq Ḥaqqî Dihlawi (lithographed edition).

'Alamgîr-Nâmah, by Maulawi Munshi Muhammad Kâzîm (Bibl. Indica).

Alberuni's India, by Sachau.

Archaeological Survey of India (new series), by Führer.

... of Western India, by Burgess.

... Reports, by Cunningham.

Āṣârul-Ṣanâḍid, by Sir Sayyid Amad.

'Asbihqah, by Amir Khusrau.

Asiatic Annual Register.

Asiatic Researches.

'Azizi-Dakhan, by Maulawi 'Abdul 'Āziz.


B

Bâdshâh-Nâmah, by 'Abdul Ḥâmid Lâhaurî (Bibl. Indica).


...—Ouldinburgh's edition.

Blochmann and Jarrett's A'ini-Akbari.

Brief Account of the Hist. and Antiquity of Lahore (Anonymous) [in the Calcutta Imperial Library].

Briggs' Firishta. Also Firishtah, N. K. T.

xxxvii
BIBLIOGRAPHY

C
Caine's Picturesque India.
Calcutta Review.
Cartrou's Hist. of the Mughal Dynasty.
Conde's Arabs in Spain.

D
Dabistān.
Defremery's Voyages d'Ibn Baṭūtaḥ.
Dinesh Chandra Sen's Hist. of Bengali Literature.
Dorn's Makhzani-Afghānī.

E
Elliot's Hist. of India (as told by its own historians).
Elphinstone's Hist. of India.
Encyclopaedia Britannica (11th ed.).
Erskine's Memoirs of Bābar.

F
Fanshawe's Delhi Past and Present.
Fergusson's Architecture at Bijāpūr.
Francklin's Shāh 'Ālam.
Futūḥātī-Firūz-Shāhī, by Firūz-Shāh Tughlaq.

G
Garcin de Tassy's transl. of Ṭārikhi-Shīr-Shāhī of 'Abbās Khān.
Gladwin's Ā'īnī-Akbarī.

H
Habibul-Siyar, by Khundamir.
Hadiqatul-Aqālim, by Murtaẓā Ḥusain—MS. in ASB.
Havell's Handbook to Agra and the Taj, etc.

XXXVIII
BIBLIOGRAPHY

Hearn's Seven Cities of Delhi.

Hoey's Tarikh-i-Farah Bakhsh of Muhammad Faiz Bakhsh.

Hough's Christianity in India.

Huart's Hist. of Arabic Literature.

Humayun-Namah, by Gul-Badan Begam, transl. by Mrs. H. Beveridge.

I

'Ibrat-Namah, by Faqir Muhammad.

Iqbal-Namah-i-Jahangiri (Bibl. Indica).

Islamic Libraries, by Justice Khudabakhsh Khan.

J

Jam'i-Jahang-Numa, by Muzaffar Husain.

Jam'i-ul-Tawarikh, by Faqir Muhammad.

Jauhar's Tasvirat-ul-Waqiat.


of the Asiatic Society of Bengal.

J. Sarkar's Anecdotes of Aurangzib and Historical Essays.

Hist. of Aurangzib.

Topography of the Mughal Empire.

K

Keene's Mediaeval India.

Mughal Empire.

Khulasatul-Tawarikh, MS. in ASB, by Sujan Rai Khattri.


L

Lanepoole's Aurangzib.

Babar.

Lethbridge's Topography of the Mughal Empire (transl. from the Latin of Joannes de Laet).

L. F. Smith's Chahar Darwish.

xxxix
BIBLIOGRAPHY

M
Ma'äsiri-'Ālamgiri, by Muḥammad Sāqi Mustaʿid Khān (Bibl. Indica).
Ma'äsiri-Raḥīmī, by 'Abdul Bāqi—MS. in ASB.
Malfūzāti-Tīmūrī, transl. by Stewart.
Malleson's Akbar.
Martin's Miniature Painting and Painters of Persia, India and Turkey.
Masālikul Absār fi Mamālikil Amšar of Shahābuddin Abul 'Abbās Aḥmad.
Meadows Taylor's Hist. of India.
Mīrāṭī-Aḥmadi, by 'Alī Muḥammad Khān.
Muntakhabul-Lübāb, by Khāfī Khān (Bibl. Indica).
Muntakhabul Mīrāṭul-'Ālam—MS. in Boh. Coll.
Muntakhabul-Tawārikh, vol. i (Ranking).
" " vol. ii (Lowe).
Murray's Discoveries and Travels in Asia.

N
Navya Bhārata.
Nineteenth Century.
Noer's Akbar, transl. by Annette S. Beveridge.
Nuh-Sipihr of Amir Khusrau.

P
Pinkerton's Collection of Voyages.
Pogson's Jaunpūr.
Purchas His Pilgrims.

Q
Qānūnī-Islām, by Ja'far Sharīf.
BIBLIOGRAPHY

R
Rait's Life in the Mediaeval University.
Rauzatul-Ṣafā, by Mirkhund.
Ravenshaw's Gour.
R. H. Major's India in the 15th Century.
Riyāzul-Salāţin, transl. by 'Abdul Salām (Bibl. Indica).

S
Shāh-Jahān-Nāmah, by Muḥammad Amin Qazwīnī—MS. in ASB.
Shoberi's Hindustan in Miniature.
Short Hist. of the Saracens, by Justice Amir 'Ali.
Siyarul-Mutaalikhkhirin, by Ghulām Husain.
Sleeman's Rambles and Recollections.
Smith's Architecture at Fatḥpur Sikri.

" Asoka.
Stephen's Archaeology of Delhi.
Stewart's Hist. of Bengal.
Storia do Mogor, by Niccolao Manucci.

T
Ṭabaqātī-Akbar, by Nizāmuddin Aḥmad—MS. in ASB.
Ṭabaqātī-Nāṣiri, by Minhājus Sirāj, transl. by Major Raverty.
Ṭabşiratul-Nāzirin, by Sayyid Muḥammad Bilgrāmī—MS. in ASB.
Ṭafrikul-'Imārāt, by Sīlchānd—MS. in ASB.
Ṭājul-Ma'āṣir, by Ḥasan Nizāmī.
Talbot's Memoirs of Bābar.
Ṭārikhi-Akbarī—MS. in ASB.
Ṭārikhi-Dā'ūdī, by 'Abdullāh.
Ṭārikhi-Fārrukhābādī, by Muḥammad Waliullāh—MS. in ASB.
Ṭārikhi-Fīrūz-Shāhī, by Ziyāuddin Barānī (Bibl. Indica).
Ṭārikhi-Guздād, by Ḥamdu'llah Muṣtaufī.
Ṭārikhi-Jān-Jahān, by Jān Jāhān Khān—MS. in ASB.

xli
BIBLIOGRAPHY

Tārīkhi-Jahān-Kūshā, by 'Alāūddin Jawainī.
Tārīkhi-Kashmīr, by Muḥammad Aslam—MS. in ASB.
Tārīkhi-Manṣūr, by Sayyid 'Alī Ḥusainī-i-Bilgrāmī—MS. in ASB.
Tārīkhi-Mubārak-Shāhī.
Tārīkhi-Muẓaffarī, by Muḥammad 'Alī Khān Anṣāri—MS. in ASB.
Tārīkhi-Nizāmī—MS. in ASB.
Tārīkhi-Qandhārī-Dakhan, by Munṣhī Muḥammad Amīr Hamzah.
Tārīkhi-Rashādī, transl. by E. D. Ross and N. Elias.
Tārīkhi-Salāṭīnī-Afāqīnāh, by Aḥmad Yādgār—MS. in ASB.
Tārīkhi-Šīr-Shāhī, by 'Abbās Khān.
Tārīkhi-Wasṣāf, by 'Abdullāh Wasṣāf.
Taylor's Memoirs.
Taḡkiratul-Salāṭīn—MS. in Boh. Coll.
Taḡkiratul-Ulamā, by Khāiruddīn Ilāhābādī—MS. in ASB.
T. Bacon's Oriental Annual (1840).
Thevenot's Travels into the Levant.
Thomas's Chronicles of the Paṭhān Kings of Delhi.
Tuhfātul-Salāṭīn, by Mullā Dā'ūd Bīdārī.
Tūzakī-Bābarī.
Tūzakī-Jahāngīrī, transl. by Lowe (Bibl. Indica).

" " " by Rogers and Beveridge.

W

Wāqiʿātī-Jahāngīrī (Elliot).

" " transl. by Price.
Wāqiʿātī-Muṣhtāqī, by Rızqullāh Muṣhtāqī.
Willard's Treatise on Hindu Music.

Z

Zubdatul-Tawārikh, by 'Abdul Karīm.
LIST OF ILLUSTRATIONS

MADRASAH OF MAḤMŪD GĀWĀN AT BĪDAR, built 1479 A.D. ........................................ Frontispiece

ASOKA PILLAR, transported by Firūz Shāh Tughlaq from Khizrābād to Delhi ........................................ 52

PĪR GĀĪB, identified as the Kūshkī-Shīkār (Hunting Palace) of Firūz Shāh Tughlaq, where one of the Asoka Pillars was placed by the Emperor ........................................ 54

QADAM SHARĪF (Holy Footprint): the tomb of Fath Khān, son of Firūz Shāh Tughlaq, with a dependent Madrasah ........................................ 59

Another View of Qadam Sharif ........................................ 60

 Firūz Shāh Tughlaq’s Tomb, to which a Madrasah was attached ........................................ 66

An Ancient Hindu College at Bījāpur, belonging to the Twelfth Century A.D. ........................................ 92

ĀṢĀRĪ-MUBĀRĀK, containing the ‘Adil Shāhi Library ........................................ 94

CHAHĀR MINĀR AT ḤAIDARAṬĀBĀD, containing a Madrasah, built 1591 A.D. ........................................ 95

KĀṬRĀ MADRASAH (MURSHIDĀBĀD), built by Ja’far Khān ........................................ 112

DOMESTIC SYSTEM OF TEACHING AMONG THE MUHAMMADANS. A Teacher with his Pupils. By Bihzād, the famous Persian Painter ........................................ 117

A TEACHER WITH HIS PUPILS, by Bihzād ........................................ 118

xliii
LIST OF ILLUSTRATIONS

TEACHERS AND THEIR PUPILS, by Bihzād ............. 118

HUMĀYÜN'S LIBRARY .......................... 133

HUMĀYÜN'S TOMB, which housed a Madrasah ........ 134

MADRASAH OF MĀHAM ANAGA (Akbar's Wet-nurse) ... 166

A LIBRARY AT HULWĀN IN PERSIA. A person reading a book to an attentive audience ............. 170

NAWĀB GHĀZĪUDDĪN’S MADRASAH .............. 194

NAWĀB GHĀZĪUDDĪN’S TOMB, to which his Madrasah is attached .......................... 194

JANTAR MANTAR—the Observatory at Delhi, built by Jai Singh at the instance of Muḥammad Shāh ....... 196

MASJID OF NAWĀB SHARAFUDDAULAH with attached Madrasah at Shāhjahanābād .......................... 197

PLAN OF GIRLS' SCHOOL in Akbar's Palace at Fathpūr Sikri ................ 202

A MUGHAL PRINCESS having her Lesson ............. 206

A GROUP OF MUHAMMADAN SAINTS AND MAULAWĪS, probably of Shāh Jahān's time .......................... 206

ILLUSTRATION OF THE STORY OF ḤAQĪQAT RĀI OF LAHORE .......................... 206
PRELIMINARY

The Muhammadan invasions of India marked the beginnings of momentous changes not only in the social and political spheres but also in the domain of education and learning. No longer did the air resound exclusively with the chanting of the Vedic hymns or the recitation of the Buddhist scriptures, but side by side with these, and sometimes in supersession of these, were heard the Ayats of the Qur'an and the Hadis of the Prophet. The settlement in India of a foreign nation with its own ideals and culture developed by evolution through centuries, and their acquisition of political supremacy in the land, naturally placed indigenous ideals and culture at a disadvantage. And so the indigenous system of education was for a time deprived of the stimulus and support of state or royal patronage which now applied itself to the promotion of the new Islâmic learning, the old learning being left to shift for itself and thrown upon the resources of popular support. Sometimes, it was even put down and persecuted by the political power flushed with
its first victories, and we have harrowing tales of old Universities broken up, libraries looted and the votaries of indigenous learning, Hindu or Buddhist, murdered or driven away homeless. These were, however, the days of unrest and transition, of the travails of a new birth when the old order was changing, yielding place to new.

The day was yet distant when we should find the Muhammadan rulers patronizing the education of their Hindu and Muslim subjects alike and encouraging with equal ardour the growth of other learning besides the Muhammadan; but for about a century or two after the first Muhammadan conqueror had set foot on Indian soil, Hindu education and literature followed their own independent course supported by their own votaries.

It goes without saying that in these early days, the personal character of the reigning sovereign was the most important factor affecting popular well-being, and it was specially true in the case of education. If the Emperor were of literary tastes and encouraged the cause of education and learning, we find his Court a bee-hive of literary men, poets, philosophers and scientists, giving a great impetus to the literary life of the day. We find noblemen imitating him and lavishing endowment after endowment upon schools, colleges and distinguished literary men, for their support and
PRELIMINARY

encouragement. On the other hand, if the Emperor were devoid of literary tastes and addicted to low pleasures and licentiousness, there was a corresponding set-back in learning. We find his Court deserted by the literati, and learning languished as a rule. The reason for this is not far to seek. The sovereign was the largest fountain from which the educational institutions, professors and literary men drew a very large portion of their sustenance, a slight change in his literary taste producing a corresponding change in the literary world. Centralized as all power was in the Emperor alone, the changes in his will and desire made themselves felt in all directions of national activity: the Emperor's taste was, so to speak, a barometer of the then literary atmosphere. We find, however, in the case of 'Alāuddin Khiljī, that the literary life of the day was in a vigorous state though the Emperor had no literary taste and even did positive harm to the cause of learning in the beginning of his reign by confiscating the endowments that fed the literary institutions and learned men. Such a state of things is surely abnormal, which we cannot explain unless we bear in mind that private munificence played not a small part in the sustenance of learning. So if literary life appeared to flourish in spite of the Emperor in the early part of his reign, it was owing to the momentum it had already acquired, and the encouragement it obtained
from private individuals, landholders and petty chiefs. State encouragement is vital to the literary and educational advance of the country, and in the days when the Emperor himself was virtually the State, we can realize the important rôle played by him for good or evil in the literary world. It is when we look at the matter from this standpoint that we understand the importance of carefully observing the literary tastes, education and other such traits in the character of the long roll of Muhammadan Invaders and Emperors who came to influence the destiny of India.
CHAPTER I.

THE HOUSE OF GHAZNI.

We shall begin with Sulṭān Maḥmūd and review seriatim the work of Muhammadan sovereigns, noticing at the same time all relevant facts bearing on the educational and literary history of the period.

Sulṭān Maḥmūd, notorious as an iconoclast, had one great redeeming feature in his character. He was a great patron of learning and a staunch friend of learned men. But a bigoted Musalmān as he was, he did not care to encourage the learned men of any other faith, or to foster the education of the people of any other persuasion.

It need hardly be pointed out that it was at his capital at Ghazni that he showered the largest portion of his munificence; and so to the Hindus, the darker aspects of his character were better known than the brighter. The name of Maḥmūd has become with them a synonym for bigotry, cruelty and rapacity combined. A Hindu who hears of his seventeen successive invasions of India, of his destruction of Hindu temples and images of gods and goddesses, of the numberless
PROMOTION OF LEARNING

people he massacred and put to cruel death, of the havoc and horror he created and of his plunders and devastations, does naturally paint him in the blackest dye. In justice, however, to this Sultan some of the redeeming qualities of his head and heart should be properly and adequately emphasized.

The following anecdote related by Hamdullah Mustaufi, the author of the Tārikhi-Guzīdah, is very suggestive:

"Mahmud's features were very ugly. One day regarding his own face in a mirror, he became thoughtful and depressed. His Wazir enquired as to the cause of his sorrow, to which he replied, 'It is generally understood that the sight of kings adds vigour to the eye, but the form with which I am endowed is enough to strike the beholder blind.' The Wazir replied, 'Scarcely one man in a million looks on your face, but the qualities of your mind shed their influence on every one.'"1

To make an impartial estimate of Mahmud's qualities, it is necessary to describe these "qualities of mind" which are less known than the sterner aspects of his character.

Mahmud's large-hearted munificence for the encouragement of learning is well worthy of record. The Guzīdah2 mentions that annually he bestowed upon learned men and poets the princely sum of 400,000 dinārs. But his zeal for education was not confined to the mere support of learned men:

---

1 Elliot iii, p. 63.
2 Ibid., iii, p. 63.
THE HOUSE OF GHAZNI

it also founded institutions for the permanent promotion of learning. In the neighbourhood of the magnificent mosque of marble and granite, richly furnished with carpets and candelabra, and ornaments of gold and silver,—the mosque which received the endearing appellation of Celestial Bride—

"was founded a University supplied with a vast collection of curious books in various languages. It contained also a museum of natural curiosities. For the maintenance of this establishment, he appropriated a large sum of money besides a sufficient fund for the maintenance of the students and proper persons to instruct youths in the arts and sciences."¹

Ferishta, moreover, adds the interesting piece of information that 'Unsuri, the scholar who was profound as a scientist, well-versed in all the learned languages, great as a philosopher, and as a wit and a poet, the greatest of his age—the man who acted to Mahmud as a censor of literature, was appointed as a professor of the University of Ghazni. His versatile talents no doubt made him quite fit for the post which he was selected to adorn.

The establishment of this University and the encouragement of belles lettres and learned men was somewhat of an expiation for the ill-gotten hoard of wealth acquired by plunder and bloodshed. Within a short time, the city of Ghazni became an attractive resort of literary men, poets, philosophers

¹ Briggs' Ferishta vol. i, p. 61.
and scientists, which made it a most renowned centre of learning, as it was at the same time fast becoming a great civic centre adorned with beautiful works of architecture and sculpture, with public buildings and private palaces, with mosques, porches, fountains, aqueducts, baths and reservoirs. The city rose to be as famous as a Bologna or a Padua of Mediæval Europe. Of the many learned men of genius and eminence who shared the munificence of the Sultan, one was Utbî who composed the Tārikhi-Yamīnī, which was an account of the descendants of Subuktigin. Another was 'Uzeeri Rāzī, a native of Persia, who on one occasion received a present of 14,000 dirhams from the Sultan for a short panegyric. Asadi Tusi, a native of Khurāsān and a poet of great fame, was the master of Firdausi. The Sultan often requested him to undertake the Shāh-Nāmah, but he excused himself on the ground of his old age. However, when Firdausi fled from Ghazni, he entreated Asadi to supply a part of the Shāh-Nāmah consisting of 4000 couplets. Munuchihr, a noble of Balkh, was also famous for his wit and poetry, and lived at the royal court.1 'Unṣurī, the greatest poet of his age, a great philosopher, scientist and linguist, whom we have already mentioned in connection with the University of Ghazni, was a great panegyrist of Maḥmūd, writing quite a crop of odes and

---

1 Ferishta vol. i, pp. 89 ff.
THE HOUSE OF GHAZNI

quatrains in his praise. A curious story relates that the Sultan—

"having one night in a debauch cut off the long tresses of his favourite mistress, was much concerned in the morning for what he had done. He sat, he rose, he walked by turns, and his attendants were alarmed to approach him. The philosopher 'Unsuri accosted him with some extempore lines which so pleased the king that he ordered his mouth to be thrice filled with jewels. Calling then for wine, he sat with the poet and washed down his grief." 1

'Unsuri was appointed by the Sultan to superintend literature, and no work could be brought before Mahmud without his approval. Four hundred poets and learned men as also the students of the University of Ghazni acknowledged him as their master who was invested with the recently created dignity of a poet-laureate, able by his verdict to open the way to royal favour for rising talents. 2 Ajudi, who was a powerful poet and a pupil of 'Unsuri, composed a Qasidah lauding the virtues of his patron on the occasion of the sacking of Somnath, as also Farrukhi, another pupil of 'Unsuri who amassed great wealth through the generosity of the monarch, of which he was deprived by robbers on his way to Samarqand, were also of the number of learned men patronized by him. Nor must I omit to mention in this connection the name of the famous poet who has been the subject of an anecdote that has been iterated, times out

1 Firishta vol. i, p. 91.
2 Preface to Alberuni's India, by Sachau, p. 1.
PROMOTION OF LEARNING

of number, by historians to exemplify Maḥmūd's literary ardour. I mean the author of the Shāh-Nāmah,—the immortal Firdausī, who was attracted to Maḥmūd's court by the fame of his liberality and charged by the Sultān with the difficult task of completing the historical poem left unfinished by Daqīqī whose life was cut short by a servant. The death of Firdausī, as well as his appointment by Maḥmūd, took place in an equally curious way, which may well repay a detailed narration—

"It is written in the books of the learned authors that during the first years, Firdausī took great pleasure in versification. It happened one day that he received ill-treatment from somebody and went to Ghaznī to lodge his complaint to Sultān Maḥmūd. On arriving near the city, he saw three men conversing together in a garden and the poet talked with them, hoping they would help him in the matter for which he came. The men said that they were the Sultān's poets and that they did not talk with anybody who was not a poet—(the three men being 'Unṣuri, Aṣḥudī and Farrukhī) and took into their society only that man who could add a fourth verse to the three verses they would recite."

When Firdausī heard this, he consented to supply the complementary verse, and the readiness with which he did so, astonished the poetic trio and made him one of them. He achieved his immediate object, and was introduced to the Sultān whose discerning eye did not fail to appreciate the merits of the poet. Having afterwards been appointed to compose the Shāh-Nāmah, he wrote a thousand

1 Vide Habībul-Siyar of Khundamir, Elliot iv, 188 ff., and Ferishta vol. i, pp. 89 ff.
Madrasah of Mahmud Gawan at Bidar, built 1479 A.D.

(From the Oriental Annual, 1840.)

"So fearful was the explosion that the massive vaulted roof was carried high in the air and fell in a shower of stones upon the city. Moreover, the minaret near which was stored the great bulk of the powder, was seen to reel to and fro till, losing its equilibrium, it fell against the ruined base of a neighbouring wall, and the beautiful shaft was broken in twain about 40 feet from its foundation. The lower part still stands in an inclined position as seen in the accompanying picture. The other minaret remains entire, and presents a goodly specimen of what these magnificent erections once were."—Oriental Annual (1840). [See pp. 88 ff., Text.]
verses for which the Sultan gave him 1000 dinars, when they were shown to him for approval. When Firdausi finished the poem, the verses amounted to 60,000, and he expected to get a dinar for each verse. The Sultan, however, on the advice of a few persons of mean disposition sanctioned only 60,000 dirhams to be given to Firdausi as his remuneration. This amount was brought to the poet when he was just coming out of a bath. He was so much disappointed at the reward which fell so short of his ambition that he gave a third of the sum to the bath-keeper, another third to a sherbet-seller who had brought him some beverage, and the rest to the person who brought the money.

Firdausi was stung to the quick by the Sultan's injustice, which dashed all his hopes, and a literary man as he was, he avenged this wrong in a literary way. He composed about 40 verses which hurled a biting satire at the Sultan, incorporated them into the Shāh-Nāmah, and fled to Tūs, his native city, to be out of reach of the power he attacked. One day, some time after this incident, Ḍūlād bin Hasan Maimandi, who was also one of the poets who enjoyed the Sultan's patronage, was out a-hunting with the Sultan, and having come close, repeated several verses out of the Shāh-Nāmah, which were exceedingly applauded. Being asked by Mahmud whose poetry it was, Hasan answered that it was composed by Firdausi. The Sultan
PROMOTION OF LEARNING

repented of his neglect of the incomparable poet and ordered his men to take 60,000 dinars at once to Tus and ask the poet's pardon. In the Baharistan it is written that when these presents came in at one gate of Tus, the coffin of Firdausi was carried out at the other. An only daughter was his heiress. She refused to accept the presents when offered to her, saying—

"I have enough wealth to last me to the end of my days. I have no need of this money."

The daughter's answer was indeed well worthy of the high-souled father. The Sultan built a caravansarai with that money in the neighbourhood of Tus, characteristically loath to appropriate for himself the sum once given away as reward to a deserving man, and anxious to apply it to the original purpose cy pres.

Magnanimous towards literary men as he was, his literary bias dominated on one occasion his martial instincts and made his zeal for war yield to dictates of peace; in 1023 A.D., he invested the fort of Gwalior, and after a while Nanda Roy, its chief, willing to conclude peace, sent out 300 elephants without riders, for the Turks to seize and take them. Firishta has a somewhat different version of this event and says that Nanda had intoxicated the elephants with drugs in order to put the bravery

---

1 Vide Habibul-Siyar of Khundamir, Elliot iv, pp. 190 ff.
2 Tabaqati-Akbari, Elliot ii, p. 467.
THE HOUSE OF GHAZNI

of the Sultan's troops to the test, and also adds that along with these presents, which were surely of doubtful benefit to the Sultan if they were actually in the state mentioned by Ferishta, were offered a few other presents also.\(^1\) Whichever account be true, it appears that the Sultan could not have been propitiated, had it not been for a complimentary poem sent to him at the time. Its poetry was so much admired by the learned men of India, Arabia and Persia attached to his Court, and Mahmud was so much pleased with it that in return he conferred on Nanda the government of 15 forts, among which was the strong fort of Kalañjar. This was indeed a rare example in all history, of the triumph of poetry and literature, the victory of idealism, and it speaks volumes in favour of the man through whom this triumph and this victory were achieved.

We have thus seen that Mahmud, who is popularly known for his militarism and plunder, was also a great patron of Muhammadan learning and, indeed, in the words of our historian Ferishta, "no king had ever more learned men at his Court"\(^2\) than Sultan Mahmud.

Mahmud also bequeathed to his successors his own zeal for education. The House of Ghazni throughout maintained its reputation for its

\(^1\) Ferishta vol. i, pp. 66, 67.
\(^2\) Ibid., p. 32.
CHAPTER I.
The House of Ghazni.

PROMOTION OF LEARNING

patronage of learning. The successor of Sultan Mahmud was

"generous to prodigality particularly to learned men, of whose company he was so fond that many were induced to come from all parts to his Court. Among the most celebrated, we must reckon Anwar Khan Khwarizmi, a great philosopher and astronomer who wrote an excellent treatise upon astronomy called Mas'udi, in reward for which he was presented with an elephant's load of silver. Abū Muhammad Nasāhi was a man of eminent learning in his age; he wrote a book entitled also Mas'udi, in support of the doctrine of Abū Ḥanifah, which he presented to the king. In the beginning of his reign, Mas'ud built many mosques, and endowed several colleges and schools which he caused to be erected in the different cities of his dominions."\(^1\)

In Mas'ud we find a worthy successor of Mahmud, maintaining the traditions of his father, erecting magnificent public buildings including schools and colleges, making provision for their maintenance by rich and adequate endowments, keeping up the attractiveness of Ghazni for learned men, paying particular attention to diffusion of learning, and placing its benefits within the easy reach of the general public by establishing educational institutions in the several cities of his large dominions. Mirkhund, the author of the Rauzatul-Ṣafā, informs us that he was very fond of the company of the learned, whom he obliged in manifold ways; for which, many an author dedicated to him his book. "During his reign," on the evidence of the same authority, "so many

\(^1\) Firishta vol. i, pp. 113, 114.

12
colleges, mosques and religious edifices were built in the various parts of his dominions that it is impossible to enumerate them." For the unstinted liberality of this Sultan towards the learned and the cause of learning, we have the testimony of the famous savant Alberuni who flourished at this time. He could not rise in the good graces of Sultan Mahmud most probably for the political antagonism that existed between him and Mahmud's chancellor Maimandi. And so, like Firdausi, he took a literary man's mild revenge upon the Sultan by accusing him of "having failed in the duties of a protector of art and science imposed upon him by his royal office," and by lavishing his praise upon his successor, in whose régime he could obtain his full share of royal protection and encouragement.

From the writings of Alberuni, we can get an insight into the rapid progress that Arabic and Persian literatures were then making in laying under contribution the rich store of knowledge imbedded in both Sanskrit literature and Greek. Indian mathematics and astronomy, astrology, philosophy, medicine and pharmacology were favourite subjects of study with the Muhammadan scholars, and translations of Indian works including a large portion of narrative literature into Arabic

---

1 Rausatul-Safâ by Mirkhund, Elliot iv, pp. 138, 139.
2 Vide Preface to Alberuni's India by Sachau.
PROMOTION OF LEARNING

and Persian were fast being made by these energetic and inquisitive students.¹

The next four Sultāns who came successively after Mas'ūd to sit on the throne of Ghaznī were not noted for their literary zeal. Firishta on the authority of the Jāmi'ul-Hikāyāt informs us that Sultān Ibrāhīm who came after them was of a religious disposition and used to hear lectures regularly on his favourite subjects of religion and morality from Imām Yūsuf Sajawandi; and on such occasions, he showed, in a remarkable degree, patience and resignation with which he used to bear the reproofs of his moral tutor. He was not certainly a sovereign in the eye of the guardian of his moral self, and both the pupil and the preceptor acted accordingly.

This Sultān excelled in the art of fine writing cultivated in the East by the Muhammedan Emperors as a separate subject of study requiring particular attention, and like many a Musalmān monarch before and after him, sent two copies of the Qur'ān which he had transcribed with his own hand during his leisure hours to Mecca and Medina as presents to the Caliph to be deposited in their respective sacred libraries.²

The next Sultān, Bairām bin Mas'ūd, was possessed of an uncommon thirst for knowledge.

¹ Vide Preface to Alberuni’s India by Sachau.
² Firishta vol. i, p. 137.
THE HOUSE OF GHAZNĪ

He infused new blood into the literary world by his ardent promotion of literature, and liberal and open-handed patronage of learned men. Of the many literary men who flocked to his Court, the names of Shaikh Nizāmī and Sayyid Ḥasan Ghaznawī (the former being the author of the Makhzani-Āṣār dedicated to the Sulṭān his patron and both of them being poets and philosophers of widespread name), are worthy of note. The Sulṭān caused several works in foreign languages to be translated into Persian, among which was the Indian book Kalilah-Dāmnah.¹ This work along with a chess-board had been sent as a present by an Indian king to Naushīrawān, the Persian monarch, by whose wazīr Buzurchimīhr it was translated into Pahlawi from the Sanskrit original. It was afterwards rendered into Arabic by Ibn-ul-Muqliyā in the reign of the famous king Hārūn-al-Rashīd; it was from this Arabic version that Sulṭān Bairām ordered it to be translated into Persian. The work was accomplished, but it bristled with Arabic words and was full of Arabic poetry for which it had to undergo a subsequent transformation at the hands of Maulānā Ḥusain Wā'iz Kāshīfī in the reign of Sulṭān Ḥusain Mirzā Khwārizmī, and it then got the new title of Anwari-Suhailī.²

¹ An adaptation of the Indian tales of the Panchatantra.
² (For the whole para.) vide Perishta vol. i, pp. 149, 150, and C. Huart’s History of Arabic Literature, p. 211.
PROMOTION OF LEARNING

We have now done with the House of Ghazni, which, as we have seen, counted among its members several Sultans having marked literary predilections and applying the resources of the state to the promotion of learning.
CHAPTER II.

THE HOUSE OF GHŪR.

We now reach the period of the House of Ghūr, under which learning did not fare so well as it did under the House of Ghaznī. The first chapter of Ghūrī history is associated with the vandalism of 'Alāuddin Ghūrī, under whose orders, the city of Ghaznī, perhaps the noblest and the most beautiful in the whole of Asia at the time—

"was given up for three, and some say seven, days to flame, slaughter and devastation. All the superb monuments of the Ghaznevite kings were demolished and every trace of them effaced, except the tombs of Maḥmūd, Maš'ūd and Ibrāhīm; the first two of whom were spared for their valour and the last probably for his sanctity."¹

The real founder, however, of Ghūrī greatness was Muḥammad Ghūrī, better known for his conquests which surpassed those of Sullivan Maḥmūd than for his devotion to letters. In the interim of more than half a century, we have a period of chronic war and unrest, and so far as literary matters are concerned, it might be called a very dark epoch. But as unrest was gradually settling down, we find Muḥammad turning his thoughts towards the literary progress of his

¹ Elphinstone (9th ed.) pp. 348, 349.
PROMOTION OF LEARNING

dominions; but it should be remembered that these efforts were all marked by a religious exclusiveness which looked to the progress of the Muslim subjects alone. While he was at Ajmere, Muḥammad Ghūrī, it is related by Ḥasan Nizāmī, 1 "destroyed the pillars and foundations of the idol temples and built in their stead mosques and colleges, and the precepts of Islām and the customs of the Law were divulged and established."

In his zeal for conquests and the spread of Islām, in the hurry and bustle of battles and the consequent mental preoccupations, he did not forget his duty towards the peaceful cause of education.

Besides his work at Ajmere, Ferishta records his work of private tuition undertaken in respect of some of his Turkey slaves. Says he:

"Muḥammad Ghūrī having no children except one daughter, took pleasure in educating Turkey slaves whom he afterwards adopted. Four of these slaves besides Qutbuddin became great princes, of whom Tājuddīn Yalduz was one." 2

Three of these were in possession of extensive governments at the time of Muḥammad’s death: Qutbuddin in India, Yalduz in Ghazni, and Naṣīruddin Qubāchah in Mūltān and Sindh. 3 It appears that in the instruction of these protégés of his, he used to combine a literary education with a training in the difficult art of practical government, which was essential to princes.

---

1 Ṭājul-Ma’āsir by Hasan Nizāmī, Elliot ii, p. 215.
2 Ferishta vol. i, p. 200.
3 Elphinstone, p. 360.
CHAPTER III.

THE SLAVE DYNASTY.

The House of Ghūr was succeeded by the Slave Dynasty. Its founder Quṭbuddin received his early education in a school at Nishāpūr where he became proficient in Persian and Arabic, and acquired also some knowledge of science. When he came to power in India, he was already known for his literary tastes and scholarship. Muhammadan learning was promoted by the establishment of hundreds of mosques which like the churches of Mediæval Europe were centres of both religion and learning. But Quṭb set the unhappy example of destroying Hindu temples and raising mosques on their foundations, which was so ruthlessly followed by his Lieutenant Bakhtiyār Khiljī.

The destructive work of Bakhtiyār with its tragic details throws some light on the state of indigenous learning which was being jeopardized by the alien power. The first object of attack was the monastic university at Bihār which was then teeming with Buddhist students and monks, and

1 Ferishta vol. i, pp. 189, 190.
2 Tājul-Mdāsīr by Ḥasan Nizāmī, Elliot ii, pp. 222, 223.
PROMOTION OF LEARNING

was well-equipped with libraries. The atrocities of Bakhtiyār did not leave a single scholar alive. The massacres at Bihār were followed by the destruction of Nadiyā which was then both the political and intellectual capital of Bengal. Bakhtiyār then made partial amends for his destructive work by his construction of mosques, colleges and monasteries in the different parts of the country for the spread of Muhammadan learning.²

The next king Altamash with his political preoccupations does not seem to have given much thought to the encouragement of learning. There are, however, proofs that he was liberal³ and that Delhi continued to be the resort of learned men. There sought refuge the most learned Persian poet and philosopher of his age, Amīr Kūhānī,⁴ who fled from Bukhārā when it was sacked by Changīz Khān to the court of Delhi, which was sufficiently attractive to draw him thither for asylum and protection; and during his stay there, he wrote a great many poems. Again, Naṣīruddīn, the author of the popular collection of historical anecdotes in Persian, lived at the Sulṭān's court,

² Tabaqātī-Nāsiri by Minhājus Sīrāj, Elliot ii, pp. 306–309; Raverty, pp. 559, 560.
³ Vide Raverty’s Tabaqātī-Nāsiri, p. 588.
THE SLAVE DYNASTY

receiving his encouragement and patronage. Moreover, the choice of Fakhr-ul-Mulk, formerly wazir of the Caliph of Baghdad for 30 years and much renowned for his wisdom and learning, as the Sultan's prime minister shows that Altamash had a discerning eye and was not slow to recognize literary merit. We further learn that a madrasah was built by this monarch and that this edifice fell into a dilapidated condition in the time of Sultan Firuz Tughlaq more than a century afterwards; and Firuz, with his characteristic liberality shown in educational matters, rebuilt the college and furnished it with sandal-wood doors. Lastly, Altamash faithfully discharged the duty of giving a sound education to his son Mahmud, for whom a separate arrangement was made at Loni befitting his position.

Sultana Raziya, the gifted daughter of Altamash, on whom devolved the difficult task of government and who fills a high place in the illustrious roll of Indian women-rulers, owed her success, in no small degree, to her education. Firishta records that she was well-versed in the Qur'an, which she could read with correct

---

1 Nūrūddin Muḥammad 'Ufī was the full name of the author—Firishta vol. i, p. 212.
2 Futūḥatī-Firūz-Shāhī, Elliot iii, p. 383, and also Calcutta Rev. lxxix, p. 59.
3 Raverty's Tabaqāt-Nāṣirī, p. 670.
Chapter III.
The Slave Dynasty.

PROMOTION OF LEARNING

pronunciation. She was a patron of the learned. During Raziyah's reign, we hear of a college at Delhi called the Mu'izzî College. When the heretics Kirâmitah and Mulâhidah attacked Delhi in two bodies, one of them passing through the Bazar-i-Bazzâzân (the bazar of the cloth-merchants) entered the gateway of the aforesaid college under the supposition that it was the Jami' Masjid and fell upon the people on both sides with their swords.

The next two reigns of Bairâm and Mas'ûd are educationally unimportant except for the patronage of Sirâj, the author of the Tabaqáti-Nâsirî, who was appointed the principal of Nâsirîyyâ College and superintendent of its endowments.

The next Sultan Naṣiruddin occupies an important place in literary history. He was himself a scholar and during the long period of twenty years that he ruled found ample opportunities for advancing education. Even when a sovereign, he lived the life of a student and a hermit—a trait of character so rare in a king, and was in the habit of purchasing his food with the sale-proceeds of the products of his penmanship. A copy of the Qur'ân

1 Ferishta vol. i, p. 217.
2 Vide Raverty's Tabaqáti-Nâsirî, p. 637.
3 Ibid., p. 646.
4 Tabaqáti-Nâsirî, Elliot ii, p. 344; Raverty, p. 667.
5 Ferishta vol. i, p. 246.
THE SLAVE DYNASTY

transcribed by this sovereign with great taste and elegance was shown by Qāẓī Kamāluddīn to Ibn Baṭūṭah when he visited India about a century after. A scholar as he was, he respected and encouraged scholarship. He rose to be a great patron of Persian literature, and the celebrated Ṭabaqāti-Nāsirī, which is so much drawn upon by historians for information regarding India and Persia, was written at his Court and took its name from the Sulṭān.

At this time, there seems to have existed a college at Jalandhar, in the hall of which the prayers for the 'Id-i-Ẓahā were said by the followers of Ulugh Khānī A'zam on their journey back to Delhi after a successful expedition.

Naṣiruddīn was followed by Balban who was also a great friend of literature, and his Court was a resort of many learned men. This was partly due to the then political condition of India and some of the neighbouring countries. It was at this time that Changiz Khān was ravaging Khurāsān and other places which made more than fifteen princes seek an honourable asylum at Delhi. Allowances befitting their position, and palaces were assigned to each of them, and it was upon this fact that Balban used to pride himself, whenever he had occasion to speak of this incident. In the retinue

---

1 Ibn Baṭūṭah, Elliot iii, p. 593.
2 Raverty’s Ṭabaqāti-Nāsirī, pp. 678, 679.
PROMOTION OF LEARNING

of these princes were some of the most illustrious men of learning of that time. The Court of the Indian Sultān was, therefore, at once a centre of learning and wealth.¹

A remarkable feature of Delhi at this time was the abundance of its literary societies. Prince Muḥammad,² the eldest son of the Sultān, was a youth of very promising talents and evinced great taste for literature. He himself made a choice collection of poems extracted from the most celebrated authors. This work contained twenty thousand couplets which were esteemed the most select specimens then extant. This prince, with his marked literary tastes, took the lead in the formation of literary societies. Amīr Khusrau the famous poet was the tutor of this prince and used to preside in the prince’s literary society; the place chosen for the meeting of the members of this society was the prince’s palace.³

There was another society inaugurated by the second son of the Sultān named Kurra Khān Baghrā. Musicians, dancers, actors and storytellers (qiṣṣāḥgus) were the members of this society and used to hold their sittings frequently at the prince’s palace.⁴ The Amīrs followed suit. Within

1 Ferishta vol. i, pp. 251, 252, 258, 259.
² An account of his education is given in the Nuh-Sipihr of Amīr Khusrau (6th sphere), Elliot iii, p. 565.
³ ⁴ Ferishta vol. i, pp. 252, 258.
THE SLAVE DYNASTY

a short time, various societies were formed in every quarter of Delhi. The Imperial House thus set a fashion in these refined amusements, which was fraught with possibilities of great good to the country at large.

The reputation of the royal Court in the literary world was kept at its high level, mainly through the patronage and literary tastes of prince Muḥammad. The Court of this prince was frequented by the most learned and accomplished men of the time. His attendants used to read to him the Shāh-Nāmah, the Diwānī-Sanāi, the Diwānī-Khāqānī, and the Khamsah of Shaikh Niẓāmī. Learned men discussed the merits of those poets in his presence.

Besides Amīr Khusrau the tutor, the prince had several other literary companions, among whom may be mentioned the name of Amīr Ḥasan, also a great poet. The prince delighted to honour the two poets and marked his appreciation of their merits by grants of lands and proper allowances.

The literary ardour of this worthy scion of the Royal House expressed itself in the importunity with which he used to invite learned men to come to his Court and live there in the midst of all the

1 Ferishta vol. i, pp. 252, 258.
2 Tārikhi-Firūz-Shāhī by Ziyāuddin Barni, Elliot iii, pp. 109, 110.
advantages of literary life that a generous prince could shower on them. At Lahore, he visited Shaikh 'Uşmān Turmūzī the most learned man of that age, but no presents or entreaties could prevail on him to remain out of his native country Tūrān. He twice sent messengers to Shīrāz to invite Shaikh Sa'dī the famous Persian poet, and forwarded with them some presents and also money to defray the expenses of the journey. His intention was to build a Khāngāh (monastery) for him in Multan and endow it with villages for its maintenance. The poet through the feebleness of old age was unable to accept the invitations, but on both the occasions, sent some verses in his own hand and made his apologies in writing, commending also in high terms the abilities of Amīr Khusrau the President of the prince's learned society.¹

The prince was very fond of the company of the learned and could not forego it even in his military expeditions, in one of which he was killed and Khusrau taken prisoner.

The attitude of Sultān Balban towards the literary world was no less commendable. The advice which the Sultān gave, on one occasion, to prince Muḥammad shows that the monarch respected learned men and also realized the great

¹ Tārikhi-Firuz-Shāhī of Ziyāuddin Barni, Elliot iii, p. 110; Ferishta vol. i, p. 259; Tabaqāt-akbar-Shāhī, MS. in the Bohār Collection of the Calcutta Imperial Library, p. 76.
THE SLAVE DYNASTY

help they could render to Government if only their wisdom were adequately utilized. He said—

"Spare no pains to discover men of genius, learning and courage. You must cherish them by kindness and munificence that they may prove the soul of your councils and instruments of your authority." ¹

Again, his unique conduct in showing respects towards learned men on his return to Delhi from his successful expedition to Bengal reflects much credit on him. After conferring dignities upon Fakhruddin Kutwâl, who had ruled Delhi with much wisdom and ability during his absence for three years, he visited the learned men at their own houses and made them rich presents.²

In the long reign of Sultân Balban extending about twenty years, many an eminent and learned man flourished at Delhi. Besides the persons mentioned, there were Shaikh Shakarganj, Shaikh Bahâuddin and his son, Shaikh Badruddin 'Arif of Ghazni the philosopher, the pious and learned Quṭbuddin Bakhtiyâr Kâkî, Sayyid Maulâ and many others eminent in various branches of science and literature.³

Delhi had been gradually rising in eminence through the attention of the Sultâns as a centre of learning and a resort of learned men. At the

¹ Ferishta vol. i, p. 267.
² Ibid., p. 265.
³ Ibid, p. 271.
PROMOTION OF LEARNING

present moment, its literary position was so
great that it inspired a few verses of Amīr Khusrau,
in which he declared with just pride that Delhi
could now successfully compete with Bukhārā, the
great university-city of Central Asia.¹

About this time Sayyid Maulā, whom we have
mentioned above, founded an academy and an alms-
house at Delhi, of which we shall have occasion to
speak later.

The next Sultān, Kaiqubād, ruled only for two
years, but during this short period he lowered the
high tone of literary culture that had been introduced
into the society of the day by Sultān Balban and his
worthy son Prince Muḥammad. He vitiated the
literary taste of those who came within his influence
by setting a bad example of loose life which they
imitated.² As was the Sultān, so were his subjects.
The day of literary societies was gone, and wine
and women reigned supreme. It does not take
a long time to destroy what took decades to
build.

The progress of education was set back during
the reign of this profligate Sultān. In spite of his
early education under strict tutors in the polite arts
and manly exercises and in spite of his literary
bent and wide reading, he succumbed to the

¹ Vide Amīr Khusrau’s poem the ’Ashiqah.
² Ferishta vol. i, p. 274, and Tārikhi-Firuz-Shāhī, Elliot iii, p.
125.
THE SLAVE DYNASTY

temptations of wealth when he ascended the throne. In his time—

"his ministers as well as the young nobles of his Court, his companions and friends, all gave themselves up to pleasure; the example spread and all the ranks high and low, learned and unlearned, acquired a taste for wine-drinking and amusements." 1

1 *Tarikh-i-Firuz-Shahi*, Elliot iii, p. 125, and *Ferishta* vol. i, p. 273.
CHAPTER IV.

The Khilji Dynasty.

The establishment of a new dynasty inaugurated a new and better order of things. Sultan Jalaluddin was of a marked literary taste. He used to pay learned men their due honour; and a literary atmosphere was created about the Royal Court which did not exist in the previous reign. His companions were distinguished as well for their sense and courage as for their wit and good humour, and renowned literary men of the time were frequently admitted to his private parties. Among these may be mentioned the following, famous for their erudition and for the works of poetry, history or science they composed:—


The parties were enlivened not only by the feast

---

1 'Abdul Qadir mentions a few other names, e.g. Qazi Mughis of Hansi, Mu’yyid Jajarmi, Sa’duddin Mantaqi, etc.—Muntakhabul-Tawarikh, vol. 1, p. 245 (Transl. by G. S. A. Ranking)—(Bibl. Indica).

See also Tarih-i-Nizami, MS. in ASB, pp. 41 ff.
THE KHILJĪ DYNASTY

of reason but also by the flow of music. The best singers, Amīr Khaṣṣah and Ḥamid Rājah in unison with the best instrumental performers, such as Muḥammad Chungī, Futūhā, Naṣīr Khān and Bihrūz usually cheered up the august assembly.¹

Amir Khusrau seldom allowed a party to take place without having prepared some new poem or song for the occasion, for which he was usually rewarded on the spot.²

A noticeable feature of Jalāluddīn's reign was that he chose the right person to fill the office of Librarian for the Imperial Library at Delhi. This high post, which carried with it much honour, was conferred on Amir Khusrau, who was held in high regard by Sultān Jalāluddīn. During the reign of Kaiqubād, Jalāluddīn, while a prince, had settled on him a pension and rewarded him with 1200 tanıkas on his being appointed Ārizi-Mamālik. Sultān Jalāluddīn also appointed him the keeper of the Qur'ān, raised him to the peerage and permitted him to wear white garments, a distinction usually confined to the blood royal and the nobles of the Court.³

---

¹ Ferishta vol. i, pp. 292, 293 and Tārikhi-Firūz-Shāhī, Elliot iii, pp. 144 ff.
² Ferishta vol. i, pp. 292, 293 and Tārikhi-Firūz-Shāhī, Elliot iii, pp. 144 ff.
³ Ferishta vol. i, p. 293 and Tārikhi-Firūz-Shāhī, Elliot iii, p. 144.
Chapter IV.
The Khilji Dynasty.

PROMOTION OF LEARNING

The record of Jalāluddin's work was soiled by the assassination of the great literary man of the age, Sayyid Maulā, who first established an academy at Delhi in the time of Balban. Sayyid Maulā was very pious and learned. His charity found expression in his alms-house for the entertainment of faqīrs, travellers and poor men of all denominations. His charities were very large, and among his disciples and followers were many nobles and princes. The Sulṭān's eldest son, Khān Khānān, used to visit him and call himself the Sayyid's son. The Sayyid was, however, suspected of plotting with his disciples against the Sulṭān and was done away with.

Jalāluddin's successor 'Alāuddin was, however, a man of a different stamp. He was so uneducated that he could not read or write, and so arrogant and self-willed that men of learning tried to avoid his Court, or had to remain tongue-tied in his presence.1 As the emperor did not appreciate the value of education, he neglected that of his sons. He did not appoint any wise and experienced governors over his heir-apparent Khīẓr Khān and other sons, brought them out of the nursery long before their intelligence was mature, entrusting them at that stage with wealth and power which they abused. Buffoons and strumpets

1 Ferishta vol. i, p. 333; also Tārikhi-Fīrūz-Shāhī, Elliot iii, p. 168.
THE KHILJI DYNASTY

obtained mastery over them, and their residences were often scenes of riotous parties given up to drunken merriments.¹

In the case of Ālāuddin, however, we find that he keenly felt within a short time the disadvantages of his illiteracy, applied himself privately to study and soon acquired a knowledge of Persian which enabled him to read all Addresses and acquaint himself with the best authors in the language.² When he made such progress in his studies as to be able to follow learned discourses, he began to encourage discussions of literary subjects and “show favour to all the eminent men of that age,” particularly to Qāżī Maulānā Kuhrāmī and Qāżī Mughīshuddin. The latter of these two men was appointed to explain the law to the Sulṭān before whom he had often to quake when his explanations contradicted the Emperor’s pre-conceived notions.³ The Sulṭān was always of an

¹ Tārikh-Firūz-Shāhī, Elliot iii, p. 207.
² Ferishta vol. i, p. 348.
³ Ferishta vol. i, p. 348. The inscription on the southern doorway of the 'Alā‘ī Darwazah of ‘Alāuddin Khilji represents the Emperor to have been a great promoter of learning. The passages in the inscription are:—“He (‘Alāuddin) of the exalted presence, Lord of the Kings of the world, Emperor like Moses in splendour, like Solomon in dignity, protector of the commands of the Law of Muḥammad, helper of the observances of the religion of Āḥmad, strengthener of the pulpit of learning and religion, strengthener of the rules of colleges and places of worship, etc., etc.”—Carr Stephen's Archaeology of Delhi, p. 36.
arbitrary temper, and the best informed men in his Court were careful to keep down their knowledge to the level of his acquirements.\(^1\) When the illuminating rays of learning penetrated his dark mind, we find him a little changed from what he had been before. He relented a bit towards literary men. On one occasion his hardened mind was softened by literary fervour, expressing itself in a reward of 1000 tankas and a gold-embroidered vest to Qāzī Mughīṣuddīn contrary to his expectations.\(^2\) But if he showed any favours to literary men, they were a select few, who were temporarily in the good graces of the whimsical Sulṭān; and we can take the above description of Ferishta, viz. that “he showed favours to all the eminent men of that age” in the sense that most of the men favoured had made themselves eminent by military prowess or administrative ability, and not by learning simply. As Barnī has said: “He (‘Alāuddīn) was a man of no learning and never associated with men of learning.”\(^3\) Though this statement may be a little too strong, yet in the light of what another writer tells us on this point, it is perhaps not difficult to get at the truth. He says:

“During the time of Sulṭān ‘Alāuddīn, Delhi was the great rendezvous for all the most learned and erudite personages, for notwithstanding the pride and hauteur, the neglect and super-

\(^1\) Elphinstone (9th ed.) p. 390.
\(^2\) *Ferishta* vol. i, p. 353.
\(^3\) *Tārikhi-Firūz-Shāhī*, Elliot iii, p. 168.
ciliousness, and the want of kindness and cordiality with which
that monarch treated this class of people, the spirit of the age
remained the same." ¹

Indeed, this aggressive monarch did not confine
himself to a merely passive superciliousness, but
did positive harm to the cause of education and
letters. A few months after the capture of Rintambor in 1299 A.D., the Sultan, we are told, directed
his attention to the means of preventing rebellion,
and with this view, he attacked the properties of
his subjects.

