

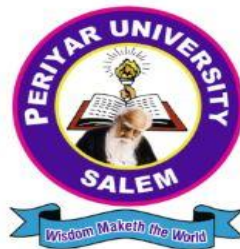
PERIYAR UNIVERSITY

**(NAAC 'A++' Grade with CGPA 3.61 (Cycle - 3) State University - NIRF Rank 56 -
State Public University Rank 25)**

SALEM - 636 011, Tamil Nadu, India.

**CENTRE FOR DISTANCE AND ONLINE EDUCATION
(CDOE)**

**M.A HISTORY
SEMESTER - II**



**CORE IV: HISTORY OF MEDIVEL INDIA - 1206 - 1707 CE
(Candidates admitted from 2025 onwards)**

PERIYAR UNIVERSITY

CENTRE FOR DISTANCE AND ONLINE EDUCATION (CDOE)

M.A History 2025 admission onwards

CORE IV

History of Medieval India - 1206 - 1707 CE

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History of Medieval India - 1206 - 1707 CE

Learning Objectives

- 1.Examine the establishment of centralized monarchy
- 2.Evaluate the contributions of AlauddinKhalji and Muhammad bin Tughlaq
- 3.Analyse the Mughal religious and Deccan policy.
- 4Outline the advancements in art and architecture
- 5 Explain the economic and socio-cultural life in medieval India

UNIT I

Establishment of the Delhi Sultanate: QutbuddinAibak and Iltutmish — *Iqta* System - Centralised Monarchy: Sultana Raziya and Period of Instability -Age of Balban- *Chihalgani*- Theory of Kingship –Reorganisation of the Government - Mongol Threat - Internal Restructuring and Territorial Expansion –Jalaluddin and Alauddin Khalji's approaches to the State – Changes among the ruling Classes –Conquest and Annexation.

UNIT II

Problems of a Centralized State: Ghiyasuddin and Muhammad bin Tughlaq– Administrative and Political Measures – Economic and Agrarian Reforms – Token Currency Transfer of Capital-FirozTughlaq- Economic reforms- Military Expeditions - Impact of Sayyids and Lodis; Administration under the Delhi Sultanate

UNIT III

The Foundation of Mughal Empire: Central Asian experience of Babur - India on the eve of Babur's invasion– Struggle for empire in North India – Significance of the Afghan despotism-Rise of Sher Shah Sur; **Expansion and Consolidation**– Political phase of Akbar; new imperial system and administration; the Mughal nobility, Mansabdari system- Jagirdari system– NurJahan Junta – The Mughals and the North-Western frontier – Shah Jahan and his contribution.

UNIT IV

Ideology and State in Mughal India: Akbar's imperial agenda - Suhl-i-kul – Akbar's religion - Din ilahi; Aurangzeb's relation with religious groups and institutions.; Mughal- Rajput Relations – Mughal administration-: Aurangzeb - the Imperial elite- Deccan wars- Rise of Marathas under Shivaji- Popular revolts within the Mughal empire – Decline of the Mughal empire

UNIT V

Economic and Socio-Cultural Life in Medieval India: Economy: Agricultural Production, Village Society and the Revenue System – Trade-- relations with the Europeans-Society- Ruling Classes, Merchants, Artisans and Slaves – Caste, Customs and Women – Religious Ideas and Beliefs- The Sufi Movement– The Bhakti Movement in North India – Culture- Architecture – Literature – Fine Arts – Music.

LEARNING RESOURCES

Recommended Books

Chand, Tara, *Influence of Islam on Indian Culture*, Indian Press, 1954.

Chandra, Satish, *Medieval India: From Sultanat to the Mughals*, Har-Anand Pub., Delhi, 1998.

Habib, Mohammad and K.A. Nizami, *Comprehensive History of India: The Delhi Sultanat (A.D. 1206-1526)*, People's Publishing House, Delhi, 1970.

Mehta, J.L., *Advanced Study in the History of Medieval India, 1000 – 1526 A.D.*, Sterling Pub., New Delhi, 1986

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Habibullah, A.B.M., *The Foundation of Muslim Rule in India*, Central Book Depot, 1967

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Nigam, S.B.P., *Nobility under the Sultans of Delhi*, Munshiram Manoharlal, New Delhi, 1968

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Qureshi, *Administration of the Sultanate of Delhi*, 1942.

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UNIT I

Establishment of the Delhi Sultanate

1.0 Introduction

As a slave of Muhammad of Ghor, Qutb-ud-din Aibak played a crucial role in conquering new territories in India. Later, as the viceroy, he secured the region. Following the death of Muhammad of Ghor, he became an independent ruler. His reign marked the beginning of Turkish rule in India and the commencement of a new dynasty known as the Slave dynasty. In a brief period of four years as Sultan, Aibak managed to maintain his territories despite incredible odds. The weak rulers of Balban enabled Jalauddin Khilji to seize power from them. However, he was brutally murdered by his nephew Alauddin Khilji, who became the most successful of all the Delhi Sultans as he expanded the Sultanate through his military prowess. His administrative reforms were pioneering and endured for a considerable time. Soon after his death, the Khilji dynasty vanished.

1.1 Unit Objectives

The main objectives of this Lesson are

To Analyse how as new rulers the Turks were able to establish and consolidate themselves on the throne of Delhi.

Learn about the various mechanisms they adopted to expand their power in India.

Know about the features of the new structures introduced by the Turkish rulers.

To explain the seizure of power by Jalaluddin Khilji

To analyse the methods used by Alauddin Khilji to emerge as a powerful Sultan

To describe the military exploits of Alauddin Khilji

To discuss the novel and long-lasting administrative changes

1.2 Qutubuddin Aibak (1206 CE-1210 CE)

Early Career

Qutubuddin Aibak was a Turk from the Aibak tribe. In the Turkish language, 'Aibak' means 'Lord of the Moon'. During his childhood, Qutubuddin was sold into slavery. After passing through several hands, he was purchased by Sultan Mohammad. His loyalty and bravery earned the appreciation of his master, who entrusted him with numerous responsible positions. Qutubuddin was charged with Mohammad's Indian conquests following the second battle of Tarain in 1192 CE. He played a crucial role in consolidating and expanding Muhammad's power in India. For his loyal services, he was granted vice-regal powers and elevated to the ranks of Malik and Sipahsalar by Mohammad of Ghor. After Sultan Mohammad's death, the citizens of Lahore invited him to assume sovereign powers. He arrived in Lahore and ascended the throne three months after the Sultan's death, establishing Lahore as his initial capital. Although the title of 'Sultan' was bestowed upon him by Ghiyasuddin, who succeeded Mohammad of Ghor, Qutubuddin remained content with the titles of Malik and Sipahsalar and did not even mint coins or deliver the Khutba in his name. Nevertheless, he became the de facto sultan of various Indian territories.

Achievements of Qutubuddin

Soon after he acceded to the throne of Delhi, Qutubuddin faced many challenges. His leading contenders for the throne were Taj-ud-din Yildiz and Nasir-ud-din Qabacha. He persuaded the Turkish nobles to accept his subordination to strengthen his position in Delhi. Next, he married his sister to Qabacha and his daughter to Iltutmish. Qabacha accepted his claim to Delhi. He also tried to distance himself from the politics of Central Asia. In this way, with determination and diplomacy, he managed to tackle many problems encountered during the early years of his reign. Qutubuddin also faced troubles in Bengal and Bihar. Ali Mardan Khan, who had established himself as an independent ruler, faced challenges from Khalji nobles who plotted to dethrone him. Ali Mardan escaped to Delhi and sought the

assistance of Qutubuddin. The latter sent Qaiwaz Rumi Khan, who addressed the situation through force and diplomacy, convincing the Khaljis to accept Ali Mardan Khan as the governor of Bengal and Bihar. Ali Mardan Khan, in turn, agreed to pay an annual tribute to Qutubuddin.

After he became the ruler of Delhi, Qutubuddin did not undertake any fresh conquests but devoted his time to establishing law and order and strengthening the army. He ruled for a short span of four years. In 1210, he died suddenly from a fall while playing Chaugan (Polo) in Lahore. Qutubuddin Aibak was renowned for his generosity, earning the sobriquet of 'lakh-baksh' (giver of lakhs). He laid the foundation of the Qutb Minar in Delhi, named after the famous Sufi Saint Khwaja Qutubuddin Bakhtiyar Kaki. It was completed by Iltutmish. Qutubuddin was succeeded by his inexperienced and incapable son, Aram Shah, who ruled in Lahore for a few months before being deposed by Iltutmish.

An Estimate

While critically assessing the personality of Qutubuddin Aibak, some historians are of the opinion that: "Qutubuddin was a capable commander, a practical ruler and a just and generous ruler. But he suffered from certain weaknesses also. He was called Lakh Baksh but his killings were also said to have been in lakhs. Which means though he was generous he was also cruel. Qutubuddin was also not a good administrator. He managed his Indian territories as a military jagir, which lacked elements of stability. He could not free the Delhi Sultanate completely from the claims of suzerainty by the rulers of Ghazni, nor could he provide stability to it. Therefore, Iltutmish had to strive again in order to complete these tasks. Although he left many tasks unfinished, he nonetheless paved the way for the establishment of Turkish rule in India, which came to be called the 'Delhi Sultanate'. The sudden death of Qutubuddin Aibak created confusion among his followers. His officers at Lahore placed his son Aram Shah on the throne in Lahore but he was soon replaced by Iltutmish, the son-in-law of Qutubuddin Aibak, who was at that time the governor of Badaun.

1.3.Early Life of Shamsuddin Iltutmish

Shamsuddin Iltutmish was the son of an influential noble from the Ilbari tribe of the Turks. Handsome in appearance, he evoked jealousy among his brothers, who sold him into slavery. Later, he was brought to Delhi and sold to Qutbuddin Aibak. Iltutmish rose through the ranks by merit, thus achieving new heights in his career. He served as the governor of Gwalior and Baran in succession. Subsequently, he was appointed by Aibak as the governor of Badaun and married one of his daughters. In recognition of his military services, he was freed from serfdom and elevated to the position of Amir-ul-Umara by Qutb-ud-din Aibak.

Challenges for Iltutmish

During the first ten years of his rule, Iltutmish faced numerous challenges. His accession to the throne was opposed by some Turkish nobles who revolted against him, but they were ultimately defeated and killed. After securing his throne, Tajuddin Yildiz, the ruler of Ghazni, still claimed suzerainty over Indian territories. Nasiruddin Qabacha, the ruler of Uchh, occupied Multan, taking advantage of the initial difficulties faced by Iltutmish and extending his control over Lahore, Bhatinda, and Sursuti. Ali Mardan Khan declared himself independent at Lakhnauti, separating Bengal and Bihar from the Delhi Sultanate. The Rajput rulers also reasserted their independence; Jalor, Ranthambhor, Gwalior, and Ajmer became self-governing, and Turkish power was expelled from the Doab. Simultaneously, the Delhi Sultanate was threatened by the Mongols along its north-west frontiers. Thus, Iltutmish encountered many difficulties following his accession to the throne of Delhi, which he successfully overcame.

Consolidation of the kingdom

After the death of Chenghis Khan in A.D. 1227, Iltutmish chose to complete the process of defeating Qubacha. He launched an offensive against Qubacha from Lahore and Delhi. When he was cornered, Qubacha offered to negotiate. Iltutmish demanded unconditional surrender, to which Qubacha was unprepared. Consequently, Iltutmish mounted an offensive against him. Terrified by the impending defeat, Qubacha drowned himself in the Indus River. Multan and Uch, under Qubacha, were annexed by Iltutmish and became integral parts of the Delhi

Sultanate. They were constituted into three separate provinces, namely Multan, Lahore, and Sind, and were placed under distinct governors.

Following the death of Aibak, Ali Mardan Khan declared his independence in Bengal. Subsequently, his son, Hasanuddin Iwaz Khilji, minted coins in his own name and assumed the title of Ghiasuddin. He proved to be an able and popular ruler who annexed Bihar and exacted tribute from the neighbouring Hindu kingdoms. Iltutmish could not tolerate such actions and led an expedition to Bengal in A.D. 1225, compelling Ghiasuddin to submit and agree to pay tribute to him. When another revolt arose in A.D. 1229, Iltutmish dispatched an army under the command of his son. His son succeeded in defeating and killing Ghiasuddin, and Bengal once again became a province of the Delhi Sultanate. Thereafter, Bengal and Bihar were established as separate provinces, with governors appointed for each.

***An Estimate**

Iltutmish divided his kingdom into numerous large and small iqta's. Iqta's are land allocations given to Turkish officers as a substitute for their salaries. Iltutmish used this system to dismantle the feudal order in Indian society. He also introduced silver tankas and copper jitals – the two primary coins of the Sultanate period. Iltutmish established Delhi as his capital and enhanced its beauty accordingly. Many minarets, mosques, madrasas, khanaqahs, and tanks were constructed under his patronage. The renowned Qutb Minar was also completed during his reign. In fact, he transformed Delhi into not only the political and administrative centre of the Turkish Empire in India but also a hub of cultural activity, attracting and absorbing Muslim scholars from many countries.

Iltutmish was a devout individual. Minhaj-us-Siraj, the author of Tabakat-i-Nasiri, wrote about Iltutmish thus: "there had been no ruler by then who had been so religious, kind and respectful towards saints and scholars as Iltutmish had been. Iltutmish strictly observed all rites of his religion and spent considerable time at night praying and contemplating.

He showed profound respect for Sufi saints such as Shaikh Qutb-ud-din Bakhtiyar Kaki, Qazi Hamid-ud-din Nagauri, Shaikh Jalaluddin Tabrizi, Shaikh Baha-ud-din Zakariya, and Shaikh Najib-ud-din Nakhshabi. However, Iltutmish was

intolerant towards Hindus and Muslim heretics like Shias. He destroyed the Hindu temples at Bhilsa and Ujjain, and the attempt to murder him in a mosque in Delhi by the Ismaili Shias was undoubtedly due to his intolerant policy towards them.

1.4 Sultana Razia (1236-1240 CE)

During his final year, Iltutmish was concerned about the issue of succession. He considered none of his surviving sons worthy of the throne. After much deliberation, he ultimately decided to nominate his daughter, Raziya, for the throne and persuaded the nobles and theologians (ulama) to accept the nomination. Although women had ruled as queens in ancient Iran and Egypt and served as regents during the minority of princes, nominating a woman over her sons was a novel step. To assert her claim, Raziya had to contend with her brothers as well as powerful Turkish nobles, ruling for only three years. Despite its brevity, her reign featured several intriguing elements. It heralded the beginning of a power struggle between the monarchy and the Turkish chiefs, sometimes referred to as 'the forty' or the chahalgani. Iltutmish had shown considerable deference to these Turkish chiefs. After his death, these chiefs, intoxicated with power and arrogance, sought to install a puppet on the throne whom they could manipulate. They soon realised that, despite being a woman, Raziya was not willing to play their game. She discarded female attire and began to hold court with her face unveiled. She even hunted and led the army into battle. Iltutmish's wazir,

Nizam-ul-Mulk Junaidi, who had opposed her elevation to the throne and supported a rebellion of nobles against her, was defeated and forced to flee. She sent an expedition against Ranthambhor to control the Rajputs and successfully established law and order throughout her kingdom. However, her attempt to create a faction of nobles loyal to her and to appoint a non-Turk to a high office led to opposition. The Turkish nobles accused her of violating feminine modesty and being overly friendly with an Abyssinian noble, Yaqut Khan. Yaqut Khan had been appointed Superintendent of the Royal Stable, which implied closeness to the sovereign. However, contemporary writers have not accused Raziya of any personal intimacy with him; the claim that he used to lift her from the armpit to her horse is incorrect, as Raziya always appeared in public on an elephant rather than on

horseback. Rebellions broke out in Lahore and Sirhind. Raziya personally led an expedition against Lahore and compelled the governor to submit. On the way to Sirhind, an internal rebellion broke out in which Yaqut Khan was killed, and Raziya was imprisoned at Tabarhinda. However, Raziya won over her captor, Altunia, and after marrying him, made a renewed attempt on Delhi. Raziya fought valiantly but was defeated and killed in a forest by bandits while fleeing.

1.5 Successors of Razia

Muizzudin Bahram Shah (1240-1242 CE) succeeded Razia Sultana to the throne of Delhi on the condition that he would transfer all powers of the state into the hands of his Aitigin, who served as his naib-i-mamlakat. While Bahram Shah initially accepted the authority of the nobles, he could not compromise his respect and privileges; consequently, he imprisoned the conspirators and murdered Aitigin, Sunqar, and Taj-ud-din. These actions displeased the Ulema. In 1241 CE, the vazir, Muhazab-ud-din, treacherously conspired with the Turkish nobles, resulting in the capture and murder of Bahram Shah in May 1242 CE. He was succeeded on the throne of Delhi by Ala-ud-din Masud, the son of Firoz Shah.

Ala-ud-Din Masud Shah (1242-1246 CE)

Masud Shah was offered the throne on the condition that he would delegate all powers to 'the forty' and remain Sultan only in name. This period primarily marked the rise of Balban as the power behind the throne. The conflict between the Taziks and the Turkish slave-nobles, on one hand, and the mutual jealousies of the slave-nobles, on the other, enabled him to strengthen his position. After consolidating his power, he conspired to depose Masud Shah from the throne. In June 1246 CE, Masud Shah was deposed, and Nasir-ud-din Mahmud, a grandson of Iltutmish, was placed on the throne.

Nasir-ud-Din Mahmud Shah (1246-1265 CE)

Nasir-ud-din ascended the throne on 10 June 1246 CE, marking the conclusion of the conflict between the Sultan and the Turkish slave-nobles. He was effectively a puppet in the hands of the Turkish nobles, led by their chief, Balban. Some historians have expressed that Nasir-ud-din was a religiously minded individual, lacking worldly desires or ambition, who copied the Quran and devoted himself to various religious activities. In August 1249 CE, Balban arranged for his daughter to marry the Sultan to bolster his position. At that time, he was appointed as Naib-i-Mamlakat and granted the title of Ulugh Khan, thus facilitating the legal transfer of power within the state to him.

The growing prestige and power of Balban provoked the jealousy of certain Turkish nobles. They organised a faction of their own, which included some Indian Muslim nobles under Raihan. The mother of Nasir ud-Din was among them, and possibly Nasir ud-Din as well. Following their advice, Nasir ud-Din requested that Balban go to his province of Hansi and then to Nagaur. The provincial governors assured their support for Balban. Subsequently, Balban and his supporters gathered their armies at Bhatinda and then proceeded towards Delhi. The Sultan also moved out of Delhi to confront them. The two armies faced each other but did not engage in battle. Instead, efforts were made for reconciliation.

1.6 Balban (1265-1287 CE)

*** Early Life**

Born into a wealthy family in A.D. 1205, Bhauddin Balban was captured by the Mongols and taken to Ghazni, where he was sold as a slave. He was later brought to Delhi and purchased by Iltutmish. Beginning his life as a water carrier, Balban advanced from one position to another through hard work and talent.

He had a distinguished career before assuming the office of Sultan. Iltutmish enrolled him as a member of the famous corps of 'the Forty' nobles. Raziya elevated him to the post of Lord of the Hunt, or Amir-i-Shikar. However, he played a significant role in the dethronement of Raziya and the elevation of Bahram Shah to the throne,

for which he was awarded the jagir of Rewari and Hansi. When the Mongols besieged Uch in A.D. 1246, he compelled them to retreat.

Ascendancy of Balban

When Nasiruddin ascended the throne, he was appointed the principal minister of state. He suppressed the Khokars and other rebellious tribes and was instrumental in defeating several Hindu rajas as well as Muslim governors. His popularity incited jealousy among his fellow nobles, who persuaded the Sultan to banish Balban. Balban was replaced by Imad-ud-din, who was disliked by the Turkish nobles due to his conversion. As Imad-ud-din proved inefficient, he was instructed to go to Badaon. Balban returned to the capital and assumed leadership, warding off rebellions and another Mongol invasion. Consequently, Balban became very powerful and the leader of 'The Forty'. Nasiruddin entrusted the entire administration to Balban, who, as chief minister, infused vigour and energy into the governance and prevented the forces from disintegrating. It is not an exaggeration to say that, but for his energy and vigour, the Delhi Sultanate would have scarcely survived the shocks of internal revolts and external aggressions.

Elevation to the Throne

Balban ascended the throne in A.D. 1266 following the death of Nasiruddin. As Sultan, he confronted numerous challenges. The prestige of the Sultan had significantly diminished due to the actions of Iltutmish's successors. Turkish nobles were restless, and robbery troubled the neighbourhood of Delhi. Furthermore, there was the looming threat of recurring Mongol raids. Being a man of iron will and great capability, Balban was well suited to govern during such tumultuous times.

***Balban's Kingship Theory**

Balban was the first Sultan of Delhi to elaborate extensively on his views regarding kingship. He deemed this necessary to elevate the crown to a high and dignified status and eliminate all potential for conflict and contention with the nobles. The fundamental elements of his theory of kingship were drawn from Sassanid Persia. Balban primarily emphasised two key points concerning the theory of kingship.

He expressed that kingship was the vice-regency of God on earth (niyabat-i-khudai) and was only second to prophethood; therefore, nobles or the people could not judge his actions. The king was the 'Shadow of God' (zil-i-ilahi). He declared that it was the king's superhuman awe and status that ensured the people's obedience.

Balban put these ideas into practice. He claimed descent from the mythical Turkish hero, Afrasiyab of Turan. He abstained from drinking wine and attending pleasure parties. He distanced himself not only from the people but also from the nobles. He never displayed excessive joy or sorrow in public. Even when the news of the death of his eldest son, Muhammad, reached him, he remained composed; he stayed unmoved and continued with the routine administration, though in the privacy of his apartment, he wept bitterly. He never appeared at court without complete regal attire and never laughed or smiled.

He established certain rules for court behaviour and enforced them rigorously. He adopted various ceremonies from the Persian court. He introduced the practices of Zaminbos and Paibos (prostrating before and kissing the king's feet on the throne). He appointed strong guards who stood around the king with swords drawn. Except for high nobles, he ordered the rest to remain standing in court. Court dress was prescribed for the nobles as well. Drinking wine was prohibited for them. No one was permitted to smile or laugh in court. The annual festival of Nauroz was celebrated in his court with great pomp and grandeur. Foreigners were left utterly astonished by the splendour of his court. Whenever Balban ventured outside the palace, his fierce bodyguards marched alongside him with swords, shouting 'Bismillah-Bismillah.'

*** Reign of Balban**

There was a complete absence of fear towards authority among the general populace and the nobles. Consequently, law and order broke down. Balban reorganised the army efficiently to establish the state's authority. The army was placed under Imad-ul-Mulk, the army minister who oversaw recruitment, salaries,

and equipment. Balban's personal vigilance and strictness enhanced the army's efficiency and discipline. With the standing army's assistance, Balban restored order in Doab and the surrounding areas near Delhi. He also constructed outposts to prevent any raids on the capital city. He led the forces to ensure order in the countryside and stationed strong Afghan garrisons to suppress lawlessness. Later, he conducted an expedition to subdue the hill tribes and succeeded. He employed drastic measures, such as executing the entire male population of the rebellious villages and taking the women and children as slaves.

Balban was a member and later the head of the select body of Turkish nobles known as "The Forty." This powerful body imposed its will on the successors of Iltutmish. Balban realised the urgent need to diminish its influence and eliminate it, if possible. He promoted junior Turks to key positions and placed them on equal footing, thereby reducing the significance of the senior members. He also punished the members of this group for even minor faults. For instance, Malik Baqbaq, Governor of Badaun, was publicly flogged when it was discovered that he had killed one of his servants. Another member of the Forty was poisoned. Through such methods, he effectively destroyed the group and emerged as all-powerful.

To strengthen the administration, he established an efficient system of espionage that closely monitored the activities of the turbulent nobles. He devoted much of his time and resources to placing secret informants in every department and province. He also assessed the character of the spies before appointing them. Simultaneously, he punished the spies and journalists severely if they failed to fulfil their duties. Thus, Balban instilled terror in the hearts of his potential opponents.

***The conquest of Bengal**

In 1279 CE, Tughril Khan, the governor of Bengal, declared himself independent and assumed the title of Sultan Mughis-ud-din. The rebellion dealt a significant blow to Balban's authority, marking the first revolt by a slave-noble. Balban dispatched three expeditions to suppress Tughril Khan's revolt, but all failed. This infuriated Balban, who vowed never to return without the rebel's head and personally proceeded towards Bengal with a large army, bolstered by troops from Avadh. He arrived in Bengal with two lakh soldiers alongside his son, Bughra Khan.

Tughril Khan fled from Lakhnauti, prompting Balban to pursue him and ultimately succeed in killing him at Hajinagar in East Bengal. Balban then returned to Lakhnauti, where severe punishment was meted out to Tughril's followers. Furthermore, Balban appointed his son, Bughra Khan, as governor of Bengal and advised him to remain loyal to the Delhi Sultanate.

***The Mongols**

The Mongol menace posed a recurring danger for the Delhi Sultanate, and even Balban was not exempt from it. He resolved against pursuing a policy of conquest. In 1270 CE, Balban travelled to Lahore and commanded the construction of strong forts along the frontier, placing substantial forces near these forts. Subsequently, he divided the north-west frontier into two sections for defence purposes. Multan, Sindh, and Lahore were placed under the command of Prince Muhammad Khan, while the provinces of Sunam and Samana were entrusted to Prince Bughra Khan. They were supported by an army of eighteen thousand horsemen. When Bughra Khan was appointed governor of Bengal, the entire responsibility for defending the frontier fell upon Prince Muhammad, who successfully upheld his duties until he fell in battle against the Mongols in 1286 CE. This was a significant shock to Balban, from which he could not recover, and within a few months of his son's death, Balban himself passed away. With his death, the rule of the Ilbari dynasty came to an end. Balban was succeeded by his grandson Kaiqubad. The kingdom was thrown into chaos due to conflicts among the nobles. One faction of nobles, led by Ariz-i Mamalik (Malik Firuz, later Sultan Jalaluddin Firoz Khalji), murdered Kaiqubad and seized the throne.

***An Estimate**

Balban was one of the greatest Sultans of Delhi. He was a formidable warrior, a stern administrator, and an astute statesman. He effectively established absolute control over the administration and the territories he conquered. He never hesitated to employ ruthless methods in pursuit of his goals. Adhering to his policy of blood

and iron, he curtailed the anarchical tendencies of Turkish nobles, restored law and order by suppressing all lawless elements, and ensured the safety of the nascent Muslim state against the Mongol invasions, thereby providing strength and efficiency. He elevated the dignity of the office of Sultan by proposing a new theory of kingship.

Though cruel and ruthless, Balban possessed a remarkable sense of justice. He never displayed favouritism, even towards his kith and kin. A patron of Persian literature, his court was graced by Amir Khusru and Amir Hussan. He enhanced the prestige and dignity of his court by providing refuge to numerous princes and kings from Central Asia who had been driven out by the Mongols. In short, Balban occupies a prominent place in the history of Muslim rule in India. He elevated the status of the Delhi Sultanate and brought peace to the populace.

Introduction

After the Ilbari Turks, the Khaljis governed India. The Khaljis were Turks who originated from the Helmand Valley in Afghanistan. They migrated to this valley and settled in a territory called 'Khalji'. Consequently, their manners, lifestyle, and social traditions became similar to those of the Afghans. Thus, they were regarded as Afghans in India. Their rule in India differed from that of their predecessors, namely the Ilbari Turks. With the rise of the Khaljis to power, there was a dynastic change. Their ascent to power is known as the 'Khalji Revolution,' as it ended the monopolisation of power by the Turkish nobility and racial dictatorship. The Khaljis initiated a higher form of imperialism and provided political homogeneity to the Turkish state. Firuz Khalji's accession to the throne brought revolutions in the political and cultural history of Medieval India. His successor, Ala-ud-din Khalji, expanded the Delhi Sultanate into South India. His general, Malik Kafur, played a crucial role in his military conquests. Ala-ud-din Khalji also introduced several reforms in administration, revenue, military, and markets, which made him immensely popular. In this lesson, you will read about the Khaljis and their achievements.

Jalal-ud-din Firuz Khalji (1290-96): Career and Achievements

The family of Jalal-ud-din had settled in India much earlier, and its members had served the Ilbari Turks for a long time. Through his merit, Jalal-ud-din rose to the

position of sar-i-jandar (the head of the royal bodyguard). Subsequently, he was appointed governor of Samana, where he successfully fought many battles against the Mongols. Kaiqubad summoned him to Delhi, conferred upon him the title Shaista Khan, and appointed him as ariz-i-mumalik (army minister, the highest military position). He was also the leader of the Khalji clan and the non-Turkish nobles at court. When the Turkish nobles conspired to murder the non-Turks, he defeated them, killed Kaiqubad, and usurped the throne of the Delhi Sultanate in 1290 CE. His coronation took place at the fort of Kilokhari.

When he ascended the throne, he was 70 years old. Due to his advanced age, he could not handle problems decisively. He was very humble towards everyone, which was deemed beneath the dignity of the sovereign. For instance, when Malik Chhajju revolted against him, he sent his son Arkali Khan, who captured Malik and brought him before the Sultan in dirty clothes and chains. The Sultan was moved by his condition, released him, and invited him to a feast. The Sultan's generosity extended to such an extent that when thugs and robbers were captured in Delhi, he sent them to Bengal and subsequently issued an order for their release. He even adopted a conciliatory policy towards the Mongols. When the Mongols, under the command of Abdullah, attacked Punjab, Jalal-uddin immediately marched against them and reached the banks of the river Indus. Although the Sultan was able to defeat the guards and officers of the Mongols, he feared confronting their main force. He sought peace with the Mongols by arranging for one of his daughters to marry Ulugh Khan, a descendant of Chengiz Khan and the Mongol leader. Ulugh Khan and his followers embraced Islam. They were referred to as 'New Muslims'. They were conferred with a social rank and provided with residential quarters in the suburbs of Delhi, along with special allowances. The Turkish nobles felt humiliated under his rule, and some even revolted against him.

During his time, the most courageous conquests were undertaken by Ali Gurshap (later Sultan Alauddin Khalji), the nephew and son-in-law of the Sultan. He led military expeditions against Bhilsa in 1292, for which he was rewarded with the governorship of Awadh, in addition to Kara and Manikpur. One of the most significant events of Jalaluddin's reign was the invasion of Devagiri – the capital of the Yadava Kingdom in the Deccan. This invasion was led by Ali Gurshap while he served as the

Governor of Kara. Following his successful campaign in Devagiri in 1296, Ali Gurshap invited Jalaluddin to receive the substantial wealth he had amassed through his conquests. Jalaluddin arrived in Kara in July 1296, where he was murdered by Ali Gurshap, who then proclaimed himself the Sultan under the title of Ala-uddin Khalji.

Alauddin Khalji (1296-1326):

His Conquests:

Soon after Alauddin ascended to the throne, he eliminated the surviving members of the former Sultan's family, along with the old Balbani and Jalali nobles. He initiated 'the imperial phase'. We noted earlier that after Iltutmish, no serious attempts were made to expand the kingdom. In 1297, he repelled the Mongol invasions. He appointed capable officers to important positions and introduced ambitious projects in administration. Alauddin broke this tradition and inaugurated a whirlwind period of conquests. He believed that defence, expansion, and consolidation could all occur simultaneously. His success as a conqueror encouraged him to assume the title Sikandar-i-Sani, which he had read in the Kutba and even subscribed on his coins.

Conquest of North India

Gujarat and Jaisalmer (1299): Gujarat was a prosperous state with its capital at Anhilwad. It was attacked several times by Turkish invaders. At the time of Alauddin Khalji's conquest, Gujarat was ruled by the Vaghela (Chalukya or Solanki) King Karna. In 1298 CE, Alauddin dispatched an army under the command of Ulugh Khan and Nusarat Khan to conquer Anhilwad. King Karna fled to the Yadava kingdom of Devagiri with his daughter, Deval Devi. However, his chief queen, Kamala Devi, fell into the hands of the invaders, whom Alauddin later married with full honour. The invaders plundered Gujarat, destroyed the temple of Somnath, and returned to Delhi with a significant booty.

Ranthambhor (1300-01): Ranthambhor was a stronghold of the Chauhana Rajputs. Alauddin moved to Rajputana and conquered Ranthambhor from Hamir Deva, a descendant of Prithviraj III. Alauddin conquered it for two reasons: firstly, Hamir Deva provided shelter to Mongol rebels; secondly, Ranthambhor was strategically

located. Ulugh Khan and Nusrat Khan were sent to besiege the fort of Ranthambhor, during which Nusrat Khan lost his life. Alauddin personally attacked the fort and succeeded in capturing it in the year 1301 CE. All Rajputs were killed, and their women performed Jauhar.

Chittor (1303): Chittor was the capital of Mewar, ruled by Guhilot King Ratna Singh. Its forts, constructed on high hills, were impregnable. Alauddin attacked Chittor in 1303 CE. According to Rajput sources, Rana Ratan defended the fort for seven long months before it was captured by Alauddin. Padmini performed jauhar alongside other Rajput women. He renamed Chittor Khizrabad and appointed his son Khizr Khan as its governor. According to various Rajput sources and Malik Muhammad Jayasi's Padmavat, the main motive for the Khalji invasion of Chittor was to acquire Padmini, the queen of Rana Ratna Singh. Amir Khusrau, who accompanied the Sultan during this campaign, does not refer to this point.

Malwa (1305): Alauddin's predecessors plundered Malwa several times, but its conquest was never fully realised. Malwa was then ruled by Mahalak Deva. He and his commander Harnada (Koka Pradhan) were strong and valiant leaders. Alauddin sent Ain-ul-Mulk Multani to conquer Malwa, which he achieved after secretly assassinating Mahalak Deva at night. Subsequently, Ain-ul-Mulk conquered Ujjain, Dhar, and Chanderi. He was also appointed governor of Malwa.

Siwana (1308 CE): Siwana was ruled by the Paramara ruler Shital Deva, widely regarded as one of the most powerful rulers in Rajasthan. In 1308 CE, Alauddin attacked Siwana. The Rajputs offered stiff resistance. Alauddin managed to capture it only with the assistance of a traitor. Shital Deva was defeated and killed in this battle, after which Alauddin appointed Kamaluddin Gurg in charge.

Jalor (1311): Jalor lay merely fifty miles from Siwana and was ruled by Raja Kaneradeva. In 1311, Kamaluddin Gurg successfully seized Jalor after killing its ruler and all his relatives, save for his one brother, Maldeva, who pleased Alauddin and secured the governorship of.

Chittor: completed his northern conquests with this. He then directed his attention to the Deccan and southern India, chiefly to acquire the vast wealth of the region and

compel the southern states to acknowledge his authority. Malik Kafur commanded the campaigns in the South.

Malik Kafur's Southern Expeditions

Malik Kafur, also known as Taj al-Din Izz al-Dawla, was the most prominent slave-general of Alauddin Khalji. He was a converted enslaved person whom Alauddin's general Nusrat Khan captured during his invasion of Gujrat. Malik Kafur's loyalty caught Alauddin's attention when he played a key role in defeating the Mongols. Subsequently, Malik was dispatched to lead a series of expeditions in the south. His campaigns in southern India targeted the Yadavas, the Kakatiyas, the Hoysalas, and the Pandyas. From these undertakings, he acquired immense wealth for the Delhi Sultanate.

Devagiri (1307 CE): Malik Kafur's first expedition in the South was against Devagiri, the capital of the Yadava kingdom. Ramachandra Deva was its ruler. In 1294, Ramachandra Deva agreed to pay Alauddin the revenues of the province of Illichpur. However, in 1305 and 1306, he did not remit the revenues, which caused Alauddin to become indignant. Another reason for Alauddin's intolerance was that Ramachandra Deva provided shelter to Raja Karan of Gujarat, who was made the ruler of the Baglan region.

In 1307, Alauddin dispatched an army led by his naib, Malik Kafur, to conquer South India. That year, Malik defeated the Yadava king Ramachandra of Devagiri, who subsequently sued for peace. Kafur also acquired a substantial booty of elephants and treasures. Ramachandra Deva and his relatives were taken to Delhi, where he was released and made a feudatory and friend of Alauddin. He also agreed to assist Kafur in his conquest of South India. S. R Roy writes: "Indeed, Devagiri served as the base for Khalji military operations in the Deccan and the far south."

Telingana (1309-10): Alauddin's failure to capture Warangal in his previous expedition drove him to seek revenge on the Kakatiyan ruler, Prataparudra II. Consequently, he dispatched Malik Kafur with an army in 1309-10. The Kakatiyan king, Pratapa Rudra II of Warangal, endeavoured valiantly to defend the capital but ultimately could not prevail. As a result, he sought peace and accepted Alauddin's suzerainty. He also agreed to pay an annual tribute but was subsequently attacked

and defeated. Malik received a present: one hundred elephants, seven hundred horses, and many other treasures.

The Hoysalas (1311): Alauddun now directed Malik Kafur to attack the far south. Kafur received war supplies from Devagiri and proceeded to Dwarasamudra, the capital of the Hoysala kingdom. The Hoysala king Vira Ballala III was defeated. The latter agreed to peace and to pay an annual tribute. He provided horses, elephants, and a considerable amount of wealth, also promising Kafur that he would assist him in his campaigns against the Pandyan ruler.

The Pandyas: Following his successful conquest of the Hoysala kingdom, Malik advanced to the Pandyan kingdom. At that time, the Pandyan kingdom was experiencing a political crisis regarding the succession to the throne. Although he secured a military victory over the Pandyan forces led by Vira Pandya and Sundara Pandya, he was not politically successful, as the Pandyan kings refused to submit to him.

The Second Attack on the Pandyan Kingdom (1313): Following the death of the Yadava ruler Ramachandra, his son Singhana III declared independence and refused to pay tribute to the Sultan. Malik Kafur subsequently invaded Devagiri once more and annexed it to the Sultanate.

Alauddin's conquest of the South was neither complete nor permanent. Although the kingdoms of Devanagari and Hoysala remained loyal, paying regular annual tributes, the Kakatiyan king and the Pandyan kings never accepted his suzerainty. Nevertheless, his dream was fulfilled. He was the first Sultan of Delhi to conquer South India with the assistance of the capable general Malik Kafur.

Mongol Menace: The Mongol invasions persisted in Delhi. During Alauddin's reign, the Mongols invaded Delhi over six times and plundered its wealth. Alauddin tactfully confronted this crisis. He strengthened the army and stationed it to defend the north-west frontier under his trusted commander Ghazi Malik (later known as Ghiyasuddin Tughlaq). He adhered to Balban's 'blood and iron' policy in addressing the Mongol menace, which proved successful.

Alauddin Khalji's Domestic Policies

Alauddin was a shrewd politician, statesman, and excellent administrator. He thoroughly studied the prevailing situation and introduced several reforms in administration, the military, and the economy.

Administrative Reforms

During the early period of Alauddin's reign, several revolts occurred, instigated by the New Muslims. Alauddin, aided by his loyal officer Malik Hamidu-ud-din, successfully suppressed the uprisings.

To prevent internal rebellions stemming from dissatisfied nobility, he adopted specific and stringent measures against them. Before introducing reforms, he first analysed the causes of these internal rebellions and realised that the primary reasons for the revolt are as follows:

- (a) Excess wealth and the general prosperity of his officials gave them both power and leisure, which allowed evil thoughts to arise,
- (b) Inter-marriages between the noble families made them compact bodies, which would be dangerous to the state.
- (c) Inefficiency within the espionage system led to the Sultan's unawareness of the people's condition.
- (d) Drinking liquor and liquor parties among the nobles brought them close to each other, which would be dangerous to the state.

These were some of the main reasons for internal rebellions.

To address these issues, he imposed certain restrictions. Firstly, he confiscated all grants of tax-free land and seized Muslim religious endowments. Secondly, the intelligence system was reorganised, and all secret transactions within the houses of nobility were promptly reported to the Sultan. Thirdly, the public sale of liquor and drugs was entirely halted. Fourthly, an ordinance was enacted to restrict social gatherings in the nobles' houses. No senior officials were permitted to arrange marriages between family members without the Sultan's prior consent.

While the above measures aimed to control the Muslim noblemen in the Imperial court, at the village level, there existed village headmen known as Khuts and

muqaddams, who were quite wealthy. They frequently provided military assistance to the rebels. The Sultan's revenue regulations reduced this class to poverty, bringing them down to the level of ordinary peasants.

Revenue Reforms

Alauddin Khalji introduced substantial reforms to the revenue system, which transformed the economy. Some of his key reforms in this area are as follows:

- (a) His first revenue regulation was referred to as zabita. It pertained to the measurement of cultivable land, which served as the basis for determining land revenue. The land was measured using a standard unit called a biswa, and the state's demand was set at half of the produce per biswa.
- (b) Village chiefs, including huts, muqaddams, and chaudhurs, were compelled to pay land revenue and other taxes at the same rate as ordinary peasants.
- (c) House tax (ghari) and pasture tax (chari) were imposed on the agrarian population.
- (d) Small iqtas were abolished and brought under the Khalisa land (Crown land).
- (e) Peasants were required to pay taxes, primarily in kind. They were compelled to sell their produce directly in the fields to monitor the storage of food grains and eliminate middlemen.
- (f) He created a new department, the diwan-i-mustakhraj, to enquire about the revenue areas and collect them.
- (g) He resumed several types of land grants such as Inam, waqf, etc.

Military Reforms

The frequent revolts, the Mongol threats, the desire to establish a highly centralised and despotic government, and the ambition to create an extensive empire in India necessitated a strong army at the centre. Alauddin addressed this by maintaining a standing army at the capital. To enhance the army, Alauddin Khalji introduced specific reforms in the military. These include:

(a) He introduced three soldier categories: (i) foot soldiers, (ii) soldiers who were provided with one horse each and (iii) soldiers who were provided with two horses each.

(b) The introduction of dagh (branding of horses) and chehra (descriptive roll of soldiers), as well as the huliya system and cash salaries for soldiers.

(c) Established a standing army at the centre for the first time and insisted on regular army meetings.

(d) The Ariz-i-mamalik directly recruited soldiers.

(e) He established a separate and permanent army to defend the north-west frontier.

(f) He abolished the iqta of the royal troopers and paid their salaries in cash. However, the iqta of big nobles and military commanders continued.

Alauddin's numerous reforms created many enemies. Dissent among the nobles lay in wait for the opportune moment. His imperial edifice crumbled during his lifetime amidst rebellions in Gujarat, Chittoor, and Devagiri. Alauddin Khalji passed away in 1326.

Market Reforms

The 'market control system' was regarded as the most revolutionary and remarkable initiative undertaken by the Sultan. According to Barani, "the main objective for Alauddin to introduce market reforms was to maintain a large and efficient army and to keep them satisfied. He realised that this could be possible only when the prices of essential commodities were reduced." However, Amir Khusrau, a contemporary of Alauddin Khalji, mentions that "the Sultan introduced 'market reforms' for the general welfare of the people and also to collect food grains for the royal treasury. These food grains would be used at the time of famines."

The Sultan adopted the following economic measures to control the market.

a) The prices of various commodities, including slaves, were determined by the state. No alterations were allowed in the prices without prior permission from the state. He appointed the Diwan-i-riyasat and Shahba-I mandi to oversee the regulated price market.

(b) In Delhi, four separate markets were established for various commodities, viz., a) grain markets, b) for cloth, sugar, dried fruits, herbs, butter and oil, c) for horses, enslaved people and cattle, and d) for miscellaneous commodities.

(c) Each market was placed under the supervision of a Shahna (market controller). The Sultan received daily reports on the market from the barids (intelligence officers) and the munshis (Sultan's secret agents).

(d) All merchants were to be registered with the state commerce ministry and had to sign a bond guaranteeing a regular supply of the goods they traded.

(e) Strict punishments were imposed for cheating and underweighing. The state required prior permission to lower or raise prices. The subsidised items were sold on a permit issued by a Permit Officer appointed by the state.

Alauddin's market reforms were exceptional and regarded as his greatest achievement. Their success was largely attributable to the Sultan's brilliance and his personal care for his people.

Successors of Alauddin Khalji

Alauddin spent his final days in misery and disappointment. His advancing age drained his physical and mental energy. His trusted nobles were stationed in distant locations. His queen, Malika-i-Jahan, and his eldest son, Khizr Khan, neglected him. The queen also conspired to undermine Malik Kafur's power with the assistance of his brother Alp Khan. Immediately following Alauddin's death, Malik Kafur placed the Sultan's minor son, Shihabuddin Umar, on the throne and assumed the role of regent. Soon thereafter, the bodyguards assassinated Malik Kafur and installed another son of Alauddin, Qutbuddin Mubarak Shah Khalji (1316-20), on the throne. He liberalised Alauddin's reforms. The new Sultan appointed Khusrau Khan, a Hindu convert of 'Baradu' caste from Gujarat, as Wazir and Commander-in-Chief. In 1320, Khusrau murdered Mubarak Shah. Thus, the Khalji dynasty came to an end.

Khusrau Khan ascended the throne with the title Nasiruddin Khusrau Shah in 1320. He instigated a reign of terror in the imperial court, which the nobles, led by Ghazi Malik, deeply resented. Ghazi Malik captured Khusrau Khan, beheaded him, and ascended the throne with the title Ghiyasuddin Tughlaq.

Causes for the decline of the Khaljis

Jalal-ud-din and Ala-ud-din seized the throne amidst bloodshed, and their dynasty ultimately faced the same fate. It concluded in violence. The primary cause of the Khalji dynasty's downfall was Alauddin's unstable administrative system. His entire structure depended on terror and force. Such a system could only endure as long as there was coercion. However, after Alauddin's death, his inept successors were unable to handle the subsequent situations. Owing to his attitude and folly, Mubarak Shah was accountable for the Khaljis' decline.

Let Us Sum Up

In this lesson, you learned how Turkish rule was established in India. From Qutub-ud-din Aibak to Balban, each ruler endeavoured to consolidate his position on Delhi's throne by adopting diplomatic and aggressive policies. They faced the Mongol menace, which these rulers skillfully addressed. Internal rebellions were ruthlessly suppressed, while some administrative changes were introduced, particularly during the reigns of Iltutmish and Balban. Thus, they laid a strong foundation for establishing Muslim rule in India. Unfortunately, their successors did not emulate their example. Consequently, they lost power to the Khiljis, who strengthened the Delhi Sultanate. We have seen two contrasting personalities: Jalaluddin Khalji, the most benevolent monarch who endeavoured to consolidate the kingdom, and Aladdin Khalji, the most ambitious and aggressive monarch who believed in the state's power over religion. We have observed how several military, administrative, and revenue changes characterised his rule. He was an adept administrator. His military victories in northern and southern India established him as one of India's great monarchs. He was a courageous soldier, a competent military commander, a shrewd diplomat, a great conqueror, and a successful administrator.

Self-Assessment Questions

1. Discuss the career and achievements of Qutub-ud-din Aibak.
2. Assess the contribution of Iltutmish in establishing the foundation of the Delhi Sultanate.

3. "Sultana Razia failed because she was a woman". How much do you agree with this view?
4. Describe the theory of kingship advocated by Balban.
5. Evaluate Balban's personality as the Sultan of Delhi.
6. Assess the character and persona of Jalal-ud-din Khalji.
7. Critically examine the revenue policies of Alauddin Khalji.
8. Describe the military and market reforms implemented by Alauddin Khalji.
9. Provide a note on the role of Malik Kafur in the southern conquests.
10. Account for the northern conquests of Alauddin Khalji.

UNIT II

Problems of a Centralized State

2.0. Introduction

In the last lesson, we learnt how the Khalji dynasty came to an end with the murder of Nasiruddin Khusrau Khan by Ghazi Malik. The latter ascended the throne of Delhi under the new name Ghiyas-ud-din Tughlaq. He laid the foundation of the Tughlaq dynasty, which ruled from Delhi for approximately 92 years. Under the Tughlaqs, the Delhi Sultanate was strengthened, and the empire expanded into south India. Mohammad Bin Tughlaq introduced numerous reforms in the administration and attempted to implement various changes but ultimately failed. His reign also saw several local revolts. His successor, Firoz Shah Tughlaq, was a notable ruler who introduced many significant changes to the Delhi Sultanate. However, the actual decline of the Tughlaq family began during his tenure. In this lesson, you will study the various policies and programmes of the Tughlaqs and analyse the causes of the fall of the Tughlaq dynasty.

2.1 Unit Objectives

After going through this unit, you will be able to:

- ☐ Trace the reign of the Khiljis
- ☐ Identify the features of the Tughlaq dynasty
- ☐ Explain the ascension and fall of the Sayyeds and Lodhis

2.3. The Tughlaqs

Ghiyas-ud-din Tughlaq Shah (1320-1325 CE)

Ghiyasuddin Tughluq (1320-1325) founded the third dynasty of the Sultanate, known as the Tughlaq dynasty. The Tughluqs belonged to the 'Qarauna Turk' tribe, a mixed group of Turk and Mongol stock. According to Ferishta, "the father of Ghazi Tughlaq was a Turkish slave of Sultan Balban and had married a Hindu Jat woman. Ghazi Sultan also served Sultans of Delhi like his father and rose to higher positions in the State until Ala-ud-din appointed him

as the governor of Dipalpur and the guard of the north-west frontier in 1305 CE. He successfully defended the frontier, pursued an aggressive policy against the Mongols and attacked the neighbourhood of even Ghazni, Kabul, and Kandhar; Khusrav kept him in the same position. However, he then revolted against Khusrav, killed him in battle, and became Sultan in 1320 CE.”

Ghiasuddin Tughluq's Brief Rule

At the time of accession the new Sultan faced a difficult situation for two reasons. First, the people had stopped obeying the authority of the Sultans because the rulers lacked the power to enforce their authority. Second, the administration had nearly collapsed as there was no effective central control and direction. With age and experience on his side and with liberal attitude, he began the work to restore the prestige and power of the Sultanate.

As the first task, he reorganised the finances which were in deplorable condition. He ordered a strict enquiry into all grants and jagirs and seized unlawful ones. He appointed honest governors and reduced the revenue burden. He also ordered that the land revenue should not exceed beyond one tenth and any increase should be gradual and be spread over a long period. Remissions of land revenue were allowed during times of drought. Wasteland was brought under the plough. Canals were dug to promote agriculture.

Administrative changes were introduced in other departments too. For instance, police and departments of justice were thoroughly reorganised and made more effective. These measures restored order. He also organised relief to the poor. Communications were improved. Roads were laid; buildings, forts and bridges were constructed. He effected some improvements in the postal system. Runners and horseman carried the mail. He patronized men of letters. For example Amir Khusro, his poet laureate, received state pension. To enforce his authority Ghiyasuddin pursued the Khilji policy of military intervention and imperialism. He sent his eldest son and heir-apparent Muhammad Jauna Khan to subdue the Kaktiya ruler of Warangal, Prataparudra Deva II who revolted and refused to pay the tribute. But his son's expedition ended in failure. A second expedition was undertaken in A.D.1323. Jauna Khan marched to Warangal and this time he was successful. The Raja was

taken prisoner and sent to Delhi. Warangal was annexed to the Sultanate. On his return journey, Jauna Khan defeated the ruler of Jajnagar in Orissa and returned to the capital with a rich plunder.

The sultan himself went in person to deal with a civil war in Bengal. He used this opportunity to bring the province under his effective control. On his way back to Delhi, he defeated the Raja of Tirhut and annexed his territory.

Jauna Khan erected a wooden pavilion to give reception to his father near Delhi. The structure collapsed causing the death of the Sultan (A.D.1325). Some hold the view that Jauna Khan was responsible for the accident that caused the death of his father.

An Estimate

Contemporary historians regarded Sultan Ghiyas-ud-din as an ideal Muslim ruler. He was interested neither in wine nor in women. He followed the principles of Islam honestly and respected religious men and saints. He was a capable commander. Under his able leadership, the army of the Delhi Sultanate once more became more effective. He was a successful administrator also. He established peace and order in the kingdom. He rooted out corruption in the administration. He cared for the welfare of peasants, increased the area under cultivation, improved the means of communication, transport and postal system, constructed bridges and canals and developed garden. His revenue measures enhanced the material prosperity of his subjects and filled the state treasury. Barani wrote, "All that Sultan Alauddin with so much shedding of blood, and crooked policy and oppression and great violence in order that he might establish his rule throughout the cities of the empire, Sultan Tughlaq Shah in the space of four years accomplished without any contention of fraud or hardness or slaughter."

Muhammad Bin Tughlaq (1325-51)

Three days after the death of his father, Prince Jauna Khan alias Ulugh Khan ascended the throne of Delhi with the name Mohammad Bin Tughlaq. He was the most remarkable personality among the Sultans of Delhi. He was a great scholar of Persian and Arabic languages and well versed in various branches of learning such as

astronomy, philosophy, mathematics, medicine, logic, etc. He was a rationalist in religious and philosophical matters. He curbed the political influence of the orthodox Muslim Ulema. He believed in Geo-political unity of India and wanted to break all political and cultural barriers which separated the north and south. He was a patron of Jain scholars like Jina Prabha Suri and Raja Sekhara. Tughlaq also built a small city in Delhi that was called Adilabad or the 'Abode of Justice'. His contemporaries described him as 'one of the wonders of the age in which he lived'.

Administrative Reforms of Muhammad Bin Tughluq

Revenue Reforms: Muhammad Bin Tughlaq carried out many measures for the improvement of the administration of revenue. For this purpose, he asked all the provincial governors to prepare a register in which the income and expenditure of all the provinces were recorded. They were asked to submit these records to the concerning authority at the centre. The main motive of the Sultan was to introduce a uniform standard of the revenue throughout his empire and to see that no village remained unassessed. However, nothing is known about the advantages of this scheme.

Raising the Taxes in the Doab: At the time when the Sultan ascended the throne, the royal treasury was in a bad shape. So to replenish the treasury, he had decided to raise the taxes in the Doab region. Though the scheme was not bad as the Doab region is very fertile, the measure proved to be ill-timed, because at this time the Doab region was passing through total famine, followed by plague. This led to the paucity of grains. Therefore, the peasants instead of paying the taxes abandoned their lands and adopted to robbery, especially in the highways. The tax collectors forcefully collected taxes which results in widespread revolts. The Sultan suppressed the revolts severely. But soon, the Sultan ordered for the abolition of taxes, arranged relief measures to the peasantry and supplied to them seeds, bullocks, etc. However, his relief measures came too late, making his policy a perfect failure. He failed to collect even the regular revenues from the Doab and became unpopular among his subjects.

Agrarian Reforms: In order to improve agriculture, Muhammad created a department of agriculture called Diwan-i-kohi and appointed a minister, Amir-i-kohi to supervise the agricultural production. To further increase agricultural production, he provided loans to the peasants, got several wells dug for irrigation and introduced improved agricultural methods through rotation of crops and formulated a famine code. Moreland wrote about it thus: "In Indian history, it was made clear for the first time that agriculture, improvement in the technique of agriculture and enhancement of resources for the growth agriculture was the responsibility of the state.

In other words, it was the first instance in India when the Sultanate not only emphasised on agricultural reforms but also spent a large amount of money from the state treasury for it." Yet the experiment failed and the government withdrew the scheme after three years. The corruption of officers, poor quality of land chosen for farming and indifference of cultivators who were assigned the land for cultivation were responsible for the failure of the scheme.

Transfer of capital from Delhi to Daulatabad (1327-28):

Muhammad Bin Tughlaq was interested in territorial expansion. In order to achieve his ambition and for political and administrative efficacy, he decided to transfer the capital to Devagiri, which was rechristened as Daulatabad (the house of prosperity). The main reason for choosing Devagiri was its Central location and its closeness to South India. Further, the place was strategically located for the regular supervision of the newly conquered regions of South India. The entire Imperial establishment and population were taken to Daulatabad.

People who were brought to Daulatabad did not like the environment and there was wide spread resentment against the Sultan. After shifting to Daulatabad, Muhammad lost all of north India even before he consolidated his hold over the South. So he decided to return to Delhi. The transfer and retransfer of the capital proved to be great loss of money, men and resources to the state.

