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## Intellectuals, Scholars, Artists and Poets of the Period of King Jalauddin Akber (1556-1605)

During the reign of Emperor Jalaluddin Akbar (1556-1605), the Mughal Empire flourished as a hub of intellectual, cultural, and artistic excellence. Akbar's court was a vibrant assembly of luminaries from diverse fields, reflecting his inclusive and progressive vision. Prominent intellectuals and scholars, such as Abu'l-Fazl, the author of the "Akbarname" and "Ain-i-Akbari," chronicled the emperor's reign and policies, offering invaluable insights into the period. The era also witnessed remarkable contributions from poets like Faizi, whose lyrical Persian poetry enriched the court's cultural milieu. Artists thrived under Akbar's patronage, with the Mughal painting style reaching new heights through the works of masters like Basawan and Daswanth. The emperor's efforts to foster a synthesis of different cultural and religious traditions led to the creation of the Din-i-Ilahi, a syncretic religion aimed at harmonizing various faiths. This period also saw significant advancements in architecture, with the construction of iconic structures like the Fatehpur Sikri complex and the Agra Fort. Akbar's patronage extended beyond the arts to scientific endeavors, encouraging translations of various texts into Persian and supporting astronomical and mathematical research. His reign marked a golden age of cultural and intellectual achievements that left an enduring legacy on the Indian subcontinent.

**Keywords:** Jalaluddin Akbar, Prominent intellectuals, emperor, encouraging,



[\(https://cocktailzindagi.com/akbar-navratnas-gems-india/\)](https://cocktailzindagi.com/akbar-navratnas-gems-india/)

Jalaluddin Akber was Mughal King of India during 1556-1605. During this long period of rule spread over half a century, the King patronized intellectuals, scholars, artists, and poets belonging to different religious groups. He equally patronized all of them and recognized their talent, capability and speciality without any discrimination.<sup>1</sup> This is because of his Majesty's

<sup>1</sup> Allama Abul Fazl, *Ain-i-Akbari*, translated from Persian to Urdu by Maulvi Mohammad Fida Ali Vol. I, Lahore, Sange Meel Publications, 2007, p. 499.

belief that they are “the ornament of the world”.<sup>2</sup> These were divided into five categories: i) Those who were very close to the King and were often invited to the Durbar; ii) This group is those intellectuals and scholars who are expert in their own field but have no desire to be invited to the Durbar; iii) This group is composed of those intellectuals and scholars who are experts in their own field and are expert in dialogue and discourse with the people; iv) This group is composed of those who do not expect any verdict without a sound argument and rationale; v) This group is composed of those intellectuals who are Hakims, doctors and experts in medicine; and vi) This group is composed of those scholars who prefer to follow the earlier scholars. But all these groups of intellectuals were fond of honesty, truth and fair play.<sup>3</sup>

### **First Group**

In this group those people are included who understand the mysteries of both worlds. In this group were included twenty one persons such as Shaikh Mubarak Nagori, Sheikh Nizam Narnoli, Sheikh Adhan named Amanullah, Mian Wajihuddin, Sheikh Ruknuddin, Sheikh Abdul Aziz Delhi, Sheikh Jalal Thanesari, Sheikhul Hadia Kherabadi, Aulan Hassamuddin, Sheikh Abdul Ghafoor, Sheikh Beichu Sunbhali, Maulana Islamil, Mashau Sarashti, Madhudhan, Narain Asram, Hari Jay Sur, Damudhar Bhat, Ram Teerath, Narsingh, Piram Inder, Aoot.<sup>4</sup>

### **Second Group**

In this group those scholars are included who understand the mysteries of the heart. This group consisted of fourteen scholars such as Sheikh Ruknuddin Mahmood Kamangar, Sheikh Amanullah, Khawaja Abdul Shaheed, Sheikh Musa, Baba Balas, Sheikh Alauddin Majzoob, Sheikh Yusuf Harkan, Sheikh Burhan, Baba Kapur Majzoob, Sheikh Abu Ishaq Frang, Sheikh Saleem Chishti, Sheikh Mohammad Ghaus Gowaliari, Ram Bhadar.<sup>5</sup>

