

E-ISSN: 2709-9369  
P-ISSN: 2709-9350  
[www.multisubjectjournal.com](http://www.multisubjectjournal.com)  
IJMT 2019; 1(1): 82-88  
Received: 10-06-2019  
Accepted: 15-07-2019

**Dr. Sangeeta Gupta**  
Associate Professor and HOD,  
Department of History, S.D.  
(PG) College, Panipat,  
Haryana, India

## **Role of Islamic education in India at the era of Mughal kingdom**

**Dr. Sangeeta Gupta**

### **Abstract**

The Mughal dynasty is one of the legacies of Islamic culture in India; they were instrumental in fostering a renaissance of the country's nearly-extinct ancient civilization. The advent of this dynasty saw the revival of Hindu culture in India. The dynasty's origins can be traced back to the Islamic Middle Ages, where they first appear in written history. After the halcyon days were finished, three great kingdoms emerged to restore the Islamic world's forward momentum. The Mughal Empire was one of the primary powers. In those days, the Third Crown was already a superpower due to the greatness of the kingdom's ability to organise the economy, government, and military. During this time, there was a surge of interest in Islamic schools. The mosque was originally constructed by the Mughal emperor as a place of prayer rather than a school of Islam. The mosque did, in fact, have access to academics who taught a wide range of theological courses. Even student study spaces within the mosques were constructed.

**Keywords:** Mughal dynasty, Islamic culture, kingdoms, Military, Theological courses etc

### **Introduction**

Because of the lessons that can be drawn from the past and applied to the future through the study of history, and because of the quality of human resources that can be gauged by looking at the level of education, both are crucial in establishing whether or not a civilization is progressing or regressing. In the broadest sense, Islamic education has been around for quite some time, and it has grown in tandem with the expansion of Islam. The study of educational history is crucial because it allows us to measure the development of our civilization's educational system across time (Azra, 2001) <sup>[7]</sup>.

At the time of the Prophet, there was no consensus on what education should entail. The Prophet's efforts and activities in delivering the invocation of religion through preaching, transmitting the teachings, providing examples, practising the skills, motivating, and creating a social environment that supports the implementation of an individual Muslim's idea were the sign of education in the sense now. Because of the meticulous planning, Islam will be refocused on the goals that need to be attained (Arifin, 1991) <sup>[5]</sup>.

Al-Hajjajibn Yusuf Thaqafi Ats commanded Muhammad bin Al Qasim to wage war on India during the reign of Al-Walid bin Abdul Malik (86-96 H). So, in 89H, Muhammad was on his way to India when he laid siege to the territory bordering Daibal. After a brutal war, he eventually succeeded in conquering the area and building a mosque there. The citizens of Mecca welcomed Muhammad with open arms and pledged to uphold the terms of the peace contract they had just signed with him.

Mughal culture represented Islamic Indian civilization. In India, the Hindu religion and culture matured. It wasn't until the Mughal empire came to power that India's former magnificence could be seen again. After the halcyon days were over, three great kingdoms emerged to revive the Islamic world. The Mughal dynasty was one of the major empires. Because of its greatness, the kingdom dominated its economy, government, and military, and it created an extraordinary civilization (Nasution, 1985) <sup>[13]</sup>.

In India during the reign of the Mughal emperors, Islamic schools were the centre of much interest. Scholars in many fields of study were made available to the mosque. A designated space within the mosque was also made available for students who wanted to remain in the area while continuing their study (Abdullah, 2002) <sup>[1]</sup>.

### **Rise of the India's Mughal Empire**

Nearly two decades after the Safavid Empire was established, the Mughal dynasty rose to power. This makes the kingdom the youngest of the three major Islamic empires. The Mughal Empire was not the first Islamic sultanate in India.

**Corresponding Author:**  
**Dr. Sangeeta Gupta**  
Associate Professor and HOD,  
Department of History, S.D.  
(PG) College, Panipat,  
Haryana, India

During the reign of Umayyad Caliph Al-Walid, Islam came to dominate the Indian Territory for the first time. All of this territory was conquered by Muhammad Ibn Qasim and the Umayyad army.

Under Sultan Mahmud's guidance, the Ghaznavids dynasty grew powerful in India during the period of decline, and in 1020 AD, they invaded nearly every Hindu kingdom in the area and converted the vast majority of the local population to Islam. Following the fall of the Ghaznavid dynasty, a number of smaller dynasties emerged, including the Mamluks (1206-1290), Khalji (1296-1316), Tuglug (1320-1412), and others.