The next controversial project of Muhammad Bin Tughlaq was the issuing of bronze token coins known as muhr-i-mis in place of silver tankas. The global shortage of silver made Muhammad to introduce the low cost bronze coins. But his experiment failed on account of the circulation of counterfeit coins on a very large

scale which caused chaos in trade and commerce. Subsequently, the Sultan was compelled to withdraw token currency. He offered to exchange all the token coins for silver coins.

Thus, Muhammad Bin Tughlaq failed to carry out any of his ambitious schemes to success. Those who were in favour of the Sultan expressed that his measures were ahead of his time, his subjects and officials. They failed to understand the worth of schemes and therefore did not cooperate with him. Some others the Sultan himself for the failure of his schemes. Though the Sultan possessed imaginative mind but lacked practical wisdom. He failed to devise practical measures to make his ideas to become reality.

Foreign Policy and Conquests of Muhammad Bin Tughlaq

Muhammad Bin Tughlaq followed the foot-steps of his father in pursuing the policy of annexations. Whatever territories he conquered he annexed them to the Delhi Sultanate and thus extended his control to the South India. Among his foreign policy of conquests include:

South India: In south India, Muhammad cousin Bhauddin Gurshap who was appointed as the governor of Sagar near Gulburga revolted against the Sultan in 1327 but was defeated. Gurshap sought the shelter with the Hindu king of Kampili. Sultan sent an army to suppress the revolt. Kampilideva was killed while fighting against the forces of Delhi. Before his death, Kampilideva managed to hand over Gurshap to the Hoysala ruler Ballala III. Kampili was annexed to the Delhi Sultanate. Muhammad also conquered Kondhana or Singharh from Nag Nayak. It was in the vicinity of Devagiri. Muhammad thus conquered a great part of South India and annexed it to the Delhi Sultanate.

The Khurasan Expedition (1330)

Muhammad Bin Tughlaq spent huge amounts of money on dealing with the Mongol threat and also wanted to take advantage of the political vacuum in Central and West Asia caused by the decline of Mongol Khans. Barani says that the Sultan raised an army of 3, 70,000 soldiers and were paid for one whole year resulting in the further depletion of resources. Soon he had to abandon this scheme and army

was disbanded. The disbanded soldiers openly resorted to loot and plunder, making the matters even worse for the Sultan.

The Qarachil Campaign (1333)

Qarachil was a Rajput state located in Kumaun Garhwal region in the mid-Himalayan tract. These hilly tracts usually served as a place of refuge for rebels and therefore Sultan wanted to bring them under his control and have a chain of fortifications across the north. In order to consolidate his position in an area of considerable strategic importance, the Sultan sent an army of 10,000 soldiers under the commandership of his nephew Khusrau Malik. But this expedition failed on account of Khusrau's over-enthusiasm. The soldiers were made to march towards Tibet in cold winter and this destroyed the entire army. Thus this expedition also was a failure and it adversely affected the military strength of the Sultan.

Muhammad Bin Tughlaq also failed to get any success in Rajasthan. Rana Hamir Deo was successful in defeating the Sultan's army. The Sultan now withdrew his attempts to interfere in the affairs of Rajasthan. Thus Muhammad Tughlaq largely succeeded in carrying out his schemes of conquests. Though he failed at some places, yet his empire was more extensive than any other Sultan of Delhi. R.C. Majumdar writes: "The authority of the Sultan was acknowledged all over India, save Kashmir, Orissa, Rajasthan and a strip of Malabar Coast, and he established an effective system of administration over this vast empire." "Mohammad established good relations with Asian countries. He maintained diplomatic relations with Egypt. Tooghan Timmur, the then Chinese emperor, sent an envoy to Delhi in 1341 CE and Muhammad sent Ibn Batuta as his envoy to China in 1342 CE." During his reign many Muslims from other parts of west Asia and Africa came to India and settled here.

Local Rebellions and disintegration of the Delhi Sultanate:

From the time of his accession to the throne, Muhammad Bin Tughlaq spent his time spent in dealing with 34 rebellions out of which 27 were in South alone. The Sultan suppressed most of them but some of them succeeded and independent kingdoms were formed in distant provinces of the empire. The whole South India came under the rule of independent states viz., the Vijayanagara, Bahamani and the

Sultanate of Madura. The Sultan was aware of his military weaknesses and hence made no attempt to recover South. But he wanted to restore order in Gujarat and Sind. He was able to restore law and order in Gujarat, but while moving towards Thatta in Sind, he died in March 1351.

An Estimate of Muhammad Bin Tughlaq's Character

Many historians agree that Muhammad Bin Tughlaq possessed extraordinary qualities as a person. He was well educated and highly learned person. He is well versed in literature, history, philosophy, poetry, logic, mathematics, medicine, astronomy and calligraphy. He knew both Persian and Arabic languages. His memory was remarkable and his intelligence was sharp. He was a scholar and a cultured individual who patronized scholars and persons of intellectual attainments. He was extremely generous and distributed rewards, gifts and presents with open heart to deserving individuals. He helped poor people, distributed large amount in charity among them, built hospitals and forty thousand people received food every day from his kitchen.

He was a capable commander and a daring soldier. He was the only Sultan who had spent large part of his life in conquests. He was responsible for the conquest of South India. He was very hard working and innovative. His talent can be seen in all his schemes of internal reforms.

His failures in his experiments are due to the various circumstances and untimely launch. These depleted the resources of the state and the Sultan was pronounced as a failure as a ruler and administrator. Sultan Muhammad though failed as a ruler, yet has been assigned a prominent place among rulers of the Delhi Sultanate.

Firuz Shah Tughlaq (1351-88)

Muhammad Bin Tughlaq did not nominate his successor and after his death, the nobles offered crown to Sultan's cousin Firuz Shah Tughlaq. His father was Rajjab, the younger brother of Sultan Ghiyas-ud-din Tughlaq and his mother was daughter of Ran Mal, a petty Rajput chief of Abohar in the modern district of Hissar

in Punjab. Firoz Tughlaq was a timid person. He neither participated in any successful military campaign nor exhibited any administrative qualities. He failed to recover the areas which were lost during the reign of Muhammad Bin Tughlaq. He did not pay much attention to army. His poor administration, weak foreign policy and defective military organization led to the steady decay and disintegration of the Sultanate.

Military Expeditions

His personal qualities had significant impact on his military exploits by nature, Firoz Tughluq was ill-suited to the task. He was weak, indecisive and incapable of sustained effort. More importantly, he lacked the qualities of an efficient general.

Firoz Tughluq's attempts to regain the territories that were lost in the previous regime were not successful. Haji Ilyas the independent ruler of Bengal was expanding the kingdom at the cost of Delhi Sultanate. To check him Firuz undertook an expedition to Bengal. His troops engaged Haji Ilyas and defeated him. Instead of reaping the full benefit of the success, he returned to Delhi without annexing it. The invasion only resulted in the confession of weakness. Another attempt in A.D.1359-60 was also as abortive as the earlier one.

He was, however, successful in Jajnagar. While returning from Bengal during his second expedition against Bengal he marched against Jajnagar. The Hindu ruler was forced to accept the domination and pay tribute to Delhi. He reconquered Nagarkot in the year A.D.1361.

But, his attempt to regain the control of the Sind ended in a near failure because his troops were lost in the Rann of Kutch. However, his persistent efforts bore fruit eventually. Jam Babaniya, the ruler of the Sind agreed to pay tribute and acknowledged the authority of Firuz Tughluq. Surprisingly, Firoz Tughluq did not show much interest in regaining control over Deccan.

ADMINISTRATIVE MEASURES

Although he was not very successful as a general, his fame rests on his administration which focussed on the welfare of the people. He considered himself the trustee of the state and directed his energies for the welfare of the state. He had

a record of the benevolent measures and his reign was characterised by peace and prosperity for his subjects.

Able assisted by his famous minister, Khan-i-Jahan Maqbul, Firoz improved the welfare and prosperity of his people. He paid compensation to the victims of tyranny under Muhammad bin Tughluq and wrote off all debts due to the state lavished by Khwaja-i-Jahan in his attempt to establish his nominee.

Revenue policy

Firoz thoroughly reorganised the revenue policy of the Delhi Sultanate. Earlier, during Mahamud-Bin-Tughluq's reign, people had suffered greatly from maladministration and famine. In order to redress the grievances of the people, the taqavi loans advanced by Mahamud-Bin-Tughluq were written off. A statement of the probable income of the state and a rough estimate of the public revenues of the kingdom were prepared. Firoz Tughluq deserves credit for fixing the land revenue on a permanent basis.

The Sultan abolished nearly twenty four taxes including the grazing and house taxes. The peasants were relieved from the intolerable oppression of the tax collectors.

Works of public Utility

He realized the importance of agriculture in improving the economic status of the people and took several measures to improve the irrigational facilities essential for the well being of the farming community.

Many embankments were erected across the rivers and many canals were constructed during Firoz's reign. Four prominent canals were dug out of the Yamuna and Sutlej rivers. The most famous of them was the canal that carried the waters of Jamuna to the city of Hissar. He also dug 150 wells useful for irrigation and travelers. The irrigation works brought prosperity and plenty to the state. Firoz Tughluq carried out many public works for the benefit of the people. He tried to root out unemployment for which he created employment exchanges. He established a separate department called Diwan-i-Khiarat to help the poor and indigent women.

Besides he set up charitable hospitals. For the travellers he constructed nearly 2000 Serais (resting places) at different places.

Reforms in the judicial system

Firoz Tughluq administered justice according to the Quranic principles. The punishments were fixed and severe punishments such as cutting of hands and feet were abolished.

Currency reforms

He introduced various reforms in currency. Several new coins were introduced. For the benefit of poor people, coins of smaller denomination were minted for which he used an alloy of copper and silver.

Reforms in Army

Firoz paid greater attention in reorganising the army. He put an end to a number of corrupt practices and organised the cavalry efficiently. However, the revival of jagir system adversely affected the efficiency of the army. As the nobles controlled the recruitment, promotion and discipline of the troops, the central government could not take effective measures to improve the efficiency of the army. As Firoz Tughluq was fond of slaves, he created a separate department for them and employed a large number of them in civil and military duties. Consequently, the military establishment became weak and ineffective.

Patron on of Learning, Art and Architecture

Firoz patronised scholars and gave them liberal grants. Further he took keen interest in the promotion of learning. He founded many schools, colleges and monasteries, under learned men. The sultan showed fondness for history. He extended patronage to Ziauddin Barani and Shams-i-Siraj Afif. He brought a large number of books from Nagarkot. Nearly three hundred Sanskrit works were translated into Persian by his orders.

He founded many towns – Firuzabad, Fatababad, Hissar, Jaunpur. He also built mosques, palaces, hospitals, bridges and monumental pillars. He brought two of Asoka's pillars from Khizrabad and Meerut to Delhi. He was fond of gardens. He

laid out, 1,200 gardens in the neighborhood of Delhi. They added to the beauty of the capital city. Besides, they brought additional revenue to the state.

Religious Policy

As a conservative Muslim, Firoz had a great regard for the Khalifa of Egypt. He conducted the affairs of the state according to the theocratic principles of Islam. He encouraged conversion to Islam and did not hesitate to persecute Hindus and destroy the temples. Firoz even penalized the Hindus and the Shias, prohibited public worship of idols and imposed jizya on Brahmins too. In short, the sultan became a zealous missionary and brought about conversion of a large number of people. Firoz died in A.D.1388 at the ripe age of eighty and with his death came the end of an epoch.

An Estimate of Firuz Tughlaq

Firoz Tughluq had, with few exceptions, admirable qualities and his reign was mild, humane, and enlightened. He brought peace and prosperity to the people. Though a good ruler he was not a good general. He was vacillating and lacking in courage. In his religious policy, he abandoned the tolerant attitude of Mahamud-Bin-Tughluq and persecuted the Hindus and the Shias. Some of his measures like the revival of the jagir system and the slave system as well as his religious policy were primarily responsible for the decline of the Sultanate. As Dr. Tripathi rightly observes, "The irony of history reflects itself in the unfortunate fact that the very qualities that had contributed to the popularity of Firoz were also largely responsible for the weakness of the Sultanate of Delhi".

Impact of Sayyids and Lodis

After the death of Firuz Tughlaq, the Delhi Sultanate crumbled with the succession of weak rulers. They lost practically all the distant provinces, viz., the entire south India, Bengal, Gujarat, Malwa, Rajasthan and Bundelkhand. Jaunpur became independent. Mahmud Sha ruled at Delhi and Nasrat Shah ruled at Firozabad. When Timur attacked Delhi, both the rulers fled away leaving their subjects to their fate. But Mahmud returned with the help of Mallu Iqbal who died fighting against Khizr Khan to Delhi. After the death of Mahmud Shah, the Tughlaq

dynasty came to an end. In 1413 CE, the nobles elected Daulat Khan as the Sultan of Delhi. He however, was defeated by and imprisoned by Khizr Khan, who now declared himself as the Sultan of Delhi. He laid foundation to the rule of a new dynasty viz., the Sayyid dynasty. In this Lesson, you will learn about the Timur's invasions on India, its impact and about the Sayyid dynasty which ruled northern India for a brief period of only 37 years.

Timur's Invasions

Timur was born in the year 1336 CE at the town of Kech or Shahar-I Sabz about 40 miles south of Samarqand in Transoxiana. His family belongs to Barlas clan of the urks and his father Amir Turghay was the master of a small principality of Kech. After the death of his father, Timur managed Kech from 1361 to 1405 CE.

Timur was a born leader, and a great military commander and astute diplomat. He established an extensive empire, which included Transoxiana, a part of Turkistan, Afghanistan, Persia, Syria, Qurdistan, Baghdad, Georgia and major part of Asia Minor.

Timur was a harsh ruler. His main aim of his conquests was to amass wealth. Therefore, wherever, he went he brought in destruction, massacres, looting, burning the cities and dishonour to women. Timur paid little attention to administration and welfare of his subjects.

Timur was a great conqueror. In course of his conquests, he was wounded in his leg. So he started limping. For this reason, Timur's enemies called him 'Aksak Timur' and in Persian 'Timur-i-lang'. The Europeans used its corrupt form and called him as Tamerlane.

The main reason for Timur's attack on India was to fight against and destroy the infidels. The second reason was to plunder its wealth. Even before Timur attacked India, his grandson Pir Muhammad, the governor of Kabul sent an expedition against India and captured Uch and besieged Multan. In 1398 CE, Timur himself set to attack India. Crossing the river Sindhu in September, he entered Panjab and captured Multan. After destroying the city of Bhatnir, Timur proceeded towards Delhi massacring people and destroying everything that came on his way. He

reached Delhi in 1398 CE. Sultan Nasir-ud-din had fled and Timur easily defeated Mallu Iqbal, the vazir. In December 1398, Timur completely vanquished the Sultanate army. He ordered the massacre and plunder of the city of Delhi.

He stayed for several days, killed thousands of people, took away thousands of people as slaves and the entire wealth of the city was plundered for 15 days. On 1st January 1399, he started his return journey. On the way back he plundered Firozabad, Meerut, Haridwar, Kangra and Jammu. Before he left, he appointed Khizr Khan as the governor of Multan, Lahore and Dipalpur.

Impact of Timur's Invasions

Timur brought about unparalleled devastation to India. Wheresoever, he went, he completely destroyed everything. Thousands of villages were burnt, lakhs of people were massacred and all cities were thoroughly plundered. The city of Delhi was ruined for months. The large number of dead bodies led to the breakdown of epidemics. The Delhi Sultanate under the Tughlaqs, lost its power and prestige. Finally, Delhi was occupied by Khizr Khan, who established a new dynasty called the Sayyid dynasty.

2.3 Sayyids and Lodhis

On the death of Sultan Mahmud, the nobles recognised Daulat Khan Lodi, the most powerful among them as the ruler of Delhi. But Khizr Khan, the viceroy of Timur arrested Daulat Khan Lodi and assumed power in A.D.1414. He however did not assume the symbols of royalty. He tried with his minister Taj-ul- Mulk to establish control over the lost territory. In spite of his laborious efforts, he failed to put end to the chronic disorders. Khizr Khan died in A.D.1421.

His son Mubarak Shah succeeded him. He, like his father, had to undertake punitive expeditions to suppress the revolts in various parts of his kingdom. Though he was successful in suppressing the revolts in Bhatinda and Doab, he was not successful with the Khokhars of the Salt Range. It was during his reign that Yahiya bin Ahmad Sarhindi wrote *Tarikh-i- Mubarak Shah*, a valuable source as history which elucidates the rule of Mubarak Shah. He became the victim of a conspiracy of Muslim and Hindu nobles and was murdered in A.D.1434. Muhammad Shah,

grandson of Khizr Khan, was raised to the throne on the death of Mubarak Shah. He abused the office and earned the anger and dislike of his subjects. He too fell as a victim into the hands of a conspiracy. Muhammad Shah died in A.D.1445. Alauddin Alam Shah succeeded his father Muhammad Shah. He was weak and inefficient. He voluntarily handed over the throne to Bahlol Lodi the Governor of the Punjab and spent his life in leisure till his death.

BAHLOL LODI

Bahlol Lodi is the founder of the Lodi dynasty. An Afghan by birth, Lodi emerged as a clever politician. By his liberal gifts and rewards, he won the confidence of the army. Most important, he had all the qualities necessary for becoming a successful Sultan. He undertook a number of expeditions in order to check the rebellious provincial governors. In addition, he checked the accounts of the leading Afghan jagirdars. He was successful in asserting his authority against many nobles and compelled them to pay tribute. The most notable event of his reign was the conquest of Jaunpur. Thus, he raised the prestige of the office of Sultan which had fallen very low.

SIKANDER LODI

After the death of Bahlol, his son Nizam Khan was elevated to the throne with the title Sikandar Lodi. He was an able monarch who worked hard to restore the prestige of the Sultanate by his wise and successful administration. He succeeded unlike his predecessors in suppressing the rebellious nobles. For instance, the powerful ruler of Jaunpur was defeated. The ruler of Bengal was forced to sign an agreement with him. Other rulers like the ruler of Chanderi acknowledged his authority. Sikander Lodi was an efficient administrator. He organised the administration systematically and efficiently. He introduced proper audit on the accounts of income and expenditure in the provinces. Violators were severely punished. The nobles were forced to respect the sultan. He maintained an excellent espionage system like Alauddin. Spies and news writers were appointed in many places, even in the houses of nobles to supply the information particularly on any conspiracies against him.

Sikander Lodi's reign witnessed material prosperity. Several taxes were abolished. Travel was made safe. Duties on corn and trade restrictions were abolished. As a result, all necessities for life came cheaper. Though he was a good general and an efficient administrator, he followed a policy of persecution against Hindus. He destroyed many temples and idols and erected mosques in their places. He destroyed the idol of the famous Jwalamukhi temple and distributed its pieces to the butchers to be used as measures for weighing meat. He also destroyed the temples at Mathura, Mandrail, Chanderi and other places. He prohibited the Hindus from bathing in the Yamuna, in the ghats and disallowed barbers from shaving their heads. He was a patron of learning. He got a Sanskrit treatise on medicine translated into Persian. He founded the city of Agra and built many mosques and buildings. Sikander Lodi died in A.D.1517.

IBRAHIM LODI

Sikander Lodi was succeeded by his son Ibrahim Lodi. As the nobles were working against him and conspiring to elevate Sikander's brother Jalal Khan as the Sultan, Ibrahim treated them severely. Though he was brave he lacked commonsense. Sikander successfully invaded Gwalior which provided shelter to his brother Jalal Khan. The ruler of Gwalior, Vikramajit was forced to become a vassal of Delhi. His pruned and arrogant attitude involved him in a conflict with the Afghan nobles which then led to his downfall. His ill-treatment towards the nobles and courtiers turned everyone against him. Many of them rose in revolt in several parts of the empire.

Dariyakhani Lohani revolted in Bengal which then became independent under his son. When Dilawar Khan was ill-treated, his father, Daulat Khan Lodi asserted his independence. The situation reached the climax, when Alam Khan, the Sultan's uncle and Daulat Khan Lodi, the governor of the Punjab invited Babur to invade India. Babur began his campaign in India during A.D.1525. First he defeated Daulat Khan Lodi the governor of the Punjab and then advanced towards Delhi. The armies of Ibrahim Lodi and Babur met on in the battle field of Panipet. On April 21, A.D.1526 Ibrahim Lodi was thoroughly defeated by Babur. With the death of Ibrahim the

Sultanate of Delhi came to close. Babur ascended the throne in Delhi and established the Mughal dynasty.

2.4 DECLINE OF DELHI SULTANATE

Causes for the decline of Delhi Sultanate:

Nature of Kingship under the Delhi Sultans, there was no clear and well-defined law of succession. Hereditary principle was accepted but not adhered to. The law of primogeniture, where the eldest son would succeed to the throne was not followed. Thus, in the absence of any succession rule, there were intrigues to usurp the power. After Aibak's death, it was not his son Aram Shah but his slave and son-in-law Iltutmish who captured the throne. Iltutmish's death (1236 CE) was followed by a long period of struggle and strife when finally Balban, Iltutmish's slave came to power.

The struggle for power again started soon after Balban's death. The power of the 'sword' remained the main deciding factor for kingship. Subsequent successions to power happened by slaying the ruler. Kaiqubad was killed by Jalaluddin Khalji who laid the foundation of the Khalji rule. In 1296 Alauddin Khalji, killed Jalaluddin Khalji and occupied the throne. Alauddin Khalji's death signaled civil war and scramble for power. Muhammad Bin Tughluq's reign weakened due to the rebellions of Amirs. Rivalries that followed after Firoz Tughluq ultimately led to the rise of the Sayyids (1414-51 CE). With the accession of the Lodis (1451-1526 CE) a new element, the Afghans was added. Afghan polity was more tilted towards decentralization that created fissures in the end.

Conflict between the Nobility and the Sultans

The nobility under the Sultanate played a destructive role in weakening the Sultanate. Under the Ilbarite rule (1206-90 CE), their conflicts usually revolved around three issues: succession, organization of the nobility and division of economic and political power between them and the Sultans. When Qutbuddin Aibak became the Sultan, his authority was not accepted by the influential nobles. Later, Iltutmish's organization of the Forty nobles (Turkan-i chahilgani) suffered with internal strifes and broke down after his death. During Balban's reign, the influence

of the Turkan-i chahilgani was minimised. Many nobles of the Forty were poisoned to death and the void created in the administration could not be filled with new nobles appointed by Balban. This situation inevitably led to the fall of the Ilbarite rule, paving the way for the Khaljis.

The reign of Alauddin Khalji (1296-1316 CE) saw a broadening in the composition of nobles. He did not admit of monopolisation of the state by any one single group of nobles. State offices were open to talent and loyalty. Besides, he controlled them through various measures like increasing the land revenue and hike in salaries. But this situation was short-lived. The death of Alauddin Khalji brought out once again the dissensions and conspiracies of the nobles, leading to the elimination of the Khaljis as rulers.

As for the Tughluqs, Muhammad Tughluq made attempts to organize nobles again, but all his efforts failed to put them under check. Even the Khurasanis, whom he used to call "Aizzah" (the dear ones), betrayed him. Twenty-two rebellions by the nobles took place during his reign. Under these circumstances, Firoz Tughluq tried to pacify nobles by giving many concessions like making their iqta hereditary. The appeasement policy of the sultan pleased the nobles, but in the long run, it proved disastrous.

Under the Sayyids (1414-51 CE) and the Lodis (1451-1526 CE), the situation became even worse. Sikandar Lodi made the last attempt to prevent the looming catastrophe. But dissensions among the Afghans and their unlimited individual ambitions hastened the final demise of the Sultanate.

Rise of Regional States

The clashes between the nobles and the Delhi Sultans marred the Sultanate from the beginning of its foundation. But, so long as the centre was powerful to retaliate, the rebellions were successfully crushed. Signs of physical disintegration were witnessed for the first time during Muhammad Tughluq's reign in 1347 CE with the establishment of the Bahamani kingdom. The Timurid invasion exposed the weakness of the Sultanate. Many independent kingdoms of Bengal, Malwa, Jaunpur and Gujarat were created, thus shrinking the Sultanate to the radius of 200 miles around Delhi. Further, the loss of provinces also curtailed the vast revenue

resources of the state. This, in turn disabled the centre to wage long wars and organise campaigns against the refractory elements. The situation became so critical under the Sayyids and the Lodis that even for regular revenue exactions the Sultans had to send yearly campaigns.

The Mongols Invasions

The Mongol danger first appeared during the reign of Iltutmish which he had overcome it through diplomacy. Their invasions continued up to the period of Muhammad Tughluq with intervals. Balban, Alauddin Khalji and Muhammad Tughluq were very much conscious of the Mongol assaults and resisted them successfully. Much money and time had to be spent and thousands of soldiers were killed. However, the Mongol invasions were only occasional and did not cause much damage to the economy or the state apparatus of the Sultanate in any substantial manner.

Thus, all the above stated causes led to the gradual decline of the Delhi Sultanate. Historians also blame the Tughlaqs and their policies as the principal cause of not only the decline of the Tughlaq dynasty but also the ultimate decline of the Delhi Sultanate.

2.5 ADMINISTRATION UNDER THE DELHI SULTANATE

The Muslim rulers called themselves Sultans and the government established by them was theocratic in nature. The chief feature of the administration included central government headed by all-powerful Sultan assisted by several ministers. Several departments were created to look after various functions. The entire Sultanate was divided into provinces which were further divided into local units for the purpose of administrative convenience. The Sultans created and sustained a powerful military and an efficient revenue and judicial system. The penal system was harsh and severe. The administration lacked the goodwill and support of the people. It entirely depended on the military force. It collapsed when the Sultans failed to command adequate force.

Central Government

The Sultan: The Sultan was the head of Central Government. He enjoyed absolute powers in every sphere of the state. All legislative, executive and judicial powers were concentrated in him. He was also the highest Legal head of the State. He acted as the Chief Executive and the highest Court of Appeal. He was the Chief of armed forces and made appointments of all the higher civil and military posts.

The nobility wielded power if the ruler was weak. Sometimes, the Ulema also influenced in policy making. However, Alauddun Khalji and Mubarak Khalji did not accept the interference of the Ulema in the state affairs. The main responsibility of the Sultan was to protect the state from the foreign invasions and maintain peace and order within the empire.

Minister and Officers

To carry out the administration effectively, the Sultan was assisted by number of ministers and officers, who constituted the core of bureaucracy. They were placed directly under the control of the Sultan.

Ministers and officers who assisted the Sultan are as follows:

- a) Naib Sultan (Naib-i-Mamlikat): This post was generally made only when a ruler was weak or a minor. He enjoyed practically all powers of the Sultan and on his behalf exercised general control over the various departments of the Government.
- b) Wazir: The Prime Minister was called as the Wazir. He was the head of Finance Department called Diwan-i-wizarat. He supervises not only income and expenditure of the state but also all other departments. The position of Wazir is next to the Sultan, if there was no naib. Whenever, the Sultan was ill or not in the kingdom, the Wazir can make all the appointments to different posts. In performing his duties, the Wazir was assisted by :
 - (i) Naib Wazir: He acted as his Chief Deputy.
 - (ii) Mushrif-i-mamalik was the Accountant General who maintained a record of accounts received from the Provinces and other Central Government Departments.
 - (iii) Mustaufi-i-mamalik was the Auditor General who audited the accounts and supervised expenditure.

c) Ariz-i-mumalik: He was the head of the Military Department called Diwan-i-ariz. He was next to Wazir in importance, but not Commander-in-Chief of army, since the Sultan commanded all the armed forces. He enjoys a special responsibility to recruit soldiers, fixed their salaries arranged for the supplies of arms and armaments and other equipment. Inspected and maintained the descriptive roles of horses and men.

d) Diwan-i-Risalat: He was the minister of foreign affairs and looked after the diplomatic relations with foreign states and welfare of foreign diplomats and ambassadors.

e) Sadr-us-Sudur: He was the head of the public charities and ecclesiastical department. He made grants in cash or land for the construction and maintenance of Mosques, towns, Khanqahs and Madrasas. He also granted allowances to the learned, the saintly, the orphans and disabled people. It had a separate treasury which received collections from Zakat (a tax collected from rich Muslims). These funds were used only for the welfare of Muslims.

f) Qazi-ul-quzat: He was the highest judicial officer in the state next to the Sultan. Qazis were appointed in various parts of the empire to dispense civil justice based on Muslim law (Shariat). The Hindus were governed by their own personal laws, dispensed by Panchayats.

g) Diwan-i-khas (Amir-Munshi): He was the Head of the Records Department, known as Diwan-i-Insha. The farmans of Sultan were issued from his office and all high level correspondence also passes through his hands. He was assisted by a large number of dabirs (writers) in his work.

h) Barid-i-Mumalik: He was the head of information and intelligence department. He was responsible for the espionage system. Only noblemen who enjoyed fullest confidence of the Sultan were appointed as the Chief barid.

Provincial Administration

The kingdom of the Delhi sultans was divided into provinces and tributary states. The tributary states were the south Indian kingdoms which were defeated by the Delhi Sultans and who had accepted the suzerainty of the Sultan and agreed to

pay annual tribute. Therefore, the Central government did not interfere in the internal affairs of Tributary States as long as they did not threaten the safety of the kingdom.

Provincial Government was a replica of the central government. The governor also called as wali, muqti, naib and sultan (the last two applied only to the governors of distant provinces) enjoyed unlimited powers. They were directly responsible to the central government for proper administration of the provinces.

During the early stages of the Sultanate, the empire was divided into provinces for the convenience of administration. These provinces were called iqtas. The number of iqtas was not fixed. Hence, there was no uniformity in administration. But from the reign of Alauddin Khalji, iqtas were divided into two categories.

1. Iqtas which were under the Delhi Sultanate from the beginning .
2. Iqtas which were brought under the control of the Delhi Sultanate during the rule of Alauddin Khalji.

The head of the iqta was called by different names such as naib Sultan, nazim, muqti or wali. The muqtis or walis who were assigned unconquered or semi-conquered territory as iqta enjoyed more extensive powers as the Governor of land. They brought the newly added territories under the effective control of the Sultan.

They had the same powers like in the Center. Like Sultan at the Centre – the provincial governor had the powers of maintaining law and order, control over local army, regulations and customs, protection of the ulema, the warriors and other officials, takes measures for the safety of roads necessary for trade and communication and dispensation of state laws and justice. They sent annual report of the statement of income and expenditure to the Centre and deposited the balance amount in the treasury. They maintained large armies to be provided to the Sultan whenever required.

However, they were under the supervision of the central government carried on orders of the Sultan in their provinces. They could not engage in wars for territorial extension without the prior permission of the Sultan. They were not allowed to assume the title of the Sultan, to hold his own court, use a canopy or royal emblem. They were also not allowed to mint coins in their names and read Khutba in

their names. They were rarely transferred and could be subdued by force. In later times, the Sultan conquered territories and appointed his favourites as Governors. The post of mukti was transferred more frequently.

The Central government also appointed various other officers such as the wazir, ariz and qazi in each iqta to assist the provincial Governor. The other officers like the news reporters, revenue officers and others were appointed by the central government at the provincial level also. The efficient administration of an Iqta depended largely by the power of the Sultan and the muqti of the Iqta.

Village Administration

The Provinces (Iqtas) were further sub-divided into smaller units called Shiqs which were placed under the control of Shiqqdar. The shiqqs were further divided into paraganas. A number of villages collectively formed as paraganas. The paragana was headed by important officers such as amil, the mushrif (also known as amin or munsif), the treasurer, the qanungo and two karkuns (clerks) and an officer called Faujdar. His main duty was to maintain peace and order in the village. The Paragana was an important administrative unit because it was there that the government came into direct contact with the peasants.

The smallest unit of administration in the province was a village. This was administered by local hereditary officers and the panchayat of the village. Important officials of the village were the Chaudhri, the Patwari, the Khut, the Muqaddam and the or chaukidar. These village level officers helped the government in the collection of the revenue and enjoyed certain privileges. Villages enjoyed large measure of selfgovernment. The main responsibility of the Panchayat of the village was to look after education, sanitation, etc. It also acted as a judicial body and resolved disputes among the villagers.

Apart from provinces administered by governors, there were centrally administered areas called khalisa. The officers in-charge of these areas directly functioned under the supervision of the Wizarat.

Revenue Administration

The main source of income/revenue to the state depended largely on the various taxes collected by the state. The taxes collected by the state are categorized into five types. These are: (i) Ushr: It was a land tax collected from Muslim peasants. The state collected 10 percent of the produce on the land watered by natural resources and 5 percent on the land which enjoyed irrigational facilities provided by men.

(ii) Kharaj: It was a land tax charged from non-Muslims and ranged from $\frac{1}{3}$ or $\frac{1}{2}$ of the produce.

(iii) Khams: It was $\frac{1}{5}$ of the booty captured in the war and $\frac{1}{5}$ of the produce of mines or hidden treasures that was found. Four-fifths ($\frac{4}{5}$) of the booty went to the army or to the person who found the treasure.

(iv) Jizya: It was a religious tax imposed on non-Muslims. The non-Muslims were divided into three grades (a) The first grade of people paid 48 dirhams (b) the second grade paid 24 dirhams and (c) the third grade paid 12 dirhams annually. Women, children, beggars, physically handicapped, blind people, old men, monks, priests and brahmins and all those who do not have income were exempted from this tax. However, Firoz Tughlaq imposed Jizya on the brahmins.

(v) Zakat: This was a religious tax imposed only on the rich Muslims. It consisted of $2\frac{1}{2}$ percent of their income.

Besides these taxes the Sultans of Delhi imposed some other taxes during their regimes. For instance, Aluddin Khalji imposed house tax and grazing tax. Firuz Shah Tughlaq charged 10 percent on the produce, which utilised the irrigational facilities provided by the state. Trade tax of 5 percent was imposed on the Hindus and $2\frac{1}{2}$ percent on the Muslims. In addition to these, the various presents and gifts offered to the Sultan by the people, nobles, provincial governors all constituted a source of income to the state.

The income thus accrued from various sources of income was spent on strengthening the army, payment of salaries to civil officers and for the personal expenditure of the Sultan and his palace.

Land Revenue: The land revenues constituted the major source of income to the state apart from those mentioned above. During the Sultanate period, the land was classified into four categories, namely, (a) The Inam/ Waaf land given to the people as a gift or charity, particularly to Muslim scholars and saints.

(b) The land which was under the control of the provincial governors such as Walis or Muqtis. They collected revenue from this land and the surplus revenues were deposited in the central treasury.

(c) Lands under the control of the Hindu chiefs, who paid annual tribute to the Sultan from the produce.

(d) The land which was directly administered by the Central government was called Khalisa land.

The Central government appointed amil or revenue-collector in each subdivision of the provincial government for the collection of these different types of land revenues.

The land revenue varied under different rulers. While the land revenue was fixed at 1/3 of the produce, Alauddin Khalji collected ½ of the produce. Usually tax was collected in cash. But Alauddin collected both in cash and kind. Except Alauddin and Muhammad Bin Tughlaq, no other Sultan collected revenue based on the measurement of land.

Muhammad Bin Tughlaq established a separate department of agriculture and appointed an officer call diwan-i-kohi, which used to carry on a state farming on fixed piece of land on experimental basis but failed.

Firuz Shah Tughlaq waived the payment of taqqavi loans to be paid by the peasant.

The revenue system under the Delhi Sultanate suffered from certain defects.

These are:

(a) The assessment was arbitrary

(b) There was no proper measurement of land

(c) The land was given to contractors who extracted more revenue from the peasants.

(d) Besides land revenue, the peasant was burdened with several other taxes.

Military Administration

The army constituted one of the core pillars of the Sultanate Empire. The might of the Sultan depended on the strength of the army. The Turkish rulers faced numerous internal revolts from Hindu kings and discontented provincial governors on one hand, and recurrent attacks from the Mongols on the other. Consequently, the Sultans were compelled to maintain a large army at the centre.

The Sultanate army consisted of four types of soldiers:

- 1) Those soldiers who were recruited by the Centre as soldiers of the army of the Sultan. These soldiers were called as Khasah-Khail. Diwan-i-ariz was responsible for the recruitment of soldiers and their maintenance. However, there was no regular course of training for these soldiers.
- 2) Those soldiers who were employed on permanent basis by nobles and provincial governors. The Sultan assigned jagirs to the nobles for the maintenance of army. The provincial governors met the expenses of their army from the income they received from their iqta. Ariz was appointed to take care of the provincial army. The provincial governors placed their armies before the Sultan every year for inspection. These armies render their services to the Sultan whenever required.
- 3) Those soldiers who were recruited only in times of war on temporary basis and were paid only for that period.
- 4) Those Muslim soldiers who joined the army as volunteers at times of war against the Hindus. They regarded this war as Jihad or holy war. They did not receive any pay but given a share out of the war booty.

Apart from the above types of soldiers, the Sultanate army consisted of primarily cavalry, infantry and elephantry. The cavalry formed the backbone of the army. It consisted of two types, viz., (a) Sawar- who kept only one horse and (b) Do-aspa- who kept two horses. The horses were imported from Arabia, Turkistan etc. The horsemen were equipped with two swords, one javelin and a bow and arrows with him along with shield, armour and head-gear for self-protection. Elephantry

constituted the second important wing of the army. Only the Sultans were allowed to keep war-elephants. There was a separate department for the training and maintenance of the war elephants.

The third part of the army consisted of foot-soldiers. They were called as *payaks*. They were armed with swords, spears and bow and arrows. The soldiers also used fire-balls, fire-arrows, snakes, stones, etc., which were hurled on the enemy with the help of gunpowder. The Persians, the Afghans, the Mongols, Indian Muslims, the Hindus were recruited as soldiers in the Sultanate army.

The Sultan kept permanent armies in every fort and at all strategic points within his kingdom. The forts were regarded as the main line of defence and were taken care. In most cases, the Sultan or the provincial governor was the Commander-in-Chief of the army.

Judicial Administration

The Sultan was the highest judicial authority in the empire, holding court twice a week to adjudicate all types of cases. He was assisted in matters of a religious nature by *Sadr-us-Sudur*, or the chief *Sadr*, while the Chief *Qazi* (*Qazi-ul-quzat*) aided the Sultan with all other cases. In the provinces, the *Sadrs* and *Qazis* resolved criminal and civil matters, while the *Panchayats* addressed cases within their respective villages.

The punishments were severe during the Sultanate period. Culprits faced confiscation of their property and wealth, mutilation, or death. The nature of justice depended on the Sultan's personality.

The Sultans did not create a separate police department; police duties were carried out by military officers assigned to their respective areas.

2.6. ECONOMIC AND SOCIAL LIFE UNDER THE DELHI SULTANATE

Introduction

In this Lesson, you will learn about the economic and social life under the Delhi Sultanate. The establishment of the Delhi Sultanate did not completely eliminate the older systems of agrarian structure, though the Sultanate introduced new ideas in

agrarian structures and relationships. The Sultans tried to improvise agriculture and encouraged trade and commerce. This period witnessed revival of foreign trade. The economic changes in way influenced the society. Along with the Hindus, the new religious group viz., the Muslims now came to be added to the already existing society. In this Lesson, you shall learn the economic and social structure during the Delhi Sultanate.

Economic Conditions: Evolution of Iqta System

The establishment of Delhi Sultanate did not wholly eliminate the older systems of agrarian structure, though the Sultanate introduced new ideas in agrarian structures and relationships. A significant achievement of the Delhi Sultans was the systematisation of agrarian exploitation. Initially land revenues came as tributaries from the defeated kings. After consolidating their position in India the Delhi Sultans classified the land into 3 categories:-

1. Iqta land: It is a land assigned to officials as iqtas.
2. Khalisa land / Crown land: This land was under the direct control of the Sultan. The revenues from these lands were meant for the maintenance of the court and the royal household.
3. Inam land (madad-i-maash or WAAF land):- These were lands assigned or granted to pious persons and religious leaders and institutions.

Evolution of Iqta system

The Iqta system is a central Asian concept adopted in the Indian context. Iqta was a territorial area or unit whose revenues were assigned to officials in lieu of salaries. In India, the Iqta system evolved in three different stages.

First stage (1206- 1290): During this period military commanders were assigned different regions as iqtas. Revenues collected from iqtas were used to maintain themselves and their troops. Iqta in this stage stood for not only a revenue unit but also as an administrative unit. Transfer of Iqtas from one person to another was rare in this period.

Second stage (1290-1351): During this stage, Iqta system was modified under the Khalji's and early Tughlaqs. More frequent transfer of Iqtas became the feature. The iqtadars or muqtis (officers in charge of iqtas) were insisted to submit the accounts of collection and expenditure regularly and send the balance to the treasury. An estimate of the revenue paying capacity of each area was prepared. The personal salaries of the officers in terms of cash and assignment of the Iqtas was fixed.

Third stage (1351-1526): During this stage, a reversal trend of the previous phase was adopted by Firuz Tughlaq. He granted a series of concessions to the officers. Revenues of the iqtas was fixed permanently. This allowed muqtis to increase revenue. The posts and the assignments of iqtas were made practically hereditary. The changes introduced by Firuz Tughlaq were continued by all his successors and later by Sayyids and Lodis.

All the above developments in the Iqta system were basically due to the changes in the composition of the nobility under the Delhi Sultans.

Nobility initially was monopolized by the Turks. Later gradually others like the Persians, Afghans, Abyssinians, Indian Muslims, and others entered nobility, thus making it more cosmopolitan and heterogeneous.

The entry of new elements into the nobility under the Khaljis and Tughlaqs enabled Sultans to increase their control over the Iqta system. But once the new elements settled and consolidated, they demanded more powers and privileges. This resulted in liberalization and decentralization under Firuz Shah Tughlaq.

Reforms in Agriculture

India was primarily an agrarian country. The economic prosperity of India depended on its fertile lands, with sufficient means of irrigational facilities both natural and man-made and the Indian peasant who depended solely on agriculture. India was also an industrial and commercial country before the advent of Delhi Sultanate. The products of India enjoyed name and popularity in the markets of the South-East, West and Central Asia as well as in Europe. India carried on brisk and favourable trade with distant countries which was another primary reason of its

enormous wealth. The agricultural production and the foreign trade of India remained good even during the medieval period under the Sultanate.

The sultans of Delhi placed a greater emphasis on agricultural development. To enhance agricultural production, they provided irrigational facilities, sanctioned takkavi loans for different agricultural purposes, encouraged peasants to cultivate cash crops and superior crops. Rich crops, such as, wheat, cotton, rice, sugarcane, oilseeds, indigo, barley, maize, spices, cocoa-nuts, ginger, betel-leaf, betelnut, fruits of many varieties like mangoes, oranges, blackberries, etc. were produced in different parts of India. Rice of Sarsuti, sugar of Kannauj, wheat and betel leaf of Malwa, wheat of Gwalior, ginger and spices of Malabar, grapes and pomegranates of Daultabad, betelnuts of the South and large variety of oranges were famous and popular even outside India.

Urban Economy

Development of Industries

New innovations were brought in the cotton textile industry and other new industries were introduced in India by the Delhi Sultans. In the cotton and textile industry, new techniques were introduced such as spinning wheel, cotton-carder's bow and weaver's treadles (foot pedals). In the silk Industry, Sericulture (production of raw-silk by rearing silk worms) was introduced. This made India less dependent on Iran and Afghanistan for raw silk.

The next important industry was the Paper industry. Production of paper was started by the Turks. It came to be extensively used in India from the 14th and 15th centuries CE. Ivory and sandalwood work were other important industries of India.

Other Crafts:- Leather-making, stone-cutting, sugar industry, metal working, carpet weaving etc., though did not witness any significant technological changes increased demands under the Sultans. The Sultans of Delhi had their own karkhanas to manufacture different articles for the royal purpose.

In the construction Industry, several new techniques like the vaulted (arched) roofing and the cementing lime were introduced. This made it possible to build large-roofed brick structures.

Mercantile activities

India had trade relations with Iran, Arabia, European countries, Africa, China, Malaya, Afghanistan, Central Asia, etc. Large number of commodities were exported to Persian Gulf and Red Sea (West Asia) and also to South East Asian Countries. Coastal and Sea trade was in the hands of the Jaina Marwaris, Gujaratis and Muslim Bohra merchants. Overland trade with Central and West Asia was in the hands of the Multanis (mainly Hindus) and Khorasanis (Afghan Muslims).

Ibn Batuta described Delhi as the foremost trading centre of the world. Daultabad was famous for its pearl-trade. Brass was imported at the port of Dabhol from where it was distributed all over India. The port of Rander in Gujarat received all sorts of articles from China and Malacca islands from where they were sent to all parts of India.

Major exports from India included cereals, cotton and silken cloth, opium, indigo, sea-pearls, sandal-wood, saffron, ginger, sugar, cocoa-nuts, etc. The Indian imports were primarily, horses, salt, gold, silver, rose water, coloured velvets, etc. from other countries.

In order to give further boost to commerce, the institution of dalals or brokers was introduced. The term 'Dalal' is an Arabic word which means, one who acts as an intermediary. The Dalals facilitated commercial transactions on a large scale. New roads were constructed and old roads were maintained from time to time to facilitate easy and smooth transport and communications. Sarais and rest houses were maintained for traders and merchants.

Coinage under the Sultanate

An increased agrarian production and growth in towns and cities had increased trade and commercial activities in Sultanate. The availability of several coins belonging to this period also indicates the growth of commercial transactions. Iltutmish issued several types of silver tankas. His early coins have king on horseback on the obverse. Later coins carry impressions of investitures received from the Khalifa of Baghdad, Al-Mustansir.

Gold Dinars were though minted by Masud, Nasir-ud-din Mahmud, Balban and Jalal-ud-din Khalji, these were not common until the time of Alauddin Khalji who enriched his treasury by his conquests in South India.

Alauddin's silver coins were plenty. He changed the design by dropping the name of the Caliph from the obverse and substituting the self-laudatory title 'the second Alexander' on the right hand of the Khalifate. His successor Mubarak's coins appear in square shape. It bears the titles like 'The Supreme head of Islam', 'the Khalifa of the Lord of Heaven and Earth'.

Ghiyasuddin Tughlaq was the first Indian sovereign to use the title 'Ghazi' (Champion of the faith) on his coins. Mohammad Bin Tughlaq was called as the 'Prince of Moneyers'. His coins surpass his predecessor in execution and in Calligraphy. He also issued a large number of gold coins in different denominations. He did experiments with coins. There appears to have been two scales of division of coins— one for use at Delhi and other for Daulatabad in the South. In the former, silver tanka was divided into 48 jitals and in the latter into 50 jitals. The coins of the Lodi family bears close resemblance to that of the Sharqi kings of Jaunpur. Mints were established in Delhi.

2.7. Social Life under the Delhi Sultanate

Even before the Muslims came to India, the Hindu society was divided into different sections. The Hindus were divided among themselves based on castes. With the invasions of the Muslims, the Hindus had strengthened their caste bonds in order to safeguard themselves from the onslaughts of the Muslims. This resulted into formation of new sub-castes and further divisions among them. The members of sub-castes imposed restrictions on inter -dining and intermarriages with other sub-castes. Each one claimed superiority over others.

Thus, the caste-system had become more intricate. Conversions from one faith to another was an important feature during this period. The Muslim invaders forcefully converted Hindus to Islam. Initially, there were restrictions on the converted persons and were not allowed to come back to their old faith. But later some laxity was allowed. Thus for example, Harihara and Bukka, the founders of the Vijayanagara Empire, who were forcibly converted to Islam were taken back to the

Hindu fold. Sultan Firuz Tughluq and Sikandar Lodi had to punish certain Brahmanas who encouraged Muslims to accept Hinduism.

During the Sultanate period, the position of Hindus became precarious. They were treated as second rate citizens and were denied high positions in the offices of the state. Further, they had to pay higher taxes as compared to the Muslims. However, the Muslim state could not avoid taking the services of the Hindus, particularly in the revenue department.

Trade and agriculture were also monopolised mostly by the Hindus. The Hindus were recruited in the army as well because of sheer necessity. Yet, the position of the Hindus remained weaker because of the prevalence of certain social evils such as untouchability, sacrifice of animals and even human beings, Sati, etc.

Apart from Hindus, there were also Muslims. These were classified as foreign Muslims and Indian converted Muslims. The foreign Muslims constituted the ruling class. They were the most privileged section who wielded great influence in society. They were appointed to the high offices in the state and received jagirs for rendering their services. They belonged to different nationalities such as the Persians, the Afghans, the Arabs, the Turks, the Abyssinians, etc. The Turks claimed and maintained their superiority up to the thirteenth century. After the Khaljis came to power, the Turks lost their superior position. Thereafter, the changed political circumstances and inter-marriages between different sections of foreign Muslims brought them all on par with each other.

The next section was that of the Indian Muslims. They were those low-caste Hindus who were either converted to Islam themselves or were descendants of converted Muslims. The foreign Muslims regarded them as low and were not given equal status with foreign Muslims either in society or in administration.

The caste-system of the Hindus affected the Indian Muslims. They continued to maintain divisions among themselves on the basis of their previous castes. Thus, both the foreign and Indian Muslims were divided among themselves on the basis of their different nationalities and birth. The Muslims were also divided on the basis of religious sect, education and professions. The Sunnis and the Shias differed from each other on the basis of religious sects while soldiers and scholars were divided

among each other on the basis of their professions. Yet, there was another class, that is, the Ulema. They constituted the religious community among the Muslims and claimed superiority over all others.

The Ulema claimed to be the only interpreters of Islamic laws and therefore, wielded large influence not only among the Muslim populace but also in matters of administration except during the reign of Ala-uddin Khalji, Mubarak Khalji and Muhammad Tughluq. Traders, shopkeepers, artisans, peasants, etc. constituted the lowest cadre Muslims in the society.

Slavery

Slavery was prevalent both among the Muslims and the Hindus. In those times, slaves were sold and purchased in open market. The slaves were treated well though their property and lives were the property of their masters. The slaves of the Muslims were better off as compared to the slaves of the Hindus. The Sultans and nobles kept slaves in large numbers. Firuz shah Tughlaq purchased more than 80,000 slaves. The slaves under the Muslim rulers were provided education and training in military. They were also given an opportunity to rise in their lives so that many of them rose to positions of eminence in the state.

Qutubuddin Position of Women The Hindu women enjoyed respect in their family, participated in religious ceremonies, were educated and many of them acquired scholarly fame as well. Yet, the status of the majority of women had deteriorated.

There were many social evils in the society such as sati. Though, monogamy was the order of the day, the rich could keep many wives. The widows were not allowed to remarry. They either became sati at the funeral pyre of their husbands or passed their lives as women-hermits.

The Muslims invaders either molested or captured Hindu women. This resulted in introducing the practice of child-marriages and purdah system. It also adversely affected their education and movements in the society. The birth of a daughter was regarded as a bad omen. This gave rise to the practice of female-infanticide.

However, the lower castes remained free from many of these social evils. There was no purdah system in them and their women were free to divorce and remarry. Even widow-marriages were permitted among them. Devadasi system was another social evil which was prevalent among the Hindus.

There were certain other changes which the Hindus accepted because of their contact with the Muslims. There were changes in their clothings, food-habits, social habits and certain customs as well. Muslim women also did not enjoy a respectable status in the society.

Polygamy was widely prevalent among the Muslims. Every Muslim had a right to keep at least four wives while the rich among them kept hundreds of wives or slaves. Purdah system was strictly observed among Muslim women. They were devoid of education. However, they were better placed in certain respects as compared to Hindu women. They could divorce their husbands, remarry and could claim their share in the property of their parents. There was no practice of sati among Muslim women.

Thus, it can be concluded that the position of women in India was much inferior to men during the period of the Sultanate and they suffered from many social evils pleasure and other handicaps. However, according to A. L. Srivastava, “the Brahmanas gradually liberalised their attitude towards the Sudras and permitted them to listen to the recitation of the Puranas and engage themselves in trade of certain articles. In general, while the Hindus were mostly vegetarians, the Muslims were nonvegetarians. Except war-like castes and the Sudras, the Hindus used wheat, rice, pulses, vegetables, milk and articles made of milk as their staple food. Among the Muslims, the Sufis or the people who were under their influence avoided meat-eating. For the rest of them, meat was their desired food. Koran has prohibited the use of liquor to its followers. Yet, liquor and opium were consumed both by the Hindus and the Muslims. Even the efforts of Ala-ud-din to check consumption of liquor failed”.

Entertainments

The people engaged themselves in all sorts of entertainments. Different sports, hunting, duels among men, fighting among animals, Chaughan (horsepolo),

etc. were their usual entertainments. Different fairs and religious festivals both among the Hindus and the Muslims were also celebrated with great pomp and gaiety. Holi, Diwali, Dasara were the principal festivals of the Hindus, while Id, Naurauj and Shabbe-rat were the important festivals of the Muslims.

However, the policy of religious intolerance of the Sultans and the Ulema did not allow a happy synthesis between the culture and values of the Hindus and the Muslims. While the Hindus showed tolerance in religious affairs, the Muslims were intolerant.

Both the Hindus and Muslims had contradictory values of life regarding religion and society between the Hindus and the Muslims. This prevented them to have cordial relations. They were frequently engaged conflicts during the entire period of the Sultanate. However, the Sufi and Bhakti saints tried to establish a society based on mutual respect by their preaching during this period.

2.8. ART, ARCHITECTURE AND CULTURE UNDER THE DELHI SULTANATE

Introduction

The advent of Turkish rule in India during the medieval period heralded a new phase in the evolution of composite culture in India. This can be witnessed in the fields of art, architecture, music, dance, and so on. In the field of architecture, each dynasty of the Sultanate adopted their own style. Along with the new elements, they also borrowed some of the Indian elements and adopted them in their architecture giving rise to the evolution of Indo-Islamic style of architecture. Similarly, in the fields of language and literature, we can see lot of influences. In this Lesson, you will learn about the important contributions of the Delhi Sultans to fields of art, architecture and culture of India.

Development of Art and Architecture under the Delhi

In the field of architecture, the Delhi Sultans introduced three styles. The first style is the Delhi or the Imperial style. This style was patronized by the Sultans of Delhi. Therefore it includes all those buildings and monuments built by the Ilbaris, the Khaljis, the Tughlaqs, the Sayyads and the Lodis. The second style is the Provincial style of architecture. This grew under the patronage of the provincial rulers, who

comprised mostly the Muslims. Though the Imperial style influenced it, yet, it evolved by its own giving regional character to it. The third one was Hindu architecture which was mostly developed under the Hindu kings of Rajasthan in north India.

Factors for the growth of Indo-Islamic Architecture

The style of architecture which evolved during this period was called as Indo-Islamic architecture because the Indian architecture influenced the Islamic architecture in India. This style of architecture is neither purely Islamic nor Hindu. It was rather the mixture of these two religious architectures. The Islamic architecture on the other hand, was also influenced by the architectural styles of Mesopotamia, Central Asia, Egypt, North Africa, South-east Europe, Afghanistan and so on. The Turko Afghan rulers of India desired to construct monuments based on the style that existed in Iran and Central Asia. But the exact replicas of their building was not possible in India. There are several factors for that.

1. Firstly, they employed Indian craftsmen who had their own style and method of construction.
2. Secondly, Muslims rulers used the materials of the Hindu temples and palaces which they destroyed during the early period of their rule. They converted some of the Indian religious and secular buildings to suit their purposes.
3. Thirdly, both the Hindu and Islamic architecture used lot of ornamentation in their architecture. However, their use of ornamentation differed from each other. While the Hindu temples were decorated with the sculptures of gods and goddesses, and floral and animals, the Islamic architecture used geometrical patterns such as squares, rectangle, triangles, etc. It also inscribed Koran on their monuments.

Main Features of Islamic Architecture

The main features of Islamic architecture include the introduction of mehrab or arch, dome and minar. The use of arch and the dome had a number of advantages.