### **Third Group**

In this group those scholars are included who are topmost in their knowledge of philosophy and theology. This third group of intellectuals and scholars was composed of twelve people of high standing. They were Mir Fatihullah Sherazi, Mir Murtaza Shariati, Maulana Saeed Turkistani, Hafiz Tashkandi, Maulana Shah Muhammad, Maulana Alauddin, Maulana Mir Kalan, Ghazi Khan Badashshi, Maulana Sadiq Halwai, Maulana Shah Muhammad, Hakim Misri, and Maulana Sheikh Hussain.<sup>6</sup>

### **Fourth Group**

The fourth group consists of those people who were well versant with the art talking and dialogue intellectually. This group consisted of these 22 scholars and intellectuals: Maulana Pir Mohammad, Maulana Abdul Baqi, Mirza Mufliis Samarqandi, Maulan Rao Shakar, Maulana Mohammad, Qasim Baiq, Maulana Nuruddin Tarkhan, Narain, Madhu Bhat, Bishan Nath, Siri Bhat, Ram Kishan, Balbadhar Misr, Basadiu Misr, Baman Bhat, Bida Nawas, Gori Nath, Gopi Nath, Kishan Pandat, Bhatta Charge, Bhagirat Bhata Charge, and Kashi Nath Bhata Charge.<sup>7</sup>

### **Fifth Group**

This group is composed of twenty-nine Hakims, intellectuals, doctors and experts in medicine such as Hakim Misri, Hakimul Mulk, Mullah Mir Tabib Harvi, Hakim Abul Fatah

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<sup>2</sup> Abul Fazl Allami, *The Ain-i-Akbari*, translated from the original Persian by H. Blochmann, and revised by Lt. Col. D. C. Phillott, Lahore, Sang-e-Meel Publications, 2003, p. 451.

<sup>3</sup> *Ain-i-Akbari*, translated by Maulvi Mohammad Fida Ali, p. 488.

<sup>4</sup> *Ibid.*, pp. 488-289.

<sup>5</sup> *Ibid.*, p. 479.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, pp. 489-490.

Gilani, Hakim Zanjbeel Baig, Hakim Ali Gilani, Hakim Hasan Gilani, Hakim Arastu, Hakim Fathullah, Hakim Maseehul Mulk, Hakim Jalaluddin muzaffar, Hakim Lutfullah, Hakim Saiful Mulk Lang, Hakim Hamam, Hakim Ainul Mulk, Hakim Shafai, Hakim Naimatullah, Hakim Dawani, Hakim Talab Ali, Hakim Abdur Rahim, Hakim Ruhullah, Hakim Fakhrauddin Ali, GHakim Ishaq, Hakim Hasan Panipati, Sheikh Beena, Mahadeo, Bheem Nath, Rarain, Shewjee.<sup>8</sup>

### **Sixth Group**

This group consisted of forty-one persons of great eminence. They were Mian Hatim Sunmbhali, Mian Jamal Khan, Maulana Abdul Qadir, Sheikh Ahmad, Makhdoomul Mulk, Maulana Abdul Salam, Qazi Sadruddin, Maulana Sa'adullah, Maulana Ishaq, Mir Abdul Latif, Mir Nurullah Shustri, Maulana Abdul Qadir, Qazi Abdus Sami, Maulana Qasim, Qazi Hasan, Mulla Kamal, Sheikh Yaqub Kashmiri, Mulla Alam Kabuli, Sheikh Abdul Nabi Sadr, Sheikh Bheik, Sheikh Bahauddin Mufti, Qazi Jaluddin Multani, Sheikh Ziauddin, Sheikh Abdul Wahab, Sheikh Umar, Mir Syed Mohammad Mir-iAdal, Maulana Jamal, Sheikh Ahmadi, Sheikh Abdul ghani, Sheikh Abdul Wahi, Sadar Jahan, Maulana Ismail, Mulla Abdul Qadir Badayuni, Maulna Sadar Jahan, Sheikh Jauhar, Sheikh Munnawar, Qazi Ibrahim, Maulana Jamal, Bhajeesun Sur, Bhan Chand.<sup>9</sup>

### **Poets**

The poets were not very much liked by Akber because they often indulge in lofty ideas which sometimes are against honesty, truth and honesty. The king very much those persons who love honesty, truth and fairplay. Despite all this, the king tries to patronize them and some of them are paid from the royal exchequer. Those poets who were liked by the king are discussed here.