Zahiruddin Babur (1480-1530 AD), a grandson of Timurlank, a Mongol monarch of Islamic descent, established the Mughal dynasty in India and made Delhi its capital (Yatim, 1994) <sup>[18]</sup>. Timurlank is the most prominent former Mongol emperor. He arrived from the east, directing a massive army toward a pointless conquest. Nobody ever met him in real life. When it happened, Iraq officially became a part of the area. This administration collapsed and became fragmented after Timurlank's death. Timurlank's son Shah Rokh (reign: 807-850 H / 1404-1446 AD) was one of the most powerful figures in Timurid dominion after his father.

The Tamerlane government collapsed about the year 907H / 1500 AD, and its many rulers split off to form their own independent states. When the family Timurlank governed India, they were descended from a line that went back centuries. They are descended from Zahirudin Babur, who ruled from 932 H (1526 AD). They maintained their rule after the 1275 H / 1858 AD British invasion of England was defeated and were replaced by Hindu pagans (Al-Usairy, 2008). Zahiruddin, whose name literally translates to "lion," was born on February 24, 1483, and his mother's name was Babur. Umar Mirza, his father, is a direct descendant of Miransyah, the third son of Timurlank, and Amir of the Fergana region. Whereas his mother was a direct descendent of Jengkuai, Genghis Khan's second son. After Jingiz Khan's death in 1227, Central Jingiz warriors headed eastward, plundering throughout China, Russia, and Eastern Europe. This is why Jingiz, one of the sons, has dispatched a large army to Azerbaijan. The Mongols launched their double onslaught from there (Su'ud, 2003) <sup>[16]</sup>.

Babur lost his father and his position as leader of the Muslim empire at the tender age of 11. It took a lot of guts, though, for him to try to pass off as older than he actually was. He was educated from a young age, which paved the way for him to become a formidable warrior and a powerful leader (Yatim, 1994) <sup>[18]</sup>. He made an effort to exert his authority over Samarkand, the regional capital of Central Asia at the time. His first taste of defeat on the road to victory. The Safavid monarch Ismail I aided Babur in his conquest of Samarkand in 1494, and in 1504 Babur took the Afghan capital of Kabul. The Afghan emperor Babur pushed on with his conquests in India, which were then under Ibrahim Lodi's authority (Ali, 2003) <sup>[3]</sup>.

The last Ruler of Delhi, Ibrahim Lodi (grandson of the Lodi sultan), locked up several nobles who resisted him. It caused fighting in Panipath between Ibrahim Lodi and Babur Zahirudin (Timurlank's grandfather) (1526 M). After Ibrahim Lodi was assassinated, authority passed to Babur, who established the Mughal empire in India and founded the city of Delhi as the country's capital. With his passing, Zahirudin Babur was succeeded by his son. Akbar Khan had

his son Humayun succeed his father Nashirudin (1530–1556). (1556-1605). The Mughal dynasty reached its pinnacle of splendour during his reign (Mubarak, 2004).

With the help of Zahiruddin Babur's (1482-1530) grandson Timurlank, the Lodi dynasty of Ferghana was being challenged by Alam Khan Lodi. It was accepted without hesitation, and his army proved destructive at the Battle of Panipat. Ibrahim Lodi and many of his forces were slaughtered, and Zahiruddin Babur promptly declared victory and began enforcing his reign. This was the end of the Turkish slave kingdom and the rise of the Mughal dynasty (Thohir, 2004) <sup>[17]</sup>.

After founding the Mughal dynasty, Babur sought to consolidate his power. On the other hand, Hindu princes across India rallied a massive army to confront Babur, and in Afghanistan, a group loyal to the Lodi family elevated Ibrahim Lodi's siblings to assume the throne as Sultan Mahmud Lodi. The sultan Mahmud Lodi sided with the Hindu monarchs. Even if the coalition forces are a problem now, Babur is still capable of defeating them in close combat at Gogra in 1529 A.D., however he did not get to enjoy the results of his labour for very long. Having ruled for 30 years, he passed away on December 26, 1530 AD, at the age of 48. Zahirudin Babur's son, Humayun Nasir (1530-1539M), ruled as emperor after Babur's death (Yatim, 1994) <sup>[18]</sup>.

