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OBJECTIVES

To promote original scholarship on issues related to all aspects of religion.

Commitment to academic exploration, analysis and interpretation.

Exploring the interplay between religion, society and culture.

Minimising the misunderstanding, misinterpretations and prejudices based on one's religion.

Encouraging students towards critical conversations in the field.

Exploring dynamics in the history of the religion.

To help in bridging historical and contemporary discourses.

Promoting communication of ideas between scholars of different disciplines.

To educate and inform the youth, thus bringing out.

Maximum potential in the generation to follow.

Alerting the scholars and students towards the challenges the future.

DISCLAIMER

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PRESIDENT'S NOTE

The Department of Islamic Studies remains deeply dedicated to fostering vibrant intellectual discourse and rigorous critical inquiry within the field of Islamic scholarship. I am pleased to introduce this latest edition of E-JOIS, is dedicated to exploring Prominent Centers of Knowledge Production in the Muslim World: A Historical Analysis.

This issue delves into a diverse range of interdisciplinary themes, reflecting the vast intellectual history and enduring legacies of Islamic civilization. From early institutions of translation and imperial courts to renowned regional hubs of learning, the Muslim world played a pivotal role in shaping religious thought, scientific inquiry, philosophical discourse, and literary traditions. These academic centers not only preserved classical knowledge but also generated groundbreaking advancements across theology, medicine, astronomy, and literature—facilitating a profound exchange of knowledge between East and West.

By bridging historical wisdom with modern realities, the articles featured in this edition contribute to a deeper understanding of institutional structures and their relevance to contemporary scholarship. I extend my sincere appreciation to the esteemed scholars whose contributions enrich this publication. Their dedication to knowledge strengthens the foundations of Islamic scholarship. My heartfelt gratitude also goes to the editor, sub-editor, managing editor, and editorial team members for their meticulous work in curating this edition, ensuring that E-JOIS remains a beacon of scholarly engagement.

As we continue this journey of discovery and reflection, may this issue inspire thoughtful discourse, historical awareness, and a renewed commitment to intellectual growth. May the wisdom within these pages serve as a guide in navigating the complexities of our contemporary world, fostering a society rooted in knowledge, justice, and compassion.



Prof. Iqtidar Mohd Khan
(Dean Faculty of Humanities &
Languages, HoD & President,
Bazm-e-Tahqeeq/E-JOIS)



ADVISOR'S NOTE

Journaling has long served as a profound medium for reflection, self-expression, and intellectual clarity. Whether utilized for personal growth, creative discovery, or simply documenting the human experience, it provides a versatile space for thought.

Throughout the past year, Bazm-e-Tahqeeq (Research Scholars Association) of the Department has remained dedicated to fostering a culture of academic excellence, critical inquiry, and innovation among our scholars. Among its key achievements this session, the release of the e-journal E-JOIS stands out as a major milestone.

I am delighted to witness the realization of this project and extend my heartfelt congratulations to the editor and the editorial board for bringing this publication to fruition. The multidisciplinary scope of this issue is both timely and vital to contemporary academic discourse.

I strongly believe in the transformative power of scholarly creativity, and I take immense pride in the talent and commitment demonstrated by our research scholars. Through their diligent efforts, they have turned E-JOIS into an active canvas for intellectual exploration and dialogue.

Once again, I offer my warmest congratulations to everyone involved in creating this edition. May it stand as a reflection of our department's commitment to scholarly excellence and inspire future generations to continue expanding the horizons of knowledge, society rooted in knowledge, justice, and compassion.



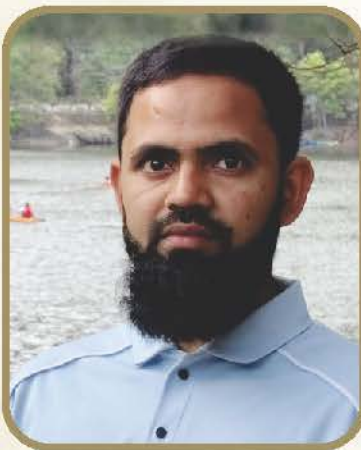
Dr Mohd Khalid Khan

(Advisor)

E-JOIS & Bazm-e-Tahqeeq

Editor's Note

Islam, with its Inception, decentralized knowledge and encouraged its followers to acquire, process, and reproduce it to serve mankind. Muslims proved to be true friends of knowledge and wisdom; they contributed remarkably to the human legacy of intellect by preserving and expanding earlier sciences, translating them, and leading to the discovery of the unknown. They transformed the world they inherited and managed to transfer this legacy to their posterity through the institutionalised system as they built centres for translation, learning, and preservation.



Mohd Akram
(Editor E-Jois)

It is a privilege to present this latest issue of E-JOIS, dedicated to exploring "Prominent Centers of Knowledge Production in the Muslim World: A Historical Analysis." This edition reflects our deep commitment to examining the rich intellectual history of Islamic civilization and understanding the institutional spaces that shaped global thought.

Throughout history, hubs of learning across the Muslim world—from early translation movement circles to imperial court academies—served as vibrant centers for scientific inquiry, philosophical reflection, religious studies, and literary innovation. These institutions preserved classical wisdom while simultaneously pioneering transformative breakthroughs across disciplines, creating an enduring bridge of knowledge between East and West. By examining the legacy of centers across the Andalusian, Samanid, Ghaznavid, Seljuk, Mamluk, Timurid, Mughal, and Ottoman eras, this issue aims to contextualize their institutional structures, scholarly outputs, and historical impact.

I extend my deepest appreciation to the scholars whose rigorous research made this volume possible. I also want to commend the editorial team and Bazm-e-Tahqeeq for their dedication to bringing this publication to life. May these pages spark meaningful academic discourse, encourage interdisciplinary inquiry, and deepen our appreciation for the historical foundations of global scholarship.



Translation Activities in the Delhi Sultanate: Special reference of **SIKANDAR LODI**

● **Mohd Saqib**
Research Scholar

Jamia Millia Islamia, New Delhi-25

Abstract

The Translation Movement during the Delhi Sultanate played a significant role in the transmission of Indian knowledge to the Persian-speaking world. Through the translation of Sanskrit texts into Persian, Indian achievements in medicine, astronomy, literature, and philosophy became accessible to Muslim scholars and administrators. This movement promoted intellectual exchange and strengthened cultural interaction between Indian and Islamic traditions. Delhi Sultanate's court evolved into a vibrant center of learning and cultural dialogue. The Sultans highly valued education and actively promoted the education and translation of Sanskrit manuscripts into Persian, the

administrative and scholarly language of his empire. These translations went beyond mere literal conversion; they involved thoughtful reinterpretation and adaptation, aligning Indian medical concepts especially those based on Ayurveda with the philosophical and scientific perspectives of Islamic and Persian scholars. The translated works encompassed a broad spectrum of medical knowledge, including herbal treatments, surgical procedures, diagnostic methodologies, and theoretical frameworks on health and disease. This initiative extended the reach of Indian medical science far beyond the subcontinent, stimulating a fruitful exchange between Indian and Islamic healing traditions. Such intercultural interactions significantly influenced

medical practices in Central Asia, Persia, and later under the Mughal dynasty.

Translation Movement of the Delhi Sultanate served as a bridge between Indian and Islamic civilizations. With special reference to Sikandar Lodi, the translation of medical texts played a crucial role in preserving Indian medical knowledge and integrating it into the wider Persian intellectual tradition.

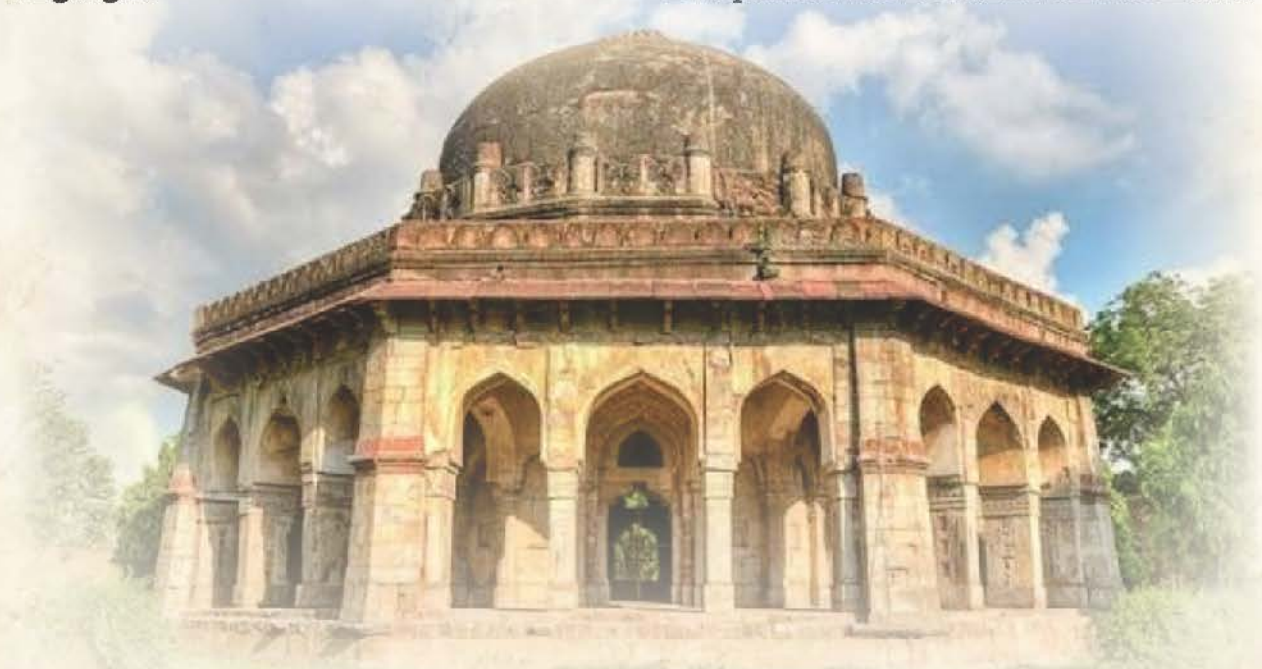
Keywords: Feroz Shah Tughlaq, Sikandar Lodhi, Translation, Sanskrit texts, Medicine, Tuti Nama

Introduction

The tradition of education and learning has existed in India since ancient times. Indian sciences and intellectual traditions were not only recognized by the wider world but were also disseminated through translations into various languages. Whether it was the *Panchatantra*, *Brahmasphutasiddhanta*, or the *Sushruta Samhita*, Indian knowledge made a significant contribution to global intellectual history. Scholars and rulers across different civilizations benefited from these works and ensured their preservation by translating them into other languages.

Among the various translation movements in history, the Abbasid period achieved an unparalleled level of excellence. However, other states and dynasties also made noteworthy contributions to the promotion of translation and scholarship. Following the Mongol sack of Baghdad in 1258 CE, the Abbasid Caliphate collapsed, and its intellectual institutions were dispersed. Consequently, many scholars, theologians, and men of learning associated with the Abbasid court sought refuge in other regions. At this very moment, a new and powerful political authority the Mamluk Sultanate of Delhi had already been established in India.

As a result, India emerged as an attractive and secure destination for scholars from different parts of the Islamic world. Groups of scholars migrated to the subcontinent in large numbers, bringing with them diverse intellectual traditions and scholarly expertise. During the thirteenth century, India gradually developed into an important center of learning and culture. Distinguished scholars and students travelled from distant regions to pursue knowledge, thereby initiating a new era of intellectual and political development. This period laid the foundations for India's





growing prominence in the fields of scholarship and learning.

Scholarly Activities in the Delhi Sultanate

The arrival of Muslim scholars in India began long before the establishment of the Delhi Sultanate. Numerous Muslim travelers, historians, and Sufi scholars devoted their attention to the study of India and its civilization. Among the most significant figures of the pre-Sultanate period was Al-Biruni, whose celebrated work *Kitab al-Hind* remains one of the most important and comprehensive studies of Indian society, religion, culture, and intellectual traditions.

From the very beginning of the Delhi Sultanate, scholars and jurists enriched the intellectual atmosphere of India through their literary and educational contributions. Prominent scholars of the early Sultanate period include Razi al-Din Hasan Saghani, author of *Mashariq al-Anwar*; Minhaj al-Din Siraj, author of *Tabaqat-i Nasiri*; Khwaja Hasan Nizami, author of *Taj al-*

Ma'asir; Amir Khusrau, author of *Khaza'in al-Futuh*; Zia al-Din Barani, author of *Fatawa-i Jahandari*; Shams-i Siraj Afif, author of *Tarikh-i Firoz Shahi*; and Isami, author of *Futuh al-Salatin*. Since Persian served as the official language of the Sultanate, most of these works were composed in Persian, although some scholars also wrote in Arabic.

Translation Activities in the Delhi Sultanate

The establishment of Muslim rule in India gave rise to significant intellectual activity. Numerous works on the Qur'an, Hadith, history, literature, and other fields of knowledge were produced. It was during this period that translation activities also began to gain momentum. Historical sources indicate that several Sanskrit texts were translated into Persian under the patronage of Delhi Sultanate rulers, many of whom took a personal interest in such endeavours.

The earliest significant evidence of organized translation activity is associated with the reign of Sultan Firoz Shah Tughlaq (1351–1388). One of the earliest and most influential examples of Persian adaptation and translation was *Javaher al-Asmar* ("Gems of Stories"), compiled by Imad bin Muhammad Saghari. This work became one of the most celebrated and influential examples of literary translation during the period.¹

Subsequently, Zia al-Din Nakhshabi translated the Sanskrit collection *Shukasaptati* into Persian under the title *Tuti Nama* ("The Book of the Parrot"). This work achieved considerable popularity and came to be regarded as an important contribution to Indo-Persian literature, comparable in significance to *Kalila wa Dimna*.²

1. Hosseini, Sajedah Sadat, REWRITING THE PARROT'S TALES: NARRATIVE STRUCTURE AND LITERARY CRAFT IN NAKHSHABI'S TUTINAMA, DOCTOR OF PHILOSOPHY, P 12, In the Graduate College, THE UNIVERSITY OF ARIZONA, 2025

2. IBID



Historical accounts also suggest that Firoz Shah Tughlaq established a translation bureau dedicated to rendering Sanskrit works into Persian. As noted in contemporary sources:

“The King (Feroz Shah Tughlaq) invited scholars and asked them to translate some of these books. Amongst these scholars was 'Izzuddin Khalid Khani, who was one of the poets of the age. He versified one of these books dealing with physical sciences as well as ominous signs. This book was named *Dala'il-i Feroz Shahi*. This book is really based on practical and theoretical sciences.”³

Following Firoz Shah Tughlaq, the Lodi dynasty particularly Sultan Sikandar Lodi played a significant role in promoting translation activities. The present study focuses specifically on the translation movement during the Lodi period and examines its major contributions in greater detail.

An Overview of Lodi Dynasty

The last dynasty of Delhi Sultanate was Lodi dynasty established by Bahlol Khan Lodi in 1451 CE. This dynasty came to an end during its third ruler Ibrahim Lodi in 1526 CE, but the great ruler of this dynasty was Nizam Khan, known as Sikandar Lodi.

This paper analyses the educational and Intellectual efforts made during the reign of Sikandar Lodi.⁴

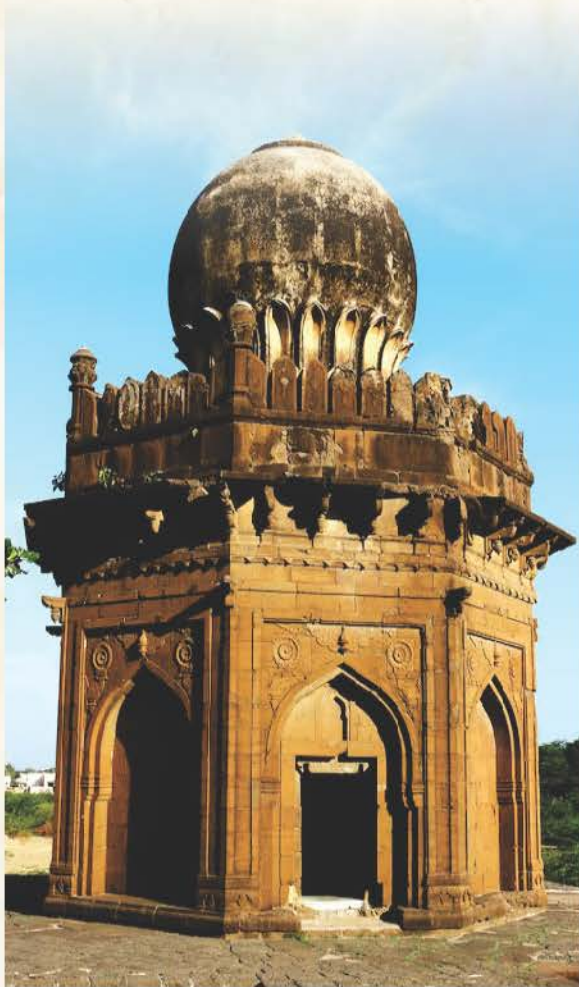
Sikandar Lodi

Though Sikandar Lodi reigned very short period (1489-1517), yet he proved himself as a great ruler by doing great works in different field.

Establishment of Agra city is one of the great contributions of Sikandar Lodi. He also played an exceptionally active role in promoting intellectual and literary activities in India. During his reign, Delhi, Agra, and Jaunpur emerged as major centers of learning where Persian language and literary

3. LIBRARIES DURING THE MUSLIM RULE IN INDIA 1, Islamic Culture, Vol. XIX, No. 4, P 330, PUBLISHED UNDER THE AUTHORITY OF H.E.H. THE NIZAM'S GOVERNMENT HYDERABAD-DECCAN, October

4. Dr. Manu Sharma and Dr. Santosh Kumar, History of Medieval India From 1000-1707 A.D, P 146-155.



traditions, as well as mathematics, medicine, astronomy, Islamic studies, philosophy, and local Hindavi literature, advanced to new stages of development. Sikandar Lodi was the first to establish Agra as a formal capital, transforming it into a vibrant hub of scholarly, cultural, and literary activity. Historians note that the city's foundational urban and cultural structure took shape during his rule.

Patronage of Persian language and Medicine.

He not only patronized madrasas, libraries, and khanqahs, but also accorded high status and respect to scholars and poets at

his court. Evidence suggests that Persian was strengthened as the administrative and literary language of the state under his patronage, and he extended unparalleled support to court poets, scribes, historians, and jurists. Persian literature flourished considerably during his reign. Sikandar Lodi himself composed poetry under the pen name “Gul Rukhi” and wrote verses in Hindavi an indication not only of his familiarity with local languages and the indigenous cultural traditions, but also of his earnest desire to promote them.⁵

During his reign a Brahmin poet used to teach the syllabus of that time, even though he was not a Muslim, and composed the poetry in Persian language.⁶ Numerous historians have recorded that Sikandar Lodi patronized Indian music. A work on music, *Lahjat-i-Sikandar Shahi*, of which the only existing copy is in the Tagore Library of the University of Lucknow, was another important contribution.⁷

The credit for reviving Persian language in India goes to Sikandar Lodi. During Delhi Sultanate, the administrative positions more specifically, the Finance Department were managed by Hindus, and they did in their regional languages. After Timur's invasion, the condition of India became highly unstable. Various regions proclaimed autonomy, and numerous independent states emerged. Each of these governments promoted learning and the arts in their respective regional languages, such as Bengali, Dakkani, and Gujarati.

At the same time, Sultan Sikandar Lodi not only maintained the central status of Persian but also strengthened it further. From the very beginning of Islamic rule, the accounts of revenue and administrative affairs had

5. Ibid, P 989

6. Mulla Abdul Qadir Badauni (Translated by Mahmood Ahmad Farooqui), *Munatakhbat al-Tawarikh*, p 213

7. S.M. Ikram, *Muslim Civilization in India*, 1964, P 78

remained in the hands of Hindu accountants, patwaris, and qanungos. Until then, they maintained these records in local vernacular languages. This practice proved highly detrimental to Muslim rulers, as their revenue assessments and administrative transactions depended on the accounts prepared by patwaris and qanungos, who could easily manipulate the figures.