### **Sheikh Abul Faiz Faizi**

Sheikh Faizi very much liked Akber because of his talent and high scholarship because he was not only a poet but a great scholar. Sh. Faizi wrote a comprehensive tafseer of Holy Quran which was very much liked by Akber. He was awarded the title of "Malikush Shu'ra" by the king. He was a simple-minded person. His doors were open for all equally for the rich and the poor. He wrote a number of books and composed a number of books in Persian and Arabic.<sup>10</sup>

### **Khawja Husain Sanai Mashhadi**

Kh. Mashhadi served as Qazi at several places in the country under Akber. He was very simple in his habits. Finally, he came to compose his poetry and wrote several poems in Persian. Abdul Fazl has given samples of his poetry in his book.<sup>11</sup>

### **Huzni Isphahani**

Huzni Isphahani was a great intellectual and philosopher. He had read a lot of philosophers. He was expert in old Persian poetry. This was by habit liberal-minded. Some of the samples of his poetry has been given by Abdul Fazl.<sup>12</sup>

### **Qasim Kahi popularly known as Mian Kali**

Mian Kali was versant with current knowledge and a well-read person. He was also very liberal minded and simple in his habits. He despised going to the rich and big people. He lived in his own. Akber took care of such people. Samples of his poetry are also given by Abdul Fazl.<sup>13</sup>

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<sup>8</sup> Ibid., p. 490.

<sup>9</sup> Ibid., pp. 490-491.

<sup>10</sup> Ibid., pp. 492-503.

<sup>11</sup> Ibid., pp. 503-505.

<sup>12</sup> Ibid., pp. 505-506.

<sup>13</sup> Ibid., pp. 506-507.

### **Ghazali Mashhadi**

He was a sufi poet and used to recite his kalam with full dedication and good voice which was like by the people. Samples of his poetry are also given by Abul Fazl.<sup>14</sup>

### **Urfi Sherazi**

He was a Persian poet who died in the young age. He was sincere but was proud of his own personality which was disliked by most of the people.<sup>15</sup>

### **Meeli Harvi Hirati**

His original name was Mirza Quli. He was Turkish. His poetry was also in Persian. He lived a joyous and pleasurable life. Sample from his poetry has also been given by Abul Fazl.<sup>16</sup>

### **Jafar Baig Qazveeni**

Jafar Qazveeni was also a great poet of Persian language. He had full knowledge of history, novels of the old age, and well versant of the current poetry. He was also an expert in palmistry. Sample of his Persian poetry has also been given by Abul Fazl.<sup>17</sup>

### **Khawaja Hasan Marvi**

Kh. Hasan Marvi was also a Persian poet. He possessed good and comprehensive habits. He also likes Akber and often called to the Durbar. Two verses from his poetry have also been given by Abul Fazl.<sup>18</sup>

### **Hiyati Gilani**

His poetry was comprehensive and meaningful. He possessed good character and fine habits. He was honest, fair and straightforward. He was free from the bad habits of the poets. Several Persian verses from his poetry have been given by Abul Fazl.<sup>19</sup>

### **Shakebi Isphahani**

Shakebi Isphahani possessed fine habits and was a charismatic personality which attracted people. He was a great scholar, narrated events with fine accuracy of facts, and was expert of the current knowledge. His poetry carried a lot of philosophy and intellect. Sample from his Persian poetry has also been given by Abul Fazl.<sup>20</sup>

### **Naziri Nishapuri**

Naziri Nishapuri's poetry was based on facts and wisdom which reflected his vast knowledge and experience. Sample from his Persian poetry has also been given by Abul Fazl.<sup>21</sup>

### **Seerfi Kashmiri**

Seerfi Kashmiri's original name is Sheikh Yaqub. He was well versant with the art of poetry and other arts. He was an expert teacher of the writings of Ibne Arabi and his philosophy. He had travelled a lot and met several Sufi saints abroad. Lastly, he became a follower of Sheikh Husain Khawarzmi and became his caliph. His poetry is symbol of his dedication to his sheikh. Samples of his poetry have also been given by Abul Fazl.<sup>22</sup>

### **Mazhar Kashmiri**

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<sup>14</sup> Ibid., p. 507.