There were several obstacles that Humayun, Babur's eldest son, had to overcome while he ran the nation. For the entirety of the state's administration, which has never been without its share of danger, he has been on the front lines, fighting the good fight. Bahadur Shah, the king of an independent Gujarat that had previously been subject to Delhi, was one of the new threats. This rebellion can be put down; Bahadur Shah has already fled, and Gujarat can be brought under control. In 1540 A.D., Humayun wins a battle against Khan in Kanauj/Syer. Forced to flee to Kandahar, he eventually found refuge in the Persian Shiite tradition he was familiar with and had previously explored with the son of Jalaluddin Muhammad Akbar. Similarly, he rebuilt a depleted military force here, and with the support of the Shah Tahmasph, who provided as many as 14,000 warriors, Humayun attempted to regain control of the country in 1555 by conquering Delhi, which was presently governed by Sikandar Sur. In 1556 A.D., he was finally able to conquer and rule over this city (Mahmudunnasir, 2005) <sup>[11]</sup>. Abu al-Fath Jalal al-Din Muhammad Akbar, Humayun's son, eventually took over the throne. Akbar, or Abd al-Malik al-Shah, was born on October 15, 1542 M in Amarkot and began his rule as emperor in 1556 M. This would be the beginning of his long reign, which lasted until 1605 AD. The child sultan's protector, Bairam Khan, was later selected by Akbar. Bairam may be skilled, but he lacks wisdom. It was during Akbar's reign that the Mughal dynasty enjoyed its greatest prosperity (Su'ud, 2003) <sup>[16]</sup>.

For 330 years (1527–1857), his kingdom thrived with only 10 subjects, proving once again what a magnificent king he was. Urdu, which Sultan Akbar created to communicate with and unify the people under his rule, is still spoken today in Pakistan.

The Mughal dynasty advanced in India thanks to Sultan's efforts to bring peace to the region's Muslim and Hindu communities, to diffuse a seemingly endless stream of disputes, to increase the wealth of the populace by abolishing all taxes, to broaden the country's economic base,

and to boost international trade.

They, Sheikh Jehan and Sultan Johangir, come behind him. The TajMahal was constructed by ShaykhJehan as a mausoleum for his wife. The structure is still admired today and is considered to be one of the Seven Wonders of the World. The "pearl mosque" in Agra, which is called the Moti Mosque, is also quite significant. It's all marble, with black marble carvings of Qur'anic passages.

Aurangzeb, son of Jehan Sheikh, was a devout Muslim and a renowned scholar of the Sunnah. Extreme bravery that allowed it to conquer all of India in 1690 AD except for a little fraction The English and the Protugis have begun courting and plugging its strength in India, so he not only has to deal with a Hindu nation, but also with them. His effort in the field of Islamic law, Muamalat, has been memorialised in an article on the topic of services that cannot be forgotten. The mat-toting scholars who compiled this code named it "Ahkam Alamgiryah" (Susanto, 2003) <sup>[15]</sup>.

### **Islamization of Indian schools during the Mugal era**

Education was a priority for the Islamic Mughal monarchy. For this reason, the royal party advocated for the mosque to serve as a site of worship in addition to a centre of religious education. The mosque has, in fact, attracted intellectuals to serve as teachers in many different religious disciplines. Actually, the mosque has set aside designated study spaces for those students who prefer to live there while they attend classes. As a result, every single mosque is a centre for the creation of new religious sciences, complete with experts in the field to teach them. The vast mosque has progressed into a place of higher learning (Abdullah, 2002) <sup>[1]</sup>.

There are now two distinct phases of Islamic education in India.

### **Traditional**

This traditional system has the hallmark of having its teachers instruct students through public lectures; the Halakah for teachers of terminology used in traditional Islamic education are Hazrat, Maulana Sheikhs (in Indonesian: sheikh, cleric, and cleric), and clerics. One distinguishing feature of the traditional educational model is its greater emphasis on religious sciences at the expense of the modern educational model, which places greater emphasis on the modern sciences at the expense of the religious ones. This is already happening in a variety of contexts, including homes, kuttabs, salons, mosques, and madrasas, where students learn about the role of science in the transmission of religious knowledge.

### **Partially Contemporary**

Semi modernism in Indian Islamic education is reflected in the building's contemporary design and the use of computerised administrative and pedagogical functions. Students are also familiarised with cutting-edge technological tools thanks to their exposure in the classroom. The use of cutting-edge technology in classrooms is now standard.

Islamic education in India was established for a number of reasons, not the least of which was to ensure the next generation of Muslims in India would grow up to be as bright and as capable as possible, but also because the missionary who founded Islam in India had special goals for the Indian Muslim community. The British had two main

objectives when they arrived in India.

First, Invaders who plundered the region for its wealth and supplies before returning to England.

Second, as a result of missionaries' efforts to propagate and grow Christianity, the coastal region is home to a larger concentration of believers than any other region.