It gives a clear view of large halls. It provides a pleasing skyline The Turks used fine quality mortar in their buildings. They used slab and beam method which consists of putting one stone over another, harmonizing gap till it could be conversed by a

capping stone or putting a beam over a slab of stones in a typical Indian Style. The Muslims applied Hindu scheme of ornamentation to decorate their arches or mehrabs. The kalash at the top of the Hindu temple was adopted by the Muslims by placing a dome on the top of their buildings. In decorations they gave up human and animal figures in the buildings as found in Hindu architecture. However, they instead used geometrical and floral designs. Inscriptions on monuments contain verses from the Holy Quran.

The Arabic script became work of art. The combination of these decorative devices was called as 'Arabesque'. They also borrowed Hindu motifs such as bell-motif, lotus, etc. The skill of Indian stone-cutters was fully used. They added colour to their buildings by using red sand-stone yellow sandstone and marble. Thus, in many ways the synthesis between the Hindu and the Muslim architecture is noted during this period.

The Imperial Style of Architecture

The Ilbaris

The Ilbaris were the first to introduce Islamic architecture in Delhi. Qutub-ud-din Aibak constructed the Quwwat-ul-Islam mosque near Qutb Minar in Delhi. It was originally a Jaina temple, which was first converted into Vishnu Temple and later into a Mosque by the Turks. He also constructed another mosque at Ajmer called the Dhaj Ka Jhonpra. It was earlier a monastery serving as a Sanskrit college.

The most magnificent building by Turks was Qutb Minar at Delhi. It was originally planned by Aibak but was completed by Iltutmish. It is a unique in many ways. Qutub Minar is purely in Islamic style and was intended to serve as a place for Muslims to conduct their prayers. It became famous as a tower of victory. The red and white sand stone and marble used in panels and in the top stages – gives it a ribbed effect. It's an impressive building. Fergusson remarked that "it is the most perfect example of a tower known to exist anywhere in the world". Iltutmish also constructed Sultan-Ghari, a tomb built for his eldest son. His other constructions includes Hauz-i-Shamsi, Shamsi-Idgah, the Jami Masjid, at Badaun and the Atarika-Darwaza at Nagaur (Jodhpur). Iltutmish also built his own tomb at Delhi which was considered as a landmark in the development of Indo-Islamic architecture.

The Khaljis

Alauddin Khalji had better economic resources, so built beautiful buildings. He built a capital at Siri, few kilometres away from the site around Qutb Minar. He built a place of thousand pillars. This city and the palace no longer survives. He added an entrance door to the Qutb Minar. It is called as 'Alai Darwaza'. It has arches of very pleasing proportions. It also contains a dome which for the first time was built on scientific lines. It has been considered as a beautiful specimens of Islamic art. According to Marshall, "the Alai Darwaza is one of the most treasured gems of Islamic architecture". He also constructed a magnificent tank called Hauz-i-Alai or Hauz-i-Khas near his newly constructed city of Siri.

The Tughlaqs

The Tughlaqs did not focus much on construction because of economic difficulties. Ghiyasuddin and Muhammad Bin Tughlaq built the huge palace-cum-fortress complex called Tughluqabad. Ibn Batuta wrote about this palace thus "it was constructed of golden bricks which, when the sun rose, shone so dazzling that no one could gaze at it steadily." However, the palace is now destroyed. They created a huge artificial lake around it by locking the passage of Yamuna.

Muhammad Bin Tughlaq built a tomb for Ghiyasuddin. It marks a new trend in architecture. He also constructed a new city of Jahanpanah near old Delhi, the fort of Adilabad and some other buildings at Daulatabad.

Firuz Shah Tughlaq built the famous Hauz-i- Khas (a pleasure resort) and the palace fort known as Kotla Firuz Shah (Presently it is used as a Cricket stadium called 'Firuz Shah Kotla Maidan') at Delhi.

Nasiruddin Muhammad Tughlaq Shah built a beautiful building known as Lal-Gumbad.

Features of Tughlaq Architecture

The main features of Tughlaq's architecture consists of slopping walls or the 'batter' which gives effect of strength and solidarity to the building. They attempted to combine the principles of the arch and dome with slab and beam in their buildings,

particularly noticed in the buildings of Firuz Tughlaq. In the Hauz Khas and Firuz's Kotla Fort alternate stories have arches and the lintel and beam. The Tughlaqs used cheaper and more easily available grey stone which is difficult to carve. Therefore, minimum decoration was used in their buildings.

The Lodis

The Lodis further developed the tradition of combining many of the new devices brought by the Turks with indigenous forms. Both arch and beam are used in their buildings. Balconies, kiosks and caves of the Rajasthani-Gujarati styles were used. They placed their buildings (tombs) on a high platform. Some tombs are in the midst of gardens. Example, the Lodi garden in Delhi. Some tombs are octagonal in shape. Many of these features were later adopted by the Mughals.

Cultural Contributions of the Delhi Sultans

In the field of culture also the Delhi Sultans made significant contribution. Music, literature in various languages were encouraged by the rulers of different dynasties. The Sufi saints also made their contributions.

Music

The Turks inherited the rich Arab tradition of music which had been further developed in Iran and Central Asia. They brought with them number of musical instruments such as the rabab and sarangi. Amir Khusrau introduced many new airs or ragas such as ghora, sanam, etc. He is credited with having invented the Sitar. Tabla is also attributed to him, but it was fully developed during the late 17th or early 18th centuries.

Indian classical work Ragadarpan was translated into Persian during the reign of Firuz Tughlaq. Muslim gathering spread from the abodes of the Sufis to the places of the nobles. The Sufi Saint, Pir Bodhan, was the great musician of the age.

Language and Literature

Persian Literature received encouragement under the Delhi Sultans. The most notable Persian writer of the period was Amir Khusrau (1252-1325). He created a new style of Persian poetry which came to be called as Sabq-i-Hind or the 'Style of

India'. He praised Indian languages including Hindi (Hindavi). He was also an accomplished musician and took part in the religious musical gatherings (sama) organized by the famous Sufi Saint, Nizamuddin Auliya. Other important Persian poets were, Mir Hasal Dehlawi, and Badra Chach, etc.

Apart from poetry a strong school of history writing in Persian was developed in India during this period. The most famous historians of the period were Zia-ud-din Barani, Shams-i-Shiraj Afif and Isami.

During the time of Firuz Shah Tughlaq, many Sanskrit works were translated into Persian. Zia Nakshabi was the first to translate Indian Sanskrit works into Persian.

2.9. Summary

In this unit, you have learnt that:

- The first Indian ruler of the Khilji Dynasty was Jalaluddin Firuz Khilji, who ruled from AD

1290–1294. He invaded India and built his capital in Delhi, though he never really ruled from

there. He constructed another capital at Kilughari, and ruled from there for about six years.

- Alauddin, also known as Ali or Garshasp, was the son of a brother of Jalaluddin named

Shihabuddin Khilji. At the time of the accession of Jalaluddin, his nephew Alauddin who was

also his son-in-law was appointed the head of the ceremony or Amir-i-Tuzuk. His uncle also

made him the jagirdar of Kara. Thus, the seeds of ambition were sown in Alauddin's mind

early in life.

- Following the death of Alauddin in AD 1316, the Delhi Sultanate was plunged into

confusion. Malik Kafur sat on the throne for a few days, only to be deposed by Qutbuddin

Mubarak Shah. During this period, rebellions broke out in Deogarh but were harshly

suppressed. Qutbuddin Mubarak Shah was soon murdered and Khusrau ascended the throne.

However, he too did not last long.

□ The founder of the Tughlaq dynasty was Ghazi Malik who ascended the throne as Ghiyas-

uddin Tughlaq in AD 1320 who ruled till AD 1412. Ghiyas-uddin rose to an important

position in the reign of Alauddin Khilji. After a brief rule Ghiyas-uddin Tughlaq died in AD

1325 and his son Muhammad Tughlaq ascended the throne.

□ The Tughlaq dynasty came to an end in 1414 when Khizr Khan founded the Sayyid dynasty

in Delhi. Khizr Khan assisted Timur during his invasion of India. Timur made Khizr Khan the

governor of Lahore, Multan and Dipalpur as a reward. After the death of the last Tughlaq,

Mahmud Shah, in 1412, Daulat Khan Lodhi accompanied Khizr Khan in order to occupy the

throne of Delhi.

In 1414, Khizr Khan won the battle and established his rule.

□ In India, the Lodhi dynasty ruled from 1451 to 1526. It was the first and last Afghan

dynasty to rule in South Asia. The founder of the Lodhi dynasty, Bahlol Lodhi, was

originally the governor of Punjab. Later on, he ascended on the throne of Delhi Sultanate

and took the title of Sultan Abul Muzaffar Bahlol Shah Ghazi.

2.10. Key terms

- Usurper: A person who seizes power in a forceful or controversial manner
- Amirs: Generals and high officers
- Fakir: A Muslim/ Sufi ascetic or monk
- Booty: Plunder, loot, treasures taken from enemies during war
- Jagir: Small pieces of land/territory granted to army chiefs by the king or ruler in historic India
- Despot: A tyrant/oppressor with unlimited power
- Doab: The area of fertile land between two rivers
- Shariat or Sharia: The system of religious laws that Muslims follow
- Suzerainty: A relation between states in which a subservient nation has its own government
- Iqta: An Islamic practice of tax farming that became common in Muslim Asia

2.11. Answers to 'Check Your Progress'

1. He constructed his capital at Kilughari, and ruled from there for about six years.
2. One reason was: many considered him to be an Afghan and not a Turk. Both the people and the Turkish amirs of Delhi considered royalty to be the monopoly of the Turks only.
3. One reason was: he accorded capital and death punishment even for trivial offences.
4. He was deposed by Qutbuddin Mubarak Shah.
5. The founder of the Tughlaq dynasty was Ghazi Malik, who ascended the throne as Ghiyas-ud-din Tughlaq.
6. Instead of shifting only his government, he ordered the entire population of Delhi to move to Daulatabad. Roads were built and food and shelter provided to all. But the people of Delhi were not happy and they looked upon this as an exile. Many people died on the way. Once the Sultan settled in Daulatabad, the Mongols began to renew their raids. The Sultan now realized his folly and ordered the capital to be shifted back to Delhi.
7. Khizr Khan founded the Sayyid dynasty in Delhi.
8. Khizr Khan was succeeded by Mubarak Shah in 1421.
9. It was the first and last Afghan dynasty to rule in South Asia.

10. The Mughal ruler Babur attacked India in 1526 and Ibrahim Lodhi was defeated in the first battle of Panipat near Delhi. This battle resulted in end of Lodhi Dynasty.

2.12. Questions and Exercises

Short-Answer Questions

1. Analyse the initial period of reign of Jalaluddin Khilji.
2. Trace the events that led to the accession of Alauddin to the throne.
3. Describe briefly the three phases of the reign of Alauddin Khilji.
4. What were the results of the new coinage (token currency) started by Muhammad Bin Tughlaq?
5. What were the causes of the decline of the Tughlaq Empire?
6. Discuss the causes and consequences of the scheme of the transfer of capital to Devagiri.
7. Write a short note on Khizr Khan and his policies.
8. How did the Tughlaq dynasty come to an end?
9. Who established the Sayyid dynasty and how?

Long-Answer Questions

1. Discuss the various conquests and revolts during Jalaluddin.
2. Explain the events that led to the establishment of the Khilji Dynasty.
3. Analyse the various conquests embarked upon by Alauddin Khilji.
4. Make a list of the conquests of Firoz Shah Tughlaq. Discuss his foreign policy.
5. Evaluate the administrative reforms brought about by Firoz Shah Tughlaq.
6. Discuss the political activities of Mubarak Shah, the second ruler of the Sayyid dynasty.
7. Who was Muhammad Shah? Was he a successful ruler? Why or why not?

2.13. Further Reading

Basu, Shyama Prasad; Rise and Fall of Khilji Imperialism, U.N. Dhur and Sons, Kolkata, 1963.

Farooqui, Salma Ahmed; A Comprehensive History of Medieval India, Pearson Education India, New Delhi, 2001.

Jackson, Peter; The Delhi Sultanate: A Political and Military History, Cambridge University Press, London, 2003.

2.14. Learning outcomes

- ☐ The reign of the Khiljis
- ☐ The features of the Tughlaq dynasty

UNIT III

The Foundation of Mughal Empire

3.0 Introduction

3.1 Unit Objectives

3.2 Ascension and Fall of Babur

3.3 Ascension and Fall of Humayun

3.4 The Suris

3.5 Summary

3.6 Key Terms

3.7 Answers to 'Check Your Progress'

3.8 Questions and Exercises

3.9 Further Reading

3.10 Learning Outcomes

3.0 Introduction

In 1526, Babur, a Timurid descendant of Timur, swept across the Khyber Pass and established the Mughal empire, which lasted for over 200 years. The Mughal Dynasty ruled most of the Indian subcontinent by AD 1600. It entered a slow decline after AD 1707 and was finally defeated during the Indian Rebellion of 1857. This period marked a vast social change in the subcontinent as the Hindu majority was ruled over by the Mughal emperors, some of whom showed religious tolerance, while the others liberally patronized Hindu culture, and some destroyed the historical temples and imposed taxes on the non-Muslims. During the decline of the Mughal empire, which at its peak occupied an area slightly larger than the ancient Mauryan

empire, several smaller empires rose to fill the power vacuum which themselves were contributing factors to the decline.

The early Mughal rulers, Babur and Humayun had not tried to change the prevailing style of administration and government. It was only Akbar who established an efficient and strong administration. His administration was better than his predecessors. He not only adopted some of the rules of Sher Shah Suri's administration but also reformed the prevalent system and also introduced some new rules and practices. His successors adopted his basic administration and policies and ruled successfully. In the early time of their rule, Mughal rulers ruled according to the Islamic Law like the Delhi Sultans. They ruled according to the wishes of the Muslims and guidelines of the Ulemas. But Akbar abolished this practice. In case of differences between the Ulemas and the Emperor, Akbar's decision was considered to be effective.

Thus, the Muslim religious lobby was barred from interfering in the administration and the Mughal Emperor became the supreme power in India. In this unit, you will learn about the condition of India during Babur's invasion, the victory and reign of Babur as the first Mughal ruler, the reign of Humayun and his own shortcomings and the reign of Sher Shah, one of the greatest emperors apart from Akbar and his unique and powerful administrative system.

3.1 UNIT OBJECTIVES

After going through this unit, you will be able to:

- ☐ Describe the ascension and fall of Babur
- ☐ Discuss the ascension and fall of Humayun
- ☐ Explain the ascension and rule of the Suris

3.2. Babur

Zahiruddin Muhammad Babur was the son of Umar Sheikh Mirza, a descendent of the famous invader Timur Lane. His mother Qutulug Nigar Khanam belonged to the family of Genghis Khan, the great Mongol invader. When Babur was born in AD 1483, his father was the ruler of a small principality of Farghana in

Turkistan. In AD 1494, Babur inherited the small kingdom of Fargana from his father. He was then only eleven years and four months old. At such a tender age, he had to shoulder the responsibility of ruling the state. As the famous historian Ishwari Prasad points out, Babur who very young was surrounded by enemies from all sides. His near relatives and Uzbek chief Shahbani Khan wanted to take away the principality of Farghana. Oblivious of the Uzbek danger, the Timurid princes were busy fighting with each another. Babur, too, made a bid to conquer Samarkand from his uncle. He won the city twice but on both the occasions, lost it in no time. The second time, the Uzbek Chief Shaibani Khan Shaibani defeated Babur and conquered Samarkand. Soon, he overran the rest of the Timurid kingdoms in the area. Babur wrote in his autobiography, Tuzuk-i-baburi, 'I had lost Samarkand for recovering Fargana but now I feel that I have lost even the first one without having possessed the second.' Having lost both Farghana and Samarkand, Babur was forced to move towards Kabul, which he conquered in AD 1504. For the next fourteen years, Babur kept biding his time to capture back his homeland (Farghana and Samarkand) from the Uzbeks. When he was completely unsuccessful against the Uzbeks, he diverted his attention from the West (Central Asia) to the East (India).

Advent of Mughals into India

The Mughals called themselves so after their Mongol ancestry. Unlike the Delhi Sultanate, which was ruled by many dynasties, the Mughal period witnessed the rule by a single dynasty for nearly two- and- a -half centuries. Sher Shah Suri's rule was the only interruption. The Mughals established an empire which roughly coincides with the present Indian territory.

The Mughal period is also described as Early Modern period. This is because this era witnessed major changes in trade, agriculture and technology. For instance, with the creation of more sea routes and expansion in trade, currency came to be used increasingly. These changes were supported by a stable and centralized empire.

Political conditions

The political conditions in the north-west of the country around this time made Babur's conquest easier. Ibrahim Lodi, the Sultan of Delhi and Punjab, was trying to establish a large empire which alarmed the Afghan chiefs. The rulers of Bihar and

Punjab had revolted against him. The Rajput rulers were also plotting against him. Daulat Khan, the governor of Punjab, along with an uncle of Ibrahim Lodi, invited Babur to attack this region.

Factors that Prompted Babur to Conquer India

The various factors that prompted Babur to conquer India are discussed in this section:

- **Babur's ambition:** Like other contemporary rulers, Babur was very ambitious. He stated 'I had never ceased to think of the conquest of Hindustan. But I had never found a suitable opportunity for undertaking it. Hindered as I was sometimes by the apprehensions of my Begs, sometimes by the disagreement between my brothers and myself.' He was involved incessantly in the struggle for the conquest of Samarkand (which Babur loved dearly). When he was finally unsuccessful there, he tried to fulfil his ambition by conquering India.
- **Miserable political conditions of India:** The political situation in north-west India was suitable for Babur's entry into India. Sikandar Lodi had died in AD 1517, and Ibrahim Lodi had succeeded him. His efforts to create a large centralized empire had alarmed the Afghan chiefs as well as the Rajputs. Amongst the most powerful of the Afghan chiefs was Daulat Khan Lodi, the governor of Punjab, who was almost an independent ruler. Daulat Khan attempted to conciliate Ibrahim Lodi by sending his son to his court in order to pay homage. At the same time, he was trying to capture the neighbouring states. He wanted to strengthen his position by annexing the frontier tracts of Bihar, which Babur had captured in AD 1518–1519, but all hopes of Daulat Khan Lodi were shattered. Babur put a demand through his ambassador that Daulat Khan Lodi and Ibrahim Lodi surrender all those places to Babur which were at one time under the Turks. Daulat Khan Lodi very cleverly influenced Babur's ambassador to stay at Lahore, thus, preventing him from meeting Ibrahim Lodi. When Babur returned from Bhira, Daulat Khan Lodi took away Bhira from Babur's representative. The following year, Babur again attacked Bhira and captured it along with Sialkot. This victory opened a gateway of India for Babur. One thing was made clear by these preliminary invasions of Babur—India lacked the feeling of political unity. Babur knew that India was divided into several petty principalities and that the

rulers of these states could never unite together. Babur also knew that they often fought amongst themselves. Thus, he considered this anarchical situation as the appropriate opportunity to invade India.

- Immense riches of India and legal right to occupy some area: Like countless earlier invaders from Central Asia, Babur was drawn to India by the lure of its fabulous wealth. India was famous as the land of gold and riches. Babur's ancestor Timur had not only carried away a vast treasure and many skilful artisans who helped him to consolidate his Asian empire and beautify his capital, but had also annexed some areas Punjab. These areas remained in the possession of Timur's successors for many years. When Babur conquered Kabul, he felt that he had a legitimate right to these areas. Moreover, India was very near to Kabul where Babur was ruling.

- Meagre income from Kabul: Another reason for Babur's invasion of India was the meagre income of Kabul. The historian Abul Fazal remarks, 'He (Babur) ruled over Badakhshan, Kandhar and Kabul which did not yield sufficient income for the requirement of the army, in fact, in some of the border territories the expense on controlling the armies and administration was greater than the income.' Thus, the meagre income of Kabul also prompted Babur to invade India. Babur knew very well that after capturing the fertile province of Punjab, he would have no financial problems and he could strengthen his position very easily.

- Fear of the Uzbeks: Babur was apprehensive of an Uzbek attack on Kabul and considered India to be a good place of refuge and a suitable base for operations against the Uzbeks.

- Invitations extended by Daulat Khan Lodi, Alam Khan and Rana Sanga: Some historians hold the opinion that Babur had been invited to attack the Delhi Sultanate by Daulat Khan Lodi and Rana Sanga. According to them, in AD 1524, Babur had received an embassy from Daulat Khan Lodi, led by his son Dilawar Khan. They invited Babur to invade India and suggested that he should displace Ibrahim Lodi since he was a tyrant and enjoyed no support from his courtiers and nobles. According to some historians, it was probable that a messenger from Rana Sangram Singh (the ruler of Mewar and popularly known as Rana Sanga) arrived at the same

time, inviting Babur to invade India. These embassies convinced Babur that the time was ripe for his conquest of the whole of the Punjab, if not of India itself.

In brief, we can say that many factors inspired Babur to invade India. His ambitions, immense wealth of India, weak political conditions and some invitations extended by the enemies of Ibrahim Lodi, were some of the factors.

Consolidation under Babur

Babur, who laid the foundation of the Mughal empire in India in AD 1526, belonged to the family of Chaghatai Turks. Born on 14 February AD 1483, his great grandfather was Timur who was widely regarded as the most powerful king of Central Asia. Babur's successful invasion of India in AD 1526 saw the end of the Lodi dynasty and the beginning of a new power—the Mughal dynasty. The history of India since the Battle of Panipat till AD 1857 is interspersed with conflicts and rivalries between Mughal rulers and the Rajput princes. The Hindu Rajputs, who had enjoyed dominance in Rajputana (present-day Gujarat, Rajasthan and parts of Haryana), were displaced from power following the invasion of the Mughals.

Babur led two important and decisive battles—the Battle of Panipat and the Battle of Khanwah—that speak volumes about his personality. At the First Battle of Panipat in AD 1526, Babur, with only 12,000 soldiers with him, subdued Ibrahim Lodi's much larger force. The very next year, Babur displaced the Rajputs from power who had enjoyed the stronghold of Rajputana for a long time. Similar to the First Battle of Panipat, Babur with a much smaller army conquered the enemy by applying novel ways of warfare.

These great victories achieved over the main powers of northern India were the base for Babur's kingdom, from which he could consolidate his rule in northern India. Unlike his predecessor, Timur, Babur did not return to Kabul after plundering and looting the wealth of India. Instead, Babur decided to stay back and strengthen his hold over the wealthy cities. The Battle of Ghaghara was the last battle of Babur in India. By then, he had succeeded in establishing the Mughal empire in India and there was none to challenge his power in northern India.

Babur's character has been praised by all historians—both modern and contemporary. He was a man of many virtues. He was kind, generous, courageous and a cultured man. He was a good judge of human nature and circumstances. He was fond of music and gardening and constructed many buildings in India. Babur was a Sunni Muslim and had faith in God. He was a scholarly king. Babur did not get time to receive proper education as he engaged himself in fighting, from as early as the age of eleven. Yet, the knowledge he acquired and the command he had over Turkish language has assigned him a place in the world of scholars. He possessed good knowledge of Arabic and Persian languages while he was also a scholar of Turkish language. Babur was a gifted poet and his prose memoir—the Baburnamah—is much acclaimed.

Babur was a determined soldier and an experienced general. After becoming a successful commander, he never lost courage or determination to rise. He learnt from his defeats. He learned *tulghuma* warfare from the Uzbeks, ambuscade from the Mongols and the Afghans, use of firearm and artillery from the Persians, and the effective use of mobile cavalry from the Turks. Besides, he made a clever synthesis of all these tactics of warfare. That made him a successful commander and, therefore, he won every battle in India. Also, Babur could inspire his followers, get their loyalty and command obedience from them. He never feared fighting against larger armies than that he commanded.

The First Battle of Panipat

In November, AD 1525, Babur attacked India with 12,000 soldiers. When he reached Peshawar, he got the news that Dhaulat Khan Lodi had changed sides. He had collected a huge army and ousted the Amirs of Babur from Sialkot and reached up to Lahore. At Babur's approach, however, the army of Dhaulat Khan lost courage. Dhaulat Khan laid down his arms and was pardoned. Thus, within three weeks of crossing the Indus, Babur became the ruler of Punjab. On 20 April, AD 1526, Babur reached the famous historical field of Panipat along with his army to conquer India. Ibrahim Lodi met Babur at Panipat with a force estimated to comprise 100,000 men and 10,000 elephants. Some historians are of the view that since the Indian armies generally contained large hordes of servants, the fighting men on Ibrahim Lodi's side

must have been far less than this figure. Babur had crossed the Indus with a force of 12,000, but he had the support of a large number of Hindustani nobles and soldiers who joined him in Punjab. Even then Babur's army was numerically inferior. On the morning of 21 April, AD 1526 they fought a pitched battle. Babur, with the tactical use of *tulugama* warfare, encircled Ibrahim Lodi's army, and his artillery rained a hail of fire and shots on it. The Lodi army was completely overwhelmed. Babur himself wrote, 'By the grace and mercy of Almighty (God), the mighty army of Delhi was laid in the dust in the course of half a day.'

Effects of the First Battle of Panipat

The results of the First Battle of Panipat are as follows:

- **End of the rule of Lodi dynasty:** The Battle of Panipat is regarded as one of the decisive battles in Indian history. It completely destroyed the power of the Lodis, and brought under Babur's control the entire area up to Delhi and Agra. As Babur's predecessor Timur had brought to an end the rule of the Tughlaqs, similarly, Babur's success led to the end of the Lodi rule.
- **Foundation of the Mughal empire:** Babur's victory at Panipat led to the foundation of the Mughal empire in India. Soon after the victory, Babur occupied Delhi and Agra, seated himself on the throne of the Lodis and laid the foundation of the Mughal rule in India. Of course, the empire founded by Babur was soon lost by his son, Humayun and it was Akbar who actually recreated the Mughal empire. Nevertheless, it cannot be denied that the actual foundation of the empire was laid with the victory in the Battle of Panipat. This empire continued for more than two centuries.
- **End of Babur's bad days:** The treasures that were stored up by Ibrahim Lodi in Agra relieved Babur from his financial difficulties. The rich territory up to Jaunpur also lay open to Babur. British historian Rush Brooke Williams writes, 'After being successful in this battle, the bad days of Babur came to an end. Now he need not bother about his personal safety or his throne.'

- Re-established the prestige of Crown: After the Battle of Panipat, Babur laid the foundation of a new dynasty and called himself the monarch. Unlike the Sultans of the Delhi Sultanate period, he never called himself the deputy of the Caliph but referred to himself as the Emperor. Thus, he revived the sovereignty of the monarch as it used to be in ancient times in India, and thus, established the prestige of the Crown.

- Use of artillery in India: The Battle of Panipat led to the initiation of artillery in India. Until now, Indians were not familiar with gunpowder. For the first time, it was used in a battle on the Indian plains, and paved the way for its use in many other battles.

- Birth of new struggles: However, Babur had to wage three more hard-fought battles, one against Rana Sanga of Mewar, another against Medini Rao at Chanderi, and the third against the eastern Afghans, before he could consolidate his hold on this area (Delhi, Agra and others). Viewed from this perspective, the Battle of Panipat was not as decisive in the political field as has been made out. According to R.B. Williams, 'The victory at Panipat was excellent, which was actually a part of the beginning.' Renowned historian Satish Chandra, says about the battle, 'Its real importance lies in the fact that it opened a new face in the struggle for domination in north India.'

- Tulugama became popular in India: One of the important causes of Babur's victory in the First Battle of Panipat was the adoption of a scientific war strategy called tulugama (an Ottoman or Rumi device). Gradually, Indian rulers also adopted this very system, which involved the policy of keeping a reserve army. Indian rulers were greatly impressed by the swiftness and immovability of horses and gradually, elephants were replaced by horses in battles.

- A shift in the political interest: After the Battle of Panipat, the centre of Babur's political activities and ambitions was shifted from Kabul and Central Asia to Agra and India. No doubt the difficulties of Babur after his victory at Panipat were manifold. Many of his Begs (chieftains) were not prepared for a long campaign in India. With the onset of the hot weather, their misgivings had increased. They were far away from their homes in a strange and hostile land. Babur writes in his memoirs that the people of India displayed remarkable hostility by abandoning their villages at the

approach of the Mughal armies. Obviously, the memories of Timur's sacking and plundering of the towns and villages were still fresh in their minds. Babur knew that the resources in India alone would enable him to build a strong empire and satisfy his Begs. He, thus, took a firm stand, proclaiming his intention to stay on in India, and granting leave to a number of his Begs, who wanted to go back to Kabul. This immediately cleared the air. However, this also invited the hostility of Rana Sanga who began his preparations for a battle with Babur.

Causes of Failure of Ibrahim Lodi

Babur was victorious at the Battle of Panipat because of a number of factors. However, not all can be attributed to his generalship and personality, which he doubtless had in plenty. There were other factors too, the inefficiency of Ibrahim Lodi being one. The causes of failure of Ibrahim Lodi are as follows:

- Scientific combination of cavalry and artillery:** First, the victory of Babur was due to the scientific combination of cavalry and artillery. The effective use of mobile cavalry and the skill with which Ustad Ali and Mustafa, two great Turkish gunners, fought in the field of Panipat were also important factors which contributed towards Babur's victory. Rush Brooke Williams writes, 'If it could be possible to emphasise any one of the factors as being the most important cause of his (Babur's) victory, one would surely have to assign the first place to his artillery.'

- Disunity:** The Indian rulers did not visualize any eventuality beyond the borders of their kingdoms and could not stand united to face a threat on India from the outside. Babur defeated them one by one and captured their kingdoms.

- Babur's personality:** One of the biggest causes of Babur's victory was his impressive personality. He did not lose courage even in the most critical times. He was a born general and was fully acquainted with all the tactics of war.

- Ill-treatment of Ibrahim Lodi towards his Amirs:** Sultan Ibrahim's treatment towards his Amirs was most discourteous and insulting. The proud Afghan nobles, who used to share the carpet with Ibrahim's father and grandfather, had land taken away from them, and in the King's durbar had to stand in a humble posture with their

arms folded to their chests. He also denied them kingship. Hence, the Amirs went against him.

•**Disciplined army:** Babur's army was more disciplined than the Indian army. His soldiers knew how to stand in the battle array and when to charge. On the other hand, the Indian soldiers moved more or less like a crowd and a little charge from the enemy side was enough to cause confusion among them. Their vast numbers were more a source of weakness than a source of strength. They were ill organized, badly trained and undisciplined.

•**Inefficiency of Ibrahim as a general:** Fortunately for Babur, the rival he had to contend with was an inefficient military general who lacked the qualities of a leader. Neither could he properly organize his forces nor could he plan the battle well. Babur himself remarks that, 'Ibrahim was an inexperienced, young man, careless in his movements who marched without order, halted or retired without plan and engaged in the battle without foresight.' It was not difficult for a brilliant general like Babur to defeat such an inefficient rival.

•**Use of elephants by the Lodis:** Ibrahim Lodi made big use of elephants in his army. As compared to this, the horses of the Mughal cavalry were very swift. Very often, elephants wounded in battle trampled their own army people.

•**Babur's formations or tulugama:** Babur took strategic positions as soon as he reached Panipat. He strengthened his position by resting one wing of his army in the city of Panipat which had a large number of horses, and protected the others by means of a ditch filled with branches of trees. On the front, he lashed together a large number of carts to act as a defending wall. Between those two carts, breastworks were erected on which soldiers could rest their guns and firearms. Historians praise Babur for adopting a unique formation which was both offensive as well as defensive. In brief, we can say that one of the causes of Babur's victory at Panipat was the tulugama strategy of war.

Battle of Khanwah

The Battle of Khanwah was fought between Rana Sangram Singh of Mewar (popularly known as Rana Sanga) and the founder of Mughal dynasty, Babur, in AD 1527 at Khanwah, about forty kilometers away from Agra.

Causes

•**Ambitions of Rana Sanga:** Rana Sanga was an ambitious ruler. He had been in conflict with Ibrahim Lodi for dominating eastern Rajasthan and Malwa. After defeating Mahmood Khilji of Malwa, the influence of Rana had gradually extended up to Piliya Khar, a small river in the neighbourhood of Agra. The establishment of an empire in the Indo-Gangetic Valley by Babur was a threat to Rana Sanga. Sanga made preparations to remove Babur at any rate and to confine him to Punjab.

•**Rana being accused of treachery by Babur:** Babur accused Rana Sanga of breach of agreement. He said that Sanga had invited him to India and had promised to join him against Ibrahim Lodi, but made no move while he (Babur) conquered Delhi and Agra. The exact terms and conditions of the agreement between Babur and Rana Sanga are vague, but it is certain that after the First Battle of Panipat, Babur had captured only Delhi and Agra. He had not become the emperor of India. He was also brave and ambitious like Rana Sanga. It was not possible for him to become the emperor of India without disintegrating the power of the Rajputs.

•**Charges of Rana Sanga against Babur:** Rana Sanga, on the other hand, had claim on Kalpi, Dhaulpur and Agra and he blamed Babur for not fulfilling his promise. Sanga probably hoped that like Timur, Babur would withdraw after ransacking Delhi and weakening the Lodis. Babur's decision to stay on in India completely changed the situation. This made a war between Babur and Rana Sanga inevitable.

•**Inciting of Rana Sanga by the Afghans:** Many Afghans including Mahmud Lodi, a younger brother of Ibrahim Lodi, rallied to Rana Sanga in the hope of regaining the throne of Delhi in case Sanga won. Hassan Khan Mewati, the ruler of Mewar, also joined hands with Sanga.

Events

The armies of Babur and Sanga met at Khanwah on 10 March, AD 1527. Babur arranged his army almost in the same fashion as he had done in Panipat. This time

again, he had to face an army which was huge in size compared to his army. According to British orientalist and archaeologist, Stanley Lane-Poole, 'Whatever the exact number might have been, a more gallant army could not be brought into the field.' A bloody war followed which lasted for about twelve hours. Historian R. P. Tripathi writes, 'The ruthless slaughter, closed the bloody episode.' Sanga's forces were hemmed in and were defeated. Rana Sanga escaped and wanted to renew the conflict with Babur; but he was later poisoned by his own nobles who considered such a course dangerous and suicidal.

Consequences

- The Battle of Khanwah was more decisive than that of the First Battle of Panipat. After this battle, Babur definitely became the ruler of India. It secured his position in the Delhi-Agra region. Babur strengthened his position further by conquering a chain of forts in Gwalior and Dholpur in the east of Agra. He also annexed large parts of Alwar from Hasan Khan Mewati. He then led a campaign against Medina Rai of Chanderi in Malwa. Chanderi was captured after the Rajput defenders had died fighting to the last man and their women performed Jauhar. In brief, we can say that the Battle of Khanwah consolidated the foundation of the Mughal empire by bringing the Rajput power to an end. The centre of activity of Babur had shifted from Kabul to Hindustan and, thus, the work of defeating the rest of the unimportant local chiefs and the Afghans became easier.

- With Sanga's death, the dream of a united Rajasthan extending up to Agra received a serious setback. The strength of the Rajputs was broken and the kingdoms of Hindustan passed from the hands of Rajputs to the Mughals. The foundation of the Mughal empire in India was laid.

Reasons for the Defeat of Rajputs and Victory of Babur

- Treachery of Siladi of Rasin:** Siladi of Rasin was the Rajput ally of Rana Sanga and he had promised to fight for the common Rajput cause. In the midst of the battle, he deserted Rana Sanga and went over to Babur for the latter is said to have influenced him. This treacherous behaviour on the part of Siladi of Rasin broke the heart of the Rajputs and adversely affected their lot in the battle.

•**Use of cannons by Babur:** Babur used cannons in the Battle of Khanwah. On the other hand, Rajputs were unaware of this device. Horses of the Rajputs could not face the cannons and so the army of Rana Sanga was shattered.

•**Babur as a commander:** Babur was a very capable commander. His techniques of warfare brought him success once more. In the face of stringent contingencies, he exhibited patience and courage which made him the outstanding leader of his time. He promised after this victory he would allow leave to everyone who wanted to go home.

•**Declaration of the holy war (Jihad):** Babur had declared a holy war against Rana and reminded his men that he was fighting for the glorification of his religion. The response was instantaneous and enthusiastic. Everyone swore by the Holy Quran that they would fight to the end and stand by Babur. The spirit of his troops was thus, energetic going into battle.

•**Disunity of Rajputs:** The Rajputs were not united. There were great dissensions among them, and due to the victory of Babur in this battle, whatever unity was left among them also ended.

•**Role of Ustad Ali:** Ustad Ali, the captain of Babur's artillery also shares the credit of this victory. His use of cannon balls threw the Rajputs into confusion.

•**Responsibility of Rana Sanga:** Some historians are of the opinion that though Rana was a brave soldier, he was not a statesman of high order.

•**Disciplined army:** Babur's army was small, disciplined and experienced; but the Rajput army was a large crowd of indisciplined and inexperienced mercenaries.

Merits of Babur as an Empire Builder

(i) Not a soldier of fortune: Babur was neither a rich soldier of fortune nor a such type of robber who robbed India and walked away. He was not like Changu Khan rather he came to India for a special purpose to build an empire. He had already tried to build the empire in Samarkand and Kabul but his luck was not with him there.

(ii) A great conqueror: Babur was a great conqueror and had the qualities of empire building. He was a brave soldier and a great fighter. To complete his victory Babur

went towards India with a heavy military. Firstly, he took over Punjab and then he moved to Delhi. He fought against Sultan Ibrahim Lodhi in the historical field of Panipat and badly defeated Afghans. Although Babur's soldiers got bored from India and wanted to go back to Kabul still Babur neither left his rights of new states nor did he even step back by one inch. On the other hand, he gave an impressive speech. He said, "A powerful army has been defeated and a rich and powerful state is at our feet. Now when we have got our aim and won our war then we should give up all those things what we have achieved so far, leaving that and running away to Kabul like losers. Whoever considers me as his friend then do not even talk like this. But if anybody who is scared of staying here then he can go away." Thus Babur declared his determination to stay in India and expressed that he would make an empire. In 1527 A.D., Babur had badly defeated Rana Sangram Singh and his peers in the battle of Kanwah. Rajput union was splintered by this, which otherwise might have put Babur's work of building an empire at risk. After that he defeated the remaining Rajputs in the battle of Chanderi and remaining Afghans in the battle of Ghaghra. Thus by defeating all his enemies and taking them under his subjection Babur took over a large part of India, spreading from Sindh to Bihar and from Himalaya to Gwalior and Chanderi. He ruled in this country, created an administration out of this, and thus laid the foundation of a vast empire.

(iii) Shortcomings due to shortage of time: Undoubtedly, Babur did not make his empire strong by ensuring his victories and by creating a good government but this deficiency stayed because he did not have time. He died in 1530 A.D. and in these four years, he had been busy in fighting. If he would have lived more, then he would have created a good administration.

Character and Personality of Babur

Babur was an extremely fascinating person of medieval history. As per Dr B.A. Smith "Babur is an extremely magnificent Asian prince of his time and he has the right to be placed at a high position among the emperors of any era or of any country."

Strong and courageous man: Babur was a stout and a strong person. His physical power was so much that he could run without any problem by seizing a man in each of his under arm. Besides this, the sorrows and pains of his initial age filled

many virtues of patience, endurance, courage and self-dependency in him. Many times, he was defeated and he was put into a maverick condition. However, he never lost courage and self-confidence. Full of family affection: Babur's heart was filled with family affection and humanity. When his warlords suggested him to get rid of his rebel brother Jahangir then he replied, "I can't accept your suggestion as hurting my brothers whether they are elder or younger is against my nature, no matter how much evil they did with me." Babur is famous for his loyalty and kindness to his relatives and friends. He wrote about his father, mother, grandmother, sisters and friends in affectionate words. Dr Prasad writes "These humane virtues which are scarce in Mongols and Turks made the personality of Babur very interesting."

(iii) A man of faith: Babur was a man who strongly believe in God. He himself used to say "Nothing happens without Allah's wish. We should move by keeping faith on Allah. "He gave all credit of his success to Allah's mercy. Before the battle of Kanwah he gave up alcohol splendidly, it was a great work from him to stand in white steel for Allah. The way he sacrificed his life to save his son's life, it is known that he had faith on Allah and believed in the power of prayer.

(iv) Babur–A Fanatic: Babur was a fanatic man. He thought the Hindus to be infidel. He did jehad against king Sangram Singh and Modini Rao and after the battle of Kanwah he built a steeple of infidels head in place of Sikri. He built mosques in Chanderi, Sarangpur and Ranthambore.

(v) A great scholar: Babur had many qualities of a scholar. He was a great poet and as per Mirza Haidar, "He stood first in Turkish poetry leaving Amir Ali Shir." He was a very joyous man. He used to organise poet conference where oral poetry used to happen. Babur was not only a great poet but also a big writer of prose. His style was simple, pure, natural and unimaginable. The biggest composition in prose of his work is the memoir of his personal life for that reason Babur was given the immortal title of "Prince of Autobiographers"

(vi) A brilliant military general: Babur was a brave soldier and a marvellous general. He had to fight from birth to death and because of fighting continuously, the qualities of a brave soldier developed in him. Babur was an intelligent general and due to this whatever work he took in his hand, he failed only a few times. He was just a boy of

19 when he attacked on Samarkand with 240 soldiers and got an admirable victory there. The success that he got during India's invasion was because of his admirable generalship. With dexterity he took advantage of army policy and techniques of many castes of Middle Asia. He used it in his favour and used all of this in his Indian wars. Babur's planning in the wars of Panipat and Kanawah have also shown that how capable general he was. Surely, Babur was a courageous general who was adept in planning and executing plans. He was an inborn general and his soldiers bowed their heads before him. After the battle of Panipat when his soldiers got bored of India and cried to get back to Kabul then Babur by reciting an impressive speech and announcing his immutable decision of winning India made them come to his side. Once more before the Kanwah battle when his soldiers got frustrated then he filled a faith in them and motivated them so much that they took oath of the Quran and also took the oath to leave their wives and to accompany him till the end.

(vii) As a Ruler and Administrator: Babur was a successful ruler. He maintained peace and system and protected his subject from tyranny and harassment of robbers. He also ensured that regional lords could not harass innocent people by any means and cared a lot for wellbeing of his subjects. He was a great building maker also who engaged 680 artisans for the construction in Agra and 1491 labourers worked polishing stones everyday in Agra, Sikri, Biyana and Dhaulpur. Out of the palaces built by him those which can be seen even today are Sambhal's Jama-e-Masjid and Panipat's mosque. However, Babur was not a good administrator. He did not make any new law nor any institutions. He divided his state into manors, handed them to vassals, and thus gave rise to half independent states. He did not establish a single land rent policy by measuring land. He made mistakes in the management of government treasury. Law management was also in a flip-flop condition. It is said that Babur did not get time to establish a good administration. But this logic does not seem solid because we come to know that Sher Shah had established a fantastic administrative policy within a short period of 5 years.

(viii) Weaknesses and vices: Babur had desire for drinking, prostitution and listening songs. He himself accepts that he was addicted to alcohol and he enjoyed drinking alcohol. But as Dr Ishwari Prasad writes that, He was a good and splendid drunkard.

He never forgot his duties in doze. He gave this up in the battle of Kanwah and on the call of duty he broke his expensive goblets.

3.3.Humayun

Humayun was born in Kabul on 6 March, AD 1508. He was the eldest son of Babur. His mother was Mahim Begum; and Kamran, Askari and Hindal were his brothers. Proper arrangements were made for his education. He had good knowledge of Arabic, Persian and Turkish. He had keen interest in philosophy, astrology and mathematics. To give him administrative training, Babur appointed him the governor of Badakhshan. In early AD 1526, he went against Hamid Khan and defeated him near Hissar Firoza. The same year, he got the districts of Hissar Firoza and Sambhal. After the defeat of Ibrahim Lodi, Babur sent Humayun to capture Agra. At Sambhal, he fell ill in AD 1529. Babur, grief-stricken at the sight of his son's deteriorating health, sacrificed himself so his son could live. It is said a saint told the emperor that Humayun could only be saved if Babur gave up something most valuable to him; Babur deemed that his life was the most valuable thing he could give up. After the death of Babur, Humayun occupied the Mughal throne on 30 December, AD 1530.

Early Difficulties of Humayun

Let us go through the difficulties which Humayun had to overcome during the early years of his rule.

- Conspiracy by Khalifa and other people:** Babur died on 26 December, AD 1530. On the same day his Prime Minister, Nizamuddin Ali Muhammad tried to flout the succession of Humayun to the throne and raised Mehdi Khawaja instead. This plot, however, ended on the very third day. Nonetheless, Humayun neither gave hard punishments to the rebels nor removed them from the high offices. Babur had counselled Humayun to deal kindly with his subordinates. Humayun was a man of soft nature. In fact, his kind nature led him to many difficulties.

- Disorderly administration:** Humayun ascended a throne which was then unstable and insecure. Babur had bequeathed an empty treasury and an ill- organized kingdom to him. Babur could rule over India for only four to five years, and most of

this period was spent in wars. He died before he could consolidate his vast empire. Humayun inherited an empire which was beset with many difficulties.

Babur had paid little attention towards the administration of his vast empire. The empire, although vast, lacked cohesion and internal unity and comprised both big and small Amirs of the kingdom. Babur had not implemented any land policy which was common to all the areas under his kingdom. Rather, he had allowed the policies from the earlier rule to continue as it is. This created numerous problems for Humayun, as each area under his kingdom followed a different policy. Similar was the case with the judicial system. Thus, in accordance with his ambition to bring as much area under the Mughal dynasty as possible, Babur had passed on a kingdom which was rife with problems to his son.

- Economic problems: No doubt Babur left almost an empty treasury for Humayun. But Humayun worsened the economic problems due to his ill management of the treasury. The meagre amount that was left in his coffer was spent on military activities or distributed amongst his Amirs, soldiers and relatives in order to please them. Due to lack of money, Humayun could not carry out military preparations to face his enemies.

- His brothers: There was the Timurid legacy of the partition of the empire among all the brothers. Babur had counselled Humayun to deal kindly with his brothers, but had not favoured the partitioning of the infant Mughal empire, which would have been disastrous. When Humayun ascended the throne at Agra, his empire included Kabul and Kandahar, while there was loose control over Badkshan beyond the Hindukush mountains. Kabul and Kandahar were under the charge of Humayun's younger brother, Kamran. It was but natural that they should remain in his charge. However, Kamran was not satisfied with these poverty-stricken areas. He marched on to Lahore and Multan and occupied them. Humayun who was busy elsewhere, and did not want to start a civil war, had little option but to agree. Kamran accepted the suzerainty of Humayun and promised to help him whenever necessary. Kamran's action created the apprehension that the other brothers (Hindal and Askari) of Humayun might also follow the same path whenever a suitable opportunity arose. In fact, Kamran was overtly ambitious and he did not remain loyal to Humayun in the

hour of need. Humayun's other two brothers were also weak and foolish. They were easily lulled by the clever and corrupt designs of the Amirs against Humayun.

The biggest problem, however, was that of Afghans. Of course, Babur had defeated the Afghans in the battles of Panipat and Ghagra, yet their power was not totally crushed. The result was that on the accession of Humayun, they became as bold as ever. They were nursing the hope of expelling the Mughals from India.

In the east, his position was under danger from the Afghan chiefs of Bengal and Bihar. Mahmud Lodhi was trying to get back the throne of Delhi for the Afghans. Alam Khan who had once invited Babur to conquer India was now cherishing the hopes of taking the throne for himself. He had taken refuge at the kingdom of Bahadur Shah of Gujarat, who promised him help with men and money. In the south, Bahadur Shah of Gujarat assumed a hostile attitude and high on his triumph over the Rajputs of Mewar, was rapidly approaching Agra. However, more dangerous than all the other Afghan chiefs was Sher Shah Suri.

- Unreliable army: The army which Humayun inherited from his father could not be relied upon. This army was not infused with national feeling and enthusiasm. It consisted of men of different cultures such as Mughals, Uzbegs, Afghans, Indian Muslims, Turks, the Hindus and the Persians, who had little in common with each other. The commanders of the armies were jealous of one another. Their internal disunity and rivalry made the Mughal army non- dependable. In fact, a majority of these soldiers were selfish and were ready to cheat the emperor, if it suited their purpose.

- Personal weaknesses of Humayun: Humayun was too kind for his own good. He had certain weaknesses. Though he was a brave soldier, he was a weak administrator. He was addicted to wine and opium. He spent much time and money seeking life's pleasures. By nature, he was so kind that he could not punish his enemies and opponents severely, when circumstances demanded such action. Famous historian Stanley Lane-Poole writes, 'He lacked character and resolution. He was incapable of sustained efforts after a moment of triumph and would busy himself in his harem and dream away the precious hour in the opium eater's paradise while his enemies were thundering at this gate.'

Humayun's Character

Humayun was a man of letters and culture. He knew many languages and was well-versed in subjects like mathematics, philosophy and astronomy. He was a brave soldier but lacked the qualities of a great general. He was not farsighted, often lacked judgement, and hence, was not an efficient administrator.

No doubt there were many difficulties, but according to historians, Humayun was his own worst enemy. He blundered many a time. According to Lane-Poole, 'Humayun's greatest enemy was he himself.' He thought a great deal but acted less. He spent all his time in thinking while his enemies strengthened their position. If ever he took any prompt decision, he was not capable of implementing them. He demonstrated his lack of wisdom by dividing his empire.

Instead of trying to increase the income and treasury, Humayun spent lavishly to celebrate his victory over Mahmood Shah. He followed a wrong policy towards Sher Shah and Bahadur Shah. Before the Battle of Chausa, he believed the word of Sher Shah Suri who pretended to accept Humayun's vassalage. Similarly, he followed a wrong policy towards Bahadur Shah of Gujarat. When Bahadur Shah escaped to Mandu and Dhuwara for shelter, Humayun should have completely crushed this dangerous enemy. But he did not do so. Bahadur Shah was, therefore, able to regain his lost empire.

In brief, we can say that Humayun inherited many problems from his father, Babur. Up to some extent, Babur was responsible for the early problems of Humayun; for example, the empty treasury and disorderly administration. Humayun, instead of finding solutions to the problems that plagued his empire, made matters worse by neglecting them and adopting wrong policies.

Humayun's Victories and Struggles

Humayun had many victories and struggles during his reign. Let us look at some of them.

Expedition of Kalinjar (AD 1531)

Humayun besieged the fort of Kalinjar in AD 1531. The Raja of Kalinjar was in favour of the Afghans. For a period of four months, the fort was seized, but later on Humayun entered into a peace treaty with the Raja. He could not defeat him.

Battle of Dourah (AD 1532)

The Afghans of Bihar, emboldened under their leader Mahmud Lodi, marched into the province of Jaunpur as far as Barabanki. Humayun defeated them in the battle of Dourah or (Dadrah) in AD 1532.

Siege of Chunar

After defeating Mahmud Lodhi, Humayun besieged the fortress of Chunar. It was held at that time by Sher Khan (Sher Shah Suri). After about a siege of five months, Sher Shah obligatorily submitted and Humayun raised the siege of Chunar. This was another big mistake by Humayun. He should have completely crushed the power of Sher Khan at the opportune moment. If Humayun had done this, perhaps the history of India would have been different and Humayun would not have faced the tremendous difficulties which he experienced later. Humayun failed to understand the cunningness of Sher Khan and considered this as his big success and wasted a lot of time in celebrating at Agra.

War against Bahadur Shah of Gujarat

The attitude of Bahadur Shah of Gujarat was hostile towards Humayun from the very beginning. He had sheltered Humayun's enemies, especially some of the Lodi Princes, and encouraged a pretender to the throne, namely Mehdi Khwaja, a brother-in-law of Humayun. On his refusal to surrender, Humayun attacked Bahadur Shah, dislodged him from his entrenched camp and chased him as far as Cambay. Bahadur Shah again invaded Chittoor.

Simultaneously, he supplied arms and men to Tatar Khan, a cousin of Ibrahim Lodi, to invade Agra with a force of 40,000 while diversions were to be made to the north and the east.

Humayun easily defeated the challenge posed by Tatar Khan. The Afghan forces melted at the approach of the Mughals. Tatar Khan's small force was

defeated and he was killed. Determined to end the threat from Bahadur Shah's side once and for all, Humayun now invaded Malwa. He marched forward slowly and cautiously and occupied a position midway between Chittoor and Mandu. He, thus, cut off Bahadur Shah from Malwa. Mandu was a vast fortress with a battlemented wall 23 miles in length. However, the Mughals forced their way over an unguarded part of the wall and consequently entered the citadel of Mandu (called Sunga). Two high officers of Gujarat army Sardar Khan and Alam Khan were captured.

Bahadur Shah, however, escaped and took his stand at Champaner. From Mandu, Humayun proceeded to Champaner and besieged it. Again, Bahadur Shah offered resistance but quickly realized that it was futile to stand against the mighty Mughal force. So, he set fire to the town and fled north to Cambay and then escaped to Diu. Humayun pursued him up to Cambay and then returned to Champaner. Thus, the rich provinces of Malwa and Gujarat, as well as the Agra treasure hoarded by the Gujarat rulers at Mandu and Champaner, fell into the hands of Humayun. Both Gujarat and Malwa were lost as quickly as they had been gained. After the victory, Humayun placed Gujarat under the command of his younger brother Askari, and then retired to Mandu, which was centrally located, to enjoy the fine weather. The major problem was the deep attachment of the people to the Gujarat rule. Askari was inexperienced, and the Mughal nobles were mutually divided.

A series of popular uprisings, the military actions by Bahadur Shah's nobles and the rapid revival of Bahadur Shah's power unnerved Askari. A few months after his appointment as the Viceroy of Gujarat, Askari rebelled and leaving the new conquests to their fate hastened towards Agra to seize the vacant capital. At this news, Humayun set out for Agra by way of Chittoor and overtook the rebel forces. No sooner did the Mughals turn their backs upon Malwa and Gujarat than Bahadur Shah came out of his retreat and rapidly recovered his lost territories; it appeared as if he would soon regain his former ascendancy in western India. However, while returning from a visit to the Portuguese governor of Goa, he was drowned in the sea on 13 February, AD 1537. The Gujarat campaign was not a complete failure. While it did not add to the Mughal territory, it destroyed forever the threat posed to the Mughals by Bahadur Shah.

War with Sher Khan (AD 1537–1539)—Humayun in Exile

After the loss of Gujarat in AD 1536, Humayun stayed in Agra for a year. Although he got the information that Sher Khan was strengthening his position in Bengal and Bihar, he made no move against him. Sher Khan had already made himself the master of the whole of Bihar. He had also defeated the king of Bengal in AD 1534 and AD 1536. It was only in AD 1537 that Humayun felt that he should do something to stop Sher Khan. But instead of advancing straight on to Gaud from where he could defeat Sher Khan by combining his strength with the ruler of Bengal, he besieged the fortress of Chunar on the way. Six months were wasted in this siege and Sher Shah utilized this time in conquering the fort of Gaud. He plundered Gaud, the capital of Bengal, and dispatched all its wealth and his relatives to the fortress of Rohtas in Bihar and, gradually, Sher Khan himself also returned to Bihar. Having been unsuccessful in Bihar, Humayun turned towards Bengal but he reached Gaud at a time when Sher Khan had safely returned to Bihar after plundering away Bengal. In the absence of Sher Khan, Humayun easily occupied Bengal and to celebrate it, he wasted away a good deal of time. According to historian A. L. Shrivastava, 'Humayun wasted eight months in Bengal and failed to maintain his communication with Delhi, Agra or even Banaras'. However, historian R.P. Tripathi says, 'He established order in Bengal and consolidated his army.' Whatever might be the reason behind Humayun's staying, he lost valuable time. During these months, Sher Khan captured Kara, Banaraj, Sambhal, and so forth and sieged Chunar and Jaunpur. He virtually blocked the way of Humayun's return to Agra. After a few months the news of the activities of Sher Khan and also that of his brother Hindal, who declared himself as emperor at Agra were received by Humayun. He left Jahangir Quili Beg with 500 soldiers in Bengal and proceeded towards Agra in March, AD 1539.

