

HISTORY OF MEDIEVAL INDIA FROM 1000-1707 A.D.

Edited By:

Dr Manu Sharma and Dr Santosh Kumar

Printed by
LAXMI PUBLICATIONS (P) LTD.
113, Golden House, Daryaganj,
New Delhi-110002
for
Lovely Professional University
Phagwara

SYLLABUS

History of Medieval India from 1000–1707 A.D.

Objectives

- To expand students knowledge in the field of medieval India and to make them aware of the cultural heritage of India during the medieval times.
- To make students aware of the social and political changes in India during medieval period.
- To help the students to prepare for competitive exams.

Sr. No.	Topics
1	• **Rise of Islam**: Sources; Rise of Islam, Arab conquest of Sindh: condition of India on the eve of Arab conquest, Arab conquest; Administration. • **Map**: Important Historical places of Medieval India
2	**India on the eve of Muslim conquest**: Multan, Hindushahi kingdom, Kashmir, Kanauj, Chandelas, Chauhans, Chalukyas.
3	**Rise and fall of Ghaznavides:** Alaptgin, Subuktgin, Mahmud Ghazni; expeditions and estimate. Muhammad Ghori: Early career; Battles; estimate; causes of Muslim success and Rajput failure.
4	**The Slave Dynasty**: Qutub-din-Aibak; Iltutmish; Balban.
5	**The Khalji Dynasty**: Jalal-ud-din, Ala-ud-din.
6	**The Tughlaqs:** Consolidation by Ghias-ud-din; Innovations of Muhammad Tughlaq; Administrative reforms of Firoz Tughlaq and the Decline of Delhi Sultanate.
7	**The Lodhi Dynasty**: Sikander Lodhi, Bahlol Lodhi, Ibrahim Lodhi and the first battle of Panipat.
8	**The Mughal Empire**: Establishment and consolidation under Babur; Humayun. Akbar the Great: early life and Conquests of Akbar, Din-i-Illahi.; Bairam khan. Aurangzeb(1658-1707). **Maps:** Empire of Akbar, Empire of Aurangzeb
9	**Vijaynagar Empire:** Martial character of the state; features of Nayak system; Role of Brahmins & Temples.
10	**The Marathas**: Shivaji(1647-80); Maratha administration under the Peshawas; Chauth and Sardeshmukhi. **Map:** Extent of Marathas

CONTENT

Unit 1:	The Rise of Islam *Manu Sharma, Lovely Professional University*	1
Unit 2:	India on the Eve of Muslim Conquests *Manu Sharma, Lovely Professional University*	21
Unit 3:	The Rise and Fall of Ghaznavis *Ripudaman Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	33
Unit 4:	The Slave Dynasty *Ripudaman Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	61
Unit 5:	The Khilji Dynasty(1290-1320) *Harpreet Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	82
Unit 6:	The Tughlaq Dynasty (1320-1414) *Harpreet Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	110
Unit 7:	The Lodhi Dynasty *Ripudaman Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	146
Unit 8:	Babur (1526-1530) *Ripudaman Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	159
Unit 9:	Humayun (1530-1556) *Harpreet Singh, Lovely Professional University* *Manu Sharma, Lovely Professional University*	179
Unit 10:	Sher Shah Suri *Harpreet Singh, Lovely Professional University* *Ripudaman Singh, Lovely Professional University*	199
Unit 11:	Akbar (1556-1605) and His Successor Rulers *Manu Sharma, Lovely Professional University*	211

Unit 12: Mughal Persian Literature, Architecture Skills and Trade 240
Manu Sharma, Lovely Professional University

Unit 13: Vijaynagar Empire 299
Harpreet Singh, Lovely Professional University
Ripudaman Singh, Lovely Professional University

Unit 14: The Marathas 319
Harpreet Singh, Lovely Professional University
Ripudaman Singh, Lovely Professional University

Unit 15: Map Work
Ripudaman Singh, Lovely Professional University 341

Unit-1: The Rise of Islam

Notes

Contents

Objectives

Introduction

1.1 Life and Teachings of Prophet Mohammad Sahib

1.2 Political Condition of India in the Beginning of the 8th Century

1.3 Administrative, Social, Religious and Economic Conditions of India in the Beginning of the 8th Century

1.4 Arab Conquest on Sindh

1.5 Arab Administration on Sindh

1.6 Impact of Arab Conquest on Sindh

1.7 Summary

1.8 Keywords

1.9 Review Questions

1.10 Further Readings

Objectives

After studying this unit students will be able to :

- Explain the life and teachings of Prophet Mohammad Sahib.
- Understand the political condition of India in the 8th century.

Introduction

In the first quarter of seventh century A.D. Hazrat Mohammad Sahib brought the message of Islam and within the 80 years of short span after his death, this religion spread over many parts of the world like Iran, Syria, western Turkey, Sindh, Egypt and southern Spain. According to V.A. Smith, "The way prophet Mohammad's religion Islam spread with lightening speed and the way his followers became the mighty sovereign power has been an amazing event. We can call it a miracle of History."

1.1 Life and Teachings of Prophet Mohammad Sahib

Prophet Mohammad has been universally recognized as a noble and highly reuered person. He is regarded as a great benefactor of humankind like Bhagwan Krishna, Mahatma Buddha, Jesus Christ and Guru Nanak. His life and teaching can be under following heads:

1.1.1 Early Life

Prophet Mohammad Sahib was born in 570 A.D. in a hostile region of Arab called Mecca. At that time Mecca was a highly materialistic trade centre where greed and money lending were prevalent, people

Notes

used to spend their leisure time on gambling, women and wine, where Might was right and widows, orphans and old were considered a curse on society. Prophet Mohammad was born after the death of his father and lost his mother when he was only six years old. He was brought up by his paternal uncle Abu Jalib. His childhood was full of adversities and hardships. He did not go through schooling and was an unlettered person. According to doctor Tarachand, "The miseries and humiliation inflicted by his own people left a deep impression on his soul- searching mind."

Marriage: At the age of 25, Mohammad Sahib came in contact with great businesswoman, Khadija, who was 40 at that time. He became a helping hand in her trade activities. She was deeply impressed by his personality and proposed herself for marriage with Prophet Mohammad. His married life with Khadija proved to be very pleasant and peaceful but it could not stop him from his quest for religion.

The revelation: From childhood, he had a religious bent of mind. He used to climb in a cave in mount Hira and stayed there meditating for hours in search of true religion. When he reached the age of 40, an important event took place in his life. A messenger of God brought to him a message from Allah that he was born for a great mission and religion. That unfolded the mystery of life and removed the veil of ignorance and love for worldly things. Thus, he became the messenger and prophet of God. Like other religious prophets, Mohammad Sahib too showed great religious zeal and behavioural intelligence. At the end, he became the messenger of a new religion.

Unpopularity of Mohammad in Mecca: There were three main components of Arabic religion— meaningless rituals, worship of heavenly bodies and idol worship. They could not distinguish between good and bad. Human killing was not considered as a crime and they did not have sacred value for marriages. There was no rights for women. Nobody cared for faithfulness, loyalty or good character and it was an era of sensuality. Prophet Mohammad preached to believe in Allah, speak the truth and make one's life pious. He also criticized idol worship and superstitiousness but unluckily people of his own tribe were priests of 'Kaaba', where 360 idols were kept and they made their livelihood from religious offerings or gifts. They started opposing Prophet Mohammad and used abusive language against him. He was stoned and people tried to assassinate him. Disheartened by the opposition and atrocities done by his own people, he decided to leave his birthplace and migrate to a nearby region or town.



Notes Prophet Mohammad Sahib was born in 570 A.D. at a place called Mecca in Arab.

Migration, 622 A.D. (Hijrat): In the year 622 A.D., Prophet Mohammad, along with some of his followers, migrated to Yathrib which was called 'Medinatal Nabi' meaning 'City of the Prophet'. This incident has been popularly known as Hijrat and it is taken as a first year of Islamic calendar started on July 622 A.D. that year. It was the people of Medina who welcomed the message of Prophet Mohammad and became his followers. It is here that he compiled the message of God in the form of Quran.

Spreading of message: He devoted the rest of his life in spreading the message of Islam. He got immense success. Within a short span of time, he became an executive emperor and the popular messenger of God in Arab world. He visited Mecca and this time he influenced people amazingly.

Death 632 A.D.: Prophet Mohammad passed away in 632A.D. in Medina. The story of his passing away is like this: after doing his regular prayer (Namaz) the soul of Prophet Mohammad Sahib left for another world which he called meeting 'Rafiq at Aala '. All of his admirers refused to believe that

Notes

their prophet has died. At that critical moment, one of his lieutenants Abu Bakr got up and told his colleagues that prophet was essentially a human being and after accomplishing his mission, he has died.

1.1.2 Teachings of Mohammad

Prophet Mohammad did not preach any deep philosophy. According to Dr Tarachand, "His religion was very simple. There were little theories or any of essential sanctifying or purificatory sites because according to Quran, God wishes to lessen the burden of the people and make their life easy. Prophet Mohammad mainly preached three things—truth, pure life and strong faith in God." We can divide his teachings and rules into two main parts (a) positive rules (b) Negative rules.



Did You Know? In 622 A.D. Prophet Mohammad along with some of his followers migrated to Yathrib from Mecca. Yathrib was later called 'Medinatal Nabi' meaning 'City of Prophet'. This incident is famous as Hijrat and is the starting year of Islamic calendar.

Positive Teachings

1. Belief in Allah: Main principle taught by Prophet was that there is only one God 'Allah', this means that idol worship is strictly prohibited. Allah is the supreme and creator of the universe. They should fear the consequences earned due to disobedience and should earnestly understand that they cannot survive without his kindness and mercy and completely depend on him for their survival.

2. Belief in theory of *karma* and heaven and hell: Like Krishna and Mahatma Buddha, Prophet Mohammad also believed in the theory of *karma* (deeds). He believed in the importance of work. According to him, there will be a doom's day when every living and nonliving things will be destroyed and it will be the day of judgement when every human being will be rewarded or punished as per their deeds. The followers who did good deeds will be sent to heaven and who disobeyed and did bad deeds will be sent to hell.

3. Belief in prayers: Like Mahatma Buddha and Bhagwan Mahavir, Prophet Mohammad believed in the power of prayer. He asked his followers to pray five times a day—early morning, mid-day, afternoon, evening and night as it is the only way through which our sins can be condoned.

4. Belief in universal brotherhood: One of the most important messages conveyed by Prophet Mohammad was universal brotherhood and equality among all human beings as they are children of parents, Adam and Eve and are all brothers. This theory proved Muslims to become a strong community and united them against the followers of the other religions.

5. Belief in morality: Like other great saints, Prophet Mohammad Sahib also preached people to have high moral thinking and truthfulness in life. According to him, telling a lie and to steal is sinful. A person should be honest and truthful and should donate $1/4^{th}$ part of his earnings in donation (*zakaat*).

6. Belief in fast, pilgrimage etc: According to the Prophet there are some basic rules that a Muslim has to follow. It is the duty of a Muslim to fast in the holy month of Ramadan and secondly, they should visit Mecca for a pilgrimage at least once in a lifetime.

Notes

7. Faith in the contents of Quran: Prophet Mohammad compiled all the messages of God in the form of ' Quran' and directed his followers to live life according to Quran's guidance. Quran is considered as the supreme and last word on all the subjects—personal, religious, social or political issues and every Muslim has to consider it as a guiding light no matter, whether he is rich or poor, beggar or emperor.

Negative Teachings

1. Disbelief in idol worship: One of the greatest rule in prophet Mohammad's teaching was the staunch criticism of idol worship. Earlier idol worship was a popular custom in the Arabian countries but it reduced greatly after the message given by prophet.

2. Disbelief in Asceticism: Contrary to Hinduism and Jain religion**,** there is no place for asceticism? Islam does not permit to abstain from bodily requirements for spiritual salvation of the human beings. He believed that a person should marry and have family life. Quran permits a Muslim man to marry upto four women subject to a very difficult condition that he must do justice among them, or marry just one.

3. Disbelief in non-violence: Islam does not believe in type of Ahimsa or non-violence as is preached in Buddhism or Jainism. Islam does not prohibit eating meat. This does not mean Islam favoured violence or destruction of properties but this means that Islam was not against the war fought for justice as in the case of Hinduism.

1.1.3 Progress and Expansion of Islam

Islam started spreading to different countries after the death of Prophet Mohammad in 632 A.D. Caliphs (Kalifas) took the responsibility of spreading the message of Islam on their shoulders. The Omayyads were the chief khalifas from 632 A.D. to 749 A. D. but the Abbasids (Abbasis) took over as caliph from 749 A.D. to 1256 A.D.

The Omayyads

Abu Bakr (632–34 A.D.) : People of Arab chose Abu Bakr as their caliph after the death of their beloved prophet. He was one of the important members of the family. Prophet's Son-in–law, Ali was not given this right.

In this way, it was established that caliph would be elected democratically through popular majority. Abu Bakr was a very pious person who lived a simple and pure life. He devoted his life for the promotion and propagation of the message of Islam. In the short span of two years of his khilafat, Islam spread in Iraq and Syria. He died in 634 A.D.

Omar (634–44 A.D.) : After the death of Abu Bakr, Khilafat came into the hands of brother-in-law of Prophet Mohammad Omar, who was the eldest member of his family. It was under him that designation of khilafat got importance. He did many efforts to increase the empire of Islam. Emperor of Islam was defeated under his command. He sent his army to North Africa and Tripoli. Before his death in 644 A.D., he had conquered Iraq, Babylon, Syria and parts of Africa where the flag of Islam had been established.

Osman (644–656 A.D.) : After Omar's death, Osman became the caliph in 644 A.D. Under his command, army captured Kabul, Ghazni, Balk and Hairat and Turkey was made an Islamic state. But in 656 A.D., some people conspired against him and assassinated him.

Ali (656–661 A.D.): After the assassination of Hazrat Osman, Hazrat Ali was made caliph who was the son-in–law and cousin of Prophet Mohammad.

Notes

But some of the detractors opposed his selection as the fourth caliph. They regarded it as invalid and started conspiring against him.

The Governor of Syria, Muawiya, refused to recognize him as the caliph and raised a battle against Hazrat Ali. He raised an army and invaded Medina. Hazrat Ali was killed in the battle and Muawiya became the caliph.

Muawiya: There was a big change in the system with becoming of Muawiya as a caliph. He declared himself as the emperor and first chief of armed forces of the followers of Islam. Khilafat was not done by election but the law of patriarchy was established. Damishk was made the centre of khilafat instead of Medina. Under the ruling of Muawiya, Tunis, Morocco etc, were captured and became the Muslim states and Islam was promoted in these states. A part of France and whole of Spain were captured by him. According to Historian Gibban, "By the end of the century after Hijrat, caliphs were the most powerful and unrestrained emperors of the world." It seemed as if Islamic empire was replacing Christian empire.

Omayyads were basically of Arabic point of view. The Army Chief and Governor belonged to Arab tribe and they used Arabic language and Arabic currency. They built a big Islamic empire. They were fond of lavish living and were very cautious about their reputation.

In the second quarter of the eighth century, the power of the Omayyad's started reducing. The reason behind this was that they treated the non-Arab people badly. Last emperors of Omayyads' family were not truthful, zealous and did not have strong willpower. Muslims defeated the last Omayyad caliph and established Abbasi empire. In 749 A.D. the Abbasids replaced the Omayyad's.

The Abbasids: The Abbasids ruled from 749 A.D. to 1256 A.D. They made Baghdad their capital in place of Damishk. Arabic people were weakened with the establishment of Abbasids. Now Iranians became important. Now customs and rituals of Iranian were followed in the court of caliph. Abbasids were Shiyas whereas Omayyads were Sunnis. Haroon al-Rashid was the most famous Abbasid caliph under whose reign Baghdad became the centre of art and education. Turks got services in the army. Literally caliphs became puppets in the hands of the Turks.

In 1256, grandson of Changez Khan, Halaku invaded Baghdad and killed last caliph Al-Mustsim. This way the Khilafat movement came to an end. However, relatives of Al-Mustsim claimed the Islamic state of Syria as their own.



Task Who was Hazrat Ali?

Self Assessment

1. **Fill in the blanks**
   - (*i*) Prophet Mohammad was born in ..... .
   - (*ii*) In ..... Prophet left Mecca for Yathrib.
   - (*iii*) ..... was Prophet Mohammad's father-in-law.

1.2 Political Condition of India in the Beginning of the 8th Century

In the beginning of 8th century, India presented a pitiful sight of a family which was divided into many parts. In 647 A.D., with the death of the great Hindu king Harshvardhan, India was divided into

Notes

many small kingdoms where small kings were fighting with each other to establish their supremacy. This wicked political uncertainty prevailed about 50 years. The outcome was that till the beginning of 8th Century, India was disintegrated among the small independent kingdoms of the rulers who had different powers and honours and whose main aim was the display of their forces' strength and offensive attack. There was no central government and the country was divided into many independent states. We can divide these big states into two big categories.

a. States in Northern India

b. States in Southern India



Did You Know? Last great Hindu emperor Harshvardhan died in 647 A.D.

1.2.1 States in Northern India

(i) **State of Kannauj:** In the beginning of 8th century, the most important state was surely Kannauj. A very Famous ruler Yashovarman took Kannauj to the old prestige and glitter that once Kannauj had. He was a very brave warrior who had won most of the parts in India and due to which Kannauj spread from Himalayas to Narmada river in south-west. He was a successful administrator and good knowledge patron. In his reign, there was a famous playwright Bhavbhuti. He was indeed a great emperor who was afterwards defeated and killed by Lalit Aditya of Kashmir.

(ii) **State of Malwa:** After the breaking of the Vardhan empire many independent states came up and Malwa was one of the states which had substantial authority. After making Ujjain the capital of Malwa, the Pratiharas Rajput dynasty ruled over the state. The rule of Pratiharas spread over Marwar, Badoch and many provinces nearby. Under the commandership of Junaid, Arabian soldiers conquered the western part of the Pratiharas and ruled over it but Ban Bhatt Pratham (I) who was a very powerful ruler and ruled from 725 to 740 A.D. fought against the Arabs and was able to conquer the land again. Under him and his descendants Malwa became a very prosperous and powerful state.

(iii) **Kashmir State:** In the 7th century, under the rule of Durlabhvardhan of Karnataka dynasty, Kashmir had become an independent state. At the time of attack on Sindh by the Arab's Chandrapeedha, the grandson of Durlabhvardhan was the ruler of the throne but at that time the most powerful and famous ruler was Lalitaditya, brother of Chandrapeedha, who ruled from 725 to 755 A.D. He was a great winner and a great commander of his army. He first defeated king Yashovarman of Kannauj and then killed him. He was a great patron of Hindu religion and art of building, who built famous Sun Temple in the place of the modern 'Mattan'.

(iv) **Afghanistan and Hindu royal state:** At the time of Chandragupt Maurya Afghanistan was an integral part of India and this went on till 9th century. At the time of Arab attack who was the ruler of Hindu empire and what was the extent of their empire cannot be definitely defined but there is no doubt that it was an important independent Hindu State.

(v) **State of Sindh:** In South-East India, there was a 'Shudra' state which once was a part of king Harsha but later became an independent state. One of the Brahman ministers defied the 'Shudra' state and established a Brahman rule there. After the death of the uncle, his brother Chandra sat on the throne. At the time of the attacks of Arabs at Sindh, son of uncle

Notes

Dahir was ruling Sindh. This state included Nirun, Sehwan, Brahman and capital of Sindh and Arab. As he was a Brahman ruler he passed many laws against his Buddhist subjects. There was a barn on wearing silk clothes. Neither could they ride a decorated horse, they had to walk with barefeet and barehead. He became unpopular among his subjects. In the opposition of their king people welcomed Arabs under the leadership of Mohammad bin Qasim. King Dahir fought with the Arabs to oppose them but at last was defeated and killed. His empire went in the hands of foreigners.

(vi) **State of Bengal:** After the death of king Harsh, Bengal who had not completely accepted the supremacy of Kannauj became a very independent state till king Yashovarman of Kannauj conquered it again. In the first half of 8th century, anytime, Gopal had put the foundation of Pala Empire and under Pala Empire, Bengal, received an amazing prosperity and happiness.

(vii) **Nepal and Assam:** After the death of king Harshvardhan, Nepal and Assam in the North-East, became independent states but because of far off distance, they could not participate in the active politics of the country.



Notes Lalitaditya was brother of famous king Chandrapeedha who ruled from 725 to 755 A.D.

1.2.2 States in Southern India

(i) **Kanchi state of Pallavas:** Greatest state of south India was the state of Pallavas with the capital 'Kanchi' in the 6th century, king Singhivishnu was a powerful king of the Pallavas who defeated all of his southern neighbours and had captured Cholas state. In the beginning of the 8th century, there was a battle going on between Pallavas and Chalukyas, which Chalukyas won and established their rule over Kanchi like when Arabs were capturing Sindh. Chalukyas were busy in taking out Pallavas from Kanchi.

(ii) **Pandyas, Chola and Chera states—in south there were three very old empires:** Pandyas, a state which was extended from Madura to Trichnapali, Second Chola state which consisted of Mysore and Madras, third, Chera state consisting of Kochin and Travancore. They were always fighting with each other and there was a chaos in their state.

Conclusion: At the time of the victory of Arabs in the Sindh, in North and South India there was an atmosphere of fighting in between the independent states. In comparison to the successor Turks, the Arabs could not take advantage and could be able to confine their rule upto Sindh and Multan.

Self Assessment

2. Multiple Choice Questions

(*i*) When did Harshvardhan die**?**

(*a*) 647 A.D. (*b*) 547 A.D. (*c*) 947 A.D. (*d*) 447 A.D.

(*ii*) In the starting of the 8th century which was the most important empire of India?

(*a*) Sindh (*b*) Kannauj (*c*) Bengal (*d*) Malwa

(*iii*) Which empire did Durlabh Vardhan belong to?

(*a*) Pratiharas Dynasty (*b*) Gupt Dynasty (*c*) Karkota Dynasty (*d*) Chola

Notes

(*iv*) In whose reign was Afghanistan a part of India?

(*a*) Chandragupt Maurya (*b*) Durlabh Vardhan

(c) Harshvardhan (*d*) Singhvishnu

(*v*) Which of the following was the capital of Pallavas?

(*a*) Sindh (*b*) Malwa (*c*) Kannauj (*d*) Kanchi

1.3 Administrative, Social, Religious and Economic Conditions of India in the Beginning of the 8th Century

Contemporary writers and inscriptions give detailed account of Indian political, social, religious and economic conditions, we can conclude exact position.

1.3.1 Administrative Conditions

(a) Central administration

(i) **Kings:** By this time, the democratic system had vanished. Autocratic government was the popular choice during the seventh and eighth century which was most often patriarchy type of government. Gopal of Palas dynasty of Bengal and Nandiverman of Pallava dynasty of Kanchi are some examples which show that sometimes kings were elected by important elements of the state. Even the women were not deprived of the right of succession to the throne. In Kashmir and Orissa, there were names of some women rulers in history. A king was like a hero. He had a composite personality who managed the constitution, justice related matters and armed forces. He used to have the command to perform the duty of judiciary, legislation and executive along with military control. The kings used to be the caretakers and well wishers of their people.

(ii) **Ministers:** There used to be council of ministers to advise the king although he was not bound to it. There was no fixed number of ministers but usually, ministers were of this type:

1. Sandhi Vigrahak: Minister for war and peace
2. Araksh Patat Adhikrit: Fundamental Rights Minister
3. Amatya : Finance Minister
4. Sumant : Foreign Minister
5. Raj Purohit : Religion Minister

Some of the posts of the ministers became patriarchal. Importance of any minister depended on his wisdom and honesty.

(b) Local administration

Empire was divided into provinces which had different names like 'Bhukti', 'mandal' , 'desa', etc. Head of the provinces was called "Uparika" whose main function was to keep the place, to execute the order of the king: every province was further divided into districts which were used to be called 'vaishyas' command and administration of each 'vaishya' was controlled by district administrator called 'vaishyapati, The smallest administrative unit was village, where administrative duties, were undertaken by 'numberdars' and 'panchayats'.

(c) Financial administration

This was given special attention and a special minister was kept for this purpose. The main source of income was land reuenue collected in the form of tax, which was calculated according to the position

Notes

and capacity of the land. It used to be (1/3) one third, (1/4) one fourth, (1/5) one fifth or (1/6) one sixth of the total land produce apart from land tax, subordinate kings had to pay wealth in the form of gifts. Different type of taxes, income tax or trade tax were levied which comprise the income of the state.

(d) Military System

Every king had an army which used to control the internal rebellion and protect the country from foreign invasion. Army had four divisions— (i) Cavalry man (ii) Chariot riders (iii) Elephant riders (iv) Infantry (paidal). There were old methods of fighting and main weapons were— khadaj, bow and arrow, spears etc. Elephant force was considered to be the weakest among others because of its slow speed.

1.3.2 Social Conditions

(i) **In the beginning of 8th century the society was divided into four sections:** Brahmins, Kshatriyas, Vaishyas and Shudras. But these were not strictly bound according to their duties. There were Brahmins who were fighters and there were Kshatriyas who used to trade for livelihood. In the same way, many Vaishyas and Shudras were kings. People used to marry within their own community or 'jati'. Inter community marriages were rare.

(ii) **Status of women:** The position of women was not appreciable. Widows were not allowed to remarry. On the other hand, 'sati pratha' was forcefully prevailed, according to which widows burnt themselves in the pyre (chita) of their husband. Polygamy prevailed in upper sections of the society.

(iii) **High morality of people:** Common people, especially central India, led a pure and high moral life. Most of the people were vegetarian. They neither killed any animal nor drank alcohol. These people also didn't eat garlic and onion. There was a section of dirty, meat eating people who were called 'chandals' and were kept outside the city in the slums. They were considered 'untouchables'.

(iv) **Charitable nature of people:** People were very happy and prosperous. Rich people were very charitable because giving alms was considered a noble act. They built roads, night shelters, hospitals and buildings of public welfare. They grew plantations and dug wells in public interest.

(v) **Education:** There were uncountable number of schools and many universities also, in which Nalanda University in the East, Vallabhi University in the West, were the most famous ones. There was a Sanskrit college in Malwa (Dhar), and there was another college in Ajmer. In these universities and colleges, apart from the Vedas, Science, Mathematics and Astronomy were taught.

1.3.3 Religious Conditions

(i) **At this time, three religions were most popular in India:** Buddhism, Jainism and Hinduism. Jainism was the least popular religion. Buddhism had lost impact and was also on the way of decline. Kings were mostly Hindus and made laws to protect Hinduism. They usually had religious tolerance. But king like Dahir used to put restrictions on Buddhism followers. People either Hindus or Buddhists were inspired by high religious ideals.

(ii) **Hindu religion and its customs:** During this period Hindu religion was a very refined and impressive religion. Idol worship was their biggest rule. People used to worship Brahma, Vishnu, Shiva, etc. Ramayana and Mahabharata were read. Reciting Mahabharata and

Notes

Ramayana, repeatedly singing-Mantras of Vedas, keeping fasts, visiting pilgrimages and other types of customs and traditions were there, which every Hindu was expected to follow, the clan of priests of Brahmins exploited these simple hearted people.

1.3.4 Economic Conditions

Economic condition of the people was very good. Most people lived in the villages from centuries and their main occupation was agriculture. But trade had become a popular activity at that time. Trade with other countries was prevailing and businessmen were undoubtedly rich. They set up organisations by giving donations and helped and took care of poor and aggrieved persons.

Self Assessment

3. State whether the following statements are true or false

(*i*) In the seventh or eighth century, there was Patriarchal society where despotic (autocratic) form of government was popular.

(*ii*) Commander–in-chief helped and gave suggestions to the king to perform his governmental duties.

(*iii*) Head of the state was called 'upasik'.

(*iv*) Main source of income was house tax.

(*v*) Army had four wings, infantry (soldiers on foot) cavalry men, chariot force and elephant force.

1.4 Arab Conquest on Sindh

Reasons: In the first quarter of the eighth century, under the leadership of Muhammad bin Qasim, Arabs invaded and conquered Sindh and Multan.

1. Arab's political and land grabbing approach: Basic reason of Arab's invasion on Sindh and Multan was their deep desire and craving to spread their victory to the Indian land. They had won Syria, Palestine, Egypt and Iran. That's why they looked towards India. In 636 A.D. they started invading Thane near Bombay to win it but this invasion went futile. In 643–44 A.D., Khalifa Usman sent a big army, under the leadership of Adul-bin-Amar, towards Seistan who after capturing Seistan marched towards Makran. He captured a part of Sindh but he realized that by capturing a barren land was of no use. He wrote a letter to the caliph, "There is scarcity of water, there is very little vegetation and fruit and dacoits are very atrocious. If a small contingent of army is sent the army men might be killed, if a large contingent is sent the soldiers may die of hunger." Although the initial attacks of Muhammad bin Qasim failed but they showed the desire of Arabs to conquer Indian land.

2. Wealth of India: Indian wealth attracted Arabs to invade and conquer India. India had trade relations with Arabs from the ancient times. They were fully aware of the wealth and prosperity of India. They saw an attractive land which could satisfy their need and greed.

3. Expansion of Islam: Apart from political and economic reasons, expansion of Islam was also one of the reasons for their zeal. Prophet Mohammad and his caliphs always preached to spread the message of Islam to all the people living in this world. As idol worship was prevalent in India, it became the obvious reason to invade India and spread their religion.

4. Immediate Causes: The reason which became the immediate cause of invasion on Sindh was the dacoity in the ships of Arabs near Debal Port. The incident was that some trading ships of Arab traders were coming from the king of Lanka who is said to have converted to Islam, was carrying valuable

Notes

gifts which were looted near the post of Debal. Al Hajaz, appointed as the governor by the caliph, felt sad by this plundering. He claimed compensation for the loss. In his reply Dahir wrote and showed his inability to punish those dacoits as they didn't come under his jurisdiction. Hajaz got annoyed with this reply and took permission from Khalifa Walid to attack Sindh. In 711 A.D. as permitted by the caliph under the leadership of Ubaidullah, army was sent. But he was defeated and killed in the battlefield. Next year in 712 A.D. army was sent under the leadership of Bundel.

Arabian Army Chief was again defeated and killed. Hajaz now sent his cousin brother and son-in–law, Muhammad bin Qasim, who was a young boy of 17 years to attack Sindh.

1.4.1 Muhammad bin Qasim's Invasion of Sindh

According to Ishwari Prasad, "Muhammad bin Qasim's invasion of Sindh is a very interesting and adventurous incident—his youth, and his boldness behaviour during attack. Muhammad bin Qasim took 15,000 soldiers out of which 6,000 were Syria's cavalry men and 1,000 were camel riding soldiers. On his way, armed force under the leadership of Mohammad Maroon joined them near Makran. He had 35,000 soldiers when he invaded Sindh. When this Arab leader marched towards 'Debal' many 'jats' and 'meads' who were Buddhists and were annoyed with the behaviour of Brahmin king Dahir, joined him. So, the number of soldiers' increased considerably.

Debal's Victory: When Muhammad's army approached towards Debal, king made a great mistake of remaining complacent, which turned out to be a blunder. He didn't try to stop the progress of the invaders with the result 4,000 soldiers had to face the attack of 25,000. The Indian army fought bravely but could not stand the huge army. Brahmins of Debal had tied an amulet (locket) on the flag pole of a big temple. When the area was encircled one of the Brahmins betrayed Dahir and told the secret of the lucky charm to the enemy Arabs. They aimed the flag pole and destroyed the flag and the lucky charm (Taaviz). This made the morale of the superstitious Indians down. All males over 17 years of age were killed and their wives and children were made slaves. At last Arabs conquered Debal and heavy bloodshed went on for three days. Kept under captivity Arabs got lot of booty. Hajaz sent one fifth of the booty as a gift to the caliph.



Notes Invasion of Sindh by Muhammad bin Qasim was a dramatic incident in history.

1.4.2 Capture of Niran, Sehwan and Sisam

After conquering and plundering Debal, Muhammad bin Qasim marched towards Niran, which was a big city in North-East of Debal. People of this city surrendered without any resistance as they didn't get any help from king Dahir. Now the foreigners moved towards Sehwan which was ruled by Dahir's cousin brother 'Bajhra.' He kept on fighting for one week but at the end he had to escape from his fort. Arabs now moved towards Sisam where Jats lost the battle after two days.

Ravarh's battle (20 June, 712 A.D.): Dahir could not stop wondering on the fast progress and success of Arabs. He collected 50,000 soldiers and marched towards Brahmanawad to fight his enemy. Muhammad bin Qasim being excited about his success, crossed the Sindh River and marched towards Brahmanawad. Both the armies met each other at Brahmanawad. King Dahir and his soldiers fought bravely and killed many Arabs but unfortunately one arrow hit the elephant trough in which Dahir was sitting, the trough current fired and the elephant ran towards the river. The word spread that the king had been killed or ran away from the battle. The people of Sindh were upset and this discouraged

Notes

them. When King Dahir returned to the battlefield he found many soldiers had run away from the battlefield. He felt bewildered but still fought bravely and died in the battlefield.

Wife of Dahir, Queen Ravi Bai put up a brave defense lost 15,000 soldiers but as it became very difficult to fight the enemy. She along with other women, followed the tradition of 'Jauhar' (taking one's own life by fire to escape capture by a conqueror). In this way Arabs got complete success and they moved towards Brahmanawad.

(To come after Ravarh's battle)

Brahmanawad's victory: When Arabs reached Brahmanawad, they had to face Jaisingh, king Dahir's son. Jaisingh along with his soldiers gave the enemy a loud sight. About 8,000 Hindus were killed, approximately the same number of Arab soldiers died. Jaisingh somehow managed to escape, Muhammad captured the city and the treasury. At Brahmanawad Dahir's widow and two beautiful daughters were captured by the enemy.

Ellore's victory: Now Muhammad bin Qasim marched towards Ellore which was also called 'Arode'. It was the capital of Sindh. It was Dahir's territory and his son; Fuji fought here but lost the battle. After the battle of Ellore Arabs completed their conquest of Sindh.

Victory of Multan: Muhammad bin Qasim started to move towards Multan in 713 A.D. He fought and won people who put up defense in his way and in the end reached the doorsteps of Multan. It is said that one of the traitor helped the enemy to know the secret of a river from where people of Multan got drinking water. Muhammad cut off the source of water cleverly. People started to die of thirst. This way he easily succeeded in capturing the city and wealth was plundered. Many people were killed and many of them were captured. Arabs found so much wealth here that they thought it to be a city of gold. After capturing Multan prepared to attack Kannauj but his sadness end put an end to another victory in India.

Death of Muhammad bin Qasim: After the victory of Brahmanadwad, Muhammad sent daughters of Dahir to his father caliph. The girls complained to caliph that they had been humiliated, disgraced and dishonoured by Qasim. This annoyed caliph who ordered that Muhammad should be killed and stuffed into the hide of a bull and brought before him. When the order was accomplished and Muhammad was killed brutally then the girls told caliph that Muhammad bin Qasim was innocent and they told false story to take revenge of their father's death.

Caliph's anger grew and he ordered that both princesses should be tied to the tails of two horses and pulled over the earth till they die.

But now this story is accepted as untrue. The true reason was that his great patron Khalifa Walid Hajaj and his family had died in 715 A.D. The new caliph ordered to pull out Muhammad who was the cousin and son-in-law of Hajaj from Sindh and held him as a prisoner and deported him to Iraq and killed him by torturing.



Did You Know? Ellore is also called Erode.

1.4.3 Causes of the Fall of Sindh or Failure of King Dahir

Arabs came out as victorious after the invasion of Sindh. There were many causes which helped them to win the battle and led to King Dahir's fall. These reasons are as follows:

1. Strife: Foremost cause of fall of Sindh was the civil strife among the people. There were rival factions the Hindus, Buddhists and Jains, who were fighting with each other and had creased a chaotic society.

Notes

The lower classes of the society, were looked down as menials and there were restrictions on them imposed by state administrations. They were banned from riding on decorated horses, they could not raise arms in hand nor could they wear good clothes. That is why these oppressed and downtrodden people welcomed the invaders and joined the invading forces against their king.

2. Popular hate against the rulers: These rulers of Sindh were incapable and unpopular. Chacha, who snatched the rule from low caste 'Shudra King' was the most hated king. Dahir was also unpopular among the people. These rulers were neither great warriors, nor interested in people's welfare. Their governors were too independent and did not help them. People had no sympathy for their rulers. Under these conditions fall of Sindh was quiet natural.

3. Poor economic conditions of Sindh: Sindh was never a rich state. There were very limited means which were insufficient for a big army. That's why Sindh got defeated by Arabs.

4. Isolation of Sindh: One of important reasons of weakening fall of Sindh was that practically it was cut off from other states and could attain no help from other states at the time of war.

5. Superstitious behaviour of the people: Like people of other Indian states, people of Sindh were superstitious too. When the lucky charm was destroyed on the red flag, people felt the battle would be lost. They did not fight with confidence and courage. It was the superstitious approach which made them believe in destiny and weak. Thus superstition of Sindh made them lose the last war.

6. Incapable and unstable leadership of King Dahir: King Dahir was an incapable leader and he was himself responsible for the fall of Sindh. He did not pay any attention towards the security of his state even after the Arab's victory over Makran. He foolishly kept sitting idle when the Arabs took over and plundered cities like Debal, Niran, Sehwan and Sisam. Neither did he send his army for help to these neither did he do anything to stop the progress of the enemy. He allowed invaders to cross the river and put no hurdle in their way. When the fight started he plunged everything at a time into the war. He could not lead his soldiers properly and wisely. And, that is why he and his empire fell.

7. Religious zeal of Muslims: Arab people fought with religious zeal and enthusiasm. They felt that almighty God and prophet Muhammad has sent them to fight with 'Kafirs'. They fought with great enthusiasm, anger and bravery. This helped Arabs succeed against enemy force, which lacked such inspiration which could have encouraged them to face the enemy.

8. Muhammad bin Qasim's great army and his excellent leadership: In the end it has to be said that Arabian Army was much more in number, arms, and preparation was superior to Dahir's army. Enemy's army outnumbered by thousands in Debal, Nirun, and Sehwan. Apart from that Muhammad bin Qasim, who was a youth of just 17 years was active, enthusiastic and a capable Muslim leader. That's why he should be credited for his excellent leadership for conquest of Arabs in Sindh.

Self Assessment

4. State whether the following statements are true or false

(*i*) In the first quarter of the eighth century, Arabs conquered Sindh and Multan under the leadership of Muhammad bin Qasim.

(*ii*) Army sent under the leadership of Abdul Bin-Amar could not conquer Seistan.

(*iii*) Battle of Ravarh was fought on 20th June, 712 A.D.

(*iv*) Rulers of Sindh were able and popular.

(*v*) Religion enthusiasts were excellent warriors.

1.5 Arab Administration on Sindh

Many old organisations and rituals were continued and somewhere changes were made. The main Administrative system under the rule was as follows:

Notes

(1) State department and sub–departments: Muhammad bin Qasim divided the conquered state into many districts and appointed one Arab administrator to collect soldiers and provide army service to the governors. Sub-departments were kept under the local Hindu officers. Saints and soldiers were given land property.

(2) Government tax related policy: Most of the land property was snatched away from Hindus and given to Muslim saints, Nawabs and soldiers. These people were not agriculturists. Most of the Hindus were made farmers. There were different taxes at different places. It was one fourth the produce somewhere it was $2/5^{th}$ of the produce. Arabs did nothing to improve the tax system lagaan and jaziya was also imposed apart from other taxes. The authority to collect taxes was given to the person who could agree on generating the most wealth.

(3) Judiciary system: Arab's judiciary system was not satisfying, there was no judicial hierarchy nor was there set standards of law and impartiality in the courts. Under the Arab rules there was a system where disputes were settled either in village Panchayats or Qazis in the cities.

Qazis do justice according to the Islamic rules, not as per the Hindu laws even if both of them were Hindus. If there was a fight between a Hindu and a Muslim, then Muslims were favoured and hard punishments were not given to Muslims but Hindus were given harsh punishments even for small crimes. For example, if any Hindu stole something he was burnt along with his family members.

(4) Misery of lower class: Arabs treated lower class like jats and Mandos just like king Dahir, there were many restrictions imposed upon them. They had to keep their head and feet bare. They could not wear good clothes and could not ride on a decorated horse. When they came to meet the governor they had to bring a dog with them.

(5) Arab's religious policy: In the beginning Arabs turned Hindus in many ways. For example, after capturing Debal, Hindus were assaulted to death. Ladies and children were looted and idols were assaulted and broken. But when they conquered the whole country they gave the unkind aggressive behaviour towards Hindus and showed tolerance towards them though the people had to pay 'Jaziya' tax 'special religious tax' yet they were allowed to worship their own gods in their own way. Muhammad bin Qasim had showed political intelligence and patience and tolerance towards Hindu 'Kafirs'. According to Islamic law non-Muslims were divided into two categories. The first category, Christians and Jews, were not forced to accept Islam, only a tax named 'jaziya' was taken from them. Hindus and others were kept under the category who had to choose between Islam or death. But Muhammad bin Qasim showed great patience, though he did not give them rights like Muslims yet he gave them the rights that were enjoyed by the Jews and Christians. Actually, Muhammad was smart enough to understand that patience was required to rule the country where his opposition was more than his own people. He needed their cooperation as he did not know about the rules of Indian administration, taxes etc. He also knew that Hindus had a deep rooted faith in their religion, they would prefer to die than to change their religion. He wanted to gain their trust as political compulsions made him tolerant and patient towards the Hindus.



Task Describe the religious policy of Arabs.

1.5.1 Arab Administration and Occupation of Sindh

(i) **Department under department:** Regions were divided into districts. An Arab Army administrator was appointed for every regions. Sub-regions were looked after by Indians.

Notes

(ii) Policy relating to governance tax: Land taken away by Hindus was given to Arabs. Somewhere the tax (lagaan) was ¼ th of the produce, somewhere it was 2/5th of the produce. The same tax was continued, other taxes were imposed on the people along with 'Jaziya'.

(iii) Judicial system decisions on: Qazis used to give the decisions of law suits. Decisions were taken according to the Islamic law. Criminal Hindus were punished severely.

(iv) Pathetic condition of lower caste people: No attention was given to the plight of lower caste Hindus who got exploited by upper caste.

(v) Religious policy: In the beginning, Hindus were tortured cruelly but afterward Hindus were allowed to worship their gods and goddesses. Jaziya was taken from them.

Self Assessment

5. Fill in the blanks

(*i*) Muhammad bin Qasim divided the conquered state into many..... .

(*ii*) Arabs imposed tax called ..... on Hindus.

(*iii*) ..... laws were the Judges of the court.

(*iv*) Qazis gave decisions according to the ..... law.

1.6 Impact of Arab Conquest on Sindh

Impact of Arab conquest on Sindh did not put a long lasting effect on the Indian history. According to Stanley Vanpool, "This was only an episode in the larger story of India and Islam. It was a conquest which gave no result." Deep critical research undoubtedly showed that Arabian victory did not put any significant effect on the political, social, religions, economic and cultural life of the people. And, it is true that it is considered only an incident in the history of India.

1. Political area: Arabs conquered only Sindh and Multan. According to Waljale Haig the effect of this conquest was confined to small part of the big state of India. There were some states in Sindh and southern Punjab which remained independent and strong. Rulers of other states looked upon King Dahir's defeat as a local and regional event. In this way Arab people could not establish their empire in our country and even after the conquest on Sindh the political condition of India remained the same as was at the time of invasion.

2. Social area: Arab conquest proved to be fruitless in creating any social effect. Hindus did not come in contact with Arabs, caste division. Some time later social and marital relations were established but still Arabs could not put any visible effect on Indian languages, customs, tradional system and rites.

3. Religious area: Arabs could not affect the religious life of Indian people. They could not achieve success in spreading Islam to the people of Sindh who were ready to die than change their religion. Hence, Arabs were only able to claim Jaziya and had to allow Hindus to worship their idols.

4. Economic area: Majority of the lands were snatched away from Hindus and influenced by this move.

5. Cultural area: Arabs were unable to influence India's culture as it was far superior to their culture. When Arabs settled in India they were highly impressed by Indian philosophers, scholars, musicians and artists. According to Dr Ishwari Prasad, "Arab intellectuals learnt Philosophy, Geography, Mathematics, Medicine, Chemistry and many other subjects from Buddhist saints and Brahmin Pandits. Arabs learnt many practical ways of administration from Hindus."

Impact of Indian culture on foreigners was so deep that afterwards caliphs invited Indian philosophers to their courts. In 753–774A.D. period of caliph Mansur, Indian scholar Brahma Gupt took his work

Notes

'Brahm Siddhant and Khand Khadiyak' to Baghdad. These works were published in Arabic. Arabs got to learn about rules of scientific astronomy. Then in the period of caliph Haroon Rashid (783–808 A.D.) many Indian philosophers, scholars, astronomers and 'vaidya' doctors who prescribe herbal medicines to cure sick people were invited to Baghdad.

These people translated the conscripts' texts of medicine into Arabic. In short, Arab culture and philosophy which put a great impact on Europe astronomy and other subjects were taken from India.

In this Arab conquest any impact could not be made on Indian history and civilization. Old palaces can be considered as their contribution to India. In this way, Arab's conquest was only an event or an episode in Indian history. But we should not think that Arab conquest was only an episode in Islamic history as it made a great and long lasting impact on Muslim culture.

1.6.1 Why Arab Conquest could not Make a Lasting Impact?

Arab conquest could not make any lasting impact due to the following reasons:

(i) **Entry of Arabs from the wrong direction:** Arabs entered India from the wrong direction. Sindh was not a rich state. Most of the land was barren and there were limited resources. Therefore, Sindh could not provide a good base for success. If they would have entered through Punjab as done by Turkish then they would not have been satisfied without capturing the whole of India.

(ii) **Sudden death of Muhammad bin Qasim:** Muhammad bin Qasim, who was the hero of Arab conquest was killed on the caliph's order. And his death restricted practically the expansion of Arabs. Qasim by his tireless efforts, enthusiasm, planning and strategies was planning to win Kannauj when he was tortured to death. He would have expanded the Arab empire to other parts of India. Thus his sudden, sad end is a significant reason why Arab conquest could not make any long-term effect on India.

(iii) **Fight between caliphs:** Caliphs were the main force behind Arab invasions. Mutual fights had started out even before the complete annexation of Sindh. As a result of infighting Abbasids took over Ummaiyed. Ummaiyeds had started invasions but Abbasids were extremely indifferent. They ignored every basic and life giving teachings and wasted their time in enjoyment and luxurious living.

(iv) **Rise of the Turks:** The rise of Turks gave a big jerk to the ambitious attitude of Arabs. Turks established their supremacy against Arab countries and weakened the power of caliphs. This way Arabs lost their source of power and encouragement.

(v) **Powerful Rajput state**. There were many powerful independent Rajput states. In spite of infighting it was not easy to defeat fighter Rajputs. According to Lane Pool this was one of major causes of failure of Arabs in India.

(vi) **India's caste system**: According to Alfinston the Indian caste system was very powerful and there were powerful priests and caste related rules which could not put any long-term effect on Indian culture. Bound by strict rules, Hindus avoided making social contacts with Arabs as they considered them to be dirty and barbaric.

(vii) **Excellent culture of Hindus**: Finally, the culture of Hindus was far superior to that of the foreigners. Hindus were experts in Philosophy, Mathematics, Medicine etc. Hindu musicians and artists were more capable than Arab artists. In these circumstances it was but natural that Arabs were influenced by Indian culture.

Self Assessment

Notes

6. **Multiple Choice Questions**

   (*i*) From whom the Arabs learnt the art of running administration?

   (*a*) Hindus (*b*) Sikhs (*c*) Christians (*d*) Mongols

   (*ii*) Who was the brave hero of Arab conquest?

   (*a*) Caliph (*b*) Muhammad bin Qasim (*c*) Dahir (*d*) Kazi

   (*iii*) Which of the following part of India was conquered by Arabs?

   (*a*) Punjab (*b*) Maharashtra (*c*) Sindh (*d*) None of the above

1.7 Summary

Life and teachings of Prophet Mohammad

1. **Initial Life:** Mohammad Sahib was born in Mecca in 570 A.D. His father died, when he was not even born and his mother died when he was 6 years old. So, his uncle Abu Talib looked after him.
2. **Marriage:** He was married at the age of 25 to a rich widow named Khadija. He was a helping hand of Khadija in trade.
3. **Spiritual Knowledge:** When he was 40 years old he got the message of Allah that he was sent to earth as a messenger of God to spread and propagate true religion.
4. **Opposition of Prophet Mohammad in Mecca**: After hearing the message of Mohammad Sahib and criticism of idol worship the people of his tribe did not like it as their religion was just based on idol worship.
5. **Migration:** In 622 A.D. Prophet Mohammad migrated to Medina. He became very popular there.
6. **Propogation of religion:** Now he got success in preaching Arabs and converting them to Islam.

Teachings

(a) Positive Teachings

1. **Believe in Allah:** Prophet Mohammad was the believer of oneness of God and he preached for the unshakable faith on Allah.
2. **Theory of deeds:** He believed in the Doom's day and the day of judgment when every person will get heaven or hell according to his deeds.
3. **Believe in universal brotherhood:** He preached equality and brotherhood among the people.
4. **Belief in morality:** The Prophet taught people to be honest and truthful. They should abstain themselves from lying and stealing.
5. **Belief in prayers:** He directed people to do prayers (Namaz) five times a day.
6. **Belief in fast and pilgrimage:** A human being should keep fasts and go to Mecca on a pilgrimage.
7. **Belief in contents of Quran:** Muslims must take guidance and live according to Quran.

Notes

(b) Prohibitive Teachings:

1. **Criticisms of idol worship:** Mohammad Sahib was a very strong critic of idol-worship and Muslims thought their religious responsibility was to abolish idol worship.

Spread and Growth of Islam

The Omayyad caliphs (632–749 A.D.) : After the death of Prophet Mohammad, caliphs of Omayyad started preaching Islam. Abu Bakr (632–634 A.D.), Amar (634–644 A.D.), Usman (644–656A.D.) and Ali (656–661A.D.) spread Islam to Iran, Babylon, Iraq, Syria, Kabul, Ghazni and Hairaat under the leadership of Muawiya. Tunis and Morocco also became Islamic states. A part of France and Spain was also won. Islam spread with such a great speed that the Christian states were under threat.

Abbasid caliphs (749–1256 A.D.): Turkey Abbasid caliphs took over after Arabic Omayyads. He made Baghdad their capital instead of Damishk. Haroon-Al-Rashid became the most famous amongst the Abbasids. In their empire, Baghdad became a centre of arts and knowledge. In 1256 A.D. the last Caliph, Al-Mustsim was killed by the Mughals.

Arab conquest of Sindh

(a) Reasons of Arab attack

(i) **Political:** Arabian people were very desirous people and wanted to conquer India.

(ii) **Economic:** Arabian people wanted to plunder rich Indians and wanted all the Indian accumulated wealth.

(iii) **Religious:** Arabians wanted to preach Islam and wanted to stop idol worship.

(iv) **Immediate cause:** The Arabian ships had been plundered by the pirates of Debal. King Dahir refused to give its compensation. Hajaj sent his army twice which failed. In 712 A.D. Muhammad bin Qasim was sent.

(v) **Conquest of Debal:** 25,000 soldiers of Muhammad bin Qasim fought with 4,000 soldiers of Debal. Muhammad destroyed the lucky charm tied on the red flag on the temple. He got success and he not only looted Debal but forced people to become Muslims.

(vi) **Nirun and Sehwan:** After that Niran and Sehwan were conquered without much effort.

