

THE DEVELOPMENT OF ISLAM IN THE MUGHAL TIME

Friska Nur Fatimah¹, Muhammad Basri²

State Islamic University of North Sumatra, Medan

Email: friskanurfatimah7@gmail.com,

Abstrak

Diperkirakan jaringan komersial memungkinkan Islam menyebar ke India pada abad ketujuh. Sejarah masuknya Islam di India yang mayoritas penduduknya beragama Hindu, dan bagaimana Islam berkembang di sana hingga melahirkan komunitas Muslim India, tidak bisa dipisahkan dari perkembangan Islam pada masa Mughal. Zainuddin Muhammad Babur (1482-1530 M), yang mendirikan kerajaan Mughal, memerintah pada masa puncaknya dari zaman Akbar (1556-1506 M). Itulah pusat kejayaan Islam di India pada masa puncak kekuasaan Mughal di bawah Sultan Akbar. baik dari segi kemajuan peradaban, pemikiran, ekonomi, pemerintahan, dan ilmu pengetahuan, seni, dan budaya. khususnya, ketinggian kerajaan Mughal terakhir selama pemerintahan Aurangzeb. Karena pemimpin yang lemah, Mughal segera mengalami penurunan. Perpustakaan digunakan sebagai sumber penelitian utama untuk penyelidikan ini. Oleh karena itu, semua data yang digunakan dalam penelitian ini berasal dari teks-teks yang membahas masalah ini.

Kata Kunci: Perkembangan; Islam; Mughal; India

It is thought that commercial networks allowed Islam to spread to India in the seventh century. The history of Islam's entrance in India, where the majority of the population is Hindu, and how it evolved there to give rise to the Indian Muslim community, cannot be isolated from the development of Islam during the Mughal era. Zainuddin Muhammad Babur (1482-1530 AD), who established the Mughal empire, ruled during its height from the time of Akbar (1556-1506 AD). That was the center of Islam's glories in India during the height of the Mughals' power under Sultan Akbar. both in terms of the advancement of civilization, thought, the economy, the government, and science, the arts, and culture. specifically, the height of the last Mughal empire due to a weak leader, the Mughals' decline soon after. The library was used as the primary research source for this investigation. Therefore, all of the data used in this study came from texts that dealt with this issue.

Keywords: Development; Islam; Mughals; India

Introduction

Zahiruddin Babur (1526–1530), one of Timur Lenk's grandsons (whose father being Umar Mirza, the prince of Ferghana), established the Mughal dynasty in India, with New Delhi serving as its capital. When Babur was 11 years old, his parents left him the Ferghana region. One of the Islamic civilization's cultural legacies in India is the Mughal dynasty. This dynasty was a continuation of the Delhi sultanate, an effort to

create an Islamic civilization based on a synthesis of Persian and Indian ancestry that endured a protracted fight until a centralized dynasty was finally founded.¹

Islamic dynasties thrived in India from the beginning of the XIII century to the middle of the XIX. The early VIII century saw the rise of Islamic governmental authority as Caliph al-Walid I dispatched Muhammad bin al-Qasim to attack the Sind region beginning in 708 AD. Qasim had established Islamic political dominance in the Punjab region, albeit he did not yet have total control of India.²

The Mughal Empire, under the rule of King Akbar, practiced Sulakhil (Universal Tolerance), a political philosophy that emphasized the equality of all Indians. Ethnicity or religion cannot be used to differentiate them. Even though Akbar holds liberal views and aspires to create a new religion he calls Din-i-lllahi, he is nonetheless given the title of ultimate Mujtahid. In general, this policy has been successful in fostering peace among India's citizens, who are extremely diverse in terms of their race and religious beliefs.³

Education received a lot of attention during the height of the Mughal empire. In addition to being a site of worship, the government is promoting the mosque as a center for religious education for the neighborhood. Scholars who would impart diverse strands of religious knowledge have been made available by the mosques. In fact, the mosque has a separate area set aside for students who want to reside there while attending classes.⁴

Akbar and Aurangzeb, two prominent leaders in the history of the Mughal dynasty, introduced numerous reforms in many areas, including education. For the royal family in particular, educational facilities including mosques, libraries, madrassas, universities, and even castles were used as study spaces. Scholars or regular teachers make up the majority of those who instruct others (teachers). Both broad science and

¹ Abdan Rahim, "Sistem dan Kelembagaan Pendidikan Islam di Masa Dinasti Mughal India Serta Relevansinya Pada Masa Sekarang", *Jurnal Ilmiah Keagamaan, pendidikan dan kemasyarakatan*, Vol. 10, No. 1 (2019), p. 28-29.