Battle of Chausa (AD 1539)

For quite some time, Sher Khan did not attempt to stop the Mughals; however, when they reached Chausa, near Buxar, he blocked their way to Agra and engaged himself in preparations. The armies faced each other.

If he had attacked the enemy immediately, he would have fared well as the Afghan soldiers were tired after a long journey. Before Humayun could organize his men and launch a systematic attack, the Afghans attacked and routed the Mughal force (26 June, AD 1539). A party of the Afghans even surrounded Humayun and inflicted a wound on his arm. This caused great confusion. Humayun then thought that his safety lay in flight. So he proceeded to the bank of the river and plunged his horse into the stream and was about to be drowned, when he was saved by a water carrier named Nizam, whom he afterwards allowed to sit on the throne for two days. Contemporary historians tell us that about 8000 Mughals died in the battle.

Battle of Bilgram or Kanauj (17 May, AD 1540)—Attempts to Regain the Throne

At Agra, all the brothers met and held prolonged discussions about the measures to be adopted against their enemy, who high on his recent victory, had ascended the throne and assumed the title of Sher Shah. Kamran had a battle-hardened force of 10,000 Mughals under his command at Agra. However, he was not prepared to give them to Humayun as he had lost confidence in Humayun's leadership. On the other hand, Humayun was not prepared to entrust the command of the armies to Kamran, lest the latter use it to assume power himself. The suspicions between the brothers grew till Kamran decided to return to Lahore with his army. Thus, Humayun had to face single-handedly the advancing army of the Afghans in Bilgram near Kanauj. Humayun recruited a big army of 90,000, but unfortunately, they were all new recruits and inexperienced in the nuances of warfare. Taking advantage of the heavy rains and the consequent shifting of the encampment of the Mughal soldiers, Sher Shah ordered his men on 17 May, AD 1540, to attack the disorganized Mughals. Humayun had another disadvantage; due to the mud and mire he was unable to make use of his heavy artillery. The Mughals fought valiantly but were defeated. Humayun again fled. The battle of Bilgram was the decisive battle between Humayun and Sher Shah. Humayun could reach Agra but had to flee from there as well, as Sher Shah was pursuing him. Sher Shah captured Delhi and Agra, and thus, the Afghans snatched the throne of Delhi from the hands of the Mughals.

Restoration and Death

Humayun tried to go to Kashmir but Kamran blocked his way. Ultimately, he decided to go to Sind. He was invited by Maldev of Marwar and he accepted the invitation. On the way, he came to know that Maldev had changed his mind and really wanted to arrest him to please Sher Shah.

Under the circumstances, he had to retreat to Sind. He got shelter at the palace of the Raja of Amarkot. In AD 1542, Akbar was born there. It was here that Bairam Khan, one of his faithful chiefs and the future guardian of Akbar met him and advised him to proceed to Persia. Humayun accepted his advice and with great difficulty he reached Persia. He was accorded a cordial reception by the Persian King Shah Tahmasp, who promised to help him recover his throne on the condition that he should embrace the Shia creed, would read Khutbah in the name of Shah and would give over Kandahar to the Shah, when successful. The helpless Humayun had no alternative but to yield to these conditions.

Shah Tahmasp of Persia placed an army (1400 soldiers) at his disposal with the help of which he conquered Khandahar from his brother, Askari in AD 1554, and took Kabul from Kamran. He imprisoned his brother Kamran and sent him to Mecca after blinding him. Hindal, another brother was killed in battle and Askari also went away to Mecca.

In AD 1555 the state of affairs in India was most deplorable. Muhammad Adil Shah, the last king of the Sur dynasty, was quite unfit to rule over his large kingdom. There was anarchy and confusion in the country and people were tired. Humayun, who was invited by some of his friends in India, accepted their invitation. He came and defeated Sikandar Sur at Sirhind in AD 1555.

Humayun then occupied Delhi in July, AD 1555. Following this, Agra, Sambhal and the nearby territory were also occupied by the Mughals. Thus, Humayun again ascended the throne of India after an exile of fifteen years. However, Humayun did not live long enough to enjoy the fruits of his victory. One day, when he was coming down the stairs of his library in Delhi Fort, he fell down and died.

3.4.Rise of Sher Shah Sur

Sher Shah Suri is one of those great men in history who rose to greatness from a humble position. The dynasty founded by him is known as the Sur dynasty. He was born in AD 1472. He was one of the eight sons of Mian Hassan Khan Sur, an employee of the governor of Punjab—Jamal Khan. In the reign of Sikandar Lodi, Jamal Khan was appointed the governor of Jaunpur. Hassan and his son Farid accompanied their master. Jamal Khan gave the Jagirs of Khawaspur, Sahasram and Tanda to Hassan. Farid's childhood was spent in Sahasram. Later, he migrated to Jaunpur after being annoyed with the misbehaviour of his stepmother and his father. He was twenty-two years old at that time. He impressed Jamal Khan with his scholarly nature and ability, and Jamal Khan pressurized Hassan to appoint Farid as the manager of the Jagirs of Sahasram and Khawaspur.

Farid earned enough administrative experience by managing these Jagirs. However, soon he had to leave the place because of the machinations of his stepbrother and one powerful Afghan chief, Muhammad Khan who wanted that the Jagirs should be divided between the two of them. Farid, then, entered into the military service of the governor of south Bihar—Bahar Khan Lohani. It is said that one day he slew a tiger with the help of a sword and impressed by his bravery, Bahar Khan gave him the title of Sher Khan and from then onwards, Farid became famous as Sher Khan. It is said that he entered Babur's service in AD 1527. Historians hold that his motive in entering this service was to acquire knowledge of the system of Mughal warfare and its effects. Babur became suspicious of his activities and asked his Prime Minister to keep a strict watch on Sher Khan and described him as a very clever person. Sher Khan is said to have quietly slipped away from there and again entered the services of Bahar Khan Lohani. He was appointed the tutor and guardian of Jalal Khan, the minor son of the ruler.

After sometime, Bahar Khan Lohani died and his widow appointed Sher Khan as the regent of the minor prince. In fact, Sher Khan became the de facto ruler of Bihar. He invited Mahmud Lodhi, the younger brother of Sultan Ibrahim Lodhi and made a plan of a military campaign against Babur. However, Babur defeated him in the battle of Ghagra (AD 1529). Sher Khan and Jalal Khan surrendered before the Mughals and got back their Jagirs on the condition of paying an annual tribute to Babur. Gradually, Sher Khan began to add to the number of his supporters.

Meanwhile, the ruler of Chunar, Taj Khan died in AD 1530. Sher Khan married his widow Lad Malika. This brought him the fort of Chunar and enormous wealth along with it.

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Some of the achievements of Sher Shah were as follows:

As a man

Apart from being farsighted, Sher Shah Suri was an active seeker of knowledge, dutiful, disciplined, industrious and a progressive thinker. He had great love for his mother, as compared to his father because he disliked the partial behaviour of his father towards his stepmother. He was a well-educated person. Along with studying Arabic and Persian language, he was also fond of studying history and literature. He had a great love for architecture. He had compassion for the peasants, poor and destitute. He was busy for as many as sixteen hours every day in the state business. Though he became the emperor at sixty-eight years of age, his enthusiasm, ambition and hard work did not cease. He used to say that great men should always remain active.

As a commander, soldier and conqueror

Sher Shah was an able commander, a great soldier and conqueror. He is said to have lived like a common soldier in the battlefield. He was an experienced soldier. He had boundless bravery and patience. He was a great conqueror who annexed Bihar, Bengal, Punjab, Malwa, Gujarat, Rajputana and Sind. His empire was very

vast. The frontiers of his empire extended from Punjab to Malwa and from Bengal to Sind.

As a ruler and administrator

•**Founder of Law and Order:** Sher Shah had many achievements as an administrator. He re-established law and order throughout his empire. He dealt very strictly with those zamindars, thieves and dacoits who broke the social order or denied paying the land revenue. As an administrator, Sher Shah Suri had a great impact on his zamindars, officials and chiefs. Historian Abbas Sherwani writes, 'The zamindars were so frightened of him that nobody liked to raise the boundary of revolt against him nor any of them dared to harass the travellers passing through his territory.' Though he did not bring about any change in the administrative units of the Sultanate period, he made such changes that nobody could be autocratic and harass the people.

He was first ruler of later medieval India who thought it his duty to give a life of peace and comfort to his subjects, forgetting the difference between the Hindus and Muslims. He established democratic autocracy. In his central administration, he did not make any one minister more important than the others, and thus, minimized the possibilities of mutual jealousy and plotting against the emperor. He organized his empire at the level of provinces, sarkars, paraganas and villages. He issued certain instructions for provincial rulers so that they did not minimize the importance of central administration. He divided very big provinces into smaller units and appointed separate officials there. He did not make the administration of all the provinces uniform because he thought that the administration of every province should be according to its special local needs. He appointed two separate officials of equal level in the provinces, sarkar and paraganas, so that one was responsible for the maintenance of law and order and the other for the financial resources.

He left the work of local defence and peace to the local officials, and thus, not only lessened the work of central administration but tried to involve a greater number of people in the administration process. He gave evidence of his administrative ability by delegating the responsibility of arresting thieves, dacoits and murderers to the

village headmen and government officials. During his time, the arrangement of the life and property of the subjects was more satisfactory than ever before.

- Able land administrator: He gave special attention to land revenue system, army and judicial system. He fixed the land revenue on the basis of proper measurement of land, its productivity, actual produce and local prices, and prepared detailed lists of the amount of the revenue to be paid. He gave an option to the cultivators to pay the revenue in cash or in kind. He started the practice of Kabuliat and Patta and gave priority to the Rayatwari system as compared to the Zamindari and Jagirdari practices prevalent at that time.

- Agreat army administrator and organizer: As a ruler, he devoted attention to the army administration and organization. He created a vast standing and efficient army, brought an end to the system of supplying a fixed number of soldiers to the Centre by tribal leaders and began direct recruitment of soldiers. He started the practices of Huliya and Dag. He constructed cantonments among various parts of the empire, and placed a strong contingent army in each of these cantonments. His army consisted of 15000 infantry, 25000 cavalry armed with bows and arrows, 5000 elephants and an arsenal.

- A just ruler: Sher Shah Suri was just in his dealings. He paid special attention towards the judicial system. He used to say that 'dispensing justice was the highest religious duty which should be discharged equally by Kafirs and Muslim Kings'. Sher Shah gave justice to everyone. He had assumed the title of Sultan-i-Adil or a just ruler. Sher Shah Suri had established law courts at various places which were called Dar-ul-Adalat. He never pardoned any criminal whether he was a big chief, his own caste person or a near relative. For the establishment of law and order, Qazis were appointed at various places but like earlier times, village level panchayats and zamindars also heard civil and criminal cases. In his time, criminal law was very strict and educative for others.

- Supporter of a tolerant religious policy: In spite of being a strict Sunni Muslim, Sher Shah was not a fanatic. Though he did not end Jizia, he gave high offices to Hindus in large numbers. He considered religion to be a personal affair and never let politics and religion to get mixed up. Qanungo writes, 'Sher Shah's attitude towards the

Hindus was not one of hateful tolerance but that of respect.' He was the first Muslim emperor to have a national outlook that established a secular state and looked after the welfare of all his subjects in an impartial manner. In his time religious tolerance like that of Akbar could not be established. Qanungo writes correctly that during Sher Shah's time, he had to struggle against religious and political orthodoxy as also against well-established traditions of communal Sultanate of the last 300 years. Therefore, he did not have the congenial atmosphere which was inherited by his successors.

- Public welfare activities: As a ruler, Sher Shah performed many acts of welfare for his subjects. He kept grain stores reserved for helping people at the time of famines, and established charitable state 'langar' for feeding the destitutes. He planted many trees to provide shade along roads, as well as constructed roads and schools. He issued pure and high quality coins and standard weights and measures. He adopted a liberal attitude. At the time of fixing land revenues he ordered military officials that they should not harm the standing crops while travelling. He opened government hospitals. Police and postal arrangements were made for the convenience of the public.

- Cultural achievements (as patron of knowledge and art): Sher Shah had many achievements in the cultural field because he was a great patron of knowledge, literature and art. He made good arrangements for the education of his subjects. Financial grants were given to many Hindu schools. For his Muslim subjects he opened many Makhtabs of Arabic and Persian and also established Madrassas for higher education. To encourage the pursuit of knowledge, he made arrangements for scholarships and arranged for the maintenance of poor students by the state. Sher Shah showed interest in the field of architecture as well. He constructed many mosques, forts and sarais. Some scholars hold the opinion that he constructed the Purana Qila desecrating the Dinapanah city of Humayun. In it he constructed the Qila-i-Kuhana mosque which is counted amongst his famous buildings in north India. Persian influence is discernible in the small minarets around the entrance gate and its artisanship. The other parts of the building are constructed as per Indian motifs.

The mosque in Bihar constructed in the midst of a lake in Sahasram is a clear example of the Indo-Muslim architecture so far its grandeur, beauty and proportionate structures are concerned. The outer structure represents Muslim styles but the inside is decorated with Toranas and pillars representing a particular Hindu style. Its dome, shining against the blue sky, appears beautiful. There is a stunning harmony of blue, red and yellow. In every corner there is the pillared pavilion on top of the second storey. The construction of a lotus on the top has added to its decoration.

Sher Shah constructed a new city on the banks of river Jamuna as well. Sher Shah patronized scholars. Some of the best works of Hindu literature like Padmawat of Malik Muhammad Jayasi were written during his time. Sher Shah was not a religious fanatic. His social and economic policies are evidence to this fact. In brief, Sher Shah Suri was the first great national ruler. After him, his dynasty did not last even for ten years, but his sword and diplomacy had founded such an empire that its policies (especially, currency system, land revenue system, judicial and military departments) continued for a very long time, extended and progressed. The masters of the empire changed (first the Mughals and then the British) but the institutions of Sher Shah continued. Erskine says rightly, 'No Government, not even the British, had showed that much of wisdom as was evidenced by this Afghan.'

Struggle against Mughals on the fort of Chunar

In AD 1531, when Humayun encircled the fort of Chunar then Sher Shah pretended to be defeated at the hands of Humayun. In the meantime, he strengthened his army.

Bihar (AD 1534)

The Lohani chiefs of Bihar became jealous of Sher Shah due to his increasing power. They won over Jalal Khan to their side and also entered into an alliance with Mahmud of Bengal. They made a treaty with Mahmud Shah of Bengal in AD 1533, who himself was eager to check the rise of Sher Shah because it adversely affected his own prestige and power. However, Sher Shah defeated the combined armies of the Sultan of Bengal and the Lohanis at Surajgarh in eastern Bihar on the bank of the river Kieul. Mahmud Shah fled to Bengal and with him fled Jalal Khan and his

associates. Thus, the whole of Bihar came under Sher Shah and he became the sole master. The victory of Surajgarh was an important event in Sher Shah's life. Taking advantage of the absence of Humayun in Agra, (AD 1535–1537) Sher Shah had further strengthened his position. The Afghans from far and near had congregated under him. Although he still talked of loyalty towards the Mughals, he had made a clever plan to drive the Mughals out of India. He had a close contact with Bahadur Shah of Gujarat. Bahadur Shah helped him with men and money as well. Having acquired these sources he assembled a capable and vast army so that resistance against the Mughals could be started at the right time.

Invasion of Bengal

Encouraged by his victory at Surajgarh, Sher Shah launched an attack against Mahmud Shah of Bengal in AD 1535. Mahmud Shah saved his life by giving a vast sum of money to Sher Shah but after few years Sher Shah again besieged Gaud, the capital of Bengal in AD 1537 and by conquering it forced Mahmud Shah to seek refuge with Humayun. When Humayun started from Agra for the support of Mahmud Shah, Sher Shah's son Jalal Khan kept him engaged for about six months at the fort of Chunar on his way to Bengal. During this period, Sher Shah came back to Bihar after amassing enough wealth from Bengal. Humayun's brother, Hindal declared himself as the emperor at Agra and another brother Kamran came to Delhi from Lahore as the head of 1000 soldiers. When Humayun received this news he started towards Agra from Gaur.

Battle of Chausa

Facing many difficulties, Humayun was somehow advancing towards Agra when Sher Shah suddenly attacked him at Chausa in AD 1539. About 8000 Mughal soldiers were killed in this battle. Sher Khan's spirits were raised as a result of this victory. He assumed the title of Sher Shah Sultan-i-Adil. Now Sher Shah had become the undisputed master of Bihar and Bengal.

Battle of Kanauj or Bilram (AD 1540)

The following year Humayun made an effort to regain his fortune but despite his best efforts he could not secure the cooperation of his brother. On 17 May, AD 1540

Mughals and Afghans again confronted each other near Kanauj. Humayun's army was defeated badly. Humayun managed to escape somehow. By this conquest, Sher Shah became the master of Delhi, Agra, Sambhal and Gwalior. This ended the Mughal dynasty for the time being, and for the next fifteen years, power passed into the hands of the Surs.

Conquests of Punjab (AD 1540–1542)

Immediately, after his accession to the throne of Delhi, Sher Shah took over Punjab from Humayun's brother, Kamran. Alongside he also suppressed the turbulent Khokhars of the northern region of the rivers Indus and Jhelum. About sixteen kilometers north of the river Jhelum, he constructed the fort of Rohtasgarh at the cost of about ` 8 crore for the security of the north-western frontier of India.

Conquest of Malwa (AD 1542)

The ruler of Malwa was known as Mallu Khan 'Qadirshah'. At the time of war with Humayun, he had not helped Sher Shah. So, Sher Shah attacked Malwa. Qadirshah did not fight but ran away to Gujarat instead. Sher Shah made Malwa an integral part of his empire. When Qadirshah asked his pardon, Sher Shah excused him, treated him kindly and appointed him as the governor of Lakhnauti.

Conquest of Raisin

Raisin was a Rajput principality in central India ruled by the Rajput ruler Puranmal Chauhan. He had occupied Chanderi from the Mughal chiefs. When Sher Shah came to know of it he attacked Raisin. According to Quanungo, 'The motive behind the attack over Raisin was political not religious; Sher Shah wanted to make the Rajput principality of Raisin an integral part of the Delhi empire.' The fort of Raisin was besieged. After a prolonged siege, negotiations for peace started. Puranmal was prepared to surrender on the condition that no harm would come to the members of his family and his associates. Sher Shah promised to see to their security and Puranmal surrendered. But Puranmal and his followers were attacked without any prior information. One of his daughters and three of his nephews were caught alive and the others were murdered. In the words of historian Ishwari Prasad,

‘Sher Shah behaved with inhuman cruelty towards his enemy who had reposed trust in him at the time of his bad condition.’

Conquest of Multan and Sindh

Sher Shah's general, at the behest of his master attacked Multan and Sindh in AD 1543. Both of these provinces were conquered and annexed to the empire of Sher Shah.

Conquest of Marwar (AD 1543–1545)

In AD 1543, Sher Shah attacked Maldev of Marwar. In AD 1544, the Rajputs and the Afghan armies fought each other at Semal, between Ajmer and Jodhpur. Sher Shah advanced very carefully in Rajasthan. He did not think it wise to indulge in a straight fight against Maldev and resorted to diplomacy. He dropped some such letters near Maldev which led Maldev to suspect that some of his chiefs had deserted him. Maldev was aggrieved and decided to retreat. However, his army launched a fierce attack against Sher Shah's army. They fought bravely but ultimately Sher Shah emerged victorious. The battle was so fierce and the victory so difficult that Sher Shah proclaimed that he had almost lost the empire of India for a handful of grains. In AD 1544, Sher Shah brought Marwar under his occupation but soon after his death, Maldev reoccupied the lost regions in July, AD 1555.

Conquest of Chittor and Ajmer

The ruler of Mewar, Rana Udaisingh was a minor at the time of Sher Shah. When the Rajputs came to know of Sher Shah's invasion they thought it better to accept his sovereignty rather than fight with him. Now the whole of Rajasthan except Jaisalmer was under Sher Shah. Nevertheless, Sher Shah left the Rajput kingdom with the Rajput chiefs themselves. After establishing his control over some important forts (Ajmer, Jodhpur, Abu and Chittor) he posted the Afghan army in large numbers there. Side by side he kept a strict control over the routes of communication

Conquest of Kalinjar and the death of Sher Shah

After these conquests, Sher Shah planned an invasion of Kalinjar because its ruler Kirat Singh had given shelter from the ruler of Riva, Virbhan against the wishes of

the Afghan ruler and then had refused to return him to the Afghans against Sher Shah's wishes. Due to these causes, Sher Shah besieged the fort in AD 1544. However, he could not achieve much success. On 22 May, AD 1545, Sher Shah launched a fierce attack. Sher Shah was inspecting the arsenal when he was grievously injured by a bomb blast. He ordered to continue the invasion and by evening the fort was under his control, but Sher Shah was not fated to enjoy this conquest as he died of the injuries on the same day.

Reforms

Though Sher Shah was given only a period of five years to rule but within this short span of time he brought changes in the administrative system of such importance that he is considered as one of the best administrators of India. In fact, he managed his administration keeping before him a model ideal. Without any religious discrimination he gave opportunity to all his subjects to lead a comfortable life. According to him, the major aim of the state was public welfare. He tried to make the frontiers of the country so strong and powerful that Humayun or any other power should not be able to bring about any instability in the country. He brought about many reforms and gave safety to the people against anti-social elements.

Accepting his administrative efficiency, English historian Keive wrote that none of the rulers, not even the English government evinced so much wisdom as this Pathan chief. The main features of his administrative system can be studied under the following heads:

Central Administration

Though Sher Shah tried to follow the Afghan tradition for running the central administration, yet he tried to bring the office of the Sultan nearer to the Turkish ideal rather than the Afghan. To some extent, he continued the central administration present from the time of the Delhi Sultanate and established a despotic rule similar to that of Balban or Allauddin, but not before getting it endorsed by a committee of the Afghan chiefs. Thus, his despotism had a democratic base.

Probably, looking at the outer structure of his administration, Qanungo remarked that Sher Shah Suri did not establish any new administrative system but gave new shape to the existing institutions. All the power of the state was centred in his hands. He was the highest official in the field of administration, army, judiciary and law. There were four main ministers in his central government, namely, Diwan-i-Wizarat (kept control over the income and expenditure of the state), Diwan-i-Ariz (looked after military responsibilities), Diwan-i-Rasalat (looked after foreign affairs), and Diwan-i-Qaza (head of judicial department). Sher Shah himself was so hard working and efficient that besides deterring the general policy of all the departments, he also supervised their everyday activities. During his reign he did not let any person or Amir emerge as an important figure. This might have been due to the fact that because of the importance given to any one individual, other Amirs would grow jealous of him and their dissatisfaction would lead them to organize revolts against the ruler. Removing corruption, he offered a clean administration to the people.

Provincial Administration

The outline of the provincial administration under Sher Shah is somewhat dim. According to Qanungo, 'There were no provinces during Sher Shah's time and the empire was divided in sarkars.' As against this, distinguished medieval Indian historian, P.Saran holds that there were twelve provinces in Sher Shah's empire each ruled by the military governor. According to some historians, provinces did exist before Akbar's time but their shape and administrative system was not uniform. Even during Sher Shah's time there were many provinces or Subas which were called Iqtas. Modern historians hold that during Sher Shah's time there was a definite provincial organization. According to them, Sher Shah brought about two new experiments in the provincial administration but they were not so successful as to be implemented in other provinces. His first experiment was in Bengal in AD 1541. When Khizr Khan after becoming its governor started behaving like a Sultan, Sher Shah got him imprisoned and after subdividing Bengal into many parts, appointed separate officials for each part. An official was appointed so as to maintain peace and order in the province. Since they were appointed by the centre and their sphere of work was different, the possibility of any revolt was minimized.

Probably this system was implemented in Malwa, Punjab and Rajputana as well. His other experiment was the appointment of deputy governors. He appointed two sub-deputy governors under Haibat Khan of Punjab. During his time, this scheme was probably implemented in Multan, Baluchistan and Sirhind. During his time, the provincial governor was probably called Hakim or Faujdar or Amin. But their rights were not the same. The governor of Punjab, Haibat Khan was probably the most powerful. He had 30,000 soldiers under him, whereas less powerful governors had just about 5000 soldiers under them. Sher Shah kept a strict control over the provincial governors and from time to time supervised their military and administrative activities.

Administration of a Sirkar

Sher Shah Suri organized the local administration at the district, paragona and village level. The highest unit of the local administration was the district or the sirkar. According to Ishwari Prasad, 'Sher Shah had sub-divided his empire into forty-seven parts, each comprising many paraganas. This part or unit was called a sirkar.' Each sirkar had two major officials – Shiqdar-i-Shiqdaran or Chief Shiqdar and Munsif-i-Monsifan or Chief Munsif, responsible respectively, for the maintenance of peace and order in the sirkar and supervising the officials of the paraganas and dispensing mobile justice. Sher Shah brought about some important changes in the administration of the sirkar. First, he established a satisfactory judicial system. Second, he ordered the officials to always look for the convenience of the people. Third, he made the Chief Shikdar and the Chief Munsif respectively, the highest but separate officials in the fields of army and finance. This minimized the possibility of revolt. Fourth, he kept with himself the right of appointing and dismissing the officials of the sirkar which strengthened the control of the centre over these units.

Administration of Paragona

Each sirkar or district was subdivided into many paraganas. Here, Shiqdar and Munsif were responsible for the maintenance of peace and order and the collection of revenues respectively. Besides these, there was one treasurer and two Karkuns or Munsims—one to keep the land records in Hindi and the other in Persian. The

treasurer or Fotdar kept the cash of the paragana. The Munsif was responsible for the collection of the revenue of the whole paragana and also its land measurement.

Village Administration

The smallest unit of the empire was the village. In every village, there was a Mukhiya or Muqaddam. The chief of village collected the revenue from the farmers and sent it to the treasurer of the paragana. Muqadam was responsible for maintaining peace and order in the village along with collecting the revenue. He arranged for night watchmen. If a theft was committed in his area, he had either to catch the thief or suffer the punishment himself. According to the contemporary historian Abbas, 'Because of these arrangements, the events of theft or 'dacoity' in the empire were totally nullified and even if an old women travelled from one end of the empire to the other tossing gold, nobody dared to interfere with her.'

If any traveller or merchant died on the way, the local people gave the information to the government officials and till they received any instruction from the government, they kept vigil themselves. This statement might be an exaggeration but it makes it clear that during Sher Shah's time, priority was given to the maintenance of peace and order throughout the empire. He dealt strictly with thieves, dacoits and with those landlords who refused either to pay the revenue or refuse to obey the government's instructions.

Revenue Administration

During Sher Shah's time there were seven main sources of state income—land revenue, khams, custom, Jizia, nazrana, royal currency and sales tax. In his time, one-third of the produce was taken as the land revenue. The peasants paid in cash or in kind though the state preferred the cash payment. He effected many reforms in the sphere of land revenue administration. He evolved a system of land revenue rates called Rai, wherein there were separate rates of land revenue in different parts of the empire for a different kind of produce. For the payment in cash, a list was prepared according to the prices, prevalent in the area. Besides the land revenue administration, he also imposed duties on the import and export of raw materials and finished products. A ruler like Sher Shah also, did not abolish a tax like Jizia. This tax was levied on non-Muslims and was an important source of governmental income.

Nazrana or gifts were obtained almost from all tributary rulers, such as zamindars and government officials. Royal mint was also a good source of the royal income. Salt tax also yielded considerable income to the state. Sometimes, unclaimed property also was an important source of income for the government.

Land Revenue Administration

Sher Shah paid great attention towards land revenue system and land administration. Sher Shah was well acquainted with every level of land revenue system having managed for many years the Jagir of Sahasram of his father Hassan and then having worked as a guardian of Jalal Khan, the ruler of Bihar. After becoming the emperor, he set the whole land revenue system right with the help of a few able administrators.

Military System

Sher Shah kept a strong army for defence of his vast empire. He knew very well the importance of the local army. According to the contemporary writer Abbas Sherwani, 'There were about 150000 infantry, 25000 cavalry, 5000 elephants and artillery in his army.' Sher Shah put an end to the practice of supplying a fixed number of soldiers to the state by the chieftains and instead, started direct recruitment of the soldiers and fixed their pay according to their ability. The salary was paid in cash. Promotion was given to soldiers and officials on the basis of their ability and working capacity. The descriptive role of each soldier was recorded. His horse was also branded so that it could not be replaced by a horse of inferior quality. Probably, these practices were adopted by Sher Shah following the example of Allauddin Khilji, who had first adopted these practices as part of his military reforms. He constructed many cantonments in different parts of his empire and kept a strong army contingent in each of them. In addition to a big artillery, Sher Shah made arrangements for supplying good quality guns to his soldiers. He maintained strict discipline in his army. He constructed a new fort near Peshawar.

Judicial System

Sher Shah laid great emphasis on the dispensation of justice. He used to say, 'Doing justice is the greatest religious work which should be adopted alike by the state of Kafirs or Momins.' He never pardoned any criminal whether he was his near relative, big chief or any powerful person. He established law courts throughout his empire. At the centre, the Emperor himself was the highest judge and next to him was the Qazi-ul-Qazt, who was the highest official of the judicial department. Besides big cities, provinces and their capitals Qazis dispensed justice. In the village the work of the dispensation of justice was undertaken by the Muqaddam or Mukhiya. The civil cases were heard by the Munsif, Amirs and Munsifi-Munsifan (Amin and Chief Aman). In fact, during Sher Shah's time not many changes were effected in the judicial system but he inspired all the officials to dispense justice impartially and fearlessly and did so himself as well.

Police Arrangements

Sher Shah Suri made separate police arrangements. Before him, this function was also discharged by the army. Due to the police arrangements, it became easier to trace the criminals. In the sarkars the Chief Shiqdar, in the paragana the Shiqdar and in the villages Muqaddams used to perform police duties and hand over the criminals to the law courts. Abbas Sherwani wrote, 'During the time of Sher Shah, travellers were free from the botheration of keeping a check over their belongings. Even in the desert region they had no fear, they could camp freely in a locality whether it was deserted or not. They could even leave their belongings out in the open. Cattle could be left to graze freely and the owners slept carefree as if they were in their home.'

Espionage System

Sher Shah had spread a net of trusted and expert spies who kept on giving him information about the activities of the whole empire. Therefore, nobody dared to revolt against the emperor or shirk their duty. The daily report of the prices of commodities in the market used to reach the emperor. Messengers and spies were appointed in all the major cities and they had the orders to send any urgent message to the emperor at once.

Currency

Sher Shah brought about many reforms in the currency system and got pure gold, silver and copper coins minted instead of debased and mixed metal coins. His silver rupee was so authentic that even after centuries it continued to be used as a standard currency. Historian V.A. Smith wrote correctly, 'This rupee was the basis of the British currency system.' On the coins, the name of the emperor was inscribed in Devnagari as well as the Persian script. The coins of Sher Shah were pure, beautiful and standard. He also issued small copper coins so that people may not have any difficulty in everyday transactions.

Public Welfare Activities of Sher Shah

For the benefit of the peasants, Sher Shah Suri carried on many land reforms such as getting the land measured and fixing prices, keeping in view the cultivation of land, its productivity, the crops grown and the local prices prevalent. The cultivators were given the option of paying the revenue in cash or in kind. He encouraged the Ryotwari system in place of the Zamindari system. For the benefit of the trading community, he effected currency reforms. He showed special interest in the construction of roads, sarais, public kitchens to name a few. He issued standard weights and ordered the officials to behave courteously with the traders. He is said to have constructed about 1700 sarais some of which still exist. Apart from constructing good roads for travellers, he also planted many shade trees on both sides of the roads. He extended patronage to artists and litterateurs. For the welfare of the poorest of the capital, he made arrangements for charitable langar. It is said that about 500 tolas of gold was spent everyday on such langars.

In essence, Sher Shah was the first great and able ruler of later medieval India. V. A. Smith has justly written, 'If Sher Shah remained alive for some more time and if his successors had been as able as he was, the Mughals might not have reappeared on the stage of India.'

Land Revenue System

A glance at the different aspects of Sher Shah's administration shows clearly that he managed the land revenue system with the greatest ability and interest. Praising his land revenue administration Dr Ishwari Prasad writes, 'He tried to fix the land

revenue in accordance with the income of the people.’ The main features of his land revenue administration can be studied as follows:

- Measurement of Land:** Sher Shah Suri got the entire land of his empire measured in order to ascertain the total cultivable land of his empire. During his time Patwari kept the whole account of the cultivable land of every village. He used the Sikandari Gaz for the measurement of land. During his time one Bigha measured 60 × 60 yards.

- Classification of land, fixing of revenue and lists of rates:** He got the entire cultivable land divided into three categories—good, middle and bad. He got the produce of all the three categories ascertained. After measuring the produce of each category of land, he decided to take one-third of the produce of each category as land revenue. During his time, the amount of the produce was not estimated or divided into fields or granaries. A common system of rates was started which was called the Rai according to which the share of the state differed on different kinds of crops. After that the price of the produce was fixed in different areas according to the market prices prevalent there. Thus, the revenue list of the produce per Bigha was prepared and one copy of it was given to the concerned state officials. Thus, after serving the crop, the cultivator knew how much he had to pay as land revenue.

- Option to pay the revenue in cash or in kind:** Sher Shah had given freedom to cultivators to pay the land revenue in cash or in kind, though he preferred the payment in cash.

- Patta and Kabuliat:** Sher Shah started the practice of issuing Patta to every cultivator. On it was written the area of the cultivated land, kind of crop, land revenue payable by the cultivator, and he was informed of it. On the other hand, the government got the signature of the peasants on the Kabuliat whereby, they gave written consent about acknowledging the conditions of the state with regard to the land revenue administration.

- Eradication of middlemen:** Sher Shah attached great importance to the Ryotwari system so that there could be a direct relationship between the peasant and the government. Undoubtedly, the Zamindari system was not ended completely during

his time, but there was a definite decline in it. He fixed a handsome salary for the members of the measuring party, so that they did not trouble the cultivators.

- Instructions to the officials for good behaviour: Sher Shah instructed all his officials to behave properly with the peasants. They were strictly instructed not to take any bribe from them. According to the contemporary historian Abbas Sherwani, 'Sher Shah knew that there was no other office more lucrative than that of the Amin so he appointed new Amins every two years so that greatest number of Afghans should be able to take advantage of this post.' This statement of Sherwani leads to three conclusions. First, Sher Shah could not end bribery completely. Second, he tried to lessen the evil of bribery as far as he could by transferring the Amins repeatedly because at last they were put to some difficulty by going to new places again and again. Third, in order to please the Afghans, he seems to have given his silent consent unknowingly to the practice of bribery.

- Liberality in assessment of revenue but strictness in collection: Sher Shah was liberal at the time of the assessment of revenue and issued similar instructions to his officials as well but he did not like the idea of sparing the collection. Therefore, he instructed the time of land revenue collection. During natural calamities, he often pardoned the land revenue of peasants.

- Famine tax: To cope with natural calamities, two and a half seer of food grains per Bigha was charged extra from the cultivator. It was kept reserved for the time of famine.

Briefly then, Sher Shah cared greatly for the welfare of the peasants. Keeping in view the welfare of the peasants, he fixed one-third of the produce at state's share which was not very high. In fact, he did this because of the prevailing circumstances. At that time, the cultivable land was available in plenty and there was a great danger of the cultivators leaving the land and going away, if the state was oppressive. Probably, this factor restricted the emperor. On the basis of the description of Abbas Sherwani, it can be said that this factor counted with Sher Shah. He is said to have stated that the peasants were innocent, they bowed before the officials and if he inflicted atrocities on them they would leave the land and go away. The country would be ruined and deserted and it would take a long time to make it prosperous

again. According to the famous historian Qanungo, 'The land revenue arrangement of Sher Shah was a valuable heritage for the Mughals. He tried to levy the land revenue in accordance with the income of the peasants. The British adopted this very system.' However, Sher Shah did not devote much attention towards irrigation. He did not completely abolish the Zamindari system probably to keep the Afghan chiefs satisfied. In spite of these defects, it will have to be conceded that his land revenue administration was good and was undertaken keeping in mind the interest of the cultivators.

3.5. Islam Shah

Islam Shah, the younger son of Sher Shah Suri succeeded to the throne after the death of his father. Though Sher Shah's eldest son, Adil Khan was nominated by him as his successor but the nobles preferred Jalal Khan, Sher Shah's younger son who was regarded as more capable and industrious. Jalal Khan was called by them to come to Kalinjar, and after his arrival, he was declared Sultan on 27 May, AD 1545. He assumed the title of Islam Shah.

Conflict with Adil Khan

Islam Shah could not feel secure as long as his elder brother was alive. He asked him to come to Agra. He was assured of his life and the grant of Jagir of Sayan. Eminent nobles like Isa Khan and Khavass Khan vouched for his life. Adil Khan went to Agra, paid homage to the Sultan and returned to Bayana. Islam Shah tried to murder him but failed. Feeling insecure Adil Khan sought the support of Khavass Khan. They combined their forces and proceeded towards Agra but the rebels were defeated. Adil Khan fled towards Panna and was heard of no more. Khavass Khan also fled towards Sarhind.

Revolt of the Nobles

Islam Shah tried to kill all those nobles who were supposed to be sympathetic towards Adil Khan. Thirteen old nobles were sent to Gwalior where they were blown by gunpowder. Said Niyazi fled away from the court and found shelter with his brother Haibat Khan Niyazi, governor of Lahore. Haibat Khan Niyazi revolted against the Sultan. Khavass Khan also came and joined him. Islam Shah went himself to

suppress this revolt. He met the rebel near Ambala (AD 1547). Khavass left Haibat Khan on the eve of the battle because he wanted to fight in the name of Adil Khan while Haibat Khan was fired with the ambition of himself being crowned. The Niyazis were defeated, and Islam Shah pursued them up to the bank of the Jhelum River. He left an army to suppress the fugitives and himself returned to Agra.

Results of Revolts

Islam Shah succeeded in suppressing all revolts. He, thus, broke the power of the old nobility which could be a threat to the power of the Sultan. He appointed his own loyal nobles to all important posts and was able to command their respect. In this respect, Islam Shah proved more successful than his father. The provincial governors showed respect not only to him, but even to his shoes and obeyed his commands blindly. But, this policy towards the nobles did not prove to be the lasting interest of the state. Two attempts were made to murder him, though both failed. However, the nobles could not remain loyal to the royal family. It was only the fear of Islam Shah which kept them in check during his life. Thus, Islam Shah's greatest failure was that instead of consolidating the power of the Afghans he divided it and, thus, heralded the downfall of the second Afghan empire.

Administration under Islam Shah

Islam Shah was a worthy son of his father. He not only maintained the administrative setup of his father, but also strengthened it further. Sher Shah had constructed Sarais on every fourth mile. Islam Shah constructed Sarais on every second mile and arranged for free distribution of food in each of them. Islam Shah could not abolish the Jagirdari system but he took away the land from old Jagirdars and redistributed it among his loyal supporters. This measure created a class of people loyal to him and indirectly weakened the hereditary Jagirdari system. To his officials, he assigned the respectability of maintaining law and order in villages. Islam Shah brought out changes in the army administration as well. He divided his cavalry into units of 50, 200, 250 and his infantry into 5,000, 10,000 and 20,000 soldiers.

In the north-west, he constructed a chain of forts, namely, Shergarh, Islamgarh, Rashidgarh and Ferozgarh. Together, these were called the forts of Mankot. Islam Shah kept his nobles under strict discipline. Each of them respected or rather feared

him very much. The nobles were terrorized by Islam Shah and remained under his strict control during his lifetime.

3.6. Expansion and Consolidation under Akbar

On 19 February, AD 1556, Akbar was declared the Emperor at Kalanaur when he had just turned thirteen. At that time, he was virtually a ruler without a kingdom. British historian Vincent Smith wrote aptly that before Akbar could claim to be an emperor in reality rather than just in name, he had to prove himself more capable than his other rivals for the throne, and at least had to recapture the lost kingdom of his father.

Initial difficulties of Akbar

At the time of his accession, Akbar was confronted with the following difficulties:

- A small kingdom: In fact, Akbar had only a small part of Punjab. Though in theory Kabul, Kandhar and Badakshan were also the parts of the Mughal Empire, he had no hope of any help from there because Kabul was under his stepbrother, Mirza Hakim. He immediately declared himself independent. The governor was in Bairam Khan's Jagir but was in danger of the Iranian invasion. The governor of Badakshan, Mirza Suleman had become independent and he wanted to establish his control over Akbar as well as the ruler of Kabul, Mirza Hakim.
- Akbar a minor: Akbar was very young and he had to follow the instructions and work under the guidance of Bairam Khan till he attained maturity.
- Sikandar Suri: Though the ruler of Punjab had been defeated, his power had not been crushed completely and he could become a danger for Akbar at any time. Adil Shah was in control of the region from Bihar to Chunar and his able minister Hemu was making preparations for war against the Mughals.
- Ibrahim Suri: Ibrahim Suri occupied the Doab and Sambhal area and he considered himself to be a claimant for the throne of Delhi.
- Other Afghan chiefs: Malwa, Gujarat, and others, were still in the hands of Afghan chiefs. They could at any time become a problem for Akbar.

- Rajputs: The Rajput chiefs of Marwar, Mewar, Jaisalmer, Ranthambhor, and Ajmer were continuously organizing their strength.
- Abdul Muwali: The famous Mughal Amir, Abdul Muwali had revolted and he did not attend the coronation ceremony of Akbar. Though Bairam Khan had captured and imprisoned him in the fort of Lahore, he posed a threat for the Mughals at any time.
- Tardi Beg: He tried to fix the land revenue in accordance with Tardi Beg, the governor of Delhi who had also turned a rebel and Hemu, the minister of Adil.
- The kingdoms of Kashmir, Sind, Multan and Himalayan region: All these kingdoms were independent and Akbar planned to bring them under the Mughal empire.
- Poor financial condition: The Mughal treasury was empty. A terrible famine was raging in Delhi and Agra. To arrange financial resources was a problem confronting Akbar. In the Deccan there were, besides the Vijayanagar empire, five Shia states namely, Khandesh, Bidar, Berar, Ahmednagar and Golkunda. The country could be united politically only after bringing them under the Mughal dominion.
- Anarchy and confusion: Everywhere in the country there was indiscipline, disorder and anarchy. One of the problems before Akbar was to end them and give to the people a capable administration, peace and order.

Solving the Problems

Akbar gradually overcame all these difficulties in this conquest, where on one hand, he was aided by his own good fortune and on the other hand, credit should go to the loyalty and ability of Bairam Khan. He called a conference of the Mughals in Sirhind and gave a death punishment to the governor of Delhi, Tardi Beg who had not been able to defend Delhi against Hemu. Bairam Khan defeated Hemu in the Second Battle of Panipat and seated Akbar on the throne. Nevertheless, four years of power turned Bairam Khan into a vain person. In AD 1560, Akbar very deftly defeated him after he indulged in rebellion but pardoned him keeping in view his past services. At a place called Patan, Bairam Khan was murdered by some rebel Afghans. Due to the treacherous activities of Akbar's foster mother and foster brother Adham Khan, Akbar was forced to give death punishment to Adham Khan in AD 1561 and his mother Maham Anga died of shock and grief. In AD 1565, the

rebellious Uzbek chiefs Sardar Khan, Abdulla Khan and Zaman Khan were also punished. In fact, Zaman Khan died fighting and his brother Bahadur was accorded death punishment. Abdulla Khan died (after some time, Akbar got all the supporters of his step brother, Hakim Mirza of Kabul, murdered and forced him to flee from Kabul). With the help of Bairam Khan, Akbar conquered (besides Agra and Delhi), the regions of Jaunpur, Ranthambhor and Malwa. After the acceptance of the sovereignty of the Mughals by Bihari Mal, the ruler of Ajmer and marrying his daughter, Akbar extended the sphere of his power till Ajmer. After that, he had to wage wars against Garkatanga (Gondwana), Gujarat, Bengal, Chittoor, Kalinjar, and so forth. After Bengal, Kabul and Kandhar were brought under occupation, Khandesh accepted his suzerainty. After a prolonged struggle, Ahmednagar was conquered in AD 1600 and after the revolt of the new governor of Khandesh, Miran Bahadur Shah of Asirgarh was conquered militarily on 6 January, AD 1601. Briefly then, it can be said that Akbar had to struggle to overcome the various problems which confronted him.

The Second Battle of Panipat

The Second Battle of Panipat was a battle between Hemu and Akbar in which Akbar won to re-establish the Mughal Empire. The Second Battle of Panipat took place in November AD 1556. Emperor Akbar, who was crowned in the same year after his father's death defeated Muhammad Adil Shah Suri of Pashtun Suri Dynasty and his Prime Minister Hemu (Hemchandra). This defeat of Adil Shah and Hemu initiated Akbar's reign.

Humayun, the second Mughal Emperor died suddenly on 24 January, AD 1556 as he slipped from the steps of his library. That time his son Akbar was only thirteen years old. Akbar was busy in a campaign in Punjab with the chief minister Bairam Khan at the time of his father's death. That time Mughal reign was confined to Kabul, Kandahar and parts of Punjab and Delhi. Akbar was enthroned as the emperor on 14 February, AD 1556 in a garden at Kalanaur in Punjab. Hemu or Hemchandra was the military chief of Afghan Sultan Muhammad Adil Shah. Adil Shah was the ruler of Chunar and was seeking an opportunity to expel the Mughals from India. They got the advantage of Humayun's death. Hemu occupied Agra and

Delhi without much difficulty in October and became the ruler under the title 'Raja Vikramaditya'. It was a short-lived victory for Adil Shah and Hemu.

Bairam Khan, the chief minister and the guardian of Akbar proceeded towards Delhi with a large army. On 5 November both the armies met at Panipat. Hemu had a large army including 1500 war elephants. He got the initial success but unfortunately, a stray arrow struck his eye and he became unconscious. His troops thought that they have lost their leader and panic spread among them and they retreated. The Mughals won the battle. Shah Quli Khan captured the Hawai elephant of Hemu and presented it directly to Akbar. Hemu was brought in unconscious condition to Akbar and Bairam Khan. Akbar then severed the head of unconscious Hemu and took his cavalry sword.

Some historians claim that Akbar did not kill Hemu by himself; he just touched his head with his sword and his followers killed Hemu. Hemu's cut off head was sent to Kabul to the ladies of Humayun's harem in order to celebrate the victory. Hemu's torso was sent to Delhi for a display on a gibbet. Iskandar Khan from Akbar's side chased Hemu's army and captured as many as 1500 elephants and a large portion of the army. Hemu's wife escaped from Delhi with the treasure she could have with her. Pir Mohammad Khan chased her caravan with troops but his effort was not successful. The Second Battle of Panipat changed the course of Indian history as it initiated the re-establishment of Mughal dynasty in India.

Character and Personality of Akbar

Akbar was the greatest among the Mughal emperors who ascended the throne at a very early age, after the death of his father Humayun. During his reign, the Mughal empire was at its peak. Akbar, who took charge of an empire that was besieged with many problems, both internal as well as external at a young age, made the Mughal empire not only the strongest state in India, but also one of the best administered state of his times. He also implemented innovative policies which proved liberal, farsighted and successful which added a new chapter in Indian medieval history and established the Mughal empire firmly in India. Therefore, he has been justly described as 'the Great' among the Mughal emperors of India.

Career and Achievements of Bairam Khan

Bairam Khan was the guardian of Akbar when the latter was declared as the Mughal Emperor in AD 1556. Akbar appointed his guardian, Bairam Khan as the wazir of the Empire and gave him the title of Khan-i-Khana at the time of accession. The following four years after the accession of Akbar to the throne was actually the rule of Bairam Khan. Bairam Khan was a Persian and had come to the service of Humayun at the age of sixteen years. He was a capable commander and had served Humayun well in recapturing Kabul, Kandahar and other Indian territories. The credit of successfully eliminating the early difficulties of Akbar and safeguarding the Mughal empire goes to Bairam Khan.

After Hemu held his coronation at Delhi and assumed the title of Maharaja Vikramaditya, a majority of Akbar's nobles advised him to retreat to Kabul. But Bairam Khan rejected this advice. Akbar agreed with him and decided to proceed towards Delhi. Tardi Beg Khan, Iskandar Khan and Ali Quli Khan met him near Sarhind. Bairam Khan executed Tardi Beg Khan on the plea that it would restore confidence, unity and discipline in the army. Contemporary historians, however, have commented that this action of Bairam Khan was primarily motivated by personal rivalry and jealousy between the two of them. The failure of Tardi Beg Khan at Delhi had provided the right opportunity to Bairam Khan to finish his rival. The consent of Akbar was secured by Bairam Khan only after his execution. Bairam Khan was a great support to Akbar in his combat with Hemu.

The tutelage of Akbar under Bairam Khan lasted nearly for four years. Except the loss of Kandahar, this period had been that of conquest and consolidation. The sovereignty of Akbar in the territory from Kabul in the north to Jaunpur in the east and from the hills of Punjab to Ajmer in the south was re-established. Bairam Khan, who was largely responsible for the success of Akbar during the early years of his reign was asked to resign in AD 1560. Contemporary historians have given different reasons which resulted in the downfall of Bairam Khan. Instigation of the jealous nobles and the ego of Bairam Khan are chiefly considered the main reasons of his downfall. The behaviour of Bairam Khan, the jealousy of certain nobles particularly of a few near relatives of Akbar and the desire of Akbar, to keep the power of the state to himself were responsible for the fall of Bairam Khan. The nobles and relatives

desired the overthrow of Bairam Khan, in the hope, to monopolize power for themselves.

There was some suspicion towards Bairam Khan because he was a Shia Muslim, while members of the royal family and most of the nobles of Akbar were Sunnis. The treatment of Bairam Khan towards Sheikh Muhammad Gaus who was revered by Akbar and a few other minor incidents created further gulf between Bairam Khan and Akbar. However, the root cause of the fall of Bairam Khan was the desire of Akbar to be the king not only in name, but in practice also. Akbar was growing to manhood. He felt that he was a mere puppet in the hands of his guardian who did not care to consult him even in important matters of the state and did not allow him least power in financial matters so much so that his personal expenses were sanctioned by Bairam Khan with stringency. Bairam Khan treated Akbar as a child and failed to recognize his growing desires. Thus, all these factors together resulted in the downfall of Bairam Khan.

Akbar's Imperialist Policy

Akbar had inherited a very small kingdom at the time of his accession. He was king only in name, being just thirteen years of age. He was surrounded by enemies on all sides. Loyal Bairam Khan was his guardian. Akbar began his policy of conquest with the help of Bairam Khan.

Conquest of Northern India

Akbar's conquest of northern India are as follows:

1. Conquest of Delhi and Agra: Akbar conquered Delhi and Agra by defeating Hemu in the Second Battle of Panipat with the help of Bairam Khan.
2. Conquest of Gwalior, Ajmer and Jaunpur: After the conquest of Delhi, he conquered Gwalior in AD 1558 again with Bairam Khan's help. By AD 1560, he established his control over Ajmer and Jaunpur as well.
3. Conquest of Malwa: In AD 1560, after establishing his freedom from the control of Bairam Khan, Akbar, with the help of Adham Khan attacked Baz Bahadur of Malwa. The latter was defeated in a battle near Sarangpur. Adham Khan brought all his

wealth as well as the ladies of his harem under his control. Baz Bahadur's wife, Queen Rupmati defended her chastity by swallowing poison. Adham Khan did not send the entire loot to Akbar. Consequently, Akbar became annoyed with Pir Mohammad who was the Governor of Malwa and whose weakness led Baz Bahadur to again conquer Malwa. Akbar again sent Abdulla Khan who established the Mughal control over Malwa.

4. Conquest of Chunar: In AD 1561, Asaf Khan was sent to effect the conquest of Chunar and he occupied it without any difficulty.

5. Conquest of Gondwana (AD 1564): The independent kingdom of Gondwana was an eyesore to Akbar. Its ruler, Vir Narayan was a minor. His brave mother Durgawati was his guardian. Akbar sent Asaf Khan to conquer Gondwana, Durgawati fought against the Mughals near Narhi. She was badly wounded. To defend her honour she committed suicide by stabbing herself. Other Rajput ladies performed Jauhar. Vir Narayan also died in the battle and thus, Gondwana came under the Mughal control.

6. Conquest of Gujarat: Akbar launched an attack against Muzzafar Khan of Gujarat at the head of a large army in AD 1572. He was defeated and imprisoned and Gujarat came under the Mughals.

7. Conquest of Bengal and Bihar: The governor of Bihar, Suleman had conquered Bengal in AD 1574 and he was ruling over Bengal and Bihar. The Afghans killed him and made his son Daud Khan the ruler of that place. Akbar sent Munim Khan against Daud Khan. In AD 1575, Daud Khan was badly defeated and accepted the sovereignty of Akbar. After some time, when he raised his head again, Akbar, himself proceeded towards Bengal. A fierce battle was fought between the two armies. Daud was defeated and killed. Thus, Bengal and Bihar came under the Mughal control.

8. Conquest of Kabul: In AD 1585, Kabul was under Akbar's stepbrother, Mirza Hakim. In AD 1580, he attacked Punjab. Akbar defeated him. Mirza Hakim accepted his sovereignty. Akbar returned Kabul to him. In AD 1585, after his death, Kabul was annexed to the Mughal empire.

9.Conquest of Kashmir (AD 1588): The ruler of Kashmir was Yusuf Shah. In AD 1588, Raja Bhagwan Das and Qasim Khan were sent to conquer Kashmir. They succeeded in their mission.

10.Conquest of Sind (AD 1590): In AD 1590, Abdur Rahim Khan-i-Khana defeated the ruler of Sind, Mirza Jani Beg and occupied Thatta, the capital of Sind.

11.Conquest of Orissa (1593): In AD 1593, Raja Man Singh defeated the ruler of Orissa and made it a part of the Mughal empire.

12.Conquest of Baluchistan and Makaran (1595 AD): In AD 1595, the Mughal Chief Quetta defeated the Panni Afghans and annexed the regions of Baluchistan and Makaran to the Mughal empire.

13.Conquest of Kandhar (AD 1595): The Persian Governor of Kandhar, Muzaffar Hussain Khan, did not have very cordial relations with the Shah of Iran. On 5 April, AD 1595, he surrendered the fort of Kandhar to the Mughals.

14.North-Western frontier regions: Many tribes were independent in the north-western hilly region and they affected plunder in the Indian territory. Akbar suppressed these tribes. The Mughals were victorious with continuous efforts of a few years and almost all the tribals were defeated. Being impressed by these campaigns, the Uzbek leader Abdulla Khan abandoned the policy of warfare against the Mughals.

Conquests of the Deccan

(i)Ahmadnagar: Akbar devoted his attention towards the Deccan after completing his victory campaigns in northern India. First of all, he dispatched Prince Murad and Abdur Rahim Khan-I Khana in AD 1595 for the conquest of Ahmadnagar. At that time, Chand Bibi was ruling there as guardian of her minor nephew. She fought against the Mughals very bravely but was defeated because of the treachery and non-cooperation of her own Amirs and by the terms of a treaty, she had to cede the region of Barar to the Mughals. Chand Bibi conquered Barar once again with the help of other southern powers. Akbar dispatched his armies again but this time they were unsuccessful. Akbar then proceeded against Ahmadnagar in AD 1600,

conquered it and imprisoned the minor ruler, Bahadur Nizam Shah. Chand Bibi had been assassinated by her own rebel chiefs before this event.

(ii)Asirgarh: The ruler of Khandesh, Ali Khan, had already accepted Akbar's sovereignty, but his son Miran Bahadur Shah declared himself as independent. After a prolonged struggle, Asirgarh came under the Mughals in AD 1601 and Miran Bahadur was sent to Gwalior as a prisoner.

