

Muslim Educational System under Mughal Era

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ABSTRACT

Sub-Continent is unique with regard to foreign intruders those are not only invaded subcontinent hailing from western border but also ruled over this rich subcontinent in terms of variety of people and cultures. They ruled over this area with full vigour and introduced series of administrative and educational changes. Mughal era is very pertinent in this regard. In fact, Mughal mostly indulged in the world of luxuries and romance to please and quench their desire of instinct. However, despite all these flaws and short comings, they paid heed to education and literary activities too. Mughal era started with arrival of Zaheer ud din Babar in 1526 A.D ended with Bahadur Shah Zafar following the tragedy of War of Independence 1857 A.D. They amply focused on expansions and constructions of buildings and monuments. In this article, we will discuss early lives, educational reforms and policies with regard to potent monarch such as Babar, Akbar and Aurangzeb Alamgir in particular and others in general.

Keywords: Muslim, Education, Literature, Dynasty, Madrasah, Masjid, Mughal Era.

Introduction:

The arrival of Mughal in the subcontinents marked the new era of education in the subcontinent. Babur's triumph in the Battle of Panipat 1526 A.D, paved the way of foundation of Mughal Empire in the sub-continent. Mughal era marked with many drastic changes in terms of administration, constructions and education besides arts and architecture. Mughal era ushered in history of the world with religious tolerance especially by Akhbar which could not be replicated by west. Mughals also allowed East India Company to trade in the sub-continent which ultimately ruined their own grandeur via designs and money.

Mughals were far superior to Delhi Dynasty in many ways. They introduced series of administrative reforms with land reforms to uplift the lives of their masses. They paid heed to education to a certain extent too. They were fond of art and architecture. Their monuments are still astonishing for people to see.

Zaheer ud din Babar:

Zaheer uddin Muhammad was born on 24th February 1483 at Andijan, Farghana, Central Asia.(1) From his early age he adopted nick name Babar a Turkish word meaning Tiger. He acquired his early education from his teacher Shaikh Majid. He learned Persian, Arabic, Turkish and poetry from Shaikh Majid who influenced him a lot.(2) The other who trained him was his maternal grandmother

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Asian Daulat Begum who instilled courage, determination and self-belief. Babur's father Umar Sheik Mirza who was the ruler of Farghana passed away in June 1494 leaving Babur as orphan at the age of 11 years only.(3) He ascended the throne at this young age to shoulder the responsibility assigned to him by destiny. He initially faced problems in terms of rebellions which he subdued with the help of his nobles and loyal subject. He kept eye on Samarkand, the capital of his ancestor Taimur. He invaded Samarkand in 1496 resulted in failure. However, he did not despair and assaulted again next year which was successful. (4) But hardly over hundred days, he heard of anarchy in his home town. He had to rush back to Farghana where he was defeated. When he returned to Samarkand it was also taken away from him. (5) In order to gain his lost grandeur, he attacked Farghana again which went in vain. He tried to capture Samarkand but luck did not support him. However, he did not lose hope and captured Farghana in 1498 ruling over for two years. In 1500 A.D, he lost it again. In 1501 A.D, he occupied Samarkand for eight month only later defeated by Shaibani Khan. (6) After series of failure, he changed his strategy and captured Kabul in 1504 A.D. He founded new kingdom assuming the title of Padsha an uncommon in his ancestry.(7) He conquered Bukhara and Samarkand in 1513 A.D. (8)

This success did not last long and he was subdued by Shaibani Khan. Babur now decided to examine his luck in the sub-continent. He was conversant with the geographical location of the sub-continent which encouraged him to lead series of invasions to gain victory. He made four military expeditions to Sultanat e Delhi governed by Lodhis'. He was able to annex Bajaur, Behra and areas of Punjab which was later regained by previous rulers. However, 1526 A.D was particular for Babur which gave him permanent passage to found Mughal Empire. In 1526 A.D, Babur defeated Ibrahim Lodhi, the ruler of Lodhi Dynasty in the first battle of Panipat. (9) Ibraheem was executed and his kingdom came in to the hands of Babur. Babur wanted to annex more areas so he fought Rajput in the Battle of Khanwah where Rana Sangha of Mewar was defeated. (10) Then Babur turned his focus towards Afghans who disturbed the Bihar and Jaunpur. Babur captured these areas and marched to Bengal in 1529 and repressed Afghans in the Battle of Gogra.(11) As a result of these invasions he became the monarch of huge area from Kabul to Bengal. In 1530, he fell ill and passed away.(12)

Nasiruddin Muhammad Humayun:

Nasiruddin Muhammad Humayun ascended the throne on 30th December 1530 following the demise of his father Babur. (13) He acquired his early education like a prince. He learned Arabic, Turkish and Persian. He also received military training. He was fond of Mathematics, Philosophy, Astronomy and Astrology. Despite having proper training and leadership qualities, he failed to grasp these norms and values of his family. He was impulsive person. However, Babur entrusted the charge of governor of Badakhshan. (14) He took parts in Battles of Panipat and Kanwahah during Babur's time.