² Supardi, "Perkembangan dan Peninggalan Dinasti Moghul di India", *Istoria*, Vol. 5, No. 2 (2008), p. 40.

³ Sudin Yamani dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam Abad Modern Tahun 1700-1800", *Jurnal Kewarganegaraan*, Vol. 6, No. 2 (2022), p. 4046.

⁴ Aniroh, "Pendidikan Islam Masa Pertengahan (Studi Historis Pendidikan di Kerajaan Usmani, Kerajaan Safawi dan Kerajaan Mughal)", *Jurnal Studi Islam dan Budaya*, Vol. 1, No. 2 (2021), p. 19.

theological knowledge are covered in the text. The Pesantren model is used in part by the technique.⁵

The advancement of the arts of poetry and architecture was another factor that became increasingly noticeable under the Mughal period. The well-known palace poet was the Sufi author Malik Muhammad Jayazi. Malik Muhammad Jayazi's creation is a doctrine that incorporates the human virtues found in *pad-mawat*. In addition, the historical work of the Mughal dynasty centered on the persona of its ruler, known as the work of *Akhbar Namah*, which was written by Abu Fadl, was one of the greatest historical writings at the time. The *Fatpur Sikri* palace, a villa constructed during the reign of Akbar, is one of the most remarkable and exquisite examples of historical evidence left by the Mughal empire in the field of architecture.⁶

From this succinct account, it is clear that the Mughal empire was affected in every way by the development of Islam. The growth of Islam throughout the Mughal empire will undoubtedly be a topic of great interest for discussion. Because it can help us learn more generally and comprehensively about how Islam evolved under the Mughals, which had a significant impact on their system of administration and way of life at the period.

Development of Islam in The Mughal Period

History Of the Mughal Empire (1256-1258)

The term "Mughal" or "Moghul" derives from the word "Mogul," the name of a Central Asian dynasty ruled by Timur Lenk, a Turkic-Mongol, in 1336. He was regarded as an extremely bold Islamic fanatic.⁷

Islamic dominion first appeared in India during the classical era, specifically during the Umayyad period, which was ruled by Caliph Walid bin Abdul Malik between 705-715 AD. The medieval era played the most significant role in the spread of Islamic dominance in India of the three eras. Three significant Islamic dynasties rose to

⁵ Shapiah, "Tokoh Pendidikan dan Pemikirannya di Masa Dinasti Mughal", *Jurnal STAI-AL-Washliyah Barabai*, Vol. 15, No. 27 (2021), p. 7.

⁶ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 8.

⁷ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 2-3.

power during this time: the Ottoman in Turkey, the Safavid in Persia, and the Mughal in India. Of the three dynasties, the Mughal dynasty is the most recent.⁸

A quarter of a century after the Safavid Empire was established, the Mughal Empire still existed. One of the most iconic Islamic splendors is the Mughal dynasty. In the past, the Mughals were regarded as the great destroyers of Islamic culture, which had been established by the Abbasids under the leadership of Hulagu Khan, but their descendants went on to become powerful Islamic broadcasters.⁹

Zahiruddin Babur (1482-1530), one of Timur Lenk's fifth descendants, established the Mughal empire (the destroyer of Delhi). Up to 26 Mughal kings ruled throughout India during their reign. But in addition to Babur, other well-known monarchs included Humayun, Akbar, Jehangir, Syeh Jehan, and Aurangzeb. The Mughal empire steadily deteriorated after these 6 emperors. The Mughal Empire's rule marked the height of Muslim authority in India.¹⁰