(vii) **Battle of Rewarth (June 712 A.D.):** King Dahir along with 50,000 soldiers fought bravely with foreigners in Rewarth but in the end he lost the battle and was killed. His wife Ravi Bai committed suicide in the pyre.

(viii) **Success of Brahmanawada:** Muhammad now turned towards Brahminawada and he conquered it and defeated king Jaisingh. Suryadevi and Parmaldevi, beautiful daughters of Dahir were now captured by the enemy.

(ix) **Defeat of Ellore:** After defeating Fuji, Qasim won its capital Ellore.

(x) **Invasion of Multan:** In 1713 A.D. Muhammad turned towards Multan and won the rich provinces there.

(xi) **Death of Muhammad:** Qasim had started the preparation to win Kannauj and whole of India. But suddenly the caliphs torchered him to death.

(b) Reasons of Dahir's defeat:

(i) **Mutual rift:** The society was divided into different groups on the basis of classes according to their occupation and they were jealous of one another. The Hindu kings had imposed some conditions on followers of Buddhism.

Notes

(ii) **Unpopularity of the rulers:** People used to dislike the rulers who were incompetent and weak.

(iii) **Poverty of Sindh:** Because of infertile land Sindh was having very limited source of income. It was not rich province that it could defend itself from the enemies.

(iv) **Separation of Sindh:** Because of being is dated from other provinces, Sindh could not get help from other provinces.

(v) **Superstitious behaviour of the people**: The people used to believe more in superstitious power than their own power.

(vi) **Incompetent command of Dahir**: King Dahir was an incompetent commander who did not take any step to stop the progress of enemies. He made many mistakes too.

(vii) **The enthusiasm of Muslims towards their religion:** Due to their religious passion, Muslims fought very bravely and enthusiastically.

(viii) **Muhammad bin Qasim's leadership and his power:** Muhammad was an experienced man and was a good commander and with a perfect big, well equipped army. He himself was very brave.

1.8 Keywords

- **Mecca:** Pilgrimage centre for Muslims.
- **Administration:** To work out the functions and rights etc., of the city and its organisations**.**

1.9 Review Questions

1. Write a descriptive note on the life of Prophet Mohammad**.**
2. Describe the progress and expansion of Islam**.**
3. Who was Abu Bakr?
4. Describe the political situation of India in the beginning of 8th century.

Answers: Self Assessment

1.	(*i*) 570 A.D.	(*ii*) 622 A.D.	(*iii*) Abu Bakr
2.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)
	(*iv*) (*a*)	(*v*) (*d*)	
3.	(*i*) True	(*ii*) False	(*iii*) True
	(*iv*) False	(*v*) True	
4.	(*i*) True	(*ii*) False	(*iii*) True
	(*iv*) False	(*v*) True	
5.	(*i*) States	(*ii*) Jazia	(*iii*) Qazi
	(*iv*) Islami		
6.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)

Notes

1.10 Further Readings



Books

1. Medieval History of India—*Shaiendra Shenger, Atlantic Publishers.*
2. Early Medieval India (Delhi Sultanate)—*Shrinetra Pandey, Rajkamal Prakashan Private Limited.*
3. Medieval India (Delhi Sultanate)—*Rahis Singh, Pearson Education India.*
4. Early Medieval India's Feudal Society and Culture—*Ramsharan Sharma, Rajkamal Prakashan.*
5. Urbanisation of Medieval India—*Namrata Singh, University Publication.*

Unit-2: India on the Eve of Muslim Conquests

Notes

Contents

Objectives

Introduction

2.1 The Deccan Kingdom

2.2 Summary

2.3 Keywords

2.4 Review Questions

2.5 Further Readings

Objectives

After studying this unit students will be able to:

- Get information related to the Deccan Kingdom.
- Get information related to the status of feudal lords.

Introduction

In eleventh century, when Muslims started attacking India, at that time India was divided into various kingdoms. The rulers of these kingdoms were fighting among themselves to establish their supreme power. Due to mutual jealousy and conflicts they were not able to fight unitedly against the foreign conquerors. This is the main cause of their defeat.

Multan and Sindh: In 612 A.D., Arabs conquered both states of Sindh and Multan. If both the Hindu kingdoms were united and fought against the foreign conquerors, they would have succeeded. Due to mutual enmity these kingdoms were under the power of Muslims.

In 871 A.D., these kingdoms ended the rule of caliph and became independent. These kingdoms expressed followership due to their special position from time-to-time. Many dynasties came and went. In early eleventh century, Fateh Daud of Karmithiiyan caste ruled in Multan. He was famous for his ability. Muslims of Arab ruled in Sindh.

Hindushahi Empire: The boundaries of this kingdom were from river Chenab to Mountain of Hind Kush. Kabul was within this kingdom. Arab Emperors were unable to conquer this kingdom even after trying hard for 200 years. At last they left Afghanistan along with Kabul. Udbhandpur or Okbgan Waihand became the new capital. Jaipal was the emperor of this place at the end of tenth century. He was famous for his bravery and ability, but failed to face foreign winners.

Kashmir: Kingdom of Kashmir was the major kingdom among these. The ruler of Kashmir had to fight a war with Indian Empire and Kannauj. Shankarvarman was a famous emperor of Kashmir. Under his boundaries the kingdom was spread in many directions. It is said that he died while fighting with the people of modern Hazara district and ancient Urasa. Yashkara took his place after some struggle. After that Parvgupt and Kshemgupt became emperors. Dida, wife of Kshemgupt was real director of

Notes

kingdom. Shortly, after she replaced Kshemgupt and took charge of the throne herself. Dida's empire ended in 1003 A.D. The foundation of new dynasty was established by emperor Sangramraja of Lohara dynasty. The rule of Kashmir was under a lady, when Muslims attacked Punjab.

Kannauj: Pratihar dynasty was ruling in Kannauj from the middle of ninth century. They believed that brother of Shri Ram, Laxman was the founder of their dynasty. Many scholars believed that they were the children of Gurjar people. Their king was awarded with the degree of emperor. His successor was king Nagbhatt II. Dhrampal, the emperor of Bengal had to accept the defeat from the Nagbhatt, but he lost himself from Rashtrkuton. Kannauj had fought regularly from its neighbouring states. Indra Third (the emperor of Rastrakut) very badly repulsed the Pratihar king Mahipal of Kannauj. In war the Pratihar kingdom was finished and the boundaries were limited. Northern bank of Ganga, some parts of Rajasthan and Malwa were left under them. Their subordinate kingdoms, Chandel of Bundelkhand, Chakulya of Gujarat and Parmar of Malwa all became independent. Mahmood Ghaznavi attacked Kannauj in 1018 A.D. in reign of Rajyapal was the last emperor of Pratihar Dynasty. After that Gahadwal became the new emperor of Kannauj whose founder was Chandradev. He defended religious places like Kashi, Kannauj, Ayodhya and Indrasthana. It is also possible that he imposed the tax named Urushdand and made an army to defend the boundary by using that money. Grandson of Chandradev, Govind Chandra fought continuously with his neighbouring kingdom and spread his eastern boundary to the Mungher. It is also estimated that he got less success to face the Muslims. Place of Govind Chandra was taken by Vijay Chandra. War started again with the Muslims. His place was again taken by Jaichandra. In the east Jai Chandra had to struggle with Sen Dynasty and in the west he had to struggle with Chouhan Dynasty of Ajmer and Sambher. He abolished the tax named as Urashdand. Mutual enmity of Jai Chandra and Prithviraj was the reason of their decline.



Notes Mahmood Ghaznavi attacked on Kannauj in 1018 A.D.

Chandel: Kingdom of Chandel was in the south of Kannauj in Khajuraho. There emperor Vidyadhar faced Mahmood. Thereafter, the kingdom faced many difficulties. Along with facing the enemies Madan Varman (1129–1163) also expanded his empire. His grandson Parmardin ruled from 1165 to 1201 A.D. Prithviraj Chouhan defeated him near about 1182 A.D. Parmardin was not courageous. He had a grudge with Chouhan, perhaps seeked friendship from Gahadwal.

Tomars of Delhi: At the entrance of Ganga valley, The Tomar dynasty of Delhi had many a time successfully obtained the right to defend. Mahipal Tomar conquested the forts of Hansi, Thaneshwar, Nagarkot etc., but he was unable to win Lahore. His neighbouring enemy Rajputs did not let him sit peacefully. Forced by circumstances, to defend himself Tomar compromised with Muslims against the Rajputs.

Chouhan: Chouhan was the enemy of Tomar Dynasty. They increased their power in 11th and 12th century. King Durlabh III was immortal during war against the Muslims in 1079 A.D. Prithviraj first continued his work. The credit to defeat the Muslims of Ghazni goes to Ajayraj. Arunoraja, son of Ajayraj not only defeated the Muslims near Ajmer but also attacked on their Kingdoms. Invasion of Muslims was stopped under his sons Vishal and Vigrhraj fourth and along with that he also included Hansi and Delhi in his kingdom. Tomar dynasty accepted the possessions of the Chouhan dynasty. Vigrahraj was considered a cautious ruler, because he defended his kingdom from foreign enemies. Aim of Vigrahraj's life was to make Aryavrat the dwelling place of Aryans and to protect the temples of Hindus from Muslims. We found this evidence from Shivalik Stambh—Prashti and from drama of Lalit-Vigrah Raj.

The story remains incomplete without description of hostility of Chakuls and Chouhans. Vigrahraj II defeated the Chakulya king Mulraj. King of Gujarat Jaisingh Siddhaartha tried to change his enmity

Notes

to friendship by marrying his daughter to Arunoraja. Dundubhi of war rang once again in the state of Kunwar Chakulya. By defeating Arunoraja near Ajmer he bound him to obey his degrading condition. Vigrahraj IV took the revenge of the insult of his ancestors to trample down the kingdom and won Chittor. It is unfortunate that, after too much to bear, both dynasties could not get organized to face the Muslim attackers. For grabbing the supreme political power in North India, Chouhan dynasty attacked the kingdoms of Chandels of Mahoba-Khajuraho, Bhadanaka dynasty of Bayana, Parmars of Malwa and Abu and Gahadwals of Kannauj. He also had enmity with Parmar dynasty of Malwa. Chalukya and Chouhans kept hostilities for their dominance. Jaichadra Gahadahwal and Prithiviraj III were the descendant enemy of Chouhans. Prithiviraj kidnapped the daughter of Jaichandra. Because of it the enmity between the two took a furious form.



Did You Know? Vigrahraj II defeated Chalukya King Mulraj.

Chalukya of Gujarat: Mulraj established the Chalukya dyansty in Gujarat in the middle of tenth century. This kingdom became a very powerful kingdom of West India because of efforts of Jaisingh Siddhartha and Kumarpal. Gujarat, Saurashtra, Malwa, Abu, Ndaul, and Kankan were presented under the boundaries of this kingdom. The hierarchy of the emperors of this kingdom was like this—Kumarpal, Ajayraj, Mulraj II, Bhim II. With the cooperation of their subordinate kings, mother of Mulraj II defeated the attack of Mohammad Ghori. In the regime of Bhim II, his subordinate kings announced their independence and dethroned him. There is no doubt that Bhim II was a courageous brave ruler, but he and his neighbouring king failed to estimate the infinite and fierce military power. Bhim II and his followers had lost a good chance.

Parmars of Malwa: Because of their position, Parmar dynasty had to fight with almost every kingdoms of South and North India. A new life light had been inspired in Hindus by Bhoj the Great. He opposed Muslims. When Mahmood Ghaznavi attacked on Somnath's temple in 1028 A.D., then probably because of power of Bhoj he left his first way and went to second way. There was no such evidence, that what was the strategy of enemies of Bhoj towards Muslims. Malwa could not stay in a good position in 12th century.

Kalchuri: Two branches of Kalchuri used to rule in Gorakhpur. One branch was in Tripuri. Kokal, the king of Tripuri looted the kingdom of Turushkas. Gangeydev Vikramaditya, the king of Varanasi fought a great war with the Muslims at the time when Naylatgeen attacked in 1034 A.D. After that he fought for the sovereignty against the Kulchari dynasty, Chandel and Parmar dynasty. In the 11th century he took over the throne of Kulchuri. He drove away the attack of Khusro Malik, the ruler of Ghaznavi. Jaisingh ruled from 1177 A.D. to 1180 A.D. His successor Vijaysingh ruled till 1195 A.D. He fought with his neighbouring kingdoms according to the policy of his ancestor.

Pal Dynasty of Bengal: Devpal, king of Pal Dynasty ruled for a long time. His kingdom declined because his successors were weak. The king of Pal Dynasty had to fight with Pratihars of Kannauj and subjects of his dynasty were badly treated. Mahipal I ruled over Bengal in the starting of 11th century, he was contemporary of Mahmood. He could lift the name of his dynasty very high. It appears that, some portions of Bengal had been independent and his kings were dependent for the sake of name only. When Mahmood Ghaznavi attacked India, at the same time Rajendra Chola attacked Bengal. Due to this people of Bengal suffered a lot of loss.



Task Who was the founder of Pal Dynasty?

Notes

2.1 The Deccan Kingdom

Like South India, people of dynasties of Chalukya of Kalyani, Chola of Kanchi and Pandya of Madura were struggling for their power in North India. In 753 A.D., Chalukya king was defeated by Rashtrakoot and Rashtrakoot was defeated by Chalukyas in 973 A.D. Likewise in the 9th century the Great Pallava Dynasty was also abolished. The originator of Chalukya Dynasty was Taila II and he considered himself as the descendent of the starting of the initial Chalukya Dynasty of Vatapi. He made Kalyani as his capital. His descendent had to continuously struggle with Chola people whose great emperor got climax at the time of Rajaraj.

Rajaraj ruled from 985 to 1004 A.D. His descendent Rajendra Chola ruled till 1044 A.D. Rajendra Chola was a great warrior and winner. He largely achieved victory in southern and Northern India and he is counted amongst the greatest rulers of India. At the time when Chalukyas and Cholas in the south were struggling, at the same time Muslims attacked India.

It would be false to state that the people of India lacked patriotism. It is well known that to fight against the Muslims, Indian ladies even sold their precious jewellery and to fight against foreign invaders even poor people worked very hard. The Hindus did not lack bravery. In fact the Indian ladies were proud of the fact that their husbands lost their lives in the battleground rather than getting defeated. Mothers felt shameful for their sons who could not protect their motherland. Then too because of mutual enmity and jealousy there was no use of this patriotism. The Pratihars were enemies of Muslims whereas Rashtrakoots were their friends. The Pratihars greatly opposed the Muslim invaders but the mutual conflict between Pratihars, Rashtrakoot and Pal dynasties led to the decline of Pratihar Kingdom and resultantly eased the way of Muslims. Jaipal was a great nation lover but Anangpal was selfish and in this way the foreign invader did not face great opposition. It is said that when Prithiviraj Chouhan lost in the battle of Tarai, then the prince of Kannauj Jaichandra celebrated and distributed sweets in all houses. Such an environment was very much favourable for foreign invaders.

2.1.1 Social, Economic and Religious Conditions

It is rightly said that the political and governance structure of India lacked stability and proper organisation and was full of communism. This was because of the prevalent land system.

The soldiers and the governing officers were provided land in return for their services. The king provided land and in return they arranged money and soldiers for the king. The people who were given land were independent in their own governance. They made the workers and jobless do farming. Whatever they earned from that was wholly their own. They had to only provide a definite money and military service to the king.

Great feudal lord and feudal lord were the main base of government. The government became weak because of them. According to Arnold Hoser, "The king fought the battle but actually did not rule. In his name great Zamindars ruled not as government officers or soldiers but as independent feudal lord. They were among the ruling category that had most of the privilege rights, control of government tools and all military positions."

These rulers had their own principles. They were kind–hearted towards their enemies. They respected their ladies. They were fearless warriors. They were so brave that they even did not fear the loss of their life at the time of battle; they fought fearlessly in the battlefield. The rest of their time they spent with women. They were very cautious of their dresses and led a proud life. The seraglio was filled with ladies from various places and nations and they were very cautious of the beauty and fruition of their seraglio. The feudal lords flirted with their ladies in their personal rooms and swam with them in their ponds. They also went to brothels.

The lives of brothels and taverns have been described in many places in Sanskrit. Feudal lord people could not live without women and probably took them together to the battlefield.

Notes

Hemchandra has described a military camp as follows—"The camp was beautiful and luxurious as the Gandhrav city, in which people could dream of beautiful dreams. The sexually aroused men were always alert; and they got tired because of excessive masturbation. Their eyes became sunken. The ladies created beautiful environment from their activities. The soldiers were free from the thoughts of good and bad sleep where there were shops." Their rooms were decorated with gold, gems and ornaments. They gathered dancers, musicians, poets etc., in large numbers and wasted most of their time in music. Resultantly, the enmity and struggle between the kingdom increased, because of which the people lost their moral and willpower.

In every war, there was tremendous destruction. Villages and cities were put to fire and everything except stones and pebbles were left unburnt after fire. The land was covered with skeletons and broken skulls. The hungry and sad people looked like the half burnt barks of trees and could hardly walk. Every kingdom turned to be a battle ground and all the money and other items were used for the battle. The people were trained for the battle from the beginning and in fact the people were also mentally prepared for the war. For every reason there was fight and struggle. In fact sometimes the marriage ceremony also took the form of battle ground. In such an environment no political stability could be established. Due to mutual enmity and struggle the feudal lords destroyed their own country. Due to their classification, categorisation and struggle there were destructions everywhere. Feudal lord looted the temples and ordered people to loot. They created loot in the whole nation. They behaved with cruelty and brutality.

The feudal lords were stubborn, dictators and corrupt because all the powers of government was extravagantly spent on war and diplomacy. The civilians were independent in their activities. Culhen writes, "The civilian workers became corrupt and behaved like deamons. In place of thinking about the well-being of people they thought of making money." Kshmendra has described the vandalism, autocracy and brutality of the civilian workers. The people cried with sorrow under the governance of civilian workers and many a time worker was ready to commit suicide to get rid of them.

The behaviour of businessmen and traders was very objectionable. Their only motive was to earn profit and earn money. Culhen has described their forehead inscribed with sandal, eyebrows, mastoid, chest, narrow face, heavy stomach and their harassment. Kshmendra has also described the harassment activities such as false weight measurement, high interest rate etc. charged by them. They portrayed themselves as religious persons, they listened to religious discourse, and they took long bath on the occasion of eclipses and other holy days but never gave anything for donation. Many such businessmen have been described who supplied food products, salt and fuel and charged their customers with higher prices and also used false measurements to fool them.

The condition of poor people was very pitiable. There earning was very less and everyone used to harass them. It was difficult for them to live their life. Merchants cheated them and officials used to beat them to snatch their money. Kshmendra has written that, "Poor people used to sleep on land without any cloth and had to bear the torture of air and weather. They had to also bear the torture from hunger."

11th century poet Babur has written due to the cold wind and rainfall in the winter season poor people shuddered with cold. They not only suffered from the cold winter but also from hunger. The poor and sad people with their empty stomach lay down with all their limbs closely folded. Another poet Pushpdant has written "There was no importance of the happiness or the rage of death because most of their masters behaved with harshness and brutality towards them. "Hemchandra Suri in the year 1123 A.D. has described the condition of poor people as , "I have no money although people are celebrating. My children cry. What should I give to my wife; I have nothing to gift her. My relatives are enjoying with their money. Many rich people hate me and do not allow me to sit closer to them. Today my house does not have oil, ghee, salt, fuel; cloth etc. earthen utensils are all empty. What will happen to my family tomorrow? My daughter is getting young. My son is young but cannot earn money. The people in my family are sick and I do not have money to buy medicines. My wife is angry,

Notes

many guests have arrived at my home. Should I go somewhere else? What should I do? In which river should I jump and die? Should I go to the other end of this earth? What should I do? Which worship methodology should I use or which lord should I worship? My enemy is alive, my God is against me, rich people are asking me to return their money, where should I go?"

At the end of the 8th century, a Buddhist monk Rahulbhadra started a new religious revolution. Lately, he became popular as the name of "Sarahpad". He was against the discrimination of the high and low. He believed that scheduled caste people were equally pure as the rich and prosperous people. He supported the poor people and stressed on equality and spiritual capacity with other people. The revolution started by Sarahpad greatly affected the masses. Teachers and saints, who were considered literary, came forward in huge numbers. Many of them were great scholars and effective orators. The people from different castes, categories and opinions became the followers of his principles. Yet he was more popular amongst the lower caste people.

Sarahpad or Sarohvajra Buddhmat was the founder of "Sahejyan Thought Process". According to this there is no need to relinquish this world and people can live their married life. The life can achieve perfection by eating, drinking, and enjoying life. People should sing, dance and enjoy their life. Sarahpad writes, "Dear men do not leave the right way and follow the wrong path. Your goal is nearby. Do not take yourself to a distance." Tadakpad writes, "Dear men do work according to your willpower and do not believe in the easy way." According to the opinion of Laxminkar, "There is no need of fasting, performing religious activities, giving sufferings to one, doing purification and following other social rules. There is no need to worship in front of idols of God made from wood, stone or mud. But you should concentrate and worship your own body which is the home of all lords." Divine people support the married life full of fun and happiness and they do not believe in sufferings, sacrifices and austerity. They oppose religious formalities and conceit. They said that for the release of soul there is no need of fasting, bathing and worshipping. Release of soul is a condition of inner control. Divine people do not believe in caste and communism. They considered Brahmins and Chandals as equal. They do not differentiate between educated and uneducated. They believe in life free form all formalities. They do not believe in ultimate reparation of senses. They believed that a person can feel joy without getting indulgent in the senses. The Sahjiya community of Buddha largely impacted the Vaishno Sajiya revolution of Eastern India.

The famous poet of 10th century Rajshekhar describes the principles of Shaina devotee Bhairavanand.

"पाप-कर्म और पूजा, सभी भाड़ में जाएँ।

मेरे गुरुओं ने मुझे समाधि के अभ्यास से मुक्त कर दिया है।

मदिरा और नारी के सेवन से हम बलवान बनते हैं।

मुक्ति के लिए हम मस्ती से नाचते हैं।

मैं एक उग्र युवा तरुणी को वेदी पर ले आया हूँ।

मुझे खाने के लिए काफी मांस और पीने के

लिए तेज शराब चाहिए और यह सब

मुझे भिक्षा के रूप में तथा मेरे बिस्तर

के लिए एक खाल मुझे मिल जाती है।

इससे उत्तम धर्म और क्या हो सकता है?

भगवान विष्णु और ब्रह्मा तथा अन्य देवता समाधि,

पवित्र कर्म और वेदियों द्वारा मोक्ष-प्राप्ति का प्रचार चाहे

Notes

करते फिरें। परन्तु हमें तो केवल उमापति
शंकर ने ही मदिरा तथा स्त्री-सेवन द्वारा
मोक्ष-प्राप्ति की शिक्षा दी है।"

Followers of Kaul community kept faith in taking pleasure of meat, liquor and women without any ban. Somsidhant stressed on the pleasure of masturbation, and he told that happiness which was not less than any trouble. He used to wear the clothes made from ashes and ate his food in human's skull. He worshiped lord Bhairav and ate human flesh, fat, brain and drank human blood oozing out of human head. He always lived with a cranial woman and considered liquor as an article used to cut the traps of human soul.

Pushpdant has written about Nath ascetics as the people wearing multi-coloured caps on their head. Their ears were pierced in which they wore ivory and metal earring. They held long bars in their hands. In their neck they wore multi-coloured cotton sheets. They wore 'Kharaum'. They went home to home while playing trumpet and berry. They normally used liquor, Cannabis and dhatura.

There was also a community of Nilpatt or people wearing blue clothes .They openly embraced women. If anybody asksed them if they were healthy and happy, they would answer, "How could Nilpatt be happy unless all the people in the world became women. All mountains converted to heaps of flesh and all rivers became the rivers of liquor." The people of Vaishno community had relaxation in their conduct. The love between Radha and Krishna has been described in a very objectionable manner. Jaidev has described the sex-love activities of Radha and Krishna elaborately in 'Geet Govind' it was believed that the people who love some other women instead of their legal wife is good.

The mania of sensuality had great effect on art. According to Bhoj artisans, sculptors should decorate fame pillar with the pictures of brave people determined to have sex activities with ladies and slim young girls. U.N. Ghoshal has said that in 4,000 temples in Gujarat there were more than 20,000 dancers. Albaruni writes that the income from brothels was sufficient to spend on the king's army. Goeats writes that the court life was luxurious and has been shown in various fashions. The temples too were fashionable like the king's court. Along with superior male and female gods, beautiful fairies (Apsara) and second gods (Gandharava) were also drawn in king's court as gentlemen and gentlewomen. In pre-medieval age kingship religion became more vulgar and beautiful prostitute girls became fashion in the form of slave girl and became partner of tantric ritual and that is how use of statues of sensual ladies on walls, pillers and roofs of temples became fashion. Before muslim invasion these can be seen only in illustrations (these can be recognised in few situations), in last phase adult images were also commonly found.

The statement was true about the people of high class as well as lower class. It's described that the people were plastering body with mud at the time of Udak Sewa Festival and wandering from home to home. Men, women and children drunk more and did porn activities. The head of festival make his face like Bhairav blend mounted on donkey. Other people dressed up like sweepers and herdsman etc., and walked behind him. It was believed that people who did not participate in the festival would end up annoying ghosts and evil spirits . People covered the body like aboriginals with leanes and mud at the occasion of Vijayadashmi. They sang all types of dirty songs about females. Dr R.K. Mukherjee writes, "Not only moksha rather wine and sexual appetite had also entered very poorly in Kaul religion. People celebrated goddess (Gauri and Lakshmi) festival which continued for one month and which also have been celebrated in 10th to 13th century which have rectification of sensual rivalry and caper. At public place which celebrated religious geetotsav would reduced to the place for lovers like the peak altars of diamond gems who displayed the body part of his beloved in front the statue of goddess and hoist going to get blinding white and attractive flag and singing were appearing with up-down ring bell."

Notes

There was no attack since centuries in India; therefore people had a false sense about security. The conclusion was there was no arrangement of the security for country from foreign threats. The people were weak form material prosperity in India. They were not giving attention for the arrangement of soldiers and there was not any fort for security. There was a false sense of pride among the people. Albaruni writes that, "Hindus believe that there was no country like their country, no nation like their own nation, no king like their own king, no religion like their own religion and no science equal to their own science." As a result of this the defeat of Hindus was certain.

The people of India remained isolated from the rest of the world. They were more satisfied in themselves that they were least bothered about the incidents occurring beyond their boundaries. By ignoring the events taking place outside their country their condition became weak. They had created a sense of inactivities. The condition was aggravated all around. Architecture, painting and artefacts were adversely affected. Indian society had come to an impasse. Caste system had become rigid. Widows did not remarry. Untouchables were forced to stay outside the city.

Monasteries that were first the place of enlightenment had now become the point of luxury and inactivity. Most of the monastic people spent their life like in adultery. Temples had pervaded the practice of prostitution. A large number of girls were dedicated to the service of God in the temple. It was dominated by temples corruption and prostitution. Great writers had not felt any hesitation in writing obscene literature. A minister of king of Kashmir wrote the book of "Kuttani Matam" or "Madhyasta Ke Vichar". Chemendra wrote (990–1065A.D.) "Life of a Prostitute". In this book he describes the heroine in every field of the society as a prostitute, a lady of feudatory prince, a middleman, a lair monastery, spoiling men and women normally going on religious places alike.

Mostly Hindus believed in eight divisions like swargdut, dev-danav, gandharvas and apsaras , demigod, snake, Kinnaus and vigdhyadhar. The beliefs of literate and illiterate people were different. Literate people believed in the abstract ideas and normal principles while illiterate people were satisfied with derivative rule and they did not worry about their description. Illiterate people believed in idol worship. That's why great people such as renowned persons, saints, and hermits started to create statues and milestones like God so that people may remember them after their death, who wanted to keep their statue at the time of his absence and after death and give respect to them.

Pilgrimages became an integral part of religious belief of Hindus. That was not compulsory but they believed that it will offer a return of good deeds. At every place which is related to some pure soul, Hindus developed a lake for bathing. In this they developed a high standard art.

Sati tradition was in trend in those days. When any king die his all wives also burnt themselves in the funeral of their husband. Albaruni thought that sati tradition was done by only Vaishya and Shudra especially on occasions which were thought as optimum for rebirth and to gain birth in a better condition than present. Society prohibited Brahmins and Kshatriyas according to one rule. If they wanted to finish themselves then they did at the occasion of eclipse or they hired such a person that would drown them in Ganga and kept them underneath the water until they were dead.

The cremation of dead was done in three ways—by fire; body of dead drowned in the river or thrown for the food of wild animals. Brahmins cried for the dead person but the people of Buddhist religion did not do so. The Hindus believed that the immortal soul merged in God and it partly happened with the help of the rays of sun on which soul is prunes itself and partly the flame of fire takes the soul to god. The idea of reward and punishment was also fashionable in Hindus. They believed that there are three Universes where the soul resides. "The world of Hindus was known as 'Lok'. It was further divided into up, down and middle. The world above is known as heaven. The world below is known as hell and middle lok is where we live. People do work in middle lok and get their reward in up lok or the swarg lok and in down lok or hell they get punishment but the soul lives in all the three loks which is free from the boundation of body."

It is said that in Indian society one can see the prosperity and instability, bravery and chaos, fruition and poverty, and knowledge and adultery and abnormality of austerity at the time of Muslim attacks

Notes

on India. Dr R. S. Majoomdar writes, "We get examples of evocation in front of personal conceit of bright spirit for the nation and worry about the security of motherland and uncontrollable happiness for the help of nation by sacrificing narrow self-interest. The objection of fast intense emotion of security and the respect of family, which would not be affected by the disrespect of females and real relatives, the expectation of disrespect dies and comes with the people who were ignored and trampled down, having the feeling of security of motherland and incomplete intention as well as small internal fight affected the rigidity and integrity at same time when freedom was in danger, for the security of only one temple purity shows the examples of bravery of thousand people as well as indifference awful, for the respect of females and religious purity violated which was not revolted in the nation."

At the end of 10th century Dr Panikkar writes about the normal condition of India that the social system of Hindus was rigid and had the capacity of resistance from attack of foreigners. To accept the new famous method satisfy the religious desire of people. The system of Buddha and the philosophy of crimination which provide the self-satisfaction of wise people and collect the community to one elegance, new and stunning power flowing in Hindu religion. People were prosperous. Sufficient money was collected by the help of making colonies, good business and maintaining peace for some time. Political system was poor. There was no felling of unity. People were totally forgetting the rule of India. There was no feeling of patriotism. There was no rule of resistance from foreign threats. A corrupt royal feud had more power. There was community among the people only for state affairs but that was not sufficient for preparing Indians against the Muslim attackers. The situation was completely different in south India where Cholas, Pallavas, Pandava dynasties were ruling . Finally, India was not prepared to successfully face the attack from Muslims.

Self Assessment

1. Fill in the blanks

(*i*) In 753 A.D. …….. were defeated by Rashtrakoot.

(*ii*) In 9th century the great …….. dynasty was also abolished.

(*iii*) The originator of Chalukya Dynasty was …… II.

(*iv*) Rajaraj ruled from ……. to 1004 A.D.

(*v*) Rajendra Chola was a great warrior and ……. .

2. Multiple Choice Questions

(*i*) Feudal people were

(*a*) stubborn, diplomat and corrupt (*b*) weak, coward and generous

(*c*) kind and brave (*d*) all of above

(*ii*) Behaviour of merchants and traders were was

(*a*) parent disaster (*b*) objectionable

(*c*) admirable (*d*) rememberable

(*iii*) According to Pushpdant what did Nath-Yogis wear on their heads?

(*a*) Crown (*b*) Kundal

(*c*) Multi-colour caps (*d*) Slippers

3. State whether the following statements are true or false

(*i*) Rajendra Chola ruled till 1044 A.D.

(*ii*) The soldiers and government officers were given silver coins in return of their services.

(*iii*) At the end of the 8th century a Buddhist monk Rahul Bhadra started a new religious revolution.

Notes

2.2 Summary

- In eleventh century, when Muslims started attacking India, at that time India was divided into various kingdoms.
- In 612 A.D. Arabs conquered both states of Sindh and Multan. If both the Hindu kingdoms were united and fought against the foreign conquerors, they would have succeeded. Due to mutual enmity these kingdoms were under the power of Muslims.
- Kingdom of Kashmir was the major kingdom among these. The ruler of Kashmir had to fight a war with the Indian Empire and Kannauj. Shankarvarman was a famous emperor of Kashmir.
- Pratihar Dynasty was ruling in Kannauj from the middle of ninth century. They believed that the brother of Shri Ram, Laxman was the founder of their dynasty. Many scholars believed that they were the children of Gurjar people. Their king was awarded with the degree of emperor.
- It is also estimated that he got less success to face the Muslims. Place of Govind Chandra was taken by Vijay Chandra.
- Kingdom of Chandel was in the south of Kannauj in Khajuraho. There emperor Vidyadhar faced Mahmood Ghaznavi. Thereafter, the kingdom faced many difficulties. Along with facing the enemies Madan Varman (1129–1163A.D.) also expanded his empire.
- Chouhan was the enemy of Tomar Dynasty. They increased their power in 11th and 12th centuries. In 1079 A.D. King Durlabh III lost his life during war against the Muslims.
- The story remains incomplete without description of hostility of Chakuls and Chouhans. Vigrahraj II defeated the Chakulya king Mulraj. King of Gujarat Jaisingh Siddhartha tried to change his enmity to friendship by marrying his daughter to Arunoraja. Once again the war broke out in the state of Kunwar Chakulya.
- Mulraj established the Chalukya dyansty in Gujarat in the middle of tenth century. This kingdom became a very great powerful kingdom of West India because of efforts of Jaisingh Siddhartha and Kumarpal.
- Two branches of Kalchuri used to rule in Gorakhpur. One branch was in Tripuri. Kokal, the king of Tripuri looted in the kingdom of Turushkas. Gangeydev Vikrmaditya, the king of Varanasi fought a great war with the Muslims at the time when Naylatgeen attacked in 1034 AD.
- Like South India, people of dynasties of Chalukya of Kalyani, Chola of Kanchie and Pandya of Madura were struggling for their power in North India. In 753 A.D. Chalukya kings were defeated by Rashtrakoot and Rashtrakoots were defeated by Chalukyas in 973 A.D.
- According to Arnold Hoser, "The king fought the battle but actually did not rule. In his name great Zamindars ruled not as government officers or soldiers but as independent feudal lords. They were among the ruling category that had most of the privilege rights, control of government tools and all military positions."
- These rulers had their own principles. They were kind-hearted towards their enemies. They respected their ladies. They were fearless warriors.
- The feudal lords were stubborn, dictators and corrupt because all the power of government was extravagantly spent on war and diplomacy. The civilians were independent in their activities. Culhen writes that the civilian worker became corrupt and behaved like demons.
- 11th century poet Babur has written due to the cold wind and rainfall in the winter season poor people shuddered with cold. They not only suffered from the cold winter but also from hunger. The poor and sad people with their empty stomach lay down with all their limbs closely folded.

Notes

- Sarahpad or Sarohvajra Buddhmat was the founder of "Sahejyan Thought Process". According to this there is no need to relinquish this world and people can live their married life.
- Pushpdant has written about Nath ascetics as the people wearing multi-coloured caps on their head. Their ears were pierced in which they wore ivory and metal earrings. They held long bars in their hands. In their neck they wore multi-coloured cotton sheets. They went from home to home while playing trumpet and berry. They normally used liquor, cannabis and dhatura.
- The lives of brothels and taverns have been described in many places in Sanskrit. Feudal lord people could not live without women and probably took them together to the battlefield.
- The cremation of dead was done in three ways—by fire; body of dead drowned in the river or thrown for the food of wild animals. Brahmins cried for the dead person but the people of Buddhist religion did not do so.
- There was no attack for centuries in India; therefore people had made false sense about security. The conclusion was no arrangement of the security for country from foreign threats. The people were weak form material prosperity in India.
- The people of India remained isolated from the rest of the world. They were more satisfied in themselves that they were least bothered about the incidents occurring beyond their boundaries.
- Monasteries that were first the place of enlightenment had now become the point of luxury and inactivities. Most of the monastic people spent their life like adulterous. Temples had pervaded the practice of prostitution. A large number of girls were dedicated to the service of God in the temple.

2.3 Keywords

- **Director:** Administrator
- **Noble:** Large landowners

2.4 Review Questions

1. Briefly describe the Chalukya Dynasty.
2. When did King Durlabh die?
3. Describe The Deccan kingdoms.
4. Describe the social, economic and religious conditions of nobles.
5. Describe the lifestyle and appearance of Kaul community.

Answers: Self Assessment

1. (*i*) Chalukyas (*ii*) Pallavas (*iii*) Tailla
   (*iv*) 985 (*v*) winner
2. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*)
3. (*i*) True (*ii*) False (*iii*) True

Notes

2.5 Further Readings



Books

1. History of Medieval India From 1000–1707 A.D.: Sultanate era—*Mohit, Rajiv Kumar, Rajat Prakashan.*
2. Early Medieval India:—*Awadh Bihari Pandey, Central Book Depot.*
3. Later Medieval India: A History of the Mughals – *Awadh Bihari Pandey, Central Book depot.*
4. History of Medieval India From 1000–1707 A.D.:—*Pradeep Kumar, Arya Publication.*
5. History of Medieval India From 1000–1707 A.D.:—*Parthiv Kumar, Ritu Publication.*
6. History of Medieval India From 1000–1707 A.D. (1206 to 1720 A.D.) — *S.L. Nagori, Pranav Dev, R.B.S. Publications.*

Unit-3: The Rise and Fall of Ghaznavis

Notes

Contents

Objectives

Introduction

3.1 Political Conditions of India

3.2 Mahmud Ghaznavi's Invasion in India

3.3 Motives and Results of Mahmud Ghaznavi's Invasion

3.4 Character and Personality of Mahmud Ghaznavi

3.5 Successors of Mahmud Ghaznavi

3.6 Muhammad Ghori's Conquest of India

3.7 Success of Muslims Against Rajputs

3.8 Summary

3.9 Keywords

3.10 Review Questions

3.11 Further Readings

Objectives

After studying this unit students will be able to :

- Understand the political conditions of India.
- Know the things related to Mahmud Ghaznavi's attack on India.
- Have knowledge of things related to Muhammad Ghori's attack on India.

Introduction

Arab people were the first Muslims who attacked India but they could win only Sindh and Multan. The work which was started by Arabians, Turkey had to complete that work. Turks were very brave, strong and enthusiastic and they were more staunchly religious than Arabians. So they were able to attack on India and were capable of victory. Alaptagin and Sabuktagin who were the rulers of Ghazni they were Turks in the beginning and attacked on India. But it was only Mahmud who trampled approximately whole India. He attacked 17 times on India. Though his attacks were very strong, successful and magical, but he could not establish his rule on the whole of India. There is only one solid impact of his attack that Punjab became under the Ghaznavis.

Turkey's attack on India

In the middle of the 10th century, Turks started attack on our country. First, Turks who tried to win some parts of India were Alaptagin and Sabuktagin.

Notes

Alaptagin (932–63 A.D.): Alaptagin was a congenital slave and was a sedentary of Samanid king of Iran. He impressed his owner so much that in 956 A.D. he was appointed Governor of Khurasan. In 1962 A.D., he declared himself free and established his own rule in Khurasan and Ghazni. He also attacked on the area of Hindushahi and seized some parts of the area. In 963 A.D., he died and his position was taken by chiefs like Abdul Ishag, Vilaktgin and Piratgin. Piratgin also attacked on the land of India but he did not get much success.

Sabuktagin (977–97 A.D.): After Piratgin the kingdom of Ghazni came in the hand of Sabuktagin. In the beginning he was the slave of Alaptagin so he made great impact on his owner so being delighted his owner gave him the appellation of Hammeral Umra. As soon as he became king he thought of spreading his kingdom. He was a great fighter and general so he collected the people of Afghan in a strong team and soon captured Lamdhari and Sistan.

First Invasion: To be fomous among the Muslims and capture the immense wealth and property of India Sabuktagin turned to the country of idol worshippers. That time Jaipal was the king of the Hindustani kingdom. His kingdom extended from Kashmir to Multan and Sirhind to Lamdhan. When Jaipal came to know that Turks had Lamdhan and Sabuktagin was operating fast then he was shocked. He collected his army and stood up against Sabuktagin. There was a bloody war between Hindus and Turks on Lamdhan in which Hindus were defeated. King Jaipal prayed for treaty. According to the conditions of the treaty Jaipal promised that he would present some forts, 10 lakhs Dirhams, 50 elephants and some cities.

Second Invasion: When Jaipal returned back and reached Lahore then he refused to acknowledge the conditions of the treaty. He captured the two officers who came to take money on behalf of his owner. An angry Sabuktagin went to India to give punishment to Jaipal for breaking the treaty. Jaipal also prepared for war he sought the help of the king of Ajmer, Delhi, Kalinjar and Kannauj. Approximately, taking one lakh armies he fought against the enemy. The fight was held on Lamdhan. Jaipal and his friends were defeated badly. Sabuktagin captured Lamdhan and Peshawar, found a lot of money as present and looted the cities. He appointed Turk as the Governor of Peshawar. In 997 A.D. Sabuktagin died and he left a great kingdom for Mahmud.

Sabuktagin did not attack the whole of India then there is no question of wining the whole of India. But he started a great work which prepared a way of establishing Turk Kingdom in India. Dr Ishwari Prasad says that, "India was not won but Muslims found the way to reach the fertile fields of India."

3.1 Political Conditions of India

India was divided into many kingdoms and kingdom regions at the time of Mahmud Ghaznavi's attack which was neither bound by any unity rule nor was there any central or special powers on the states which had became independent. At that time in the starting of the 11th century the condition of India was approximately like that as at the time of Arabian attack. There was only one difference that now except of countries kingdom there were also two Muslim Kingdoms of Musalman and Sindh. These can be counted in the important kingdoms of North India–Hindushahi Kingdom, Kashmir, Kannauj, Bengal, Gujarat and Malwa. In south the Chalukya kingdom of Kalyani and the Chola Kingdom of Tanjaur were counted as the main kingdoms.

3.1.1 Kingdoms of Northern India

(i) **Hindushahi Kingdoms:** Hindushahi kingdom was the first great kingdom situated in North-West in India which was spread from Kashmir to Multan and Sirhind to Lamdhan. Some time Kabul was also a part of this kingdom but its field was very narrow because of being in the possession of foreigners till 300 years. The capital of this kingdom was Bahind. When Mahmud Ghaznavi attacked on India that time Jaipal was the king of this kingdom. He lost

Notes

two times against Sabuktagin of Ghazni and he was the first Indian who became a victim of the attack of Mahmud Ghaznavi.

(ii) Multan and Sindh-the Arab Kingdoms: There was a rule of Arabians on Multan and Sindh from the last three centuries. In this work much patrimonial change had been done. In the starting of 11th century when Mahmud attacked on India then Fatah Daud of Kamithiyan descent was the free ruler of Multan. Sindh was also free in practical form and there was ruling of Arabians in that.

(iii) Bhatia Kingdom: Bhatiya Kingdom was situated in the West-South of Multan. A brave king Vijayrai was ruling on it.

(iv) Kashmir: There was a ruling of Uttpal descent on Kashmir and the kings of this descent normally fought with King of Kannauj and Hindushahi state. Sankarverman became the very famous king of Kashmir who was a great fighter and a successful ruler. There was a big mess, clutter and disturbance after his death in Kashmir. Resultantly the lady, named Dida became ruler. When Mahmud started to attack on India at that time Dida was ruling on Kashmir.

(v) Kannauj: At the time of Harshvardhan, Kannauj was an important kingdom of North India. On this people of Pratihar descent were ruling. Kannauj became very less in field and power because of the weakness of its kings. Bundelkhand, Malwa and Gujarat which acknowledged dominance of Kannauj declared themselves free. At the time of Mahmud's attacks the governor was the ruler of this kingdom. He was a very weak ruler, in 1018 A.D. he lost against Mahmud.

(vi) Kalinjar: Kalinjar was also the kingdom of North India on which Chandel descent was ruling. When Mahmud attacked on India that time Ganda was the strong ruler of Kalinjar. He normally fought with neighboring kingdom. He killed the Governor of Kannauj because he surrendered in front of Mahmud. He contested bravely against Mahmud but was defeated.

(vii) Bengal: Bengal was under the ruling of Pal descent. At the starting of 11th century, Mahipaal was the first king of Bengal when Mahmud Ghaznavi was trampling the North-West, strong Rajendra Chola of South was fighting against Bengal. Mahmud did not reach Bengal and attacked it as it was very far in the East.

(viii) Gujarat, Bundelkhand, Malwa, etc.: These kingdoms which were under the dominance of Kannauj for some time, had become free. Chalukya established his ruling on Gujarat, Chandel on Bundelkhand and Parmar on Malwa.

(ix) Other small Kingdoms: There were more kingdoms in different parts except the ones mentioned above like Thaneswar, Kangda, Gwalior, etc, which became victims of the ways of Mahmud.

3.1.2 Kingdoms of Southern India

The fire of dissatisfaction and rebellion was smoldering in South India from a long-time. There was a continuous condition of war in rulers' families and many dynasties had seen the days of decline and rise. In the starting of 11th century there were two powerful kingdoms in South:

(i) Chalukya Kingdom of Kalyani: Chalukya kingdom, which was supported by Tailu II and their capital was Kalyani, was a powerful kingdom of south. The rulers of this kingdom were normally fighting against Cholas.

(ii) Chola Kingdom of Tanjor: Chola was a very old kingdom which became major in the last quarter of 10th century under the Rajyashahi of Rajaraj. He defeated the Chalukyas of Baingi and the Pandays of Madura and he won Kaling in East and Lanka in South. He made a very strong marine fleet. After Rajaraj, Rajendra Chola became the emperor of Tanjor kingdom

Notes

and ruled from 1016 to 1045 A.D. He fought against the rulers of Bengal and Central India. He won the islands of Malwa, Andaman and Nicobar. He established a good administrator arrangement. If expressed in one sentence then one can say that Rajendra Chola was the greatest ruler of south.



Notes Shankarvardhan is considered a famous ruler of Kashmir.

Result: At the time of Mahmud's attack whole India was divided into many kingdoms which fought with each other. C.V. Vaid says that, "The condition of India was similar that time to the 18th century's condition of Germany when Napoleon attacked that country."

Self Assessment

1. **Fill in the blanks**

   (*i*) India was divided into many kingdoms and kingdom regions at the time of ……. Gahaznavi's attack.

   (*ii*) Hindushahi Kingdom was the first great kingdom situated in North-West in India.

   (*iii*) There was a ruling of ..... descent on Kashmir.

   (*iv*) At the time Harshvardhan ..... was an important kingdom of North-India.

   (*v*) ..... descent was ruling on Kalinjar.

3.2 Mahmud Ghaznavi's Invasion in India

In 971 A.D., in boyhood Mahmud had developed the qualities of a great soldier. In 998 A.D., after the death of his father Sabuktagin and after defeating his brother Ismail he was selected as a successor. Mahmud became the ruler of Ghazni. He found formal recognition of his sovereignty by Caliph Kadir Bilb. Caliph gave the title of 'Jamin-ud-daula' to Mahmud. The meaning of this word is the right hand of kingdom and one more title 'Amin-ul-Millat' was given which means saviour of religion. So Mahmud became an actual and legal king of Ghazni.

Sitting on the throne and making his position strong at home, Mahmud took the great task of attacking India. Caliph Kadir Billet encouraged him to attack India every year. So, 1000–1026 A.D. Mahmud made many attacks on India. It is not possible to confirm the right number of attacks from him, but normally it is believed that he attacked 17 times on India. His attacks can be described in brief like this-



Did You Know? Caliph Kadir Bilb gave the title of Jamin-ud-daula to Mahmud Ghaznavi.

First Invasion

Capture of frontier forts (1000 A.D.): The first attack of Mahmud in 1000 A.D., was an ordinary attack. During this attack he won some forts and cities and in these defeated areas he appointed his governors and returned back to Ghazni.

Notes

Second Invasion

Defeat of Jaipal of Hindushahi and headed for India Kingdom (1000–02 A.D.): Next year in 1001 A.D. Mahmud took 10,000 soldiers from Ghazni. There was King Jaipal of Hindushahi kingdom who was already defeated twice by Sabuktagin, collected his all armies and approached the attacker. In November 1001 A.D. there was a raging war in Peshawar in which Muslims won and Hindus were defeated. Jaipal and his sons and relatives became captive. About his luck historian Utbi writes. "Tied with ropes they were taken to the sultan just like criminals and who would be sent to hell. Diamonds and jewels worth lakhs of dinars, were taken away by the victorious people. India was set free on the condition that he would pay 2.5 lakh Dinars and send 50 elephants." When Jaipal returned to his kingdom then there was a public denial to accept this ruler. In Hindus there was one tradition that when any king was captured twice by foreigners then he became unqualified for ruling. Jaipal could not tolerate this insult. He declared his son, Anandpal as the successor and burnt himself alive.

Third Invasion

Defeat of Vijay Raj of Bhatiya Kingdom (1003 A.D.) In 1003 A.D., Mahmud attacked for the third time on India. This time he attacked on Bhatiya kingdom which was situated in South West of Multan. Vijay Raj, the king of Bhatiya gave a tough fist but at the end he found himself helpless in comparison to the strong king and he ran away from the battlefield. The soldiers of Mahmud chased him. At last when he felt that he would be caught by the enemies then he committed suicide by stabbing himself. Mahmud robbed the wealth and property of the dead king, killed infinite people and others were forced to follow the Islam religion.

Fourth Invasion

Invasion of Multan (1006 A.D.) Mahmud started his fourth attack in 1006 A.D. He fought against 'Avval Fatte Daud' of Sultan. Daud was keeping relation with Shiya Dharmi Karmithiyan Class of Islam whereas Mahmud understood Kafir to be Karmithiyan Daud because he belonged to Sunni religion. In the beginning, Mahmud faced Anandpal of Hindushahi kingdom near Bhera who had been meeting with Daud. Anandpal was defeated and ran away in the hills of Kashmir. Then Mahmud attacked Multan. After the siege of seven days he won Multan. He surrendered Multan to Sukhpal, grandchild of Jaipal whom Mahmud had kept captive after the defeat of Jaipal and who had accepted Islam religion and his new name was Nawasashah.

Fifth Invasion

Defeat of Nawasashah (1007 A.D.): After winning Multan, when Mahmud returned to Ghazni then Nawasashah who was appointed governor of other defeated states and Multan, became free and gave up the Islam religion. So in 1007 A.D. Mahmud attacked him and defeated him.

Sixth Invasion

Defeat of Anandpal and Allies (1008–9 A.D.): The sixth attack of Mahmud was against Anandpal who was meeting Fatah Daud of Multan to oppose Mahmud. Anandpal started the preparation for the war. He joined hands with other Rajput Sardars and under his leadership Rajsangh comprised the king of Ujjain, Gwalior, Kalinjar and Ajmer. He appealed to the people that they help him against foreigners. There was a huge impact of this appeal. All people—old, small, and rich and poor were awakened to show bravery. At that time Muslim historians say that, "Hindu women sold their gems

Notes

and that money was sent to their king so that it was used against Muslims." There was a caste Khokhar in Punjab who also joined hands with Rajputs in this fight against foreigners.

Anandpal came along with a huge army to fight with Mahmud. They fought in the field in front of Vahind. In barefoot and barehead these Khokhar people fought with bravery. They attacked Mahmud's men who shot arrows and killed three to four thousand Muslims. Rajputs also fought with bravery. Mahmud was about to stop the fight but he got lucky luck as the elephant of Anandpal got scared and ran away from the battlefield. Pan spread among the Rajputs. Ghaznavis followed them till two days and two nights and killed many Rajputs. A lot of wealth was looted by Mahmud who became the owner of Punjab and North-West India.