<sup>15</sup> Ibid., pp. 508-509.

<sup>16</sup> Ibid., pp. 509-510.

<sup>17</sup> Ibid., pp. 510-511.

<sup>18</sup> Ibid., p. 511.

<sup>19</sup> Ibid., pp. 512-513.

<sup>20</sup> Ibid., pp. 513-515.

<sup>21</sup> Ibid., pp. 515-517.

<sup>22</sup> Ibid., pp. 517-518.

Mazhar Kashmiri spent his youth in Iraq and remained in the company of great many Sufi saints in Baghdad. His poetry reflects a great influence of the Sufis. Some verses from his Persian poetry have been given by Abul Fazl.<sup>23</sup>

#### **Mahvi Hamdani**

Mahvi Hamdani's original name is Mohammad Mughees. He spent his life in perfection of his thought and poetry with dedication and devotion. Some pieces of his Persian poetry have also been given by Abul Fazl.<sup>24</sup>

#### **Seerfi Sawji**

Seerfi Sawji is a poor poet but highly devoted to his profession. Four couplets of his Persian poetry have been cited by Abul Fazl.<sup>25</sup>

#### **Uttabi Najafi**

Uttabi Najafi's Persian poetry is meaningful, but because of his haphazard pattern of life he is not passing a happy life. Sample of his poetry has also been given by Abul Fazl.<sup>26</sup>

#### **Mullah Mohammad Sufi Mazindrani**

Mohammad Sufi is a person of great position. His style of life is rich. Because of his lofty ideas, he prefers to remain alone and avoids mixing with the people. He always travels alone. Sample of his poetry has also been given by Abul Fazl.<sup>27</sup>

#### **Waqoi Nishapuri**

Waqoi Nishapuri's original name is Mohammad Sharif. Three verses from his poetry have also been given by Abul Fazl.<sup>28</sup>

#### **Khusravi Qa'ani**

Khusravi Qa'ani is a relative of Mirza Qasim. His handwriting is very good. He is perfect in arrow throwing and gun shot. Four verses from his poetry have also been given by Abul Fazl.<sup>29</sup>

#### **Sheikh Rahai**

He is such a poet who lives like a Sufi saint. Two verses from his poetry have been given by Abul Fazl.<sup>30</sup>

#### **Wafai Isphahani**

He is completely possessed in poetic style. For a long time, he was not meeting people because he was living a Sufistic life. Now he has started meeting with the people. Some of his couplets have also been given by Abul Fazl.<sup>31</sup>

#### **Sheikh Saqi**

He belongs to an Arabic race. He is a great scholar. Sample from his poetry has also been given by Abul Fazl.<sup>32</sup>

#### **Rafi Kashi**

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<sup>23</sup> Ibid., pp. 518-519.

<sup>24</sup> Ibid., pp. 518-520.

<sup>25</sup> Ibid., p. 520.

<sup>26</sup> Ibid., pp. 521-522.

<sup>27</sup> Ibid., pp. 522-523.

<sup>28</sup> Ibid., p. 523.

<sup>29</sup> Ibid.

<sup>30</sup> Ibid., p. 524.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

Rafi Kashi's original name is Haider. He is well versant with the art of dialogue and communications with the people. Some of his couplets have also been given by Abul Fazl.<sup>33</sup>

#### **Ghairiti Sherazi**

He is well versant with the art of talking. Hwe also knows the background of his own family. Sample from his poetry has also been givben by Abul Fazl.<sup>34</sup>

#### **Yadgar Halti**

Yadgar Halti belongs to Central Asia. He does not care about others. He always cares about his own interests. Some of his couplets have also been given by Abul Fazl.<sup>35</sup>