Aspiring Zahiruddin Babur (1526–1539 AD) was keen to capture Samarkhand, a significant metropolis at the time in Central Asia. He finally overcame Samarkhand with the aid of Safavid ruler Ismail I in 1492, and Babur took control of Kabul, the Afghan capital, in 1504. Following the conquest of Kabul, Babur extended his conquests into India, which was being ruled at the time by Ibrahim Lodi, who was going through a difficult time, causing the stability of the government to devolve into chaos. Alam Khan, Ibrahim Lodi's uncle, and Daulat Khan, the governor of Lahore, sent an ambassador to Kabul to request Babur's assistance in toppling Ibrahim Lodi's administration in Delhi. The request was granted right away. Babur achieved success Lahore, the nation's capital, governs Punjab. He then marched his army in the direction of Delhi.¹¹

Ibrahim Lodi and Zahiruddin Babur engaged in a bloody fight at Panipat on April 21, 1526 AD, which is known as the Battle of Panipat I. Ibrahim Lodi was murdered and his power transferred to Babur; ever then, the Mughal dynasty has

⁸ Ahmad Syafi'i Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", Jurnal Al-Mujaddid, Vol. 5, No. 1 (2019), p. 3.

⁹ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 42.

¹⁰ Nuril Khasyi'in, "Perkembangan Islam dan Pendidikan Agama Islam di India", Jurnal Ilmu Pendidikan dan Kearifan Lokal, Vol. 1, No. 1 (2021), p. 6.

¹¹ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 42.

existed in India, and Delhi has been designated as its capital. When the Mughal dynasty was established, Hindu Rajput princes from all over India (including Rana Sanga) came together and assembled a sizable force to battle Babur. Babur, however, destroyed the combined Hindu armies, and the Lodi family still has supporters within Afghanistan. Mahmud Lodi, the younger brother of Ibrahim Lodi, was chosen as the new sultan. But in the fight near Gogra in 1529, Sultan Mahmud Lodi decisively defeated Babur.¹²

M. Babur passed away in 1530 at the age of 48. He left a sizable territory, and his son Humayun took over as ruler. The nation was in an unstable state under Humayun's administration (1530–1540 and 1555–1556), as seen by the rise of Bahadur Shah's uprising against Delhi as the ruler of Gujarat. Akbar Khan succeeded his father Humayun after his death in 1556. Since Akbar Khan (1556–1605) was only 15 years old when he assumed the throne, in the early years of his rule, Akbar delegated state affairs to Shi'i leader Bairam Khan. At the time, Bairam Khan had to deal with the remaining rebels; his troops prevailed in this battle, and Akbar Khan's troops continued to rule the country. The regions of Agra and Gwalior might be completely.¹³

Akbar had a martial form of rule. The monarch is in charge of the national administration, while the Sipah salar, or chief commander, is in charge of the regional government. Akbar established Din-i-Ilahi, or the unification of all Indian religions, in the name of political stability. Excellence in the arts existed throughout the Mughal Empire. Along with stunning and incredible architectural creations.¹⁴

When Akbar was an adult, he made an effort to remove Bairam Khan since he was already a powerful figure and was pushing the Shia sect's agenda too hard. At Jullandur in 1561 AD, Bairam Khan attempted to rebel, but Akbar crushed his plans. After the domestic issues were fixed, Akbar started to grow. Chundar, Ghond, Chitor, Ranthabar, Kalinjar, Gujarat, Surat, Bihar, Bengal, Kashmir, Orissa, Deccan, Gawilgarh, Narhala, Admadnagar, and Ashgar were all places he was able to seize control over.¹⁵

¹² Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 42.

¹³ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 42.

¹⁴ Aniroh, "Pendidikan Islam Masa Pertengahan (Studi Historis Pendidikan di Kerajaan Usmani, Kerajaan Safawi dan Kerajaan Mughal)", Jurnal Studi Islam dan Budaya, Vol. 1, No. 2 (2021), p. 25.

¹⁵ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 43.

