Review of Source Material
REVIEW OF PRIMARY SOURCES:

A) PERSIAN SOURCES

I. EARLY MEDIEVAL PERIOD:

The *Tārīkh-i-Sindh* often called *Tārīkh-i-Māsūmi*, a history of Sind from the Muhammedan conquest to its annexation by Akbar divided into four chapters called *Juz* (1) the conquest of Sind (2) its history under the governors appointed by the kings of Hindustan 1399 and under Sumrah and Sammah dynasties to 1510 A.D. (3) the Arghun dynasty to the death of Sultan Mahmud Khan in 1574 and some rulers of Thatta to 1585 (4) history of Sind from 1574 to Akbar’s annexation and the subsequent governors to 1599-1600 A.D.¹ This source has been utilized to reflect the annexation of Sind by Muhammad Qasim and the first Arab conquest in India.²

The *Tārīkh-i-Fakhrūd Ḏīn Mubārakahshāhī*, is the historical introduction to the Book of Geneolies (*Bahr-ul-Ansāb*) which was completed in A.D. 1206.³ This source has been used in the present thesis

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for information on development of education and learning during Ilutmish’s reign.

Due to the Mongol invasion, there was an endless influx of scholars, saints and literate, and they were in many cases, actively engaged in cultural activities, our historians have not bothered to discuss their role in the society and culture of the newly conquered country. Minhaj was in India when saints like Shaikh Mu’in-u’d-din Chishti, Shaikh Qutb-u’d-din Bakhtiar Kaki, Shaikh Hamid-u’d-din Sufi Nagauri and many others flourished but he makes absolutely no mention of any of them.

The *Tabaqāt-i-Nāsiri* of Minhajuddin Siraj Juzjani consists of twenty three *Tabaqat* (sections), this work contains the historical events right from the beginning of the world to 1261 A.D. i.e. the sixteenth year of Nasiruddin Mahmud’s reign. *Tabaqat* 11 and 17 to 23 supply the information of Ghazni and Ghuri Sultans and from Qutb-u’d-din Aibek to Nasiruddin Mahmud. These chapters (tabaqats) have been jointly edited by Nassaw Lees, Maulvi Khadim Husain and Maulvi Abdul Haiy: This edition entitled the *Tabaqāt-i-Nāsiri* was published from Calcutta in 1864 by the Asiatic society of Bengal.\(^4\) In 1949 another *Tabaqat-i-Nasiri* was published by Abdul Haiy Habibi of Qalandar. Though incomplete, it is

from the beginning to twenty first tabaqat. This volume has been utilized in the present thesis which provides ample information on the personal education of the Sultans right from Qutb-u’d-din Aibek to Nasiruddin Mahmud and the patronage provided to scholars by them. Its English translation with informatory notes and comments by Major H.G. Raverty was published in 1881 but it begins from the seventh Tabaqah has also been utilized to acquire information on the education of Sultans in the present work.


II. LATER MEDIEVAL PERIOD:

With Barani a significant break through takes place. He occasionally refers to Sufis, scholars and other celebrities. He starts with

the Balbani era and finished with sixth regnal year of Firoz Shah Tughlaq. Thus Ziauddin Barani's *Tarikh-i-Firoz Shâhi* has been extensively utilized in the present thesis for describing in detail the personal education of Balban's sons, the education and learning of the Khalji and Tughlaq Sultans. Barani has mentioned some scholars of the period under review but has not given details of them but whatever information is available of the scholars and their contribution has been fully utilized. Details of the madrasahs during the Firozi period have also been discussed.\(^9\)

Muslim education was a part of the medieval Islamic concept and was infused with the religious warp and weft of that period. Religion and education were closely intermixed. Religious ideas were the dominating factor in the system of education and learning. Religious institutions, specially the *Masjids* and *Khanqâhs* played a vital role in imparting education within a religious frame work. The authoritative basis of the *Quran* was a dominating factor. Thus the basic idea in Islamic education was typically religious but it was not against the study of rational, metaphysical or practical subjects.