Struggle between Akbar and Mewar

During Akbar's time, Udai Singh ruled over Mewar. He was considered the most powerful ruler of Rajasthan. His influence extended to areas like Bundi, Sirohi, Joda, Ogana, Pankha and Merta. On the other hand, Akbar's influence extended to Ajmer, Nagore and Mewat. He had also conquered Gwalior in Central India and forced its ruler Ram Shah to seek refuge with Raja Udai Singh of Mewar. In AD 1559, the struggle started between the Mughals and Mewar. It is attributed to various factors:

- According to Abul Fazal, Akbar wanted to conquer various forts under Mewar.
- According to historians Nizamuddin and Badayuni, the real cause of the attack was the giving of shelter to Baz Bahadur of Malwa by Rana in AD 1502.
- Historian Vincent Smith attributes it to the desire of Akbar to conquer the whole of India which in turn was inspired by a political and an economic necessity.
- Akbar decided to conquer Chittoor first because he thought that if he defeated the Rana of Mewar or made him his friend, the other rulers of Rajasthan would accept his suzerainty automatically and he would not have to wage war against all of them and Akbar was right in the thinking. This policy was based on a study of Rajput psychology and it turned out to be successful. Within two to three years of the fall of Chittoor, Ranthambhor (AD 1569), Jodhpur (AD 1570), Bikaner (AD 1570), and Jaisalmer (AD 1570) accepted the suzerainty of Delhi and entered into matrimonial relations with Akbar. Historian A.L. Srivastava in his book Akbar the Great has said that Mewar was on the way to Gujarat and therefore, without bringing Mewar under the Mughal control, it was useless to try and conquer Gujarat. Conquest of Mewar was also essential if Akbar was to claim the title of the sovereign ruler of India.

Thus, all the factors led to Akbar's decision to conquer Mewar.

Akbar and Udai Singh

Udai Singh's son Shakti Singh (who had sought Mughal's refuge sometime ago, being annoyed with his father) gave him the information that Akbar was planning to conquer Mewar.

To fulfil his campaign of conquest, Akbar attacked Mewar in AD 1567, and established his control over its capital, Chittoor. However, Rana Udai Singh did not accept Akbar's sovereignty and he entrenched himself in Udaipur. For the next seven to eight years, Akbar was busy in other serious problems of the empire and he could not devote attention towards Udai Singh, who died in AD 1572, being succeeded by Rana Pratap.

Akbar and Rana Pratap

Akbar sent many emissaries to Rana Pratap to ask him to accept the Mughal sovereignty and present himself at the Mughal court. Once, Rana Man Singh also went to Rana Pratap as Akbar's emissary. Rana Pratap welcomed him. Nevertheless, he refused to compromise with his freedom. After this, two other emissaries were sent in October and December AD 1573, under the leadership of Raja Bhagwan Das and Todarmal respectively. Rana Pratap treated both of them with courtesy, but hesitated to accept Akbar's sovereignty. Unlike other Rajputs, he did not agree to come himself to the Mughal court but sent his son Amar Singh instead.

However, Akbar was not satisfied with it and he decided to launch an attack on the Rana and entrusted its command on the best Mughal general, Raja Man Singh of Ajmer. In the famous Battle of Haldighati (18 June, AD 1576) the Rana was defeated and he retreated to Gogunda.

Nonetheless, he continued his resistance to the Mughals by guerilla warfare. He got the cooperation of Bhils. When from AD 1579 to AD 1585, Akbar could not devote his attention towards the Rana because of numerous revolts taking place against himself, the Rana took advantage of the situation and reconquered many forts around Kumbhalgarh and Chittoor, though he could not reconquer Chittoor

itself. He established his new capital at Chavand near modern Dungarpur. In AD 1597, he sustained an internal injury in a hunting accident which led to his death. At that time the Rana was just fifty one years of age. With the death of Rana Pratap ended an era in the history of the Rajputana. The story of his struggle is that of Rajput bravery and sacrifice for his principles.

Akbar and Amar Singh

Amar Singh ascended the throne in AD 1597 after his father's death. He also continued the policy of struggle followed by his father and did not accept Mughal sovereignty. By the time of Jahangir, he entered into a treaty after a prolonged struggle as a result of which the Mughal emperor gave him the alternative of sending his son Karana Singh to the Mughal court instead of presenting himself personally. Chittoor fort was returned to him but he could not get it repaired.

3.7.The new imperial system and administration

The establishment of the Mughal Empire in India did not immediately change the system of administration, which prevailed under the sultans of Delhi. Babur had neither time nor opportunity and Humayun neither inclination nor ability to evolve a system of civil government. Thus, the establishment of Mughal administration on ideas and principles different from those of the Delhi Sultanate was mainly the work of Akbar. However, in certain respects, Akbar was indebted to Sher Shah for his elaborate administrative set up. According to Jadunath Sarkar, the Mughal system of administration was “a combination of Indian and extra-Indian elements.” In other words it was a Perso-Arabic system in Indian setting. Administration of the Mughals was essentially military in nature, as every officer of the Mughal state had to be enrolled in the army.

CENTRAL ADMINISTRATION

Theory of kingship

Rulers of early medieval India did not style themselves fully sovereign. The sultans of Delhi and local Muslim rulers regarded the Caliph as their legal sovereign and usually used his name on the coins issued by them and read the Qutba in their name. However, during the Mughal Empire the position of the monarch underwent a

drastic change. Babur, the founder of the Mughal Empire, took the title of padshah, meaning emperor, and asserted his constitutional supremacy. His successors continued to retain that title, till the dynasty came to an end. The Mughal rulers refused to recognize the nominal sovereignty of the Caliphs and regarded themselves as fully sovereign. They regarded themselves as God's representatives on earth. The Mughal ruler was also known as the Amir-ul-Mominin (ruler of the Muslims). He was responsible to his jamait (Muslim public) for his acts of omission and commission.

Akbar's concept of kingship

Akbar changed this concept of kingship when he became the Emperor of Hindustan. Akbar asserted that the monarchy was a divine gift. Abul Fazal observes, "Kingship is a gift of god and is not bestowed till many thousand good qualities have been gathered together in an individual. Thus, the Emperor, the 'Shadow of God on Earth' was the fountainhead of the administration, the center of all civil and military authority and the highest court of appeal in all judicial and executive matters."

After conquering the whole of North India by 1576 by a combination of diplomatic skill, military strength and religious toleration, Akbar read the Qutba in his own name (1577). He initiated the practice of sijda (prostration) and zaminbos (kissing the ground in front of the monarch).

Through these practices, Akbar proclaimed his absolute sovereignty. He did not make distinction between his subjects on grounds of religion. He regarded himself as the king and benefactor of all his subjects. From Abul Fazal's Akbarnama we know Akbar's views on kingship. He said, "King cannot be fit for this (kingly) lofty office, if he does not inaugurate universal peace (toleration) and if he does not regard all classes of men and all sects of religions with a single eye for favour." Akbar claimed to be both the spiritual and political head of all his subjects, both believers and kafirs (non-believers or infidels). Akbar's ideal of kingship was indeed lofty and noble. The Mughal Emperors including Akbar tried to conform to the Quranic laws and did not do anything contrary to it.

Royal despotism

Royal despotism was a common feature during medieval period. In this respect the Mughal Emperor was an absolute monarch enjoying unlimited forces, the fountainhead of justice and chief legislator. In the absence of a clear law of succession, there used to be plots and counter plots by the contenders to the throne. The principle of survival of the fittest operated. The contender with a superior military force was able to establish his power.

Royal prerogatives

To strengthen his de jure and de facto position in the eyes of the people, Akbar vested certain special prerogatives in the monarchy. These prerogatives were intended to enhance the power and prestige of the monarchy. Some of the important prerogatives included: (a) Jharokha Darshan, a practice by which the emperor used to appear in a special balcony to receive the salutation of his subjects. The jharokha darshan signified that all was well with the emperor. Only when the king was away on an expedition or sick, he was not able to give darshan. However, Aurangzeb discontinued this practice. (b) When the emperor held the court or went out, a powerful kettledrum (naqara) was beaten to the accompaniment of many other musical instruments. (c) The emperor alone could confer titles on his subordinates. (d) The emperor only had the privilege to affix his special seal (mohar) and in special cases a vermilion print of his palm (panja) on the farmans issued by him. (e) Capital punishment such as death could be awarded by the emperor only.

(f) The emperor alone could organize elephant fights. (g) Akbar adopted the practice of weighing the emperor on his birthday against gold and other precious metals, which were later dispersed in charity.

THE COUNCIL OF MINISTERS

Just as the ancient Hindu polity had advocated a council of ministers to advise the king on state matters, the Islamic polity also had accepted the necessity of a council of ministers. As heads of different departments of the government they assisted the emperor in governing the state. Akbar was the first Mughal Emperor, who clearly defined the powers and responsibilities of the various ministers. The following were the important ministers in the Central Government of the Mughals:

Wazir or Diwan

The wazir was the highest officer of the revenue department. The wazir decided all questions relating to the assessment and collection of revenue. He received all revenue papers, returns and dispatches from different parts of the empire. Gradually the wazir acquired control over other departments and served as a link between the emperor and the administration. When the kings were weak or ineffective the office of the wazir became very powerful. Control over finance made his position strong. In his capacity as the head of the revenue department he was known as diwan. If need arose he was expected to lead the army also. All major payments were made through his department. All matters relating to revenue collection were referred to him. He made decisions after consulting the emperor.

The Mughal state was a centralized autarchy (autocratic monarchy). There was no institutions or office, which could check his supreme power. He was the supreme authority in the state. He was the head of the state and government, the supreme commander of the state Mir Bakshi:

He was the minister in charge of the military establishment. The duties and powers of the mir bakshi were similar to those of the Ariz-i-Mumalik under the Delhi Sultanate. After the introduction of the mansabdari system, most of the government employees were placed on the military payroll. Theoretically the civil officers also belonged to the military department. Thus, the mir bakshi became the paymaster general of the empire. His department passed all orders of appointment to mansabs of all ranks. All high officers from the provinces visiting the capital and ambassadors from other countries were presented to the emperor by him.

He maintained a register of all these officials, giving information about the officer, the number of horses he kept and maintenance of the force. He made rules regarding recruitment, training, discipline and salaries of soldiers of different categories. He was the member of the secret council and was consulted on almost all secret and important matters.

3. Sadr-us-Sadur

He was the head of the ecclesiastical department. In this capacity he was also in charge of endowment of land and the charity departments. He was also known as the Sadr-i-Kul and Sadr-i-Jahan. The chief sadr advised the emperor on religious matters. On his advice the emperor used to make grant of land to learned and pious men, to scholars and monks. The sadr used to scrutinize all applications for grants. His office offered him endless opportunities to amass wealth for himself. On the recommendation of the chief sadr the emperor appointed a sadr in every province. He had to furnish the chief sadr with a list of recipients of rent free lands and their daily allowances and the copies of the emperor's rules.

He had to act in accordance with the imperial instructions. On some occasions the chief qazi was also the chief sadr, but Akbar gave independent charge to two officials.

4. Muhtasib

The muhtasib acted under the direction and control of the chief sadr. The emperor was also responsible for looking after the morals of his subjects. The Islamic law stated that one of the duties of the king was to appoint inspectors or censors of public morals. Officials known as muhtasibs were appointed to regulate the lives of the people according to moral and spiritual values. He had to check that the prophet's commands were obeyed and that the people did not indulge in gambling, drinking and certain kinds of sexual immorality. In some cases the muhtasibs regulated prices, weights and measures in the market. He saw to it that the Muslims observed and followed the Islamic way of life.

5. Chief Qazi

Though the emperor was the highest judge in the empire, he was assisted by the chief qazi at the capital. The qazi tried all cases in matters of religious disputes according to the Islamic law. On his recommendations, the emperor appointed qazis at the provincial and district level.

Khan-i-Saman

He was the lord high-steward. He was the head of the imperial household. According to Manucci, khan-i-saman "had charge of the whole expenditure of the royal

household in reference to both great and small things.” He supervised the imperial household, royal kitchen, royal buildings, roads, gardens, stores, karkhanas and purchases. As minister in charge of the royal household, the Khan-i-saman was responsible for supplying all the needs of the royal family ranging from jewels to swords and canons. He was assisted in his duties by the diwan-i-buyutat who organized the financial section of the department and was permitted to deal directly with the financial department. The Khan-i- saman used to accompany the king on journeys and military campaigns. He was close to the king. Officers of trust were appointed to this responsible position.

Sometimes the khan-i- saman was appointed as wazir also. Besides these important ministers, there were other officials in charge of several departments. These included-daroga-i- dakchowki, the head of the intelligence department; waqa-i-navis, news reporters; darogha-i-topkhana or mir atish, in a charge of the ordnance department and mir bahr, in charge of the naval department.

JUDICIAL ADMINISTRATION

The Islamic law was the basis of the government and society. The emperor was required to administer the Islamic law. The subjects were divided into believers and non-believers or zimmi. Emperor Akbar somewhat restricted the scope of Islamic law in his reign. He gave more importance to law of the land and applied it to most of the cases. He appointed Hindu judges to try cases where Hindus were involved.

The emperor was the fountain of justice. It was his duty to try cases personally in open court. There are references in both indigenous and foreign account about the way in which the king dispensed with justice. In the diwan-i-khas the emperor settled disputes along with the chief qazi, mir adl, mufti and ulema.

However, it was not possible for the emperor to look into each case. Under the Mughal Emperors three separate judicial agencies functioned, sometimes simultaneously and sometimes independent of each other.

These were: (a) Courts of religious laws where the qazi administered the shariat. He had to look after charity and religious endowments or waqf, the estates of

orphans and others. He also prepared legal contracts of marriage for women without male relatives. In the court of the qazi the evidence of zimmi was not valid. (b) The judges who dealt with secular cases. They were the provincial governors, faujdar, kotwal, the caste panchayat or the village elders. They administered the unwritten and the customary, law and not the quranic law. In such cases, the judges did not work under the qazi. In these cases the Zimmis could depose in the court. (c) Judgments made according to the exigencies of the time. The provincial governor and not the qazi dealt with cases like rebellions, theft, and debasement of coinage. The qazi did not interfere with these cases.

Next to the emperor in the judicial set up was the chief qazi entitled qazi ul-quzat and also as chief sadr assisted by a mufti. The mufti expounded and applied the law to cases and the qazi decided the cases. Under the chief qazi there were qazis posted in the provinces, sarkars and paraganas.

There were qazis in important towns also. The qazi attached with the army was known as the qazi-i-lashkar. The emperor, the provincial governors diwan, faujdar, amil, shiqdar and the kotwal and the panchayat at their respective levels dealt political and secular cases.

For crime against the state, like rebellion or non payment of revenue, the punishment was left to the discretion of the emperor. He alone had the right to inflict capital punishment. This punishment was awarded in case of robbery, murder, adultery, apostasy, heresy and insult to the Prophet.

Usually some time had to elapse before the guilty was put to death. Qazis were expected to deliberate and then come to a conclusion. In case of offence against the individual, the two parties involved could come together and settle their dispute or the guilty person could be imprisoned.

The judicial department was the most neglected of all departments of the empire. There was no distinction between civil law and religious law. It was quite likely that in an Islamic state non-Muslim population would not expect to get justice. Corruption and bribery were widespread. In the absence of written laws, the judge could be a victim of pecuniary temptation and religious biases. The three judicial systems worked at the same time but were independent of each other. The chief

qazi did not have any control over the court of the provincial governors or the caste panchayat. There was no regular gradation of court. A complainant could directly file his case in the court of the chief qazi. Akbar tried to introduce some reforms but there was no uniform machinery of judicial administration and no common set of laws for the entire population.

According to J.N. Sarkar, "The main defect of the department of law and justice was that there was no system, no organization of the law courts in a regular gradation from the highest to the lowest, nor any proper distribution of courts in proportion to the area to be served by them".

MILITARY ORGANIZATION

The military was the most important department of the state as the Mughal state was a military state. The Mughal Emperor was the supreme commander of the armed forces. The military department of the empire was under the charge of the officer known as the mir bakshi. The different branches of the Mughal army were the infantry, cavalry, artillery, elephants and war-boats. The infantry was not a well-organized force though its numerical strength was large. The cavalry formed an important branch of the army. It consisted of two classes- the bargir who were paid and equipped by the state and the silahdars, the troopers who brought their own horses and equipments. Their salary was much higher than that of the bargirs as they had to look after the horses and that they would have to replace horses more often.

The artillery was under the charge of daroga-i-topkhana or the mir atish. The Mughals tried to enlist the services of Europeans who had superior skills in handling artillery. An officer called the hazari commanded a unit of artillery of thousand men. The artillery was divided into two wings - heavy and light pieces. Heavy guns were used to defend or assault a fort.

Light guns were mobile and moved with the emperor. Artillery or swivel guns were mounted on elephants and camels. Babur began the use of artillery on a large scale in India. His successors continued the practice with success.

Elephants were widely used by the Mughals. These were useful in breaking the enemies' military formations. They were used to opening gates of palaces or forts and for transporting goods. As artillery was more commonly used, there was greater possibility of elephants running amuck and injuring their own side. The elephants were used more as beasts of burden.

The navy of the Mughals was more useful for river warfare. In lower Bengal there was a flotilla of war boats carrying artillery up and down the river. On the western coast naval defense was in the hands of the Abyssinian immigrants, the Siddis of Janjira. Foreigners were employed in the Mughal navy. Agra and Allahabad were important river ports.

There was an officer called the mir bahr at important river ports. He had to supply the emperor with boats or make a bridge across the river for the army to cross over.

PROVINCIAL ADMINISTRATION

For administrative convenience, the Mughal Empire was divided into a number of provinces (subahs). The administration of the Mughal province was a replica of that of the central administration. The number of subahs varied as the size of the empire increased. During Akbar's rule the number was fifteen. By the time of Aurangzeb the number had increased to twenty-one. The provincial capital was the centre of all activity. The governor of the province was known as nizam, sipahsalar or subahdar. He was assisted by the provincial diwan, the provincial bakshi, the Fauzdar, the kotwal, the provincial sadr, the provincial qazi, the amil and other officials of the revenue department.

The Subahdar

The head of the provincial administration was the subahdar. The chief functions of the subahdar were to maintain law and order in the subah; to collect the revenue in the province and remit a certain amount to the imperial treasury and to implement the imperial farmans or decrees. The subahdar was expected to suppress rebellions and punish the rebels, recommend names of meritorious officers for promotion, send two dispatches to the imperial court through the dakchowki,

encourage farmers to cultivate land and grant all possible help to them. The subahdar was expected to work in co-operation with other officials of his province.

He also had to collect revenue from the various vassal princes. The subahdar had to see that the provincial army was in good shape and he sent military help to the emperor. Usually members of the royal family were appointed to this high post.

The Provincial Diwan

The provincial diwan was the next important official of the state. He was appointed by and was directly responsible to the imperial diwan. The subahdar and the diwan acted as a check on each other. The principle of checks and balances operated in the province so that neither the subahdar nor the diwan became too powerful. The diwan was expected to encourage cultivation and appoint honest men to the post of amin. He had to appoint kroris and tahsildars for the collection of revenue. They were advised to look after the interests of the farmers and not harass them at the time collection of revenue. He had to check that the amins did not charge extra cess or abwabs. He was advised to advance loans (taqavi) to the needy peasants and collect them in easy installments. The provincial diwan had to send reports to the imperial diwan twice a month regarding the developments in the

The Provincial Bakshi

The provincial bakshi was the representative of the imperial bakshi. The bakshi in the province had similar duties, which the mir bakshi had at the centre. His responsibility was to look after the provincial army. He had to supervise the recruitment, discipline, training, and equipment etc. of the soldiers.

The Waqa-i-Navis

The waqa-i-navis was in charge of the espionage department. He sent reports of all affairs and also functioning of all officers including those of the subahdar and the diwan.

The Sadr and the Qazi

The sadr and the qazi in the province enjoyed significant powers. Usually the same person was appointed to both the posts. He was appointed on the recommendation of the chief qazi. In the capacity of the sadr he supervised the implementation of the Islamic laws and as a qazi he dispensed with justice. There was also the muhtasib who supervised over public morals.

The Kotwal

The kotwal was the head of the city police. He was entrusted with the task of maintaining public order within the city. His chief duties included the following: keeping watch at night and patrolling the city; keeping a register of houses and frequented roads; employing spies from among the obscure residents and keeping a watch on the income and expenditure of various classes; finding out and arresting thieves and other criminals; examining weights and measures; making a list of property of those who had no heirs and of the dead and missing persons. The kotwal was a military officer and maintained sufficient soldiers with him.

Local Administration

The provinces were further sub-divided into districts called sarkars. The important official in the sarkar were the faujdar. He was the military officer of the district. His main duty was the maintenance of law order in his area of jurisdiction. He was subordinate to the subahdar. He commanded a contingent of troops with whose help he maintained discipline and also executed royal farmans and regulations. He had to guard roads and make them safe for the travellers. He gave protection to the revenue collectors and saw that the excess taxes were not collected.

The functions of the faujdar are described thus by Sir J.N. Sarkar, "In short, the faujdar as his name means, was only the commander of a military force stationed in the country to put down smaller rebellions, disperse or arrest robber gangs, make demonstration of force to overawe opposition to the revenue authorities or the criminal judge or the censor".

The amal guzar was the officer in charge of finance. He was to report to the diwan all matters relating to finance. The khazandar was the treasurer of the district. The bitikchi and the qanungo helped the amal guzar in revenue administration.

There was a qazi in every sarkar who interpreted the Islamic law and settled religious disputes.

The sarkar was further divided into several paraganas. The important officers of the paragana were the shiqdar, who was the head of the paragana and performed the two major functions of maintaining law and order and collecting revenue; the amil, who was in direct contact with the farmers as he was the revenue collector; the fotahtar, who was the treasurer; the qanungo, who prepared papers regarding agriculture and revenue collection and the karkuns, the clerks who helped in maintenance of records and official papers.

The village was the basic unit of administration. The village enjoyed considerable autonomy. The village council or the panchayat settled disputes. There were also caste panchayats to decide tax or disputes within the caste. The responsible people in the village administration were the headman, the watchman and the patwari or accountant. The village panchayat looked after the routine work of the village. Usually the state officials did not interfere with the working of the village.

REVENUE ADMINISTRATION

In an agricultural country like India, land revenue has always formed an important source of state income. Though the Mughal government had other sources of income such as customs, mint, inheritance, plunder, tribute, monopolies etc., land revenue was the main source of income. Sher Shah was the first ruler of Hindustan who introduced far-reaching revenue reforms, which were beneficial to the state as well as the people. Akbar based his revenue organization on the principles laid down by Sher Shah and introduced certain innovations to improve on that system.

Evolution of Akbar's Revenue Policy

Abul Fazal's Ain-i-Akbari describes in detail the revenue administration of Akbar. On his accession Akbar had followed Sher Shah's system by which the cultivated area was measured and a central schedule was drawn up. It fixed crop wise due of the peasant on the basis of the productivity of the land. On the basis of this schedule a central schedule of prices was drawn up. Akbar discovered that this fixing of a central schedule had some limitation. One was that it resulted in delay and

also it caused hardship to the farmer. The farmer ended parting with more produce because the prices fixed were generally prevailing in the imperial court, which were higher than in the countryside.

Akbar introduced several experiments in revenue administration. He was interested in maintaining direct relations with the cultivator. It was difficult to introduce uniform system throughout the empire due to practical problems such as nature of crops and fertility of land. Akbar revised Sher Shah's system. In 1560, Akbar made the first experiment by appointing Khwaja Abdul Majid Khan as wazir for improving revenue administration. He decided to collect revenue in cash and fixed a higher amount, which the farmers were not able to pay, and were dissatisfied.

In 1563, Akbar appointed Itimad Khan as diwan in charge of khalisa lands. He separated khalisa land from jagir lands. He divided khalisa lands in revenue divisions, each giving a revenue of one crore of dams annually. The officer of each division came to be known as the krori.

1564, Muzaffar Khan was appointed diwan-i-kul. Along with Raja Todar Mal he introduced revenue reforms. Qanungos in various areas were asked to send revenue statistics of their respective area to the wizarat where revenue rates would be fixed based on the statistics supplied to it.

In 1569, he introduced the annual assessment. As the quanungo was familiar with local conditions, he was ordered to report on the actual produce, local prices, sale and the condition of cultivation. The annual assessment had its own defect as it resulted in hardship for both the peasant and the state.

Raja Todar Mal's Bondobas

After the conquest of Gujarat (1573), Akbar chose Raja Todar Mal to introduce revenue reforms in that province. Todar Mal undertook regular survey of land and assessment was made with the reference to the area and quality of land. The jagirs were converted into crown land. The whole of the empire as it then existed was divided into 182 paragnas. The yield of each paragana was one crore dam (equivalent to two and a half lakh of rupees a year). The officers appointed to collect this revenue were called Kroris.

To put into effect the revenue reforms, Akbar appointed Todar Mal as the diwan and Khwaja Shah Mansur as his deputy. Todar Mal laid down the basis of land revenue administration for the empire. The three major steps taken by Todar Mal were: (a) Measurement of land by which a systematic survey of land was undertaken. Earlier land was measured with hempen rope, which used to contract or expands according to the amount of moisture in the air. The hempen rope was replaced by jarib or bamboos joined together by iron rings which remained at constant length. (b) After the measurement the land was classified. This was done on the basis of the continuity of cultivation. Land was thus, classified into four categories - (i) Polaj, land-cultivated continuously, never left fallow and it yielded revenue every year. (ii) Parauti - land that was left fallow for year or two so that it may recover its strength. (iii) Chachar - land left fallow for three to four years. (iv) Banjar - land not cultivated for more than five years. The polaj and parauti lands were further classified into good, middling and bad. The average of the three was taken and then assessment was fixed. Cultivation of banjar land was encouraged. (c) Only the areas under actual cultivation were measured and assessed. The state share was one third of the average produce, but it varied according to the productivity of land and method of assessment.

Different rates existed for different crops. Under Todar Mal's bandobast system the government and the farmer were spared lot of suspense. The farmer knew how much he would pay. On payment the farmer got a receipt. A record of all collections, holdings and liabilities was kept. Each cultivator was given a patta or a title deed and was required to sign a kabuliyat or agreement. These documents contained specification of plots of land in the possession of the cultivator, area of plots and the revenue he had to pay. The collector sent a record of collections to the treasury. Accounts were kept in Persian.

Systems of Revenue Collection

1. The Dashala System

The revenue system was thoroughly re-organized when Todar Mal was appointed as Diwan-i-Ashraf (Minister in charge of Agricultural Department). The increased size of the empire made the revenue reforms inevitable. According to an

earlier practice, the assessment was fixed every year on the basis of the yield and price, which made the state demand variable from year to year. To avoid the difficulty and inconvenience caused by annual settlement, Todar Mal laid down certain principles. Accordingly a ten-year settlement known as the Dashala system was introduced. Under this system the average produce of different crops as well as the average prices prevailing over the last ten years were calculated. One-third of the average produce was collected as state's share.

The cultivators were asked to pay the revenue in cash. For this purpose, the prices of each cereal were fixed in different localities on the basis of local prices. According to Dr. A.L. Srivastava, Akbar divided his entire empire into a number of dasturs. All the regions within the dastur were supposed to have uniform prices for each kind of crop. An average of last ten years' prices in respect of each kind of crop was ascertained separately for each dastur. The average was taken as the current price of the crop for the year of assessment. There were separate schedules of prices of different kinds of crops and the schedules differed from dastur to dastur. The Dashala system was introduced in the provinces of Bihar, Allahabad, Malwa, Awadh, Agra, Delhi, Lahore and part of Multan.

The Zabti System

Another system of land revenue collection was known as the Zabti system. When the season of cultivation arrived, a staff of officers toured the villages to ascertain the exact area of land under cultivation with a view to prepare the crop-statement. The area of each crop in each holding having been found out, the revenue official, Bitikchi applied the prescribed rates and calculated the revenue due from the cultivator. The Zabti system prevailed in the subahs of Bihar, Allahabad, Multan, Awadh, Agra, Malwa, Delhi, Lahore and in certain parts of Gujarat and Ajmer.

The Ghallabaksha System

This was perhaps the oldest and most common system of revenue collection. Under this system, the agricultural produce was divided between the state and the cultivator in fixed proportions. The crop was divided when it was standing in the field or when it had been harvested or when it was threshed. This system was also known

as the Bantai system. This system remained in force in Qandahar, Kashmir and parts of Sindh and Multan.

The Nasaq or Kankut System

Another system was the kankut or the nasaq system, which was also widely prevalent. There is difference of opinion regarding its exact nature of this system of revenue collection. Nasaq meant valuation of crop by estimate. Skilful appraisers made a rough estimate of the produce of a field on the basis of an actual inspection on the spot. One third of the estimated produce was fixed as state share. Sometime an average of the land revenue paid by the cultivator for all his land during the last ten years was taken. Aurangzeb is said to have favoured the nasaq system. During the reign of Aurangzeb the state demand had been increased to one half of the produce. The nasaq system of revenue collection prevailed in Bengal, Gujarat and Kathiawar.

Revenue Officials

Akbar's revenue system was ryotwari. The actual cultivators of the land were made responsible for the annual payment of the fixed revenue. Patwaris and muqaddams were not state officers, but the state recognized their services, assessed and collected revenue and also maintained records with their help. In return, they were paid a part of revenue. The amil was the revenue collector. He was assisted by the bitikchi, the potahdar and the qanungo. During later part of Akbar's reign, qanungos were accepted as state officials and were paid salaries by the state. Over amils were amalgujars, who in turn worked under provincial diwans, who themselves functioned under the central diwan (wazir).

Akbar was deeply interested in the improvement and extension of cultivation. He directed the amil to act like father to the peasants. He was asked to advance money to the peasants by way of loans for purchasing seeds, implements, animals etc. in times of need and to recover them in easy installments.

During the reign of Akbar, the peasants were not burdened with heavy taxes. Akbar collected the traditional one-thirds of the produce as land revenue from the peasants. Under the dashala system, the peasants had to pay fixed revenue for ten

years. If they could produce more by their efforts they were free to get its advantages. Besides, all jagirdari land was also under the control of state officials. Thus, there were no middlemen like jagirdars or landlords to exploit the peasants. Therefore the revenue system under Akbar was beneficial for both the state and the peasant. It led to the increased production and that helped in the growth of trade and industry. Because of this reason, though Akbar engaged himself constantly in aggressive warfare, his treasury remained full. Vincent Smith considered Akbar's revenue system admirable one.

Other Sources of Revenue

Besides regular land revenue, other taxes and fees known as abwabs were levied on the peasants in order to increase the income of the state. These taxes included; duties on the sale of produce; fees on the sale of immovable property; perquisites taken by the officers for their own sake and fees or commissions taken for the state; licence-tax for carrying on certain trades; forced subscriptions; imposts on the Hindus, such as tax on bathing in the Ganges and for carrying the bones of the dead Hindus for immersing in the Ganges. Aurangzeb abolished many abwabs, but added some other to increase the income of the state. He revived zizya, the poll tax to be paid by the non-Muslims, which had been abolished by Akbar previously.

The Zamindars

The zamindars also played an important role in revenue administration during the Mughal rule. They were responsible for maintaining law and order in their areas. They were not government officers like the amalguzars. The zamindars were petty landholders in the village. Many of them were descendants of old ruling families who held on to their ancestral land. Others were ruling chiefs like Rajput princes. The zamindars cultivated lands, which they owned. They also enjoyed the hereditary right of collection of land revenue from a number of villages.

The zamindar did not own all the land that came under his zamindari. The peasant who actually cultivated the land could not be evicted as long as he paid his land revenue. In Bengal the zamindar paid a fixed amount of revenue to the state. Whatever was left after paying to the state was his income. In some regions the amount the peasant had to pay to the state was fixed. So the zamindar imposed a

separate cess for his own benefit. The harassment of the peasants by the zamindars made them the 'exploiting classes'. The zamindars maintained their own troops as well. They lived in forts or garhis, which became their status symbol. So long as they remitted revenue regularly to the imperial treasury, they were left free to manage their affairs. The zamindars had considerable local influence and power and the imperial government could not ignore them.

The Jagirdars

Akbar used to pay cash salary to the government officials, especially the mansabdars. However, this system was modified by the successors of Akbar. The Mughal officials in the imperial service received their salary not in cash, but in revenue yielding land assigned to them. The assignment was known as jagir and the assignee as jagirdar. A mansabdar received a jagir according to his status and rank. He obtained his income from his jagir. The wizarat made the evaluation of the assignments. As state officials the jagirdars were liable to be transferred every few years so that they should not develop vested interests in a particular region. These jagirdars did not do much for the welfare of the people living on their jagir. There was no regular control of the imperial administration over the jagir. During the rule of the later Mughals jagirdari system became hereditary. A crisis in the jagirdari system was one of the factors that were responsible for the disintegration of Mughal Empire.

Decline of Agriculture and Revenue

In the reign of Jahangir there was a gradual decline in agriculture as well as revenue. The jagirdars had freedom in the management of their lands. Usually these jagirdars oppressed the peasantry. Revenue from khalisa lands also declined progressively. Shah Jahan tried to better the condition of his peasants. He attempted to bring more land under cultivation. System of granting jagirs to mansabdars in lieu of cash salary continued. In the reign of Aurangzeb crisis in agriculture became worse. The state could not evict peasants and had to keep them busy in cultivation. Officers and jagirdars tyrannized the peasants. During the reign of the later Mughals, revenue administration began to decline, which affected revenue collection and the imperial finances were in a deteriorating condition.

3.8. Accession of Jahangir

As we had seen in the unit 13 Salim was born to a Rajput wife of Akbar. He showed great interest in learning and mastered many languages. He served under his father in various capacities. He accompanied him in the expeditions and was the governor of Bengal and Orissa. However he dared to rebel against his father and set himself up as an independent ruler. Akbar, with large heart forgave him and nominated him to be his successor. Jahangir was a generous, warm - hearted, liberal and cultured by nature, with deep family affection and intense hatred against all kinds of oppressions, however sometimes he exhibited fits of violent temper and brutal cruelty. Further, he was shrewd and capable of understanding the most complex problems without much difficulty. He wisely conducted the administration according to the principles followed by Akbar. Prince Salim, ascended the throne after the death of Akbar with the title Jahangir or “World Grasper” Immediately he tried to win over the hearts of the people by his various welfare measures. He confirmed most of his father’s old officers in their appointments, granted a general amnesty to all his opponents and assured the orthodox Muslims that he would protect their religion. He promulgated twelve edicts to be followed in his empire. They include, among others, prohibition of sale of wine; prohibition of forcible seizure of property; prohibition of cesses.

Rebellion of Khurram

Soon after the accession, he was troubled by the rebellion of his son, Prince Khusru. He had uneasy relations with his father. However he was a very popular prince. Khusru left Agra and fled to the Punjab, collecting whatever troops he could gather on his way. But the governor of Lahore refused to open the gates to the rebel prince who was then forced to turn towards Kabul. Jahangir himself led the forces against his son, Khusru was easily defeated. Jahangir then inflicted a terrible and brutal punishment upon the rebels. Khusru was brought before his father in chains. He was kept as a captive in the capital and a few years later was transferred to the custody of his brother, Prince Khurram, who caused his death at Burhanpur and then declared that the prince died of colic ulcer.

Murder of Sikh Guru Arjun

Sikh Guru, Arjun Singh, who sympathized with the helpless fugitive prince Khusrau and gave him his blessings and monetary help, was put to death. His property was seized. Though his execution was not due to religious bigotry of the emperor and was ordered only as a punishment yet the Sikhs regarded it as an affront to their religion and developed hostility towards the Mughals

14.4 Marriage with Nur Jahan, Her Character and Influence

Jahangir married Nur Jahan in A.D.1611. Her character and personality had a considerable influence on Jahangir and his administration. Nur Jahan's original name was Mihr-un-nisa. She was the daughter of Persian noble Mirza Ghias Beg. He rose to a high position in the reign of Akbar. He married off his daughter to Ali Quli Beg another Persian. In a fight with the foster brother of Jahangir Ali Quli was killed and Mihr was widowed. The widowed Mihr-un-Nisa was sent to the court as a lady-in waiting to the dowager - queen, Sultana Salima Begum. In A.D.1611 Jahangir chanced to see her during the New Year Day celebrations and captivated by her extraordinary beauty and grace married her. She was first given the title of Nur Mahal or "Light of the Palace" and later Nur Jahan or "Light of the World". Nur Jahan was extremely beautiful and an accomplished lady. She had fine taste for Persian poetry, literature and arts. Besides, she had "a piercing intellect, a versatile temper, and sound common sense." Above all she had the desire to dominate others. This had led to the unlimited power over Jahangir.

Jahangir is said to have remarked: "I have bestowed the sovereignty on Nur Jahan Begam, and I require nothing beyond a seer of wine and half a seer of meat daily," He left the administration in the hands of Nur Jahan.

The period of her ascendancy can be divided into two periods, viz., A.D.1611 to A.D.1622 and A.D.1622 to A.D.1627. During the first period she carried on the administration with the help of her father, brother and Prince Khurram. In this period they consulted Jahangir on all important matters. But they filled all important offices with their own followers and this roused the resentment of the nobility to such an extent that Mahabat Khan was forced to urge the emperor "to free himself from the dishonourable petticoat bondage."

But during the second period of her ascendancy she was not free from trouble from party factions and strife because Jahangir was more or less an invalid. Nurjahan got alarmed about the declining health of her husband and in order to maintain her power wanted to secure the succession to her son-in-law and Jahangir's youngest son, Shahriyar, who would have been a tool in her hands. Just at this time, Nurjahan's father, who had been a tower of strength for her died. She could not depend upon her brother because he was scheming to secure the succession to his son – in-law, Prince Khurram. So she was left to her own resources to retain her power.

Soon after the termination of the civil war, Mahabat Khan, who was always a severe critic of Nur Jahan's ascendancy, was transferred to Bengal. Then a serious charge of misappropriation of public money was brought against him, and his son-in-law was insulted. Consequently Mahabat Khan took Jahangir as a prisoner when the king was crossing the river Jhelum on his way to Kabul. Nur Jahan escaped and tried her best to rescue her husband.

Finally, failing in her efforts, she surrendered to Mahabat Khan who became the virtual master of the empire. But his reign did not last long and came to an end after hundred days. Nur Jahan's diplomacy effected the release of her husband and the flight of Mahabat Khan. Soon after this, Jahangir died and Nur Jahan's public life came to a close. She accepted a pension of two lakh rupees and led a good life in sorrow till her death in A.D.1645.

Conquest of Mewar

We had seen in the previous units that Mughal emperors starting from Babur to Akbar face intense opposition from Rajput rulers of Mewar. In spite of repeated defeats the ruler of Mewar refused to acknowledge the authority of the Mughals. Jahangir achieved what was not possible by his predecessors. But Jahangir soon after his accession renewed the war with Mewar and sent Prince Parvez with a huge army. But the strength of Mewar could not be broken and the expedition failed. This was followed by a number of expeditions. Finally Prince Khurram was sent at the command of a strong army and he compelled the Rana of Mewar, Amar Singh, to sue for peace. Jahangir treated his enemy with generosity and respect and offered

him favourable terms of peace. The Rana accepted to recognise the authority of the Mughal emperor and Jahangir gracefully exempted him from personal attendance to his court. He had only to contribute a contingent of 1,000 horses and he was not forced to enter into matrimonial alliance with the Mughals. His son, Karan was enrolled as a mansabdar of 5,000. Jahangir was overwhelmed with joy that he was able to subdue the proudest of the Rajput states.

The conquests of Kangra in the hills of the North- Eastern Punjab was another great military achievement of this reign. This fortress could not be captured earlier and the early attempts of Jahangir failed. In A.D.1620 a great army was sent under Prince Khurram assisted by a number of nobles. The fortress was besieged. All supplies of food were cut off and the besieged were finally forced to surrender.

Jahangir had to face many rebellions during his reign. We have already studied about the rebellion of his son Khusru. Another rebellion which Jahangir had to put down was that of Isman Khan, the last of the brave Afghans of Bengal. Though Akbar had conquered and annexed Bengal the Afghans nourished the hope of reestablishing the rule. The frequent change of governors in Bengal afforded opportunities to the rebellious Afghans who collected their resources and revolted under the leadership of Usman Khan. The energetic and capable Mughal governor of Bengal took prompt action and defeated the rebels. Thereafter, Jahangir followed a wise and humane policy of conciliation and thus secured the loyalty and support of the erstwhile troublesome Afghans.

The Deccan Policy

We had seen in the Unit 13 that Akbar took the first step towards the conquest of Kingdoms in the Deccan. Jahangir also followed the forward policy of his father in the Deccan. Akbar, soon after the capture of Asirgarh was forced to leave the Deccan on account of Prince Salim's (later Jahangir) rebellion in the North. This gave an opportunity for Malik Amber, the Abyssinian slave in the services of Ahmednagar, to revive the power of the Nizam Shahi dynasty, which came into existence after the fall of Bahmani kingdom. Malik Amber was one of the great statesmen of Mediaeval India who possessed extraordinary military and administrative talents, force of character and very sound judgement. He improved

the military strength of the state by employing the Maratha soldiers and made them experts in guerilla warfare.

The conquest of Ahmednagar was not easy and the Mughal forces suffered many defeats. Finally Jahangir appointed as Commander Prince Khurram who had distinguished himself by his wars against the Rajputs. He proceeded to the Deccan with a powerful army. He conducted the campaign with vigour and forced his enemy to sue for peace. The Bijapur king agreed to pay a tribute and returned all the territory seized by Malik Amber. Jahangir was immensely pleased with the achievement of his son and bestowed on him large presents and the title of Shah Jahan, "The King of the World". But this was only a truce and troubles broke out once again in the Deccan. Malik Amber practically won back all the territory ceded to the Mughals and thus the loss of millions of rupees and thousands of lives during the Deccan campaigns did not result in any material advantage to the Mughals. Ahmednagar continued to be a source of anxiety and irritation to the Mughal emperor so long as Malik Amber lived and the problem was finally solved only after his death in A.D.1628.

Loss of Kandahar

Shah Abbas, King of Persia, had long desired the possession of Kandahar because of its strategic and commercial importance. He used the differences in the royal court to capture it in A.D.1622. Nur Jahan welcomed this opportunity to send away her rival, Shah Jahan, on the distant expedition. But he refused to accept the command.

Rebellion of Shah Jahan

Thereupon Jahangir censured his son and deprived him of his jaghirs in the Punjab. As a result, Shah Jahan rose in rebellion against his father. The civil war which lasted for more than three years damaged very much the imperial interests in the North - Western Frontier and the Deccan. The imperial troops which were manned by great generals like Mahabat Khan, defeated Shah Jahan's forces in Balochpur in A.D.1623. The prince was forced to come to terms. Nur Jahan also was anxious for peace because she had grown suspicious about the immense power and prestige of general Mahabat Khan.

Trade concessions to Europeans

European countries were looking for trade concessions in India and other Asian countries. It was for this purpose that Captain William Hawkins and Sir Thomas Roe came to India. The former came to Jahangir's court in A.D.1608 with a letter from James I, King of England. In spite of the Portuguese opposition he was received well by the king who appointed him a mansabdar of 400. Hawkins could speak Persian and Turki and he was invited to all parties. In spite of the intimacy with the king, he was not able to secure the facilities which he wanted to get for his countrymen. He had written an account of the King's Life, the luxuries and etiquette of the court, the administrative system and the social and economic life of the people.

The next visitor was Sir Thomas Roe who visited the court in A.D.1615 as the accredited ambassador of the king of England. His education, culture, intelligence and tact eminently fitted him for the role of an ambassador to emperor and even though Roe remained in India for nearly three years his experience was no better than that of his predecessor. Finally, he succeeded in getting a firman by which the British were allowed to trade freely and hire any house they wished for establishing a factory. No tolls were to be levied on goods entering into a port. They were to enjoy the right of self- government and no English refugee was to be detained even if he became a Muslim. The grant of this firman was a landmark in the history of the relations of the British with India. Besides these foreign visitors there were others like Sir Edward Terry, a missionary who accompanied Thomas Roe and De Laet a Dutch traveller.

An estimate of Jahangir

Though Jahangir has been criticized as "a strange compound of tenderness and cruelty, justice and caprice, refinement and brutality, good sense and childishness," his period witnessed relative peace and prosperity. His conquest of Mewar was a major achievement. Further he encouraged art and architecture. He himself was an accomplished ruler.

It has been asserted by some scholars that in spite of his accomplishments Jahangir cannot be regarded as a successful ruler. But Dr. Beni Prasad,

summarizing the achievements of the age, remarks that 'Jahangir's reign, on the whole was fruitful and peace and prosperity to the Empire. Under its auspices, industry and commerce progressed, architecture achieved notable triumphs; painting reached its high watermark; literature flourished as it has never done before; Tulsidas composed the Ramayan, which forms at once the Homers Illiad and the Bible, the Shakespeare and the Milton of the teeming millions of Northern India. A host of remarkable Persian and vernacular poets all over the country combined to make the period the Augustan age of medieval Indian literature.

The political side of Jahangir's history is interesting enough but its virtue lies in cultural development." Jahangir once observed, while passing a death sentence on an influential criminal. "God forbid that in such affairs I should consider princes, and far less that I should consider Amirs."

His religion was a problem both to his contemporaries and posterity alike. He was regarded as an atheist, a liberal but devout Muslim, a Christian at heart with a contempt for all superstitions. But he had undoubted faith in God and was inclined more towards Vedanta and Sufism. Nurtured in the liberal atmosphere of his father's court, he developed eclectic tendencies and practiced toleration towards all religions. He had a genuine love for natural beauty and his aesthetic sense sometimes broadened into a spirit of scientific enquiry. As Rogers and Beveridge remark, "Had Jahangir been head of a Natural History Museum, (he) would have been better and happier." In art, his favourite branch was painting and as a lover of literature he was well-versed in Persian Literature. He was also fastidious in his dress and keen about the pleasures of the table.

But his good qualities were to some extent neutralized by his intemperance about which he speaks with so much frankness in his Memoirs. In course of time he indulged in such excessive drinking that his health was completely ruined preventing him from taking an active part in administration. Later he reduced the quantity of liquor and abstained from it on Thursday and Sundays and during day-time. Himself a drunkard, he was a great authority on temperance and prohibited drink and smoking among his subjects. Another weakness was his lack of the spirit of self-assertion and a tendency to fall under the influence of those whom he loved. These

were responsible for some of the troubles which disturbed the empire towards the closing years of his reign. But “on the whole he stands in the roll of Indian monarchs as a man with generous instincts, fond of sport, art and good living, aiming to do well to all, and failing by lack of the finer intellectual qualities, to attain the rank of great administrators.”

3.9. Early Career of Shah Jahan

Jahangir had four sons. Shah Jahan or Khurram, meaning “ever delightful” was his third son through his Rajput wife Jodh Bai. As a young man, he learnt many languages and was well trained in the military art. When Jahangir’s eldest son Khusrau revolted, Jahangir proceeded against him leaving the administration in the hands of Khurram. In the absence of Jahangir, Khurram looked after the administration very well which pleased Jahangir.

He married Arjumand Banu(Mumtaz Mahal) a niece of Nur Jahan. This marriage increased his influence in the court. Moreover he actively participated in the military expeditions during his father’s time. He played an important role in the conquests of Mewar, Ahamad Nagar and Kangra.

When Jahangir died Khurram was in the Deccan but he had a number of friends at the court, the chief among them being his father-in-law, Asaf Khan, who successfully checkmated Nurjahan’s schemes to secure the throne for her son-in-law, Shahriyar, Jahangir’s youngest son. Shah Jahan hurried back to Agra. Before his arrival all the princes of royal blood were murdered at his command. He was then crowned king on February 4, 1628. Asaf Khan was appointed as Prime Minister.

Initial Measures of Shah Jahan

Suppression of Rebellion of Jujhar Singh, 1628 Shah Jahan rewarded his trusted officers. As soon as he ascended the throne he had to face the rebellion of the Bundela chief, Jujhar Singh in A.D.1628. He returned to Bundelkhand without the permission of the emperor at the time of Shah Jahan’s coronation. Shah Jahan took measures to subdue Jujhar Singh. He was defeated and was made to pay heavy penalty.

Again, Jujhar Singh disobeyed the orders of the emperor. This time royal forces under Aurangzeb besieged Orchha, the capital of Bundelkhand. Jujhar Singh and his son escaped but were later killed. His two other sons were converted to Islam. The capital was ransacked and many women were taken prisoners while some performed Jauhar. Many temples were destroyed.

Suppression of Rebellion of Khan Jahan Lodi, 1628 Khan Jahan Lodi was the Governor of Deccan during the reign of Jahangir. Because of rebellious attitude, he was recalled to the royal court. After staying in the court for few months he fled to Deccan but was defeated. He managed to escape. He was killed near Kalinjar in A.D.1631.

The suppression of these rebellions was followed by a terrible famine which ravaged the country for two years from A.D.1630 to A.D.1632. Shah Jahan tried to minimise the sufferings by ordering liberal relief measures and also by remitting one-eleventh of the total revenue. He set up free eating places for orphans and destitutes. This was followed by another stunning blow caused by the death of his queen Mumtaz Mahal in A.D.1631.

Suppression of the Portuguese, 1631

Shah Jahan had then to deal with the Portuguese who had become a source of trouble for him. By this time they had settled themselves firmly on the West coast of India and had also established two well fortified settlements at Hughli and Chittagong in Bengal. Shah Jahan was angry with the Portuguese for not assisting him during his rebellion. They further irritated him by their piracy, their inhuman slave trade, their proselytizing zeal and rigorous collection of customs duties to the detriment of state revenue. The Portuguese also infuriated the queen by seizing two slave girls who belonged to her and refusing to release them when the queen claimed them as her own. Shah Jahan therefore ordered Kasim Khan the governor of Bengal, to take action against them. Hughli was besieged and Portuguese were forced to surrender. Many of the Portuguese prisoners were compelled to become Muslims or sold as slaves or cruelly put to death.

HIS CONQUEST

Conquest of the Deccan

Shah Jahan followed, like his predecessors, an aggressive forward policy in the Deccan for which he spent time and enormous money. In addition to his political motive of expansion of the empire, he had religious motive also. He thought that it was his duty as an orthodox Sunni Muslim to wipe out the Shia kingdoms of the South.

First he made an attempt to conquer Ahmadnagar because of the help rendered by the Sultan to Khan Jahan Lodi when he revolted against Shah Jahan. It was at this time Malik Amber died. There was struggle for power going on between Fateh Khan, son of Malik Amber and the old Nizamshahi ruler. At the instance of Mughal governor of Deccan he killed the Nizamshahi ruler and became the regent of the deceased minor son. But he did not stay faithful to Mughals. Therefore the Mughal forces under Mahabat Khan laid siege to Daulatabad. Fateh Khan surrendered and was enrolled in the Mughal service.

After some time another ruler was placed on the throne of Ahmadnagar by Maratha chief Sahaji Bhonsle. Again, royal forces marched into Ahmadnagar and annexed it to the Mughal territory. Thus ended the independence of Ahmadnagar.

Then came the turn of Bijapur and Golconda whose independence was offensive to the imperialistic ambitions and religious zeal of the Mughal emperor. The ruler of the states offended Shah Jahan by secretly giving help to Shahji Bhonsle, the Maratha general who tried to set up another Nizam Shahi prince as the Sultan of Ahmednagar. Shah Jahan marched in person to the Deccan and forced them to enter into a treaty which lasted for nearly twenty years. They were forced to acknowledge the suzerainty of the Mughals, pay war indemnity, and promise not to assist Shahji. Thus after forty years of struggle (A.D.1595-A.D.1636) the affairs of the Deccan were at last settled. The position of the emperor was asserted beyond challenge, his boundaries clearly defined, and his suzerainty over the Southern Kingdoms formally established.

Aurangzib, the third son of the emperor, who was a youth of about eighteen years, was appointed as the viceroy of the Mughal Deccan, an extensive territory consisting of the four provinces of Khandesh, Berar, Telingana and Daulatabad.

The young prince was faced with many difficulties due to want of funds and the distrust shown by the emperor who was completely under the influence of Dara Shukoh, the eldest son of Shah Jahan and the bitter enemy of Aurangzeb.

Shah Jahan struggled thus for eight years and during this period added Baglana, the territory round Nasik, and even compelled Shahji to give up some fortresses belonging to his Jaghir.

In March, 1644, Princes Jahanara, the favourite daughter of Shah Jahan, was involved in a serious fire accident and Aurangzeb visited Agra to see his ailing sister. Three weeks after his visit he was forced to resign his viceroyalty of the Deccan. Later he was sent to Gujarat and subsequently sent on an expedition to Balkh, Badakshan and Kandahar. These expeditions ended in failure and on his return to Agra he found it difficult to stay in the court owing to the hostility of his brother Dara. He was therefore once again appointed as the viceroy of the distant province of the Deccan in A.D.1653.

The condition of the Deccan in the absence of Aurangzeb had grown from bad to worse due to the mis-government of a succession of incompetent and frequently changed officers, Agricultural operations were neglected. The people were cruelly oppressed and thanks to the fall in their revenues the jagirdars were unable to meet their obligations.

Aurangzeb was further handicapped by his father's hostile attitude and his reluctance to send him monetary help. But Aurangzeb was fortunate enough to secure the services of the extraordinarily brilliant revenue officer called Murshid Kuli Khan. He divided the Deccan into two divisions for fiscal purposes and introduced Todar Mal's system of revenue settlement with the necessary modifications. The prince also tried his best to improve agriculture, but before he could achieve much in that direction, the War of Succession broke out.

Aurangzeb was also busy fighting the kingdoms of Bijapur and Golconda which he wanted to destroy both for political and religious reasons. The rulers were accused of not having paid the tributes and presents due from them and Aurangzeb made preparations for war. Meanwhile, the prince received encouragement from Mir Jumala, the exceptionally capable but treacherous servant of the Sultan of

Golconda. When the ruler of Golconda, tried to bring under his control his powerful servant, Aurangzeb forced a war on him, plundered Hyderabad, and besieged the city of Golconda where the unfortunate king taken shelter. The Sultan offered terms of peace but Aurangzeb rejected them in expectation of better terms. Dara Shukoh and princess Jahanara were growing jealous of Aurangzeb and prevailed upon their father to order his viceroy to stop the war. Aurangzeb was therefore forced to raise the siege on March 30, 1656. Kutb Shah consented to pay a huge indemnity and accepted Mir Jumla as the prime minister.

The Bijapur king profittedby the security afforded by the treaty of 1636 extended his dominions far and wide and raised his kingdom to a height of prosperity and power never attained before. But on the death of this remarkable ruler, his only son, a youth of eighteen years, came to the throne and his accession was followed by internal disturbances and consequent political confusion.

This gave an opportunity to the ambitious Mughal viceroy and Aurangzeb invade the Kingdom early in A.D.1657. Bidar was captured after a heroic struggle and this was followed by the capitulation of Kalyani.

The Bijapur territory was ravaged and the complete conquest of the Kingdom was almost in sight. Shah Jahan now intervened and accepted a treaty by which the Sultan agreed to cede Bidar, Kalyani and Parenda along with other places and also pay a heavy indemnity. Sometimes after this, the War of Succession broke out and the Deccan Sultans enjoyed a respite for about thirty years more.

As a result of the Deccan expeditions the Mughal empire extended far and wide. In order to safeguard the gains the Mughal rulers particularly Aurangzeb was drawn closely to the region. They had to expend much time, energy and manpower to keep their conquests in the Deccan in tact. At the same time, they helped the Marathas to increase their influence at the cost of Muslim kingdoms.