When Humayun ascended the throne, he was beset with many internal problems. He was supposed to face weak army, Bahadurshah of Gujrat and threat of Sher Shah Suri from Bengal and Bihar.(15) Despite all these threats, Humayun spent his days and nights in luxurious banquets and parties. He lost Gujrat to Bahadur Shah He was so weak general that he lost his kingdom to Sher Shah Suri. After series of defeats, he remained in exile in Iran then Afghanistan from 1540 A.D to 1555 A.D. (16) He with help of his Iranian ally occupied Qandhar and Kabul. Here Sher Shah Suri passed away in 1545 A.D.(17) Sher Shah Suri's son Islam Khan further ruled over till his demise in 1553 A.D. Adil Shah son of Islam Khan was weak and dissolute person who failed to control huge empire. He designated his powers to his ministers weakening the state. Humayun was already waiting for a chance to attain his lost grandeur. Humayun attacked Peshawar in 1554 A.D and captured it. Then he proceeded to Lahore and Dibalpur and annexed them. In 1555 A.D, Humayun defeated Sikandar Suri in the Battle of Sirhand and entered Delhi and assumed lost Kingdom. (18) On 24th January 1556 Humayun died of an accident. He was descending from the stairs of his library when he slipped from the stairs receiving head and hand injuries. (19)

Jalaluddin Muhammad Akbar:

During Humayun's state of exile, Jalaluddin Muhammad Akbar was born on 15th October 1546 A.D. (20) Infant life of Akbar was not comfortable as his father had to run away in Afghanistan during banished life. When Qandhar and Kabul were captured by Humayun, then Akbar's life came in to ease. Akbar was cared by two of his nurses named Giji Anga and Maham.(21) Akbar was fond of Pigeons, horse riding, archery, sword man ship and raising hunting dogs. He was extremely intelligent and master of warfare. He was mainly responsible for suppressing Sikandar Suri during Humayun's regime. At the age of 13 years he ascended the huge throne of India in 1556 A.D. (22) Bairam Khan was appointed as his Prime Minister with unlimited powers. Akbar used to call Bairam Khan as Khan Baba.(23) Bairam Khan ruled over India as Prime Minister of Akbar for almost four years. He contributed to the expansion of Akbar's dynasty such as Gawaliar, Jonpur, Ranthbhor, Chanar and Malwah. (24)

Akbar under his leader ship captured Gonwana in 1564 A.D.(25) Besides, he had to face three rebellions in his tenure. First one was in Malwah led by Abdullah Khan Uzbek who served as governor there. Akbar brought forward his loyal army and suppressed this rebellion successfully. Second was in Jaunpur plotted by Khan Zaman a reliable general of Akbar who in the greed of power deceived Akbar. Akbar after the series of contest quelled the rebellion and slew Khan Zaman. Third rebellion was led by his brother Mirza Hakeem, supported by Uzbek, captured Lahore. In 1567 A.D Akbar arrived at Lahore and defeated this uprising. (26)

Akbar was fully aware of Rajputs and their power of valour and warfare. So he wanted to teach them lesson. In order to gain support of Rajput, he started getting

married to Hindu Rajput women. By these political marriages, he gained ample supports of different Rajputs tribes. Akbar targeted state of Chitor where its leader Raja Mewar was out of control. Fort of Chitor was captured with the use of canon. Akbar came out to be victorious with heavy cost. After Chitor, Akbar moved to Ranthbhor and captured it. In 1572 A.D, Akbar invaded Gujrat and captured it as it was previously in the occupation of his father Humayun. Akbar did not rest on his laurels; he proceeded to Bengal and annexed it. Akbar kept on moving farther and annexing territory in to his huge empire. He even reached Kashmir and added to his kingdom in 1579 A.D. Sindh was captured in 1591 A.D whereas, Baluchistan was added in 1595 A.D in addition to Qandhar.(27)

Akbar was disturbed with independent state of Deccan. He was wishing to capture every inch of the subcontinent. So, in order to pursue his desires, he occupied Ahmad Nagar. Aseer Garh was also added to Mughal Empire.

During last days of his life, Akbar fell victim to Diarrhea. He died in 1605 A.D.(28) Before his death, he nominated his son Salim as successor who previously cultivated uprising against his father.

Noor uddin Muhammad Jahangir:

Salim was born in August 1569 A.D to Jodha Bai and Akbar. (29) He was fond of Persian, Arabic, Turkish, Hindi, Mathematics, History, and Geography. He was trained by Abdur Rahim Khanan a renowned prudent person of his time. In 1586 A.D, he got married to a Hindu lady named Maan Bai. Prince Kusro was born from her. Later, Salim married more. Salim adopted habit of liquor like his other brothers. He always remained intoxicated. His two elder brothers lost their lives owing to excessive alcohol.(30) Salim designed uprising against his father later apologized for his treacherous act.