Sikandar Lodi sought to eliminate this disorder and issued orders that certain official records and offices should maintain their documentation in Persian. Consequently, many Hindu officials were required to learn the Persian language.⁸

It is also reported that he encouraged the Hindu population to learn Persian in order to qualify for appointment to governmental offices and administrative positions. Mufti Shaukat Ali Fahmi mentioned in his Urdu book and I present here the English translation “the ruler during whose reign Hindus first began to learn Persian was Sultan Sikandar Lodi. During his reign, Sanskrit texts were translated into Persian. Sikandar Lodi desired that Hindus, like Muslims, should be employed in administrative offices; however, they generally lacked knowledge of Persian. For this reason, he appealed Hindu leaders and strongly emphasized the need for learning Persian.

According to Fahmi, the Brahmins declined on the pretext of religious obligations, the Kshatriyas excused themselves by citing their military responsibilities, and the Vaishyas claimed that they were occupied with trade and commercial activities. Ultimately, the Kayastha community agreed to learn Persian. In later years, highly accomplished scholars emerged from this community, many of whom attained great prominence and distinction.”⁹



Medicine

Sikandar Lodi's most significant contribution to the field of medicine was *Tibb-i Sikandari*, also known as *Ma'dan al-Shifa'*. This monumental work was compiled by his adviser, Miyan Bhua. In the preface to the book, Miyan Bhua himself explains the circumstances that led to its composition. He writes that on one occasion he held a conversation with the Sultan and pointed out that the properties and effects of Greek (Unani) medicines differed when applied to Indian patients. These remedies had been formulated in accordance with the climate and environmental conditions of their place of

8. S.M. Ikram, *Aab-e-Kausar*, 2006, P 458

9. Mufti Shaukat Ali Fahmi, *Hindustan per Islami Hukoomat*, 2005, P 219-20

10. Hakim Bhua Khan, *Ma'dan al-Shifa'*, P 3-4

origin, whereas the temperament of the Indian people and the climate of India were markedly different. Therefore, he requested, it would be more appropriate to adopt methods of treatment based on the Sanskrit medical texts of the region.

The Sultan approved this proposal, whereupon Miyan Bhua undertook the task of translating and compiling, in Persian, the contents of several Sanskrit medical works, including *Sushruta*, *Charaka*, *Jadivkrit*, *Bhoj-Bahid*, *Makhat*, *Ras Ratnakara*, *Sarangadhara*, *Nabaksin*, *Chintamani*, *Madhav Nidan*, *Chakradatta*, *Kaidat*, and other texts that were available to him. Miyan Bhua further clarifies that whenever he encountered a technical term for which no Persian equivalent existed, he retained the original Sanskrit term and provided a detailed explanation. In some instances, even where a Persian term was available, he deliberately employed the Sanskrit expression for the sake of clarity and exposition.

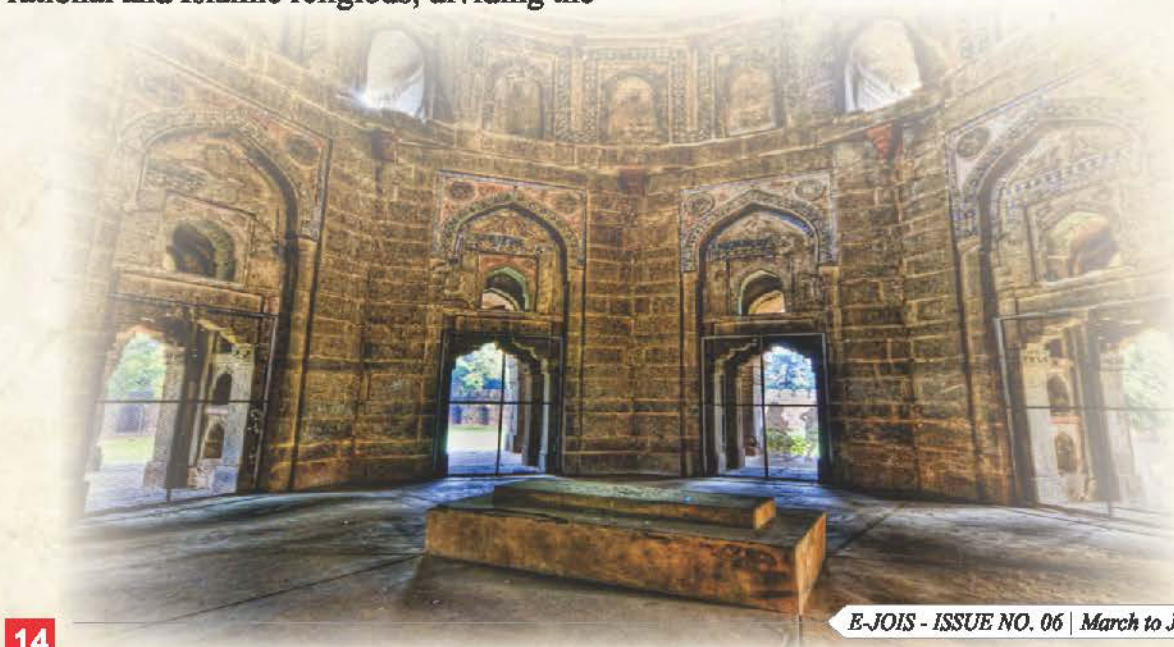
Tibb-i Sikandari is a monumental work comprising more than five hundred pages and was prepared at the explicit command of Sultan Sikandar Lodi. At the outset, Miyan Bhua states that the book consists of a preface and three chapters. In the preface, he discussed the utility and significance of the science of medicine through both rational and Islamic religious, dividing the

introduction into two discourses, While the first chapter deals with therapeutic practices and methods of treatment; the second examines human temperament, physiological conditions, and anatomical structure; and the third is devoted to the signs and symptoms of diseases and their corresponding treatments.¹⁰

Conclusion

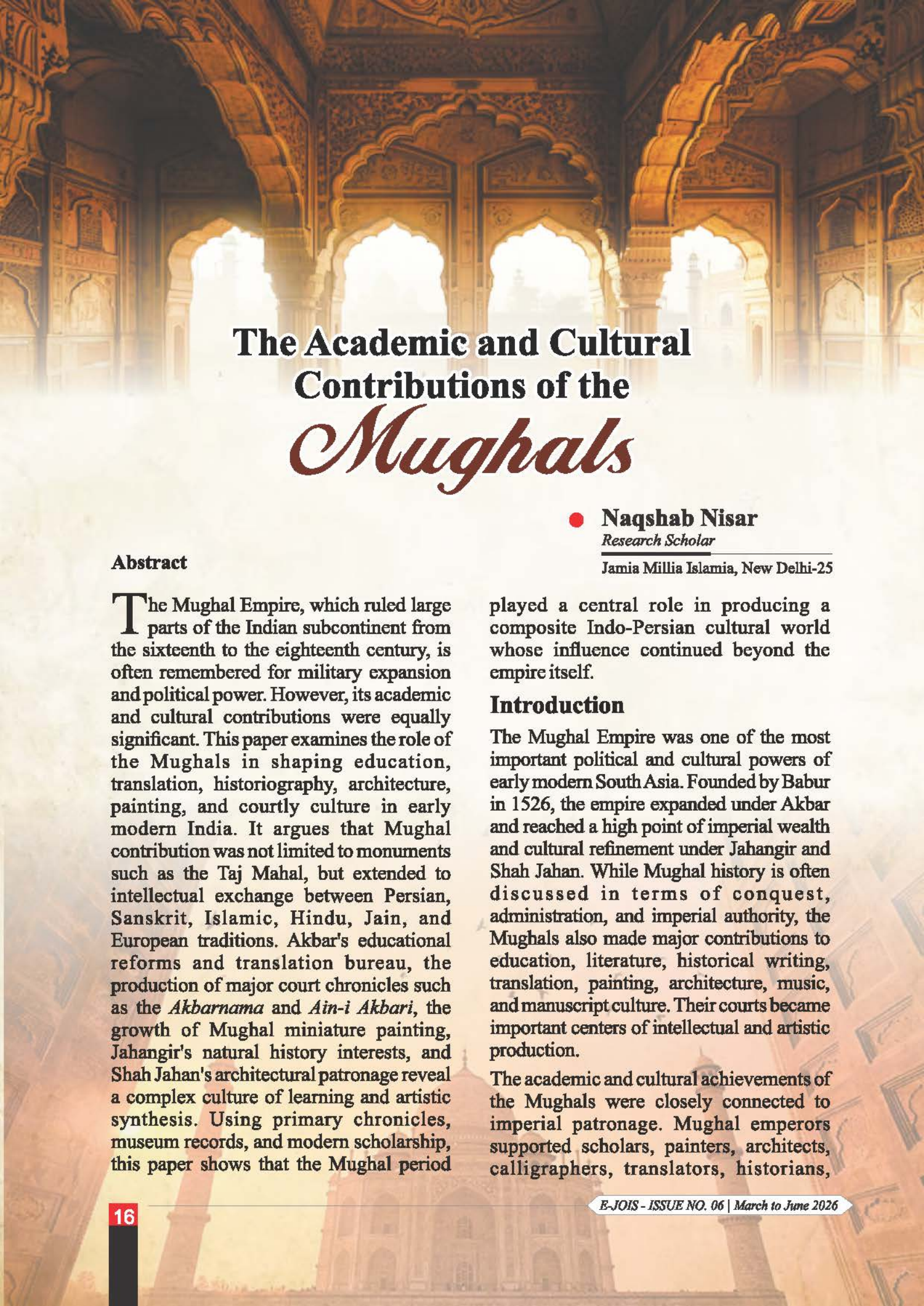
A careful reading of the history of Sikandar Lodi reveals that he was a ruler of considerable ability who provided stability to the tottering Delhi Sultanate. He not only unified the state but also strengthened its administrative structure and governance. Despite his stern disposition, he paid notable attention to the welfare of the people and made every possible effort to ensure justice, equality, and tolerance.

For the prosperity of his subjects, he promoted trade and agriculture and abolished unjust and oppressive taxes. He extended patronage to learning and literature, supported scholars and intellectuals, and took the initiative to include non-Muslims into the administrative system. In particular, the foundation of the city of Agra and the promotion of the Persian language are regarded as among Sikandar Lodi's most commendable and enduring achievements.



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The Academic and Cultural Contributions of the *Mughals*

● **Naqshab Nisar**
Research Scholar

Jamia Millia Islamia, New Delhi-25

Abstract

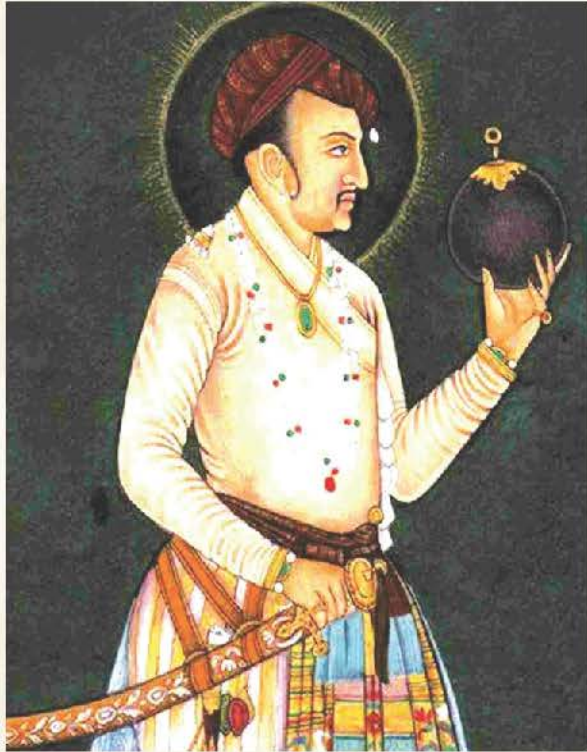
The Mughal Empire, which ruled large parts of the Indian subcontinent from the sixteenth to the eighteenth century, is often remembered for military expansion and political power. However, its academic and cultural contributions were equally significant. This paper examines the role of the Mughals in shaping education, translation, historiography, architecture, painting, and courtly culture in early modern India. It argues that Mughal contribution was not limited to monuments such as the Taj Mahal, but extended to intellectual exchange between Persian, Sanskrit, Islamic, Hindu, Jain, and European traditions. Akbar's educational reforms and translation bureau, the production of major court chronicles such as the *Akbarnama* and *Ain-i Akbari*, the growth of Mughal miniature painting, Jahangir's natural history interests, and Shah Jahan's architectural patronage reveal a complex culture of learning and artistic synthesis. Using primary chronicles, museum records, and modern scholarship, this paper shows that the Mughal period

played a central role in producing a composite Indo-Persian cultural world whose influence continued beyond the empire itself.

Introduction

The Mughal Empire was one of the most important political and cultural powers of early modern South Asia. Founded by Babur in 1526, the empire expanded under Akbar and reached a high point of imperial wealth and cultural refinement under Jahangir and Shah Jahan. While Mughal history is often discussed in terms of conquest, administration, and imperial authority, the Mughals also made major contributions to education, literature, historical writing, translation, painting, architecture, music, and manuscript culture. Their courts became important centers of intellectual and artistic production.

The academic and cultural achievements of the Mughals were closely connected to imperial patronage. Mughal emperors supported scholars, painters, architects, calligraphers, translators, historians,



musicians, and craftsmen. This patronage encouraged interaction between different traditions, especially Persianate Islamic culture and Indian Sanskritic, regional, and devotional traditions. The Mughal court was not culturally isolated. It absorbed influences from Central Asia, Iran, India, and Europe, and transformed them into a distinct imperial style. Cambridge University Press describes the Mughal court as one in which ceremonies, music, poetry, paintings, and courtly objects together created a distinctive aristocratic high culture.¹

This paper argues that the Mughals contributed to Indian academic and cultural life in three major ways. First, they encouraged learning through education reforms, translation projects, and historical writing. Second, they created a rich visual culture through painting, manuscript illustration, and naturalistic art. Third, they produced an architectural tradition that combined Persian, Central Asian, Islamic, and Indian elements. These contributions show that the Mughal Empire was not merely a political state; it was also an important intellectual and cultural institution.

Research Methodology

This paper uses a qualitative historical methodology based on primary and secondary sources. Primary sources include Mughal court chronicles and memoirs such as Abu'l-Fazl's *Akbarnama* and *Ain-i Akbari*, Jahangir's *Jahangirnama*, and the *Baburnama*. These works provide contemporary or near-contemporary evidence about Mughal education, administration, court culture, art, and intellectual interests. Because many Mughal texts were written in Persian or Chagatai Turkish, this paper relies on established English translations, especially those produced by Henry Beveridge, H. Blochmann, H. S. Jarrett, and Wheeler M. Thackston.

Secondary sources are used to interpret these primary materials. Important modern works include John F. Richards's *The Mughal Empire*, Catherine B. Asher's *Architecture of Mughal India*, Milo Cleveland Beach's *Mughal and Rajput Painting*, Audrey Truschke's *Culture of Encounters*, and Muzaffar Alam and Sanjay Subrahmanyam's *Writing the Mughal World*. Museum and academic sources, including the National Gallery of Victoria and the Victoria and Albert Museum, are also used for specific evidence on Mughal painting and material culture. The research method is analytical rather than statistical: it studies selected examples of Mughal patronage to understand broader patterns of academic and cultural contribution.

Academic Contributions

One of the most important academic contributions of the Mughals was the development of a courtly culture of learning. This became especially visible under Emperor Akbar, who ruled from 1556 to 1605. Akbar was not formally literate in the usual sense, but he was deeply interested in knowledge, debate, translation, and intellectual exchange. Abu'l-Fazl, his close

adviser and court historian, presented Akbar as a ruler who valued wisdom, reason, and inquiry. The *Ain-i Akbari*, which forms part of Abu'l-Fazl's larger project of documenting Akbar's empire, contains information about administration, social customs, scholars, artists, and educational practices.²

Akbar's approach to education was broad and practical. Discussions of the *Ain-i Akbari* show that Akbar recommended subjects such as morals, arithmetic, geometry, astronomy, household management, rules of government, medicine, logic, philosophy, and history.³ This curriculum is significant because it moved beyond narrow religious instruction and included subjects useful for administration, science, and ethical life. In this sense, Mughal education under Akbar reflected the needs of a large and diverse empire. The ruler required officials who could calculate revenue, understand law and administration, communicate across cultures, and participate in courtly discussion.

Another major academic contribution was the establishment of the translation bureau, often known as the *Maktab Khana*, at Fatehpur Sikri. Under Akbar, many important Sanskrit and other texts were translated into Persian, the main language of Mughal administration and high culture. The National Gallery of Victoria notes that a translation bureau was established at Fatehpur Sikri and that key Hindu texts such as the *Mahabharata*, *Ramayana*, and *Yogavasishtha* were translated, along with Arabic works on folklore and astronomy and later Latin and Portuguese Christian works.⁴ The Persian translation of the *Mahabharata*, known as the *Razmnama* or "Book of War," became one of the most famous results of this project.

The translation movement was academically important because it created dialogue between Sanskrit scholars and Persian-speaking intellectuals. Audrey



Truschke's *Culture of Encounters* shows that Sanskrit intellectuals, including Brahman and Jain scholars, participated in Mughal court culture and helped shape literary and political exchange.⁵ Translation was not simply a mechanical activity. It required explanation, interpretation, debate, and adaptation. Sanskrit concepts had to be expressed in Persian, and Persianate scholars had to understand Indian philosophical and religious ideas. This process widened the intellectual world of the Mughal court and helped create a shared Indo-Persian scholarly culture.

The Mughals also contributed to historiography. The empire produced some of the most important historical texts in precolonial India. Babur wrote the *Baburnama*, a memoir that records political events, landscapes, gardens, animals, and personal reflections. Abu'l-Fazl wrote the *Akbarnama*, a detailed history of Akbar's reign, and the *Ain-i Akbari*, an administrative and cultural description of the empire. Jahangir wrote

the *Jahangirnama*, which contains observations on politics, art, nature, and courtly life. Abdul Hamid Lahori's *Badshah Nama* documented the reign of Shah Jahan. These works preserved information about the empire and also shaped the way Mughal sovereignty was imagined. The existence of detailed court chronicles indicates that the Mughals understood history writing as a tool of memory, legitimacy, and knowledge.

Cultural Contributions: Painting and Manuscript Culture

Mughal painting was one of the most original cultural achievements of the empire. It developed from a combination of Persian manuscript painting, Indian artistic traditions, and later European naturalism. Humayun's exile in Iran helped bring Persian painters into the Mughal world, but it was under Akbar that painting became an organized imperial activity. Akbar supported a large court atelier in which artists, calligraphers, colorists, and binders worked together to produce illustrated manuscripts.

The National Gallery of Victoria explains that Akbar's patronage included major illustrated manuscripts such as the *Hamza-nama* and *Akbar-nama*. It also notes Abu'l-Fazl's statement that the emperor directed many books to be illustrated and personally indicated scenes to be painted. "This shows that painting was not a minor decoration; it was part of imperial policy and cultural expression. The

paintings recorded historical, legendary, religious, and courtly subjects. They also helped communicate imperial values such as bravery, justice, order, and magnificence.

Akbar's painting workshop was cosmopolitan. Artists from different regions worked together, bringing local, Persian, and other influences into one visual language. The result was a distinct Mughal style marked by detail, movement, narrative energy, and increasing naturalism. Mughal manuscript painting was also connected to academic life because many paintings illustrated literary, historical, and translated texts. A manuscript such as the *Razmnama* combined translation, calligraphy, painting, and book production into one cultural object.