Task When and where did the fourth attack of Mahmud Ghaznavi take place?

Seventh Invasion

Conquest of Nagarkot (1009 A.D.): The next attack of Mahmud was against Kangda, which is also called Nagarkot. This place was assumed the place of money. In 1009 A.D., from the beginning Mahmud reached Kangda with a huge army and encompassesd the fort of Nagarkot. After three days of battle the fort came in the hand of the enemy. There Mahmud looted a lot of money. Utbi writes that, "Mahmud got a lot of money that the numbers of camel became less for load carrying treasures. There were golden metal of seventy thousand Dirhams and seven lakh cash and there were bricks of four hundred (tons). There was also a house of white silver which was like rich people's house meaning the length was 30 yards and width was 15 yards. Sultan returned to Ghazni to take as much money and as jewellery which was not possesed even by the most powerful king in the world."

Eighth, Ninth, Tenth, and Eleventh Invasion (1009–1018 A.D.): Dr Ishwari Prasad says that, "The accumulation of immense wealth enhanced the desire of his soldiers manifold that they started repeating their attacks speedily." From 1009 to 1018 A.D. Mahmud attacked on Multan, Kashmir and Thaneswar, etc., and after winning robbed them.

Twelfth Invasion

Submission of Rajyapal of Kannauj (1018–19 A.D.): In 1018 A.D., Mahmud ran again from Ghazni but this time attacked on Kannauj which was the capital of North India continuing at the time of Harshvardhan. He firstly attacked on Baran and Bulandshehar by crossing the Yamuna. The king of Bulandshahi, Haridatta gave up and according to Muslim historians he accepted Islam religion with ten thousand people. Now Sultan went to Mathura which was very rich and densely populated at that time. Attacker's army destroyed many temples and got more funds by booty. Now it was the turn of Vrindavan after Mathura. There also the same events took place like robbery, fire, massacre, and rape.

Now Mahmud left for Kannauj and in January 1019 A.D. reached the gates of Kannauj. The ruler of Kannauj, Rajyapal did not fight with the enemy and bent his head down with cowardice. Sultan trampled all cities and robbed about 10,000 temples. After getting a lot of funds and money by the way of booty Mahmud returned to Ghazni.

Thirteenth Invasion

Defeat of Chandela king of Kalinjar (1020 A.D.): The Chandela king Ganda of Kalinjar could not tolerate the cowardly defeat of Rajyapal of Kannauj by Mahmud. So he killed Rajyapal. When Mahmud

Notes

got know that then he became angry. He raised his army and marched against the Chandela king. In the battle king Chandela fought bravely. In the beginning, Mahmud had doubt about his success so he started to pray to God for his victory. Lastly Chandela king ran away from the battle. So Mahmud won and robbed a lot of money from Kalinjar.

Fourteenth and Fifteenth Invasion: In 1021–1023 A.D. the fourteenth and fifteenth attack of Mahmud were on Gwalior and Kalinjar. These attacks are not considered more important.

Sixteenth Invasion

Attack on Somnath (1025 A.D.): The biggest assault of Mahmud was the attack of Somnath. This assault happened in 1025 A.D. Mahmud had heard so much about the wealth of the temple of Somnath in Kathiyavaad during his attacks. In spite of that people had more faith in the statue of Somnath. The Brahmins of Somnath used to say that—our Dev Somnath Ji was angry with other Gods. That was the reason Mahmud broke the solutes of other Gods. So Mahmud decided to take authority of this temple because the worship of statues was futile and wanted to rob gold, silver and jewellery. On 17th October he left Ghazni taking a huge army of 80,000 soldiers and reached Multan on 20th November. He organized huge preparation of food for his army. Every military detachment had the responsibility to take food and bait for seven days. The things of diet were loaded on 30,000 camels. Mahmud did all these arrangements because he knew that his army had to travel in the dry deserts of Rajputana.

In January 1025 A.D. , Muslim army reached Anhilvada. From that place king Bhimdev had already ran away. So Mahmud would not have any problem on the way. After some days he reached the gates of Somnath. There he ordered for carnage and killed more than 50,000 people.

Now Mahmud entered the temple to break the statue in which religious followers had more fidelity. That statue was really a strange thing. It was hanging in air—in the middle of temple where there was no support to handle it either from top or bottom. Every one was shocked to see that. Mahmud broke it in to pieces and these pieces were sent to Ghazni, Mecca, Medina and Baghdad because the Muslims at the time of prayer could use them in the construction of building. The treasury was robbed from the temple. Mahmud returned to Ghazni after taking a lot of diamond, and pearls. Due to the assault on the temple of Somnath, Ghazni became very popular in the Islamic world. Mahmud was considered a great hero of Islam and he became immortal among Muslims. Dr Najam says that, "This attack was a great incident of daring act of soldiers."



Task The sixteenth assault of Mahmud Ghaznavi was done on Somnath in 1025 A.D.

Seventeenth and the last Invasion

Attack against Jats (1026–27 A.D.): The last attack of Mahmud was against Jats. When he was returning to Ghazni from Somnath, the Jats of Sindh troubled him . In 1026–27 A.D., he attacked Jats and killed many of them. With this attack the victory period of Mahmud was over. In 1030 A.D., Mahmud died.

Self Assessment

2. Multiple Choice Questions

(*i*) When was Mahmud Ghaznavi born?

(a) 971 A.D. *(b)* 998 A.D. *(c)* 775 A.D. *(d)* 975 A.D.

Notes

(*ii*) When was the first attack of Mahmud?

(a) 971 A.D. *(b)* 1000 A.D. *(c)* 975 A.D. *(d)* 775 A.D.

(*iii*) Where was the third attack of Mahmud?

(a) Hindushahi Kingdom *(b)* Multan

(c) Bhatiya Kingdom *(d)* Nagarkot

(*iv*) Who was defeated in the fifth attack of Mahmud?

(a) Anandpal *(b)* Vijay Raj *(c)* Jaipal *(d)* Navasashah

(*v*) Against whom was the last attack of Mahmud?

(a) Jats *(b)* Marathas *(c)* Changezs *(d)* Mongols.

3.3 Motives and Results of Mahmud Ghaznavi's Invasion

a. Motives of Mahmud's Invasion: There are different types of opinions about the reasons of Mahmud's attacks. Some people are of the opinion that he attacked again and again on India because he wanted to spread Islam religion in the country of iconolatry. Other people are of the opinion that his main purpose was to rob the money of India. He was a great predator who came here to fulfill is his golden gluttony, burnt cities, killed people, developed authority and then returned. Some people are of the opinion that Mahmud Ghaznavi was a great fighter and winner and his longing for victory brought him to our country. So there are different opinions about the Mahmud's attacks on India and these opinions can be described briefly:

(i) Religious Motives: There is an opinion according to writer Uttari that the main aim of Mahmud's attacks on India was to spread Islam religion and throttle the iconolatry. Caliph Kadir Bilb specially assigned Mahmud the work of going to India and spreading Islam religion. Mahmud tried to plant the saplings of Islam in India by attacking it again and again. He destroyed the temple of Nagarkot, Somnath etc., and forced too many kings and people to accept Islam religion.

But Dr Najam, S.M. Jafir and Habib did not believe in this opinion. These writers say that the aim of Mahmud's attack was not religious. Mahmud did not behave like a true and stanch Muslim in India. Because Habib Sahib tells, "Islam did not give permission to attacker to destroy beauty nor attempt robbery." Mahmud Ghaznavi destroyed the pure temples of Hindus, not because he wanted to finish statue worship but because these temples were stores of money. The second thing is that the religion was changed in India, that was immediate and not a predefined thing. Dr Najam says that, "Because of the anger of attacker some people accepted the Islam religion." In spite of that one should not forget that if he disturbed the Hindu kings of India then he did the same with the Muslim kings of Iran and middle Asia. So to say that he attacked India again and again to spread the Islam religion, is wrong historically and psychologically it is a lie according the opinion of S.M.Jafer.

(ii) Economic Motives: Jafir and Habib say that the real purpose of Mahmud's attack on India was economic. Mahmud had heard the stories of the unthinkable wealth of India. For robbing this wealth he attacked India. Whenever he came, he returned back more wealthy. Actually, within one attack the ample money he got strengthened his greed and inspired him to attack India again and again. Nagarkot and Somnath temple had not been finished due to religious reason but the immense money was hidden in them. To describe the economic purpose of Mahmud's attack I.B.Haisel says that, "If it was easy and beneficial then Mahmud would have destroyed Baghdad with the same savageness with which he had destroyed Somnath."

Notes



Did You Know? To say that Mahmud attacked on India again and again for expanding his religion, is wrong historically and psychologically it is a lie. This is the opinion of S.M.Jafer.

(iii) Political Motives: Some historians say that Mahmud attacked on India to fulfil his longing and spread his kingdom to India. But this thought does not seem right. Because Mahmud attacked seventeen times on India but he did not take over any state, except Punjab. Actually Mahmud understood it was impossible to rule on two kingdoms, one was Ghazni and the other was India. So his Indian attacks cannot be considered political.

It can be concluded from the above said critisim that the main reason of Mahmud's attack was economical and religious, not political. Ishwari Prasad says that, "The object of Mahmud's attack was money not authority on land. So it was the finish of statue worship not victory desire."

b. Results of Mahmud's Invasions: Mahmud attacked India seventeen times and he did not lose even once. Though his attacks were spectacular, magical and successful but none could became permanent kingdom because Mahmud could not establish Muslim Kingdom in India. But his attacks were not without results. The results of his attacks are as follows:

(i) Punjab became a part of Ghaznavi Empire: A result of Mahmud's attack was that some parts of Punjab, Sindh and Multan were joined in Ghaznavi kingdom. The son of Mahmud continued ruling on Punjab for more than one and a half century and at last Muhammad Ghori won Punjab.

(ii) Weakness of Rajputs exposed: The second thing was that the continuous attacks and successes of Mahmud revealed the weaknesses of Rajputs. Mahmud did not back off in any attack. His successive victories revealed the mistakes of the political, sociological and army systems of the Rajputs as well as their weaknesses.

(iii) Muslim Conquest of India facilitated: Mahmud did not establish any Islamic kingdom in India but his attacks prepared a way for this. He opened the North-West door of India for foreigners because he has already revealed the weakness of India by his success. So under the leadership of Ghori, Muslims got inspiration to attack and made the foundation of the Muslim empire.

(iv) India's wealth looted: One more result of Mahmud's attacks is that India's wealth was looted. Mahmud was greedy so every time he took a lot of money with him.

(v) Blow to Art: The attacks of Mahmud destroyed the old sculpture and bhavankala of India. Big cities like Mathura, Vrindavan, Nagarkot and Somnath and beautiful statues of gods and goddesses were destroyed. So the old superb art of Hindus was destroyed.

(vi) Spread of Islam: Mahmud's attacks were a big support for the spread of Islam in India. Along with soldiers, saints also came with Mahmud who settled in India and devoted their lives in spreading of Islam. They made many people Muslims and in this way Islam was planted in India.



Task What is the political purpose of Mahmud Ghaznavi's attacks?

Notes

Self Assessment

3. **State whether the following statements are true or false**
   (*i*) Mahmud Ghaznavi was a great predatory.
   (*ii*) Mahmud Ghaznavi wanted to spread the religion of Christianity in India.
   (*iii*) Mahmud attacked eighteen times on India.
   (*iv*) Continuous attacks of Mahmud and his successes have revealed the weakness of Rajputs.
   (*v*) Mahmud was greedy.

3.4 Character and Personality of Mahmud Ghaznavi

There is a big dispute about the character of Mahmud and it is understood to be a very tough issue. Some people consider him a pot-bellied, dangerous and passionate Muslim king—the king who had no kinds in his heart and who tried to establish Islam in India by using sword. Other people believed him to be an ideal ruler and every king should walk on his foot sets. Actually, Mahmud was neither a rishi and nor a mannerless human being. He had both merits and demerits. In the words of Ishwari Prasad for the history student, "Mahmud was a great leader, a judge and a true ruler, an experienced and talented soldier, a judge and a guard of scholars and he was a great officer who deserved to be counted among great people."

3.4.1 As a Man

(i) **Physical Appearance**: As far as physical appearance is concerned Mahmud was of middle stature; had wide shoulders and was a healthy man. His face had scars of chicken pox so he did not leave a good impression on others. Once he said to his Wazir, "The eyes of viewers should be filled with brightness after meeting the king but nature has been so cruel to me that others feel guilt after seeing my face."

(ii) **Brave and Courageous**: The body of Mahmud was very strong and he was brave and courageous. He did not care about his pleasures and he kept himself mobilized in his revolutions till 30 years in a courageous manner. His progress from the deserts of Rajputana to the temple of Somnath shows that he was a courageous hearted, lively-minded and fearless person.

(iii) **Not Cruel and Callous**: Mahmud was considered very cruel and callous but actually he was not like that. He felt no pleasure in brutality and he had less enthusiasm about killing without hesitation. In India, if he did any vandalism he did it for fulfilling his money-gluttony. Shri Ram Sharma has said that," Mahmud was not a vandal person, though he did a lot of vandalism in Indian attack and became a perpetrator of vandalism."

(iv) **Deeply Religious:** Mahmud was a staunch follower of religion and he had an unwavering fidelity in Islam traditions. He always prayed before starting any fight. S.M. Jafar says, he was such a staunch follower of Islamic traditions that amidst the cacophony of weapons, he used to bend on his knee and pray to God for the success of his army. He used to take care of giving alms to poor and sining Zakat. According to Professor Habib," Mahmud cannot be considered a true Muslim because the work of robbery and attack on art was not accepted by Islam."

(v) **Not a Fanatic:** Mahmud was not a fanatic. He was not cruel with Hindus. There was an opinion of Elphinton that he gave religious freedom to Hindus and many Hindus were

flourishing in his Raj-Durbar like Tilak. Dr Najaim says that if he disturbed Hindus in India then he did not leave Muslims in Iran too.

(vi) **A Greedy Person:**According to the opinion of Gibban, "There was only one weakness in Mahmud that he was greedy and it did smudge his fabulous character." The money of India attracted him for this he attacked our country again and again. To acquire money, he terrorized innocent simple Indians. Every time he took a lot of money to his country Ghazni from India. Hibal says that Mahmud was greedy that he would have trampled Baghdad with cruelty as he had looted Somnath if this proved to be beneficial to him. Nizamuddin and Farishta say that when Mahmud was dying he ordered that all his money should be kept in front of his eyes and he was said that he was going from his money. He also took deep breath but did not give a single penny to anyone.

3.4.2 As a Soldier and General

The talent of Mahmud will be found in him as a general and his soldier like qualities in mind and body will be complimented by everyone. In the words of Lenput, "Mahmud was a great soldier who had immense courage, mental power and physical power." Mahmud mobilized himself for attacks on a far off countries till many years. His summers were spent normally in attacks on central Asia and winters were spent many times in India. Neither summer nor winter and nor any natural hurdle could interrupt his way.



Notes Mahmud had only one foiling, he was greedy and it smudged his fabulous character.

He confounded all his enemies by his sharp nature. He reached at the gate of Multan when the ruler was sleeping and made authority on Kannauj before the ruler got to know about it. Among his 17 attacks on India not even a single chance came in his entire life in which he was defeated. His fabulous victory was similar with the adventures of Sikander The great. His purview was great and huge like Napoleon. Mahmud was a careful and bold general. According to the opinion of Mr Jaffar he had a talent to fight a war. He was a scientific general who was expert in planning and implementation. He used to be fully prepared plans before attacking. That is the reason he did not fail in any work which he took in his hand.

It is said that whenever the issue was related to war policy, method and material he did not do any inventions. He followed the war policy of the old Shahi Army.

But he is greatest because he gave new life to the old system. His army had different factors like Arab, Afghan, Turk and Hindu who were kept in hard control and bound by a strong and unstoppable force.

3.4.3 As a Ruler

(i) **Mahmud was a judge and a true general:** We do not know that what was the type of his military system but there is no doubt that government was organized and operated efficiently. His empire was divided into kingdoms. Every kingdom was under one governer. He was taking care of them so that they were not disturbing the people. Uttavi tells us that the Governor of Khurasan, "Nasir was famous due to his good administration. He was so kind hearted that he did not abuse any one and did not insult any one and did not do any

Notes

violence to any one." In every kingdom there were registers which had details of government's inputting and outgoing. These details were investigated by the good ministers.

(ii) **His high sense of justice:** Mahmud was famous for his justice. He had perception like an ideal Muslim emperor that king should be justice centric and fair. His justice perception was showed by his behaviour which he did with his nephew because his nephew kept illicit relation with a poor lady. Mahmud neither forgone his sons nor his officers, when they would try to take law in hand. Another example of the punishment which he gave to his high level officer Nematali for breaking the law. Because of his great justice Utbi considered him a superb owner of poors. Such an owner who considered a widow and a rich person as same as a result the door of ego and tyranny has been closed.

(iii) **A great patron of letters:** As a ruler, the very big thing in Mahmud's character was that he was a big guard of art and knowledge. He had many scholars and artists from far off countries in his Durbar. Lenpul says, "He had assembled learned men from the cities of Aukus, Cospian, Iran and Eastern Khurasan." According to Ishwari Prasad, "He took some time for enjoying sur and for listening any song in the middle of fierce fighting." Due to his immense generosity he had attracted famous sehdars and poets, among which the following were prominent.

(a) **Albaruni:** Albaruni was one of the famous scholars of his durbar and he was a talented person. He was a jack of all trades. He was a scholar of Mathematics, Philosophy, Astronomy and Sanskrit. He also came to India and wrote a book 'Tahkik Malilhind'. In this book he described the economic, religious, social, and political conditions of India.

(b) **Firdausi:** Firdausi who was considered as Amar Homer of east was a famous poet in Mahmud's Durbar. He wrote a famous epic named 'Shehanshah' which has been considered a famous composition of Farsi literature. This epic was written in conservation of Mahmud but Sultan did not follow his promise. He promised to gave 60,000 gold Mishkal but gave only 60,000 silver Dirhams.

(c) **Utbi and others:** There was a great person Al Utbi at the time of Mahmud who was famous by the name of Utbi. He wrote a book 'Tarikh-e-Yamini' on the historian's life of Mahmud. Farahi was a famous philosopher who was called second Aristotle and Bahki who was the Paij of east, these two were the great scholars of Mahmud's Durbar.

(d) **Patron of Art:** Mahmud was a big patron of building construction and artists. He constructed many buildings, in which there was a famous mosque named Divya Dulhan, around which there were 3,000 quarters of students and teachers. It was so beautiful in the words of Utbi, "Everyone who could see it pressed finger in his mouth." There were other memorable structures—a museum named Ek Bandi-E-Sultan and a library. So at the time of Mahmud, Ghazni was a big centre of art.

(iv) **Estimate of Mahmud as a Ruler:** Some historians say that Mahmud was neither a person of creative wisdom nor a prudent politician. Lanepul says that, "We have not heard about any ruling method, institution and law which was run by Mahmud. In his scientific ruling he only tried to keep security and external arrangement. To make his kingdom collective and strong was not involved in his planning." Dr Ishwari Prasad favours this opinion, he says that, "The empire of Mahmud was the huge collection of public which can controlled by Sultan. That is the reason after his death his empire was scattered."

C.V.Vaid doesn't agree with this opinion. In his opinion the kingdom of Mahmud was an organized and well-functioning kingdom. But there was no explanation which favoured or opposed this view. The downfall of Mahmud's empire was not due to his inability to make his kingdom collective and strong. That was happening because of the incapability and weakness of the officers of Mahmud who did not have the qualities of a general and a politician.

Notes



Did You Know? Albaruni was a famous and talented person.

Conclusion: We say in brief that Mahmud was a great general and a successful ruler. In spite of these weaknesses he was like as C.V. Vaiddya has remarked, "He was amongst those great men who are given birth very rarely by nature." He was one of those persons with unique qualities and unique qualifications like Petar Great, Nepoleon, Shivaji and Akbar established new qualities in the history of the world and who reversed the fortunes of races.

Self Assessment

4. Multiple Choice Questions

(*i*) What was the height of Mahmud?

(a) Median *(b)* Taller

(c) Dwarf *(d)* With narrow shoulders

(*ii*) How many times did Mahmud attack on India?

(a) Eighteen *(b)* Seventeen

(c) Sixteen *(d)* Twenty

(*iii*) The compilation of Firdausi:

(a) Kamayani *(b)* Tahkik-Malili Hind

(c) Shehanshah *(d)* Tarikh-e-Yamini

3.5 Successors of Mahmud Ghaznavi

Masud (1031–40 A.D.): In 1030 A.D., after the death of Mahmud, his two sons Masud and Mohammed started fighting for succession. In this fight Mohammed was defeated. His eyes were removed and he was made captive. So in 1031A.D., Masud declared himself as the king. Dr Ishwari Prasad says that, "He was the true son of his father and he was full of ambition, courage and passion for war. But he was a drunkard and an adulterer. His kingdom's work was done by his eligible minister Khwaja Ahamed Maimandi."

At the time of Masud the Ghaznavi Governor Ariarik from Punjab made himself independent. Masud took him. He was brought to Ghazni and imprisoned. Then he was killed by giving him poison. Ahmed Niyaltgin was appointed as Governor of Punjab. Ahmed Niyaltgin was a brave man. He attacked on Banaras successfully and brought a lot of money from there. But his friend Kaji Shiraj was jealoused of him. He spoke to the Sultan against Niyaltgin. So Sultan sent an army under the leadership of Tilak to give punishment to him. Niyaltgin was defeated and killed.

In October 1037 A.D., Masud attacked on India. He took a big army and he approached Hansi. He robbed money after capturing Hansi. After that he won Sonepat . After getting these successes Masud looted a lot of money and returned back to Ghazni.

The absence of Masud from Ghazni proved very harmful and faulty because in his absence Saljuk Turks attacked his capital and trampled some parts of his kingdom. Now Masud raised war against Turkey but, 24 March 1040 A.D. he was defeated at the place of Dandankan. Now Masud was forced to retreat to India. Taking the advantage of this, Muhammad declared himself to be the king. Masud became captive and in 1041 A.D., he was killed. Muhammad ruled for some time. After that the son of Masud, Mandud defeated him.

Notes

Defeating his uncle in 1041 A.D. Mandud sat on the throne and he ruled till 1049 A.D. From 1049–1186 A.D. twelve kings of Ghaznavi family ruled on Punjab and Ghazni. Suljuk Turks defeated Ghaznavis and his ruler Araslan was defeated in 1117 A.D., and sent to India. Next Ghaznavi ruler Bahram was a puppet in the hands of Suljuks. In this duration the fight started between Ghaznavi king and the owners of Gaur. There was a small hilly kingdom between Gaur, Ghazni and Hirat. These fights led to war and Ghaznavi king took asylum in Punjab. The last ruler of Ghaznavi family Khusron Malik was killed by Muijuddin Muhammad Bin-Sam who was famous by the name of Shahbuddin Muhammad Ghori. So like that in the last quarter of the twelfth century the Ghaznavi empire was finished.



Task When did Mahmud die?

3.5.1 Causes of the Downfall of Ghaznavi's Empire

After the death of Mahmud the power and stability of Ghaznavi's empire became weak and scattered. The reasons of this downfall were different, and can be described as follows:

(i) **Military Dictatorship of Mahmud:** Mahmud had established a strong army masterfully .He made his empire by his qualities as a soldier and soldier power. The power of the empire was dependent on the power of one person and when it came into weak hands then its downfall was confirmed.

(ii) **Mahmud was not a great administrator and constructive genius:** According to Lenpul, "Mahmud was not a person of formative mind. We have not heard of any law, institution and ruling method which was initiated by Mahmud. He tried to keep only security and external arrangement in his huge kingdom and in his planning there was no space to make his kingdom collective and strong." He did nothing for establishing a good administrative structure and due to this he was unable to establish a solid and permanent empire.

(iii) **Absence of law of succession:** This thing also made the empire of Ghaznavi weak as there was no law of succession. Mahmud had to fight against his brother Ismail so that he got the throne. After the death of Mahmud there were continuous fights for succession. This posed a big blow to the stability of the empire.

(iv) **The successors of Mahmud were weak and spendthrifts:** The successors of Mahmud—Masud, Muhammad, Mandud, Bahram were all weak kings. In spite of two to three kings all had no qualities of Mahmud. Actually, the money which he brought from India, made the people of Mahmud spendthrifts. They spent all their time in laziness and sexuality. They were adulterers and drunkards and had forgotten their responsibilities. These weaknesses and negligence of responsibility led to Ghaznavi's downfall.

(v) **Growing power of the Suljuks:** This was a big part in defeating the Ghaznavi Empire. They defeated Ghaznavi rulers and drove them to India and established their dominance in the Ghaznavi Empire.

(vi) **Rise of the Ghors:** Snajuddin Mohammad Bin-Sam's leadership led to the rise of the power of Ghors. He defeated the last Ghaznavi ruler and then killed and established his rule in Ghazni and India.

Notes

3.5.2 Political Condition of India at the Time of Muhammad Ghori's Attack

The attack of Sultan Mahmud was very superb and successful but in spite of the victory of Punjab there was no other solid result. So, at the time of Muhammad Ghori's attack the political condition was not as good as when Mahmud saw India at the time of his attacks. The whole country was divided. There were many kingdoms in which fights, wars and mutual jealousy were prevalent. There was no central authority to keep control on them and this thing worsened the situation. In spite of the Muslim Kingdoms of Punjab, Sindh and Multan there were also Rajput Kingdoms in other states of India.

a. Muslim States

(i) **Punjab:** When Mahmud captured it since then, Punjab was a part of Ghaznavi kingdom. This spread till Peshawar in West-North and in North-East till Jammu. Its south limit was continuously changed. Hanshi and Bhatinda which had been a part of Punjab, were taken under the rule of the Chauhan of Delhi. Khusro was the ruler of Punjab at the time of Ghori's attack. He was a weak and spendthrift king and under him Ghaznavi kingdom became work in power and field.

(ii) **Multan and Sindh:** Multan and Sindh which were won by Mahmud they had become free at the time of Muhammad Ghori. Multan was under the Karmithiyan dynasty and Sindh was under the permanent Kabile Sumro.

b. Rajput Kingdoms

(i) **Chauhan Kingdom of Delhi and Ajmer:** Chauhan Kingdom of Delhi and Ajmer was a very important and strong kingdom among all the strong and important states. This was under Prithviraj Chauhan who was famous among the people by the name of Rai Pithaura. He was a fighter and knight and he got more successes in his knight work. He became a terror for neigh bouring kingdoms and his rule prevailed in Delhi, modern Ruhelkhand, Kalpi, Mahoiba etc. He attacked many times on Ghaznavi ruler of Punjab and had captured Bhatinda. But due to bad luck his relation was not good with neighbouring kingdoms especially with Kannauj.

(ii) **Gahadvaar and Rathaud of Kannauj:** The kingdom of Kannauj was the greatest kingdom of India. At the time of Muhammad Ghori's attack, Gahadvaar and Rathaud people were ruling on Kannauj. In this kingdom Kashi, Banaras, Allahabad and Modern Avadh were involved, Jaichandra was the ruler. He fought frequently with Prithviraj Chauhan of Delhi and Ajmer. Prithviraj took away the daughter, Sanyukta of Jaichandra. The hostility of Rathauds and Chauhans became a saying.

(iii) **Chalukya Kingdom of Gujarat and Anhilwara:** Chalukya Kingdom was the very famous kingdom in west part of India. This kingdom normally fought with Chauhan Kingdom. Earlier it was a powerful kingdom but later it had become very small. Malwa and Chittor were seprated from it. Chalukyas had only the states of Gujarat and Kathiyavad. Bhimdev was a powerful king at the time of Muhammad Ghori's attack. When Muhammad Ghori attacked on his kingdom he defeated Bhimdev.

(iv) **Chandela Kingdom of Bundelkhand:** Some time Bundelkhand was a part of Kannauj but now it became a free kingdom under Chandels. In the last fourth of twelfth century Parmandidev was its ruler. Prithviraj Chauhan defeated him and forced him to give up some of his kingdom. In Chandelal Kingdom, Malwa, Kalinjar, Ajaygarh and Jhanshi were included.

Notes

(v) Pal kKingdom of Bihar: Pal family was ruling on Bengal and Bihar. But these kingdoms became very small because of the weak rulers like Kumar Pal (1126–1130 A.D.) and Madanpal (1130–1150A.D.). Many parts of Bihar and all Bengal became free. Even the rule of Pal family became very limited to some parts of Bihar.

(vi) Sen Kingdom of Bengal: Sen family established its own rule from south because of the weaknesses of Pal family rulers. Vijay Sen was a strong ruler of this family who fought with the rulers of Kalinjar, Kaling and south Bengal. Lakshman Sen was the ruler at the time of Muhammad Ghori's attack.

So at the time of Muhhamad Ghori's attack India was divided and was a victim of schism. There were many Rajput kings who were the enemies of each other and were jealous of each other. They were continuously fighting with each other and gave no attention to the Muslim states of Punjab, Sindh and Multan. In that condition it seemed so easy to win India and establish a Muslim empire.

Self Assessment

5. Fill in the blanks

(*i*) Mahmud died in …….. .

(*ii*) Mahmud had two sons Masud and …….. .

(*iii*) In October …… Masud attacked on India.

(*iv*) The …… power raised under the leadership of Suajuddin Bin-Sam.

(*v*) Lakshman Sen was the ruler of ……. at the time of Ghori's attack.

3.6 Muhammad Ghori's Conquest of India

Shabuddin Ghori was a very ambitious king, who became ruler of Ghazni in 1173 A.D. and had the lot by longing for victory and power. To make himself secure in Ghazni he took in hands the work of winning Hindustan and many times after being lost he succeeded in capturing many parts of India.

Success of Multan and Uccha (1175–76 A.D.): The first attack of Muhammad Ghori occurred against Multan in 1175 A.D., in which the Karmithiyan people were ruling at that time. Attackers defeated, Multan city appointed his orthodox governor there.

Muhammad left Multan and move towards Uccha:. Here he played a trick. He conspired with the wife of Batti King of Uccha that If she kills her Husband, Muhammad would include her daughter in his suite and would provide high post to her. The wife of Bhatti king did the same but Muhammad did not keep his words. Today's research has proved this theory to be false. It tells that Bhatti king was not ruling on Uccha. It may have happened at the time of Karmithiyan Muslims. But it's not doubtful that Muhhamad captured Uccha in 1176 A.D.

Expedition against Anhilwara and Defeat of Ghori: In 1178 A.D., Muhammad attacked Anhilwara. The strong king of Anhilwara Bhimdev faced the attack of Ghori and defeated him. By that defeat Ghori was so disappointed that he did not have the courage to attack Gujarat for 20 years.

Conquest of Punjab (1179–86 A.D.): Now Muhammad thought about Punjab because he felt that it was not possible to attack on Multan, Sindh and Punjab is a suitable door for going to India. In 1179 A.D., he attacked on Peshawar and captured it. In 1185 A.D., he again attacked on Punjab and captured on the fort Siyalkot. The Ghaznavi ruler Khushro Malik of Punjab now started the preparation of fighting with the Ghori attacker. In 1186 A.D., Muhammad again attacked Punjab with the help of Jammu and Chakradev who was the enemy of Khushro Malik and surrounded Lahore but he failed to capture them. Now he played a trick, he convinced Khusro Malik to met him and promised him

Notes

that there would no danger to his life. But when they met, Muhammad Ghori broke the promise. and Ghaznavi ruler was made a prisioner. He sent him to Gajisthan and killed him in 1192 A.D. After claiming authority on Lahore Muhammad went ahead. Then he easily claimed authority on Sindh and Bhatinda. So many parts of Punjab came under the rule of Ghori Sardar.



Task What was the full name of Ghori?

3.6.1 The First Fight of Tarayan (1191 A.D.)

Defeat of Muhammad Ghori: The immense speed which led to the success and progress of Muhammad shocked Prithviraj Chauhan of Ajmer and Delhi. He raised a big army of two lakh horse riders and thirty thousand elephant riders to fight with foreigners. Muhammad Ghori also came with a big army so trample the power of Chauhan that he could. Two armies clashed in 1191A.D. in a village called Tarayan which is fourteen miles away from Thanesar. In this fight which is called the first fight of Tarayana both parties fought bravely. Sultan followed the war strategy of left, right and central positions and handled the situation at the centre of the army. Ghori Sardar, assaulted Govindrai, brother of Prithviraj and broke his two teeth. An angry Govindrai attacked Muhammad Ghori and injured him badly. At the same time the soldier of Khilji carried out from there otherwise he would have been killed. By this incident panic spread among the Muslims. They were defeated and sent to their own country. Muhammad became very disappointed and ashamed. Even when he returned to Ghazni then he did not sleep with pleasure, and was always submerged in sadness and tension. He insulted all officers who ran away from the battlefield.

3.6.2 Second Fight of Tarayan (1192 A.D.)

Defeat of Prithiviraj Chauhan: Muhammad prepared himself and his army and attacked on India again in 1192 A.D. to take revenge for his defeat. He had one lakh and twenty thousand horse riders and he camped near Tarayan. Prithviraj appealed to Rajput kings that favour against Turks. It is said that 150 princes helped him. So according to the opinion of Farishta the army of Pritviraj had five lakh horses and thirty thousand elephants.

Muhammad prepared a plan for attack. Horse riders with light weaponry were divided into ten–ten thousands of four units and they were positioned in four directions. Tarayan war continued from morning to evening. Rajputs fought bravely but infront of the policy attacker of Ghori they could not do anything. Brother of Pritiviraj and his general Khanderao were killed. Pritviraj became very disappointed and he climbed on to a horse from an elephant. He also tried to run away but was caught near Sirsuti and killed. So Muslims won. Now Muhammad Ghori went ahead and captured and robbed Delhi and Ajmer.

The second fight of Tarayan is a sign limit in the history of India. In the words of Dr Smith, "This can be considered a decisive war that made certain the last success of Muslim attack on India."

Conquest of Bulandshehar, Meerut and Koil (1193–94 A.D.): After the victory of Tarayan Muhammad Ghori appointed his governer—Qutb-bu-din Aibak and he returned to Ghazni. By ensuring his victory Aibak expanded his kingdom and he stripped Bulandshehar from Dev Rajputs. He attacked on Meerut and Koil and won these states without any major opposition. Delhi became the capital and peace and arrangement were there so within two years of Muhammad Ghori's return, Qutb-bu-din established a solid Muslim kingdom in Punjab, Delhi, Ajmer, Bulandshehar and Aligharh.

Notes



Did You Know? The first fight of Tarayan was between Prithviraj Chauhan and Muhammad Ghori in 1191 A.D. and in which Muhammad Ghori was defeated.

3.6.3 Fight Against Jaichandra of Kannauj

Battle of Chandwara (1194 A.D.): In 1194 A.D. Muhammad Ghori came to India again with a big army so that he could fight with the king of Kannauj and Banaras's Jai Chandra who was considered the biggest Hindu king. Qutb-bu-din came along with his army and joined forces with Ghori. The Muslim army attacked on the Rathaud king.

Any Rajput cannot organize the state of union and Jaichandra fought to enemy alone in Chandanvada. Rajput people fought with bravery and they killed many Muslims. But Jaichandra received a fatal wound in eyes. So panic spread among the Rajputs and they scattered in different directions. So Muslims got victory. Now Muhammad Ghori went to Banaras and there he destroyed one thousand temples. Here he got a lot of money which he brought to Ghazni on 1400 camels. But he could not take the capital of Kannauj till 1198 A.D.

Conquest of Anhilwara (1196–97 A.D.): Muhammad returned to Ghazni and his able governor continued the work of victory. He collected a big army and attacked on Anhilwara. The ruler Bhimdev was a strong ruler who had defeated Muhammad Ghori once. But Aibak went with full preparation and caution. The Chalukya Rajputs of Anhilwara faced him under Abu mountain but again defeated. His general Kanvarlal was killed and Muslims got victory. Anhilwara was captured but Bhimdev ran away.

Conquest of Kalinjar (1202–03 A.D.): In 1202 A.D., Qutb-bu-din attacked Kalinjar which was under Chandel king Parmandidev at that time. Chandel fought bravely and Kalinjar's battle continued for a long time. At last Hindus became helpless in front of the power of the enemies soldiers of Aibak Mahoba in Kalinjar.

Conquest of Bengal and Bihar: The work to win Bengal and Bihar was assigned to Muhammad's general Ekhtiyaruddin who was famous by the name of Bakhtiyar Khilji. He got victory on Bihar very easily. He attacked on that kingdom in 1197 A.D. by taking 200 horse riders. Pal king who was very coward and weak ran away. Many forts of Bihar were snatched. His capital Uddantpuri was robbed. Many Buddha monasteries were destroyed and thousands prostitutes were killed. So Muslims took authority on Bihar.

After Bihar, Bengal was won by some soldiers easily. Ekhtiyaruddin immediately attacked on Bengal. Lakshmandev, the king of Bengal, ran away. Bengal came in the hand of Ekhtiyaruddin, who got khutva on the name of his owner and did the work of a loyal supporter to his owner.

Action against Khokhars and death of Mohammad Ghori(1205–06 A.D.): Being absent from India and being busy in the wars of Central Asia the Khokhars of Punjab rebelled against Muhammad Ghori. Aibak tried to supress them but failed. In the end of 1205 A.D., Muhammad Ghori came to Punjab. He defeated Khokhars near Jhelum.

Dr Ishwari Prasad writes that, "He conspired to kill Sultan." When Sultan returned from Lahore to Ghazni and on his way stayed in a place Dhamyak in Jhelum district then acoording their planning some Khokhars attacked him and killed the sultan by stabbing. This incident happened in 1206 A.D.

Conclusion

Muhammad Ghori succeeded in wining a huge area of India by continuously attacking India for 30 years. He cannot confirm his success on India because of the problem of central universe and his

Notes

immediate death and can strait ruling on India then it was also the result of his labour that Muslim empire could be established in India.

3.6.4 Comparison Between Muhammad Ghori and Mahmud Ghaznavi

Mahmud Ghaznavi and Muhammad Ghori are the two celebrities of middle age India. The research of their characteristics and their achievements show that both are similar in many things. Both were brave soldiers and they liked fighting. Both attacked again and again. Both were Muslims and they tried to finish idolatry and to plant Islam by the force of the sword. Both brought destructon and death in India and due to this they were a fear for the Indian people.

But if Mahmud and Muhammad were similar to each other then there was difference in terms of their success. Mahmud was greater than Muhammad. In the words of Stenale Lenpul, "In comparison of Mahmud, Muhammad was an unknown person." It would have to be accepted that there was no competition of Muhammad Ghori in comparison to Mahmud in the field of art or scholarly and soldier like qualities. Muhammad Ghori was higher than Mahmud in the work to construct kingdom in India.

(i) **As general and soldiers:** Mahmud was really a more brane general than Muhammad Ghori. The soldier life of Mahmud was more fabulous than Muhammad. "Mahmud was really gifted by the talent for war. He was a scientist in general who was expert in making plans and applying them." This is the statement of S. M. Jafar. He continued fight for his whole life. He spent his summers in the wars of Central Asia and winters always in India. Neither summer nor winter nor any natural obstruction could stand in his way. He attacked 17 times on India but was never defeated. His fabulous victory was similar to Sikandar The Great and his work area was similar to the work area of Nepoleon.

But Muhammad Ghori was an ordinary soldier and he did not have the qualities like Mahmud, Sikandar and Napoleon. He was defeated by Bhimdev of Anhilwara. The first fight of Tarayan in 1191 A.D. was against Prithviraj Chauhan in which he was defeated badly and was sent to his country. These types of defeat never happened in the life of Mahmud. In spite of that the victories which Muhammd got, were by the support of his soldiers like Aibak and Ekhtiyaruddhin. Being walking the different way from Mahmud, Muhammad Ghori always liked cheating. He won Punjab by cheating Khusron Malik. He found Uccha by conspiring with the wife of the King. These were the painful conulsions on his soldier life. Briefly, we can say that as a general Muhammad had no place in front of Mahmud Ghaznavi.

(ii) **As patrons of art and learning:** Mahmud was a great guard of art and literature whereas Muhammad Ghori was only a soldier and a politician who did almost nothing in the field art and literature. Ghazni became a great centre of art and culture under Mahmud. Big builders, scholars, poets and artists assembled in his Durbar. Lenpul writes that, "Napoleon ordered selected compositions of art from defeated countries for decorating Paris but Mahmud did much more, he called poets and artists for decorating his Durbar."

In the Durbar of Mahmud one can count the name of big scholars like Albaruni, Firdosi, Utbi, Farahi, Ansari and Baihaki. See for details "The characteristic of Mahmud". Mahmud constructed a college where there was a large collection of books of many languages. He also constructed a Kautukagar. He gave rewards to scholars and great teachers. In spite of many schools he constructed mosques and Kahnkahe, in his memory there is a great Jama mosque 'Divya Dulhan'. It was really a miracle of the east. People used to come from far away to see it.

On the other hand, Muhammad Ghori did not show any interest in art and scholars. If he showed any interest it was very less. Faristha writes, "He did show kindness to scholars but he did not show any interest in art and scholars." In these relations Lenpul understood that Muhammad Ghori was an ordinary person in comparision to Mahmud Ghaznavi.

Notes

(iii) As staunch Muslims and inconoclasts: Muhammad and Mahmud both were Muslims but in that relation Mahmud is considered more religious than Muhammad. In his seventeen attacks he always killed Hindus, he broke temples and he broke the pure statues of Gods. He forced many people to accept Islam and by this he tried to pitch the flag of Islam on India by the emphasis on sword. But now this is considered normal that Mahmud was not stauncher than Muhammad. He destroyed temples because they were the stores of money. So he was really greedy. He showed tolerance towards Hindus. Some Hindus served him like Tilak. Muhammad Ghori too trampled idolatry like Mahmud. He constructed mosques in place of temples. Really, Mahmud and Muhammad both were not fanatics because their religious frenziness was limited to his enemies and that too during the war. If they were fanatic then it's true that Muhammad Ghori was not less religion frenzy than Mahmud.

(iv) As founders of Muslim empire in India: In one thing Muhammad Ghori was more than Mahmud. His work in India was more sustainable than Mahmud's work. Mahmud was only "A cheater who attacked on India for fulfilling his money gluttony, burnt areas, killed people, robbed and established authority and then was gone." He had no desire to establish an empire in India. In the words of Dr Ishwari Prasad, "The aim of Mahmud's attack was only money, not acquiring states nor destruction of iconolatry nor victory." He attacked seventeen times on India but he did not extract everlasting result except for Punjab and joining it in his kingdom.

On the other hand, Muhammad Ghori came to India with the aim to establish his empire. He was defeated several times but Muhammad Ghori won many parts of India and by this he established the first Islamic Government in Delhi, which expanded and was counted among the greatest empires of east and which remained till 1857 A.D. despite the storms. Till thirty years Mahmud trampled India from Sindh to Ganga and till thirty years Muhammad Ghori also created same type of difficulties to India but there was one difference between both that the work of Mahmud was temporary and the work of Muhammad Ghori was permanent.

Self Assessment

6. State whether the following statements are true or false

(*i*) Muhammad Ghori attacked Anhilwara in 1178 A.D.

(*ii*) In the second fight of Tarayan Muhammad was defeated.

(*iii*) Prithviraj of Delhi and Ajmer was shocked by the sharp speed progress and succees of Muhammad Ghori.

(*iv*) The fight of Chandvara was held in 1194 A.D.

(*v*) Muhammad Ghori was a more adept general than Mahmud Ghaznavi.

3.7 Success of Muslims Against Rajputs

In the first sight, it seems a bit funny that how a fistful of foreign Muslim attackers became capable of taking on the huge subcontinent of India on which Hindu kings were ruling and crores of Hindus lived. But it has been found out by deep research that there were many reasons which paved the way for the success of Muslims. These reasons can be reflected within the following titles:

a. Political causes

b. Social and Religious causes

c. Military causes

d. General causes

Notes

(a) Political causes: Hindu political system had fallen from its old ideals and its power was emaciated in mutual jealousy and schism. The whole country had been divided into many free states and kingdoms which always fought with each other. According to Dr Ishwari Prasad," There was no reduction of war-skills and soldiers talent in this country because Rajputs were excellent soldiers, who were not less in comparision to the people of other countries in courage, bravery and patience. But they were lacking in unity. They were not loyal to any ministers because of ego and blind perception. When unity was necessary for victory in critical period then these people pursued their own planning and by this way they wasted the superior skills they had over their enemies."

In Rajput kingdoms the fight continued especially among Chauhans, Chandels and Chalukyas. C.V. Vaidh says that, "Every state which fought against a strong enemy lost the war."

When Muhammad Ghori defeated Prithviraj in Tarayan then Jaichandra of Kannauj fought seperately and according to Chandbardai he became happy because his rival was defeated. When Muhammad Ghori attacked Kannauj then Chandela Rajputs did not come to help their neighbour. They did not know that they would also face the same luck.

Every Rajput king of India had the desire to be called 'Chakravati' king. So he would exert completely to defeat the other king. This behaviour generated more hostility in Rajput kings and war would break out among them. Example – there was an intense jealousy in Jaichandra and Prithviraj so that's why the war was held between them for 30 years and they became weak. Chandbardai says that, " Ninety out of Prithviraj's 100 feudal lords died in the war which fought with Jaichandra after capturing Sanyukta."



Notes C.V.Vaiddh says rightly, "It's not Surprising that Rajput states which fought Shahabuddin one-by-one lost in the same way the German states lost one-by-one against Nepoleon."

(b) Social and Religious causes: The social system of Rajputs had many demerits by which they were defeated and Muslims won. Hindu society was divided into many castes and national interest was sacrificed normally on divisional interest. This separate caste system came the way for unity of different sections. This was not in the interest of the whole country. Big generals and ministers paid attention to caste interest that led to the loss of national intrest. Besides this, only one division i.e. the Kshatriyas were given the work of fighting so the people of other divisions did not understand the responsibility ensuring the safety of the country. The defeat of Prithviraj Chauhan did not create any momentum against the foreigner. Actuallty, the, people who were not Kshatriyas did not understand the responsibility of ensuring the safety of their nation against foreigner.

On the other hand, Islam had a great unity in which high, and low and rich and poor are similar and there was no artificial obstruction to create divisions among castes. There are no dualities and it is everyone's responsibility to fight for religion. By the statement of Lenpul, "The victory of Muslim religion is source of their self-defence." Muslims fought against Rajputs with religious passion and believed that if they died then will be called martyrs and if they won then they could be called Gazi. Dr Ishwari Prasad says about this relation that, "Muslims were eager to establish the state of God on land like the puritan Christians and became immortal like the iron bind soldiers of Kramvell. And when they came in contact with the weak and divine caste of Hindustan they had no problem in getting victory over them."

(c) Military Causes: There were certain soldier demerits in the soldier system of Rajputs. The first thing is that there was an absence of a strong and permanent army in Rajput states. In this thing their

Notes

weaknesses and the main reason of the defeat of last war were hidden. Rajput kings were mostly dependent on their armies which were given to them by feulad lords. These armies were not eligible and qualified like the armies of Mahmud and Shahabuddin.

The second thing was that the military system of Hindus was old fashioned. Their army was not properly collected and decorated and their weapons were also not seasonal. In the words of Dr Smith, "Hindu Kings used to challenge their enemies bravely but since they were weak in the art of war, they lost their independence. Rajputs lost in team of weaponry and cure left behind in the policy of war."

The third thing is that Rajputs mostly took the support of elephants whereas the power of Muslims was dependent on their main horse riders. The fight which was held between Turks and Rajputs in that fight many elephants got scared and ran away. So there was consternation in Hindu armies.

The fourth thing is that the Rajputs believed in pure fight and they hesitated from cheating. They understood it as a play and in this they showed off his chivalry. On the other hand, Muslims were engaged in cheating.

According to There, here was a very big demerit in Rajput's soldier policy that they always fought for self-defence. They never attacked first. Instead of letting Muslims attack on their states the Rajputs should have attacked them first, then condition would have been good.

(d) General Causes: In spite of solid political, social, religious and military causes there were many things which made the Muslims succeed against Rajputs.

(i) **Superstitions of Hindus:** According to C.V.Vaiddha, superstition worked as the dual sword for the fall of the Hindus in India. Muslims believed that they would win definitely. Hindus believed that they would be defeated by Muslims definitely because it is Kalyug. These types of understanding discouraged the Hindus.

(ii) **Principle of a non-violence:** The Buddha and Jain principles of non-violence made Dandies weak anti-war. They believed that war is a sin so they did not oppose the enemies and resultantly Muslims won.

(iii) **Slave system of Muslims:** According to Lenpul, the slave system of Muslims helped them to get success. Muhammad Ghori had many slaves in which some had extra ordinary physical and mental abilities and they took part in the success of Muslim attackers. If the slaves like Aibak and Ekhtiyarddin did not help and did not show loyalty then Muhammad Ghori would not have got success on such a big part of India.

(iv) **Best recruitment-Location:** The last thing is that Muslims had best places for recruiting soldiers from countries across Afghan hills and they brought fresh army to fight against Hindus. Being attracted to the money from India and interest to show off chivalry many people entered the army of Mahmud Ghaznavi and Muhammad Ghori where Hindus were helpless and had to limit themselves by taking soldiers from one state.

(v) Thus, there were many reasons which led to the success of Muslims. In these some were positive reasons and some were negative. Some reasons showed success directly and some indirectly. But all the reasons led to the success of Muslims in India.



Task What was the political reason of success of Muslims against Rajputs?

Self Assessment

Notes

7. Fill in the blanks

(*i*) Every Rajput king of India had the desire to call …….. king.

(*ii*) The social system of Rajputs had many……... .

(*iii*) According to …… the slave system of Muslims helped them achive success.

3.8 Summary

Causes of Success of Muslims against the Rajputs

a. **Political Causes:** Rajput kings specially Chauhan and Rathaud, Chalukya and Chandela fought with each other. So their power became weak and they could not face the enemy with unity.

b. **Social and Religious Causes:** People were divided into many divisions because of the caste system and they did not care about national interest. When Chauhan and Rathaud defeated then public was disinclined. The second thing is that only Kshatriyas fought and other people did not understand this responsibility to fight. On the other hand, Muslims were united and they fought with religious enthusiasm.

c. **Military causes:** Indian military was full of demerits.

(i) There was no permanent army.

(ii) The method of fight was old.

(iii) Elephant was their only power.

(iv) Rajputs believed in certain behaviour and did not take the support of cheating whereas the enemies followed all policies—right and wrong.

(v) The last thing is that Rajputs did not attack first.

d. **Normal causes**

(i) Indian people were superstitious and they believed that they will lose the battle because of Kalyug.

Important Invasion of Mahmud

Mahmud became ruler of Ghazni after Sabuktagin and attacked seventeen times on India from 1000 to 1026 A.D.

(i) **First Invasion:** The first attack occurred in the fort of Darra Khibar. This attack was not important.

(ii) **Second Invasion:** In 1001–02 A.D., the second attack occurred on Jaipal and he defeated him in Peshawar. Jaipal was caught and was released after promising to release a huge amount. But Jaipal committed suicide.

(iii) **Third Invasion:** In 1003 A.D., his third attack Mahmud defeated Vijayraj on Bhatiya state.

(iv) **Fourth Invasion:** In 1006 A.D. Mahmud attacked on Multan. Mahmud defeated Anandpal who tried to combat him, then he defeated Fatah Dahud and Sukhpal Navasashah was appointed as the Governor of Multan.