After Akbar's demise, Salim ascended the throne under the title of Noor uddin Muhammad Jahangir in 1605 A.D.(31) He envisaged many changes in his kingdom. He released the prisoners granting amnesty to his rivals and pledged to protect Islamic values. He instituted the chain of justice outside his palace to ensure speedy justice to grass root level without any hindrance. Besides, he proclaimed twelve ordinances known as Rules of Conduct which were strictly observed during his tenure.(32)

As history repeats itself, Jahangir's son Khusro plotted and revolted against his father with the help of nobles and Sikh Guru Arjun Singh. Jahangir led his force to quell the rebellions at Jalandhar. He was successful. He imprisoned his son Khusro and blinded in prison who later died in 1622 A.D.(33) Jahangir also executed Arjun Singh for his designs. Jahangir got married to Maharun Nisa later changed her name to Noor Jehan. Marriage proved to be successful with romance. (34)

Rebellion in Bengal was suppressed by Jahangir and his authority was established there with full vigour. Similarly, Mewar was ruled by Amar Singh who was subdued by Khurram, the third son of Jahangir. Mewar was added to Jahangir's administration. Moreover, Kangra in Punjab was conquered by Jahangir. Jahangir passed away in 1627 A.D.(35)

Abul Muzaffar Shahabuddin Muhammad Shah Jahan:

After the demise of Jahangir, war of succession continued between Khurram and Sheharyar, the two surviving sons of Jahangir. In February 1628 A.D, dislodging all barriers Khurram become the monarch of the Sub-Continent under the title of Abu Muzaffar Shahabuddin Muhammad Shah Jahan.(36) His loyal officers Asif Khan and Mahabat Khan were promoted to higher posts with massive salaries. He bestowed valuable gifts and money upon courtiers and nobles.

During the reign of Akbar and Jahangir, Portuguese settled in Hugli, Bengal and established themselves as potent influential businessmen. They challenged the reign of Shah Jahan. So, Shah Jahan decreed governor of Bengal Qasim Khan to take Portuguese to task. In 1632 A.D, Qasim Khan invaded and routed them. All factories and their palaces were leveled to ground and Portuguese were executed and imprisoned in huge quantity. (37) During last years of Jahangir, Qandhar was lost. So, Shah Jahan decided to recapture it. Shah Jahan thrice invaded Qandhar but result was not successful.(38) During last years of his life Shah Jahan was confined to imprison by the order of Aurangzeb who assumed the Kingdom in 1658 A.D following the war of succession amongst his brothers. Shah Jahan died in 1666 A.D.(39)

Abul Muzaffar Mohiuddin Muhammad Aurangzeb Alamgir:

Shah Jahan had four sons and two daughters from Mumtaz Begum. Roshan Ara, Jahan Ara, Dara, Shuja, Aurangzeb and Murad were the names of the children. (40)

Aurangzeb the third son of Shah Jahan was the ablest son with extra ordinary qualities of administration. He was a military genius and devout Muslim most suitable for succession. (41)

War of succession began amongst four sons of Shah Jahan. Shah Jahan was in the favour of his eldest son Dara. Aurangzeb dealt with Dara drastically and defeated him in 1659. Dara was executed and Shah Jahan was imprisoned by Aurangzeb. In addition, Shuja escaped to Arkan hills after Battle of Khajwa where he was slain by Arkanese. Murad was arrested due to his conspiracy against Aurangzeb. He was sent in to Gawalior Jail where he was prosecuted for murder of his Diwan Ali Naqi. He was awarded capital punishment according Shariah.(42)

Aurangzeb declared himself as Emperor of Delhi under the title of Abul Muzaffar Mohiuddin Muhammad Aurangzeb Alamgir in 1658 A.D.(43)

Aurangzeb was born in 1618 A.D. He acquired his early education from Abdul Latif Sultan Puri, Maulana Hashim Gilani, Saadullah Chinoti, Shaikh Ahmed Mulla Jeevan, Syed Muhammad Qanuji and so on. He had command over Arabic, Turkish and Persian languages. He was an avid learner of Quran and Ahadith.(44) He was the disciple of Khawaja Masoom Farooqui Naqshbandi Mujadidi. He practiced Islam from the core of his heart and brought revolutionary changes in his empire complying with Shariah.

He abolished many un-Islamic practices and ordinances of his predecessors such as prostration before Emperor, Nau Roz and dance and music. He banned liquor. He constructed Masajids especially at those places where Temples were erected on the wreckage of old Masajids. He introduced salaries for Muazzins and Imams. He revived Islamic Calendar in his state. Dancers and prostitutes were asked to either marry someone or leave the empire. Aurangzeb also banned cultivation of all sort of drugs. Muslims were prohibited from wearing gold ornaments. Jizya was levied on non-Muslims. Women were restricted from going to shrines of saints as they were involved in anti-Islamic activities.(45)

Aurangzeb set examples for his subject to observe Taqwa. He always remained in ablution. He offered five times prayers in congregation. He used to fast thrice a week. He earned his live hood via writing Holy Quran. He presented two manuscripts to Makkah and Madinah. Third is preserved in the shrine of Hazrat Nizamuddin Aulia (R.A). (46) He was Hafiz e Quran and could quote verse according to situation he came across.