Harun Nasution asserts that individuals from Central Asia who were not Hindus and belonged to diverse nationalities and religions formed the Mughal Empire. The bulk of the population of the Mughal Empire practiced Hinduism, hence the locals did not readily accept this alien empire.¹⁶

India was included into the Islamic world during the Umayyad period, specifically under the rule of the caliph Al-Walid. The Umayyad forces under the command of Muhammad Ibn Qosim conquered this region. By successfully overthrowing Hindu rule and converting a small portion of Indian society to Islam in 1020 AD, the Ghaznawiyah troops led by Sultan Mahmud then developed the position of Islam in this region), Tuglag dynasty (1320-1412 AD), Sayyid dynasty (1414-1451 AD), and Lodi dynasty (1414-1451 AD) (1451-1526 AD).¹⁷

The Advancement of The Mughal Empire

The Mughal Empire advanced throughout the reigns of four sultans: Sultan Akbar (1556-1605), Sultan Jehangir (1605-1628), Shah Jehan (1628-1658), and Aurangzeb (1658-1707). (1658-1707 AD). And the development of the Mughal empire under Akbar and Aurangzeb will be explored, namely as follows:

Sultan Akbar I (1556-1605 A.D)

The most well-known ruler of this dynasty was Akbar. This royal system was truly developed by him. Sultan Akbar is renowned for fortifying the Mughal empire as a backstop for the conflict over Babur's rule. In this way, Akbar established the institutional and geographic foundation of his imperial power. He never had his colonial subjects adopt the same ideas against their will. The foundation of its social policy is the use of sulakhul (universal tolerance) politics; all individuals are viewed as equals and are not at all distinguished by religion restrictions or social strata.¹⁸

The Mughals reached their zenith during the reigns of Akbar (1556-1605), Jehangir (1605-1628 AD), Shah Jehan (1628-1658 AD), and Aurangzeb (1658-1707

¹⁶ Asriyah, "Perkembangan Islam di Pakistan", Jurnal Rihlah, Vol. 5, No. 2 (2017), p. 104.

¹⁷ Sudin Yamani dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam Abad Modern Tahun 1700-1800", Jurnal Kewarganegaraan, Vol. 6, No. 2 (2022), p. 4045.

¹⁸ Shapiah, "Tokoh Pendidikan dan Pemikirannya di Masa Dinasti Mughal, "Jurnal STAI Al-Washliyah Barabai, Vol. XIV, No. 27 (2021), p. 3.

AD) (1658-1707 AD). Following that, the next monarchs were unable to maintain the Mughal empire's growth.¹⁹

Akbar was a fierce and hard-headed man who enjoyed battle, archery, and hunting. Because he put hunting before learning as a young child, he was never able to read or write. He nevertheless mimicked the traits of his grandfather and father, who enjoyed listening to those who were studying. Akbar enjoys promoting the advancement of both science and literature. Only 14 years old when he ascended to the throne of this empire, Akbar.²⁰

The Mughals reached the height of their power under Sultan Akbar I because all the territories that had been lost by Sultan Humayun were reclaimed. Bairan Khan, Sultan Akbar's deputy, a Shiite who had faithfully supported the Mughal Empire since Sultan Babur and Humayun, helped Akbar I, who was still a young man at the time. But over time, during Akbar I's reign, he made too many inroads into the Shia school of thinking, and as a result, he was compelled to resign from his position as deputy sultan in 1561 AD.²¹

Early in his rule, Akbar had to deal with a rebellion led by the surviving Sher Khan Shah ancestors who still held authority in Punjab. Himu's uprising, which was centered in Gwalior and Agra, was the one that posed the greatest challenge to Akbar's hegemony. Attempts by rebel forces to enter Delhi. The forces were received well by Bairam Khan, which led to the outbreak of a devastating war in 1556 AD. Himu was defeated, taken prisoner, and put to death. Thus, complete control over Agra and Gwalior is possible.²²

Progress in Politics and Government Administration

Sultan Akbar had to deal with a very challenging royal issue. He subscribes to the idea that the government's military and executive branches hold the real authority. The threat of falling power and various disintegration motions are still quite present in front of him. The successful unification of several Indian provinces under the Moghul

¹⁹ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 43.

²⁰ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", Jurnal Al-Mujaddid, Vol. 5, No. 1 (2019), p. 5.

²¹ Syamruddin, (2018), "Sejarah Peradaban Islam," Depo : PT RAJAGRAFINDO PERSADA, p. 264.

²² Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", Jurnal Al-Mujaddid, Vol. 5, No. 1 (2019), p. 5.

sultanate was Sultan Akbar's outstanding political accomplishment. Considering that multiple autonomous Hindu and Islamic kingdoms were still forming at the time, this attempt was not simple. The military soldiers of Akbar eventually conquered each Indian kingdom one by one with persistence and bravery.²³

He succeeded in getting gold during Akbar's rule. This has been made possible by the politics he practices, specifically the politics of Sulakhul, or all-inclusive tolerance. As a result, he enjoyed a relatively prosperous reign and saw an expansion of his domain, which included the Chubdar, Ghond, Chitor, Kashmir, Bengal, Bihar, Gujarat, Orissa, Deccan, Gawilgarh, Narhala, Ahmadnagar, and Asirgah. Many policies were established during Akbar's rule, including the organization of his administrative system as a military system that included all the territories he conquered. The Mughal government was typically led by powerful military and political elites such as those from Iran, Turkey, Afghanistan, and Indian Muslims, in addition to providing the institutional foundation and geographic foundation for the dominance.²⁴

The Mughal government had four levels of administrative division: central, province (subah), district, and sub-district (perganah). Central power is absolute power held by a king, who is typically referred to as Padsyah. The Mughal dynasty had a power structure with Delhi at its epicenter. Din-illahi is being created under Sultan Akbar's laws and ordinances. One indication that education about administration has been operating under the Mughal empire is the well-organized administrative system that was put into place during that time.²⁵

Economic Progress

Akbar was able to establish political stability, which facilitated economic advancements. Agriculture during this time was managed in an organized manner. These agricultural products meet the raw material requirements of manufacturing facilities. A textile factory emerged from the weaving industry.²⁶

²³ Supardi, "Perkembangan dan Peninggalan Dinasti Moghul di India 1525-1857", *ISTORIA*, Vol. 5, No. 2 (2008), p. 92.

²⁴ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", *Journal Medan Resource Center*, Vol. 1, No. 2 (2021), p. 44.

²⁵ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 10.

²⁶ Sudin Yamani, dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam ABAD Modern Tahun 1700-1800", *Jurnal Kewarganegaraan*, Vol. 6, No. 2 (2022), p. 4046.

Progress in the agricultural and industrial sectors is a sign of economic progress. The interaction between farmers and the government is very well regulated in the agricultural sector. where a rural neighborhood is governed by mukkadam. This mukkadam is how the government interacts with farmers. The outcomes must be delivered by each government in order to keep people safe from criminal activity. Grain, beans, sugar cane, vegetables, spices, tobacco, cotton, and colors are some examples of agricultural products.²⁷

The British East India Enterprise (EIC), an Anglo-Indian company that has been conducting trading operations in India since 1600, received trade concessions under Akbar's reign. They imported vast amounts of silver and other metals, as well as exporting Indian cotton and silk froth, saltpeter, indigo, and spices.²⁸

Progress in Education

The four castes that make up the Indian population are Brahmins, Kshatriyas, Vaisyas, and Sudras. At this time, students lived at home with their teachers while they were enrolled in school, where they were expected to work hard and live cheaply in order to support their teacher's family. The term "guru-kula system" or "boarding school" refers to such an educational institution. Up until modern India, this guru kula system was in place. Because Rabindranath Tagore had an influence on the present Indian education system, they also acquired another (classical) education system during this time. In India, he is a well-known name in education. In addition to Tagore, Sayyid Ahmad Khan is a person who has significantly influenced the education of Muslims in India.²⁹

The Mogul empire's educational system went through two distinct phases: the classical phase and the modern phase. The development of education was far more complicated throughout the classical period, particularly in the intellectual sector, which included religion, politics, civilizational, and cultural sciences like physics and philosophy. The science of hadith, the sciences of the Qur'an, tasawuf, al-thib, philosophy, exact science/animal science, tabi'yat science (animal science, natural science), and military science were among the scientific pursuits that were popular in

²⁷ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", *Journal Medan Resource Center*, Vol. 1, No. 2 (2021), p. 44.

²⁸ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 10.