"He ordered that wherever there was a village held by a
proprietary right (mīlīk), in free gift (in'ām) or as a religious
endowment (waqf), it should by one stroke of the pen be brought
under the Exchequer. So rigorous was the confiscation that
beyond a few thousand tankas, all the pensions, grants of land
(in'ām-wa-amafrūs), and endowments in the country were
appropriated." ²

However, in spite of this high-handed tyranny
of the monarch, we learn from Ferishta that—

"palaces, mosques, universities, baths, mausolea, forts and all kinds
of public and private buildings seemed to rise as if by magic.
Neither did there in any age, appear such a conourse of learned men
from all parts. Forty-five doctors, skilled in the sciences, were
professors in the universities." ³

Before mentioning the names of the learned men
who flocked to Delhi or flourished at the time,
but who did not come under the royal patronage,

¹ Abdul Haqq Haqqi Diklahi, Elliot vi, p. 485.
² Tārikhi-Fīrūz-Shāhī, Elliot iii, p. 179.
³ Ferishta vol. i, p. 376. N.K.T. has 46 doctors but no university.
PROMOTION OF LEARNING

I shall name a few poets, most of whom, according to Ferishta, were recipients of pensions from the Court. These were Amīr Khusrau, the prince of poets, our old acquaintance through several reigns, Amīr Ḥasan, called the Sa’dī of Hindustan, Ṣadruddin 'Alī, Fakhruddin Khawās, Ḥamīduddin Rājah, Maulānā 'Arīf, 'Abdul Ḥakīm, Shahābuddin Sadr Nashīn, and several historians and compilers of memoirs of the times.¹

Shamsul Mulk, the Prime Minister of Sultān 'Alāuddin, was a very learned man, who counted among his pupils a great many of the scholars of the day. Had 'Alāuddin accepted all his advice, it would have been better for him and India alike.²

Of the many poets and philosophers who flourished without the fostering care of the sovereign, the more famous only can be enumerated here. These were Sayyid Tājuddin, Sayyid Ruknuddin, the brothers Sayyid Mughis-uddin and Muntajībuddin, all famous for their piety and learning.³ The learned and pious Nizāmuddin Auliyā, whose tomb in Delhi is looked upon as a very sacred place by all Muhammadans, also flourished at this time. The learned Shaikh

¹ Ferishta vol. i, p. 377.
² 'Abdul Haqq Haqqī Dihlawi, Elliot vi, 484.
³ Ferishta vol. i, p. 377.
THE KHILJI DYNASTY

'Uṣmān, who is also known as Maqḍūm Sirajuddin, was his first pupil. Nizāmuddin had a library. When, after his death, 'Uṣmān removed to Lucknauti, he took away many important books from the saint's library.¹

The study of theology and philosophy was zealously carried on under the care of the religious men some of whom have been already mentioned. Consequently, the following books on the subjects, viz. the Qutah-ul-Qalūb, the Ihyā-ul-ʿulūm and its translation, the ʿAwārif and Kashf-ul-mahjūb, the Sharhi-Tarif, the Risālah-i-Qushiri, etc., were in great demand.

There was a number of nobles who upheld the cause of learning by their extensive liberality. There were the nobles of Nauhattah, who extended their patronage to a great many learned men, as also to students who came to study at Delhi. There were again the Sayyids of Gardiz, viz. Sayyid Jahjū and Sayyid Ajali, who were also famous for their patronage of learning. The noble descendants of the Janjar family, viz. Muʿinuddin, Tājuddin, Jalāl, Jamāl and ṬAli should also be mentioned for their acts of liberality. The Sayyids of Biānah were equally famous for their love of learning.

PROMOTION OF LEARNING

In Delhi at this time lived a large number of learned men, some of whom surpassed, according to Barnî, the most erudite of Bukhârâ, Samargand, Baghdâd, Cairo, Damascus, Ispahân or Tabriz. There were men learned in all the departments of knowledge, such as history (Badi' and Bayân), jurisprudence (Fiqh), logic (Uṣūlī-Fiqh), theology (Uṣūlī-din), grammar (Nahw), commentaries on the Qur’ân (Tafsîr), etc. Barnî mentions also the following other names of learned men of Delhi:

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Q. Fakhruddin Naqlâh.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Q. Šharafuddin Sarbæhî.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>M. Naṣīruddin Ghânî.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>M. Tâjuddin Maqûm.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>M. Zahiruddin Lang.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Q. Mughîsuddin Biânah.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>M. Ruknuddin Sunnâmî.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>M. Tâjuddin Kalâhî.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>M. Zahiruddin Bahrî.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Q. Muḥiyyuddin Kâshânî.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>M. Kamâluddin Koli.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Q. Ujiyâuddin Pailî.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>M. Minhâjuddin Qâbînî.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>M. Niżâmu’ddin Kalâhî.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>M. Naṣîruddin Karah.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>M. Naṣîruddin Ṣâbuli.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>M. ‘Alâuddin Tâjrî.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>M. Karîmu’ddin Jawhari.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>M. Hujat Multânu’ Qadîm.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>M. ‘Alâmu’ddin Mulhâs.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>M. Burhânuddin Bahrî.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>M. Iftîkharuddin Barnî.</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>M. Husâmuddin Surkh.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>M. Uhiduddin Mulhâ.</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>M. ‘Alâuddin Karak.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>M. Ḥasamuddin ibn Ṣâdî.</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>M. Hamiduddin Baniâni.</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>M. Shahâbuddin Multânî.</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>M. Fakhruddin Hansûlî.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>M. Fakhruddin ‘Iqâqîl.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>M. Šalâhu’ddin Sâtrkî.</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Q. Zinuddin Naqlâh.</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Ujiyâuddin Râzî.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>M. ‘Alâuddin Šadr-ul-Shari’ah.</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>M. Mirân Mâriklîh.</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>M. Najibuddin Sâwî.</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>M. Šamsuddin Tum.</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>M. Šadruddin Gandhak.</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>M. ‘Alâuddin Lâhaurî.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>M. Šamsuddin Bahî.</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Q. Šamsuddin Gâzrûnî.</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>M. Šadruddin Tawî.</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>M. Mu’inuddin Luni.</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Q. Iftîkharuddin Râzî.</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>M. Mu’zuddin Andîhî.</td>
<td></td>
</tr>
</tbody>
</table>

\[Q = Qâzî.\]

\[M = Maulâna.\]
THE KHILJİ DYNASTY

There were also M. 'Alimuddin, Jamāluddin Shāṭbi, 'Alāuddin Maqrī, Khwājah Zikī, the latter three being specialists in the Qur'ān.

At this time in Delhi there were many famous men like Hindu Kathakas, such as M. Imāduddin Hasan. They performed their Tazkirs once a week, and people flocked to hear them. M. Ḥamīd and M. Laṭīf, and their sons, M. Ziyāuddin Sunnāmī and M. Shahābuddin Khalīlī, were also noted for their ability in this sphere.

Amīr Arslān was a great historian, while Kabiruddin was noted for his eloquence and proficiency in belles lettres in general. His Fath Nāmahs are spoken of by Bārnī as excellent works, with this defect that the darker aspects of 'Alāuddin were not touched at all in the book.

In the healing art, M. Badruddin Damashqī, M. Ṣadruddin, Juwainī Ṭabīb, 'Alimuddin, etc., made themselves famous.

Bārnī mentions also a few noted astrologers, minstrels and musicians of the time.

Though there were so many famous learned men, 'Alāuddin, as the historian says, did not appreciate their merit.¹

It is indeed an irony of fate that the reign of an

¹ For the above information (up to p. 37), vide Tarikhī-Firuż-Shahī of Ziyāuddin Bārnī (Bibl. Indica), pp. 341-367; Nizāmuddin Ahmad also enumerates some learned men of 'Alāuddin's Court in his Ṭabagātī-Akbārī, MS. in ASB, pp. 170 ff. (pp. 84 ff, N.K.T.).
PROMOTION OF LEARNING

Emperor who did not like learned men and did many things, alike harmful and reprehensible, should form an important chapter in the literary history of Muhammadan India; but there are paradoxes in national as also in individual life.

An important fact should be noticed before we leave 'Alāuddīn's reign. Now that more than a century had elapsed since Muḥammad Ghūrī's arrival in India, there had already begun a racial intermixture, which was no doubt small, and a linguistic mingling and intercourse between the Hindus and the Muhammadans, brought about by the pressure of natural laws. The marriage of Dewal Devī, the daughter of the Rājā of Anhilpūr with prince Khizr Khān, the eldest son of Sultān 'Alāuddīn, which inspired a poem of Amīr Khusrau, shows that there had already been a breach in the social partition separating the Hindus from the Muhammadans; and it is superfluous to point out that linguistic intermingling had already commenced.

The reign of Mubārak Khiljī, the successor of Sultān 'Alāuddīn, is another period of retrogression in literary history. We notice in many of his actions a repetition of the loathsome deeds of Kaiqubād. In Delhi, "Mubārak gave himself up to a course of the most degrading and odious debauchery." From such a ruler it is futile to

1 Elphinstone (9th ed.) p. 392.
THE KHILJI DYNASTY

expect any great attention to educational matters. There was, however, one bright feature in his reign. The Emperor restored the lands that had been confiscated by his predecessor, which no doubt meant the resuscitation of many a dead or moribund educational institution.
CHAPTER V.
THE TUGHLAQ DYNASTY.

The short reign of Ghiyāšuddin Tughlaq, the first Sultan of the new dynasty, brought with it peace and order and served as a good prelude to an epoch remarkable for its educational improvements. Sultan Ghiyāšuddin was fond of men of genius and learning, whom he used to invite to his Court. He constructed many public buildings and gave stipends to learned men, shaikhs and sayyids. He framed a code of laws founded upon the Qur'an and the ancient usages of the Delhi monarchy for guidance in the civil government of the country.¹

The note struck in the short reign of this Sultan was taken up and prolonged through half a century, rising to its fullest pitch in the time of Firuz Shâh Tughlaq. But in the meantime the literary sphere was undergoing an eclipse. There was not now in

¹ Taqâqat-i-Nâṣirî, Elliot ii, p. 318; and Firishta vol. i, p. 402.

"A mile beyond the walls of the Tughlaqâbâd city is an isolated fortified little hill known as Nai's (or Barber's) Fort. This was apparently a college (Madrasah) or the retreat of some holy personage and was probably fortified as such against a possible Mughal attack."—Fanshawe's Delhi Past and Present, p. 291.
THE TUGHLAQ DYNASTY

Delhi the same assemblage of learned men, whose presence in 'Alāūddīn's reign gave it its paradoxical nature. This made 'Abdul Ḥaqq Ḥaqqī speak in this lamentable vein—

"After the close of 'Alā's reign, the high standard of wisdom and erudition began to sink to an inferior level, and literature assumed quite another complexion; for although Sulṭān Muḥammad Tughlaq appreciated all sorts of learning, yet there was not such a number of learned men flourishing in his time as had congregated together under 'Alāūddīn's rule."¹

This was due mainly to two causes. The first is the intervention of the barren and troubous reign of Mubārak Khilji and the second the whimsical projects indulged in by Muḥammad Tughlaq himself.

This Sulṭān was, in the early part of his reign, a great friend of learned men. He was one of the most erudite sovereigns that ever sat upon the throne of Delhi. He was an accomplished writer and somewhat of a poet too.² We are told that in the ease of his composition, the play of his fancy and the sublimity of his style, he left the most accomplished teachers and professors far behind. He was an adept in the use of metaphors. He knew by heart a good deal of Persian poetry. In his epistles, which were in both Arabic and Persian,

¹ Elliot vi, p. 486.
² Barni's *Tārikhi-Firuz-Shāh*, Elliot iii, pp. 235, 236; *Ferishta* vol. i, pp. 410, 411; and *Voyages d'Ibn Batūtah*, by Defremery, tom. iii, p. 216.
PROMOTION OF LEARNING

and were admired for their elegance, he showed himself skilled in metaphors, and frequently quoted Persian verses. He was fond of history and, his memory being very retentive, recollected almost every event he read of, along with its date. He was well acquainted with the Sikandar-Nāmah, the Tārikhi-Maḥmūdī and the Būni-Salīm-Nāmah. He was very eloquent and quite a master of debate. He could beat any literary man or scientist in his own weapon by his convincing arguments. In caligraphy, the Sultān abashed the most accomplished scribes.

He was skilled also in the sciences of medicine, logic, astronomy and mathematics. He used to attend on patients afflicted with any extraordinary disease, in order to acquaint himself with its symptoms. He studied Greek philosophy, and after his accession to the throne held discussions with S‘ad Maṭtakī the metaphysician, with ‘Ubayd the poet, with Najmuddīn Intiṣār, Maulānā Zainuddīn Shīrāzī and several other learned men. Abul ‘Abbās adds—

"The Sultān is noted for knowing the Holy Book by heart as also the law-book called Hidāyah, which expounds the principles of the school of Abū Ḥanīfah... He is fond of reciting verses, composing them and hearing them read, when he readily seizes their most hidden allusions. He likes to converse with learned men and men of merit. He is also particularly fond of contending with poets in Persian—a language of which he is a master." ¹

¹ Masālikul Absār fi Mamālikul Amsār of Shahābuddin Abul ‘Abbās Aḥmad, Elliot iii, p. 580.
THE TUGHLAQ DYNASTY

He, however, took no delight in works of fiction such as tales and romances.¹

We do not hear much as to who had the charge of educating the Sultān in his infancy and youth, except that Qutlugh Khān was one of his preceptors, whom he appointed Governor of Daulatābād.²

Famous as he was for his intellectual accomplishments, he was not less so for his gallantry in the field and beneficence to the poor. He established hospitals for the sick and almshouses for widows and orphans on a very liberal scale. Besides, in the early part of his reign, he was very liberal to scholars, and his liberality attracted to Delhi some of the most learned men of Asia, who returned to their countries laden with honours and presents.

But he had two black traits in his character. He was of an irascible temper and visited with excessive cruelty those with whom he became angry. Under the influence of his rage, he even put to death quite a number of men, though they were learned and holy, for offences which never merited the extreme punishment.³ The other unwelcome trait was his whimsical temper, which had so chilling an effect on the literary cause. One

¹-² Defremery's *Voyages d'Ibn Batūtah*, tom. iii, p. 45; also *Ferishta* vol. i, p. 480, and *Ferishta* vol. ii, p. 285. Another name of the preceptor was Ḥālim-ul-Mulk.

³ Defremery's *Voyages d'Ibn Batūtah*, tom. iii, pp. 290 ff.
PROMOTION OF LEARNING

of the most absurd projects which entered his head was to make Deogir his capital as soon as possible, under the changed name of Daulatabad. To give effect to this whim, he at once ordered the people of Delhi to leave it on pain of death and to remove to Daulatabad. Some time after, however, they were allowed to return to the old capital, but were again compelled to leave it. These caprices of the Emperor not only caused the utmost misery to the people, but at the same time brought ruin upon Delhi as a great literary centre. The graphic description of Ziyā Barnī the historian, who lived at the Court of Sulṭān Firūz, depicting the utter ruin that fell upon the quondam capital, brings home to our mind the great loss that the country sustained at the time from the literary standpoint:

"The second project of Muḥammad Tughlaq was to make Deogir his capital. This brought ruin upon Delhi—that city which for 170 or 180 years had grown in prosperity and rivalled Baghdād and Cairo—with its sarais, its suburbs and villages spread out 4 or 5 kos. All was destroyed. So complete was the ruin that not a cat or a dog was left in its buildings, in its palaces or its suburbs. The Sulṭān brought learned men and gentlemen, tradesmen and landholders into the city and made them reside there. But this importation of strangers did not populate it; many of them died there, and many more returned to their native houses."¹

Ibn Baṭūṭah, the most energetic globe-trotter of Tangier, who visited India in 1341 and was cordially received by the Emperor, also testifies to

¹ Tārikhi-Firūz-Shāhī, Elliot iii, p. 238.
THE TUGHLAQ DYNASTY

the fact: Delhi, he says, one of the greatest and most magnificent cities in the world, was at the time like a desert and had the fewest inhabitants.

It was thus that the greatest centre of Muhammadan learning in India was deserted by the literate; its schools and colleges, so long the resort of thousands of students, were left with few or none of their alumni. Could the upstart capital of Daulatābād, raised to its high position by the irresistible caprice of a whimsical Sulṭān, create for it the literary reputation, tradition and atmosphere which were the invaluable assets of the deserted capital?

However, as the Sulṭān was of a literary disposition, he was never without a circle of learned men about him; but though the literary men whom he took with him to Daulatābād or who went there of their own accord could never make up for what had been lost, yet it must be admitted that the Royal Court throughout the reign of Sulṭān Muḥammad was marked by a high literary tone. What provisions he made for the education of his subjects in his new city we are not in a position to say; but it is not at all likely that the literary Sulṭān would build his capital without any suitable madrasah as its educational ornament, as Firūz Ṣhāh his successor would do in his own Firūzābād. However, the early part of his reign will always be remembered for the large influx of
PROMOTION OF LEARNING

learned men who were attracted to Delhi by the Emperor's liberality and literary taste. It was this fact that made Abūl 'Abbās Aḥmad burst forth into a high-flown statement which cannot perhaps be taken without a pinch of salt. He says that at the Royal Court at Delhi there were a thousand poets skilled in one of the three languages, Arabic, Persian or Indian, and twelve hundred physicians; and that at his private meals the Sultān received learned lawyers to the number of two hundred, who sat with him at the table and conversed on learned subjects. He also refers to an arrangement under which men of letters, whether native or foreign, were under the inspection of the Sadri-Jahān and some secretaries. Be that as it may, the Sultān should be given his due share of praise for his encouragement of literary men in the first few years of his administration with a profusion reputed to have been without a parallel. Of the learned men who visited his Court at the time may be mentioned Naṣīruddīn, 'Abdul 'Azīz, Shamsuddīn, 'Aṣbududdīn, Majduddīn and Burhānuddīn.¹

One noteworthy fact is that the historian Barnī, the author of the Tārikhi-Firūz-Shāhi, was called by the Sultān twice to give him advice on administration, but his advice fell on deaf ears.²

¹ Masālikul Abṣār fi Mamālikil Amṣār of Shahābuddīn Abū Abbās Ahmad, Elliot iii, pp. 575 and 579.
² Defremery's Ibn Batūtah, tom. iii, pp. 250 ff.
³ Elliot iii, pp. 254, 255.
Asoka Pillar transported by Fīrūz Shāh Tughlaq from Khizrābād to Delhi.

(From Stephen's *Archaeology of Delhi*)
THE TUGHLAQ DYNASTY

Had this Sultān been a little more steady in mind, he could have bestowed on Muhammadan India a full share of the educational benefits and literary encouragement that were expected from the personality of the monarch. But it was fated otherwise.

With the death of the monarch, Daulatbād lost its patron, and Delhi began to recoup itself. But it could not get back its former position, for Firūz Tughlaq came to the throne with the scheme of building a new capital; and no sooner did he wear the crown than we find him starting his building operations for the purpose. This capital, however, did not become like that of his predecessor a source of misery and oppression to the people of Delhi for the reasons that it was very near the latter and that the monarch did not cause any compulsory exodus. The contiguity of the old and the new capitals made them to some extent partners of the same lot; so that when Firūzābād rose in prosperity and fame as an educational centre, Delhi did not fail to rise pari passu. But the younger sister threw for a time the elder into the shade.

If peace hath her victories no less than war, Firūz Tughlaq stands in the forefront of Muhammadan rulers of India, anticipating in many ways the crowning work of Akbar.

Sultān Firūz was as just and good an administrator as he was bountiful and liberal, and sought
PROMOTION OF LEARNING

during his reign to contribute as much to the material prosperity of his subjects as to their education and culture.

In his youth he was trained in the art of government by his uncle Ghiyāsuddin Tughlaq, who in his long tour through his dominions took Firuz with him to acquaint him with political problems at first hand. When Muḥammad Tughlaq came to the throne, Firuz was treated with the same care and attention; Muḥammad made him Deputy of the Lord Chamberlain, with the title of Nā'īb Bārbak, and gave him the command of 12,000 horse. The Sultān used to keep him constantly near his person, and explain to him all affairs of State that came up for consideration; and when the territory was divided into four parts by the Sultān, he was placed in charge of one, in order that he might acquire experience in the art of government. Thus Firuz was kept continually in touch with various matters concerning State which made him well versed in the duties of royalty and taught him to bring to bear on administration the good sense with which he was endowed.1

His literary education was equally satisfactory. He was himself the author of an elegant autobiography Futūḥāti-Firūz-Shāhi.2 He was very

1 Shamsi Sirāj 'Afī's Tārikhi-Firūz-Shāhi, Elliot iii, pp. 274, 275.
2 Ferishta vol. i, p. 461.
fond of history, and among the historians who lived at his court were the famous Žiyâuddin Barnî and Sirâj 'Asîf. After Barnî's death, the Sulṭân, it is said, expressed to every learned man he met, his great desire for an historical record of the events of his reign. But with the high standard by which he judged an historian, he did not find any one to his liking; and in despair he caused a few lines of his own composition bearing on his reign to be inscribed in letters of gold on the walls, domes and minarets of his two palaces Kûshki-Shikâr and Kûshki-Nuzûl at Firûzâbâd.

His high regard for learned men is manifested in the arrangement he made for their reception at the Court. He built three palaces, which he named (1) the Palace of Grapes, (2) the Palace of the Wooden Gallery, and (3) the Palace of the Public Court; the first of which was for the reception of the distinguished learned men as also of the noblemen of the country. The second was for the reception of his principal personal attendants, and the third for general receptions.

The large sum of money he spent in encouraging the learned shows his zeal for education. He spent 136 lacs of tankas in pensions and gifts, of which 36 lacs were given to the learned and religious.

---

1-2 'Asîf's Târîkh-Firûz-Shâhi, Elliot iii, pp. 316, 343.
3 Ibid., Elliot iii, p. 317.
PROMOTION OF LEARNING

Firūz Shāh was perhaps the first Sultān who took care to preserve those archaeological remains in the country that struck him as curious and worthy of his attention. The careful and expensive way in which the two Asoka columns, one in the village of Topra in the district Khizrābād in the hills, and the other in the vicinity of the town of Meerut, were brought to his capital, shows a taste for archaeology in the Sultān and a respect for Hindu monuments which were rare in those days. It was supposed that these columns had stood there from the time of the Pāṇḍavas, and the historian 'Asif was inclined to take them as the walking-sticks of the giant-like Bhīma of the Mahābhārata. One of the columns was erected in the palace at Firūzābād near the Jami' Masjid and called the Golden Column, while the other was placed in the Hunting Palace, with great labour and skill.

The process of removal of the massive monuments in those days before the era of mechanical or electric locomotion is full of interest to us. Khizrābād, the place where one of the pillars stood, is

1 Minār-i-Zarrīn.
2 Kūshki-Shikār.
3 "The two Asoka pillars, which now stand near Delhi on the Kotila and the Ridge respectively were transported by Sultān Firūz Shāh, the one from Topra in the Umballa district now in the Punjab and the other from Meerut in the United Provinces."—V. Smith's *Asoka*, 2nd ed., p. 121.
THE TUGHLAQ DYNASTY

about 90 kos from Firūzābād. When the Sulṭān saw it, he resolved to remove and erect it as a memorial that should perpetuate his own memory and excite the admiration of future generations. Orders were issued to the people in the neighbourhood and also to the soldiers to bring implements and materials suitable for the work. Quantities of silk-cotton were placed round it; so that, when the surrounding earth was removed, it fell gently on the bed prepared for it. It was encased in reeds and raw skins from top to bottom. A carriage with 42 wheels was constructed and ropes were attached to each wheel. The pillar was raised on the carriage, which was then hauled up to the banks of the Yamunā by thousands of people. A number of large boats, some of which could carry 7000 mans of grain, and the smallest of them 2000 mans, had been kept there to receive the column, which was now ingeniously transferred to its new vehicles and conducted to Firūzābād. It was set up with great skill in a building made for its reception, and many Brāhmaṇas and Hindu devotees were invited to decipher the characters on the monument, but were not successful.¹

The other pillar was also removed by the Sulṭān

¹ Shamsi Sirāj 'Asif, Elliot iii, p. 350; V. Smith's Aseka (2nd ed.), pp. 121-123, 125; also Cunningham's Archaeological Survey Report, vol. xiv, p. 78; and Carr Stephen's Archaeology of Delhi, p. 131.
PROMOTION OF LEARNING

with similar dexterity and erected in the Hunting Palace amid great feasting and rejoicing.¹

Sultān Fīrūz's taste for the fine arts was influenced by his religious ardour. It was usual with many previous Muslim monarchs to have painted chambers to gratify their eyes in retirement. But Fīrūz Shāh ordered that there should be no portraits anywhere in his palace, as it was contrary to Muslim Holy Law. But he allowed garden scenery to be painted.²

Every Friday after public service, parties of musicians from every quarter of Delhi, story-tellers and athletes amounting in all to about 3000, used to attend at the palace to divert the Sultān.³

A peculiar fancy of the Sultān was to have slaves, whom he educated and for whom he made good provision. When the Sultān prohibited the practice hitherto prevalent of taking presents from the chiefs, the latter, noticing his eagerness for slaves, began to present him with nothing but slaves in large numbers. The Sultān used to send them to the feudal dependencies when they were too many in number. But provision was always made for their support in a liberal manner.

Some of the slaves were to spend their time in reading and committing to memory the Holy Book,

¹ 'Afīf, Elliot iii, p. 353.
² Ibid., Elliot iii, p. 363.
³ Ibid., Elliot iii, p. 362.
THE TUGHLAQ DYNASTY

others in religious studies or in copying books. Some were placed under tradesmen to be taught mechanical arts, so that about 12,000 slaves became artisans of various kinds working for the Sultān. Altogether, in the city and in the various fiefs, there were 18,000 slaves for whose maintenance and comfort the Sultān used to take special care. To such an extent was this matter carried, that there were separate officers for looking after the slaves and a separate treasury for the payment of their allowances, directly under the Sultān himself and not under the Prime Minister.¹

This was similar to Muḥammad Ghūrī’s hobby of educating slaves, as mentioned before.

The Sultān’s taste for art, a glimpse of which we have obtained in the careful preservation of the Asoka pillars, manifested itself also in the manner in which he utilized the products that the applied science of those days could turn out. It is needless to point out that the use of these things by the Emperor served as a stimulus to the craftsmen concerned.

Of the many wonderful things that were contrived at the instance of Sultān Firūz, was the Tāsi-gharyāl (seven different uses of the Tās in marking time and making known the hours of prayer).² It was placed on the top of the Darbār

¹ 'Asif, Elliot iii, pp. 340, 341.
² Clepsydra, or water-clock.
PROMOTION OF LEARNING

Hall of the palace at Fīrūzābād, and people crowded to see it.¹

In the long list of the preceding Muhammadan Emperors, there was none who tried so much for the diffusion of education among his subjects as Sulṭān Fīrūz. He was the initiator of many important and excellent regulations in his reign, the most noteworthy of which was the one that related to the encouragement of learning. This regulation² declared with the emphasis that a royal edict carries with it, that it was an important part of his State policy to encourage learned men whom he caused to reside in the different parts of his empire for imparting instructions to the people.

Another portion of the edict runs thus:—

"I have considered it my duty to repair every public edifice of utility constructed by my predecessors, such as caravansarais, masjids, wells, reservoirs of water, aqueducts, canals, hospitals, almshouses and schools, and have alienated considerable portions of the revenue for their support."³

In the list of the works of public utility furnished by Ferishta, the educational institutions started by the Sulṭān play not a small part:—

"50 Dams across rivers to promote irrigation,
40 Mosques,
30 Colleges, with mosques attached,

¹ 'Aff, Elliot iii, p. 338.
² Vide Nizāmuddin Aḥmad, as quoted in Ferishta vol. i, p. 462.
³ Ferishta vol. i, p. 464.
Pir Gaib, identified as the Kushki-Shikar (Hunting Palace) of Firuz Shah Tughlaq, where one of the Asoka Pillars was placed by the Emperor.

(From Stephen's Archaeology of Delhi.)
THE TUGHLAQ DYNASTY

20 Palaces,
100 Caravansarais,
200 Towns,
30 Reservoirs or lakes for irrigating lands,
100 Hospitals,
5 Mausolea,
100 Public Baths,
10 Monumental Pillars,
10 Public Wells,
150 Bridges;
besides numerous gardens and pleasure-houses. Lands were alienated at the same time for the maintenance of these public buildings in order to keep them in thorough repair."

It is interesting to hear from the Sultan himself some particulars about these building operations:

"Among the gifts which God bestowed upon me, His humble servant, was a desire to erect public buildings. So I built many mosques, colleges and monasteries, that the learned and the elders, the devout and the holy, might worship God in these edifices, and aid the kind builder with their prayers. The digging of canals, the planting of trees and the endowing with lands are in accordance with the directions of the Law.

"Again, by the guidance of God, I was led to repair and

---

1 Ferishta vol. i, p. 465. It is not supported by N.K.T. See also Tabqati-Akbari by Nizamuddin Ahmad, M.S. in ASB, p. 243.

Accounts vary as to the exact number of colleges built by Firuz. The Maqari-Rakimi by 'Abdul Baqi (MS. in ASB, leaf 107) states that he built 50 Madrasahs; the Khulasa-Tawarih (MS. in ASB, leaf 165) by Sujan Rai Khattari gives the number as 30. According to Jian-ul-Tawarih by Faqir Muhammad (p. 310), the number is 40, while the Tabqati-Akbari and Ferishta state it as 30. E. Thomas, the author of the Chronicles of the Pathan Kings of Delhi (p. 291), mistrusts the totals given by the last two works. In the midst of this confusion, it is very difficult to find out the truth.
PROMOTION OF LEARNING

rebuild the edifices and structures of former kings and ancient nobles which had fallen into decay from lapse of time, giving the restoration of these buildings the priority over my own building works. The Jami Masjid of old Delhi, which was built by Sultan Mu'izzuddin Sâm, had fallen into decay from old age and needed repair and restoration. I so repaired it that it was quite renovated.

"The Madrasah (College) of Sultan Shamsuddin Altamash had been destroyed. I rebuilt it and furnished it with sandal-wood doors. The columns of the tomb, which had fallen down, I restored better than they had been before. When the tomb was built, its court had not been made curved; but I now made it so. I enlarged the hewn stone staircase of the dome and re-erected the fallen piers of the four towers..."

"I repaired the tomb of Sultan 'Ala-ud-din and furnished it with sandal-wood doors. I repaired the wall of the abdār-khānā and the west wall of the mosque which is within the College, and I also made good the tesselated pavement..."

"I also repaired the doors of the dome and the lattice-work of the tomb of Shaikh-ul-Islām Nizām-ul-Haqq Wauddin, which were made of sandal-wood. I hung up the golden chandeliers with chains of gold in the four recesses of the dome, and I built a meeting-room for before this there was none.

"The expense of repairing and renewing these tombs and colleges was provided from their ancient endowments. In those cases where no income had been settled on these foundations in former times for procuring carpets, lights and furniture for the use of travellers and pilgrims in the least of these places, I had villages...

---

3 For identification of this Madrasah, see Arch. Survey Report, vol. xx, pp. 145, 146.

"Both the college and the abdār-khānā which, Firūz Shāh says, he repaired, were in the rooms in the eastern and western walls of the tomb."—Carr Stephen's Archaeology of Delhi, p. 89.

9 'Aīf, Elliot iii, p. 354.

3 The meeting-rooms attached to tombs are not an uncommon feature of the sepulchral monuments. The tomb of Shaikh Salāh-uddin, a man of piety and learning of the time of Muhammad Tughlaq, built in 1353 A.D., near the village Khirki, possessed such Majlis Khānas. (C. Stephen's Archaeology of Delhi, p. 121).
THE TUGHLAQ DYNASTY

assigned to them, the revenues of which would suffice for their expenditure in perpetuity."¹

These details heightened in their interest, coming as they do from the pen of the royal benefactor himself, acquaint us with two interesting facts, one regarding the college of Sultān Altamash and the other about that of Sultān 'Alāuddin. We do not know who built the latter college, but as it is attached to 'Alāuddin’s tomb, it was very likely constructed by his son as a memorial to the deceased Sultān.

Of the colleges with masjids built by Firūz Shāh, one was near the tomb of Fath Khān, known as the Qadam Sharīf,² with an adjacent masjid and a reservoir to perpetuate the memory of Fath, the son and heir-apparent of the Sultān, who died in 1374.³

¹ *Futūhāt-i-Firūz-Shāhī*, Elliot iii, pp. 382–384.
² The inscription over the doorway of the inner enclosure of the Qadam Sharīf is as follows:—
   "The guide of those who have lost (their way), Muḥammad!"
   "The preacher of preachers, Muḥammad!"
   "Glorious is the Madrasah, the pulpit and the house. In the midst of which is read the praise of Muḥammad!"
   "For broken hearts He is a (healing) balm!"
   "For the afflicted in the heart, Muḥammad is a comfort! etc., etc."—Carr Stephen’s *Archaeology of Delhi*, p. 147.

The Qadam Sharīf is about a mile and a half to the south of the Lahore Gate of modern Delhi.

³ Vide Thomas’s *Chronicles of the Pathān Kings of Delhi*, p. 298; *Journal Asiatique*, 1860, p. 411; *Suyyid Akhmad*, p. 37, and its translation by García de Tassy, p. 112.
PROMOTION OF LEARNING

Another college was at Fīrūzābād and known as Fīrūz-Shāhī-Madrasah. Its brilliant description by Barnī gives us to understand that both in literary reputation and in the beauty of its architecture and finish, it far surpassed all the other Indian madrasahs of the time. Indeed, it is no wonder that Fīrūz Shāh in his love for his new capital and his zeal for the cause of learning should gather up and use all the vast resources he could command as an Emperor to found a college in which nothing would be left to be desired either in external splendour or in the internal arrangements for its inmates.

The madrasah was a very commodious building embellished with lofty domes and situated in an extensive garden adorned with alleys and avenues and all that human art combined with nature could contribute to make the place fit for meditation.¹ An adjacent tank mirrored in its shiny

¹ Carr Stephen describes a college built by Fīrūz Shāh on the side of the tank called Ḥauẕ 'Alāʾī or Ḥauẕ Khās. Says he: "This magnificent tank, covering over 70 acres of land, was built by Sulṭān ʿAlāʾūddīn Khilji in the year 695 A.H. (1295 A.D.), and was enclosed by a stone and masonry wall. In the reign of Fīrūz Tughlaq (about 735 A.H., 1345 A.D.), it was filled up, and there was no water in it. People carried on cultivation in it and had dug wells, of which they sold the water. Fīrūz cleared it out. . . . The repairs then done to the tank were so extensive that Timūr ascribes the tank itself to Fīrūz Shāh. 'This is a reservoir,' writes Timūr, 'which was constructed by Sulṭān Fīrūz Shāh, and is faced all round with cement. Each side of that reservoir is more than a bow-shot long, and there are buildings round it. This tank is filled up by the
THE TUGHLAQ DYNASTY

and placid breast the high and massive house of study standing on its brink. What a charming sight was it when the madrasah hummed with hundreds of busy students walking its clean and smooth floors, diverting themselves on the side of the tank, or listening in attentive masses to the

rains in the rainy season, and it supplies the people of the city with water throughout the year."—Vide C. Stephen's Arch. of Delhi, p. 83; vide also Malfuzati-Timuri, Elliot iii, p. 441. Stephen says that Yazdi, who copies and not seldom distorts Malfuzati-Timuri calls the Hauz "a deep and wide well, one of the works of Firuz Shâh." Here Stephen obviously misinterprets Yazdi, who uses the word دريچه (dariachah), which means a small river to which he compares the Hauz Khâs. Now, "châh," when separately used, means a well. Stephen confuses this meaning of the word with its signification as a diminutive particle (cf. dar, door, and dariachah, small door). See Yazdi's Zafar-Nâmah, MS. in the Bohâr Collection, leaves 246, 247.

Stephen further says: "In the year 753 A.H. (1352 A.D.) Firuz Shâh built a college (Madrasah) at the top of this tank (Târikhi-Mubarak-Shâhi). Almost the entire length of the southern side of the Hauz consists of old buildings. The Madrasah of Firuz Shâh is a range of low masonry rooms and now partly in the occupation of villagers, who use them for the ordinary purposes of residence. The Mutwalli of the Madrasah, Sayyid Yüsuf bin Jamil died in 790 A.H. (1388 A.D.) and was buried in the courtyard of the college."—Carr Stephen's Archaeology of Delhi, p. 83 (1876).

It is difficult to say whether this college is the same as the Firuz-Shahi-Madrasah described above. The tank mentioned by Stephen is not in a garden, and the buildings on its side are of a small height and have no lofty domes. The only common feature that strikes us is the adjacency of the tank to the college. This is, however, too flimsy a ground upon which to base any conclusion as to the identity of the two colleges. "The Hauz Khâs still exists with several buildings on its eastern side. Amongst them is the tomb of Firuz Shâh with a masjid and a madrasah close by."—Arch. Survey Report, vol. xx, p. 151 (1882-1883).
PROMOTION OF LEARNING

learned lectures of the professors from their respective seats.

Of the learned men to whom the responsible task of educating the young alumni of the college was entrusted, we hear only of two. There was Maulānā Jalāluddīn Rūmī, the renowned master of many subjects, who used to lecture on theology, explain to the students the Fiqh (jurisprudence) and the commentaries on the Qurān, and teach them the time-honoured traditions. The other professor was a great religious teacher, and had hailed from Samarqand.

Both the students and the professors had to reside within the college, and so there were the facilities that a constant communion among the students themselves as well as between the tutors and the taught could afford. The college was not, as can already be anticipated, a place for exclusively secular studies only, but in it was also carefully looked after the spiritual well-being of the students. There was a big masjid attached thereto, in which the five compulsory as well as the extra prayers were regularly said, the former being performed in gatherings conducted by the Sūfis, who at other times remained engaged in counting beads and praying for the well-being of the Sultān. The

---

1 The description of the beauty of the college building and reference to seats, smooth floor, etc., are found in Ziyāuddin Barni.
2 Not the renowned poet of that name.
THE TUGHvlaq DYNASTY

Ḥāfīızes (those who learnt by heart the Qur’an) had to recite the whole Qur’an and pray for the Emperor and all the Musalmāns.

There were separate apartments in the college for the reception and accommodation of the travellers who, attracted by its reputation, paid it visits from distant countries.

The college was also noted for bounty and charity to the poor and the needy, for in its masjid they received the help they wanted.

There was a suitable provision for the bestowal of stipends and scholarships upon the successful students, and over and above these, every inmate of the madrasah, be he a student, professor or traveller lodging there, received a fixed daily allowance for his maintenance. All these expenses were defrayed out of the State endowments as well as, in this particular case, out of the sums of money that were set apart by the State for being given in charity, to contribute to the well-being of the Emperor.

Where is now this madrasah, the glory of its age, with which the colleges of Delhi, though famous, could never, according to Barnı, stand in rivalry? It is now buried, along with its beauty and grandeur, its students and professors, its masjid and all, in the deep abyss of time.¹

¹ For Firūz-Shāhī-Madrasah, vide Barnı’s Tārikhi-Fīrūz-Shāhī (Bibl. Indica), pp. 562-566.
PROMOTION OF LEARNING

We notice that all the colleges founded by Firûz Shâh had masjids attached to them, and were most probably of the type indicated by the Firûz-Shâhi-Madrasah; and religious training and pursuit of the Muslim faith were essentials of the academic life of the residents of those colleges. Consequently, the residence and education of a Hindu youth in these madrasahs were quite out of the question. However, we find that the Hindus were being appointed to important Government offices, as, for instance, the two singularly efficient Hindu administrators, Khâni-Jahân, father and son, to whom Firûz Shâh virtually abandoned all authority; and the performance of the duties of those offices required a knowledge of the foreign languages such as Persian and Arabic. Similarly, we find the Muhammadans attaining proficiency in the Indian languages, as the following fact will show: the Râjâ of Nagarkot was conquered by Firûz Shâh in a battle, but was restored to his dominions. About this time, the people of the place told Firûz that the idol which the Hindus worshipped in the temple of Nagarkot was the image of Naushâbâh [the wife of Alexander the Great?], and that the Greek conqueror had left the idol with them. The name by which the idol was known at the time of the contest was Jawâlamukhi. In the temple of this idol was a fine library of Hindu books consisting of 1300 volumes. Firûz ordered that some learned
Qadam Sharif (Holy Footprint): the Tomb of Fath Khan, son of Firuz Shah Tughluq, with a dependent Madrasah.

(From Faizan’s Delhi Past and Present [John Morley].)
THE TUGHLAQ DYNASTY

Hindus should be sent there for translating a few books. A celebrated poet of the period, named A’izzuddin Khalid Khānī, was ordered to translate one of these books from verse into Persian prose, and when it was finished the Sultān gave it the title of Dalāili-Firūz-Shāhi.¹

So both the Hindus and the Muhammadans were gradually learning languages—the former, of the ruling race, and the latter, of the subject people. It is not, however, known whether the colleges of the Hindus or the Muhammadans made any provision for the teaching of the alien languages, or whether they had to learn them in private.

In the reign of Firūz, there flourished many learned men, philosophers and jurists, some of whom were²:

Maulānā Ṭālim Andapathī, the author of a lengthy and copious work on law and religion;

Maulānā Khwājāgī, the preceptor of Qāzi Shahābuddin Daulatābādī;

Maulānā Ahmad Thānīsvarī and Qāzi ’Abdul Muktādir Shanihī, the latter of whom, besides possessing vast knowledge, could compose excellent poetry, his Arabic verses surpassing his Persian.

² ’Abdul Haqq Ḥaqqī Dihlawī, Elliot vi, pp. 487 ff.
PROMOTION OF LEARNING

'A'inul-Mulk was the author of a popular work named 'A'inul-Mulki.1

A striking provision made by Sultan Firuz is another proof of the generosity of the monarch. No age is without a few educated and learned men who feel painfully their eternal want of pence by being out of employ or otherwise. Some of them out of shame would not make their necessities known, and so the Sultan gave an order to the kuttwal and the district officers under him that they should bring before the Emperor, after making inquiries about them if necessary, such of them as were in want; and these men of letters were provided for in the Government establishments.2

The tomb of this distinguished monarch was built, according to Sayyid Ahmad Khan, in the year 792 A.H. (1389 A.D.) by Nasiruddin Tughlaq Shah, in the village of Hauf Khas. At the side of its north recess is a narrow pointed arch which led into a madrasah. Adjoining this long range of buildings, to the north, are the remains of the college of Firuz Shah on the southern side of the Hauf Khas or Hauf 'Alai, described by C. Stephen.

The brilliant reign of Firuz Tughlaq was

1 'Afif's Tarikh-Firuz-Shahi, Elliot iii, p. 369. 'Abdul Qadir adds a few other names, e.g. Maulana Mazhar Karra, Qazi 'Abid, etc., pp. 339-341; Muntakhabul-Tawarih, vol. i, (Ranking).
2 'Afif's Tarikh-Firuz-Shahi, Elliot ii, p. 355.
THE TUGHHLAQ DYNASTY

followed by the dark period covered by the three successive short reigns of Ghiyāṣuddīn II, Abu Bakr, and Naṣīruddīn.

The next reign of Maḥmūd Tughlaq was rendered gloomy by the formidable invasion of Timūr, who came as a tornado sweeping away all that fell in his way. Many a flourishing town was depopulated, and instead of the living inhabitants their dead corpses lay about in the streets. The people in alarm fled far away from their homes at the approach of this enemy of India, so that all the places through which he passed became deserts. Delhi, once the queen of Indian cities, was given up to sack and conflagration for five continuous days. The pillage extended even up to Hardwar.

Timūr, however, was not without some literary traits. During the siege of the town of Lonī, he ordered the houses of the Sayyids, Shaikhs, and learned Musalmāns to be preserved, and this was done,—a concession bespeaking the literary vein that ran through his stern Tartar character and also manifested itself in his practice of keeping company with learned men, even in his military expeditions.¹ He is the reputed author of an autobiography, Malfūsāti-Timūrī, showing a partiality for writing memoirs, which characterized almost

¹ Malfūsāti-Timūrī, Elliot iii, p. 433.
² Ibid., Elliot iii, p. 390.
PROMOTION OF LEARNING

all his descendants, e.g. Bābar, Jahāngīr and others.

The Memoirs gives us a description of Timūr's education in his infancy. When he attained his seventh year, his father took him by the hand and led him to a school, where he was placed under the charge of a tutor named Mullā 'Ali Beg. The Mullā wrote the Arabic alphabet on a plank and placed it before the infant Timūr, who considered the copying of it as an amusement. In his ninth year, Timūr was taught the daily service of the mosque.¹

Timūr was thus far unlike his ancestor Changīz Khān, who scattered the Qur'āns found in the Jāmi' Masjid at Bukhārā and used the chests that contained them as troughs for his horses, compelling the scholars, Sayyids and priests to serve him as grooms by taking charge of the quadrupeds.²

It is said that Shāh Rukh, the son of Timūr, came by the Persian original of the Jāmi'ul-Tawārikh belonging to Uljaitu Khān, the Sulṭān of Persia.

¹ Stewart's Mafūsāti-Timūrī, p. 21.

An amusing story is related of Timūr, that he used to station the many learned men that accompanied him in his military expeditions behind the ladies in times of danger, for Timūr's opinion about the courage of literary men was not very complimentary to them.—Blochmann's Ā'īn-Akbartī, vol. i, p. 586, quoting Badā'ūni, ii, p. 211, and iii, 312.
TIMUR

The author of the work spent about 60,000 dinars in the transcription and binding of his writings and a considerable sum for copying and disseminating them both in Arabic and Persian in the most famous cities of the Muhammadan world.¹ Shāh Rukh possessed a literary taste, and the story shows that a very large sum being spent on the transcription and get-up of a manuscript has its early precedents.

Timūr built a college in Samarqand, where he ordered one Sayyid Barakat to be buried after his death.² Over and above this college

"he added richly endowed academies to the stately mosques of his erection, and for the encouragement of learning he established many libraries and pious foundations, which exist to the present day. That he knew how to value poets and scholars is proved by his dealings with Ḥāfiz and Ibn Khaldūn."³

Timūr’s bodily remains after his death found their interment amid a literary environment, of which he was fond when alive.

"Muḥammad Sultān Mirzā, the son of Jahāngīr Mirzā and grandson of Timūr Beg, founded a college just as you go out of the stone fort of Samarqand. The tomb of Timūr Beg and the tombs of all such of the descendants of Timūr Beg as have reigned in Samarqand are in that college."⁴

After the death of Sultān Fīrūz, the Royal Court almost ceased to be a centre of culture for more

¹ Tārikh-i-Wassāf and Rauṣatul-Ṣafā, Elliot iii, p. 16.
² Shāh-Jahān-Nāmah, by Amin Qazwini, MS. in ASB, leaf 42.
³ Noel’s Akbar, vol. i, p. 129.
⁴ Erskine’s Memoirs of Bābar, p. 50.
PROMOTION OF LEARNING

than half a century. The political change introduced no change in this respect. Delhi and its surrounding provinces became scenes of war and bloodshed, and the commotion in the heart of the empire agitated the whole country. The places through which Timūr had passed sustained injuries which were not easy of reparation. Delhi and Firūzābād had most to lose, and they did lose much.

[Note.—With regard to the knowledge of Sanskrit among the Muhammadans of this period, Mr. Elliot says that in the library of Nawāb Jalāluddaulah at Lucknow, there is a work on astrology translated from Sanskrit into Persian in Firūz Shah's reign. There is also another work on the veterinary art called Kurrutul-Mulk, translated from the Sanskrit original styled Sālotar. Without any allusion to this work, another on the veterinary art entitled Sālotarī, the Sanskrit original of which is said to have comprised 16,000 stokas, was translated in the reign of Shāh Jahān by 'Abdullāh Kān Bahādur Firūz Jang. This work of Shāh Jahān's time is more than double the size of the other (see Elliot v. 573, 574).

Both Sālotar and Sālotarī are, I suppose, corrupt forms of Sālithotra, a Sanskrit treatise on the veterinary art.]
CHAPTER VI.

THE SAYYID DYNASTY.

The first two Sayyid kings, viz. Khizr Khān and Mubāarak, following in the footsteps of the first three Tughlaqs, gave effect to their ambitious design of building towns. Khizr built Khizrābād after his own name, and adorned it with some beautiful edifices, while the latter did not live to complete his Mubāarakābād, owing to his assassination. The reigns of these two Sultāns were short, as were also the two following. The last Sultān, Sayyid 'Alāuddin, lived in Badā'ūn for about thirty years after Bahlūl had wrested Delhi from him.

"In this ancient city of Badā'ūn, many princes of the Pathān Dynasty kept their Courts for a series of years during the reign of that dynasty of Hindustan. There, as in many parts of Cuttair, are to be seen the remains of magnificent edifices, palaces, gardens, mosques, colleges and mausoleums."

So within 100 miles of Delhi there had arisen another centre for diffusion of education, containing numerous colleges which supplemented the educational works of Delhi and Firūzābād.

1 Garcin de Tassy’s transl. of Sayyid Ahmad, pp. 29, 30.
2 Francklin’s Shāh 'Alam, p. 57.
CHAPTER VII.

THE LUDI DYNASTY.

Delhi was the capital of the next Sultan, Bahlul, during whose reign a new city which was to play an important part in the future history of the Muslims in India came into being. Agra was at this time founded by Sultan Bahlul; and it made so rapid a progress that within four or five decades, it competed on equal footing with the ancient capitals. But to return to Bahlul:

This Sultan was certainly not a man of great literary acquirements, but he was fond of the company of learned men, whom he rewarded according to their merits. It was with the advent of this Sultan that there returned peace and order, and along with them greater cultivation and encouragement of letters by the State. It appears from the Madashi-Rahiimi that he built some colleges.