As regards his political activities, he was military genius and eager to expand his state. He conducted several expedition and added many places in North West and Deccan. After defeating Marhatas, he fell ill in February 1707 A.D. he got severe fever which resulted in his death on 21st February 1707 A.D on Friday while reciting Holy Quran after Fajr prayer. (47)

After Aurangzeb, Mughal Empire divided in to small states due to inabilities of his successor and their war of succession. From Shah Alam to Bahadur Shah Zafar, no one could rule and administer such huge empire like Aurangzeb. Ultimately, Mughal Era came to end in 1858 A.D by the East India Company.

Educational and Litrary activities under Mughal Empire:

During Mughal era religious institutions were divided in two parts.

One was those institutions founded by nobles and run by government. Second were those established by learned savants who individually established them. They had equal significance at that time. Quran, Hadith, Fiqh and specialized education were imparted there. For higher education, Quran, Hadith, Fiqh, logic, literature, Philosophy, Ilmul Kalam, Tasawwuf, Mathematics, Chemistry and Hikmat were the part of syllabi. Mughals founded schools in Delhi, Agra, Fatehpur, Sikri, Lukhnow, Gawaliar, Ambala, Kashmir, Thaneshwar and

Lahore.(48) Similarly, Muslim theologians opened schools in Jaunpur, Delhi, Lahore, Agra and Sialkot. Agra was the centre of Muslims learning in Mughal era. Jaunpur was called Shiraj of India. (49)

Medium of lecture was Persian apart from Hindi and Sanskrit schools. In Muslim Schools injunction of Quran and Hadith were compulsory whereas, in Hindi School, Mahabharat, Ramayan and Puranas were compulsory.(50) Calligraphy was emboldened. Classes were held twice a day morning and evening. In break, lunch was followed. School fee was not charged. Education was free to all. Teachers were funded by affluent class. However, punishment to pupil was vogue during Mughal era. Mughals patronized education via developing them across main cities. They funded money to teachers for maintenance of institutions. Students were provided means of subsistence. Mughals bestowed lands, money upon Masajid, Madrasas and scholars. Maktab was attached to every Masjid where students acquired early education. Similarly, Patshalas were constructed by Hindus for their education. (51)

During that era, learned individuals were more popular than religious institutions. Because in that Madrasa students acquired certain level of knowledge and expertise. If they wanted to excel in any field they were supposed to attend the educational lectures of individual at their places. So, students used to flock to their abodes to quench the thirst of their knowledge. This type of education was in vogue in that period. (52)

Students used to use their teachers' pen name or casts after their names to depict their attachment to the stars of knowledge. Teachers of that era were not confined to their institutions for imparting education. In order to enlighten the world of education, they were free to conduct classes a part from their institutions. A garden, ground, public places, house of noble, royal court or any other areas where students could be accommodated, became teachings spots for these master pieces of education. (53)

Muslim students often attended Hindu colleges for secular education such as Astronomy, Astrology, Mathematics, Medicine and etc. whereas, Hindu students enrolled in Muslim institutions for Persian language. These teachers were so dedicated and sincere to their students in imparting education. They taught day and night tirelessly. Besides, government official who were in other administrative duties, also showed keen interest in these types of literary activities. Similarly, saints and their Khanqahs were also centre of propagating Quran, Hadith and Fiqh. They aimed at refining hearts and souls besides outwardly behaviour. Amongst them, Shaikh Ahmed Farooqui Sirhandi, Shah Waliullah, Shaikh Abdul Haque Delhvi and many more. (54)

These saints used to teach Quran, Fiqh besides, Awaraful Muaarif, Kashful Majoob and Quwaatul Qulub books of Tasawwuf are mentionable. Medicines

were also focused during Mughal era. Many clinics and hospital were found where education about surgery and medicines were imparted to shine the field of Medicine. There was no stipulated time for primary and secondary education.(55) Intelligent students could acquire proficiency earlier than normal students. Usually, ten to twelve years were set for higher studies. There was no concept of annual examination. Students were judged via their competence and tendency. No degree or certificate was awarded following completion of certain education. Students were characterized by their institutions and teachers. (56)

Zaheeruddin Babar was the master of Persian, Arabic and Turkish languages. He was poet as well. Babar was a diarist. He wrote down his autobiography named Tazke Babri in Turkish language which was later translated in Persian language during rein of Akbar by Abdur Raheem Khanan. (57)

Sher Shah Suri was renowned for his social services. He also paid attention towards education. He was himself a gem of Persian literature and loved to have gathering of learned persons. He established many Madarsas during her tenure. He established Madarsa adjacent to the tomb of his grandfather Ibrahim Suri in Patiala, Punjab. His government bore expenses of religious institutions and Khanqahs. Abbas Sarwani wrote his famous book Tareekh e Sher Shahi. (58)