Under Jahangir, Mughal painting became especially known for portraiture and natural history. Jahangir had a strong personal interest in animals, birds, flowers, and rare objects. His court artist Ustad Mansur became famous for highly naturalistic paintings. The Victoria and Albert Museum records a 1621 painting of a zebra by Mansur. According to the museum, Jahangir wrote an inscription identifying the animal as one brought from Ethiopia and stating that its likeness was drawn by "Nadir al-Asr," or "Wonder of the Age," Master Mansur. The museum also notes that Jahangir carefully examined the animal to make sure it was not simply a horse painted with stripes.⁷



This example shows that Mughal painting under Jahangir was not only aesthetic but also observational. It preserved visual knowledge of rare animals and reflected curiosity about the natural world. Jahangir's natural history interests connected art with empirical observation. While it would be an exaggeration to call this modern science, it was certainly a form of careful documentation. Mughal culture therefore included both artistic refinement and intellectual curiosity.

Cultural Contributions: Architecture

Architecture is the most visible and lasting Mughal cultural contribution. Mughal architecture combined Persian, Timurid, Central Asian, Islamic, and Indian elements into a distinctive style. Its major features included symmetry, monumental gateways, domes, arches, minarets, gardens, red sandstone, white marble, calligraphy, and decorative inlay. Buildings were not only places of residence or worship; they expressed imperial authority, religious imagination, and cultural synthesis.

Early Mughal architecture developed through experiments in garden tombs, forts, mosques, and palaces. Humayun's Tomb in

Delhi was an important early example of the Mughal garden-tomb tradition. Akbar's reign saw the development of strong architectural forms in red sandstone, especially at Agra Fort and Fatehpur Sikri. Fatehpur Sikri is particularly important because it demonstrates a blending of Islamic planning with Indian architectural features such as brackets, pillars, chhatris, and carved stone elements. Catherine B. Asher's *Architecture of Mughal India* is a major scholarly study of this development, covering Mughal architecture from its precedents through Akbar, Jahangir, Shah Jahan, Aurangzeb, and later Mughal successor states.⁸

Under Shah Jahan, Mughal architecture reached its most refined phase. Shah Jahan's reign emphasized balance, symmetry, marble, decorative elegance, and imperial grandeur. The Taj Mahal, built in Agra as the tomb of Mumtaz Mahal, is the most famous example. Its white marble surface, calligraphy, geometric planning, garden setting, and decorative inlay represent the maturity of Mughal architectural taste. Ebba Koch's work on the Taj Mahal and Mughal architecture shows the importance of the monument within the broader riverfront and garden traditions of Agra.⁹

Other Shah Jahan buildings, such as the Red Fort and Jama Masjid in Delhi, also show how architecture served imperial purposes. The Red Fort was a political and ceremonial center, while the Jama Masjid expressed the public religious authority of the emperor. Mughal architecture thus shaped cities, court rituals, and public culture. Its influence continued into regional architecture even after Mughal political power declined.

Literature, Language, and Cultural Synthesis

The Mughal period also contributed greatly to literature and language. Persian became the language of administration, history,



poetry, and elite culture. This did not mean that Indian languages disappeared. Instead, the Mughal world encouraged interaction between Persian and local traditions. Persian translations of Sanskrit works, court histories, poetry, biographies, and administrative manuals all contributed to a rich literary environment.

Muzaffar Alam and Sanjay Subrahmanyam argue that the Mughal world must be understood through multiple languages, archives, and cultural exchanges. Their work emphasizes that Mughal culture involved politics, diplomacy, religious debate, history writing, and political thought.¹⁰ This is important because it prevents us from viewing Mughal culture as one-dimensional. Mughal India was a multilingual and multi-religious world in which Persianate court culture interacted with Sanskrit, vernacular, Islamic, Hindu, Jain, and European traditions.

Dara Shikoh, the eldest son of Shah Jahan, represents the later continuation of this intellectual exchange. He was interested in Sufism and Hindu philosophy and is remembered for works that attempted to compare Islamic and Hindu mystical traditions. His interest in the Upanishads and comparative religion shows that Mughal intellectual life continued to include cross-cultural inquiry beyond Akbar's reign. Although Dara never became emperor, his work remains an important example of Mughal-era academic and religious dialogue.

Conclusion

The Mughals made major academic and cultural contributions to early modern India. Their achievements were not limited to political administration or military expansion. Through education reforms, translation projects, historical writing, painting, architecture, and literature, they



helped create a rich Indo-Persian cultural world. Akbar's encouragement of broad learning and translation opened the Mughal court to Sanskrit, Hindu, Jain, Islamic, and even Christian intellectual traditions. Mughal chronicles such as the *Akbarnama*, *Ain-i Akbari*, and *Jahangirnama* preserved detailed knowledge about the empire and its culture. Mughal painting, especially under Akbar and Jahangir, combined narrative art, portraiture, manuscript culture, and naturalistic observation. Mughal architecture, from Fatehpur Sikri to the Taj Mahal, created some of the most enduring monuments of South Asian history.

The importance of Mughal contribution lies in synthesis. The Mughals did not simply copy Persian, Central Asian, Indian, or European traditions. They combined and transformed them into new forms of scholarship and art. Their cultural achievements were deeply connected to imperial power, but they also produced lasting intellectual and artistic legacies. Even after the decline of Mughal political authority, Mughal styles of architecture, painting, language, and court culture continued to influence South Asian society. Therefore, the Mughal Empire should be understood not only as a ruling dynasty but also as a major center of academic and cultural creativity.

Notes

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3. Abu'l-Fazl, *The Ain-i Akbari*, trans. Blochmann, 1:288–89.
4. John Guy, “Mughal Painting under Akbar: The Melbourne *Hamza-nama* and *Akbar-nama* Paintings,” National Gallery of Victoria, June 26, 2014, <https://www.ngv.vic.gov.au/essay/mughal-painting-under-akbar-the-melbourne-hamza-nama-and-akbar-nama-paintings/>.
5. Audrey Truschke, *Culture of Encounters: Sanskrit at the Mughal Court* (New York: Columbia University Press, 2016), 27–63, 64–100, 101–41.
6. Abu'l-Fazl, *The Ain-i Akbari*, trans. Blochmann, 1:113–15; Guy, “Mughal Painting under Akbar.”
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Intellectual Legacy of the Seljuk Period

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Abstract

Between the political disintegration of the Abbasids and the creation of sundry petty dynasties, the advent of the Seljuks in the early part of the eleventh century opened a new chapter in the history of Islam. They rose to power when there were sectarian conflicts, political decline, and military anarchy. Coming from the Kirghiz steppes of Turkistan, they entered Bukhara in 956 CE under their chief, Seljuk, of the Oghuz clan and accepted Sunnite Islam. Historians mark the beginning of this dynasty from 1037 CE with its founder, Tughril Beg (1037-63 CE), a grandson of Seljuk, hailed as “king of the east and the west.” With his nephew and successor Alp Arslan (1063-72 CE) and the latter's son Malik Shah (1075-92 CE), this Muslim dynasty of the east reached its meridian. More specifically, it was their learned vizier, Nizam-al-Mulk (d. 1092 CE), who paved the way to the political and intellectual zenith of this empire.

Keeping the military achievements aside, this paper examines the multifaceted

intellectual contribution of the Seljuks, which left an imprint in the annals of Muslim history. It explores the legacy of scholars and literary personalities and the development of scientific and intellectual institutions of this dynasty. It argues that these notable personalities produced works, and the centers of learning left an enduring impact that dominated Islamic intellectual discourse for centuries. Furthermore, this paper investigates the reception of rational sciences against the backdrop of the Shafaei-Ash'ari atmosphere. Finally, this article identifies the lesser-known dimensions of the intellectual arena that need scholarly attention.

Keywords: Seljuks, medieval Islam, madrasa, Nizam al-Mulk, Imam Ghazali, rational sciences.

Introduction

Seljuk ibn Luqman, a man of outstanding character from the tribe of Qiniq, was the ancestor of Seljuks. From the land of Turkestan to Transoxiana, they migrated in

search of excellent pasture for their animals. The Seljuks used to travel towards a place named Noor in Bukhara during winters, and in the summer their camping residence was Sughd of Samarqand¹. They were from the clan of Turkoman Ghuzz². Like the Ghaznavids, the Seljuks were initially recruited into the army of the Samanids, and following the fall of the latter by the blows of the Turkic Qarakhanids, they rose to power³. These Ghuzz, as the Nishapuris called them, stood at the gates of one of the greatest cultural, economic, and intellectual centers of Iran, Nishapur, under their leader Tughril Beg in 1038 CE, successively becoming the new Turkish leaders of this region⁴. After defeating the Roman army in the Battle of Manzikert in 1071, they paved the way for the Turkification of Anatolia and laid the linguistic foundations of today's Turkey.⁵

However, it was under the illustrious Vizir of the successors of Tughril Beg, Nizam al-Mulk Tusi, that the Seljuk empire saw its climax of success both politically and intellectually. While documenting his role in the administration, the British scholar and author Peacock writes, "This perceived transformation of the Seljuks from a barbarous force of warriors into architects of a civilized empire is often associated with Malik Shah's distinguished vizier, Nizam al-Mulk (d. 485/1092). As one contemporary put it, "He was the one who built the Seljuk state" by introducing the norms of Perso-Islamic governance. A different source, however, remarks of



Tughril (d. 455/1063) that he was 'the first of the Seljuk kings and the one who built their state.' Both characterizations have a measure of truth. It is perhaps not surprising that contemporaries were confused.⁶ Nizam al-Mulk was himself a scholarly person whose treatises on the art of governance (*Siyasat Namah*) and educational and institutional reforms changed the fate of the Seljuk Empire. His actual name was Abu Ali al-Hassan ibn Ali ibn Ishaq al-Tusi, generally known by the honorific title of Nizam al-Mulk (organizer of the kingdom).⁷ The details of his initial life remain largely unknown, but his most important and primary contribution lies in founding the institutions of higher learning, the Nizamiyah madrasas or colleges, particularly those of Baghdad and Nishapur.⁸

1. Zahir al-Din Nishapuri, *The History of the Seljuq Turks: From the Jami' al-Tawarikh, an Ilkhanid Adaption of the Saljuq-nama of Zahir al-Din Nishapuri*, trans. Kenneth Allin Luther, ed. C. Edmund Bosworth (New York: Curzon Press, 2001), 29.
2. Philip K. Hitti, *History of the Arabs*, rev. 10th ed. (Basingstoke: Palgrave Macmillan, 2002), 473.
3. Richard Foltz, *Iran in World History* (New York: Oxford University Press, 2016), 64.
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5. Foltz, *Iran in World History*, 64.
6. Peacock, *The Great Seljuk Empire*, 21.
7. Gerhard Bowering, ed., *The Princeton Encyclopedia of Islamic Political Thought* (Princeton: Princeton University Press, 2013), 392.
8. Nizām al-Mulk, *The Book of Government or Rules for Kings: The Siyar al-Muluk or Siyasat-nama of Nizam al-Mulk*, trans. Hubert Darke (London: Routledge, 2002), 7.



Institutional Foundations: The Madrasah System

After becoming the rulers of Iran, the seat of the Seljuk dynasty shifted to Isfahan, which saw the construction of monumental edifices like mosques and seminaries. The latter system of institutions was founded by Nizam al-Mulk himself and was known as Nizamiyas.⁹ The most famous among these *madrasas* was the Nizamiyyah of Baghdad (founded in 1058 CE), where the renowned Abu Hamid al-Ghazali (d. 1111 CE) once taught and held the chair. These chains of colleges were run on the principles and teachings of the Ash'ari and Shafi schools of jurisprudence. Although the reason for their establishment is vague, against the backdrop of the time, they were set up to counter Mu'tazilite philosophy and political Shi'ism. There were other

madrasas, connected with hostels for students, built at different places in Baghdad by other notable figures of the Seljuk Empire, like the madrasah linked to the shrine of Abu Hanifa (699-767 CE) built by *Mustawfi* (accountant or finance minister) of Alp Arslan, Abu Sa'd; and the Tajjiyyah college founded by *Mustawfi* of Malik Shah and the rival of Nizam al Mulk, Tadj al Muluk Abd al Ghana'im.¹⁰

These madrasas simultaneously acted as boarding schools and mosques for the children. The illustrious vizier, Nizam al-Mulk, was not content with a few Madaris (plural of madrasah) of Nishapur and Baghdad, so he expanded this system to various parts of his dominion, like Nizamiyas of Balkh, Mawsil, Herat, and Marw. Ibn Jubayr (d. 1217 CE) counted 30 madrasas in Baghdad alone. These institutions had an enduring impact in the East. The underlying reason, fortunately, was that the Nizamiyah, along with the madrasah Mustansariyah, built by the Abbasid caliph Mustansir, survived the fall of Baghdad, as mentioned by Ibn Battutah (d. 1368 CE).¹¹

Following the emergence and spread of Islam, the curriculum of madrasas, known as *Kuttab*, primarily was learning the Quran along with reading, writing, Arabic grammar, counting, arithmetic, and stories of prophets. Between the 11th and 14th centuries this system of education became more organized, and its prime example was the Nizamiyah madrasah of Bagdad. Although this seminary stressed more on religious education—based on training Sunni theologians and teaching the Quran, Hadith, and jurisprudence—in the later period, subjects like history, mathematics, physical sciences, and music

9. Foltz, *Iran in World History*, 64.

10. C. E. Bosworth, "Nizam al-Mulk," in *The Encyclopaedia of Islam*, Vol. VIII, ed. C. E. Bosworth, E. van Donzel, B. Lewis, C. H. Pellat, and W. P. Heinrichs (Leiden: E.J. Brill, 1995), 71–72.

11. J. Pedersen, "Madrasah," in *The Encyclopaedia of Islam*, Vol. V, ed. C. E. Bosworth, E. van Donzel, B. Lewis, C. H. Pellat, and W. P. Heinrichs (Leiden: E.J. Brill, 1986), 1126–27.

were added to its curriculum.¹²

To bring about a Sunni political, cultural, and intellectual revival in the empire, the education in these intellectual hubs of learning, the Nizamiyas, was made free of cost for everyone, and Nizam al-Mulk himself appointed many of its teachers.¹³ The first appointment made to this seminary was that of Abu Ishaq al-Shirazi (d. 1083 CE), who was a leading Shafi jurist of his time. Nizam al-Mulk hired Imam al-Haramayn Imam Juwaini (d. 1085), the teacher of Imam al-Ghazali, to teach at the Nizamiyah of Nishapur and Abu Bakr Muhammad ibn Ali ibn Hamid al-Shashi to teach at the Nizamiyah of Herat. Almost all the staff, from professors and librarians to stipendary law students, had to abide by the Shafi school of law. Eminent grammarians, poets, and lexicographers like Abu Zakariya Tabrizi, Al Hassan al Fasih al Astarabadi, Abu Mansur al Jawaliqi, Hibbatullah ibn Ali ibn Shajari, Abu al Barkat al Anbari, and Abu Bakr Mubarak ibn al Dahhaan al Wasiti graced the intellectual environs of the madrasah at different times.¹⁴

Rational Sciences

It has been argued that rational sciences like mathematics, philosophy, astronomy, music, etc. received less attention during the Seljuk era, with some exceptions, in comparison to religious sciences. The people who ventured into these fields were labeled heretics or innovators, and this knowledge was termed "useless." Even scholars like Ibn al-Jawzi issued religious warnings to the people, acquiring astrology and astronomy, that they were under the devil's deception. The underlying reason

for such things was the establishment of Nizamiya madrasas, proliferation of Sufi teachings, sectarian intolerance and religious conflicts, supremacy of the religious class, etc.¹⁵ This center of learning prioritized religious education but later incorporated rational sciences such as history, mathematics, physical sciences, and music into its curriculum.¹⁶

Apart from that, there were notable figures like the Sultan Malik Shah himself; his distinguished astronomer and poet, Umar al Khayyam; and the traveler Nasiri Khusraw, whose contributions spanned statecraft, mathematics, astronomy, and Persian literature. The former, with the help of the latter and under the suggestion of his vizier, Nizam al-Mulk, gathered astronomers under the task of revising the Persian calendar at his newly established observatory. According to contemporary scholars, this famous and intellectually produced Jalali Calendar, named after Jalal al Din Malik Shah, was more precise than the Gregorian one.¹⁷



12. Byron G. Massialas and Samir A. Jarrar, "Conflicts in Education in the Arab World: The Present Challenge," *Arab Studies Quarterly* 9, no. 1 (Winter 1987): 35–36.
13. Antony Black, *The History of Islamic Political Thought: From the Prophet to the Present*, 2nd ed. (Edinburgh: Edinburgh University Press, 2011), 91.
14. Gerhard Bowering, ed., *The Princeton Encyclopedia of Islamic Political Thought*, 394.
15. Fatemeh Ghare Moshk Gharravi, Abdollah Rajace, and Ramazan Seyghal, "A Survey of the Status of Rational Sciences in the Seljuk Era," *Journal of Historical Research, Law and Policy* 4, no. 5 (2026): 1–9.
16. Massialas and Jarrar, "Conflicts in Education," 35–36.
17. Philip K. Hitti, *History of the Arabs*, 477–78.

The Ghazalian Legacy

While commenting on the glory of the Seljuks, the scholar of history and political thought Antony Black articulates, "The Seljuk ascendancy was closely associated with two men, Nizam al-Mulk and al-Ghazali, perhaps the greatest statesman and the greatest theologian, respectively, of all time".¹⁸ Abu Hamid Muhammad ibn Muhammad al-Ghazali¹⁹ was born at Tus (Iran) in 450 AH/1058 CE. During his initial years of pursuit for knowledge, he was taught Shafi'i jurisprudence by his native teacher Sheikh Ahmad al-Razkani, and thereafter, he went to Jurjan to study under Abu Nasr Ismaili. In Nishapur he was mentored by Imam al-Haramayn Juwaini. Imam Juwaini got so impressed by Ghazali's scholarly persona that he called him *Bahr al Zakhar* (the overflowing sea). After gaining recognition within scholarly circles, he, at the age of 28, went into the court of the learned vizier of the Seljuks, Nizam al-Mulk, who recognized and appreciated his epistemic virtues so much

that he appointed him as the rector of his Nizamiyah madrasah, the highest honor for a scholar at that time. During this period, he went through a deep intellectual and spiritual crisis, as articulated by him in his work *Al Munqidh min al Dalal*, and he left Nizamiyah (after four years).²⁰ From here he set out for Jerusalem in the pursuit of spiritual tranquility and returned, after ten years, to Iran. It was during this time that he wrote his magnum opus, *Ihya Ulum al Din* (The revival of religious sciences).²¹ According to Karen Armstrong's *Islam: A Short History*, "It became the most-quoted Muslim text after the Quran and the Ahadith."²²

Imam Ghazali's intellectual grit and his efforts for the revivification of Islam rest on two pillars: countering the influx of philosophical skepticism and Batanite (esotericism) propaganda against Islam as well as the critical reform of the religious and moral corruption of society. He was the first person who wrote a detailed critique, *Tahafat al Falasifah*, against philosophy, but before venturing on that intellectual journey of



18. Antony Black, *The History of Islamic Political Thought: From the Prophet to the Present*, 91.

19. For a detailed biography, see Shibli Noamani, *al Ghazzali*, Azamgarh: Matba' Ma'arif.

20. Abu Hasan Ali Nadwi, *Tarikh-i Dawat-o-Azimat*, vol. 1 (Lucknow: Majlis-e-Tahqiqat-o-Nashriyat-e-Islam, 2010), 130-31.

21. Karen Armstrong, *Islam: A Short History* (New York: Modern Library, 2000), 88.

22. Ibid.

criticism, he first authored a work on systematic presentation of philosophical views and debates, *Maqasid al Falasifah*.²³

Conclusion

Oghuz Turkoman Sunni Muslim nomads, the Seljuks of the Central Asian steppes rose to power amid the political decline of the Abbasids. Surviving every threat of surrounding mosaic principalities, they managed to rule for a period of about 157 years (1037-1194 CE). This empire lived a brilliant life of approximately five decades under Tughril Beg, Alp Arslan, Malik Shah, and their renowned vizier Nizam al-Mulk. Politically active and intellectually sound, they laid the foundation of the Turkification of Asia Minor, or Anatolia (modern-day Turkey).