Thus the observatories were agencies through which experiments were conducted in the field of astronomy. The hospital played a double role of health centres where remedy and treatment was provided and also medical training and lectures on medicine were conducted.

In 772 A.H./1370-71 the twentieth year of Firoz Shah’s reign, an anonymous author completed his *Sirat-i-Firoz Shāhi*, a florid and eulogistic account of Firoz Shah in four *babs* (182 foll). To explain the importance of hospitals and observatories as agencies of education the facsimile edition of the manuscript of the *Sirat-i-Firoz Shahi* has been utilized.

Shams Siraj Afif’s *Tārikh-i-Firoz Shāhi*, a life sketch of Firoz Shah Tughlaq (1351-88 A.D.) written subsequently to Timur’s invasion of 1398 A.D. is divided into five *qisms* each subdivided into eighteen Muqaddimahs. Thus Afif’s *Tārikh-i-Firoz Shāhi* also has been utilized in the present work to describe the development in technical and mechanical education. Karkhanas were the foci of several aspects of non-agricultural commodity production. They also acted as the technical

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training ground for apprentice craftsman, and thus can be looked as a base for vocational training and technical education.

The *Futuhât-i-Firoz Shâhi*, is a brief account by Firoz Shah of his own edicts and ordinances, the abuses and evil practices abolished by him, the buildings erected and the works of public utility carried out in his reign.\(^{14}\) The *Futuhat-i-Firoz Shahi*\(^ {15}\) has been utilized to discuss the Sultans deep interest in the establishment of new *madrasahs* and the renovation and repair of old ones.

The *Futuh-us-Salatin* is an epic poem on the rulers of India from Ghaznavides to the date of composition i.e. 1349-50 A.D. composed by Isami and dedicated to Muzaffar Bahram Shah, the first ruler of Bahmani dynasty.\(^ {16}\) Isami's conversations in his *Futuh-us-Salatin*\(^ {17}\) have also been utilized to especially discuss the development of learning during the Shamsi period.

Amir Khusrau's poetic works constitute a veritable source of information for the social and cultural history of medieval India. Thus some of the verses of Amir Khusrau have been utilized to describe some

situations and to enhance information on the development and progress in Muslim education and learning.

The *Qiran-us-Sadain* (The conjunction of the two Auspicious stars’) is the first long poem in *Mathnavi* form composed by Khusraw at the request of Kaiqobad. The main theme of the poem is a quarrel between Bughra Khan, the son of Balban, and Kaiqobad, the son of the former who succeeded his grandfather to the throne of Delhi and their reconciliation on the bank of river of Sarw or Sarju. The *Qiran-u’s-Sa’dain* edited by Maulvi Muhammad Ismail Meruti and Syed Hasan Barani has been referred to discuss the generosity shown to Amir Khusrau.

The ‘*Hasht Bihisht*’ (the light Paradises) the fifth and the last poem of the *Khamsa*, an initiation of Nizami’s *Haft Pakar*, was completed in 701 A.H. and contains 3,350 couplets. The *Hasht Bihisht* edited by Sulaiman Arif has been used to describe the merits of scholars.

The Dewal Rani Khizr Khan also known as ‘Ashiq’ or ‘Ishqujiya’ is the story of Khizr Khan and Dewal Rani. The central theme of the poem is the romantic love and the magic fate of Khizr Khan and the

beautiful princess of Devaldi.\textsuperscript{22} The Dewal Rani Khizr Khan\textsuperscript{23} edited by Rashid Ahmad Ansari has been referred to describe the high popularity and status that Delhi enjoyed and had become equivalent to Bukhara.

The \textit{Ijaz-i-Khusrawi} or \textit{Rasail-ul-Ijaz} is a voluminous prose work of Amir Khusrau. The second volume\textsuperscript{24} of this source has been used to describe the intellectual calibre of scholars.