The Sultan studied with much care the Muhammadan law, with which he made himself well

---

1 Calcutta Review (Keene's article, "Mediaeval India"), lxxix, p. 71 (1884).
2 Ferishta vol. i, p. 562; and 'Abdullah's Tarikh-i-Da'udi, Elliot iv, p. 436.
3 Madashi-Rahiimi, MS. in ASB, leaf 133.
Firūz Shāh Tughlaq's Tomb, to which a Madrasah was attached.

(From Stephen's *Archaeology of Delhi.*

(Facing page 66.)
acquainted, as also the best institutes for the able conduct of his government, and was much helped in the practical dispensation of justice and the discharge of his royal duties by the knowledge thus acquired. The reputation which this monarch enjoyed for his impartial justice was no less due to his innate virtue than to these studies.¹

Sultān Bahlül was succeeded by his son Sikandar. A very important event of his reign is the transference of the capital from Delhi to Agra.² This new city now became, with the acquisition of this dignity, an important place in every respect. It began to draw towards itself the centre of gravity of the learned world, which had hitherto been at Delhi and Firūzābād. Sultān Sikandar was himself a poet, highly appreciated literary merit, and gave great encouragement to learning.³ He occasionally composed verses under the pen-name of Gulrukh. He used to submit his verses to Shaikh Jamāl, the author of the Siyarul-'Arifin for his opinion. His diwān is made up of eight or nine thousand couplets.⁴ He insisted that all his military officers should be educated. This gave a new character to the profession of arms, in which

¹ *Ferishta* vol. i, p. 562; and 'Abdullāh's *Tārīkh-i-Dā'ūdī*, Elliot iv, p. 436.
² *Calcutta Review*, lxxix, p. 71.
³ *Ferishta* vol. i, pp. 581, 587, 589.
⁴ *Muntakhabul-Tawārīkh*, vol. i (Ranking), 429.
PROMOTION OF LEARNING

military virtues had to be combined with literary qualifications.¹

Sikandar, though liberal in these respects, was a bigoted Musalmān. While at Narwār, he broke down many Hindu temples and built mosques in their place; and we hear of a college being established there at this time wherein he placed many holy and learned men.² "He entirely ruined the shrines of Mathurā, and turned the principal Hindu places of worship into caravansarais and colleges."³

The Sultān was fond of hearing disputations on religious subjects, in which many learned men took part. One disputation, however, was marred by a most cruel exhibition of the Sultān's religious zeal, which, fanned by his learned co-religionists, led to the decapitation of the Hindu disputant who maintained the opposite side. This Hindu, named Budhan, professed the doctrine similar to that preached by Kabīr, viz. that all religions, whether Hindu or Muslim, were equally acceptable to God, if followed in sincerity. The monarch ordered the most learned men in his empire to assemble and argue with the Brāhmaṇa. The following learned men were brought to

¹ Ferishta vol. i, pp. 581, 587, 589.
² Ibid.
³ Tārikhi-Dālādi, by 'Abdullāh, Elliot iv, p. 450; Tārikhi-Jān-Čahān, MS. in ASB, leaf 64; Ma'āzirī-Raḥimi, MS. in ASB, leaf 132.
THE LUDI DYNASTY

Sanbhal, where the discussion was held, and where the Sulṭān was present for the time being:—

Miyān Qādir bin Shaikh Rajū,  
Miyān 'Abdul Ilyās and  
Miyān Allāhdādī  
\{ of Tulumba, 

Sayyid Muḥammad bin Sayyid Khān of Delhi,  
Mullā Quṭbuddīn and  
Mullā Allāhdād Šāliḥ  
\{ of Sarhind, 

Sayyid Amān,  
Sayyid Burhān and  
Sayyid Aḥsan  
\{ of Qanauj.

Besides these, there were also present those erudite men who usually lived at the Sulṭān's Court, such as Sayyid Ṣadruddīn of Qanauj, Miyān 'Abdul Raḥmān of Sīkri, Miyān 'Azizullāh of Sanbhal.¹

The Hindu disputant boldly argued and refused to apostatize when his opponents in the discussion appealed to the King as their last argument, of which the only alternative was immediate execution. The brāhmana, who had the courage of his opinion, welcomed the latter.

Sikandar's reign is remarkable for the fact that "the Hindus for the first time applied themselves to the study of Persian,"² and the origin of the

¹ Ferishta vol. i, pp. 576, 577; see also Tārikhi-Jān-Jahān, by Jān Jahān Khān, MS. in ASB, leaf 63.
² Keene's "Medieval India," Calcutta Review, lxxix, p. 71. Professor Blochmann remarks, in the Calcutta Review, civ, "A
PROMOTION OF LEARNING

Urdu¹ or Hindustani language, which dates from this period, tells us that there must have been intercourse between them and the Muslims.² We have noticed that such intercourse began long ago, and there were not wanting stray cases of Hindus prosecuting studies of the Muhammadan languages. The present period marks a larger development of the movement which had before been only in its inception. Firishta also records that “the Hindus, who had hitherto never learned Persian, commenced during this reign to study Muhammadan literature.”³

‘Abdullāh records the following account of a peculiar habit of Sultān Sikandar:—

“Seventeen accomplished and learned men of tried merit were constantly with him in his private apartment. After midnight, he

Chapter from Muhammadan History”: “The Hindus from the sixteenth century took so zealously to Persian education that before another century had elapsed they had fully come up to the Muhammadans in point of literary acquirements.”

¹ The name Urdu is of Turkish origin and means literally ‘camp.’ But the Mughals of India restricted its use to the precincts of the Imperial camp, so that Urdū-i-Mu‘allā (high camp) came to be a synonym for new Delhi after Shāh Jāhān had made it his permanent capital. The classical languages of Arabia and Persia were exclusively devoted to uses of State and religion; the Hindus cherished their Sanskrit and Hindi for their own purposes of business or worship; while the Emperor and his Mughal courtiers kept up their Turkish speech as a means of free intercourse in private life. Out of such elements was the rich and growing language of Hindustan formed, and it was yearly becoming more widely spread.”—Keene’s Mughal Empire, p. 6.

² Keene’s “Mediaeval India,” Calcutta Review, lxxix, p. 74.

³ Firishta vol. i, p. 387.
THE LŪDI DYNASTY

was in the habit of calling for food, when these seventeen learned men, after washing their hands, seated themselves in front of the Sulṭān, who was himself seated on the couch. A large chair was then brought close to the bed and the different dishes placed on it, and the Sulṭān commenced eating. Food was also placed before his seventeen companions, who were, however, forbidden to partake of it in his presence. When the King had finished, they carried their plates away to their houses and ate there." ¹

Under the auspices of Sikandar, the writing, translation, and compilation of a number of books took place under his orders; the Argar-mahābedak (or the science of medicine and treatment of diseases) was translated and received the title of Tibbi-Sikan-darī. This book, 'Ābdullāh says, was the foundation of the practice of the physicians of Hind, and was thus brought into general use.² The Wāqiʿīti-
Mushtāqī adds—

"Miyān Bhudh succeeded to the late Khawās Khān and was confirmed in the dignity. He got together fine calligraphists and learned men, and employed them in writing books on every science. He brought books from Khurāsān and gave them to learned and good men. Writers were continually engaged in this work. He assembled the physicians of Hind and Khurāsān, and, collecting books upon the science of medicine, he had a selection made. The book so compiled received the name of Tibbi-Sikan-darī, and there is no work of greater authority in India." ³

During Sikandar's reign, men of learning from Arabia, Persia, and Bukhārā, as well as those of India, were induced by the Sulṭān's favours and

¹ 'Ābdullāh's Tarīkh-i-Dāūdī, Elliot iv, p. 446.
² Ibid., Elliot iv, p. 451.
³ The Wāqiʿīti-Mushtāqī, by Rizqullah Mushtāqī, Elliot iv, p. 451 n.
Chapter
VII.
The Lüdi
Dynasty:
Sikandar.

PROMOTION OF LEARNING

couragement to take their residence at Agra, the
new capital,\(^1\) and the nobles who had the general
direction of affairs in the Sültân's Government
bestowed lands and other rewards upon them, pur-
suant to the Sültân's orders. The study of belles
lettres was much encouraged by the monarch.\(^2\)

While dwelling on the literary encouragement
by the Emperor, we must not ignore the generosity
of a particular noble of the time, named Masnãd
'Ali Ùusain Khân. He was very charitable, and
if any one getting allowance from him died, it was
given to any relation of his that survived, and even
if there were none but the wife, she was made to
adopt a son, whom the noble sent to school and
taught archery and riding.\(^3\)

The daily routine of the theological study of
another noble of Sikandar's throws light on the
rigid way in which those studies were sometimes
prosecuted. He used to read seventeen divisions of
the Qurân every day, all the while standing, until
the task was finished. To read one of the takmilas
of Ghaus-ul-Šaqalîn and the whole of Ḥiṣn-i-Ḥašîn
was also among his daily duties.\(^4\)

Ibrâhîm Lüdi was not at all like his father

---

\(^{1}\) 'Abdullãh's Tārikhi-Da'dî, Elliot iv, p. 446.
\(^{2}\) Ibid., Elliot iv, 450.
\(^{3}\) Waqi'atî-Mushtaqî, by Rizqullah Mushtaqî, Elliot iv, p. 538.
\(^{4}\) Ibid., Elliot iv, p. 540.
THE LUDI DYNASTY

Sikandar. The fate of India reached a crisis in his reign, for the line of Sultans under whom she would attain to the greatest prosperity would now commence.
CHAPTER VIII.

THE MINOR MUSLIM KINGDOMS.

We have thus far dwelt upon the contributions made by the Paṭhān kings towards the progress of Muhammadan education and learning in India. But Muslim culture was not promoted by the Delhi kings alone. All over India there sprang up many a small kingdom which was making its own contribution to the general progress of Islāmic learning in the country; and an account of Muhammadan education of the period would be incomplete without a survey of the achievements of those smaller kingdoms apart from the work of the paramount power enthroned at Delhi.

1. THE BAHMANĪ KINGDOM.

(1347–1526 A.D.)

Some of the kings of the Bahmanī kingdom were great patrons of letters, and one of them was almost as great in literary enterprise as Sultān Firūz Tughlaq of the Imperial dynasty. The founder of the Bahmanī House, however, was not much noted either for his literary
accomplishments or for his literary encouragement. But he knew Persian, and took care for the education of his sons. We learn that the Bustān of Sa'di was a favourite book included in the course of study of the princes.¹

At the time of Ferishta, it was the general belief that Ḥasan Gangu Bahmanī was the first Brāhmaṇa who accepted service under a Muhammadan prince, and that before his time the study of the Vedas and the duties of religion were the Brāhmaṇa's only pursuit. Though as physicians, astronomers, metaphysicists or historians, they sometimes mixed with the rich and powerful, they never consented to take regular service. The acceptance of office by Gangu marks the period whence the management of the revenue was invariably entrusted to them by all the Deccan kings.²

Mujahid Shāh Bahmanī, who ruled some twenty years after Ḥasan Gangu, was noted for the fluency

¹ Mahmūd, the youngest prince, being questioned by his father one day, replied that it was the Bustān that he was then reading with his tutor (Ferishta vol. ii, p. 296). Silsilahi-Āsafiyah (vol. iii, p. 131), quoting Mullā Dā'ūd Bidari's Tuhfatul-Salāfin gives an interesting account of a son of Dā'ūd Shāh, who used to teach students three days in the week, viz. on Monday, Wednesday and Saturday. He was very fond of these books: Zāhidi, Sharhi-Takribah and Tahārī-Uqlidas (Euclid) in mathematics; Sharqi-Maqāsid in theology; and Mutawwal in rhetoric; and made them the course of study of his pupils.

² Ferishta vol. ii, p. 292.
PROMOTION OF LEARNING

with which he could speak the Turkish language; but his successor had a better literary equipment, and made himself famous by his literary encouragement. This prince named Mahmud Shah Bahmanī was himself a poet and wrote some elegant verses. He was also proficient in Persian and Arabic, which he spoke fluently. He was a patron of learning, and many poets of Arabia and Persia came to his Court and partook of his liberality. Mir Faizullah Anjū, it is related, presented the King with an ode, for which he received a thousand pieces of gold, and, in appreciation of his poetic power, was loaded with wealth and distinction before his retirement to his native country. The Sultan founded a madrasah in the Deccan in 1378 A.D., for the education of orphans. They were provided with board and lodging at Government expense, and learned professors were engaged for their tuition in the college.

The fame of this prince for his patronage of learning spread far and wide, and on the assurance given by the aforesaid Mir Faizullah Anjū to Ḥāfiz, the Shīrāzī poet of world-wide renown, that he would have a cordial reception at the Court and a

1 Ferishta vol. ii, p. 328.
2 Ibid., p. 347.
3 Tarikh-i-Qandhari-Dakhan, by Munshi Muhammad Amir Hamzah, p. 44.
THE MINOR MUSLIM KINGDOMS

handsome reward if he came thither and also a safe conduct back, Ḥāfīz distributed away the presents sent him by Maḥmūd Shāh Bahmani and embarked on a royal vessel that had arrived atOrmuz from the Deccan. But no sooner did it weigh anchor than a gale arose and the ship had to return to the port. The poet suffered much owing to the storm and abandoned the voyage, but wrote a few stanzas which he sent to Faizullah. When these were read out to the King, he was much pleased, and as a reward for Ḥāfīz gave a thousand pieces of gold to Muḥammad Qāsim Mashhadi, a learned man of Gulburgah, to purchase for Ḥāfīz those products of Ind that would be most acceptable to the celebrated bard.¹

This prince was the father of the poor and helpless, and for the education of orphans established schools in several cities of his dominion, viz. Gulbargah, Bidar, Qandhār, Ellichpūr, Daulatabād, Chaul, Dabul, and in many other places; and supplied them with ample endowments for their maintenance.²

This good prince was given the title of Aristotle by the Deccanese for his wise administration.

Ghiyāṣuddīn Shāh and Shamsuddīn Shāh next succeeded, and were followed in their turn by the great Bahmani king named Firūz. It was this

¹ *Ferishta* vol. ii, pp. 347–349.
PROMOTION OF LEARNING

prince whose literary enterprise can well bear comparison with that of his namesake of the Imperial Dynasty of Delhi. He was perhaps more learned than the erudite Muḥammad Tughlaq: he was a good linguist, and Ferishta records that in his harem there were ladies of various races, such as Arabsians, Circassians, Georgians, Turks, Europeans, Chinese, Afghans, Rajputs, Bengalis, Gujrātis, Telinganese, Marhattas and others, with each of whom he could converse in her own language.\(^1\)

He also utilized his linguistic attainments in his conversation with the foreigners who came to his Court. He had a very retentive memory, which enabled him to acquire his many literary qualifications. On Saturdays, Mondays and Thursdays, he used to hear lectures on botany, geometry and logic, generally during the day, but, if business intervened, at night. He was a good poet, and often composed extempore verses. He was well versed in many sciences and very fond of natural philosophy. Every fourth day he used to copy sixteen pages of the Qur'ān before engaging in public business. He spent most of his time in the society of divines, poets, reciters of history, readers

\(^1\) Ferishta vol. ii, pp. 369, 370: "He could read the Bible. From this, it is probable he learned Hebrew from the Jews who had been settled on the Malabar coast for many ages."—Scott's Deccan, vol. i, p. 74.
THE MINOR MUSLIM KINGDOMS

of the Shāh-Nāmah and the most learned and witty among his courtiers. He took much pleasure in these pursuits; so that they were prolonged up to midnight.¹

Firūz used to send ships every year from the ports of Goa and Chaul to different countries particularly to invite to his Court men celebrated for their learning. This is a feature of literary ardour quite peculiar to him. It was his opinion that kings should draw around them the most learned men, in order that they might help them with information and advice. Of the many learned men assembled at his Court, we hear of Mullā Ishāq Sarhindī, who was famous for his wit and scholarship.²

Firūz was a great lover of astronomy, and for accurate stellar observations caused, in 1407 A.D., an observatory to be built on the summit of the pass near Daulatabād. The work was under the supervision of the astronomer Ḥakīm Ḥusain Gilānī, whose death put a stop to its completion.³

Sayyid Muḥammad Gīsū Darāz had a great fame for his vast learning, and Firūz went to meet him. The King, with his natural keenness, could see through his learned veneer and found him deficient. However, the King’s brother, Khān Khānān, had unstinted reverence for this Sayyid,


85
PROMOTION OF LEARNING

and not only built a magnificent palace for him, but also spent a great part of his time in hearing his lectures.¹

Aḥmad Shāh Bahmani followed the footsteps of his worthy brother, Fīrūz Shāh, showed great deference to the learned and did much for their benefit and advantage.

The King gave several towns, villages and extensive lands near Gulbargah in perpetuity to Sayyid Muḥammad Gīsū Darāz, and built for him a magnificent college near Gulbargah.² But he was unfortunately not very well disposed towards the Hindus, and, when he attacked Bījāpūr, destroyed several colleges of the Brāhmaṇas in the open country near the town.

The succeeding kings were not much noted for their literary enterprise or learning, until we reach Muḥammad Shāh Bahmani II. The education of this prince was under the supervision of Khwājah-i-Jahān, who appointed adri-Jahān Shūstari, a celebrated scholar of that age, as his tutor. The prince made considerable progress in his studies, so that next to Fīrūz Bahmani, he was the most learned king that ever wielded the sceptre in the Bahmani kingdom.⁴

A noteworthy event of this reign is the literary munificence of Maḥmūd Gāwān, the minister. He

THE MINOR MUSLIM KINGDOMS

was himself a very learned man, a good writer both in prose and verse, and had few equals in his knowledge of mathematics. The Raużatul-Inshā and some poems from his pen are still to be found in a few libraries of the Deccan. He used to send every year valuable presents to several learned men in Khurāsān and 'Irāq, for which the princes of those countries bestowed honours upon him. Maulānā 'Abdul Rahmān's letters to Maḥmūd Gāwān have been incorporated into the volumes of his works, and a poem by the Maulānā was written in praise of the minister. Maḥmūd Gāwān had the honour of having his biography written by Mullā 'Abdul Karīm Sindī.¹

His literary beneficence was, it is related, so widespread that there was scarcely a town or a city the learned men of which had not derived advantage from him. There are in the Deccan many remains of public works accomplished by him with his own resources, amongst which may be mentioned the famous college at Bīdar, built by him two years before his death.² Says Meadows Taylor—

⁠¹The noble college of Maḥmūd Gāwān in the city of Bīdar was perhaps the grandest completed work of the period. It consisted

¹ Forishta vol. ii, pp. 510, 511.
² Ibid., p. 510; Muntakhabul-Lubāb, by Kháfi Khān (Bibl. Indica), pt. II, p. 452, tells us a story as to how the Imām of the Masjid attached to the madrasah escaped being struck by a thunder-bolt.
PROMOTION OF LEARNING

of a spacious square with arches all round it, of two storeys, divided into convenient rooms. The minarets at each corner of the front were upwards of 100 feet high, and also the front itself, covered with enamel tiles, on which were flowers on blue, yellow and red grounds and sentences of the Qur'an in large kufic letters, the effect of which was at once chaste and superb. ¹

The college had a mosque attached to it in order that religion might go hand in hand with secular learning. At the time of Ferishta, the whole college was as entire as if just finished, but nowadays it has lost much of its beauty through mutilation by an explosion of gunpowder, which took place when Aurangzib used it as a magazine and a barrack.²

¹ Meadows Taylor’s Hist. of India, p. 185.
² Briggs’ note: “After the capture of Bidar by Aurangzib, in the latter end of the seventeenth century, this splendid range of buildings was appropriated to the double purpose of a powder-magazine and barrack for a body of cavalry; when by accident, the powder, exploding, destroyed the greater part of the edifice, causing dreadful havoc around. Sufficient of the work remains, however, even at the present day, to afford some notion of its magnificence and beauty. The outline of the square, and some of the apartments, are yet entire and one of the minarets is still standing. It is more than 100 feet in height, ornamented with tablets, on which sentences of the Qur’an in white letters, 3 feet in length, standing forth on a ground of green and gold, still exhibits to the spectator a good sample of what this superb edifice once was. The college is one of the many beautiful remains of the grandeur of the Bahmani and Burid dynasties, which flourished at Bidar; and they render a visit to that city an object of lively interest to all travellers, but particularly to those who may peruse this history.”—Ferishta vol. ii, p. 510.

The explosion of the powder-magazine is by some attributed to an exasperated soldier, who, in order to avenge himself upon a comrade with whom he was quarrelling, cast the burning guls from
THE MINOR MUSLIM KINGDOMS

The college was equipped with a library for the use of its students, containing 3000 volumes.¹

These works of Maḥmūd Gāwān stand out as a brilliant example of what a single individual with his own unaided resources could achieve. He was imbued with a spirit of such great self-sacrifice as is rarely met with in a man. His income was very large, "equalling that of many kings," but his beneficence was so great that after his death only a small sum was left in his treasury. He lived the life of an ascetic, sleeping on a bare mat and using earthen utensils, thus combining plain living with high thinking.

Maḥmūd Ṣhāh Bahmanī II.'s reign is a good example of the great extent to which the vitiated

his chīlam into a powder cell. Thevenot the traveller gives a different account. According to him, a faithful commander of the place took his stand in the college along with his army, and refused to submit to Aurangzib. When, however, a breach was made in the wall and signal given for the assault, then suddenly by the fall of a rocket or by the order of the commander, who preferred death to subjection, the magazine blew up at a moment when the roof was covered with the garrison who had assembled there for selling themselves as dearly as possible [Oriental Annual (1840), by T. Bacon, pp. 189, 190; see also Fergusson's Architecture at Bijāpur, pp. 13 ff., and Thevenot's Travels into the Levant]. There is a picture of Gāwān's college in the Archaeological Survey of Western India, vol. iii, by Burgess (1875-76), but the one from the Oriental Annual, sketched by Meadows Taylor, has been reproduced in this work (see Frontispiece).

¹ Ferishta vol. ii, p. 514. Murtaẓā Ḥusain says, in his Ḥadiqatul-Aqālim, a modern work (MS. in ASB, leaf 39) that from Maḥmūd Gāwān's house, 35,000 books were obtained.
PROMOTION OF LEARNING

taste of a king can spread its infection broadcast, so as to affect even those who have made education their profession. The king was much addicted to the baser pleasures, and his Court became the resort of magicians and dancers from Delhi, Lahore, Persia and Khurāsān. The only kind of pleasure that could lay a claim to greater refinement was that afforded by the story-tellers and reciters of the Shāh-Nāmah. The people caught the royal malady, which became so widespread and virulent that even "holy teachers quitting colleges retired to taverns and presided over the wine-flask, and reverend sages pawned their very garments at the wine-cellar." 1

The succeeding kings are not noteworthy from our standpoint. We should note here that the Bahmanī kings had a library at Aḥmadnagar, which Ferishta visited. 2

We shall conclude this account of the Bahmanī kingdom with the remarks of a European gentleman who had occasion and opportunities for gaining detailed information and first-hand knowledge about the vanished glories of the kings of the Bahmanī Dynasty as well as their remnants that still survive in the ruined monuments they have left behind—

"If we cannot compare the Bahmani kings with their European contemporaries from Edward III to Henry VIII, yet there can be

1 Ferishta vol. ii, p. 535.
2 Ibid., p. 297; Scott's Deccan, vol. i, p. 226.
THE MINOR MUSLIM KINGDOMS

no doubt that high civilization according to the standard of Muhammadanism existed. ... Education in Persian and Arabic literature was extended as much as possible by village schools, which were attached to mosques and endowed with lands sufficient for their maintenance. ... The system tended as well to the spread of literature as of the faith of the ruling power, and its effects are still distinctly traceable throughout the wide extent of their dominion."

2. The Kingdom of Bijāpūr.

The name Bijāpūr is looked upon by some as a euphonized corruption of Vijaya Pura (city of victory), but according to another theory it is a different form of Vidyāpūr (city of learning). The latter name, it is said, owes its origin to an old college still existing there, the original endowments of which by the Chalukya Dynasty of Kalyān are commemorated upon large stone pillars hard by. The inscriptions are not of very great antiquity, one being of the Chalukya Dynasty (1192 A.D.), and the other of the Yādava (1249 A.D.). The local tradition says that a band of Muhammadan fanatics who preceded the main Muhammadan army in the second invasion of Malik Kāfūr ('Alāuddīn's general) killed or drove away the Brāhmaṇas of the college, and occupied it. The story is not improbable, since there are traces, as Mr. Fergusson says, of similar occupation in other parts of the Deccan. It was

1 Fergusson's Architecture at Bijāpūr, p. 12.
2 Fergusson interprets Agrahār as "college." It literally means a royal donation of land to Brāhmaṇas.
PROMOTION OF LEARNING

probably converted into a mosque by the garrison left by Kāfūr in Bijāpūr.

The college building, made of granite, is very extensive and the most venerable in Bijāpūr, consisting of an oblong, set out with rows. It is three-storied, and is still wonderfully perfect, though necessarily out of repair.\(^1\)

With the disappearance of Hindu sovereignty, Bijāpūr did not cease to be a centre of learning. The Muhammadans took the place of the Hindus and kept up its literary reputation.

'Ādil Shāh, the founder of the Muhammadan kingdom of Bijāpūr, was educated at Sava and had a good literary outfit. He was eloquent in speech, a good judge of poetical composition, and wrote both prose and poetry with elegance. He had a great taste for music, and his skill in it was superior to that of many a master-musician of the time whom he encouraged to attend his court by handsome rewards. He could perform admirably on two or three kinds of instruments, and in his delightful mood sang extempore compositions. Many learned men were invited to his court from Persia, Turkistan and Rūm, as also several eminent artists, all of whom lived under the king’s patronage.\(^2\)

---

\(^1\) Vide Fergusson’s *Architecture at Bijāpūr*, pp. 58, 60, 65, 66, where a detailed description of the college premises is found.

\(^2\) *Ferishta* vol. iii, pp. 8, 30, 31.
THE MINOR MUSLIM KINGDOMS

Ismā'īl 'Ādil Shāh, the successor of 'Ādil, kept up the reputation of his house by his literary refinements and proficiency in the fine arts. In music and poetry he was a great adept, and combined a skill in varnishing, arrow-making and embroidering with his mastery in the art of painting. He was fond of the company of learned men and poets, a large number of whom was munificently supported at his court. He was a wit, and his brilliant humour often displayed itself in his conversation. He loved Turkish and Persian music and language more than the Deccanese. This bias was due to his being educated under the tuition of his aunt Dilshād, who by desire of his father kept him away from the company of the Deccanese.¹

One noteworthy fact of the reign of Ibrāhīm 'Ādil Shāh I. was that public accounts began to be kept in Hindi instead of in Persian, and many Brāhmaṇas were appointed in charge of the accounts, so that they soon acquired a great influence in the government.² In the reign of Yūsuf 'Ādil Shāh, the Hindus had also been admitted to the exercise of considerable powers in his revenue department. This was probably due to the fact of his having married a Hindu lady—the daughter of a Mahratta chieftain.³ This shows

¹ Ferishta vol. iii, p. 72. ² Ibid., p. 80. ³ Ibid., p. 31.
PROMOTION OF LEARNING

how the Muhammadans while conquering the Hindus were at the same time being conquered themselves, and how the gradual linguistic intercourse was taking place.

A fact to be noticed in the reign of Ibrāhīm 'Ādil Shāh II is that the great historian, Muḥammad Qāsim, the author of the Ṭārikhi-Firishtah, lived in his court.

A part of the royal 'Ādil Shāhī Library is still to be found at Bijāpūr in the Āṣāri Maḥāl. Mr. Fergusson tells us—

"Some of its books are curious and interesting to any one acquainted with Arabic and Persian literature. All the most valuable manuscripts were, it is said, taken away by Aurangzib in cart-loads, and what remain are literally only a remnant, but a precious one to the persons in charge of the building who show them with a mournful pride and regret." ¹

3. THE KINGDOM OF AHMADNAGAR.

Aḥmad Niẓām Shāh, the first King, was in his childhood taken prisoner by the army of Aḥmad Shāh Bahmani, who educated him with his eldest son, Prince Maḥmūd. The boy-captive was of exceptional ability, and with the facilities for study placed within his reach, he soon attained eminence in Persian and Arabic literature.²

¹ Fergusson's Architecture at Bijāpūr, p. 75.
² Firishta vol. iii, p. 190.

94
THE MINOR MUSLIM KINGDOMS

In the reign of King Aḥmad Niẓām Shāh, the practice of single-stick was introduced by the king when a boy. He was much skilled in this sort of sword play, and took much delight in the exercise. Accordingly, we are told, all men both high and low began to copy the prince, and "instead of colleges, as is usual in Muhammadan cities, schools for single-sword and wrestling were established in all quarters of the city of Aḥmadnagar."

4. THE KINGDOM OF GULKANDAH.

In the royal dynasty of Gulkandah, the name of Muḥammad Quli Qūṭb Shāh stands high for his encouragement of education. In the middle of Ḥaidarābād, he built an elegant masjid and the Chahār Minār—the latter structure being a quadrangle with four arcades, each arch occupying the whole space between the minarets at its corners. Over the middle, there is a dome under which a fountain plays with its jets of clear water. Each minaret about 220 feet in height contains apartments for the use of the professors and students of the college there. It is one of the most splendid buildings in the city, and a brilliant specimen of Saracen architecture. This college was seen by Thevenot the traveller, who visited India about 1666 A.D., and has admired it in his

---

1 Fereishteh, Vol. iii, pp. 206, 207.
PROMOTION OF LEARNING

work. Besides this madrasah the king built several other colleges and public seminaries, all of which were properly furnished, and for which learned professors with liberal remunerations for their services were appointed. One of the colleges stood in the vicinity of Haiderabad.

Over and above the bigger colleges, there were in Southern India the primary schools which were held in the houses of the masters. Shoberl gives some graphic details of these institutions:

"The pupils sit cross-legged on a bench or on the floor. They write on paper with reed pens, or with tubes of some other kind. The paper mostly imported from China is not so good as that of Europe. It is smooth, very thin and easily tears.

"The Qur'ān," he further informs us, "is chiefly read by the Musalmāns who also study the Persian language. Tipū Sāhib, the last sovereign of Mysore, understood several oriental languages, and possessed a library enriched with all sorts of European and Eastern works."

5. THE KINGDOM OF MĀLWA.

Sūltān Maḥmūd Khilji of the royal dynasty of Mālwa was a great promoter of learning and

---

1 Thevenot’s Travels into the Levant, Part iii, p. 95.
2 Ferishta vol. iii, p. 452; Caine’s Picturesque India, p. 464; Maulawi ‘Abdul ‘Aziz’s Azīsi-Dakhan, p. 20, gives the date of the establishment of Chahār Minār as 998 A.H. (1591 A.D.); see also Oriental Annual (1840), by T. Bacon, p. 168; and Fergusson’s Architecture at Bijapur, p. 48.
3 Ferishta vol. iii, p. 483.
Aṣāri-Mubārak, containing the 'Ādil Shāhī Library.

[From Ferguson's *Architecture at Bijapur* (John Murray).]
Chahār Minār at Ḥaidarābād, containing a Madrasah, built 1591 A.D.

(From the Oriental Animal, 1840.)

(Facing page 95.)
THE MINOR MUSLIM KINGDOMS

literature. During the whole of his long rule for over thirty years, he gave encouragement to learned men, so that Mālwa rose to be a great resort of literary men. Many distinguished philosophers and maulānās not only came from other countries to the place but were also turned out by the many colleges that Mahmūd founded in the different parts of his dominions. Mālwa, according to Ferishta, could bear a fair comparison with Shīrāz or Samarqand in literary excellence.¹

One of the many colleges that owed their existence to this ruler stood in Mandu opposite to the Masjid of Sultaṅ Ḥūshang. It was in front of this college that he built a beautiful pillar seven storeys high after his return from a combat with Rānā Kumbha of Chitor.²

A very learned man of this time in Mālwa was Shaikh Chānd.³

Mahmūd was of literary tastes. He used to devote his leisure hours to hearing histories, and memoirs of kings of the world.⁴

In the reign of Ghiyāshuddīn of Mālwa, we find that the education of the ladies in his harem was cared for. "Schoolmistresses" were appointed to instruct them.⁵

PROMOTION OF LEARNING

This king was "righteous and religious," but at the same time enjoyed much the pleasures of the world. It was his practice, we are told, to sleep every night with some thousand gold mohars under his pillow, which in the day he gave away to deserving people. In his harem there were seventy women who knew the Qur'ān by heart and had to recite it while the Sulṭān was putting on his clothes, and continue it until he finished dressing.

Bāz Bahādur of Mālwa, the contemporary of Akbar, was noted for his taste for music. In Mālwa, this art reached its height at this time and the king devoted himself entirely to its cultivation and encouragement, to the neglect of State affairs. This ardent follower of Orpheus had to pay the penalty for this neglect by losing his kingdom, which was conquered by Akbar.

6. THE KINGDOM OF KHĀNDĪSH.

Nāṣir Khān, the second sovereign of Khāndīsh, was fortunate in having Shaikh Zainuddīn, the disciple and successor of Burhānuddīn, as his priest. They were men of great repute in learning, being principals of the Madrasah at Daulatābād. Burhānpūr the capital

---

1 N.K.T. has "100 gold mohars."
2 Wāqīātī-Mushtāqī, Elliot iv, p. 554.
3 Firishtā vol. iv, pp. 277, 278.
4 Oriental Annual (1840), by T. Bacon, pp. 118, 119.
THE MINOR MUSLIM KINGDOMS

of Khāndīsh had at least one madrasah. The city stands on the bank of the river Tāpti and the remains of the college were seen by the compiler of the *Oriental Annual* (1840).¹

The kingdom of Khāndīsh during its existence as an independent principality found a patron of letters in Nāṣir Khil Fārūqī who influenced its destiny for about forty years. He invited learned men from many countries and gave great encouragement to the promotion of literature.²

7. THE KINGDOM OF JAUNPŪR.

While Khāndīsh was being thus raised to a high position in the literary world, Jaunpūr was becoming at the same time a great seat of learning under its famous king Ibrāhīm Sharqī.³ About this time under the Sayyids, Western Hindustan was passing through an era of confusion and anarchy. It is therefore gratifying to notice that Jaunpūr reared its head as a tower of light, shedding its lustre far and wide in spite of the successive waves of tumult and disorder that threatened to engulf it every moment. It was here that Farīd, afterwards called Shīr Shāh, received his education at one of its colleges about a century later, when Jaunpūr continued to be an educational centre. Farīd in a letter

---

¹ *Oriental Annual* (1840), p. 112.  
² *Ferishta* vol. iv, p. 286.  
PROMOTION OF LEARNING

to his father wrote that it was a better place of instruction than Sasarām.¹

Ibrāhīm Sharqī was a famous patron of literature and learning, to whom several books were dedicated by various authors.² In his time, there flourished many learned men such as Qāżī Shahābuddīn Daulatābādī, who was called the “king of sages” by his contemporaries. After his demise, Maulānā Shaikh Ilāhdād Jaunpūrī made himself famous by his literary compositions. Another distinguished literary man was Zāhir Dihlawī, to whom a noble of the time of Sikandar Lūdī had given the title of Zāhir on account of his freshness of style. Maulānā Ḥasan Naqshī, Maulānā 'Alī Aḥmad Nishānī and Nūrul Ḥaqq were other famous literary magnates.³ Many books were written for him, e.g. Fatūwa-Ibrāhīm-Shāhī, Irshād, etc.⁴

¹ During Ibrāhīm’s reign (1402-40 A.D.), the Court of Jaunpūr far outshone that of Delhi, and was the resort of all the learned men of the East.”⁵

During the reign of Firūz Tughlaq, the founder of the city,⁶ there lived in it many learned men

¹ Ferishta vol. ii, p. 100.
² Ibid., vol. iv, p. 363.
³ ‘Abdul Ḥaqq Dihlawī, Elliot vi, pp. 487 ff.
⁴ Ma‘āsī-Raḥīm, MS. in ASB, leaf 21.
⁵ Lethbridge’s Topography of the Mughal Empire (transl. from the Latin of Laët), p. 53 ii.
⁶ Jaunpūr was founded by Firūz Tughlaq (Gladwin’s .writ-Akbarī, p. 321).

The date of its foundation according to the Taskiratul-Ulamā,
THE MINOR MUSLIM KINGDOMS

and professors for whom Fīrūz fixed liberal stipends.¹

Sulṭān Sikandar Lūdī was very cruel to the learned men of the city. After his conquest of Jaunpūr, he ordered the destruction of all the buildings of the Sharqī Nawābs of the place. At this, the learned men came to him and prayed for the cancellation of the order on the ground that there were many mosques which would be affected by his order. They expected that the reason shown by them would achieve their object and the whole order would be withdrawn. Sikandar, however, spared only the mosques, and the order remained in force in regard to the other buildings, including the madrasahs.²

About the middle of the 15th century, Bībī Rājī, the wife of Maḥmūd Shāh (son of Sulṭān Ibrāhīm) built a Jāmī’ Masjid, a college and a monastery, and gave them the name of Namāzgāh. She also allotted stipends for students and professors.³


¹ Jaunpūr-Nāmah, by Khairuddin Ilāhābādī, MS. in ASB, leaf 4.
² Ibid., leaf 30.
³ Ibid., leaf 33. In this MS. as well as in its translation by Pogson whom Cunningham quotes, the date of erection of the buildings is 806 A.H. (1403 A.D.), which is evidently an error. The true date according to Cunningham is either 846 or 856 A.H., i.e. during the period of her husband’s reign (vide Arch. Survey Report, vol. xi, p. 116). See J.I., p. 52.
PROMOTION OF LEARNING

It is related of Mun’im Khān, Khān Khānnān, that for the residence and tuition-work of the learned man Shaikhū, he built apartments near the big Jaunpūr Bridge, the inner portions of which were used by his pupils and the outer were let out. The rents thus derived met the expenses of the students.¹

The Tazkira Ulamā and the Siyarul-Mulk as quoted in the Tazkira give us interesting details about this university-city, which throw a flood of light not only on the inner life of the learned men and students who lived there, but also on many other points. We learn that from the time of the foundation of the city, people from all districts of Hindustan, specially from the Subahs of Oudh and Ilahābād, used to flock thereto for education. In the time of Sultān Ibrāhīm Sharqī, it was his capital, and here hundreds of madrasahs and masjids lay scattered, and scholars and teachers were granted altamgahs and jāgirs in order that they might devote themselves to learning in complete freedom from material needs and anxieties.² During Humayūn’s reign, Jaunpūr continued to enjoy its

¹ Jaunpūr-Nāmah, MS. in ASB, leaf 43. J.I., pp. 60 ff.
² This feature is also noticeable in some of the Muslim Universities outside India, e.g. the Azhar University at Cairo, as also those at Baghdād, Cordova, Damascus, Nishāpūr, etc. (vide Encyclopaedia Britannica, 11th ed.). The Mediaeval Universities of the Europeans seem to have differed from the Muslim Universities on this point (vide R. S. Rait’s Life in the Mediaeval University).
THE MINOR MUSLIM KINGDOMS

high reputation as a centre of learning, and remained so through Jahangir's reign up to the time of Shāh Jahān, who gave it the name of Shīrāzī-Hind. It appears that up to the reign of Muḥammad Shāh, it was the usual practice of Delhi emperors to send farnans to the ḥakims of Jaunpūr in order that they might never be amiss in their duties towards the many students and professors in the city. Reports (Waqī'ai-Nigar) had to be sent to them by the Reporter stationed at Jaunpūr after carefully inquiring into the state of every madrasah. Fresh grants were made if any madrasah appeared from the report to require them. Princes and Amīrs while passing by the city used to pay visits to its madrasahs and make donations to please thereby the Delhi Sultāns. About 1147 A.H. (1735 A.D.) Nawāb Sa'ādat Khān Nishāpūrī was appointed Subādār of Oudh, Benares and Jaunpūr. On one occasion he visited the city but felt insulted for the reason that the learned men of the place did not come to see him. To avenge this wrong, he gave orders for the confiscation of their stipends and jāgirs. The orders were carried out, and a bad time set in for Jaunpūr. The students and professors were scattered and the madrasahs became empty. In 1187 A.H. (1774) Nawāb Aṣa-fuddaulah, at the instance of Mukhtaruddaulah,

1 Taṣkhatul-Ulamā, MS. in ASB, leaves 3 ff.
2 Ibid., leaves 3 ff.
ordered the *jāgīr* to be restored to their former holders, but one Ilāj Khān protested. Jaunpūr about this time came into the hands of the British.¹

“Warren Hastings may have visited the city, Sir Eyre Coote certainly did, while Duncan’s visit in 1788 is recorded in those volumes of *Proceedings* which are mouldering unnoticed on the record-shelves of the Commissioner and Collector of Benares. He writes too favourably of the site and laments the decay of the town, telling how it once was the seat of all Muhammadan learning, and the residence of many of their learned men in so much that it was known by the appellation of the Shīrāz of India. Though no trace be now left of the schools but the story of their past fame, we have better ground than Mr. Duncan’s for saying that this city was the Shīrāz or the mediaeval Paris of India. Firūz determined to make it a seat of learning worthy of his cousin’s fame. Each of the princes of Jaunpūr prided himself on patronizing science, and the troubles which in the early part of the fourteenth century scattered the doctors of the ancient imperial city were eminently favourable to the rise of a school of learning in the peaceful and secure Jaunpūr. Even in Muḥammad Shāh’s time, 20 famous schools existed in Jaunpūr of which now but the names are known—the founder of one having died in the middle of the fifteenth century, and another in the middle of the seventeenth century. Nor was scholastic learning only cultivated. Of the successful cultivation of the arts, let the noble masjids of Ibrāhīm and Ḥusain bear witness.”²

Like Jaunpūr, many a great Muslim University has now ceased to exist, leaving behind only a memory of its former glory. The days are past when the Indian Musalmān universities, as also those of Dimashq, Baghdād, Nishāpur, Cairo, Kairawān, Seville, Cordova were thronged by thousands of

¹ *Taṣkīratul-Ulamā*, MS. in ASB, leaves 3 ff.
² *Archaeological Survey of India* (New Series), vol. i, *(Sharqi Architecture of Jaunpur)*, by Führer (1889), pp. 21, 22.
THE MINOR MUSLIM KINGDOMS

students, when a professor had often hundreds of hearers, and when vast estates set apart for the purpose maintained both students and professors.

8. MULTĀN.

Of the kings of Multān, the name of Ḥusain Langā will be remembered for the impetus he gave to education by erecting many colleges, in which were appointed the most distinguished scholars of the time. This prince was himself a learned man, and manifested his love of learning by the patronage of learned authors.¹

It is stated in Hadīyatul-Aqālim (MS. in ASB, leaf 69) that the Sultān once sent a man to Gujrat to inspect its splendid buildings. When the person reported that with all his wealth, the Sultān could not erect similar buildings in Multān, he was much disappointed. But the Wazir to console him said that though Gujrat was noted for its buildings, Multān was superior to it in learning.

9. SINDH, KASHMIR AND GUJRĀT.

Of the royal house of Sindh, Shāh Beg Arghūn was exceedingly well read, and is mentioned by many authors as a great promoter of literature,² while Kashmir could about 50 years ago boast of its ruler Zainul 'Ābidin, who had equally encouraged literature and fine arts. Under the latter many treatises on music were written, and a

¹ Ferishta vol. iv, p. 385.  
² Ibid., p. 432.
PROMOTION OF LEARNING

code of laws was framed, engraved on copper-plat es, and placed in public markets and halls of justice in order to give it currency. ¹

We learn that during Akbar's reign, Ḥusain Khān, Wali of Kashmir, built madrasahs there, and gave as endowment pergana Āsāpūr (974 A.H., 1567 A.D.). ²

Muẓaffar Shāh II was a royal Maecenas of Gujrāt. He promoted learning with great zeal, and men of letters from Persia, Arabia and Turkey found it worth while to settle in Gujrāt in his liberal reign. ³


The colleges built by Bakhtiyār Khiljī have been referred to in another connection.

Governor Chiyāsuddīn (1212-27 A.D.) built a superb mosque, a college and a caravansarai at Lucknauti soon after his election to the masnad of Bengal. He was a liberal encourager of arts and literature, and bestowed ample pensions upon the learned. ⁴ Rajah Kānis (1385-92) granted pensions to the learned Muhammadans during the short time that he ruled Bengal. His motive

¹ Forishta vol. iv, pp. 469, 470; Maḍāṣir-Raḥīmī, MS. in ASB, leaf 59.
² Maḍāṣir-Raḥīmī, MS. in ASB, leaf 71. N.K.T., p. 363, mentions Ḥusain Chak giving pergana Zainpūr for madrasah, etc.
³ Forishta vol. iv, p. 97.
⁴ Stewart's History of Bengal, pp. 56, 57.
THE MINOR MUSLIM KINGDOMS

for the bestowal of such stipends was not, however, the promotion of learning pure and simple, but was mixed up with an ulterior political purpose.¹

The efforts of the rulers of Bengal were not confined to the promotion of Muhammadan learning alone, for they also directed their fostering care for the advancement of letters into a new channel, which is of particular interest to the Bengali-speaking people. It may seem to them an anomaly that their language should owe its elevation to a literary status not to themselves but to the Muhammadans, whose interest in it was at first evoked by merely a sense of the curious, and was indirectly roused by its connection with Sanskrit, which formed a most cherished treasure of the vast Hindu population with whom they had to come into frequent contact. It was the epics—the *Ramayana* and the *Mahābhārata*—that first attracted the notice of the Muhammadan rulers of Bengal, at whose instance they were translated into Bengali—the language of their domicile. The first Bengali rendering of the *Mahābārata* was ordered by Nāṣir Shāh of Bengal (1282-1325 A.D.), who was a great patron of the vernacular of the province, and whom the great poet Vidyāpati has immortalized by dedicating to him one of his songs. Vidyāpati also makes a respectful reference to Sulṭān Ghiyāshuddin, most probably Sulṭān Ghiyāshuddin II

---

¹ Stewart's *History of Bengal*, p. 94.
PROMOTION OF LEARNING

of Bengal (1367-73 A.D.). [See Stewart's list of independent Kings of Bengal.]

Moreover, we learn from the Riyāţul-Salāţin that this Sultān was himself a poet, and once composed a verse which no one in his Court could make into a couplet. It was then sent to the famous poet Ḥāfiz, at Shīrāz, who, at the very sight of it, supplied the complementary verse.1 Sultān Ghiyāṣuddin's tutor of theology was Ḥamīduddin of Nagore. The only fellow-student with whom he studied was the saint Quṭbul 'Ālam.2 It is doubtful whether a Muslim ruler of Bengal or the Hindu Rājā Kansa Nārāyana appointed Kīrttivāsa to translate the Rāmāyāna into Bengali; even if the latter story be true, it is undoubted that Muslim precedents influenced the action of the Rājā.3

Near the village of 'Umārpūr there is a spot called Darashāri, or the College. A very large inscription of the time of Yūsuf Shāh (dated 1479 A.D.), found at the place, refers to the building of a Masjid. "It is, however, very probable that the Masjid may have been attached to the college, as the stone is much too heavy to have been moved from its original site."4 Many a madrasah like

---

1 English translation of Riyāţul-Salāţin by 'Abdul Salām (Bibl. Indica), p. 109; Stewart's History of Bengal, pp. 92, 93.
2 Stewart's History of Bengal, p. 111.
3 For the above information (p. 107 also), see Mr. Dinesh Chandra Sen's History of Bengali Literature (1911), pp. 10-12, 140, and 222.
THE MINOR MUSLIM KINGDOMS

the present one is fast losing all its marks by which it can be identified as such. The madrasah, for instance, which was built by the Musalmāns at Asthipura (Place of Bones), where, it is said, the bodies of all the slain in the eighteen days' battle between the Kauravas and the Pāṇḍavas were collected and burnt, has already disappeared, leaving but a mound which can be recognized as the remnant of a college only by its name of Madrasah-Tilā.¹

Emperor Ḫūsain Shāh was a great patron of Bengali. Mālādhar Basu was appointed by him to translate the Bhāgavata Purāṇa into Bengali.² We also learn that he founded a college as a memorial to the famous saint Quṭbul 'Ālam, as will be found from the following extract:—

"Amongst the numerous instances of his piety, he settled a grant of lands for the support of the tomb, college and hospital of the celebrated saint Quṭbul 'Ālam, which are continued to this day, and every year made a pilgrimage on foot from Akālā to Pāṇḍuyā to visit the holy shrine of the saint."³

There were ruins of a quadrangular building on the north bank of the Sāgar Dīghī (a reservoir) in Gour, which are said to have been a madrasah probably built by Ḫūsain Shāh. From the ruins it

² Mr. Dinesh Chandra Sen's Hist. of Bengali Litr. (1911), pp. 14-12 and 222.
³ Stewart's History of Bengal, p. 113.
PROMOTION OF LEARNING

can be seen that the madrasah was of elegant shape and considerable size, and built of marble and granite different in character from those found in any other part of Gour.¹

In his Khurshid-Jahān-Numāh, Ilāhī Bakhsh-al-Ḥusainī mentions a madrasah in Ghūrāshāhid, a quarter in Gour, in the neighbourhood of the residence of Ghulām Ḫusain, the well-known author of the Riyāẓ-ul-Salātīn.² An inscription ascribed to the madrasah mentions the founder as Ḫusain Shāh.³

Parāgal Khān, a general of Ḫusain Shāh, and Parāgal’s son Chhuṭi Khān, have made themselves immortal by associating their names with the Bengali translation of a portion of the Mahābhārata.⁴

Parāgal Khān used to invite his courtiers every evening to his palace at Parāgalpūr in Feni, to hear

¹ Ravenshaw’s Gour, p. 34; and Blochmann’s contribution to F.A.S.B., vol. xliii, pt. 1, p. 303.
² Khurshid-Jahān-Numāh, by Sayyid Ilāhī Bakhsh-al-Ḥusainī Angrezābadī, MS. in ASB, pp. 130, 131. This madrasah is also mentioned in Khurshid-Jahān-Numāh (translation of its fragments in F.A.S.B., 1895, p. 198).
³ The inscription is as follows:—“The Prophet (God’s blessings on him) has said, ‘Search after knowledge and if it were in China. This excellent Madrasah was ordered to be built by the great and generous King, the Sayyid of the Sayyids, the source of auspiciousness. . . . ‘Ala’uddunyā Wauddin Abul Muzaffar Ḫusain Shāh the King, the Ḫusainī—may God perpetuate his kingdom, for the teaching of the sciences of religion and instruction in those orders which alone are true . . . On the 1st Ramaḍān, 907 A.H. (10th March, 1502 A.D.).”—Ravenshaw’s Gour, p. 80.
⁴ Mr. Dinesh Chandra Sen’s Hist. of Bengali Litr., p. 12.
THE MINOR MUSLIM KINGDOMS

the recitation of the Bengali Mahābhārata by the translator Kavindra Parameswara. Under Parāgal, the epic was translated up to the Strī Parva, but Chhuti Khān, who succeeded Parāgal in the governorship of Chittagong, followed up the work by appointing a poet named Śrīkaraṇa Nandi, whom he ordered to translate the Aśvamedha Parva.