The presence of the English in India is particularly detrimental to Indian Muslims, and the arrival of the English is also the cause of the scale of the fall of the Islamic empire in India; however, harmony is felt not only by Muslims but also by other religions, such as Hinduism and Buddhism.

Lessons and the caste system have long been at the heart of the Hindu educational system in ancient India. Caste is a very strict and strong social division in Indian society. There are four social classes, or "castes," in the practise of India's prominent Hindu religion: 1) Brahmins, 2) caste Kshatriyas, 3) caste Vaishyas, and 4) common people. Thirdly, the Vaishya caste; fourth, the Shudra caste (Shudras).

a. In India, one's station in life is not decided by how much faith one has in the gods, but rather by one's social standing, or caste. Reaching nirvana is the ultimate purpose of living. Education in India is distinguished by the following features: a. a widespread emphasis on religious instruction.

b. Brahmin-run educational institutions.

c. Education's ultimate goal: bliss in the afterlife (Nirvana).

Family and academic settings both have a role in educating students about the implementation process. Specifically the topics covered in class were astronomy, mathematics, medical knowledge, legal knowledge, literary knowledge, and historical information.

But don't bother asking about how good of a job Indian schools are doing these days; the claim that they are is now widely accepted (quality). There are several prestigious educational institutions in the approximately 1.2 billion-person nation of India, including schools in the United States, the United Kingdom, and Australia (US). Medicine, IT, engineering, and management were some of the most notable.

Several schools have already begun adopting Harvard's pedagogical philosophy and pedagogical practises. Indian college grads have a strong international sales presence, particularly in the United States and Europe. The firm has faith in Microsoft's ability to attract and retain talented individuals, and it has hired a large number of Indian college grads. Across the globe, countries like the United States and the United Kingdom provide steady employment for many medical professionals. Similarly, there are a great deal of technical professionals dispersed over the globe. Many Indian college grads have found work in Dubai or Singapore, and many scientists and professors now work in and teach in the developed world.

Gazalba, a Muslim scientist, even said that the award money to the mosque was what really motivated education in the Mughal Empire. There is always a primary school in mosques (Gazalba, 1994) <sup>[9]</sup>. This suggests that the Mughal emperors' focus on religious growth, as evidenced by their construction of numerous mosques, was highly advantageous to the growth of Islamic education and the dissemination of Islam across society. Meanwhile, the royal party has provided specialised Madrasahs to cater to the children of the affluent. In addition, Hindus have access to schools catering specifically to their religious needs, known as Pat Shala. However, the monarchy also has a school where Muslims and Hindus study side-by-side.

In addition to mosques, clerics or guardians may oversee smaller religious institutions known as Khanqah (Pesantren), which are typically located in more rural areas. Today's Islamic educational institution is called a "Khanqah" and has a strong reputation for imparting knowledge of Islam. Math, logic, philosophy, tafsir, hadith, law, history, geography, and other disciplines were all taught in the khanqah. In Islamic schools and institutions of higher learning, the language of instruction is Farsi. The monarch also offers a free public library. During Akbar's (1556-1605 AD) rule, the government and private citizens alike set up a number of Madrasahs. Akbar erected a mosque and school in Fathpur Sikri, while the madrasah in Dili was designed by the famous architect MahamAqna.

The teachings of a madrasah are not limited to religious studies. Math, agriculture, geometry, astronomy, physics, logic, natural philosophy, theology, history, and other disciplines are all covered. The Raja's education system earned a reputation as one of safety for scientists under King Jahangir. Tuzk-i-Jahangiri, a biography he authored, bears his name (Abdullah, 2002) <sup>[1]</sup>. India rose to prominence as a global cultural powerhouse thanks in large part to its Mughal-speaking elite and their contributions to industries as diverse as silk production, scientific inquiry, and the arts. Baghdad, Bukhara, Ray, Cordova, Sivilia, and others served as epicentres for the sciences throughout the Abbasid era; during the Mughal era, the focus shifted to Cairo, Alexandria, Usyuth, Faiyun, Damascus, Himas, Hilap, Egypt and Syria. The Political Structure of Akbar's Empire Tolerance for everyone, or sulh e-kul (universal tolerance), is the belief that every citizen's rights and responsibilities are equal. Furthermore, Akbar Din established the Divine and Mansabdhariakbar (public service institutions obligated to prepare all the activities of the kingdom, including the establishment of a number of armies).