²⁹ Nuril Khasyi'in, "Perkembangan Islam dan Pendidikan Agama Islam di India", *Jurnal Ilmu Pendidikan dan Kearifan Lokal*, Vol. 1, No. 1 (2021), p. 8.

the classical Moghal era (war). political science, sovereignty, equestrian skills, and the science of hunting.³⁰

The rise of various medical authorities in the 17th century is proof of the development of medical knowledge at this period. Regarding the writings of professionals in the medical area, including Dara Shukuh, who wrote a sizable medical encyclopedia titled *Dara Shukuh's medicine*. The Islamic world's final significant encyclopedia is this one. Additionally, the medical scale written by Muhammad Akbar Syah Arzani from Sihraz, a medical philosophy that strives to compete with European medical science, adds color to knowledge in the field of medicine. The healer Nuruddin authored practical medical publications, including medical encyclopedias by Aminul Mulk and "medicine vocabulary" by Ainul Mulk, under the pen name *Tibb-I-Akhbari*, which Muhammad Akhtar gave it.³¹

Progress in the Field of Arts and Culture

The *Fatfur Sikri* palace in Sikri, as well as lovely villas and mosques, were constructed during the Mughal dynasty, particularly during the Akbar era. The *Taj Mahal*, the *Great Mosque of Delhi*, and the *Palace of Lahore* were all constructed during Sheikh Jehan's reign. The use of marble, which comes in a variety of colors, is the most notable aspect of construction and architecture. This demonstrates how cutting-edge science and technology create architecture that is exceptionally attractive.³²

The advancement of poetry during the Mughal dynasty was another noteworthy feature. The well-known palace poet was the Sufi author Malik Muhammad Jayazi. Human virtues included in *pad-mavat* are taught in Malik Muhammad Jayazi's literary creations. Aside from that, the historical work of the Mughal dynasty based on the character of its king, known as the work of *Akhbar Namah*, written by Abu Fadl, was well-known at the time.³³

³⁰ Ismail Usman, "Pendidikan Pada Tiga Kerajaan Besar (*Kerajaan Turki, Usmani, Safawiy di Persia dan Moghul di India*)" *Jurnal Pendidikan Islam Iqra'*, Vol. 11, No. 1, p. 8.

³¹ Ahmad Syafi'I Mufadzilah Riyadi, " *Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal*", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 9.

³² Ahmad Syafi'I Mufadzilah Riyadi, " *Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal*", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 11.

³³ Ahmad Syafi'I Mufadzilah Riyadi, " *Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal*", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 8.

Progress in the Field of Religion

The Islamic rite of passage in India is markedly politicized, namely the minorities' penaklukan and guasaan. Developing relationships with Hindu people in the areas of religion and society is a never-achieved goal. Perintis-perintis in this case are not just religious authorities; in fact, they have succeeded in converting a large number of Hindu awam, particularly in the Bahá' cities, starting in the 13th century. There is a change in sinkretism in the general population.³⁴

Sultan Aurangzeb (1658-1707 AD)

The last great Mughal king, Aurangzeb, ruled from 1658 until 1707 AD. The name Alamfir Padshah Ghazi was given to him. He was a fearless and astute leader. He was equally as powerful as his forebear, King Akbar. He was able to maintain authority over Deccan, Bangla, and Aud at the conclusion of his rule. The system of Aurangzeb is very dissimilar from the one before it. Its rules forbid the use of drugs, alcohol, gambling, prostitution, and prostitution. He also issued a proclamation in 1664 prohibiting women from engaging in satidaho, the self-immolation of a widow whose spouse had passed away. During the British colonial era, this practice was finally formally banned. Additionally, Aurangzeb forbade musical concerts at the palace and levied a poll-tax on non-Muslims. In addition to ordering the destruction of temples and sponsoring the writing of Islamic law known as Fatwa Alamgiri, these actions occurred in 1668 AD.