Expeditions in the North-West frontier

Shah Jahan was anxious to recover Kandahar. It had strategic importance and commercial advantages as a principal link on the trade route between Persia and India. Therefore it was a bone of contention between the Shahs of Persia and

the Mughal rulers of India. Akbar conquered it but Jahangir lost it to Persians. Therefore the Mughals started negotiations with Ali Mardan Khan, the Persian governor of Kandahar, to surrender the City which he refused. Ali Mardan Khan, being a loyal governor did not fall a prey to the enemies, instead he made arrangements to protect the city. But these preparations were misinterpreted to the Shah by the enemies of Ali Mardan Khan and the Persian King sent a general to capture Ali Mardan Khan the governor alive or dead. Ali Mardan Khan was thus forced to betray the city to the Mughals and secure this favour. He entered the Mughal imperial service and was granted honours and rewards.

However, Shah Abbas II, the energetic ruler of Persia, could not take the loss of Kandahar lying. He attacked the city in the winter of 1648 and recaptured it. The Mughal emperor made repeated attempts to regain the City and organized three big expeditions, in vain. Kandahar was lost to the Mughals forever.

Because of this, the military prestige of the empire suffered heavily. The repeated defeats suffered by the Mughal generals exposed its incompetence and weakness to the world. Moreover, huge sums of money and large number of lives had been lost but not an inch of territory was gained.

Central Asian Policy

Shah Jahan wanted to conquer Balkh and Badakshan situated to the north of modern Afghanistan, for a number of reasons. The prosperity of the empire and the flattery of the emperor's followers made Shah Jahan who dreamt of great conquests. Moreover they were his ancestral territories. The outbreak of a civil war between Nazar Nuhammad Khan, the ruler of Bokhara who had control of Balkh and Badakshan and his son Abdul Aziz helped Shah Jahan to intervene in the region. In spite of the difficulties of leading the armies through the mountain ranges of the Hindukush mountains and the doubtful utility of the enterprise, sent an army under Prince Murad accompanied by Ali Mardan. Khan Prince Murad easily occupied those regions but found it difficult to consolidate the conquests in those hostile regions.

The prince longing for the pleasures of the plains had returned to India even against the wishes of his father.

Thereupon Sadulla Khan was ordered to proceed immediately to Balkh and in the following year Aurangzib was sent with a large army. But the Uzbeks were determined to maintain their independence and Aurangzib found it difficult to make any headway against the national resistance. Finally out of sheer inability to maintain their position, the Mughals were compelled to retreat. Thus ended the disastrous Central Asian expedition. It involved a heavy expenditure of four crores of rupees, but not a foot of territory was acquired. There was a heavy loss of human and animal life and imperial prestige suffered a setback. The war of succession among his sons, which we will see in the next unit, further worsened the situation.

3.10.His contribution

Architecture

Architectural progress during the Mughals is a landmark in world art. Mughal buildings were noted for the massive structures decorated with bulbous domes, splendid minarets, cupolas in the four corners, elaborate designs, and pietra dura (pictorial mosaic work). The mosques built during the time of Babur and Humayun are not of much architectural significance. The Sur dynasty left behind a few spectacular specimens in the form of the Purana Qila at Delhi, and the tombs of Sher Shah and Islam Shah at Sasaram in Bihar.

The Purana Qila with a raised citadel and the tombs on a terraced platform surrounded by large tanks were novel features. During Akbar's reign, Humayun's tomb was enclosed with gardens and placed on a raised platform. Built by Indian artisans and designed by Persian architects it set a pattern to be followed in the future. The Agra fort built with red sandstone is a specimen where Rajput architectural styles were also incorporated. The new capital city of Akbar, Fatehpur Sikri, enclosed within its walls several inspiring buildings. The magnificent gateway to Fatehpur Sikri, the Buland Darwaza, built by Akbar with red sandstone and marble is considered to be a perfect architectural achievement. The mausoleum of Akbar at Sikandra near Agra started by Akbar and completed by Jahangir includes some

Buddhist architectural elements. The tomb of Itimad-ud-daula, father of Nurjahan, built by Jahangir was the first Mughal building built completely with white marble.

Mughal architecture reached its apex during the reign of Shah Jahan. The Taj Mahal is a marble structure on an elevated platform, the bulbous dome in the centre rising on a recessed gateway with four cupolas around the dome and with four free-standing minarets at each of its corners is a monument of universal fame. The Red Fort in Delhi, encompassed by magnificent buildings like Diwan-i Aam, Diwan-i Khas, Moti Mahal and Hira Mahal reflect the architectural skills of the times of Shah Jahan. The Moti Masjid inside the Agra Fort made exclusively of marble, the Jama Masjid in Delhi, with its lofty gateway, series of domes and tall and slender minarets are the two significant mosques built by Shah Jahan. He also established a new township, Shah jahanabad (present-day Old Delhi) where Red Fort and Jama Masjid are located. Aurangzeb's reign witnessed the construction of Badshahi mosque in Lahore and the marble tomb of Rabia ud daurani, known as Bibi-ka-maqbara (Tomb of the Lady) at Aurangabad.

The Shalimar Gardens of Jahangir and Shah Jahan are showpieces of Indian horticulture. Apart from the many massive structures, the Mughals contributed many civil works of public utility, the greatest of them being the bridge over the Gomati river at Jaunpur. The most impressive feat is the West Yamuna Canal which provided water to Delhi.

Daswant and Basawan were famous painters of Akbar's court. European painting was introduced in Akbar's court by Portuguese priests. During Jahangir's time portrait painting and the painting of animals had developed. Mansur was a great name in this field. The great Dutch painter Rembrandt was influenced by Mughal miniatures. While Shah Jahan continued the tradition of painting, Aurangzeb's indifference to painting led to dispersal of the painters to different parts of the country and thereby led to promotion of painting in the provinces. Mughal architecture influenced even temple construction in different parts of the country. The temple of Govind Dev at Vrindavan near Mathura and Bir Singh's temple of Chaturbhuji at Orchha (Madhya Pradesh) display Mughal influence.

Paintings

The Mughals achieved international recognition in the field of painting. Mughal miniatures are an important part of the museums of the world. Ancient Indian painting traditions kept alive in provinces like Malwa and Gujarat along with the central Asian influences created a deep impact in the world of painting. The masters of miniature painting, Abdu's Samad and Mir Sayyid Ali, who had come to India from Central Asia along with Humayun inspired Indian painters. The primary objective of painting was to illustrate literary works. The Persian text of Mahabharata and Akbar Namah were illustrated with paintings by various painters.

Daswant and Basawan were famous painters of Akbar's court. European painting was introduced in Akbar's court by Portuguese priests. During Jahangir's time portrait painting and the painting of animals had developed. Mansur was a great name in this field. The great Dutch painter Rembrandt was influenced by Mughal miniatures. While Shah Jahan continued the tradition of painting, Aurangzeb's indifference to painting led to dispersal of the painters to different parts of the country and thereby led to promotion of painting in the provinces.

Music and Dance

According to Ain-i-Akbari, Tansen of Gwalior, credited with composing of many ragas, was patronised by Akbar along with 35 other musicians. Jahangir and Shah Jahan were patrons of music. Though there is a popular misconception that Aurangzeb was against music, a large number of books on Indian classical music were written during his regime. His queens, princes and nobles continued to patronise music. The later Mughal Muhammad Shah was instrumental in inspiring important developments in the field of music. Paintings in Babur Namah and Padshah Namah depict woman dancing to the accompaniment of musical instruments.

3.11 Summary

In this unit, you have learnt that:

- The legacy of the Sultanate, the medieval economy, and new connections with Europe,

helped to create an imperial state in North India. The Mughal Empire was the end product of a millennium of Muslim conquest, colonization and state building in the Indian subcontinent.

□ Babur swept down to the plains of India in AD 1517 and AD 1519 and came to the Punjab in AD 1523 at the invitation of Daulat Khan Lodi, the governor of the province and Alam Khan, an uncle of Sultan Ibrahim. But Uzbek's pressure compelled Babur to retire and the final invasion of India was undertaken in November 1525 and completed in 1526 at Panipat.

□ Like countless earlier invaders from the Central Asia, Babur was drawn to India by the lure of its fabulous wealth. India was famous as the land of gold and riches. Babur's ancestor Taimur had not only carried away a vast treasure and many skilful artisans who helped him to consolidate his Asian empire and beautify his capital but had also annexed some areas in the Punjab.

□ Humayun was born at Kabul on 6 March, AD 1508. He was the eldest son of Babur. His mother was Mahim Begum and Kamran, Askari and Hindal were his brothers. Proper arrangements were made for his education. He had a good knowledge of Arabic, Persian and Turkish. He had keen interest in philosophy astrology and mathematics. To give him administrative training, Babur appointed him the Governor of Badakshan.

□ No doubt there were many difficulties before Humayun, but according to many historians Humayun was his own worst enemy. He increased his own problems due to his own weaknesses and blunders. He was not able persevering and scholarly like his father, Babur. He demonstrated his lack of wisdom by dividing his empire.

□ It is clear that the major cause of Humayun's failure against Sher Khan was his inability to understand the nature of the Afghan power. Due to the existence of a large numbers of the Afghan tribes scattered over North India, the Afghans could always reunite under a capable leader and pose a challenge.

□ Sher Shah Suri was a daring soldier, a successful conqueror and an able administrator. He was a lover of knowledge, patron of scholars and a very good

ruler. He was the forerunner of Akbar in many fields, though he was not equal to Akbar in greatness.

□ Sher Shah had many achievements as an administrator. He re-established law and order throughout his empire. He dealt very strictly with those Zamindars, thieves and dacoits who broke the social order or refused to pay the land revenue. As an administrator, Sher Shah Suri had a great impact on his Zamindars, officials and chiefs.□

□ Despite being a strict Sunni Muslim, Sher Shah was not a fanatic. Though he did not end Jaziya, he gave high offices to the Hindus in large numbers. He considered religion to be a personal affair and never let politics and religion to get mixed up.

□ Islam Shah, the younger son of Sher Shah Suri succeeded to the throne after the death of his father. Though Sher Shah's eldest son, Adil Khan was nominated by him as his successor but the nobles preferred Jalal Khan, Sher Shah's younger son who was regarded more capable and industrious by them. Jalal Khan was called by them to come to Kalinjar, and after his arrival, he was declared Sultan on 27 May 1545. He assumed the title of Islam Shah.

3.12.KEY TERMS

□ Sarai: A caravan station where traders and travellers and their horses, camels, etc. would rest

□ Nazarana: A gift offered especially to a prince to pay respect

□ Pargana: A former administrative unit of the Indian subcontinent, used primarily, but not exclusively, by the Muslim kingdoms

3.13 Answers to 'Check Your Progress'

1. Babur came to the Punjab in AD 1523 at the invitation of Daulat Khan Lodi, the governor of the province and Alam Khan, an uncle of Sultan Ibrahim.

2. The Indian rulers were not united and did not visualize eventuality beyond the borders of their kingdoms. They could not stand united to face a threat on India from the outside.

The Battle of Khanwa was fought between Rana Sangram Singh of Mewar (popularly known as Rana Sanga) and the founder of Mughal dynasty, Babur, in AD 1527 at Khanwa, about 40 kilometers away from Agra.

4. One early difficulty was that Humayun ascended a throne which was then unstable and unsecured. Babur had bequeathed an empty treasury and an ill-organized kingdom to him.

5. Hindu Beg, whom Humayun had sent to Bihar to report about the actual position of Sher Shah and his plans, took bribe from Sher Shah and sent a false report to Humayun.

6. Sher Shah was an able commander, a great soldier and conqueror. He is said to have lived like a common soldier on the battlefield.

7. Humayun and Sherkhan fought the battle of Chausa. Humayun was advancing towards Agra when Sher Khan suddenly attacked him at Chausa in AD 1539. About 8000 Mughal soldiers were killed in this battle. Sher Khan's spirits were raised high as a result of this victory. He assumed the title of Sher Shah Sultan-i-Adil.

3.14 Questions and Exercises

Short-Answer Questions

1. Discuss any four causes of failure of Ibrahim Lodhi.
2. Discuss the causes of the Battle of Khanwa.
3. Write briefly about Sher Shah Suri as a commander, soldier and conqueror.
4. Discuss Humayun's main flaw in detail and its impact on his rule.
5. Who succeeded Sher Shah Suri? Briefly describe his administration.

Long-Answer Questions

1. Describe the causes that inspired Babur to invade India.
2. Describe the causes of defeat of Humayun.
3. Explain the characteristics of Sher Shah Suri's administration.

3.15 Further Reading

Habib, Irfan; Atlas of the Mughal Empire, Oxford University Press, New Delhi, 1982.

Smith, V.A.; Akbar: The Great Mogul 1542–1605, Oxford University Press, New Delhi, 1917.

3.16 Learning Outcomes

- ☐ The ascension and fall of Babur
- ☐ The ascension and fall of Humayun
- ☐ The ascension and rule of the Suris

UNIT IV

Ideology and State in Mughal India

4.0 Introduction

Akbar was born and brought up in comparatively liberal surroundings. His father was a Mughal Sunni, his mother Persian Shia, and he first saw the light and lived for about a month in the house of Hindu Chief. Akbar's most notable teacher, Abdul Latif, who was so liberal in his religious views as to be dubbed a Sunni in the Shia country of Persia and a Shia in the Sunni ridden northern India, taught him the principle of Suleh-i-kul (universal peace) which Akbar never forgot. Thus heredity and environment combined to influence Akbar's religious policy in the direction of liberalism. Then, a true rationalist, Akbar carried on his investigation into the truth scientific spirit.

4.1 Objective

- ☐ To understand Akbar's Din-i-Ilahi and its importance.
- ☐ To study the concept of syncretism of Akbar's religious policy.
- ☐ To understand Akbar's religious rationalism policy and its significance.

4.2. Akbar's imperial agenda - Suhl-i-kul – Akbar's religion - Din ilahi

Akbar's policy towards the non-Muslims was one of tolerance. He soon abandoned the rigid, cruel and hostile policy followed by the Delhi Sultans and the early Mughal Emperors towards the Hindus. He was the first national ruler who aspired to lay the foundations of his empire on the goodwill of both the Hindu and the Muslim communities. His religious policy heralded a new era of peace, prosperity and unity in the country. He founded the so called order or religion Din-i-Ilahi to give a common platform to the Hindus and the Muslims.

Factors that led to Akbar's Adoption of Liberal Policy Many factors inspired Akbar to follow a liberal policy towards the non-Muslims.

Chief amongst them were as follows:

- Personal life and personality: Akbar was liberal and tolerant by nature. The circumstances of his birth, his upbringing and the teaching of his preceptor Sheikh Abdul Latif played an important role in making him tolerant. The discussions in the Ibadat Khana had convinced him that in spite of having different names, Ram or Rahim, God was one. He wanted to be a true national monarch.
- Political necessity: Akbar wanted to extend and consolidate his empire. He knew that the Hindus were the majority in India. He also realized that without the cooperation and sympathy of the Hindus, the defence extensions, peace stability and order in Mughal Empire was impossible.
- Liberal policy: He was impressed by the qualities of the Hindus, particularly the Rajputs. There was scarcity of the Mughal soldiers for ruling over the whole of India. Further, to end the feeling among the people that the Mughals were foreign rulers, Akbar thought it essential to follow a liberal policy.
- Influence of many factors and personalities: Before Akbar, many rulers in various parts of the country in the 15th century had turned non-communal and got the religious literature translated into Persian, had extended patronage to regional languages, had followed a tolerant religious policy and had accorded high posts to the Hindus in their army and thus had created an atmosphere of mutual understanding between the two communities. This historical background inspired Akbar to adopt a liberal and tolerant religious policy. The Bhakti movement and the followers of Sikh saints also inspired Akbar to adopt a liberal and tolerant policy. Akbar's mother and his tutor, Bairam Khan belonged to the Shia sect. His Rajput wives also helped in making him tolerant. Thus, the atmosphere of the Royal harem and liberal personalities made him liberal minded.

Characteristics of Akbar's Religious Policy

In AD 1562, Akbar worked in this direction after his accession:

- (i) He issued a farman prohibiting the war prisoners to be forcibly converted to Islam.

(ii) In AD 1563, he brought to an end the pilgrimage tax of bathing in places of pilgrimage like Prayag and Banaras.

(iii) In AD 1564, he abolished Jaziya. According to Islamic injunctions, non-Muslims of the Islamic states had to pay this tax. Though it was not a very oppressive tax financially, yet it was not liked.

(iv) Though he had opened the avenues for the appointment of non-Muslims in the royal service in AD 1562, yet he appointed Todarmal only on a high post in the revenue department in AD 1563. In AD 1574, he was made the Diwan (Wazir or Finance Minister). Soon after, Rama Das was appointed as the Naib Diwan of the State. The ruler of Amer Bharmal was given a high office, his son Bhagwan Das got a mansab of 5000 and his son Man Singh got a mansab of 7000.

Another person worth mentioning is a Brahmin called Mahesh Das, who was given the title of Raja Birbal. He placed Birbal amongst the nine jewels of his court. Birbal always stayed with Akbar.

(v) Akbar entered into matrimonial relations with daughters of many Hindu Rajas and high families, e.g., he married Mani Bai, the younger daughter of Bharmal.

The rulers of Jaisalmer and Bikaner also established matrimonial relations with Akbar.

(vi) He treated his common Hindu subjects and Muslims equally. Hindus were given full freedom for construction of new temples or repair of old temples. They could celebrate their festivals freely.

(vii) He had given his Hindu wives full freedom to worship as they liked in his harem.

(viii) He honoured the scholars of every religion equally. In AD 1575, he established an Ibadatkhana in his new capital of Fatehpur Sikri. Here he invited religious preachers and scholars of every religion. The discussion could continue till only AD 1582.

(ix) To give a uniform religion to the Hindus and Muslims, he propagated a new religion called Tauhi Illahi. Though this religion could not become very popular and came to an end with the death of Akbar, still the effort of Akbar is worthy of praise.

(x) He also tried to remove the evils prevailing in the Hindu religion. He opposed the customs of Sati and supported widow re-marriage.

(xi) Along with the Hindus, he behaved equally and liberally with the Shias, Sufis, Jains, Christians and others.

Development of Akbar's Religious Views

Undoubtedly, in the beginning of his reign, Akbar was a traditional and a staunch Muslim. Between AD 1562 and 1582, his religious ideas underwent a continuous transformation. Various stages of his religious views can be studied as follows:

1. Orthodox Muslim: Initially Akbar was an orthodox Muslim. He respected greatly the Chief Qazi of the State, Abdul Nabi Khan. He is said to have even carried his shoes on one occasion. He is said to have remembered the name of Allah the whole night and remained immersed in the thoughts of Allah. He remained busy with a mystic view and thanked Allah for his successes. Very often, he sat on a smooth stone of an old building in front of his palace and remained immersed in religious and mystic views.

2. His initial activities connected with liberal religious policy: From AD 1562, he started adopting a policy of religious tolerance. At that time, he was a young man of 20 years. By a farman he prohibited making the women and children of the defeated party slaves and also stopped forcing the prisoners to embrace Islam. In AD 1563, the pilgrimage tax on the Hindus was ended and in AD 1564, the Jaziya was ended. In AD 1562, he opened the doors of state appointments for the Hindus and the same year he married Mani Bai, the daughter of Bharmal of Ajmer. He still continued to read Namaz regularly and visited the tomb of saints like Salim Chisti.

3. Establishment of the Ibadatkhana: With the liberal development in his religious view, Akbar, on one hand, collected the scholars of various schools of liberal views and on the other hand in AD 1575, he got an Ibadatkhana constructed in his new capital, Fatehpur Sikri. In this house of worship he invited the religious preachers, mystics and famous scholars of his time and carried on discussions with them in spiritual subjects. He had to bear many attacks from staunch Mullahs and the Ulemas after the construction of Ibadatkhana. He often used to attend the

discussions going on here. Often, he told the Mullahs that his sole aim in it was to realize the truth brought to light by the real scholars. Initially, this Ibadatkhana was open only for the Muslims and then when the Mullahs started quarrelling amongst themselves, he opened the doors of Ibadatkhana for scholars and thinkers of non-Muslim religions also. Now the followers of all religions, Hinduism, Jainism, Zoroastrianism, Christianity and even atheists started participating in the discussions of the Ibadatkhana. Gradually, the discussions in the Ibadatkhana widened so much so that the subjects like Quran being the ultimate divine work and Muhammad being the ultimate prophets were included in the discussions on which all the Muslims were of one opinion. This led to many orthodox Mullahs spreading the rumour that Akbar wants to forsake the Islamic religion. Actually, the Ibadatkhana brought more ill fame to Akbar than credit. The Qazis issued many Fatwas against Akbar but he suppressed their revolt and accorded severe punishments to rebel Qazis.

4. Reading of Fatwa personally and giving land grant: On 16 June, 1579, Akbar removed the Imam of the Jama Masjid of Fatehpur Sikri and read the Fatwa himself. It was composed by the famous Persian poet Faizi. He said non-vegetarian food was unnatural. He started giving land grants to the Hindu, Jain and Persian institutions. It was not a new thing for the rulers in countries from outside India to read the Fatwa themselves. But the orthodox Muslims of India considered it the beginning of a new custom and so activated rumours of Akbar being non-Islamic.

5. Issuing of Mazhar: Akbar did not bow before the orthodox Mullahs. To deal with them as well as to consolidate his position, he proclaimed the Mazhar in August–September, AD 1579. This proclamation which was signed by the principal Ulemas was interpreted wrongly by some historians as the Doctrine of Infallibility. In reality, the proclamation said that in case of any dispute among the scholars with regard to any interpretations of the Quran, Akbar would have the right of choosing any interpretation he liked, which he thought to be in the interest of a majority of his subjects, and the country at large. It was also enjoyed therein keeping in mind the welfare of the country. If Akbar issued any new proclamation in accordance with the Quran, it would have to be accepted.

Thus, Akbar did not assume the position of the maker of religious injunctions but claimed for himself the right to the ultimate interpretation of the Quran.

6. Abandonment of the pilgrimage to tombs: After AD 1579, Akbar did not visit any Mazar or tomb. He left it as being very much akin to a narrow outlook, belief in polytheism and idol worship.

7. Stopping of the discussion of the Ibadatkhana and starting of personal interviews: Seeing the bitterness of the religious discussion in the Ibadatkhana and the efforts by the followers of one religion to degrade those of the other, Akbar brought an end to the discussions in the Ibadatkhana in AD 1582. But he continued his search for the truth. His critics and the staunch Muslim historian Badayuni attacked him saying that certain people do not do anything except searching for the truth day and night. Akbar had personal interviews with the leaders of various religious saints and preachers. He invited Purushottam and Devi to know about the principles and teachings of the Hindu religion. To understand the Jain religion, he invited chief Jain saint Hari Vijay Suri from Kathiavad and made him stay at his court for two years. With all honour, Meharji Rana was invited to explain the principles of Zoroastrianism. Portuguese scholars were invited from Goa to explain the principles of Christianity. Akabiba and Manseriat spent three years in Akbar's court for this purpose. He met Sufi saints also from time to time. These meetings led him to believe that in spite of the difference in the name of different religions and their duties, certain good points existed in all. He realized that if common good points of all the religions are emphasized, goodwill can be created among the people of different sects in the country.

8. Founding the so-called new religion: After discussion with the religious leaders of various sects, Akbar believed that in spite of the diversity in name, God is one. Historian Badayuni said, 'The Emperor believed firmly that good people existed in all religions. If some true knowledge could be gained by this then why should the truth remain confined to just one religion.' Akbar was unhappy with the bitter religious discussions because it obstructed the creation of an atmosphere congenial to the progress and goodwill in the nation. To him, the solution to this problem appeared to

be the founding of a new religion comprising the good points of every religion but free of the defects of all.

Badayuni stressed the fact that Akbar gradually drifted away from Islam and founded a new religion comprising the good points of various religions like Hinduism, Christianity and Zoroastrianism. But modern scholars say that Akbar did not start any new religion. They think that his orthodoxy had led Badayuni to exaggerate the facts. They say that there is no proof of the fact that Akbar either founded a new religion or ever thought of starting one. Abdul Fazal and Badayuni used the word *Tauhid-i-lahi* to describe the so called new religion.

Whatever is the truth, Akbar wanted to bring about a harmony between the people of various sects through the medium of this religion, but he did not take very great interest in the propagation nor did he pressurize anyone to follow it.

Din-i-Ilahi

Contacts with the leaders of various religions, reading of their learned works, meeting with the Sufi saints and yogis gradually convinced Akbar that while there were differences of sect and creed, all religions had a number of good points which were obscured in the heat of controversy. He felt that if the good points of various religions were emphasized, an atmosphere of harmony and amenity would prevail which would be for the good of country.

Further, he felt that behind all the multiplicity of names and forms, there was but one God. As Badauni observed, as a result of all the influences which were brought to bear on His Majesty, 'there grew gradually as the outline of stone, the conviction in his heart that there were some sensible men in all religions. If some true knowledge was thus everywhere to be found, why should truth be confined to one religion.'

Hence, he brought a solution of the problem, i.e., of having a religion that has the excellent points of the existing creeds and the defects of none. So, he consulted the foremost leaders of the various religious communities and unfolded to them his scheme of having a religion which should be the combination of the merits of all the faiths and the defects of none. He said, 'We ought, therefore to bring them all into one but in such fashion that there should be both one, and all, with the great

advantage of not losing what is good in any one religion, while gaining whatever is better in another. In that way honour would be rendered to God, peace would be given to the people and security to the empire.’ So, having put together the general principles of all religions, he established a synthesis of various creeds and called them Din-i-Ilahi.

Main Principles of Din-i-Ilahi

Mohsin Fani, the author of *Debistani-i-Mazahib*, described some of the leading principles of Din-i-Ilahi:

- (i) Liberality and beneficence
- (ii) Abstinence from the worldly desires
- (iii) Forgiveness to the evil doer
- (iv) Soft voice and gentle words for everybody
- (v) Good treatment to all those who come in contact
- (vi) Dedication of the soul in the love of God

The whole philosophy of Akbar was ‘the pure weapon (shastra) and the pure sight never err.’ He found that the narrow minded religiously zealous was a menace to the society. Accordingly, he made an attempt to bring about a synthesis of all the important religions and styled it Din-i-Ilahi or Tauhid-i-Ilahi (Divine Monotheism). It was a socio-religious order—a brotherhood designed to cement diverse communities in the land. The followers of this religion believed in the following principles:

- (i) God is one and Akbar is his Caliph or representative. In this way its basis was the Unity of God, the cornerstone of Islam.
- (ii) The followers of this religion used to greet each other by one saying ‘Allah-u-Akbar’ and the other replying ‘Jall-a-Jolalohu’ when they met.
- (iii) As far as possible, the followers of his religion abstained from meat eating.
- (iv) The followers used to worship Sun God and considered the fire sacred.

(v) The followers of this religion were opposed to child marriage and marriage of old women.

(vi) The neophyte in the religion used to bow before the Emperor on Sunday and the Emperor used to instruct him and the neophyte used to repeat the instruction again and again.

(vii) Every member used to host a party on his birthday and used to give charity.

(viii) Apart from their own instructions the followers were not to honour any other ritual, place of worship or sacred book.

(ix) Every follower vowed to keep his character high and do good to others.

(x) The followers of this religion used to respect all religions equally.

Propagation of Din-i-Ilahi

Although there were a number of adherents of the so-called Divine Faith, it did not live for long after Akbar. Blochman has collected from Abul Fazal and Badayuni the names of 18 prominent members, Raja Birbal being the only Hindu in the list. The herd of the unnamed and the unrecorded followers probably never numbered. In order to complete the subject, it may be noted that in September, 1595, Sadr Jahan, the Mufti of the empire, with his two sons, took the Shasi joined the Faith, and was rewarded with a command of 1,000. At the same time sundry other persons conformed and received commands ranging from 100 - 500. Father Pinheiro, writing from Lahore on 3 September, AD 1595, mentions that in that city the royal sect had many adherents, but all for the sake of the money paid to them. No later contemporary account of the Din-i-Ilahi has been found.

Din-i-Ilahi perished with Akbar's death though Jahangir continued to make disciples after Akbar's fashion. Both Smith and Woolsey Haig have condemned Akbar for promulgating what they have termed a religion of his own. The Divine Faith' says Dr Smith, was a monument of Akbar's folly and not of his wisdom. Elsewhere, he calls it 'a silly invention'.

Following Badayuni, a bigoted and over-strict Muslim, with whom the omission of a single ceremony of Islam amounted to apostasy, and adopting the same line of argument as he, they have inevitably come to the same conclusion.

As a profound student of India, as well as Islamic history, Akbar made a direct appeal to the innermost sentiments of his subjects by giving his Sangha a religious character. Neither the aim of the order nor the object of its author can be duly appreciated unless it is regarded as an instrument with which the mastermind endeavored to consolidate the Mughal empire by eradicating from the minds of the ruled their sense of subordination to the Muslim rulers. The chief motive underlying the promulgation of the Divine Faith was the unification of India. Lanepoole justly observes, 'But broad minded sympathy which inspired such a vision of catholicity left a lasting impression upon a land of warring creeds and tribes and for a brief while created a nation where before there had been only factions.'

According to a renowned historian S.M. Zaffar, 'The Divine Faith had far-reaching consequences. It completely changed the character of the Muslim rule in India. The Mughal Emperor was no longer regarded as a foreigner, trampling upon the lives and liberties of the sons of the soil and depriving them of their birthrights.

The members of the different Faith had bound themselves by an oath to stand by the emperor in weal and woe to sacrifice the religion, honour, wealth, life, liberty and all for him'. Prof. R.S. Sharma also supports the same view. According to him, Akbar's aim in propagating this Doctrine was political not religious but Dr Satish Chandra does not accept the view, he gives certain logic. First, the number of people embracing this religion was very small and even amongst them many were Akbar's personal

friends.

Second, when Akbar propagated this religion (AD 1582) then he had already consolidated his empire. He started Tauhid-i-Ilahi only with the purpose to bring about harmony and peace amongst the various sects. He was the most liberal exponent of the principles of universal toleration.

To his open mind there was truth in all faiths, so he did not permit anybody to be persecuted on the score of his religion. Solh-i-Kull (peace with all) was the principle he acted upon. The Hindus, the Christians, the Jains, and the followers of other religions enjoyed full liberty, both of conscience and public worship. Even when he promulgated the new religion of Din-i-Ilahi he never sought converts either by force or coercion. By starting Din-i-Ilahi, he promoted the feeling of cultural unity and humanism to an extent.

4.3.Akbar's Rajput Policy

Akbar took earnest efforts to win the goodwill of the Hindus. He abolished the jizya (poll tax) on non-Muslims and the tax on Hindu pilgrims. The practice of sati by Hindu widows was also abolished. The practice of making slaves of war prisoners was also discontinued.

His conciliatory Rajput policy included matrimonial alliances with Rajput princely families, and according Rajput nobles high positions in the Mughal court. A tolerant religious policy ensured the cultural and emotional integration of the people. Even before Akbar, many Muslim kings had married Rajput princesses. But Akbar with his broadminded nature was instrumental in these matrimonial alliances becoming a synthesising force between two different cultures as he maintained close relations with the families.

Akbar had married Harkha Bhai (also referred to as Jodha in popular accounts), the daughter of Raja Bhar Mal (also known as Bihari Mal) of Amber. He also married the Rajput princesses of Bikaner and Jaisalmer. Prince Salim who was born of Harkha Bhai married the daughter of Raja Bhagwan Das. Raja Man Singh, son of Bhagwan Das, became the trusted general of Akbar. Even the Rajputs who chose not to have any matrimonial alliances were bestowed great honours in Akbar's court.

His Rajput policy secured the services of great warriors and administrators for the empire. Raja Todar Mal, an expert in revenue affairs, rose to the position of Diwan. Birbal was a favourite companion of Akbar.

Mewar and Marwar were the two Rajput kingdoms that defied the Mughal Empire. After the death of Rana Udai Singh, his son Rana Pratap Singh refused to

acknowledge Akbar's suzerainty and continued to fight the Mughals till his death in 1597. The Battle of Haldighati in 1576 was the last pitched battle between the Mughal forces and Rana Pratap Singh. In Marwar (Jodhpur), the ruler Chandra Sen, son of Maldeo Rathore, resisted the Mughals till his death in 1581, though his brothers fought on the side of the Mughals. Udai Singh, the brother of Chandra Sen was made the ruler of Jodhpur by Akbar. Akbar's capital was at Agra in the beginning. Later he built a new city at Fatehpur Sikri.

Though a deserted city now, it still stands with its beautiful mosque and great Buland Darwaza and many other buildings.

4.4.Aurangzeb (1658–1707)

Aurangzeb was the son of Shah Jahan and he ascended the throne as the sixth Mughal Emperor in AD1658. Even though he was an extremely able administrator, it was his religious intolerance and fanaticism which created unrest among his subjects and led to the gradual undoing of the Mughal Empire.

Aurangzeb was the third son of Shah Jahan and among the last Mughal Emperors to rule over India. He was born in AD 1618 at Dohad near Ujjain. Aurangzeb was a hardworking and thorough man who had proved himself as an able administrator in the years that he spent in the Deccan as well as other regions of the Empire. He learnt all the tactics of diplomacy due to his expertise as a skilled soldier and general. All this came handy when he waged the war of succession with his father and his brothers.

The end of the conflict was marked by Aurangzeb succeeding his father to the throne. On taking authority as the supreme ruler of the mighty dynasty, he assumed the title of Alamgir (conqueror of the world), followed by Badshah (Emperor) and then Ghazi (Holy Warrior) to propound the essence of the roles he would play.

During the reign of Aurangzeb, the Mughal Dynasty was at its pinnacle with more regions of India becoming part of the Empire. From the time he was young, Aurangzeb had occupied various important positions during his father's reign. Thus, when he usurped the power of his father and ascended the throne, he had the rich

experience as the governor of Gujarat, Multan and Sind to aid him in his day-to-day affairs. Aurangzeb was a staunch Sunni Muslim and followed the principles of Islam.

He led a disciplined life and abstained from drinking alcohol. He led a very simple life and spent little on his attire and food.

Administration of Aurangzeb

Having succeeded Shah Jahan to the throne, Aurangzeb had the dominion over the largest area under him as a Mughal Emperor, compared to both his predecessors and successors. He proved himself as a capable ruler and ruled with an iron fist and keen intellect. His empire extended from Ghazni in the west to Bengal in the east and from Kashmir in the north to the Deccan in the south.

In fact, one of the reasons cited by prominent historians for the downfall of the Empire was the over-extended empire that Aurangzeb ruled. Since his youth, Aurangzeb, being a staunch Sunni Muslim, was deeply devoted to Islam. Soon after occupying the throne, he felt the need to model his administration along Islamic principles. He felt indebted to the divine powers for making him the emperor and wanted to do his duty towards Islam by holding up its tenets through his rule, especially those of the Sunni faith. He was of the opinion that all Mughal kings who rule before him had done grave injustice to Islam by being tolerant of other religions and treating them the same as Muslims. As a result, they could not establish the supremacy of Islam in India. He vowed to change this as he felt that this was his foremost duty as a Muslim ruler. This mindset actually led to Aurangzeb's limited vision, narrow vision of his empire and turned him into a brutal and unjust ruler.

As the first step towards establishing the Muslim supremacy in his empire, he introduced various policies, most of which were a simple reverse of the policies that were introduced by his forefathers. Thus, his administration saw the birth of a new class of people whose responsibility was to cleanse the society of various non-Islamic practices such as gambling, alcohol consumption and prostitution. Besides banning the cultivation and production of narcotic substances, he did away with many of the taxes which found no mention in the Islamic law. Besides all this, he also banned Sati, a Hindu practice which was common in his time.

Most of these steps when implemented found favour among his people. But with the passing of time, and in his attempt to realize his bigger objective of fulfilling his religious vows, he adopted more puritanical ways. Some of these factors that made him unpopular among his subjects were the ban on music which meant that many musicians lost their livelihood. The emperor also put a stop to general festivities at the court, including the ceremony of giving gifts to emperor on his birthday. He banned the celebration of Hindu festivals like Holi and Diwali at the court. Besides this, he imposed rules and laws on Muslims naming them a religious duty. Even tolerant Shias and Sufis were punished during Aurangzeb's reign. He proceeded to demolish the schools and temples patronized by Hindus. In April AD1679, Jaziya was imposed on the Hindus. Pilgrimage tax on the Hindus was also revived and while the Muslim traders remained free from tax, their Hindu counterparts were asked to pay one part of the value of their commodities as tax.

While he went about with the demolition of schools and temples of Hindus, a lot of the resources were spent from the treasury for the construction of many masjids and the upkeep of the existing mosques and other Mughal buildings. Some popular and exquisite buildings that were erected during his time include the Moti Masjid in the Red Fort. The masjid is made entirely of white marble and has exquisite carvings. Another significant monument is the splendid Badshahi Mosque in Lahore, which boasts of grand domes soaring over the red sandstone walls.

Military Campaigns of Aurangzeb

Aurangzeb was an extraordinary statesman, as is evident from his achievements. The first one is the annexation of the kingdoms of Bijapur and Golconda in less than a year, which none of his predecessor could do. One must acknowledge the power of his iron control that even when he was in the Deccan making military conquests, there were no major uprisings in the north of the country. However, there were some minor episodes of civil disturbances and a generally slack administration with the ruler being absent.

Revolts during the Reign of Aurangzeb

The tyrannical rule of Aurangzeb could not have gone smoothly. People were bound to rise up in protest. The first community to rebel against his rule was of the Jats.

They can lay claim to the first organized revolt by the Hindus against Aurangzeb's stringent religious laws. Jats were led by Gokul and launched their revolt in AD 1669. To make matters worse Aurangzeb ordered to raze down the temple of Keshav Rai in AD 1670.

With this incident, the Hindus rose up against him in the Battle of Tilpat, but however, they were defeated and the surviving Jat leaders were put to severe ordeal. The Jats who remained undaunted and determined, accumulated their forces under the leadership of Raja Ram and staged yet another revolt against the Mughal Emperor in AD 1686. Even though the outcome of the revolt was not a success for both the parties, the Jats continued their fight against the Mughals till the death of Aurangzeb.

Finally, after his death, the Jats succeeded in founding their own independent kingdom and Bharatpur was made its capital. Besides the Hindus, the Sikhs also had fallen out of the favour of the Emperor, who persecuted them also along with their Hindu brothers. The uprising of the Satnamis was a major one during the rule of Aurangzeb. They were brave warriors but ultimately, Aurangzeb's forces overcame the rebellion. Guru Gobind Singh led the Sikhs to revolt against Aurangzeb. While the revolt itself was quickly suppressed by the strong military of Aurangzeb, the Sikhs as a community came to be recognized as fierce warriors and as a result also made their mark in the political machinery in Punjab later on.

The Rajputs, who were in the good books of all the Mughal Emperors from Akbar, became an eyesore to Aurangzeb. Doubting the loyalty of the Rajputs, Aurangzeb began a series of conflicts with them and wished to end their independent status by annexing their states to the Empire.

Combat with the Marathas

One of the strategic mistakes that Aurangzeb made was his decision to subjugate Bijapur and Golconda. However, the people of these two states were not ready for Mughal rule and Bijapur residents resisted his invasions with the help of Marathas and the Sultan of Golconda. Further, Shivaji emerged as an able general and disrupted Aurangzeb's run of victory. While the Mughal official, Shaista Khan proved to be powerless against the Marathas, Mughals led by Jai Singh managed to wreak havoc among Shivaji's army. Consequently, in AD 1665, Shivaji was made to sign a

peace treaty after spending his entire life in thwarting Mughal invasions against Maratha power. Shivaji finally died in AD1680, and handed over the reins of carrying on the fight against the Mughals to son Shambhuji. When Shambhuji helped out Akbar, Aurangzeb's son, Aurangzeb himself traveled to the Deccan in AD 1682, to handle the situation. In 1682 finally, after a number of attempts, Aurangzeb managed to gain control of Bijapur. Golconda fell soon after in 1687. However, the Marathas were not going to be suppressed easily and raised a nation-wide resistance against Mughal power by AD 1691. The rebellion carried on beyond the end of the 17th century. Policies of Aurangzeb In this section, you will learn about religious, deccan and Rajput policies of Aurangzeb.

4.5. Religious Policy of Aurangzeb

Akbar had consolidated the Mughal Empire by his policy of religious tolerance. Jahangir had also followed the same religious policy. Though Shah Jahan was not liberal like his two predecessors, still he kept politics away from religion. But Aurangzeb was a staunch Sunni Muslim and a fanatic. He wanted to win the sympathy of the fanatic Sunni Muslims by means of his fanatic religious policy. Therefore, to convert Hindustan from Dar-ul-Harb to Dar-ul-Islam he adopted two types of measures – the first, which were in accordance with the Islam and the second, those which were against the non-Muslims and non-Sunnis.

Measures of Aurangzeb in accordance with Islam First of all he brought to an end the musical gatherings, dances, painting, poetry reading, etc. Though, in spite of his restrictions on music, it continued among the ladies of the Harem and in the household of the chiefs. It is important that it was

during his time that the most number of books were written in Persian on music. He ended the Jharokha Darshan describing it as individual worship, which was against Islam. He also ended the practice of Tuladan (weighing of the Emperor with coins) thinking that it was a Hindu custom and a sort of superstition.

Moreover, weighing the Emperor in gold caused a significant economic loss to the treasury. He also placed restrictions on the astrology and making of 'panchang'. But he was not very much successful in this effort, because many members of the royal household and many chiefs continued to act against this order.

He also closed the brothels and gambling dens because Islam did not permit them. This act was morally and socially right. He decorated the royal court in an ordinary manner and the clerks were given mud-inkpots instead of silver ones. He gave up wearing silken clothes and in the Diwan-i-Aam golden railing was replaced by that of Lapis Lazuli, which was inlaid with gold.

These measures of Aurangzeb were commendable from an economic point of view. To decrease the state expenditure, he closed the government department responsible for recording history. He ended the inscribing of 'Kalma' on the coins so that it does not get dirty in exchange or it does not get trampled underfoot. He placed restrictions on Nauroz because it was a festival of the Parsis and it had the support of the Shias of Iran. He appointed Muhatasibs in all the provinces, whose main job was to see whether people lived according to the Shariat or not. They had also to check the people from indulging in liquor in public places. The Emperor had issued clear instructions that officials were not to interfere in the personal life of the people but to fully aid the government in raising the moral standards of the people.

This encouraged the trading profession among the Muslims and Aurangzeb made it tax-free but when Muslim traders started indulging in dishonesty and started carrying the goods of the Hindu traders as their own, then this tax was reimposed on them. But still they had to pay only half the tax as compared to the Hindu traders. We can call it a discriminatory decision which proved to be dangerous for the Empire and he had to revise this decision very soon because of the opposition of the chiefs and the lack of able Muslims for the post. He also issued instructions to put an end to the practice of Sati. In fact, Aurangzeb took a commendable step in stopping this inhuman practice.

In view of the above-mentioned activities and measures of Aurangzeb, we cannot call him fanatic because these measures were inspired by different motives. Many of these measures were undertaken by Aurangzeb to fulfil his political and economic motives. Aurangzeb knew that in the Mughal Court there were a large number of members who were influenced deeply by Islam. Yadunath Sarkar has pointed out the fact that Aurangzeb wanted to present himself as a strict Sunni and thus wanted to diminish the marks of his cruel treatment towards Shah Jahan. But whatever may

have been his motives, it would have to be conceded that many of his measures were not in accordance with the liberal religious policy started by Akbar.

Anti-Hindu steps and activities

Now we will turn our attention towards the measures which Aurangzeb took against non-Muslims and for which he is described by many historians as intolerant and fanatic. It is said that he destroyed many Hindu temples, did not give permission for repairing the old temples and placed restrictions on the building of new temples.

Some modern historians defend Aurangzeb against the charge of fanaticism and hold that the Firman issued by Aurangzeb to the brahmins of Banaras and Brindabana clearly show that he neither desecrated the old temples nor prohibited the repair of old temples. But even these historians agree that he did not give permission for the construction of new temples.

According to them, Aurangzeb caused old temples to be destroyed to give warning and punishment to the elements which were against him. He considered the religious places of the Hindus to be a means for propaganda against him. In fact, Aurangzeb did not issue any specific instructions for destructing the temples; temples were destroyed only in times of war. Some of the temples that were destroyed during his time were the temples in Thatta, Multan and Banaras in AD 1669 and in Udaipur and Jodhpur in AD 1679-1680. Though we have very few instances of Aurangzeb giving grants to the Hindu temples, but often, he adopted a hostile attitude towards temple building.

Jaziya

In AD 1679, Aurangzeb revived Jaziya, the trade tax imposed on the Hindus. According to contemporary historians, he imposed it to oppress the Hindus. Some modern historians are of the opinion that Aurangzeb imposed this tax after considering its pros and cons. He spent much time in taking this decision in fact, he introduced this tax only in his twenty-second year of rule under pressure from staunch Muslim chiefs.

Italian traveller Manuchi wrote that 'Aurangzeb wanted to improve his economic condition by means of the imposition of jaziya'. In fact, Manuchi's view does not

appear to be correct. Some scholars hold that he imposed this tax to attract the Hindus towards Islam. But like that of Manuchi, even this view does not appear to have been effective because the economic burden of this tax was very light. Moreover, it was not imposed on children, women and handicapped and even on the poor and the government servants.

The truth is that Aurangzeb imposed jaziya due to both – political as well as principle reasons. According to Satish Chandra, 'His real motive was to organize the Muslims against the Marathas and the Rajputs, who were bent upon starting a war.' The money collected by jaziya was given to Ulemas, as most of them were unemployed.

But whatever might have been the reason for the imposition of Jaziya, it proved to be more harmful than beneficial. This tax was responsible for spreading discontent among a majority of Hindus because they considered it a discriminatory practice by the government, against themselves. Besides, the Hindus who came to pay the tax had to suffer humiliations at the hands of the Ulemas.

Removing the Hindus from the government posts Another charge levelled at Aurangzeb was that he removed the Hindus from government posts. But recent research proves that this charge was false because during the later part of Aurangzeb's reign the number of the Hindus who were at government posts was more than in the time of Shah Jahan. It is said that whereas the Hindus enjoyed 25 per cent of posts under Shah Jahan, the number had increased to 33 per cent by the time of Aurangzeb.

Restriction on the festivals of the Hindus

Some scholars hold that Aurangzeb imposed a restriction on the celebration of the Hindu festivals like Holi, Diwali, and Dussehra in the cities. This charge appears to be true to a certain extent but it will have to be conceded that Aurangzeb could not enforce this restriction on all the cities and towns of the Empire and it was restricted to the areas in the neighbourhood of the royal palace.

Anti-Shia measures

Aurangzeb not only adopted anti-Hindu religious policy, but an anti-Shia policy as well. In this context, two charges are levied on Aurangzeb that are worth mentioning.

He removed the Shias from the government posts and annexed two Shia states of the Deccan—Bijapur and Golkunda to the Mughal Empire. But recent studies disprove both the charges. The historians who refuse the charges hold that many important

Shia officials like Zulfikar Khan, Asad Khan and Mir Jumla enjoyed special favours from Aurangzeb. He followed only the traditional expansionist policy against Bijapur and Golkunda. He wanted their annexation to the Mughal Empire so that they are prevented from giving support to the rise of the Maratha power in the Deccan.

Consequences of the Religious Policy of Aurangzeb

Some scholars hold that Aurangzeb tried to bring about a transformation in the nature of state through his religious policy, but could not do so because he knew that in India the majority was Hindus and they were loyal to their religion. Though Aurangzeb did emphasize on Islam for his political motives, as he himself was a staunch Muslim, he wanted to enforce Sharia but his main aim was the extension and consolidation of his empire. Historians are of the opinion that the religious policy of Aurangzeb neither aided in the extension nor in the consolidation of the empire because it led to many revolts against him. Besides, most of the revolts against him such as that of the Jats, Sikhs, and Marathas occurred due to his religious fanaticism. Some scholars hold that the fanatic policy of Aurangzeb accelerated the process of decline and disintegration of the Mughal Empire. Because of this policy, very often, he had to adopt contradictory steps which ultimately proved injurious to the Empire.

Achievements of Aurangzeb

Aurangzeb had made some remarkable achievements, both before and during his reign. Like all his Mughal predecessors, Aurangzeb's main aim was to expand his kingdom as far as possible. A notable conquest, where everyone before him had failed, was the conquest of Bijapur and Golconda, which were Maratha strongholds against the Mughal Empire. From the day that he became the emperor, till the day he died, Aurangzeb single-mindedly pursued his aim of expansion. To this end only, he built up a strong and massive army as well. He managed to push the northwest

boundaries of Punjab upto Afghanistan, as we know it now and in the south, up till Bijapur and Golconda.

Conquests of Aurangzeb in the East

The initial conquests made by Aurangzeb after coming to the throne were in eastern India. While Aurangzeb had been fighting his brothers for the throne, the Ghinud rulers of Cooch Behar and Assam took advantage of the distraction and launched an attack on Mughal territory. In AD 1660, Aurangzeb ordered a counter-attack, and as a result, Mir Jumla went to Dhaka and took control of Cooch Behar after just a few weeks of struggle. Assam was next and the ruler of Assam was made to sign a degrading treaty of surrender. This was a tribute to the Mughal military power as they also managed to conquer some nearby forts and towns close to borders of Bengal.

Aurangzeb also conquered Chittagong, which had been under the control of the Arakan pirates who had made the entire area unsafe. Chittagong was given the name, Islamabad later on and turned out to be an integral part of the Mughal Empire. Conquering erstwhile East Pakistan was also a big achievement for Aurangzeb. Area east of the Brahmaputra River had been isolated from the subcontinent for long because of its geographical location, typical weather, topography, and native population. The area was finally annexed by Aurangzeb and added to the Mughal Empire.

Aurangzeb and the Sikhs

Aurangzeb and the Sikhs were constantly engaged in a struggle. In reality, it was the Sikh community that finally played a big part in the downfall of the Mughal rule. As was his nature, Aurangzeb was ruthless with the rebellious Sikhs. Surprising to note now, the Sikhs and the Mughals had shared a cordial relationship initially. When Guru Nanak propounded the tenets of Sikhism and it became a religion, it was seen by Mughal rulers to be a potential bridge between Hinduism and Islam. Akbar had, in fact, made a visit to the third Sikh Guru and had gifted him the land where the Golden Temple was later built. But with time, conflicts started among the Sikhs and Mughal noblemen. This first happened during Jahangir's reign following which the Sikhs started organizing armies which had only Sikh cadres. The ninth Guru, Guru

Tegh Bahadur, was markedly aggressive and incited his followers against the Mughals.

Aurangzeb later got him killed in Delhi. The Sikh trouble was so pronounced that Hindu Rajas of the Punjab were intimidated by Sikh military strength and begged Aurangzeb to help them. Aurangzeb sent forces that defeated the Guru at Anandpur.

Aurangzeb and the Marathas

During the entire period of his reign, Aurangzeb sent out many Mughal generals to usurp the power of Shivaji. All his generals Shayista Khan, Dilir Khan and Mirza Raja Jai Singh as well as his own son, Prince Muazzam failed in their attempts to overpower Shivaji. In the numerous conflicts that occurred between the two forces, Shivaji emerged successful to the indignation of Aurangzeb.

Later, the atrocities unleashed against Muslims of Burhanpur by Shivaji's son Shambhuji was the last straw of patience for Aurangzeb, who then took things into his own hands. In the third week of march, AD 1682, he reached Aurangabad in his attempt to conquer the Deccan, and the last 25 years of his life were spent in that part of the subcontinent. Bijapur and Golconda which often gave shelter to the Maratha raiders were finally annexed in AD1686 and AD1687, respectively and Shambhuji was captured and executed in AD1689. Even though the Mughals had many successes to their credit, they were all temporary.

Following the death of Aurangzeb, the Marathas became a major factor in the downfall of the Mughal Empire. Thus the achievements of Aurangzeb have been quite a few and rather remarkable. His constant policy of expansion, even though it cost him many lives and an enormous amount of money from the treasury, led to a widening of the boundaries of the Mughal Empire and the quelling of long-drawn out issues of contention.

Revolt of Jats during Aurangzeb

Revolts of the Jats during the reign of Aurangzeb took place under the leadership of Gokul in AD 1669. The Jats organized the first revolt of the Hindus against Aurangzeb in AD1669. The local Muslim officer at Mathura, Abdul Nabi destroyed the temples of the Hindus and disrespected their women. In the year AD1661, Abdul

Nabi destroyed a Hindu temple and raised a mosque on its ruins. The Jats under their leader Gokul revolted against the oppression in AD1669, killed Abdul Nabi and looted the Tehsil of Sadabai. In AD1670, the temple of Keshav Rai was destroyed on the orders of Aurangzeb. It further inflamed the Hindus and Gokul could collect 20,000 followers and he defeated a few small Muslim forces which were sent against him.

He was, however, defeated and killed at the Battle of Tilpat. The Jats were punished severely. But, the Jats remained undaunted. In AD 1686, they again raised the standard of revolt under their leader Raja Ram who gave serious trouble to the Mughals for many years, defeated a few Mughal officers and attacked even Agra. Raja Ram was, however, defeated and killed in AD1688. Following the death of Raja Ram, Churaman, his nephew led the Jats. This revolt of the Jats continued till the death of Aurangzeb and, ultimately, the Jats succeeded in establishing their independent kingdom with its capital at Bharatpur.

4.6.Rise of Marathas under Shivaji

Rise of shivaji

At the beginning of the 17th century, most parts of Maharashtra were under the possession of Nizam Shah of Ahmadnagar and Adil Shah of Bijapur. They took the help of local Marathi speaking people to run their administration. They recruited a large number of Maratha sardars and soldiers in their armies. The Mores, Ghatages, Nimbalkars, Jadhavs, Gorpades, Sawants and Bhonsales were sardar families who rose to fame during the 16th and 17th centuries. The Desphandes and Deshmukhs traditionally performed the duty of collecting land revenue. They were granted tax-free land in return for their services. Such a land grant was called watan.

The Bhonsle family of Pune district acquired military and political prominence in the Ahmadnagar kingdom at the close of the 16th century. Shahji Bhonsle was the major ruler of this clan and he was married to Jijabai. He sought his fortune under the Sultan of Bijapur and had his jagir at Pune.

Shivaji was the son of Shahji Bhonsle. Shivaji was born in AD 1630 as the second son of Shahji and Jijabai. The early life of Shivaji was led in great simplicity and

austerity, influenced by his mother's beliefs. Dadaji Kondadev was entrusted with the responsibility of being a guardian to Shivaji. He showed rather early signs of rebellion in opposition to the Muslim rule as he was highly resentful of the inequality that existed between the Mughal rulers and the Hindu subjects.

The early life of Shivaji was conditioned to a great extent by his mother, Jijabai. When he was fourteen years old, his father entrusted the administration of the Pune jagir to him. The peasants living in Shivaji's jagir had grown tired of the despotic rule of the watandars. Shivaji's administration responded to the aspirations of the masses. Shivaji realized that he could establish a welfare state for the benefit of his subjects only by controlling the neighbouring forts and building new ones.

Shivaji showed his mettle at the young age of eighteen, when he overran a number of hill forts near Pune—Rajgarh, Kondana and Torana in the years, AD 1645– 1647. Shivaji began his real career of conquest in AD1656, when he conquered Javli from the Maratha chief, Chandra Rao More. The Mughal invasion of Bijapur in AD 1657 saved Shivaji from Bijapuri reprisal. In AD 1659, Bijapur, free from the Mughal menace, sent in the army against Shivaji under Afzal Khan, whom he murdered treacherously. In AD1660, the combined Mughal–Bijapuri campaign started against Shivaji. In AD 1663, Shivaji made a surprise night attack on Pune, wounded Shaista Khan (maternal uncle of Aurangzeb) and killed one of his sons. In AD1665, the Purandhar Fort, at the centre of Shivaji's territory was besieged by Jai Singh and a treaty was signed between the two. Shivaji's visit to Agra and his escape from detention in AD 1666, proved to be the turning point of the Mughal relations with the Marathas.