Humayun, though a weak monarch, had good taste for education. He used to have many savants poets and philosophers in his court. Wherever, Humayun proceeded, he always took his library with him. He was keen learner and patronized education. He paved the way of establishing Masajid and Madarsa during his rule. At Fatehabad, Punjab, he erected Masjid.(59)

Akbar was the potent monarch of Mughal Empire. He was tilted toward Hinduism. He married many Hindu women to gain their support in his political expansions. In order to gain sympathy and please Hindus, he introduced his notorious Deen e Ilahi which was a dark spot in the Mughal Era. Deen e Ilahi was folly of Akbar who indulged in the deceit of power. He abolished Jizya from Hindus and Zakat from Muslims alike. He banned slaughtering of cows their flesh. He even changed the method of greetings.(60) Though, his Deen e Ilahi did not gain much support in public. In short, he apostatized Islam. Later, in his last days of his life, he repented and started practicing Islam as many historians narrated. Despite, his ill religious thoughts, Akbar patronized education, history and literature. Akbar erected Jama Masjid at Fateh Pur and Marthah.(61)

Mulla Dawood's Tareekh Alfi, Abul Fazal's Akbar Nama and Aeen e Akbari, Abdul Qadir Badayuni's Mutakhhib Tawareekh containing administrative reforms of Akbar,(62) Nizamuddin's Tabqaat e Akbari containing expansion policies of Akbar, Abdul Baqir's Maasir Raheemi, Jauhar' Tazkiratul Waqiat and Faizi's Akhbar Nama are worthy of mention with regard to history of Akbar's regime.

Naqeeb Khan, Mulla Muhammad of Thatta and Jafer Beg were assigned by Akbar to compile history of previous hundred years. (63)

Abul Fazal son of Shaikh Mubarak was the most prominent historian and scholar and writer of Akbar's regime. He became master of Hikmat and contemporary knowledge found place in the court of Akbar via Faizi. He wrote down Akbar Nama to cover every aspect of Akbar's rule. All court proceedings and events during Akbar rule were explained in this book. He used difficult Persian proverbs and idioms which normally people failed to perceive. It was the depiction of Abul Fazal competence and command of Persian language. Aina e Akbari was another feat. His work was so candid and vigorous. Abdullah Uzbez a famous writer was his student. (64)

Similarly, technical education was also taken in to consideration. Technical work shops were founded to create man power in this field. Carving, handicraft, marble work and many other fields were enlightened. During Akbar's rule these factories and works shops were patronized. He established a department name Shuhrat e Aam (Public Works). He used to visit these government run factories and oversee the progress of these institutions. These factories were established in Delhi and all major cities of Mughal Dynasty. (65)

Badayuni translated Ramayan into Persian language. He also translated few parts of Maha Bharat into Persian language. Similarly, Faizi translated Leelawati into Persian language. Bulk of Mahabharat was renamed as Razmnamah by Naqeeb Khan. Abul Faiz Faizi was elder brother of Abul Fazal. He was chief poet in the court of Akbar. His famous books were Akbar Nama, Adwaar, Masnavi nal o waman were quite famous. He translated Mathematic book Alyaladi in to Persian. (66)

Ghazali, Muhammad Husain Nazeeri, Syed Jamaluddin Sheerazi were renowned poet of Akbar's era. Ghazali wrote books such as Miratul Kianat, Naqsh e Badid and Israr e Makhtub. Syed Jamaluddin Sheerazi wrote Qaseeda in praise of Akbar and Jehangir. Akbar commanded to translate Sanskrit, Arabic and Turkish work in to Persian. (67)

The Tajak a well-known book of Astronomy was translated in Persian. Similarly, portion of Zich e Jadidi e Mirazai and Mujmul e Buldan were translated in Persian too. (68)

Medicine also flourished during Akbar's regime. Avicenna's Qanun was translated in to Persian by Akbar's court's Physician Ali Gilani. Shamsuddin was Akbar's chief physician receiving the title of Hakim ul Mulk. (69)

Jahangir like his father was patron of education and literature. During his rule, Shaikh Abdul Haque Delhavi, Mutamid Khan, Muqarrab Khan, Naimatullah, Naqeeb Khan and Mirza Ghayas were prominent religious savants of Islam. (70)

Iqbal Nama Jahangiri was written by Mutamid Khan depicting events of Jahangir's rule. Tazke Jhangiri was auto biography of Jahangir who included all events of his rule later Mutamid Khan completed that book. Jahangir elaborated day to day events of his monarchy in this book. Iqbal Nama Jehangiri, Masir e Jehangiri by Abdul Baqi, Tareekh e Daudi by Abdullah and Zubdul Tawareekh were prominent work of history during his era. (71). Talib Amli was a renown poet during Jahangir's reign. He received the title of Malikul Shuara. (72)