The above deeds of Aurangzeb incensed the Hindus. This ultimately sparked rebellion in his day. But the insurrection was also put down because Aurangzeb was so powerful. But even though it has been put out of commission, it is not really over. This was seen after Aurangzeb's death (1707 AD), when various regions rebelled against the Mughals and there were Hindu uprisings. After Aurangzeb died, the Mughal dynasty was ruled by weak sultans who were unable to keep the Mughal empire alive until the final ruler Bahadur Syah II (1837-1858 AD).³⁵

Progress in Politics and Government Administration

When Sultan Aurangzeb was enthroned in Delhi in 1659, he promptly reestablished sovereignty over Decaan to take charge of internal security. With an

³⁴ Sudin Yamani, dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam ABAD Modern Tahun 1700-1800", Jurnal Kewarganegaraan, Vol. 6, No. 2 (2022), p. 4047.

³⁵ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", Journal Medan Resource Center, Vol. 1, No. 2 (2021), p. 43.

expanding number of territories completely under control outside of Sultan Akbar's conquests, his efforts were not in vain. There were only the Marathas left, which Aurangzeb had unable to completely subdue. Aurangzeb took a harsh attitude against Hindus and reinstated the jizya, which Sultan Akbar had banned.³⁶

Economic Progress

He was successful in selling to the European market during the reign of Aurangzeb. Other products made in Mughal India that are exported include spices, opium, sugar, sodium powder, wool, and perfume.³⁷

Progress in Education

Aurangzeb A sizable sum of money and land were donated by Syekh Jehan's son, who is renowned for his Sunni religious steadfastness, to establish an educational facility in Lucknow. In Delhi, a college was established under the reign of Shah Jehan. When Aurangzeb was in charge of the government, this figure rose. Islamic law, also known as Fatawa-I-Alamgiri, has successfully been codified in the area of religious knowledge.

The development of a number of medical specialists at this period served as evidence of the field's advancement, and Reza Shirazi published Riaz-e-Alimigiri, a comprehensive medical text, during the reign of Aurangzeb.³⁸

Islamic education in India during the Mughal Empire was intended to uphold the interests of the emperors and purge non-Islamic doctrines. In addition to naqliyah sciences, educational activities included history and literature. Sufi teachings have an impact on educators as well.³⁹

Progress in the Field of Arts and Culture

³⁶ Supardi, "Perkembangan dan Peninggalan Dinasti Moghul di India 1525-1857", *ISTORIA*, Vol. 5, No. 2 (2008), p. 94.

³⁷ Sudin Yamani, dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam ABAD Modern Tahun 1700-1800", *Jurnal Kewarganegaraan*, Vol. 6, No. 2 (2022), p. 4046.

³⁸ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 9.

³⁹ Ahmad Badwi, "Sejarah Pendidikan Islam di Kerajaan Turki Usmani", *Jurnal Pendidikan dan Studi Islam*, Vol. 4, No. 1 (2018), p. 97.

Many scientists came to India to study there, and the Mughal palace even developed into a hub for cultural events. This was made possible by the backing of the clergy, nobles, and authorities. The arts of painting, poetry writing, and historiography had already begun to take off during the reign of Aurangzeb.⁴⁰

The Decline of the Mughal Empire

Babur established the Mughal empire in India in 1526. The decrease in morals and opulent lifestyles of the political elite were the first causes of the Mughal empire's downfall, followed by Aurangzeb's apparent harshness, a halt in military advancement, and all of the kingdom's future monarchs, who are all weak in the area of leadership, in the middle.⁴¹

The Moghul dynasty started to exhibit signs of collapse after Aurangzeb's death. Muazzam, Azzam, and Kambakhsh, the three Aurangzeb descendants, were squabbling about who would inherit the royal dynasty. Muazzam proved to be more powerful and succeeded in crowning himself Sultan Bahadur Shah/Muhammad Shah, the new Moghul (1707-1712M). Sultan Bahadur Shah's administration had to deal with an uncontrollable empire. The Moghul empire was merely attempting to survive politically up until it fell. The governing Sultans failed to bring the kingdoms together. The kingdoms made an effort to escape Moghul domination. Conflicts within the royal family weakened authority and spread the disintegration movement.⁴²

After Aurangzeb died and was succeeded by unimpressive emperors, the Hindus, who formed up the majority of India's population, revolted against the Islamic Mughal dynasty. Between 1857 and 1947, when India became a British colony, England also had influence over Indian politics and held sovereignty over the country.