\section*{II. LATER MEDIEVAL PERIOD:}

Sources of the later medieval period such as Badayunis \textit{Muntakhab-ul-Tawarikh}, Abdul Baqi Nahavandi’s \textit{Ma’asir-i-Rahimi}, Nizamuddin Ahmad’s \textit{Tabaqat-i-Akbari}, Ferishta’s \textit{Tarikh-i-Ferishta}, Yahya Sirhindi’s \textit{Tarikh-i-Mubarakshahi}, Gulam Azad Bilgrami’s \textit{Ma’athir-ul-Kiram} have also been referred, to describe the picture of Muslim education and learning during the Sultanate period.

The \textit{Muntakhab-ut Tawarikh} often called \textit{Tarikh-i-Badauni} is a history of India from the time of Subuktigin A.H. 367/997-8 to A.H. 1004/1595-96, the fortieth year of Akbar’s reign, followed by short biographies of contemporary sheikhs, scholars and physicians.\textsuperscript{25} This first

\begin{enumerate}
\item \textsuperscript{22} Mirza, Mohammad Wahid, Op.Cit, pp. 199-80.
\item \textsuperscript{24} Khusraw, Amir, \textit{Ijaz-i-Khusrawi}, Vol. II, Lucknow, Nawal Kishore, 1868.
\item \textsuperscript{25} C.A. Storey, Vol. I, Part I, p. 439.
\end{enumerate}
and second volume of the *Muntakhab-ut-Tawarikh*\(^\text{26}\) edited by Kabiruddin Ahmad Ali have been utilized for extracting information on scholars and poets of the Sultanate period.

The *Maathir-i-Rahimi* authored by Abd al-Baqi Nahavandi is a life sketch of Abd al-Rahim Khan-i-Khanam which is divided into a *Muqaddimah* four *fasls* (1) on his father (Bairam Khan) (on his ancestors) and his youth together with a history of Hindustan from Jaunpur, Malwah, Kashmir and Multan (2) on his public career, campaigns etc. together with a history of Sultans of Gujarat, Sind, the Deccan and Khandesh (3) on the mosques, college, baths etc. built or repaired at his expense (4) on his children and a *khatimah* (notices of contemporary celebrities).\(^\text{27}\) The first volume of *Maathir-i-Rahimi*\(^\text{28}\) edited by M. Hidayat Husain has been utilized to discusses the number of madrasahs during Firoz Shah Tughlaq’s reign.

The *Tabaqat-i-Akbari* authored by Nizam-ud-din Ahmad written in 1592-93 during Akbar’s reign is the earliest of the general histories of India and the basis of subsequent works like the *Muntakhab-ut-Tawarikh* and *Gulshan-i-Ibrahim* divided into a *muqaddimah* (the Ghaznavids)


nine tabaqat (1) Delhi A.H. 574/1178 A.D. 1002/1593 A.D. concluding with notices of celebrated men of Akbar’s time and the other tabaqats dealing with Deccan, Gujarat, Malwah, Bengal, Jaunpur, Kashmir, Sind. Multan respectively. The *Tabaqat-i- Akbari* has been published twice from Lucknow in 1870 and 1875 respectively. The 1875 publication has been utilized in this thesis to discuss the existence of hospitals during Firoz Shah’s reign.

The *Gulshan-i-Ibrahimi* usually called *Tarikh-i-Ferishta* by M. Qasim Hindu Shah Artarabadi Firishtah as he calls himself in the *Gulshan-i-Ibrahimi*, a general history dedicated to Ibrahim Adil Shah, divided into a muqaddimah (on beliefs of Hindus, their early rajahs and the coming of Islam to India) twelve maqalahs (1) the Ghaznavids of Lahore (2) the Sultans of Delhi (3) the Deccan in six raudahs (Bahamanids, Adilshahis, Nizamshahis, Qutbshahs, Imadshahs, Baridis) (4) Gujrat (5) Malwah (6) Burhanpur (7) Bengal (8) Sind, Fattah and Multan (9) Jam and Arghun dynasties of Sind and Sultans of Multan (10) Kashmir (11) Malabar (12) Indian saints and a khatimah (a short description of India). The Lucknow edition of the *Tarikh-i-Ferishta*,

Vol. I and II\textsuperscript{32} have been utilized in this thesis to discuss the personal education of the Sultans and royal patronage provided by them to scholars and their deep interest in building \textit{madrasahs}.