Shah Jahan is also known as engineer monarch in the history. He patronized art and literature. He constructed Moti Masjid and Jama Masjid which depicted the intense expertise of art. Shah Jahan used to sit amongst savants and scholars. He liked companies of literary persons. His son Dara Shiko wrote down Sakeentul Aulia and Safeenatul Aulia besides Nadarun Nukaat. Abdul Majeed Lahori and Ameen Qazvini wrote down two books with the name of Padsha Nama containing events of Shah Jahan's court.(73)

Similarly, Muhammad Saleh wrote Amle Saleh and Inayat Khan wrote Shah Jahan Nama. Abu Zalih whose pen name was Kaleem, Haji Muhammad Jan and Chandra Brahman were prominent poets of Shah Jehan's court.(74) Dara Shikov translated Geeta and Ramayan in to Persian. (75)

As regards Amle Saleh, by Muhammad Saleh Kamboh was the master piece of Shah Jhan's rule. He covered every bit of Shah Jahan's life from birth to death. This book has three volumes. Saleh mentioned every major and minor events of Shah Jahan's rule in detail. He was quite neutral in writing flaws of Mughals and their weakness without fear of court. (76) Another important book of his time was Padsha Nama by Abdul Majeed Lahori. This book contains rule of Shah Jahan. It has four volumes. First two were written by Abdul Majeed Lahori later, due to illness, he entrusted this task to his ablest student Maulvi Muhammad Waris who completed third volume. Whereas, last volume was written by Muhammad Saleh. Actually, last volume was the summary of his famous book Amle Saleh. (77)

Aurangzeb Alamgir was the most potent and strict ruler of the sub-continent. He was great follower of Shariah. That is why constructions of buildings and monuments were not patronized during his regime. He was very busy in his expansion policies. So, he could not focus on this. As regard education, he by himself was the master of Quran and Hadith. He followed Shariah from the core of his heart. He proclaimed Islamic laws levying Jizya on non-Muslims and banning music across his empire. He constructed Masajids in all major cities with Madarsas attached to them. He arranged teachers of Quran and Hadith and they

were properly remunerated. (78) He especially reconstructed Masajids on those lands where forcefully Hindu religious places called Mandirs were erected.

In Lahore, famous Badshahi Masjid also known as Alamgir Masjid depicted his sincerity towards Islam and his efforts to proclaim Shariah. This Masjid is still the one of the largest Masajid of the sub-continent. The actual length of the building is 225 feet whereas width is 115 feet. (79)

During his regime, all big cities had Madrasahs under government control. These institutions were addition to institutions of religious savants. Stipends were allocated for students of these institutions. Properties were gifted to the administrators of these institutions. Provincial governments were made responsible for running and funding of these institutions. Besides, funds were granted from time to time to non-state Madrasahs too. For instance, Madrasah Saif Khan received 1580 rupees. Moreover, Madrasah Hidayat Bukhs received 124000 rupees for construction of Masjid and Madrasah. Madrasah Rahimia was founded by Shah Abdur Rahim during Alamgir's period. Similarly, Shaikh Ahmed commonly known as Mulla Jeeven, Syed Qutubuddin Mubarak Bilgrami and Muhammad Afzal Ilhaabadi founded their Madrasah as well. (80)

Alamgir did not like self-projection. So, he banned recording of the events and history of his empire. However, people secretly managed to record proceedings of his courts and other affairs of the state. Khani Khan wrote down Muntakhib ul Asbaab, Muhammad Saqi Mustaed Khan penned down Maasir Alamgiri and Mir Kazim wrote Alamgir Nama. Nuskha e Dilkhusa by Bhim Sen and Fatuhat e Alamgiri by Ishwar Das Nagar and Khulasa ut Tawareekh by Sujan Rai. These were the few gems of his regime describing events of his empire. Alamgir was very good orator and writer. His letters can be found in Ruqaaat e Alamgiri. (81)

The most respectable and commendable feat of Alamgir's era was compilation of renowned Fatawa e Alamgiri. This book is still beacon for all religious institutions of the sub-continent. It is taught in all Hanafi school of thoughts across Sub-Continent. Before Alamgir, there was no such book on fiqh. So, Aurangzeb Alamgir set up a committee comprising Shah Abdur Raheem, Mulla Jameel Jaunpuri, Qazi Husain Jaunpuri, Allama Hamid Jaunpuri, Shaikh Raziuddin Bhagpuri, Allama Wajeeh ur Rab, Muhammad Faiq, Muhammad Akram, Muhammad Ghous, Syed Muadan, Ghulam Muhammad Inayatullah headed by Shaikh Nizam Burhanpuri. (82) This book was named with Alamgir. It took eight years for compilation. This is an exhaustive book containing sanctions issued by scholar and savants across the world based on Hanafi School of Thoughts about Shariah.