Examples of Bengali translation of Sanskrit and Persian books at the instance of Musalmān chiefs are not rare. They served to remove the supercilious spirit in which Bengali was looked upon by the Sanskrit-loving Brāhmaṇas and the Hindu Rājās. The latter imitated the Muhammadan rulers and chiefs in giving their patronage to Bengali writers, and the institution of receiving "Bengali court-poets" grew into a fashion. Many distinguished Bengali poets and writers have since adorned the Courts of Hindu Rājās, which raised Bengali to a high place in the estimation of the people and made it a rival of the languages that had already established their footing.¹

Nawāb Murshid Quli Ja'far Khān (1704-25 A.D.) "possessed very extensive learning and paid great respect to men who were eminent for their piety or erudition: he wrote with great elegance, and was a remarkably fine penman."² Every morning

¹ Mr. Dinesh Chandra Sen's Hist. of Bengali Litr., p. 14.
² Stewart's History of Bengal, p. 408.
PROMOTION OF LEARNING

he spent some time in copying the Qur’ān, so that every year he sent Qur’āns of his own writing with valuable offerings to Mecca, Medina and other holy places. "He maintained above two thousand readers, bards and chanters, who were constantly employed in reading the Qur’ān and in other acts of devotion." ¹

About this time there was a very liberal Zemindar at Birbhum named Asadullah. He dedicated half of his income to the support of the learned and other charitable purposes. ²

The Siyarul-Mutaakhhîrin says that 'Aliwardi Khan was a lover of learning, and on quitting 'Azimabâd, invited to his Court men of learning, whom he requested to live in Murshidabâd his capital, and for whom he fixed large stipends. One of them was Mîr Muḥammad 'Ali, another was Ḥusain Khan. Tākî Qulî Khân, 'Alî Ibrâhîm Khân, Ḥâjî Muḥammad Khân, were also of the number. ³ Mîr Muḥammad 'Ali possessed a library of two thousand volumes. ⁴

Mîr Qâsim, it appears, encouraged a few learned

¹ Stewart's History of Bengal, p. 406; vide also 'Abdul Salâm's Riyâzul-Salātîn, p. 279.
² Stewart's History of Bengal, p. 371; 'Abdul Salâm's Riyâzul-Salātîn, p. 257.
³ Siyarul-Mutaakhhîrin, by Sayyid Ghulâm Ḥusain Khân (English transl.), vol. ii, pp. 69, 70 and 165 ff.
⁴ Ibid., p. 63 n.
Katrá Madrasah (Murshidábád) built by Ja'far Khán.
(From W. Hodges' Select Views in India, 1785.)
[For description see ibid., as also Hodges' Travels in India, 1780-83.]
(Facing page 112.)
Domestic System of Teaching among the Muhammadans. A Teacher with his Pupils. By Bihzād, the famous Persian Painter. [Preserved in the Imperial Library, St. Petersburg (Petrograd).]

[From Martín’s Miniature Painting and Painters of Persia, India and Turkey (Bernard Quaritch).]

[Facing page 117.]
THE MINOR MUSLIM KINGDOMS

men, and some instances of his patronage are recorded in the Siyar.¹

Towards the end of the eighteenth century, there were some small educational institutions at Silāpūr in Bengal. Here both Hindus and Muhammadans were taught Persian and Arabic.²


[NOTE.—Regarding Chahār Minār at p. 95, this chapter, we learn from Major T. W. Haig's Historical Landmarks of the Deccan, p. 210, that it is represented on the obverse of the modern Haidarābād rupee.]
RETROSPECT.

We have now surveyed the progress of education under the Paţhan rulers of India. It is now clear that their contributions to that cause should be sufficient to weaken the popular opinion which associates the Paţhan Dynasty exclusively with battle and bloodshed through which it rose to power, and not with any of the triumphs of peace by which the newly-conquered territories were being consolidated. The Paţhan Dynasty, as we have seen, can count among its members a few rulers who have contributed a good deal towards this work of consolidation,—towards the diffusion of education in the country. In the forefront of this band of workers, stands the great Firûz Tughlaq, whose educational zeal and enterprise constitute a record, of which the best monarch of any nation in the world might justly be proud. The reign of 'Alâuddin again marks a period of literary and educational efflorescence which bespeaks the activities of the preceding rulers strengthened by those of the people—the chiefs, the nobility and the gentry. The encouragement of
THE PRE-MUGHAL PERIOD

literary men and literature, which gives a strong stimulus to literary and educational progress, was with a few Paṭhān rulers and princes an important item of their life's programme. The most prominent of those were Balban and his worthy son Muḥammad, Naṣīruddīn, and Muḥammad Tughlaq. While summing up the educational works of the Paṭhān Dynasty, we should not omit to take note of the educational work done by some of the small independent kingdoms. The name of Firūz Bahmani, whose encouragement of literary men and education has secured for him a high place among the benefactors of Musalmān education, was a name to conjure with in the literary world of his day, and his practice of sending ships annually to different countries in search of learned men was an institution that stands out as quite a unique feature of his reign. The Bahmani Dynasty, indeed, did not possess a second such ruler but could boast of a few others who also distinguished themselves by their services to the cause of learning. The dynasty of Gulkandah has been glorified by King Quṭb Shāh, who gave a great impetus to education by the foundation of colleges and public seminaries, and by his patronage of learned men. The other principalities such as Khāndish, Jaunpūr, etc., were also blessed with their own royal Maecenases who have left behind a good record of their educational and literary enterprise.
PROMOTION OF LEARNING

While recounting the achievements of these rulers, we should also remember that private enterprise was also active in the cause of education. There were gentlemen in whom "power" and "goodness" were combined in equal proportions. Maḥmūd Gāwān, the nobleman of Bīdar, was liberal to prodigality, and the best of the colleges founded by him still stands in a mutilated state to testify to the beneficence of the donor. The generosity of some nobles in the reigns of 'Alāuddīn and Sikandar has already been mentioned. Indeed, the cause of education had its friends among the nobility and the gentry, whose patronage was a potent factor in its furtherance.

We have also seen how Delhi rose to its high position as a seat of learning through so many vicissitudes of fortune, and became both the intellectual and political capital of Muhammedan India. We have also noticed how Fīrūzābād eclipsed Delhi, and after a time was itself eclipsed by other literary centres, and how there were multiplied other centres of learning in the country, such as those at Agra, Jaunpūr, Bīdar, Ḥaidarābād, Badā'ūn, etc.

Some of these centres of Muhammedan learning, as we learn from the accounts given of them, were in no way inferior to Samarqand or Bukhārā, Baghdād, Cairo or Damascus. The influx of learned men from countries outside India shows the
THE PRE-MUGHAL PERIOD

superior literary life which India afforded them in those days.

While speaking of the schools and colleges as centres of instruction, we should not allow our attention to be engrossed by them and them alone. We should take note of the unobtrusive but useful educational works done by the unconventional domestic system of teaching. It made the house of a learned man a centre of instruction, which sometimes supplied the students with both board and lodging. Thus to quote a single instance, we find the author of the Tārīkh-Tāhiri studying in the house of his preceptor Maulānā Iṣḥāq, and perusing Sa'di, Jāmī, Khāqānī and Anwārī. Such educational centres, small but numerous, not only provided a field for post-collegiate studies, but were also in many cases the only means by which instruction in some subjects was imparted. The schools and colleges did not generally provide for such a training; it was for this reason that we find a learner of music or painting, for instance, taking his lessons from his chosen ustād in the latter's house. The technical education was diffused by the system of apprenticeship. We notice, in the provision made by Firūz Tughlaq for the technical education of the slaves he brought up, that they were placed under master-craftsmen in their shops or manufactories, to learn the different arts.

1 Elliot vol. i, p. 253.
BOOK II.
THE MUGHAL PERIOD.
A Teacher with his Pupils. By Bihzād.

[From Martin's Miniature Painting and Painters of Persia, India and Turkey (Bernard Quaritch).]

Facing page 115.
Teachers and their Pupils; By Bihzād.

[Preserved in the Imperial Library, St. Petersburg (Petrograd).]

[From Marin's Miniature Painting and Painters of Persia, India and Turkey (Bernard Quaritch).]

[Facing page 118.]
CHAPTER I.

THE MUGHAL DYNASTY.

I. BĀBAR.

Bābar had some of the sturdier qualities that characterized his ancestor Tīmūr; but he was more refined and accomplished than that monarch. The high encomiums showered by Mr. Erskine on this Sulṭān have not been misplaced:

"Upon the whole, if we review with impartiality the history of Asia, we shall find few princes who are entitled to rank higher than Bābar in genius and accomplishments. His grandson Akbar may perhaps be placed above him for profound and benevolent policy. The crooked artifice of Aurangzib is not entitled to the same distinction. The merit of Changiz Khān and Tamerlaine (Timūr-i-Lang) terminated in their splendid conquests, which far excelled the achievements of Bābar, but in activity of mind, in his gay equanimity and in the possession of manly and social virtues, we shall probably find no other Asiatic prince who can justly be placed beside him."¹

To these qualities should, however, be added his literary accomplishments. He was a great scholar in Arabic, Persian and Turki, and a fastidious critic.² He cultivated the art of poetry from his early years and is mentioned as the author

¹ Erskine's Memoirs of Bābar, p. 432.
² Tūsaki-Bābāri, Elliot iv, p. 219.
PROMOTION OF LEARNING

of a collection of Turkī poems, many of which are quoted in his Memoirs. Abul Fazl speaks of a Persian Maṣnawi of his composition, which had a large circulation. He was also the author of a work on prosody and a few other smaller books. But the greatest of all his works is his Memoirs, written in the Turkish language. He also transposed into poetry the work of Khwājah Aḥrār. He was an adept both in prose and verse, and his skill in music on which he wrote a treatise was also of a high order. Mīrzā Muḥammad Ḥaidar, the author of the Tārikhi-Rashīdī, says—

"In the composition of Turkī poetry he was second only to Amīr 'Alī Shīr . . . . He invented a style of verse called Mubaiyan, and was the author of a most useful treatise on Jurisprudence, which has been adopted generally. He also wrote a tract on Turkish prosody, superior in elegance to any other, and put into verse the Risālah-i-Walidiyah of his Holiness."4

We also learn from the Tārikhi-Muzaffārī that he versified a small religious tract written in honour of 'Ubaidullāh's parents. He also composed a book on prosody, entitled Mufassal.5

---

1 Bābar's Memoirs was translated into Persian by Khān Khānān at the instance of Akbar; vide Mir'atul-'Ālam MS. in the Boh. Coll., leaf 179.
2 Erskine's Memoirs of Bābar, p. 431; also Ferishta vol. ii, pp. 61 and 65.
3 Ibid.
THE MUGHAL DYNASTY

In 1504 A.D., he initiated a kind of handwriting called the Bābarī hand.¹ He indited a copy of the Qur'ān in that script and sent it to Mecca.²

Regarding Bābar’s education, Mr. Lanepoole says—

“At the age of five the child (Bābar) was taken on a visit to Samarqand. . . . The next six years must have been spent in education and well spent, for he had little leisure (later on) to improve himself, and his remarkable attainments in the two languages he wrote imply steady application. Of his early training we hear nothing, but it is reasonable to suppose that an important part of it was due to the women of his family.”³

A jovial man as he was, he used to hold frequent parties, in which extempore verses and recitations in Turkish and Persian often came as a ballast to the coarseness that at times tainted them. However, many literary men were his companions, and his Memoirs describes a party of literary men on a boat in which they and Bābar amused themselves by making verses.⁴

Some of the literary men who came into contact with Bābar and received reward and encouragement were Khundamīr, grandson of the illustrious Mīrkhund and the author of the Ḥabībul-Siyar, Maulānā Shahābuddin the enigmatist, and Mīrzā Ibrāhīm of Hirāt. They were directed by the

¹ Talbot’s Memoirs of Bābar, p. 97.
³ Lanepoole’s Bābar, p. 22; p. 30 mentions “Sk. Mazid” as Bābar’s tutor.
⁴ Erskine’s Memoirs of Bābar, p. 291.
PROMOTION OF LEARNING

Sultān to live at his court. Khundamīr had to leave Hirāt owing to troubles raging there, and came to Hindustan, where he was introduced to Emperor Bābar at Agra. He accompanied the Emperor to Bengal in his expedition, and upon his death was favoured by Humāyūn, in whose name he wrote the Qānūni-Humāyūn, quoted by Abul Fazl in the Akbar-Nāmah. He accompanied Humāyūn to Gujrat, where he died (1534–35 A.D.), and his body was buried in Delhi by the side of Nizāmuddin Auliya and Amīr Khusrāu.¹

In his early career as an author, he had been much helped by the learned minister of Sultān Ḥusain of Hirāt, who collected a valuable library of the most esteemed works of the time, and placed him in charge of it.²

However great might be the reputation of Bābar’s Memoirs for accuracy of statement, it certainly fails in this respect, when it says that Hindustan had no college in it. The passage runs thus: “The people of Hindustan have no good horses, no good flesh, no grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in their bazārs, no baths or colleges, no candles, no torches, not a candle-stick.” The statement will, of course, be taken for what it is worth.³

¹ Elliot iv, pp. 141, 143.
² Ibid.
II.

THE MUGHAL DYNASTY

Regarding the Hindu astronomical science as cultivated in India, and the calculations made under it, Bābar makes the following remarks in his Memoirs in connection with the observatory which existed at that time in Samarqand, the calculations of which were followed by the Muhammadans in India.

"By means of this observatory, Ulugh Beg Mirzā composed the Kūrkānī Astronomical Tables, which are followed at the present time, scarcely any other being used. Before they were published, the Īlkānī Astronomical Tables were in general use, constructed by Khwājah Naṣr in the time of Halākū, in an observatory built at Marāgha. Halākū Khān was also denominated Īlkānī. Not more than seven or eight observatories have been constructed in the world. Among these, one was erected by Khalif Māmūn, in which the Astronomical Tables entitled 'Zīch Māmūnī' were drawn up. Another was built by Baṭlīmūs (Ptolemy). Another was the observatory erected in Hindustan in the time of Rājāh Vikramājit, a Hindu, in Ujjain and Dhar in the kingdom of Mālwa, now known as the kingdom of Mandu. The Hindus still follow the Tables that were then constructed. These Tables are, however, more imperfect than any of the others. Since the building of that observatory till the present time is 1584 years."

Ghāzī Khān, the Afghān noble of the Punjāb, who invited Bābar to deliver the Afghāns from the Emperor Ibrāhīm, had a good library, containing a number of valuable books. Bābar imprisoned him for treachery, and after his escape, examined the library in 1525 A.D., and sent some of its books to

---

1 Erskine's Memoirs of Bābar, pp. 50, 51. The task of framing the Tables was given by Ulugh Beg Mirzā first to Qāzizādah Rūmi, and on his death to Maulānā Ghiyāṣuddin Jamshīd, and then to Ibn 'Ali Muḥammad Koshji.
PROMOTION OF LEARNING

Humāyūn and Kāmrān for their use. The library had in it a few theological books which also attracted the notice of the Sultān. However, Bābar was not satisfied with the collection, for says he: "I did not on the whole find so many books of value as, from their appearance, I had expected." 1

The practice of making a book more lucid and interesting by the insertion of illustrations in it, is at least as old in Muhammadan India as the time of Bābar. His Memoirs was embellished with coloured representations of animals described therein, which formed an attractive feature of the book. Jahāngīr, however, finds fault with them, for most probably the painters did not draw them from life. This defect he avoided in his own Jahāngīr-Nāmah. 2

Bābar was interested in painting and took with him to India all the specimens he could collect from the library of his ancestors (the Timurides), some of which were taken back to Persia by Nādir Shāh after the conquest of Delhi. These manuscripts exercised the greatest influence on the art of India. 3

We learn from the Tawārīkh of Sayyid Maqbar 'Ali, a minister of Bābar, that the Public Works

2 Waqi'āt-i-Jahāngīr, Elliot vi, p. 331.
3 Martin's Miniature Painting and Painters of India, Persia and Turkey, vol. i, p. 79.
THE MUGHAL DYNASTY

Department (Shuhrati 'Ām) of the time, which continued through the reigns of the succeeding Mughal emperors, was entrusted, among other duties, with that of conducting postal service, the publication of a Gazette, and the building of schools and colleges. That the educational works received attention of Government, appears from their being made into an item of duty of a state department.¹

Of the learned men of Bābar's time may be mentioned Shaikh Zain Khwāfī, who translated the Wāqi‘ātī-Bābarī, Maulānā Baqā‘ī and Maulānā Shahābuddin, the enigmatist.²

2. Humāyūn.

Humāyūn followed up the traditions of his father and used to spend his time in social intercourse and amusements, in State duties and studies. He loved to study astronomy and geography, and wrote dissertations on the nature of the elements. For his own use, he caused to be constructed both terrestrial and celestial globes.³ He was fond of

¹ G. Šāstri's article in the Navya Bhārata, 1305 B.S., p. 71.
³ Ferishta vol. ii, pp. 70, 71; Tārikhi-Akbarī, MS. in ASB, leaf 19; Tārikhi-Salāfīn-Afāqinah, MS. in ASB, by Ahmad Yādgār, leaf 208; Abūl Fazl, in his Akbar-Nāmah, vol. i, p. 287 (Beveridge), says: "His noble nature was marked by the combination of the energy of Alexander and the learning of Aristotle."
PROMOTION OF LEARNING

the company of learned men, poets and philosophers, and used to discuss literary subjects with them. He was fond of poetry, and himself composed good verses.\(^1\)

When Humāyūn was four years, four months and four days old, a ceremony was gone through for celebrating the occasion of his being first put under tutors. The child Sulṭān was seated in the school-house and formally made over to the care of the tutors.\(^2\) Shāh-Jahān-Nāmah calls it "maktab ceremony."\(^3\)

Mr. L. F. Smith saw this ceremony in 1801 among the Muhammadans in N.W.P., and in a letter, gives the following details of the same:—"When the boy is four years, four months, four days old, for him a silver slate is made, and they write on it the Sūrahi-Iqra', a chapter of the Qur'ān, and make him repeat it; at this time, a master is kept for him."\(^4\)

This Sulṭān was fond of magnificence in his court, and made classifications of the inhabitants of his empire, created gradations of rank, built several halls for the receptions of the separate classes, and had fixed days for giving them

---


\(^3\) Shāh-Jahān-Nāmah, MS. in ASB, leaf 45. The ceremony looks very much like the Hāta Khadi (हाते छड़ि) of the Hindus.

\(^4\) L. F. Smith's Appendix to Chahār Darvish, p. 253.
Humayun’s Library (the two-storied stone building in the middle).

(From Stephen’s Architcture of Delhi.)
THE MUGHAL DYNASTY

audience. In this arrangement it is interesting to notice how the literary men were treated, and what place was assigned to them.

The people of his empire were divided into three classes:

(i) The holy men, the literati, the law-officers and scientists formed a class called Ahli-Sa'ādat, because to associate with such men, to honour and regard them would bring eternal prosperity.

(ii) The relations of the Sultān, 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-Murād (people of pleasure) was given.¹

The king also divided the days of the week and appointed two days for each of these three classes. Saturdays and Thursdays were allotted to class (i), the reason being that Saturday is ascribed to Saturn, and Thursday to Jupiter—the planets that protect and preserve the men comprised in the class. Sundays and Tuesdays were fixed for class (ii), for Sunday belongs to the Sun, to which is attached the fate of all rulers, and

¹ *Humāyūn-Nāmah*, Elliot v, pp. 119, 120.
PROMOTION OF LEARNING

Tuesday to Mars, the patron of warriors and brave men. Mondays and Wednesdays were set apart for class (iii), because Monday is the day of the Moon and Wednesday of Mercury, and it was thought reasonable that the king should keep company on those days with "young men beautiful as the moon, and hear sweet songs and delightful music."

On Fridays, as the name (Jamu'ah) signifies, he called together all the three classes, and sat with them as long as his leisure allowed.¹

The above three classes do not show the place that men of letters occupied in his estimation, but the subdivisions that he introduced leave no doubt on the point. He distributed arrows of gold with different proportions of alloy to indicate the ranks of their possessors. The three classes were divided into twelve sub-classes of Arrows. The twelfth arrow, which was made of the purest gold, was put in the quiver of the king himself, giving him the highest rank. The eleventh arrow belonged to His Majesty’s relations and all the “Sultans” in the government employ. The tenth to the learned and religious, the ninth to the great nobles, the eighth to the courtiers and some of the king’s personal attendants, the seventh to the attendants in general, the sixth to the harems and well-behaved female

¹ Humâyûn-Nâma, Elliot v, pp. 121, 122.
attendants, the fifth to young maid-servants, the fourth to the treasurers and stewards, the third to the soldiers, the second to the menial servants, and the first to the palace-guards, camel-drivers and the like.

Each of these arrows or orders had, moreover, three grades, the highest, the middle and the lowest.¹

Ferishta records that the Sultân built seven halls of audience, in which he received distinct classes of persons. The seven halls were respectively named after the seven planets. In the Palace of the Moon he gave audience to travellers, ambassadors, etc. The Palace of 'Utârid or Mercury was for civil officers, and so on. *The learned men were received in the Saturn and Jupiter halls.* He gave public audience according to the planet of the day, and the furniture and paintings, as also the dresses of the attendants, bore symbols emblematic of the planet. In each of these palaces he transacted business one day in the week by rotation.²

Mîr 'Abdul Latîf, the author of the *Lubbul-Tawârîkh*, was invited by the Sultân, but he

---

¹ *Humâyûn-Nâmâh*, Elliot v, p. 123.
² *Ferishta* vol. ii, p. 71. Briggs' note: "Among the Hindus, cities are usually subdivided into *puras* (wards) called after each day of the week, by which markets are regulated and equally distributed throughout the town; palaces sometimes derive their names from these wards." N.K.T. does not mention seven halls, but seven receptions.
PROMOTION OF LEARNING

reached the royal court after Humāyūn's death. As he was a great philosopher, theologian and historian, he was appointed a preceptor to Akbar in the second year of his reign.\(^1\)

The distinguished Persian historian, Khundamīr, who died in the Emperor's camp in Gujrat, was one of his literary associates.

Jauhar, the well-known author of the *Tazkīratul-Wāqi‘āt* (*Private Memoirs of Humāyūn*) was a menial servant of the Emperor, in which position he had the opportunity of observing all that he recorded.\(^2\)

Humāyūn was fond of books, and even during expedition *carried a select library* with him. While fleeing as a fugitive, Count Noer says, he took with him his librarian and a few of his favourite books.\(^3\) While he was encamped at Cambay he had with him several books, among which was a remarkable copy of the *History of Tamerlane*, which was taken away by a body of Quils, a forest tribe, in a night attack upon his camp. This book, however, was subsequently recovered.\(^4\) Nizām, father of Lāla Beg, styled Bāz Bahādur, was a librarian to the Sultān.\(^5\)

---

1. Elliot iv, p. 294.
2. Elliot v, p. 136.
4. Elphinstone, vol. ii, p. 126 (ed. 1841). *Tazkīratul-Salātīn*, MS. in Boh. Coll., vol. i., leaf 125, adds that the *Timūr-Nāmah* was copied by one Mullā Sultān 'Ali; *Akbar-Nāmah*, vol. i, p. 309 (Beveridge), informs us that it was illustrated by Ustād Bihzād.
THE MUGHAL DYNASTY

Humāyūn's literary turn of mind is further manifested by the use he made of the Shīr Mandal. It was built by Shīr Shāh in the Purāna Qil'ah, and used as a house of pleasure. But when Humāyūn came to the throne of Delhi the second time, he transformed it into a library. It was here that he met with his death.

"One day," says the author of the Siyarul-Mutaakhhkirin, "there was a conjecture that Venus would rise somewhat later. In the evening, in order that he (Humāyūn) might see that planet, he went on the top of the roof of his library. There, standing for a moment, he wished to descend. The mu'āqzan called to prayers. Humāyūn, in order to show respect to the agān, desired to sit down on the second step. The steps of the staircase, by reason of their cleanliness, were very slippery. The ferrule of his staff slipped, and Humāyūn, falling headlong, rolled downstairs on to the ground. His limbs and joints were much hurt, and the right side of his head received a great blow. He became altogether insensible" and died some time after (Jan. 1556 A.D.).

We hear of a madrasah built by Humāyūn

1 Sayyid Ahmad (Garcin's Transl., p. 129) confirms the story, but Ferishta differs, and says that the Emper or went there for an airing. See also Ferishta vol. ii, pp. 177, 178. Hearn says, "His death was due to his astrological studies. One evening he was told that Venus ought to be visible, and he determined, if he saw the planet, to promote certain nobles, as it would be fortunate to do so."—Hearn's Seven Cities of Delhi, p. 218.

2 The fact of Humāyūn's "rolling downstairs on to the ground" has been taken as improbable by some writers, e.g. Elphinstone, Marshman, etc., though that is the story told by Ferishta, Muntakhabul-Tawārīkh, Tabaqat-Akbarī, Mir'atul-Ālam, Shāh-Jahān-Nāmah, etc. That Humāyūn fell headlong over the parapet is taken by them as more likely.

3 Siyarul-Mutaakhhkirin, as quoted in C. Stephen's Archaeology of Delhi, p. 194.
PROMOTION OF LEARNING

at Delhi, of which Shaikh Ḥusain was a professor.¹

Shaikh Zainuddin Khāfi, who "was unapproachable in his age in the construction of enigmas and chronograms, in extempore versification and in all the minutiae of poetry and prose," died in 1534 A.D. near Chinhār (Chunar), and was buried within the precincts of a college founded by him.² A school was built on the side of the Jumma, opposite to Agra, to perpetuate his memory.³ These are two examples of educational institutions founded by private individuals during Humāyūn's reign.

It is not generally known that the famous Humāyūn's Tomb, in the vicinity of New Delhi, was at one time used as a place of instruction. That it has not always been a mere tenement beautiful and imposing for sheltering the sarcophagus of the Emperor, and that it housed a madrasah in its bosom, fulfilling a task in addition to the one for which it was built, is testified to by C. Stephen:—

"The college, which is on the roof of the tomb, was at one time an institution of some 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

¹ Blochmann's Ḍīnī-Akbārī, vol. i, p. 538.
² Muntakhabul-Tawārikh, vol. i, (Ranking), pp. 610, 611.
³ Ibid., p. 610.
years, the once probably well-filled rooms have been completely abandoned."¹

¹ C. Stephen's *Archaeology of Delhi*, p. 207; also Fanshawe's *Delhi Past and Present*, p. 232: "On the top of the building, round the drum below the dome, are a number of rooms and pavilions once occupied by a college attached to the mausoleum, and reminding one of the colony of St. Peter's Dome."
CHAPTER II.

SHĪR SHĀH.

SHĪR SHĀH, whose public works have made his reign so very illustrious in spite of its shortness, has left us in the dark about many an interesting point of his rule. But we learn that he used to mix with the learned (ʻulamās), with whom he used to take his meals.¹

About Shīr Shāh's education we learn the following details:—

Ḥasan, Shīr Shāh's father, had eight sons. Farīd (afterwards Shīr Shāh) and Niẓām were born of one mother of a Paṭhān family; the other sons were born of slaves. Ḥasan neglected his sons. Farīd upon this left his father's house and took service as a soldier under Jamāl, the Governor of Jaunpūr. Ḥasan wrote from Sasarām to Jamāl requesting him to send back his son in order that he might be educated at the former place. Farīd could not be persuaded to do so, as he wanted to remain at Jaunpūr which, as he tells

¹ Tārikh-i-Shir-Shāhī of 'Abbās Khān, Elliot iv, p. 413 (Ibid., Garcin de Tassy's transl., p. 143); Waqīʻat-i-Mushtaqi, Elliot iv, p. 538; and Tārikh-i-Jān-Jāhān, MS. in ASB, leaf 98.
SHİR SHĀH

us, was a better place of instruction than Sasarām; but he gave assurance that he would study hard. He soon made much progress in his studies, so that within a short time he could repeat the works of Sa'dī. He devoted most of his time to history and poetry, being supported by the generosity of the Governor.\(^1\) He got by heart the Sikandar-Nāmah, the Gulistān, the Bustān, etc., and studied philosophy also. During his reign, whenever learned men came to ask for a maintenance (muddat-māsh), he used to question them about the Ḥāshiyyā-Hindi, for even then he had much liking for books of history and lives of ancient kings.\(^2\) He learnt Arabic and studied thoroughly the Kafiyāh (a grammatical work) with the commentaries of Qāzī Shahābuddin and also the biographies of the kings of former times. He used to visit monasteries and colleges, associating with the learned doctors and Shaikhs for self-improvement.\(^3\)

A madrasah was built by this monarch at Nārnaul,\(^4\) thirty-two miles due west of Bawal, a station on the railway between Hīssar and Jaypūr. The college is located in one of the greatest buildings of the city. Here stands the tomb of "Ḥasan

\(^1\) Stewart's Hist. of Bengal, pp. 127, 128; also Ferishta vol. ii, p. 100.
\(^2\) Muntakhabul-Tawārīkh, vol. i, (Ranking), p. 466; and Tārīkh-Shir-Shāh, Elliot iv, p. 311.
\(^3\) Ibid.
\(^4\) In the Patiala State.
PROMOTION OF LEARNING

Sive," great-grandfather of Shīr Shāh. The tomb was built by Shīr Shāh at an expense of about a lac of rupees. An inscription fixes the date of the erection of the madrasah as 927 A.H. (1520 A.D.).

Shīr Shāh's son had also love of learning. He could compose extempore verses. Two learned men with whom he used to mix often were Shaikh 'Abdul Hasan Kambū and Shaikh 'Abdullāh Sulṭānpurī Maqdūm-ul-Mulk. Shaikh 'Alā'i was a very learned man of the time. He acted as if, as Badā‘ūnī says, his motto were—

"Continual learning is requisite with application and exertion;
Always by day argument and by night repetition."

1 Arch. Survey Report, vol. xxiii, p. 27.
2 Tārikhi-Jān-Jahān, MS. in ASB, leaf 103.

[NOTE.—For the connection of Shīr Shāh's father with "Simla in the province of Nārnaul," see Dorn's Annotations on the first part of the History of the Afghans, pp. 100, 101.]
CHAPTER III.

THE MUGHAL DYNASTY (resumed).

AKBAR THE GREAT.

We are now approaching the reign of the monarch who is justly regarded as one of the greatest sovereigns India has ever seen. Akbar is as much noted for his statesmanship as for his encouragement of letters. He is, however, described by some writers as utterly unlettered. Noer,¹ for instance, on the authority of a Goanese writer, credits him with no literary education. The Tūzak-i-Jahāngīr makes the following statements on the subject:—

"My (Jahāngīr's) father used to hold discourse with learned men of all persuasions, particularly with the Pāṇḍits and the intelligent persons of Hindustan. Though he was illiterate, yet from constantly conversing with learned and clever persons, his language was so polished that no one could discover from his conversation that he was entirely uneducated. He understood even the elegances of poetry and prose so well that it is impossible to conceive of any one more proficient."²

Here, the Emperor is described by his son Jahāngīr, of whom the Tūzak professes to be an

PROMOTION OF LEARNING

autobiography, to be "entirely uneducated." On
the other hand, the *Wāqī'āti-Jahāngirī*, which also
styles itself to be an autobiography of the same
royal personage, only says that though Akbar was
not profoundly learned, yet his conversation with
the learned might lead one to believe that he was
profoundly learned in every branch of science. *It
does not say that he was utterly unlettered.* The
description is as follows:—

"With these Pāṇdits my father (Akbar) was in constant habit
of familiar conversation on every subject. He associated, indeed,
with the learned among the Hindus of every description; and
although he might not have derived any particular advantage from
the attainment, he had acquired such a knowledge of the elegance
of composition both in prose and verse that a person not acquainted
with the circumstances of his elevated character and station might
have set him down as profoundly learned in every branch of
science." ¹

The above two quotations are typical of the two
divergent views on the point, the one or the other
of which may be found in several other books that
profess themselves to be autobiographies of
Jahāngir, *e.g.* Iqābīl-Nāmah, Tārikhi-Salim-Shāhi,
Jahāngir-Nāmah, etc., as also in other historical
records. The position that Akbar was unlettered
cannot however be accepted for various reasons.
The fact of Humāyūn's appointment of 'Abdul Latīf
as tutor to his son, who, however, did not arrive at
the Court till after the death of the Emperor, proves

THE MUGHAL DYNASTY

the solicitude of the latter for his son’s education, and it is not at all likely that he, and after his death, Bairām the guardian, should have left the education of the future monarch in a precarious state. Bairām, it appears, chose 'Abdul Laṭīf as Akbar’s tutor later on. Moreover, there is distinct record that Pīr Muḥammad Khān and Hāji Muḥammad Khān were also his tutors. Besides, an "entirely uneducated" or "illiterate" person is not in a position to appreciate conversations on learned topics, enjoy abstruse controversies or take part in discussions with learned men, much less to appreciate the elegances of literary compositions. This inference is supported, at any rate, by Abul Fazl who makes some positive remarks about Akbar’s education. He says that when the Emperor was four years, four months, four days old on the 20th November, 1547, he was put to school and Maulānā A’zamuddīn was charged with the responsible task of educating him.

---

1 Noer’s Akbar, vol. i, p. 127.
3 Ferishta vol. ii, p. 194.
4 Humāyūn also went through the same ceremony as noticed above.

5 Akbar-Nāmah, vol. i, (Beveridge), ch. xlv, p. 518. The remarks of Mr. Beveridge are important in this connection, as they are directed towards the solution of this perplexing question: "The truth as far as it can be seen through the maze of Abul Fazl’s rhetoric seems to be that Akbar was an idle boy, fond of animals
PROMOTION OF LEARNING

Humāyūn himself by his knowledge of astrology fixed the lucky moment; but when the hour came, Akbar concealed himself in a frolic and was nowhere to be found. A’zamuddin did not remain long as tutor, and was dismissed owing to his addiction to pigeon-flying, Maulānā Bāyazīd being appointed in his place. Later on, Muni’im Khān was selected for giving him a training in the military art.¹

In view of these evidences, we cannot easily accept the view that Akbar lived and died in ignorance of the alphabet. On the other hand, we find some historians describing him as well read in history, and able to compose poetry ² and recite several odes of Ḥāfiz.³

He took much pleasure in Indian fables, and caused the Stories of Mir Hamsah consisting of 360 fables to be written in a beautiful hand and embellished with appropriate pictures affixed to each

and out-door amusements, and that he would not learn his lessons. This is corroborated by Jahāngir's description of him as an unlettered man, and one who in his youth was fond of the pleasures of the table. It seems probable, too, that Akbar never knew how to read and write. This seems extraordinary in the son of so learned a man as Humāyūn, but apparently the latter was not to blame for this. We are told that A’zamuddin, the first teacher, was removed for his addiction to pigeon-flying. This was a taste he communicated to his pupil, if indeed the boy did not inherit it from his great-grandfather 'Umar Shāikh.'—Akbar-Nāmah, vol. i, (Beveridge), p. 518 n.

¹ Noer's Akbar (transl. by Annette S. Beveridge), vol. i, p. 125.
² ³ Elliot iv, p. 294; and Ferieshta vol. ii, p. 280. See Addendum.
THE MUGHAL DYNASTY

fable. He kept up his studies throughout his life. Every day some competent person read to him books which he used to hear from the beginning to the end. He marked with dates the places where he left off, and paid the reader according to the number of pages read. This steady progress in study made him acquainted with many works on different subjects; and Abul Fażl 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." The following works were repeatedly read by him:

_Akhlaq-i-Nāṣiri,_
_Kīmiyā-i-Sa'ādat,_
_Qābūs-Nāmah,_
Works of Shārf of Munair,
_Gulistān,_
_Hadīqah of Ḥakīm Sanā'ī,_
_Maṣnawī-i-Ma'nawī,_
_Fām-i-Fām,_
_Bustān,_
_Shāh-Nāmah,_
_Maṣnawīs of Shaikh Nizāmī,_
Works of Khusrau and Maulānā Jāmī,_
_Dīwāns of Khāqānī, Anwārī_ and several works on history.  

---

1 Ferishta vol. ii, p. 280.
2-3 For the above information, vide Blochmann's Ā'īn-Akbari,
PROMOTION OF LEARNING

The royal duties being heavy and exacting, a part of the night had to be devoted to them; but the king, with his uncommon thirst for knowledge, had always the patience to devote some time to communion with philosophers, Sūfis, and historians, who entertained him with wise discourses. He always took delight in the society of learned men, and called meetings in which he listened to their discussions on nice points of science, on ancient and modern history, on religions and sects,—in short, "on all matters of worldly interest." It was this love of knowledge that prompted him to build the famous 'Ibādat Khāna in his newly built city of Fathpur Sikri. It stood in the garden of the royal palace with its four halls, the western of which was occupied by Sayyids or descendants of the prophet, the southern by the learned ('ulamās), the northern by Shaikhs and men subject to ecstasy, and the eastern by the nobles and officers of the court, whose tastes tallied with those of one or other of the above three classes. The allotment of separate halls was to remove the ill-feeling that had arisen on one occasion in the assembly for seats and

p. 103; and Gladwin, p. 85. 'Abdul Qādir, in his Muntakhabul-Tawārikh, tells us that Naqīb Khān often used to read before the Emperor the book called Hayāt-ul-Ḥaflān. [Muntakhabul-Tawārikh, by 'Abdul Qādir, vol. ii, p. 207, translated by W. H. Lowe (Bibl. Indica).]
order of precedence. On Fridays and Sundays, as well as on holy nights, the “Sūfīs, doctors, preachers, lawyers, Sunnīs, Shi'ās, Brāhmanas, Jains, Buddhists, Chārbāks, Christians, Jews, Zoroastrians and learned men of every belief”¹ were invited to the royal assembly, and each fearlessly brought forward his assertions and arguments. “Profound points of science, the curiosities of history, the wonders of nature, were ever spoken of.” Sometimes the discussions grew very hot,² and gave rise to such noise and tumult as exhausted the patience of the royal listener; so that, on one occasion, he proposed to the author of the Tārikhi-Badā'ūnī the adoption of a repressive measure, which, however, was not carried into effect. Though in this meeting-room much serious discussion was done, yet sometimes the Emperor cut practical jokes, to the annoyance of a certain learned man, Maulānā ‘Abdullāh Sulṭānpuri, against whom he used to set up Ḥāji Ibrāhīm and Abul Faẓl to argue. Akbar interrupted the Maulānā in the course of his altercation, and hinted to his companions to interfere with interjections and queer observations. But the discussions took a serious turn on such occasions as when Pādri Radalf

¹ The accounts differ as to the days on which the meetings took place. For the quotation, see Elliot vi, p. 59. A.N., III, 365, is slightly different.
² Specimens of the discussions are given in the Persian work Dabīstān.
PROMOTION OF LEARNING

(i.e. Rodolphe Aquaviva), a missionary from Goa, who by his intelligence and learning occupied a very high place among the Christian doctors, came there to "try a fall" with the Indian savants in an intellectual wrestle. The Emperor was very liberal in his views, and always kept his mind open to any new light that any man, irrespective of his creed or nationality, might bring. This is manifested not only by the admittance of the heterogeneous assembly into the hall to take part in the debate, but also by many other acts of the Emperor. The missionaries of Europe, for instance, came to him and advanced proofs of the truth of their religious principles. The King ordered Prince Murâd to learn a few lessons from the Gospel and treat it with due respect, and directed Abul Fażl to translate it.

It was in this 'Ibadat Khâna that a proposal was made one Thursday evening that the King should be recognized as the only temporal and spiritual guide. This proposal raised a storm of opposition, but a compromise was come to, by the bestowal of the title of Mujtahid (the highest authority in jurisprudence) upon the Emperor.

In the 'Ibadat Khâna the Emperor used to

---

1 Vide Blochmann's Ā'īni-Akbarî, vol. i, p. 167; and Murray's Discoveries and Travels in Asia, vol. ii.
2 Blochmann's Ā'īni-Akbarî, pp. 182, 183.
3 Gladwin, p. 559, fn.
THE MUGHAL DYNASTY

reward those who were declared by the assembly as the most worthy by giving them handfuls of *ashrafs* and rupees. Those, however, who did not receive any remuneration on the occasion were given sums of money by handfuls on Friday mornings.

The discussions in the 'Ibādat Khāna often lasted beyond midnight, and sometimes the morning sun peeped into the debating-hall before the rapt assembly, with the Emperor as President, was dissolved.¹

Great as was the Emperor's zeal for extending the bounds of his knowledge by participating in such learned discourses, no less was his earnestness to foster literature which feeds such knowledge and becomes a valuable asset to the country at large.

Many translations into Persian or Hindi were made of books in Sanskrit and other languages by the Emperor's order.

The *Mahābhārata* was ordered to be translated into Persian in 1582 A.D. The Emperor assembled some learned Hindus and gave them directions to write an explanation of the work; and for several nights, he himself devoted his attention to explaining the meaning to Naqīb Khān. He also ordered

---

¹ For all the above information re 'Ibādat Khāna, *vide* *Tabaqāti-Akbari*, Elliot v, pp. 390–391; *Tārikhi-Badāʿuni* (or *Muntakhabul-Tawārīkh*), Elliot v, pp. 517–519 and 526–529; Abul Fazl's *Akbar-Nāma*, Elliot vi, pp. 59, 60.
PROMOTION OF LEARNING

'Abdul Qādir, the author of the Tārīkh-i-Badā'ūnī, to help Naqīb in his work. In three or four months, two out of the eighteen sections of the work were translated. Mullā Sherī and Naqīb Khān then accomplished another portion, while Sulṭān Ḥāji Thāneswarī did also some other portion. Šaikh Faizī was directed to translate the rough translation into prose and verse, but he did not finish more than two sections. Ḥāji then revised Faizī's work, but was dismissed before he finished a hundred sheets.

This translation, which was a sort of abstract of the voluminous work, was called Razm-Nāmah (Book of War); and after being neatly engrossed, it was embellished with pictures. Abul Fażl wrote a preface covering two sheets. The nobles were ordered to take copies.¹

The translation of the Rāmāyana into Persian was completed by 'Abdul Qādir in 1589 A.D., after a labour of four years.²

The Aṭhārva Veda³ was translated into Persian by Ḥāji Ibrāhīm Sarhindī, the Lilāvati by Faizī,

¹ Gladwin's Ā'ini-Akbarī, p. 85; and Tārīkh-i-Badā'ūnī, Elliot v, pp. 537, 538.
² Tārīkh-i-Badā'ūnī, Elliot v, p. 539.
³ 'Abdul Qādir says that the work of translation was first entrusted to a learned Brāhmaṇa convert to Muhammadanism, who came from the Deccan, and to 'Abdul Qādir himself. They failed, and then the task was imposed on Šaikh Faizī, and next on Ḥāji Ibrāhīm.—Lowe's Muntakhabul-Tawārikh, vol. ii, p. 216.
THE MUGHAL DYNASTY

the Tājak, a treatise on astronomy, by Mukammal Khān Gujrātī, the Wāqi‘āti-Bābarī in Turkish by Raḥīm Khān Khānān, and the History of Kashmir in Sanskrit by Maulānā Shāh Muḥammad Shāhābādī.1 The Jāmi‘ul-Rashidi was translated by 'Abdul Qādir. The Majma‘ul-Buldān, a geographical work in Arabic, was rendered into Persian by several scholars such as Mullā Aḥmad T’hat’hah, Qāsim Beg, Shaikh Munawwar and 'Abdul Qādir.2 The Haribansa was also translated into Persian, while Naṣrullah Muṣṭafā and Maulānā Ḥusainī Wā‘īz had made a Persian rendering of the Pañchatantra, which was called Kalilah-Dannah. The translation of the last-named work was difficult, and so an easier adaptation under the title of 'Ayār-Dānish was also made.

The work delineating the love of Nala and Damayanti was translated into Persian verse after the model of Layalā and Majnūn.

While the Court was at Shīrgarh, otherwise

---

1 "'Abdul Qādir made an abridgment of the history of Kashmir, which is said to have been translated from 'Hindi' (Sanskrit) by Mullā Shāh Muḥammad Shāhābādī, and was called Rauṣahi-‘Alīrīn, but apparently not the Rājatarangini, for the translation of that work is usually attributed to Maulānā Imāmuddin. According to Professor Wilson there were frequent remodellings or translations of the same work, but among those he notices he does not mention the one by Mullā Shāh Muḥammad Shāhābādī."—Elliott v. p. 478; Asiatic Researches, vol. xv. p. 2; and Blochmann's Ā‘īn-Akbarī, vol. i. p. 106.


149
PROMOTION OF LEARNING

called Qanauj, 'Abdul Qādir was given instructions by the Emperor to translate the Sinhāsana Bātīsī into prose and verse. A learned Brāhmaṇa was appointed to interpret the work to Qādir. When the translation was finished it was called Khirad-Afsā-Nāmah, a name which contains the date of its composition. It was then placed in the royal library. The Shāh-Nāmah was turned into prose, and the Hayātul-Haiwān was also translated. Abul Fażl, we have noticed before, was charged with the task of translating the Gospel.

A part of the Astronomical Tables of Ulugh Beg which we have noticed in Bābar's reign was translated under the supervision of Amir Fathullāh Shīrāzī, as also the Sanskrit works,—the Khish Foshti, the Gangādhar, and the Mahes-Mahānanda under Abul Fażl. Bābar's Memoirs was translated from Turkish into Persian by 'Abdul-Raḥīm Khān Khānān in 1590 A.D.

The Tārikhi-Alfi, or the history of 1000 years,

---

1-2 Tārikhi-Badā'uni, Elliot v, pp. 483, 484 and 513.
3 Blochmann's Ā'īni-Akbarī, p. 104.
4 Elliot iv, p. 218.
5 "The literary circle which followed the Imperial Court appears to have been peculiarly active during its sojourn at Lahore. It was here that the voluminous history of Muhammadanism from the earliest period up to the thousandth year of the Hijri era compiled by the order of the Emperor was finished and revised; and it was here that the translation of the Mahābhārata and the Rājatarāṅgini into Persian was undertaken," p. 10, A Brief Account of the History and Antiquities of Lahore, 1873 (author not mentioned)—[in the Calcutta Imperial Library].
THE MUGHAL DYNASTY

was begun by Naqīb Khān and others; Maulānā Aḥmad Tḥat’hahwi had a great share in the compilation. Ja’far Beg and Āṣaf Khān finished it.

The descendants of Tīmūr seem to have had a great partiality for writing their memoirs, e.g. Bābar and Jahāṅgīr. But those who did not write their own biographies provided for a record of their lives and actions to be written. This was done in the case of Akbar. The Wāqi’navīs used to make a ta’līqāh of the daily actions of the Emperor; for instance, what he ate or drank, what books were read to him, and so forth. The diary had to be approved by Akbar and several other officers before it could be taken as an authentic record fit for preservation. This office of Wāqi’navīs also existed in former reigns, but, according to Abul Fażl, it was not turned to any useful purpose.

The Emperor took much delight in the collection of books in his library, a feeling natural to all bibliophiles. Some of the books in the royal library were kept in the harem and the rest in the outer apartments. He made several provisions for the good management of his library, and its books were classed under sciences and histories.

---

1 For the above information, vide Gladwin’s A’īn-Akbarī, pp. 85, 86.
2 Gladwin, pp. 177, 178.
3 Ibid., pp. 84, 85; Mullā Pir Muḥammad was at one time the superintendent of the library (Tārīkhī-Akbarī, MS. in ASB, leaf 42).
PROMOTION OF LEARNING

The Emperor acquired a library belonging to I'timād Khān Gujrātī during the conquest of Gujrāt. It contained many fine books which were placed in the royal library, but were subsequently distributed by the Emperor among learned and pious men. 'Abdul Qādir was presented with a copy of the Anwarul-Mishkāt.¹

When Faizī² died, he left a library containing 4600 volumes, some of which were exquisitely copied with extravagant care and expense. Most of them were autographs of their respective authors or were at least copied by their contemporaries. They were all removed to the King's Library, and catalogued and numbered in three different sections. The first section included poetry, medicine, astrology and music; the second, philology, philosophy, Sufism, astronomy and geometry; and the third, commentaries, traditions, theology and law. There were 101 copies of the poem Nal-Daman in Faizī's collection.³

¹ Tārikhi Badā'īni, Elliot v, p. 519; Tārikhi-Akbari, MS. in ASB, leaf 58.
² It is gratifying to learn that the houses at Fathpur Sikri of both Faizī and Abul Fazl, which stand very near each other, are now being used as a Zilla School, and have not been appropriated to some other purpose (vide Smith's Fathpur Sikri, pt. iii, p. 29).
³ Tārikhi-Badā'īni, Elliot v, p. 548. Though we learn that there was an Imperial Library, which grew richer in its collection by additions made by the Emperor, we are quite in the dark as to the number of volumes in it, and hence unable to compare it with the libraries established at such centres of Muslim learning as
THE MUGHAL DYNASTY

In the Agra Fort there is a room which is pointed out as the place where a library was located. Mr. Havell thus describes its situation:

"Passing through these [i.e. the small rooms known as Akbar's apartments adjoining the Samman Burj] we enter a long room known as the Library, in which a not very successful attempt was made some years ago to restore the painted decoration."¹

While dwelling on libraries, we should not omit to notice how painting was laid under contribution to beautify and illustrate the books in the royal library. Persian books in prose and verse were richly illuminated by eminent artists. The Qiṣṣah Hamzah in twelve volumes was profusely illustrated by so many as 1400 paintings; and similarly, among many others, the following works were embellished, viz.: Changiz-Nāmah, Zafar-Nāmah, Iqbāl-Nāmah, Razm-Nāmah²(i.e.the Mahābhārata), Rāmāyana, Nala-Damayanti, Kalīlah-Damnah (Pāñchatantra) and the 'Ayār-Dānish which was an easy Persian version of the Pāñchatantra.³ Ingenious artists were employed to embellish the

⁴Cordova, Cairo, Merv, Bukhārā, Baghdad, etc. For an account of these libraries see Justice Khudā Bakhsh Khān's Islāmīc Libraries.
¹E. B. Havell's Handbook to Agra and the Taj, Sikandra, Fathpūr-Sikrī and the Neighbourhood, p. 66.
²The famous manuscript of Razm-Nāmah is said to have cost Akbar about £40,000—a sum which in our days would be much greater. It is now at Jaipur (see Martin's Miniature Painting and Painters of India, Persia, and Turkey, vol. i, p. 127).
³Gladwin's A'īni-Akbarī, p. 87.
PROMOTION OF LEARNING

margins of books, and much labour was expended upon the bindings.¹

Akbar's taste for the fine arts was no less than his love of learning. From the very commencement of his reign, he encouraged painting, and in order that a number of painters might by emulation among themselves be more and more proficient in their art, he established a painting gallery in which they might assemble and ply their art. Every week, the Däroghäs brought to His Majesty the performance of every artist, and the Emperor rewarded him with bonuses and increase of salary in proportion to his merit. The most eminent painters attached to the royal Court were:—

Mir Sayyid 'Ali Tabrizi,
Khwâjah 'Abdul Şamad Shîrînqalam Shîrâzi,
Daswant, the son of a pâlki-bearer,
Basâwan,
Kesû,
Lâl,
Mukund,
Mushkîn,
Farrukh the Qalmâq,
Mâdhû,
Jagan,
Maheş,

¹ Blochmann's A′ni-Akbarî, pp. 96 ff.; Gladwin, p. 89. For a list of painters in Akbar's Court, and their paintings still preserved, see Martin's Miniature Painting, etc., vol. i, pp. 127-131.
THE MUGHAL DYNASTY

Khemkaran,
Tără,
Sänwlah,
Haribans
and Râm.