Yahya b. Ahmad Sirhindi dedicated his \textit{Tarikh-i-Mubarakshahi} to Muizz-al-din Abul Fath Mubarak Shah (of the Saiyid dynasty) who reigned from 1421-33 A.D. It is the history of the Sultans of Delhi from Muizz-al-Din son to 1428 with a later continuation ending abruptly in 1434, the first year of M. Shah b. Farid Shah (who reigned 1433-43 A.D.).\textsuperscript{33} The edition of M. Hidayat Husain\textsuperscript{34} published by the Asiatic Society of Bengal has been referred to discuss the number of hospitals during Firoz Shah Tughlaq’s reign.

The \textit{Maathir-al-Kiram} authored by Mir Ghulam ‘Ali’ “Azad” Bilgrami was completed in 1752-53 A.D. is divided into two \textit{fasls} viz. (1) lives of about 80 fuqaha i.e. saints and mystics (2) lives of about 70 similar \textit{fuzala}, i.e. men of learning.\textsuperscript{35} The \textit{Maathir al-Kiram} published

\begin{itemize}
\item \textsuperscript{32} Ferishta, Muhammad Qasim, \textit{Tarikh-i-Ferishta}, Vol. I & II, Lucknow, Newal Kishore, 1864-65.
\item \textsuperscript{34} Sirhindi, Yahya bin Ahmad bin Abdullah, \textit{Tarikh-i-Mubarakshahi}, ed. Hidayat Husain, Calcutta, A.S.B., 1931.
\item \textsuperscript{35} C.A. Storey, Vol. I, Part II, p. 863.
\end{itemize}
from Agra has been referred to discuss the men of learning of the Sultanate period.\(^{36}\)

### III. TAZKIRAS:

The \textit{Akhbar-ul-Akhyar} is a famous Tazkira authored by Shaikh Abdul Haq Muhaddith Dehlavi (of. 1642) in 1590 A.D. It is the most complete and reliable biography of Indian Sufis of the four main orders – Chishtis, Qadiris, Shattaris and Suhrawardis which flourished between the thirteenth to sixteenth century, K.A. Nizami\(^{37}\) considers “\textit{Akhbar-ul-Akhyar} as the best product of Abdul Haq’s erudition, scholarship and scientific research.”

The Delhi edition of the \textit{Akhbar-ul-Akhyar}\(^{38}\) published in 1332 A.H. has been extensively referred to in this thesis to discuss the scholars of the Sultanate period, their subjects of study and their genuine interest in the development of education and learning.

The \textit{Siyar-ul-Auliya} by Mir Khurd is a biography of the lives of Chishti saints written in the reign of Firoz Shah Tughlaq (1357-88 A.D.) divided into 10 babs (1) Shaikhs of the chishti order from the Prophet (PBUH) to Shaikh Nizam-ud-din (2) \textit{Khalifas} of Shaikh Muin-ud-Din

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38. Dehlavi, Shaikh Abdul Haq Muhaddith, \textit{Akhbar-ul-Akhyar}, Delhi, Matba-i-Mujtabai, 1332, A.H.
Sijzi Qutb-ud-Din Bakhtiyar and Farid-ud-Din (3) descendants of Shaikh Farid-ud-Din, relatives of Shaikh Nizam-ud-Din and Saiyids of the authors family (4) khalifas of Nizam-ud-Din (5) some friends who had the honour of being murids and inmates of Nizam-ud-Din (6) duties of khalifas and murids (7) forms of prayers used by Shaikh Farid-ud-Din and Shaikh Nizam-ud-Din (8) Mystic love and visions of God (9) Sama (mystic trances and dancing) (10) sayings and letters of Shaikh Nizam-ud-Din. The Siyar-ul-Auliya\textsuperscript{39} published from Delhi in 1885 A.D. has been referred to discuss subjects of study of the sufi scholars and their love for learning.