It had thirty volumes covering every aspect of human life. Now it has six volumes varying from publisher to publisher. This book is widely published

across the world like Indonesia, Morocco, Turkey, India, Bangladesh and Pakistan. (83)

During Mughal Era, libraries were erected to meet the requirements of the students. Research was encouraged during that era. Books were published despite lack of facilities of publications. Students used to travel far to find out books. Lending and borrowing books was very common. Savants while copying any books often wrote down explanation separately. This was the way; books emerged in new shapes with exhaustive elaboration. People adopted profession of publication. They were called Warraq and Nassakh who copied valuable books for sale.(84) Calligraphy also flourished due to this profession. Nobles patronized it a lot. (85) Every monarch especially Jahangir was so fond of reading. He had huge library in his residence. Once he presented Tafseer e Husaini and Kashaaf to the savants of Gujrat during journey. Once renowned Aalim of Alamgir era named Mir Syed Abdul Jaleel Bilgarami stayed in Bhakkar Sindh for six months as he found better volumes of Sahee Bukhari there. In six months, he was able to copy Bukhari. (86)

During Shah Jahan a renowned scientist Mulla Farid Munjhim created Astronomical Table named Zich Shah Jahani. It was a popular feat. (87)

During Mughal Era, Muslims women also acquired education. Though there was much hindrance and less numbers of institutions for women. Usually, female education was confined to elite class and courtiers of King. (88)Women of kings' Haram (A place where slave girls of Kings and his spouses reside) were taught by female teachers who took special care for slaves girls besides kings' spouses and children. Elite class usually appointed female teachers at home for their daughters. Female issues used to attend Madarsas with veil. Veil was strictly observed by middle class. Middle class had access to basic knowledge only as there was no separate female education institution for higher studies. Only families of nobles and elite class could afford teacher for one to one tuitions at home. (89)

Akbar reserved separate rooms for female education in his Fateh Pur Mahal. (90)

Mughal Emperors usually arranged teachers for their kids from the age of 4 years and onwards. Subject specialists were deputed to train them. King also guided their kids on different issues from time to time. (91)

Quran Fiqh, Qirat, literature language and ethics were especially focused on during that era. Medicines and other branches of science were open to women. Letter writing and calligraphy were prominent as well. Old male teachers were appointed to teach girls if female teacher was not found for particular field.(92)

During Mughal era Qirat was strongly focused upon females too. That time Pani Pati accent was so popular. This accent flourished in the sub continent from Mughal Era. Even famous Naqshbandi saint Mirza Mazhar Janana's wife used to teach qirat in this accent to male students too from veil. It is also believed that Pani Pati Accent was the brain child of Qari Muslehuddin Pani Pati who learned that accent from Hijaz. He later transferred this accent to his daughter Fazal un Nisa who propagated this accent across city and later in the sub-continent.(93)

Gulbadan Begum was a daughter of Babur and sister of Humayun. She was fond of literature and poetry who was trained under the supervision of her step mother Maham Begum. She was expert in Turkish and Persian language. (94) Humayun Nama is the evidence of her feat which was compiled by the desire of Akbar. She not only took keen interest in domestic affairs but also heeded to literary activities. Humayun Nama is full of information about elite Muslim women and their educational activities. She also summarized difficulties of Humayun and events occurred during that time. (95)

Saleema Begum was the daughter of Gularkh who was another sister of Humayun. She got married to Akbar. Jahangir was an admirer of her qualities. She used to resolve family issues. She was a keen learner of Persian language and literature. (96)

Noor Jahan was the most influential lady of Jahangir era. She was a wife of Jahangir. She was the lady of language and pen. She was interested in poetry and master of spontaneous answers. She was trained for archery and sword usage. She was de facto ruler of Jahangir era. (97)

Mumtaz Mahal was a wife of Shah Jahan. She was poet and deemed as one of the educated lady of that era. (98)

Jahan Ara was a daughter of Shah Jahan who arranged every possible mean of education for her. According to historians. She was the most educated lady under Mughal Era. Sadarun Nisa Khanam was her chief teacher. She trained Jahan Ara in Quran, Qiraat and Persian language and literature. Jahan Ara was also capable of calligraphy. Her calligraphic samples are still found in Azad Library of Muslim Aligarh University, India. Jahan ara was fond of history and biography. She wrote her famous book Moonas ul Arwah in Persian about the life of Khwaja Moinuddin Chisti Ajmiri at the age of 26. (99)

Roshan Ara was another gem of piety and generosity. She was younger sister of Jahan Ara. She was also trained by Sadarun Nisa Begum like her elder sister. She was later appointed as the teacher of Aurangzeb Alamgir's daughters. It shows her competence. (100)

Sadarun Nisa Khanam belonged to Iranian family of literary personalities. She was the sister of Persian poet Talib Aamli and wife of Naseer Ashair. She trained two daughter of Shah Jahan mentioned above. She was an experienced teacher. A part from it, she also took keen interest in welfare work. She was Hafiz e Quran. Besides, she knew about medicines too. (101)