Ibn Khaldun's Muqaddimah, the earliest work in the subject of sociology, was published at this time, as was the first iteration of political science, administrative science, the science of warfare, and the science of historical critique. Mughal era saw an expansion of educational opportunities, which now play a significant role in state policy. Babur (r. 1526–1530 AD) founded a Madrasah in Dili. This Madrasah, like others of its like, educates its students in the faith, but it also covers such secular topics as arithmetic, astronomy, and geography. On top of that, he established the Office of General Affairs (shurat-iAmm), whose mandate is to build universities and schools.

During the reign of Shah Jahan, who established universities in Delhi, each mosque employed a full-time educator to run its elementary education programme. Following its inception, India has attracted a sizable number of international scholars interested in the natural sciences. Aurangzeb was the most educated of the Mughal sultans because he established a centre for learning in the city of Lucknow during his reign (Ahmad, 2000) <sup>[2]</sup>. Among these efforts is the drafting of religious texts, historical accounts, and poetic works, as well as the compilation and distribution of exhaustive reference works. This is why religious organisations, education, and science all flourished throughout the Mughal era, despite the fact that there were only rudimentary common libraries in many parts of the empire (Abdullah, 2002) <sup>[1]</sup>.

The approach is multi-method when viewed through the lens of curricula used in schools and madrasahs. The rise of

the mujahideen movement, begun by Sheikh Waliullah, which gave extremely significant attention to education, made education a central focus in India in the 18th century. His son Shah Abdul Aziz took over the Mujahideen Movement and reversed his father's ban on studying European languages like English. Then, Sir Sayyid Ahmad Khan has come together to make headway in reverting to the original teachings of Islam as found in the Qur'an and the Hadith. Ijtihad is necessary to gain a new understanding of the verses of Al-Quran and al-Hadith by separating monotheism from polytheism and abandoning taqlid.

The Indian Muslim community can only advance, in Sayyid Ahmad Khan's view, through education. Other reformist leaders in India include Sayyid Amir Ali, Muhammad Ali, and Abdul Kalam Azad, in addition to Shah Wali Allah and Sayyid Ahmad Khan. The Mughal empire made significant strides in Islamic education and science, but these do not shed any new light on the classical Islamic era.

There are various causes for this:

a. After the Mu'tazila way of logical thought was abandoned, theology became the domain of more conventional modes of thought.

b. There has been a rapid expansion of intellectual freedom in the wake of alGhazali's critique of philosophy and the rise of Sufism on the other side of the ideological spectrum, which dominates the lives of people around the world.

Due to the destruction of libraries and foreign scientific writings throughout the classical Islamic period, the line of knowledge was broken by the time of the Mughals (Yatim, 1994) <sup>[18]</sup>.

In Mughal India after the seventeenth century, doctors were among the country's most celebrated writers. Last great Islamic medical encyclopaedia was created by Dara Shukuh, and it's called Shukuh medicine. Additionally, he is well-known as a Vedanta-obeying Sufi. With the help of Muhammad Akbar Shah Arzani of Shiraz, Islamic medicine flourished in India throughout the 12th to 18th century. European medicine faces competition from the medical science of India and Islam, which takes the shape of a medical philosophy (based on an appeal to a higher power) (Yatim, 1994) <sup>[18]</sup>.

The Islamic Mughal Empire in India had already reached unprecedented size and scope during Aurangzeb's reign, surpassing even Akbar's. The former limit of Kabul has been increased to include all of Arakan. From the Himalayas to the deep south of India in the state of Karnat, the country's annual income soared from over 500 million pounds sterling under Akbar to over a billion under Aurangzeb. In the meantime, things were very different from Akbar's time in terms of government and unrestrained zeal. He made an earnest effort to introduce Islamic tenets into a country where the majority of the population adheres to the Hindu faith. Even at the Hindu holy site of Benares, with its white dome and towers that stretch into the clouds. Swapping Benares for Ahmadabad. Because of how openly he expresses his contempt for household deities, Hindu subjects are no longer unified in their feelings of apathy toward a system that treats them like animals.

Pagey, lift Sultan braved it for 47 years of nonstop activity as he ruled, until succumbing in 1707. Dean hyderabad nation escape bond Delhi (1724), then follow anyway Bengal, and Aud, which are all within a year's walk of each other, shortly after his death. There was no Sultan successor for him. Therefore, the only places to stay on one hand are

in the former Mongol strongholds of Delhi, Agra, and Duab, where the sultans of Islam had previously established their rule.