However, the most important contribution of Seljuks, credited to their prime minister, was the foundation of a chain of Nizamiyah madrasas. The Nizamiyah of Bagdad, once a prominent intellectual center of the mighty Abbasids, stood out among them. From madrasas adjoining mosques to students receiving scholarships and accommodation, these institutions possessed all the facilities of modern-day universities. Teachers like Abu Ishaq al-Shirazi, Imam al Haramayn Juwaini, Abu Hamid al-Ghazali, and others were recruited based on their epistemic virtues and the recognition they received within academic circles.

Given all these things, some scholars contend that rational sciences were ignored and neglected in comparison to religious sciences and Sufi teachings. In addition to that, there are claims of sectarian conflicts, religious intolerance, limited freedom of speech as compared to European universities of that time, supremacy of the religious class, etc. However, these claims should not be simply accepted but rather critically



examined and evaluated. There is also a need to address issues like how other schools of thought, including Shias, were entertained in a Shafa'i-Asha'ari atmosphere; what was the role of women in the society and in the intellectual sphere; how non-Muslims were treated; what was the condition of the medical field and hospitals; was there any trans-regional scholarly exchange like that of the Abbasids, etc.

As said, the brilliance of Seljuks rested on two scholars and learned men of Tus, the Nizam al Mulk and Imam Ghazali. The former wrote *Siyasat Namah*, which was widely admired, and its recognition still resonates from east to west, and the latter opened a new chapter in the history of Seljuks through his intellectual stature. Ghazali contested against philosophers and Batanites on an intellectual level and in tandem addressed the moral and religious corruption of society through his lectures and books like *Maqasid al Falasifah*, *Tahafat al Falasifah*, and *Ihya Ulum al Din*.

23. Abu Hasan Ali Nadwi, *Tarikh-i Dawat-o-Azimat*, 141.

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Children's Education in the OTTOMAN EMPIRE:

A Study of Sibyan Schools and Early Learning Traditions

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Abstract

Education occupied a central position in the Ottoman Empire and played a vital role in preserving and transmitting religious, cultural, and intellectual traditions. While the Ottoman educational system is widely recognized for its contribution to higher learning and the development of scholarly institutions, its role in children's education has received comparatively less attention. This article examines the organization, admission practices, teaching staff, curriculum, and instructional methods of the Sibyan Mektepleri (primary schools), which formed the Foundation of elementary education in the Ottoman Empire. It also highlights the role of charitable endowments (waqf) in supporting these schools and discusses the educational significance of the Bed'i Besmele enrollment ceremony in encouraging school attendance. Furthermore, the study explores the

pedagogical methods adopted in primary education, particularly the emphasis on memorization, individualized learning, and moral instruction. The findings demonstrate that the Ottoman Empire made a significant contribution not only to advanced and adult education through its madrasas but also to the systematic education of young children through a well-established network of primary schools. These institutions laid the foundations of literacy, religious knowledge, moral values, and intellectual development, thereby playing a crucial role in shaping the educational and cultural life of Ottoman society.

Keywords: Ottoman Empire, Sibyan Mektepleri, Primary Education, Child Education, Ottoman Schools, Teaching Methods, Curriculum, Intellectual Development.



Introduction

The Ottoman Empire is widely recognized for its rich educational heritage, particularly its madrasas and institutions of higher learning, which contributed significantly to intellectual and scientific advancement. However, comparatively less attention has been given to the system of children's education that formed the basis of this educational tradition. Primary education, provided through the Sibyan Mektepleri, constituted the first stage of formal learning and played an essential role in developing literacy, religious knowledge, and moral values among children. This article examines the organization of Sibyan schools, their admission practices, teaching staff, curriculum, instructional methods, and their contribution to children's intellectual development. By focusing on primary education, the study highlights an important yet often overlooked dimension of the Ottoman educational system.

Sibyan Maktepleri (primary schools) in Ottoman Empire

Education occupied a central place in Ottoman Society and played a significant role in the preservation and transmission of knowledge. The Ottoman educational system consisted of various institutions that created to different levels of learning. At the elementary level, children's education was primarily provided through Sibyan Mektepleri (primary schools), which served as the foundation of intellectual and religious development.

Ekmeleddin IHSANOGLU further writes about system of primary education during Ottoman empire.

"These primary schools were generally founded by upper echelon statesmen or sultans and located within mosque complexes (kulliye), adjacent to a mosque or in a separate structure. Because they demanded little in terms of investment in finance and space they were to be found in every village, every neighbourhood and every district. In addition, depending upon the specifics of their charters, such educational might be coeducational or have separate buildings for girls and boys." (1)

The Bed'-i Besmele Ceremony and School Culture

Primary education was generally accessible to all children and no tuition fee was required for attendance in these schools. In many instances, children were provided with clothing, food, beverages, and other necessities through charitable support. Such arrangements demonstrate the importance attached to elementary education in Ottoman society and ensured that children from different social and economic backgrounds could receive basic education. the admission of children into primary schools was marked by a special ceremony known as "Bed'-i Besmele."

This ceremony was regarded as an important event in a child's life and was celebrated with considerable enthusiasm. Among the common people, it was also known as the "Amin Procession" because children repeatedly recited the word "Amin" during the ceremony. Families and members of the community actively participated in these celebrations, while wealthy households often organized elaborate festivities comparable to circumcision celebrations.

Children from low-income families were generally accompanied to school by their parents, and the beginning of their education was marked by showing respect to the teacher. In middle-class and affluent families, it was customary to distribute gifts or money among other children and present small gifts to teachers as a token of appreciation. Such practices reflected the high social status accorded to education and teachers within Ottoman society. These ceremonies played a significant role in encouraging young children to develop an interest in learning and motivated families to send their children to school. Consequently, they contributed to the promotion of literacy and strengthened the culture of education throughout the Ottoman Empire.

Teaching Staff

Teachers in Ottoman Empire occupied a respected position within society and performed both educational and religious functions. The following description highlights their responsibilities and conditions of service.

Teacher was called by different names such as "Hodja", "Muallim" or "Muallime" (female teacher) in primary schools. In the crowded schools there were more than one teacher. However, there were calligraphy teachers to teach handwriting in some schools. During the time of Fatih Sultan Mehmet, in Ayasofya (Hagia Sophia) Madrasas, a different program was



proposed for those who were going to be Muallim in the primary schools. Most hodjas also acted as "imam and muezzin" of a nearby mosque at the same time. The salaries of the Hodjas in the schools of Sultan Waqfs were very high. But the primary schools who faced with low income give very little money to their Hodjas. The wealthy families of the children in these schools used to give something specific to the Hodja in a month. Some families furnished firewood of the school, course materials, school lunch and sent the Hodja everything for winter. (2)

Curriculum

The curriculum of Ottoman primary schools was primarily designed to provide children with basic literacy and religious knowledge. Although a standardized curriculum did not exist, historical sources reveal the subjects commonly taught in these schools.

It is not known whether the primary schools had formally prepared curricula or

not. It is however, possible to provide certain information about their classes based on the terms of their charters or on the basis of regulations laid down from time to time. The overriding purpose of these schools was to teach reading and writing to children and to have them learn the basics of the Islamic religion and the Quran. As a result, an effort would be made to teach the children the alphabet, to instruct them in the Quran, to have them memorize certain suras, to teach them basic principles of Islam, Quran recitation. In addition, they would also be asked to read certain poetic dictionaries in Arabic and Persian such as *Subha-i Sibyan* and *Tuhfe-i Vehi* which became classic during the eighteenth century in order to facilitate their learning. Though there are various views concerning the language of instruction of these primary schools, it is generally accepted that the native language of the students was used. (3)



Education Methodology

Instruction in Ottoman primary schools followed specific pedagogical practices that reflected the educational ideals of the period. Emphasis was placed on memorization, individual progress, and discipline. Selami Sönmez explains these methods as follows:

Almost all schools had only one learning style. It was memorising. Letters, verses, suras, prayers, Islamic beliefs, rules etc were memorised in spite of not knowing the meanings of them. Memorising was achieved through reading from papers or repeating all together in chorus. there was a kind of individualized progress in the primary schools. Students who started the schools at different times progressed at different speeds according to their individual abilities and learning abilities or memorization abilities. Hodja spared different time for each student, listened to their readings and memorizations one by one and allowed them to pass through another topic or page. Listening to the students, one by one, would take too much time in crowded schools. In such case, one of the best skilled students called as "Caliph (Kalfa)" helped the Hodja listening to his friends, training and disciplining. He would be expected to come before the Hodja, done his duties and provided discipline and control in the school. Reading without any mistake meant that they learnt the subject, or in other words, it meant that they became successful. (4)

Contribution of Sibyan Schools to Children's Intellectual Development

The Sibyan schools formed the foundation of the Ottoman educational system and played a significant role in the intellectual development of children. As the first stage of formal education, these institutions

introduced children to literacy by teaching them reading and writing, thereby equipping them with the essential skills required for further learning. This early educational foundation enabled students to continue their studies in madrasas and other higher educational institutions. In addition to literacy, Sıbyan schools contributed to the intellectual growth of children through systematic instruction in the Qur'an, basic religious sciences, and moral education. The emphasis on memorization, regular recitation, and individual learning helped develop concentration, discipline, and memory, which were regarded as essential intellectual abilities in the Ottoman educational tradition.

Therefore, the contribution of the Ottoman Empire to education was not confined to its famous madrasas and institutions of higher learning. Through the Sıbyan schools, it established a structured system of primary education that nurtured children's intellectual, moral, and religious development. These schools laid the educational foundation upon which the intellectual and cultural continuity of Ottoman society was built and played a vital role in preparing future scholars, administrators, and responsible members of society.

Conclusion

The Sıbyan Mektepleri formed the cornerstone of primary education in the

Ottoman Empire and played a vital role in the intellectual, moral, and religious development of children. Through accessible education, community support, qualified teachers, and a structured curriculum, these institutions laid the foundation for lifelong learning and prepared students for higher education. The study demonstrates that the Ottoman Empire's contribution to education extended beyond its renowned madrasas to include a well-organized system of children's education, which significantly contributed to the preservation of knowledge and the intellectual continuity of Ottoman society.

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Curating Knowledge : Patronage, Pedagogy, Institutions and Intellectual **LIFE IN THE TIMURID REALM**

Rāsfi rusfi (In Rectitude lies Salvation) Motto of Timurid Empire

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Abstract

The Timurid Empire (1370–1507) occupies a pivotal position in the intellectual and cultural history of the medieval Islamic world. Although the dynasty emerged from the military conquests of Timur (Tamerlane), it gradually evolved into a major centre of scholarly, literary, scientific, and artistic activity under his successors. This paper examines the institutional and intellectual foundations of Timurid learning by analysing the patronage of rulers, the establishment of madrasas, mosques, observatories, and libraries, and the flourishing of diverse scholarly traditions across Central Asia and Khurasan. Particular attention is devoted to the contributions of Timur, Shah Rukh, Gawhar Shad Begum, Ulugh Beg, and Sultan Husayn Bayqara in fostering an environment conducive to intellectual

production. The study further explores developments in historiography, theology, astronomy, mathematics, architecture, Persian, Arabic and Chagatai Turkish literature, painting, and music. It argues that Timurid patronage transformed military authority into cultural legitimacy through sustained investment in institutions of learning and scholarship. In doing so, the Timurid realm became one of the principal centres of intellectual activity in the fifteenth-century Islamic world, leaving a lasting legacy that profoundly influenced Safavid Iran, Central Asia, and the Mughal Empire.

In the wake of Ilkhanate, the Timurids established their domination in Central Asia in 14th century, perpetuating their forebears' character as a military polity predicated upon military power. Thus the Tribal military alliance was the Nexus of

their power and ascendancy.¹ The initial phase was marked by significant military conquests, later Tamerlane (Amir Timur) increasingly became concerned with promoting Islamic learning and establishing Islamic educational institutions. He had strong ancestral connection with Turkish traditions and Mongol ancestry as he belonged to Barlas tribe of Central Asia. The region of Transoxiana which was part of Chughtai Khanate², it was named after Genghis Khan's 2nd son Chughtai Khan who ruled this area, ergo the native language of Timur was Chughtai Turk after his conspicuous conquests and even in between them Timur actively sponsored the construction of Islamic centres of learning that paved the way for prominent intellectual movement of medieval Central Asia commonly known as Timurid Renaissance³. Although the descendants of Timur invigorated this movement more actively than him, during his life after the campaign of India in 1399 he decided to construct an enormous mosque at his capital in Samarkand which was solely inspired by Sultaniyeh which is an Ilkhanid Edifice better known as Bibi Khanym mosque, another learning centre that was constructed during his life was the palace



of Ak-Saray Palace where intellectuals used to meet it completed just before Timur's death. Particularly after 1360s Timur repositioned his focus upon contriving architecture across his realm for which he relocated artisans, painters, weavers, tailors, gem cutters and other craftsmen along with him towards his cities such as Samarkand, Herat, Mashad etc⁴.

The descendants of Timur placed a greater emphasis upon literature and learning rather than mere vagabondage of expanding their boundaries, however the military background of the empire definitely made repercussions upon their patronage of learning

as explained by Marshall G.S Hodgson that military families do not necessarily produce large amount of patronage of high culture⁵ because they are preoccupied with military campaigns as well, such as the example of Timur's sons Miran Shah and his son Khalil and Omar Shaikh all of them were died before 1410 along with Timur's favourite son Jahangir Mirza who also died in 1376, only young set Shah Rukh remained alive who in 1414 conquered Fars (Persis) and in 1416 Kirman⁶ consolidated the whole Timurid Empire again. Subsequent to

1. Maria .E Subtelny "Tamerlane and His Descendants: From Paladins to Patrons" in *The Cambridge History of Islam. Vol.3 , The Eastern Islamic World Eleventh to Eighteenth Centuries*, edited by David O. Morgan and Anthony Reid.(Cambridge : Cambridge University Press, 2010.) 169-200
2. Sarwat Saulat , Wast asia ke Taimoori, chapter 5, in *Millate Islamia ki Mukhtasar Treekh* , part 2 , urdu, 54.
3. Derya Soysal, *The Timurid Renaissance, the era of the revival of the Art and Science in Central Asia* , Research gate.6
4. Peter Frankopan The Road of Death and Destruction, chapter 10 in *The Silk Roads New History of the World* , (Bloomsbury , 2015)196.
5. Marshall Hodgson, *Venture of islam* , Vol 2nd, 404-10
6. Maria. E. Subtelny "Tamerlane and His Descendants: From Paladins to Patrons" In *The Cambridge History of Islam. Vol.3 , in The Eastern Islamic World Eleventh to Eighteenth Centuries*.2010 181

this the new epoch of erudition began in Central Asia.

With succession of Shah Rukh the Sunni religious intelligentsia revived in the area of Khurasan, by adopting the title of *padshah e islam* he presented himself as the caliph of entire islamic world, he sought to establish a uniform Islamic doctrinal system wherefore he established school of law (a madarsa) in his capital that school promoted Hanafite and Shafiite schools of jurisprudence⁷. He also abrogated *törä* the customary law of nomadic traditions of Turco Mongol origin which was inspired by Chenggisid *yasa*⁸ along with his wife Gawharshad better known as Gowhar Shad Begum tried to promote orthodox doctrines in the madarsas of their domain, this cultural intrigue of the royal couple led the establishment of various grand mosques situated in Herat. Those mosques and their madarsas generally used to have the scholars of 2 above mentioned schools of thought this tradition continued the whole pre safwid Iran and Uzbek central Asia. Shahrukh also distinguishly patronised the Sufi cult of Abdullah Ansari of Herat, he also revived his tomb as well. He also patronised the shrine of Mashhad and erected a spectacular mosque there. The era of Shahrukh was marked by professional administration, and architecture behind which the role of Shahrukh's Grandvisir was instrumental,

Ghiyasuddin Pir Ahmad Khawfi he was responsible for major architectural advances including the learning centres his family worked for Timurids for roughly three quarters of the century just like barmakids did for the Abbasids, they worked upon the model of perso-islamic model of government⁹. Qavam al Din Shirazi was most eminent architect in Shahrukh's reign he also constructed several renowned learning centres as well including a monastery in Herat, the Goharshad mosque itself and another famous complex known as Goharshad's Mohalla which has a school, mosque and the tomb in Herat the tomb of Abdullah Ansari in Herat Gazergah and Ghyasyh school in Khargerd, Khaf¹⁰.

Ulugh Beg the successor of Shahrukh made the famous observatory in Samarkand (Samarqand) he commissioned 3 most prominent madarsas located in Registan Square¹¹ and two others in Bukhara and Gijduvon (Gishduwan)¹². The madarsa of Bukhara was established in 1418, the madarsa of Samarkand was in 1420 at Gishduwan in 1437¹³. The architectural designs of the all 3 complexes are highly regarded and praised by historians of all over the world the madarsa at Bukhara has grand entrance its regal look gets completed with pointed arch and two storey arcade on each side, flawless big halls that were used as classrooms

7. Maria E Subtelny, The Routinisation of Charisma: The Timurid Patrimonial Household State, *Timurids in Transition, Turko-Persian Politics and Acculturation in Medieval Iran*, Brill's Inner Asian Library, Editors Cosmo Di Nicola, DeWeese Devin, Humphrey Caroline Volume 19, (Leiden. Boston 2007), 25-26

8. Ibn Arabshah, *Ajaib al Matador*, 456, and Sanders, *Tamerlane* 299.

9. Kauz Ralph, *Politik und Handel zwischen Ming und Timuriden. China, Iran und Zentralasien im Spätmittelalter* (Wiesbaden) pp 93-143. (as cited in Cambridge History of Islam, Vol 2, chapter 5. P183.

10. Ali Akbar Seyyedi, Asghar Javani and Qobad Kiyanmehr, *Visual Particularities in the Works of Qavam Al-Din Shirazi*, ART-SANAT 7/2017. 148.

11. Michael Hamilton Morgan, Vision, Voice, Citadel, in *Lost History The Enduring Legacy of Muslim Scientists, Thinkers and Artists*, (National Geographic Society, Washington D.C, 2007) 232.

12. Peter, Brenhard, Ulugh Beg Madarsa of Samarkand, *Asian Historical Architecture* www.orientalarchitecture.com.

13. Raana Bokhari, Dr. Mohammed Seddon, The Timurid Dynasty, in *The Illustrated Guide to Islam*, Lorenz Books, 411.

according to the climate , The complex at Samarkand had a tall *Pishtaq* (projecting portal) the beautifully decorated , two storey and had some 50 large classrooms, the chambers of this madarsa used to have all kinds of secular and religious scholars of that time. The one at Gishduwan has grand entrance too but this one is quite modest as compared to the two above mentioned structures¹⁴ .

Ulugh beg himself was a scholar of religious sciences ,mathematics and astronomy , he spoke 5 languages and knew all the seven *Qirats*. His era is popularly known for his scientific interests and organisation of advanced scientific study at Samarkand¹⁵. Ulugh was taught by Astronomer Qazizada Rumi of of Bursa which resulted in sparking the interest of prince in astronomy and its patronage he assembled a large number of distinguished scholars such as famous Persian



mathematician Ghayas al din Jamshed al Kashi and astronomer Ala al Din Ali Qushchi in his court¹⁶. Ulugh's Observatory at Samarkand was built in 1428-29;

He was heavily inspired by ilkhaniid observatory at Maragheh which was a 13th century observatory built under the patronage of ilkhaniid Hulagu, under the directorship of Nasir al din Tusi. Al Kashi worked in Ulugh's observatory on one subject Numerical Analysis , he worked upon sexagesimals and noticed that their representation be done in two sequences, he also worked upon a Chinese calendar in which he used decimal fractions and composed a textbook of Arithmetic *Miftah al hisab*, which was later influenced scholars like Fleming and Stevin two centuries later¹⁷. The Meridian transit instrument was one of the most remarkable instruments of observatory its radius was about of 40 meters. The observatory's scholars made significant advances in Trigonometry, composed astronomical tables which were known as *Zij* and in theoretical astronomy , the calculation of pi in his treatise *Risala e Muhitiyya* Jamshed also criticised the approximations on pi by other scholars such as used by Archimedes who used the approximation of $3^{1/7}$ in the calculation of radius of earth's circumference when Jamshed himself used his approximations the answer was more accurate¹⁸. another major accomplishment of this observatory was its accurate sine table. This observatory of Samarkand is considered as one of the Penultimate observatories of islamic golden age in medieval era. During

14. Ibid.

15. Maria E Subtelny, Tamerlane and his descendants: from paladins to patrons, chapter 5, *New Cambridge History of Islam* Vol3, 184.