Notes

(v) **Fifth and Sixth invasion:** In 1007 A.D., Mahmud defeated Navasashah who became free. When Mahmud came sixth time then Anandpal faced him collecting all Rajput Sardars. The Rajputs fought very bravely, but when the elephant of Anandpal got scared and ran away then Rajputs lost courage and were defeated.

(vi) **Seventh Invasion:** In 1009 A.D., in his seventh invasion Mahmud robbed the temple of Nagarkot and took gold and silver with him.

(vii) **Twelfth Invasion:** In 1018–19 A.D., the next big and twelfth attack of Mahmud was on the Governor of Kannauj. The governnor was defeated. Mahmud robbed Mathura and Vrindavan on the way.

(viii) **Thirteenth Invasion:** In 1020 A.D., the thirteenth attack of Mahmud was against the ruler Ganda of Kalinjar who killed the governor under Mahmud. Chandela king ran away.

(ix) **Sixteenth Invasion:** In 1025 A.D., it was a big attack, which occurred on Somnath temple of Kathiyavad. Mahmud broke the very pure and respected statues and temples and robbed a lot of money.

(x) **Seventeenth and last Invasion:** In 1026–27 A.D., it was his last attack. Mahmud attacked on the Jats who disturbed him in his first attack.

Motives and Results of Mahmud's Invasion

a. **Motives of attacks of Mahmud:** There are many causes behind the attack of Mahmud like:

(i) **Religious Motives:** Utvi says that the main cause of attack on India was to spread Islam religion and prevent statue worship. But according to Najim and Habib his attacks were not religious because by robbing and plundering India he did not behave like a true Muslim and he did not force people either. If he robbed the Hindus of India then he did not leave the Muslims of Iran too.

(ii) **Economic Motives:** According to the opinion of Habib and Jafar the main aim of attack of Mahmud was to rob the money of India. It is the reason that he destroyed the temples of Hindus and took a lot of money because he was greedy.

(iii) **Political Motives:** Some historians say that he was a great winner and his aim of attacking on India was to win, but this statement is wrong. Actually, his purpose was religious and economical, not political.

Character and Personality of Mahmud

The character of Mahmud is very tough. Some people believed him to be an ideal Muslim, whereas other people understood him to be a cruel, hard and fanatic king and dislike him.

a. **As a man:**

(i) **Physical Appearance:** Mahmud was a middle height strong man. But his face had the spots of chicken pox.

(ii) **Brave and adventurous:** Starting in difficulties Mahmud continued his war period till thirty years with bravery and courage.

(iii) **Not cruel and callous:** Mahmud was not cruel and callous despite being the criminal of his glory work in India.

(iv) **Deeply religious:** Mahmud was a true Muslim who believed in prayer and Islami tradition.

Notes

(v) **Not a fanatic:** Mahmud was not a fanatic. In his Durbar there were Hindus like Tilak.

(vi) **A Greedy Person:** Mahmud was very greedy. His attacks on India were because of his longing and gluttony for money. He had a main sorrow at the time of his death that he was going far from his money.

b. **As a soldier and general:**

(i) Mahmud was an extraordinary general, expert in planning and true person for implementing it. He fought in India and central Asia his whole life.

(ii) He was never defeated like Sikander and proved to be a successful general like Napoleon.

(iii) He gave new life to an old army and proved to be a hard taskmaster.

c. **As a ruler:**

(i) **States and their Governors:** He divided his kingdom into states and for every state appointed a governer. Some of his governors were very kind and capable like Nasir.

(ii) **His Justice:** Mahmud liked justice and behaved equally with poor and rich.

(iii) **Guard of Scholars:** He was the guard of scholars. There were many scholars in his Durbar like—Albaruni, Firdausi, Utbi and Farahi etc.

(iv) **Art lover:** He constructed a big mosque by the name of Divya Dulhan and constructed a library and Kautukagaar in Ghazni.

Evalution as a general: Lenpul says that Mahmud was not a formative minded person but C.V.Vaid says that he was a successful king and his government was very organised.

a. **Results of his Invasion**

(i) **Punjab:** Punjab became the part of Ghaznavi kingdom—till one and a half century Punjab continued to be a part of the Ghaznavi kingdom.

(ii) **Weaknesses of Rajputs:** Mahmud defeated the Rajputs every time and exposed their weaknesses.

(iii) **Help in Muslim victory in India:** Mahmud's attacks did not result in the victory of Muslims in India but opened the gate for victory.

(iv) **Robbed the wealth of India:** It was also the result of Mahmud's attacks that the wealth of India was robbed.

(v) **Loss in business, art and crafts:** By destroying the statues of God and temples of India Mahmud damaged the sculpture and artistry of the Bhavans.

(vi) **Spreading of Islam in India:** There were many Mulsim saints who came to India with Mahmud and spread Islam religion in our country.

Successors of Mahmud and Downfall of the Ghaznavis Empire

(i) **Masud:** Masud ruled from 1031 to 1040 A.D. after Mahmud. He conducted proceedings against the Governors of Punjab like Ariyarak and Niyaltgin, but he was defeated by Suljuk Turks.

(ii) **Muhammad:** Muhammad became ruler after Masud but he ruled only for some months.

(iii) **Mandud and his Successors:** From 1041 to 1049 A.D. the son of Masud, Mandud ruled. After that other twelve kings ruled. Suljuk Turkey attacked on Ghazni and ousted the Ghaznavi ruler. At last Shahabuddin Ghori killed the last ruler Khushron Malik, and established his rule.

Notes

Causes of Downfall of Ghaznavi Kingdoms

(i) **Dictatorship of Mahmud:** Mahmud established a strong soldier dictatorship. Such government could only operate under the leadership of a strong person like him.

(ii) **Mahmud was not a big administrator:** Mahmud did not create good laws and good institutions and he did not make his kingdom strong.

(iii) **No rule of successor:** Because there was no rule of successor so the fight continued for the throne of next kings and princes. By this his kingdom became weak.

(iv) **Weak successors of Mahmud:** The successors of Mahmud were weak and spendthrift. They forgot their responsibility and under them the kingdom finished.

(v) **Attack of Suljuk Turks:** Suljuk Turks threw out the rulers of Ghazni.

(vi) **Rise of the Ghori dynasty:** This Ghori Sardar was Shahabuddin Muhammad Ghori who finished Ghaznavis and established his rule.

Political Condition of India on the eve of Muhammad Ghori's Invasion:

Just like Mahmud Ghaznavi's reign during Muhammad Ghori's invasions India was divided into many states.

(a) Muslim States

(i) **Punjab:** Punjab was under the Ghaznavis at the time of Mahmud's attack. A spendthrift king, Khusron was the ruler.

(ii) **Mulran and Sindh:** The free states of Multan and Sindh were under Karmithiyan and Sumro.

(b) Rajput Kingdoms

(i) **Chauhan kingdom of Delhi and Ajmer:** A great warrior knight Prithviraj Chauhan was the ruler. He always fought with neighbouring states.

(ii) **Rathaud of Kannauj:** Jaichandra was the ruler of Kannauj, Banaras and Allahabad etc. He was the staunch enemy of Prithviraj Chauhan who had eloped with his daughter.

(iii) **Chalukya kingdom of Anhilwara:** The strong ruler of this big state of Gujarat Kathiyabaad was Bhimdev from Chalukya family.

(iv) **Chandela kingdom of Bundelkhand:** The ruler of Bundelkhand was Parmandidev of Chandela family and in this state Kalinjar, Jhansi, Ajeyghae etc. were included.

(v) **Pal kingdom of Bihar:** Pal had only one part of Bihar to rule because of his weak ruler like Kumarpal and Madanpal.

(vi) **Sen Kingdom of Bengal:** Lakshmansen was the ruler of Bengal at the time of Ghori's attack. So India was divided into many states at the time of Ghori's attack, which mutually quarreled and which could normally be defeated by strong attackers.

Muhammad Ghori's Conquest of India

(i) **Conquest of Multan and Uccha (1175–76 A.D.):** In 1175 A.D. Muhammad attacked on Multan and removed the Karmithiyan people and after that also took Uccha by cheating.

(ii) **Attack on Anhilwara (1175 A.D.):** Muhammad Ghori attacked Bhimdev of Anhilwara but was defeated.

Notes

(iii) **Conquest of Punjab (1179–86 A.D.):** In 1179, 1181, and 1185 A.D. Muhammad captured many parts of Punjab. In 1186 A.D. he attacked for the last time and caught Khushron Malik by cheating, so he won whole Punjab.

(iv) **First fight of Tarayan (1191 A.D.):** In 1191 A.D. Muhammad attacked on Chauhans. The attacker was wounded, defeated in the fight which was held in Tarayan then he returned to Ghazni.

(v) **The second fight of Tarayan (1192 A.D.):** In 1192 A.D. Muhammad Ghori again came to fight against Prithviraj Chauhan and his friends with an army of one lakh twenty thousand soldiers. This time he won. The brother of Prithviraj Chauhan, Govindrai was killed. He tried to run away but was caught and killed.

(vi) **Conquest of Bulandshahar, Meerut and Koil (1193-94 A.D.):** Qutub-ud-din Aibak who was the governor of Muhammad's kingdom won Bundelkhand, Meerut and modern Aligarh. He did this work from 1193 to 94.A.D.

(vii) **Attack on Jaichandra (1194 A.D.):** Muhammad Ghori attacked on Jaichandra of Kannauj. He defeated him in Chandwara and captured Kannauj and Banaras.

(viii) **Conquest on Anhilwara (1196–97 A.D.):** Qutb-bu-din Aibak attacked on Bhimdev of Anhilwara and defeated him.

(ix) **Conquest on Kalinjar (1202–1203 A.D.):** After placing much time in circle Qutb-ud-din defeated Parmandidev of Chandela king and captured Kalinjar and Mahoba.

(x) **Conquest on Bengal and Bihar:** Ekhatiyaruddin defeated the army of Pal with the help of some 100 soldiers and conquered on Bengal and Bihar very easily.

(xi) **Fight against Khokhars and the death of Muhammad Ghori:** In 1205 A.D., Muhammad Ghori defeated the Khokhars of Punjab. In 1206 A.D., returning from Ghazni Muhammad stayed in Dhamyak where Khokhars killed him.

Comparison of the Achievements of Mahmud Ghaznavi and Muhammad Ghori

Muhammad Ghori and Mahmud Ghaznavi both were Muslim Sultans who attacked India again and again but in comparison to Mahmud, Muhammad was an unknown person.

(i) **As a fighter and soldier:** Mahmud was a great fighter who can be compared with Sikander and Napoleon. He won every time in his seventeen attacks on India. On the other hand Muhammad Ghori was an ordinary fighter who was defeated by Bhimdev of Anhilwara and Prithviraj Chauhan. Not working on the path of Mahmud, Muhammad engaged in cheating and betrayal.

(ii) **As a guard of art and scholars:** Mahmud was a guard of art and scholars. He assembled the scholars in his Durbar like Albaruni, Utbi and Firdausi. He constructed a mosque by the name of Divya Dulhan in Ghazni. He constructed a library, Kautukaghar and many buildings. And on the other hand Muhmmad Ghori did not do any work for art and literature.

(iii) **As a staunch Muslim and destroyer of statue:** Mahmud is considered to be a more staunch fanatic than Muhammad. Muhammad was not less staunch because he broke temples and constructed mosques in their place. Actually both were not religious fanatics.

(iv) **As a founder of Muslim kingdom:** Mahmud was a great fighter but there was no permanent conclusion of his attack. He was only a cheater not an empire maker. On the other hand Muhammad Ghori established the Muslim empire despite being defeated many times. So Muhammad is considered as the founder of the Muslim kingdom not Mahmud.

Notes

3.9 Keywords

- **Motives:** Purpose
- **Invasion:** Attack

3.10 Review Questions

1. Describe the invasion of Turks in India.
2. Describe briefly India invasion of Mahmud Ghaznavi.
3. What was the purpose of attack of Mahmud Ghaznavi?
4. State the characteristics of Mahmud Ghaznavi.
5. Describe the political condition of India at the time of invasion of Mahmud Ghaznavi.
6. Describe Mahmud Ghaznavi's victory on India.
7. State the comparative study of Mahmud Ghaznavi and Muhammad Ghori.
8. What were the causes of success of Muslims against Rajputs?

Answers: Self Assessment

1.	(*i*) Mahmud	(*ii*) Hindushahi	(*iii*) Uttpal	(*iv*) Harshvardhan	(*v*) Chandela
2.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)	(*iv*) (*d*)	(*v*) (*a*)
3.	(*i*) True	(*ii*) False	(*iii*) False	(*iv*) True	(*v*) True
4.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)		
5.	(*i*) 1030 A.D.	(*ii*) Muhammad	(*iii*) 1037 A.D.	(*iv*) Ghor	(*v*) Bengal
6.	(*i*) True	(*ii*) False	(*iii*) True	(*iv*) True	(*v*) False
7.	(*i*) Chakravarti	(*ii*) Demerits	(*iii*) Lenpul		

3.11 Further Readings



Books

1. Early Medieval India (Delhi Sultanate)—*Srinetra Pandey, Rajkamal Prakashan Pvt. Ltd.*
2. Later Medieval India, A history of the Mughals—*Avadh Bihari Pandey, Central Book Depot.*
3. Urbanization in Medieval India—*Namrata Singh, University Publication.*
4. Early Medieval India—*Avadh Bihari Pandey, Cental Book Depot.*
5. Medieval India (Delhi Sultanate)—*Rahees Singh, Pearson Education India.*

Unit-4: The Slave Dynasty

Notes

Contents

Objectives

Introduction

4.1 Qutb-bu-din Aibak (1206-10)

4.2 Iltutmish (1211-36)

4.3 Ghiyas-ud-din Balban (1266-86)

4.4 Summary

4.5 Keywords

4.6 Review Questions

4.7 Further Readings

Objectives

After studying this unit students will be able to:

- Get information related to the rise of Qutb-bu-din Aibak.
- Get aware related to the empire of Iltutmish.
- Get information related to the succession of Balban.

Introduction

In India, the dynasty established by Qutb-bu-din Aibak is famous as Das Dynasty (Slave Dynasty). This description is not completely right. There were only three slaves (Qutb-bu-din Aibak, Iltutmish and Balban) among all the rulers and they were released by their masters. Before reaching to the throne of Delhi, Aibak received liberation-letter from Muhammad Ghori's nephew and successor ruler Gayas-ud-din Mohammad. His master had also released Iltutmish. His master had released Balban, who was among the forty Turkish slaves of Iltutmish. It is not right to call this Dynasty as Afghan dynasty or Pathan Dynasty, because all the rulers of Das Dynasty or Pathan Dynasty were neither Afghans nor Pathans instead they were Turkish.

4.1 Qutb-bu-din Aibak (1206–10)

The real founder of Turkish Empire in India was Qutb-bu-din Aibak. His parents were Turkish and he was also born in Turkistan. When he was only a child, he was taken to Nishapur by a businessperson and there one Kazi bought him as a slave. Kazi gave him spiritual and soldier training along with his sons. When the Kazi passed away, then his sons sold him to the businessperson who took him to Ghazni where Muhammad Ghori bought him.

Notes



Qutb-bu-din Aibak

His Rise: In Qutb-bu-din Aibak "All the admirable qualities and impressive factors were presented." Still he did not display pomp and show. He attracted his master's attention through his bravery, courage and heroism. He was so loyal towards his master that his master made him officer of one part of his team. He was appointed as Ameer-e-Akhoor (Officer of stables).He served his master in so appreciable manner that in 1192 A.D., he was appointed as the Manager of Indian victories after the fight of Tarayan. Like this "Not only in the field of empire-management but also to expand the fields of his victories, he got complete liberty to use his mind." Aibak made Indraprastha near Delhi as his centre.

To make his situation strong Qutb-bu-din Aibak established marital relationships with important people. He himself got married to Taj-ud-din Yildoz's daughter. He did his sister's marriage with Nasir-ud-din Qabacha. He did his daughter's marriage with Iltutmish.

In 1192 A.D., he suppressed one revolt in Ajmer and Meerut. In 1194 A.D., he suppressed another revolt in Ajmer. In the same year he helped his owner to defeat Kannauj's ruler Jaichandra in Chandwar's war. In 1197 A.D., he punished Gujarat's Bheemdev, looted his capital and returned to Delhi by his way. In 1202 A.D., he surrounded Kalinjar Fort in Bundelkhand and conquered it. He received a lot in looting. Thousands of men were arrested. He stepped towards Mahoba town and conquered it. After that he captured Badayun, which was one of the richest cities. One of his soldiers Ekhtiyar-ud-din won some parts of Bihar and Bengal. This way in 1206 A.D., before his succession Qutb-bu-din Aibak had conquered almost all of northern India as his master's soldier and his minister in India.

Notes Qutb-bu-din Aibak was the real founder of Turkish Empire in India.

His Succession: When in 1206 A.D., Muhammad Ghori passed away, he did not leave any of his successors. Kirman's Governer Taj-ud-din Yildoz became the emperor of Ghazni. It appears that it was Muhammad Ghori's wish that Qutb-bu-din Aibak to be his successor in India. May be this was the reason that Muhammad Ghori provided Uprajasi power to Qutb-bu-din Aibak and honoured him with the title of Malik. After the death of Muhammad Ghori, citizens of Lahore invited Qutb-bu-din Aibak to take sovereign power. Therefore, he assumed sovereign power after going to Lahore and this way on 26th June 1206 his formal succession was done.

The rise of Qutb-bu-din Aibak did stir up jealousy in Taj-ud-din Yildoz. Aibak charged him with having a wrong impression on Mahmood of Firoj Koh and so he rose against him. In 1208 A.D., he captured Ghazni and made Sultan Mahmood on his side. He got power to rule over Ghazni and India with Shaktipatra from Rajpad or 'Chhatra' and 'Durbesh'. Yildoz discarded Aibak from Ghazni and Aibak returned to Lahore.

As far as Bihar and Bengal are concerned the death of Ikhtyar-ud-din Khilji threatened to break the relations of Delhi with Bengal and Bihar. In Lakhnauti, Ali Mardan Khan declared himself independent, but local Khilji Chiefs replaced him and gave his place to Muhammad Sheran and sent him to the

Notes

prison but Ali Mardan Khan managed to get out of the prison and reached Delhi. There he lured Aibak to interfere in the matters of Bengal. Khilji people became ready to accept Aibak as their supreme master. They agreed to pay yearly taxes to the empire of Delhi. Aibak could not accept the policies of aggression against Rajputs because of his very busy schedule. Aibak was badly injured after falling from a horse while playing Polo and in 1210 A.D. He passed away. Some authors consider that Aibak was not an independent Sultan of India. It is possible that he did not engrave any coin of his name. One Moorish traveller Ibane-ba-toota did not give any place to Aibak in the list of Muslim emperors in India. His name is not even available in the list of all those Sultans whose names had to be said in Friday's Khutba as per the orders.

Aibak did great service in spread of Islam in India. From past two centuries India was a part of the Ghazni Empire and because of the politics of Ghazni India's interests was badly hurt. Aibak, "provided enough support in spreading diffusion of power in India" by making Muslim India free from Ghazni. The view of Hasan-un-Nijami, "As per his orders plenty of Islam's instructions were applied and with the help of God the sun of truth shaded the Indian states." He built one mosque in Delhi and another in Ajmer.

Aibak was a great soldier as well. He conquered many battles during the lifetime of his master and received fame this way. Hardly, had he been defeated in any war.

In the words of Minhaj, "Aibak was an emperor with high courage and generous heart, and he was very kind too." Thousands of men used to get rewards from him. That is why he was called as 'Lakhbaksh (donor of millions)'. The author of 'Taj-Ul-Maasir' Hasan Nijami tells that, "Aibak did justice to people by his own hand and he has put more efforts to transmit power and enrichment in the state." He was a great lover of knowledge and shelter to the authors like Hasan-Un-Nijami and Fakhr-ud-din. Hasan-un-Nijami composed Taj-ul-maasir and Fakhr-ud-din composed 'Tareekh-e-Mubaarikhshahi'.

Aibak was so busy in strategic works that he did not get time to establish strong systems in the country. Army was the base of all the arrangements. He served his army not only in the capital but also in all the important cities. Local arrangements were in the people's hand. Muslim officers were appointed as managers only into different departments. Most of the people among them were soldiers. So the system would have been modified. It would be an exaggerated to say that lions and goats were drinking water from the same banks. This statement is also not right that Aibak was kind towards Hindus as there is some evidence that he made Hindus as his slaves against his war of Ahnilwada and Kalinjar, did their conversions, and built mosques from the contents of temples. So of course he was patient during his peacetime.

Aram Shah (1210–11): With the death of Qutb-bu-din Aibak, Maliks and Chiefs of Lahore placed Aram Shah on the throne suddenly, "for giving satisfaction to soldier's hearts and maintaining peace and stopping nuisance. "There are some differences in the matter of Aram Shah's relations with Qutb-bu-din Aibak. One of the opinions is that Iltutmish was the son of Qutb-ud-din. Minhaj-us-Siraj contradicts this opinion because as per his view, Qutb-ud-din did not have any son but only three daughters. Abul Fazal's idea is that Aram Shah was not any relative of Qutb-ud-din, but he was ruling because he only could be available that time as per the situation. There is no definite proof related to this matter.



Did You Know? Hasan Nijami was the author of Taj-ul-Masir.

Unfortunately, Aram Shah proved to be a weak and incapable ruler and so Delhi's people refused to accept him as their ruler. The powerful presidents of different states e.g., Qabacha of Sultan and Ali Mardan of Bengal have refused to acknowledge the sovereignty. The fear of home war rose in the country and an invitation was sent to the state president of Badayun Iltutmish for the purpose of

Notes

dismantling it. Sams-ud-din Iltutmish accepted the invitation and defeated Aram Shah at Juda place, near Delhi. May be Aram Shah was killed. He ruled for almost eight months.

Self Assessment

1. **Fill in the blanks**
   - (*i*) The established Dynasty by Qutb-bu-din Aibak in India is famous as …….. .
   - (*ii*) The real founder of Turkish Empire in India is …….. .
   - (*iii*) ……. Muhammad Ghori passed away.
   - (*iv*) Aibak did great service in spread of …….. in India.
   - (*v*) Aibak was a great …….. as well.

4.2 Iltutmish (1211–36)

Iltutmish became the most famous Sultan among all in the slave dynasty. He was the only slave who reached to the high position because of his abilities. He was related to Ilbari caste. He was from a high family. He was very charming in his childhood and had showed traits of his intelligence and goodness. This way he had raised the feeling of jealousy among those brothers who had tried to exclude him from his native home and protection. He was sold to a businessperson of Bukhara and from whom one another person had come to buy and sold in Qutb-ud-din's hands. Iltutmish progressed slowly, and even he became the satrap of Badayun. He got married to the daughter of Qutb-bu-din Aibak. He improved his reputation by fighting the war against Khokhars. On the occasion of his recognition of services, as per the instructions of Muhammad Ghori he got freedom from slavery and got the degree of Ameer-ul-Umra as well.

When in 1210 A.D. Qutb-bu-din Aibak died, then Aram Shah became his successor. After finding him ineligible, chiefs decided to invite Iltutmish for the throne and their choice proved right for this small kingdom.

Commander of Guards opposed him but the resistance was futile because of the absence of any backend support. In the leadership of Kazi Vajih-ud-din, some method owners have opposed Iltutmish on this basis that he is not an independent man and they withdrew their plea only when Iltutmish showed his freedom letter.



Task Who got the degree of 'Ameer-ul-Umra'?

Not Usurper: Iltutmish was not any usurper because there was nothing to usurp. In India there was no universal ruler that time. The universal power of Iltutmish was dependent upon three things. First, he was appointed by the officers. Second, he could apply his order by declaring right of victory. Third, he had got recognition from Caliph of Baghdad. It is not clear that Iltutmish did request to get "Honour gown" from Caliph or he had provided this gown willingly. Caliph has confirmed Iltutmish to all those areas "where he won" and honoured him with the degree of Sultan-e-Aazam (Great emperor). This work has "made sure the mark on Delhi's Empire and legally confirmed the last right of Caliph on the geographical borders of India which became more clear by the brotherhood of Islam."

His Difficulties: When Iltutmish became the ruler in 1211 A.D., many difficulties occurred in front of him. Instead of becoming spiritless in front of those difficulties he faced them boldly and won

Notes

over them. He took immediate step against Qutubi and Muijji and defeated them oppressively near the areas of Delhi. He made his power strong in all the nearby areas of Delhi. He also got "Freedom Letter" from Yildoz.

Yildoz: Taj-ud-din Yildoz was an enemy of Iltutmish. He considered himself as a successor of Muhammad Ghori and he could not bear that Islamic state became independent in India. In 1214 A.D., Yildoz captured Lahore. It was a very unbearable thing for Iltutmish. He came forward against Yildoz and defeated him in a war of Tarayan near Thanesar. Yaldauj was imprisoned and sent to a fort in Badayun and later he was killed there. This way Iltutmish got rid of one enemy.

Qabacha: Iltutmish also became successful in supressing the Province President of Uccch and Multan, Nasir-ud-din Qabacha. After the death of Qutb-bu-din Aibak, Qabacha occupied one part of Punjab. Thereupon Iltutmish raided against Qabacha. In 1217 A.D., he became successful to send tactless Qabacha on back foot. Since Qabacha was not completely suppressed, so in the next decade he regained the power to become independent. In 1227 A.D., Iltutmish again marched against Qabacha and without his opposition he conquered Uccha. Qabacha took refuge in Bhakkar after running from Uccha. When Iltutmish surrounded Bhakkar then Qabacha solicited for treaty after being spiritless. To have an agreement on the terms of the treaty, he send his son Bahram Masud but he was also arrested. Qabacha got so scared that he decided to run away from Bhakkar but he died after drowning in the Sindh river. One view is that he was killed in an accident. There is also a view that he committed suicide. Whatever is the truth; Iltutmish captured Bhakkar and appointed Vajeer Mohammad Junaid to cover the victory of lower Sindh.

Bengal: After the death of Qutb-bu-din Aibak, Ali Mardan made himself independent in Bengal and took the degree of Alla-ud-din. However, after two years he died. After that his son Hisam-ud-din became his successor. After taking the degree of Gayas-ud-din Aazim he took the coin of his name. His name was read in Khutba. It was an impossible thing to bear this recklessness. Therefore, in 1255 A.D. he sent a mission against him and later on he himself lead the mission. When Gayas-ud-din heard the news of the arrival of Iltutmish then he accepted the dependency immediately and became ready to pay taxes. Gayas-ud-din's possession was not permanent and after some time he raised the voice of revolt. Iltutmish sent one more mission against him. With the defeat Gayas-ud-din was killed and Bengal became dependent on Delhi's throne. When in 1229 A.D., the winner of Bengal Nasir-ud-din passed away then the Khilji Malik's again revolted in the lead of Balka. Then Iltutmish himself reached to Bengal with his big army and appointed Allah-ud-din as the manager of Bengal after defeating Balka.

Rajputs: After the death of Qutb-bu-din Aibak, Rajputs tried hard to drag out Turks. Chandels conquered Kalinjar and Ajaygarh again. Pratihars dragged out Muslim's army from Gwalior and conquered the city again. They conquered Nakhar and Jhansi as well. The Chauhan ruler of Ranthambore kicked out Turkish troops and overtook Jodhpur and its nearby areas. Chauhans of Jalore had conquered Naadol, Mandor, Bharmer, Ratanpur, Sanchor, Radhadhaar, Khera, Ramasen and Bheemanal one more time. Jad's and Bhatti's established their power in south Alwar. Their dominance was established in Ajmer, Thangir and Bayana and they got free after threatening Turkish army. Iltutmish could not bear this independence of Rajputs for a long time. In 1226 A.D. he won Ranthambore after surrounding it and placed his army there. After that, he surrounded Jalore. He was opposed by the ruler Uday Singh but atlast he was forced to surrender. After accepting the condition to pay taxes, he got the permission to be the ruler. He conquered Biyana and Thangir also. He conquered Ajmer as well after a strong opposition. Nager in Jodhpur was also re-conquered. In 1231 A.D., Gwalior also got surrounded. Their ruler Malay Vamradev fought bravely but was constrained to surrender. Kalinjar's ruler Trilokyaverma sacrificed his state whereby the robbery began, but Chandels kicked out Muslims one more time. Iltutmish himself lead the war of Nagad but was defeated by their ruler Kshetra Singh in which Iltutmish faced a huge loss. Iltutmish attempted to supress Chalukyas but could not get success. In 1232–35 A.D., Iltutmish led one mission in Malwa. He robbed in Bhelsa and

Notes

Ujjain. He destructed Ujjain's Mahakal temple. It is the belief of Sir Vuljale Hage that after winning Malwa he merged it in his state but it is known that it was only a raid not the war of victories.

The Doab: During the time of Iltutmish many districts in present Uttar Pradesh had taken liberties like Rajputs. Badayun, Kannauj, Banaras, Katehar (Rohelkhand) etc. were some of them. But as soon as Iltutmish established his power, he took steps against them. He conquered Badayun, Kannauj and Banaras one by one. The same was done with Katehar. One mission was sent to Bahraich also and which he conquered. Avadh also got conquered after stiff opposition. One local caste which was having war in the leadership of their leader Baarthu or Pirthu, it seemed to be difficult to defeat them. They defeated the Turkish after many chances and they massacred the army of more than one lakh. Only after the death of Pirthu, it led to the suppression of the local facilities. The mission was sent against Chandwar and Tirhut too.

The Mongols: Iltutmish had to face major crises during his reign. Mongols were dangerous people who enjoyed robbery, slaughter and murder. They were cruel and they used to get pleasure in putting cities on fire and organizing the slaughter. They had the right on all types of cruelty. They were the enemy of civilisation. They destructed all the temples, mosques and the places of worship. They enjoyed burning holy books too. They had held the poets like Ameer Khusro, who had suffered a great loss because of them. This view was expressed by him about Mongols: "Mongols soaked Muslims with their blood in deserts and they had tied the necks of Muslim prisoners like the bunch of flowers knitted with each other in a garland. I was also arrested and because of the fear that they will flow my blood also, I was not left with a single drop of blood in my veins. They rotated me here and there and whereas I had innumerable blisters on my feet like the bubble in the stream of water. My tongue was dried because of the thirst and it was like a fire in it, my stomach went inside because of the lack of food. They had left me in such a nakedness condition like the tree without leaves or flowers in winters, which were badly injured by the barb. My Mongol master rode on the horse as if any lion was sparkling on the mountain. His mouth was smelling badly and he had a bunch of hairs on his chin. If I was left little behind because of weakness I sometimes was threatened to be punished by his sword and hot-sheet. I sighed and thought that freedom is impossible in this situation but it is my blessing that without entering any arrow in my body and without his any separation of my body parts by sword, I got freedom."

In 1221 A.D., for the first time Mongol people appeared on the banks of Sindh river in the submissiveness of their famous leader Changez Khan. Changez Khan had suppressed central and western Asia like the speed of electricity. When he attacked on Jalal-ud-din Mangabarani, the last ruler of Khiva or Khwazm then he fled with fear and came to Punjab. He requested Iltutmish to seek asylum. Iltutmish thought that he will invite trouble by giving him refuge. So he sent a written news that he had no problem in giving him refuge but he had a fear that the weather of Punjab will not prove appropriate for him. This was the best polite way to reject the prayer. Therefore, Jalal-ud-din had done a treaty with Khokhars. He defeated Nasir-ud-din Qubacha of Multan and committed robbery in Sindh and southern Gujarat. After that he returned back to Faras. Mongols also returned back and this way the small Muslim state of India was saved.

The last mission of Iltutmish was against Baniyan. As per the words of Raverty, this area was situated in the hilly area of Sindh Sea Doab or exactly in the west of Salt Range. On the way, Iltutmish was attacked by fever so badly that it became mandatory to take him back to Delhi in a sedan. The fever proved very fatal and on 29 April, 1236 A.D. he passed away.

In 1231–32 A.D., Iltutmish completed the construction of the famous Qutub Minar in Delhi near Mehrauli. This is the proof of the greatness of Iltutmish. The name of Qutub Minar is not on the name of Qutb-bu-din Aibak instead it is on the name of one resident Khwaja Qutb-ud-din in Ucch who came to reside in India and Iltutmish and other people had given him great respect. As a favour Iltutmish had carved the name of their patrons Qutb-bu-din Aibak and Sultan Muij-ud-din. On the order of Sultan, one beautiful mosque was also constructed.

Notes

With the help of Mohammad Junaidi and Fakhrool-Mulk Asmi, Iltutmish had reorganised the arrangements of empire management and improved the look as well. As per the views of Ibane-ba-tuta, he has arranged one bell and chain in his mansion so that the sufferer could reach directly to the ruler without facing any difficulties. Iltutmish has constructed one school in Delhi. Roads were made during his time and cleaning of forests was done. Iltutmish changed his capital from Lahore to Delhi and after that all the rulers retained Delhi as their capital.

Iltutmish has carved these prideful words on his coins, "The powerful ruler, the sun of empire and dharma and full of victories Iltutmish" and "helper of the hero of Dharamanishtha". Before Iltutmish many Muslim rulers had made crores of coins that had native look and their language was sometimes Naagri and sometimes Arabi. On these coins remained the shape of some known signs of Hindus e.g. bull of Shiva and Chauhan Aswharohi. Iltutmish became the first Muslim ruler who used pure Arabi language on the coins. He accepted silver coin as a standard coin, which is the ancestor of rupees whose weight is equal to 175 donations. Later on Balban had Nigarmit gold coins of same weight.

Iltutmish was a holy Muslim. He used to give lots of attention to all the five prayers in a day but he was very intolerant of the Shiyas. That is why Ishmail Shiyas has revolted against him but ruler suppressed them. They were killed in huge numbers. His behaviour was also not good towards Hindus. He was continuously torturing them. Iltutmish cannot be said to be a constructive ruler. He protected newly made Muslim Kingdom in India through his bravery and courage. He only continued with the work which was started by Qutb-bu-din Aibak.



Did You Know? The last mission of Iltutmish was against Baniyan.

Estimate: As far as the estimation of Iltutmish is concerned, the statement of Sir Vuljale that Iltutmish is the right person to get the highest position in Das dynasty. "His successes may not be seemingly like his master but he could never get the moral and material help of a great empire like Aibak. Whatever successes he achieved, he got it by himself, sometimes facing bigger difficulties on the basis of his hardwork. He merged those provinces of Sindh and Malwa in Aibak's empire, which he found in unorganized and incoherent condition. He was extravagant in comparison with his master and it was not a matter of credit because the useless extravagance of eastern rulers is the result of pride instead of a perfect sense and in these type of courts one clear decking or one repast answer proves to be so fruitful as a successful pride of wasting a country's resources on useless things." *(Cambridge History of India, Vol. III, p. 56)*

As per the views of Minhaz-us-Siraj, "There was no other talented, kind, intelligent and pious ruler like him who sat on the throne. In some contemporary descriptions, he is described as "Guardian of the areas of God" and "Helper of God's devotees". It is said that his court was made as the shelter house for all the scholars and poets coming from different parts of Asia. The author of "Taabat-E-Nisari", Minhaz-us-Siraj got shelter by Iltutmish only. The same happened with Roohani and Malik Taj-ud-din Rejaab. Avafi composed " Javami-ul-Hikayat" during his reign.



Notes The author of "Taabat-E-Nisari", Minhaz-us-Siraj got shelter by Iltutmish only.

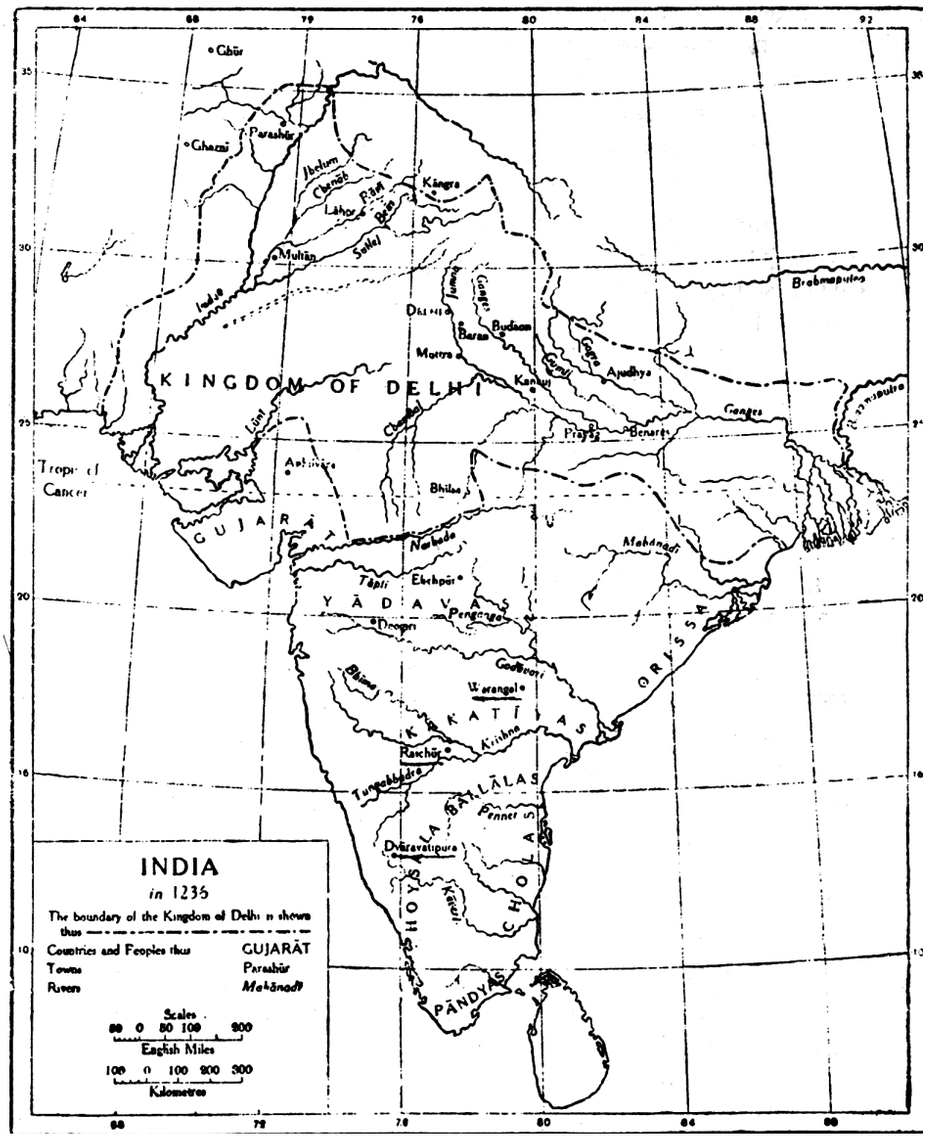
Rukn-ud-din Firoz Shah (1236): Iltutmish had many sons, but all turned out to be ineligible. So he appointed her daughter Razia as his successor. Protest arose against his decision and he answered in these words: "My sons are lost in the pleasure of youth and nobody is eligible to become a ruler.

Notes

They are not so eligible that they should be given the task of the state. After my death you all will see that none of my sons will be able control the state in comparison with my daughter."

Despite that after the death of Iltutmish, the Sardars made his elder son Rukn-ud-din, Firoz Shah sat on the throne because they felt insulted to bow their head in front of a woman because of their ego. Before being Sultan, Rukn-ud-din had taken responsibility of the Government of Lahore and Badahun.

Experience proved that Rukn-ud-din was an ineligible ruler. He spent a big part of his time in the fulfilment of subject and he did not pay any attention to governance. He enjoyed distributing money through people and riding, an elephant on the roads of Delhi. Clowns and jokers became his friends of him so he was known as a luxury person.



Rukn-ud-din assigned his work to his ambitious mother Shah Turkin. She was a Turkish slave. She took revenge against all those people who insulted her in puberty. Some were removed from their

Notes

posts and some of them were killed. One son of Iltumish Kutubuddin was killed. The return of these things was that rebellion spread all around. The state officers of Badayun, Multan, Hansi and Lahore refused to follow the authority of Rukn-ud-din. It was right that the new Sultan campaigned against them but he saw that Wazir Muhammad Junaidi betrayed his trust by leaving him. All Muslim Sardars were disturbed by the unruliness and they killed Shah Turkan. When Rukn-ud-din came to help his mother then he was also killed. So after six months and seven days the ruling duration of Rukn-ud-din was finished.

Razia Sultan (1236–40)

After the death of Rukn-ud-din, Razia Sultan sat on the throne. The idea of Dr R. P. Tripathi is that "The selection of Razia was a great and brave step, keeping the normal point of view of Muslim caste, especially soldier and religious caste." Though her ruling duration was three and a half years. But her importance cannot be considered according to that. It was the sign of innovation and perseverance of Turkey mind in 13th century, that took brave steps and proved eligible for experienced inspection. After three centuries, a scholar found that the selection of Razia was a very bizarre thing and she showed wonder about the work of these Sheiks and Sardars who supported her rule. He finished his description by showing that its reason would have been the public help and power of Maliks.



Razia Sultan

Razia had special qualities. In the words of Minhaz-us-Siraj, "Razia was a great ruler, sharp wited, a fair judge, interesting, well-wisher of her public and special qualities; she had all the abilities and eligibility which were important for her as a ruler. She rose against her enemies. She had to disclaim her fashion. She threw the curtain. She adopted the apparel of a male. She arranged the open court with more eligibility. She showed herself to be a Sultan by all traditions. Besides that, her ruling duration finished after three and a half years and the only reason for this was that she was a woman."

When Sultana Razia sat on the throne, it was not the bed of pleasure. The county Chairman of Multan, Badayun, Haasi and Lahore revolted openly against her. Wazir Mohammad Zunaidi and some other Chiefs refused to accept a woman to rule over them. For some time, she became successful in polarizing between revolting Chiefs and county Chairman with her diplomatic and conspirator tactics. After some time Wazir Mohammad Zunaidi passed away after returning from defeat. She was successful getting the support of some chiefs.

Some categories of Muslims revolted during her reign. Noor-ud-din was their leader. They had attempted to intimidate fanatics with their prayers by entering in the Jama mosque of Delhi. Razia had not wasted time to send her army against them and after suppressing them the capital became peaceful. It is said that if Razia wouldn't be a woman, then she would have been proved to be the most successful Muslim emperor. Her great weakness was to be a woman. Alfinston said, "Her qualities and merits were unsuccessful to save her from this weakness." She has started showering inappropriate blessings on Das Jalal-ud-din Yakut who was residing in Abesinnia. Yakut was made the owner of the stables. Iban-e-batoota said that her favour for an Abesinnian person was like a crime for her but a contemporary writer Minhaz-us-Saraj has not given any indication like that. He only tells that this

Notes

resident of Abesinnia residing had attained her blessing by staying in her service. Farishta accused her of crossing the lines of dignity, the closeness between the Rani and Abseeniyayi (Yakoot) appeared in this thing that when the Rani used to climb on a horse then he was always there to help her mount the horse. As per the Tamas view of, "It is not like that unmarried queens did not have the permission to love. She could love indulged with the Rajput princes and could dalliance freely in the darker parts of the Haram but her Ucchrankhalta took her into the wrong side and she lost in love with her cruel servant of Rajyasabha. With it, the affection that was being displayed for the person, everyone in the Turkish Government used to view him with hate. "But Major Ravarty has not accepted this perspective his statement is that there is no judgemental reason behind Tamas's illustration.

Chiefs started envying Yakoot and they stood up against Razia. And with that nuisance arose in different parts of the state. Firstly, the County Chairman of Lahore started to create nuisance but Razia suppressed him. One serious nuisance arose in Bhatinda. Their County Chairman Malik-Iktiyaar-ud-din Altoonia denied accepting the lordship of Razia. Razia marched against him with Yakoot. Altoonia's Turkish colleagues killed Yakoot on the way and arrested Razia. Altoonia kept her in his protection and enthroned Razia's brother Bahram Shah. Razia thought that marriage with Altoonia is the only way to get free and she did the same. After that the newly married marched against Delhi. When she reached near Kaithal, then Altoonia's friends left her. On 13 October, 1240 A.D., Bahram defeated her. Next day she and her husband were murdered. Like this, that was the end of the woman who was endowed with a luminous character. She did not fail in proving her importance.



Task What did Minhaz-us-Siraj say about Razia?

Bahram Shah (1240-1242): Muiz-ud-din Bahram Shah was the third son of Iltutmish. He was enthroned the condition that he would not interfere in the work of Turkish Maliks and rich people, he will let them manage their own areas. One new post 'Naib-a-Mumlikat' was introduced and Iktiyar-ud-din Aitigin was appointed. Even though Muhaij-ud-din remained the minister, but his condition was like second class. All the powers came into the hand of chiefs and their appointed people.

Iktiyar-ud-din Aitigin started using all those powers, which were used by the rulers earlier. He even used special rights of rulers. He married the sister of the ruler and then started considering himself more powerful than the ruler. It became tough for the ruler to tolerate this behaviour and he was killed.

Badru-ud-din Sunkaar was Ameer-e-Haajib and was among one of the forty chiefs in the court. He was using all those powers, which were used by Naib-e-Mumlikat. Bahram Shah could not tolerate this and deported Sunkaar in consultation with his minister. As soon as Sunkaar returned to court without permission, he was killed in custody.



Notes Death of Sunkaar and Aitigin made Turkish fearful and they opposed the ruler together with Ulemas. One conspiracy was created. Bahram Shah was imprisoned and in May 1242 A.D., he was killed.

During the rule of Bahram Shah, Mongols attacked on India led by Tayar. Their first target was Multan but County Chairman Kabir Khan Ayaz opposed them. Without conquering Multan, Mongols moved towards Lahore and in December, 1241 A.D. conquered it. The army was not equipped because of

Notes

mutual disunity. The people of Lahore and businessmen who were trading with middle Asia and were getting licence and other facilities, revolting against Mongols seemed distasteful to them. In the leadership of minister Nijaam-ul-Mulk, Bahram Shah sent an army but there was no gain by it. The County Chairman Malik Karaakash protected the city for some time but he ran away from the city while considering this work as unreasonable. The city was captured and robbed. Citizens of Lahore were killed and after that Mongols left.

Ala-ud-din Masud Shah (1242–46): Masud Shah ruled for four years. He was the son of ruler Rukn-ud-din Firoz Shah and grandson of Iltutmish. During his time Turkish Chiefs remained supreme. This new ruler was forced to give up powers in the favour of forty Chiefs. He was only left with the tittle of a ruler. One more time 'Naib-e-Mumlikat' post was created. That post was filled by Malik Qutb-ud-din Hasan. Other members of 'Chaalis' have the right on the important post of the ruling management. Minister Mujahib-ud-din got the same position which was with Naib. Differences arose in between chiefs and ministers and at last the ministers were excluded. Balban was appointed as Ammer-e-Hajib. Slowly he took all the powers in his hand.

During the ruling period of Masud Shah, Bengal's County Chairman Tugar Khan ignored the power to become independent. He annexed Bengal in its territory and tried to attack on Avadh. Multan and Ucchh also became independent and in 1245 A.D., Saif-ud-din Hasan Kargal attacked on Multan and conquered it. In 1245 A.D., Mongol appeared once again in India. They kicked Hasan Kargal out after attacking on Multan. After that they sieged Ucchh. Even ruler Mahmud Vyas moved against Mongols but after hearing the news of ruler's visit, Mongols removed the barriers and walked after leaving India.

One conspiracy was planned in which Balban, Nasir-ud-din Mahmud and his mother participated. By making the disguishing himself male patient and later on using Burqa, Nasir-ud-din Mahmud entered into the capital and in 1246 A.D., he became the emperor by removing Masud Shah.

Nasir-ud-din Mahmud (1246–66): Nasir-ud-din Mahmud owed to Turkish Chiefs for his Succession. That is why it was natural to have their effect during his rule. This new ruler was aware of the luck of all those people who had opposed powerful Chiefs. It is being told that Nasir-ud-din lost all his powers in the favour of Turkish Chiefs (especially in the favour of Balban) and ruled for 20 years like a nominal ruler. It is also said that he spent a very simple life and spent most of his time in making copies of the Quran. He had such a simple nature that he gave permission to keep a maid for his queen. It is said that queen's fingers got burnt while cooking and the queen prayed to keep a maid for her. The ruler answered that he is like a guardian of the state and so he cannot spend money on his personal comfort. Clearly, all this is unreal because his wife was the daughter of Balban and it was pointless to hope that the lady would cook food. In addition to that he had more than one wife and many maids.



Nasir-ud-din

Regarding the character of Nasir-ud-din, Dr P. Saran has different opinion from other authors. He says that this ruler had started his empire with great enthusiasm but he was not liked by Balban because he wanted to keep all the powers in his hand. This ruler was so prudent that he was looking for some right opportunities to challenge Balban. A time came when Balban became so unpopular among Turkish Chiefs and his relatives and by taking advantage of this opportunity; he relegated Balban and gave his place to Imad-ud-din Raihan. The small period of time in which Raihan worked, the ruler could worked like a supreme ruler. When Balban became powerful once again, Raihan was kicked out and then he did not feel hesitant to work according to Balban. He

Notes

fired his mother Mallika-e-Jahan on the order of Balban. Sultan did not care about his mother for his own protection. Dr. P. Saran told this also that when Nasir-ud-din Mahmud became the ruler, he was just a boy of 17 years and it cannot be expected to be apathetic from him of such a young age. There is no proof that Sultan was interested in mundane tasks. On the contrary, Sultan demonstrated his great skills and powers clearly in 'Holy war' and suppression of infidels. It is said that Mahmud lead seven missions in nearby areas. It indicates, even having his highly shown fanaticism, Sultan kept the same will to enjoy the pleasure, as the lover of materialistic things and a weak-minded person kept. His true character can be recognised by the manner; in which Masud Shah was removed from the throne.

Mongols created disturbance in ruling period of Nasir-ud-din. They raided many times in Multan and Lahore and carried gold, silver, and many costly things after looting their citizens. They took many people from the cities along with them as captives. In 1246 A.D., Sultan crossed the Ravi river and marched towards the shore of Chenab. He sent Balban towards hills of Jadd and Salt range to punish Khokhars. Balban faced them strongly. When Balban planted the camp near Jhelum river, Mongol army appeared again but they returned back when they got to know that Balban was ready to face them. This way, fear of Mongols was also faced during the time of Nasir-ud-din.

Kishool Khan was the brother of Balban. Raihan appointed him as the County Chairman of Multan and Ucch. When Balban regained the power, then Kishool Khan revolted and he accepted the lordship of Halakoo Khan of Khurasan. So Multan became the part of the Mongol's state. In 1256 A.D., Ameer Kutlag Khan of Bayana entered into Punjab. He reached to the shore of Byas and mingled in the empire of Kishool Khan. Both armies moved forward to the Fort Saamna. This is true that the rebellion got defeated but it increased the jealousy against Balban. After some months Mongol army attacked on the southern border in the leadership of Nooin Saalen and Kishool Khan also mingled with them. He destroyed the immunity of Multan. Panic seized on people and Balban started preparing against Mongols, since their purpose was only robbery so they returned back soon.

Self Assessment

2. State whether the following statements are true or false

(i) Iltutmish was related to the Ilbaari caste of Turkistan.

(ii) Qutb-ud-din Aibak passed away in 1209 A.D.

(iii) Iltutmish was a usurper.

(iv) Iltutmish became Sultan in 1211 A.D.

(v) Taj-ud-din Yaldauj was the friend of Iltutmish.