A large number of historians, both modern and ancient, have studied the growth of Islam in India. But there is a dearth of literature about the spread of Islam in India. The Muslim invasion and the rise of Islam in the Indian government are common themes. This is because of widespread belief that Islam was violently introduced to and evolved in India. Even if many of India's 70 million Muslims were converted to Islam not by violence but rather through derivatives and persuasion filled with less peaceful means, this method does not appear in the history of Islam's spread in India. Contrast this diverse group with the others of Indian descent who converted to Islam under duress.

While much has been written about the war and the behaviour of prince Muslim throughout his reign, the spread of Islam and its influence on society have received very less attention from historians, novelists, and even Indian authors. Whenever there is an instance of religious fanaticism or intolerance, it is vital to debate religious problems. Sheikh Neural bin Malik, together with Malik bin Dinar and his nephew Malik bin Habib, were part of the delegation that planned the propaganda effort in the Cranganore region. Magyi, where Malik bin Dinar built a mosque. In 1124 H (As, 1996) <sup>[6]</sup>. (As, 1996) <sup>[6]</sup>.

Many Arabs in the 10th century said that they had married a local lady and openly preached Islam in cities along the west coast of India, such as the city of Konkan. It was easier for Arab immigrants to spread Islam throughout Bahama under Islamic authority (1347-1490) and King Biyapur (1489-1686). (As, 1996) <sup>[6]</sup>.

### Progress Mughal Empire In India

Akbar's rule coincided with the Mughal dynasty's golden age; his successful military expansion marked the beginning of the Mughal Akbar's reign as a powerful empire. The authority of the Mughal Indian kingdom built these two gates to the city of Kabul, which served as entry points for both Indians and Turks (Ali, 2003) <sup>[3]</sup>.

### Government and Politics

a. Akbar established a government based on the military. Throughout the government, SipahSalars hold sway at the municipal level (chief commander). Faudjar has been given responsibility for an average-sized electrical market (commander). Because of the military hierarchy mirrored in the civil service, all government officials now have to undergo military training (Yatim, 1994) <sup>[18]</sup>.

As a political tool, Akbar utilised Sulakhul. b. (universal tolerance). This policy promotes the idea that all citizens of India have the same worth. There is no racial or religious strife among them. The country's vast cultural diversity can be brought together by this policy.

c. Sultan Akbar established Divine Din as the official religious viewpoints and attitudes of the kingdom, which included components of Islam, Hinduism, Christianity, and Persia, and which were to be accepted by all citizens.

During Aurangzeb's rule, it limited its ties to other Islamic nations. Sharif Mecca, the kings of Persia, Balkh, Bukhara, and Kasgar, as well as the governor of Basrah in Turkey, Yemen, and Hadmarut, as well as King Arbesinia Maghiribi, are only some of the Islamic monarchs who have sent ambassadors or representatives to Delhi.

### Commerce and Production

The government's role in administering the agricultural industry includes regulating agricultural groups. Tobacco, cotton, indigo, and dye plants were among the agricultural products that benefited from the Mughal Empire's advances. The Muqaddam, a village official whose post might be inherited, is responsible for depositing the earnings of each hamlet's farmers to prevent theft. The farmer's right to own land and inherit it is guaranteed, but the local government can foreclose on him if he acts disloyally (Nur, 2009) <sup>[14]</sup>.

Domain of Education and Science and Technology

In the realm of education, Akbar erected a structure dedicated to the study of science, and he granted a number of Madrasas and libraries in an effort to gain the favour of the learned.

### Sports as a Cultural Medium

The sultan Shah Jahan's reign was a high point in the development of art, architecture, and other forms of material culture; this period is best represented by the TajMahal, a stunning structure built as a tribute to the sultan's wife, Mumtaz Mahal. As a representation of Islamic culture and India's long and illustrious history, the TajMahal deserves its place among the seven wonders of the world. Shah Jahan also erected the Peacock Throne, which is adorned with precious stones and metals, and the Pearl Mosque, Jami 'in Delhi (Su'ud, 2003) <sup>[16]</sup>.

b. A literary work created by a court poet who is fluent in both Persian and Indian is an outstanding example of creative expression. Poet Malik Muhammad Jayazi of India is a member of the Sufi order and the author of a book titled "the corpse generate magnificent things," in which he extols the virtues of the human spirit. A historian by the name of Abu Fadl, also known as Akhbari Akbar, arrived during the reign of Aurangzeb. He was credited with explaining the rise and fall of the Mughal Empire through the lens of supporting leadership. Divine teachings of Akbar's Din, a doctrine blending aspects of Hinduism, Sufism, and Shiism (Yatim, 1994) <sup>[18]</sup>.