#### **Sanjar Kashi**

Sanjar Kashi is the son of Mir Haider Maimai. He is an expert in entertaining other people. From his face he appears to be very cool-minded. Some of his couplets have also been given by Abul Fazl.<sup>36</sup>

#### **Jazbi**

Jazbi's original name is Badsha Quli. He is the son of Shah Quli Khan Tarikhi who belongs to Kurdistan (Iraq). Two verses from his poetry have also been given by Abul Fazl.<sup>37</sup>

#### **Tashbihi Kashi**

Tashbihi Kashi is a man of hot temperament. He is fond of Mahmoodi drink. He is the author of a Masnavi titled "Zarra-o-Khurshid". Sample from his poetry has also been given by Abul Fazl.<sup>38</sup>

#### **Ashki Qammi**

Ashki Qammi is a Tabatabai Syed and is humorous in his habits. Some of his verses have also been given by Abul Fazl.<sup>39</sup>

#### **Asiri Razi**

Asiri Razi's original name is Amir Qazi and possesses normal knowledge. Some of his poetries have also been given by Abul Fazl.<sup>40</sup>

#### **Qaeedi Sherazi**

Qaeedi Sherazi leart initial knowledge in the beginning of his career. Then he adopted sufistic pattern of life and confined his life to few people. Sample of his poetry has also been given by Abul Fazl.<sup>41</sup>

#### **Qaeedi Sherazi**

Qaeedi Sherazi got some prevailent knowledge and thereafter, he adopted the sufistic pattern of life and retired into seclusion. Some coupletsfrtom his poetry has been given by Abul Fazl.<sup>42</sup>

#### **Gami Sabzwari**

He was such apoet who possessed hot temperament. Four coplets from his poetry have been given by Abul Fazl.<sup>43</sup>

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<sup>33</sup> Ibid., p. 525.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid., pp. 525-526.

<sup>36</sup> Ibid., p. 526.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid., pp. 526-527.

<sup>39</sup> Ibid., p. 527.

<sup>40</sup> Ibid. pp. 527-528.

<sup>41</sup> Ibid., p. 528.

<sup>42</sup> Ibid., pp. 528-529.

### **Piami**

The original name of Piami was Abdul Salam. He belongs to an Arabic race. He possesses some knowledge but he is not contented with his ownself. Sample from his poetry has also been given by Abul Fazl.<sup>44</sup>

### **Syed Mohammad Fikri**

Syed Mohammad Fikri belongs to Hirat (now Afghanistan). His poetry is in the form of Rubai'. Sample from his poetry has also been given by Abul Fazl.<sup>45</sup>

### **Samiri**

Samiri is the son of Haider Tabrizi. He is well versant with the art of poetry. Two couplets of his poetry have been given by Abul Fazl.<sup>46</sup>

### **Faraibi Razi**

Faraibi Razi's original name is Shah Pur. Temperamentally he is a good person, but he is always surrounded by troubles. If he is free from troubles, he can become a good poet. Sample from his poetry has also been given by Abul Fazl.<sup>47</sup>

### **Fasooni Sherazi**

Fasooni Sherazi's original name is Mahmood Baig. He is expert in palmistry. Some couplets from his poetry have also been given by Abul Fazl.<sup>48</sup>

### **Nadri Tarshezi**

Two couplets of his poetry have been given by Abul Fazl.<sup>49</sup>

### **Noi Mashahadi**

Noi Mashahadi is a humorous poet. He likes people to talk with him quickly and he is fast in writing. Sample from his poetry has also been given by Abul Fazl.<sup>50</sup>

### **Baba Talib Isphahani**

The original name of Baba Talib Isphahani is Mohammad Sharif. He has attained high knowledge. He is honest and straightforward. He is also an expert in palmistry. His poetry attracts a lot of people. Samples from his poetry have also been given by Abul Fazl.<sup>51</sup>

### **Sarmadi Isphahani**

His name is Mohammad Sharif. He is possessing vast knowledge. He is a man of principle. His poetry is attractive. Sample from his poetry has also been given by Abul Fazl.<sup>52</sup>

### **Dakhli Isphahani**

He is a contented man. He prefers to talk less. He is a courageous man. Sample from his poetry has also been given by Abul Fazl.<sup>53</sup>

### **Qasim Arsalan Mashahadi**

He is such a poet who is hard working. He has earned money with hard work. He spends freely on himself and his family. Sample from his poetry has also been given by Abul Fazl.<sup>54</sup>

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<sup>43</sup> Ibid., p. 529.

