

Combat Between Modernism and Revivalism

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ABSTRACT

If one thing that the failed coup by a small but some of the top hierarchy of Turkish armed forces on that fateful July 15, 2016 day made clear, it was: the ordinary civilians, unarmed as they were poured into the streets to defend the government whatever way they can. This massive public sympathy and support for Turkish President Erdogan and his government would be hard, if not impossible to understand, without knowing the historical intellectual, academic, and moral combat between the modernists and Islamist groups working within the country. Mustafa Kamal had turned Turkey, mostly by force, from Ottoman empire into the secular mode influenced by the teachings activists like Ziyat Goklap. Mustafa Kamal used the military power to take over the Turkey and forced the last Caliph to Europe. Later on various Islamic revolutionary outfits and countless revolutionaries struggled for the revival of Ottoman empire. Among them Bediuzzaman Said Nursi managed to cast a strong influence through their interpretation of Holy Quran. A little later slow but steady and steadfast effort influenced by Nursi movement continued and remain continuing still, though Islam-shy Western powers managed to create an alternate power structure against sitting President Tayyep Erdogan. They, however, failed due to result oriented social work delivered by his regime in as Mayor (27-March-1994 to 6-Nov-1998) and then as Prime Minister (March 2003 to August 2014). It is a lesson for all other revolutionaries anywhere in general and Islamic revolutionaries and Governments that if politicians deliver no power can oust them like a bee from butter.

Keywords: Coup, Modernism, Revivalism, Armed force.

The coup of July 15, 2016 in Turkey has inimitably left footprint for governments, revolutionary outfits and political entities. The night of that fateful day stomached instilled nightmare in many and yet at the same time also give hopes and instilled determination in others. Apparently, ordinary Turks cast their vote of confidence to President Tayyep Erdogan enforcing him more as their leader rather their President for he acted more like a savior than a petty politician.

Looking back at that fateful day the Turkish people appeared extremely alert to the beefed up patrolling by personnel of armed forces and quickly acted to their blockade of Bosphorus and the Sultan Muhammad Fateh bridges in Istanbul, jamming of the communication system, and the menacing attempt by the rebel soldiers to force them stay inside their abodes. The international media- anti-Islam as it is- quickly sided with the rebels to start spreading rumors such as fleeing of President Erdogan to America. However, an anchor person from an international channel Al-Jazeera telecast a video message from Tayyep Erdogan, who stood firm and talked more firmly, on a live show. This telecast clarified that an army cluster had indeed rebelled against the government. The Turks had become used to such 'military coups' in the past in which the Army was successful to remove an elected

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

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

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

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

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

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

Conclusiuon:

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

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

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

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

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

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

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

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

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

Maham begum arranged competent teachers for this institution.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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