16. Ibid

17. E.S Kennedy , The Exact Sciences in Timurid Iran, chapter 10, in *The Cambridge History of Iran vol 6 The Timurid and the Safavid Periods* edited by Peter Jackson and Laurence Lockhart, (Cambridge university press 1986) 568-580.

18. Ibid 571

the era of Ulugh the chinggisid history book was composed which is known as *Tarikh-i-arba ulus* this book deeply deals with the chronology of chinggisids. V.V Bartold who specialised in the history of islam and the turkic people points out that despite ulugh was the founder of most significant madarsas in Bukhara and Samarkand but he was not able to establish proper religious establishment¹⁹. Sultan Abu Saeed and Husain Bayqara both were great patrons of learning, literature, poetry and architecture although their ruling area shrank as compared to the old glory of Timurids, one more feature which is very evident in the Timurids just like their predecessors Ilkhanids that they focused more on the literature and poetry rather than in field of philosophy and science this argument has been proposed by Sarwat Saulat he further argues that even in religious sciences we don't find any compatible counterparts of Bukhari, Muslim, Zamakhshari or Trimidhi²⁰.

Literary and Intellectual Milieux of the Timurid Period

Apart from many notable works on mathematics and astronomy, the timurid period has a history of rich literary tradition, most notable feature here is that you can find the literature of all three medieval islamic languages ie Arabic, Persian and Turkish (Chughtai Turkish) the Persian was the language of inhabitants of Iranian and khorasan region, and in religious circles the hold of Arabic was evident, and the Chughtai Turkish which was earlier just a middle language of turkic

people under timurids, became a full fledged literary language it followed the models of persian in poetry and prose.²¹ During the time of Shahrukh, Sharfuddin Yazdi composed Zafarnama, which was the biography of Amir Timur, similarly Taj Salmani who was also a historian from Shahrukh's time composed Tarikhnama which gives detailed accounts of political events related to timurid courts of Samarkand and herat²². Hafiz Abru who joined the court of Timur in 1380s continued to stay in the time of shahrukh as well, he produced numerous works in History and Geography famous Majma al Tawarikh (world histories), another eminent chronicler and islamic scholar was Abdul Razzaq Samarqandi he was also an ambassador of Shahrukh he composed Matlaul Sadain wa Majmaul Bahrain, a detailed book of history from 1304 to 1470, he also visited India as an ambassador he stayed in Kozhikode, also described the life and events in Calicut under the ruler Zamorin and Vijaynagara²³. Jalaluddin Davani and Abu Yaqub Firozabadi both were renowned religious scholars of that time, however Davani served in the court of Aq Qoyunlu ruler Uzun Hasan, he was also a philosopher the most prominent work of davani was Akhlaq e Jalali this book is still taught in madarsas he also composed several commentaries on Tafsir of Quran such as on tafsir baydawi etc²⁴. whereas Firozabadi was an arabic linguist and lexicographer he composed Arabic Dictionary Lughat Qamus also known as Al Qamus al Muhit he excelled in Hadith, literature, poetry, and islamic

19 V.V Bartold, Ulughbek i-ego vermin in Bartold, Sochineniia vol 2nd, pp 25-196 (as cited in cambridge history of islam vol 2, 185).

20. Sarwat Saulat, *Millate Islamia ki Mukhtasar Tarikh*, vol2, 71.

21. *Cambridge History of Islam Vol 3rd*, 191

22. Shahzad Bahshir, Arbitars of Iran : Chroniclers and Patrons in the Age of Literary Bounty in ed. Charles Melville, *The Timurid Century, The idea of Iran* vol 9th, (I.B Tauris, 2020) 8.

23. Muzzafar Alam, Subrahmanyam, Sanjay Indo Persain *Travels in the age of Discoveries 1400-1800*, (2007 Cambridge), 54-67

24. Alexandra, Duniyetz, *The Cosmic Perils of Qadi Husayn Maybudi in 15th cent Iran*, (2015). 34-35

jurisprudence²⁵. Another notable scholar was Sharifuddin Jurjani who was Persian encyclopaedic writer, scientist and traditionalist theologian he authored around 50 books as claimed by Kifayatullah (2017), his famous work *Tarifat* (definitions) was edited by Gustav Flugel²⁶. The philosopher Adud al Din Iji (izzuddin ieji) also belong to this period ,he was born in Ij, located near Shiraz,his main work circulates around *IlmeKalam*, he also wrote a commentary on Quran and *Matali' al Anwar* (the rising of the lights) it deals with Kalam and *Kitabul Mawaqif* (book of stations), it discusses theology and is divided into 6 distinct parts such as epistemology, onotology, the theory of essence, substance and nature of soul and religious issues²⁷. Sa'd al Din Taftazani was also a famous mystic and theologian of this time²⁸, and Khawaja Mohammed Naqshband belonged to this time.Daulat Shah Samarqandi, famous biographer penned *Tadhkirat ul Shuara* which provided information about the poetic trends of that era, similarly Fakhri Harawi's *Jawahir al ajayib* discussed the women contribution in poetry during the timurid era²⁹. Music was also closely associated with poetry at that time, the works of Abd al Qadir Maraghi are notable such as *Jami al Alhan*(compendium of melodies) which discusses about the court culture of timurids and the music traditions. Most notable poet of persian at that time was Abd ar Rahman Jami,who is also known as the last classical poet of Persian³⁰, belonged to the time of Husayn Bayqara Jami authored almost 100 books , he also composed



Nafhatul Uns which is a biographical work dedicated to Sufis. His another work *Baharistan* is inspired by Saadi's *Gulistan*. Jami was the teacher of Sad al Din Kashghari and a close friend of Ali Sher Navai his *Hafte Awrang* , *Silsilatul al dhahab*, *Salman wa Absal*, *Tufatul Ahrar*, *Subhatul al Abrar*, *Yusuf wa Zulykha*, *Layla wa Majnu* and *Iskandar Nama* are notable he also composed *Diwans* of poetry and a prose *Lawaih Shawahid al Nabuwwa*³¹. Another eminent intellectual Ali Sher Navai he was the foremost cultural figure in Turkish and Persian and a greatest representative of Chughtai language, according to him Turkish was superior to persian in certain ways, he was inspired by Lutfi, Sakkaki and Shaikh Gadai, Navai was his pen name *Khamsa*, *Lisaan al Tayr* inspired by *mantiq al tar of attar*, *Hayrat al abrar*, *Farhad wa Shirin*, *Layla wa Majnu*, *Saba I sayar*, *Saddi isknadari* are notable, His famous prose works are *Muhakamat al Lughatain*, *Mahbub al qulub*, *Nasaim al mahabba*, *Mizan al Arzan* and *Wafiyya*³².

25. Roberto Tattoli ed, *The Wiley Blackwell History of Islam*, (Wiley, 2018), 624

26. Hugh Chisholm ed, *Encyclopedia Iranica*, vol 15, (11th edition) Cambridge university press. 587

27. Oliver Leaman, "Al Iji Adud al Din" in, *The Biographical Encyclopaedia of Islamic philosophy*, ed. Oliver Leaman, (Bloomsbury, 2015, London) 237

28. H.R.R Roemer , "Timur in Iran", in *The Cambridge History of Iran*, Vol 6, *The Timurid and Safavid Periods* 1996 (Cambridge university press originally published in 1986) 96.

29 Maria E Subtelny, *Cambridge History of Islam*, vol 3 , 191.

30. Ibid.

31. Ibid 193

32. Ibid.

Kamal al Din al Kashifi was a popular turkish preacher composed about 40 works such as Rawat al Shubhada, Anwar i Suhayli and Akhlaq e Muhsini are notable³³. Some other historians were Muin al Din Natanzi who wrote Muntakhab at tawarikh e muini. Author of Rawat al safa Mirkhwand and author of Habib us Sayr ,Khwandamir , and Sayf al Din Uqaili who composed Atharul Wuzara, some compilations of officials works such as Mansha al insha which was compiled by Abd al Wasi Nizami Barzakhi, and Sharaf Nama by Abd Allah Mawarid and they both belonged to court of Sultan Husayn³⁴. A mathematician Abu Ishaq Kubanani composed important works such as Manshaat , apart from that he composed works in arabic and persian both. During the Timurid era the miniature paintings inspired by Shahnameh began to popularise in artistic domain these paintings had Chinese influence and the literary recension of shahnameh happened, most important one was Bayasangori Shahnameh , held in herat the royal scholars and artists ornated this with beautiful Nastaliq script and miniature paintings. The school of Herat in painting was flourished in this period which later influenced the Mughal school of paintings. Some notable painters of timiurid era were Behzad and Shah Muzaffar.

Conclusion

The intellectual history of the Timurid Empire demonstrates that military conquest alone cannot explain the historical significance of the dynasty. While Timur established an empire through military expansion, his successors redirected imperial patronage towards the cultivation of scholarship, education, architecture, and the arts, thereby transforming the Timurid state into one of the foremost centres of

intellectual and cultural life in the fifteenth-century Islamic world.

The establishment of madrasas, mosques, observatories, libraries, and scholarly institutions under rulers such as Shah Rukh, Gawhar Shad Begum, Ulugh Beg, and Sultan Husayn Bayqara created an environment in which religious scholarship, historiography, astronomy, mathematics, literature, and artistic production flourished simultaneously. The remarkable achievements of scholars, scientists, historians, poets, architects, and artists illustrate that Timurid patronage extended beyond the preservation of inherited traditions to the active encouragement of intellectual innovation and cultural creativity. Equally significant was the emergence of Chagatai Turkish as a prestigious literary language alongside Persian and Arabic, reflecting the cosmopolitan character of Timurid intellectual life.

This study demonstrates that the Timurid period should be understood not merely as a transitional phase between the Mongol and early modern Islamic worlds, but as a formative epoch that reshaped the educational, literary, scientific, and artistic landscape of Central Asia and Iran. Through their enduring commitment to the patronage of knowledge, the Timurids established institutional and cultural traditions that were subsequently inherited and further developed by the Safavid and Mughal empires. The Timurid experience therefore represents one of the clearest examples in medieval Islamic history of the close relationship between political authority, institutional patronage, and the production of knowledge.

33. Ibid.

34. Ibid 194-5

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ہندوستانی علوم و فنون کے فروغ میں اکبر اور داراشکوہ کا کردار: ایک تجزیاتی مطالعہ

عہد مغل برصغیر کی علمی، فکری اور تہذیبی تاریخ کا وہ درخشاں باب ہے جس نے نہ صرف سیاسی

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استحکام اور حکومتی مرکزیت کو مضبوط کیا بلکہ ہندوستان کے علمی و فکری منظر نامے کو نئی جہتوں سے آشنا بھی کیا۔ اس دور میں ہندوستان محض ایک وسیع سلطنت نہیں رہا بلکہ ایک تہذیبی و فکری مرکز کے طور پر بھی ابھرا جس نے فنون لطیفہ، ادب، فلسفہ، مذہب، روحانیت اور بین المذاہب ہم آہنگی کی نئی راہیں ہموار کیں۔ مغلیہ سلطنت کی بنیاد اگرچہ 1526ء میں بابر نے رکھی مگر اس کے جنگی مشاغل اور مسلسل سیاسی چیلنجز کے باعث وہ ایک مستحکم علمی روایت قائم نہ کر سکا۔ تاہم اس کی قائم کردہ سیاسی وحدت نے مستقبل میں ایک ایسے علمی و تہذیبی ماحول کی بنیاد رکھ دی جس نے پورے برصغیر کی فکری تشکیل میں اہم کردار ادا کیا۔

بابر کے بعد ہمایوں کے دور حکومت میں علمی فضا نسبتاً بہتر ہوئی۔ اس کی ایران میں جلاوطنی محض سیاسی پسپائی نہیں تھی بلکہ علمی و تہذیبی اعتبار سے ایک نئے بابلا آغاز ثابت ہوا۔ ایرانی علمی روایت، تصوف، فلسفہ، مصوری، ہیئت اور فن تعمیر نے ہمایوں کی فکری تربیت میں بنیادی کردار ادا کیا۔ ہندوستان واپسی پر وہ ایرانی علماء، مصوروں، معماروں اور ادباء کو اپنے ساتھ لایا جنہوں نے ہندوستانی مصوری، فارسی



اکبر نے مذہبی اور فکری مکالمے کے فروغ کے لیے "عبادت خانہ" قائم کیا۔ ابتدا میں یہ جگہ صرف مسلمان علما کے مباحث کے لیے مخصوص تھی، لیکن جلد ہی اس کے دروازے دیگر مذاہب کے نمائندوں کے لیے بھی کھول دیے گئے۔ یہاں ہندو، مسلمان، عیسائی، پارسی، جین اور بدھ مفکرین ایک ساتھ بیٹھ کر فلسفۂ اخلاق، روحانیت، وحدت الہ، کائنات کے اساسی اصول اور انسانی اجتماعیت جیسے موضوعات پر گفتگو کرتے۔ یہ مباحث محض روایتی مناظرے نہیں تھے بلکہ سچائی کی تلاش کا ایک مشترکہ سفر تھے۔

ادب، کتبہ نویسی، فن تعمیر اور مدارس کی علمی فضا کو نئی روح بخشی۔ لیکن ہمایوں کی مختصر حکومت اور بار بار کے سیاسی اتار چڑھاؤ کے باعث یہ علمی سرگرمیاں دیر پا تحریک کی شکل اختیار نہ کر سکیں۔

عہد مغلیہ کی اصل علمی و فکری بلندی کا آغاز اکبر اعظم (1605-1654ء) کے عہد سے ہوتا ہے۔ اکبر کا زمانہ نہ صرف سیاسی نظم و نسق کے اعتبار سے مضبوط تھا بلکہ علمی و فکری میدان میں بھی بے مثال وسعت رکھتا تھا۔ اس نے ایک ایسا ماحول تشکیل دیا جس میں ہندوستانی، ایرانی، وسط ایشیائی، عربی اور مقامی دیسی روایات باہم مربوط ہو کر ایک نئی تہذیبی صورت گری کرنے لگیں۔ اکبر کی سرپرستی میں قائم ہونے والا دارالترجمہ، مختلف مذاہب کے مابین مکالمے کی روایت، علم نجوم، ہیئت، طب، تاریخ نویسی اور مصوری کی سرپرستی نے برصغیر میں ایک ایسے علمی احیاء کی بنیاد رکھی جس کے اثرات کئی صدیوں تک قائم رہے۔

اکبر کے بعد شاہجہاں کے عہد میں علمی فضا اپنی جگہ قائم

رہی، مگر حقیقی معنوں میں داراشکوہ (1615-1658ء) نے مذہبی افکار، بین المذاہب ہم آہنگی، عرفان اور تصوف کے میدان میں جس جرأت تحقیق اور فکری وسعت کا مظاہرہ کیا وہ مغلیہ عہد کے علمی سرمائے میں ایک مستقل مقام رکھتی ہے اگرچہ داراشکوہ سیاسی میدان میں کامیابی حاصل نہ کر سکا مگر اس کی علمی خدمات خصوصاً مجمع البحرین، اوپنشدوں کا فارسی ترجمہ، تصوف و معرفت پر مبنی علمی مباحث اور مختلف مذہبی روایات کے مابین فکری اشتراک تلاش کرنے کی کوشش نے ہندوستان کی فکری تاریخ میں نہایت گہرے اثرات مرتب کیے۔ اس نے ایک ایسے ہمہ گیر فکری مکالمے کی بنیاد رکھی جو برصغیر میں بین المذاہب مطالعات اور وحدت ادیان کے نظریات نیز صوفی روایات کی تعبیر نو کے لیے سنگ میل کی حیثیت رکھتا ہے۔

زیر نظر مقالہ "ہندوستانی علوم کے فروغ میں اکبر اور کاردار: ایک تجزیاتی مطالعہ" اسی تاریخی اور فکری پس منظر کا جائزہ لیتا ہے۔ اس میں یہ واضح کیا گیا ہے کہ اکبر اور داراشکوہ نے کس طرح اپنی سیاسی بصیرت، علمی سرپرستی اور مذہبی رواداری کے ذریعے برصغیر میں ہندوستانی علوم و فنون کی نشوونما میں کلیدی کردار ادا کیا۔ اس تحقیق کا بنیادی مقصد یہ جاننا ہے کہ اکبر نے ہندوستانی علوم کی ترقی میں کیا اقدامات کیے اور ان کی علمی سرگرمیوں نے برصغیر کی تہذیبی تشکیل پر کس حد تک دیر پا اثرات مرتب کیے۔

اکبر کا دور ہندوستان کی فکری تاریخ میں اس لیے منفرد ہے کہ اس نے علم و تہذیب اور مذہب کے باب میں ایک غیر معمولی کشادگی اور ہمہ گیری پیدا کی۔ وہ اس حقیقت سے آگاہ تھا کہ ہندوستان ایک کثیر المذاہب اور کثیر اللسانی خطہ ہے جہاں مختلف طبقات، مختلف

روحانی روایتیں اور مختلف تہذیبی پس منظر ایک ساتھ موجود ہیں۔ ان سب کو ہم آہنگ کیے بغیر حقیقی وحدت ممکن نہیں۔ اسی تصور سے اس نے علمی سرپرستی اور تہذیبی مکالمے کو اپنی ریاستی پالیسی کا اہم ستون بنایا۔ اکبر کے دربار میں وہ ماحول تشکیل پایا جہاں مذہبی علماء، فلسفی، صوفیاء، مترجم، ادیب اور دور دراز علاقوں سے آئے ہوئے اہل علم ایک دوسرے کے ساتھ علمی گفتگو میں شریک ہوتے رہے۔ اس علمی ماحول نے ہندوستان کو ایک نئی فکری سمت عطا کی جس کے اثرات نہ صرف اکبر کے زمانے تک محدود تھے بلکہ اس کے بعد کے ادوار میں بھی گہرے نقوش چھوڑ گئے۔

اکبر نے مذہبی اور فکری مکالمے کے فروغ کے لیے عبادت خانہ قائم کیا۔ ابتدا میں یہ جگہ صرف مسلمان علماء کے مباحث کے لیے مخصوص تھی لیکن جلد ہی اس کے دروازے دیگر مذاہب کے نمائندوں کے لیے بھی کھول دیے گئے۔ یہاں ہندو، مسلمان، عیسائی، پارسی، جین اور بدھ مفکرین ایک ساتھ بیٹھ کر فلسفہ اخلاق، روحانیت، وحدت الہ، کائنات کے اساسی اصول اور انسانی اجتماعیت جیسے موضوعات پر گفتگو کرتے۔ یہ مباحث محض روایتی مناظرے نہیں تھے بلکہ سچائی کی تلاش کا ایک مشترکہ سفر تھے۔ اس علمی مکالمے نے ہندوستان میں فکری وسعت، برداشت اور باہمی احترام کی فضا پیدا کی جس کی مثال اس سے پہلے ہندوستانی تاریخ میں کم ہی ملتی ہے۔ جیساہ پروفیسر مسعود عالم قاسمی نے اپنی معروف کتاب ”مطالعہ مذاہب کی اسلامی روایت“ میں لکھا ہے کہ ”ہندوستان کے مسلم حکمرانوں میں مغل حکمران اپنی مذہبی رواداری اور وسیع المشربی کے لیے مشہور ہوئے۔ اکبر بادشاہ نے فتح پور سیکری (1575ء) میں شاہ سلیم چشتی کے مزار کے پاس ایک عبادت خانہ (1575ء) تعمیر کروایا جس نے مختلف علماء مذہبی یکپس کیا کرتے تھے۔“