<sup>44</sup> Ibid. pp.529-530.

<sup>45</sup> Ibid., p. 530.

<sup>46</sup> Ibid., p. 531.

<sup>47</sup> Ibid., p. 531.

<sup>48</sup> Ibid., pp. 531-532.

<sup>49</sup> Ibid., p. 532.

<sup>50</sup> Ibid., p. 532-533.

<sup>51</sup> Ibid., p. 533.

<sup>52</sup> Ibid. pp. 533-534.

<sup>53</sup> Ibid., p. 534.

### **Ghayoor Hisari**

He is a courageous person but lives a simple life. Four couplets from his poetry have also been given by Abul Fazl.<sup>55</sup>

### **Qasim Mazindrani**

He is a balanced person. He loves to travel a lot. Sample from his poetry has also been given by Abul Fazl.<sup>56</sup>

### **Sheri**

Sheri belongs to a sheikh family in the Punjab. He is very close to the king. He is well versant with the art of poetry. Sample from his poetry has also been given by Abul Fazl.<sup>57</sup>

### **Rahi Nishapuri**

His original name is Khawaja Jahan. He is a pious man and possesses pleasant habits. Sample from his poetry has also been given by Abul Fazl.<sup>58</sup>

Apart from the above poets who have met the king once or many occasions, there are many others who have not met the king but they like love the king very much. They are spread over in hundreds. Names of some them are Qasim Gonabadi, Zameer Isphahani, Wahsi Bafahi, Muhtashim Kashi, Malik Qami, Zahoori Sherazi, Wali Dash Biazi, Neeki Sabri, Hazuri, Qazi Nori Isphahani, Toofi Tabrezi, and Rashki Hamadani.<sup>59</sup>

### **Musicians and the Artists**

King Jalaluddin Akbar patronized many artists and singers in his empire. These artists and singers are of top class and are very popular amongst the people. These principal singers and musicians come from Gwalior, Mashhad, Tabriz, and Kashmir. A few come from Transoxiana. The schools in Kashmir had been founded by Irani and Turani musicians which were patronized by Zainul Abidin, Sultan of Kashmir. The fame of Gwalior for its school of music dates to the times of Raja Man Tanwar. During his rule lived the famous Naik Bakhshu, whose melodies were only second to Tansen. Bakhshu also lives at the court of Raja Bikramajit Man's son, but when his patron lost his throne, he went to Raja Kirat of Kalinjar. Soon after his arrival he received a call from Sultan Bahadur of Gujrat (Kathiawar) who ruled during 1526-1536 AD. He remained there. Sultan Sher Shah Suri's son Islam Shah Suri was also a great patron of music. His two great singers were Ram Das and Mahapater. Afterwards both entered Akber's service. Akbar was so pleased with him that he once sent him to Mukund Deo of Orissa as an ambassador.<sup>60</sup> They were often called to the Durabar. King has divided them into seven categories. These include both men and women.

According to Abul Fazl, these people possess "wonderful power of this talisman of knowledge [music], and "sometimes causes the beautiful creatures of the harem of the heart to shine forth on the tongue, and sometimes appears in solem strains by means of the hand and the chord. The melodies then enter through the widown of the ear and return to their former ear, the heart, bringing with them thousands of presents. The hearers, according to their insight, are

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<sup>54</sup> Ibid., p. 534.

<sup>55</sup> Ibid., p. 535.

<sup>56</sup> Ibid., p. 535.

<sup>57</sup> Ibid., pp. 535-536.

<sup>58</sup> Ibid., p. 536.

<sup>59</sup> Ibid., p. 536.