### Addressing Religion

In the early stages of Islam's growth in India, it conquered and subjugated the indigenous minority. Establishing ties in the Hindu religious and social spheres is crucial. Starting in the 13th century, when the Sufi scholars were just getting started, they succeeded in converting a sizable portion of the Hindu lay population, most of whom belonged to lower social classes. The result is a growing trend toward religious syncretism. Recent political events within the minority Muslim population have created a critical situation for Hindus. As a result, a brand-new faith known as Sinkhisme emerged (Edyar & Hayati, 2009) <sup>[8]</sup>.

India's Muslim religious leaders have emphasised both individual devotion to Islam and collective observance of the religion's tenets. They are also more committed to traditional Muslim beliefs and see the Indian government's attempts to reform the country's legal and educational systems as an infringement on their freedom of religion (Lapidus, 2000) <sup>[10]</sup>.

### The fall of the Mughal Emperorate in India

Successor Aurangzeb was unable to continue the Mughal dynasty's magnificence after it had flourished for half a century under the sultans. This kingdom began a long

decline in the 18th century. A separatist movement among central India's Hindu, Sikh, and Islamic communities is growing more dangerous as political authority began to erode and the succession of leadership at the national level became the arena of fight for. Meanwhile, under Jehangir's encouragement, English merchants are finally able to invest in India, where the stronger armed forces have a firm grip on the coast.

Conflicts that lasted too long led to those vulnerable areas being ignored. Then, one by one, those who had previously pledged allegiance to the central government began defecting, with each defector's subsequent actions seeming to bolster the reign of poisi. Although the nadzir Persian monarch Shah captured some Mughal border regions in 1713, his empire's once-high profile quickly deteriorated afterward. As Shah Alam (1760–1806) ruled over the Mughal empire, the Afghan armies led by Ahmad Khan Durrani launched another offensive. An end to Mughal The Mughal Empire in Afghanistan was toppled as a direct result of this attack. The Shah Alam family still holds the position of sultan in Delhi (Edyar & Hayati, 2009) <sup>[8]</sup>.

When Aurangzeb died in 1707 AD, his eldest son, also named Aurangzeb, took control of Kabul. As Bahadur Shah (1707–12 AD), Aurangzeb's son had Shiites in his grasp. Due to his father's conduct, he encountered Sikh hostility during his five-year reign. Likewise, the people of Lahore pushed back against his attempts to impose Shi'ism on them. Protracted conflicts develop when vulnerable areas are ignored. As subnational administrations defect one by one to the federal government, the federal government's position is strengthened. In addition to releasing devotion to the central government, the attitude of the region is becoming increasingly contentious, which threatens the Mughal dynasty's ability to maintain its rule over time.

The decline of the Mughal dynasty in the preceding fifty years and its ultimate collapse in 1858 AD can be attributed to a number of interrelated causes, including: a. a halt in military development meant that British military operations along the coast could not be immediately monitored by Mughal maritime power.

b. Moral decay and lavish lifestyles among the political elite, leading to wasteful use of public funds.

Because Aurangzeb had a too rough an approach to enforcing the ideas-ode puritan and tendencies, subsequent sultans had a hard time calming religious tensions.

d. The second-half heirs to the throne are all incompetent leaders (Yatim, 1994) <sup>[18]</sup>.

### Conclusion and Recommendation

After the Safavid Empire had been in existence for twenty-five years, the Mughal dynasty had already established itself. That makes the kingdom the youngest of the three major Islamic empires. The Mughal Empire wasn't the first Islamic monarchy to rule in India. During the reign of Umayyad Caliph Al-Walid, Islam came to dominate the Indian Territory for the first time. The Muhammad IbnQasyim-led Umayyad army conquered the area. Under Sultan Mahmud's guidance, the Ghaznavid dynasty grew powerful in India during its decline, and in 1020 AD, he conquered nearly every Hindu country in the area and converted the vast majority of its population to Islam. Many minor dynasties emerged after the fall of the Ghaznavids, including the Mamluks (1206-1290), Khalji (1296-1316), Tuglug (1320-1412), and others.