اکبر نے صرف مذہبی گفتگو تک اس فکری تحریک کو محدود نہ رکھا بلکہ زبانوں اور علوم کے باہمی تبادلوں کو بھی ایک باقاعدہ ادارتی شکل دی اس مقصد کے لیے اس نے دارالترجمہ قائم کیا جہاں ایسے ماہرین کو جمع کیا گیا جو سنسکرت، ہندی، فارسی، عربی، ترکی، یونانی اور دیگر زبانوں پر عبور رکھتے تھے۔ اس ادارے کا مقصد مختلف تہذیبوں کے علمی سرمایے کو ایک مشترکہ زبان میں منتقل کرنا تھا تاکہ ہندوستانی معاشرہ مجموعی طور پر ایک جامع علمی ورثے سے فائدہ اٹھا سکے۔ اسی ادارے کی سرپرستی میں سنسکرت کے عظیم مذہبی و فلسفیانہ متون کا فارسی میں ترجمہ ہوا۔ جن میں مہابھارت کا رزم نامہ، رامائن، گیتا، اتھروید، لیلاوتی، سنگھاسن بتیس اور دیگر متعدد اہم کتابیں شامل تھیں۔ اس سلسلے میں شیخ محمد اکرام نے لکھا ہے کہ ”اکبر نے ادبیات کی سرپرستی کی، سنسکرت، عربی، ترکی، یونانی، سے فارسی



کتابیں ترجمہ کرائیں۔ سنسکرت سے جو کتابیں ترجمہ ہوئیں ان میں رامائن، مہابھارت، بھگوت گیتا، اتھروید اور ریاضی کی کتاب لیلیاوتی مشہور ہیں۔“

یہ تراجم محض علمی سرگرمی نہیں تھے بلکہ ایک تہذیبی و سماجی ضرورت کے تحت کیے گئے تاکہ مختلف مذہبی گروہوں کے درمیان فکری فاصلہ کم ہو اور ایک دوسرے کی روایت کو بہتر طور پر سمجھنے کا راستہ کھلے۔ علاوہ ازیں اکبر کے علمی و فکری ذوق و شوق کا اندازہ اس بات کے لگایا جاسکتا ہے کہ آگرہ کے شاہی محل میں اس نے ایک کتب خانہ بھی قائم کیا تھا جس میں اسلامی علوم و فنون کے علاوہ دو تہائی کتابیں ہندوستانی علوم و فنون پر مشتمل تھیں۔ اس سلسلے میں سید صباح الدین نے لکھا ہے کہ ”اکبر کے علمی ذوق کے سبب جو کتب خانہ قائم ہوا۔ وہ اپنی نوعیت کے لحاظ سے بے مثل تھا۔ قلعہ آگرہ میں مشن برج کے بغل میں جو لمبا کمرہ ہے۔ وہیں شاہی کتب خانہ تھا۔ ہمایوں کے کتب خانہ کی جتنی کتابیں تھیں وہ وراثت ملیں۔ اس کے علاوہ مختلف مقامات اور اشخاص سے وقتاً فوقتاً دستیاب ہوتی رہیں۔ اہل قلم جو کتابیں لکھتے انکا ایک نسخہ خزانہ عامرہ میں ضرور بچتے۔ اکبر کے درباری مصنفوں کی تصنیفات و تالیفات و تراجم خود اس کثرت سے تھیں کہ ان کے کئی کئی نسخے شاہی کتب خانہ میں رہتے۔ پھر اکبر کو فتوحات کے سلسلہ میں جتنی کتابیں دستیاب ہوتیں ان کو خزانہ عامرہ میں داخل کر لیتا۔ فتح گجرات کے زمانہ میں اعتماد خان گجراتی سے بہت سی نفیس اور نادر کتابیں حاصل ہوئیں۔ ان میں سے بعض تو شاہی کتب خانہ میں داخل کر لی گئیں اور بعض اہل ذوق کو دے دی گئیں۔ ملا عبد القادر بدایونی کو اس تقسیم میں انوار المشکوٰۃ النسخ ملا۔ فیضی کے انتقال کے بعد اس کی تمام کتابیں شاہی کتب خانہ میں منتقل کر دی گئیں۔ ان کتابوں کی کل تعداد تینتالیس سو تھی جو اکثر مصنفوں کے ہاتھ کی یا ان کے عہد کی لکھی ہوئی تھیں۔ ان کتابوں کا مجموعہ تین حصوں میں منقسم تھا۔ پہلے میں نظم، طب، نجوم، موسیقی، اور دوسرے میں حکمت، تصوف، ہیئت، ہندسہ کی اور تیسرے میں تفسیر، حدیث اور فقہ کی تھیں۔ خیال کیا جاتا ہے کہ اکبر کے کتب خانہ میں چوبیس ہزار کتابیں تھیں جو زیادہ تر شاہی کتابوں کی لکھی ہوئی تھیں۔“

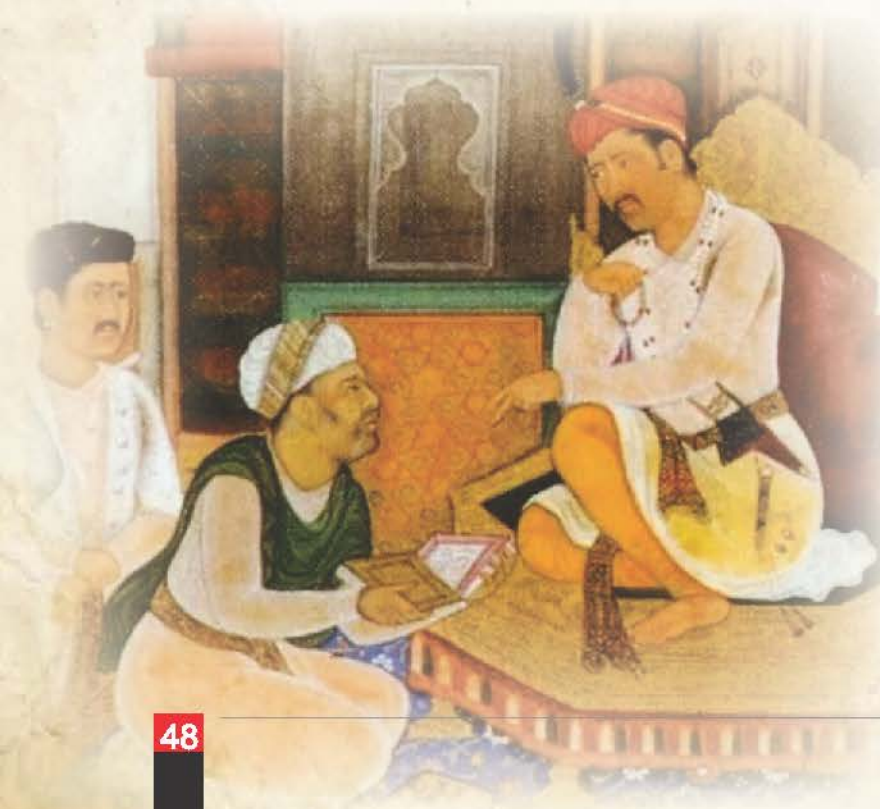
اکبر نے ان تراجم کی نگرانی خود بھی کی اور ہندو پنڈتوں کے ساتھ تفصیلی مذاکرات کیے تاکہ متن کی اصل روح برقرار رہے۔ دیگر مذاہب کی کتابیں بھی فارسی میں منتقل کی گئیں۔ جیسے انجیل اور یونانی فلسفیانہ متون۔ ان تراجم نے ہندوستان میں علمی ہم آہنگی کا ایک ایسا دروازہ کھولا جس کی مثال نہ صرف اس دور میں بلکہ بعد کے ادوار میں بھی کم دیکھنے میں آتی ہے۔ اکبر کے زمانے میں ادب، شاعری اور فنون لطیفہ کو بھی غیر معمولی ترقی ملی۔ فارسی دربار کی زبان تھی اور اس دور کے شعرا جیسے نظیری، عرفی، فیضی اور خان خاناں نے فارسی ادب کو نئی جہتیں عطا کیں۔ فیضی کی شاعری نے فارسی شعری روایت میں جدت پیدا کی جبکہ ہندو دانشوروں نے ہندی اور برج بھاشا میں ایسی تخلیقات پیش کیں جنہوں نے ہندی ادب کو مضبوط کیا۔ اکبر خود بھی ”رائے“ کے تخلص سے ہندی میں شعر کہتا تھا جس سے اس کی ہندوستانی زبانوں سے محبت ظاہر ہوتی ہے۔

فن موسیقی میں اکبر کا دور خاص اہمیت رکھتا ہے۔ تان سین کی موجودگی نے موسیقی کو ایک نئی روح دی۔ اس نے نئے راگ مرتب کیے اور ہندوستانی کلاسیکی موسیقی کو مزید منظم کیا۔ اس دور کے موسیقاروں نے موسیقی کو مذہبی اور سماجی ہم آہنگی کا ذریعہ بنایا۔ عہد اکبری کے فن موسیقی کے بارے میں ایس۔ ایم۔ برک نے اپنی معروف کتاب ”اکبر نامہ“ میں لکھا ہے کہ ”اکبر موسیقی کا از حد شوقین تھا اور موسیقاروں کی سرپرستی سرانجام دیتا تھا۔ ابوالفضل 36 ایسے موسیقاروں کی ایک فہرست مہیا کرتا ہے جو شاہی دربار سے وابستہ تھے۔ اس کے بقول یہ فہرست ایک نامکمل فہرست ہے کیونکہ اس میں محض نامور موسیقاروں کے نام درج ہیں۔ ان نامور موسیقاروں کے

علاوہ بھی دیگر موسیقار شاہی دربار سے وابستہ تھے۔ شاہی دربار کے موسیقار سات عدد پارٹیوں میں تقسیم کئے گئے تھے۔ ہر ایک پارٹی روز اندا اپنے فن کا مظاہرہ کرتی تھی۔ اکبر کو بھی موسیقی پر عبور حاصل تھا اور اس نے دوصد سے زائد گھنٹیں مرتب کی تھیں۔ شاہی دربار کے موسیقاروں میں ہندو، ایرانی، ترکی، کشمیری اور تورانی موسیقار شامل تھے۔ ان میں خواتین موسیقار بھی شامل تھیں۔ شاہی دربار کا مشہور اور معروف گلوکار تان سین تھا۔ وہ ایک ایسا گلوکار تھا کہ اس جیسا گلوکار دوبارہ ہندوستان میں پیدا نہیں ہوا اور نہ ہی گزشتہ ایک ہزار برس کے دوران اس جیسا کوئی گلوکار پیدا ہوا تھا۔ تان سین راجہ رام چند کی سرپرستی میں اپنے فن کا مظاہرہ کرتا تھا۔ جب اس کی شہرت اکبر تک پہنچی تو اکبر نے اسے اپنی سرپرستی میں لینے کا عندیہ ظاہر کیا۔ رام چند اکبر کی خواہش کو رد کرنے کی جرات نہ کر سکتا تھا۔ لہذا تان سین شاہی دربار سے وابستہ ہو گیا۔ شاہی دربار میں پہلی مرتبہ اپنے فن کا مظاہرہ کرنے پر اسے شاہی دربار سے دولاکھ روپے بطور تحفہ پیش کئے گئے تھے۔ جب تان سین نے وفات پائی تو اکبر نے اپنے دربار سے وابستہ تمام موسیقاروں کو حکم دیا کہ وہ اس کے جسم کو ایسے سریلے گیتوں کے ساتھ لحد میں اتاریں جیسے گیت شادی بیاہ کے موقع پر گائے جاتے تھے۔ ہندوستان میں تان سین اب بھی ایک عظیم گلوکار کے طور پر مشہور ہے۔ اس دور میں یہ رواج تھا کہ شرفاء رات کے وقت زنانہ ناچ اور گانے سے لطف اندوز ہوتے تھے۔ جب باز بہادر مالو کا حکمران تھا تو اس کی ناچنے اور گانے والی لڑکیاں پورے ہندوستان میں مشہور تھیں۔ وہ بذات خود بھی ایک قابل ذکر موسیقار تھا اور اپنے بادشاہت سے محروم ہونے کے بعد وہ اکبر کے دربار سے وابستہ ہو گیا تھا۔ ابوالفضل نے شاہی دربار کے جن موسیقاروں کی فہرست پیش کی ہے اس میں اس کا نام بھی شامل ہے۔

فن تعمیر میں بھی اکبر کا انداز منفرد تھا۔ ایرانی اور وسط ایشیائی طرز تعمیر کے ساتھ ہندوستانی عناصر نے مل کر ایک نئی ہند اسلامی طرز کو جنم دیا۔ فتح پور سیکری اس فنکارانہ ہم آہنگی کی بہترین مثال ہے جس کی عمارتیں آج بھی اس دور کے جمالیاتی ذوق کی گواہی دیتی ہیں۔ جیسا کہ رائے آنند کرشن رقطراز ہیں کہ ”فتح پور سیکری کی تعمیر سے پیشتر ہی اکبر نے فن تعمیر میں ایک نئے طرز کا آغاز کیا تھا۔ جس طرح اسکی زندگی کے مختلف پہلوؤں پر ہندوستانییت کی چھاپ تھی اسی طرح اس کی بنوائی ہوئی عمارتوں میں بھی تھی دراصل اکبری عہد سے ہی مغل فن تعمیر کی شروعات ہوتی ہے۔ اس پر گوالیار کے مان تو مر کے محلوں کی واضح چھاپ ہے۔ خاص کر آگرہ اور سیکری میں جو دھابائی کے محل کا نقشہ بالکل ہندوستانی گھروں کے مطابق ہے۔“

مصوری میں ایرانی، راجستھانی اور گجراتی اسالیب ملا کر جس نئے انداز کو فروغ دیا گیا وہ ”ہمزہ نامہ“ کی مصوری میں اپنی انتہا کو پہنچا۔ عہد اکبری کی مصوری کے بارے میں سید صباح الدین کا خیال ہے کہ ”اکبر خاص طور سے بعض کتابوں کو مصور کراتا تھا۔ ان میں تصویریں اور شہنشاہ بنواتا، مرقعے تیار کراتا اور کتابوں کی لوح و جدول مطلق کراتا۔“



قصہ امیر حمزہ کی بارہ جلدیں اس کی فرمائش سے مصور کی گئی تھیں اور اس میں استادانِ سحر پرواز نے چودہ سو تصویروں بنائیں۔ اسی طرح چنگیز نامہ، ظفر نامہ، اقبال نامہ، رزم نامہ (مہابھارت)، رامائن، نل و دمن، کلیلہ و منہ اور عیار دانش، نقش و نگار سے آراستہ ہوئیں۔ اس سلسلے میں ایس۔ ایم۔ برک لکھتے ہیں کہ ”ایک سو سے زائد مصور اپنے فن میں عروج حاصل کر چکے تھے اور ان میں سے جو مصور کاملیت کی حد تک پہنچ چکے تھے انکی تعداد بھی کم نہ تھی۔ ہندو اس فن میں زیادہ مہارت کے حامل تھے۔ چار مصور اپنے فن کی بلند یوں پر تھے اور تیرہ مصوروں کا درجہ ان کے بعد تھا۔ ان مصوروں کی اکثریت ہندوؤں پر مشتمل تھی۔“

اکبر کے علمی دربار میں مسلمان اور ہندو علما کی بڑی تعداد شامل تھی۔ شیخ مبارک، ابوالفضل، فیضی، بدایونی، نقیب خان، میر فتح اللہ شیرازی اس دور کے نمایاں مسلم اہل علم تھے جبکہ ہندو علما میں مادھوسرتی، ہرجی سود، رام تیرتھ، نرسنگ، پرمندر اور سیکڑوں دیگر اسماء شامل ہیں۔ اسی طرح ریاضی، فلکیات، منطق، طب اور ہندسہ کے علوم میں بھی بڑی پیش رفت ہوئی۔ ”زنج مرزائی“ کا سنسکرت میں ترجمہ اسی دور کی ایک اہم علمی کوشش تھی۔ اسی طرح عہد اکبری میں جو تعلیمی مضامین بطور نصاب پڑھائے جاتے تھے ان میں ہندوستانی علوم و فنون کو خاص اہمیت حاصل تھی۔ مثلاً اخلاق، حساب، فلاحت، مساحت، ہندسہ، نجوم، سیاست، طب، منطق، طبیعی، ریاضی، تاریخ، بیدانت، پانچل وغیرہ۔

اکبر کے بعد بھی یہ علمی روایت جاری رہی۔ لیکن اس نے ایک نئی اور زیادہ روحانی شکل تیموری شہزادے داراشکوہ کے زمانے میں اختیار کی۔ داراشکوہ نے ہندوستان میں اسلامی اور ہندو روحانی روایات کے درمیان پل تعمیر کرنے کو اپنی زندگی کا مقصد بنالیا۔ اس نے نہ صرف اسلامی تصوف کی گہرائیوں کا مطالعہ کیا بلکہ ویدانت، اوپنشدی فلسفہ، یوگ اور ہندومت کے روحانی نظام کا براہ راست مطالعہ بھی کیا۔ اس کی مشہور ترین کتاب ”مجمع البحرین“ ہے۔ اس کتاب کو اس نے بیالیس برس کی عمر میں لکھا ہے۔ جس میں اس نے وحدت الوجود اور ویدانت کے فلسفہ ادویت کے درمیان گہری مماثلت دکھائی۔ اس کے نزدیک دونوں فلسفوں کا سرچشمہ ایک ہی ہے اور اختلافات محض زبان اور اصطلاحات کا نتیجہ ہیں۔ مجمع البحرین سے پہلے داراشکوہ نے تصوف سے متعلق سفینۃ الاولیاء، سکینۃ الاولیاء، رسالہ حق نما، حنات العارفین یا سطحیات وغیرہ نامی کتابیں تصنیف کیں۔ جن میں سب سے زیادہ اہمیت مجمع البحرین کو حاصل ہے۔ ان پانچ کتابوں کی تصنیف کے علاوہ اس نے زیادہ تر ہندو مذہب کی کتابوں کے ترجمے کیے اور کرائے۔ ان تراجم کی تمہید میں داراشکوہ نے اپنے خیالات کا اظہار کیا ہے لیکن آریائی مذہب کی کتابوں کے تراجم کرنے سے پہلے داراشکوہ نے بنارس میں جا کر سنسکرت زبان میں مہارت حاصل کی۔^{xvi}

ہندوستانی علوم و فنون کے فروغ میں داراشکوہ کی علمی خدمات میں مجمع البحرین کے بعد سب سے بڑا کارنامہ اوپنشدوں کا فارسی ترجمہ ”سراکبر“ ہے۔ یہ ترجمہ پہلی مرتبہ ہندوستانی ویدی حکمت کو اسلامی دنیا تک لے گیا۔ داراشکوہ نے یہ ترجمہ بنارس کے جید پندتوں کی مدد سے صرف چھ ماہ میں مکمل کیا۔ جس سے اس کی علمی لگن کا اندازہ ہوتا ہے۔ اس نے بھگوت گیتا اور یوگ وسشٹ کا بھی ترجمہ کرایا۔ اس کی اہم تصانیف میں ”مجمع البحرین“، ”سراکبر“، مکالمہ داراشکوہ و بابالال شامل ہیں۔ سکینۃ الاولیاء کے مقدمے میں وہ واضح کرتا ہے کہ ہندوؤں اور مسلمانوں کے درمیان جو مذہبی اختلافات دکھائی دیتے ہیں وہ حقیقت میں صرف لفظوں کا فرق ہیں، معانی یکساں ہیں۔

ہندوستانی علوم کے فروغ میں داراشکوہ کی خدمات کا اعتراف کرتے ہوئے شیخ محمد اکرام لکھتے ہیں کہ ”مجمع البحرین“ جو مسلمان