The Treaty of Purandhar was signed in AD1665, according to which Shivaji agreed to help the Mughals against Bijapur. Shivaji ceded 23 forts to the Mughals and agreed to visit the royal court of Aurangzeb. Shivaji reached Agra in AD1666, and was admitted in the Hall of Public Audience. The Emperor gave him a cold reception by making him stand among the mansabdars. A humiliated and angry Shivaji walked out of the court. He was put under house arrest, along with his son. However, they tricked their guards and managed to escape in a basket of sweets which was to be sent as a gift to the Brahmins.

Shivaji reached Maharashtra in September, AD1666. After consolidating his position and reorganizing his administration, Shivaji renewed his war with the Mughals and gradually recovered many of his forts. Shivaji declared himself the independent ruler of the Maratha kingdom and was crowned Chattrapati in AD1674. Politically speaking, two factors contributed to the rise of Maratha power under Shivaji. These were as follows:

- (i) The comparatively advantageous position of the Marathas under the Deccan Sultanates
- (ii) The threat to Bijapur and Golkonda from the annexationist policy of the Mughal Empire

The poets and writers of Maharashtra played a significant role in provoking and sustaining the national spirit of the Marathas. Among the poets, special mention should be made of the following:

- Jnaneswar and Namdev (13th and 14th centuries)
- Eknath and Tukaram (15th and 16th centuries)
- Ramdas (17th century)

Apart from the above reasons, the Mughals' control over the Deccan had weakened.

Also, the Marathas had worked out a revenue system by which they attained large revenue and could maintain strong armies.

Shivaji's coronation symbolized the rise of people to challenge the might of the Mughals. By coronating himself king under the title Haindava Dharmodhark of the new and independent state Hindavi Swarajya, Shivaji proclaimed to the world that he was not just a rebel son of a sardar in Bijapur court, but equal to any other ruler in India. Only a coronation could give Shivaji the legitimate right to collect revenue from the land and levy tax on the people. This source of income was necessary to sustain the treasury of the new kingdom.

Shivaji's Relations with Aurangzeb Shivaji's relations with the Mughals may be discussed under the following heads:

1. Struggle against Shaista Khan

The Mughal Emperor Aurangzeb became much worried upon seeing the growing Maratha power in the Deccan. He ordered his maternal uncle Shaista Khan (who was a newly appointed Mughal Subedar of Deccan) to invade Shivaji's territory and the Sultan of Bijapur was asked to cooperate with him. It is said that in accordance with the instructions of Aurangzeb, the Sultan of Bijapur at first sent his General Siddi Jauhar who besieged Shivaji in Panhala, but Shivaji managed to escape from there and the fort of Panhala was occupied by the Bijapur army.

After this, the ruler of Bijapur thought that he could use the Marathas as a shield in the struggle between the Mughals and Bijapur and he showed no interest in taking further any action against Shivaji. It is said that he entered into a secret understanding with Shivaji. On the other hand, the Mughal governor of the Deccan, Shaista Khan occupied Pune in AD 1600 and made it his headquarters. Shivaji was on the lookout for a suitable attack, his headquarters at Poona disguised as a marriage procession. Shivaji's army managed to kill one of Shaista Khan's sons and one of his generals and Shaista Khan himself was wounded badly.

Aurangzeb was so annoyed that he transferred Shaista Khan from the Deccan to the Bengal and did not even see Shaista Khan at the time of proceeding of the transfer as was the usual custom.

2. Plunder of Surat

The success in Poona against Shaista Khan greatly increased the morale of Shivaji and the Maratha army. Immediately, he resorted to one more attacks and launched a terrible attack on the Mughal port of Surat. From 16 – 20 January, 1664 he plundered the rich city to his heart's content. Shivaji got enormous wealth from this first plunder

3. The campaigns of Muazzam and Jai Singh against Shivaji and the Treaty of Purandar

The earlier-mentioned activities of Shivaji made the Mughal Emperor Aurangzeb very worried. He sent a vast army against Shivaji under the leadership of his principal advisor, Jai Singh of Amer and his own son, Prince Muazzam Rai. Jai Singh

was given all the necessary military and administrative rights so that he did not have to depend upon the Mughal Governor of Deccan. He was also ordered to keep in direct contact with the Emperor himself. Jai Singh was an able and brave general and a far-sighted politician. He did not commit a mistake like his predecessors in assessing the military strength of Shivaji. He tried first to win over all the opponents of Marathas to his side and also managed to win over the Sultan of Bijapur to his side, then, with full military preparation attacked the main centre of Shivaji, viz. the fort of Purandar.

Shivaji's treasury was there and he lived there, with his family. He besieged the fort of Purandar and appointed an army to plunder and terrorize the Maratha regions. Not seeing any help coming from anywhere, Shivaji thought it necessary to start negotiations for peace because in the fort of Purandar, families of the amirs also lived and Shivaji considered it his duty to protect their lives and honour. Shivaji met Jai Singh and settled the peace terms. This treaty is famous in history as the Treaty of Purandar (June 1665). The terms of this treaty were as follows:

- (i) Shivaji had to surrender to the Mughals twenty-three of his thirty-five forts yielding annual land revenue of 4 lakh Huns. Shivaji was left with just twelve forts of one lakh Huns of the annual land revenue.
 - (ii) Shivaji promised to remain loyal to the Mughal Emperor.
 - (iii) Shivaji's hold over the Konkan region yielding 4 lakh Huns annually was allowed to remain as before.
 - (iv) Besides some regions in Balaghat yielding 5 lakh Huns annually which Shivaji had yet to conquer from Bijapur were allowed by Mughals to remain with him.
- In return, Shivaji had given to the Mughals 40 lakh Huns in installments.
- (v) Shivaji was granted the permission not to go personally to the Mughal court but his son Sambhaji was granted a mansab of 5000.
 - (vi) Shivaji promised to help the Mughals against Bijapur.

As far as a critical assessment of the treaty of Purandar is concerned, it would have to be conceded that the treaty represented a great political and diplomatic success of

Jai Singh against Shivaji. Within a short period of three months Jai Singh forced a rapidly rising Maratha leader and the rising power of Marathas, to accept Mughal sovereignty.

With great cleverness he sowed the seeds of a conflict between Bijapur and Shivaji.

But the success of the treaty's settlement depended on the extent to which the Mughals helped Shivaji to conquer the regions of Bijapur to enable him to pay the instalment of the war indemnity.

This plan could not come through. Aurangzeb was yet not assured about Shivaji and viewed suspiciously any prospect of a combined attack by the Mughals and Shivaji on Bijapur. Jai Singh wanted to take Shivaji to Agra so that he could enter into a permanent settlement with him. According to Jai Singh, for the conquest of the Deccan, friendship with Shivaji was essential for the Mughals. Shivaji was suspicious of Aurangzeb and he did not agree to go to Agra till Jai Singh assured him completely by putting the responsibility of his protection on his son Ram Singh. Probably, Shivaji also wanted to go to the north to view the situation there and prepare a group of his supporters in the Mughal court. He also expected that by negotiating with Aurangzeb he would get Mughal help to conquer Janzira islands and thus safeguard his western- frontier. Jai Singh started on his first campaign against Bijapur in alliance with the Marathas. But it was not successful. Shivaji was given the task of conquering the fort of Panhala but even he did not succeed. Seeing his plans failing like this, Jai Singh persuaded Shivaji to come to Agra and meet the emperor and Shivaji reached Agra in AD 1666.

4. Shivaji in Mughal court and his successful escape from prison

Shivaji came to the Mughal Court on 12 May, AD 1666 along with his son Sambhaji and 350 soldiers. Aurangzeb made him stand among 'Panch Hazaris' and did not even talk to him. Shivaji was very annoyed. Aurangzeb made him and his son prisoners, but after some time both effected their escape from the prison through a clever device and in the guise of Sadhus reached Raigarh on 22 September, AD

1666. Aurangzeb held his own carelessness responsible for this successful escape of Shivaji. After reaching the Deccan, Shivaji was quiet for about two years. Actually, Aurangzeb did not give much importance to the friendship with Shivaji because for him Shivaji was no more than a petty Zamindar.

But subsequent events showed that this disregard of Shivaji and the Maratha power by Aurangzeb proved very dangerous for the Mughals.

5. Second plunder of Surat, conquest of other Mughal territories

Shivaji started his second campaign against the Mughals in AD 1666–1670. Though he had started his campaign against Bijapur a short while ago but he did not gain anything from Bijapur so he started his campaign against the Mughals again. He reconquered gradually all the 23 forts he had surrendered to the Mughals by the treaty of Purandar. Shivaji plundered Surat the second time on 6 October, AD 1670. In a plunder of three days he got about 66 lakh rupees. According to J.N. Sarkar, 'This plunder of Surat affected trade quite adversely and the merchants of Surat stopped getting goods from the internal parts of the country.'

After this Shivaji attacked Barar, Badlana and Khandesh and conquered the forts of Salher and Muler. So much was the terror of Marathas in the Deccan that they even exacted chauth and sardeshmukhi from Mughal regions there. Chauth was one-fourth of the revenue of a province effected as tribute by Marathas as a tax of their protection against the Mughals and sardeshmukhi was an additional surcharge of one-tenth of the land revenue. In return, the Marathas protected these regions from the external attacks. Mughals were fighting the Afghans in the North-West at this time, therefore, they could not pay much attention towards Shivaji. Shivaji renewed his struggle against Bijapur also. Through bribery he occupied Panhala and Satara and also attacked the region of Canara.

Shivaji's Judicial System

Shivaji did not establish organized courts like the modern courts nor did he establish any law code. His judicial administration was based on the traditional ways only. At the centre, the eight ministers of the Ashtapradhan, viz. Nyayadhish decided both the civil and the criminal cases according to the Hindu Scriptures only. In the

provinces the same function was performed by the provincial judges only. In the villages judicial work was performed by the Panchayats. Justice was impartial and the penal code was strict.

In brief, Shivaji was an able administrator and he laid the foundations of a powerful empire. Undoubtedly his kingdom was a regional kingdom but it was based on popular will. Shivaji adopted a secular policy in his empire. In the words of Dr. Ishwari Prasad, he organized an administrative system which in many respects was better than even that of the Mughals.

Although Shivaji was able to conquer land and gather enough power, he was not considered a ruler or a superior. This led Shivaji to organize a formal coronation.

Coronation of Shivaji

Shivaji had conquered a large tract of land. He also started behaving like an independent ruler. Yet, the Sultan of Bijapur considered him no more than a rebel Jagirdar. The Mughal Emperor considered him as just a petty Zamindar. Many Maratha families looked upon him only as a Nayab Amir or Zamindar whose ancestors were just ordinary peasants. To prove his superiority among other Maratha families also Shivaji thought it advantageous to get his coronation done in a formal manner. On 15 June, AD 1674, Shivaji held his coronation with great pomp and show. On the auspicious occasion, Pandit Gang Bhatt who presided over the function proclaimed Shivaji to be a high ranking Kshatriya. To improve his social standing, Shivaji entered into matrimonial relations with traditional Maratha families like Mohite and Shirke. The coronation greatly enhanced Shivaji's political position. Now he could enter into the independent treaty relationship with the Sultans of the Deccan or the Mughal Emperor unlike previously when he was treated like a powerful dacoit or a rebel Jagirdar.

Conquests after Coronation and Death of Shivaji

In AD 1675, Shivaji again started encounters with the Mughals and acquired a lot of booty by defeating the Mughal commander Bahadur Khan. In AD 1676, he took an important step. With the help of the two brothers Madanna and Akhanna in Hyderabad he decided to attack Bijapuri Karnataka. Seeing the growing power and

influence of Shivaji, Abul Hassan Qutubshah of Golkunda accorded a grand welcome to Shivaji in his capital and a peace treaty was signed between the two. Abul Hassan Qutubshah promised to pay Shivaji one lakh Huns annually and permitted him to reside at his court. Shivaji took upon himself the responsibility of defending Golkunda from the foreign invasions. Shivaji and the Golkunda ruler also decided to divide among themselves the wealth of Karnataka and its conquered areas.

Abu Hassan Qutubshah gave to Shivaji his artillery and adequate money for the military expenditure. This treaty proved to be very advantageous for Shivaji. He seized Vellore and Zinji from the Bijapuri commanders and got enough money from the region of Karnataka. When Shivaji returned after the conquest, the ruler of Golkunda asked for his share. But Shivaji gave him neither territory nor money. This made Abul Hassan Qutubshah angry and he entered into an agreement with Bijapur to lessen Shivaji's power, but at that very time Mughal army under Diler Khan attacked Bijapur and the ruler of Bijapur instead of fighting against Shivaji requested his help against the Mughals.

Shivaji rendered him help immediately. Shivaji made Bijapur agree to many favourable terms for Velari. It is said that Adil Shah not only gave him the areas of Kopal and Belldibut, but also abandoned his claim over Tanjore and the Gagir of Shahaji Bhonsle. Shivaji also established his hold over many areas of his stepbrother Ekoji. Karnataka expedition was the last of Shivaji's important campaigns.

After establishing administrative arrangements in Karnataka, Shivaji came back to Maharashtra. In AD 1678, he and his stepbrother Ekoji entered into an agreement with each other and Shivaji returned him all his areas which he had conquered. But that very year his eldest son Sambhaji started behaving like an independent young man and he first went over to the Mughals and later to Bijapur.

Though he came back to Shivaji after remaining rebellious for about a year, yet Shivaji was very unhappy with his conduct and behaviour. With this very worry and after an illness of just twelve days he died on 12 April AD 1680, at the age of fifty-three. Shivaji had begun his life as a manager of his father's jagir at Pune and

succeeded in establishing an independent kingdom due to his military ability and qualities of character.

Maharashtra, Konkan and a large part of Karnataka were included in his empire. His kingdom had about 240 forts. He laid the foundation of a strong administrative system in his kingdom. He proved himself to be an able military commander and a capable politician. He kept check over the power of the Deshmukhs and laid the foundation of a powerful empire which lasted for a long time, even after his death.

Successors of Shivaji and Mughal–Maratha Relations

Shambhaji (AD1680–1689)

There was a dispute about succession between the two sons of Shivaji (Sambhaji and Rajaram) from his two different wives. Finally, after deposing Rajaram from the throne, Sambhaji or Sambhuji ascended the throne on 20 July 1680. For more than a year afterwards, however, his position continued to be insecure. As a matter of fact, his whole reign was disturbed by frequent conspiracies and desertions among his officers. Shambhaji, the eldest son of Shivaji, found a faithful adviser in a Kanauji Brahmin on whom he conferred the title of Kavi Kalash. Aurangzeb was determined to crush Shambhaji. In AD1689, Shambhaji and Kavi Kalash were captured by a Mughal general and put to death.

Rajaram was crowned by the Maratha ministers at Raigarh as Shambhaji's son. Shahu was too young. Then Raigarh was captured by the Mughals. By the end of AD1689, Aurangzeb's Deccan policy appeared to have achieved complete success.

However, animated by the desire to avenge their wrongs, the Maratha bands spread over the Mughal territories harassing Mughal armies, destroying their outposts. The Mughals could not deal effectively with such raiders. When Aurangzeb died in AD 1707, he was aware that his efforts to crush the Marathas had failed.

Rajaram (AD1689–1700)

At the time of Sambhaji's death, his son Shahu was only seven years old. Rajaram, the younger son of Shivaji and stepbrother of Sambhaji, who had been kept in prison

by the latter, was proclaimed King by the Maratha Council of Ministers and crowned at Raigarh in February AD 1689. But soon thereafter, apprehending a Mughal attack, Rajaram left Raigarh and, moving from one place to another, ultimately reached Jinji (South Arcot district, Tamil Nadu). The Maratha Council of Ministers and other officials also joined him at Jinji which, till AD 1698, became the centre of Maratha activity against the Mughals.

Shortly after Rajaram's flight to Jinji, the Mughals under Zulfiqar Khan captured Raigarh in October 1689 and all members of Sambhaji's family, including his son Sahu, fell into Mughal hands. Although Sahu was given the title of Raja and granted a mansab, he virtually remained a prisoner in the hands of the Mughals till the death of Aurangzeb (AD1707). Thus, at the close of AD1689, the situation in the Maratha kingdom had completely changed. The royal family was virtually immobilized, the Maratha country no longer had a common head or a central government and the whole of the Deccan was divided into different spheres of influence under various

Maratha commanders. With a nominal Maratha king living at a distance from the Maratha homeland, the resistance to the Mughals in the Deccan was organized by the Maratha leaders and commanders. This situation changed the basic character of the Mughal–Maratha struggle into a civil war or a war of independence.

Tarabai (1700–1707)

After Rajaram's death, his minor son by his wife Tarabai, named Shivaji II, was placed on the throne. Tarabai's energy and ability made her the de facto ruler of the state. She saved the Maratha state during a period of grave crisis. The succession to the throne was in dispute. Personal jealousies divided the throne in dispute. It divided the Maratha leaders. Several thousands of mavalas (Maratha hill infantry) were in the Mughal pay.

Aurangzeb, after the fall of Jinji, concentrated all his resources on the siege of successive Maratha forts. In this situation, Tarabai played a role which elicited high praise from the hostile Muslim historian Khafi Khan who says 'Under Tarabai's guidance, Maratha activities began to increase daily. She took into her own hands

the control of all affairs, such as the appointment and change of generals, the cultivation of the country and the planning of raids into the Mughal territory. She made such arrangements for sending troops to ravage the 'six subas' of the Deccan and winning the heart of her officers to the extent that all the efforts of Aurangzeb against the Marathas down to the end of his reign failed.' Tarabai moved from place to place with a view to guiding the Maratha operations against the Mughals.

Sahu's release from Mughal captivity and the rise of the Peshwas

Nearly three months after Aurangzeb's death, Sambhaji's son Sahu (born 18 May 1682) who had been in Mughal captivity since 3 November 1689 was liberated on 8 May 1707 by Aurangzeb's second son, who ascended the throne as Bahadur Shah I.

Sahu was recognized as the king of the Marathas and his right to the Maratha swaraj and to chauth and sardeshmukhi of the Deccani subahs of the Mughals was also probably recognized. The Mughal suzerainty was protected through the arrangement that he would rule as a vassal of the Empire. The intention of the Mughals was to end long-drawn wars in the Deccan or to create dissensions in the Maratha camp. Both situations were advantageous to the Mughals and they were not disappointed. Sahu's release was followed by a civil war between the forces of Tarabai and Sahu, which lasted up to AD1714.

4.7. Decline of the Mughal Empire

The great Mughal Empire was so much more extensive and strong as compared to other empires of its time that they could easily be jealous of it. It was founded by Babur, consolidated by Akbar, prospered under Jahangir and Shah Jahan and attained its zenith at the time of Aurangzeb. But immediately after Aurangzeb's death, began that process of disintegration and decline which led to its being limited to areas in the vicinity of Delhi by AD 1750. In AD 1803, the English army occupied Delhi and the great Mughal Empire became a mere pensioner of the English East India Company.

The factors responsible for its disintegration and decline were as follows:

(i) Lack of a definite law of succession: The Mughal Emperors never made any attempt to fix any definite law of succession. Therefore, generally the Mughal

Emperor had to deal with the revolt of the rebel princes even during their own lifetime. Humayun had to witness the hostility of his brothers, Akbar the revolt of Salim and Jahangir had to face the revolts of his sons. Similarly, after Aurangzeb's death, his sons fought the battle for succession. Struggles like this encouraged indiscipline among the Mughal Empire and its prestige suffered.

(ii) Incapable successors of Aurangzeb: After Aurangzeb's death, his son Bahadur Shah ascended the throne at the age of sixty-five. Soon after he had to face stiff opposition because of his Rajput policy but he realized the mistake of following an anti-Rajput policy and entered into an agreement with them. But this agreement was not a liberal one. He did not give any high mansab to the Rajputs. Towards the Maratha chief also he adopted a policy of superficial friendship only. He gave them the right of sardeshmukhi in the Deccan but did not give them the right of chauth. Therefore, he could not satisfy them completely. He did not recognize Sahu as the rightful leader. The civil war in the Maratha region continued and disorder continued in the Deccan.

He committed another serious mistake by adopting a harsh policy towards the Sikh leader, Banda Bahadur, after the death of Guru Gobind Singh. The Sikhs continued their struggle against the Mughals which led to Mughal Empire suffering a heavy loss. Bahadur Shah further deteriorated the financial condition of the Empire by blindly distributing jagirs in order to make the amirs happy and by giving the officials promotions. In the war of succession that followed Bahadur Shah's death, the incapable Jahandar Shah emerged victorious. He became a puppet in the hands of his minister, Zulfikar Ali Khan. He adopted a policy of friendship towards other sects but continued the old policy of repression towards Banda Bahadur and the Sikhs. He encouraged the persecution of the peasants by reviving the zamindari policy of farming and revenue. To free himself from the clutches of his powerful minister, he adopted a policy of indulging in intrigues against him instead of dismissing him directly. This policy of his was just like digging the grave of the Mughal Empire. After his death, his successor Farukhsiyar remained a mere puppet in the hands of the Sayyid brothers, Abdulla Khan and Hussain Ali Khan. Because of growing influence

the powerful clique of the amirs started intriguing against them and the court became a ground of parties and politics. After him, Muhammad Shah became the Emperor. Though he could have given a new direction to the Mughal Empire in the long thirty years of his reign but he spent most of his time in mere luxury.

It was during his time that the rulers of Bengal, Hyderabad, Oudh, Punjab became independent and the disintegration of the Mughal Empire got accelerated.

(iii) Moral decline of the amirs, cliques and selfishness: Selfish and degraded nobles also contributed towards the decline of the Mughal Empire. After Aurangzeb the character of the nobles continued to decline. They became pleasure loving, luxury loving and spendthrifts. Their selfishness and lack of loyalty towards the Empire led to corruption in the administration and mutual dissension. In order to increase their income, influence and prestige they made cliques against each other and even against the Emperor. Their mutual quarrels made the Empire powerless and therefore it fell an easy prey to the foreign invaders.

(iv) Crisis of jagirs: One of the causes of the decline of Mughal Empire was the increasing number of amirs. Increases in their expenditure lead to a scarcity of the jagirs and a fall in the income from the jagirs. The nobles started making efforts to earn maximum income from their jagirs, which increased the burden on the peasants. This affected the popularity of the Mughal Empire. They started reclaiming the Khalsa land in order to get over the crisis of jagirdari system.

This aggravated the financial crisis of the central government. Because of the paucity of jagirs, the nobles decreased their army (so that they could lessen their economic burden), which led to a further weakness in the military power of the Mughal Empire.

(v) A bad financial situation in the royal treasury: One of the causes of the downfall of the Mughal Empire was its worsening financial position. It worsened as a result of many factors. Bahadur Shah distributed jagirs blindly, promoted officials without any reason, abolished the jaziya, pilgrimage taxes, gave right of sardeshmukhi to the Marathas, Jahandar Shah and his successors gave costly gifts and jagirs to please the mansabdars and amirs and gave to the Marathas the right of extracting the chauth. This was further worsened because of the invasions of Nadir Shah and loose

administrative control. The worsening of the financial condition made it impossible for the Mughal Emperor to fulfil the minimum requirements of his people. The conditions of the peasants worsened from day to day. The government gave no attention to the growth of agriculture, trade and industries.

(vi) Military weakness: After Aurangzeb, there was a continuous indiscipline in the Mughal army and a fall in their fighting morale. Because of the paucity of money, it became impossible to keep a big standing army. The Mughal emperors were unable to give salaries to their army and army officials for months on end. The majority in the army was that of the mercenaries who were always dissatisfied and it was very easy for them to rise in revolt. In the time of Aurangzeb and even after him no attention was given to the importance of the navy. The Mughals first gave no attention to the scientific, technical and new military inventions. Later on, the weak Mughal army could not face the foreign invaders and the European Navy.

Foreign Invaders

The final blow to the Mughal Empire was given by the continuous foreign invasions. In AD 1730, the Persian Emperor, Nadir Shah severely defeated the Mughal army in Kerala. Massacre went on in Delhi, wealth was plundered and women were molested. The Mughal Emperor and his army could not stop him. After him in AD 1761, Ahmad Shah Abdali defeated the guardian of the Mughal Empire viz., the Marathas badly in the Third Battle of Panipat. Because of these foreign invasions the Mughal Empire was made destitute. Trade and industries also came to a standstill in northern India.

The Mughal Empire which was already breathing its last was dealt another blow in AD 1764 by the Battle of Buxar in the time of Shah Alam. Gradually, the sphere of the Mughal Empire shrank and that of the East India Company increased.

In AD 1803 Delhi came under the English occupation and the Mughal Emperor was rendered a mere prisoner and they continued to be like that till AD 1857. The last of the Mughal Emperors Bahadur Shah Zafar had to die as a mere prisoner in Rangoon in AD 1862 as a British prisoner.

Aurangzeb and the Decline of Mughal Empire

The process of the disintegration of the Mughal Empire had begun in the time of Aurangzeb himself. Aurangzeb was very despotic and harsh because of his suspicious nature. The stability and unity of the Mughal Empire suffered a blow because of his rigid and despotic rule. In the words of famous historian Irwin, it was imperative for the Mughal Empire, which was based on military strength, to disintegrate ultimately.

Aurangzeb wanted to keep more and more power in his hands. Because he had ill-treated his father and killed all his brothers so he was always suspicious that his sons might behave with him in the same manner.

Rajput Policy of Aurangzeb

The policy adopted by Aurangzeb towards Marwar after Jaswant Singh's death also proved to be another factor that resulted in the disintegration and decline of the Mughal Empire. Because of his folly he incurred the hostility of both the rivals in Marwar between whom he divided the Mughal Empire. The Rajput guiding principles of Mughal Emperor Aurangzeb were stern and he attempted to destroy the supremacy of the Rajputs and annex their kingdoms. Rajput policies adopted by Aurangzeb were strict and stern. Aurangzeb upturned the guiding principle which was enunciated by Akbar and pursued by Jahangir and Shah Jahan.

The Rajputs were the greatest obstacle in his pursuance of the religious policy against the Hindus. Aurangzeb, consequently, attempted to destroy the supremacy of the Rajputs and annex their kingdoms. There were three significant Rajput monarchs at that time Raja Jaswant Singh of Marwar, Rana Raj Singh of Mewar and Raja Jai Singh of Jaipur. All the three were at peace with the Mughals when Aurangzeb ascended the throne, despite the fact that Aurangzeb never believed in the loyalty of these Rajput rulers.

Aurangzeb deputed Raja Jai Singh in the Deccan in AD1666. Following his death, Raja Jaswant Singh was deputed to defend the north-western frontier of the Kingdom. Two of his sons died fighting against the Afghan rebels and he himself died in Afghanistan in AD1678. Aurangzeb was waiting for this opportunity. At that

time, there was no successor to the throne of Marwar. He occupied Marwar without delay and, with a view to disgrace the Rajput family, sold the throne of Jaswant Singh for 36 lakhs. It seemed that the Rajputs had lost Marwar forever. But, a son was born to one of the wives of Rana Jaswant Singh. Durga Das, the commander-in-chief of the Rathors came to Delhi with the prince Ajit Singh and requested Aurangzeb to hand over Marwar to Maharaja Ajit Singh. Aurangzeb refused to do so; following which Ajit Singh was declared the ruler of Marwar by the Rajputs, who then announced their war of independence.

Rana Raj Singh of Mewar, who realized that it was in the interest of Mewar to fight against the Mughals, gave support to Marwar. In AD1681, Akbar, the son of Aurangzeb revolted against his father with the support of the Rajputs. The revolt of Akbar failed and he fled to Maharashtra under the protection of Durga Das. Aurangzeb offered peace to Mewar and it was accepted. The Rathors of Marwar, however, continued their fight against the Mughals. Pursuing his son Akbar, Aurangzeb left for Deccan and could never come back from there. Marwar fought against the Mughals till the death of the Emperor in AD 1707; even though they had agreed to maintain peace twice in between and finally succeeded in gaining its independence.

Thus, Aurangzeb failed to suppress both Mewar and Marwar. The outcome of this policy was that he lost the support of the Rajputs. Their services could no more be utilized in strengthening the Mughal realm. On the contrary, it added to the troubles of the territory. It encouraged other revolts also. Thus, the Rajput guiding principle of Aurangzeb failed and its failure contributed to the failure of Aurangzeb and resulted in the weakening of the Mughal Empire.

According to most historians, because of his Rajput policy the Mughal Empire was engaged in a prolonged struggle with Marwar and Mewar which gave a financial and military blow to the Mughal Empire, besides tarnishing its prestige as well. Many historians hold that if Aurangzeb had adopted a friendly attitude towards the Rajputs as followed by Akbar, he could have appointed Rajputs in big numbers in the Deccan and a more successful struggle could have been waged against the Marathas.

Immediately after Aurangzeb's death, when his successors gave up Aurangzeb's policy of hostility towards the Rajputs to save the Mughal Empire, the problem of Rajputs came to an end.

Religious Policy of Aurangzeb

Most historians hold that a great blow was given to the stability of the Mughal Empire by the religious orthodoxy and opposition to the non-Muslims followed by Aurangzeb. During the time of Akbar, Jahangir and Shah Jahan, the Mughal Empire was basically a secular state. All those great emperors had opened the doors of the highest military and civil offices for the Muslims and the non-Muslims equally. During their reign jaziya was not imposed. Within a few years of his accession, however, Aurangzeb ended that secular nature of the empire by re-imposing jaziya, desecrating temples and statues and imposing pilgrimage tax upon the Hindus. Because of this fanatic religious policy, the Hindus drifted away from the Mughals. The Mughal Empire started disintegrating as the people of higher classes and high officials drifted away from each other on the basis of religion. Though Aurangzeb's successors tried to consolidate the Mughal Empire by abandoning his orthodox policy, they did not succeed in reviving it.

Sikh Policy of Aurangzeb

Aurangzeb committed a serious blunder in not extending a hand of friendship towards the Sikhs. He imprisoned and forced the ninth Guru of the Sikhs to embrace Islam. On refusing to comply, he got him murdered. After the assassination of their Guru, the attitude of the Sikhs became all the more hostile towards the Mughals. Guru Teghabadur's son and the tenth Guru of the Sikhs, Guru Gobind Singh organized the Sikhs into a military power. He got two of Guru Gobind Singh's sons buried alive and killed two more. Guru Gobind Singh kept the Khalsa engaged in a fight against the Mughal Empire throughout his life. Because of this struggle the Mughal Empire had to suffer tremendous military and financial loss and advanced towards disintegration.

Deccan Policy of Aurangzeb

Inspired by his anti-Shia attitude, Aurangzeb tried to annex the two Shia states of the Deccan—Golkunda and Bijapur—completely to the Mughal Empire. He might have satisfied his imperialistic ambition by annexing the two states, but later on it proved to be a terrible mistake. Both these states gave financial and military aid to the Marathas against the Mughals. By weakening these two states, he indirectly helped the rise of the Marathas because now there was nobody in the Deccan to impose a check on their activities. Aurangzeb spent about 26 years of his reign in the Deccan to suppress the three big powers of the Deccan. This gave an opportunity to the Rajputs, Sikhs, and Jats to flourish in the North and the administrative machinery became inefficient in his absence.

The constant wars in the Deccan led to the Mughal Empire suffering tremendous financial and military losses which affected adversely the trade industries as well as the agriculture. The Mughal administrative machinery started breaking up following the extension of the Empire to Golkunda, Bijapur and Karnataka. Now, the Mughal Empire was subjected to direct attacks by the Marathas which made it difficult for the Mughal officials to raise revenue also.

Maratha Policy of Aurangzeb

Aurangzeb could not understand the real nature of the Maratha Empire and he disregarded Jai Singh's advice to make friendship with Shivaji. He could have strengthened the Mughal Empire by cultivating friendship with the rising Maratha power under Shivaji's leadership; instead, he showcased his lack of farsightedness by insulting Shivaji at his Agra Court. One of his other serious mistakes was to assassinate Sambhaji. This left no effective Maratha leader on the scene with whom Aurangzeb could enter into an agreement. He thought that after the annexation of Golkunda and Bijapur by him, Marathas would beg for mercy and they would be left with no other alternative, but to accept the terms and conditions imposed by him. But those very Marathas whom he used to call hill rats and dacoits proved an important factor in the disintegration of the Mughal Empire. Though by AD 1703 Aurangzeb had virtually entered into an agreement with the Marathas, but till the end of his life he remained suspicious towards Sahuji and other Maratha leaders. Therefore, he could not save the Mughal Empire from their terrible attacks. He accorded mansabs

also to the Marathas, but he never assigned to them any post of responsibility or trust. It was because of the Maratha policy of Aurangzeb that Marathas could never become an integral part of Mughal political system.

4.8 Summary

Akbar's policy towards the non-Muslims was one of toleration. He soon abandoned the rigid, cruel and hostile policy followed by the Delhi Sultans and the early Mughal emperors towards the Hindus.

- Akbar found the so called order or religion Din-i-Ilahi to give a common platform to the Hindus and Muslims.

Aurangzeb succeeded to the throne as Mughal Emperor in AD1658, after disposing off his brothers and all other enemies.

- Even though Aurangzeb was an extremely able administrator, his religious intolerance and fanaticism created unrest among his subjects and led to the gradual undoing of the Mughal Empire.

- Soon after he began his reign, Aurangzeb introduced numerous reforms to cleanse the Muslim society. As part of this cleansing programme, he appointed many officials who kept a strict watch and punished the offenders. Moreover, Aurangzeb who belonged to the Sunni sect of Islam, went about persecuting the Shia Muslims, and earned their wrath also.

- Aurangzeb earned much acclaim for the annexation of Bijapur and Golconda which had remained elusive during the reigns of his predecessors.

- Various factors have been accounted for the downfall of the Mughal Empire, which reached its zenith during the reign of Aurangzeb. Of all these factors, the most important was the various harsh policies which Aurangzeb adopted towards the 'Islamization' of his Empire.

- His reversal of the Rajput policy practiced by his ancestors distanced the Rajputs from him; the Rajputs later formed a confederacy and revolted against him.

- Aurangzeb failed to assess correctly the power of the Maratha chief, who troubled him throughout his reign. The Deccan invasion undertaken by Aurangzeb resulted in the financial depletion of the Mughal Empire.

4.9 Key Terms

□ **Ulemas:** Educated class of Muslim legal scholars engaged in the several fields of Islamic studies. They are best known as the arbiters of Islamic law

□ **Shariah:** Code of law derived from the Quran and from the teachings and examples of Mohammed; Sharia is only applicable to Muslims.

Dar-ul- Islam: An Islamic term for the Muslim regions of the world under the system of divisions of the world in Islam

□ **Dar-ul-harb:** 'Abode of War'. A land ruled by infidels that might, through war, become the 'Abode of Islam', dar-ul-Islam.

4.10 Answers to 'Check Your Progress'

4.11 Questions and Exercises

Short-Answer Questions

1. Assess the character and personality of Akbar.
2. Describe the imperialist policy introduced by Akbar.
3. Describe the events that led to the Second Battle of Panipat.
4. Describe the early career and accession of Jahangir.
5. Describe briefly the war of succession after Shah Jahan.
6. Summarize the various achievements of Aurangzeb.
7. Explain the religious policy of Aurangzeb, with special reference to the revolt by Jats.
8. Analyse the relation of Aurangzeb with the Sikhs.

Long-Answer Questions

1. Highlight the features of Din-i-Ilahi.
2. Analyse the features of the religious policy adopted by Akbar.
3. What was the influence of Nur Jahan in state administration? Elaborate.
4. Discuss the early life and accession of Shah Jahan.
5. Discuss the early career and accession of Aurangzeb.
6. Analyse the factors that led to the decline and disintegration of the Mughal Empire.

4.12 Further Reading

Habib, Irfan; Atlas of the Mughal Empire, Oxford University Press, New Delhi, 1982.

Nizami, K.A.; Studies in Medieval Indian History and Culture, Kitab Mahal, New Delhi, 1966.

Smith, V.A.; Akbar: The Great Mogul 1542–1605, Oxford University Press, New Delhi, 1917.

Sarkar, Jadunath; Fall of the Mughal Empire (Volume 5), Orient Longman, New Delhi, 1992.

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4.13 Learning Outcomes

- The ascension and falls of the major Mughal ruler Aurangzeb
- The decline of the Mughal rule in India

UNIT V

Economic and Socio-Cultural Life in Medieval India

5.0 Introduction

5.1 Unit Objectives

5.2 Agricultural Economy: Villages and Peasantry

5.3 Industries

5.4 Trade and Commerce: Internal and European

5.5 Summary

5.6 Key Terms

5.7 Answers to 'Check Your Progress'

5.8 Questions and Exercises

5.9 Further Reading

5.10 Learning Outcomes

INTRODUCTION

The economy during the Mughal rule was largely supported by agriculture. Apart from agriculture, handicrafts, silk weaving and trade also formed an integral part of the economy in the Mughal kingdom. According to historians, agriculture formed the main source of economy, because, since time immemorial agriculture has always been the backbone of the economy of the country. Similarly, in the Mughal era also, agriculture was the biggest source of income. Additionally, it was also one of the main sources of livelihood of the people in the country. The major crops that were cultivated during the Mughal period included millets, oilseeds, cereals, hemp, chilly, sugarcane, cotton, indigo, betel and other cash crops. Indigo cultivation was popular at that time in various places like Agra and Gujarat. On the other hand, Ajmer was

well known for the production of the best quality sugarcane. In this unit, you will learn about the economic aspects of the Mughal period, with focus on agriculture, industry and trade. The spread of Sufism in India, the development of the Bhakti movement in North India.

UNIT OBJECTIVES

After going through this unit, you will be able to:

- ☐ Identify the importance of agriculture in the Mughal times
- ☐ Trace the growth of industries in Mughal period
- ☐ Discuss the internal and European trade carried out during Mughal era
- ☐ Describe the order, beliefs and practices of the Sufis
- ☐ Discuss the Bhakti movement, focusing on the main proponents

5.2. AGRICULTURAL ECONOMY: VILLAGES AND PEASANTRY

The enhancements in transportation and communication services helped boost the economy in the era of the Mughal royal leaders. The demand for cash crops, such as silk and cotton, was also on the rise due to the advancement of the textile industry during this period.

Additionally, when Jahangir was the emperor, new crops like tobacco and potato were introduced by the Portuguese and began to be cultivated in India. Jahangir's grandfather, Babur had already brought in many new central Asian fruits to India.

Besides this, during the reign of Akbar Firoz Shah, the Yamuna canal started to be used for irrigation of the fields. The trend among Mughal rulers, however, was to settle their courts in urban areas like cities and towns.

The Mughal rulers were also very art-oriented and this led to a flourish in the various arts, architecture, handicrafts and in turn, trade during their reign. In the

Mughal period, the society was classified such that merchants and traders were a powerful class. Trade domestic and international expanded widely. As per most historians, India saw a time of prosperity in that age because of the political merger effected by various rulers all over India. The Mughal rulers were also particular about the safety of the merchants' goods and person and this also meant an environment conducive to trading because traders from far and wide liked to come to India where they and their wares were respected and valued. In fact, trade grew so much because huge numbers of European traders could now travel to India, which in turn helped in the monetization of the Indian economy. The major centers for silk weaving were Fatehpur Sikri, Lahore and Agra while Cambay, Broach and Surat in Gujarat were the chief ports where foreign trade and business were conducted. It is a credit to the Mughal rule that India's cities became real urban centers after they took over. A lot of new changes were brought about by the Mughals that helped the country's economy, such as urbanization and fixed markets.

While earlier, in India only fairs and moving merchants were the norm, after the Mughals came in; weekly markets were replaced by urban trade centers, especially in the major cities. The sophisticated highways and river transport system played a significant role in facilitating round-the-year navigation for businessmen and patrons alike. Such projects undertaken by Mughal emperors contributed vastly to the development of economy during the Mughal Era.

Agriculture in Mughal India

In the Mughal era, agriculture and its associated activities constituted the most significant part of the Indian economy. Most people were engaged in agriculture and it was the source of their livelihoods. A large variety of food as well as cash crops were grown, using different and sophisticated techniques. When the Mughal Empire came to power, the irrigation system was not well organized and remained more or less similarly haphazard in the years to come. However, most areas had access to canals. For better administration, certain parts of the land that were controlled by local leaders were confiscated and brought under the king's rule.

The Mughal realm was largely divided into different zones for the cultivation of different types of crops such as rice, wheat and millet. Rice was the dominant crop in

the eastern region and as far as the southwest coast. Other than Gujarat, many areas began to cultivate rice with the aid of irrigation facilities, such as Punjab and Sindh. Wheat was the second most largely grown crop in Mughal India. The cultivation of wheat was done largely in the northern and central regions of the country. Additionally, millets were grown in wheat focused regions and other drier parts of India. Besides food crops, the growth of a variety of cash crops shaped an integral part of India's agriculture. A few of the most important cash crops were sugarcane, indigo, cotton and opium, and later tobacco.

In the cultivation of these crops, different patterns had to be applied. For example, some parts of a piece of land was 'single-cropped', which meant that it was used for rabi or kharif harvests. Some other parts were 'double-cropped' which meant that they were used for crops of both harvests, one after the other. In this particular cropping pattern, land remained fertile for close to six months or half a year and the same crop could be cultivated twice. Development of various kinds of spices, particularly black pepper, was dominant in the Malabar Coast. Cultivation of tea began in the hilly parts of Assam.

Agriculture for the duration of the Mughal period also covered fruits and vegetables, but largely in the cities. When the Mughals were at the helm, the Indian economy grew to being the second largest in the world. Studies show that in the 16th century, the net domestic production of India was estimated to be around 24.5 per cent of the overall global economy.

Some forests and waste lands were re-treated and brought under cultivation.

Consequently, the total re-treated area depicted the net area under agriculture and also served as an index for the population increase in various parts of the nation.

During the Mughal Period, people in India were divided into numerous social classes and there were huge disparities in their standards of living. Still, the socio-economic condition that prevailed during that period was better than that which existed during the pre as well as post-Mughal periods. The people were divided into three classes—the rich, the middle-class and the poor. There were wide differences among all these three classes. The rich class was at the top of the socio-economic ladder.

This class had all the advantages and lived in exceptional luxury with access to plentiful resources. The middle class was moderately a new development that eventually became a vital force in Mughal India. The ruling class of Mughal India lived a life of sumptuous homes, festivity and grand banquets. Both indoor as well as outdoor games were popular as they had time and resources to indulge in them. The Mughal Kingdom was highly successful and flourishing.

The middle class, more often than not, comprised merchants, businessmen and other professionals. They led a contented and sensible life despite the fact that they were not able to afford the lavishness of the higher rich class. On the other hand, some of the middle class families were quite well off and indulged in an assortment of luxuries. Next to the middle class was the class of poor people. They were often well off, despite the fact that they were the least cared for among all the classes of the society. There were huge differences between these two previous classes as far as their standard of living was concerned. They did not have sufficient food and garments and they were engaged in low paying jobs. In such jobs, they were asked to work long hours. Because of their poor conditions, they were sometimes referred to as intentional slaves. Regrettably, the socio-economic environment of the peasants declined continuously and more than ever towards the end of the Mughal rule.

The Mughals gave due importance to education. Hence, the period saw the establishment of various institutions that cared for people from all walks of life. Records of historians show that education was imparted to both male and female students. The Mughal emperors were well educated and proficient in many languages, especially Persian and Turkish.

As part of the social upliftment of their subjects, Mughal rulers strived to abolish many of the communal practices prevalent during the time. Some of these included sati, child marriage and the dowry system. On the other hand, Mughal royal leaders like Akbar also made attempts to reform the society.

According to historians, one of the most notable shortcomings of the Mughal rulers was that they did not do enough to change the social conditions of the agrarian community. Not only did they fail to take any steps to increase the total area under

cultivation; no innovative methods were introduced to increase the productivity of the cultivable land. Hence, the Mughal Era was plagued by periods of famines some of which were the worst in the history of India. The famines had a detrimental effect on the economy. Economy in the Mughal epoch started to deteriorate subsequent to Aurangzeb's death.

5.3. INDUSTRIES

As you already know, agriculture was always a major part of the Indian economy, even in the Mughal era. However, the types of crops being grown and the agricultural techniques have been largely the same. Irrigation was not always possible in all areas but some regions did have easy access to canals. There was variety in crops grown such that there were cash crops as well as food crops. Since there was a boom in the textile industry, cotton and silk, which were cash crops, were highly in demand. Also, tobacco had emerged as an important cash crop since early 1600s. A major flaw of the Mughal rulers in general was that they did not pay much attention to growth of agriculture and this resulted in frequent large-scale famines. Public had no way to recover because the rulers did not extend any help to them. Ultimately, people moved away in large groups from famine-hit areas to other places, sometimes even outside the country. Frequent famines caused a severe blow to the Indian economy on the whole.

Industry in India had been developing even before the Mughal rulers came in but by the Mughal era, it had diversified to a great extent. A substantial number of people were involved in industry and produced a large number of goods in considerable volumes. The large volumes helped in promoting international trade. For instance, cotton fabric was a high-in-demand export product in India and cotton manufacturing units were present throughout the country. The state of Bengal was especially known for its good quality cotton and silk. In fact, it was believed that Bengal alone produces more cloth than all of India and Europe put together. Along with the cotton production industry, related enterprises like dyeing and weaving also prospered. Shawl and carpet weaving was a major industry, especially during Akbar's reign.

Besides textile, another important industry was the shipbuilding industry, despite the fact that India had fewer ports than many other countries. While the state did

encourage industry, it did not provide any financial aid to bolster it, and this job was undertaken by middlemen, who gradually started to exploit merchants and industrialists. Industrialists also suffered at the hands of corrupt senior officials and noblemen who forced industrialists to sell them goods at much lower rates than the market. While officials and noblemen exploited the industrialists on the one hand, on the other hand, it was these same noblemen and officials who raised demands for the commodities and in the process managed to extract high-quality workmanship.

A large variety of industry was built around the needs of agriculture and practices connected with it. The knowledge, as one can interpret from the written records, was acquired through experience and was empirical in nature. In the case of fruits, special practices and techniques appeared to have been evolved to meet special requirements of size, texture, seed size or its absence, juice, flavour and aroma. A wide variety of oil seeds were cultivated and used for the purpose of cooking, pickling, medicine and cosmetics. Besides, sarson (mustard), til, coconut, almond and other oils were used for these purposes. Ox driven and wooden cum stone press was used for crushing seeds for extracting oil.

At this time, India excelled in the skill of perfume making so much so that many Europeans came here to learn this art of making perfume from natural flowers.

Even today, we can discover fragranced hair oils and body oils that are made by using natural flowers.

A number of industries of substantial significance grew during the medieval period.

The most significant ones were as follows:

- ☐ Textiles
- ☐ Metal work
- ☐ Stone work
- ☐ Sugar
- ☐ Indigo
- ☐ Paper

Indian textiles were very famous. Indian metallurgy also enjoyed global reputation.

The following arts and crafts reached their peak during this period:

- ☐ Stone carving
- ☐ Temple architecture
- ☐ Carpet making
- ☐ Utensils made of brass, copper and bronze

The state liberally gave grants to merchants and industries. The state also set up royal Karkhanas (workshops) to work according to the needs of the Sultan and his family.

It is said that in Muhammad Tughlaq's Karkhanas located in Delhi, there were 4,000 silk workers who used to weave and embroider various kinds of cloth for robes of honour. These karkhanas practically supplied every article of royal use such as caps, curtains, tapestry, waistbands, sashes, shoes, etc. Therefore, the karkhana industry offered jobs to a large number of workers.

5.4. TRADE AND COMMERCE: INTERNAL AND EUROPEAN

Indian trade in the Mughal times was varied and moderately developed and involved huge numbers of people. The products manufactured in Indian industries were of a diverse nature and in huge numbers and had the capacity to match domestic as well as foreign requirements.

Indian cotton was massively popular, within the country as well as outside. The improved transportation systems ensured that the superior cotton weaved in the Indian cloth making industry could be carried to most parts of the world. Also, cotton production was not restricted to any one part of the country but was spread all over, and was more than sufficient to meet the growing demand challenges.

For the duration of the Mughal rule, the Indian currency also flourished. The Mughals had trade relations with many countries all over the world and foreign trade featured prominently in the economy of the time. A few main Indian imports during that era were gold, ivory, raw silks, perfumes, horses and precious stones. Other chief Indian

exports were spices, opium, textiles and indigo. Since transport on land was not very smooth or convenient, sea and river transport were preferred modes. The customs duties were low—about 3.5 per cent—on all exports and imports.

Pepper was the major commodity of trade along the western coast. Different communities formed the dominated trade in different portions of the country. For example, merchants from Punjab and Multan dominated in northern India, while the Bhats ruled the trade field in Gujarat and Rajasthan. Since the government made a concerted effort to set up trade, it flourished all over the country. Indian exports were much more voluminous at the time than Indian imports. Trading was carried out actively on and along the Ganga River and Yamuna River up to the city of Agra. The trade in Agra was mostly focused on importing raw silk and sugar from Bengal and Patna, along with importing butter, rice and wheat from the eastern regions. The rivers also helped carry salt to Bengal besides carrying wheat, sugar and Bengal silk to Gujarat from Agra. Above and beyond the advancements in transport system, trade in India during Mughal era was also impacted by other things. For example, European traders are believed to have played an important part in Indian trade at least for the duration of the Mughal epoch. A significant number of them set up warehouses as well as allocation points in Mughal India. However, historians say that nearly every one of the European commodities was affordable only for the rich people, because they included scented oils, perfumes, dry fruits, rare stones, wines, corals and velvets.

You have learnt already that the Mughal reign can be safely counted as the golden age of peace and prosperity, which was also conducive to profitable trade and business. The expansion in foreign trade gave rise to marketplaces in towns as well as villages. Handicrafts were produced in greater amounts than before in order to meet the trade demands. In the Mughal period, the chief urban centers were Agra, Delhi, Thatta, Lahore, Multan and Srinagar in northern region. In the western part, trade centers included Ahmedabad, Khambat, Surat and Ujjain. The booming trade centres in the eastern region were Patna, Chitgaon, Dhaka, Hooghly and Murshidabad.

Foreign Trade

India had trade relations with the outside world from the ancient times. During the Mughal period, both the internal and the external trade were in progress. As the bulk of the population lived in the villages, and the bulk of their needs for goods and services were satisfied through production, the network of reciprocal obligation exchanges accounted for a relatively small proportion of the economic activity. Yet the exchange of goods was found at virtually every level and sphere of economic life. The accounts of the foreign travellers and other contemporary literary sources throw light on the great volume of inland trade in Mughal India. Each village had a tiny market. Besides, the annual and seasonal fairs attracted a large number of people and traders from the neighbouring towns and villages, and a brisk trade was carried on.

The merchants also went about in Kafilas or Karwans, which afforded greatest security and protection.

According to the descriptions given by the foreign travellers, a number of important towns and big cities existed along the main highways and rivers. In the markets of these towns and cities, goods of necessity, comfort and luxury were available in abundance. The intra-local trade of the towns and the cities was necessarily more complex and varied than that of the countryside. To quote Tavernier, 'It is the custom in India, when they build a public edifice' they surround it with a large market place'. As a result, major towns had several markets, one of which was the chief or great bazaar. For example, at Surat, Hughli, Delhi, Goa, Agra, Banaras, Lahore and at Multan, there were very big markets.

The Sarrafs (shroff) specialized in changing money, keeping deposits or lending money, or transmitting it from the one part of the country to the other by the means of Hundi. The Hundi was a letter of credit payable after a certain period. The use of Hundis made it easier to move goods or to transmit money from one part of the country to another. The Hundis were cashed at a discount, which sometimes included insurance so that the cost of goods lost or destroyed in the transit could be recovered.

During the Mughal period, our foreign trade also flourished. India had external trade with Central Asia, Burma, China, Persia, Sri Lanka, England, Portugal, France and

Holland. The foreign trade was carried both by the land and the sea routes. From Central Asia and Afghanistan, as noted by the French traveller Burnier (AD 1656-1658), India imported large quantities of dried and fresh fruits. Babur refers to a brisk trade between India and Kabul. Horses, silk, velvet, decorative goods, guns and gun powder, slaves, etc., were imported in the country. For the army use and other purpose, horses from Iraq and Arab countries were imported in big number. Scents, China pottery, African slaves and wine were also imported from the other countries. The state used to charge customs on the imported goods. India used to export many goods to the different countries. Indian exports included cloth, indigo, spices, sugar, rugs, medicinal herbs and fruits. India developed trade relations with many European companies during this period. Mooreland in his book 'India at the death of Akbar', calculates the Indian shipping to different European countries as being 6000 tonnes, African as 1000 tonnes, to Red Sea as 10,000 tonnes and to Persia a little less. Through Hundis, the Indian merchants could easily ship goods to the courtiers of West Asia as well, where there were Indian banking houses. The balance of the trade on the whole was in India's favour. Merchants from all countries frequented Indian ports, and paid gold and silver in exchange for the goods.

Commerce

Like trade, commerce also expanded in India during the Mughal period. The use of Hundis not only made it easier to move goods from one part of the country to another but also from India to the other countries, especially West Asia as there were Indian banking houses. English and Dutch traders who came to Gujarat during the 17th century, found the India financial system to be highly developed, and the Indian merchants to be active and alert. Not only roads, but the major rivers of the country were used for the exchange of goods in the Mughal period. The Mughal emperors could well built one of the finest coin currencies in the contemporary world, a tri-metallic currency of great uniformity and purity with the silver rupee as the basic coin. The basic coin, the rupaya (rupee) weighed 178 grains troy in which the alloy was never allowed to rise above 4 per cent. The Mughals issued their coin from a large number of mints throughout their empire. The mints worked on the basis of free coinage. Theoretically, the value of a coin should have equalled its weight in bullion

plus the minting charges and seignior age. In large transactions, coinage was supplemented to a considerable extent by credit money.

In brief, we can say that the trade and commerce expanded in India during the Mughal period. The historians and scholars have given the following reasons or factors for the progress of the trade and commerce during the period:

(i) The political integration of the country: Dr Satish Chandra says, 'Perhaps the most important factor was the political integration of the country under the Mughal rule and the establishment of conditions of law and order over extensive areas.' From Akbar onwards and up to Aurangzeb, all the Mughal emperors tried to give India a political unity. They issued the same coins and weight, and equal tax system was levied throughout the country. Definitely, this led to an increase to the internal trade of the country.

(ii) Cash revenue system: The Mughal emperors gave peasants the freedom to pay the land revenue in cash or kind. But most of the emperors preferred the mode of cash payment. No doubt, the payment of land revenue in cash helped a lot in the growth of trade and commerce.

(iii) Goods administration: Most of the Mughal emperors were efficient administrators. They made their best efforts to maintain law and order for the public. The Mughals paid attention to the roads and sarais, which made communication and movement easier. The Mughal minted silver rupees of high purity, which became a standard coin in the country and abroad and thus helped the Indian trade.

(iv) Cash salaries to officials and employees: During Mughal period, nobles, mansabdars, soldiers, officials and other officials used to spend lavishly. This also increased the internal as well as the external trade.

(v) Growth of new cities: During the Mughal period, some new towns and cities were developed. Not only this, some of the old cities also rapidly extended.

Prominent towns and cities of the Mughal period were Delhi, Agra, Fatehpur Sikri, Patna, Dhaka, Lahore, Multan, Peshawar, Surat, Goa, etc. According to Dr Satish Chandra, 'The demand for all types of luxury goods by nobles led to the expansion of handicrafts production and to the growth of towns'. A study of Agra shows that it

doubled in area during the 17th century. According to Ralph Fitch who came to India during Akbar's reign, Agra and Fatehpur Sikri were each larger than London. Montserrat says that Lahore was second to none of the cities in Europe or Asia. Similarly, Burnier says that Delhi was not much less than Paris.