4.3 Ghiyas-ud-din Balban (1266–86)

Initial Life: Balban was the supreme Sultan in Das dynasty. His real name was Bahau-ud-din. He was an Ilbari Turkish. Mongol caught him at a small age and sold him to a Basra residing scholar religious Khwaja Jamal-ud-din. In 1232 A.D., Khwaja took him to Delhi with other servants and Iltutmish bought him. He became the lord of the hunt by his efforts in the time period of Razia. He helped Turkish Chiefs in a conspiracy against Razia. Balram Shah dedicated his manor of Revadi in Punjab. He even moved Haansi's district. In 1246 A.D., he forced Mongols to remove the encircled Ucch. He contributed in evicting Masud Shah from Delhi's throne and in giving his place to Nasir–ud-din . His younger brother Kishool Khan was appointed as Ameer-E-Hajib or Lord Chamberlin. His cousin Sher Khan was appointed as the County Chairman of Lahore and Bhatinda. In 1249 A.D., Balban was appointed as Naib-E-Mumalikat. In the same year he married his daughter with Sultan Nasir-ud-din. This way all the powers of the kingdom was centralized in his hand.

Notes

In 1253 A.D., he felt the power of Balban for some time. There were many Turkish Chiefs who hated Balban because he monopolized all the powers of the kingdom. Imam-ud-din Raihan led all the rebels. Sultan also veered towards him. The result was that in 1253 A.D., Balban and his brother were evicted. Raihan became prime minister. He described Raihan as a traitor Hindu, who suddenly, reached a high position and was an usurper and a conspirator. The truth is that he was not this type of person. He was such a good Muslim as Turk would have been. He was neither cruel nor a rascal. He was only a clever ruler who had taken advantage of dissatisfaction among chiefs and with the help of Sultan he became successful in gaining power. He could not be a ruler for a long time. Turkish Chiefs supported Balban once again and Balban was appointed again for the post of Naib after removing Raihan in 1254 A.D.



Did You Know? Real name of Balban was Bahau-ud-din.

After getting the position Balban continued his policy of keeping all powers in his hand. Bengal's County Chairman Tugan Khan denied to accept the ruling Government of Delhi and raided on Avadh but when the ruler of Jajnagar defeated him in Orissa then Balban prayed for help. Balban sent Taimur Khan with this order to take the authority of Bengal and he completed this work successfully. Tugan Khan received the compensation but he died instantly. Bengal became the reason of his problem one more time. One successor of Tugan Khan received the imperial degree and engraved the coins of his name and in 1255 A.D., Khutba was read of his name. After his death in 1257 A.D., Delhi's rule was established in Bengal. When the County Chairman of Kada conquered over Lakhnauti then he started controlling Bengal as an independent ruler and one more time the problem arose. The same condition continued till the end of Nasir-ud-din.

Balban tried to crush Hindus of Doab. Many Hindus were slaughtered in a fierce battle in which ladies and children became slaves. On the basis of his cruelty, Balban punished Mewat people also. After many missions, victory was achieved on Ranthambore. In 1247 A.D., Balban suppressed the revolt of Chandela Government in Kalinjar. In 1251 A.D., he led a mission against the ruler of Gwalior.

Balban as a Ruler: When in 1266 A.D., Nasir-ud-din Mahmud passed away, then Balban himself became the ruler. Balban faced many problems during his succession time. The subjects of states were in disarray because of incapability of Iltutmish's successor. Royal fund was almost empty. Dignity of state had fallen down. Recklessness of Turkish Chiefs increased. In the words of Barni, "The terror of ruling power which is the basis of all the good empires and is the source of assets and grandeur, was missed out from the hearts of all the people and the country had fallen down to a bad condition." Mongols were raiding on Delhi Empire. Balban proved himself more eligible than any other Sultan to face this problem.



Task When was Balban appointed as 'Naib-E-Mumlikat'?

Doab: He tried to improve the arrangement of all the nearby areas of Delhi by collecting a strong and eligible army. Life, business and property became so unsafe because of the kidnapping work of the gangs of Mewat's Paladin and robbers. Collecting taxes became very difficult task for Sultan's officers. Balban cleared nearby areas of Delhi from robbers and rebels in less time after his succession. They were treated harshly. They were evacuated mercilessly. Forests had been cleared. He himself participated in suppressing the rebels in Doab and Avadh. Army stations were made in Bhojpur, Patiyali, Kampali and Jalali and dangerous Afghan army was kept there. Balban ordered his army to

Notes

attack on villages in Katehar (Ruhelkhand). Their houses were set on fire and ordered to kill all the adult citizens. Ladies and children were made servants. Every village and forest became full of corpses. The terrorism was increased to such a level that people did not have the courage to raise their heads.

Bengal: Tugril Khan of Bengal was the helper of Balban. He was a Turkish who was fit, courageous, brave and kind natured and his empire management was extremely efficient. Old age of Balban and attacks of Mongols inspired him to declare his independence. When Balban heard the news of Tugril Khan's attack then he became confused. He departed a big army to Bengal in the leadership of Alaptgeen (Whose degree was Ameer Khan). Ameer Khan lost this battle and his army also got united with Tugril Khan. Balban became so angry that he ordered to kill Ameer Khan and to hang his body at the door of Delhi. In 1280 A.D., another part of the army departed to Bengal in the leadership of Malik Targi. His mission was unsuccessful. Balban used all his powers and concentration in defeating Tugril and he decided to go to Bengal. He had his son Bugra Khan along with him. When Tuglril Khan got the news of Balban's arrival he ran away to the forests of Jajnagar while leaving Lakhnauti. Balban moved forward to eastern Bengal in the search of Tugril Khan and one of his friends found them out. Malik Mukaddar knocked down Tuglril Khan who was hidden in a tree by targeting him with an arrow. His body was thrown in the river after cutting his head. His relatives and soldiers were imprisoned. Balban Khan punished Tugril Khan's friends and helpers harshly. In the words of Barni, "In the main market of Lakhnauti, the whole row of gibbet was created on a two miles long road and Tugril's friends were hanged on it. Nobody would have seen the cruel scene in anyway, many people became unconscious by hate and fear." Sultan appointed Bugra Khan as the Governor of Bengal. Balban told these words to his son before leaving Bengal, "Understand me and do not forget if the Governor of Hind and Sindh, Malwa or Gujarat, Lakhnauti or Sonar draw out swords and if revolt against Delhi's empire then they will get the same punishment which Tugril and his friends, their wives and children and all their helpers got." Till 1339 A.D., Bugra Khan and his successors ruled over Bengal.

The Mongols: Mongols terror was increased during the ruling period of Balban. Their raids began again with more speed. Balban always prepared himself on the borders to face them. He did not even think about going away from Delhi. He was disappointed with the negative policies regarding protection and that is why he followed a campaign strategy for suppressing and crushing of Khokhars and all the castes who were robbing in marginal parts of Delhi's Empire. His idea was to bring those states under Delhi Empire so that he could deprive attackers from getting the benefit of passing through the safer ways of all the states of castes. Balban lead the mission of salt Range and punished Khokhars. This is to be remembered that Balban failed to keep permanent right on that area. He failed to make friendship with Khokhars.

Balban adopted another strategy for protecting western borders. He repaired all the forts coming in the ways of attackers with complete preparation and army was arranged there properly. Where it was necessary, new forts and new watching stations were made. Tight vigil was kept on the ways. He appointed leaders for missions and these positions were given to those eligible and experienced military leaders like, Sher Khan Sankaar etc. Sher Khan was a famous army warrior of that time. He served as county Chairman of Bhatinda, Bhatner, Sunam and Saamna. His presence on borders was the guarantee of protection. Mongols and Khokhars both were afraid of him. Unfortunately, Balban was envying him and murdered by poisoning him.

The result of the death of Sher Khan was that in 1272 A.D., Mongols, Khokhars and other castes started to attack. Balban appointed Taimur Khan as the Manager of Sunam and Samana. The arrangements of iktaon and forts were given to riches and chiefs. These arrangements did not prove to be successful. In this situation Balban appointed his son Muhammad as the Manager of northern borders. Muhammad made Multan as his main centre. In 1279 and 1285 A.D., Mongols again attacked. There attacks were so big that Sultan had to use all his powers and resources. Mongols ran way after being defeated. In 1256 A.D., Mongols again appeared and this time prince Muhammad was murdered. Poet Ameer

Notes

Khusro was also arrested. This is true that Balban conquered Lahore again but his power did not increase more than that. All the further areas of Ravi river were in Mongols' control.

His Death: This is described that after the killing of his son by Mongols in 1256 A.D., he was not alive for many days. He was so deeply hurted that he could not save him from it. When Balban found himself near the end, then he called Bugra Khan from Bengal to stay with him but he got so scared with the rude nature of his father that he left for Bengal early. The result was that Balban appointed Muhammad's son as his successor and after some time he died in 1286 A.D.

Destruction of 'The Forty': 'Balban' had the responsibility to destruct 'The forty'. He knew very well that they would not let him use the powers of Sultan freely. He also knew that they had left him a namesake ruler after abduction of all the powers of Sultan. Balban started giving important positions to small Turks and tried to make them like 'The forty'. When any person from 'forty' committed mistake, rigid punishment was given to them. It is said that when the County Chairman of Badayun, Malik Bakbak killed his servant by beating him then Balban ordered to punish Bakbak publically. Haibat Khan was the County Chairman of Awadh and he killed a person in the intoxication of liquor. Balban ordered to beat him with 500 hunters and left his dead body on the request of his widow. Haibat Khan had to give 2,000 tanks to that widow and till that time of her death, she never left her house. Balban hanged Ameen khan, the County President of Awadh at the door of Ayodhya city. Sher Khan Sankar was given poison because he was jealoused of his powers. This way Balban became successful in killing 'The Forty'. All those chiefs who were safe from death or eviction, they were subordinated by terrorism.

Spy System: Balban organised a very efficient spy system. Secret news reporters were kept in every department. Secret news writers were appointed from every province and every district. Good salary was given to news reporters and they were exempted from the control of leaders and county chairmen and arrangements were made in the way that they could give the news of every person without hesitation. They were punished rudely for not following their duty properly. It is said that a news reporter of Badayun did not inform about the behaviour of Malik Bakbak and consequently he was hanged on the city's door. Balban became successful in smoothening his powers with the help of this spy system.

Cancellation of Grants: After reorganising his army, Balban made them an eligible device. In the time period of Iltutmish some land's were granted on the occasion of service of soldiers. Such people were enjoying those lands even though some of them died and some became old. Their successor had captured those lands as their own property and had written their names on Muster-master. Hiding from the battle work came into their habit. Balban started old grants again but arranged some professionals as per the conditions of their holders. Huge dissatisfaction was spread and at last Balban cancelled the order of redistribution of lands. Consequently, this blame was continued.

Balban made Imad-ul-Mulk as the Manager of the army. He got the post of Security Minister or Deewan-e-Arij. He showed lots of interest related with recruitment in army, income, and things. He was proved as a good skilled officer. Except that he was exempted from the control of money's Wazir. Consequently, rigid discipline came in the army and its operations became more skilled.

Conception of Kingship: The views of Balban regarding crown were also the same as divine principles. He produced glow of excellence around the crown. He received the degree of 'Jilli Illah' or 'Shadow of God'. Even though the Caliph of Baghdad was dead but he kept on engraving Caliph's name on the coins. This is because as per his view respect could be achieved and because of this fear, he wanted to keep his royal degree as per the spiritual beliefs of Muslims. Balban illustrated his views in front of his son Bugra Khan regarding the crown in this way, "The heart of a king is a special fund of God's mercy and nobody in this whole humankind is equal to him."

Balban believed in autocratic rule. It was his belief that an autocratic ruler can receive the obedience from his people and he only can guarantee safety in the state. He considered his dynasty related to legendry Turkish hero, Tooran's Afrasiab and that is why kept himself separate from people. After

Notes

his succession he abandoned liquor and comedy-music. In the matter of showing general honour to Sultan, he circulated the practice of Sijda (greeting by lying down) and Paibose (kissing the feet). To increase the respect of his court he circulated Nauroj practice. With the help of all these modes, Balban tried to establish the dignity of Sultan once again.

Estimate: As per the views of Mr Lenpul, "Balban who was a servant, soldier, politician and a Sultan, is one of the important and famous people among a long list of Sultans of Delhi." In the words of Dr Ishwari Prasad, "Famous armorer, ruler and policy expert, who saved infant Muslim state in a gross critical state and saved it from destruction so he will always get high position in medieval Indian History. He has given a role of a successful empire to Ala-ud-din; if he did not make struggling Muslim power more strong and safe then Ala-ud-din would not be successful in resisting Mongol's attack and would not be successful in conquering the distance states and he got this prestigious place in the Muslim history because of him."

As per the statement of Barni, "Sultan Ghiyas-ud-din was an experienced person regarding Balban's administration. He became a Khan even being a Malik and then became a Sultan. He attained great respect in his first and second year and displayed his grandeur and dignity largely. Hindus and Muslims used to come from 100 and 200 miles away to see the grandeur of his management and used to be surprised after seeing it. No Sultan had displayed such splendour and dignity before that. In the ruling period of 22 years, he provided a new look to the dignity, honour and splendour of crown that nobody else could go beyond this. Some of his servants who were serving him personally, made me believe that they always found their master fully dressed. During his ruling period of more than 40 years in which he was a ruler and a Sultan, he never talked with low caste and low business people and he never got familiar with his friends and unknown people which lead to any loss in his dignity. He never had humour with anybody and never allowed anybody to laugh in his presence. He never laughed loudly and never allowed anybody to laugh. Till the time he was alive, no one had the courage to recommend to low caste or class people for any service. He was rigid in his justice management and never exempted to his brothers, children, helpers, and servants and if anyone does any injustice then he never missed to fulfil the loss of the victim. Nobody could be so courageous to be rigid towards his servants, slaves, riders, and leaders."

It cannot be rejected that Balban was a rigid and ruthless ruler. He never cared for resources for achieving his goals. He was very cruel to all those people who challenged his power. Kindness and forgiveness were not in his nature. He only keeps this satisfaction in his mind that he worked so long on the basis of his power so nobody could challenge his powers.

Balban was kind a and tenderhearted natured person in his personal life. The murder of his son Muhammad killed him in practice. He gave shelter to many refugees coming from middle Asia. Tears used to come out while seeing cremation.

Balban was the great lover of knowledge. He welcomed many scholars coming from middle Asia. Houses and stipends were arranged for their residence. Ameer Khusro, who was a great Farsi poet, was famous in his time and stayed in his son Muhammad's court. This way, Ameer Hasan also got shelter of Prince Muhammad.

Balban got a very important place in the Muslim history of India. He raised the dignity of Delhi Empire and established goodwill and peace among people.

Kaiqubad (1287–90) : Balban had appointed his grandson Kaykhusro (Son of Muhammad) as his successor but the Kotwal of Delhi Fakhr-ud-din rejected his name suggestion and appointed Bugra Khan's son Kaiqubad on the throne. This new Sultan has received the degree of Muiz-ud-din Kaiqubad.

When he became the Sultan, he was just 19 years old. Balban had placed tight restriction in his life. The result was that when he became the king he started enjoying a lot of liquor and women to compensate the loss. Other gentlemen at large followed the example set by their Sultan. Consequently, administration, management and Sultan became neutral. Sultan of Delhi Fakhr-ud-din's son-in-law Nijam-ud-din had taken all the powers in his hand and Sultan became a play thing of his hands.

Notes

The Mongols: Mongols raided in the ruling period of Kaiqubad. Ghaznis's Tomar Khan was their Sardar. They looted till Samana but the ways of protection by Balban were still very strong so Mongols had to run back after defeat. Even though, huge loss occurred in there attacks. Malik Bak bak completed a great work in defeating Mongols.

Bugra Khan in Delhi: It was told that Kaiqubad's father Bugra Khan moved towards Delhi with his big army. His purpose was to seize his son's crown. Another thought is that he only wanted to give this suggestion to his son that he should concentrate on his administration work as a king by leaving this life of pleasure and luxury. In 1288 A.D., Bugra Khan reached the bank of Ghaghra in Ayodhya. Kaikubad left for the battle against his father with a big army. Instead of having war in the battlefield, an agreement was made between the father and the son. Bugra Khan became ready to show his respect for the king of Delhi and really he did the same. But with the completion of the award ceremony, Kaiqubad after being aggrieved, fell down on his father's feet and decorated him on throne. After staying some time with his son, Bugra Khan went to Bengal and before taking leave he suggested his son to leave this luxurious life and concentrate on the administration. Kaiqubad followed the instructions of his father for some time and later on again he became the victim of a luxurious life.

After the death of Nizam-ud-din, Jalal-ud-din Firoz received the important manor of Bundelkhand and was also appointed as the leader of the army. All the Turkish chiefs opposed this appointment as per their views—Jalal-ud-din was not a Turkish. By taking advantage of this opportunity, Kaiqubad's son was mounted on the throne by Turkish chiefs. This new Sultan got the degree of Sams-ud-din Karyamas. Trials were done through Jalal-ud-din reversely but that time he was not aware of the situation. He killed Kaiqubad after conquering Delhi. He became the guardian of the minor Sultan but after some time, in 1290 A.D., he was enthroned after the murder of that minor Sultan. So this way, after the long ruling period of 84 years, that dynasty was ended which is called as Das Dynasty.

As per the views of Sir Vuljale, ruling of Slave Dynasty, even though it was discredited for intolerance and dissidence, still it was as equitable and human as the Narman rulers of England and was even far more patient than Philip II in Spain and Netherland.

Nobility Vs Monarchy: During the ruling period of Slave Dynasty, the detailed illustration of the conflict between feud at one side and monarchy on the other side appears desirable. Muhammad Ghori did not leave any boy behind him who could have been his successor. The result was that conflict started among all those commanders who helped him to win different parts of the country. Aibak was leading among all. No doubt he was the most able among all and Muhammad Ghori mainly depended on him to manage the administration in Indian areas. Taj-ud-din Yaldauj was the great competitor of Aibak. Another competitor was Nasir-ud-din Kabacha and Baha-ud-din Tugril. They all had competed once with Aibak but were unsuccessful. However, from the time of laying the foundations, the tradition of competing for the crown or the tradition of at least controlling the person sitting on the throne for grabbing power had been started. During the ruling period of Iltutmish's successor, it was emerging out.

After the death of Aibak, Lahore's feuds declared Aram Shah as their chief however, Delhi's feuds supported Iltutmish. One fight was done near Delhi in which Aram Shah was killed and Iltutmish sat on the crown.

In the ruling period of Iltutmish, Yaldauj, Kabacha and Ali Mardan Khan had revolted which led to disaster but Iltutmish crushed all of them badly. Iltutmish constituted a new council or committee of main feuds of his kingdom so that they could be inspired with the feeling of loyalty towards the throne. The result was that when Iltutmish was dying, then he requested that they accept his daughter Razia as his successor. They did not show courage to reject it even though they knew that there was no prior example for that.

However, after the death of Iltutmish the rival groups raised their heads. People were supporting Razia on one side and Rukhn-ud-din on another side. Mohammad Junaidi himself was the leader of the group supporting Rukhn-ud-din. He did not hesitate in ignoring the last wish of Iltutmish. Result

Notes

was that Rukn-ud-din was enthroned. Unfortunately, he proved to be an unqualified ruler and the rulers of states and even minister Junaidi became his opponent. He gathered and started marching on Delhi in the command of ruler Riyaj-ud-din who was the younger brother of Rukhn-ud-din, with their joint army. Rukhn-ud-din's army revolted and the officers were killed. Rukhn-ud-din was arrested and in 1236 A.D., he was hanged.

Razia, who won with the support of Delhi's people, was enthroned, however, for enthroning her all those rulers of the state whose consent was not obtained; to them she was not acceptable. Rulers views were that their rights were disregarded in selecting Sultan. Many ambitious feuds were also against Razia. Consequently, Prime Minister Junaidi and many important feuds surrounded Delhi with their armies. The ruler of Awadh, Malik Tayasi was the only feud who took Razia's side but he was defeated and killed.

Razia decided to fight with her opponents. She created differences in the army by making two important maliks and feuds on her side. She assured them that their minister and other friends would be arrested. Later on this secret was revealed to all those people who were arrested. Result was that they ran away even though Shahi Army chased them. Minister's brother Fakhr-ud-Din and some other people of their gang were killed. Minister himself took refuge in the northern hills where after some time he died.

The feeling of insult was created in feuds through Razia's victory and they decided to take revenge. They got the opportunity of taking revenge that time when Razia appointed Jamal-ud-din Yakut who was the citizen of Absenia and was a non-Turkish, as a manager of stables. Feuds doubted that this was an effort of Razia to create a team against the increasing power of Turkish feuds. Except that they could not tolerate of giving such a high position in government to a non-Turkish. Consequently, they revolted but this revolt was crushed. Razia decided to come out in front of the people in men's clothing. Feuds took it as an excuse to revolt against Razia. They provoked Bhatinda's ruler Altoonia for leading them.

Yakoot was murdered and Razia got captured. Behram Shah sat on the throne in 1240 A.D.

While enthroning Behram many restrictions were imposed on his rights. It was decided that minister Malik Ekhtiyaar-ud-din would be made Naib-e-Mamlikat or sub-ruler. This was a new position which was higher than minister's position. Even though Behram accepted all the restrictions while enthroning but still he got bored by it. He felt that he could not subsist with the Naib and the rudeness minister. He provoked two people of Turkish group secretly to kill them. Result was that Atigin was killed but the minister escaped. Sultan refused to fulfil the position of Naib-e-Mamlikat. Badar-ud-din, Sakar, Ameer Hajeeb and ceremonial president had taken almost all the royal rights and behaved in a very illegitimate manner. He did conspiracy with the minister to remove him from the throne. Unfortunately, minister cheated on Saakar and exposed this conspiracy on Behram. Behram reached to the court of the conspirators and caught him red-handed. After some time, one more group was created against Sakar's king but was hanged. So the feeling of fear and envy grew among the Turk feuds. The result was that the feuds united and they were helped by the minister who got the support from Ulema. Delhi was surrounded for a long time and at last feuds conquered it. Behram was also murdered in 1242 A.D. The funds enthroned Ala-ud-din Masud, but they imposed the same restrictive on him as they had done to Behram. This illustration is found that Malik Kishlul Khan became so impatient to capture the throne that he himself sat on the throne and he declared himself as an emperor. But people from his own group rejected him and this way no result came out of it. Masud tried to select his ministers and advisors from his reliable people. This time Balban came forward. He was the one among those forty slaves whom Iltutmish had brought. He killed the minister cunningly. After that he became the leader of the Turkish group indisputably. As per the historian Minhas he was a very senior and spirited person of his group. In the beginning, Balban tried to make Masud on his side. Along with that, he tried to create the conspiracy to throw Masud on this basis that he denied to consider himself as survival-inferior as per the wish of Balban and his party. Balban convinced Iltutmish's younger son Nasir-ud-din Mahmood to finish Masud and enthroned him. This is true that Masud was very

Notes

popular among people but the conspiracy was so confidential that he did not get to know anything till the time he was arrested and put in the jail. At the end, Nasir-ud-din was enthroned.

Balban was the leader of Turkish party and he eliminated his opponents one by one. He appointed himself as Ameer Haajib at the place of Karaakash. The result was that old Nijamul's leading party was dissolved and Balban became the leader of the party undisputedly. All these incidents occurred in the year 1246 A.D. After this Balban attained the highest position in the empire and "The Sultan was reduced to the position of a mere symbol or Namunah" as described by Barani.

After some time, differences were created among the feuds. There were many feuds who were not ready to tolerate the main position of Balban. Sultan was feeling that Balban had great control on him. Immam-ud-din Raihan, who was the leader of Hindustani party (in which Indian feuds were included), made Sultan believe his complete support against Balban. He made Sultan agree to terminate Balban so that he could terminate Balban and he could be released from the clutches of an autocratic minister. Balban was sent to a far place so that he could not create trouble for Sultan. Raihan was appointed as minister and he terminated all the supporters from the party and appointed Indian Muslims at their places.

Balban also took the revenge. He tried to support Turkish feuds by saying that they are facing disgrace and disdain because of personal differences. He requested that they should forget their personal differences and get the throne with their joint efforts. Many feuds had doubted on Balban and they denied supporting him. Still some feuds were there, whom Balban convinced and with their help he travelled towards Delhi. He was not confident about his victory in comparison with those armies which the Raihan constituted for the protection of Sultan. So he served a trick of sending delegates to the emperor. The members of the delegation told the emperor that if he could only terminate Raihan and his group then Balban and his feuds would support him honestly. Sultan was a very selfish person. He forgot the fact that if Balban would come to power then he will make him a puppet. He did not even show any sense of respect to Raihan who saved him from Balban's clutches. Sultan was trapped without any doubt. Raihan was terminated and Balban was restored to his old position. Balban completed his revenge for getting the power again. He killed Raihan and the people of his group. Sultan's mother was also killed. For destroying the powers and rights of feuds, Balban made many solutions.

It is clear from the above description that during this period feuds were very strong. No ruler could avoid them. Turkish did not have any certain and widely accepted law and because of that aspiring feuds used to get many opportunities to create conspiracy for acquiring real power and fulfilling ambitions behind the throne. In some special matters feuds became the emperors. So the conflict between feuds at one side and monarchy on the other for supremacy was certain.

Self Assessment

3. State whether the following statements are true or false

(*i*) Balban was the supreme Sultan of Das Dynasty.

(*ii*) Balban tried to become friendly with the Hindus of Doab.

(*iii*) The result of Sher Khan's death was in 1272 A.D., Mongols, Khokhars and other castes invaded once again.

(*iv*) Balban had the responsibility of slaughtering 'The Forty'.

(*v*) Bugra Khan had given the estate of Bulandshahar after the death of Nizam-ud-din.

4.4 Summary

- Qutb-bu-din Aibak was the real founder of Turkish empire in India. His parents were Turkish and he was also born in Turkistan. When he was just a child, one merchant took him to Nishapur

Notes

and there one Kazi bought him as a slave. Kazi gave religious and military training to him along with his sons. When Kazi died then their sons sold him to the hand of a businessman who took him to Ghazni and where Muhammad Ghori bought him.

- Iltutmish was the great among all the Sultans in Slave dynasty. He was a slave who was able to reach to this position through his skills. He was related to Ilbaari caste in Turkistan. He was from a high family. He was very beautiful in his childhood and had showed the symbols of all intelligence and goodness. So this way he awakened the jealousy of his brothers who tried to deprive him from his father's residence and protection. He was sold to a merchant of Bukhara to whom another person sold to the hands of Qutb-bu-din. Iltutmish progressed slowly; even he became the satrap of Badayun. He got married to the daughter of Qutb-bu-din Aibak.
- After the death of Rukn-ud-din Firoz Shah, Sultana Razia was enthroned. It is the view of Dr R.P. Tripathi that, "By keeping the general point of views of that time and Muslims, especially of military people, the election of Razia was a unique and daring step."
- Razia had amazing qualities. In the words of Minhaj-us-Siraj, "Razia was a great ruler, sharp minded, judgmental, beneficial, giving shelter to scholars. She cared for the welfare of her people, and had strategic qualities. She had all the appraisable qualities and skills which are required for being a ruler."
- Balban was the biggest Sultan of Slave Dynasty. His real name was Bahau-ud-din. He was an Ilbari Turkish. He was caught by Mongols at a young age in Ghazni and he was sold in the hands of one scholar and spiritual person Khwaja Jamal-ud-din residing in Basra. In 1232 A.D., Khwaja brought him to Delhi with other slaves and Iltutmish bought him. Balban was among those Turkish slaves who were called as 'The Forty'. He became the lord of the hunt during the time of Razia by his efforts.
- It is told that Kaiqubad's father Bugra Khan moved forward towards Delhi with a big army. His purpose was to snatch the throne from his son. One another thought is that his purpose was to give this suggestion to his son that he should concentrate in administration work as a Sultan while leaving the life of pleasure and luxury. In 1288 A.D., Bugra Khan reached to the bank of Ghaghra in Ayodhya. Kaiqubad also marched for the battle against his father with a big army.
- During the ruling period of Slave dynasty, the detailed illustration of the conflict between feuds at one side and monarchy on the other side appears desirable. Muhammad Ghori did not leave any boy behind him who could have been his successor. The result was that conflict started among all those commanders who helped him to win different parts of the country.

4.5 Keywords

- **Succession :** Sitting on the throne
- **Rise** : Growth

4.6 Review Questions

1. Highlight the rise of Qutb-bu-din Aibak.
2. Who was Iltutmish ? Describe his contribution in Slave dynasty.
3. Describe the ruling system of Razia Sultan.
4. Who was Balban? Describe his early life and administration management.
5. Please explain feuds vs monarchy.

Answers : Self Assessment

Notes

1. (*i*) Slave Dynasty (*ii*) Qutb-bu-din Aibak (*iii*) 1206 A.D. (*iv*) Islam (*v*) Commander
2. (*i*) True (*ii*) False (*iii*) False (*iv*) True (*v*) False
3. (*i*) True (*ii*) False (*iii*) True (*iv*) True (*v*) False

4.7 Further Readings



Books

1. History of Medieval India From 1000–1707 A.D.— *Shailendra Saingar, Atlantik Publishers*
2. History of Medieval India From 1000-1707 A.D. (1206 A.D. to 1740 B.L.) — *S.L. Nagori,Pranav Dev, R.B.S.A. Publishers.*
3. Later medieval India, A history of the Mughals—*Avadh Bihari Pandey – Central Book Depot.*
4. Early Medieval India—*Avadh Bihari Pandey, Central Book Depot*

Manu Sharma, Lovely Professional University
Harpreet Singh, Lovely Professional University

Notes

Unit-5: The Khilji Dynasty (1290-1320)

Contents

Objectives

Introduction

5.1 Jalal-ud-din Firoz (1290–96)

5.2 The Mongol Invasions

5.3 Conquest of Ala-ud-din Khilji

5.4 Administration of Ala-ud-din Khilji

5.5 Revenue and Fiscal Administration

5.6 Market Regulation of Ala-ud-din Khilji

5.7 Economic Improvement of Ala-ud-din Khilji

5.8 Character and Personality of Ala-ud-din Khilji

5.9 Successors of Khilji

5.10 Summary

5.11 Keywords

5.12 Review Questions

5.13 Further Readings

Objectives

After studying this unit students will be able to:

- Get information about the attack of Mongols on India.
- Understand the victory related conversations of Ala-ud-din Khilji.
- Understand the management of Ala-ud-din Khilji.

Introduction

In 1290 A.D., Firoz Khan threw the last slave king Kaiqubad in the Yamuna river and retained the status of Jalal-ud-din to establish his kingdom. By this Khilji generation continued in place of slave generation, which managed the luck of kingship of Delhi from 1290 to 1320 A.D. Ala-ud-din Khilji was a very famous king of this generation which is considered great in every kingship of Delhi.

5.1 Jalal-ud-din Firoz (1290–96)

Khilji Revolution : The word 'Khilji Revolution' has been used by Dr Tripathi. It means that changeable generation by which the kingdom of Delhi which was under Turkish slaves since one century gone in to the hands of Khiljis. The hero of this revolution was **Jalal-ud-din Firoz**.

Notes

The kingdom of Delhi was given to Kaiqubad in place of the nominated Kaikhusron after the death of Balban. Kaiqubad was a spendthrift king who was involved in laziness and mania. Due to this the business of the kingdom was taken care of by Nizamuddin. Nizamuddin was a very ambititious minister. Kaikhushron was killed by him and he started to finish those Sardars who created problems in his way. Those courtiers who were jealous of Nizamudidn conspired against him and killed him.

In 1290 A.D. Firoz Khan threw the last king Kaiqubad in the Yamuna river and retented the status of Jalal-ud-din. establish his kingdom. By this Khilji generation continued in place of servant generation. Who was managed the luck of kingship of Delhi since 1290 to 1320 A.D. Ala-ud-din Khilji was a very famous king of this generation who is considered great in every kingship of Delhi.

When Jalal-ud-din came to know that there is a conspiracy made against Khiljis then he left Delhi and went to Bahrarpur. He assembled army and attacked the royal conspiracy team. Balbani Turks were defeated in this fight and the small king and his supporter Kaiqubad were caught on 1 February 1290 A.D. Kaiqubad was thrown into Yamuna.

Now Jalal-ud-din did not declare himself as the king. But he enthroned Shammsuddin at Bahrarpur and started working as a Regent. Finally, on 16 June 1290 A.D. Jalal-ud-din coroneted himself at Keludhari. Shammasuddin was thrown in jail where he died after some time. That's why he made a great change, by which Khiljis made emperors of Delhi by draining away Shalwari Turks.



Notes The word Khilji Revolution was developed by Dr Tripathi.

5.1.1 Policy and Work of Jalal-ud-din

Jalal-ud-din–Clemency king: The first Khilji emperor Jalal-ud-din was not a very strong man. He followed that type of indulgent policy in management that he felt hesitation in processing enquiries against rebels and dacoits. So Shri Ram Sharma called him clemency Firoz.

Revolt of Malik Chhaju: Khishnu Khan who was famous by the name of Malik Chhaju and who had got the estate of Kara joined hands with the Governer of Avadh to revolt against the Jalal-ud-din. The emperor sent an army against the leadership of his son Ashkali Khan to face the rebels. The rebels were defeated badly near Badayun. Malik Chhaju was caught and brought in front of the emperor. But kind Firoz forgave him and sent him Multan after making provision for his livelihood.

Attitude towards dacoits and thieves : After the death of Balban there was a lot of disturbance due to which the robbers and dacoits became very brave. Once many robbers, dacoits and murderers were caught. Emperor sent them to Bengal where they were set free. Rich people and Sardars did not like it and some of them started to conspire to oust the emperor. When the emperor came to know then he called the rich rebels, scolded them and released them.

Action against Siddi Moula: Firoz was very kind-hearted against robbers and dacoits but he showed abnormal cruelty in his behaviour with a saint Siddi Moula. It is said that some Sardars conspired to dethrone Firoz and declared Siddi Moula as the Caliph. When Firoz got to know of this then he conducted a very strict enquiry against the Sardars and ordered his son Ashkali Khan to kill Siddi Moula Khan.

War against Ranthambore: Firoz sent a big army to capture Ranthambore but when he reached there he came to know that there would be a big loss and bloodshed because of this attack. He thought that there was no profit in this. So he ordered his soldiers to return.

Conquest of Bhilsa: Jalal-ud-din Khilji sent his nephew and son-in-law to capture Bhilsa. Ala-ud-din was a brave fighter so he easily won Bhilsa.

Notes

Defeat of Mongols and new Muslims: In 1291 A.D., Mongols attacked India under the leadership of Abdulla. Jalal-ud-din sent his army against them and defeated them but he also gave permission to some Mongols to stay in India. These Mongols were called new Muslims.

Invasion of Devgiri: When Ala-ud-din was busy in capturing Bhisla then he heard about more stores about the immense wealth of the kingdoms of South. So Ala-ud-din attacked on Devgiri after taking the permission of the emperor in 1296 A.D. Ramchandra who was the king of Devgiri fought bravely. But, he was defeated. Ala-ud-din returned to Kada. Ala-ud-din earned fame because of his bravery and the wealth that he brought from the South.

Ala-ud-din's Conspiracy: End of Jalal-ud-din: Jalal-ud-din felt very happy to listen about the nice work of Ala-ud-din. He went Kada to congratulate his nephew and son-in-law. But Ala-ud-din had planned a conspiracy. When Ala-ud-din met the old emperor at Manikpur and both started embracing each other then some people of Ala-ud-din attacked on Jalal-ud-din according to the conspiracy and killed him. Lenpul writes," This is a basest murder incident in history."



Did You Know? Jalal-ud-din sent his nephew to capture Lasa. Ala-ud-din was a very brave fighter and he won Lasa very easily.

Ala-ud-din Khilji (1296–1316): Ala-ud-din was the nephew and son-in-law of Firoz Khilji. He was a very brave and sensible man. Jalal-ud-din selected him as the Governor of Kaccha. In 1292 A.D., he attacked on Bhilsa and captured. He conqueredit Avadh also. Ala-ud-din did not feel satisfied with Kada and Bhilsha. He was a very ambitious dealt man and he wanted to be an emperor of whole kingdom. In 1296, he attacked Devgiri and looted money from there.

When he reached Kada then the Emperor came to congratulate him. Ala-ud-din got rid of him by conspiracy. Now Ala-ud-din approached Delhi. Malika Jahan who was the widow of Jalal-ud-din enthroned her son Kadir Khan Rukn-ud-din (Ebrahim) and also called her elder son Akarli Khan from Multan. When Ala-ud-din moved towards Delhi, he distributed the gold and silver he had looted from Devgiri amongst Sardars and soldiers and lured him to his side. When Ebrahim came to know that Ala-ud-din was coming with a big army then he ran away to Multan with his mother. On 3 October, 1296A.D. Ala-ud-din declared him, the emperor of India. Ala-ud-din sent Ulag Khan to Multan for processing inquiry against the family of Jalal-ud-din. The eyes of Ebrahim and Arkali were taken and Malika Jahan was thrown in jail. Now Ala-ud-din dealt against enemy sardars. He killed many sardars own with the help of Nasarat Khan. By this he became an undisputed emperor of Delhi. Dr Ishwari Prasad says, "His kingdom is the sign of highest boundary of Muslim autocracy."

Self Assessment

1. **Multiple Choice Questions**

(*i*) Who gave the word "Khilji Revolution"?

(*a*) Dr Tripathi (*b*) Shamsuddin (*c*) Kishun Khan (*d*) Jalal-ud-din

(*ii*) When was Jalal-ud-din coronated?

(*a*) 16 June, 1291 (*b*) 16 June, 1920 (*c*) 16 June, 1291 (*d*) 16 June, 1292

(*iii*) By which name Kishun Khan was famous for?

(*a*) Malik Chajju (*b*) Shamsuddin (*c*) Jalal-ud-din (*d*) Kacchan

5.2 The Mongol Invasions

Notes

Mongol attacked again and again on India in the regin of Ala-ud-din Khilji. But Ala-ud-din, who was a tough ruler, easily defeated his attackers.

1. **Kadar's invasions:** In 1297-98 A.D., the Mongol ruler of central Asia, Dev sent an army of one lakh soldiers to attack India under the leadership of Kadar. Mongols entered the country from North-West and reached the field of Punjab. Ala-ud-din sent an army under the leadership of his marvellous and brave commanders like Ulag Khan and Jafar Khan. Mongols were defeated badly near Jalandhar. Approximately 20,000 Mongols died. Shortly, after being enthroned this success of Ala-ud-din increased respect for him to a great extent.
2. **Saldi's invasion:** In 1299 A.D., Mongols again attacked on India under the leadership of Saldi. Jafar Khan defeated them with an army and made hostage of 2,000 Mongols with his brother and Saldi. The glorious success of Jafar increased his reputation as a soldier. Other Sardars were jealous. Emperor also felt jealous and he thought of poisoning Jafar Khan but he stopped this due to change in the political condition.
3. **Invasion of Kutlegh Khwaja:** In 1299 A.D., Kutlegh Khwaja the son of Dev attacked on India with a big army of two lakh soldiers. Malik Ala-ul-Malk advised Ala-ud-din not to fight against Mongols because this would lead to destruction. But that great fighter and politician replied that" No opposition of Mongols would mean cowardice on my part." He took Jafar Khan, Uglu Khan and Nasrat Khan to fight the Mongols. Mongols were defeated in this fight. Jafar Khan was killed. In this fight he created panic among the Mongols. Mongols will remember his bravery for a long time. One old story is that whenever their horses refused to drink water then they say that it would probably because they saw Jafar.
4. **Targhi's Invasion:** In 1303 A.D., some Mongols approximately 20,000 attacked on India under the leadership of Targi but did not get any success because of precaution and solutions taken by Ala-ud-din and they came back after two months.

   Now Ala-ud-din made rigid the boundary of North-West. Old forts were made new and were at the place of danger. Army was collected again and made new admissions.
5. **Invasion of Ali Beg and Tartaq Targhi :** In 1305 A.D., Targhi decided to take revenge for the insulting defeat of Mongols. So in 1305 A.D. he came with Ali Beg and Tatark at the time of attack on India. Ala-ud-din sent Malik Kafur and Gazi Malik was given 30,000–40,000 soldiers to oppose these attackers. Mongols were defeated in Amroha. Many Mongols were killed and their heads were used to make the fort of Sere.
6. **Invasion of Kubak and Ikblamand:** In 1305 A.D., Dev Khan again sent an army under the leadership of Kubak. Ikbalmand also started extra attacks in that duration. Gazi Malik Tughlaq defeated Mongols who came under the leadership of Kubak and Kubak was caught. Ikbalmand ran away with others. Only 3–4 thousand Mongols remained alive out of 50–60 thousand Mongols. Their wives and children were also caught or sold and killed.

By this Ala-ud-din finished the danger from Mongols. His reformist solutions, his huge army and his magnificent leadership relieved the kingdom from various difficulties which were continuously faced by the Indians and the Indian rulers. Not only the attacks of Mongols were stopped, Gazi Malik who was selected the Governor of North-West Estate normally attacked every year on Kabul, Ghazni and Kandahar. He looked these countries and obtained Khiraj from residents. It is said that in the mosque of Ghazni, the Khutba in the name of emperor Ala-ud-din was being read.



Task When did Saldi attack?

Notes

Effects of Mongol Invasions: The kingdom of Ala-ud-din found very deep results from the repeated attacks on the Mongols:

1. The first thing is that Ala-ud-din was kept a very big army because of the continuous terror of Mongols and his army made him so capable that he could win the countries of north India and south India. It may sound strange but the, truth is that the attack of Mongols again and again helped him crush all the oppositions and claim authority on the external southern countries.
2. The second thing is that the attack of Mongols also affected the tax related values in the kingdom of Ala-ud–din. Ala-ud–din needed the money for creating a strong and eligible army so that he could oppose the attack of Mongols. The main aim of tax related value in his kingdom was to collect money. So he seized the lands and buildings from lenders and deprived them of their special rights in court cases. So he recovered 5 per cent tax from the production and then he applied taxes like house tax, cattle rearing tax, Zaziya, Khams and Yakat stringently.
3. The third thing is that the Mongol's attacks confirmed the financial solutions followed by Ala-ud-din by this he earned big fame. Ala-ud-din prepared a big army to oppose Mongol attackers. But it was very difficult to meet expenses of this army. So he subtracted the salary of soldiers and to ensure that the soldier can live their life better in a small salary he planned for financial corrections. He fixed cheap prices for everything. He controlled traffic supply and he applied these solutions with rigidity and forcefully.
4. The fourth thing is that the success of Ala-ud-din against Mongols made his position strong and rigid and filled respect and fear in the heart of people for the emperor. The people who were saved by the destructive Mongol attacks became respectful towards their emperor. Apart from this, merciless killings of ladies and children by Ala-ud-din developed a psychological fear among the Mongols and nobody dared to speak against the Sultan. The attacks by Mongols and the way they were dealt by with the emperor, made the people faithful and respectful towards him.
5. The last thing is that Mongols attacks confirmed the nature of management of Ala-ud-din. He always kept a big army for stopping the Mongol attackers because he was always ready for fighting against them. He could not do much for the principles and physical growth of people. So, his kingdom became a bit soldier centric.

Self Assessment

2. Fill in the blanks

(*i*) …… attacked again and again on India in the reign of Ala-ud-din Khilji.

(*ii*) ……. was defeated on Amroha.

(*iii*) …… Dev Khan again sent an army under the leadership of Kubak.

(*iv*) Ala-ud-din prepared a big …… to face the attack of Mongols.

(*v*) Gazi Malik Tughlaq defeated Mongols who came under the leadership of …….. .

5.3 Conquest of Ala-ud-din Khilji

Ala-ud-din Khilji sat on throne in 1396 A.D. He wanted to become the lord of whole of India because he was a very demanding king. He had to fight with Mongol attackers again and again. He won very important kingdoms of north India and defeated the kingdoms of south India. His success can be divided into two parts.

Notes

A. Conquest of Northern India.

B. Deccan Campaign.

(a). Conquest of Northern India (1297–1305 A.D.)

(i) **Conquest of Gujarat (1297 A.D.):** Ala-ud-din sent his army for the conquest of Gujarat under the leadership of Ulug Khan and Nusrat Khan. At that time king Karan was ruling on Gujarat. He was not capable to oppose the Muslim army. So when he came to know about the arrival of the army then he ran away to Devgiri along with his daughter Devaldevi but the wife of the king Kamladevi fell into the hands of attackers and they sent her into the harem of Ala-ud-din, then Muslims got involved in the work of looting and they collected immense wealth. When they were looting the prosperous fort of Gujarat then Nasarat Khan bought a Hindu eunuch named Malik Kafur in 1000 Deenars. Malik Kafur who was given the name of Hazar Dinari participated in spreading the sovereignty of Muslims in the south.

(ii) **Conquest of Ranthambore (1299–1301 A.D.):** Ranthambore which was destroyed by Altmash and Balban now was free. Rana Hamir was the king. In 1299 A.D., Ala-ud-din sent an army under the leadership of Nusrat Khan and Ulug Khan. Rana Hamir fought with bravery and killed Nasarat Khan. Ala-ud-din reached Ranthambore at this time. King fought bravely till 11 months with the help of his soldiers and new Muslims. Finally, a fighter Ranmal cheated Rana and in July 1301 A.D. the fort of Ranthambore was won. Rana Hamir and his family members were killed. Ranmal who cheated Rana was also killed, because Ala-ud-din was of the view that any cheater could never be faithful.



Notes Ala-ud-din Khilji sat on the throne in 1396 A.D.

(iii) **Conquest of Mewar (1303 A.D.):** Now Ala-ud-din gave his attention to Mewar. The passion and enthusiasm of taking up this work due to the fact that he has heard much about the immense beauty of queen Padmini, the wife of the king of Mewar, Ratan Singh. So in 1303 he attacked Mewar and defeated King Ratan Singh and made him a prisoner. This message was sent to Padmiani, "If you accept to come to the prosperous harem then your husband will be released." Queen behaved very cleverly, she sent the message to the emperor that 'I am coming with my servants." 700 Rajputs entered the Muslim's camp ,disguised as the queen's servants and took away Ratan Singh. By this the king was annoyed and attacked on Chittor with a big army. Gora and Badal fought bravely but failed. Rani Padmini embraced death by commiting 'Johar' with other women. The Sultan made his son, Khijar Khan the Governor of Mewar.

(iv) **Conquest of Malwa (135 A.D.) :** In 1305 A.D., Ala-ud-din sent the Governor of Multan, Uttayan-ul-Malik to attack on Malwa. That time Mahalak was the Rajput king of Malwa. When he came to know about the attack of Muslims then he prepared to oppose the enemy. In this fight he failed. Muslims won again Malwa along with Ujjain, Dhar, Chanderi, and captured all the states of Mandh.



Did You Know? Ala-ud-din won a major part of India till 1305 A.D. and he became an undisputed emperor of North India.

Notes

b. Conquest of Southern India

Ala-ud-din Khilji was the first Muslim emperor who diverted his mind to the success of south after winning a big part of north India. All the emperors of Delhi could not imagine attacking South before him because they were engaged in fighting with attackers in North and fighting against Mongols. There was also another reason that south was very far from the capital and they had no geographical knowledge about south. But after six years within a small duration Ala-ud-din won all important states of south like Devgiri, Telugiri, Tebangar, Hoyasal and Panday. Malik Kafur was the conquest fighter of mission South whom Ala-ud-din bought in Kambe after winning Gujarat.

(i) **Conquest of Devgiri (1306–07 A.D.) :** In 1306 A.D. Malik Kafur was sent to Devgiri with an army. Alpkhan, who was the Governor of Gujarat met him for that attack. Firstly, Muslim army defeated the king of Gujarat, Karan who was hiding here and caught his daughter Devaldevi and sent her Delhi and got her married to prince Khijar Khan. Now Kafur attacked against Ramchandra and defeated him and sent him to the fabulous Durbar. Ramchandra accepted the sovereignty of the emperor and paid him a heavy amount. He started ruling under Ala-ud-din.

(ii) **Conquest of Warangal:** In 1309 A.D., Malik Kafur attacked on Warangal. King Pratap Rudra Dev gave him competition but finally he lost. He dedicated all his treasury and also sent his golden statue on which a golden chain around his neck was visible as a sign of dependence.

(iii) **Conquest of Dwarsamudra:** In 1310 A.D., Malik Kafur moved towards Dwarsamudra and he defeated the king Veer Ballabh III of Hoyasal. Veer Ballabh gave up and dedicated a big amount of money as present. Muslims devastated the temples of Hindus and lots of gold, silver and jewellery were looted and constructed mosques in place of temples.

(iv) **Conquest of Madura:** In 1311 A.D., Malik Kafur attacked against Mudra Panday after winning the state of Hoysal. It was the good luck of Muslims because at that time fight was continuing for succession between two brothers Sundar and Veer Panday. Malik supported Sundar Panday and defeated Veer Panday. Madura was destroyed by Arson. Breaking the temples, Mosques were constructed in their place. Taking lots of money Malik Kafur returned to North.

(v) **Another Conquest of Devgiri:** In 1306-07 A.D., the king Ramchandra of Devgiri had became dependent on Malik Kafur. Shankar Dev became the ruler after his death. He refused to present the annual money. So Malik Kafur attacked against him and defeated him. Shankar Dev was killed and Devgiri was looted and made dependent.



Task When did Madura get victory?

Ala-ud-din's Deccan Policy: The aim of the Deccan policy of Ala-ud-din was not to annex all the states of south. The states of Devgiri, Warangal, Dwarsamudra and Madura were conquered but they were not dumped into the empire.

According to Amir Khushro the main aim of Ala-ud-din's south attack was religious. The emperor felt the light of Islam should also spread in South after the success of many parts of north India. So in Dwarsamudra many temples were destroyed and mosques were constructed in their place.

But according to Dr Ayangar and K.S.Lal the religious passion of Ala-ud-din did not determine his Deccan policy. If Malik Kafur destroyed the temples of South his aim was not to finish the worship of statue. These temples were destroyed because they were the stores of money. If some mosques

Notes

were constructed in South the aim was not the proliferation of Islam but to remember those victories which Muslims obtained in remote South.

The main aim of Ala-ud-din's attack on south was to pick up a lot of money. He attacked on Devgiri before sitting on throne and brought lots of money. So when he became king he gave the important instruction to Malik Kafur that he should attack states and loot wealth. He gave a special instruction to Kafur that he should accept those conditions that allow for complete surrender of jewellery and treasury. And when this happened then they should not unnecessarily harass those rulers. In this relation Dr Ayangar says, " It can be said that the main goal ofAla-ud-din's attack to various southern states and his travel to remote south was not more than to extract gold instead of milk from a cow." He was always in need of gold. The result of every attack was that Malik Kafur sent a lot of money. We saw that Ramchandra of Devgiri gave a lot of money and gems and also gave some elephants along with gifting of annual money. Similarly, Rudradev of Warangal dedicated his funds. He also sent his golden statue with a golden chain around his neck, which was the symbol of unconditional surrender. The other rulers of south also gave many big presents. It says that the famous Kohinoor was brought from Malik Kafur from South. Ala-ud-din destroyed the temples of Hindus so that he could loot their wealth. So K.S.Lal writes, "The same purpose was behind the campaign of Kafur in south which was in north behind the Mahmud of Ghazni." Shortly, it was the immense money of south which inspired the attacks on states across Vindya.

But it does not mean that the Deccan policy of Ala-ud-din was only for raiding for robbery. He harmonized a small part of Devgiri of south in his state. Other then this some of the states of south were suppressed to such an extent that they could not survive without accepting the rule of Muslims and in reality they turned into the slaves of the emperor. So though the empire of Ala-ud-din did not spread more in south yet one thing is that the occupation of Khilji was also assumed by the Hindu kings of South.