The portraits of all the principal officers of the Court were made by the Court painters, and were bound up into a thick volume.¹

The sister art of music obtained also a great encouragement from the Emperor and reached a high excellence in his reign. There were numerous musicians at his Court, Hindus, Irânis, Turânis, Kâshmîris, both men and women. These were divided into seven classes, one for each day in the week.² The world-renowned singer, Miyân Tânsen, a Hindu convert to Islâm, whose tomb at Gwalior has become a place of pilgrimage to the Indian musicians, was a Court singer of Akbar. There flourished at the time, the great singer Hari Dâs the master of Tânsen, and Râm Dâs the second Tânsen, who hailed from Lucknow and received, it is said, on one occasion, a present of a lac of rupees from Khân Khânân.³ Besides Tânsen and Râm Dâs there were at Akbar's Court the following other singers ⁴:

¹ For the above information, vide Blochmann, pp. 107, 108.
² Ibid., p. 612.
³ Târikhi-Badâ'uni, Elliot v, p. 482; and N. A. Willard's Treatise on Hindu Music, p. 214.
⁴ Willard, pp. 213 ff., and Blochmann's A'ini-Akbarî, pp. 612, 613.
PROMOTION OF LEARNING

Subhān Khān,
Srigyān Khān, of Gwalior,
Miyān Chānd,
Bichitr Khān, brother of Subhān Khān,
Muḥammad Khān Dāhāri,
Dā'ud Dhāri,
Sarud Khān,
Miyān Lāl,
Tāntarang Khān, son of Tānsen,
Bīlās, another son of Tānsen mentioned by
the Bādshāh-Nāmah,¹
Mullā Ishāq Dhāri,
Nānak Jarjū of Gwalior,
Sūr Dās, son of Rām Dās,
Chānd Khān of Gwalior,
Rangsen of Agra,
Rahmatullah, brother of Mullā Ishāq, and
Pirzādah.

The following were the noted players on different musical instruments:

Bīr Mandal Khān, of Gwalior, player on the sarmandal;
Shihāb Khān and Pūrbīn Khān, performers on the bin;
Ustā Dost, of Mashhad, player on the flute (nai);
Shaikh Dāwan Dhāri, performer on the karanā;

THE MUGHAL DYNASTY

Ustā Yūsuf of Hirāt, players on the tambūrah;
Sultān Ḥāshim of Mašḥhad, Ustā Muḥammad Amīn and Ustā Muḥammad Ḥusain players on the ghichak;
Mīr Sayyid 'Alī of Mašḥhad and Bahrām Qulī of Hirāt, Tāsh Beg, of Qipchāq, player on the qūbūz;
Qāsim, who invented an instrument intermediate between qūbūz and rubāb;
Ustā Shāh Muḥammad, performer on the Surnā, and Mīr 'Abdullāh, on the qānūn.

At the time of Akbar, the art of music reached its noon-day splendour. The vocal music with its various rāgs and rāginīs, many of which have now been forgotten for want of cultivation, received a good deal of attention, while instrumental music with its various musical instruments was equally cared for.¹

In the domain of music, it is very perceptible how the Hindus and the Muhammadans were borrowing from one another, each community enriching the other with the precious store it possessed. This process of intermixture was not new in the time of Akbar, but dated from a long time back. The history of Indian music, after the advent of the Muhammadans, unfolds a chapter of co-operation and intercourse between the two communities socially and politically. Khīyāl, for instance, which is associated with the name of

¹ Vide Willard, pp. 101 ff.
PROMOTION OF LEARNING

Sultān Husain Sharqī, of Jaunpūr, as its inventor, has become an important limb of Hindu music, while Dhruvād has engrained itself on Muhammedan music; the state of Indian music in former times, no less than its present eclectic condition, testifies a good deal to this intermixture taking place through centuries.

Music was at this time cultivated in different parts of the country. We have already seen how Bāz Bahādur, of Mālwa, devoted himself to its improvement and encouragement. In Kāshmīr, according to Abul Fazl, there were now many delightful singers.

It was not merely the Emperor or the chiefs of the provinces who turned their attention to this fine art, but the nobles also entertained themselves and their families by this means of diversion.

Caligraphy as a branch of fine art was long cultivated by the Muhammedan rulers, and at the time of Akbar the following modes of writing were prevalent:

Suls, Tauqī, Muḥāqqaq, Naskh, Raiḥān, Riqā’, and Ghubār,

attributed to Ibnī-Muqlah, 920 A.D.

---

3 Gladwin, p. 735. 4 Blochmann’s A’inī-Akbarī, p. 99.
THE MUGHAL DYNASTY

Some, however, look upon Yâkût Musta'şami as the inventor of the Naskh character. Ta'liq is another mode of writing, and attributed to Tājī Salmānī. Ashraf Khān, Mīr Munṣhī to Emperor Akbar, was very proficient in this sort of handwriting. The well-known Nasta'liq character which is all curve and said to have been composed from the Naskh and Ta'liq by Khwājah Mīr 'Alī Tabrīzī in the time of Timūr, had existed, according to Abul Fāzīl, before the time of that monarch, and so Mīr 'Alī could not be the composer of the character.

Akbar gave great encouragement to good penmanship, particularly to the Nasta'liq hand. Before the invention of printing, clear and neat handwriting was a necessity; and this was the principal reason why so much stress was laid upon this art. The most excellent penmen attached to Akbar's Court were—Muḥammad Ḥusain Kashmīrī Zarrinqalam, Mullā Mīr 'Alī, and his son, Maulānā Bāqir, Muḥammad Amīn Mashhadi, Mīr Ḥusainī Kulankī, Maulānā 'Abdulḥayy, Maulānā Daurī, Maulānā 'Abdul-Raḥīm, Mīr 'Abdullāh, Niẓāmī Qazwīnī, 'Alī Chaman Kashmīrī, Nūrullah Qāsīm Arslān.\(^1\)

\(^1\) Blochmann, p. 103.
PROMOTION OF LEARNING

Emperor Akbar paid very great attention to the education of his sons and grandsons, and appointed learned men of very high reputation to superintend their studies. Quṭbuddin Khān and 'Abdul-Raḥīm Mīrzā were Salim’s tutors; Faiżī and Sharīf Khān, Murād’s; and Sayyid Khān Chāghṭāī, Dāniyāl’s; Murād received instruction in Christian doctrine, and read the New Testament with some of the Jesuit Fathers. The Emperor placed one of his grandsons under the tuition of Abul Fażl and a Brāhmaṇa.¹

Akbar’s reign marks a new epoch for the system introduced for imparting education in schools and colleges. The innovations and improvements that were introduced were the outcome of the liberal heart of the Emperor, which made its influence felt in so many other directions. We see in Akbar, perhaps for the first time in Muhammadan history, a Muslim monarch sincerely eager to further the education of the Hindus and the Muhammadans alike. We also notice, for the first time, the Hindus and the Muhammadans studying in the same schools.


Faiżī was once appointed Dāniyāl’s tutor [vide Muntakhab-ul-Tawārīkh, vol. ii, (Lowe), p. 297]. “Akbar committed the education of his favourite son Murād to Father Monserrat to be instructed in the sciences and religion of Europe. One day the young prince began his lesson in the Emperor’s presence with these words, ‘In the name of Almighty God.’ ‘Add, my son,’ said Akbar, ‘and of Jesus Christ, the true Prophet.’” —Hough’s Christianity in India, p. 270.
THE MUGHAL DYNASTY

and colleges. Besides this reform, the monarch introduced some other changes in the modes of study, in the curriculum, etc., the good results of which made Abul Faẓl pride himself on the fact that "all civilized nations have schools for the education of youths; but Hindustan is particularly famous for its seminaries."¹

The boys were first taught the Persian alphabet along with accents and marks of punctuation. As soon as this was mastered, which did not take more than two days, they were taught the combinations of two letters. After a week, they had to read short lines of prose or verse containing religious or moral sentiment, in which those combinations frequently occurred. They must strive to read these themselves with occasional assistance from the tutor. Then, for a few days, the master proceeded with teaching a new hemistich, and in a very short time, the boys could read with fluency. The teacher gave the young students four exercises daily, viz. the alphabet, the combinations, a new hemistich or distich, and repetition of what they had read before. This method proved very successful, so that what usually took them years was now accomplished in a few months. The sciences were taught in the following order:—morality, arithmetic, accounts, agriculture, geometry, longimetry, astronomy, geomancy, economics, the

¹ Gladwin, pp. 192, 193.
PROMOTION OF LEARNING

art of government, physic, logic, natural philosophy, abstract mathematics, divinity and history. The Hindus read the following books on their subjects of learning, viz.: Vyākarana, Vedānta and Patañjali, every one being educated according to his particular views of life and his own circumstances. These regulations, says Abul Fażl, gave a new form to the schools, and made the colleges lights and ornaments of the empire.¹

The Emperor was not satisfied with these healthy educational changes alone, but multiplied the number of educational institutions in his empire by "continually giving employment to a number of hands in erecting fortifications and palaces, colleges and masjids."²

A big college was founded by Akbar at Fathpur Sikrī, "on the hill, the like of which few travellers can name."³ Lālā Silchānd perhaps means this madrasah when he says, "Akbar on his return from Ajmere made Fathpur his capital, and built many buildings there, including madrasah, khānqah, etc."⁴ Besides this college, it appears that

¹ Blochmann's Ā'īni-Akbarī, pp. 278, 279; Gladwin, pp. 192, 193.
² Gladwin, p. 146.
⁴ Tafrikul-Imārāt, by Lālā Silchānd, MS. in ASB, leaf 243. The Persian MS. Imārātul-Akbar, by Chahtar Mal, which gives a detailed account of the edifices built by Akbar, and which has been so highly spoken of by Mr. Beale in Proc. A.S.B. (1875), pp. 117,
there were several other madrasahs in the city, founded at the instance of Akbar.\footnote{Vide Khulāsatul-Tawārīkh, as quoted in J. Sarkar's Topography of the Mughal Empire, p. 24, corresponding to Khulāsatul-Tawārīkh, MS. in ASB, leaf 25.}

In Agra also there were several madrasahs, where several professors brought from Shirāz, the famous centre of Muslim learning, used to teach.\footnote{Tafsīḥul-Imārāt, MS. in ASB, leaves 39, 41.} Silchānd records that a very big madrasah existed even up to his time in Agra. Akbar engaged a philosopher of Shirāz for this institution.\footnote{Ibid., leaf 41.}

It should be remarked that the colleges in Delhi were not all residential. The learned scholar Shaikh 'Abdul Haqq, who at twenty years of age mastered most of the customary branches of knowledge and learnt the whole of the Qur'ān by heart,\footnote{Bādshāh-Nāmah of 'Abdul Ḥamid Lāhaurī, Elliot vi, p. 176.} informs us that he used to go twice a day to a college in Delhi, morning and evening, during the heat of one season and the cold of another, returning to his own house for his meal only for a short time. His lodging was two miles away from the college, and

\footnote{118, very probably mentions the Sikri College. I regret I could not use this rare MS., as the one belonging to ASB procured by Prof. Blochmann is missing.}
so he had to travel eight miles a day—indicating indeed a great ardour for learning on his part.\footnote{Akhbārul-Akhyār, by 'Abdul Ḥaqq, Elliot vi, p. 176, corresponding to its lithographed ed., p. 357.}

While speaking of the schools and colleges of these days, we should not lose sight of the educational work done by distinguished learned men, teaching pupils in their houses. They supplemented, as already pointed out, the educational work done by the literary institutions, and provided a field for post-collegiate studies. It was thus that 'Abdul Qādir, the author of the Tārikhi-Badā'uni completed his education at Agra, where he went with that purpose, leaving his house at Basāwar; and there he lived and studied in the house of his preceptor, Mīhr 'Alī Beg.\footnote{Tārikhi-Badā'uni, Elliot v, 493.} This system of imparting education has been in vogue from remote times, specially for those branches of arts and sciences for which schools or colleges generally made no provision, e.g. music, painting and other arts, the various industries, studies in the higher branches of a subject, and so forth.

The Emperor Akbar, like Firūz Shāh, was always ready to encourage art and reward the ingenuity of those who produced mechanical works of curious contrivance. The ingenious works which he is said to have rewarded were such as would
THE MUGHAL DYNASTY

have done credit even to an artisan of the twentieth century.¹

In Akbar's reign, as also during the reigns of his predecessors, the promotion of education found its supporters, not in the Emperor alone, but also in private individuals belonging to the nobility or the middle class. The Madrasah, about which I shall speak presently, was built by Māham Anaga (the wet-nurse of Emperor Akbar, and the mother

¹ "One of the wonders of art which was exhibited this year, 1003 A.H. (1594 A.D.), was the work of Sayyid Ḥusain Shirāzi. He used to stand with a box in his hand, and when any one gave him a rupee, he threw it into the box, and it kept on rolling until it fell to the bottom. Upon this a parrot which was chained to it, began to speak and two fowls began also to cackle at one another. Then a small window opened, at which a panther put out its head and let a small shell fall from its mouth into a dish which was placed on a lion's head, and the shell then came out of the lion's mouth. A short time elapsed when another window opened and another lion came forth, took the shell into its mouth and retired, and the windows again closed. Two elephants then appeared with perfect trunks, and there were also two figures of men who sounded drums. A rope then thrust itself forward and again retreated of its own accord. Two other men then advanced and made obeisance. Shortly after, another window opened and a puppet came forth with an ode of Ḥāfiz in its hand, and when the ode was taken away from the puppet, it retired and the window was closed. In short, whenever a piece of money was placed in the hands of Ḥusain Shirāzi, all these marvels were exhibited. The King first gave a gold mohar with his own hand and witnessed the sight. He then ordered his attendants to give a rupee each. The odes which were presented were given by the King to Naqib Khān, by whom they were read out. The exhibition lasted for several nights."—Zubdatul-Tawārīkh, by Shaikh Nūrul Haqq, Elliot vi, p. 192.
PROMOTION OF LEARNING

of Adham-Khān) in the year 969 A.H. (1561 A.D.).

It is certainly remarkable and creditable that she should think of promoting the cause of education in this way. The masjid attached to this Madrasah was very fine, as the following description will show. It was built of

"rubble and plaster, with the ornamented parts painted by the use of red dressed stone and granite; the gate, now partly ruined, must have once been very fine. The masjid inside was profusely ornamented with coloured plaster and glazed tiles, though now most of it has been stripped. The façade of the masjid and gateway was also ornamented with coloured medallions and carved stone flowers; the colours used were blue, yellow, red, purple, white, green, black, grey. It has one central dome on a low neck and very peculiar pinnacle, greatly resembling that of Qil'ah Konā Masjid. The walls of the masjid are plumb, but the towers slope, and it has projecting eaves in front as in Moti-ki-Masjid. A peculiarity of this masjid was its cloisters."

Picturesque as the Madrasah looked with its ornamented mosque, it is an irony of fate that its name should ever afterwards be associated with an incident that marred its stainless beauty. In the eighth year of the reign of Akbar, an attempt was made on the life of the Emperor Akbar from the roof of the college, which the author of the Tabaqāti-Akbari describes as follows:

1 C. Stephen's Archaeology of Delhi, pp. 199 ff.; also Āṣārul-Ṣanāʿī, by Sayyid Ahmad, 3rd chap., p. 54. A.N., I, 134 n. takes Māham as dry-nurse.

3 Beglar, quoted in C. Stephen's Archaeology of Delhi, pp. 199, 200.

3 Tabaqāti-Akbari, MS. in ASB, pp. 260 ff.
THE MUGHAL DYNASTY

"When Sharafuddin Ḥusain fled from Court to Nagor, he had a slave, by name Kukah Fūlād, one of the slaves of his father, who at all times secretly did everything in his power to injure the Emperor. This wretched man came into the royal camp and was constantly on the watch for an opportunity. When the Emperor returned from his hunting excursion, and passing through the bazar of Delhi came near the Madrasah of Māham Anaga, this bloodthirsty fellow shot an arrow at His Majesty, but by the mercy of God, who watched over the Emperor's safety, it did not inflict a severe wound, but merely grazed the skin. The attendants of the Emperor instantly fell upon the traitor, and with strokes of sword and dagger, sent him to hell." \(^1\)

This reminds one of what had happened to the Emperor Humāyūn a few years before. Like Akbar, he narrowly escaped being shot while reposing in a garden near Fathpur Sikri during a brief halt. \(^2\)

The Madrasah is now in ruins, but the dilapidated cloisters are still to be seen here and there. It stands almost in front of the western gate of Purāna Qil'ah, and near the supposed site of the western gate of the Delhi of Shīr Shāh. \(^3\)

---

Khāfi Khān, in his Muntakhabul-Lubāb (Bibl. Indica), Pt. i, p. 164, mentions the incident, but not the madrasah.
3 C. Stephen's Archaeology of Delhi, p. 199. The inscription on the mosque is to the following effect:—"In the time of Jalāluddin Muḥammad, who is Great Akbar among the just kings, Māham Begam, the root of purity, laid the foundation of this house for good men: but the building of this gracious house was helped by Shahābuddin Ahmad Khān Bāzīl; what blessings there are in this auspicious building that its date is found in the words, Khairul-Manāzil, i.e. 'Blessed among Houses.'" See also S. Ahmad.
PROMOTION OF LEARNING

Besides this college of Māhām' Anaga, we notice another college of one Khwājah Mu'īn. Here Mirzā Muflis Samarqandī taught for three years from 1571 A.D. 1

Akbar used to encourage the learned by giving them rewards and stipends. When he conquered Kāshmīr, he showed some learned men of Kāshmir this liberality. 2 His fame spread far and wide throughout his dominions for his literary encouragement in various ways, for which he was revered not only by the Muḥammadans, but also by men of other persuasions. To quote an instance: Madhavāchāryya, a Bengali poet of Triveni, contemporary with the Emperor, speaks of him in his Chaṇḍī-Maṅgal in terms of very high regard. 3

The Tabaqāṭi-Aḳbarī 4 gives a list of a number of learned men and poets, some of whom received encouragement from the Emperor. Here are the names of a few of them:

---

1 Muntakhab-Tabaqāṭi-Aḳbarī (bound up in the same volume with Muntakhabul-Mir’āt-ul-ʿĀlam), MS. in Boh. Coll., p. 20. The work only mentions that the madrasah was in Hindustan.

2 Tarikh-i-Kashmir (or Gauhar-i-ʿĀlam), by Muḥammad Aslam, 5th Ṭabaqah.

3 Mr. Dinesh Ch. Sen's Hist. of Bengali Literature, pp. 335, 336 (new ed.).

4 Tabaqāṭi-Aḳbarī, MS. in ASB, pp. 769–799. In Blochmann's Aʿlīn-Aḳbarī, pp. 537 ff., a list is given of names of the litterati of this time, culled from the Tabaqāṭi-Aḳbarī, Miḥrat-ul-ʿĀlam and Badāʾūnī.
Madrasah of Māham Anaga (Akbar's Wet-Nurse).

[From Heam's Seven Cities of Delhi (Thacker, Spink & Co.).]
THE MUGHAL DYNASTY

(1) Amīr Mīr Taqi Sharīfī,
(2) Mullā Sayyid Samarqandī,
(3) Shaikh Abul Fazl,
(4) Mullā 'Alāuddīn Hindi,
(5) Mullā Šādiq Halwāī,
(6) Mīrzā Muflis,
(7) Ḥāfiz Ṭāshqandī,
(8) Mullā 'Abdullāh Sulṭānpūrī,
(9) Shaikh 'Abdul Nabī Dihlawī,
(10) Qāżī Jalāluddīn Hindi,

etc., etc.

The list contains ninety-five names altogether. The *Tabaqāt* has a list of names of about ninety-three poets of the time.

'Abdul Raḥīm, the son of Bairām Khān, was a great patron of letters. He could write volubly Persian, Turkish, Arabic and Hindi. He was a poet too, and as such, known as Raḥīm. He presented to Akbar a Persian translation of the *Memoirs of Bābar* in 1590.¹ Bairām was educated at Balkh, a centre of Persian scholarship.² Before his arrival in India, he had opened tutorial relations with Maulānā Zainuddīn Maḥmūd Kāmāngarh, finishing *Yūsuf and Zulaikha*, and other books under his tuition.³

Mīrzā Iraj, son of 'Abdul-Raḥīm Khān Khānān

¹ Noor's *Akbar*, vol. ii, p. 89.
³ *Muntakhabul-Tawārikh*, vol. i, (Ranking), p. 588.
PROMOTION OF LEARNING

was also well educated. Maulānā Khairuddīn Rūmī, a pupil of Mīrzā Jān Shīrāzī, was once his tutor. He was also under another preceptor who had taught for twenty-three years in a madrasah at Aḥmadābād.

'Abdul-Raḥīm had a library to which many learned men used to come for study and self-improvement. We are left in the dark as to how big his library was. Pictures of old libraries of Muhammadan gentlemen of India or of any other place are very rare. I append hereto a representation of an ancient library at Ḥulwān, in Persia, a country very near to Raḥīm's father's birthplace, Badakhshan. It satisfies our curiosity as to several points regarding the internal arrangement of the library.

Many people used to come to Khān Khānān to become his pupils. The Maʿāṣīrī-Raḥīmī mentions the names of about ninety-five learned men who were favoured with his patronage in various ways.

We have now seen from the variety of evidence and information adduced above that Akbar occupied

1 Maʿāṣīrī-Raḥīmī, MS. in ASB, leaf 467.
2 Ibid., leaf 487.
3 Ibid., leaf 480.
4 'Abdul Bāqī proposes, in the Table of Contents of his Maʿāṣīrī-Raḥīmī (MS. in ASB), to speak of 'Abdul-Raḥīm Khān Khānān's Madrasahs in the third book, but, much to my disappointment, he omits the subject altogether.
5 Maʿāṣīrī-Raḥīmī, MS. in ASB, leaf 480.
6 Ibid., leaves 488 ff.
THE MUGHAL DYNASTY

a unique position in the Indian literary world of his times. His reign is distinguished from that of other Muhammadan sovereigns who preceded or succeeded him by the broad principles of toleration and catholicity which governed every branch of his administration, political, religious, or literary. His complete identification with the interests of his subject peoples, irrespective of their faith or creed, was very well demonstrated in the entirely new attitude which he took up towards the learning and culture of the Hindus—an attitude of which the first early signs were seen in Firuz Shâh Tughlaq, who in some instances replaced 'Alauddin's vandalism by the care he bestowed on such monuments of ancient civilization as the Library at Jawâlâmukhî and the Asoka pillars transported from their original locations. Akbar's, however, was a systematic and deliberate policy of protection of Hindu learning, which showed itself, as we have already seen, in the generous provisions he made for the education of Hindu youths in their own culture in the madrasahs, along with the Muhammadan boys; in the discussions, which he initiated in the 'Ibâdat Khana with the orthodox Hindu learned men; in the translations of Hindu classics and scriptures exhibiting his profound appreciation of the value of Hindu culture as well as his zeal for its propagation; and

1 See chap. on Firuz Tughlaq, supra.
PROMOTION OF LEARNING

finally, in the State patronage bestowed on distinguished Hindus for their proficiency in such fine arts as music and painting. We have also seen how Akbar was qualified to exercise his potent and beneficent influence on the literary world by his intellectual tastes (with which he must be credited to the rejection of the theory of his illiteracy) which led him to associate largely with learned men, some of whom, like Abul Fazl, Faizi, 'Abdul Qadir and others, were even his best friends, thus establishing the difficult concord between wealth and learning. To the same intellectual tastes we also owe the debates and discussions in the 'Ibadat Khana, which was Akbar's special innovation, and where representatives of the different religions of the land—Hindus, Buddhists, Jains, Christians and Muhammadans—met on a common platform, inaugurating a new era of religious toleration, and quickening the intellectual life of the country. Among other notable features of Akbar's reign should also be remembered the lavish patronage of learned men by stipends and rewards, the foundation of educational institutions and the creation of educational endowments, and, lastly, the abundance of literary men who were drawn to the capital by these educational facilities as also by the favourable imperial influence, so that the seats of Government became also centres of culture and enlightenment.
CHAPTER IV.

THE MUGHAL DYNASTY (continued).

I. JAHĀNGĪR.

JAHĀNGĪR, though far inferior to his great father, was not without some literary taste. His education was, as we can anticipate, well cared for, but certain bad traits in his character vitiated his career. Of his preceptors, we hear of Maulānā Mīr Kālān Muḥaddīs, who had come to Hindustan from Hirāt in the reign of Akbar⁴ and 'Abdul-Raḥīm Mīrzā, whom we have noticed before.⁵ We also learn that Qūṭbuddin Muḥammad Khān was appointed as his tutor (987 A.H., 1579 A.D.) and a great levee was held in celebration of this event. The tutor presented the Emperor, as is customary on such occasions, with rich presents, such as elephants, etc., worthy of his post, and, taking the prince upon his shoulders, ordered dishfuls of gold and jewels to be scattered to the people.⁶ Over and above his knowledge of Persian, the Emperor himself tells us, he

---

¹ Muntakhabul-Mīrāṭul-Ālam, MS. in Boh. Coll., p. 29; Elliot viii, p. 159.
Chapter IV.

Jahangir.

PROMOTION OF LEARNING

was not deficient in reading and writing Turkish, though he was brought up in Hindustan. Hawkins, who knew Turkish, found the Emperor well versed in that language. 1 This knowledge enabled him to read the Memoirs of Bābar (Wāqīāti-Bābarī) in the original. The copy that Jahangir possessed was written with Bābar's own hand, but four sections of it were wanting. Jahangir copied these portions himself and added them to the book, writing therein a few lines in Turkish to show that the addition was made by him. 2 He had a taste for history and had, in common with the other Mughal Emperors, a desire to leave behind a record of the events of his reign. With this object in view, he wrote his memoirs with his own hand, but two historians had a hand in the work, viz. Muḥammad Ḥādī and Mu'tamad Khān. When it was completed, he ordered the mutaṣaddīs (scribes) of his library to prepare copies to be distributed among the chief government officers, and to be sent to great and influential men in all parts of the country. The first copy was presented to Shāh Jahān. 3

Jahangir's name is associated with a regulation which he promulgated in all his dominions and by which he ordained that whenever a well-to-do man or a rich traveller died without any heir, his property

---

1 Elphinstone (9th ed.), p. 548.
2 Wāqīāti-Jahangīrī, Elliot vi, p. 315.
3 Ibid., Elliot vi, p. 360.
THE MUGHAL DYNASTY

would escheat to the Crown and be utilized for building and repairing madrasahs, monasteries, etc.¹

It is recorded in the Ṭārikhi-Jān-Jahān that after his accession to the throne, Jahāngīr repaired even those madrasahs that had for thirty years been the dwelling-places of birds and beasts, and filled them with students and professors.²

Agra, which in Akbar's time rose high as a centre of education, continued, it seems, in the same state during Jahāngīr's reign. It is thus described in the Tūzak:—"The inhabitants of Agra exert themselves greatly in the acquirement of crafts and the search after learning. Various professors of every religion and creed have taken up their abode in the city."³

During Jahāngīr's reign, Maktūb Khān was a superintendent of the Royal Library and the Picture Gallery.⁴ When Jahāngīr went to Gujrāt, he took a library with him, which shows that love of books which was so marked a trait in his father's character was inherited by him. To the Shaikhs of Gujrāt, he

¹ Khāfi Khān's Muntakhabul-Lubāb (Bibl. Indica), Pt. i, p. 249; Ṭārikhi-Akbari, MS. in ASB, leaf 66.
² Ṭārikhi-Jān-Jahān by Jān Jahān Khān, MS. in ASB. We learn that in 1623 A.D. Muḥammad Ṣafi, Diwan of the Subah of Gujrāt founded madrasahs at Jubbulpūr in front of the gate of the fort Irk, and beside Sayif Khān's madrasah (Mīr'āti-Aḥmādī by 'Alī Muḥammad Khān, vol. i, p. 209).
³ Tūzak-Jahāngīrī, by Rogers and Beveridge, p. 7.
⁴ Ibid., p. 12.
PROMOTION OF LEARNING

presented from this library such books as the *Tafsiri-Husaini*, the *Tafsiri-Kashshāf* and the *Rauzatul-Aḥbāb*; and on the back of each of the books, he wrote the day of his arrival in Gujrāt and the date of presentation.¹

Jahāngīr was a great lover of books. Mr. Martin says—

"Collectors (of books) complain of the exorbitant prices they are called upon to pay for Persian manuscripts, and yet the highest prices now paid are small in comparison with the sums they cost their former owners. The manuscript for which Jahāngīr paid 3000 gold rupees—a sum equivalent to £10,000—would not fetch £2000 at a sale in Paris to-day. From notes and calculations I have made, miniatures by Bihzād (the famous Persian painter) were worth hundreds of pounds each, and certain of his manuscripts were then worth ten times more than now. Some decades ago, when bibliophiles still existed in the East, far higher prices were paid there than in London or Paris to-day. Through the following centuries, the same love for old books prevailed, and ridiculous prices were paid for them, as high in proportion as Americans now pay for Rembrandts and Van Dycks. The Mongols, the Timurides, the Mughals, Emperors and Amirs, all paid prices which we hardly understand, and it was not unusual for a celebrated manuscript of the *Qur'ān* to realize a sum that would be equivalent to about a million francs in modern currency."²

Jahāngīr was a lover of paintings, and gave much encouragement to painters. Farrukh Beg was the greatest painter of the time.³ Abul Hasan, a great painter of the time, presented the Emperor

¹ *Tūzakī-Jahāngīrī*, by Rogers and Beveridge, pp. 439, 440.
² Martin’s *Miniature Painting and Painters of Persia, India and Turkey*, vol. i, p. 58.
³ *Tūzakī-Jahāngīrī*, by Rogers and Beveridge, p. 159.
A Library at Ḥulwān in Persia. A person reading a book to an attentive audience. (From the “Schefer” Manuscript of Ḥariri, dated A.D. 1237.)

[From Martin's Miniature Painting and Painters of Persia, India and Turkey (Bernard Quaritch).]

(Facing page 170.)
THE MUGHAL DYNASTY

with a picture of his Court, which he used as frontispiece to his Jahangir-Namah. Hasan was also a good hand at drawing portraits. Mansur was another great painter, who was invested with the title of Nadir-ul-Ashr.

Painting in Jahangir's reign reached a great excellence. Says Catrou: "In this time, there were found in the Indies native painters who copied the finest of our European pictures with a fidelity that might vie with the originals."

Sir Thomas Roe, during his stay in Jahangir's Court, presented the king with a picture. Jahangir's chief painter, who was sent for to see it, said that he could paint like it. After some time, the Emperor showed Sir Thomas six pictures, five of which were painted by his own painter. They were so very similar that by candle-light one could not be distinguished from the other. It was only after a close and minute scrutiny that Roe could make out the picture presented by himself. The ambassador says that he did not expect that the painter could perform so well.

---

1. Waziri Jahangiri, Elliot vi, p. 359. "Jahangir was a great lover of birds, and had a painter Mansur who portrayed his favourites (birds) in a way often worthy of Dürer." — Martin's Miniature Painting and Painters of Persia, India and Turkey, vol. i, p. 88.

For an account of the painters of Jahangir and their paintings existing in the British Museum and other places, see ibid., pp. 131, 132.

2. Catrou's History of the Mughal Dynasty, p. 178.

PROMOTION OF LEARNING

Jahāngīr employed painters to illustrate his Jahāngīr-Nāmah with pictures of the animals that were brought to him from the seaport of Goa by Muqarrab Khān, with the object that their "actual likeness might afford a greater surprise to the reader than mere description."

The Iqbal-Nāmah mentions the following singers of Jahāngīr's Court: Jahāngīrdād, Chatar Khān, Parwizdād, Khurramdād, Makhū and Ḥamzah.

Among the learned men of his Court may be mentioned Mirzâ Ghiyāṣ Beg, unrivalled in elegant composition and arithmetic. Naqīb Khān was noted for his knowledge of history—a subject on which he wrote much. Mu'tamad Khān, whom we have noticed above, and Nī'matullah were Jahāngīr's historiographers. Under Jahāngīr's patronage, Nī'matullah systematized into a book the materials collected by Haibat Khān of Sāmāna regarding the history of the Afghāns. 'Abdul Ḥaqq Dīhlawī, one of the most learned men of the time, came to wait upon Jahāngīr and presented him with a book upon the lives of the Shaikhs of India.

---

1 Wāqi'ātī-Jahāngīrī, Elliot vi, p. 331.
3 Elliot v, p. 67, and vi, p. 280. For Naqīb, see B. p. 449.
4 See Dorn's Preface to Makhzani-Afghānī.
5 Wāqi'ātī-Jahāngīrī, Elliot vi, p. 366.
THE MUGHAL DYNASTY

Jahāngīr tells us in the Tūzak that on Friday evenings he used to associate with learned men, darwishes and recluses.¹

The Iqbal-Nāmah-i-Jahāngīrī gives us a list of some learned men and poets contemporary with the sovereign.

The learned men were—

1. Mulla Rūzbahān Shirāzī,
2. Shukarullāh Shirāzī,
3. Tuqyai Shūstārī,
4. Mīr Abul Qāsim Gilānī,
5. A‘mī A‘marī,
6. Mulla Baqar Kashmīrī,
7. Tuhta‘ī,
8. Maqṣūd ‘Ali,
9. Qāzī Nūrullāh,
10. Mulla Fāzil Kābulī,
11. ‘Abdul Ḥakīm Siyālkūṭī,
12. Muṭṭālib Sultānpūrī,
13. Raḥmān Bhurah Gujrātī,
14. Ḥasan Farāghī Gujrātī,
15. Ḥusain Gujrātī,
16. Khwājah ‘Uṣmān Ḥiṣārī,
17. Mulla Muḥammad Jaunpūrī.²

Of the poets the work mentions—

1. Bābā Ṭālib Ispahānī,
2. Mulla Ḥayātī Gilānī,

¹ Tūzakī-Jahāngīrī, by Rogers and Beveridge, p. 21.
² Iqbal-Nāmah-i-Jahāngīrī (Bibl. Indica), p. 308.
PROMOTION OF LEARNING

(3) Mullā Nażīrī Nīshāpūrī,
(4) Muḥammad Šūfī Māzandānī,
(5) Malik-ul-Šuʿarā Tālibāi Āmlī,
(6) Saʿīdāī Gīlānī,
(7) Mir Maʿṣūm Kāshī,
(8) Fasūnī Kāshī,
(9) Mullā Ḥaidar Khaṣālī, and
(10) Shaʿīdā.¹

2. Shāh Jahān and Dārā Shīkūh.

Though Shāh Jahān is better known for his magnificence,—for the superb structures with which he beautified his Shāh-Jahānābād or set up as memorials to his dear and near relations,—than for his zeal for the promotion of education or for extending the bounds of learning of himself and his subjects, yet it appears that he did nothing to undo the educational works of his father and grandfather; on the other hand, there is evidence to show, as the Tafrīḥul-ʿImārāt² states, that he followed in Akbar's footsteps.

The renowned traveller Bernier, who visited India about this time, draws a melancholy picture of the state of education in Hindustan, which seems to be a little overdone. He says—

"A gross and profound ignorance reigns in those states. For how is it possible there should be academies and colleges well

¹ Igbāl-Nāmah (Bībāl, Indica), p. 308.
² Tafrīḥul-ʿImārāt, by Silchānd, MS. in ASB, leaf 41.
THE MUGHAL DYNASTY

founded? Where are such founders to be met with? And if there were any, whence were the scholars to be had? Where are those that have means sufficient to maintain their children in colleges? And if there were, who would appear to be so rich? And if they would, where are those benefices, preferments and dignities that require knowledge and abilities, and that may animate young men to study?"

Though Sháh Jahán's reign may not be distinguished for any special educational progress, yet Bernier's statement does not seem to express the real state of things. That he was by no means a reactionary is proved by the fact that all the educational institutions, with their rich endowments made by the previous Emperors, nobles and private gentlemen, continued in unabated prosperity in his time. On the other hand, to Sháh Jahán is traced a distinct and important contribution to educational works, viz. the foundation of an Imperial College at Delhi in the vicinity of the famous Jàmi' Masjid. As recorded by Carr Stephen—

"To the north of the Jàmi' Masjid (of Delhi) was the Imperial Dispensary, and to the south was the Imperial College; both these buildings fell into ruin long before the rebellion of 1857, and were levelled with the ground soon after that event. They were built with the mosque in 1060 A.H. (1650 A.D.)."

Sayyid Aḥmad further adds that Maulawí Muḥammad Sadruddín Khán Bahādūr, Ṣadr-ul-Ṣudūr of Sháh-Jahánábād, had the madrasah transferred to him later on from the then reigning Delhi

---

2 C. Stephen's Archaeology of Delhi, p. 255.
PROMOTION OF LEARNING

Emperor, repaired and made additions to the building, and by his energy put new life into it.1

Shāh Jahān repaired the college named Dār-ul-Baqrā (Abode of Eternity), which had been entirely ruined. The Emperor repaired the buildings and appointed a few distinguished learned men as professors of the college. Maulānā Muḥammad Šadrudīn Khān Bahādur, the chief justice of Delhi, was nominated by the monarch as the director of the institution with a view to make it flourishing. Near it were two large reservoirs, a mosque, a hospital and a big bazar.2

It appears from Shāh Jahān's routine of daily work that some time was set apart at night for studies.

"At about 8.30 p.m. he retired to harem. Two and sometimes three hours were here spent in listening to songs by women. Then His Majesty retired to bed and was read to sleep. Good readers sat behind a pārdāh which separated them from the royal bed-chamber, and read aloud books on travel, lives of saints and prophets and histories of former kings—all rich in instruction. Among them, the Life of Timur and the Autobiography of Bābar3 were his special favourites."4

---

1. Āṣūrūl-Ṣanādīd, by Sayyid Ahmad, 3rd chap., p. 69.
2. Garcin de Tassys transl. of Sayyid Ahmad, p. 152, corresponding to Āṣūrūl-Ṣanādīd, 3rd chap., p. 69.
3. It appears from Shāh-Jahān-Nāmah, by Muḥammad Amin-i-Qazwini (MS. in ASB, leaf 34), that a copy of the Memoirs in Babar's handwriting was in Shāh Jahān's Library.
THE MUGHAL DYNASTY

Shāh Jahān was a great patron of music, and, it seems, could himself sing well.¹ His two great singers were Rām Dās and Mahāpāttar.²

Shāh Jahān encouraged painting also. Muḥammad Nādir Samarqandi was one of the best painters at his Court.³ The Shāh Jahānī style of painting is almost the same as the Jahāngīrī, though, of course, both of them are different from the Akbarī style.⁴

The name of Shāh Jahān will always be associated with the well-known historical work Pādshāh-Nāmah, which was written by Muḥammad Amin-i-Qazwini, by the Emperor's order.⁵

Shāh Jahān encouraged learned men by rewards and stipends.⁶ Some of the learned men and poets of his reign were—

(1) Sayyid Bukhārī Gujrātī,
(2) " Jamāluddīn,

² Willard's Treatise on Hindu Music, p. 213.
³ See Martin's Miniature Painting and Painters, etc., vol. i, p. 132. For an account of the paintings executed by the painters of Shāh Jahān's Court, see pp. 131, 132 (Ibid.).
⁴ Ibid., p. 82.
⁵ Elliot vii, p. 1.
⁶ For an account regarding this point, see Bādshāh-Nāmah, by 'Abdul Ḥamīd Lāhauri, vol. i, pp. 106, 318, 364, and vol. ii, pp. 127, 138, 184 and 309; also Mir'ātul-Ālam, MS. in Boh. Coll., leaf 190. 'Abdul Ḥakīm Siyālkūṭī was on one occasion given his weight in silver.
PROMOTION OF LEARNING

(3) Shaikh Mîr Lâhuari,
(4) Khwâjah Khwând Maḥmûd, daughter's son of 'Alâuddîn Attar,
(5) Shaikh Bahlûl Qâdirî,
(6) Mîrzâ Ziyâuddîn,
(7) Maulânâ Muhib'ali Sayyidî,
(8) Shaikh Nâzîrî,
(9) Mullâ Shukullâh Shîrâzî,
(10) Mîr 'Abdul Qâsim Irânî,
(11) Mullâ Muḥammad Fâzil Badakhshî,¹
etc., etc.

The royal family got a scholar in Prince Dârâ, who mastered both Arabic and Persian and was proficient in Sanskrit, translating into Persian some of the best Sanskrit works. One of his tutors was Shaikh Hirwi of Khurâsân, a pupil of Maulânâ 'Abdul Salîm, a very learned man.² Prince Dârâ, in his later days, showed great leanings for the religion and institutions of the Hindus, was constantly seen in the company of Brâhmânas, Jogîs and Sannyâsîs, and had great respect for Hindu learning. The Vedas inspired him with reverence; and he collected learned Hindus from all parts of the country to translate them. The religious love of the Hindus made a deep impression upon him; he imbibed its doctrines, and

¹ Shâh-Jâhân-Nâma, MS. in ASB, leaves 574 ff.
² Elliot viii, p. 159 (from Jâmî'-Jâhân-Nâma of Muẓaffar Husain).
THE MUGHAL DYNASTY

engraved in Hindi letters the word Prabhu upon his rings of diamond, ruby, etc.¹

He was a voluminous writer, being the author of the following books:—

(i) Sirr-ul-Asrār (Secret of Secrets). It is sometimes called Sirr-ul-Akbar, "The Great Secret." It is a Persian translation of the Upanishads. During his stay in Kashmir, as we learn from the preface to his work, the Prince became a disciple of a great Sūfī, Mullā Shāh. He read a number of standard works on Sūfism, but found that pantheism was nowhere more satisfactorily taught than in the Vedas, and especially in the Upanishads. So he summoned a few Paṇḍits from Benares, which was now under his administration, and with their help went on with the work. It was finished in 1657 A.D.²

(ii) A translation of the Bhāgavadvītā.

(iii) A translation of the Jog-Vāsishtha Rāmāyana. There are two other translations of this work, one by an unknown author and the other by some learned Hindus at the instance of Akbar the Great. Faizī had a hand in the latter work.

(iv) The Mukālamah-i-Bābā Lāl Dās — an account of the dialogue between the Prince and

¹ 'Alamgīr-Nāmah, Elliot vii, p. 179.
² It was rendered into Latin by Anquetil-Duperron, and published by him at Paris in 1801. (See Constable’s Bernier, p. 323 n.)
PROMOTION OF LEARNING

Bābā Lāl Dās on the life and doctrines of Hindu ascetics.

(v) *Safīnat-ul-Auliya* — Biographies of Saints from the beginning of Islām to the author's time (completed in 1640 A.D.).

(vi) The *Sakīnat-ul-Auliya* — a notice of an Indian saint, Miyān Mīr, and his disciples (completed in 1642 A.D.).

(vii) The *Nādir-ul-Nukāt*,

(viii) The *Hasanat-ul-'Arifīn*,

(ix) The *Risālah-i-Haqnumā* works on Ṣūfīism;

(x) The *Majma'-ul-Bahrayn* — a treatise on the technical terms of Hindu Pantheism and their equivalents in Ṣūfī phraseology. It was written to reconcile the two systems (completed in 1654 A.D.).

Had Dārā Shīkūh been successful in countering the machinations of Aurangzib, the character of the education of the people would have received a different form. Lieut.-Col. Sleeman, who visited the grave of this Prince, deplores—

"Here, under a marble slab, lies the head of poor Dārā Shīkūh, who, but for a little infirmity of temper had, perhaps, changed the destinies of India, by changing the character of education. While looking upon the slab under which his head reposes, I thought of the slight accidents by flood and field, the still slighter thought of the brain and feeling of the heart on which the destinies of nations and of empires often depend."  

1 For some of my information regarding Dārā Shīkūh, I am indebted to Prof. Hidāyat Ḥusain.

 THE MUGHAL DYNASTY

3. Aurangzib.

The next reign we have to consider is that of Aurangzib, the last of the great Mughals, whose educational policy took after that of his general policy in governing the empire in the interests of his co-religionists, to which the interests of the subject people of other faiths were carefully and deliberately subordinated. Unlike Akbar, he cared very little for the promotion of Hindu learning. In April, 1669, for instance, he ordered the provincial governors to destroy the Hindu schools and temples and to put down their teachings and religious practices.\(^1\) He, however, tried earnestly to foster the education of Muhammadan youths and diffuse Muslim learning in his dominions. He appointed professors in the different parts of his empire for educating Muslim youths. Stipends were also given to students in proportion to their progress in education.\(^2\)

Mr. Keene, in his Mughal Empire, thus sums up his educational works along with his other good deeds: "Aurangzib abolished capital punishment, encouraged agriculture, founded numberless colleges and schools, and systematically constructed roads

---

\(^{1}\) J. Sarkar's Anecdotes of Aurangzib and Historical Essays, p. 11.

Promotion of Learning

and bridges."¹ Of these educational institutions, very few are known at this distant date, but there is evidence to show that he once confiscated the buildings belonging to the Dutch in Firinghi Maḥāl (Franks' quarter), a ward of the city of Lucknow, and made them over to a Musalman for a madrasah.² He sent orders to Makramat Ḳhān, Diwan of Gujrāt, as he did to other Diwans in his dominions, that all students from the lowest to the highest form, those who read the Mīzān as well as those who read the Kashshāf, be given pecuniary help from the State Treasury with the sanction of the professors of colleges and of the Ṣadr of the place. Orders were also sent that three professors in Aḥmadābād, Paṭān and Surat, and forty-five students in Aḥmadābād, be added to the existing number.³ In 1678 he sanctioned a sum of money to repair madrasahs in Gujrāt.⁴ It also appears that Akramuddin Ḳhān Ṣadr built a college in A.D. 1697 in Aḥmadābād, at an expense of Rs. 124,000, and asked Aurangzib for pecuniary help. In response, the Emperor gave as jagirs village

¹ Keene's Mughal Empire, p. 23.
² Constable's Bernier, p. 292 n.
⁴ "Aurangzib assisted students, in proportion to their proficiency, with daily stipends, viz. students of Mīzān received 1 anna, of Munshīb 2 annas, and up to Sharḥi-Wiqāyah and Fiqh 8 annas per diem."—Tārīkhī-Furh-Bakhsh of Muḥammad Faiz Bakhsh, translated by W. Hoey, p. 104.
⁵ Mir'āti-Ahmadi, p. 309.
THE MUGHAL DYNASTY

Sûndra (in Pergana Sânoly) and village Sîha (in Pergana Karî).\(^1\)

Aurangzib took steps to educate the Bohras of Gujrât by appointing teachers for them and by monthly examinations, the results of which were reported to the Emperor. As a penalty, however, for the troublesome conduct of some of them, the Emperor ordered that the expense of their education, which was made compulsory, should be borne by the community.\(^2\) Besides the college of Akramuddîn Khân Şadr, there were other madrasahs established by private individuals. Qâzî Rafi'uddîn Muḥammad founded a college in Biânâh close to Qâzîun-ki-Masjid. It bears an inscription dated 1080 A.H. (1670 A.D.).\(^3\)

During Aurangzib's reign Siyalûkût was a great seat of Muslim learning. Learned men from various parts of the country resorted to this place. Maulawî 'Abdullâh taught in a school in this town set up by his father Maulawî Abul Ḥakîm who was himself an eminent teacher. It should be observed here that the reputation of Siyalûkût as a place of learning dates back to the time of Akbar.\(^4\) It was perhaps due to the fact that it was a seat of

---


\(^3\) *Archaeological Survey Report*, vol. xx, pp. 76, 77.

\(^4\) *Khulâṣatul-Tawârîkh*, MS. in ASB, leaf 47; see also J. Sarkar's *Topography of the Mughal Empire*, p. 96.
PROMOTION OF LEARNING

learning where papers were extensively used that Siyālkūṭ also became distinguished for that commodity, especially the Mānsinghī and the silk paper which were good in texture, clean and durable. They were manufactured in three hamlets forming suburbs of the city, exported to other parts of the country and largely used in the courts of the Delhi Emperors.¹

We have already seen that almost all the Mughal Emperors took much interest in the education of the people and the diffusion of learning. This was no doubt due to the love of learning which was infused into them by their education received by them from an early age. It was generally the practice, according to Niccolao Manucci, that when the princes attained the age of five, they were taught to read and write their mother-tongue, which was Tartar, or the old language of the Turks. Afterwards, they were placed under learned men and eunuchs to teach them the liberal and the military arts. The teachers took care to regulate their amusements in such a way as would afford them facility in acquiring knowledge of the world and lead to refined habit and taste.² Like other princes Aurangzib

¹ J. Sarkar’s Topography of the Mughal Empire, p. 95, and Imp. Gazetteer, xii. As Siyālkūṭ (Sealkot) was famous for paper manufacture, so was Kashmir for its ink (ibid., p. 112).
THE MUGHAL DYNASTY

received his education at an early age. His first
teacher was Sa'dullah Khān, who afterwards became
one of the ministers of Shāh Jahān. Another
teacher of his was Mīr Muḥammad Hashim. The
Prince had a keen intelligence and learnt quickly
what he read. He got by heart the Qur'ān and the
Hadīṣ, could read and write Arabic and Persian
with great facility, and had a mastery over Chāghtā'i
Turkī, the language of his remote ancestors. He
had a proclivity for theological works, such as the
commentaries on the Qur'ān, the Hadīṣ, Islāmic
Law, Imām Muḥammad Ghazzālī’s works, etc.
This early taste for theological writings made him
an orthodox of the orthodox Muhammadans and
gave him a Puritanic taste, which made him despise
painting, music,¹ and poetry in general except that
which contained a moral,² which also accounts for
his hatred for everything Non-Islāmic in character.