(vi) Advent of Europeans: Another factor which helped Indian's trade and commerce was the arrival of the Europeans. No doubt, the Portuguese came before the Mughals but during the Mughal period their trade activities increased considerably. The Dutch and the English traders arrived in India towards the beginning of the 17th century. The Indian traders welcomed these foreign traders to break the Portuguese monopoly of the sea trade, and in due course of time, helped to establish a direct link between the Indian and the European markets. Indian textiles became a large import of England by the last quarter of the 17th century.

5.5.SOCIAL AND CULTURAL LIFE

In this topic, you will learn about the classification of society in Mughal times, and trace the development of literature, art and architecture in the Mughal era.

CLASSIFICATION OF SOCIETY

Common Men

During the Mughal period, majority of the society belonged to the class of the commoners. Among the common men in Mughal times could be included the peasants, labourers, artisans, etc. The people of this class led a comparatively hard life. The food of the people of this class was very ordinary. The normal food of the commoners was boiled rice, chapatti, pulses, saag and some other vegetables with salt, although the most universal and popular was Khichari, which was prepared in an ordinary way, and was taken without ghee and butter. The diet of an ordinary Muslim was simple like that of Hindu. This normal meal consisted of wheat bread, fried bread and chicken. The people of this class could not afford good and costly clothes. Their clothing was generally insufficient, and they could not afford to use woollen garments.

Babur was struck by the scanty clothes worn by the common people. He observed that 'peasants and people of the low standing go about naked'. He described the

langota or decency cloth worn by men and the Sari worn by women. His impression has been corroborated by later travellers. Ralph Fitch, who came to India towards the end of the 16th century, says that 'at Banaras, the people go naked save a little cloth bound about their middle'.

Writing about the people of the common class between Lahore and Agra, Sal Bank says, 'The plebeian is so poor that a great part of them go naked'. Abul Fazal, the court historian of Akbar, writes that men and women of Bengal for the most part go naked wearing only a cloth about their loins, and this appears to have been true for a bulk of India's teeming millions. De Laet wrote that 'the labourers had insufficient clothing to keep themselves warm and cosy during winter'. However, Fitch observed, 'In the winter which is our May, the men wear quilted gowns of cotton, and quilted caps'. But their accounts do not appear to be completely true. Because the accounts of many contemporary historians prove that the Indians used clothes in an abundant skepticism. In fact, the remarks of the foreign travellers need to be treated with some skepticism. Coming from a colder climate and not familiar with the climate and traditions of India, the impression of nakedness which they gained was natural. The overall impression remains one of insufficient clothing rather than nakedness. According to Padshahanama of Lahauri, the people used lungis (loincloth) in private. When and where the climate was cold, the people covered themselves more fully. Generally, the Hindu of this class wore dhoti and kurta, and the women wore sari, blouse along with some inner garments. The usual dress of an average Muslim appears to have been a payjamah (ijar), an ordinary shirt, and a cap on his shaven head. The women of this community used to wear salwar, shirt or long kurta along with burkha.

As far as the housing and furniture was concerned, little needs to be said. Most of the people of this class used to live in houses made of mud. They had hardly any furniture except cots and bamboo mats, and earthen utensils, which were made by the local potter. Copper and bell, metal plates, and utensils were expensive, and were generally not used by commoners. The poor people of the village often came to cities in search of jobs and worked there as porters, domestic servants and artisans.

This was partly due to the natural growth of the population, and partly due to their abandoning their cultivation due to the famine or other unfavourable circumstances, such as over-assessment. As far as the cities and the towns were concerned, the largest class consisted of the poor artisans, the servants and slaves, the soldiers, petty shopkeepers, etc.

The salary of the lowest grade of servant, according to European travellers, was less than 2 per month. The bulk of the means and foot soldiers began at less than 2 per month. But because the costs of the things were less, these people did not have to suffer much, in spite of the fact that their pay was very low.

The Middle Classes

According to historians like Mooreland, in this age, middle class or the intelligentsia was almost non-existent. This is partly true because even at that time there were Vakils, Hakims, Vaidyas, and scholarly Pandits and Ulemas throughout the country, though their number was very low as compared to the population of the country.

According to the well-known historian, Dr Satish Chandra, 'The middle class in medieval India consisted mainly of merchants, professional classes, such as Vaidyas and Hakims, and officials'. The people of this class lived a frugal life, free from luxury. The merchants lived simple and temperate lives. As Bernier observed, they would always try to conceal their wealth and deliberately lived in a state of studied indigence because they were afraid lest they should be robbed of their wealth by the provincial governors who were at once covetous and corrupt. In fact, there was a high degree of professionalism among the Indian merchants. Some specialized in wholesale trade and others in retail trade, the former being called Seth or Bohra and the latter Beoparis or Banik.

In south India, the Chettis formed the trading community. There was a special class, banjaras, who specialized in the 'carrying' trade. The banjaras used to move from place to place, overladen with salt, ghee, food grains, haldi, etc. The majority of the Pandits and the Ulemas were dependent on charity and were servants of the states.

Therefore, this class could not undertake the intellectual leadership of the society and used to think of augmenting comforts by making the upper classes happy. In

religious matters, the Pandits and the Ulemas had great effect on ordinary people but they did not have the capacity to provide moral leadership to the country and free them from any social evils. The middle class people were often depressed because they wanted to live like the people of high class in a luxurious manner, but because of their lesser income, they could not do so. There was a lot of use of wine in this class. They also gave great attention towards cosmetics, etc.; their standard was not as high as that of nobility but their financial condition was better. The middle classes managed to have their meals thrice daily. On the occasions of marriage and festivity, they indulged in extravagances beyond their means.

Higher Classes

In this division came the people of three categories. Firstly, in this class came the Emperor, very high officials, Mansabdars and Zamindars. Second came the provincial rulers— Mansabdars and other nobles. Thirdly, the Gazirdars or the land-owners, etc., were also the part of the high class.

The ruling class used to enjoy the highest standard in the society, both socially and economically; the Mughal nobility formed a privileged class. Theoretically, the door of the Mughal nobility was open to everyone. In practice, persons belonging to the aristocratic families, whether they were Indian or foreigners, had a decided advantage. To begin with, the bulk of the Mughal nobles were drawn from the homeland of the Mughal, Turan, and from its neighbouring areas, Tajakistan, Khursana, Iran, etc. The Mughal rulers never followed a narrow racialist policy, recruiting their nobles.

Along with the Mughals, highest nobles were appointed from the Afghans, the Hindustani Muslims, the Rajputs and other Hindus also. The nobles tried to live up to the standard of the Emperor, and had the same vices and virtues. Mughal court habits were carried to the Rajputana by the Rajput Rajas. The nobles of this period lived in a great style and most of the European travellers testify that their standard of living was much higher than that of the European monarchs.

The Mughal nobles received extremely high salaries but their expenses were also very high. Each noble maintained a large train of servants and attendants and a large stable of horses, elephants and transport of all types. Many of them maintained

a large harem of women, which was considered normal for a man of a status during Mughal period. They used to spend lavishly on clothes, food and ornaments. Their life was luxurious. Because of their spendthrift nature and not saving enough money, many nobles used to be in debt at the time of their deaths. Some nobles used to invest in trade. Some purchased land, bought gardens and got markets constructed, and some people from this class made fruits of new kinds popular. Many nobles extended patronage to musicians, poets, scholars and painters. They also encouraged many artisans.

From the writing of Abul Fazal and other contemporary scholars, it is clear that the personal ownership of land was very old in India. The right of the ownership in land depended mainly upon succession. But new rights of ownership were being created all the time. The tradition was that anyone who first brought land under cultivation was considered its owner. In addition to owning the lands they cultivated, a considerable section of Zamindars had the hereditary right of collecting the land revenue from a number of villages. They used to get a share of the land revenue. The Zamindars had their own armed forces and they generally lived in forts or garhis, which was both a place of refuge and a status symbol. In the whole of India, Zamindars were called by different names like Sri Deshmukh, Patil, Naik, etc.

In addition to the Zamindars, there was a large class of religious leaders and scholars also whom the Emperor granted land due to their qualities and services to the Mughal empire. Such grants were given for their maintenance and were called milk or Madad-i-Massh. Although these grants were to be renewed by every ruler, they often became hereditary in practice. We have little idea of the living standard of this particular section of high class. But this can be said definitely that their living standard was far better than the people of middle and lower classes. Family Life during the Mughal Period

Majority of the people lived in a joint family. There was no place for private property within the joint family but all members had a right to spend from the joint income of the family. This family system on the one hand kept the people under the feeling of mutual cooperation, while on the other hand, it hindered the development of the feeling of self-dependence and the cultivation of individual personality traits. In a joint

family, generally all the members were supposed to follow the orders of the oldest male member. The system of joint family was popular among the Hindus as well as among the Muslims during the Mughal period. The well known historian K.M. Ahsraf writes about the joint family of the medieval period. 'In rural countries the family is the

Social and Cultural Life

Major institution of domestic life; it ranks even above the church and the state. The Indians in this respect are still a family community.'

Caste System

Even during the Mughal period, the caste system and the feeling of inequality in the Hindu society remained rooted. The Hindu society was divided into many castes and sub-castes. The feeling of untouchability and inequality was more prevalent among the Hindu people of the rural India than the urban one. The descriptions of some historians testify the existence of the caste system. As Mooreland points out in his book 'India at the death of Akbar' that the Hindu caste system existed in full vigour, as it does today, though the English documents of the period do not as a rule differentiate between the various types of castes and classes.

Just as they refer to all the Hindus under the generic title of 'Gentus', i.e., Gentities, so they apply the term 'Moor' to all classes of the Mohammadans. The Mohammadans of India at this date were roughly divided into those of the north-western region and those of the coast. Though the Hindus did not like to mix up with the Muslims in the beginning and hesitated to take their foods, later on both the communities started participating in each other's festivals.

As a result of the integration of the two cultures, a new culture had arisen, which later on came to be known as the Indo-Muslim culture. Many Hindus and Sufi saints raised their voice against the caste system and discrimination among the human beings on the basis of caste. There is no doubt that they could not eliminate altogether this evil from Indian society but it cannot be said their efforts were altogether useless.

To quite an extent, there was a feeling of unity among the Mughals, Pathans, Turks, Rajputs, Jats and other Hindu sects. Now Akbar's secular state has taken place of the Sultanate period's religion predominating state. The concept of sulahkul of Akbar consolidated the feeling of co-operation, mutual understanding and goodwill between the people of different caste and communities.

Food and Drink

The daily food of the Hindus and the Muslims was essentially the same except that meat was a popular dish of the Muslims. The dishes in Mughal age included different varieties and their quality depended upon the socio-economic status of different classes amongst the Hindus and the Muslims. People of higher strata used high quality wheat, rice, vegetables, fruits, sweets, etc. Most of the nobles, Zamindars and members of the royal family used to purchase dry and imported fruits. As Jahangir has written in his book Tuzuk-i-Jahangiri, 'During that period, foreign fruits were easily available in the market'. Ice, scents, rose water, meat and wine, etc., were occasionally used even by the common people in those days.

The Mughal emperors, particularly Akbar, took keen interest in the bakery and had bought the best material for his kitchen. The food of the upper class was also very costly. Puri and luchis were quite popular among the people of this class. Hindus in general being vegetarians, confined themselves to pulses, curd, butter, oil and milk, and its several preparations. Abul Fazal gives a detailed list of various vegetables, meat and sweet dishes in the Ain-e-Akbari. The favourite dishes of the upper class Muslims were meat, fish, keema-pulao, dum biryani, halwa, etc. The common people, both Hindus and Muslim, could ill-afford the expenditure on rich and dainty dishes, and contented themselves with simple food. Khichri was the most popular dish of this class.

The Gujaratis preferred rice and curd. Rice formed the chief food of the people of the South. The middle classes managed to have their meals thrice daily. The utensils used in the Hindu kitchens were all made of bronze or brass while those of the Muslims were of copper or earthen ware. The Mughal emperors used silver or gold utensils and were very fond of precious China and glassware. Wine, opium, bhaang

and tobacco were the most common intoxicants abused in the Mughal period. Tea and coffee were not taken as beverages in those days but as intoxicants.

Babur and Jahangir were renowned drinkers. Humayun was fonder of opium more than alcohol. Akbar and Shah Jahan never passed the limit of decency whenever they took wine but Aurangzeb totally abstained from wine. Some superior kinds of wine were also imported from foreign countries like Portugal and Iran. Betel leaf was in common use among all the classes of the Indians.

Means of Amusement

The Mughal period has been called the age of joy and pleasure on the account of the organizing of the different kinds of games, sports, fairs, festivals, and other various sources of recreation and amusement. People used to have recreation through several types of sports, such as archery and Polo, hunting, catching fish, wrestling, boxing, kiting, animal race, animal fighting, walking and touring, boating and swimming, horse riding, etc. Apart from this, there were many festivals for amusement. The Hindu festivals were like that of present day, like Diwali, Holi, Raksha Bandhan, Bhaiya Duj, Durga Puja, Basant Panchami, Ram Navami, Krishna Janmashtami, Shivratri, etc. The Muslims had Shab-e-Barat, Eid ul-Fitr, Id-ul-Zuha, Barah Wafat, etc. Among royal festivals were Aab-i-Peshan, Meena Bazar, birthday celebration, etc.

Some indoor games were used as the means of recreation. The important and popular indoor games of the Mughal period were chess, playing cards, chopar, chandal mandal and dice roll gambling. In those days, theatrical performances were also a source of recreation for the people. Smooth faced boys were dressed up as women to take part in the drama. The theatre, dance and music had their prescribed hours. We also find that poetic recitations were frequently organized. Gulbadan Begum writes that 'renounced poets were called upon and guests were invited'.

Gardening was also a very notable means of recreation for the royal individuals and nobles. Babur laid out symmetrical gardens and fitted them with fountains. Jahangir, Shah Jahan and Aurangzeb visited Kashmir to spend their summer and to enjoy the beauty of Kashmir. During the Mughal period, we find that fairs were held at numerous seats of Hindu pilgrimage. It also appears that there were many local fairs

in every province held in the memory of some reverends. Most important Hindu fairs were held at Prayag, Haridwar, Gaya, Ayodhya, Mathura, Puri, Dwarka, Ujjain, Kanchipuram and Rameshwaram.

Dress, Ornaments and Cosmetics

According to M.A. Ansari, 'dress is the mirror of the civilization'. Indian dress, throughout the ages had been determined mainly by the climate conditions as well as by the changing requirements of the socio-religious customs and the manners of our country. There is no doubt that the foreign influence also played an important part in its evolution. The Mughal emperors were very much interested in new fashions and variety in dresses. Humayun invented several new brands of dresses, particularly the

one called ulbagcha. It was a vast waist coat open in front and hanging down of the waist over the Qabaor Coat. Akbar employed skilled tailors to improve the style of costumes in his wardrobe. The Ain-i-Akbari describes eleven types of coats. The most important of them was the Takan Chiyah Peshwai coat with a round skirt tied on the right side, open in front and tied in the back, and Shah Ajidah, the royal fur coat.

Shah Jahan was fond of fashionable dresses which were profusely adorned with costly pearls, diamonds and rubies. Aurangzeb was, however, a man of modern taste and habits, and he, undoubtedly, made an attempt in simplicity in matters of dressing.

The people of the upper class spent lavishly on their dresses, and the wealthy Muslims wore both salwar and breeches or tight trousers. Over their shirts they wore narrow waist coats. The rich also carried coloured woollen shawls over their shoulders.

The dress of the common people differed almost radically from that of the aristocracy. The common people generally went quite naked except for a piece of cloth round their waist which reached their knees. Babur writes in his memoirs, 'The Hindus wore one thing called langota, decent cloth which hangs to span below the navel'.

The remarks of the foreign travellers and some of the scholars need to be treated with caution. Coming from a colder climate and not familiar with the climate and traditions of India, the impression of nakedness which they gained was natural. The overall impression remains one of the insufficiency of clothing rather than their nakedness. It should be remembered that in those days cloth was comparatively more expensive than it is now, in comparison to food. Nakedness extended to shoes. Nikitan observes that the people of the Deccan went bare-foot. However, the contemporary English traveller Ralph Fitch, speaking of Patna says, 'Here the women are so bedecked with silver and copper that it is strange to see, they use no shoes by reason of the rings of silver and copper they wear in their toes'. In those days, most of the Brahmins used wooden slippers in summer. The middle class people used red leather shoes embroidered with gold, silver or silver flowers. During the Mughal period, women were very anxious to adorn themselves with a variety of bulky ornaments. Abul Fazal enumerates 37 types of ornaments in his list given in *Ain-i-Akbari*. According to him, chaulk, mang, kot-bildzr, sekra and binduli were used for adorning the head and the forehead. Ears were adorned with bali, more-bhanwar, peepal patti, karan phool, etc. Natch and besar were used to adorn the nose. Necklaces of gold, pearl and other costly stones were used to adorn the neck. Rings were worn in toes and fingers, Bichua, ghungru and payal were also worn by women on their feet. As for men, the Muslims were usually against ornaments.

Some of them, however, wore amulets. The Hindus on the other hand, adorned themselves with either ear and finger rings. All the Mughal emperors except Aurangzeb adorned themselves with all possible types of jewellery, especially during important festivals and events.

Many things were used as cosmetics by the men and women. Wasma and khizab for hair dyeing were prepared from indigo and other ingredients. Soaps, powders and creams had their substitutes in ghazul myrobalans, ubtan, (paste) and pounded sandal-wood. According to *Ain-i-Akbari*, different types of perfumes were used by the royal families and the nobles. Nur Jahan's mother prepared a new perfume from roses and named it *Itr-i-Jahangiri*. It is evident that women in general were more particular about their toilet than men. Abul Fazal describes in the *Ain-e-Akbari* the 16 items of a woman's toilet which includes bathing, anointing, braiding the hair,

decking the crown of her head with jewels, eating pan, garlands of flowers and decorating herself with various ornaments.

Position of Women

The best way to understand the spirit of a civilization, and to appreciate and realize its excellence and limitations is to study the history of its womenfolk, the development and change in their status, and their position from time to time. The position of the Indian women during the Mughal period registered a further decline. Child marriage, polygamy, Sati and Pardha continued, and personal respect for the sex went down.

Even a liberal emperor like Akbar had to issue strict order that if a young woman was found running about the streets and markets of the town, and while doing so did not veil herself or allowed herself to be unveiled, she was to go to the quarters of the prostitutes and take up the profession.

Barbosa, an early 16th century traveller, has referred to the strict observation of the Pardha by the women of Bengal. Eunuchs were freely employed as a means of communication between the male and female members of the royal family. Hindu ladies could move out of doors with little or no restrictions. Unlike Muslim women, they did not cover themselves from head to foot. The birth of a daughter was considered inauspicious. A Rajput was often heard to say 'accursed be the day, when a woman child is born to me'. A wife who unfortunately happened to give birth to girls in succession was despised and even sometimes divorced. Generally, polygamy was prevalent among the Muslims whereas Hindus practiced monogamy. Among the Hindus, the daughters were married at a very early age. Akbar tried to stop the evil of early marriage but he did not succeed.

According to Abul Fazl, Akbar issued instructions that a boy of less than 21 years and a girl of less than 16 years could not be married. Among the Hindus, widow remarriage was prohibited, except among the lower caste people. The custom of Sati was prevalent. Even betrothed girls had to commit Sati on the funeral pyres of their would-be husbands. Those widows who would not burn themselves with the dead body of their husbands were harshly treated by the society. They were not allowed to

wear ornaments or to braid their long hair. But the position of Muslim women was better in this aspect. Muslim women could remarry.

So far as rights over property were concerned, the position of Muslim women was much better as compared to their Hindu counterparts. They had equal share in their father's property. Generally, no attention was paid towards the education of women in the lower and middle classes. Only the women of high classes got education; that is why many ladies of a high class did remarkable works in the field of literature, politics, etc. For example, Humayun's sister Gulbadan Begum wrote, Humayunama and translated Tuzk-i-Bauri in Persian. Nur Jahan played a very active role in the Mughal court. Meera Bai became a popular poetess of that time. Similarly, Chand Bibi of Ahmednagar and Tara Bai of Maratha state played very active roles in politics. About Tara Bai, the well known historian J.N. Sarkar rightly observed, 'Her administrative genius and strength of character saved the nation in that awful crisis'.

Thus, we conclude that women were not given equal opportunities in all fields; or they could have played an important role in the society.

Social Customs and Faiths

Among Hindus, many important family and social customs begin with the birth of a child and continue throughout their lives. These six include the birth celebration, naming ceremony, Sagai or engagement, marriage ceremony, sacred thread wearing, and Mundan ceremony. Some Hindus celebrate the child's first day at school by distributing sweets and gifts. Muslims also celebrate the birth of a child with a ceremony called Aqiqah. A naming ceremony is also celebrated among them, referred to as Bismillah. Other important customs among Muslims include circumcision and the school-going ceremony.

Religious Ideas and Beliefs

This topic discusses the spread of Sufism in India and the development of the Bhakti movement in North India.

SUFIS: ORDERS, BELIEFS AND PRACTICES

Sufism is defined as the inner mystical dimension of Islam and whoever adheres to the principles of Sufism is called a Sufi.

Sufism, more often than not, is referred to as a way of life, and encompasses mysticism within it. Being a Sufi is all about being a true human being, free from all bondages and possessing a clear conscience. Sufism is based on comprehending how to be a complete person; to exist in total synchronization with the environment, after surrendering to the will of God and to amalgamate one's distinctiveness with that of God. Sufism is consequently a matter of conduct. It concerns personal conduct and can be achieved with practice. It is difficult to put 'Sufism' in plain words. It needs to be understood.

Questions regarding the exact period and the place of its origin remain unanswered till date. Scholars also differ in their opinion regarding the origin of the word 'sufi'; The majority of them agree that the word was derived from 'Suf' which is the Arabic term for wool. They base their theory on the fact that the early Sufis wore coarse woollen garments as an act of austerity, and hence the name 'Sufis'. The minor group holds the view that sufi is derived from 'safh' which means cleanliness or purity as the Sufis laid great stress on the wholesomeness of mind, body and behaviour.

Close to the turn of the 11th and 12th centuries, most Muslim rulers lead a luxurious life; courtesy the vast empires formed as a result of annexation and plundering the wealth of the defeated kingdoms. This heightened the need of a more sober way of life based on values and not just the desire for materialistic contentment. It was believed that Sufism had originated in the midst of Muslims near Basra in modern Iraq, and mostly all traditional Sufi schools owe their existence to the Prophet Muhammad via his cousin and son-in-law Imam Ali Ibn Abi Talib. In the midst of this, the Naqshbandi Order is a notable exception to this rule, as it traces its origin to Caliph Abu Bakr. The spread of Sufism, or to be more precise, Sufism as a movement took place between 1200 and 1500 CE. In fact, this period is acknowledged as the conventional phase of Sufism. The Sufi movement was propagated from Baghdad's major Shia areas like Khorasa, Iraq, then Persia, the Indian, African subcontinents and Muslim Spain.

Philosophy of Sufism

The fundamental nature of Sufism is the search and achievement of unconditional non-existence, a condition that needs no affirmation other than the Almighty. The notion of a cherished spiritual union of the soul with the Divine Entity is essential to being a Sufi. When a person becomes a Sufi, they are in a way, spiritually activated and their soul grows in harmony with God. A Sufi evolves ultimately (as per the Sufi ideal) into an absolute through his own understanding and spiritual growth. Sufis embrace that God has created man in his own image and although man is God's greatest creation who has been blessed with individuality, awareness and sense of bliss, man is far from perfect. Since God is said to have created man in His own image, man is definitely capable of achieving that same perfection but this perfection only comes after tremendous and unerring spiritual efforts, dedication to the pursuit and a lifetime of devotion. But God Himself is perfect, and so, the desire to accomplish perfection is mirrored in human beings.

Man has passed through various stages of evolution to reach the evolved state of a human being. This evolution is reflected in his capacity to be spiritually advanced.

All good and bad characteristics of the universe can be seen reflected in a human being's nature. A person is born with these characteristic qualities of the universe, but in equilibrium. It is later that the good or the evil in each man comes forth. While no human being is perfect, each one has been blessed with the ability to discern between good and bad and to transform the bad into good in oneself. God has given man all that is required to make spiritual progress—mind, wisdom, conscience, and so on, and His Divine energy, which is called 'Mercy'.

By God's grace, each man has been given the power to distinguish between the correct and the wrong path. Some human beings ignore their sense of the right and are led into sin such as worldly materialism, substance abuse, violence and so on.

This shows an inherent imbalance in one's nature and forgetting of one's original goal—union with the Divine through spiritual progress. At any point of time, a misled individual may use his or her discretion to come back to the right path through true and honest repentance and prayer for forgiveness. The real meaning of Sufism lies in following the right path and achieving perfection.

Leaders of the Sufi Movement

In the 13th century the major leaders of the Sufi movement were four friends popularly referred to as 'Chaar Yaar'— Baba Sheikh Farid Shakarganj of Pakpattan, Jalaluddin Bukhari of Uch Bahawalpur (AD1196– 1294), Bahauddin Zakaria of Multan (AD1170–1267) and Lal Shahbaz Qalandar of Sehwan (AD1177–1274). The Sufi who left a permanent mark both on India and on the times gone by of Sufism was Abul Hasan Ali Ibn Usman al-Hujwiri, acknowledged as Daata Ganj Bakhsh, who came to Lahore in AD 1035. The religion of the Chishtis, founded by Khawaja Abdal Chisti, was introduced in India by Khwaja Muinuddin Chisti.

Teachings of Sufism

The key tenet of Sufism is Wahdat-al-Wujud, or the 'oneness of being'. This is a direct derivation from the Shahada in Islam religion which can be loosely translated as not only 'there is no God but God', but also as 'there is no reality except Reality'. One of the names of God, indeed, is al-Haqq, which means 'Reality' or 'Truth'. The Sufis believe that the relative has no reality other than in the Absolute, and the finite has no reality other than in the Infinite. In Islam, man's access to the Absolute and the Infinite is considered to be the Holy Quran, which is God's word to his followers, and also the Prophet's word, who, in this human world, is in God's own image.

The basic philosophy of Sufism is that a human being can reach God only after the ego is fully extinguished because ego has no place in God's presence. However, this is not to say that the eternal essence of the soul has to be extinguished. In fact, what a human being must let go of is the chaos of the mind, the earthly passions and longings, which tend to limit one's consciousness to merely temporary appearances.

When a person succeeds in lifting the veil of selfishness from the Soul hidden from view, it is only then that true Reality becomes visible and God can be felt with His all-embracing Presence.

As per Sufi tenets, God resides not in the brain, but in the heart. Also, the heart is the seat, not of sentiments, but of the Intellect or Spirit (ar-Ruh), which can go deep to find Reality and surpass mental notions. Man's consciousness is said to be located in a dream-like state of forgetfulness acknowledged as Ghafla. Therefore,

man must be brought back to or reminded of the Truth that he has forgotten. The practice of 'Dhikr' which the Sufi must practice in a large variety of ways accomplishes this. In essence, Dhikr includes the concepts of recollection, mindfulness, contemplation and invocation.

The philosophy is not restricted to Islam and can in fact be considered a kind of universal faith which professes liberal teaching and great tolerance as shown by the conduct of most Sufis. The Sufi expression is not restricted to just the mental dimensions, but can also be expressed through poetry and the visual arts. It has found immense popularity because it conveys its message not just to the highly intellectual or learned individuals or Islam believers, but also to the common man.

History of Sufism

History of Sufism reveals that it has followed a long period of evolution since the time of its inception. In fact, Sufism was in existence even before the time of Prophet Muhammad, despite the fact it gained recognition and popularity as a dogma only after the coming of the Prophet.

According to Qushayri (988 AD) and some other scholars like Shahabuddin Suhrawardi, the term 'Sufi' was first used at the end of second century Hijri i.e. in the early ninth century AD. The term Sufi did not find a mention either in the Sihah-i-Sittah compiled in the 9th and 10th century AD or in the Arabic dictionary, the Qamus compiled in the early 15th century AD.

In its early days, Islam was a religion that professed reconciliation and harmony with people in a gentle way rather than by using coercion. However, the undutiful rule of the Umayyad immediately following the first four caliphs created such political and social conditions that many Muslims chose asceticism and a secluded life which they felt would bring them peace of the soul. Close to the end of the 1st century Hijri, a number of Muslims moved off the lifestyle of seclusion and ascetics towards contemplation, visions and ecstasy. While a life lived in austere conditions and poverty had been previously considered necessary for gaining access to heaven, such a life was now considered to be an expression of devotion to God. Besides this, slowly the focus on material wealth was replaced by the lack of desire for possession. In other words, complete detachment from all worldly possessions.

However, most Muslims were conservative in their beliefs and customs. Indeed, they did not understand the difference between spirituality and religion and were entirely devoted to the teachings

of the Holy Quran and other Muslim traditions. Immediately after the period following the times of the Prophet Mohammed, the Sufis used to spend their lives in fasting and living according to Sharia (the Islamic code of conduct). This means that they gave up earthly pleasures, such as pursuit of wealth, fame, feasts and women. Instead, they liked to be alone and hermit-like, away from the society—anonymous, hungry and celibate. They ate very little and put on only the most basic clothing. Their main concerns were the punishments and rewards reserved for the non-believers and the believers, respectively, in the after-life.

The caliphs in early times were owners of large tracts of land, were very wealthy and played significant roles politically. As a result, many ancient centers of learning and especially the traditional schools of mystical learning fell under their monopoly.

By that time, Buddhism had taken firm roots in Central Asia, which was ruled by Muslims, along with northwest India. Sufis were considerably influenced by these external factors, in terms of the practices. They took up and developed a number of practices (seemingly different from the ritual prayers) to magnify their spiritual visions and to reach the state of ecstasy.

This progression of Sufi thinking was deeply affected by many things such as the appearance of Mutazilis—a rationalist group within Islam, Batinis—an esoteric group, Bishariyas—an antinomian group, Christological sects like the Gnostics and Manicheans and the mystical groups like the Hermetics and Neo-Platonists. Sufi mystics are reported to have visited Christian monasteries, to study their devotional literature and discuss spiritual aspects with them.

A number of Sufis profess that their teachings existed even before Islam. They state that these were handed down from ancient times through various saints and prophets in the form of knowledge conveyed from heart to heart. By the time the 8th century drew to a close, Sufism had grown to a large degree as a non-traditional

method of realizing the Truth. A few early great Sufis were Hasan of Basra, Wasil Ibn Ata, Abdullah Ibn Maymun, Ibrahim Ibn Adham, Rabia of Basra, Maruf al Karkhi, Khabit, Abu Sulaiman Darani, Ahmad Ibn Harith al Muhasibi, Dhul Nun Misri, Abu Yazid Bistami, Hussain Mansoor Hallaj, Abu Said, Omar Khayyam, Sanai, Ibn Arabi, Maulana Rumi and Hafiz. The period from AD 8 –9 marked the emergence and growth of theosophical and Gnostic movements, besides Sufism. In this same period, the works of Greek philosophers such as Plato, Pythagoras and Aristotle were translated and studied. This era saw a rationalistic movement, which led Sufism to take a new form and inculcate the attributes of theosophy, Gnosticism and Pantheism.

A well-known personality, Dhul Nun Misri was a learned individual, for whom it was common to experience states of ecstasy. For him, devotional music was equal to a divine influence, which could bring one closer to God. He is considered by Jami in *Nafhat-ul-Uns* to be the first to preach the doctrine of Sufism. Another learned man, Abu Yazid al Bistami was one of the greatest Sufi Masters of the 9th century, who was the first to talk about the concept of 'Fana,' i.e., obliteration or merger of one's own identity entirely with God. The pantheistic traits of Sufism can be credited to Bayazid. So, it is in the 9th century that the Sufis are believed to have realized that spiritual progress is not possible by simply following Sharia. While Sharia is recommended and indeed necessary for Muslims, it is not sufficient. After this, they started taking up various spiritual practices beyond Sharia, known as Tariqat (the path). They believed that following Shariat and Tariqat was necessary to attain the Haqiqat (the Truth).

The Sufi saints were mystics who came from Persia in the 11th century AD. They believed that there is only one God and all people are his children. They too, like the Bhakti saints, believed in equality and love for the fellow being and discarded feasts, fasts and rituals. They also emphasized that one can come near God through love and devotion. A form of devotional music (qawwali) emerged. They mixed freely with the Hindus, and preached religious tolerance. The Sufis were organized into twelve orders or Silsilahs.

Muin-ud-din Chisti

Khwaja Muin-ud-din Chisti was a Sufi saint who came to India in AD 1192. After living in Lahore and Delhi for some time, he shifted to Ajmer. His fame spread far and wide. He died in AD 1235. His dargah at Ajmer is a place of pilgrimage for thousands who come every year from all over the country and beyond.

Baba Farid

Baba Shaikh Farid was one of the founding fathers of Chisti Sufi order. He became a disciple of Khwaja Qutubuddin Bakhtiyar Kaki, who was a disciple of Sheikh Muin-uddin Chisti. He preached in Haryana and Punjab. He insisted that the only way to love God was through the love of his people. Some of his verses are included in the Adi Granth and his followers included both Hindus and Muslims.

Nizamuddin Auliya and Salim Chisti

Hazrat Khwaja Nizamuddin Auliya of Nasiruddin Chirag of Delhi and Salim Chisti of Sikri were the other Sufi saints of fame. They preached that Ishwar and Allah are the two different names of the same Superior Being. Nizamuddin Auliya lived in Delhi during the reign of Alauddin Khalji and preached religious tolerance and love for humanity.

In the later centuries, Sufism was also greatly influenced by the broadmindedness of the Kashmiris, a composite of Hindu–Muslim culture, in particular in the 15th century. It was for the period of this time that Sufism came to be influenced by other religious beliefs as well. The ideal of life was considered to purify the soul, have love, regard and trust in the humanity and to achieve a perfect harmony of co-existence.

There appeared a close resemblance between the lifestyles of Sufis and Hindu saints as well as Buddhist monks.

It is consequently evident from the ongoing discussions on Sufism that the Sufis have been in existence since ancient times and Sufism is much older than Islam.

The advent of Islam, with the proclamation of Prophet Muhammad of the unity of the Supreme Being, i.e. there is one God, had the greatest influence on the Sufis of post- Islamic period.

Principles of Sufism

Principles of Sufism were tabulated by Abdul Khaliq al Ghujdawani one of the greatest Sufi saints of the Naqshbandi order. These principles essentially comprise the various basic requirements and objectives of Sufism and the best way to practice the same. To the list of principles that he compiled, three more were added later by Muhammad

Bahauddin Shah Naqshband.

The basic principles of Sufism were propounded by Abdul Khaliq al Ghujdawani, who was one of the greatest Sufi Masters of the Naqshbandi Order of Sufis. Till about the 6th century Hijri, the Sufis practised loud Dhikr (Jikr, Japa or remembrance), i.e. they used to recite the name of the Almighty loudly. It was Shaikh Gujdawani who introduced and propounded the system of silent Dhikr. He was the first one in the Sufi orders to use silent Dhikr and was later considered the master of silent Dhikr. He coined the following phrases to which three more principles were added later by Muhammad Bahauddin Shah Naqshband after whom the order acquired its name.

In his book Faslul Kitab, Shaikh Muhammad Parsa, a friend and biographer of Shah Naqshband, said that the method of Shaikh Khwaja Abdul Khaliq al Ghujdawani in Dhikr and the teachings enunciated in his Eight Principles were embraced and hailed by all the forty Tariqats (Sufi Orders) as the way of Truth and loyalty.

The principles of Sufism laid down by him are as follows:

□ Hosh dar Dam (Conscious Breathing): This tenet says that the real seeker is always aware that he does not take even one breath which does not have God's thoughts in it. With every breath, he must try to remain in God's presence.

Each breath that is taken with consciousness of God is life and each breath taken recklessly is to be considered a loss. However, even a seeker may falter and breathe recklessly. When that happens, the seeker must ask for God's forgiveness for that breath and God will purify it and prepare them for the real God, who is everywhere. With each breath one should make sure that the/she

is not committing a sin or doing a wrong to someone.

□ **Nazar bar Kadam:** A seeker should take every step with deliberation and consciousness that he or she is not doing anything which may be against spiritual progress towards God or may drag him/her down. The tenet also means that the seeker should not look about idly as this may fill their mind with needless images that make the mind vulnerable to corruption. The seeker should look down at their feet while walking because the purer their mind is after becoming a Sufi, the more likely it is to be corrupted. The simile one can consider is that of a spot on an otherwise clean white sheet, which would be more noticeable than a spot on a dirty sheet. While the first glance may be innocent and harmless, the second glance would mean interest and deliberate intention. Therefore, every step forward should be taken with Him in mind. Just like it is said that one's goal should always be in one's focus.

□ **Safar dar Watan (Journey Homeward):** This tenet asks the seeker to move from the creation (the world) to the Creator (God). In other words, it means to shift focus from worldly desires and passions and human weaknesses to move towards acquiring godly traits. The Naqshbandi Sufi Order has divided this journey into two phases-first, where the seeker desires and searches for the Master (external journey), and second where the Master blesses and graces the seeker (internal journey). In the second phase, the seeker's heart becomes pure and qualifies the seeker for Divine grace.

□ **Khilawat dar Anjuman (Solitude in the Crowd):** Khilawat refers to seclusion, which should be external as well as internal. External seclusion means that the seeker should stay away from people and spend time on his own, contemplating God. This will help to gain control over the senses and lead to internal seclusion ultimately. In the state of internal seclusion, a seeker should constantly focus on God, even while walking amongst a crowd or doing anything else. This fixed state is one that Sufis must adopt so that they are forever with the Almighty, undisturbed by worldly goings-on.

□ **Yad Kard (Essential Remembrance):** 'Yad' means remembrance and 'Kard' means essence of remembrance. To keep oneself continuously engaged in reciting the 'Japa' (the internal practice as directed by the Master) and in such a manner that

the seeker starts feeling the presence of the Master or the Almighty in his heart is the Essential Remembrance.

□ **Baj Gasht (Returning):** The literal meaning of 'Baj Gasht' is to return back to the origin. In its true sense, however, it refers to developments for the period of internal practice when the seeker may come across different experiences such as sighting of light, activation of the mystique centres, acquiring miraculous powers, and so on. However, these experiences may often result in the downfall

of the seeker as they may arouse the ego. Consequently, the great masters of this order have recommended the seekers to keep on praying to the Almighty at regular intervals affirming that He alone is the objective of the seeker. The seeker should beg the Almighty for his love and knowledge and to give him strength in whatever condition he finds himself.

□ **Nigah Dasht (Attentiveness):** The seeker of God should always keep an eye on his internal condition so that no doubt or ill ever arises despite the fact that he constantly keeps on remembering the Almighty. If ever such a doubt arises, one should immediately clear the doubt as otherwise it will become difficult to do so later. Sufism is to protect one's heart from bad thoughts and from worldly inclinations.

□ **Yad Dasht (Recollection):** This term refers to continuous remembrance. Through continual practice, a seeker becomes so adept in the remembrance of God that it becomes effortless for him and not a conscious exercise. The following are the three principles supplemented by Muhammad Bahauddin Shah Naqshband.

□ **Wakoof Zamani (Awareness of Time):** It is the duty of the seeker to ensure that he or she spends all the time in the contemplation of God. This will also lead him or her on the path to spirituality. Besides this, the seeker must be aware of the wrongdoings and unfit actions and ask God's forgiveness for the same.

□ **Wakoof Adadi (Awareness of Numbers):** There can be two meanings of the term. As per one meaning, a seeker should while holding the breath take the name of God, reinforcing His Presence in the heart. The other meaning seems to be that there is only one God and He alone should be remembered.

□ **Wakoof Kulbi (Awareness of the Heart):** As per this tenet, one eye of the seeker should be forever trained on his Kulb (heart) so that his attention is always focused on Divine Presence and is not distracted from this ultimate goal.

5.7 BHAKTI MOVEMENT: CHAITANYA AND SHANKARADEVA

The Bhakti movement was a reform movement within Hinduism. 'Bhakti' means personal devotion to God. It stressed the union of the individual with God. Shankaracharya, who preached the advaita philosophy, was one of the most prominent religious teachers and revivalists of his time (8th century AD). His philosophy advocated that knowledge was necessary for worship.

Shankaracharya established four maths at Badrinath, Puri, Dwarka and Sringeri. Ramanuja and Madhava were the great philosophers who flourished during the Cholas. Unlike Shankaracharya, they preached devotion to God through love and not through knowledge. Ramanuja condemned the caste system and believed in equality of all men.

Many saints and devotional preachers led the Bhakti movement in different parts of the country. In South, the sixty-three Nayanars or Shaivite devotees of Lord Shiva organized and led the movement. They believed in the fact that true knowledge can be achieved only through selfless devotion and worship of the Supreme Power. The Bhakti movement of the Vaishnavaites and that of the Shaivaites were simultaneous and started almost together.

Characteristics of Bhakti Movement

The Bhakti Movement which originated in south India gained momentum during the latter half of the Indian medieval period between AD 800–1700 and over the period of time it gradually spread to North India. The basic principle which the movement instilled in the people of India was absolute devotion to God.

A devotee could worship God by love and devotion. One characteristic of the Bhakti movement was that they downplayed the need to worship idols or to perform elaborate rituals for seeking His grace. Another feature on which the Bhakti saints

laid stress was the equality of all castes. There was no distinction of high or low castes as far as the devotion to God was concerned. Moreover the propounders of the Bhakti movement favoured Hindu–Muslim unity. According to these saints, all men, irrespective of their religion are equal in the eyes of God.

The saints preached in the language of the common people. They did not use Sanskrit, which was the language of the cultured few. These saints laid stress on purity of heart and practice of virtues like truth, honesty, kindness and charity. According to these saints, only a virtuous man could realize God. These saints considered God as omnipresent and omnipotent. Even a householder could realize God by love and devotion. Some saints regarded God as formless or Nirguna at the same time as others considered him as having different forms or Saguna.

Many rites and rituals associated with the worship of God like Kirtan at a Hindu Temple, Qawaali at a Dargah (by Muslims), and singing of Gurbani at a Gurdwara are all derived from the Bhakti movement.

Factors that helped the development of the Bhakti movement There were a number of factors, which contributed to the rise, and growth of the Bhakti movement during the period of the medieval period. (i) Destruction and desecration of Hindu temples by the Muslim invaders. They destroyed idols of Hindu gods and goddesses. The Hindus lost faith in the dependability of their religious rites and, consequently, chose the path of love and devotion.

(ii) Persecution of the Hindus by the Muslim rulers, who tried to convert them to Islam and imposed jaziya if they were not prepared to become followers of Islam.

(iii) Ill-treatment of the lower classes in the Hindu society by the upper castes. The people of the lower castes had to suffer injustice and cruelties.

Preachers of the Bhakti Movement

There were numerous socio-religious reformers who went about preaching the Bhakti movement.

Ramanuja

The first great exponent of Bhakti was Ramanuja. He lived in the 11th century. He asked his followers to worship Vishnu. He did not believe in Adi Sankara's Advaita doctrine according to which the universal soul and the individual soul are one. According to Ramanuja, the individual souls exhale from him, but are not essentially one with the Supreme Reality.

Ramananda

Ramananda propounded the Bhakti Movement in North India in the 14th century. He entirely discarded the theory of caste system by birth. He preached the worship of Rama and Sita. Persons of all castes became his disciples. Among his chief disciples there was a barber, a chamar (leather worker) and a weaver. He preached in Hindi, which was the language of the common man in northern India.

Vallabhacharya

Vallabhacharya was a Tailang Brahmin. He preached the worship of Vishnu in the form of Krishna. He was born in AD1479 in the Telugu country. He visited Mathura, Vrindavan and many other sacred places and finally settled at Varanasi.

Chaitanya

Chaitanya Mahaprabhu, a Bhakti saint from Bengal, rejected the caste system and preached the importance of devotion for the attainment of God. He was a devotee of Lord Krishna and a Vaishnavite. He went about singing and dancing to the beating of the drum, accompanied by a large number of followers, both Hindus and Muslims. He did not care for rituals or caste distinctions. He travelled widely throughout Bengal, Bihar and Orissa. He helped the old and the needy. People sing his hymns even today.

Kabir

Kabir probably lived in the 15th century, and was a disciple of Ramananda. He was a weaver by trade. His dohe are sung all over the country even today. Kabir promoted brotherhood among the people and was against discrimination based on caste or religion. He preached that, 'God is one; some call him Ram and some call him Rahim; he is not found in any temple or mosque but dwells in the heart of man.'

Kabir tried to bridge the gap between Hinduism and Islam and people of both the religions were his followers. The followers of Kabir were called Kabirpanthi.

Mira Bai

Mira Bai was a Rajput princess who was married into the ruling family of Mewar. She was a passionate devotee of Lord Krishna. Her songs or hymns are famous and sung all over India even today. Mira made no caste distinction and her doors were open to people of all castes.

Sant Jnaneshwar

The greatest saint of Maharashtra was Jnaneshwar, who preached in the 13th century. He wrote the Bhagavad Gita in Marathi. He worshipped Vishnu and spread his message of love throughout western India.

Shankaradev

When the Bhakti movement was sweeping over all of India, Shankaradev was its messenger for Assam. He is responsible for adding culture to the Assamese society through songs, musical instruments, dances, literature, festivals, monasteries, ethical movement and concept of non-violence. Shankaradev is considered the most-remembered and most influential religious leader in Assam, who singlehandedly ignited a sense of consciousness through his philosophy and saintly ways. His most well-known disciple was Madhavdev, who later was pivotal in laying the foundation for a spiritual order.

The unique strength of Shankaradev was that he introduced Vaishnav ideals into a mixed society of assorted ethnic and cultural races, which were previously notorious for such practices as tantrism, animism, sorcery and human and animal sacrifice. Shankaradev, through his teachings, opened up the Assamese society to the rest of the world. In the words of Bani Kanta Kakati, 'the land was infested with itinerant teachers of the Vamacara tantric schools with the insistence on the philosophy of sex and the palate. Tantric brand of sakta Hindu faith came to be overloaded by occult primitive

practices and thereby was degenerated'.

The philosophy of Shankardev is based on the Bhakti cult propounded by the Bhagavat Puraan. It propounds the concept of complete surrender to the will of God, as stated in the Gita. Shankardev propounded the eka-sarana-nama, a liberal ideology acceptable to all, which prescribes the worship of one and only reality in the person of Narayana who according to Shankardev, represents the saguna aspect of the absolute reality. The Vaishnav saint forbade the worship of any deity other than Vishnu-Krishna- Narayana. He thus succeeded in establishing his motto of monotheism in place of the prevailing polytheism and animism.

Namdeva

Namdeva, another saint from Maharashtra, was first a tailor, a bandit and later a Bhakti saint. He composed in Marathi, travelled far and wide and held discussions with the Sufi saints. He had a large number of followers belonging to all castes.

5.8. DEVELOPMENT OF LITERATURE

During the Mughal period, education was given special emphasis, especially by Akbar. Akbar, himself a scholar in Turkish and Persian, emphasized the need for the right education. A reformed coordination of instruction took place in the Mughal times. Primary school curriculum comprised learning. Thus, under the guidance of his finance minister, Fathullah Shirazi, a systematized educational set-up was implemented.

Accordingly, special sections of the Holy Quran were read out and explained to the students. The curriculum emphasized the practice of reading and writing the alphabet and other lessons on wooden boards.

In the secondary institutions, the art of administration, arithmetic, algebra, sciences, accounts, economics, history, law, morals, literature and philosophy were taught. The aim of education was to bring out the latent faculties of the students, to inculcate authority, to mould character, prepare for life and equip them for the various professions. Religious conviction was at the root of all studies. Teachers were held in high esteem. Universities were of the residential type. Monitorial system was in vogue, education was free and scholarships were granted. Most of the Islamic schools were attached to mosques and were called Maktabas. There were Hindu

institutions also, called pathshalas, especially during Akbar's reign. Some of the prominent centres of learning during the Mughal Era were Delhi, Lahore, Allahabad, Ahmedabad, Multan, Sialkot, Lucknow, Ajmer and Murshidabad. Scholars from Central Asia and the East served in these institutions. While the students received free education, the scholars were well rewarded from the treasury.

Literature during the Mughal period witnessed tremendous development as there was a return of a stable and prosperous empire. Persian, Sanskrit, Hindi and Urdu languages saw tremendous creative activity as did many vernacular languages.

The emperors extended their patronage profusely to this activity. For the duration of the Mughal period Urdu developed more in the Deccan than in Hindustan where its expansion began only during the reign of Aurangzeb. The social content of the literature was inadequate. Themes are over and over again taken from outside India. Such literature was a necessary outcome of medieval feudalism and aristocratic life. Major art works of the era point to the huge influence of the Muslims in the growth and development of the historical writing and prose narration.

Literature in the Mughal period developed during Akbar's reign. Different branches of literature such as translations, histories, letters and verse developed during the Mughal Era especially during Akbar's reign. The return of a stable government also helped in the development of literature. Since Persian was the language of the Mughal Court, most works of art were in Persian. The literature of the Mughal Period has a special place in world history as they are the main source of information about the life and times of the people of that era. Besides Akbar, Shah Jahan was also a great patron of arts. As mentioned in an earlier unit, Shah Jahan's reign was referred to as the Golden Period. Some of the most famous works of art of this period are listed below:

Ta'rikh-i-lafi - Mulla Daud

Ain-i-Akbari, Akbarnamah -Abul Fazal

Muntakhab-ut- Tawarikh Badauni

Tabaqat-i-akbari -Nizam-ud-din Ahmad

Ma'asir-i-Rohini -Abdul Baqi

The most accomplished writer was Abul Fazl. He was a poet, an essayist, a critic and a historian. Abul Fazl wrote the Akbarnamah which is in three volumes and talks in detail about the Mughal Emperors and their reign. Poetry was at its zenith during the Mughal reign. Babur and Humayun were poets and this tradition was continued by Akbar. Abul Fazl, Abdur Rahim, Abdul Fateh, Ghizali, Mohammad Husain Naziri and Sayyid Jamaluddin Urfi of Shiraj were the prominent poets of that period.

Jahangir possessed an excellent literary taste. His autobiography is second only to that of Babur as far as content and style is concerned. His court was adorned by literary gems like Ghiyas Beg, Naqib Khan, Mutamid Khan, Niamatullah and Abdul Haqq Dihlawi. Some historical works like the Ma'asir-i-Jahangiri, Padshah-namah by Abdul Hamid Lahori, Shah-jahannamah by Inayat Khan and Amal-i-Salih by Muhammad Salih Shah were composed during this period. Two distinct schools of writers had come into existence during this period, the Indo-Persian school and the purely Persian discipline. Abul Fazl was an exceptional representative of the Indo-Persian discipline. Abdul Hamid Lahauri, Md. Waris, Chandra Bhan and Md. Salih were the representatives of this school. This school absorbed Indian ideas. The poets wrote ghazals, Qasida, masnavi and poems of adulation. Gilani, Kalim, Qudsi, Rafi, Munir, Haziq, Khiyali and Mahir were the some of the popular poets. There were prose writings of other types for occurrence dictionaries, medicinal books, astronomy, mathematics and translations from Sanskrit.

Records from the pages of history say that Aurangzeb in the earlier days of his reign wrote many poems and other works of art. But he gave up this amusement in accordance with Islamic injunctions. Works of art during Aurangzeb's reign were composed in secret and kept away from the public. Some of the famous works from this period were Alamgirnamah by Mirza Muhammad Kazim, Muntakhab-ul-Lubab of Khafi Khan, Khulasat-ut-Tawa-rikh of Sujan Rai Khatri and Fatuhah-i-Alamgiri of Ishwar Das.

Provincial languages developed in leaps and bounds during the Mughal Period. This age may be called the classical age of Hindustani literature. Hindi owed its greatest development to a number of saints and poets. This period saw some of the greatest

Hindi and Persian writers such as Tulsidas, Kabir, Surdas, Sundar Das, Chintamani, Kavindra Acharya, Keshava Das, Matiram, Bhushan, Bihari, Deva, Padmakar, Alam, and Ghananand, among others. Religion, heroism, human love and praise of the king were some of the themes explored by these writers.

5.9. SUMMARY

In this unit, you have learnt that:

- The economy during the Mughal rule was largely supported by agriculture.

Apart from agriculture, handicrafts, silk weaving and trade also formed an integral part of the economy in the Mughal kingdom.

- Improved transport and communication facilities helped the development of economy during the reign of Mughal royal leaders. There was tremendous demand for cash crops like silk and cotton as because the textile industry was flourishing during the Mughal period.

- The artistic lifestyle of the Mughal rulers also encouraged art and architecture, handicrafts and trade in the country. During that era, the merchants and traders were powerful classes. Trade—both inside the country and outside—grew tremendously.

- Urbanization and fixed markets also helped in expanding the economy in Mughal Empire. Initially, the weekly market concept was popular. Eventually, several trade centres were formed in prosperous cities with the growth of the economy.

- Majority of the people earned their livelihood through agriculture. Different types of food and cash crops were cultivated. Agriculture in Mughal India remained the most important source of economy.

- Wheat was cultivated mostly in the northern and central regions of India. Further, millets were also cultivated in wheat dominant areas and other drier districts. Apart from the food crops, the development of a number of cash crops also formed an integral part of agriculture.

- Agriculture for the duration of the Mughal period also included vegetables and fruits. They were mostly cultivated in the cities. During the Mughal rule, Indian economy was considered as the second largest in the world. In the 16th century, the

net domestic production of India was estimated to be around 24.5 per cent of the total world economy.

□ Industry in India had been developing even before the Mughal rulers came in but by the Mughal era, it had diversified to a great extent. A substantial number of people were involved in industry and produced a large number of goods in considerable volumes. The large volumes helped in promoting international trade.

□ According to the description of the foreign travellers, a number of important towns and big cities existed along the main highways and rivers. In the markets of these towns and cities, goods of necessity, comfort and luxury were available in abundance.

□ During the Mughal period, our foreign trade also flourished. India had external trade with Central Asia, Burma, China, Persia, Sri Lanka, England, Portugal, France and Holland. The foreign trade was carried out both by the land and the sea routes.

□ According to Sufism, since God Himself is perfect, the desire to accomplish perfection is reflected overwhelmingly in the human beings.

□ The central doctrine of Sufism is Wahdat-al-Wujud, or the 'oneness of being'.

□ The Bhakti Movement which originated some time in AD 800 – 1700 brought about many social reforms in the people of India.

5.10 Key Terms

□ Sati: an ancient Indian tradition of the immolation of a widow on her husband's funeral pyre

□ Hundi: These were legal financial instruments that evolved on the Indian sub-continent. These were used in trade and credit transactions; they were used as remittance instruments for the purpose of transfer of funds from one place to another

□ Sufism: Defined as the inner mystical dimension of Islam and whoever adheres to the principles of Sufism is called a Sufi

- Dhikr: The practice of reciting the name of the Almighty loudly
- Nayanmars: The sixty-three saintly devotees of Shiva are known as Nayanmars (Nayanars).

5.12 Questions and Exercises

Short-Answer Questions

1. Discuss the economic condition of the people under the Mughals.
2. Discuss the social condition of the people under the Mughals.
3. Describe the foreign trade that flourished under Mughal rule.
4. What is Sufism? Add a note on the philosophy of Sufism.
5. Who was Guru Nanak? What message did he give to humanism?
6. Discuss the origin of the Bhakti Movement in India.

Long-Answer Questions

1. Highlight the measures implemented by the Mughal Emperors for the development of trade and commerce.
2. Describe the industries that existed in the Mughal period.
3. Discuss the emergence of Sufism in India.
4. Analyse the various principles of Sufism.
5. Analyse the teachings of the various propounders of the Bhakti Movement and the socio-cultural reforms that occurred in India.

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5.14 LEARNING OUTCOMES

- ☐ The importance of agriculture in the Mughal times
- ☐ The growth of industries in Mughal period
- ☐ The internal and European trade carried out during Mughal era
- ☐ The order, beliefs and practices of the Sufis
- ☐ The Bhakti movement, focusing on the main proponents
- ☐ The Sikh movement, highlighting the role of Guru Nanak