The Tazkira-i-Ulama-i-Hind,\textsuperscript{40} is a description of ulama arranged in alphabetical order. It has been extensively utilized to discuss the subjects of study of the scholars and the structure of their scholarship.

The Siyar-ul-Arifin is a biography devoted to the lives of 14 Chishti saints completed in Humayun’s reign.\textsuperscript{41} The Siyar-ul-Arifin\textsuperscript{42} has been referred to discuss the scholarship of some scholars of the Sultanate period.

\textsuperscript{39} Mir Khurd, Siyar-ul-Auliya, Delhi, Matba-i-Muhitbb-i-Hind, 1302 A.H., 1885 A.D.
\textsuperscript{40} Rahman Ali, Tazkira-ulama-i-Hind, Lucknow, Nawal Kishore, 1914.
\textsuperscript{42} Jamali, Siyar-ul-Arifin, Urdu translation by Ghulam Ahmad, Moradabad, 1319 A.H.
IV. MALFUZAT

The Siraj-ul-Hidaya is the famous collection of Makhdum-i-Jahaniyan’s malfuzat compiled by Ahmad Barani who is also known as Ahmad Muin Siyaposh Iraji completed around 772 A.H./1371 A.D. Its first chapter discusses the significance of the science of Hadith – (the Traditions of the Prophet of Islam), whereas in the second chapter emphasis has been made on the view that the knowledge of Fiqh – (Islamic jurisprudence), and religious problems – (Masail-i-Dini), is greatly beneficial to both pir – (mentor), and murid (disciple). The third chapter describes the benefits of Injunctions of the Shariah – (Akham-i-Shara) chapter fourth supplies some fine and moral stories while the fifth chapter gives the details of various Prophets of God. The sixth chapter provides valuable scholarly discussions about seventy three sects among the Muslims. Chapter seven is also denoted to the significance and merits of the Ahadith, particularly contained in the Mishkat-ul-Masabih. The eighth chapter sheds lights on some Arabic and Persian poetic verses. This chapter also discusses the merits and spiritual significance of the Surah Fatiha (the opening chapter of the Holy Quran). The ninth and last chapter once again discusses the greatness of the traditions of the Holy Prophet (Ahadith). Moreover, various religious problems have been
thoroughly discussed therein.\textsuperscript{43} According to K.A. Nizami it contains considerable information of historical significance – both political and cultural.\textsuperscript{44} The \textit{Siraj-ul-Hidaya}\textsuperscript{45} edited by Sajjad Husain has been utilized to discuss the subjects studied by Makhdum Jahanian and to describe his scholarly traits.

The \textit{Fawaid-ul-Fuad} are the \textit{malfuzat} (table talks) collected by Amir Hasan Sijzi. Ziya-ul-Hasan Faruqi describes the \textquote{\textit{Fawaid-ul-Fuad} is a literary work of great distinction in many a respect.}\textsuperscript{46} The \textit{Fawaid-ul-Fuad} published from Nawal Kishore\textsuperscript{47} has been referred to discuss the subjects studied by Shaikh Nizam-ud-din Auliya and the subjects discussed and the reference books studied during the period under review.

The \textit{Khair-ul-Majalis} is a record of one hundred mystic gatherings of Shaikh Nasir-ud-din Chiragh-i-Delhi. Not only is it a source of information of the lives of several Indo-Muslim saints but also supplies information on the political and economic conditions of the time. The

\begin{enumerate}
\item \textsuperscript{43} Qadiri, Muhammad Ayyub, \textit{Makhdum-i-Jahaniyan Jahan Ghasht}. Karachi, H.M. Said Company, 1975, pp. 188-89.
\item \textsuperscript{44} Nizami, K.A., \textit{On History and Historians of Medieval India}, Delhi, Munshiram Manoharlal, 1983, p. 189.
\item \textsuperscript{45} Sajjad Husain ed, \textit{Siraj-ul-Hidaya}, Delhi, Indian Council of Historical Research, 1983.
\item \textsuperscript{47} Sijzi, Amir Hasan, \textit{Fawaid-ul-Fuad}, Lucknow, Nawal Kishore, 1894.
\end{enumerate}
Khair-ul-Majalis\textsuperscript{48} edited by K.A. Nizami has been referred to in this thesis to discuss the subjects of study and the books studied by scholars during the sultanate period.