Zebun Nisa was the eldest daughter of Aurangzeb Alamgir. Alamgir appointed many teachers for her. She was Hafiz e Quran who learned this esteem characteristic from Hafiza Maryam Zamani. Later she was trained by Mulla Saeed Ashraf about Hadith and Fiqh. She learned Quran and Fiqh from renowned Aalim Mulla Ahmed Jeevan. She was master of Persian and Arabic language. She was master of calligraphy too. She had knowledge of Mathematics and History to great extent.(102) She supervised the translation of Tafseer e Kbir of Imam Razi in Persian language. (103) She was poet too. Deewan e Makhfi was her book of poetry. She separately managed a department named Darut tarjuma aur Tasneef for education. (104)

Zeenatun Nisa was another daughter of Alamgir. She was great learner of Quran and Hadith. She was also Hafiz e Quran and Aalima. She could write poetry too. Badarun Nisa was third daughter of Alamgir who was also trained in the same manner possessing same features. (105)

Muslim women also took keen interest in establishing Madarsas for education.

Maham Begum who was the wife of Ameer Nadeem Koka established Madarsa Khairul Mnazil in Delhi. She was also wet nurse of Akbar. A Masjid was erected adjacent to his Madarsa. This building was erected lavishly with marbles. Famous historians Abul Fazal and Abdul Qadir Badayuni mentioned this madarsa with the names of Madarsa Maham and Begum Madarsa. (106)

Maham begum arranged competent teachers for this institution.

Bega Begum who got renowned with the name of Haji Begum was a wife of Humayun. She constructed tomb of Humayun in Delhi and Madarsa attached to it which was known as Madarsa Bega Begum in the history. Similarly, wet nurse of Jahangir named Dai Lado was tilted towards education too. She established Madarsa Lado in Lahore where Maulana Asmatullah was appointed to head the institution.(107)

Wife of Shah Jahan, Mumtaz Begum is renowned owing to Taj Mahal across the world. She was very meek and helpful to poor class. She established many Madarsas and issued stipends for poor Muslim women.

Another wife of Shah Jahan was Aizaz un Nisa Begum constructed Masjid with Madarsa in Faiz Bazar Delhi. She spent one hundred and fifty thousand rupees

for that.(108) Here hostels were also available for external students. Shah Abdul Qadir Delhvi a son of Shah Waliullah used to deliver lectures for years. Shah Ismail Shaheed, Maulana Fazal Haque and Maulan Ishaq Delhvi were the products of this renowned Madarsa in later times. It was demolished by British in the wake of war of independence 1857 A.D.(109)

Shah Jahan's second wife named Fateh Puri Begum was another famous Madarsh of her time. It was erected with Masjid e Fateh Puri in Delhi. Hostels too were provided for students. For earnings of Madarsa, shops were opened where profits were given to Madarsa and Masjid.

Shah Jahan's daughter Jahan Ara was also in favour of establishing Madarsa. She constructed Masjid in Agra where Madarsa was attached to it. Shops were also created to fund this Madarsa. It served for many years.(110)

During the last years of Mughal Empire, a minister to Alamgir II, Ghazi uddin Feroz instituted a Madarsa in Delhi in the memory of her mother. That Madarsa Walida Ghazi uddin served for many years. (111)

Conclusiuon:

Zaheer uddin Babar and his successors paid heed to education enabling their masses to excel in the field of science and literature. Babur was himself a diarist and loved preservation of his own proceedings of court. He was a master of Turkish, Persian and Arabic languages and patronized literary work. Similarly, his son Humayun, though a weak administrator, paved the work of education. He was fond of reading and used to carry a library with him. He erected Masajid for education. Akhbar was a strong monarch. He not only pursued the policy of religious tolerance but also extended full support for propagating education. His reign saw huge development in education for all segments of the society regardless of religion. Large numbers of Sanskrit and Hindi literature were translated in Persian to quench the thirst of the students.

Jahangir like his father also supervised education. He wrote down his auto biography named Tazke Jahangiri which was a gem of the record of his court proceedings.

Shah Jehan was deeply involved in construction of buildings like Taj Mehal. Yet, he heeded towards education. Padsha Nama was a renowned book of his time containing day to day events of his life. His son Dara Shikov penned down Sakeenatul Aulia and Safeenatul Aulia to pay homage to the world of Sufism.

Aurangzeb Alamgir was a pious monarch who introduced many Islamic reforms to set the lives of his subject according to Shariah. He discouraged auto biography and paid heed towards religious education. He constructed Masajid across his kingdom like Badshahi Masjid which is still a beacon light for

Muslims. He ordered to compile religious sanctions of Hanafī School of thoughts named Fatawa e Alamgiri which is still taught in all Madarsahs of Hanafi School of thoughts. Women of these Mughals also contributed to education. Their daughters and wives were gems of education. They patronized education and established Madarsahs across the sub-continent.

In a nutshell, Mughals despite their flaws and worldly love for fame and pleasure, were able to introduced their own method and system of education which were followed during their regimes for centuries.

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