<sup>60</sup> *Ain-i-Akbari*, translated by Blochmann, p. 545.



moved to sorrow or to joy. Music is thus of use to those who have renounced the world and to such as still cling to it. His Majesty pays much attention to music, and is the patron of all who practice this enchanting art. There are numerous musicians at court, Hindus, Iranis, Turanis, Kashmiris, both men and women.”<sup>61</sup>



Fig (a)



Fig (b)

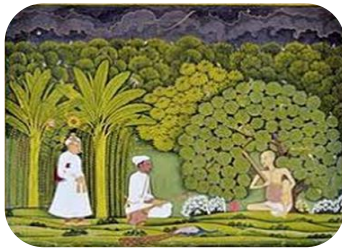


Fig (c)



Fig (d)

Fig(a&b):

[https://www.google.com/search?q=instruments+of+musicians+of+akbar%27s+court&rlz=1C1SQJL\\_enPK822PK822&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiu9NDux\\_nhAhUyMewKHTikDssQ\\_AUIDigB&biw=1366&bih=635#imgrc=qn1BGRbAXeMhTM](https://www.google.com/search?q=instruments+of+musicians+of+akbar%27s+court&rlz=1C1SQJL_enPK822PK822&source=lnms&tbn=isch&sa=X&ved=0ahUKEwiu9NDux_nhAhUyMewKHTikDssQ_AUIDigB&biw=1366&bih=635#imgrc=qn1BGRbAXeMhTM)

Fig(b&d):

[https://www.google.com/search?q=instruments+of+musicians+of+akbar%27s+court&rlz=1C1SQJL\\_enPK822PK822&tbn=isch&source=iu&ictx=1&fir=TWv4yVDXssFWtM%253A%252C5I1bEHtu4aokWM%252C\\_&vet=1&usg=AI4\\_kSH71KlzzhspAjtWa8o7ZCHau0TA&sa=X&ved=2ahUKEwiu9NDux\\_nhAhUyMewKHTikDssQ9QEwDXoECAsQBA#imgrc=gNuDdnYXiuL-WM:&vet=1](https://www.google.com/search?q=instruments+of+musicians+of+akbar%27s+court&rlz=1C1SQJL_enPK822PK822&tbn=isch&source=iu&ictx=1&fir=TWv4yVDXssFWtM%253A%252C5I1bEHtu4aokWM%252C_&vet=1&usg=AI4_kSH71KlzzhspAjtWa8o7ZCHau0TA&sa=X&ved=2ahUKEwiu9NDux_nhAhUyMewKHTikDssQ9QEwDXoECAsQBA#imgrc=gNuDdnYXiuL-WM:&vet=1)

According to Abul Fazl, it is very difficult to make a mention of all of them. However, Abul Fazl has given names of some top of them.

1. Mian Tansen, famous singer, very much liked by Akbar, belonged to Gwalior. He is a singer of top class. According to Abul Fazl, such a singer has not been produced in the last one thousand years.<sup>62</sup>
2. Baba Ramdas, another famous singer, also belonged to Gwalior. He was perceived to have been with Bairam Khan during his rebellion. He is also reported to have received from Bairam Khan once one lakh tankas. He was first at the court of Sultan Islam Shah.
3. Subhan Khan was also a top-class singer who belonged to Gwalior
4. Sargian Khan was also a top-class singer who also belonged to Gwalior.
5. Mian Chan of Gwalior, a famous singer.
6. Bajatar Khan was the brother of Subhan Khan.
7. Mohammad Khan belonged to Dhari and was a famous singer.
8. Bir Mandal Khan belonged to Gwalior. He was expert in striking Sarmandal, a kind of beating drum.
9. Baz Bahadur belonged to Rais Malwa. He was a singer.
10. Daud was also a great singer. He belonged to Dhari.

<sup>61</sup> *Ibid.*, pp. 498-499.

<sup>62</sup> *Ain-i-Akbari*, translated from Persian to Urdu by Maulvi Mohammad Fida Ali, p. 538.