**REVIEW OF PRE-EXISTING LITERATURE ON MUSLIM EDUCATION AND LEARNING:**

S.M. Jaffar's book education in Muslim India\textsuperscript{49} has discussed education of the complete medieval period i.e. the sultanate and Mughal period both, in which emphasis has been laid on the personal education of the Sultans and the Mughal emperors but not much has been discussed on the patronage provided to scholars. The curriculum has been discussed very briefly and no attention has been paid to the subjects of study, the reference books for different subject and the immense amount of development in Muslim Education and learning. The syllabus has not been clearly discussed.

N.N. Law's 'Promotion of Learning in India During Muhammadan Rule\textsuperscript{50} (by Muhammadans) deals with the promotion of learning and not to the quality of learning, earnest efforts of the Muhammedan emperors, chiefs and private individuals of India to promote learning and diffuse


\textsuperscript{49} Jaffar, SM., *Education in Muslim India*, Delhi, Idarah-i-Adabyat-i-Delhi, rept. 1972.

\textsuperscript{50} Law, N.N., *Promotion of Learning in India* During Muhammadan Rule (by Muhammadans), Delhi, Idarah-i-Adabyat-i-Delhi, p. viii.
education among the people of this country. Its more a dynastic history as Law writes ‘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 Mahmud downwards were not altogether inattentive to the literary interests of the people, and that private individuals also were not quite inactive in this direction.’

Some modern scholars have also written in Urdu some information on Muslim education and learning. Syed Abdul Hayy in his ‘Islami Ulum wa Funun Hindustan Mein’ has attempted to discuss the syllabus of the Sultanate period (in fact 13-18 century A.D.) but which according to K.A. Nizami is incomplete and he gives another list of books in his Hayat-i-Shaikh Abdul Haq Muhaddith. Gilani, Manazir Husain in his Hindustan Mein Musalmanon ka Nizam Talim wa Tarbiyat was the first to discuss the syllabus of the Sultanate period and gives some information of the same.

The *Bazm-i-Mamluqia*\(^{54}\) describes the personal education of the Sultan of the slave dynasty starting from Qutubuddin Aibek to Kaiqobad (i.e. 1206-1290 A.D.). It contains a detailed description of the scholars patronized by these Sultans and detailed description on the propagation of Islam in India.

The *Salatin-i-Dehli kay Mazhabi Rujhanat*\(^{55}\) of K.A. Nizami discussed in detail the personal education of all the sultans of the Slave, Khalji, Tughlaq and Lodi dynasty and the scholars patronized by them. It has been extensively utilized in this thesis. But its a book in which the main theme is the religions leanings of the Delhi sultans.

The *Aab-i-Kauthar*\(^{56}\) of Shaikh Muhammad Ikram discusses the dynastic history from the coming of Muslims till the Lodi period in which he has given brief information on the patronization of scholars by the Sultans and the eventual development in learning and literature.

The *Fuqaha-i-Hind*\(^{57}\) is a description of *Fuqaha* (jurists) and *ulama* (scholars) from 622 A.D. – 1397 A.D. It also discusses the religions

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leanings and intellectual stature of the Sultans of Delhi and the position of
the jurists in the sultanate.

Abdul Majid Salik's *Muslim saqafat Hindustan Mein* covers the
cultural history of the whole sub-continent from ancient time. The fourth
chapter is devoted to *ulum wa funun* (science and arts). The first fasl of
the fourth chapter is about 'ilm Aur Taalim ki sarparasti' where a brief
survey has been of the ruler's interest and patronization of education and
learning from Mahmud Ghaznavi to Firuz Shah Tughlaq.