Aurangzib, however, was not satisfied with the

Aurangzib’s excessive orthodoxy caused him to suppress music.
Thus the profession of the musicians was almost gone. It is said that
about a hundred of them consulted together and brought out twenty
biers with loud cries and lamentations, in order to excite the pity of
the Emperor on their condition, while he was on his way to the
mosque. On Aurangzib’s inquiry, he was told that the musicians
were going to bury Music, who was killed by his order. The
Emperor calmly remarked that they should pray for her soul and
see that she was well buried.—Manucci’s *Storia do Mogor*, vol. ii,
p. 8.
² J. Sarkar’s *Hist. of Aurangzib*, vol. i, pp. 4 ff.; Lanepoole’s
*Aurangzib*, p. 27.
PROMOTION OF LEARNING

instruction that had been imparted to him by his teacher,\(^1\) whom he gave that celebrated rebuke recorded by Bernier, which embodies in itself his views upon the education which a Prince of the Royal House ought to receive:

"Was it not incumbent upon my preceptor," he said, "to make me acquainted with the distinguishing features of every nation of the earth; its resources and strength, its mode of warfare, its manners, religions, form of government, and wherein its interests principally consist, and by a regular course of historical reading, to render me familiar with the origin of states, their progress and decline, the events, accidents or errors, owing to which such great changes and mighty revolutions have been effected?"\(^2\)

Aurangzib, like his father Shāh Jahān, made a division of his time from a sense of duty. He used to read the Qur'ān in the morning between 5 and 7, and in the afternoon between 2.30 and 5.30 he used to read and copy the Qur'ān and study the works of the pious men of Islām. He devoted the whole evening of every Thursday to reading sacred books and to prayer.\(^3\) From his last will, it appears that he used to sell the copies of the Qur'ān transcribed by himself for his personal expenses, and that at

---

\(^1\) Both Bernier and Manucci give the name of this teacher as Mullā Šālih (Bernier's Travels, Constable's ed., p. 154; Manucci's Storia de Mogor, vol. ii. p. 30); but Prof. J. Sarkar denies that Mullā Šālih was the teacher of Aurangzib (Hist. of Aurangzib, vol. i, p. 4).

\(^2\) Bernier's Travels, p. 156.

\(^3\) J. Sarkar's Anecdotes of Aurangzib and Historical Essays, p. 177.
Nawab Ghaziuddin's Madrasah.
(From Azarul-Sanadit.)
Nawâb Ghâziuddin’s Tomb, to which his Madrasah is attached.

(From Stephen’s *Archaeology of Delhi*)
THE MUGHAL DYNASTY

the time of his death, there was a balance of Rs. 305 in his purse.\(^1\) It is recorded in the *Mir'ātul-'Ālam* that 'Ālamgīr studied with Muḥammad Qanaujī three days in the week the *Ihya-ul-'Ulūm* and other books.\(^2\) The Emperor, as we have stated, was fond of reading Islāmic laws, and collected the eminent jurists of his kingdom and caused them to compile the *Fatāwa-i-‘Alamgīrī* under the supervision of Mullā Nizām, spending a considerable amount for the purpose.\(^3\)

Aurangzib's love of theology led him to collect *Tafsīrs*, works on *Ḥadīṣ*, *Fiqh*, etc. The collection in the Imperial Library was thus augmented.\(^4\)

---

1 J. Sarkar's *Anecdotes of Aurangzib and Historical Essays*, p. 52; *Asiatic Annual Register*, vol. iii, p. 94.
CHAPTER V.

THE MUGHAL DYNASTY (continued).


The glory of the Muhammadan rule began to decline with the death of Aurangzib. Works of public utility of Emperors and private individuals became few and fewer since Bahādur Shāh came to the throne. He was well-educated and fond of the society of learned men; yet during his reign we have two instances of colleges being established in Delhi. The first was the college founded by Ghāziuddin, and the second by Khān Firūz Jang who was buried in his own madrasah in 1120 A.H. (1711 A.D.). Ghāziuddin, the father of Āṣaf Jāh the founder of the Niẓām Dynasty in the Deccan, was a favourite officer of Aurangzib and was one of the principal Amirs in the court of Bahādur Shāh. Near the Ajmere Gate of Delhi, he constructed a college and also his own mausoleum and a mosque—all situated within the same enclosure. These

---

1 Zubdatul-Tawārīkh, by 'Abdul Karīm, p. 70.
superb structures were originally outside Shâh-Jahânâbâd, but were included within the modern Delhi when the walls were repaired by the British Government in 1803. A handsome gateway leads into the enclosure. There are arched rooms in the outer wall of the gateway which are supposed to have been the kitchen of the students of the madrasah. The college was closed in 1793 for want of funds.\(^1\) The college, the mausoleum and the mosque of Ghâziuddîn within the same enclosure form one of the few remaining specimens of religious endowment similar to those of the middle ages in Europe, combining in one spot a place of worship, a tomb of the founder, and a residence and place of instruction for those who were to have charge of them,—all built during his lifetime.\(^2\) The college is now uninhabited.\(^3\)

During the reign of this monarch, another college existed at Qanauj. This madrasah was called Fakhrul-Marâbî'. Maulawî 'Âlimuddîn and Maulawî Na'imuddîn completed their education in this institution.\(^4\) This madrasah should not be confounded with the one of almost the same name, viz. Fakhrul-Marâbî' Rub'ul Mafâkhîr, which was

---

\(^1\) Stephen’s *Archaeology of Delhi*, p. 264; Hearn’s *Seven Cities of Delhi*, p. 44; Francklin’s *Shâh ‘Alam*, p. 200.

\(^2\) Fanshawe’s *Delhi Past and Present*, p. 64.

\(^3\) Francklin’s *Shâh ‘Alam*, p. 200.

\(^4\) *Târîkhî-Farrukhâbâdî*, MS. in ASB, leaf 227.
PROMOTION OF LEARNING

founded afterwards in Farrukhābād by Muḥammad Wallī-ullāh, the author of the Tārikhi-Farrukhābādī.¹


Notwithstanding the confusion that followed in the administration of the country since the accession of Muḥammad Shāh to the throne of Delhi created by the conduct of the two Sayyid brothers and the subsequent invasion of Nādir Shāh, there was yet a brilliant feature upon which the mind delights to dwell, namely the impetus that was given to scientific education, especially to its astronomical branch by the genius of Sewai Jai Singh, Rājā of Amber and founder of the principality of Jaipur. He constructed observatories not only in Jaipur, Ujjain, Mathurā and Benares, but also in Delhi. His observatory in the capital of the Mughal empire was built in 1724, in the fifth year of the reign of Muḥammad Shāh, at the instance of the Emperor. This monument of his genius still exists outside the walls of Delhi. Though it was never completed, and was badly damaged by the Jāt marauders within fifty years of its erection, yet it had sufficiently advanced to fulfil the purpose for which it was constructed.² From

¹ Tārikhi-Farrukhābādī, MS. in ASB, leaf 295.
² Stephen's Arch. of Delhi, p. 269; Fanshawe's Delhi Past and Present, p. 247.
THE MUGHAL DYNASTY

the observations made in this observatory, the celebrated Astronomical Tables, known by the name of Muhammad Shāhī, were drawn up by Mīrza Khair-ullāh and Shaikh Muhammad Muḥaddīs, under the supervision of Jai Singh, and the accuracy of the Tables was proved by the conjunction of two planets in 1154 A.H. (1741 A.D.) as recorded therein.¹

In the observatory at Delhi there is a big equatorial dial which for its accuracy and magnitude was called Samrāṭ Jantra by Jai Singh himself. The gnomons and the periphery of the circle are marked with degrees for determining altitudes and azimuths of the heavenly bodies. Besides this, there are two circular buildings open at the top and a small altitude-meter.²

In 1722, during the reign of Emperor Muḥammad Shāh, Nawāb Sharafuddaulah constructed a madrasah and a mosque close to each other.³

When Nādir Shāh invaded India during the reign of the Emperor, he gave up Delhi to pillage, plunder and massacre. In the Tabširātul-Nāżirīn,⁴ it is mentioned that he passed this order while

---

¹ Tārikhi-Farrukhābādi, MS. in ASB, leaf 56; Siyarul-Mutaakkhirīn, vol. iii, p. 220.
² Hearn's Seven Cities of Delhi, p. 45; Stephen's Arch. of Delhi, pp. 269 ff.; Garcin de Tassey's Sayyid Ahmad, pp. 167-174; and Fanshawe's Delhi Past and Present, p. 247.
³ Āsārul-Ṣanādīd, by Sayyid Aḥmad, ch. iii, p. 81.
⁴ Tabširātul-Nāżirīn, MS. in ASB, by Sayyid Muḥammad Bilgrāmī, p. 443.
PROMOTION OF LEARNING

he was seated within the "Madrasah of Raushanuddaulah." However, other writers state that Nādir ordered the massacre of Delhi while he was seated in the Mosque of Raushanuddaulah, without referring to the madrasah. Be that as it may, Nādir carried away with him the celebrated Imperial Library of Delhi along with an enormous treasure on his return to Persia. This Library had been preserved by the Mughal Emperors as their most precious possession. By an irony of fate, some of these valuable books were afterwards sold in Persia at ridiculously low prices.

3. Shāh 'Ālam II.

It appears that the royal family, after they had been deprived of their valuable library by the rapacity of Nādir, continued collecting books, which, in the reign of Shāh 'Ālam II (1759—1806), served to form a decent library, for it is mentioned in the 'Ibrat-Nāmah that Ghulām Qādir, the fiend in human shape, who had most wantonly deprived the monarch of his eyes only three days before, went into the Jewel-house and took out a chest and a box of jewels, several copies of the Qur'ān

1 در مدرسة رشتن الدولة تشت....
and *eight large baskets of books* out of the Library.¹

Hasan Raza Khan, the minister of Aṣafuddaulah of Oudh, founded a madrasah at Farrukhabad during Shāh 'Ālam's reign; Maulānā 'Abdul Wahīd Khairabādī was a professor of that college.²

¹ *Ibrat-Nāmah*, by Faqīr Khairuddin Muḥammad, Elliot viii, p. 249.
² *Tārīkh-Farrukhabādī*, MS. in ASB, leaf 124.
CHAPTER VI.

FEMALE EDUCATION.

We have some evidence proving that female education was also cared for in Muhammadan India. No doubt the education of females was greatly restricted by the *pardah* system which stood in the way of females beyond a certain age being sent to schools, but there was no such obstacle so far as the young girls were concerned. Thus we learn from Ja'far Sharīf that girls were taught in schools. He describes minutely in his *Qānūnī-Islām*\(^1\) the custom how a boy or a girl after having finished reading the *Qur'ān* makes presents to the teacher in an assembly invited for the purpose. The author further says that when a boy or a girl goes to school, it is the usual practice for the teacher to write an *Īdī* (a verse of something relating to the *'Īd*) or a blessing for the child on a coloured or zarafshānī (illuminated) paper which is read by the child to the parents who make presents to the tutor. Whenever the pupil commences a new book, it is customary to entertain the teacher, to observe what is called

\(^{1}\) *Qānūnī-Islām*, pp. 47–50.

200
Jantar Mantar—the Observatory at Delhi, built by Jai Singh at the instance of Muhammad Shâh.

[From Fanshawe’s Delhi Past and Present (John Murray).]
FEMALE EDUCATION

Hadyah, and present him with money sent by the parents, on which occasion a half-holiday is given to the school. There can be no doubt, therefore, that young girls as well were regularly taught in schools. Besides this evidence of custom of sending girls to school, we have as an historical fact noticed before, that Raziyah, who succeeded Altamash on the throne of Delhi, was an educated princess. It appears also that Sultan Ghiyasuddin, who reigned in Malwa from 1469 to 1500, established within his seraglio all the separate offices of the court, and had at one time, we are told, fifteen thousand women within his palace. "Among these were schoolmistresses, musicians, women to read prayers, and persons of all professions and trades."1 The very fact that he retained schoolmistresses in the harem indicates that the ladies in the palace were taught by them.

At the time of the Mughal Emperors also, we have some examples at least of princesses being given a liberal education, and there is no reason to suppose that they lived and died in ignorance.

Gul-Badan Begam, the daughter of Bābar, wrote the Humāyūn-Nāmah as a contribution to the Akbar-Nāmah. Though there is no record to show how she was educated, yet there can be no doubt that she must have been a learned lady. It appears also that Gul-Badan used to collect books

1 Ferishta vol. iv, p. 236.
PROMOTION OF LEARNING

for a library of her own. 1 Salima Sulțāna, the niece of Humāyūn, being the daughter of his sister Gul-
Rukh, was a learned lady. She wrote many Persian
poems under the nom de plume of Makhṣfī 2 (con-
cealed). She became Akbar's wife after the death
of her first husband Bairām Khān. We have already
seen that Akbar's wet-nurse Māham Anaga was
well educated, and founded a college in Delhi.

In Akbar's time, it seems, that regular training
was given to the ladies of the royal household; for
in his palace at Fatḥpūr Sikrī, Akbar set apart
certain chambers as a school for their education. I
have given here a plan to show the relative position
of the premises of the female school. 3

Nūr Jahān, the celebrated wife of Jahāngīr, was
thoroughly versed in Persian and Arabic literature, 4
and it was she who carried on the administration
of government during the lifetime of her husband,
which indicates that she was intelligent and educated
enough to understand the intricacies of affairs of all
the departments of the State. Mumtāz Maḥal, the
beloved wife of Shāh Jahān, was well versed in
Persian, and could compose poems in that language.

1 Humāyūn-Nāmah of Gul-Badan Begam, by Mrs. Beveridge,
p. 76.
2 Malleson's Akbar, p. 185; Blochmann's Ab'l Akbāri, p. 309.
3 Smith's Fathpūr Sikrī, Pt. i, p. 8. Mr. Havell has also given
a plan in his Handbook to Agra, etc., where the school also appears.
4 The Nineteenth Century, 1899, p. 756 (article by Justice
Amīr 'Ali)
FEMALE EDUCATION

Shāh Jahān's eldest daughter Jahānārā Begam was also educated, and encouraged the learned men of

the time with rewards and allowances. She wrote her own epitaph, which is characterized by deep humility and stern simplicity. The inscription runs thus:

"Except with grass and green things let not my tomb be
PROMOTION OF LEARNING

covered; for grass is an all-sufficient pall for the graves of the poor." 1 The faqīr, the transitory one, Jahānārā Begam, disciple of the saintly family of Chisti, daughter of Shāh Jahān,—may God make her proof sure!

She ordered it to be placed on her own tomb, which is near that of Nizāmuddin Auliyā. Satiunnisā, a learned lady, was the tutoress of Jahānārā Begam. She could recite the Qur'ān and had a good knowledge of Persian. She was the female Nāzir to Mumtāz Maḥal, at whose recommendation the Empress gave pensions and donations to the daughters of poor scholars, theologians and pious men. 2 Zibunnisā Begam, the eldest of the five daughters of Aurangzib, was an educated princess; she was taught by her own father, and was thoroughly proficient in the knowledge of the Qur'ān. She knew Persian and Arabic, and was well skilled in the art of caligraphy. She employed many learned men, poets and writers, and to her were dedicated numerous compilations and original works. Aurangzib's third daughter, Badrunnisā, though she knew the Qur'ān by heart, was not so well educated as her eldest sister. 3

Though the Indian ladies and princesses did not attain to that degree of literary education as the Muslim ladies in Spain, e.g. Zainab, Hamda,

1 Hearn's Seven Cities of Delhi, p. 116. Also S. Ahmad.
2 Prof. J. Sarkar's Anecdotes of Aurangzib, pp. 151, 173.
3 Ma'āṣir-i-Ålamgiri (Bibl. Indica), pp. 538 ff.
FEMALE EDUCATION

Fāṭimah, `Āishah, Maryam, etc.,¹ yet it will be observed from the examples we have cited that the education of the Muhammadan princesses of India was not neglected; and sometimes they did show some progress which was indeed creditable, considering the comparative seclusion in which they were placed. These examples must have been followed by the nobility and the higher classes of Muhammadans in India. Hence we are justified in the conclusion that the Muhammadan ladies during the Muhammadan rule could not have been so ignorant as it is generally supposed.

¹ Justice Amir 'Ali's Short Hist. of the Saracens, p. 569; Condé's Arabs in Spain, vol. i, p. 484.
ADDENDUM ON THE QUESTION OF AKBAR'S ILLITERACY

In continuation of Book II, Chap. III, pp. 139-142 of this work, I should like to add a few remarks on the question whether or not Akbar could read or write the alphabet or the numerals. My erudite friend, Mr. Beveridge, who holds the opposite view, relies on the statements of Catholic missionaries as set forth below:

(I.) A Monserrat: "He (Akbar) can neither read nor write, but he is very curious, and has always men of letters about him, whom he gets to discuss on sundry topics and tell him various stories." ["Father A. Monserrat's Account of Akbar (26th Nov., 1582)," edited and translated from Portuguese by Rev. H. Hosten, S.J., in J.A.S.B., 1912, p. 194. See also Memoirs of A.S.B. (edited by Rev. H. Hosten, S.J.), vol. iii. No. 9, p. 643, for the Latin text of the passage. Cf. J. B. Peruschi, S.J., Informazione del Regno e stato del gran Re di Mogor... Brescia, P. M. Morchetti (1597), which contains extracts from various letters, and is based for the greater part on Monserrat's Relaçam do Equebar, Rei dos Mogores (see Memoirs of A.S.B., vol. iii., No. 9, p. 540). The Asiatic Review, July 1, 1915, p. 52, gives from this compilation a passage bearing on Akbar.]

(II.) Jerome X'avier: "The king (Akbar) is gifted with a wonderful memory, so that, although he can neither read nor write, he knows whatever he has heard learned men discoursing about, or whatever has been read to him." ["Father Jerome X'avier," by Mr. H. Beveridge, in J.A.S.B., 1888, p. 37, giving an extract from a letter of Father Jerome X'avier, dated 1598 A.D. It has been utilized by E. D. Maclagen in J.A.S.B., 1896, p. 77. I
consulted Rev. H. Hosten, S.J., St. X'avier College, Calcutta, about this point. He kindly supplied me with many of the references quoted here.]

Monserrat was at Akbar's Court from 1580 to 1582, and Jerome X'avier was also there for a few years; and statements proceeding from such personages are no doubt worthy of belief and respect. But should any remarks be found in their works or letters, which are found to be contradicted by the cumulative evidence of quite a number of facts and circumstances, the force of which is strong enough, the precise value of the aforesaid kind of evidence has to be carefully weighed.

In this connection I should like to point out how the evidence of the Greek “observers” of India is valued by the critical methods of historical research. As an instance, Professors Macdonell and Keith, while treating of the position of the king in regard to land in those times, refers to the Greek notices on the subject as those “in which unhappily it would be dangerous to put much trust, since they were collected by observers who were probably little used to accurate investigations (of such matters), and whose statements were based on inadequate information.” [Vedic Index of Names and Subjects, vol. ii, p. 214; cf. Professor Hopkins, Journal of the American Oriental Society, xiii, pp. 87, 88 f.n., for an example of the way in which Megasthenes’ description of the “seven social orders” has to be taken for historical use.]

In the present case, to get at a correct knowledge of the truth or degree of the Emperor’s literacy or illiteracy was not very easy for foreign missionaries in the environment of distrust and suspicion in which they lived and moved in the Court of a Mughal monarch surrounded with his peculiar “pomp and circumstance,” which did not at all favour curious inquiries into a personal question of the present kind relative to the Emperor. At best, remarks on such a question would be based on hearsay evidence, and not at all on first-hand, and would be valued as such. In holding this opinion on the present point, I am but following Monserrat himself, who does not say that all the information garnered in his work is first-hand. Says he: “As to the particulars concerning Cinguiscan, Temurbeg, the Scythians and the Mongols
The following pictures are reproductions of old paintings in the collection of Mr. G. C. Manuk, Bar-at-Law, Bankipore, whose notes thereon are thus given:

(I.) The first picture shows a Mughal princess having her lesson. The painter is unknown, but the quality of the picture shows its time to be that of Akbar.

(II.) The second picture shows a group of Muhammadan saints and maulavis. The painter is unknown, but it probably belongs to the time of Shāh Jahān.

(III.) In the third picture is represented the story of Ḥaqqīqat Rāi of Lahore, about two hundred years old. Ḥaqqīqat Rāi was a Hindu student in the school of a bigoted Maulawi. In the illustration, he is undergoing a severe punishment amounting almost to torture for his suspected insult to the Muhammadan religion.
A Mughal Princess having her Lesson.
(From the collection of Mr. G. C. Manik, Ratu-at-Law, Bankipur.)
A Group of Muhammadan Saints and Maulawis, probably of Shāh Jahān’s time.

(From the collection of Mr. G. C. Manuk, Barr-at-Law, Bankipore.)
Illustration of the Story of Ḥaqiqat Rāi of Lahore.

(From the collection of Mr. G. C. Manuk, Bar-at-Law, Bankipore.)
ADDENDUM

(i.e. Mughals), which I have, so to say, borrowed and inserted after my narrative, at the end of this first book, I learned them, in the first place, from King Zielaldin himself; then from a journal containing an account of the travels of a certain ambassador of Henry IV, King of Castille, to Temur; finally, from many writers of no mean authority." [Memoirs of A.S.B., vol. iii, No. 9 (also quoted above), p. 520.]

Besides, it should be noted that observations in the accounts left by the Catholic missionaries are not always absolutely flawless. Rev. H. Hosten points out several inaccuracies in Monserrrat's account; e.g. (1) his speaking of persons kissing (instead of putting their heads on) the Emperor's foot (J.A.S.B., 1912, p. 202, f.n. 4); (2) the mention of the river Narbadâ passing through Ahmadâbâd (Ibid., p. 206, f.n. 4); (3) his mention of the Chambal as an affluent of the Indus (Ibid., p. 206, f.n. 5); (4) his reference to the rule of Christian kings at Delhi in Timur's time (Ibid., p. 207, f.n. 11); (5) his mention of commands of 12,000 or 14,000 in Akbar's military organization (Ibid., p. 210, f.n. 3).

The evidence quoted below, on the other hand, has every reason to be regarded as first-hand, coming as it does from one who was the Emperor's co-religionist and personal favourite, and had greater facility for observing his habits and movements in his informal hours. Abul Fażl, in his A'īn-Akbarî (Bibl. Indica edition, Bk. 1, A'īn, 34, p. 115, lines 11, 12), mentions that Akbar used to listen daily to the perusal of books by paid readers, their remuneration depending on the number of leaves read; and that on the last of the leaves perused, Akbar wrote daily with his own pen in numerals the number of leaves gone through, on the basis of which the remuneration was calculated and paid in cash to the readers there and then. The passage runs thus: "Wa har ruz ke badān ji rasad, ba shumarah-i-ān, hindisâh bagâlam gauharbâr naqsh kunand. Wa ba'adad awrāq khvânandah râ naqd az surkh wa sufaid bakhshîsh shawad." ["Whatever place (of the book, the reader) daily reached, he (Akbar) wrote with his own jewelled pen numerical figures according to the number of leaves (read). He paid the readers cash in gold or silver according to the number of leaves (read)."] Blochmann's rendering of this passage is not explicit, owing to his omission to take note of the
ADDENDUM

word "hindisah (numerical figures)." [See Blochmann's A'ini-Akbari, p. 103; cf. Gladwin's A'ini-Akbari, p. 85, which mentions Akbar's practice of writing the date of the month on the page where the reader stopped.] The passage plainly attributes to Akbar a knowledge of the numerical figures and their daily transcription with his own hand and pen on the pages of the books. It is a common practice to make a boy learn and write the numerical figures along with or even subsequent to the letters of the alphabet, and I do not think that Akbar had been in his boyhood an exception to this rule. Be that as it may, the passage testifies to Akbar's ability to write, and read at least the numerical figures.

There are also a few facts worthy of mention in this connection. Akbar was the son of a learned father who was remarkable for his literary tastes, and as became such a father and the responsible head of the imperial household, the education of the heir-apparent came to be the care of the State at the earliest possible moment. As soon as "consciousness" dawned upon the child, there was appointed a regular tutor to take charge of his training. Maulanā A'zamuddin was engaged in 1547 when Akbar was only four years, four months, four days old—the customary age with the Muhammadans for beginning education. He was succeeded in his office by Maulanā Bāyāzīd, who was again followed by a number of teachers. Mir 'Abdul Laṭīf, Pir Muḥammad Khān and Hāji Muḥammad Khān were some of his tutors at different times, whose names we know. There were, besides, the military tutors, e.g. Muni'm Khān charged with the duty of training up the future Emperor in the art of war to which he owed his extensive conquests. [For the references, see pp. 140-142 of this work. The Urdu work, Darbār-Akbari (by Maulānā Muḥammad Ḥusain Azad, Professor of Arabic, Government College, Lahore) mentions, at pp. 112, 113, the first four of the aforesaid tutors, and adds one, Maulānā 'Abdul Qādir. As no references are found in it to the authorities upon which the statements are based, it cannot be of much help to me for the present purpose.]

Thus we see that care for Akbar's literary education commenced from 1547, when he was only about five years old, and
ADDENDUM

continued up to 1555, the year of Humāyūn's death, and a few years beyond it, even assuming that no teachers were engaged for him after the last of the aforesaid five. Of this period of training, even though limited by the above assumption, no less than eight years (1547 to 1555) belonged to the period of Humāyūn's fatherly solicitude for his son's training, the remaining years being passed under Bāiram's guardianship. In 1555, Akbar was still a boy of about thirteen years of age. He was under the stern Bāiram's guardianship for about five years. The many dismissals of tutors indicate that both Humāyūn and Bāiram paid attention to his education. Even granting that he was idle and fond of sports, I do not understand how a boy, however recalcitrant he might be, could so systematically resist all attempts at training him for at least ten or twelve years on the part of his guardians so as to come out at the end of the period without the modicum of capacity for reading and writing the few letters of the alphabet. Nor can it be believed that the child of five or the boy of fourteen and still in tutelage could insist on his own peculiar mode of training himself so as to enjoy the luxury of having books read out to him in order to make himself educated by the use of his ear alone. Akbar was very intelligent, and a month or two snatched out for studies out of the whole period of his training, or devoted to them under the fear of his guardians, could, no doubt, have enabled him to read and write the alphabet, which even the dullest boy does not take long to master.

As regards the passage in the Tūzakī-Jahāngīrī, on which Mr. Beveridge relies, I now notice that it is capable of a different interpretation. The word "ummi" in the text has been taken to mean "unable to read or write," but the Muhīt-ul-Muhīt (vol. i. p. 40) includes among the meanings of the said word that of "taciturn" (al-qalilīl-kalam), and this meaning will be quite in accord with the context of the aforesaid passage. The passage thus interpreted would run as follows:

"My father (Akbar) often kept company with the learned men of all persuasions, particularly with the Panḍits and learned men of Hindustan. Though he was taciturn, yet from his constant association with the learned and wise, nobody could discover in his conversation that he was a man of taciturn disposition. In
ADDENDUM

regard to the elegances of prose and poetry, there was nobody more proficient than he."

Had Akbar been actually illiterate, he could have certainly, by dint of his genius, managed as satisfactorily the State affairs as other distinguished Eastern administrators devoid of literary equipment had done. But as things stand, he does not appear to belong to this class.

I should also remark, at the risk of repetition, that Akbar appreciated abstruse controversies and elegances of literary compositions, took part in discussions with learned men, composed poetry, recited odes of Ḥāfīz, and was well-read in history. These as well as the learning they imply come as more natural corollaries to his knowledge of the alphabet than to his ignorance thereof. [For the references, see pp. 139-142 of this work.]

In concluding this note, I may state that Mr. Beveridge himself has not felt positive about the subject under discussion. In his translation of the Akbar-Nāmah (vol. i. p. 518 n.), he writes, "It seems probable, too, that Akbar never knew how to read and write."
INDEX I.—SUBJECTS

ABBREVIATIONS, Table of, xxxi.
Accounts, 93, 161
Actors, 24
Afghāns, 125, 178
Agra:
   Bahlūl’s foundation, 72
   Capital transferred to, by Sikandar, 73
   Colleges at, in Akbar’s time, 163
   Famous centre of learning under Mughals, 175
Agriculture, 161
Ahli-Daulat, Ahli-Murād, and Ahli-Sa‘ādat, 129
Ahmad Nizām Shāh, of Ahmadnagar:
   Educated in captivity, 94
   Introduces single-stick, 95
Akbar the Great:
   Christianity taught to his son, 160
   Co-education of Hindus and Muhammadans first organized
      in his reign, 160, 171
   Colleges of his foundation, 162-163, 171
   Diary, official, 151
   Educational improvements of his promotion, 160
   Encouragement of mechanical arts and sciences, 164, 165
      (note)
   Evidence as to his literacy, xix., 139-142, 207-212
   Fondness for books and learning, 142-144, 151
   Friendliness to Christianity, 146, 160
   Given title of Mujtahid, 146
   Ibādat Khānah and the famous assemblies therein, 144-147,
      171
   Illustrations of books, his fancy for, 153
   Interest in Hindu literature, 147-150, 171
   Jesus Christ, his reverence for, 160 (note)
   Liberality of his views, 146, 172

213
INDEX I

Akbar the Great—continued.
   Library, the royal, 151–152
   Life attempted from college roof, 166–167
   Music and musicians, his patronage of, 155–157, 172
   Painting, encouragement of, 154–155, 172
   Persian, improved method of teaching, 161
   Practical jocularity, 145
   Rewards and stipends to the learned, 168–169, 172
   Salient features of his reign, 170–172
   Science teaching, order of, in his reign, 161
   Systematic protection of Hindu learning, 171
   Translations made by his order, 147–150, 171
   Unique position in Indian literary world, 171

'Ala-u'ddin Khiljī, Sūltān:
   Arrogant though uneducated, 32
   Benefits to poets and historians, 36
   Capricious favours to the learned, 33, 34
   Confiscates endowments, etc., xlvii., 35
   Generous nobles of his reign, 37, 116
   Learns privately to read Persian, 33
   Neglects his sons' education, 32
   Paradoxical importance of his reign in literary history, 39–40
   Prominence of literature in his reign due to activities of
   preceding rulers, etc., xlvii., 114
   Question of his literacy discussed by Mr. Beveridge, xix.–xxi.
   Allusions and references, value of, in historical research, ix.

Almshouses, 28, 32, 45

Alphabet, Persian, how taught in Akbar's time, 161

Altamash, Sultan, liberal patron of Muhammadan learning, xviii.,
   20–21

Amirs, 176, 194

Arabic language:
   Kalila-Damnah translated into, 15
   Knowledge of, necessary to administrators, 64
   Known to learned Hindus under Firuz Shah Tughlaq, 64–65
   Taught at Nishapur, 19
   Translations of Indian works into, 13

Archaeology, Firuz Shah Tughlaq's taste for, 52

Architecture, Saracenic, 95

Arithmetic, 161

Artists, encouraged by 'Adil Shah, 92

Asoka Columns:
   Legendary lore of, 52
   Removal of, by Firuz Shah Tughlaq to his capital, 52–54, 171

214
INDEX I

Assassinations, attempted, of Emperors, 166–167
Astrologers, 39
Astrology:
Classed in Akbar's Library with poetry, medicine, and music, 152
Indian, studied by Muhammadans, 13, 70 (note)
Practical applications of, by Humayun, 129, 131, 142
Study of, leads to Humayun's death, 133
Astronomers, 12, 81, 85, 197
Astronomy:
Astronomical Tables, 125, 150, 197
Classed with Sufiism and philosophy in Akbar's Library, 152
Firuz Shah Bahmani's fondness for, 85
Indian, studied by Muhammadans, 13
Instruments of, in Delhi Observatory, 197
Observatories, 85, 125, 196
Taught at colleges in Akbar's time, 161
Athletes, 54
Aurangzib, Emperor:
An anti-Hindu monarch, 187
Assists students according to proficiency, 188 (note)
Captures Bidar, with disastrous results to the college, 88
Despiser of the arts, 191
Despoils library at Bijapur, 94
Division of his time, 192
Early education, his, 190–191
Educates his daughters, 204
Fosters Muslim education and learning, 187
Founds numberless schools and colleges, 187
His grants to education, 188–189
Love of theology, 193
Meets personal expenses by his penmanship, 192–193
Orders destruction of Hindu schools and temples, 187
Orthodox and Puritanical, 191
Progressive, apart from anti-Hindu bias, 187
Provides education for the Bohras of Gujrat, 188
Turns Dutch buildings into college for Muslims, 188
Views on the education of Princes, 192
Writer of letters, xxvii.

Autobiographies, royal:
Babur's, 122, 123, 124, 126, 147, 150, 151
Firuz Shah Tughlaq's, 50
Jahangir's, 139, 151
Timur's, 67, 68

215
INDEX I

Bābār, Emperor:
  Author, poet, and musician, 121–122
  Critical knowledge of Arabic, Persian, and Turki, 121
  Dislike of Mughals, xxiv.
  Education, 123
  Generosity to the learned, 123
  Hindustan, his criticism of, xxv., 124
  Illustrations in his Memoirs, 126
  Initiator in penmanship, 123
  Literary companions and parties, 123
  On colleges in India, xxiv., 124
  On Indian observatories and astronomical tables, 125
  On the library of Ghāzī Khān, 125–126
  Painting, interest in, 126
  Public Works Department, postal and educational duties of, 126–127
  Verse, style of, invented by him, 122
  Writings on prosody, music, jurisprudence, and religion, 122

Bahādur Shāh, Emperor:
  Colleges of his reign, 194–195
  Diminishing glory of Muhammadian rule, 194

Bahīlā, Sultān:
  Founder of Agra, 72
  Student of Muhammadian law, 72–73

Bahmani Dynasty, education under, 90–91
  Kingdom, 80–91

Bairām bin Masʿūd, Sultān:
  His thirst for knowledge, 14
  Translations to his order, 15

Balban, Sultān:
  Advises Prince Muḥammad, 27
  Entertains refugee princes, 23
  Friend of literature and learning, 23
  Influence of his sons, 24–26
  Visits learned men at their homes, 27

Belles Lettres:
  Encouraged by Sultān Sikandar, 74
  Kabīrūddin, 59

Bengal, Kingdom of:
  'Aliwardī Khān, hospitable and liberal to the learned, 112
  College ruins of Yusuf Shāh's time, 108
  Ghiyāṣuddin, Governor, encourages art and letters, and builds a college at Lucknaughti, 106
  Ghiyāṣuddin II., Sultān, poet, 108

216
INDEX I

Bengal, Kingdom of—continued.
   Ḥusain Shāh, Emperor, great patron of Bengali, and founds college in memory of Quṭbul ʿĀlam, 109
   Mīr Qāsim, patron of learning, 112–113
   Murshīd Quli Jaʿfar Khān, learned, religious, and skilled with the pen, 111–112
   Nāṣir Shāh orders translation of Mahābhārata into Bengali, 107
   Rājāh Kānis bestows pensions on the learned from motives partly political, 106–107
   Ruins of madrasahs attributed to Ḥusain Shāh, 109–110

Bengali language:
   Affinity to Sanskrit, 107
   Attracts notice of Muslim rulers, 107
   Bhāgavata Purāṇa translated into, by Mālādhar Basu, 109
   Mahābhārata translated into, by Kṛttivāsa, 108
   Pārāgal Khān and his son promote translation, 110–111
   Patronage of, by Muslim monarchs copied by Hindu rājahs, 111
   Rāmāyana translated into, 107
   Sanskrit and Persian books ditto, 111

Bibliography, xxxvii.

Bibliophiles, 176

Bīdar, Maḥmūd Gāwān’s College at:
   Described by Meadows Taylor, 87
   Desecrated by Aurangzib, 88
   Library, 89
   Mosque, 88
   Partially destroyed by explosion, 88
   Splendid ruins, 88 (note)
   Various accounts of its destruction, 88 (note)

Bījāpūr:
   Ancient city of Hindu learning, 91
   Conquered by Muhammadans, 91
   Derivation of the name, 91
   Reputation maintained under Muhammadans, 92
   Ruins of its Hindu college, 92

Bījāpūr, Kingdom of:
   ’Adil Shāh, skilled in music and kind to musicians, 92
   Ibrāhīm ’Adil Shāh I., placed Brāhmaṇas in charge of the public accounts, which began to be kept in Hindi instead of Persian, 93
   Ibrāhīm ’Adil Shāh II., maintained at his court the great historian, Muhammad Qāsim, 94
   Ismāʿīl ’Adil Shāh, adept in fine arts, preferring Turkish and Persian, 93

217
INDEX I

Bijāpūr, Kingdom of—continued.
Yūsuf 'Adil Shāh, married a Mahratta wife and admitted Hindus to his revenue department, 93

Biographers:
'Abdul Ḥaq Dihlawi, 178
Mulla 'Abdul Karim Sindi, 87
Prince Dārā Shikrūh, 186

Bohras of Gujrat compulsorily educated under Aurangzib, 189

Book illustration:
As old as the time of Bābar, 126
Bābar's Memoirs, 126
Jahāngīr-Nāmah, 126, 178
Works in Akbar's library, 153

Botany, lectures on, 84

Brāhmaṇas, 74, 75, 81, 86, 91, 93, 145, 146, 184:
Acquire influence in Bijāpūr, 93
Colleges of, destroyed by Ahmad Shāh Bahmani, 86
Contempt of, for Bengali mitigated by example of Muslims, 111
Courage of, in controversy, 74-75
Occupations pursued by, 81
Specialize in the revenue department, 93
Take office under Muslims, 81

Buddhists, 19, 145, 172

CALIGRAPHISTS (fine penmen):
Attached to Akbar's court, 159
Employed on scientific works under Sikandar, 77
Royal, 14, 22, 44, 84, 111, 123, 192

Caligraphy (fine penmanship):
Akbar's encouragement of, 159
Bābari hand, designed by Bābar, 123
Cultivated by Muḥammadan Emperors, 14, 158
Indian Fables in, to Akbar's order, 142
Large sums paid for, 69
Modes of, in Akbar's time, 158
Muhammad Tughlaq's mastery of, 44
Naṣiruddin, Sūltān, earns his food by, 22
Prices, high, for MSS., 176
Razm-Nāmah MS., said to have cost Akbar £40,000, 153 (note)

Caprice, a Sūltān's, ruinous effects of, 46-47

Censors of literature, 5, 7, 48

Chahār Minār, College at Ḥaidarābād:
Founded by Muḥammad Quli Qutb Shāh, 95
Visited and described by Thevenot, 95

218
INDEX I

Châghtâ'i Turki, language, 191
Chârbâks, 145
Christianity:
   Abul Fâzîl commanded to translate the Gospel, 146, 150
   Akbar's liberal attitude to, 146
   Akbar's son instructed in, 146, 160
Christians, 145, 146, 172
Classification of people, Humâyûn's, 129
Clepsydra, or water-clock, xxiii., 55
Colleges (Madrasahs), 12, 18, 20, 21, 22, 25, 47, 57, 58, 59, 69, 71,
   74, 82, 86, 87-89, 91-92, 95-96, 97, 98, 99, 101-104, 105,
   106, 108, 109, 110, 124, 133, 134, 137, 163, 165-167, 168,
   175, 181, 182, 187, 188, 189, 194-195, 196, 197, 198, 199
Alleged deficiency of, in Hindustan, xxiv., 124
Day colleges in Delhi, 163
Denominational character of Fîruz Shâh's foundation, 64
 Destruction of, by Sikandar Lûdi at Jaunpûr, 101
Fîruz-Shâhi-Madrasah, 60-63, 64
Inspection under Delhi Emperors, 103
Copper, public notices engraved on, 105-106
Copyists, Indian, 177
Court of Women in Mâlwa, 201

DANCERS, 24, 90
Dârâ Shîkûh, Prince:
   Conversion to Şûfîism, 185
   Learning, 184
   Reverence for the Vedas, 184
   Translations from Sanskrit, 185
   Writings, 186
Darwishes, 179
Deccanese, 83, 93
Delhi:
   Asylum and resort of learned men, 20, 23, 27
   Attacked by heretics, 22
   Capital of Muhammadan India, 116
   Compared with Bukhârâ, 28
   Rich in literary societies, 24
   Ruined by Sultan’s whim, 46, 47
   Sacks of, 67, 197
Discussions in Akbar’s famous 'Ṭbâdat Khâna, 144-147
Divinity, 162
Dutch buildings confiscated by Aurangzib, 188

219
INDEX I

EATING, court etiquette of, under Sikandar, 76-77
Economics, 161
Education, compulsory, 189
Education, Hindu:
  Independence of, under first Muhammadan rulers, xlvi.
  Loses State patronage after Muhammadan invasions, xlv.
  Not encouraged under Mahmūd, 3
  Not practicable at Muslim colleges, 64
  Progress of, checked by profligate Sultān’s example, 28-29
  State patronage of, restored by Akbar, 160, 171
  Technical improvements under Akbar, 161
  With Muhammadans, 160
Education, Indian, state of, under Shāh Jahan, 180-181
Education of Princes, 190-192
  Princesses, 201-205
Education of Women:
  Details of school customs proving prevalence of education of young girls, 200
  Examples of educated Muslim Princesses show female education under Muhammadans to be less neglected than is generally supposed, 205
  Female school in Akbar’s palace, 202-203
  Instances of educated ladies in Mughal times, 201-205
  Parda system an obstacle, 200
  Schoolmistresses appointed for the harem by Sultān Ghiyāshuddin of Mālwa, 97, 201
Education, technical:
  Diffused by apprenticeship, 117
  In arts and crafts, Firūz Shāh Tughlaq’s provision of, for slaves, 55, 117
  In government, Firūz Shāh Tughlaq’s training, 50
  Muhammad Ghūrī’s slave protectés, 18
Emperor as literary barometer, xlvii.
Endowments of learning:
  Academies, by Timūr, 69
  Aurangzib’s assistance to Akramuddin Khān Ṣadr, 188
  College of Ghāziuddin, 194-195
  Qutbul ‘Alam, by Husain Shāh, 109
  Colleges, etc., by Firūz Shāh Tughlaq, 56, 57, 58, 63
  Confiscated by ‘Alā‘uddin Khilji, restored by his successor, 35, 41
  Ghazni University, by Mahmūd, 5
  Influenced by royal example, xlvii.
  Madrasahs, by Husain Khān, Wali of Kashmir, 106

220
INDEX I

Endowments of learning—continued.
   Schools and colleges, by Mas'ud, 12
      for orphans, by Mahmud Shih Bahmani, 83
Enigmatists, 123, 127, 134
Epitaph of Jahaniar Begam, 203
Example, bad, in high places, effects of, xlvii., 28–29, 90
Extempore verse-making, 7, 8, 84, 108, 123, 138

FENCING:
   Introduced by Ahmad Nizam Shah, 95
   Schools for, founded in Ahmadnagar, 95

Fiction:
   Indian Fables of Mir Hamzah, Akbar's fancy for, 142
   Indian, translated into Arabic and Persian, 13
   Muhammad Tughlaq's indifference to, 45

Firdausi:
   Approves himself a poet, 8
   Completes Shah-Namah, 8, 9
   Is meanly paid by Mahmud, xvi., xvii., 9
   Lampoons the Sultan, xvi., 9
   Reparation made too late, 10

Firuz Shih Bahmani:
   Accomplished in languages and science, 84
   Astronomy, his love of, 85
   His harem of many nations, 84
   Observatory, builds an, 85
   Poetical and literary pursuits, 84–85
   Sees through a pretender to learning, 85
   Sends ships abroad for learned men, 85, 115

Firuz-Shahi-Madrasah:
   Described by Barni, 60–63
   Exclusively for Muhammadans, 64
   Question of identity with college on side of Hauz Khaz, 60–61
      (note)

Firuz Shih Tughlaq, Sultan:
   Administrator, a good, 49
   Archaeology, first Sultan to show taste for, 52
   Art, liking for, 54, 55
   Autobiography, 50
   Builds a palace for scholars and noblemen, 51
   Builds himself a capital, 49
   Colleges of his foundation, 57, 59, 60–64
   Digs canals, xxiii., 57
   Diversions, 54
   Educational zeal, 51, 56, 117

221
INDEX I

Firūz Shāh Tughlaq, Sultān—continued.
  Education and training in Government, 50
  Firūz-Shāhi-Madrasah, 60–63
  Founder of Jaunpūr, xxiii., 100–101
  Hindu monuments, care for, 52–54, 58
  History, fondness for, 51
  Orders translation of Hindu books into Persian, 64–65
  Parentage, xxii.
  Provides for poor scholars, 66
  Public works, maintenance of, 56
    of his reign, 56–57
  Religious ardour, 54
    character of his colleges, 64
  Science, interest in, 55
  Slaves, fancy for, 54–55, 117
  Translations from Sanskrit into Persian in his reign, 70
    (note)

Firūzābād:
  A famous city of learning, 49
  Eclipses Delhi, to be itself eclipsed, 116

GAZETTE, publication of, an affair of State, 127

Geomancy, 161

Geometry:
  Lectures on, before Firūz Shāh Bahmani, 84
    Order in which studied at colleges, 161

Ghazni, city of:
  Becomes famous for learning, 6
  Devastated by 'Alā'uddin Ghiyār, 17
  Maḥmūd's love for, xv.
  University at, founded by Maḥmūd, 5

Globes, terrestrial and celestial, ordered by Humayūn, 127

Golden arrows of rank, Humayūn's, 130–131

Government:
  Brāhmaṇas first take part in, under Muhammadans, 81
  Firūz Shāh Tughlaq's early training in, 50
  Hindus admitted to, under Firūz Shāh Tughlaq, 64
  Muhammad Ghiyār's slave protégés trained in, 18
  Order of, among sciences taught in Akbar's time, 162

Grammar (Nabh), 38

Grammarians, 38

Grants to students according to proficiency, an idea of Aurangzib, 187, 188 (note)
INDEX I

Gulkandah, Kingdom of:
Quṭb Shah, founder of the splendid Chahār Minār and other colleges and schools, 95–96, 115

HADĪṢ, 191, 193
Haftiz:
Attempts visit to Maḥmūd Shāh Bahmani, 82–83
Caps verse of Ghīyāṣuddin II. of Bengal, 108
Timūr’s respect for, 69

Handwriting:
Importance of, before invention of printing, 159
Styles of, and their inventors, 158–159

Harem of many nations, Firūz Shāh Bahmani’s, 84
Hebrew supposed to be known to Firūz Shāh Bahmani, 84 (note)

Hindi language:
Bābar’s scholarship in, 121
Bairām Khān’s knowledge of, 169
Cherished by Hindus, 76 (note)
Prince Dārā’s rings, 185
Supersedes Persian in Bijāpūr for public accounts, 93
Translations into, by Akbar’s order, 147

Hindus, 3, 40, 64, 65, 74, 75, 76, 86, 93, 94, 112, 113, 123, 147, 157, 171, 172, 184, 185
Admitted to revenue department of Bijāpūr by Yūsuf ‘Adil Shāh, 93
Appointed to Government offices by Firūz Shāh Tughlaq, 64
Co-educated with Muḥammadans, 160
Intermix with Muḥammadans, 40
Reach Muḥammadan standard in Persian learning, 76 (note)
Study Persian in reign of Sikandar, 75, 76

Hindustān, Bābar’s criticism of, xxv., 124

Hindustani language (Urdu):
Elements of, 76 (note)
Origin of, in Sikandar’s reign, 75–76

Historians, 36, 38, 39, 51, 81, 94, 132, 151, 178, 183

Historical works, Muḥammadan:
Allusions in, perhaps more reliable than direct accounts, ix.
How used and compared, viii.
Mix facts with fiction, viii.

History (Badi’ and Bayān):
Fondness of Sulṭāns for, 44, 51, 97, 132, 137, 143, 144
Last of the sciences to be studied at colleges, 162

223
INDEX I

Humāyūn, Emperor:
  Astrological interests, 129, 131, 133, 142
  Astronomy and geography, love of, 127
  Books, fondness for, 132
  Ceremony of Maktab in childhood, 128
  Classifies his subjects, 128
  Days allotted for reception of each class, 129
  Distinguishes rank by golden arrows, 130
  Halls of the Seven Planets, 131
  Madrasah built by him at Delhi, 133
  Meets death through a fall, 133
  Tomb used as a college, 134

'Ibādat Khāna, 144–147, 171

Ibrāhim, Sultān:
  Religious in disposition, 14
  Skilled in penmanship, 14
  Illiteracy not necessarily a disadvantage to rulers, xx.

Ink, made in Kashmir, 190 (note)

Intestacy, Jāhāngīr’s law of, 174–175

Jāgīrs, 102, 103, 104, 188

Jāhāngīr, Emperor:
  Education of, 173
  Illustration of his Jāhāngīr-Nāmah, 177, 178
  Intestacy, his law of, 174
  Love of books, 175–176
  Memoirs, 174
  Nūr Jāhān, his learned wife and representative, 202
  Patronage of painters, 176
  Recreations with learned men, 179
  Restorer of ruined colleges, 175
  Well versed in Turkish, 174

Jains, 145, 172

Jāi Singh, Sewāi, Rājā of Amber:
  Builder of observatories, 196
  His equatorial dial at Delhi, 197
  Superintends preparation of astronomical table called Muhāmmad Shāhī, 197

Jāmi’ Masjīds, 22, 52, 58, 62, 68, 87 (note), 95, 101, 104, 166–167, 181, 189

Jāts, 196

Jaunpūr, Kingdom of:
  Husain Shārqī, Sultān, inventor of Khiyāl, 157–158

224
INDEX I

Jaunpûr, Kingdom of—continued.
  Ibrahim Sharqî, Sultân, patron of learning and letters, 99, 100
  Wife of Mahmûd Shâh builds and endows a college, 101

Jaunpûr, University City of:
  Called the Shirâz of India, 104
  Conquered and crushed by Sikandar Lüdi, 101
  Famous centre of learning under Ibrahim Sharqî, 99, 100
  Founded (1371) by Firûz Shâh Tughlaq, 100–101
  Government inspection of and grants to colleges, 103
    inspector confiscates stipends and jâgirs, 103
  Origin of name, xxiii.–xxiv.
  Students' expenses met by letting apartments, 102
  Visited by Duncan and Sir Eyre Coote, 104

Jesuit Fathers, 160

Jews, 145

Jogis, 184

Jurisprudence (Fiqh), 38, 62, 122, 193:
  Treatise on, by Emperor Babar, 122

Jurists, 36, 38, 65, 193

Kâiqubâd, Sultân, deplorable effect of his example, 28–29

Kâlîlah-Damnâh:
  A book of Indian tales, 15
  Translated into Pahlawi, Arabic, and Persian, 15

Kashmir, Kingdom of:
  Husain Khân, builder and endower of colleges, 106
  Zainul 'Abidin, patron of letters and the arts, 105

Kathakas, 39

Khândish, Kings of, 98–99, 115

Khusrau, Amir:
  'Arizi-Mamâlik under Sultân Kaiqubâd, 31
  Honoured by Sultân Jalâluddîn, 31
  Imperial librarian at Delhi, 31
  Keeper of the Qur'ân, 31
  Pensioned by 'Alâuddîn Khîljî, 36
  Praises Delhi in verse, 28
  President of the Prince's literary society, 24, 26
  Taken prisoner in battle, 26
  Tutor of Prince Muhammâd, 24, 25

LANGUAGES:
  Question of provision for their teaching at early colleges, 65
  Scope and use of, among Muslims and Hindus, 76 (note)
  Various, spoken in the harem of Firûz Shâh Bahmani, 84

225
INDEX I

Law:
Abū Ḥanīfah, school of, 44.
Code engraved on copper plates, 105-106
framed by Sultān Ghiyāṣuddīn Tughlaq, 42
Studied by Sultān Bahīlūl, 72-73
Sultān Muḥammad Tughlaq's interest in, 44, 48
Value of the study to a monarch, 73

Lawyers, 48, 145

Learning, Hindu:
Disendowed and persecuted by Muḥammadans, xlv.
Maintained by its own votaries under first Muslim rulers, xlvi.
Prince Dārā Shīkūh's interest in, 184-186
Studied by Muḥammadan scholars, 13, 64-65

Learning, Muḥammadan, in India:
Centres of, not inferior to those outside India, 116
Credit due to efforts to promote, viii.
Decadence following 'Alāʻuddīn Khīljī's reign, 43
Efforts to promote, this book a history of, viii.
Inferior in type to that of older Muslim centres, vii.
Not hitherto treated systematically, ix.
Paradoxical progress of, under a hater of learning, 39-40
Promotion of, more abidingly valuable than political conquest, vii.
Quality of, not the subject of this book, vii.