The Deccan policy of Ala-ud-din was successful and political. By that policy he found pride, power and money and his kingdom became stronger. He did not include the kingdoms of South together, that was his wisdom. Like a realist he gouged that it would to control the distant regions of the South. Impossible after that the goal of Mohhamad Tughlaq to acquire the Southern kingdoms resulted in big difficulties and the emperor was involved in bigger problems.

Self Assessment

3. State whether the following statements are true or false

(*i*) Ala-ud-din sat on throne in 1296 A.D.

(*ii*) In 1299A.D., Ala-ud-din sent an army under the leadership of Nasarat Khan and Ulag Khan.

(*iii*) In 1307 A.D., Malik Kafur was given an army and sent to Devgiri.

(*iv*) The meaning of southern policy of Ala-ud-din was not the misappropriation of all southern states.

5.4 Administration of Ala-ud-din Khilji

Ala-ud-din Khilji was not only a great fighter and winner rather he also had a perfect administrative mind, K.M.Lal writes, "As an administrator Ala-ud-din was higher when compared to his ancestors. As a fighter he had many qualities but there seemed faded in front of his successes as an oganiser."

5.4.1 Central Government

The emperor was the chief of administration. According to Dr R.P. Tripathi, "Monarchy can survive without any particular religious assistance and the view point of the king was different from Maulavi.

Notes

This was the biggest contribution of Ala-ud-din. "He was the commander of the royal army and the main officer of justice and rule. In Ashraf's words," The emperor of Delhi was principally the most arbitrary person on whom there was not any boundation of law. There was no physical stop and he was ruled by his own desire, and not the desire of anybody." Throughout the thirteenth century, the emperor of Delhi had been affected by two powerful communities. First community was Sardar class and the other was Maulana class. Relegated to the category of servants and thus finished the influence of the Sardars on the Emperor. Dr Ishwari Prasad says,"Ala-ud-din protested the involvement of Ulema in the matter of Kingdom and in this relation he did not follow the tradition of first emperor. Law was dependent on the desire of king and there was not any relation with the law of prophet—that was the guiding maxim of the new king."

Ala-ud-din declared for the first time in the history of royal emperor that, "I will never provide such freedom to the class of Maulana that they run the government of the kingdom." Firstly, he asked some questions to Kazi Mudhisuddin. The first question was that, "Can the king give tough penalty to corrupt and religious Sardars?" Kazi replied," That this is against the Islami law." Then Ala-ud-din asked him that, "The stolen money which I have brought from south can I use that for my personal profit?" Kazi replied, "No". Ala-ud-din asked one more question that, "How much salary should a king take? The scholar replied that "The king should take as much money which he gives to the best officer." On this reply the emperorget annoyed and said to the Kazi in tough words," To prevent such a rebellion in which thousands of people are destroyed I apply the permission which I understand is right for the benefit of the kingdom and good for the people. I don't know that it is as per the law or against the law. For me that is law which I understand, proper for state during crisis. In the holocaust day of Judgment what will happen with me I do not care." These words of the emperor were meaningful because they supported the rule of monarchy.

Ministers

(i) Emperor had many helpful ministers to do the duties for his kingdom. After the emperor, it was prime Minister who was called Wazir did both the work—that of a soldier and a civilian. He was the officer of the financial sector, he appointed officers in different states for the collection of state tax and submitting it in the royal treasury. The Wajir was the commander of imperial armies and whenever he got the permission from the emperor then he took the campaign for attack. Sitting on throne Ala-ud-din appointed his minister Khwaja Khalir. In 1297 A.D. Nasarat Khan took his place.

(ii) **Kazi Ulkjaat:** Kazi Ulkjaat was the minister of the justice sector. Sadruddin Kazi-e-Mamlik was the minister in the beginning of his kingdom.

(iii) **Meer Arjh:** Meer Arjh was the owner of the application form. People sent their application to the emperor through him.

(iv) **Deebar-e-Ashraf:** He was an accountant general who kept book keeping and worked under the Wazir.

(v) **Mustauffi:** Mustauffi was an accountant general. He also worked under the Wazir.

(vi) **Araj-a-Mamalik:** He was the executive of army and war. He helped king in the collection of attack strategies and admission of soldiers in the army.

(vii) **Baksh-a-Fauj:** He handled the work of giving salary to the army.

(viii) **Amir Kohi:** He was the director of agriculture.

(ix) **Shahahana-a-Mandi and Diwane Riyasat:** They handled the work of the markets.

(x) **Kotwal:** He was a police officer who handled the work of peace and arrangement.

Notes

5.4.2 Administration

The kingdom was divided into many parts. According to Jiyauddin Bharni there were 11 provinces. The names are given below:

(i) Gujarat
(ii) Multan and Sivistan
(iii) Dipalpur
(iv) Samana and Sunam
(v) Dhar and Ujjain
(vi) Jhain
(vii) Chittor
(viii) Chanderi
(ix) Oudh
(x) Badaon
(xi) Kar

Every province was under a governor who was a sort of small king. He was the head officer, judge and chief soldier of the province. His work was to keep peace and arrangement and collect the state tax of the province. And whenever he got the order then he had to supervise the military departure.

Governors had no courage to revolt under a powerful king like Ala-ud-din. Gazi Malik, Malik Kafur, and Alhkhan were experienced generals and governors served the government with loyalty This was the proof of Ala-ud-din's power and caution.

There was the status of different units in states which had officers. The smallest unit was village in administration.

5.4.3 Judicial System

In the word of K.M.Lal," Ala-ud-din was administering justice in an equally rigid and motionless manner like Balban." He was the source of justice, and used to take decision of large indictment. Secondary standard was the place of Lord Chief Justice. In provinces governor, Kazi, and general small officers ran the justice management. In villages head people and Panchayat meetings solved the fights and took decisions. It was hoped that justice officers were honest and sensible. Once Ala-ud-din gave death sentence to one Kazi because he was drinking.

The punishments given at the time of Ala-ud-din Khilji were normally very savage. No matter how high the position person had or he had a very pure heart or was rich he could not escape from the clichés of the law of Malik Kafur was also thrashed 20 times because he advised the emperor to increase the price of grains of ½ Jittal. Cutting the hand and foot and injecting physical sorrow were normal punishments.

For the crime of illegal supply of liquor, drink, openly drinking etc., the offenders were thrown in dirty dustbins from where they could hardly escape. If any shopkeeper weighed less, then the same amount of meat was taken from his body.

5.4.4 Police and Intelligence System

Ala-ud-din established a very strong and eligible police and detective system. Kotwal was the main police officer of that time who was the keeper of peace and arrangement and there were many officers who had police work. In spite of police Ala-ud-din established a detective system in a perfect manner. Murlend says, "He established an effective detective system that any person could not speak seditious word. The delightful atmosphere of the capital changed in shady gloom; but that time conspiracy had been finished." He appointed mubbhis who gave him information about very small things. They penetrated all high and low homes and used to trouble them for all small crimes. The detective department worked that with capability, favouring that Jiyauddin says that, "Without the knowledge of Ala-ud-din even a single leaf could not move and whatever elapsed in the home of Maliks and rich, the information reached the emperor." From the fear of detectives Nawabs stopped saying anything

Notes

about the emperor in a high-pitched voice and if they wanted to say any thing then conveyed through signs. They trembled day and night because of the excursion of Sainya Pahrua. They neither did anything nor said anything for which they would be scolded and punished.

Self Assessment

4. State whether the following statements are true or false

(*i*) Emperor was the chief of administration.

(*ii*) Kazi Ulkjaat was not the master of the justice department.

(*iii*) Araj-e-Mamalik was officiating army and war.

(*iv*) Kotwal was a police officer who handled the turbulence and clutter.

5.5 Revenue and Fiscal Administration

Revenue and Fiscal Administration: Ala-ud-din was the first emperor who took a keen interest in the imposition of lagaan and state tax. His main aim was to get more imposition of lagaan. In reality for establishing a large army the requirement of Ala-ud-din was money so that he could face danger from the Mongols to attain victory. The first thing he did was that the Jagirs which Nawabs possessed by way of rounded or half were reclaimed as per the order of the Sultan. After that ploughing was done of all lands to confirm their fertility, then selected 50 per cent produce as part of government. To collect the half division of all fertile lands was an incomplete way. Farmers were giving many other taxes, so their condition became bad. Barni tells us how farmers became poor," "They had no sign of gold and silver in their homes so their wives had to work in Muslims' house and survived in a small salary. Emperor followed a hard rule to stop corruption in accountants. Where he increased the salary of accountants then he gave hard punishment to them. If anybody was found guilty of corruption, he kept hard control on them. Like Dr Tripathi says that, "Ala-ud-din was the first Muslim ruler who rectified the improper ways of accountants because these people were great source of information about all matters related to land and the rent paid by tenants."

There are many taxes which were applied by the emperor:

(i) House tax

(ii) Cattle grazing tax

(iii) Jaziya (only for Hindus)

(iv) Khams (4 per cent of robbery in war)

(v) Yakat (Religious tax on Muslims)

Measures against nobility: Emperor also took several steps against the Sardars because they often rebelled and created difficulty in the way of the king. He seized all manors which they got as rewards and services. He prohibited drinks. Firstly, he broke all the pots of drink and threw all drinks. His Sardars also did same and resultantly the road and gutter were filled with mud like it happens in the rainy season. The marriage relations and meeting of Sardars also decreased and finally emperor started more control over them to work through detectives.



Notes Ala-ud-din was the first emperor who took great interest in state tax and imposition of lagaan.

Notes

5.5.1 Economic Reforms

Like a great Economist: Ala-ud-din did many economic reforms that any middle century king could not imagine. Firstly, he fixed the price of all necessary things of life. The price of wheat was fixed at 7 and ½ / Jital, barley at 4 Jital/Maund and gram at 5 Jital/ maund Butter sold at 2 and ½ Jital. The price was fixed for all things like fruits, shoes, vegetables, horses and cows. The government also controlled supply and transport. Shahan-e-Mandi and Diwan-e-Riyasat special type of officers were appointed for taking care of this thing that the rules and regulations were continuing as behaviour. He also continued a crisis system of rationing. If any officer and businessman did not follow these rules with rigidity then they were punished. If they sold for more prices or less weight then they were thrown in dangerous jails or their flesh was taken. The dirty brokers who exploited simple people were punished severely. According to Dr Ishwari Prasad," He did several things for removing the need and plight of the people by controlling the market." This way the economic reforms of Ala-ud-din Khilji were continuing. All types of rebellion were suppressed, and specially increased the happiness of soldiers who could survive in a small salary now. Some soldiers and businessmen suffered many losses but by these corrections it is felt that Ala-ud-din had immense administration talent.

5.5.2 Military System

Ala-ud-din created a very strong and eligible army. He became an emperor on the basis of the support of his military system and he felt that a strong and eligible army is necessary for beating the attack of Mongols and crushing the internal rebellion. That time the attacks of Mongols were too strong that the emperor felt that he would lose the kingdom. In this situation the reorganization of the army was necessary and Ala-ud-din step-up for increasing the power of the army and courage of administration.

Firstly, he took a decision with the help of his faithful Sardars that existing fortification be repaired and construction of new forts be done at appropriate places and stationed capable armies there.



Task The other thing was that he started to admit more soldiers and according to Farishta, "He started an army of 4 lakh and 75 thousand soldiers. There were mainly three parts in this army—horse riders, pedestrains, and elephant riders. But the main power of army was horse riders."

The big correction of Ala-ud-din was related to army that he started rowel on horse firing and the appearance of every soldier. This was done so that there would be in betrayal on the part of any soldier and Sardar. The army of the kingdom was inspected from time to time and there was also deep inspection of the horses of the soldiers and the weapons. Dr P.Saran writes," Because of the problem to keep a large army it was necessary to control the price of necessary things, so according to the decision of the emperor things were kept cheap according to the salary of a soldier." Soldiers got salary in cash. An ordinary soldier who was called an aspa and had one horse was given a salary of 234 tanks per year but if a soldier had too horses then he used to get an additional salary of 78 tanks and this was given an the name of two aspas.

A soldier got a small salary but Ala-ud-din gave attention to keep his soldiers satisfied. He had made the necessities of life cheaper. Market had been taken control and many measures were taken so that soldiers could survive on their meagre salary.

Ala-ud-din had kept detectives in every part of the army and was informed regularly about the natural growth of the soldier system and conduct and behaviour of the army officers.

Notes

Self Assessment

5. Multiple Choice Questions

(*i*) Who firstly took interest in imposition of lagaan and state related tax?

(*a*) Jalal-ud-din (*b*) Ala-ud-din (*c*) Shanbhsuddin (*d*) Bahauddin

(*ii*) Ala-ud-din was a

(*a*) sculptor (*b*) painter (*c*) great economist (*d*) Craftsman

(*iii*) What is aspa?

(*a*) a soldier (*b*) a king (*c*) a minister (*d*) a feud

5.6 Market Regulation of Ala-ud-din Khilji

For continuous victory the stimulation of Ala-ud-din and continuous attack of robbers of Mongol made the North West necessary to keep a large army. In spite of army it was more loaded on royal money because of spending on state employees to keep civil administration and slaves. All money of kingdom and collection of tax from different parts of the kingdom were not sufficient to fulfill these demands. So king increased revenue which was 5 per cent of production and applied many taxes. The pots of drinking water were also used in making coins of gold and silver—but the scarcity of money was continuing. It was calculated that if the king prepared a large army on normal salary then all money would be finished in 5 to 6 years.

Truncated Salary: So Ala-ud-din decided to truncate the salaries of the army, but for stopping them from becoming victims of economic distress he took the decision to reduce the price of items of daily use. With this aim he made so many regulations and ordered diktat so that expenditure on lifestyle became less. These regulations are the symptoms of the administration of Ala-ud-din.

Measures against Rich: The second thing is that Ala-ud-din did not want to see any one rich because they could became stubborn and disorderly. So he proceeded in detail for flushing money from people. He also wanted to see that people could survive in a small salary so he decreased the prices of commodities.

A State of Warfare: The rule of Ala-ud-din was in a condition of war—A condition in which price increases. The problem was also in transportation because of war during the attack of Targhai. It is a clear example that Mongols captured all the near by roads of Delhi and stopped all the cafilas to enter Delhi through Yamuna tordes high value and transportation, in one side Ala-ud-din stored food in his capital and on the other side he regulated the price of things.

Regulation of Foodgrains Prices: Foodgrains are the important necessity of humans. Sultan gave his whole attention firstly to this side. In the beginning, he fixed the price of foodgrains and he fixed them at a low price. After fixing the price of foodgrains emperor established the government grain stores and the market of grains where the people and businessmen—first he businessmen who had permanent shops in Delhi and the others were street business people who brought grains in the city and sold that to people and shopkeepers. But being very low price of foodgrains merchants earned less profit.

His Devotion to the Scheme: The result was that the shopkeeper of Delhi saw the new regulation with disappointment and traveller marketers stopped coming to the city. But Ala-ud-din was dogmatic to make his plan successful so he ordered the traveller marketers to register themselves to the superintendent of the market. The minister of grain market Malik Kabool recognized the heads of the traveller marketer and kept in control till they agreed to bring grain continuously and sold them at scheduled rates. By this, danger was removed from loss in supply.

Notes

Instructions of Magistracy: For confirming that Caravaniang found grain at the prices that the boundary of their profit was confirmed. Ala-ud-din ordered all magistrates and collectors in the village of Doaba and near by areas of the capital city that they give written promise to the king to get more grains from the farmer. Farmers were inspired to give Kind of 50 per cent from the revenue and they were forced to sell their extra stock at fixed prices to Caravaniang. By this only that much of grain was left for them which would help them for service.



Task How did Ala-ud-din make the regulation of price in grain?

Grain Stores: This work was dependent on good weather. Sultan established government grain stores to escape the vagaries of the weather. These stores were kept full properly. Baruni says," There may be any place like that where two or three stores were not filled with food-stuffs. These stores were like those that could not continue in normal situations. They were opened only on days of shortage of grains. In the days of drought, ration tax was for grain and every home was given holy Maund grains daily. But ration card was not available at that time and the number of people was not fixed for gaining grain on fixed weight. It seems that the person who went to the market got grains on fixed weight.

Officials Heirarchy: Employees were appointed for effective control on the market. Their head was the superintendent or Sahanal of the market. A large kingdom was given to them like a support and were also given a big cavalry and street army to help in their work. Their powers were descriptive and all the traveller merchants of the city were under them. He took care of that thing that they continuously brought grains in the market. The grain sold on fixed price which was decided by king and anything was not collected from theft or was not sold in black market. These regulations continued with strictness. Baruni says that, any person did not courage to hoard even single maind grains. The control specially continued in a Doab if any mistake found out then the sinner was punished immediately. He gave a daily report to the king about the condition of the market. To check out the truth of their report different instruments were used and if any difference was found out then immediately questions were asked from the sinner.

The other employees of grain market were Barid-e-Mandi and Munhiyans. The work was to give the report of the quality about goods. The comparison of Munhiyans can also be done with detective service police. Technically, they were under the superintendent. So they submitted their report to the emperor.

Cloth and Horse Market: By this the price of all necessary thing of soldiers was controlled. After foodgrains the most important necessity was cloth and horse for a soldier. The market of cloth was established in a special place in the city and there was only one market in the city. There was the main market officer, he was under the Diwan-e-Riyasat. For the supply of cloth he appointed superintendents in other markets. Emperor could not force to sell the goods on fixed price to the makers of far off country, so he took some generous steps. Merchants were registered. Emperor gave advance money from money stores to Multani merchants because they could use it for selling things in government market at a fixed price Actually, these merchants were not regular merchants. They were agents of the government. They got advance money for buying goods from external markets and for selling goods in Delhi. They also got money for buying high standard clothes and stopping the black market. Diwan-e-Riyasat gave a permit for buying these things and they gave a written receipt on buying goods. By this the doubt of black market and bargaining was finished.

Control on Slave Market: By this horse and slave market were controlled. After much difficulties the class of middle buyer and seller continued on the right way. General order continued to brokers. Normally, he used lashes. By this like so on chronicles, the price of everything was fixed. Until the

Notes

traders did not become submissive and Stopped to weigh less they were given horrible punishments. Sometimes they gave more than the actual weight of the goods.

Effect on Agriculture: The effect was also shown on agriculture and the condition of farmers was intolerable. Land revenue can be averted as in 50 per cent in Kind to say that stop of processing of collection but when we give attention on it that farmers gave more payments and they sold the rest the grains at a cheap price. But for this reason Ala-ud-din can be forgiven that his main aim was not to increase the agriculture and business. His main necessity was to keep a big army. In this aim his processing was mostly successful.

Self Assessment

6. Fill in the blanks

(*i*) The problem was also in …… because of war.

(*ii*) To escape the vagaries of the weather emperor established the government …….. for grain.

(*iii*) The other employees of grain market were Barid-e-Mandi and …….. .

5.7 Economic Improvement of Ala-ud-din Khilji

The economic improvements of Ala-ud-din Khilji are the main important form of his administration. Dr.K.S.Lal says that, "It seems that the life of farmers was monotonous and their standard of living was low." He was the only ruler in the whole area of middle century history who has done economic improvement. Lenpul gave him the name "A great economist" because of these improvements.

The passion of continuous victories of Ala-ud-din and the continuous attacks of Mongols made him understand that a large army was very important. In spite of spending on the army he had need of money to run the administration. He brought a lot of money from Devgiri and he also got money from presents and defeated powers and he also got 50 per cent from farmers. But he did not have sufficient money for the fulfilling his demands. He could not reduce the army so he reduced the salary of the army but to ensure that his army could survive easily with a small salary so he decided to reduce the price of things and to apply many improvements. In reality this plan was working at the bottom of economic improvement for him. In spite of that he understood that the price of things had to be so it could be decided that his people had things like grain, milk etc., as they wanted. He did not want people to become rich so that they could revolt and be fictitious. The measures taken by him can be described in brief as follows.

(i) Control on Prices: Firstly, a business list was prepared, in which the price of everything of daily use was written. The prices were fixed at small values.



Notes He was the only ruler in the whole area of middle century history who did economic improvement.

Examples: the price of foodgrains were as follows:

a. Wheat 7 and ½ Jital/Maund.

b. Barley 4 Jital/Maund.

c. Gram 5 Jital/Maund.

Notes

d.	Rice	5 Jital/Maund.
e.	Meat	5 Jital/Maund.
f.	Moth	3 Jital/Maund.

The price of butter was fixed at 2 and ½ ser/Jital. The price of khand was 1 and ½ Jital/ser. The price of largesse, theer, vegetables, combs, shoes, pots, and needles was also fixed. The price of slaves, horses, servants and prostitutions was also fixed. One cow was sold in 1 and ½ tank if it had to be killed and the cow which gave milk was sold in 3 to 4 tanks. The first standard horse could be in 102 to120 tanks and second standard horse was in 80 to 90 tanks and third standard could be bought in 65 to 70 tanks. The price of a slave girl was fixed at 5 to 12 tanks and the price of a prostitute was 20 to 40 tanks.

According to Farishta the price which was fixed for Delhi was also continued in other parts of the country but this seems wrong.



Did You Know? Shopkeepers sold these things at a fixed price. To sell at more price was a crime and for this one got a hard punishment. Barani tells us that once Shahana-e-Mandi got punishment of 22 whips because he advised the emperor to increase the price of grain to 1 and ½ Jital.

(ii) Control on Supply: Ala-ud-din understood that if there was no control on supply then it is not suitable to fix prices. He thought that for his plan to become successful the supply of things is necessary on time. So he ordered that anybody should not possess more than, 10 Maund of grain and should sell all the extra grains at a fixed price. Ala-ud-din also ordered his permanent officers and caretakers of justice that you give me in writing that you will try to gain grain as possible from farmers. According to this justice foster and district collectors forced farmers after getting the 50 per cent fertility rule tax that they sold their waste grains at a fixed price to traveller businessmen. The problem in supply could arise because of weather so the emperor established the government stores for grain which supplied grain when farmer could not give supply because of the failing condition of fertility.

(iii) Control on Transport: The emperor not only controlled the price of things and their supply rather he also controlled the travel of goods. The names of businessmen and markets were registered to take goods from one place to another and for taking goods from one place to another every type of facility was provided to them.

(iv) Rationing System: Ala-ud-din already started the ration system so that drought and famine could not create problem in any place. In this bad duration the grain could not be sold unmeasured to people. On the other hand, registered people who got grain from government stores could not sell more than ½ Maund to any person.

This rationing system was the special idea of Ala-ud-din and Barani writes that because of the different type of rules of Ala-ud-din there was not any famine in Delhi.

(v) Efficient Organization of the system: Ala-ud-din orgenized these systems in an efficient way. He appointed two officers—Shahana-e-Mandi and Diwan-e-Riyasat. Malik Kabool Shahana–e-Mandi was the inspector of the market and grains and Diwan-e-Riyasat was the liable officer of the market of cloth and other things. Dr Ishwari Prasad writes," Emperor sent his slaves to the market for buying things like bread, meat, sweet, melon and cucumber etc. and when they returned, the things were weighed if weight was less then same amount of meat was cut from the body of the shopkeeper to complete the less weight."

Malik Kabool, who worked as Shahana-e-Mandi had a very big group of horsemen and roadmen who helped him in his work. He always remembered these things that the businessmen brought grains into

Notes

the market regularly, and sold them at a fixed price and any type of robbery did not occur. He informed the emperor about the prices of markets and the normal condition of markets. He continuously feared the emperor and once he was punished because he advised the emperor to increase the price of grains to ½ Jital/Maund. The other officers of grain markets were Nasid–e-Mandi who gave the information about the quality of goods muni hayat or those detectives who gave information from his own side and Diwan-e-Riyasat who took care of the cloth market.

(vi) Enforcement of Regulations and Drastic Punishments: Emperor applied his rule with rigidity. Every Shahana was given a copy of rate list for the market so he get to know that any businessmen had not collected more money. These Shahana people forced every type of businessman and they beat them. It says from Yakoot that if any businessman weighed less then he cut meat from his body to compensate less weight. According to Dr P. Saran, We reached this result after whole study of situations under the price control system that these people were affected badly by this." For finding out about the cheating the emperor sent his slaves to the market for bringing the things like sweets, bread, meat etc. When they returned the things were weighed. If the things were less in weight then they cut that much of meat from the businessmen's body. The businessmen were so scared that they gave more things than the actual weight. Dr Ishwari Prasad writes, "Emperor sent his slaves to the market for buying the things like bread, meat, sweet etc. When they returned, the things were weighed if their weight was less then only that much of meat would be cut from their body which would compensate for the less weight."

Ala-ud-din proceeded very harshly against those dirty brokers who exploited simple people to such an extent that this became miserable and they wanted to die.

Causes of the Success of This System: This system of Ala-ud-din was being very successful. The reasons were many:

(i) **Religious enforcement of the system:** Firstly, this system was applied with rigidity and if any person tried to break any of these rules he was punished severely.

(ii) **Personal Interest of Sultan:** The personal interest and his taking care also made this plans successful. Emperor got information regularly about the progress of this system from different sources. He sent his slaves to the market for buying something because he wanted to know that businessmen sold goods at a fixed price or not. If they increased the price or weighed less they would get punishment.

(iii) **Impartiality and Zeal of the Officers:** The officers of Ala-ud-din like Diwan-e-Riyasat Yakoob and Shahana-e-Mandi completed their responsibility with zeal and honesty. If they harshly strayed from their duty or made any small mistake in their work then they would be punished.

(iv) **Forced Poverty of People:** Ala-ud-din forced people to live poor; this thing was also involved in making the system successful. Because of these reasons people could not become rich so they could not create revolt and strife.



Task How was the behaviour of Ala-ud-din with the businessmen who weighed less?

5.7.1 Merits and Demerits of the System

Merits: The economic improvements of Ala-ud-din proved very successful and beneficial. The emperor used to say," I do not know this work is lawful or unlawful. What I understand suitable for emergency and the welfare of the kingdom, I do that and on the approaching day of judgment what will happen with me I do not know." First thing is that because of these improvements Ala-ud-din could make

Notes

an eligible and strong army. He had a big army who took less salary but by these improvements he could satisfy them because he kept all the prices very cheap. Resultantly, the army became very strong and eligible with the support of these improvements and by this the kingdom became safe against the attacks of Mongols and revolting of king, Sardar could be controlled.

Second thing, every type of treason was finished and the behaviour of people became disciplined. Now any robbery and cheating were not possible. Businessmen got harsh punishment for small mistakes by which their habits improved.

Third thing, According to Dr Ishwari Prasad the necessities of life became cheap, this led to people being more happy.

Fourth thing, by these improvements the people were engulfed in personal dictatorship.

Demerits: The economic improvements of Ala-ud-din were not good completely. Iliyat writes," Hindus lived in a very bad condition and the wives of Muqaddams worked on rent in the home of Muslims." they also had demerits and mistakes. Dr Parmatma Saran writes, "Ala-ud-din signaled to the side of climax that of the new deal was not suitable and was not an artificial system, which was in tandem with the economic laws and the main aim of government was getting profit. Resultantly, they had to face insult and poverty which cannot be calculated."

First thing, the improvements of Ala-ud-din were not the result of benefitting the people. He applied these improvements only for the army and the army was one part of the people of God. The profit of cheap things was reaching more to the army. If price was less then the salary was also less. So these improvements were not applied to every part of the kingdom. This system was only applied in Delhi and near by states, not in whole country.

Second thing, these improvements created problems in increment of business and paralyzed them. Shopkeepers gave their things at less price and more weight. If they took more prices or weighed less then they had to face harsh punishment. Due to this reason businessmen were not getting that profit which was the big inspiration for improvement, so they could not take any interest in business and by this business was paralyzed.

The third defect was that by these improvements farmers had to bear more loss. They gave 50 per cent of the first yield. They gave many taxes and sold grains at very cheap prices. It was natural that their condition under the imposition of lagaan was very bad and they became very poor.

The fourth defect was that the improvement system of Ala-ud-din was very cruel. The officers gave very hard punishments to businessmen for small crimes. People feared these officers more than plague and being a government clerk was counted more than death.

The final defect was that the rules of Ala-ud-din were not permanent and finished with his death.

In short, the improvements of Ala-ud-din were beneficial only for the people of Delhi and the army. Farmers and businessmen suffered more loss by these improvements. But the aim of Ala-ud-din to keep a big army at a small expenditure was fulfilled and with this army he was able to face successfully the attacks of Mongols.

5.8 Character and Personality of Ala-ud-din Khilji

Ala-ud-din Khilji was a very great emperor of India. He rose from the condition of pettiness to became a great ruler of the middle century. His character can be divided into three categories:

(i) As a Man

(ii) As a General

(iii) As a Ruler.

Notes

5.8.1 As a Man

(i) **Illiterate but endowed with great commonsense:** Ala-ud-din was an illiterate person like Akbar and Ranjeet Singh. He had more intelligence and commonsense. He could debate with any scholar Maulana and understood every problem of the kingdom.

(ii) **Hard and Cruel:** Ala-ud-din was a very cruel man who did not possess humanity. He punished people badly. Iliyat writes, "Hindus faced very bad conditions that the wives of Khuts and Mukaddams worked on rent in the homes of Muslims. "He punished businessmen, Nasarat Khan did many atrocities on people and the emperor killed his relatives with cruelty. Dr Ishwari Prasad says," The kingdom of Ala-ud-din is a signal of Muslims autocracy. He was cruel and inexorable in his behaviour. If the order of religion and Con on law interfered in his values he did not care about that." To kill his uncle, father-in-law and poisoning Ulag Khan is the proof of this thing that the king did not have humanity. Dr P. Saran writes, "The improvements of Ala-ud-din were not the result of his philanthropic motives like improvement of the general condition of people. They were not done by the efficiency of government with any idea."

(iii) **A Religious Man and a Fanatic:** By the statement of Amir Khusro and Isami, Ala-ud-din was a true Muslim who followed the rule of the shariyat and showed the religion of Islam in his work. He respected Muslim saints but in the matters of the kingdom he did not want the interference of Kazis and Maulanas and did not follow their principles. Ala-ud-din was a fanatic Muslim. His behaviour with Hindus was not good. He imposed Jaziya tax on them and subjected them to every type of torture. He was not religious like Firozshah, Tughlaq, Sikandar Lodhi and Aurangzeb. Dr.Parmatma Saran writes," The different proceedings and his measures were applied especially for the ruling class. If happen to do any good to the people then it was only sudden. This was only the byproduct of his purpose." This welfare was not the profit of this work. Lenpul writes," He was a ravenous and cruel man, however any person cannot refuse to give him the degree of capable and rigid ruler."

(iv) **A Great Hunter:** Ala-ud-din had a passion for hunting. Daily he spent some time on flying pigeons and hunting for many types of animals.

(v) **Not a Debauch:** Ala-ud-din had many wives but he was not under the influence of any female. In the beginning he used to drink but later he gave up drinking. Ala-ud-din did not spend his life as a debauch.

5.8.2 As a General

Ala-ud-din was a fearless and honest fighter, because of his fighting skills he reached at the level of a great king from a low condition. Some people say that Ala-ud-din was not a fighter and all his successes were because of his generals and the generals were Alp Khan, Jafar Khan, Nasarat Khan and Malik Kafur. But this thing is completely false. Ala-ud-din became famous by attacking on Bhilsa and fighting against Malik Chajju under the rule of Jalal-ud-din. After that he showed a famous and successful attack on Devgiri.

After sitting on the throne Ala-ud-din could not leave his capital safely. So he sent Uglug Khan and Nasarat Khan for authority on Gujarat and other states. Ala-ud-din gave a drubbing defeat to Mongols who came under the leadership of Kutlug Khwaza. When he debated with Malik-Ala-ul-Mulk before the attack against Mongols. This shows his courageousness. He understood as cowardice not to fight with foreigners. Emperor showed bravery in all the wars, he fought against Mongols and Rajputs that organizational capability, policy and dexterity in ample amount. When Ulug Khan could not succeed in his round of Ranthambore then Ala-ud-din attacked them and defeated them with the support of army and continuous attacks. In 1303 A.D. emperor succeeded in wining Chittor. Ala-ud-din was

Notes

the first Muslim Emperor who attacked on south and with Kafur he defeated the kings of Devgiri, Warangal, Dwarsamudra and Mathura.



Notes Ala-ud-din was a fearless and great General.

5.8.3 As a Ruler

(i) A Great Administrator: Dr Ishwari Prasad writes that, "Ala-ud-din had the merits of a born general and a ruler of administration—these two things are seen less together in middle century. He was not only a fearless ruler but also a qualitative administrative fighter person." In the words of K.S.Lal, "Ala-ud-din is superior than his ancestors as a ruler. His success was better as an organiser more than as a fighter." Shri .R.C.Majoomdar says that "Ala-ud-din showed wonderful courage in the first part of his ruling as an administrator. He has the first credit of ruling on his kingdom being free from power and the guidance of priestly hierarchy."

Ala-ud-din established a strong and nice administration. He curbed the wrong power of Sardars and religious places were kept in his control. He kept a big control on state administration and showed attention. He kept a special attention on similar justice and punished criminals. He started a qualitative detective system. Ala-ud-din reorganised the soldier system and finally did many improvements. Dr K.S.Lal says," These statements taken on the side of this famous viewpoint being hyperbolic that the king ruled and that was of royal indifference."

A Clever Politician: Ala-ud-din was a clever politician. He gauged that to follow the continuous states taken by force policy was very dangerous. So he was not merging the states of south in his kingdom. He took a lot of money from the defeated princes of the south but he left the states for them. So we get to know his wiseness and qualities as a politician. To control these states was an impossible thing generally. The south policy of Ala-ud-din was very understandable and political.

(ii) A Great Supporter of Art and Scholars: Although he was illiterate, but Ala-ud-din gave immense support to poets and scholars. In words of Barani his durbar had 46 scholars. The most prolific scholar was Amir Khusro who had wrote Tari-e-Alau. In which he described, the success of Ala-ud-din and also wrote a wonderful story by the name of "Ashik" which describes the love between Devaldevi and Khijar Khan. There was another writer in the Durbar of Ala-ud-din Amir Hasan Dehadevi who was called India-Sakshi. Besides this many great writers and religious Pandits were there—Amir Araslan kahi, Kabiruddhin, Shekh Nazamuddin and Kazi Mugis-Uddin.

Ala-ud-din loved the construction of forts. He continued fort construction with 70,000 people. These are his famous forts—Yamini Mosque, Alaye Minar, Alaye Darwaja etc. The statement of Sir Buljale "A century starts with the rule of Ala-ud-din which can be called the Imperial age era of the Sultanate."



Did You Know? Tarikh-e-Alau was written by Amir Khusro.

5.8.4 Critical Estimate of Ala-ud-din

According to some people, Ala-ud-din did not get any permanent success. There was no strong base of his government and Khilji generation finished easily because of internal weakness during his rulling. There is not any doubt that the ruling system of Ala-ud-din had many demerits. His

Notes

government was the rule of only one person and was dependent on the power of the army. He did economic improvement for the benefit of his army. By this he finished the inspiration of agricultures and businessmen. Businessmen and farmers were very sad under his ruling. The life of people was miserable due to hard punishments and detective system. Dr V.Smith says," He was specially robbery a and an outrageous ruler. He had no respect for justice. The success of Gujarat, mostly attacks of robbery attack on two big forts etc., incidents are wealthy of description in his ruling. His ruling was shameful in many conditions."

But when a careful and critical analysis of Ala-ud-din's achievements is done, then these statements do not matter much in history of Ala-ud-din . He made a small state to a great kingdom and first time defeated south India in the royal Sultanate of Delhi. He did a harmful attack on the power of Mongols which casted danger in the kingdom of Delhi. He established a very strong administration and kept the Sultanate safe from internal opposition to the emperor. More measures from his administration became ideal for his successors.

In short Ala-ud-din was a great ruler who was the greatest among the emperors of Delhi. Ishwari Prasad says, "Ala-ud-din was not any faddist. He followed plans and continuously took care of them. He could not be objected because of the support of public opinion." In the words of A.M.Husain. "He can be counted with great rulers in India like Sher Shah Suri and Akbar." Haival says,"Ala-ud-din was more ahead from his age. His 20 years of ruling find similarity with incidents of our century". Ibn Batuta says, "He was one of the greatest emperors."

5.9 Successors of Khilji

5.9.1 Malik Kafur

Malik Kafur was the Hindu eunuch of Gujarat state. When in 1297 A.D. Nasarat Khan won Gujarat then he bought Kafur in 1000 dinars in Kambe. Because he was bought in 1000 dinars so he was called Hazaar dinari. The emperor was impressed by the physical structure and sharp-mind of Kafur and the emperor raised him at the level of a minister.

The big success of Malik Kafur was that he attacked on south India and won many states. From 1306–12 A.D. he defeated Devgiri, Warangal, Dwarsamudra and Mathura. He looted lots of money from south and became famous in the kingdom.

Malik Kafur started impressing the emperor. Emperor took advice of this Wazir in the important matters of the state. Kafur told the emperor that his wife Malika Jahan and sons Khijar Khan and Shadi Khan were conspiring against him. Ala-ud-din believed him and imprisoned his sons and wife. He influenced the emperor so much that Ala-ud-din hanged Alap Khan who imprisoned Malik Kafur.

After the death of Ala-ud-din the opposition started preparation for war. Malik Kafur got more power in this time. So he became more ambitious. He defeated the princes one by one. He behaved cunningly and prepared a forged will after the death of Ala-ud-din in which Omar Khan was shown as the successor. The age of the prince was only 6 years. So he became the actual ruler. His idea was to finish everyone who came in the way of the throne. Mubarak Khan abstained from his anger and other claimants were made illegal. Malik Kafur conquered all the jewellery and treasury after marrying the widow of Ala-ud-din. After the death of Ala-ud-din Malik Kafur enthroned, Shahabuddin the son of the emperor and made himself the officiator. Now he started to oppose all royal people who could create obstruction in his way. He removed the eyes of Khijar Khan and Shadi Khan and then imprisoned their mother Malika Jahan. Now he conspired to kill Mubarak, so this thing some sardars could not bear so they killed Malik Kafur on 6 February 1316 A.D. by conspiring against him.

Malik Kafur was pursing a policy after the death of Ala-ud-din by which the supporters of Khilji generation were dissatisfied. They conspired against him and got success. It is said that the army also supported them. When the people of Malik Kafur reached to remove the eyes of Mubarak then

Notes

they were impressed by the conspirators who to give more money and position but Prosided they killed Kafur and gave the throne of Mubarak to him. It is said that the people of Kafur agreed to the condition of the conspirators and killed him. Then Mubarak became the regent of his brother Omar Khan. Approximately, after two months Mubarak arrested his brother.



Task Who was called Hazar Dinari?

5.9.2 Amir Khusro

Amir Khusro was the son of Amir Saifuddin. When he was a boy the Mongols caught him. He came to India and started living in the Durbar of prince Muhammad the son of Balban. Muhammad gave support to Khusro and Khusro wrote a sad poetry on the death of Muhammad.

Amir Khusro prospered at the time of Ala-ud-din. He wrote Tarikh-e-Alah in which he described the success of Ala-ud-din Khilji. He also wrote a wonderful composition Ashiq in which he described the love of Devaldevi and Khijar Khan. He was also a great singer and he got the degree of the voice of Hind.

After the death of Ala-ud-din Khilji, Amir Khusro continued like a Durbari Poet. He composed 'Nau Akash' in the period of Mubarak Shah, in which he described the history of emperor Mubarak Shah. After that he came under Ghiyas-ud-din Tughlaq who was the founder of Tughlaq generation. He wrote 'Tughlaqnama' in which he described the success and work of Ghiyas-ud-din. He also knew Hindi so he started writing Hindi poetry. In short he was a great scholar of middle age India.

5.9.3 Successors of Ala-ud-din Khilji

Shahabuddin and Malik Kafur (1316 A.D.): Ala-ud-din died on 2 January 1316 A.D. After that Malik Kafur enthroned his son Shahabuddin and he became his acting ruler. Now he operated against all royal people who could oppose him on his way. He removed the eyes of the sons of the emperor. He conspired to kill Mubarak. But before that some sardars killed him on 6 February 1316 A.D. Now Mubarak became emperor.

Mubarak (1316-20 A.D.): In February 1316 A.D., after sitting on the throne Mubarak took sardars on his side and began ruling with rigidity. He suppressed the rebellion of Devgiri and killed the rebel king Harpal. But immediately Mubarak started indulging in luxury. He surrendered his all powers to his favourite Khusro Khan who killed the emperor in 1320 A.D. So Mubarak ruled for four years.

Khusro Khan (1320 A.D.): Khusro Khan was a Hindu in the beginning. But he accepted Islam religion. He became a ruler in 1320 A.D. He started favouring Hindus and behaved badly with Muslims. Muslims attacked Khusro under the leadership of Gazi Malik and killed him. Now Kazi Malik Tughlaq became the next emperor. By this Khilji generation was finished and the rule of Tughlaq generation began. His full name was Nasiruddin Khusro. There are differences in the matter of his caste and birth. Some historians say that he was born in a low caste in Gujarat. Some people say he was a sweeper. He adopted Islam religion later. His mind was sharp despite being born in low grade. He became a favourite and trustworthy person of emperor Mubarak Shah because of his sharp mind. Khusro was endowed with a sharp mind and physical strength. He proved that against the ruler of Telangana. After the success of Telangana the Sultan called him to Delhi. He was thinking of establishing a free state in south but his strength did not become less after coming of Delhi. He killed the emperor by an easy conspiracy. It's said that after the death of the emperor all nobles were arrested in night the Durbar of Khushro. His people entered the harem where they killed the queens and princesses. By this Khusro finished the royal family.

Notes

A person Fakhruddin Juna stood up to give challenge to the authority of Khusro. Gazi Malik, the father of Juna was the Governor of Dipalpur. Juna gave all information to his father. Gazi was angry. He got support of the rich against Khusro. Mostly, the rich joined him. Then Gazi Malik attacked on Delhi with a large army. The disarranged army of Khusro ran here and there. Khusro also ran away from the field. At last he was arrested and killed. When Gazi Malik knew that there was no live successor of Mubarak Shah so Gazi Malik became emperor of this cause. He sat on throne in 1320 A.D. with the name of Gayasuddin Tughlaq and established a new generation.

5.9.4 Kutubuddin Mubarik (1316–1320 A.D.)

His Accession: After the death of Malik Kafur, Kutubuddin Mubarik started ruling according to the goodwill of people and rich. He changed the condition at his father's time after the accession. He freed captives. So he followed the policy of "forget and forgive" but Mubarik behaved rigidly with the killers of Kafur because they demanded many special rights and facilities.

His Character: Mubarik removed all restrictions from the market. The confiscated field was also distributed in people, taxes were removed. By this the people felt better. Baruni tells in this relation many things "do this and do not do this" were removed and people lived a simple life. But when Mubarik removed ordinances which were applied by his father then chaos and morality spread. Durbaris became corrupt. Emperor was also involved in aphrodisia. He was always behind women and girls. Baruni tells," He always demanded beautiful girls and clean shaven boys." But a very bad thing was that he badly affected by a person from the low grade family of Gujarat. His name was Khusro. People also followed the luxurious life of the emperor. By this laziness and disorganisation spread in administration.

Revolt and their suppression: Taking the benefit of laziness and the luxurious life of emperor selfish people started conspiracies and there were disturbances at some places. A strong revolt was planned in Gujarat. Devgiri's king Harpal declared himself a free ruler. Emperor used the services of his father-in-law to these two revolts. He sent his father-in-law for suppression of revolt in Gujarat and took the work of crushing Devgiri in his hand.

Course of Events: Emperor attacked on Devgiri. When Devgiri king Harpal heard that emperor came to attack on him then he tried to run. But he was killed. His head was cut and hung on the door of Devgiri. Devgiri was divided in zillas. Emperor sent safety troops in every zilla. Besides Devgiri Pulvarg Sagar and Dwarsamudra were also won and came under Delhi. Turki Daste stood at these victory places. In Devgiri many temples were destroyed and mosques were constructed. Emperor sent Amir Khusro to Madura and Malik was appointed the Governor of Devgiri. The Sultan returned back to Delhi.

Enul Mulk was successful in capturing Gujarat. Gujarat was also kept under Delhi. Emperor established as per him administration.

Conspiracy against Mubarik: When emperor was returning to Delhi after the success on Devgiri then he faced a conspiracy plan on the way. This conspiracy was planned by his cousin and the nephew of Firoz Ali. His name was Asimuddin. Conspirators planned that the emperor could be killed on the way and the crown would be under 10-years old son of Khijar Khan. Emperor was informed about the conspiracy by one of the conspirators so conspiracy was not successful. Emperor killed all conspirators. When the emperor listened about this conspiracy then his balance was lost. He killed Khijar Khan. But he was generous with the family of Khijar Khan and he married his widow.

Disorganised administration: The success of Mubarak specially the victory on Devgiri in south made him crazy. It is said that resultantly he became harsh and cruel. He killed his father–in-law and favourite Hanun. It is said that after the victory of Devgiri the emperor started ignoring the work of administration and he completely surrender at the side of lust. Sometimes he appeared in ladies dress in regular Durbar. He gave permission to eunuchs and prostitutes to speak with old and experienced

Notes

nobles of the Durbar. Baruni writes to give description about the meaningless work of their ruling," Sometimes the emperor ran totally nude among the people of his Durbar." The result was that there was no respect for the king in the heart of people. Everywhere there was the fire of revolt. The Governor of Devgri, Yaklaki picked up the flag of revolt and declared himself a free king. But the great servant of Mubarik attacked Yaklaki defeated him and sent him to Delhi. Mubarik did not hang him but he behaved very cruelly with him. Yaklaki's nose and ears were cut. After some days he was forgiven and made the Governor of Samana. The step brother of Khusro revolted in Gujarat. He was also defeated by the faithful servants of the king. Khusro, the friend of Mubarik also wanted to make an independent state in south. When the king got this news he did not believe. He called Khusro to Delhi and the people who informed about the intentions of Khusro were punished.

End of Mubarik: Khusro always made plans to conquer the throne. He thought until he had a large and organised army he could not complete his wish. So he requested the emperor to give permission to keep 40,000 soldiers. Emperor agreed immediately. After that Khusro requested that he wanted permission to meet his friends and relatives alone in the fort. Emperor had no doubt so he gave permission. So the background was prepared to get the throne by Khusro. The old teacher of Mubarik gave warning about these doubts of Khusro but he gave no importance to these doubts. He used to think that Khusro was his best friend.

When all preparations completed then this incident happened in April 1320 A.D. In 1320 A.D., the people of Khusro entered the fort on the fourth night of April. Firstly, the people of Khusro killed the gatekeepers. There was a lot of noise. When emperor Mubarik listened to the razzle-dazzle in the fort then he asked Khusro that what has happened. Khusro, told politely that some horses had run away from stables and they were being caught. Just then some soldiers ran into the room of the emperor. Sultan became fearful and ran towards the harem. Khusro caught him and soldiers cut his head immediately. So in 1320 A.D. Khijli Kingdom finished badly. It is said that a sin is a sin. He was not able to take the big tasks. Emperor made a big mistake making friendship and love with Khusro. Otherwise the pages of history would have given different descriptions of the ruling of the last Khilji emperor Mubarik.

The Reason of Dissolution of Khilji Kingdom: The history of Sultanate century is just like a play, in which different generations saw their rise and downfall one by one and in which the total condition of every generation was approximately 70 years. It is strong that the generation which saw its use at the time of Ala-ud-din Khilji, was dissolved like candle after his death. There were many reasons which led to the dissolution of the generation. Ala-ud-din was responsible to a certain extent for that. But there were many reasons for the downfall of the kingdom.

(i) **Weakness of Government:** Lenpul writes that, "The history of eastern centres revolves around the kings and the history of east generation saw the rise of great men and the downfall of successors." This thing is not important that every ruler of any generation is intelligent and capable and it is also not necessary that the successor of any capable ruler was capable. Example, Jalal-ud-din was a generous ruler. Turkish army did not like him because of his simplicity and generosity. At last he was killed by conspiracy. Ala-ud-din was different from his ancestors. We can compare him easily with Altmash, Balban and Sher Shah. He killed his enemies on way like many capable rulers. He established peace and bid the foundation of despotism. He captured the entire north and south India.

But the kingdom which was established by Ala-ud-din was based on mud. By this reason only the kingdom didn't stay with the emperror for a long time. According to Baruni in the last days of his life he showed the signs of downfall. Ala-ud-din did not give proper education to his sons. Khijar Khan and other persons proved themselves to be very weak. They were always busy in lust. So they could not take the kingdom. Kafur captured the throne but at last the Tughlaqs came.

Notes

(ii) **No Law of Succession:** Emperor, Maliks and army chief continuously struggled and along the main people which were left the main person decided the life of every generation and every king. Revolts were raised from the weakness of every executive. These rebellious and brane persons were trying to get the throne for themselves and helped the dependent king. Chaos increased because of no fixed rule of succession and opposition parties made their power strong. One fraction fought with the other and one generation was made the successor of another generation.

It is true that there was no rule of succession in Turks. The decision of successor was taken by the main person amongst some special persons. So only that person could be made ruler who had power. The result was that every powerful person wanted to become the ruler. By this fights, conspiracies, and tension were increased. This is the justification of many conspiracies and revolts of that time. The person who knew how to fight well with the sword would think that the throne is near him.

(iii) **Weak Army:** Ala-ud-din was the only king in the Khilji generation who wanted to do something for the efficiency of the army. He reorganised the army completely and removed corruption. Ala-ud-din provided facilities for his army despite their small salaries by his market regulations. He made a standing army for the Sultanate. He did not want to be dependent on state governors. But his successors started to believe the state governors. They finished the efficiency of the army at the time of Ala-ud-din by their bad behaviour and ignorance. Actually, only that person could be made king who controlled the army and the army was under him. Because there was no standing army so the king became puppet in the hands of the rich and state governors.

(iv) **Mongols Invasions:** Baruni writes in Tarikh-e-Firozshahi that, "These Mongols have decided to loot India. They attacked on Lahore and looted it. Lahore is an external post of our kingdom. No year passes without army them looting the village."

Dr.A.L.Shrivastav says in this relation," The continuous attacks of Mongols finished the Khilji kingdom. These attacks started in 1242 A.D. after the death of Raziya. Mongols affected deeply by the luck and policy of Delhi Sultanate."

Mongols were always thinking about finishing the kingdom of Turks. Whenever they saw any weak ruler in Delhi they started their attacks. They did not let the Turkish rulers relax in India. Ala-ud-din took all precautions against Mongols. He made a standing army and posted his sons at state divisions. Ala-ud-din was successful in stopping the crime of Mongols for some time. But it would be wrong to say that Mongols had stopped to think in their own way. After Ala-ud-din, no Khilji emperor was able keep a big strong army. So Mongols did continuous attacks on every successive emperor. Unsatisfied sardars declared themselves free by taking advantage of the attacks by Mongols. By their attacks Mongols' attacker made the Khilji generation weak.

Ala-ud-din allowed neither the Hindus nor the Muslims to raise their head against the central authority. In fact the condition of Hindus was very bad. Hindu women from good families started to do to work of servants in Muslim homes. People followed the rule of "Do not do this. "The persons who were not following the rules then harsh proceeding were conducted against them. His detective system was organised. But the successors of Ala-ud-din could not continue these precautions, so the power of the kingdom fell immediately after Ala-ud-din and resultantly the kingdom was finished.

(v) **Degenerate Slaves:** Dr Mehandi Hasan writes, "Neither were they allegiance nor faithful. His good behaviour was at a lower level and sinful ambitions were around them. In the time period of Firoz they also became a curse for the kingdom and their mischief increased the disarrangement and problems. They covered their last life like clouds. To suppress the

Notes

revolt or in 13th century to increase the boundaries like slaves and service of the kingdom they wasted the money from the royal treasury.