Zahiruddin Babur (1482-1530 AD), a descendant of Tamerlane and a Mongol emperor of Islamic ancestry, established the Mughal dynasty in India and made Delhi its capital. Zaharuddin, whose name literally translates to "lion," was born on February 24, 1483, and his mother's name was Babur. Miransyah, the third son of Tamerlane, had a son named Umar Mirza, who eventually rose to the position of amir in the Fergana region. Whereas his mother was a direct descendent of Jengkuai, Genghis Khan's second son. Education was a priority for the Islamic Mughal monarchy. The royal family originally intended for the mosque to serve as a school of religion, but they eventually repurposed it for prayer. The mosque has, in fact, attracted intellectuals to serve as teachers in many different religious disciplines. In fact, mosques have been outfitted with designated spaces for students who want to live and study there. As a result, every single mosque is a centre for the creation of new religious sciences, complete with experts in the field to teach them. The once-humble mosque has evolved into a world-renowned academic institution.

Akbar's rule coincided with the Mughal dynasty's golden age; his successful military expansion marked the beginning of the Mughal Akbar's reign as a powerful empire. The authorities of the Mughal Indian kingdom constructed two entrances to the city of Kabul in India and Turkistan. The Mughal dynasty had been at its most prosperous for half a century, but Aurangzeb, their successor, was unable to continue the dynasty's tradition of greatness. This kingdom began a long decline in the 18th century. A separatist movement among central India's Hindu, Sikh, and Islamic communities is growing more dangerous as political authority began to erode and the succession of leadership at the national level became the arena of fight for. Meanwhile, under Jehangir's encouragement, English merchants are finally able to invest in India, where the stronger armed forces have a firm grip on the coast.

Academics at both the University of Delhi and Jamia Millia Islamia strongly subscribe to this notion. Very few people in the academic world seem to mind the lack of fancy amenities. Producing skilled graduates is a much higher priority for them than worrying about the infrastructure necessary to do it. The campus's second year is essentially a wash, with minimally equipped classrooms and lecture halls. Campuses have student dormitories, sports facilities, an auditorium, a theatre, a performing arts centre, a laboratory, and a cafeteria.

When discussing teacher pay, it is important to remember that there have been academics with invisible dazzling glamorous lifestyles. Their standard of living is really low. In contrast to what is generally true in Indonesia, academic excellence and prestige are measured not by material indicators but by the frequency with which a professor teaches at another university, especially on campuses abroad, and the frequency with which he or she publishes scientific and thought-provoking papers in peer-reviewed international journals. India places a lot more emphasis on high-quality goods.

### References

1. Abdullah T. Ensiklopedi tematis dunia Islam/ketua dewan editor. Taufik Abdullah; c2002.
2. Ahmad KJ. Seratus Muslim Terkemuka. Pustaka Firdaus; c2000.
3. Ali K. Sejarah Islam (Tarikh Pramodern). Jakarta: PT

- Raja Grafindo Persada; c2003.
4. Al-Usairy A. Sejarah Islam. Diterjemahkan Oleh H. Samson Rahman, MA. Jakarta: Akbar Media Eka Sarana; c2008.
  5. Arifin HM. Ilmu Pendidikan Islam: Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner. Bumi Aksara; c1991.
  6. As MS. Ulama pembawa Islam di Indonesia dan sekitarnya. Lentera; c1996, 4.
  7. Azra A. Pendidikan Islam; Tradisional dan Modern Menuju Milenium Baru. Bandung: Mizan; c2001.
  8. Edyar B, Hayati I. Sejarah Peradaban Islam. Jakarta, Pustaka Asatruss; c2009.
  9. Gazalba S. Masjid Pusat Peribadatan Dan Kebudayaan. Jakarta: Pustaka AlHusna; c1994.
  10. Lapidus IM. Sejarah sosial umat Islam. RajaGrafindo Persada; c2000.
  11. Mahmudunnasir S. Islam: konsepsi dan sejarahnya; c2005.
  12. Mubarak J. Sejarah Peradaban Islam. Bandung: Pustaka Bani Quraisy; c2004.
  13. Nasution H. Islam Ditinjau dari Berbagai Aspeknya Jilid 1; c1985.
  14. Nur A. Sejarah Peradaban Islam. Aceh: PSW IAIN Ar-Raniry; c2009.
  15. Susanto A. Sistem informasi manajemen: konsep & pengembangannya; c2003.
  16. Su'ud A. Islamologi: sejarah, ajaran dan peranannya dalam peradaban umat manusia. Rineka Cipta; c2003.
  17. Thohir A. Perkembangan Peradaban di Kawasan Dunia Islam, Melacak Akar-akar Sejarah, Sosial, Politik, dan Budaya Ummat Islam, Cet. I; Jakarta: PT. Raja Grafindo Persada; c2004.
  18. Yatim B. Sejarah Peradaban Islam: Dirasah Islamiyah II. PT Raja Grafindo Persada; c1994.