Librarians, 31, 132, 151 (note), 175

Libraries, classification in, 151-152

Libraries, Hindu:
Nagarkot Temple, 64
Old Hindu, looted by Muḥammadans, xlvi.

Libraries, Muḥammadan, 14, 20, 31, 37, 69, 87, 89, 90, 94, 96, 112,
124, 125, 126, 151, 152, 153, 170, 198, 199, 201-202:
Akbar's, 151, 152
Ghāzī Khān's, criticized by Bābar, 125-126
Imperial, at Delhi, 152 (note), 198-199

Life in a Muḥammadan University, 102-103

Literary parties of the Sultāns, 30, 31, 123
production, sumptuous, 69
societies in Delhi, 24

Literature, Arabic, enriched by Sanskrit and Greek studies, 13

Greek, studied by Muḥammadans, 13

Literature, Hindu (Sanskrit):
Independence of, under first Muḥammadan rulers, xlvi.
INDEX I

Literature, Hindu (Sanskrit)—continued.
  Translated into Arabic and Persian under Māhmūd and Masʿūd, 13
    Persian under Akbar, 147–150
    Fīrūz Shāh Tughlaq, 65, 70
      (note)
  Translations from, by Prince Dārā Shikūh, 185

Literature, Persian:
  Enriched by Sanskrit and Greek studies, 13
  Kalīlah-Damna translated into, 15
  Naṣīruddīn, Sultān, a patron of, 23
  Studied by Hindus under Sīkandar, 75–76

Logic (Uṣūli-Fiqh), 38, 44, 84, 162
  Lectures on, before Fīrūz Shāh Bahmani, 84
  Muḥammad Tughlaq’s mastery of, 44
  Order of its study at colleges, 162

Longimetry, 161

Madrasahs. See Colleges

Magicians, 90

Māhmūd, Sultān:
  Alberuni, relations with, xvii., 13
  Curiously rewards ‘Unṣūri, 7
  Cuts off a woman’s hair, 7
  Founds University of Ghazni, 5
  Iconoclast and bigot, xiv., 3
  Illiberal treatment of Firdausī, xiv., xvi., 9
  Munificence, 4
  Pacified by a poem, 11
  Patronage of learned men, 3, 4, 5, 6, 7, 11
  Ravages of, in India, 3
  Traditions maintained by his son, 12
  Ugliness, 4
  Zeal for education bequeathed to successors, 11

Māhmūd Gāwān, patron of letters:
  A learned and famous minister to Muḥammad Shāh Bahmani II., 86
  Beneficence to literature and learning, 87
  Builds a magnificent college at Bidar, 87
  His riches and self-sacrifice, 89
  Literary work and poems, 87
  Remains of his public works, 87
  Victim of ungrateful master, xxiv.

Māhmūd Shāh Bahmani:
  Accomplished and a poet, 82

227
INDEX I

Maḥmūd Ẓahīr Bahmani—continued.
  Founds a college and schools for orphans, 82, 83
  Generosity to poets, 82, 83
  Renown as a patron of learning, 82
  Styled Aristotle for his wisdom, 83

Maktab ceremony, the, 128, 141

Mālwa, city of, a great literary resort, 97

Mālwa, Kingdom of:
  Bāz Bahādur, Sultān, loses his throne through over-devotion to music, 98
  Ghiyāshuddin, Sultān (1469–1500), appoints schoolmistresses to instruct the ladies of his harem, 97, 201
  Maḥmūd Khilji, Sultān, great promoter of learning, founder of colleges and lover of history, 96–97

Mathematics:
  Abstract, order in which studied at colleges, 162
  Indian, studied by Muhammadans, 13
  Text-books in, 81 (note)

Maula, Sayyyid:
  Assassinated for treason, 32
  Founds academy and almshouse at Delhi, 28, 32
  Visited by Sultān’s son, 32

Mechanical art:
  Akbar’s encouragement of, 164
  Automatic slot machine of Sayyyid Husain Shirāzi, 165 (note)
  Removal of massive monuments by Firūz Šah Tughlaq, 52–53
  Water-clock, xxiii., 55

Medicine:
  Indian, studied by Muhammadans, 13, 77
  Indian work on, translated into Persian, 77
  Muḥammad Tughlaq, Sultān, skilled in, 44

Meeting-rooms attached to tombs, 58 (note)

Memory, retentive, of Sultān Muḥammad Tughlaq, 44

Minstrels, 39

Mongols, 176

Monuments, Hindu, Sultān Firūz Šah Tughlaq’s respect for, 52

Morality, first science to be studied at Muslim colleges, 161

Muḥammad Ghūrī, Sultān:
  Combines literary education with training in Government, 18
  Educates Turkish slaves, 18
  Famous in warfare, 17
  Founds college at Ajmere, 18
INDEX I

Muḥammad, Prince, son of Sultān Balban:
  Founder of literary societies, 24
  Literary tastes, 24–25
  Offers to learned men, 26
  Patron of poets, 25
  Premature death in war, 26

Muḥammad Shah, Emperor:
  Friend to astronomy, 196–197
  Imperial Library pillaged by Nādir Shāh, 198
  Sack of Delhi ordered by Nādir Shāh from a college, 197–198

Muḥammad Shāh Bahmani II.:
  Education and learning, 86
  Maḥmūd Gāwān, his famous minister, 86–89

Muḥammad Tughlaq, Sultan:
  Accomplished and erudite, 43, 44
  Irascible and cruel, xxii., 45
  Literary splendour of his court, 48
  Munificent at first to scholars, 45, 48
  Whimsical, 43, 45, 46

Muhammadan invasions of India:
  Mark beginning of momentous changes, xlv.
  Transfer State patronage from non-Islamic to Islamic learning, xlvii.

Muhammadans (Muslims, Musalmāns), 36, 40, 64, 65, 76, 94, 106, 107, 113, 126, 157, 168, 171, 172, 205
  Co-education of, with Hindus, 160
  Intermix with Hindus, 40
  Learn Hindu languages, 64

Multān, Kingdom of:
  Husain Lāngā, learned king and builder of colleges, 105
  Multān compared with Gujrat, 105

Music:
  Akbar’s encouragement of, 155, 157
  Cultivation of, under Akbar, 158
  Dhrupad, 158
  Hindu and Muhammadan, intermixture of, 157
  Khiyāl, 157
  Royal proficiency in, 92, 93, 98, 122, 183
  Splendour of, in Akbar’s time, 157
  Studied privately, 117
  Treatise on, by Emperor Bābar, 122
  Treatises on, written in Kašmir, 105

Musical instruments and famous players, 156–157

Musicians, 24, 39, 54, 92, 93, 98, 156–157, 183
  Royal patronage of, 92, 155–157, 183

229
INDEX I

Musicians and singers classed as "People of Pleasure" (Ahli Murād), 129
Mutaṣaddis (Scribes), 174
Muzaffar Shāh II., of Gujrat, a royal Mæcenas, 106

Naṣīruddīn, Sultan:
  Expert penman, 22
  Patron of Persian literature, 23
  Student and hermit, 22
Nūr Jahān, wife of Jahāngīr, a learned woman and a capable administratrix, 202

Observatories, 15, 125, 196-197
Orphans, institutions for, 45, 82, 83

Painters:
  Eminent, at Akbar's court, 154
  Patronage of, by Sulṭāns, 92, 154, 176, 183
Painting:
  'Adil Shāh's skill in, 93
  Akbar's encouragement of, 153-155
  Animal, 126, 178
  Excellence of, in Jahāngīr's time, 177
  Painting gallery, Akbar's, 154
  Persian, influence on Indian painting, 126
  Portraits of Akbar's court officials, 155
    tabooed by Firūz Shāh Tughlāq, 54
  Studied privately, 117
  Styles of, under the Mughal Dynasty, 183

Paper:
  Chinese inferior to European, 96
  Manufactured at Siyāl-Kūt, 190

Pathān Dynasty:
  Tribute to its services to learning, 114, 115
  Triumphant in peace as well as war, 114
Pens, reed, used at Muslim schools, 96

Persian language:
  Difficulty of reading, xxi.
  Kātulah-Dammah translated into, 15
  Knowledge of, necessary to Government officials, 64
  Known to learned Hindus, 64-65, 76
  Mastery of, by Sulṭān Muḥammad Tughlāq, 44
  Studied by Sulṭān 'Ala'uddīn Khilji, 33
  Studied first by Hindus under Sulṭān Sikandar, 75-76

230
INDEX I

Persian language—continued.
Taught at Nishapûr, 19
Teaching, improved methods of, under Akbar, 161
Translations into, from Turkish, Kashmirian and Arabic, in
Akbar’s reign, 149-150
Translations of Indian works into, 13-14, 65, 147, 148,
149, 150
Pharmacology, Indian, studied by Muhammadans, 13
Philosophers, 27, 36, 65, 97, 144
Philosophy:
Greek, studied by Muḥammad Tughlaq, 44
Indian, studied by Muhammadans, 13
Muhammadan, studied zealously under ‘Alā‘uddin Khilji, 37
Natural, order of its study at Muslim colleges, 162
Physic, 162
Physicians, 39, 48
Pigeon-flying, tutor of Akbar dismissed for, 142
Poetesses, 202
Poetry:
Pacific effect of, on Sultan Mahmūd, 11
Proficiency in, by Sultan Muḥammad Tughlaq, 44
Poets, 6, 7, 8, 9, 20, 24, 26, 36, 48, 65, 73, 82, 84, 87, 92, 93,
107, 108, 122, 128, 168, 169, 179, 180, 204
Poets, royal rewards to, 6, 7, 9, 10, 11, 82, 83, 183 (note)
Portrait-Painting:
Forbidden by Firuz Shâh Tughlaq, 54
Permitted by Akbar, 155
Precedence, problem of, Akbar’s solution, 144
Pretender to learning, a successful, 85-86
Private Benefactors of Learning:
‘Abdul Raḥim, Khān Khānān, 169-170
Akramuddin Khān Ṣadr, 188-189
Assadullah of Birbhum, 112
Biānah, lords of, 37
Gardiz, noblemen of, 37
Ghāziuddin, 194
Ḥasan Razā Khān, 199
Janjar family, 37
Khān Firuz Jang, 194
Māḥam Anaga, 165
Mahmūd Gāwān of Bidar, 86-89, 116
Mas‘ūd ‘Ali Husain Khān, 73
Maulā, Sayyid, 27, 28, 32
Muḥammad Wali-ullāh, 196

231
INDEX I

Private Benefactors of Learning—continued.
Nauhattah, nobles of, 37
Rafi'uddin Muḥammad, Qāżī, 189
Zainuddin Khāfi, Shaikh, 134

Private tuition:
A means for special and advanced instruction, 117, 164
Prevalence and scope of, 117
Text-books used by son of Dā'ūd Shāh, 81 (note)

Private tuition, instances of:
'Abdul Qādir studies with Mihr 'Ali Beg, 164
'Alāuddin Khilji's private studies, 33
Iṣḥāq, Maulānā, as preceptor, 117
Prosody, Emperor Bābar's treatise on, 122
Public Works Department (Shurati 'Am), literary duties of
126–127

QULIS, a forest tribe, 132
Qutbuddin, Sulṭān, ruthless enemy to Hindu religion and learning,
19–20

RANK of learned men, next to royalty and governors, 130
Raziyah, Sulṭāna, a gifted woman-ruler and friend to learning,
xviii., xxviii., 21–22, 201
Reading, difficulty of, in medizval times, xxi.
        improved method of teaching, introduced under Akbar,
        161

Reciters, 90, 98
Recluses, 179
References and allusions, value of, in historical research, ix.
Relations of Hindus with Muḥammadans, 40, 64, 65, 94, 113, 157, 171, 172
Religion, Akbar's catholic attitude to, 145, 146
Religions, equality of, Kabir's doctrine, 74
        various, represented at Akbar's assemblies, 145
Reservoir of 'Alāuddin Khilji (Hauz Khāṣ), 60 (note)
Rhetoric, text-book of, 81 (note)

ṢADR-JAHĀN (a Muslim official), 48
Ṣānnyāsīs, 184
Sanskrit:
        Cherished language of the Hindus, 76 (note)
        Prince Dārā Shikhāh's proficiency in, 184
        Translations from, into Persian by order of Akbar, 147–150
Sayyids (descendants of the Prophet), 144
INDEX I

Scholars:
Buddhist, massacre of, at Bihār, 20
Hindu and Buddhist persecuted by Muhammadans, xlvi.
Islāmic, inferior in India to those outside, vii.
royal generosity to, 4, 12, 13
Timūr's opinion of their courage, 68

Schools:
Agra, in memory of Shaikh Zainuddin Khāfi, 134
Delhi, Sayyid Maula's academy, 28
Fathpur Sikri, houses of Abul Fazl and Faiżi, 152 (note)
Founded by Mas'ūd, 12
Musalmān Primary, in South India, 96
Nīshāpur, 19
Repaired by Firūz Shāh Tughlaq, 36
Silāpur, for Hindus and Muhammadans, 113

Science, royal patrons of, 77, 104, 196

Sciences, order of teaching, in Akbar's time, 161-162
Seven Halls of Audience, Humāyūn's, 131

Shāh 'Ālam II, Emperor:
College founded at Farrukhābād, 190
New Imperial Library pillaged by Ghulām Qādir, 198

Shāh Beg Arghūn, of Sindh, great promoter of letters, 105

Shāh Jahān, Emperor:
Encourages music, painting, and learning, 183
Founder of Imperial College, Delhi, 181
Jahānārā Begam, his eldest daughter, 203-204
Magnificent buildings a main feature of his reign, 180
Maintains educational progress, 181
Nightly studies, 182
Patron of history, 183
Repairs college buildings, 182

Shaikhs, 42, 67, 137, 144, 175, 178
Shi'as, 145

Shir Shāh, Emperor:
A great prince in spite of his perfidies, xxvi.
A neglected child and self-made man, 136
Lover of history and poetry and the company of scholars, 137
Madrasah built by him at Nārānul, 137

Sikandar Lūdi, Sultan:
Bigotry of, 74
Conquers Jaunpūr and destroys its colleges, 101
Cruelly terminates a religious argument, 74-75
Encourages learning and belles lettres, 73, 77-78
Fond of religious disputation, 74

233
INDEX I

Sikandar Lüdi, Sultān—continued.

Founds a college at Narwār, 74
Makes verses under a pen-name, 73
Midnight repasts of, 76-77
Pioneer of literary education of military men, 73-74
Turns Hindu temples into Muslim colleges, 74

Singers, famous, 31, 155, 156, 178, 183

Sivaliks, fossils of, xxiii.

Siyālkūt (Sealkot), famous seat of learning and of the paper manufacture, 189-190

Slave Dynasty (Qutbuddin, a slave, and his successors), 19-29

Slaves educated by Sultāns, 18, 54

State encouragement of learning:

Edict of Firūz Shāh Tughlaq, 56
Emperor’s literary tastes reflected by his court and serving as a barometer of the literary atmosphere, xlvi.-xlvi.

Exception proving this rule, xlvii.

Importance of observing the literary tastes, etc., of Muhammadan rulers, xlviii.

Story-tellers (Qiṣṣāḥgus), 24, 54, 90

Subjects taught:

At Firūz-Shāhi-Madrasah, 62

Nishāpūr, 19

By a 14th-century tutor, 81 (note)

In Akbar’s time, 161-162

Şūfiism, 152, 185

Şūfis, 62, 144, 185

Sunnis, 145

Tafsīrs (Commentaries on the Qur’ān), 38, 176, 193

Tartar language, 190

Taṣi-ghāryāl at Firūzābād, xxiii., 55

Tazkirs, performers of, 39

Theologians, 38, 75, 108:

Disputation under Sikandar Lüdi, 74-75

Qur’āns specialists, 38, 39, 62

Theology:

Hindu, studied by Prince Dārā Shikūh, 184-185

Muhammadan, instance of rigid study of, under Sikandar, 78

studied zealously under ‘Alāuddīn Khiljī, 37

text-book of, 81 (note)

Timūr Beg, Emperor:

Autobiography, 67

Conquest of India, 67
INDEX I

Timūr Beg, Emperor—continued.
Early education, 68
Founds a college, academies, and libraries, 69
Respect for learning, 67
Tomb in his college at Samarqand, 69

Timurides, 126, 176

Tombs, 36, 58, 59, 61 (note), 66, 69, 109, 134, 138, 194, 203

Transliteration, Table of, xxix.
Transportation of massive columns, how effected, 53
Turki language, xxv.-xxvi., 122
Turkish language, 76 (note), 123, 123, 150, 174

Universities:
Bihār, destroyed by Bakhtiyār, 19-20
Ghazni, founded by Maḥmūd, 5
Old Hindu, broken up by Muhammadans, xlvi.
Rise of, under 'Alā'uddin Khiljī, 35

Universities, Muslim, etc.:
Azhar, at Cairo, 102 (note)
Expenses of students met by letting apartments, 102
Government aid to, 103
Inspection of, from Delhi, 103
Jaunpūr, 102-105

University life in Jaunpūr, 102-103

'Unṣuri:
Censor of literature, 5, 7
Greatest poet of his age, 5, 6
Panegyrist of Maḥmūd, 6
Poet-laureate, 7
Professor at Ghazni, 5, 7

Urdu (Hindustani language), origin of, 75-76

Veterinary art, Hindu works on, translated into Persian, 70.

(note)

Wāqi'navīs, or court diarists, 151
Wards of Hindu cities called after days of the week, 131 (note)
Water-clock, invention of, xxiii.
Patronage of by Fīrūz Shāh Tughlaq, 35
Weight in silver, a poet's, 183 (note)
Whims, a sultān's, 45-47
White garments, Muhammadan honour of wearing, 31
INDEX I

Women, learned, instances of:
  Badrunnisā, third daughter of Aurangzib, 204
  Chānd Bibi, xxviii.
  Durgāvati, xxviii.
  Gul-Badan Begam, daughter of Bābar, 201
  Jahānārā Begam, daughter of Shāh Jahān, xxvii., 203–204
  Māham Anaga, Akbar’s wet-nurse, 165, 167–168, 202
  Māh Malik, xxviii.
  Mumtaz Mahal, wife of Shāh Jahān, poetess, 202
  Nūr Jahān, wife of Jahāngīr, 202
  Rażiyah, Sultāna, daughter and successor to Altamash, xviii.,
    xxvii., 21, 22, 201
  Salima Sultāna, niece of Humāyūn, poetess, xxvii., 202
  Sattuunnisā, learned governess of Jahānārā Begam, 204
  Zibunnisā Begam, eldest daughter of Aurangzib, taught by
    her father, xxvii., 204

Women recite the Qur’ān to Sulṭān Ghiyāṣuddin of Mālwa, 98

Women-Rulers:
  Rażiyah, Sultāna, xviii., xxvii., 21–22, 201
  Nūr Jahān, wife of Jahāngīr, 202

Wrestling-schools founded in Āḥmadnagar, 95

Writing materials, 96

Writing, styles of, 123, 158–159

ZEMINDAR, a liberal, 112

Zibunnisā Begam, cultured daughter of Aurangzib and patroness
  of learning, 204

Zoroastrians, 145

236
## INDEX II.—PROPER NAMES AND LITERARY REFERENCES

<table>
<thead>
<tr>
<th>Name</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Abdul Ahad, Maulawi</td>
<td>x, 12, 44</td>
</tr>
<tr>
<td>Abdul Abbās</td>
<td>44</td>
</tr>
<tr>
<td>'Azīz</td>
<td>48</td>
</tr>
<tr>
<td>Haqiqi, Shaikh</td>
<td>163</td>
</tr>
<tr>
<td>Dihlawi</td>
<td>178</td>
</tr>
<tr>
<td>Hasan Kambū, Shaikh</td>
<td>138</td>
</tr>
<tr>
<td>Karim Sindi, Mullā</td>
<td>87</td>
</tr>
<tr>
<td>Ilyās, Miyan</td>
<td>75</td>
</tr>
<tr>
<td>Muktādir Shanihi, Qāzī</td>
<td>65</td>
</tr>
<tr>
<td>Muntālib Sultānpūrī, Mullā</td>
<td>179</td>
</tr>
<tr>
<td>Nābi Dihlawi, Shaikh</td>
<td>169</td>
</tr>
<tr>
<td>Qādir</td>
<td>148, 149, 150, 152, 164, 172</td>
</tr>
<tr>
<td>'Abdul-Rahim, Maulānā</td>
<td>159</td>
</tr>
<tr>
<td>Mīrzā</td>
<td>160, 169, 170, 173</td>
</tr>
<tr>
<td>'Abdul Rahmān, Miyan</td>
<td>75</td>
</tr>
<tr>
<td>Bhūrah Gujrāṭī, Mullā</td>
<td>179</td>
</tr>
<tr>
<td>Salīm, Maulānā</td>
<td>184</td>
</tr>
<tr>
<td>Wahīd Khairābādī</td>
<td>199</td>
</tr>
<tr>
<td>Wali, Khān Sāhib</td>
<td>x</td>
</tr>
<tr>
<td>'Abdulhayy, Maulānā</td>
<td>159</td>
</tr>
<tr>
<td>'Abdullāh</td>
<td>76, 77</td>
</tr>
<tr>
<td>Maulawi</td>
<td>189</td>
</tr>
<tr>
<td>Sultānpūrī, Maulānā</td>
<td>145, 169</td>
</tr>
<tr>
<td>Maqdūm-ul-Mulk, Shaikh</td>
<td>138</td>
</tr>
<tr>
<td>'Abid, Qāzī</td>
<td>66 (note)</td>
</tr>
<tr>
<td>Abū Bakr Tughlaq, Sultan</td>
<td>67</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abū Ḥanīfah</td>
<td>12, 44</td>
</tr>
<tr>
<td>Muḥammad Nasāḥī</td>
<td>12</td>
</tr>
<tr>
<td>Rihān</td>
<td>xvii, 12</td>
</tr>
<tr>
<td>Fāzī, Shaikh</td>
<td>xxii, xxiii, 122, 124, 141, 143, 145, 146, 148, 150, 151, 158, 160, 161, 162, 169, 172</td>
</tr>
<tr>
<td>Hasan</td>
<td>176, 177</td>
</tr>
<tr>
<td>'Adil Shāh, King of Bijāpur</td>
<td>92, 93</td>
</tr>
<tr>
<td>Afghanistan</td>
<td>xiv, xv</td>
</tr>
<tr>
<td>Agra</td>
<td>xv, 72, 73, 78, 116, 124, 134, 163, 164, 175</td>
</tr>
<tr>
<td>Agra Fort</td>
<td>153</td>
</tr>
<tr>
<td>Aḥmad, Sayyid</td>
<td>181</td>
</tr>
<tr>
<td>Aḥmad bin Ḥasan Maimandi</td>
<td>9</td>
</tr>
<tr>
<td>Khān, Sayyid</td>
<td>66</td>
</tr>
<tr>
<td>Nizām Shāh, King of Aḥmadnagar</td>
<td>94–95</td>
</tr>
<tr>
<td>Tḥatḥah, Mullā</td>
<td>149</td>
</tr>
<tr>
<td>Tḥatḥahwī, Maulānā</td>
<td>151</td>
</tr>
<tr>
<td>Thānisvari, Maulānā</td>
<td>65</td>
</tr>
<tr>
<td>Aḥmadābād</td>
<td>170, 188</td>
</tr>
<tr>
<td>Aḥmadnagar</td>
<td>90, 94, 95</td>
</tr>
<tr>
<td>Aḥsan, Sayyid</td>
<td>75</td>
</tr>
<tr>
<td>Aʾinī-Akbārī, xxii, xxiii, 68 (note)</td>
<td></td>
</tr>
<tr>
<td>Aʾinul-Mulk</td>
<td>66</td>
</tr>
<tr>
<td>Aʾinul-Mulkī</td>
<td>66</td>
</tr>
<tr>
<td>Aʾishah</td>
<td>205</td>
</tr>
<tr>
<td>Aʾizzuddīn Khalīd Khānī</td>
<td>65</td>
</tr>
<tr>
<td>Ajāli, Sayyid</td>
<td>37</td>
</tr>
<tr>
<td>Ajmere</td>
<td>18, 162</td>
</tr>
<tr>
<td>Ajmere Gate</td>
<td>194</td>
</tr>
</tbody>
</table>
INDEX II

<table>
<thead>
<tr>
<th>Page number</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>xxviii, 179</td>
<td>A'mī Al'mārī</td>
</tr>
<tr>
<td>xiv, xix, xx, xxxi, xxvi, 49, 58, 102, 121, 132, 139-172, 173, 175, 187, 189, 202</td>
<td>Akbar the Great, Emperor,</td>
</tr>
<tr>
<td>124, 201</td>
<td>Akbar-Namah</td>
</tr>
<tr>
<td>109</td>
<td>Akdāla</td>
</tr>
<tr>
<td>143</td>
<td>Akhlaq-i-Nāsirī</td>
</tr>
<tr>
<td>188, 189</td>
<td>Akramuddin Khān Sadr</td>
</tr>
<tr>
<td>138</td>
<td>'Ālā'i, Shāikh</td>
</tr>
<tr>
<td>193</td>
<td>'Alamgir</td>
</tr>
<tr>
<td>184</td>
<td>'Alāüddin Attar</td>
</tr>
<tr>
<td>17</td>
<td>Ghūri, Sultān, xv, xxviii,</td>
</tr>
<tr>
<td>169</td>
<td>Hindi, Mulla</td>
</tr>
<tr>
<td>38</td>
<td>Kark, Maulānā</td>
</tr>
<tr>
<td>38</td>
<td>Khilji, Sultān, xviii, xix, xx, xxii, xlvii, 32, 33, 34, 36, 39, 40, 43, 58, 59, 114, 116, 171</td>
</tr>
<tr>
<td>38</td>
<td>Lāhaurī, Maulānā</td>
</tr>
<tr>
<td>39</td>
<td>Maqrī</td>
</tr>
<tr>
<td>38</td>
<td>Sadr-ul-Shami'ah, Maulānā</td>
</tr>
<tr>
<td>58</td>
<td>Tajr, Maulānā</td>
</tr>
<tr>
<td>13</td>
<td>Alberuni</td>
</tr>
<tr>
<td>xvii, xvii</td>
<td>Alberuni's Canon Masudicus</td>
</tr>
<tr>
<td>64</td>
<td>Alexander the Great</td>
</tr>
<tr>
<td>100</td>
<td>'Alī Ahmad Nishānī, Maulānā</td>
</tr>
<tr>
<td>68</td>
<td>Beg, Mulla</td>
</tr>
<tr>
<td>159</td>
<td>Chaman Kashmiri</td>
</tr>
<tr>
<td>112</td>
<td>Ībrāhīm Khān</td>
</tr>
<tr>
<td>37</td>
<td>'Alī Janjār</td>
</tr>
<tr>
<td>65</td>
<td>'Ālim Andapathi, Maulānā</td>
</tr>
<tr>
<td>39</td>
<td>'Alīmuddin (physician)</td>
</tr>
<tr>
<td>39</td>
<td>Maulānā</td>
</tr>
<tr>
<td>195</td>
<td>Maulawī</td>
</tr>
<tr>
<td>112</td>
<td>Allāhdād Šālih, Mulla</td>
</tr>
<tr>
<td>75</td>
<td>Allāhdādī, Miyān</td>
</tr>
<tr>
<td>20, 21, 201</td>
<td>Altamash, Sultān</td>
</tr>
<tr>
<td>75</td>
<td>Āmān, Sayyīd</td>
</tr>
<tr>
<td>196</td>
<td>Amber, Rājā of</td>
</tr>
<tr>
<td>122</td>
<td>Amir 'Alī Shīr</td>
</tr>
<tr>
<td>39</td>
<td>Arslān</td>
</tr>
<tr>
<td>30</td>
<td>Arsalān Quli</td>
</tr>
<tr>
<td>150</td>
<td>Fatḥullāh Shīrāzī</td>
</tr>
<tr>
<td>36</td>
<td>Hasan</td>
</tr>
<tr>
<td>31</td>
<td>Khaṣṣāh</td>
</tr>
<tr>
<td>24, 25, 26, 28, 30, 31, 36, 124</td>
<td>Khusrau</td>
</tr>
<tr>
<td>20</td>
<td>Kūhānī</td>
</tr>
<tr>
<td>40</td>
<td>Anhilpūr, Rājā of</td>
</tr>
<tr>
<td>12</td>
<td>Anwar Khān Khwārizmi (Abū Rihān)</td>
</tr>
<tr>
<td>15</td>
<td>Anwari-Suhaili</td>
</tr>
<tr>
<td>152</td>
<td>Anwarul-Miskāt</td>
</tr>
<tr>
<td>11, 77, 82, 106</td>
<td>Arabia</td>
</tr>
<tr>
<td>77</td>
<td>Arghār-mahābādak</td>
</tr>
<tr>
<td>77</td>
<td>Arghār-mahābādak</td>
</tr>
<tr>
<td>36</td>
<td>'Ārif, Maulānā</td>
</tr>
<tr>
<td>27</td>
<td>of Ghaznī</td>
</tr>
<tr>
<td>6</td>
<td>Asadi Tūsī</td>
</tr>
<tr>
<td>112</td>
<td>Asadullāh</td>
</tr>
<tr>
<td>xi</td>
<td>Asadul Zaman Khān Gauhar, Maulāwī</td>
</tr>
<tr>
<td>194</td>
<td>'Āṣaf Jāh</td>
</tr>
<tr>
<td>151</td>
<td>Khān</td>
</tr>
<tr>
<td>199</td>
<td>Āṣafuddaulah</td>
</tr>
<tr>
<td>103</td>
<td>Nawāb</td>
</tr>
<tr>
<td>106</td>
<td>Asāpur (pergana)</td>
</tr>
<tr>
<td>94</td>
<td>Āṣāri Mahal</td>
</tr>
<tr>
<td>159</td>
<td>Ashraf Khān</td>
</tr>
<tr>
<td>x</td>
<td>Asiatic Society of Bengal</td>
</tr>
<tr>
<td>7, 8</td>
<td>Aṣjūdī</td>
</tr>
<tr>
<td>109</td>
<td>Asthipura</td>
</tr>
<tr>
<td>148</td>
<td>Atharva Veda</td>
</tr>
<tr>
<td>106</td>
<td>Aurangzib, Emperor</td>
</tr>
<tr>
<td>193, 194, 204</td>
<td>Awārif</td>
</tr>
<tr>
<td>149, 153</td>
<td>Ayūr-Dānisch (Pañchatantra)</td>
</tr>
<tr>
<td>141, 142</td>
<td>Azamuddin, Maulānā</td>
</tr>
<tr>
<td>112</td>
<td>Azīmābad</td>
</tr>
<tr>
<td>75</td>
<td>Azizullāh, Miyān</td>
</tr>
<tr>
<td>48</td>
<td>'Āzūduddīn</td>
</tr>
</tbody>
</table>
INDEX II

BABĀ Lāl Dās, 186
—— Ṭalīb Iṣpahānī, 179
Bābār, Emperor, xv, xvi, xxiv, xxv, xxvi, xxvii, 121-127, 151, 201
——, Memoirs of (Wāqī'īti
-Bābar), xv, xvi, xxiv, xxvi, 122, 123, 124, 125, 126, 149, 150, 174, 182
Badakshān, 170
Bādā'ūnī, 71, 116
Bādā'ūnī, xxvi, xxvii.
Bādā'ūnī, xviii, xxvi, 68, 138
Badruddīn, Shāikh, 27
—— Damascus, Maulānā, 39
Badshāh-Nāmah, 156
Baghdādī, vii, 38, 46, 102 (note), 104, 116
——, Caliph of, 21
Bahādur Shāh, 194-196
Bahāristān, 10
Bahāu'dīn, Shāikh, 27
Bahlāl, Sultān, 71, 72, 73
—— Qādirī, Shāikh, 184
Bāhmanī, kingdom of, 80-91, 115
——, Ahmad Shāh, 86
——, Firūz Shāh, 84-86, 115
——, Ghiyāshuddīn Shāh, 83
——, Hasan Gangu, 81
——, Mahmūd Shāh, 82-83
—— ——— II, 89-90
——, Muhammad Shāh II, 86-89
——, Mujahid Shāh, 81
——, Shamsuddīn Shāh, 83
Bahram Quli of Hirāt, 157
Bairām, Sultān (Slave Dynasty), 22
—— bin Mas'ūd, Sultān, 14-15
—— Khān (guardian of Akbar), 141, 169, 170, 202
Bākhtīyār Khilji, 19, 20, 106
Balban, Sultān, 23, 26, 27, 28, 115
Balkh, 6, 169

BAQA'I, Maulānā, 127
Baqar, Kashmiri, Mullā, 179
—— Tuhta'i, Mullā, 179
Bāqir, Maulānā, 159
Barnī, Ziyāuddīn, xx, 34, 38, 39, 46, 48, 51, 60, 62 (note), 63
Basakat, Sayyid, 69
Basāwan, 154
Basāwar, 164
Basu, Mālādhar, 109
Bātīmūs, 125
Bawal, 137
Bāyāzīd, Maulānā, 142
Bāz Bahādur (Lāla Beg), King of Mālwa, 98, 132, 158
Bazar-i-Bazzāzān, 22
Beale, xxiv.
Benares, 103, 104, 185, 196
Bengal, x., xvi, 20, 27, 106, 107, 108, 113, 124
Bernier, 180, 181, 192
Beveridge, H., F.A.S.B., x., xiii.-xxviii., 141 (note)
Bhagavadgītā, 185
Bhagavata Purāṇa, 109
Bhima, 52
Bhudh, Miyān, 77
Biānah, 37, 189
Bibi, mother of Firūz Shāh
Tughlaq, xxii.
—— Rāji, 101
Bichitr Khān, 156
Bidar, 83, 87, 88 (note), 116
Bīhār, 19, 20
Bhrūz, 31
Biḥzād, Üstād, 132 (note), 176
Bijāpur, 86, 91, 92, 94
Bilās, 156
Bir Māndl Khān, 156
Birbhāum, 112
Blochmann's A'īn-Akbarī, 68
(note)
Bohār Collection, x.
Bologna, 6
Bolt Court, xxii.
INDEX II

Bombay, xvii.
Briggs, xvii., xix.
Bryce, Lord, xviii.
Budhan, 74
Bukhārā, 20, 28, 38, 77, 116
Bukhārī Gujratī, Sayyid, 183
Bāmī-Ṣalīm-Nāmah, 44
Burhān, Sayyid, 75
Burhānuddīn, 48, 98
— Bhakrī, Maulānā, 38
Burhānpūr, 98
Burton, xxviii.
Būstān (Sa’dī’s), 81, 137, 143
Būtkāh, xiv.
Buzurchimihr, 15

CAIRO, vii., 38, 46, 102 (note), 104, 116
Calcutta, xiii.
— Imperial Library, x.
Cambay, 132
Catrou, 177
Chāghiā’ī, Sayyid Khān, 160
Chahār Minār, 95
Chatar Khān, 178
Chalukya Dynasty, 91
Chāndī, Miyān, 156
— Khān, 156
— Bibi, xxviii.
— Shaikh, 97
Chaudh-Mangal, 168
Changiz Khān, 20, 23, 68, 121
Changiz-Nāmah, 153
Chatterji, Ramananda, M.A., xi.
Chaul, 83, 85
Chesterfield, Lord, xvi., xvii.
Chhuti Khān, 110, 111
China, 96
Chinhar (Chunhar), 134
Chisti, 204
Chitor, 97
Chittagong, 111
Condé, the Great, xiv.
Cooe, Sir Eyre, 104
Cordova, vii., 102 (note), 104

Crillon, xvi.
Cuttair, 71

DABUL, 83
Dālādī-Firāūr-Shāhī, 65
Damascus, 38, 102 (note), 116
Damayanti, 149
Dāniyāl, 160
Daqīqī, 8
Dārā Schikāh, Prince, 184–186
Darasbāri, 108
Dār-ul-Baqqā, 182
Daswant, 154
Dā’ud Dhāri, 156
Daulatābād (Deogir), xxiii., 45, 46, 47, 49, 83, 85, 98
Dauri, Maulānā, 159
Dāwan Dhāri, Shaikh, 156
Deccan, xxiv., 82, 83, 87, 91, 194
De Courteille, xxv., xxvi.
Delhi, xxii., xxiii., 20, 22, 23, 24, 25, 27, 28, 31, 32, 34, 35, 36, 37, 38, 39, 42, 43, 46, 47, 48, 49, 54, 58, 63, 67, 70, 71, 73, 75, 80, 90, 100, 116, 124, 126, 133, 163, 167, 181, 194, 195, 196, 197, 198, 202
— New, 134
Delhi Past and Present, Fan-shawe’s, 42
Dewal Devi, 40
Dey, Kumud Lal, xi.
—, Nundolal, M.A., B.L., x.
Dilshād, aunt of Ismā’il ’Adil Shāh, 93
Dimashq, vii., 104
Dipalpur, xxii.
Dīwān of Anwārī, 143
Dīwānī-Khāgāni, 25, 143
Dīwānī-Sanā’ī, 25
Dost, Ustā, 156
Duncan, Mr., 104
Dürer, 177 (note)
Durgavati, xxviii.
INDEX II

Ellichpür, 83
Elliot, J. H., x.
Elliot's History of India, xx., xxiii.
Elphinstone, xviii., xxi.
Erskine, Mr., xxv, 121
Europe, xvii, 96, 146, 195

Faiżī, Shaikh, 148, 152, 160, 172, 185
Fakhruddin Hànsìi, Maulānā, 38
— Khawās, 36
— Kutwāl, 27
— Naqīl, Qāzi, 38
— Shāqāqil, Maulānā, 38
Fakhrul-Marābī', 195
— Rub'ul Mafākh ir, 195

Fakhr-ul-Mulk, 21
Fanshawe, 42
Farid (Shir Shāh), 99, 136
Farrukh Beg, 176
— the Qālamaq, 154
Farrukhābād, 196, 199
Farrukhī, 7, 8
Fasūnī Kāshī, 180

Fatāwa-i-‘Alamgīrī, 193
Fatāwa-Ibrāhīm-Shāhī, 100
Fath Khan, 59
Path-Nāmaq, 39
Pathpūr Sikri, 144, 162, 167
Fātimah, 205
Fāzil Kābuli, Mullā, 179
Feni, 110
Fergusson, Mr., 91, 94
Ferishta, xvii., xix., xx., xxiv., xxviii., 5, 10, 11, 14, 18, 21, 34, 35, 36, 56, 76, 81, 88, 90, 97
Firdausi, xiv., xvi., 6, 8, 9, 10
Firinghi Mahal, Lucknow, 188

Firuz Shāh Tughlaq, Sultān, xxii., xxiii., 42, 46, 47, 49-66, 69, 80, 84, 100, 101, 104, 114, 117, 164, 171

Firuz-Shāhī-Madrasah, 60-63, 64

Firuzābād, 47, 49, 51, 52, 53, 60, 70, 71, 73, 116
Fleet, Mr., xxiii.
Futūhā, 31
Futūḥāt-i-Firuz-Shāhī, 50

Gangādhar, 150
Gardiz, 37
Gaur, xvi.
Ghaus-ul-Saqalīn, 78
Ghāzi Khān, 125
Ghāziuddin, 194, 195
Ghaznī, xv., xvi., xvii., 3, 5, 6, 7, 8, 12, 17, 18
—, House of, xiii., 3, 11, 14, 16, 17
Ghiyāṣuddin, Governor of Bengal, 106
—, King of Mālwa, 97
— II., of Bengal, 107, 108
— II., Sultān, 67
— Jamshid, 125
— Tughlaq, Sultān, 42, 50
Ghulām Husain, 110
— Qādir, 198
Ghūr, House of, xviii., 17-18, 19
Ghūrāshāhid, 110
Gibb Trust, xxv.
Goa, 85, 146, 178
Gond country, xxvii.
Gospel (Christian), 146, 150
Gour, 109, 110
Gujrat, 105, 124, 152, 163 (note), 175, 176, 188, 189
Gul-Badān Begam, 201
Gulbargah, 83, 86
Gūlistān, 137, 143
Gulkandah Dynasty, 95, 115
Gul-Rukh, 202
Gulrugh (pen-name of Sultān Sikandar), 73
Gwalior, 10, 155, 156

Hābībul-Siyāh, 123
Hadīqah, 143
Hadīqatal-Aqālim, 105
INDEX II

Haflz, 69, 82, 83, 108, 142, 165 (note)
— Nazir Ahmad, Maulawi, x.
— Tashqandi, 169
Haibat Khan, 178
Haidar Ali, xx.
— Khašali, Mullâ, 180
Haidarabâd, xxiv., 95, 96, 116
Hakim Husain Gilâni, 85
— Sanâ'i, 143
Halâkû Khan (Ilkhanî), 125
Hamda, 204
Hamdullah Mustaufi, 4
Hamid, Maulanâ, 39
Hamid Râjâh, 31
Hamiduddin of Nagore, 108
— Banâmi, Maulanâ, 38
— Mukhlas, Maulanâ, 38
— Râjâh, 36
Hamzah, 178
Hardwar, 67
Haribâns, 155
Haribans, 149
Hari Dâs, 155
Hârûn-al-Rashid, Caliph, 15
Hasan, father of Shir Shâh, 136
Hasan Farâghi Gujrâti, Mullâ, 178
— Ghaznawi, Sayyid, 15
— Naqshî, Maulanâ, 100
— Nizâmi, 18
— Râzâ Khân, 199
— Sîve, 137-138
Hasanat-ul-‘Arifin, 186
Hashim, Sultan of Mashhad, 157
Haškiya-Hindi, 137
Hastings, Warren, 104
Hauż Khâs, 60-61 (note), 66
Havell, E. B., 153
Hayâtî Gilâni, Mullâ, 179
Hayâtul-Haïwân, 150
Hażrat Ishân, xxiv.
Hidâyah, 44
Hind, 77

Hindustan, xxv., 36, 71, 99, 102, 124, 125, 139, 161, 173, 180
Hirât, 123, 124, 157, 173
Hirwi, Shaikh, 184
Hisn-i-Hasîn, 78
Hisâr, 137
Hujat Multânî Qâdim, Maulânâ, 38
Hulwân, 170
Humâyûn, Emperor, xxvi., 102, 124, 126-135, 140, 142, 167
Humâyûn-Nâmah, 201
Husain, Shaikh, 134
—, Sultan of Hirât, 124
— Gujrâti, Mullâ, 179
— Khan (scholar), 112
— (Wali of Kashmir), 106
— Langâ, King of Multân, 105
— Mirzâ Khwârizmi, Sultan, 15
—, Shâh, Emperor of Bengal, 109-110
— Sharqi, King of Jaunpûr, 104, 158
— Shirâzi, Sayyid, 165 (note)
— Wâ’iz, Maulânâ, 149
— Kâshîî, Maulânâ, 15
Husâmuddin ibn Shâdi, Maulânâ, 38
— Surkh, Maulânâ, 38
Hûshang, Sultan, 97

‘Irâdat Khânâ, 144-147, 171
Ibn ‘Ali Muḥammad Koshî, 125 (note)
— Baṭutah, xxii., 23, 46
— Khaḥûn, 69
Ibn-ul-Muqiyyâ, 15
Ibn-Muqlih, 158
Ibrâhîm, Emperor, 125
—, Haiji, 145
—, Sultan, 14
INDEX II

Ibrāhīm 'Ādīl Shāh I., of Bijāpūr, 93
— II., of Bijāpūr, 94
— Sarhindi, Ḥāji, 148
— Sharqī, King of Jaunpūr, 99, 100, 101, 102, 104
'Ībrāhīm-Nāmah, 198
'I‘d-i-ʿĀzhā, 23
Iftikhāruddin Rāzī, Maulānā, 38
— Qāẓī, 38
Ihya-ul-'Ulūm, 37, 193
Ikhtiyāruddin Yāghī, 30
Ilāhābād, 102
Ilāhīdād, Jaunpūr, Maulānā Shāikh, 100
Ilāhī Bakhsh-al-Ḥusaini, 110
Ilāj Khān, 104
Ilmīnks, xxv.
‘Imāduddin Ḥasan, Maulānā, 39
Imām Muḥammad Ghazzālī, 191
— Yusuf Sajāwandi, 14
Imāmuddin, Maulānā, 149 (note)
Iqbal-Nāmah, 140, 153, 178
Iqbal-Nāmah-i-Jahāngīrī, 179
‘Irāq, 87
Irk, Fort, 175 (note)
Irsād, 100
Ishāq Dāhī, 156
— Sarhindi, Mullā, 85
Ismā‘il ‘Ādīl Shāh, King of Bijāpūr, 93
Ispāhān, 38
I’timād Khān Gujrātī, 152

JĀ’FAR BEG, 151
— Sharif, 200
Jagan, 154
Jahānārā Begam, xxvii., 203–204
Jahāngīr, Emperor, xix., xxvi., 103, 126, 139, 140, 142 (note), 151, 173–180, 202
Jahāngīr Mirzā, 69
Jahāngīr-Nāmah, 126, 140, 177, 178
Jahāngīrdād, 178

Jahjū, Sayyīd, 37
Jaipūr, 153 (note), 196
Jai Singh, Sewāi, Rājā of Amber, 196, 197
Jalāl Janjār, 37
Jalāluddin, Sultān, 30, 31, 32, 167 (note)
— Hindī, Qāẓī, 169
— Rūmī, Maulānā, 62
Jalandhar, 23
Jamāl, Governor of Jaunpūr, 136
— Shāikh, 73
— Janjār, 37
Jamaluddin Husain Injīr, xxvi.–xxvii.
—, Sayyīd, 183
— Shāṭbī, 39
Jām-i-Jām, 143
Jāmī, 117, 143
— 'Abdul Rāhmand, Maulānā, 87
Jāmī-ul-Hikāyat, 14
Jāmī ‘ul-Rashīdī, 149
Jāmī ‘ul-Taavīrīkh, 68
Janjār, 37
Jarrett, xxii., xxiii.
Jauhar, 132
Jauānān, xxiii.
Jaunpūr, xxiii.–xxiv., 99, 110, 102, 103, 104, 115, 116, 136
Jaypūr, 137
Joa of Arc, xv.
Jog-Vāsishtha Rāmāyana, 185
Johnson, Samuel, xvi., xvii., xxi.
Jubbalpūr, 175 (note)
Jumna, 134
Jūna or Jona, xxiii.
Jupiter, 129, 131
Juwainī Tabīb, 39
Jwālāmūkhi, 64, 171
KABĪR, 74
Kabiruddin, 39
Kabul, xv.
Kafyāh, 137

243
INDEX II

Kāiğubād, Sultān, 28, 31, 40
Kairawān, 104
Kālābaugh, 11
Kalīlah-Damnah (Pañchatantra), 15, 149, 153
Kalīyān, 91
Kamāluddin, Qāzi, 23
— Koli, Maulānā, 38
Kāmān, 126
Kāri (pergāna), 189
Karimuddin Jauhari, Maulānā, 38
Kashf-ul-mahjur, 37
Kashmir, 105, 106, 149, 158, 168, 185
— History of, 149
Kashkshāf, 188
Keene, Mr., 187
Kesū, 154
Khairuddin Rūmi, Maulānā, 170
Khalīf Māmūn, 125
Khanṣah, 25
Khān Firūz Jang, 194
Khān Khānān (Akbar's guardian), 141, 155, 169, 170, 202
— (Bahmanī), 85
— Mīrzā Abdul-Raḥim, 149, 150, 155, 159, 170, 173
— Mun'im Khān, 102
Khāndish, 96, 99, 115
Khāni-Jahān, 64
Khāḏānī, 117
Khemkarān, 155
Khilji, House of, xvii, xix, xx, xxi, 30-41
Khirad-Afzā-Nāmah, 150
Khīr Khān, Prince, 32
— Sultān, 71
Khīrīkhābād, 52, 71
Khundamīr, 123, 132
Khurāsān, 6, 23, 77, 87, 90, 184
Khurrāmdād, 178
Khurshid - Jahān - Namah, 110
(note)
Khusrāv, 143
Khwājāgī, Maulānā, 65
Khwājah 'Abdul Šamad Širīn-qulam Širāzī, 154
— Aḥrār, xxiv, 122
— Hasan, 30
— Khwānd Mahmūd, 184
— Kilān, xvi, xxvi
— Mu'īn, 168
— Naṣr, 125
— Uṣmān Ḥiṣārī, 179
— Zikī, 30
Khwājah Jahān, 86
Khwāṣ Khān, 77
Kīmīyā-i-Sā'ādat, 143
Kirāmitah, 22
Kirttivāsa, 108
Kishn Īāshi, 150
Koh-i-nūr, xviii
Krishna, Bejoy, xi
Krüger, President, xix
Kuhrāmi, Qāzi Maulānā, 33
Kukah Fūlād, 167
Kumar, Surendra Nath, 123
Kurra Khān Baghrā, 24
Kūshki-Nuẓūl, 51
— Shikār, 51
Lahore, 26, 90, 150 (note)
Lāl, 154
— Miyān, 156
Lanepeeole, Mr., 123
Laṭīf, Maulānā, 39
Law, Maharaja Durga Churn, C.I.E., v.
— Narendra Nath, xiii, xiv., xvii, xviii, xix, xx, xxii
— Satya Churn, xi
— Surendra Nath, x
Layalā, 149
Leyden, xxv
Līlavātī, 148
Livy's History of Rome, xiii
London, 176
Loni, 21, 67
Lowe, xxvii
Lūbbul-Tuwāriḵ, 131
INDEX II