11. Sarood Khan was also a great singer who belonged to Gwalior.
12. Mian Lal belonged to Gwalior. He was also a great singer. He died in the reign of King Jahangir at the age of seventy. Janagir mentions in his Tuzuk that he was in the serice of his father since his youth. One of his concubins, on his death, poisoned herself with opium. Jahangir records that he has rarely seen such an attachment among the Muslim women.<sup>63</sup>
13. TanTarang Khan was the son of Tansen. He was also a great singer.
14. Mullah Ishaq was also a great singer who belonged to Dhari.
15. Ustad Dost was a very expert in playing with flute. He belonged to Mashhad.
16. Nanak Jarju was a famous singer who belonged to Gwalior.
17. Parbeen Khan was son of Nanak Jarju. He was an expert in flute playing.
18. Sur Das was the son of Ram Das. He was an expert singer.
19. Chand Khan was an expert singer. He belonged to Gwalior.
20. Rang Seen belonged to Agra. He was also an expert singer.
21. Sheikh Dawan belonged to Dhari. He was an expert in playing with big flute, known as *karna*.
22. Rahmatullah was the brother of Mullah Ishaq. He was also a famous singer.
23. Mir Syed Ali belonged to Mashhad. He was an expert in Sarangi.
24. Ustad Yusuf was from Hirat (now Afghanistan). He was expert in Tanboora.
25. Qasim belonged to the Chughtai tribe. He invented a new music instrument known as Kanmber,
26. Tash Beg was a famour Qanbernawaz. He belonged to Qabchaq.
27. Sultan Husain belonged to Mashhad. He was also a famous singer.
28. Bahram Quli belonged to Hirat. He was an expert in sharangi.
29. Sultan Hashim belonged to Mashhad. He was an expert on Tanmbura.
30. Ustad Shah Mohammad also belonged to Mashhad. He was an expert in playing with Surnawa, which is usually sung in the marriage ceremony.
31. Ustad Mohammad Amin also belonged to Mashhad. He was an expert on Tanmbura.
32. Hafiz Khwaja Ali also belonged to Mashhad. He is an expert in chanting.
33. Mir Abdullah is the brother of Mir Abdul Hayee. He plays with the Qanoon, an instrument made of iron threads.
34. Pirzada is from Khurasan (now Central Asia). He is the nephew of Mir Dawam Khurasani. He is also an expert in singing and chanting.
35. Ustad Mohammad Hussain is also from Khurasan. He is expert in playing Tanmbura.<sup>64</sup>

Similarly, the grandees and the great Mansabdars of the Empire used to have a galaxy of musicians with them in their courts. The *Ma asir-i-Rahimi* mentions several musicians in the service of Khan-i-Khanan such as Agha Mohammd Nai son of Haji Ismail of Tabriz; Maulana Aswati of Tabruiz, Ustad Mirza Ali Fthangi, Maulana Sharaf of Nishapur a borhter of poet Naziri; Mohammad Momin, alias Hafizak, a tambula player; and Hafiz Nazr from Transxoiana, a good singer. Similarly, some of the others also had their own singers and musicians.

This tradition of keeping up singers and musicians continued during the reigns of King Jahangir and King Shah Jahan, but during the times of Aurangzeb this distonuned. However, after his death it was revived amongst the succors kings of Aurangzeb after 1707. Favour singers of the reign of Jahangir were Jahangirdad, Chatr Khan, Parwizdad, Khurram Dad, Makhu and

<sup>63</sup> King Jahangir, *Tuzuk-i-Jahangiri*,

<sup>64</sup> . *Ain-i-Akbari*, translated from Persian to Urdu by Maulvi Mohammad Fida Ali, p. 540. Also see *Ain-i-Akbari*, translated by Blochmann, pp. 498-499.

Hamza.<sup>65</sup> During Shah Jahan's reign these singers, poets and musicians were further patronized. The famous among them were Jagnath, who received from Shah Jahan the title of Kabra-I; Dirang Khan; and Lal Khan, who got title of *Gunsamundar* (ocean of excellence). Lal Khan was the son-in-law of Billas, son of Tansen. Jagnath and Dirang Khan were both weighted in silver and received each Rs. 4500/-.<sup>66</sup> But Aurangzeb discontinued to patronize the musicians and singers.<sup>67</sup>

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<sup>65</sup> *Tuzuk-i-Jahangiri*,

<sup>66</sup> *Iqbalnama*

<sup>67</sup> *Ain-i-Akbari*, translated by Blochmann, p. 546.