The slaves were entirely very popular in Turkish Sultanate. When they got a chance then they took the royal power in their hands. They became rich persons. The names especially of Ebak, Balban, and Altmash are worth mentioning. Slaves custom became rule in Kalantar. There were eligible slaves like Khushro and Malik Kafur. But these slaves were not similar allegiance like the earlier slaves. Malik Kafur gave poison to Ala-ud-din and killed his son. Khushro killed his owner Mubarik by conspiring against him. Fortunately, their assassins killed them otherwise the history would have been blacker of that century. So this slave system became the reason of destruction and played an important role to finish them.

(vi) **Opposition of Hindus:** Turkish had seized the royal power and position in India and they took away the freedom of Hindus. They were intoxicated by drinks for some time but they tried to over throw this. That's the reason whenever they saw that the emperor was weak and not well they revolted and conspired against him. So rich Muslims became tensed if Hindus won against the emperor then they would have to face a very bad time. The rich were also ineligible, they wanted that the ruler must be strong so that they could live happily and peacefully under him. That's the reason whenever the ruler was weak then all rich removed him from the throne and started finding a good person. By this the foundation Turkish kingdom became weak and was easily removed.

5.10 Summary

- In 1290 A.D., Firoz Khan threw the last servant king Kaiqubad in the Yamuna river and retained the status of Jalal-ud-din to establish his kingdom. By this Khilji generation continued in place of servant generation, who managed the luck of kingship of Delhi since 1290 to 1320A.D. Ala-ud-Din Khilji was very famous king of this generation and was considered as the greatest sultan amongst all the other Sultans.
- The kingdom of Delhi was given to Kaiqubad in place of the nominated Kaikhusro after the death of Balban. Kaiqubad was a spendthrift king who was involved in laziness and mania, by which the business of the kingdom as carried on by Nizamuddin.
- The death of Nizamuddin spread more noise and mess. The Sardars of Delhi were divided into two groups. One group was Balbani Nawabs the head was Etwar Kacchan and the head of the second group was Firoz Khilji.
- When Jalal-ud-din came to know that there was a conspiracy against Khilji then he left Delhi and went to Bahrarpur. He collected armies and attacked the royal conspiracy team.
- Ala-ud-din was the nephew and son-in-law of Firoz Khilji. He was a very brave and sensible man. Jalal-ud-din selected him as the Governor of Kaccha. In 1292 A.D., he attacked on Bhilsa and captured it.
- Ala-ud-din Khilji sat on the throne in 1396 A.D. He wanted to become the lord of India because of being a very demanding king. He had to face the attacks of Mongols again and again of this fact.
- The main aim of Ala-ud-din while attacking south was to loot a lot of money. He attacked on Devgiri before sitting on throne and brought lots of money. So when he became king then he gave the important instruction to Malik Kafur that he should attack the southern states and bering wealth from there.
- Ala-ud-din established a very strong and capable army. He had became the emperor with the support of his military system and he felt that a strong and capable army is necessary for facing the attacks of Mongols and crushing the internal rebellion.

Notes

- The economic improvements of Ala-ud-din Khilji are the main important forms of his administration. Dr K.S.Lal says that, "It seems that the life of farmers was monotonous and their standard of living was low." He was the only ruler in the whole area of middle century history who had done economic improvement. Lenpul gave the name "A great economist" to him because of these improvements.
- Ala-ud-din was a very great emperor of India. He started from the condition of snappiness to became a great ruler of the middle century.
- Ala-ud-din did not get any permanent success. There was no strong base of his government and Khilji generation finished easily because of internal weaknesses during his rule.
- After the death of Ala-ud-din the opposition started preparation of war. Malik Kafur got more power in this time. So he became more ambitious. He defeated the princes one by one.
- The history of Sultanate century is just like a play, in which different generations saw their downfall one-by-one and in which the total condition of every generation was approximately 70 years. It's strange that the generation which rose very high at the time of Ala-ud-din Khilji dissolved like a candle after his death. There are many reasons which led to the destruction of this generation. To some extent Ala-ud-din is responsible for the downfall.

5.11 Keywords

- **Revolt:** Rebellion
- **Regulation:** Rule, Law

5.12 Review Questions

1. Describe the work and policy of Ala-ud-din.
2. Describe the attack of Mongols on India.
3. Describe Ala-ud-din's victory of North India.
4. Briefly describe the market rules of Ala-ud-din.
5. Describe the administration of Ala-ud-din Khilji.
6. Briefly describe the character and personality of Ala-ud-din Khilji.
7. What are the reasons of dissolution of the Khilji emperor?

Answers: Self Assessment

1.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)
2.	(*i*) Mongols	(*ii*) Mongolo	(*iii*) 1305 A.D.
	(*iv*) army	(*v*) Kubak	
3.	(*i*) False	(*ii*) True	(*iii*) False
	(*iv*) True		
4.	(*i*) True	(*ii*) False	(*iii*) True
	(*iv*) False		
5.	(*i*) (*b*)	(*ii*) (*c*)	(*iii*) (*a*)
6.	(*i*) travel	(*ii*) Grain warehouse	(*iii*) Munihyan

5.13 Further Readings

Notes



Books

1. Feudal society and culture of pre-medieval India — *Ramsharan Sharma, Rajkamal Prakashan.*
2. History of Medieval India From 1000–1707 A.D. — *Parthiv Kumar, Ritu Publications.*
3. Early Medieval India — *Awadh Bihari Pandey, Central Book Depot.*
4. Urbanisation in Medieval India — *Namrata Singh, University Publication.*
5. History of Medieval India From 1000–1707 A.D. — *Sultanate Era, Mohit, Rajeev Kumar, Rajat Prakhashan.*

Manu Sharma, Lovely Professional University
Harpreet Singh, Lovely Professional University

Notes

Unit-6: The Tughlaq Dynasty (1320-1414)

Contents

Objectives
Introduction
6.1 Ghiyas-ud-din Tughlaq
6.2 Mohammad Tughlaq
6.3 Firoz Tughlaq (1351–1388)
6.4 The Later Tughlaqs
6.5 Taimur's Invasion of India (1398)
6.6 Effects of Invasion
6.7 Summary
6.8 Keywords
6.9 Review Questions
6.10 Further Readings

Objectives

After studying this unit students will be able to:

- Get information about the life and climax of Ghiyas-ud-din Tughlaq.
- Understand clearly the administration of Mohammad Tughlaq.
- Understand the initial stage of Firoz Tughlaq and his administration.

Introduction

Ghiyas-ud-din Tughlaq was the founder of the Tughlaq Dynasty. He is also known by the name of Ghazi Tughlaq. Ghazi Tughlaq was an ordinary family man. His mother was a Jat lady of Punjab and father was a Turkish slave of Balban. On 8 September, 1320 A.D., he sat on the throne. He was the first Sultan of Delhi who got the title of 'Fatal of Ghazi, or Kafirs'

Prince Juna Khan was the elder son of Ghiyas-ud-din Tughlaq. He was brought up like a soldier and he became famous by this. Edward Tamas says that Mohammad Tughlaq was the prince of the rich people. He tells that the first work of his reign was that he gave a new form to currency casting.

Mohammad Tughlaq was a capable man and he refused to accept the order of Ulema in all subjects.

Firoz Tughlaq sat on the throne after Mohammad Tughlaq. He was born in 1309 A.D. and died in 1388 A.D. He was the son of Rajab, and the younger brother of Firoz Tughlaq. His mother Bhakti was the daughter of Rajputs.

6.1 Ghiyas-ud-din Tughlaq

Ghiyas-ud-din Tughlaq or Ghazi Malik was the founder of Tughlaq family. This family is famous by the name of Qarauna Turk because Qarauna Turk was the father of Ghiyas-ud-din Tughlaq.

Notes

Ibnbatuta tells us that he heared this from Sheikh Rukn-ud-din Multani that Sultan Tughlaq was the breed of those Qarauna Turks who stayed in hilly areas between Sindh and Turkistan. Telling about Qarauna Turks, Marco Polo informs us that the name was given to them because they were the sons of Indian mothers and Tartar fathers. Nay Elias, the translator of Tarikh-E-Rashidi of Mirja Haider checked about the subject of origin of Qarauna people and found out the result that Qarauna was from the Mongols of central Asia and in the beginning they mainly participated in Mongols attack of Faras. Muslim historians of India did not write anything about the Qarauna people.



Notes Ghiyas-ud-din Tughlaq is also known by the name of Ghazi Malik.

His Rise: Ghazi Malik was an ordinary family man. His mother was a Jat lady of Punjab and his father was a Turk slave of Balban. "Main qualities of these castes were there in the characteristics of Ghazi Malik—mix of softness and politeness of Hindu and enthusiasm and efforts of Turks." Though he started his life as an ordinary soldier, however, he became famous because of his capability and hard labour. He was appointed as Governor of Dipalpur and Warden of Marches under Ala-ud-din Khilji. On 29 occasions, he battled against Mongols, driving them out of India and so became famous by the name of Malik-ul-Ghazi. At the time of Ala-ud-din's death Ghazi Malik was one of the more powerful gentlemen in the kingdom. Under Mubarak Khan his power was not affected. However, Khusro Khan tried to lessen his power, but Ghazi Malik was not affected. He defeated Khusro Khan with the help of his son Juna Khan and killed him. It is said that after entering as a victor in Delhi, Ghazi Malik made his people to enquire that was there any successor of Ala-ud-din Khilji who could sit on the throne of Delhi. It is tough to say whether the enquiry was true or just a show of pomp and splendour. Then on 8 September, 1320 A.D. Ghiyas-ud-din Tughlaq sat on the throne. He was the first Sultan of Delhi who got the title of 'Fatal of Ghazi or Kafirs'.

Domestic Policies: The reign of Ghiyas-ud-din Tughlaq can be divided into two parts–home policy and foreign policy. Regarding home policy, his first work was to gain the trust of gentlemen and officers and to establish the arrangement of the kingdom. It is true that he rusticated the helpers of Khusro Khan with cruelty but behaved with some kindness with the other gentlemen and officers. He returned their lands to them, which was taken away by Ala-ud-din. He ordered a secret enquiry about zagirs and postulations and all non-statutory grants were seized under his kingdom. He had to make efforts for compensation of those funds which were disturbed by the dissipation of Khusro Khan or which were robbed at the time of turbulence after his downfall. In this work, he got success. Many Sheikhs returned the money to him, which they got in huge amount by Khusro Khan. But Shiekh Nizamuddin Auliya, who got five lakh tanks refused to return the money on the basis that he had donated all the money. Ghazi Malik did not find it interesting to listen to him but he could not punish the Sheikh because of his popularity. He tried to insult the Sheikh on the basis that, "He was busy in hilarious ragas and dances of dervishes and rigid Sunni people considered this type of worship as illegal." But he did not achieve his objective because the 53 religious scholars whom he consulted could not find any demerits in the work of the Sheikh.

For stopping the corruption and embezzlement, Ghazi Malik gave good salary to his officers and accepted only the promotion of those who proved their capability and loyalty. At the time of distributing rewards he thought about the category, capability and duration of service. He removed all jealousy provoking measures. Ghazi Malik was a ruler of determined decision-making. He was a saint and a wise ruler who took the advice of his advisors on important subjects.

Notes



Did You Know? The mother of Ghiyas-ud-din Tughlaq was a Jat lady of Punjab.

Regarding his economic policy, he discontinued the system of farming of taxes for collecting land tax. Those wanted to bid fiscally were not given permission to reach the sources to Diwan-e-Riyasat. The tyranny of collecting the revenue stopped. Rich and masters could not take more parts than 1/15 of the revenue of his state. Karkuno and Mutasarrifo had no permission to take more than 5-10 / 1000. The order was that Diwane-e-Riyasat did not increase more than 1/10 or 1/11 in a year the revenue of any Iqta. If any increment was necessary then it was performed in many years. Barani tells us that "Khiraj should have increased in many years not immediately, because not to do so would mean that the country beared loss and the way of progress stopped." Another order was just like that, "Vassals and Hakims were ordered to be careful in this subject that they assembled Khiraj in such a way that Khuts and Mukaddam people cannot put more burden on public in spite of tax. At the time of famine there was a big discount in taxes and the emperor's people behaved very leniently with the people who could not give land tax. Any person was not held captive for money and was provided with every such facility by the kingdom which could make people follow their responsibilities without any discomfort or objection."

The system of measuring the land was stopped because its compliance was not satisfying and ordered that the fund raisers to decide tax of the land. Ghazi Malik measured to take a lot of money under agriculture. His thought was that the good way to increase the rent was "Expansion of agriculture, not to increase the demands". The result of his policy was that agriculture was done on waste lands. Canals were excavated for the irrigation of fields. Gardens were planted. To save farmers from robbers forts were established. The description of Barani shows that all divisions were not treated equally. It also became that some divisions were paying taxes because they could not become blind because of more money and did not become violent and unsatisfied; and on the other side they did not become more poor that they were not able to continue their business.

Ghazi Malik focused on all departments of the kingdom. " Justice and Police departments were so skilled that wolf did not have the courage to catch the children of goat and tiger and deer drank water at one pier". The face and spot system started by Ala-ud-din continued and skilled post system was Storted. Post was carried out by Haskaron and Cavalry which was kept systematic in whole kingdom as part of 2–3 miles and 6–8 miles distance. News moved at the speed of 100 miles in a day. Ghazi Malik also did help the system of poor. He also gave protection to religious institutions and literature. Amir Khusro was his royal poet and he got 1000 tankes as pension per month.

Ghazi Malik made his kingdom "so fabulous and hard as it would have never been except at the time of Balban". He showed kindness and wisdom. There was no wonder that Amir Khusro admired him in these words–"He did not do anything which was not like wisdom. It can be said about him that he had the mind of similar hundred scholars."

Foreign Policy: Ghazi Malik was an annexationist in foreign policy. He was determined to keep all kingdoms in his occupation, who neglected the power of Delhi Sultanate.

1. To follow this policy, in 1321 A.D., he sent his son Juna Khan (after Muhammad Tughlaq) for suppressing Pratap Rudradev 2nd of Warangal, who increased his power in chaos after the death of Ala-ud-din Khilji and refused to ascertain the Government of Delhi. He surrounded the raw fort of Warangal, but Hindus saved it with courage and self-confidence. Juna Khan returned without success because of the conspiracy. According to Barani and Yahiya—Bin Ahmed Who followed Nizamuddin Ahmed, Badayuni and Faristha, they joined conspiracy because of some traitors. But Ibn Batuta tells us that the responsibility of these conspiracies should be on prince Juna Khan whose intention was to snatch the throne. Sir Wuljale Haig

Notes

Cambridge History, of India digit 3, accepted the idea of Ibn Batuta. But Dr Ishwari Prasad did not accept this idea 'The History of Qarauna Turks.'

Juna Khan was sent again to Warangal for another campaign after four months of return to Delhi. This incident happened in 1323 A.D. Juna Khan captured on Bidar and went towards Warangal. Hindus fought with more perseverance but failed against attackers. And finally Pratap Rudradev Second , his family and officers were made captive of the king in Delhi. The Kakatiya kingdom of Warangal which Ghazi Malik had not added with his kingdom, was divided into many states and was given to different Turk Sardars and officers. The name of Warangal was changed to Sultanpur.

2. When Juna Khan was returning to Delhi, he attacked Utkal Kingdom in Delhi and captured 50 elephants and costly things.
3. Ghazi Malik had to interfere in Bengal also. A civil war was continued among three sons—Ghiasuddin, Shahabuddin, and Nasiruddin of Shams-ud-din Firoz Shah. Ghiyas-ud-din, who was the Satrap of East Bengal removed Shahabuddin and captured the throne of Lakhnautin in 1319 A.D. Nasiruddin wanted to take the throne, so he sought the help of Sultan of Delhi. Then Sultan helped him and approached Bengal. Ghiyas-ud-din was defeated and made captive. Nasiruddin sat on the throne of West Bengal in subordination of Delhi and East Bengal joined the kingdom of Delhi. Returning to Delhi Ghazi Malik forced the king Harisingh Dev of Tirhut (Mithila) to assume control so by this Delhi also became a part of the Delhi Sultanate.
4. In 1324 A.D. Mongols attacked on North India defeating them their ministers and were brought to Delhi.

Death of Ghiyas-ud-din: When Ghazi Malik was in Bengal, he got information about the subject of acts of his son Juna Khan. With the intention of making a strong team for himself Juna Khan increased the number of his followers. He became the follower of Sheikh Nizamuddin Aulia (who did not have good relation with his father). It is said that the Sheikh had predicted that prince Juna Khan will be the Sultan of Delhi soon. Many astrologers had said that Ghazi Malik would not reach Delhi. Ghazi Malik immediately returned from Bengal to Delhi. Prince Juna Khan gave orders to construct a wood house in Asanpur a village which was 6 miles far from Delhi to welcome his father. The building was constructed in such a manner that it would fall with the touch of elephants in a special place. Ghazi Malik was received under stalls. After taking the food Juna Khan requested his father Ghazi Malik to see the elephants brought from Bengal. On accepting the request, Ghazi Malik was exhibited the elephants in front of him. As the elephants came in the contact with that part of the building, which was made with the aim of falling, all stalls fell. Ghazi Malik was trampled with his second son prince Mahmud Khan. Ghazi Malik was bending towards the body of Mahmud Khan. It seems that he wanted to save him. It is said that Juna Khan intentionally gave orders to remove the fallen part late.

There are different opinions in relation to the incident of the death of Ghazi Malik. Barani tells that the light of trouble dropped from the sky on Sultan and he was trampled with his five to six friends. By the translation of Elliot it is known that the light dropped on the terrace and the building dropped on the land with one shock. Ibn Batuta, who came to India in 1333 A.D. tells that Juna Khan was the reason of his father's death. The source of his knowledge was Sheikh Rukn-ud-din who was present with the emperor at that time. He also tells us that prince intentionally called the artisans late who got out the body of the Sultan with the help of instrument. Ibn Batuta also tells that the construction of the building was done by Ahmed Ayaj who was made chief minister by Juna Khan after being the Sultan. The circumstances of the situation were also in the favour of Ibn Batuta. It does not reflect his selfishness. Nizamuddin Ahmed tells that the construction of the building so soon raised the doubt that Prince Juna Khan is responsible for the death of his father. The death of Ghazi Malik was due to the conspiracy which was completed by Nizamuddin Aulia and prince Juna Khan. A contemporary writer, Isami supports Nizamuddin Ahmed. Abul Fazal and Badayuni doubted the conspiracy of Juna Khan. The opinion of Dr Ishwari Prasad is that there are strong reasons to believe that Sultan died in the conspiracy in which Juna Khan took part and this incident was not due to any unplanned

Notes

incident. Sir Vuljale also thinks that the death of the Sultan was the result of the conspiracy which was composed cleverly by Juna Khan. But the opinion of Dr Mahendi Hussain that the building fell automatically. There was no involvement of prince Juna Khan. But the widely held opinion is that prince Juna Khan was responsible for the death of his father.



Task How did Ghiyas-ud-din Tughlaq die?

Estimate: Ghazi Malik was an experienced and a capable general. He had reached a high position only due to his capability and hardwork. He established a systematic arrangement in his kingdom and did such different works with the aim to increase the peace and prosperity of the public. People got economic prosperity at the time of his ruling. He was in the court two times in a day for giving justice. He was kind towards his public, friends and supporters. But he was harsh on Hindus. He broke statues and destroyed the temples at the time of his attacks. He was a harsh Sunni Muslim. He was a lover of knowledge and there were many scholars and poets in his Durbar. He left a wonderful menhir in the form of a fort in his capital Tughlaqabad which was constructed for him at south ten miles a way from that place, and which was selected by Shahjahan for his capital. After sitting on the throne, he laid the foundation of this city and he fully constructed it before getting news of his victory at Telangana. Ibn Batuta tells us that there were the palaces and funds of Tughlaq and the large palace which was constructed by shining bricks, when the sun rose then it shined so much that noone could see it with open eyes. Here he collected a great amount of fund and it is told that there he constructed a reservoir in which he put molten gold so it became like a concrete pile. When his son Muhammad Shah became Sultan then he gave Telangana everything. His tomb was made with red and white stones, which was connected with the bridge, and large walls of the fort are still remaing.

Ghazi Malik followed such a hard policy which is similar to Balban. He denied himself from luxury. He secured himself from the adultery of the beautiful men who were clean-shaven that was prevalent at that time. He kept separate the tyranny, hypocrisy and splendour from social life and administrative task unlike Balban and Aurangzeb. In the short period of his ruling he tried to remove the spots of those insults which were on the kingdom of Delhi. He tried to reorganise the disturbed administration, he did hardwork again for establishing the power of revenue and dignity which had been almost finished during the rule of Khusro Shah."

Sometimes Ghazi Malik is compared with Jalal-ud-din Firoz Khilji. According to Sir Wuljale Haig, "Both were old fighters who assigned the work of kingdom replacement of Islam. By ending the generation of Islam, there was fear that Islam would be finished. That religion had served then for long time. But all similarities of those Sultans were finished. When Firoz sat on throne then his powers were being weakened. The history of his family would have finished after the duration of his rule, if his tyrannical nephew had not snatched the kingdom forcefully. In contrast to that, Tughlaq was developed in mind despite being old and in his minor rule there was not any hated evil like Firoz's rule. He was able to apply welfare rules of Ala-ud-din and made such rules, who established the kingdom system, which was away from the effect of Islam. Tarikh-i- Firoi Shahi, Fatuhat-i-Firoz Shahi, the biography of Firoz Shah Tughlaq, Munshat-i-Mahru of Ain-ul-Mulk Multani, Tughlaqnama of Amir Khusro and Tarikh-i-Mubarak Shahi of Yahia-bin-Ahmed Sarhindi.

6.2 Mohammad Tughlaq

Early Life: Prince Juna Khan, is also known by the name of Mohammad Tughlaq. He was the elder son of Ghiyas-ud-din Tughlaq. He was brought up like a soldier and he became famous due to this. He was a sharp-minded boy. He was appointed as 'Owner of Turango' by Khusro Shah. But Juna

Notes

Khan started a revolution against his guardian Khusro Shah and he helped his father to throw out Khusro Shah. When in 1320 A.D., his father became emperor, then prince Juna Khan was appointed as successor and he got the title of "Ulug Khan." In 1322 A.D. and 1323 A.D., he led two campaigns in Warangal though he failed in his first campaign, he got success in his second campaign. In 1325 A.D., he sat on the throne after the death of his father. He lived in Tughlaqabad for fourty days, after that he approached in Delhi and kept himself in the Red Palace of Balban. He distributed in public gold and silver coins at the time of diadem.

1. Domestic Policy: We can study the incidents of the rule of Mohammad Tughlaq in two external parts—Domestic Policy and his Foreign Policy. Regarding domestic policy, Mohammad Tughlaq had seen his administrative declaration from the ancient time of his ruling. He firstly ordered the compilation expenditure related register and the revenue related register of his kingdom. It became necessary for the ruler of states that they send all related records and other materials related to that work to Delhi. The result was that the summary of income and expenditure came to Delhi from different parts and the work performed well.

2. Taxation in the Doab: Sultan performed a financial practice in Doab between Ganga and Yamuna, whose result, was not well. He not only increased the rate of tax but also he started the resuscitation of some other cesses. In the subject of applying actual money, there were many opposition views and lack of clarity in the description of contemporary and next Muslim writers. Barani says that tax increased 10 to 20 times. In the translation of Iliyat this limit was 10 per cent or 5 per cent. In Tarikh-E-Mubarak the increment was 20 times and in this acropolis or house tax and cattle tax were added. According to Badayuni the taxes had become double. Modern writers signal in these situations that maximum tax was not more than 5 per cent. It is also said that the aim of applying more taxes on the people of Doab was not punitive as Badayuni and Sir Wuljale Heig tell us, "It was done to increase the power of soldiers and organise administration on the base soft skills." Whatever is true but it cannot be denied that there arose more difficulties by this work which were born by the people of Doab. Barani tells us that, "The waist of the farmers broke. Rich people became rowdy; land was wasted and the agricultural growth stopped. The grains became costly; rains were reduced, so the famine became universal. It continued for many years and many people died. "Dr Ishwari Prasad says, "Unfortunately, this solution was applied at that time when hard famine was continuing in Doab, its fierce result increased the difficulties of the public. It did not free the sultan from his responsibilities, because his officers applied tax on increment rate and did not give attention to the of famine and did work with hardness." The helpful solutions of Sultan like giving funds to farmers, digging wells and use of the waste land by ploughing on the basis of financial help and arrangement by the kingdom were implemented after a long time. Farmer caste left their place and went to other places. Sultan became angry and he used harsh methods to make them return to the actual place. Regarding the future of this Tughlaq family, it was affected badly.

3. Sultan established a new department of agriculture which was called Diwan-e-Kohi. The main aim of this department was to take more work providing necessary help to the farmers. A 60 square miles of land piece was selected for this work. Farming was done on lands and more crops were grown. Government spent more than 70 lakhs in two years. The lands were given to those people who were needy. Unfortunately, this practice also failed. The field was unfertile and it could not give any result in the 3 years duration. Money was also not expended well and fuel amount was wasted.

4. Transfer of Capital: An important practice which was done by the Sultan was the transfer of capital. Barani writes that, "Daulatabad was situated in the central location and it was only 700 miles far from Delhi, Gujarat, Lakhnauti and other main places. This new capital kept strategic importance. It was secured from the attacks of Mongols who threatened Delhi continuously. Sultan fully tried to make a perfect place, Daulatabad, for his public and officers. All those who departed for Daulatabad, all these facilities were presented. A road constructed for their connivance. Shaded trees were grown on the road. A systematic postal system was developed between Delhi and Daulatabad.

Notes

But when the people of Delhi showed eagereness to go to Daulatabad then the Sultan became angry and ordered the people to give their entire wealth and proceed for Daulatabad. Ibn Batuta tells that "Sultan took away a blind man from Delhi to Daulatabad and a handicapped was taken away by the help of an astrakshepak, "The opinion of Barani in the subject of transfer of capital to Daulatabad is that, "Without seeking any advise and fluctuations, he destroyed Delhi in which prosperity spread since 170–180 years and which was competing with Baghdad and Kahira. The city in which motels, settlements and villages were settled upto 4–5 miles, became uninhabited and destroyed. Even there was not any dog or cat. He forced people to leave in the form of groups with families; many people died on roads and those who reached Devgiri could not tolerate such deportation and died due to choking. In a place like Devgiri graves of Muslims spread around. Sultan was more kind to the people who reached Devgiri; but they were helpless and could not tolerate the deportation. They bowed their head in the profane country and only some could return to their place in the crowd."



Notes Sultan established a new department of agriculture, which was called Dewane.

Sultan felt after the mistake in his practice and he ordered the people to return to Delhi. The result was that the people who were alive during their travel to Daulatabad, died on their return. The main result of this experience was that Delhi had lost its old splendour and prosperity. It is on return to that, "Sultan took into Delhi city some capable people and gentlemen, businessmen and landlords from other states and made their arrangements for living in Delhi." But when Ibn Batuta came to Delhi in 1334 A.D. then he found some states uninhabited. According to Lenpul, " Daulatabad was the memorial of a misguided power." According to Dr Ishwari Prasad, it is doubtful that the transfer of capital to Daulatabad helped Sultan so that he kept authority on different parts of his kingdom. Sultan did not see that Daulatabad was situated so far from the north limit states and it was necessary to take care of those limits certainly. He showed neutrality to the challenge that the disturbances from Hindus and attacks of Mongols could be dangerous for his kingdom at any time. If any immediate situation came, then the Sultan would have been unable to face these attacks.

5. Currency Experiment (1329–30): Edward Thomas describes Mohammad Tughlaq as "The prince of rich". It tells that the first work of his rule was to give a new form to coinage. His distribution established again according the change price of costly metal and generated the representative for the under flow. A golden coin, which was equal to 200 grains and Ibn Batuta deseribes Dinar was generated by Mohammad Tughlaq. The real coin started again at the place of old golden and silver coins weighing 175 grains. The real, coin weighed 140 grains in terms of silver coins. The difference was that "The importance of gold was low than silver, because of campaign of south, the fund of kingdom was filled in huge amount with old metal coins."

In 1329 and 1330 A.D. Sultan generated the currency of sign coins in the copper coins. These currencies were already in trend in China and Faras. The Mongol emperor Kubalai Khan of China started the paper currency in China at the time of last of 13th century. Ruler Gai Khatu of Faras in 1294 also did this practice. Mohammad Tughlaq applied an order with these examples in front of him that in all transactions the coins of copper will also be accepted like the golden and silver coin. According to Barani, " This order changed the home of every Hindu into taksal and Indian people made lakhs of coins of copper and by this they purchased the horses and all nice things. Rich people, villagers and landlords became rich by these copper coins and the fund of king became empty. For some time the country accepted the metal of these copper coins and in those places where the respect was in trend one tank of gold was similar with the 100 tanks of copper. Every goldsmith would made the coins of copper in his lab and fund was filled by it. Its values decreased so much that it was not similar with the piece of mud, when business stopped, then Sultan stopped his order and became angry

Notes

and declared that all coins of copper to be changed with the coins of gold and silver. Thousands of people purchased it for exchange and became a heap like the hills in Tughlaqabad." Barani tells us that this practice was because of two reasons. First reason was the great army for victory, which numbered 3,70,000, and there was need of money to continue it. The second reason was that because of extravagant presents of the Sultan the fund was reduced. And may be the other can be that at that time the silver was reduced in the market. According to Dr Ishwari Prasad, a possible reason can be the interest for practice because Sultan was a minded person, who was skilled in the art of his time. Sultan must have felt strong feeling for this new practical by the scientific behaviour. The royal order, in which the behaviour of Sultan got to be known after the use of coin, effectively cut the defect of dis-regulation was put upon them by the modern writers.

Mohammad Tughlaq gave many reasons for the unsuccessfulness of the practice of this currency. It is said that this plan collective method failed because it was done before time and people could not understand its actual importance. That the copper was copper and brass was brass for the people, no matter the necessity of kingdom. The second reason of unsuccessfulness of this practice was that the work to make the coins of copper did not come under the monopoly of the kingdom. According to Edward Thomas, "There was no special instrument which could generate difference in the coin of royal taksal and artist. The restriction for stopping the copy of paper currency in China, they were not imposed to make more of the copper coin and there was no effective control on the power of the public to make coins." The problem of Elphinstone is that the reason of his failure of signal taksal was the temporariness and madness. This objection is baseless because Sultan took back all signal coins to give the coins of gold and silver in place of copper coins successfully. If Sultan was insolvent then he would never be able to give the gold and silver coins in exchange. The idea of Brown is that the problem of Taksal arose because of the lack of silver in the world in the 14th century. In 1335 A.D., the lack of coins like that came under the rule of Edward III in England. Other countries too observed the difficulties like that.

6. Liberal Administration: Mohammad Tughlaq was a capable person and he refused to accept the order of Ulema in all subjects. There were only four legal taxes—Khiraj, Jakat, Jaziya and Khamsa. But Mohammad Tughlaq applied other taxes in spite of that. Mohammad Tughlaq was a blind credo and so he understood the feeling of Hindus. He tried to stop the sati system. He did not interfere in free Rajput homestead and his work was not interesting to missionary people. He deprived religious gurus from the monopoly on ruling management of justice. He made himself the biggest court of application, and whenever he disagreed with the Muftis, he rejected their view and worked according to his laws. The judicial powers were given to few officials of the state though they were not Kazi or Mufti. Mohammad Tughlaq's brother Mubarak Khan sat in Diwan-i-Khana near Kazi for helping him on the work of justice of different cases. Sultan punished very hardly few persons of the missionary section because they were found guilty of open rebellion, corruption in treasury. It was not expected from the missionary section that they would like that ruler who would punish even Sheikh and Sayyeds who were thought to be pure by Muslim rulers.

Mohammad Tughlaq considered himself as the shadow of God. Few records of his coins tell that, "The throne-power is not given to everyone, but is given to the elected people. One, who is the true obedient of the Sultan, is the true obedient of God. Sultan is the window of God and God is the helper of Sultan." He stopped sending cases for Caliphs.



Did You Know? Mohammad Tughlaq had an army of 3,70000.

But when he became very famous then he changed his behaviour with Caliphs and requested Mistra's Caliph for the confirmation of Delhi's Sultan. He wrote the name of Caliph on the coins instead of

Notes

his name. All decrees were started to release from Caliph's name. In 1344 A.D., Mohammad Tughlaq welcomed the ambassador Haji Sayeed Sarsari sent by Mistra Caliph. Ambassador was welcomed with big honour. Sultan, all higher officials of the state, Sayyed people, pure and capable persons, and everyone who could express his importance, went out of Delhi for welcoming the ambassador. Sultan walked barefoot. When the ambassador came to him then he kissed his feet many times. The victory was celebrated in the city and donation were given generously." The ambassador's speech was written and it was repeated as inspiration had been taken from that. According to Barani, "Without the order of Caliph, king didn't have the courage to drink even a single sip of water." On having all of these Mohammad Tughlaq didn't get the belief and loyalty of his public. As before he was unpopular.

7. Foreign Policy: a. Delhi Sultanate could not free from foreign crises in the reign of Mohammad Tughlaq. In 1328-29 A.D. Taramashirin Khan who was the Chugatai Chief of Transoxiana, attacked on India. He raided from Multan and Lahore till the outer parts of Delhi. It is known that the transfer of the capital from Delhi to Daulatabad and the laziness of Mohammad Tughlaq towards the safety of northern borders encouraged Mongols to attack on India. There is conflict among the authors about the rise of attacks. Yahiya-Bin-Ahmed and Badayuni tell that Mohammad Tughlaq defeated Mongols and drove them out of India. But Farishta says that Mohammad Tughlaq made the attackers capable of returning back after giving them bribe. The gold and gems given to attackers by Sultan are considered as "The values of state". Whatever be the truth, "Attack was only like a raid and Taramashirin became suddenly invisible after his return."

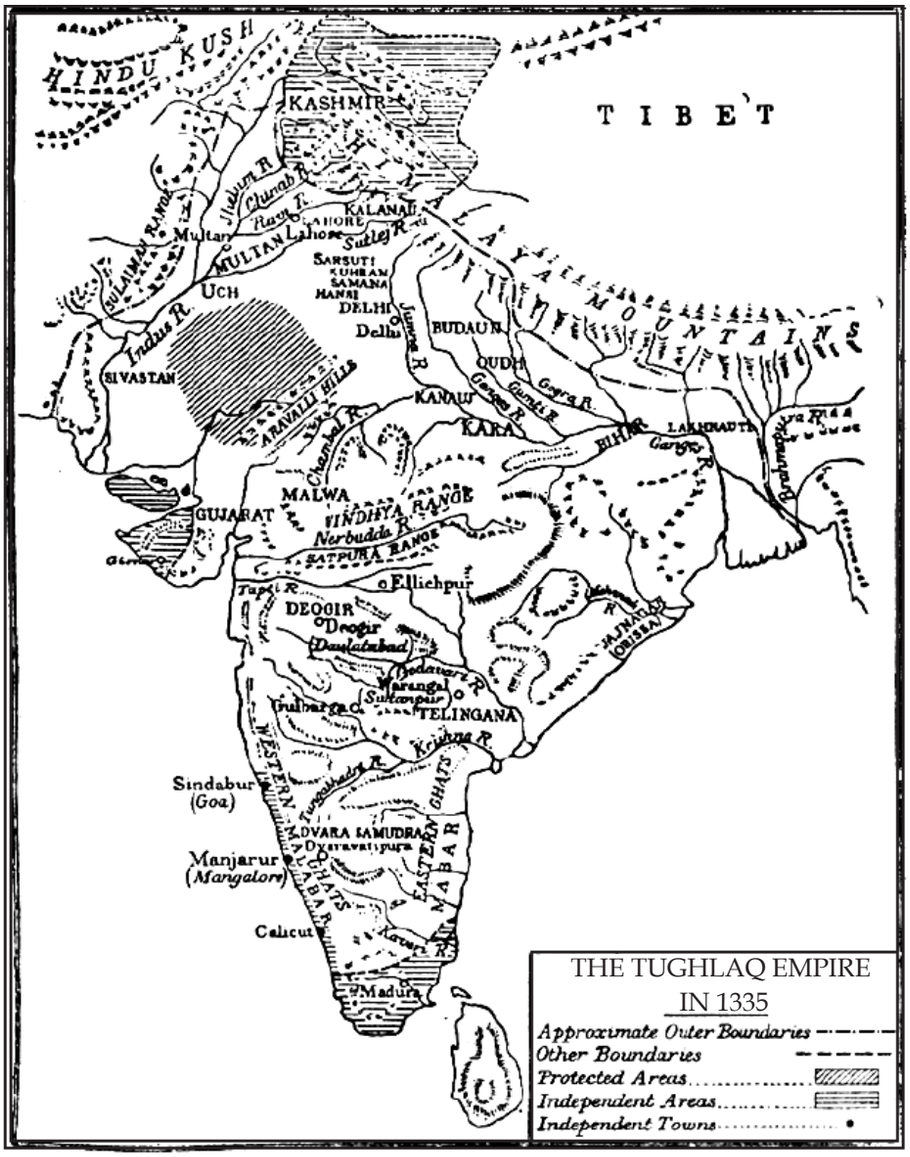
b. The thought of Mohammad Tughlaq was of world victory. He decided to win Khurasan and Iraq and also organized a big army for this work. In doing this he got encouragement from those Khurasani nobles who took shelter in his durbar. In this he also had his own selfishness. Jiya-ud-Din Barani tells us that approximately 3,70,000 persons were admitted in Diwan-i-Arz or admission office. They were paid for this throughout the year. It can't be denied that there was disarrangement in Khurasan due to the infamous ruling of Abu Sayyed and Mohammad Tughlaq could take the benefit of that. But it can't be forgotten that the condition of Mohammad Tughlaq himself was not permanent in India and so even the thought to win the foreign land was foolish. Also, he did not care about the traffic problem. The laziness was also there for the geographical work. This thing was fully forgotten that the passage of the army via the mountain ways of Himalaya and Hindukush was hardwork and the food of that army and to arrange such other needs of life in such a foreign country was also not an easy task. Besides this, Muslim soldiers of India could not stand in front of the harsh soldiers of mid Asia. Mohammad Tughlaq could not depend on the help of Mistra's Sultan and Taramashirin Khan. They also had their own selfishness except to help Mohammad Tughlaq. It is said rightly that this plan was myopic from every point of view and there is no surprise that he had to leave it.

c. Nagarkota Fort was situated on a mountain in the Kangada district of Punjab. It had defeated every Turkey army from the reign of Mahmud Ghazni. It was missed from winning in the reign of Ala-ud-din Khilji. In 1337 A.D. Mohammad Tughlaq prepared to attack against Nagarkota. Hindu king opposed but he was defeated. Sultan returned the fort to him.

d. On following the chairmanship of Farishta most of the authors of Indian history have given this wrong view point that Mohammad Tughlaq sent the army for attacking China. But it is told very clearly by Jia-ud-din Barani and Ibn Batuta that Mohammad Tughlaq was determined to win the Karajal mountain which is situated between the states of India and China. Ibn Batuta tells us that Karajal Mountain was situated at 10 miles from Delhi. It is also known that the campaign was done for few mountain people of Kumaun Garhwal region to bring them under the lordship of Delhi Sultanate. A big army was sent in 1337-38 A.D. for this work. The first attack succeeded, but when rainy season came then attackers had to face many problems. Entire army luggage was robbed by the mountaineers. According to Jia-ud-din Barani only 10 horse-riders returned for telling the story of destruction. But that number was three according to Ibn Batuta. On this failure also, the aim of the campaign was completed. Mountaineers estimated the foolishness of rebellion and agreeing on the thought to honour the Sultan made good relations.

Notes

e. Bengal was never loyal towards the Delhi Sultanate. The iron-coat holder of Fakhar-ud-din Bahram Khan and the ruler of eastern Bengal killed their lord and took away his state in 1336-37 A.D. Lakhnauti's ruler Qada Khan moved against him and killed himself. Fakhar-ud-din used the benefit of the problems of Mohammad Tughlaq and announced himself as an independent ruler of Bengal. He even launched the coins of his name. The price of food items and other important things of life was so cheap that Persian people called Bengal as "The hell full with all good things".



f. An-ul-Mulk Multani was the ruler of Awadh. He was a faithful soldier, a great officer and a well qualified scholar. He was responsible for pushing the sally of the Kara's Nizam Mayeen. When there was a famine on Awadh then he sent the tanke valued 70-80 lakhs as donation. Despite these services in 1340-41 he was ordered to suppress the disturbances of Daulatabad. An-ul-Mulk thought that the meaning of such work is the fall of his respect in Awadh and the reduction of his power by

Notes

diplomatic traffic. He requested to Sultan that he should not be sent to south, but when Sultan kept the request pending then he made the disturbance. He was defeated and arrested. He was dismissed from the post and was admitted with great dishonour. Because Sultan knew that An-ul-Mulk was a weak-hearted rebel, so he was left freely and was appointed as protector of royal gardens of Delhi.

g. On using the benefit of the temporariness of state loot An-ul-Mulk generated disturbances in Sindh. Mohammad Tughlaq himself reached there with his army. Robbers spread here and there and their leaders were arrested and were bound to adopt Islam.



Task Where did An-ul-Mulk Multani rule?

h. In 1336 A.D., an excited Hindu leader Harihar established the Hindu kingdom of Vijaynagar, he also helped Krishna Nayak, Pratarudra Kakateeya while he opposed against Mohammad Tughlaq in 1343-44 A.D. Ballal second occupied Warangal and the Muslim ruler Imad-ul-Mulk of that place ran away to Daulatabad. According to Farishta, "Ballal Deva and Krishna Nayak both joined their army and made Mabar and Dwarsamudra free from Muslim control. The flames of battle and rebellion were raised from all the directions and in the far states Sultan had nothing saved except Gujarat and Devgiri."

i. Qutlugh Khan was the Provincial Chairman of Daulatabad. The officials under him had misappropriated a lot of public money and so Mohammad Tughlaq decided to send An-ul-Mulk to Daulatabad. This work couldn't be done even after the campaign of An-ul-Mulk. Qutlugh Khan was called back from Daulatabad and appointed Alim-ud-Din-Ul Mulk as the Provincial Chairman of Daulatabad. Then also the condition couldn't developed. According to Farishta, "People got unhappy from the removal of Qutlugh Khan and the illegible feeling shown by new ruling management generated the rebellion to all the sides. Consequently, country became uninhabited and destroyed."

j. Aziz Khummar appointed the ruler of Malwa and Ghar by Mohammad Tughlaq. His behaviour was not good towards noble Sardars so they started rebellion. Ruler caught such 80 Sardars and for creating panic among others he killed them in front of the palace. He was much tyrannical and so the crises stood up everywhere. Azij Khummar was caught and was killed in humiliating manner.

k. Sultan could not tolerate the overlooking of his power and he approached Gujarat with the army and he carnaged everything. That time he got the news of rebellion in Devgiri and approached Devgiri. There Hindus, Afghanies, Turks got together and opposed the Sultan, but Sultan took away Daulatabad from the rebels. When he was in Daulatabad, he got news of another rebellion in Gujarat. There the leader of the rebel was Sardar Taghi who was an ordinary boot maker and a slave of Muslims noble. He succeeded in taking all unsatisfied elements under him. He robbed Naharvala, Kaimbe and Bhadoch successfully and made authority on them. But Mohammad succeeded in helping Taghi run away from Gujarat.

l. When Mohammad Tughlaq was in Gujarat, then the foreigners planned to revert to their original condition and rounded Devgiri fort. All their planning was unsuccessful in establishing their authority again. Hasan Gangu defeated Imad-ul-Mulk and rebels made authority on Daulatabad. Ismail Mulk, who was selected king of rebels, gave resignation in favour of Hasan Gangu. In August 1347 A.D., Hasan adopted the title of Ala-ud-din Bahaman Shah and laid the foundation of the Bahmani Kingdom.

m. Taghi stayed in Sindh and Mohammad Tughlaq decided to raise against him, but Sultan fell ill on the way and was forced to stay for some time at Gondal. He raised on Thatta in Sindh when the condition improved. From that place he travelled for 3 to 4 days, his condition became more critical

Notes

and on 20 March 1351 A.D. he died. Badayuni says like this, "In this way the king was discharged from his public and the public was discharged from their king."

According to Dr Ishwari Prasad, "The rich who always lived in camps, he sought help to stop the shaken power but because they all were low and without any planning they were able to give less help to him. The thing which had stopped him with seriousness that thing was the less strength of capable soldiers and officers who could implement his planning. The ineligibility of people provided importance to the personality factor on main place at that limit that the presence of the Sultan became necessary for keeping administration okay in the troubled areas. Certain administration affected by continuous rebellion could not stay in front of those rebells whose power was continuously increasing. Neither the local government system of Gujarat nor of Devgiri was able to show interest in putting a ban on antisocial power. Only Sultan had to face the main brunt of attacks. There was no show of any special ability in the royal army. The abnormal hardness of the Sultan had finished their satisfaction and their enthusiasm had cooled down".

Character and Estimate of Mohammad Tughlaq: There are many opinions about the success and character of Mohammad Tughlaq. The opinion of Elphistone is that there was some effect of madness on Mohammad Tughlaq. Some writers like Havel, Edward Thomas and Smith are in pursuance his idea. Gardiner Brown has totally left has bad the part of the life of Mohammad Tughlaq and has freed him from being 'Mad', 'Bloodthirsty', and 'Dreamer'. Jiya-ud-din Barani and Ibn Batuta keep opposite opinions about the merits and demerits of the personality of Mohammad Tughlaq. This dispute has always been alive.

Mohammad Tughlaq was one of the capable and promising scholars of his time and it is not surprising that his contemporary people admired him. He had a sharp mind and surprising memory power. He knew Reasoning, Philosophy, Mathematics, Astrology and Physics. He was the owner of composition and style. He was a capable and beautiful writer. He had proper knowledge about Farsi poetry and he enjoyed writing some parts of Farsi poetry in his letters. He had knowledge about medicine and he was an expert in disputes. He was efficient in simile and jewellery. Jiya-ud-din called him a scholar and understood him to be a great wonder of nature whose capability could surprise the people like Arastu and Asaf. He had a generous nature. He gave presents to all those who came to his Durbar. His habits were ordinary. He was free from the evils of his time. Ibn Batuta considers him "such a person who was very softhearted and a person who was always ready and enthusiastic to do the right and truthful work." Bram Tahiya-bin Ahmed Sarhindi, Badayuni, Niyamuddin and Tarishta are wrong when they say that Mohammad Tughlaq was not a religious person and he was responsible for the murder of the pure and capable people. Ibn Batuta accepted that " Muhammad Tughlaq pursued the religious principle with fidelity prayed and punished those people who were indifferent from worship." Two contemporary writers Shahabuddin Ahmed and Un-Badre-Chach are in favour of the opinion of Ibn Batuta came to know that the only mistake of Mohammad Tughlaq was his indifference towards those traditional rules which were described by Khazi and other Muslims Ulema and he did whatever he thought what right and legal.

The imaginary power of Mohammad Tughlaq was very sharp but he had absence of normal wit and practical justice. He was short-tempered and did fast work. He could not tolerate protest from any side and was prepared to give punishment to those who had the courage to unsatisfiy him and ignored his orders. According to Jiya-ud-din Barani, "Whatever he thought, he thought good, but he lost his states while applying his plan, dissatisfied his public and emptied his fund. Amazement came after amazement and so mess reached its highest limit. The negative sentiment delivered the rebellion. The rule of applying royal plan became more exploitative day-by-day. Very distant countries and states taxes were received and many of the soldiers and servents here and there and were left out at far away places. The defect has been shown in fund. The balance of Sultan's mind finished. He dedicated himself to tyranny to come on hardness and initial weakness of his behaviour. When he saw his orders were not being well, as he wanted, then he became more angry on his public." Mohammad Tughlaq said

Notes

to Barani, "My kindom is a patient and no medicine can make it well. Doctor fixed the headache but fever comes on; he tries to cure the fever. Then disease arises. So there are more disturbances in my kingdom; if I forced it at one place then it arose at another place; if I stopped it at one district, then the problem arose at another place. Then I raised for punishment against their rebellion and cheating works and gave death penalty for little crimes. I did it whenever I will live or whenever the people did not work with honesty or did not leave rebellion and ignore the order. I have no such Wazir who will make rule for showing my blood. I punished people by which correction can be done by trouble. The more people appose; I give more punishment."

Mohammad Tughlaq has been reported "A Mixture of Opposites". If he had own qualities, then he also had some demerits. If he was kind and liberal then he also was cruel. If he gave presents to people who came to him, then he also responsible for the many people's death. Sultan had such behaviour that no one could say confidently that what he will find. It was possible that he may find something as donation. It was also possible that he would be hanged. He had no care about the feeling of people. He did not have the balance of mind or satisfaction.

Mohammad Tughlaq also has been reported as an amazing compound of contradictions. The opinion of Dr Ishwari Prasad is that the defect of bloodthirsty on him is unfound. Any contemporary writers have not given such description that it can be concluded that Mohammad Tughlaq was mad. It is possible that Eliphinstone and other European writers gave wrong description of Ibn Batuta that some dead bodies were always lying outside the gates of the Sultan. If he gave the order of death penalty for small crime then the reason is that he had no knowledge of ratio and at that time the trend was famous in Europe and Asia. The member of religious divisions charged him for being bloodthirsty. Barani also criticized this wit of Sultan. He criticized in sharp language the philosophical imagination of him. There are no things that the Sultan enjoyed in the hunt of collected people or destruction of human casts. According to Dr Ishwari Prasad, "It is true when Sultan mixed ancient ideals of his weak behaviour or administrative correction, when people showed inability to do work according to his wish, then his anger became terrible. His dissatisfaction was the result of public indifference, like that public indifference was the result of his new astonishment."

According to Gardiner Brown, "He was mad, it was an opinion that contemporary people did not signal like that. He was a dreamer then his multi-behavioural or knight character stops us from believing. It can be true to consider him an absolute ruler, but in middle century any type of ruling was not imaginable. To use this word is like it is the name of any disease. Then the mean is to forget that function that an absolute prince can reach the new ideas or who solute the correction, he can do more for the prosperity of his people in such century wherever the education is not developed and the orthodoxies were so deep. Then the ruler faced more difficulties for the competition in his time: the necessary unheaval of self interest, easy attachment created infinite enemies for him and for establishment of tradition. The offices of applying the unpopular correction saved his life by the excuse of the order of owner. If there are immediate objection overtake on his planning or bad and unskilled officers became corrupt due to selfish reason, then it is because of that he is an absolute ruler and he should take the responsibility for these faults. If he is a fighter then death selects him whenever he implicated in small war under the wall of Thatta like Mohammad Bin Tughlaq, then the decision of heaven seems like the that popular decision and literature says that-

"He left a name that the world turned pale yellow, only to teach or to develop a story."

According to Lenpul, "Mohammad Tughlaq was a singular soul of the middle century. He was such a man whose ideas were ahead of his time. Ala-ud-din had a right but closed mind for dealing with the problems of his rule; Mohammad Tughlaq was more adventurous in his planning, but that idea was the ideal of the people of educated wit and educated imagination. He was a capable student of Farsi poetry, master of Latin style of Indian education; great guardian of finery century and trained in Yunani reasoning and Vedant scriptures and at his time scholars also feared debating with him. He was the lover of Mathematics and Science. Contemporary writers admire his composition and oddly

Notes

beautiful script. His beautiful currency proved that he had interest to adopt the character of Arab, whom he could read and understand although he could speak fast in the language."