Lucknauti, 37, 106
Lucknow, 155, 188

*Maṣārī-Rahīmī, 72, 170
Macauley, xxi.
Madhavachārīya, 168
Mādhū, 154
Madrasah-Tilā, 109
Māh Malik, xxviii.
*Māhākhārāta, 52, 107, 110, 147,
150 (note)
Māhām Anaga, 165, 167, 168,
202
Māhāpattar, 183
Mahēs, 154
Mahēs-Mahānanda, 150
Māhmūd, son of Altamash, 21
—, Sultān, viii., xiii., xiv.,
xxviii., 3, 4, 5, 6, 7, 8, 9, 10, 11,
12, 13, 17
—, Gāwān, xxv., 86-89, 116
—, Khiljī, King of Mālwa,
96, 97
—, Shah, King of Jānpūr,
101
—, Tughlaq, Sultān, 67
Majuuddin, 48
*Majma-ul-Bahrāin, 186
*Majma-ul-Buldān, 149
Mājūn, 149
Makhduīm Sirajuddin (Shāikh
ʿUṣmān), 37
Makhfī (pen-name of Salīma
Sultāna), 202
Makhū, 178
Makhznān-Āṣār, 15
Makkah, vii.
Makramat Khān, 188
Maktab Khān, 175
*Malfūżātī-Timūrī, 61 (note),
67
Malik Khāfar, 91, 92
Malik-ul-Šhurārā Tālibāy Amlī,
180
Mālwa, 96, 97, 98, 125, 158
Mandu, 97, 125

Masrūr (Nādir-ul-Asl), 177
Manuccī, Niccolo, 190
Maqbar 'Alī, Sayyīd, 126
Maqṣūd 'Alī, Mullā, 179
Marāgha, 125
Mars, 130
Martin, Mr., 176
Maryam, 205
Mashhad, 156, 157
Masnūd 'Alī Husain Ḳhān, 78
Masnawī-i-Maṣnawī, 143
Mapinawīs of Shāikh Niāzmi,
143
Masūd, Sultān, 12, 14
—, (Slave Dynasty), 22
Masūdī, Khwārizmīs, 12
—, Nasāhīs, 12
Mathurā, 74, 196
Maulā, Sayyīd, 27, 28, 32
Mazhar Karrā, Maulānā, 66
(note)
Mecca, 14, 112, 123
Medina, 14, 112
Meerut, 52
Mercury, 130
Mīhr 'Alī Beg, 164
Mīnhājuddin Qābnī, Maulānā,
38
Minājus Sīrāj, xxviii.
Mīr 'Abdul Laṭīf, 131, 140, 141
—, Qāsim Irānī, 184
—, Abdullāh, 157, 159
—, Abul Qāsim Gilānī, 179
—, 'Alī, Mullā, 159
—, 'Alī Tabrīzī, Khwajah, 159
—, Faizullah Anjū, 82, 83
—, Ḥamzah, 142
—, Husain Kulaḳi, 159
—, Kalān Muhaddis, 173
—, Lāhūrī, Shāikh, 184
—, Maṣūm Kāshī, 180
—, Muḥammad 'Alī, 112
—, Hashim, 191
—, Qāsim, 112
—, Sayyīd 'Alī Mashhādī, 157
—, Tabrizī, 154
<table>
<thead>
<tr>
<th>Mirān Māriklah, Maulānā, 38</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Mīrātul-Ālam</em>, 193</td>
</tr>
<tr>
<td>Mirkhund, 12, 123</td>
</tr>
<tr>
<td>Mirzā Ghiyāṣ Beg, 178</td>
</tr>
<tr>
<td>—— Ibrahim, 123</td>
</tr>
<tr>
<td>—— Īraj, 169</td>
</tr>
<tr>
<td>—— Jān Shīrāzī, 170</td>
</tr>
<tr>
<td>—— Khārūllāh, 197</td>
</tr>
<tr>
<td>—— Muḥammad Ḥāidār, xxiv., 122</td>
</tr>
<tr>
<td>—— Ziyāuddin, 184</td>
</tr>
<tr>
<td><em>Mīzān</em>, 188</td>
</tr>
<tr>
<td>Modern Review, xi.</td>
</tr>
<tr>
<td>Monserrat, Father, 160, 207</td>
</tr>
<tr>
<td>Mookerji, Prof. Radhakumud, M.A., x.</td>
</tr>
<tr>
<td>Moon, 130, 131</td>
</tr>
<tr>
<td>Moti-ki-Masjid, 166</td>
</tr>
<tr>
<td>Mūbāarak Khiljī, Sultān, 40, 43</td>
</tr>
<tr>
<td>—— Sayyid, Sultān, 71</td>
</tr>
<tr>
<td>Mūbāarakābād, 71</td>
</tr>
<tr>
<td><em>Mufazzal</em>, 122</td>
</tr>
<tr>
<td>Mūflis Samargandī Mirzā, 168, 169</td>
</tr>
<tr>
<td>Mughal Dynasty, xxiv.—xxviii., 121—199</td>
</tr>
<tr>
<td><em>Mughal Empire</em>, Keene’s, 187</td>
</tr>
<tr>
<td>Mughis, Qāzī, of Hansi, 30 (note)</td>
</tr>
<tr>
<td>Mughisuddin, Qāzī, 33, 34</td>
</tr>
<tr>
<td>—— Sayyid, 36</td>
</tr>
<tr>
<td>—— Biānah, Qāzī, 38</td>
</tr>
<tr>
<td>Muḥammad, Prince, son of Sultān Balban, 24, 25, 26, 28, 115</td>
</tr>
<tr>
<td>—— the Prophet, xx.</td>
</tr>
<tr>
<td>—— Amin, Ustā, 157</td>
</tr>
<tr>
<td>—— Amin Mashhadi, 159</td>
</tr>
<tr>
<td>—— Amin-i-Qazwini, 183</td>
</tr>
<tr>
<td>—— bin Sayyid Khān, Sayyid, 75</td>
</tr>
<tr>
<td>—— Chungī, 31</td>
</tr>
<tr>
<td>—— Fāzil Badakhshī, Mullā, 184</td>
</tr>
<tr>
<td>—— Ghūrī, Sultān, xviii., 17, 18, 40, 55</td>
</tr>
<tr>
<td>—— Muhammad Gisū Darāz, Sayyid, 86</td>
</tr>
<tr>
<td>—— Ḥādi, 174</td>
</tr>
<tr>
<td>—— Husain, Ustā, 157</td>
</tr>
<tr>
<td>—— Husain Kashmiri Zarrin-qalam, 159</td>
</tr>
<tr>
<td>—— Jānpūrī, Mullā, 179</td>
</tr>
<tr>
<td>—— Khān, Ḥāji, 112, 141</td>
</tr>
<tr>
<td>—— Khān Dhāri, 156</td>
</tr>
<tr>
<td>—— Muḥaddis, Shaikh, 197</td>
</tr>
<tr>
<td>—— Nādir Samargandi, 183</td>
</tr>
<tr>
<td>—— Qanauji, 193</td>
</tr>
<tr>
<td>—— Qāsim, 94</td>
</tr>
<tr>
<td>—— Mashhadi, 83</td>
</tr>
<tr>
<td>—— Qulī Qūṭb Shāh, King of Gulkandah, 95, 115</td>
</tr>
<tr>
<td>—— Shadrudin Khān Bahādur, Maulawi, 181, 182</td>
</tr>
<tr>
<td>—— Saḥīruddin Khān Bahādur, Shāh, Emperor, 103, 104, 196—198</td>
</tr>
<tr>
<td>—— Shāhābādī, Maulānā Shāh, 149</td>
</tr>
<tr>
<td>—— Shāhi, 197</td>
</tr>
<tr>
<td>—— Šūfī Mazandrānī, Mullā, 180</td>
</tr>
<tr>
<td>—— Sultān Mirzā, 69</td>
</tr>
<tr>
<td>—— Tughlaq, Sultān, xxii., xxiii., 43—49, 50, 115</td>
</tr>
<tr>
<td>—— Wali-ullāh, 196</td>
</tr>
<tr>
<td>—— Muḥib‘alī Sayyid, Maulānā, 184</td>
</tr>
<tr>
<td>—— Muḥiyyuddin Kāshānī, Qāzī, 38</td>
</tr>
<tr>
<td>—— Mu‘inuddin Janjar, 37</td>
</tr>
<tr>
<td>—— Luni, Maulānā, 38</td>
</tr>
<tr>
<td>—— Mu‘izzuddin Andilīnī, Maulānā, 38</td>
</tr>
<tr>
<td>—— Mu‘izzuddin Sām, Sultān, 58</td>
</tr>
<tr>
<td>—— Mukalāmah-i-Bābā Lāl Dās, 185</td>
</tr>
<tr>
<td>—— Mukammad Khān Gujrātī, 149</td>
</tr>
<tr>
<td>—— Mukhtaruddaulah, 103</td>
</tr>
<tr>
<td>—— Mukund, 154</td>
</tr>
<tr>
<td>—— Mulāhidah, 22</td>
</tr>
<tr>
<td>—— Mullā Fīrūz Library, xvii.</td>
</tr>
<tr>
<td>—— Shāh, 185</td>
</tr>
<tr>
<td>—— Mūltān, 18, 26, 105</td>
</tr>
</tbody>
</table>
INDEX II

Mumtāz Mahal, 202, 204
Munair, 143
Munawwar, Shaikh, 149
Munir Khan, Khan Khānān, 102, 142
Muntajibuddin, 36
Munuchihur (Minūchihr), 6
Mugarrab Khan, 178
Murād, Prince, son of Akbar, 146, 160
Murshid Quli Ja'far Khān, Nawāb of Bengal, 111
Murshidabad, 112
Mushkin, 154
Mu'tamad Khan, 174, 178
Mu'yyid Diwānah, 30
— Jājarmī, 30 (note)
Muzaffar Shāh II, King of Gujrat, 106
Mu'zuddin Andihni, 38
Mysore, 96

Nādir Shāh, of Persia, 126, 197, 198
Nādir-ul-Nukš, 186
Nadiya, 20
Nagarkot, 64
— Rājā of, 64
Nagor, 167
Nagore, 108
Nājmuddin, Maulawi, 195
Nai's Fort, 42
Najibuddin Sāwī, Maulānā, 38
Najmuddin Intishār, Maulānā, 38, 44
Nala, 149
Nala-Damayanti, 153
Nāl-Daman, 152
Namāzgāh, 101
Nānak Jārjū, 156
Nandi, Śrīkaraṇa, 111
Naqqib Khan, 147, 148, 151, 165
NOTE, 178
Nārāyaṇa, Rājā Kaṇṣa, 108
Nārnaul, 137

Nāšir Khān, 31
— —, King of Khāndish, 98
— —, Fārūqi, King of Khāndish, 99
— Shāh, King of Bengal, 107
Nāširuddin (author), 20, 48
—, Sultan, 22, 23
—, Ghani, Maulānā, 38
—, Karah, Maulānā, 38
—, Qubāchah, 18
—, Śābūlī, Maulānā, 38
—, Tughlaq Shāh, Sultan, 66, 67, 115
—, Ubaidullāh, xxiv.
Naṣrullah Muṣṭafā, 149
Nauhattah, 37
Naushābāh, 64
Naushīravān, 15
Naẓīr Nishāhpūrī, Mulla, 180
—, Shaikh, 184
New Testament, 160
Ni'matullah, 178
Nishāhpūrī, 19, 102 (note), 104
Nishāhpūrī, Nawāb Sa'ādat Khān, 103
Nizām, brother of Shir Shāh, 136
—, father of Bāz Bahādur, 132
—, Dynasty (Deccan), 194
—, Mulla, 193
Nizāmī, Shaikh, 15, 25, 143
Nizāmuddin Auliya, 36, 124, 204
—, Kalāhi, Maulānā, 38
Noer, Count, xiv., 132, 139
Nundy, Jugal Kishore, xi.
Nūrul Haqq, 100
Nūr Jahān, 202
Nūrullāh, Qāzi, 179
—, Qāsim Arslān, 159

Omar Khayyam, xxi.
Oriental Annual, 99
Oriental Biography, xxiv.
**INDEX II**

<table>
<thead>
<tr>
<th>Ormuz, 83</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oudh, 99, 102, 103</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Pādshāh-Nāmāh, 183</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Padua, 6</td>
</tr>
<tr>
<td>Pañcchātantra, 15 (note), 149</td>
</tr>
<tr>
<td>Pānduyā, 109</td>
</tr>
<tr>
<td>Parāgal Khān, 110, 111</td>
</tr>
<tr>
<td>Parāgalpur, 110</td>
</tr>
<tr>
<td>Paramēsvara, Kavīndra, 111</td>
</tr>
<tr>
<td>Paris, 104, 176</td>
</tr>
<tr>
<td>Parwizdād, 178</td>
</tr>
<tr>
<td>Patan, 188</td>
</tr>
<tr>
<td>Patañjali, 162</td>
</tr>
<tr>
<td>Paṭhān Dynasty, 114, 115</td>
</tr>
<tr>
<td>Paul, Nalin Chandra, B.L., xi.</td>
</tr>
<tr>
<td>Persia, xv., 6, 11, 77, 82, 90, 92, 106, 126, 170, 198</td>
</tr>
<tr>
<td>Pir Muḥammad, Mullā, 141, 151 (note)</td>
</tr>
<tr>
<td>Pirzādah, 156</td>
</tr>
<tr>
<td>Price, Major, xix.</td>
</tr>
<tr>
<td>Ptolemy, 125</td>
</tr>
<tr>
<td>Punjab, xxii., 125</td>
</tr>
<tr>
<td>Purāna Qil'ah, 133, 167</td>
</tr>
<tr>
<td>Purbin Khān, 156</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Qabūs-Nāmāh, 143</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Qadam Sharif, 59</td>
</tr>
<tr>
<td>Qādir bin Shaikh Rajū, Miyān, 75</td>
</tr>
<tr>
<td>Qanauj, 75, 150, 195</td>
</tr>
<tr>
<td>Qandhar, 83</td>
</tr>
<tr>
<td>Qānūn-Humayūn, 124</td>
</tr>
<tr>
<td>Qānūn-I-Islām, 200</td>
</tr>
<tr>
<td>Qāsim, 157</td>
</tr>
<tr>
<td>Qāsim Beg, 149</td>
</tr>
<tr>
<td>Qāzī-un-ki-Masjid, 189</td>
</tr>
<tr>
<td>Qazwini, Nizāmī, 159</td>
</tr>
<tr>
<td>Qil'ah Konā Masjid, 166</td>
</tr>
<tr>
<td>Qipchaq, 157</td>
</tr>
<tr>
<td>Qīṣṭāw Hamzah, 153</td>
</tr>
<tr>
<td>Qur'ān, xxvii., xlv., 14, 21, 22, 38, 39, 42, 62, 63, 68, 78, 84, 88, 96, 98, 111, 112, 123, 128, 163, 176, 191, 192, 198, 200, 204</td>
</tr>
<tr>
<td>Qutbat-ul-Qašīb, 37</td>
</tr>
<tr>
<td>Qutb Minār, xviii.</td>
</tr>
<tr>
<td>Qutb Shāh, Muḥammad Quli, King of Gulkandah, 95, 115</td>
</tr>
<tr>
<td>Qutbuddin, Mullā, 75</td>
</tr>
<tr>
<td>——, Sultan (Slave Dynasty), xviii., 18, 19</td>
</tr>
<tr>
<td>—— Bakhtīyār Kākī, 27</td>
</tr>
<tr>
<td>—— Khān, 160</td>
</tr>
<tr>
<td>—— Muḥammad Khān, 173</td>
</tr>
<tr>
<td>Qutbul' Alam, 108, 109</td>
</tr>
<tr>
<td>Qutlug Khān, 45</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Radalp, Pādri (Rodolpho Aquaviva), 145-146</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Raśī'uddin Muḥammad Qāzī, 189</td>
</tr>
<tr>
<td>Rahīm Khān Khānān, 149</td>
</tr>
<tr>
<td>Rahmatullah, 156</td>
</tr>
<tr>
<td>Rajab, father of Firūz Shāh Tughlaq, xxii.</td>
</tr>
<tr>
<td>Rājah Kānis, King of Bengal, 106</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Rajatarangini, 149 (note), 150 (note)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rām, 155</td>
</tr>
<tr>
<td>Rām Dās, 155, 183</td>
</tr>
<tr>
<td>Ramāyaṇa, 107, 108, 148, 153</td>
</tr>
<tr>
<td>Rānā Kumbha, 97</td>
</tr>
<tr>
<td>Rangsen, 156</td>
</tr>
<tr>
<td>Ranking, Colonel, xviii.</td>
</tr>
<tr>
<td>Rausheruddaulah, 198</td>
</tr>
<tr>
<td>Raūzahī-Tākīrīn, 149 (note)</td>
</tr>
<tr>
<td>Raūzatul-Ahabh, 176</td>
</tr>
<tr>
<td>Raūzatul-Inshā, 87</td>
</tr>
<tr>
<td>Raūzatul-Safā, 12</td>
</tr>
<tr>
<td>Raverty, Major, xxviii.</td>
</tr>
<tr>
<td>Raṣiyah, Sultan, xviii., xxviii., 21, 22, 201</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Razm-Nāmāh (Mahābhārata), 148, 153</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice, Dr., xix.</td>
</tr>
<tr>
<td>Rintambor, 35</td>
</tr>
</tbody>
</table>

248
INDEX II

Risālah-i-Haqnumā, 186
Risālah-i-Qushirī, 37
Risālah-i-Walidiyah, 122
Riyāzul-Salātīn, 108, 110
Roe, Sir Thomas, 177
Roy, Nanda, 10, 11
Ruknuddin, Sunnāmī, Maulānā, 38
Rūm, 92
Rūmī, Qāzīzādah, 125 (note)
Rūzbahān Shīrāzī, Mullā, 179

SA‘ĀDAT Khan Nīshāpūrī, Nawāb, 103
Sachau, xvii.
S’ad Maňţaki, 44
Sa’dī, Shaîkh, xv, 26, 81, 117, 139
Ṣādiq Halwā’ī, Mullā, 169
— Khān, 163 (note)
Ṣadri-Jahān Shūstārī, 86
Ṣadruddin, Maulānā, 39
—, Sayyid, 75
— ‘Alī, 36
— Gandhak, Maulānā, 38
— Tāwī, Maulānā, 38
Ṣadr-ul-Shārīa, Maulānā ‘Alāuddīn, 38
Sa’duddin Mantāqī, 30
Sa’dullah Khān, 191
Ṣafīnāt-ul-Auliyyā, 186
Sāgār Dīghi, 109
Sa’idī Gīlānī, 109
Ṣafīnāt-ul-Auliyyā, 186
Ṣalāḥuddin Sātrkī, Maulānā, 38
Ṣalīm, Mullā, 192 (note)
Salīm, son of Akbar, 160
Salīma Sultānā, xxvii., 202
Sāmānā, 178
Samarqand, vii., xxiv., 7, 38, 62, 69, 97, 116, 125
Samman, Burj, 153
Samrāt, Jantra, 197
Sanhāl, 75
Sānoly (pergana), 189
Sānwlāb, 155

Sarhind, 75
Sarkar, Prof. Benoy Kumar, M.A., x
Sarud Khān, 156
Sasarām, 100, 136, 137
Sattuunnisā, 204
Saturn, 129, 131
Sava, 92
Sayif Khān, 175 (note)
Sayyid Brothers, the, 196
— Dynasty, 71, 99
— ‘Alāuddīn, Sultān, 71
— Samarqandī, Mullā, 169
Scott, Jonathan, xxiv.
Seal, Dr. Brajendra Nath, M.A., Ph.D., x
Seville, 104
Shāh Beg Arghūn, King of Sindh, 105
Shāh ‘Alām II, Emperor, 198-199
Shāh Jahān, xxvii., 103, 174, 180-183, 192, 203, 204
Shāh-Jahānābād, 180, 181, 195
Shāh-Jahān-Nāmah, 128
Shāh Muḥammad, Ustā, 157
Shāh-Nāmah, 6, 8, 9, 25, 90, 143, 150
Shāh Rukh, 68, 69
Shahābuddin, Maulānā, 123, 127
—, Qāżī, 137
Shahābuddin Abul ‘Abbās Ahmad, 44, 48
— Ahmad Khān Bāzīl, 167 (note)
— Daulatābādī, Qāżī, 65, 100
— Khalīl, Maulānā, 39
— Multānī, Maulānā, 38
— Ṣadr Nashīn, 36
Sha’īdā, 180
Shaikhū, 102
Shaikh-ul-Islām Nizām-ul-Haqq Wauddin, 58
Shakarganj, Shaikh, 27
Shamsuddin, 48

249
### INDEX II

<table>
<thead>
<tr>
<th>Entry</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shamsuddin Altamash, Sultan, xvi, 58, 59</td>
<td></td>
</tr>
<tr>
<td>— Bahi, Maulana, 38</td>
<td></td>
</tr>
<tr>
<td>— Gazi, Qazi, 38</td>
<td></td>
</tr>
<tr>
<td>— Tum, Maulana, 38</td>
<td></td>
</tr>
<tr>
<td>Shamsul Mulk, 36</td>
<td></td>
</tr>
<tr>
<td>Shahn Jahan, 191</td>
<td></td>
</tr>
<tr>
<td>Sharafuddaulah, Nawab, 197</td>
<td></td>
</tr>
<tr>
<td>Sharafuddin Husain, 167</td>
<td></td>
</tr>
<tr>
<td>— Sarbahi, Qazi, 38</td>
<td></td>
</tr>
<tr>
<td>Sharf, 143</td>
<td></td>
</tr>
<tr>
<td>Shari'i-Tarif, 37</td>
<td></td>
</tr>
<tr>
<td>Sharif Khan, 160</td>
<td></td>
</tr>
<tr>
<td>Sheri, Mullai, 148</td>
<td></td>
</tr>
<tr>
<td>Shihail Khan, 156</td>
<td></td>
</tr>
<tr>
<td>Shir Mandal, 133</td>
<td></td>
</tr>
<tr>
<td>— Shahr, xix, xxvii, 99, 133, 136-138, 167</td>
<td></td>
</tr>
<tr>
<td>Shiraz, viii, 26, 97, 104, 108, 163</td>
<td></td>
</tr>
<tr>
<td>Shigarh (Qanauj), 149</td>
<td></td>
</tr>
<tr>
<td>Shoberl, 96</td>
<td></td>
</tr>
<tr>
<td>Shukrullah Shirazi, Mullai, 179, 184</td>
<td></td>
</tr>
<tr>
<td>Siha, village, 189</td>
<td></td>
</tr>
<tr>
<td>Sikandar Ludhi, Sultan, 73-78, 79, 100, 101, 116</td>
<td></td>
</tr>
<tr>
<td>Sikandar-Namah, 44, 137</td>
<td></td>
</tr>
<tr>
<td>Sikri, 75</td>
<td></td>
</tr>
<tr>
<td>Sil, Moni Mohun, xi</td>
<td></td>
</tr>
<tr>
<td>Silapur, 113</td>
<td></td>
</tr>
<tr>
<td>Sindh, 18, 105</td>
<td></td>
</tr>
<tr>
<td>Sindhiana Battisti, 150</td>
<td></td>
</tr>
<tr>
<td>Siraj, 22</td>
<td></td>
</tr>
<tr>
<td>Siraj, 'Asif, Shamsi, xxiii, 51, 52</td>
<td></td>
</tr>
<tr>
<td>Sirr-ul-Asrur (Sirr-ul-Akbar), 185</td>
<td></td>
</tr>
<tr>
<td>Siyalkut (Sealkot), 189, 190</td>
<td></td>
</tr>
<tr>
<td>Siyarul 'Arifin, 73</td>
<td></td>
</tr>
<tr>
<td>Siyarul-Mulk, 102</td>
<td></td>
</tr>
<tr>
<td>Siyarul-Mutaakkhirin, 112, 113, 133</td>
<td></td>
</tr>
<tr>
<td>Sleeman, Lieut.-Col., 186</td>
<td></td>
</tr>
<tr>
<td>Smith, L. F., 128</td>
<td></td>
</tr>
<tr>
<td>Socrates, xxi</td>
<td></td>
</tr>
<tr>
<td>Somerset, Protector, xxiii</td>
<td></td>
</tr>
<tr>
<td>Somnath, 7</td>
<td></td>
</tr>
<tr>
<td>Spain, 204</td>
<td></td>
</tr>
<tr>
<td>Srigyân Khan, 136</td>
<td></td>
</tr>
<tr>
<td>Stephen, Carr, 60-61 (note), 66, 134, 181</td>
<td></td>
</tr>
<tr>
<td>Stewart, 108</td>
<td></td>
</tr>
<tr>
<td>Subhan Khan, 156</td>
<td></td>
</tr>
<tr>
<td>Subuktigin, 6</td>
<td></td>
</tr>
<tr>
<td>Sultan 'Ali, Mullai, 132 (note)</td>
<td></td>
</tr>
<tr>
<td>Sun, 129</td>
<td></td>
</tr>
<tr>
<td>Sundra, village, 189</td>
<td></td>
</tr>
<tr>
<td>Surak-Imara', 128</td>
<td></td>
</tr>
<tr>
<td>Surat, 188</td>
<td></td>
</tr>
<tr>
<td>Sür Düs, 156</td>
<td></td>
</tr>
<tr>
<td><strong>TABAQATI-ABBAR</strong>, 166, 168, 169</td>
<td></td>
</tr>
<tr>
<td>Tabaqati-Nasirî, xxvii, 22, 23</td>
<td></td>
</tr>
<tr>
<td>Tabriz, 38</td>
<td></td>
</tr>
<tr>
<td>Tabstratul Nasirîn, 197</td>
<td></td>
</tr>
<tr>
<td>Tafsirl-Imarat, 180</td>
<td></td>
</tr>
<tr>
<td>Tafsir-Husain, 176</td>
<td></td>
</tr>
<tr>
<td>Tadj Kashekaf, 176</td>
<td></td>
</tr>
<tr>
<td>Tadjak, 149</td>
<td></td>
</tr>
<tr>
<td>Tadj Salmai, 159</td>
<td></td>
</tr>
<tr>
<td>Tadjuddin, Sayyid, 36</td>
<td></td>
</tr>
<tr>
<td>— 'Iraqi, 30</td>
<td></td>
</tr>
<tr>
<td>— Janjar, 37</td>
<td></td>
</tr>
<tr>
<td>— Kalâhi, Maulana, 38</td>
<td></td>
</tr>
<tr>
<td>— Maqdum, Maulana, 38</td>
<td></td>
</tr>
<tr>
<td>Taki Quli Khan, 112</td>
<td></td>
</tr>
<tr>
<td>Tamerlaine (Timur-i-Lang), 121</td>
<td></td>
</tr>
<tr>
<td>Tamerlane, History of, 132</td>
<td></td>
</tr>
<tr>
<td>Tangier, 46</td>
<td></td>
</tr>
<tr>
<td>Tansen, Miyân, 155</td>
<td></td>
</tr>
<tr>
<td>Tantarang Khan, 156</td>
<td></td>
</tr>
<tr>
<td>Tapi, 99</td>
<td></td>
</tr>
<tr>
<td>Taqi Shari, Amir Mir, 169</td>
<td></td>
</tr>
<tr>
<td>Tar, 155</td>
<td></td>
</tr>
<tr>
<td>Tarikh-Al-Fi, 150</td>
<td></td>
</tr>
<tr>
<td>— Badul', 145, 148, 164</td>
<td></td>
</tr>
<tr>
<td>— Farrukhabadû, 196</td>
<td></td>
</tr>
<tr>
<td>— Firuzshah, 94</td>
<td></td>
</tr>
<tr>
<td>— Firuz-Shahi, 48</td>
<td></td>
</tr>
<tr>
<td>— Gushdâk, 4</td>
<td></td>
</tr>
</tbody>
</table>

250
INDEX II

Tārikki-Jān-Jahān, 175
   — Mahmūdī, 44
   — Mubārak-Shāhī, 61 (note)
   — Muqafarī, 122
   — Rāshīdī, 122
   — Sālim-Shāhī, 140
   — Tāhirī, 117
   — Yamnī, 6
Tāsh Beg, 157
Tawārīkh, 126
Taylor, Mr. Meadows, 87
Tāskirat-ul-Ulamā, 102
Tāskirat-ul-Wāqīāt, 132
Thāneswarī, Sūltān Hājī, 148
Thevenot, 89 (note), 95
Tibbī-Sikandari, 77
Tīmūr Beg, xxvi., 60 (note), 67-69, 70, 121, 151, 159
Tīmūr, Life of, 182
Tipū Sāhīle, 96
Topra, 52
Triveni, 168
Tughlaqābād, 42
Tughlaq Dynasty, xxi.-xxiii., 42-70
Tulumba, 75
Tuqyai Shāstari, Mullā, 179
Tūrān, 26
Turkey, 106
Turkistan, 92
Turner-Macan, Captain, xvi.
Tūs, 9, 10
Tūsakī-Jahāngīrī, 139, 175

'Ubad, 44
'Ubadullāh Ahrār, 122
Ubiduddīn Mulhu, Maulānā, 38
Ujikuddīn Rāzī, 38
Ujjayyuddīn Pālī, Qāzī, 38
Ujjain, 196
Ujjain and Dhar, 125
Ujjaitu Khān, Sūltān of Persia, 68
Ulugh Beg Minrāz, 125, 150
   — Khānī A'zam, 23
   — Umar Shaikh, 142 (note)
   — Umar, 108
   — Uṣūrī, 5, 6, 7, 8
   — Upanishads, 185
   — Uṣmān, Shāikh (Makhdūm Sirajuddīn), 37
   — Uṣmān Turmūzī, Shāikh, 26
   — Uṭārid (Mercury), 131
   — Uṭbī, 6
   — Uzeerī Rāzī, 6

VEDĀNTA, 162
Vedas, 81, 184, 185
Venus, 131, 133
Vidyāpati, 107
Vikramājīt, Rājāh, 125
Voltaire, xiv.
Vyākarana, 162

WĀJIHUDDĪN AḤMAD, SHAIKH, 163 (note)
   — Wāqīātī-Bābur, 127, 149, 174
   — Jahāngīrī, 140
   — Mushtāqī, 77
Wilson, Professor, 149 (note)
Wordsworth, xxi.

YĀDĀVA Dynasty, 91
Yākūt Musta'āsamī, 159
Yaldūz, 18
Yāmunā, 53
Yazdī, 61 (note)
Yūsuf, Ustā, 157
Yūsuf 'Ādil Shāh, King of Bijāpur, 93
Yūsuf and Zulaksīhā, 169
Yūsuf bin Jamālī, Sayyid, 61 (note)
   — Shāh, of Bengal, 108

ZAFA-R-NĀMAH, 61 (note), 153
Zāhir Dihlawī, 100
Zāhiruddīn Bhakri, Maulānā, 38
INDEX II

Zahiruddin Lang, Maulānā, 38
Zain Khwāfī, Shaikh, 127
Zainab, 204
Zainuddin, Shaikh, 98
— Khāfī, Shaikh, 134
— Mahmūd Kāmāngarh, Maulānā, 169

Zainuddin Shīrāzī, Maulānā, 44
Zainul 'Abidin, King of Kashmir, 105
Zibunnisā Begam, xxvii., 204
Zinuddin Nāqlāh, Qāzī, 38
Ziyāuddin Sunnāmī, Maulānā, 39
INDEX III.—CHRONOLOGICAL

I.—THE MUSLIM EMPIRE IN INDIA.

HOUSE OF GHAZNĪ.

(366-582 A.H., 976-1186 A.D.)

NOTE.—Dates not found in the author's text are taken from Poole's *Medieval India under Muhammadan Rule*. Some dates are not easily determined; but those given are generally accepted as correct.

<table>
<thead>
<tr>
<th>A.H.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>388-421</td>
<td>998-1030</td>
</tr>
<tr>
<td>415</td>
<td>1023</td>
</tr>
<tr>
<td>421-432</td>
<td>1030-1040</td>
</tr>
<tr>
<td>451-492</td>
<td>1059-1099</td>
</tr>
<tr>
<td>492-508</td>
<td>1099-1114</td>
</tr>
</tbody>
</table>

Maḥmūd, soldier, iconoclast and patron of learning

His peace with Nanda Roy 'Unsuri, 7; Firdausi, 8-10

Masūd I., founder of schools and colleges

Ibrāhīm, an excellent penman

Bairām bin Mas'ūd, ardent patron of letters

*Kātulah-Damnah*, translated into Persian, 15

HOUSE OF GHŪR.

(To 602 A.H., 1206 A.D.)

<table>
<thead>
<tr>
<th>A.H.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>544-556</td>
<td>1149-1161</td>
</tr>
<tr>
<td>569-602</td>
<td>1174-1206</td>
</tr>
</tbody>
</table>

'Alā'uddin, a vandal

Muḥammad, an educationalist

SLAVE DYNASTY.

(602-686 A.H., 1206-1287 A.D.)

<table>
<thead>
<tr>
<th>A.H.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>602-607</td>
<td>1206-1210</td>
</tr>
<tr>
<td>607-633</td>
<td>1210-1236</td>
</tr>
<tr>
<td>634-637</td>
<td>1236-1240</td>
</tr>
<tr>
<td>637-639</td>
<td>1240-1242</td>
</tr>
<tr>
<td>639-644</td>
<td>1242-1246</td>
</tr>
<tr>
<td>644-664</td>
<td>1246-1266</td>
</tr>
</tbody>
</table>

Qutbuddin, destroyer of Hindu temples

Āltamāsh, a liberal ruler

Amir Kūhānī, Naṣīruddin, Fakhr-ulf-Mulk, 20, 21

Sultāna Rażiyah, patroness of learning

Bairām

Mas'ūd

Naṣīruddin, student, scholar and hermit

253
# INDEX III

<table>
<thead>
<tr>
<th>A.H.</th>
<th>A.D.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>664-686 Balban, protector of the learned</td>
<td>1266-1287</td>
<td></td>
</tr>
<tr>
<td>Literary societies of Delhi, 24-26; rise of Delhi as a literary centre, 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amīr Khusrav and Amīr Hasan, 24, 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Old age of Shāikh Sa‘dī, 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>686-689 Kaiqubād, a profligate</td>
<td>1287-1290</td>
<td></td>
</tr>
<tr>
<td><strong>KHILJI DYNASTY.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(689-720 A.H., 1290-1321 A.D.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>689-695 Jalāluddin, friend of the learned</td>
<td>1290-1296</td>
<td></td>
</tr>
<tr>
<td>Royal literary parties, 31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sayyid Maulā, 32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>695-715 'Alaūddin, illiterate and capricious tyrant</td>
<td>1296-1316</td>
<td></td>
</tr>
<tr>
<td>Paradoxical literary brilliance under an unlettered ruler, 39-40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plenitude of learned men in Delhi, 38-40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Better understanding between Hindus and Muslims, 40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>695 Hauz Khās reservoir made, 60 (note)</td>
<td>1295</td>
<td></td>
</tr>
<tr>
<td>716-720 Mubārak, a debauchee, who, however, restored endowments confiscated by 'Alaūddin</td>
<td>1316-1321</td>
<td></td>
</tr>
<tr>
<td><strong>TUGHLAQ DYNASTY.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(720-817 A.H., 1321-1414 A.D.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>720-725 Ghiyāshuddin, law-giver</td>
<td>1321-1325</td>
<td></td>
</tr>
<tr>
<td>Blight of Alāūddin’s rule evidenced in a lowering of the literary standard at Delhi, 43</td>
<td></td>
<td></td>
</tr>
<tr>
<td>725-752 Muḥammad, brilliant but whimsical and cruel</td>
<td>1325-1351</td>
<td></td>
</tr>
<tr>
<td>Sacrifices Delhi to Daulatābād, 46-47</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Barni, the great historian, 48</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charitable institutions, 45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ibn Batūtah visits India, 46</td>
<td></td>
<td></td>
</tr>
<tr>
<td>742</td>
<td></td>
<td></td>
</tr>
<tr>
<td>752-790 Firūz, a good and liberal administrator</td>
<td>1341</td>
<td></td>
</tr>
<tr>
<td>Care for Hindu monuments, 52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>753</td>
<td></td>
<td></td>
</tr>
<tr>
<td>772</td>
<td></td>
<td></td>
</tr>
<tr>
<td>College at top of Hauz Khās, 60 (note)</td>
<td>1352</td>
<td></td>
</tr>
<tr>
<td>Foundation of Jaunpūr, 100-101 (note)</td>
<td>1371</td>
<td></td>
</tr>
<tr>
<td>Public buildings, 57-59</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Firūz-Shāhi-Madrasah, 60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Further approximation of Hindus and Muslims, 64</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

254
INDEX III

A.H.  
790-817  Dark period, covering ravages of Timūr  
792  Tomb of Firūz built at Ḥauz Khāś  
801-802  Invasion of Timūr (Tamerlane), who wrecked Delhi and other centres of learning; yet had respect for learned men, and built a college in Samarkand, where he was buried, 67-69

A.D.
1388-1414  
1389  
1398-1399  

SAYYID DYNASTY.  
(817-855 A.H., 1414-1451 A.D.)

817-824  Khīzr Khān, founder of Khīrzābād 1414-1488

LŪDĪ DYNASTY.  
(855-932 A.H., 1451-1526 A.D.)

855-894  Bahlūl, founder of Agra 1451-1488
894-923  Sikandar, benefactor of learning, but a bigoted Musalmān 1488-1518  
Formation of Urdu or Hindustani out of native and foreign elements, 76  
Indian medical science studied by Muslims, 77

923-932  Ibrāhīm, conquered by Bābar 1518-1526

MUGHAL PERIOD.  
(932-1275 A.H., 1526-1857 A.D.)

932-937  Bābar, scholar, poet, and musician 1526-1530  
Educational services performed by the State, 127  
Book illustration introduced by Bābar, 126

937-946  Humāyūn, astrologer and savant 1530-1539  
Learned and religious men take precedence of nobles, 130  
Mīr 'Abdul Latīf, 131  
Jauhar, 132

941  Deaths of Shaikh Zainuddin Khāfi and of Khundamīr 1534-1535

946  Humāyūn deposed by Šir Šāh 1539

255
## INDEX III

<table>
<thead>
<tr>
<th>A.H.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>946-952</td>
<td>1539-1545</td>
</tr>
<tr>
<td>Shir Shāh, a friend of learning</td>
<td></td>
</tr>
<tr>
<td>952-960</td>
<td>1545-1552</td>
</tr>
<tr>
<td>Islam Shāh</td>
<td></td>
</tr>
<tr>
<td>962-963</td>
<td>1555-1556</td>
</tr>
<tr>
<td>Humāyūn’s restoration and death</td>
<td></td>
</tr>
<tr>
<td>963-1014</td>
<td>1556-1605</td>
</tr>
<tr>
<td>Akbar the Great, statesman and patron of letters, a most enlightened and liberal monarch</td>
<td></td>
</tr>
<tr>
<td>981</td>
<td>1574</td>
</tr>
<tr>
<td>Buils ʿĪbādat Khāna</td>
<td></td>
</tr>
<tr>
<td>Holds famous assemblies therein, 144-147</td>
<td></td>
</tr>
<tr>
<td>Favours Hindu learning and literature and promotes the translation of the <em>Mahābhārata</em>, <em>Rāmāyana</em>, and other Sanskrit classics into Persian and Hindi, 147-150</td>
<td></td>
</tr>
<tr>
<td>Co-education of Muhammadans and Hindus, 160-161</td>
<td></td>
</tr>
<tr>
<td>Technical improvements in education, 161</td>
<td></td>
</tr>
<tr>
<td>969</td>
<td>1561</td>
</tr>
<tr>
<td>Madrasah of Māham Anaga, 165-167</td>
<td></td>
</tr>
<tr>
<td>ʿAbdul Raḥīm, great patron of letters, 169-170</td>
<td></td>
</tr>
<tr>
<td>1014-1037</td>
<td>1605-1628</td>
</tr>
<tr>
<td>Jahāngīr, connoisseur of books and pictures</td>
<td></td>
</tr>
<tr>
<td>Excellence of painting in his reign, 187</td>
<td></td>
</tr>
<tr>
<td>Farrukh Beg, Abūl Ḥasan, Maṇṣūr, painters, 176-177</td>
<td></td>
</tr>
<tr>
<td>Jahāngīr’s law of intestacy, 174-5</td>
<td></td>
</tr>
<tr>
<td>1037-1069</td>
<td>1628-1659</td>
</tr>
<tr>
<td>Shāh Jahān, builder and restorer of colleges</td>
<td></td>
</tr>
<tr>
<td>Prince Dārā Ṣikhū, great scholar and patron of Hindu literature and religion, 184-186</td>
<td></td>
</tr>
<tr>
<td>Ṣadskāh Nāmah and its author, 183</td>
<td></td>
</tr>
<tr>
<td>1056</td>
<td>1646</td>
</tr>
<tr>
<td>Death of Nūr Jahān</td>
<td></td>
</tr>
<tr>
<td>1067</td>
<td>1657</td>
</tr>
<tr>
<td><em>Upanishads</em> translated into Persian, 185</td>
<td></td>
</tr>
<tr>
<td>1069-1119</td>
<td>1659-1707</td>
</tr>
<tr>
<td>Aurangzib, promoter of Muslim education and learning</td>
<td></td>
</tr>
<tr>
<td>Pioneer of compulsory education and of grants to students according to proficiency, 187-189</td>
<td></td>
</tr>
<tr>
<td>Educates his eldest daughter, 204</td>
<td></td>
</tr>
<tr>
<td>Views on the education of princes, 192</td>
<td></td>
</tr>
<tr>
<td>1119-1124</td>
<td>1707-1712</td>
</tr>
<tr>
<td>Bahādur Shāh, under whom Muslim rule begins to decline</td>
<td></td>
</tr>
<tr>
<td>1131-1161</td>
<td>1719-1748</td>
</tr>
<tr>
<td>Muḥammad Shāh, patron of astronomy</td>
<td></td>
</tr>
</tbody>
</table>
INDEX III

A.H.
1136  Observatory built at Delhi by Jai Singh, 196  A.D. 1724
1173-1221  Muhammad Shāh Astronomical Table, 197  Shāh 'Alam II.  1757-1806
Nādir Shāh sacks Delhi and carries away the Imperial Library, 198  Ghulām Qādir pillages the partly restored Imperial Library, 198-199

II.—THE MINOR MUSLIM KINGDOMS.

1. BAHMANI

(748-933 A.H., 1347-1526 A.D.)

748-759  Hasan Gangu, a Brāhmaṇa, acquainted with Persian  1347-1358
    Probably earliest instance of a Brāhmaṇa accepting office under a Muslim prince, 81
776-780  Mujāhid Shāh, fluent Turkish scholar  1375-1378
780-799  Maḥmūd Shāh, called Aristotle by the Deccanese  1378-1397
799  Founds madrasah for orphans, 82  1397
    Relations with Ḥāfiz, 82-83
800-825  Ghiyāṣuddin Shāh and Shamsuddin Shāh  1397-1422
    Firūz Shāh, learned in languages  1397-1422
    Sends ships annually to invite visits from learned foreigners, 85
810  Observatory built near Daulatabad  1407
825-838  Ahmad Shāh I., ill-disposed towards Hindus  1422-1435
837-887  Muhammad II., a learned king  1463-1482
    Maḥmūd Gāwān, the king's minister, great patron of learning and builder of a magnificent college at Bidar, 86-89
887-924  Maḥmūd Shāh II., a profligate  1482-1518
INDEX III

2. Bījāpūr.
(895-1096 A.H., 1489-1686 A.D.)

A.H.  A.D.
895-916  'Ādil Shāh, accomplished in literature and music 1489-1510
916-941 Ismā'il 'Ādil Shāh, musician, poet, and painter 1510-1534
941-965 Ibrāhīm 'Ādil Shāh I. 1534-1557
   Many Brāhmaṇas appointed to the
   revenue department, 93
   Public accounts begin to be kept in
   Hindi, 93
987-1004 Ibrāhīm 'Ādil Shāh II. 1579-1596

3. Aḥmadnagar.
(From about the beginning of the 16th century A.D.)

Aḥmad Niẓām Shāh, the first king, introduced the practice of single-stick, and schools for this and for wrestling were established in his city

4. Gulkandah.

Muḥammad Quli Qūṭb Shāh, who reigned about the end of the 16th century and beginning of the 17th century A.D., built the Chahār Minār Madrasah, one of the most splendid buildings in Ḥaidarābād

5. Mālwa.
(804-937 A.H., 1401-1531 A.D.)

A.D. 1435-1469
839-874 Maḥmūd Khiljī, patron of learning and letters
   Under him Mālwa became a great centre of learning, 97
874-906 Ghiyāšuddin, who appointed schoolmistresses for the instruction of the ladies of his harem
(?)-937 Bāz Bahādur, a too enthusiastic musician, conquered by Akbar

258
INDEX III


Nazar Khān, the second sovereign, who resigned about the last quarter of the 14th century A.D., had Shaikh Zainuddin as his priest.

Nāṣir Khān Fārūqī, a great patron of letters, ruled for about forty years and raised his principality to a high position in the literary world. He was about contemporary with the Sayyid Dynasty and with Ibrāhīm Sharqī of Jaunpūr, during the first half of the 16th century A.D.


(796-881 A.H., 1394-1477 A.D.)

803-844  Ibrāhīm Sharqī, famous patron of learning and letters.
          The court of this prince far outshone that of Delhi at the time, and his capital became a famous university city, 100.

844-861  Māhmūd Ṣāḥ, son of Ibrāhīm. His wife, Bibi Rājī, built and endowed a college and other buildings.

881     Annexation by Delhi.

1147    Nawāb Saʿādat Khān Nishāpūrī appointed Subādār and confiscates stipends and jāgīrs of the learned, 105.

1187    Nawāb ʿAsafuddaulah restores the jāgīrs confiscated by Saʿādat Khān, 103-104.

8. Multān.

Ḥusain Langā, a learned man and patron of learning, built many colleges. He reigned about the third quarter of the 15th century A.D., 105.
## INDEX III

9. SINDH, KASHMIR, AND GUJRAT.

<table>
<thead>
<tr>
<th>A.D.</th>
<th>A.H.</th>
<th>Shāh Beg Arghūn, of Sindh, well read and a great patron of letters, reigned about the third decade of the 16th century A.D., 105</th>
</tr>
</thead>
<tbody>
<tr>
<td>974</td>
<td></td>
<td>Zāinul 'Ābidīn, of Kashmir, patron of literature and the fine arts, was about contemporary with Shāh Beg Arghūn, of Sindh, 106</td>
</tr>
</tbody>
</table>

| 917-932 | 1511-1525 | Husain Khān, Wali of Kashmir, built madrasahs |

<table>
<thead>
<tr>
<th>10. BENGAL,</th>
</tr>
</thead>
<tbody>
<tr>
<td>(599-984 A.H., 1202-1576 A.D.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>607-623</th>
<th>1212-1227</th>
<th>Governor Ghiyāsūdīn, liberal patron of arts and letters</th>
</tr>
</thead>
<tbody>
<tr>
<td>681-726</td>
<td>1282-1325</td>
<td>Nāṣīr Shāh, son of Sulṭān Balban of Delhi, great patron of Bengali Ramāyana and Mahābhārata translated into Bengali, 107</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>768-774</th>
<th>1367-1373</th>
<th>Ghiyāsūdīn II., poet and contemporary of Hāfiz</th>
</tr>
</thead>
<tbody>
<tr>
<td>788-795</td>
<td>1385-1392</td>
<td>Rājah Kānis, granted pensions to learned Muslims</td>
</tr>
<tr>
<td>879-886</td>
<td>1474-1481</td>
<td>Yūsuf Shāh</td>
</tr>
<tr>
<td>899-925</td>
<td>1493-1518</td>
<td>Husain Shāh, great patron of Bengali</td>
</tr>
<tr>
<td>1106-1127</td>
<td>1704-1725</td>
<td>Nawāb Murshid Quli Ja'far Khān, learned and pious</td>
</tr>
</tbody>
</table>

| 1106-1127 | 1704-1725 | Nawāb Murshid Quli Ja'far Khān, learned and pious |

* Printed in Great Britain by William Clowes and Sons, Limited, Beccles.
STUDIES IN ANCIENT HINDU POLITY.
Vol. I.


SELECT OPINIONS.

India.—"... Mr. Law may be said to have accomplished his task... with great skill and learning..."

The Scottish Historical Review.—"... this well-written treatise. It gives a complete system of polity and deals with most parts of Indian life from the law of contract to the keeping of elephants."

The Pioneer.—"An excellent little book... Mr. Law is a century in advance of his countrymen in accuracy and sobriety of statement."

The Englishman.—"A neat, handy volume, well got up... What he has done, he has done well... He writes with thorough knowledge..."

The Times of India.—"... Mr. Law as well as Mr. Mookerji have acquitted themselves creditably of their important task of remolding Kautilya and his great treatise better known to English readers, and we hope they may soon complete their works."

The Bengalee.—"... We have perused this work with pleasure and with a sense of patriotic pride... We congratulate the Kumar on his work..."

The Indian Social Reformer.—"Mr. Law's 'Studies' is one of the works which afford gratifying proof of the intelligent interest which our educated men are beginning to evince in the history and literature of ancient India..."

The Commonweal.—"... Mr. Law's book... eminently readable... Is introduced by a very learned introduction from the pen of the famous author of 'A History of Indian Shipping...'"

The Hindu Patriot.—"The Kumar has evinced critical acumen and powers of research of no ordinary order... The book before us brims over with interest from cover to cover, and the informing introduction, which has been furnished by Prof. Radhakumud Mookerji, of 'Indian Shipping' fame, invests it with additional value..."

PROMOTION OF LEARNING IN INDIA

By Early European Settlers.
(Up to about 1800 A.D.)


This volume gives a connected history of the educational activities of the Europeans in India up to about 1800 A.D.—the efforts of the East India Companies as well as of the European missionaries and private individuals for the diffusion of education, not only among the Europeans in the Companies' settlements, but also among the Indians. Educational institutions founded by them, schools, colleges, and libraries have been noticed in the book.

LONGMANS, GREEN AND CO.
LONDON, NEW YORK, BOMBAY, CALCUTTA, MADRAS
Other Works on Indian History and Culture

1. The Positive Sciences of the Ancient Hindus. By Dr. Brajendranath Seal, M.A., Ph.D., King George V. Professor of Mental and Moral Science in the Calcutta University. 8vo. pp. viii + 396. 12s. 6d. net.

2. A History of Indian Shipping and Maritime Activity from the Earliest Times. By Professor Radhakumud Mookerji, M.A., Ph.D., Premchand Roychand Scholar. With an Introduction by Dr. Brajendranath Seal, M.A., Ph.D. 7s. 6d. net.

3. The Fundamental Unity of India (from Hindu Sources). By Professor Radhakumud Mookerji, M.A., Ph.D. With an Introduction by Mr. J. Ramsay Macdonald, M.P. 3s. 6d. net.

4. The Foundations of Indian Economics. By Professor Radhakamal Mookerji, M.A. With 12 Illustrations. 8vo. (In the Press.)

5. The Science of History and Hope of Mankind. By Professor Benoy Kumar Sarkar, M.A. 2s. 6d. net.

6. An Introduction to the Science of Education. Translated from Professor B. K. Sarkar's Bengali edition by Major B. D. Basu, I.M.S. 3s. 6d. net.


LONGMANS, GREEN AND CO.
LONDON, NEW YORK, BOMBAY, CALCUTTA, MADRAS

8. The Positive Background of Hindu Sociology. By Professor B. K. Sarkar, M.A. (Panini Office, Allahabad). 8s. or Rs. 6