صوفیوں اور ہندو جیگوں کے عقائد و افکار کا ایک مجموعہ ہے کی تدوین کے بعد دارالہکومہ نے ویدانت اور ہندو موحدین کی روایت کے بنیادی افکار کو منظم طور پر فارسی زبان میں منتقل کرنا شروع کیا۔ اسی سلسلے کی ایک اہم کڑی ”مکالمہ دارالہکومہ و بابالال“ ہے جسے دارالہکومہ کے میرنشی چندر بھان نے مرتب کیا۔ بعد ازاں 1655-1656ء میں دارالہکومہ کی ہدایت پر ”جوگ بشت“ کا نہایت سلیس فارسی ترجمہ ہوا جس میں شری رام چندر جی کے گرو بشت کے ارشادات جمع کیے گئے ہیں۔ لیکن ان تمام تصنیفات سے بڑھ کر جس کتاب کو بنیادی اہمیت حاصل ہے وہ ستر اکبر ہے جو اوپنشد کے فارسی ترجمے پر مشتمل ایک عظیم الشان علمی کارنامہ ہے۔ اس کے علاوہ دارالہکومہ نے بھاگوت گیتا کا فارسی ترجمہ بھی کرایا جس سے ہندوستانی مذہبی فلسفے کی تفہیم کے نئے دروازے کھلے۔ اس زمانے میں دارالہکومہ عملی طور پر اُن صوفیہ اور یوگیوں کے مشترکہ حلقے کا پیشوا بن چکا تھا جو تصوف اور ویدانت کے درمیان باہم ہم آہنگی اور ایک مشترکہ روحانی نقطہ نظر تلاش کرنے میں کوشاں تھے۔ یوں وہ نہ صرف فکری مکالمے کا علمبردار ٹھہرا بلکہ ہندو مسلم فکری و روحانی ربط کا ایک سنگم بھی بن گیا تھا۔

تاہم دارالہکومہ اپنی ذات میں ایک مکمل علمی تحریک تھا۔ اس کی کوششوں نے باہمی مذہبی رواداری اور مکالمے کو نئی روح دی۔ وہ ایک بہترین مترجم، صوفی، شاعر اور دانشور تھا جس نے ہندوستان کے علمی و فکری ورثے میں گراں قدر اضافہ کیا۔ اس کی علمی خدمات نے آنے والی صدیوں میں بین المذاہب ہم آہنگی کی بنیادوں کو مضبوط کیا۔

مجموعی طور پر مغلیہ عہد خصوصاً اکبر اور دارالہکومہ کا زمانہ برصغیر کی فکری تاریخ کا وہ سنہری باب ہے جس نے علمی رواداری، تہذیبی ہم آہنگی، بین المذاہب مکالمے اور مشترکہ علمی ورثے کی ایسی بنیاد رکھی جو ہمیشہ زندہ رہے گی۔ اس دور نے علم کو نسلوں کا مشترکہ سرمایہ قرار دیا۔ مذہب کو انسانیت کی سطح پر سمجھنے کی کوشش کی اور علوم و فنون کو دلوں کے ملاپ کا ذریعہ بنایا۔ مغلیہ دور کی علمی تحریک نے ہندو اسلامی کے علمی و فکری تہذیب کو ایک مضبوط علمی ڈھانچہ دیا جس کے اثرات آج بھی ہندوستان کی تہذیبی شناخت میں نمایاں ہیں۔

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- سید صباح الدین، ص 123 تا 124۔

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عباسی عہد کی تحریک ترجمہ: متنی تشکیل نو اور بین المذاہب ہم آہنگی

نمایاں کرتا ہے کہ بغداد کا علمی ماحول عالمی مذاہب کے مابین پر امن بقائے باہمی (Coexistence) کی ایک فکری اور عملی تجربہ گاہ تھا۔ جہاں مسلم، یہودی، عیسائی، صابی اور ہندو مفکرین نے اپنے مذہبی اور تہذیبی اختلافات کو بالائے طاق رکھتے ہوئے، ایک مشترکہ فکری ورثہ مرتب کیا۔ یہ مقالہ اس دور میں ترجمے پر ہونے والے لسانیاتی مباحث (جیسے ابو بشر متی اور السیرانی کا مناظرہ) اور الجاحظ کی تنقید کا بھی احاطہ کرتا ہے، جو اس بات کا ثبوت ہے کہ عباسی معاشرے میں علم کو تنقیدی اور تجزیاتی زاویے سے دیکھا اور پرکھا جاتا تھا۔

مقدمہ

سائنس اور فلسفے کی تاریخ کے مروجہ بیانیے عموماً قدیم یونان سے شروع ہو کر، قرون وسطیٰ کے طویل تاریک دور (Dark Ages) کو عبور کرتے ہوئے، براہ راست یورپی

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خلاصہ (Abstract)

یہ مقالہ آٹھویں سے گیارہویں صدی عیسوی کے دوران عباسی حکومت میں پروان چڑھنے والی تحریک ترجمہ اور بیت الحکمت کے علمباتی (Epistemic) اور ثقافتی کردار کا تفصیلی و تجزیاتی مطالعہ پیش کرتا ہے۔ اس تحقیق کا بنیادی استدلال یہ ہے کہ عباسی دور کا ترجمہ محض ایک زبان سے دوسری زبان میں متون کی میکاکی منتقلی نہیں تھا، بلکہ یہ علم کی پیچیدہ تشکیل نو (Textual Recreation) کا ایک ایسا عمل تھا جس میں مترجمین نے لسانی اور ثقافتی حدود کو عبور کرتے ہوئے علم کو نئے سانچوں میں ڈھالا۔ مزید برآں، یہ مطالعہ اس بات کو

نشاۃ ثانیہ پر ختم ہوتے ہیں۔ تاہم، اس بیانیے میں نویں سے چودھویں صدی تک بغداد اور اس کے گرد و نواح میں ہونے والی عظیم سائنسی اور فکری نشاۃ ثانیہ کو اکثر اس کا جائز مقام نہیں دیا جاتا۔

عباسی حکومت (750-1258 عیسوی) کے ابتدائی دور، بالخصوص المنصور، ہارون الرشید، اور المامون کے ادوار میں، ریاست کی سرپرستی میں ایک ایسی بے نظیر علمی تحریک کا آغاز ہوا جسے تحریک ترجمہ (Translation Movement) کے نام سے جانا جاتا ہے۔ اس تحریک کا مقصد یونانی، سریانی (Syriac)، پہلوی، اور سنسکرت زبانوں کے تمام دستیاب علمی خزانوں کو ایک ہی چھت کے نیچے اور ایک ہی زبان (عربی) میں جمع کرنا تھا۔ اس علمیاتی سفر نے عربی کو، جو بنیادی طور پر ایک صحرائی اور علاقائی زبان تھی، ایک ایسی وسیع اور تکنیکی زبان میں تبدیل کر دیا جو طب، فلکیات، ریاضی اور فلسفے کی پیچیدہ ترین اصطلاحات کو اپنے اندر سامنے کی صلاحیت رکھتی تھی۔

بیت الحکمت: عالمی مذاہب کا سنگم

عباسی دور کی تحریک ترجمہ کا سب سے نمایاں اور روشن پہلو وہ علمیاتی اور سماجی فضا تھی جس میں یہ پروان چڑھی۔ بیت الحکمت، جس کی بنیاد ہارون الرشید کے دور میں ایک شاہی کتب خانے کے طور پر رکھی گئی اور جو المامون کے دور میں ایک عظیم تحقیقی مرکز بن کر ابھرا، محض کتابوں کا ذخیرہ نہیں تھا۔ درحقیقت یہ عالمی مذاہب کی رواداری اور بقائے باہمی کا ایک ایسا زندہ اور تحرکی ادارہ تھا جس نے مختلف عقائد کے حامل افراد کو فکری اشتراک (Intellectual Collaboration)

کے لیے ایک پلیٹ فارم فراہم کیا۔¹ اس علمی تحریک میں عقیدے کی بنیاد پر کوئی امتیاز نہیں برتا گیا۔ تاریخ گواہ ہے کہ علم کی جستجو نے اس دور میں مذہبی سرحدوں کو کس طرح معدوم کر دیا، ذیل میں مختصر اس کو مثال سے سمجھنے کی کوشش کرتے ہیں۔

عیسائی مفکرین: حنین بن اسحاق، جو کہ نسطوری عیسائی (Nestorian Christian) تھے، اس دور کے سب سے مایہ ناز مترجم اور طبیب تسلیم کیے گئے۔ انہوں نے اور ان کے مکتب فکر نے بقراط، جالینوس اور ارسطو کی تصانیف کو کمال مہارت سے عربی میں منتقل کیا۔²

صابی (Sabians): ثابت بن قرہ، جو کہ حران کے صابی مذہب سے تعلق رکھتے تھے، ریاضی اور فلکیات کے عظیم ماہر تھے۔ انہوں نے بطلمیوس (Ptolemy) اور اقلیدس (Euclid) کی کتب کے عربی تراجم کی تصحیح کی اور ان پر اضافے کیے۔³

ہندوستانی ماہرین اور سنسکرت کا ادغام: ہندوستانی طب (Ayurveda) کے ماہر منکا (Manka) نے ہندوستانی علم کو عربی دنیا سے روشناس کرانے میں اہم کردار ادا کیا۔ ہارون الرشید کے علاج کے بعد، انہیں سشرتا سمہتا (Sushruta Samhita) اور چراکا سمہتا (Charaka Samhita) جیسی ہندوستانی طبی کتب کو پہلوی اور پھر عربی میں ترجمہ کرنے کا کام سونپا گیا۔⁴

مسلم فلاسفہ اور محققین: الکندی اور الخوارزمی جیسے مسلمان فلاسفہ نے ان تمام غیر ملکی علوم کو ہضم کیا اور ان پر اپنی تحقیق کی بنیاد رکھی۔⁵

1. The First Renaissance: A look at the Translation Movement and the House of Wisdom (9th century).
2. Montgomery, Scott L. "Mobilities of Science: The Era of Translation into Arabic." Isis (The History of Science Society).
3. Ibid
4. Ibid
5. The Islamic Translation Movement and Its Impact on Knowledge.

ہے۔ الرازی نے اس کتاب میں چار مختلف تہذیبوں مثلاً، یونانی، سریانی، فارسی، اور سنسکرت سے حاصل کردہ طبی مواد کو یکجا کیا۔ انہوں نے محض تراجم کو اکٹھا نہیں کیا، بلکہ اپنے تجربات کی روشنی میں ان میں ترامیم کیں، ان کی تشریح کی اور انہیں عربی طبیبوں کے لیے قابل عمل بنایا۔ رولانڈ بارٹھس (Roland Barthes) کے فلسفیانہ تصور کے مطابق، یہ تصنیف کوئی عام کتاب نہیں بلکہ حوالوں اور اقتباسات کی ایک بافت (Tissue of citations) ہے، جس کا کوئی ایک خالق نہیں، بلکہ یہ مختلف ثقافتوں کے علم کا مجموعہ ہے جسے ایک نئے انداز میں ترتیب دیا گیا ہے۔⁷

اسی طرح ثابت بن قرہ نے جب حنین بن اسحاق کی طرف سے کیے گئے بطلمیوس کی المجسطی کے ترجمے پر نظر ثانی کی، تو انہوں نے واضح طور پر لکھا کہ اس کتاب میں جو بھی تشریح، خلاصہ، تصحیح یا بہتری نظر آتی ہے، وہ خود ان (ثابت) کے قلم سے ہے۔ یہ اس آزادی کی نشاندہی کرتا ہے جو اس دور کے مترجمین نے علم کی افادیت کو بڑھانے کے لیے اختیار کر رکھی تھی۔ ان کے نزدیک پرانے متون کا تقدس اتنا اہم نہیں تھا جتنا کہ اس علم کی سچائی اور اس کا عملی استعمال۔

ترجمہ کے نظریاتی اور علمپاتی مباحث

اوے واگلپول (Uwe Vagelpohl) اپنی تحقیق میں واضح کرتے ہیں کہ عباسی دور میں ترجمے کے حوالے سے کوئی ایک مستند نظریہ (Single Coherent Theory) رائج نہیں تھا۔ مترجمین، محققین، اور نقاد اپنے اپنے علمی اور فکری پس منظر کے مطابق ترجمے کے مقاصد اور طریقہ کار پر گہرے علمی مباحث میں الجھے ہوئے تھے۔⁸ اوے واگلپول نے کوئی



یہ تنوع اور بقائے باہمی محض سماجی برداشت تک محدود نہیں تھی، بلکہ یہ ایک ایسا علمی اشتراک تھا جس نے طب، فلسفہ اور سائنس کو کسی خاص مذہب یا خطے سے بالاتر کر کے ایک عالمی انسانی ورثہ بنادیا، اور یہ ورثہ یورپ منتقل ہوا۔

ترجمہ بطور متنی تشکیل نو (Recreation Textual)

سکٹ ہیل منٹگمری (Scot L. Montgomery) کی تحقیق کے مطابق، عباسی دور کے اس عمل کے لیے لفظ "ترجمہ" کا استعمال شاید نا کافی اور کسی حد تک گمراہ کن ہے۔ یہ منتقلی کا ایک سادہ اور لکیری (Linear) عمل نہیں تھا جس میں ماخذ زبان (Source Language) سے ہدف زبان (Target Language) میں ہم معنی الفاظ تلاش کیے جائیں۔ درحقیقت، یہ ایک پیچیدہ اور ایک ایسا ہمہ گیر عمل تھا جسے متنی تشکیل نو کہا جانا چاہیے۔⁶

عظیم فارسی طبیب الرازی (وفات 935ء) کی شاہکار تصنیف کتاب الحادی (Comprehensive Book on Medicine) اس متنی تشکیل نو کی سب سے بہترین مثال

6. Montgomery, Scott L. Science in Translation: Movements of Knowledge through Cultures and Time. Chicago: University of Chicago Press, 2001.
7. Montgomery, Scott L. "Mobilities of Science: The Era of Translation into Arabic"
8. Vagelpohl, Uwe. "The Abbasid Translation Movement in Context: Contemporary Voices on Translation." Abbasid Studies 2)2010: (1-19.



استدلال کے مطابق، ہر زبان کا اپنا کلچر، استعارات، اور ساخت ہوتی ہے، جو منطق یونانی زبان میں پروان چڑھی، ضروری نہیں کہ وہ عربی زبان اور اس کے قواعد سے ہم آہنگ ہو۔¹⁰

الجاحظ کی علمیاتی تنقید: الجاحظ، جو اس دور کے ایک عظیم نثر نگار تھے، نے ترجمے پر سخت تنقید کی (خاص طور پر مذہبی اور پیچیدہ متون کے حوالے سے)۔ ان کا موقف تھا کہ ایک مترجم کے لیے یکساں طور پر دو زبانوں اور ان کے سائنسی یا مذہبی حقائق پر کامل عبور حاصل کرنا قریباً ناممکن ہے۔ ان کے

ایک مستند نظریہ (single coherent body of translation) نہ ہونے کی جو بات کی ہے، وہ دراصل انہوں نے راجر ایلس (Roger Ellis) کے حوالے سے نقل کی ہے۔ لہذا اگر آپ مزید گہرائی میں جانا چاہیں تو اس کا اصل حوالہ یہ ہے۔

(Ellis, Roger "Introduction" In The Medieval Translator: The Theory and Practice of Translation in the Middle Ages, edited by Roger Ellis, 1-14. Woodbridge: D. S. Brewer, 1989).

حنین بن اسحاق کا قاری مرکوز نقطہ نظر (Reader-Oriented Approach): حنین کا طرز عمل انتہائی عملی (Pragmatic) تھا۔ ان کا بنیادی مقصد ایک ایسا متن تیار کرنا تھا جو ان کے سرپرست (Patron) کی فکری صلاحیتوں اور ضروریات کے مطابق ہو۔ ان کے لیے ماخذ متن کی ظاہری ساخت کی نسبت، اس کا معنی اور ابلاغ زیادہ اہمیت رکھتا تھا۔⁹

ابو بشر متی اور ابوسعید السیرانی کا مشہور مناظرہ: ترجمے کے امکانات پر سب سے گہری بحث ابو بشر متی اور السیرانی کے درمیان ہونے والے مناظرے میں سامنے آئی۔ ابو بشر، جو کہ ارسطوی منطق کے حامی تھے، کا دعویٰ تھا کہ منطقی تصورات زبان کی قید سے آزاد (Universal) ہوتے ہیں۔ ان کے نزدیک زبان صرف ایک شفاف واسطہ ہے، اور یونانی خیالات کو عربی افعال اور اسماء کے ذریعے من و عن بیان کیا جاسکتا ہے۔ اس کے برعکس، السیرانی نے لسانی اضافیت (Linguistic Relativity) کا نظریہ پیش کیا۔ ان کے

9. Ibid

10. Ibid

11. Ibid

12. The First Renaissance: A look at the Translation Movement and the House of Wisdom (9th century).

عالمگیریت کی پہلی اور سب سے شاندار مثال ہے۔ اس دور نے نہ صرف قدیم یونانی، رومن، فارسی اور ہندوستانی علوم کو ضائع ہونے سے محفوظ رکھا، بلکہ ایک وسیع فکری مکالمے کے ذریعے ان علوم کی نئی تفہیم پیدا کی۔ بیت الحکمت میں مختلف مذاہب اور اقوام کے علماء نے مل کر ثابت کیا کہ تہذیبوں کا تصادم ناگزیر نہیں ہوتا، بلکہ بقائے باہمی، رواداری اور علمی لگن سے تہذیبیں ایک دوسرے کو جلا بخش سکتی ہیں۔ یہی وہ علمی خزانہ تھا جو بعد میں بارہویں صدی اور اس کے بعد لاطینی زبان میں منتقل ہوا، اور جس نے یونیورسٹی آف پیرس اور بولوغنا کے راستے یورپ کی تاریک راہداریوں کو روشن کیا اور جدید دنیا کی سائنسی نشاۃ الثانیہ کی بنیاد رکھی۔

نزدیک، زبانوں کا لسانی ٹکراؤ (Linguistic interference) ہمیشہ اصل مفہوم کو مجروح کرتا ہے۔¹¹

خواتین کا غیر مرئی لیکن اہم کردار

گوکہ تاریخ کی کتابوں میں مرد مفکرین کا غلبہ ہے، لیکن اس علمیاتی عہد میں خواتین بھی اپنا حصہ ڈال رہی تھیں۔ دسویں صدی کی سنیۃ الحاملی نے قانون اور ریاضی میں مہارت حاصل کی اور وہ وراثت کے پیچیدہ مسائل الجبرا کی مدد سے حل کرتی تھیں۔ اسی طرح مریم الاسطرلابیہ نے اسطرلاب (Astrolabe) کے ڈیزائن کو بہتر بنانے میں نمایاں کام کیا، جو علم فلکیات اور جہاز رانی کے لیے ایک انقلابی قدم تھا۔ یہ مثالیں ثابت کرتی ہیں کہ اس علمی نشاۃ ثانیہ کے اثرات معاشرے کی تمام سطحوں تک پھیلے ہوئے تھے۔¹²

خلاصہ

عباسی عہد کی تحریک ترجمہ انسانی تاریخ میں علم کی

11. Ibid

12. The First Renaissance: A look at the Translation Movement and the House of Wisdom (9th century).

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عباسی دور کی ترجمہ تحریک: ایک جائزہ

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اہم کردار تھا۔

مسلم تاریخ میں علم اور سائنس کے فروغ کے لیے سب
سے مشہور ادارہ بیت الحکمت ہے۔ یہ ادارہ دوسری صدی ہجری
میں قائم ہو چکا تھا، جو ترقی کی منازل طے کرتا ہوا خلیفہ مامون
کے دور میں اپنے عروج پر پہنچا اور متوکل کے بعد اس کا زوال
شروع ہوا۔

بیت الحکمت کو علمی دنیا میں خاص اہمیت حاصل ہے،
خصوصاً اس لیے کہ عباسی عہد کی عظیم ترجمہ تحریک اسی
ادارے کے زیر اثر پروان چڑھی۔ یہ ادارہ نہ صرف علوم
کے ترجمے کا مرکز تھا، بلکہ تحقیق و تالیف اور علمی مباحثوں
کا بھی ایک اہم مرکز بن گیا تھا۔ زیر نظر مقالے میں
ترجمہ تحریک کی تاریخ، اس کے اسباب و مراحل اور
اہم مترجمین وغیرہ پر مختصر گفتگو کی جاتی ہے۔

پس منظر:

عباسی دور میں قائم ہونے والے علمی ادارے
بیت الحکمت میں جس وسیع پیمانے پر کام ہوا، وہ کوئی
اتفاقی واقعہ نہیں تھا۔ عباسی دور سے پہلے ہی اموی دور
میں عقلی علوم کی طرف توجہ ہو چکی تھی۔ ڈاکٹر عشرت اللہ
خان کے مطابق: عہد اموی میں ترجمے کا آغاز خلافت
حضرت امیر معاویہ رضی اللہ عنہ سے ہو چکا تھا اور اس کے
لیے ایک مناسب ماحول بھی پیدا ہو گیا تھا۔ (۱) ترجمہ تحریک



جھانک کر دیکھتے ہیں تو معلوم ہوتا ہے کہ ترجمے کی اس تحریک کے آغاز کے پیچھے کئی اسباب کارفرما تھے۔ اس تعلق سے

The House of Wisdom میں ہے:

I believe three important factors helped trigger the translation movement. Not all three happened at once and no one factor was sufficient to explain what happened. (5)

ترجمہ: میرا خیال ہے کہ تین اہم عوامل نے ترجمے کی تحریک کے آغاز میں اہم کردار ادا کیا۔ یہ تینوں عوامل ایک ہی وقت میں رونما نہیں ہوئے تھے اور نہ ہی کوئی ایک عامل اکیلا اس بات کی مکمل وضاحت کے لیے کافی تھا کہ آخر یہ تحریک کیوں شروع ہوئی۔

الف: قرآن و حدیث کی تعلیمات نے علم کے حصول کی ترغیب اور عقلی علوم کی طرف توجہ دینے پر آمادہ کیا، چنانچہ Durant نے لکھا ہے:

If we may believe the traditions, Mohammed, unlike most religious reformers, admired and urged the pursuit of knowledge: "He who leaves his home in search of knowledge walks in the path of God".⁶

ترجمہ: اگر ہم روایات پر یقین کریں تو اکثر مذہبی مصلحین کے برعکس محمد ﷺ علم کی قدر کرتے تھے اور اس کے حصول کی ترغیب دیتے تھے: "جو شخص علم کی تلاش میں اپنے گھر سے نکلتا ہے، وہ اللہ کے راستے میں چلتا ہے۔"

ب: غیر عرب اقوام سے عربوں کا اختلاط۔

ج: کلامی ضرورت اور مذہبی مناظرے۔

د: خلفاء کا علمی شغف۔

ه: سرکاری اور انتظامی ضروریات۔



اسکندریہ: یہ مصر کا مشہور شہر تھا اور یونانیوں کا دار الحکومت رہا۔ مسلمانوں کا اس شہر سے تعلق عہد اموی میں قائم ہو گیا تھا، اور اصطفیٰ نے خالد بن یزید کے لیے کچھ کتابوں کے ترجمے کیے تھے۔ (۲)

حران: یہ شمالی عراق کا ایک قدیم شہر تھا۔ یہ ایک عرصے تک قومی یونانی تحقیقات اور نوافلاطونیت کی تعلیم و تحقیق کا مرکز تھا۔ اس کے مشہور علماء میں ثابت بن قرہ شامل ہیں۔ (۳)

جندیثاپور: یہ ایک قدیم ایرانی تاریخی شہر تھا۔ عباسی دور میں اس کا بیت الحکمت سے گہرا تعلق رہا۔ اس کی بھی طبی میدان میں نمایاں خدمات رہیں۔ (۴)

اس سے واضح ہوتا ہے کہ عباسی دور سے پہلے ہی عربوں کے ان علمی مراکز سے تعلقات قائم ہو چکے تھے اور عباسی عہد میں اس میں مزید ترقی ہوئی۔

ترجمہ تحریک کے اسباب و عوامل:

جب ہم اس موضوع پر موجود مصادر کے دریچوں سے

و: نامون کا خواب۔ (۷)

ترجمہ تحریک کی تاریخ:

بنیادی طور پر ترجمہ تحریک کی تاریخ کو تین ادوار میں تقسیم کر سکتے ہیں۔

پہلا دور: اس میں عرب دیگر اقوام کے علوم سے آشنا ہوئے۔ ان کو اپنے تجارتی تعلقات کے ذریعے مختلف زبانوں اور مختلف علوم سے آگاہی حاصل ہوئی۔

دوسرا دور: اس دور میں عربوں میں ان علوم کے لیے دلچسپی پیدا ہوئی، خاص طور پر رومی اور بازنطینی علاقے کے علوم میں۔

تیسرا دور: یہ علوم کے حصول اور ان کی پیشکش کا دور تھا، جس میں یونانی مراکز (اسکندریہ، حران، چندیشاپور) اور رومی تعلیمی مراکز سے براہ راست استفادہ کیا گیا۔

عباسی عہد کی ترجمہ تحریک سے پہلے ہمیں عہد نبوی، خلافت راشدہ اور عہد اموی میں ترجمہ نگاری نظر آتی ہے۔ ان تینوں ادوار سے ایک ایک مثال پیش ہے:

عہد نبوی میں حضرت زید بن ثابت سریانی اور عبرانی زبان جانتے تھے اور خطبات بہادر پور میں ہے کہ حضرت عبداللہ بن عمرو بن العاص سریانی زبان کا علم رکھتے تھے۔ (۸)

خلافت راشدہ میں حضرت عمر کے دور میں ترجمانی کا کام

کیا جاتا تھا۔ ڈاکٹر اورنگ زیب اعظمی نے لکھا ہے کہ:

حضرت عمر بن خطاب کی خدمت میں ایک گجی سردار ہرمزان حاضر ہوا، تو اس کے اور حضرت عمر کے درمیان ترجمان کا فریضہ حضرت مغیرہ بن شعبہ نے انجام دیا تھا اور ہرمزان کے تمام سوالوں کا جواب انھوں نے فارسی میں دیا تھا۔ (۹)

عہد اموی کو شبلی نعمانی نے ترجمہ تحریک کا ابتدائی مرحلہ قرار دیا۔ اس عہد کی ابتدا میں ایک طبیب ابن آتھال تھا، اس کے تعلق سے شبلی نعمانی نے لکھا ہے: ابن آتھال طبیب بھی تھا، اس نے امیر معاویہ کے لیے طب کی بعض کتابیں یونانی زبان سے ترجمہ کیں اور گویا ترجمے کے رواج کا پہلا دیباچہ تھا۔

(۱۰)

ڈاکٹر عشرت اللہ خاں نے اس بارے میں لکھا ہے: مسلمانوں نے دور اموی میں اسکندریہ کے اسکول سے تعلق قائم کیا اور خالد بن یزید کے لیے اصطفیٰ نے کچھ کتابوں کے تراجم کیے۔ (۱۱)

عباسی دور میں ترجمہ کا کام باقاعدہ تحریک کی صورت اختیار کر گیا، جس میں خلفاء کے ساتھ ساتھ عوام نے بھی دلچسپی لی۔ Jim Al-Khalili نے لکھا ہے:

The translation movement began in the mid-8th century, and before too long all levels of elite Abbasid society In Baghdad were



دوسری زبان میں منتقل کیا جاتا، پھر اسے عربی میں ترجمہ کیا جاتا، جیسے سنسکرت سے فارسی اور پھر عربی۔ اس کی متعدد وجوہات ہو سکتی ہیں، جیسے مترجم کو عربی کا زبان پر قدرت نہ ہو یا مترجم عربی زبان کا علم نہ ہو۔ ہندوستانی علوم بھی ان دونوں طریقوں سے عربی میں منتقل کیے گئے۔ ڈاکٹر ایڈورڈ سخاؤ نے لکھا ہے:

What India has contributed reached Baghdad by two different roads. Part has come directly in translation from the Sanskrit, part has traveled through Eran, having originally been translated from Sanskrit (Pali? Prakrit) into Persian, and future from Persian into Arabic. In this way, e.g. the fables of Kalila and Dimna have been communicated to the Arab's and a book on medicine, probably on the famous Caraka. (14)

ترجمہ: ہندوستان کی جو خدمات بغداد تک پہنچیں، وہ دو مختلف راستوں سے پہنچیں۔ ایک حصہ براہ راست سنسکرت سے ترجمہ ہو کر آیا، جبکہ دوسرا حصہ ایران کے ذریعے پہنچا، جسے اصل میں سنسکرت (پالی؟ پراکرت؟) سے فارسی میں اور پھر مستقبل میں فارسی سے عربی میں منتقل کیا گیا۔ اسی طریقے سے مثال کے طور پر کلیدہ و دمنہ کی حکایات عربوں تک پہنچیں اور طب کے موضوع پر ایک کتاب بھی منتقل ہوئی، جو غالباً مشہور طبیب چرک کی تصنیف تھی۔

ڈاکٹر عشرت اللہ خاں نے بھی ترجمے کے سلسلے میں دو طریقوں کا ذکر کیا ہے۔ ان کے علاوہ بعض کتابوں کا ترجمہ متعدد مراحل میں مکمل ہوتا تھا، جن میں ترجمے کے بعد اصلاح اور نظر ثانی بھی شامل ہوتی تھی۔

ڈاکٹر اورنگ زیب کے مطابق ترجمہ نگاری میں بارہ قسم کے ترجمے کیے گئے تھے (۱۵) جن سے اندازہ ہوتا ہے کہ

involved, for this was not simply the pet project of the caliph. A huge amount of money was laid out by a large number of wealth patrons of subsidize and pay for this movement, and translation quickly become a lucrative business. (12)

ترجمہ: ترجمے کی تحریک آٹھویں صدی کے وسط میں شروع ہوئی اور کچھ ہی عرصے میں بغداد کے عباسی معاشرے کے تمام اعلیٰ طبقات اس میں شامل ہو گئے، کیونکہ یہ صرف خلیفہ کا ذاتی منصوبہ نہیں تھا۔ اس تحریک کی سرپرستی، مالی معاونت اور مترجمین کو اجرت دینے کے لیے بہت سے دولت مند سرپرستوں نے بڑی مقدار میں سرمایہ خرچ کیا اور ترجمہ ایک منافع بخش کاروبار بن گیا۔

عباسی دور میں ترجمے کا کام خلیفہ ابو جعفر منصور کے زمانے میں شروع ہوا۔ ابو جعفر منصور نے جرجیس کو طبی کتابوں کے ترجمے پر مامور کیا۔ اس کے بعد خلیفہ ہارون رشید نے ترجمے کے کام کو مزید وسعت اور ترقی دی۔ براکمہ کی بدولت بہت سے ہندوستانی اطباء و حکماء ہارون رشید کے دربار میں آئے۔ عہد مامون میں ترجمے کی تحریک اپنے عروج پر پہنچ گئی۔ اس دور میں خصوصاً یونانی کتابوں کو بڑی تعداد میں حاصل کر کے عربی میں منتقل کیا گیا۔ (۱۳) مامون کے بعد عباسی خلیفہ واثق باللہ اور متوکل نے بھی ترجمے کے کام کو مزید ترقی دی۔

ترجمے کے طریقے اور زبانیں:

عباسی عہد کی ترجمہ نگاری میں مختلف طریقے اختیار کیے جاتے تھے، جن کا مقصد علوم کو صحیح طریقے پر منتقل کرنا تھا۔ سب سے اہم طریقہ براہ راست ترجمے کا تھا، جس میں اصل زبان سے براہ راست عربی میں ترجمہ کیا جاتا تھا۔ دوسرا طریقہ بالواسطہ ترجمے کا تھا، جس میں کسی کتاب کو پہلے ایک زبان سے

ترجمہ تحریک میں جن زبانوں سے کتابوں کا ترجمہ کیا گیا، ان میں نمایاں طور پر یونانی، سریانی، فارسی، لاطینی اور سنسکرت کل ۱۹/ زبانیں شامل تھیں۔ (۱۶) مختلف زبانوں سے کتابوں کے ترجمے اس بات کی دلیل ہیں کہ مسلمانوں نے مختلف اقوام اور مختلف علاقوں کے علوم و فنون کو سیکھ کر انہیں عربی زبان میں منتقل کیا اور علمی ذخیرے میں نمایاں اضافہ کیا۔

ترجمہ نگاری میں بخت یثوع خاندان اور ماسویہ
خاندان کا اہم کردار تھا۔ یہ دونوں خاندان نسطوری عیسائی
تھے۔ انہی دونوں خاندانوں کے حکماء اور اطباء
عباسیوں اور براکھ کے طبیب بھی ہوا کرتے تھے۔
بیت الحکمت سے وابستہ مترجمین کثیر تعداد میں
تھے۔ ڈاکٹر اورنگ زیب اعظمی نے لکھا ہے: یقین
کے ساتھ ان کی تعین نہیں کی جاسکتی؛ کیونکہ بیت
الحکمت کے مترجمین کی تعداد ۱۹۰ / سے زائد
تھی۔----- میرا خیال یہ ہے کہ ان
مترجمین کی تعداد پانچ سو سے زائد رہی ہوگی۔

(۱۷)

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فضل بن نو بخت، احمد بن یحییٰ بلا ذری اور عبد اللہ بن مقفع ہیں۔ لاطینی سے عربی میں ترجمہ کرنے والے مترجمین میں یوحنا بن بطریق، ایوب الرہاوی اور سعید بن یعقوب دمشق وغیرہ اہم ہیں۔ ہندی و سنسکرت سے عربی میں ترجمہ کرنے والوں میں منکا ہندی، ابن بہلہ اور ابن دہن وغیرہ کے نام شامل ہیں۔

ترجمہ شدہ چند اہم کتابیں:

عباسی دور کی ترجمہ تحریک میں مختلف علوم و فنون کی بے شمار کتابوں کا عربی میں ترجمہ کیا گیا، جنہوں نے مسلم علمی روایت کو نہایت وسعت دی۔ ان میں خاص طور پر طب، فلسفہ، ریاضی اور فلکیات کی کتابیں نمایاں ہیں، جن میں سے چند یہ ہیں: کتاب السموم۔ یہ اصل سنسکرت زبان تھی اور یہ چاناکہ کی تصنیف ہے۔ اس میں زہروں کا بیان ہے۔ پہلے اس کا فارسی میں ترجمہ کیا گیا اور مامون کے عہد میں عباس بن سعید الجوهری نے فارسی سے عربی میں منتقل کیا۔

کتاب الفصل۔ یہ طب کے میدان میں بقراط کی مشہور تصنیف ہے۔ حنین بن اسحاق نے اس کا ترجمہ کیا تھا نیز یہ مامون کے عہد کا بہت اہم ترجمہ تھا۔

کتاب الفصد۔ یہ جالینوس کی طب کے موضوع پر بہت مشہور کتاب ہے۔

کتاب منافع الاعضاء۔ یہ بھی جالینوس کی مشہور طبی کتاب ہے۔ اس کو عربی جامہ حبیش نے پہنایا۔ اس کتاب میں ۱۷/ مقالے ہیں اور رازی نے بھی اس سے استفادہ کیا ہے۔

کتاب الکون والفساد۔ یہ ارسطو کی تصنیف فلسفے کے موضوع پر ہے۔ عناصر عالم کے تغیر و تبدل پر ہے۔ یونانی سے سریانی میں حنین بن اسحاق نے ترجمہ کیا۔

کتاب الالہیات۔ یہ ارسطو کی بہت اہم تصنیف ہے۔ یہ کتاب یونانی حروف کی ترتیب کے مطابق مرتب کی گئی ہے۔

اس کا ترجمہ بھی حنین بن اسحاق نے کیا۔

کتاب النفس۔ یہ بھی ارسطو کی تصنیف ہے۔ اس میں نفس کی حقیقت کا بیان ہے۔

کتاب الاخلاق۔ یہ جیسا کہ نام سے ظاہر ہے۔ علم الاخلاق پر ارسطو کی تصنیف ہے۔ (۱۸)

جن مصنفین کی کتابوں کے ترجمے ہوئے، ان میں نمایاں طور پر ارسطو، سقراط، بقراط، افلاطون، فیثاغورث، دیسقوریڈس، چرک، روسا ہندی، رائے ہندی وید، چاناک اور اخوان الصفا وغیرہ کے شامل ہیں۔ ان مفکرین اور اطباء کی تصانیف کو عربی میں منتقل کر کے مسلمانوں نے مختلف علوم، خصوصاً فلسفہ اور طب کے میدان میں گراں قدر اضافہ کیا۔ اس سلسلے میں ڈاکٹر عشرت اللہ خاں نے تفصیل سے گفتگو کی ہے جبکہ Arabian Medicine میں بھی ان تراجم کا ذکر ملتا ہے۔

خلاصہ:

عباسی دور کی ترجمہ تحریک مسلم تاریخ کا ایک نہایت اہم اور روشن باب ہے۔ اس نے یونانی، فارسی اور ہندی علوم کو عربی میں منتقل کر کے ایک عظیم علمی انقلاب برپا کیا۔ بیت الحکمت اس تحریک کا مرکز تھا، جہاں سینکڑوں مترجمین نے کام کیا۔ مجموعی طور پر یہ واضح ہوتا ہے کہ عباسی دور کی ترجمہ تحریک علم و تحقیق اور ترجمہ نگاری کی تاریخ میں ایک سنگ میل کی حیثیت رکھتی ہے۔ عباسی دور کی اس عظیم تحریک نے قدیم علمی ورثے کو محفوظ کیا اور آگے منتقل بھی کیا جو آج علمی ترقی کی بنیاد ہے۔ ترجمہ تحریک کی آج کے دور میں بھی ضرورت ہے تاکہ جدید علوم و فنون کو مختلف زبانوں خصوصاً عربی اور اردو میں منتقل کیا جاسکے۔ اسی طرح بیت الحکمت جیسے مضبوط علمی ادارے کسی بھی معاشرے کی ترقی کے لیے بنیادی حیثیت رکھتے ہیں۔

حوالہ جات:

(10) شبلی نعمانی، مقالات شبلی، جلد 6 (اعظم گڑھ: دارالمصنفین، 1937)، ص 4۔

(11) عشرت اللہ خاں، عہد مامون کی طبی و فلسفیانہ کتب کے تراجم، ص 80۔

(12) Jim Al-Khalili, The House of Wisdom, p. 61.

(13) تفصیل کے لیے ملاحظہ ہو: عشرت اللہ خاں، عہد مامون کی طبی و فلسفیانہ کتب کے تراجم، باب ششم؛ نیز Jim Al-Khalili, The House of Wisdom, Lecture 3, pp. 60-71.

(14) Edward Sachau(tr.) Al-Beruni's India (London, 1910) Preface, p. xxxi.

(15) اورنگ زیب اعظمی، عہد عباسی میں ترجمہ نگاری، ص 104۔

(16) ایضاً، ص 93۔

(17) ایضاً، ص 93۔

(18) تفصیل کے لیے ملاحظہ ہو: عشرت اللہ خاں، عہد مامون کی طبی و فلسفیانہ کتب کے تراجم، ص 251-286۔

(1) عشرت اللہ خاں، عہد مامون کی طبی و فلسفیانہ کتب کے تراجم: ایک تحقیقی مطالعہ (نئی دہلی: ترقی اردو بیورو)، ص 15۔

(2) ایضاً، ص 80۔

(3) اورنگ زیب اعظمی، عہد عباسی میں ترجمہ نگاری، مترجم: نایاب حسن قاسمی (نئی دہلی: مرکزی پبلیکیشنز، 2009)، ص 79۔

(4) عبدالسلام ندوی، حکمائے اسلام، جلد 8 (اسلام آباد: نیشنل بک فاؤنڈیشن)، ص 68-69۔

(5) Jim Al-Khalili, The House of Wisdom (New York, 2004), p. 64. Civilization, vol. 4, pp. 239-240.

(7) تفصیل کے لیے ملاحظہ ہو: Jim Al-Khalili, The House of Wisdom اورنگ زیب اعظمی، عہد عباسی میں ترجمہ نگاری؛ نیز شبلی نعمانی، المامون (اعظم گڑھ: دارالمصنفین)، ص 123۔

(8) حمید اللہ، خطبات بہاولپور، ص 309۔

(9) اورنگ زیب اعظمی، عہد عباسی میں ترجمہ نگاری، ص 50۔



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