The British, who initially planned to trade but eventually aspired to rule, were allowed freedom as a result of the Mughals' collapse, which weakened this empire. especially now that England has defeated France. The British were able to quickly and

⁴⁰ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", *Journal Medan Resource Center*, Vol. 1, No. 2 (2021), p. 45.

⁴¹ Dede Efrianti Lubis, dkk, "Peradaban dan Pemikiran Islam Pada Masa Dinasti Mughal di India", *Journal Medan Resource Center*, Vol. 1, No. 2 (2021), p. 42.

⁴² Supardi, "Perkembangan dan Peninggalan Dinasti Moghul di India 1525-1857", *ISTORIA*, Vol. 5, No. 2 (2008), p. 94-95.

easily defeat each Mughal territory one by one in order to end Mughal authority in India.⁴³

His influence in politics started to wane. Leadership succession turned into a battleground, and separatist Muslims, Sikhs, and Hindus came under increasing fire. Meanwhile, a progressively more potent armed force commanding the coastal areas started to permit British traders to make investments in India. Long-running disputes led to the neglect of vulnerable areas. Then, one by one, they began to renounce their allegiance to the national government, even going so far as to tend to enhance their individual government positions.⁴⁴

The Muslims' military and political might was at its lowest at this time. When they lost control of the trade monopoly between East and West, the Muslim Ummah's trade and economy also suffered. The condition of science in the Muslim world is one of stagnation. The atmosphere of Khurafat permeated the tarekats. Fatalism has a strong influence on Muslims. The Islamic world is stagnant and in decline.⁴⁵

A significant fall was also seen in science. Muslims tend to emulate the traditional clerics in this area. Even if *ijtihad* existed at the period, it was more of *ijtihad fi al-madzab* and not the product of a free will. A few of the disciplines that emerged during the classical era never advanced, while some were practically forgotten. Heresy is the definition of philosophy. Sufism is the lifestyle of choice for the majority of Muslims, which influences fatalistic ideas.⁴⁶

Conclusion

According to estimates, Islam arrived in India through commercial routes around the seventh century. Al-Walid bin Abdul Malik launched an expedition to deal with a ship heist conducted by Muhammad bin Qasim under the rule of the Damascus-based Umayyads. Many Indians have converted to Islam as a result of Muhammad Qasim's effectiveness in solving the issue and his appointment as the Umayyad government's governor of Sind.

⁴³ Ahmad Syafi'I Mufadzilah Riyadi, "Ilmu Pengetahuan dan Teknologi, Pada Masa Dinasti Mughal", *Jurnal Al-Mujaddid*, Vol. 5, No. 1 (2019), p. 12.

⁴⁴ Sudin Yamani, dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam ABAD Modern Tahun 1700-1800", *Jurnal Kewarganegaraan*, Vol. 6, No. 2 (2022), p. 4047.

⁴⁵ Muhammad Zakariya, "Sejarah Peradaban Islam (Prakenabian hingga Islam di Indonesia)", 40

⁴⁶ Sudin Yamani, dkk, "Sejarah Perkembangan dan Kemunduran Tiga Kerajaan Islam ABAD Modern Tahun 1700-1800", *Jurnal Kewarganegaraan*, Vol. 6, No. 2 (2022), p. 4047.

The complex legacy of the Mughal state, whose legitimacy was based on Islamic principles and those of the Indian nation, as well as the complexity of the Muslim religious heritage, which had a significant impact both during the period of independence and during the period of division, can be used to explain the formation of the Muslim community in India.

The many regal Mughal remains provide evidence of the Mughal Empire's contribution to the growth of Islamic civilisation in India. The Mughal empire, which had influence over government in the areas of science and education, is one example. Occupational.

The Mughals were able to set up madrasas with a general education and religious education curricula, which led to the emergence of numerous scientists who came to India to contribute their scientific discoveries.

Islam's Development the Mughal era provided a vivid illustration of how Islam extended throughout all spheres of life and even outperformed the Europeans in terms of intellectual capacity. through social interaction and other forms of cultural acculturation, such as commercial interactions. Then, rather than through violence or battle, a peaceful administration can make the leader of a power very victorious and even apply Islam in all spheres.

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