Abdul Hasanat Nadvi's *Hindustan ki Qadeem Islami Darsgahein*, is a very informative work providing details about the centres of
education and learning in India during the medieval period. The author
sheds light on different *madrasahs* in the sub-continent, activities of
ulama and scholars and discusses the syllabus in the same way as Syed
Abdul Haiy has discussed in his "*Islami Ulum wa Funun Hindustan
Mein*".

Said Ahmad Rafiq’s *Islami Nizam-i-Talim* contains information
about education and learning. The third chapter is entitled as
"Educational developments during the time of Sultans of Delhi" in which

58. Salik, Abdul Majid, *Muslim saqafat Hindustan Meini*, Lahore, Idarah-i-
    Saqafat-i-Islamia, n.d.
59. Nadvi, Abdul Hasanat, *Hindustan ki Qadeem Islami Darsgahein*, Azamgarh,
    Darul Musannifin, 1971.
60. Rafiq, Said Ahmad, *Islami Nizam-i-Talim*, Karachi, Idarah-i-Tasnif wa Talif,
    n.d.
brief information is provided on the subjects of study and whatever syllabus has been discussed is the same information, which has been given by Syed Abdul Hayy in ‘Islami Ulum wa Funun Hindustan Mein’ and Abdul Hasanat Nadvi in ‘Hindustan ki Qadeem Islami Darsgahein.’

The latest publication of 2007 on education by Suresh .C. Ghosh entitled ‘History of Education in India’\(^6\) is divided into three parts. Part I discusses, Education in Ancient India, 3000 C – 1192 A.D., Part II discusses, Education in Medieval India, 1192 A.D. – 1757 A.D. Part III discusses Education in Modern India, 1757-1999. The initial part of Part II discusses my period of study i.e. Education in Sultanate period from pages 143-180 which serves the purpose of only being a narrative with no references and footnoting.

The hagiological literature plays a significant role in providing information on the political, economic, social, cultural scenario of any age. The hagiological literature comprising the *Malfuzat* and *Tazkira* of the Sultanate period is very informative as regards the social and cultural life of the period in review. The *Malfuzat* and *Takira* which provide a mine of information on the social and cultural life of the people have been completely ignored by many secondary sources. N.N. Law, S.M. Jaffar, and some Urdu writers such as Abdul Majid Salik, Abdul Hasanat

Nadvi and Rafiq Said Ahmad, have completely avoided the use of *Malfuzat* and *Tazkira* as a source to provide information on Muslim education and learning.

This dissertation entitled *Muslim Education and Learning under the Delhi Sultans 1206-1390 A.D.* is different from other secondary works because we have fully and extensively made use of the *Malfuzat* and *Tazkira* as a primary source to acquire information on the scholars attitude, lifestyle, subjects of study, reference books and the resulting development in Muslim education and learning.

Thus, the *malfuzat* of the medieval saints have a great value in understanding an important segment of medieval society. Malfuz writing is the greatest literary invention of medieval India\(^{62}\) which if properly utilized can give information on the medieval society. The *malfuzat* such as *Fawaid u’l Fu’ad* and the *Khair-u’l-Majalis* and the Tazkiras such as *Siyar-u’l-Auliya* and *Akbar-u’l-Akhyar* have been extensively utilized to create a proper picture of the scholars and Sufis and their contribution towards education and learning. Through the thorough study of the above mentioned *malfuzat* and *tazkiras* it has been possible to discuss some very crucial aspects of Muslim education and learning. With the help of these sources a detailed discussion of the curriculum, subjects of study, position

of the teachers, relationship between the teacher and students, the method of teaching, the agencies for the provision of education has been possible.

Some modern works in Arabic such as the *Nuzhat-ul-Khawatir* have also been used to showcase the capabilities of the scholars and their contribution towards Muslim education and learning. As far as possible many Urdu and English modern works have been studied for this thesis.