"Briefly, he was complete in all which could be found in the customs of that country. He integrated a natural knowledge of fundamental ideas, surprising memory power and an unswering desire in his training. His thought of central capital, his signal coin plan and many plans were good. But he did not care about native dislike for his innovation. He hurried to apply his new solutions because people could adopt it slowly-slowly, when they were dissatisfied and rebelled then he punished them with cruelty. Whom he found good, he gave orders to do inmmediately and when it seemed a failure and impossible, then his dissatisfaction reached the level of anger and he punished those unhappy criminals who could not walk with his imagination. So his great resolution, his great ideas and without satisfaction balance did not take care about ratio, Mohammad Tughlaq got failure. A long series of rebellion continued during his rule which was suppressed with brutality by him. His public, for whom he wanted to give profit and for whom he expended more, became dissatisfied by him, all his planning was wasted and when he died after 26 years near Sindh river, then he left a splintered Kingdom and a rebellions public."

According to Sir Buljale, "It is not an easy work to point out the adverse and odd character of Mohammad Tughlaq. He was the king who sat on the throne for Some time. He did the combination of inadvisable cruelty and rebellion in his more profligate; he accepted the activist and right selected by the law of Islam but he did not follow it in all public matters, he gave the superstitious respect for all whose castes and purity, but when he got angry then he did not respect the blood of the priest. His some administrative or other soldier solutions proved his great eligibility, other work is just like a mad person. His protesting scholars Jiya-ud-din , historians with whom he developed close relations and normally advised him, he described many atrocities which were ordered or accepted by the Sultan because of twelve wicked advisers. They accused the Sultan with 'pitiable', 'accursed', who feels good to draw the blood of Muslims. However, Mohammad Tughlaq was not a weak person and he did not become puppet in the hands of his advisors. If his advisors were dirty or bloodthirsty then he selected them, if he pursued any bad advise, then he did it because they felt very happy. Barani tells that in the beginning, he kept indifference to law because of the connect with Sad Kafir, Tarkachharya Ubaidh, non-religious poet, Ahimuddin Darshmik in administrative and punishment-related tasks he would not abide by the laws of Islam, but it is a special plea. His interaction with free people did not lessen his believe in Islam, and by this, his respect for tradition and law in many fields did not become less. It is not defect of logicians, poets and philosophers that without apparently disclosing his zest he loved human discretion in the field of divine clarification of worldly subjects and spurned the stereotypes. His personal decision showed him the wrong path but it was due to his mentality. One special defect in him being a judge and an administrator was that he had infinite pride because of which he lacked the power to differentiate between crimes. All his orders were pure and any distraction from his impractical orders and any disobeyment of his orders had the same punishment—cruel death penalty. This policy had a great effect on the king as well as the public and its reaction also continued. He became more reactionary by the vandalism of the universal ruler. Being irritated by this negligence, he became angrier. During his rules, his great impact was free from disturbances for a very little time and after his death, his state saw upheaval.

Barni described with wonder, he did not think about his undertakings and fears. He says that the attitude of Sultan was infinite that he could not tolerate to listen to it. There are not any corners in the earth, even in the sky, which are not under his authority. At one time he was Suleman and Sikander both; he was not only satisfied with the crown because he wanted to get the post of the religious priest. It was his aspiration that he made his slave all the things of the world and Barani understood his attitude like those Faron kings or Nimrodh whose claimed crown and divine—word, but his self-confidence removed the stigma of atheist and disloyalty from his forehead. He compared him with Bayajid of Bustam and Hussain the son of Mansur-ul-Hallaj who has believed on the bases on the joy of his devotion that they had mangled with God, but his vandal cruelty deprived his claims of any purity.

Notes

Self Assessment

1. **Fill in the blanks**
   (*i*) …… was the founder of Tughlaq Dynasty.
   (*ii*) Prince Juna Khan was known as …… and elder son of Ghiyas-ud-din Tughlaq.
   (*iii*) Mohammad Tughlaq is called …... Sultan.
   (*iv*) Mohammad Tughlaq was very ……. fast.

6.3 Firoz Tughlaq (1351–1388)

Firoz Tughlaq sat on the throne after Mohammad Tughlaq. He was born in 1309 A.D. and he died in 1388 A.D. He was the son of Rajab, small brother of Ghyas-Ud-Din. His mother Bhatti was a Rajput girl who gave acceptance to her father Ramlal to marry Rajab to save the kingdom of sardars of Abuhar from Muslims. When Firoz grew then he got training in administration and war-art but he could not become an expert in any field. Mohammad Tughlaq loved Firoz so he took him in the administration of the country.

Succession: When on 20 March 1351A.D., Mohammad Tughlaq died, then disarrangement and disturbance spread in all camps, which were robbed by the rebellion of Sindh and the soldiers of Mongols who were kept on rent for war against Tagi. Sindhi and Mongols would have finished the work, but at that time to save it was said to Firoz to sit on the throne. He showed hesitation, but when like noble people, Sheikh, and religious scholars forced him, then he became ready to be the Sultan. Under this condition on 23 March 1351 A.D., Firoz sat on the throne in a camp near Thatta.



Notes Firoz Tughlaq was born in 1309 A.D.

Opposition of Firoz: Firoz faced many problems. The deputy of the late Sultan, Khwaja-e-Jahan declared a boy of Delhi, son and successor of Mohammad Tughlaq to sat on the throne. Then the situation became more difficult and Firoz took advice from Jurists, Sardars, rich and Muslims. They protested that Mohammad Tughlaq had no son. They forced this thing that the student of Khwaja-e-Jahan is not capable because he is a minor and cannot sit on the throne at the time whenever the situation is so serious. It is also said that there are not any paternal authority of successors in Islam law. Situation demanded that there should be a strong ruler on the throne of Delhi. When Khwaja found his condition weak, then he did capitulation. Firoz forgave him after his old services and gave permission to live in Samana. But on the way Sher Khan, commandant of Samana killed him.

Controversy: There are some disputes about the throne ship of Firoz Tughlaq. The opinion of Jiya-ud-din Barani is that Mohammad Tughlaq left a testament in which he nominated his successor to Firoz Tughlaq but Sir Vuljale Haig doubts on the reliability of this testament. His thought is that the boy whom Khwaja-e-Jahan sat on the throne was not an any imaginary son, he was his blood, resultantly the enthronment of Firoz was not any ordered thing so he considered him a usurper. In opposition to this many historians do not accept this opinion. It is said that there was not anything which cauld prove this boy as Mohammad Tughlaq's son. If he was a true son of Mohammad Tughlaq, then the throne-ship of Firoz cannot be said systematically inferior because there was not any paternal authority about the succession of the throne in Islam. According to Dr R.P. Tripathi the throne-ship of Firoz proved that once again the right of election by force gave entry to the background slowly without

Notes

any denial to the rights of rule to the son. The throne-ship of Firoz stressed on two more principles. The first is that there can be no protest that the mother of the ruler was the wife of non-Muslim before marriage and the second is this it is not necessary that the new ruler should be a famous scholar. It is said rightly that the throne-ship of Firoz was as important as it was interesting.

Domestic Policy: We can divide into two parts the rule of Firoz—Domestic Policy and Foreign Policy. Wherever it is related to domestic policy, the prime policy of this new Sultan was to attract public. He fulfilled this work by forgiving all borrowings and did not make such word which meant to grow funds again which were distributed by Khwaja-e-Jahan to the public at the time of sitting on the throne. In the first year of his rule, Firoz passed all his time in the arrangement of his state and established peace. New Sultan kept ideal of public welfare in front of self and he did all work which he could do possibly for the peace of life and physical welfare. He tried to do many corrections in different fields and by this he got tender heartedness of public despite being incapable in the field of soldiers.

Revenue Policy: When Firoz Tughlaq sat on the throne that time spread full disarrangement in revenue administration. He did not cancel only those takavi borrowings which were given in the rule of Mohammad Tughlaq rather he ordered that the officers of the kingdom did not spread terror among the farmers. He increased the salary of the officers of the revenue department. Khwaja Hisamuddin was assigned for measuring the public revenue of kingdom and Khwaja completed this work in six years. He did not tour only the states, but also checked the records of the revenue. So he fixed the revenue of his Khalsa land six crores and 85 lakhs tanks. This subject is describing that this measurement was not dependent on the actual measure of land, but it was dependent on permanent information and it was a good measurement for doing work.

Sultan eradicated the 24 conflict-ridden and cesses, which were continuously applied on past rule. The part of revenue of the kingdom became less. He finished the tradition of those gifts which were taken from the governor at the time of his appointment and stopped to take away that money which has been given by everyone. Such cases were actually taken from the public by the state president. The new arrangement of tax was according to Quran. There had been applied four types of taxes accepted by Quran and they were Khiraj, Jaziya, Zakat and Khams. Khiraj was the land tax which was equal to the part of growth, Zakat was those 2-1/2 per cent tax which was taken away from Muslims on property and in specific form was normally expended on religious work. Jaziya was the tax which was applied on non-Muslims and Kafirs. But Firoz increased the field of Jaziya and he applied it on Brahmins who were free from it. It is said that when Jaziya was applied on Brahmins then they surrounded his palace and specified the protest on attack against the old special authority. They threatened the happening of the anger of goodness and fired themselves alive. Sultan replied that they could die as fast as possible by burning at from their own wish. The result was that rathar than burring themselves alive they sat hungry at the gates of Sultan. Sultan did not agree with it so he arranged a system in which the lower caste people had to pay a tax that was a sign to Brahmins apart from the tax they were destined to pay. Khams were the fifth part to be found in the war. Ala-ud-din and Mohammad Tughlaq left only 1/5 part and took away 4/5 part of the robbed money. Firoz had been pursuing the rule of Islam according to it the authority was to take only 1/5 part and left 4/5 part because that was the part of the soldier. According to the advice of religious people Sultan applied the 10 per cent irrigation tax on the growth of field. Businessmen were free from the inappropriate and tyrannical taxes, which was stopping them of the free trend of things in one part to another part of the world. The people who collected revenue were warned that they would be punished hardly if they collected more than fixed charges from the public.



Did You Know? Khiraj was the land tax which was equal to the part of production.

Notes

The result of the corrections of Firoz was that he was able to keep a lot of money in his fund. The income was the corrective specialty of growth of excellent fertility, water tax and factories because of revenue. The annual income was 1,80,000 tanks by industry. The earth policy of Sultan gave more support in public growth. Shamse-Siraj Afif tells us that, "His home was full of grains, money, horses and the things of wood. Every one had gold and silver in proper quantity; any women was not without jewellery and noone's house was empty of Diwan and good beds. The money was more and pleasure was normal. At his time the kingdom did not have to face economic emptiness. The revenue from Doab was 80 lakhs tanks and the revenue of Delhi was 6 crores and 85 lakhs." Now, " By the seasonal mercy of God not only in the capital even in all his kingdotns the necessary things related with life became in trend.The grain was more cheap in Delhi city the grain was 8 jital/maund and barley was 4 jital/maund. One person of camp could give 10 ser (20 pound) food in one Jital. All types of clothes were cheap and white and coloured both types of clothes were cheap. According to the normal fall of price the order was given to reduce the price of sweets."

In the economic policy of Firoz critics found out some demerits. It is said that the Sultan committed a mistake to expand the arrangement of the contract of tax. Ala-ud-din Khilji and Mohammad Tughlaq kept its arrangement under the kingdom and the contract was kept separate from the field of collection of revenue. The arrangement applied by Firoz Tughlaq, the kingdom had less income and the public tolerated panic. The second demerit in the system of Firoz Tughlaq was that he again started the Manor system which was closed by Ala-ud-din. Shamse-Siraj Afif gave the definition of this arrangement as "The soldiers of the army received manor from the state fund which was sufficient for their comfort and they were getting grant from the kingdom fund irregularly. The soldier who did not get his salary like that then the revenue related was dedicated to him as required. When these given works of the soldier came in the form of fued property, then the holder of the manor gave half part to the holder. The work of some people at that time was to buy these given works on which the chance of both parties was done. They gave 1/3 part of city in exchange of them and found base part in the district. The buyers of these given work continued sale-purchase and many people became rich after getting more profit and made his luck". The second demerit was the expansion of Jaziya field. Sultan understood Brahmins "the fort of Ungodliness" so he was not ready to free them.

Irrigation: Sultan paid attention to irrigation for giving incentive to agriculture. Shamse-Siraj Afif tells us that two canals had been dug by the order of Sultan. One river was extracted from Satluj and the other was Yamuna. But Yahiya described the digging of four canals at the rule of Firoz Tughlaq. First canal was from Satluj to Ghaghra. It was 96 miles long. The other river was 150 miles long and it took the water of Yamuna to Hissar. Third river flowed between Mandvi and Sirmaur Hansi. It used to go from Hansi to Arasani where the foundation was laid at the fort of Hisar Firozabaad. Fourth canal was extracted from the Ghaghra to Hiranikhera village near the fort of Sursuti. Today also one can see the remains of these canals. Skilled volunteers were appointed for the inspection of these canals and to give related report. 150 wells had been dug during the rule of Firoz Tughlaq for the work of irrigation and for the use of travellers. It is said that only 52 settlements were established in Doab after the facility of irrigation by Sultan. Best crop yielded like wheat, cane etc. Fruits were also yielded.

Public Works: Firoz had more interest in construction. Sirur Vuljale says rightly that the interest for construction of Firoz was equal to Roman Samrat Agastus. Firozabaad (modern Firozshah Kotla of Delhi), Fatehabaad, Hissar, Jaunpur and Firozpur near Badayun were found by him. In his Bengal campaign he kept the new name Azadpur of Ekdala and Firozabaad of Pandua. Sultan constructed 4 mosques, 30 palaces, 200 inns 5 reservoirs, 5 hospitals, 100 tombs, 10 bathrooms, 10 memorial columns and 100 bridges. He dug 5 canals for irrigation. He planted 1200 gardens around Delhi.

The main architect of the kingdom was Malik Ghazi Shahna who got the help of Abul Haque in his work. This subject is worth describing that the planning of every building was put in front of Diwane Vijarat according to his measurement and then accepted money on them. Sultan says about the subject of these construction work, "The gifts which were given by God to his servant, they also

Notes

have the desire of public building construction. So I constructed many mosques, schools and vihars by this old man, pure and solitare can worship them and by this worship can help the kind maker."

By the opinion of Dr V.A. Smith, " Asian king , as a ruler, did not keep any interest in those buildings which were constructed by his ancestors and the buildings continued breaking because their was no body to take care of them, but Firoz Shah had interest about it, he gave attention to the reconstruction and repair of the buildings of his ancient kings and he gave more importance for reconstructing the building than new construction." The two columns of Ashok were carried from Meerut or Topara to Delhi. The column of Topara was established near the mosque of Firozabad. The column of Meerut was reconstructed near the present field Hindu Rao Hospital of Delhi. Shamse-Siraj Afif described the process of this travel, "Many boats were collected, in which some took 5000 to 7000 maund grains and some took away 2000 maund grains. The column was brought to these boats very cleverly and then it was brought to Firozabad, where it was unloaded and with many skills or more labour it was delivered to Kushak."

Judicial Reforms: When Firoz sat on the throne, that time the penal law of the country was vandal. Sultan says that, "In the ruling period of predecessor kings many types of punishments were used. Separation of hand and foot, cutting the ears and nose, removing the eyes, breaking the bones of hands and legs by hammer, burring of body by fire, striking of nails on the hands, cutting of parts like punishments were used. Great and kind God made me his servant and hopes that I conferred myself to stop any illegal slaughter of Muslims and also to stop any tyranny against any human." The result of the corrections of Firoz was that more humanity developed in the justice system as compared to earlier time and also did not eradicate only the resources to find out the truth but much soft punishment used on the criminal. In some situations the criminal did not get any punishment. These panel corrections did not apply only on Muslims, but it was related to every division of people. Dr V. S. Smith admired Firoz Tughlaq in these words, " A correction, the eradication of hole in body and anguish is able to more admire and in his life duration mainly action it will use many times in orders of more limit."

Another correction of Firoz Tughlaq was that if any traveller died on the way, then it was necessary for the people of Samant and Maquddam to inform kazi and Muslims and to check the body of dead. It was also necessary that the report prepared was proved by the seal of Kazi that there was no wound on his body. Then the funeral could be possible.

Sultan also constructed a Marriage Department. This work he did himself that any girl of his religion should not remain unmarried because of dowry. His department mainly worked in middle class people, widows, public services and was very successful.

Sultan also opened a Employment Bureau. It was mainly related to the people who wanted the job in clerical and administration. It was the responsibility of the Kotwal of Delhi that they searched the people who had no work and they called them to the court. Sultan investigated about these people and their condition and eligibility. They got jobs according to their interest. It was not the purpose to find out that there was any demand of his services and not because all work was done by spirit of charity. This system helped unemployed youth.

Sultan established a free hospital which was called Darul Shafa. It was kept under the inspection of eligible doctors. Here the medicine and food were given free to patients.



Task What was called Daul Shafa?

Learning: Sultan was interested in the expansion of knowledge. He helped Sheikhs and scholars and welcomed them in his grapes palace. He gave economic help to the scholars. Sultan was also interested

Notes

in history. Jia-ud-din Barani and Shamse-Siraj Afif prepared his composition under his protection. Tarikhe Firozshahi was composed under his rule. The biography of Sultan has been famous with the name of Fatuhat-e-Firoz Shahi. When Sultan got success on Nagarkot then many Sanskrit books came into his hands. Many of them were translated by Aaj-ud-din Khalid in Farsi language. Many colleges and vihars were established, where people engrossed them in prayer. There was a mosque near the college for worship. These colleges were related to many teachers, in which one was Maulana Jala-ud-din Rumi who was the teacher of learning method of Islam and religious learning. The second person was the propagandist of Samarkand.

Slavery: Shamse-Afif tells us that, "Sultan was very laborious in mobilising the slaves and he would take this work to the limit that he ordered his officers and feud that they caught slaves at the time of war and to select good salves and sent them to the court. These Sardars became the partner of the royal party who can bring more slaves. Approximately 12,000 slaves became the artists of different types. 40,000 Sardars were prepared on the roof of Sultan for the security and service of him. There were 1,80,000 slaves in all manors and cities for these Sultan took care of their rest and arrangement. This institution took its root in the central part of Delhi. Sultan understood his responsibility of appropriate regulation. Sultan established a separate fund, a seperate Jao Shughuri, a helpful Jao Shughuri and a seperate Diwan. Slave system was the easy way of expanding Islam because every slave adopted Islam religion.

Army: Army was made on fued basis. The permanent soldiers of the army got grant, which was sufficient for their comfortable life. Temporary soldiers got salary directly from the kingdom. There were also such soldiers who were kept on transfer work in the revenue field. This assignment brought on 1/3 part of his value in middle man capital and sold them at half the rate in districts. So by this on the expenditure of army some people gained profit. In the army of Sultan, there were 80,000 to 90,000 horse riders and the number can be increased by the retainers sent by noble persons. The army could not become skilled. Sultan released a new instruction. If any soldier is unable to do service of the war because of his age then their son or arrangeson or slave could take their place. In direct soldier service the authority on paternal basis was a defective thing. Sultan could not believe on the officials sent by noble people because of his recruitment, promotion and for administration as they would look towards their master. The above arrangement of work was also defective and it was not according to skills. Old and unskilled soldiers had no authority of meeting the king and he interfered without seeing the effect of skills of the army. The soldiers who inspected the horse and soldiers were corrupt and knew that Sultan could not discard them because of his soft heart. We know that Sultan did not pay attention to the difficulties of any soldier whose intention was to complain to other friends that what difficulties were faced while presenting his horse for inspection. Sultan asked the soldiers about their difficulties then he knew that the soldiers could not show their horse at that time whenever he did not gave a golden coin to the inspector. Instead of giving any punishment against the inspector he give a golden coin to that soldier. So that he could give the coin to the inspector. So Sultan was also involved in that corruption which was a trend in the administration.

Coins: Sultan did not make totally any new type of coin. During his rule the coins continued which were there at the time of Mohammad Tughlaq. The ideas of Shams-i-siraj Afif is that Firoz ran one coin of Shashagani or 6 Jital, Ibn Batuta also gave the description of such coin. But it was not ignorable that Firoz released two coins ½ Jital and Bikh was ¼ Jital. In these coins copper and silver were mixed and their purpose was to help in normal transaction, but in the work of Taksal there was more cheating and corruption. It is said that two informers gave information that in the coins of 6 Jital there is a difference in the purity. Khane Jaha Makbul, the minister called Kajar Shah who was the swami of Taksal instructed him to find out such a method that the Sultan will be satisfied about the subject of purity of the coin. Kajar Shah arranged such method that before the inspection of metal the coin should be smelted. He went to goldsmiths whose work was to practice in front of the king and prayed to him that they kept silver in proper quantity with secrecy by which the smelted metal came at the measurement of purity, but promise to do such type if there could be arrangement of silver.

Notes

Kajar Shah took silver in necessary quantity and hid it in piece of charcoal by which crucible was burned and by this the goldsmith was able to take it into his pot without being seen. When the metal was inspected he got it as pure. Then both informers were punished and Kajar Shah sat on an elephant which walked in the whole kingdom. This was done to declare honesty.

Court: Sultan arranged a beautiful and luxurious court, which was decorated on the occasion of Eid and Shabrat. There were 36 royal courts and every court had their own officers. The expenditure of these courts were more.

Religious Policy: Where Firoz was admired for other developments, there was condemnation of him for religious policy. He was a staunch Muslim and always ready to help others who were the followers of his religion. In society, he found a high place. Sultan was ruled by his decision-making. He had nothing expect his advice. He arranged the marriage of poor Muslims. He arranged schools and colleges and their expenditures ware taken by the kingdom. However, he was harsh towards Hindus and this behaviour he kept for all non-Muslims persons. He destroyed the temples of Hindus and killed Kafirs who tempted others to follow the wrong way. He constructed mosques at the place of temples. To describe those Hindus who collected in the new temple of Kohana for worship, Sultan wrote like this, "The people were brought in front of me. I ordered that the dirty work of these ministers should be declared publicly, by this they should be killed before coming to the gates of the palace. I also ordered that all things of worship like books, statues and pots, which they had brought with them, should be burnt in front of all. Other people were stopped by punishment and threats because warning was given to all people that any person cannot pursue such practices in a Muslim country."

Sultan finished the Jwalamukhi temple and Jagannath temple. He applied Jaziya on Brahmins. He put a Brahmin in the fire alive who was blamed for spreading his religion. Sayyeds of Katiyar were killed. When Firoz got information about it then he went to Katihar and released the order of the slaughter of these people. Thousands of innocent people were killed and 23,000 people had to adopt Islam religion. In next five years, Sultan went to Katiyar every year and he repeated this story again and again. This tyranny increased so much that " the souls of deal Sayyeds got up and did the work of the median". This incident showed the anger of the Sultan and those people were punished who dared to slap Sayyed.

Sultan gave all types of temptation to people for accepting Islam religion. According to Sultan, "I inspired Kazir People to accept the Prophet religion and declared that every person who repeated it and became a Muslim, was free form Jaziya. The information about this subject was listened by people in huge numbers. Hindus presented themselves in big numbers and were construed Islam." The Hindus who became Muslims then there was no need to give Jaziya. The people who adopted Islam religion were given cash presents, titles, respect and jobs. Sultan was intolerant for Shiya people and non-Muslim people who were understood as staunch Sunni Kafirs. Sultan says about the Shiya people, "I caught those people and introduced them to their mistakes. I gave death penalty to more enthusiastic people and gave insult and public punishment to the remaining people. I burnt all their books in front of them. By the mercy of God, the effect of Shiya division was buried fully." Mulhind and Abhatiyan were made captive and excluded from the country and stopped their religious act. Mehndavi people were punished and their minister Rukn-ud-din was made a captive by the defect of being Kafir and he was killed with the help of some helpers and students. People divided Rukn-ud-din in pieces and ushed his bones beat by beat. The same behaviour was done with Sufi people.

Sultan had special respect for the Caliph of the Misra. He showed himself as the helper of Caliph. In the first six years of his rule, Sultan got two times the ruler's "6 certificate and the clothes of respect by the Caliph of Misra. He joined the name of Caliph with his name in the coins. In Khutba the name Caliph was also read with the name of Sultan.

It will be necessary to pay attention to the small aspects of the domestic policy of Sultan. Sultan wanted to reduce the sins of Mohammad Tughlaq. He ordered that by satisfying the successors of those people whom the king wanted to pull at his side and who lost their parts, nose, ear, eye, hand, and legs at the

Notes

time of Mohammad Tughlaq. In this subject, it was necessary to give a written declaration with the certificate. These types of apologetic letters were kept in a closed box near the tomb of Mohammad Tughlaq; by this the day of doom can find help from him. The people who lost their village, lands and ancient property in last ruling, they got their authority again. In court their authority was seen with attention and when it was proved, their property was returned to them.

In 1358 A.D., there was a conspiracy to kill Firoz. His cousin Khudavandjadd and her husband had arranged that on the occasion of the Sultan coming to their home, they will kill him with the help of armed people. But his son Davar Malik revealed this conspiracy as he had not any sympathy about his stepfather. He showed Sultan by signals that his life was in danger and the Sultan came out from their home before the preparation of his slaughter. On returning to his palace, Sultan ordered to surround that home and by this all those people were arrested who had wanted to kill the Sultan. Khudavandjadd was made captive in place of being given the death penalty, but her husband got the punishment of deportation.

Foreign Policy: Firoz Tughlaq was a pure and kind ruler. He did not have that courage which was necessary for the Sultan of the 14th century. He had absence of those qualities which could be helpful for his authority of all parts of the kingdom of Delhi, which had been free in the ruling duration of Mohammad Tughlaq, Sultan was very scared of wars and his heart sank when he saw blood. According to Tamas, "In the campaign of Bengal his generalness seems to be at a low level especially the falt of Thatla things, by this windering in inaccessible place of Jajnagar and desert area of Kacch. It was the preparation of his foolishness." There does not seem any part of the Sultan to take authority in South. When his officers talked about the attack in Daultabad, the Sultan felt very arues, his eyes were filled with tears and he sat accepting the logic that he never thought about war against the people of Islam religion. There were no attacks by Mongols in his rule. Yahiya tells that, "The security of limited state of kingdom was kept there by the well-wishers during the emperor and its huge army."

1. Bengal: Hazi Iliyas was the free ruler of Bengal. He became the owner of east and west Bengal. He attacked on Tirhut to merge in his kingdom. He had no desire for war but Firoz Tughlaq felt that work must be done against Shamsuddin. In November 1353 A.D., Sultan walked from Delhi with 70,000 mounted army. When Iliyas heard that Sultan was about to come, he left for the fort of Ikdala which was situated 10 to 12 miles away from Panova. Closing the enemy Sultan declared an information for the people of Bengal, which has been described by Dr Ishwari Prasad like this, "It was one among the unordinary records of the history of Delhi Sultanate and it highlighted the soft policy of Firoz." Promising the facility to people the declaration was that, "I got news that Iliyas Hazi is displaying tyranny and repressive behaviour on the people of Tirhut and Lakhnauti state. Unnecessarily, blood is flowing, even women's blood is also flowing, though every heart and every religion has a famous rule that any woman should not be killed even if she is a Kafir; and whenever Iliais Kajilis imposing taxes are, which is not in Islam religion and by this is giving pain to the public; but neither is there any security of such life and property, nor the security of respect and purity; and our country was won by owners and presented to us by the Caliph of Husna , our royal and courageous personality have to take the burden of the security of the people of this state. Because Iliyas Haji was devoted to the throne and obedient towards the former Sultan; and he accepted dependency and patriotism the occasion of happy enthroment, and sent justice pray and present in our service, as is perfect for a dependency person, so if the tyranny, which he is doing on the people of bod, if it had informed about his intentions, I would have chllenged him to strong his actions. He has crosed the limit and opposed my authority, that is why for the happiness of the people I have come with an army he wants to free everyone from his atrocities, and we the medicine of sympathy to make the life of people happy again." Hazi Iliyas was defeated by the army, but Muslims took full benefit of this war and in September 1364 A.D. returned to Delhi without involving himself in the kingdom of Bengal. There are two opinions about this work. First is that the Sultan decided to return after listening to the noise of women weeping in the fort. According to Shamse-Siraj Afif, "It will be a crime to storm round in the fort, to kill more Muslims and insulting prosperous women. For that he cannot give any answer

Notes

on the day of Quayamat and so there will be no difference between Mongols and him." The second opinion is that the Sultan ran away because he was fearful of the horrible results which could happen at the time of spring season. There may be any reason for his running away, but he satisfied with the idea of Tamas that the, "Result of this attack was the acceptance of weakness".

After some years, Firoz tried again to win Bengal. The son-in-law, Jafar Khan Sunaar of Fakhruddin Mubarak Shah of east Bengal came to Delhi to listen about it and he complained to Firoz Tughlaq about the repressive work of the ruler of Bengal. The death of Hazi Iliyas also inspired Firoz to make a campaign against Bengal. Firoz Tughlaq removed all old treaties or the promises of friendship and in 1359 A.D. raised against the son and successor Sikander Shah of Hazi Iliyas. In the army of Sultan there were 70,000 horses, approximately 500 elephants and infantry. Sultan stayed near about 6 months in Jafrabaad near the Gomti river on the way and established the statue of Mohammad Tughlaq and Jaunpur city because the name of Muhammad Tughlaq was prince Juna Khan. When rainy season was over, the Sultan proceeded towards Bengal. Sikander Shah was hiding in the fort of Ikdala like his father which was surrounded by the soldiers of Delhi. The fort was kept safe with bravery but when rainy season started and flooded the city then Sultan formed an alliance with Sikander Shah which seemed interesting to the ruler of Bengal. The result was that the second campaign failed in its aim. It proved the weakness of Sultan.

2. Jajnagar: At the time of returning from Bengal to Delhi, Sultan decided to win Jajnagar (modern Odissa). It is tough to tell that what was the true objective of winning to Jajnagar. The opinion of Sir Vuljale Haig is that Sultan wanted to win Puri which was famous for the temple of Jagannath. The ruler of Jajnagar ran away when Sultan reached and he took asylum in Telengana. Sultan destroyed the Hindus, temples. Their statues were thrown into the sea and some were taken away to Delhi for trampling under the foot of Muslims. After that, the ruler of Jajnager was called and was returned the state with the promise that he would present some elephants every year to the Sultan.

3. Nagarkot: It is true that Mohammad Tughlaq won the fort of Nagarkot in 1337 A.D., but in the last days of the ruling period of Mohammad Tughlaq it became free. Firoz Tughlag decided again to win it. This fort was surrounded near about six months and lastly the ruler accepted the dependency. Sultan entered the temple of Jwalamukhi. The statues were broken and their pieces were stained in the meat and blood of cow. Some statues were sent to Medina in the memory of the victory. It is described that Sultan got many Sanskrit books from the Jwalamukhi temple and some of them were translated in Farsi with the name of Dailayal-e-Firoz Shahi.

4. Sindh: Mohammad Tughlaq died fighting in Sindh and in a camp in Sindh Firoz was crowned. That is why it was considered necessary to win Sindh again. In 1361-62 A.D., Firoz Tughlaq raised against the capital Thalka of Jamo of Sindh by taking 90, 000 horseriders, 480 elephants, 5,000 boats and an infinite army. The ruler of Sindh, Babaaniya decided to oppose the Sultan with the help of 20,000 horse riders and 4,00, 000 infantry. Because of drought and famine, the army of Delhi faced many problems. By this approximately 1/3 part of Delhi army was finished. Unfortunately, Firoz lost his way to Gujarat because his guides cheated him. He reached the bay of Kutch. Approximately, for six years there was no idea of the army and Sultan. But his capable minister Khane Jaha Makbul sent a new army for him and in 1363 A.D. Sultan attacked on Sindh with the help of them and forced them for an agreement. Sindhi people agreed to give many lakh tanks annually as tax. Jaam Babaaniya was brought to Delhi and his brother was appointed at his place. Defeated Jaams expressed their loyalty to Sultan for lifetime. According to Dr Ishwari Prasad, "The campaign of Sindh is an interesting incident of the ruling duration of Firoz Tughlaq. It is an example of the foolishness and strategic short- sightedness of the Sultan."

Death of Firoz: The last days of the Sultan were not peaceful. As he became old his estimates failed. Sultan felt an intense push in 1374 A.D. when his elder brother died. To make his son Mohammad Tughlaq Shah (son of Fateh Khan) a partner proved to be a mistake for Sultan. Because the prince expended all his time in luxury. Many ways were tried to generate the interest of the prince in work

Notes

related matters but all failed. Being dissatisfied noble people generated a rebellion against the power of Mohammad Khan and Mohammad Khan had to fight. He had been near to victory when noble people brought Sultan into the battle. The result was that Mohammad Khan was defeated and he ran away in the hills of Simsaur to save his life. Then Firoz appointed his grandson Ghiyas-ud-din as successor and gave him the royal title. On 20 September, 1388 A.D., Firoz died at the age of 80 years. By the opinion of Morlend, "A century finished by the death of Firoz. Kingdom was fragmented in some years and in the first period of the 15th century there was no other impressive Muslim power in India."

Khan-e-Jahan Maqbul: Khan-e-Jahan Maqbul was a Hindu from Telengana. His Hindu name was Kuttu or Kunnu. He became a Muslim at the time of Muhammad Tughlaq. He was given the manor of Multan and he arranged it with his skills. When Firoz sat on the throne, he called Maqbul in his court and after the decline of Ahmed Bib Ayyaz he had become the Prime Minister. Sultan gave him the title of Khaan-e-Jahan or 'the owner of the world'. Sultan trusted him so much that whenever he would go out of Delhi, he would assign all the work to Maqbul. He also sent a new army for the help of the Sultan and saved him from defeat. By the opinion of Lenpul, "He kept the kingdom secure because of being the helper of Sultan whenever his owner was out. He continued the administration of the kingdom with skills and capability. If the boundaries were more limiting in spite of before, then the small field could become more fertile and more developed. It was the Maqbul and the effect of the blood of the Rajput woman Bibi Naila that in the new rule the quality developed of reflection for agriculture and more nobility."

Though Maqbul was a great politician, he was the slave of luxury. In his harem women like the black Yunani women and Chinese women approximately 2,000 women were lived Sultan loved Maqbul so much that he accepted more than 1,000 annual income for his every son and for the marriage of every daughter more than that amount of money. To see the number of women of his harem there would be more expenditure. There were many demerits of Maqbul. He provided higher income positions for his relatives and children. Maqbul lived a long life and when he died in 1370 A.D. then Juna Khan was appointed at the place of his father and he was also given the title of Khan-e-Jahan. Unfortunately, he was not faithful like his father. He tried to create misunderstanding among the Sultan and his son Rajkumar Mohammad Khan. When Sultan knew about it, he dismissed him.

Character and Estimate of Firoz: The contemporary Indian writers are in single opinion about the admirers of Firoz. According to them since the time of Nasiruddin there was no king who loved justice, kind and god fearing like Firoz. Public did the worship of Firoz. He corrected the evils. He stopped the tyranny. He increased the irrigation. He paid attention to the needy and unemployed people. He refused the eviction of the old officers and ordered their sons to work in place of them. He helped in the subject of marriage of poor Muslims. He arranged hospitals for all the categories of people. He was a true Muslim. He kept roza and did public prayers. He went on the pilgrimage of Salar Masud in his old age and there he did his tonsure in sanctity. He did not do any work without consulting the Quran. He selected governors according to the holy signs of holy books. He was concerned about the welfare of his people. Public enjoyed the prosperity during his rule.

But, there was some aspects which affect his importance. He was not a fighter so he did not try to win those states which were lost in the South at the time of his ancestors. He was not hard in administration. There are different examples for showing his inappropriate kindness. It has been told already that he used to give a tank to a soldier for giving a bribery to his inspector. Sultan committed a mistake in his army on a feudal bases. He should not have again operated the manor system which was eradicated by Ala-ud-din Khilji. The grant of big manors was to create tension and lastly to replace the Tughlaq Kingdom this element was also responsible partly. There was also a mistake to generate slaves in huge amount. These slaves interfered in the administration of the country and by this they became responsible for the fall of the Tughlaq Kingdom. The partial responsibility of the fall of a Tughlaq family was also the religious policy of the emperor. Hindus and other non-Sunni Muslims became the enemy of the Tughlaq emperors. Sultan also did not do well to make women the owner

Notes

of the administration. According to Dr R.P. Tripathi, "The irony of history shows in this fact that facts which provided popularity to Firoz, became responsible in big quantity for making weak of the of Delhi Sultanate."

By the thought of S. R. Sharma, "Firoz was not like Ashok or Akbar, who were famous for religious restraint. Firoz was religious mixed like Aurangzeb, but he was fond of consuming a lot of alcohol. But in spite of all this he had more practical wit in comparison with his ancestors. Taking enthusiasm in soldiers and feudalism are the foolish defects, which were imposed on him.

The comparison of Firoz has been tried with Jajal-ud-din Khilji. However, it is said that it will be more good to compare Firoz with Nasiruddin Mohammad in spite of any ruler. He used to keep more interest in religion like Nasiruddin and he considered his Balban to be Maqbul like him. Both rulers were the soft and forgiving, Firoz was more skilled. According to Sir Vuljale Haig, "Both were weak rulers, but Firoz was weaker in comparison to Mohammad, both were kind but Firoz was more kind in comparison to Mohammad. Firoz was more capable in comparison to Mohammad and the reason of his weakness was that he hated to go into description of his business like a lazy person and wanted to be safe from tolerating pain. There was mistake in his kindness, he showed as much kindness to his corrupt officers as for the unlaborious farmers, his interest for the generation of multi-usable things was because of his kindness and hypocrisy."

Henry Iliyat tried to compare between Firoz and Akbar. But the statement of Dr Ishwari Prasad is that this comparison is unnecessary and unjust. According to him, "Firoz had no such wit which is necessary for wise and huge hearted ruler who gave the preaching of good faith or tolerance, peace for the all cults and division by the high platform publicly. In corrections, Firoz had the absence of stability; he failed to make the Muslim administration powerful win the belief of Hindus to make the administration strong whose feelings had been become bitter by his religious intolerance. They generated the reaction, which proved fatal for his family of which he was a capable representative."

According to Sir Vuljale, "The ruling period of Firoz is an epilogue of the powerful century of Muslims ruling in India before the ruling period of Akbar." Despite some defects in his character Firoz succeeded to correct the administration and took care of the condition of his public and won their love. In the subject of soldier ability hardwork is the quality which was necessary for the ancient rulers, these were absent in Firoz. After the two failed campaigns in Bengal he had not any option than to accept the freedom of that state. His impatience put him in danger for the existence of his army. He tolerated flows which could have fully finished his great authority, if the officers who were selected with carefulness and he had more belief on them were not careful or attentive. The personal popularity which he got being a kind and dear successor of tyrannical ruler, he got the fidelity of his trusted officers, but his more power donation decreased the power of his throne. Any policy, no matter how good it is, in the weak rule of his successors cannot keep on to power, within the ten years of his death his kingdom was wounded. His decentralization system amazed his capable officers and became the reason of the immediate fall of his family."

6.4 The Later Tughlaqs

After Firoz Tughlaq, his grandson sat on throne who was given the title of Ghiyas-ud-din Tughlaq second. His uncle Nasiruddin protested his enthronment, but he was defeated and ran away to Kangada. His new Sultan expended his life in luxury and made his power steadfast by removing all the opponents from his way. He made his brother Salar Shah captive. For his security, his cousin, Abu Bakr became a conspirator. Rukn-ud-din also helped him. The result was that Ghiyas-ud-Din Tughlaq ran away from the door which was the side of Yamuna river but he was caught and killed by the group of soldiers of Rukn-ud-din.

In these circumstances on 19 February, 1389 A.D., Abu Bakr Shah became the king. He appointed Rukn-ud-din as his minister. Abu Bakr killed him when he found him to be like the helper of a conspiracy to

Notes

overthrow Abu Bakr. The struggle was continuing between Abu Bakr and Nasiruddin Mohammad. Nasiruddin Mohammad reached Samaanaa from Kangda where he was declared king on 24 April, 1389 A.D. He continued his travel to Delhi. So Abu Bakr was successful in defeating Nasiruddin Mohammad. Nasiruddin reached Doab after crossing the river Yamuna and he stayed in Jaleshar which was the main centre. Nasiruddin came once more to the area on July 1389 A.D. and raised on Delhi, but he was again defeated and he stayed in Jalesar. Even after that defeat he got recognition of his authority in north districts of Delhi, Hansi, Hisar, Samaanaa, Lahore and Multan. In April 1390 A.D., Abu Bakr Shah left Delhi but when he reached Jalesar to compete with Nasiruddin Mohammad, Nasiruddin confused him; he reached to Delhi with the army of 4,000 horses and captured the palace. Abu Bakr returned and when he entered Delhi, Nasiruddin ran away and reached Jalesra. There was a conspiracy against Abu Bakr and when he knew about it then he went away to Mewat with his friends. In these circumstances Nasiruddin Mohammad entered the capital and his enthronement was in Firozabaad on 31 August, 1390 A.D.

Nasiruddin ruled approximately for four (1390-94) years. His first work was to slaughter Abu Bakr and his friends. Abu Bakr surrendered and was sent him to Meerut as captive where he died. In 1392 A.D., the Hindus of Etawa created disturbance under the leadership of Narsingh, Sarvdharan and Beerbhan. Islam Khan was sent against them. He defeated them and he brought Narsingh to Delhi. As soon as he returned, new disturbance was created and it was trampled. In 1393 A.D., there was a new rebellion. On this occasion the rulers of Jalesar misguided their leaders in Kannuaj. There he killed all except Sarvdharan, but Sarvdharan ran away and he stayed in Etawa. That Sultan went to the Rowdy district of Meerut and trampled it. Nasiruddin Mohammad died on 20 January, 1394 A.D.



Notes After Firoz Tughlaq his grandson sat on the throne who hold the title of Ghiyas-ud-din Tughlaq.

Now the empty throne went to the smallest son of Nasiruddin Mohammad prince Mohammad. He adopted the title of Nasiruddin Mahmud Tughlaq. The new king faced many tough problems. There were many powerful groups in the capital who had made it imposible to make a powerful government in practice. Hindu Sardars and Muslim Governors violated openly the authority of Central Government. All over the country from Kannauj to Bihar and Bengal got disturbed. The Sardars and great nobles used the royal power for their favour and facilities. Kwhaja Jahan who was the Sultan-Us-Shark or 'the king of east', became free in Jaunpur and established a new generation.

Some noble sardars chose Nusrat Khan as successor of the throne. He was the grandson of Firoz Tughlaq. The rich of Firozabaad, masters and the slaves of the old rule provided help. So there seemed two Sultans on the opposition areas between them and the throne rounded like a ball. Many sardars like Bahadur Nahir, Mallu Iqbal and Mukrab Khan were the important amongst them. Different kingdoms were born which were the capital at different times, now some groups made authority on them. Mukrab Khan and Mahmud Shah were in Delhi. The other Sardars of Nusarat Khan and Firoz were in Firozabaad. Mukrab Khan made authority on the post of Bahadur Nahir temporarily in Delhi. Mallu was grateful to Mukarab Khan for his life and adopted the title of Ikbaal Khan from him in Siri. There was a destructive war continuing between Nasiruddin Mahmud and Nusarat Shah since three years. The kingdom of Nasiruddin Mahmud was surrounded by the walls of Delhi and Nusarat Shah declared claim on Doab only for namesake. In these domestic wars there was no involvement of state governors. They saw the change in the luck of anti-division. At the end of 1397 the news was that the army of Taimur had crossed Sindh and made a camp in Ucch. There were effects on the groups of the capital with the arrival of the foreign army. Mallu Iqbal joined hands with Nusarat Khan and new friends promised each other that, thay would be faithful towards each other. But Mallu Iqbal cheated

Notes

Nusarat Khan and attacked on him. By this Nusarat came to Panipat. Then Mallu Iqbal decided to out Mukarab Khan from the capital and war continued between them near about two months. Because of the involvement of some noble people a treaty was performed between them, but Mallu attacked the home of Mukarab Khan and killed him. The system was continuing in Delhi at that time when Taimur crossed Sindh in 1398 A.D. and reached Multan after crossing the Chanab or Raavi, on which his grandson already made authority.

6.5 Taimur's Invasion of India (1398)

Amir Taimur or Taimur Lang "the owner the of lucky future" was born in Kaish in 1336 A.D., the place was 50 miles far in the south of Samarkand. He was the son of Amir Turge, who was the Sardar of Gurkan branch of high caste of Turk Barlas. At the age of 33 years he became the chief of Chugtai Turks. He did fight against Faras and other neighbouring countries. He succeeded in controlling Faras and the states under it. He had won Mesopotamia and Afghanistan before attacking India.



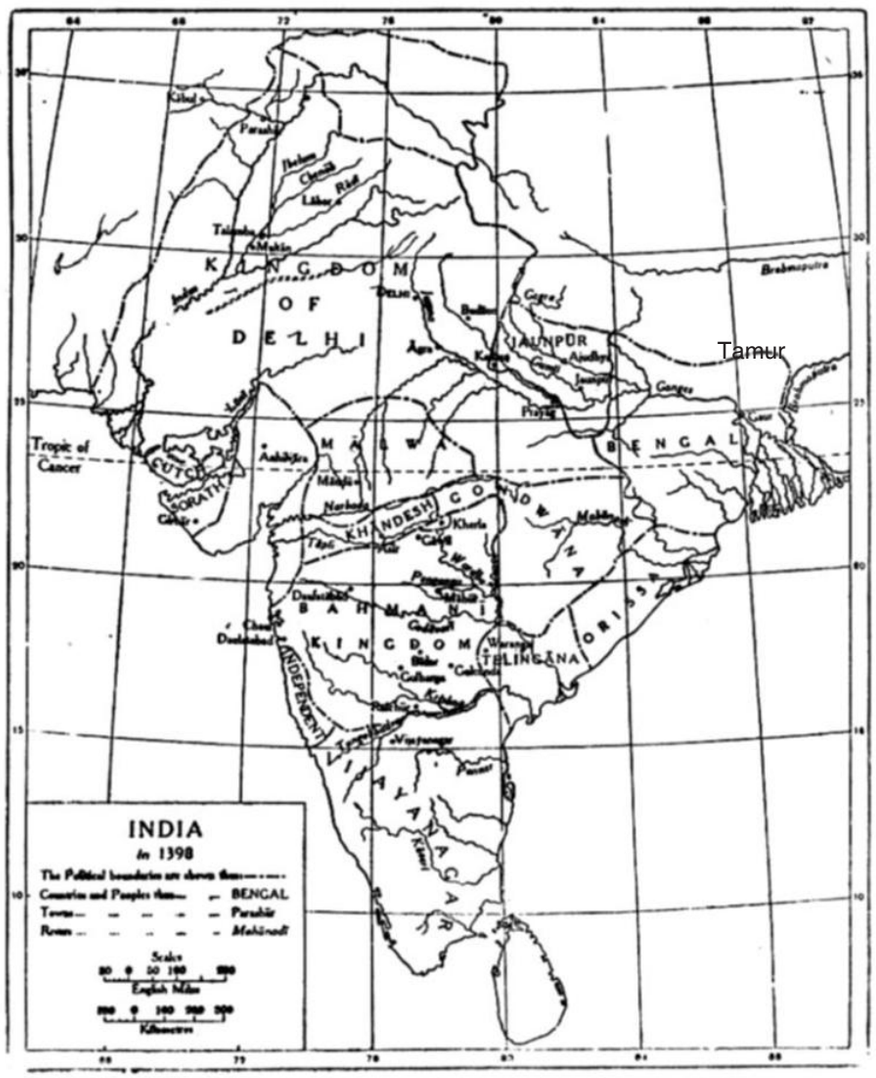
Taimur

Did You Know? Taimur was born in Kaish in 1336 A.D.

What were the aims behind Taimur's attack on India, there have been many attempts to gain knowledge about this subject, but it is known that there was no clear object of Taimur's attack on India. He was a great soldier and a man who accepted dangers and his desire was to win kingdoms. It may be that he attacked on India with the idea of winning more states in spite of gold, silver, pearls and gems. The main aim of his campaign was not the robbery and victory but the defeat of Kafirs. It tells that Taimur called a meeting for the advice of Ulemao and fighters. Shahrukh introduced him to the cast field and the benefits of India which could be gained by victory. He also signaled on the religious aspects of this subject. Some noble sardars cautioned about the bad results of staying in India. Taimur said after listening about this, "My aim to attack Hindustan was to campaign against heretics, by this according to the order of Mohammad we can make the followers of true deen of the public of this country and we can finish their temples and statues and under Khuda's eyes we can become Ghazi and Mujahid." Ulemao supported his ideas.

Taimur sent his grandson (Jahangir's son), peer Mohammad for the primary work before coming to India. Peer Mohammad crossed Sindh and captured Ucch. After that he raised at the side of Sultan it won after long time around six months. Peer Mohammad capatured all areas of Pakpatan and Deepalpur and crossed the Satluj and waited for his grandfather Taimur.

Notes



In 1398 A.D., April, Tamur left Samarkand. At the time of coming to India he became late because of the work of huge kingdom, the construction of forts on road and the campaign of Kafirsthan. On 15 August, 1398 A.D. he left Kabul and on 24 September, 1398 A.D. crossed Sindh. He reached Jhelum in two days. The ruler, Shahabuddin Mubarak rebelled Taimur, but he was defeated. Mubarak Shah and his entire army were killed in Jhelum river. Taimur crossed the Jhelum and Ravi river and on 13 October, 1398 A.D. surrounded in front of Tulamba. He agreed not to finish the city if they gave him certain money. Taimur fought with Jasarath who had become the ruler of Lahore. The fort of Jasarath was snatched near the Satluj river and he ran away. On 25th October, 1398 A.D. Taimur reached the northern corner of Satluj. On 26 October, Peer Mohammad came to meet him. Peer Mohammad became the leader of southern side of Taimur's army in other campaigns on India.

Pakpattan and Deepalpur cities were against Peer Mohammad and increased the anger of Taimur. The public of Pakpattan city were robbed, made slaves and were attacked. 500 people of Deepalpur were killed because to take revenge of the death of the part of the army of Peer Mohammad. A Batti

Notes

Rajput Rai Dul Chand was the king of Bhatner. He rebelled but lastly on 9 November, 1398 A.D. he surrendered.

The destruction of Bhatner created the rebellion of the public. The city was burnt after the slaughter and has finished them. "By this anyone could not say that any person was alive and breathing in the city." On 13 November 1398 A.D., Taimur left Bhatner and followed the people who ran away and killed them, passing through Sirsa and Fatehabad. Aharvaan was looted and burnt. Approximately, 2,000 Jats were killed in Tohana the right side of the army left Yamuna and the army was collected in Kaithal on 29 Novrmber and walked towards Panipat. On 7 December, 1398 A.D. the army reached Delhi. On 9 December the army crossed the river. On 10 December Taimur captured Loni and killed the Hindus.

Nasiruddin Mahmud Shah and Mallu Iqbal collected the army within the walls of the city. On 12 December Mallu attacked the back part of the army of Taimur. Two batallions were sent for the security of the back part, Mallu was defeated and he was driven away towards Delhi. The only horrible result of his attack was the mass murder. At the time of attack of Mallu on the back part approximately one lakh Hindus were captive who were caught by Taimur and showed happiness at the time of the attack. Taimur ordered for the murder of all. Taimur was fearful that on the day of the war these people would "break his circle and loot the camp and merge with the enemy."

Despite the warnings of astrologers and not paying attention to the doubts of the army Taimur crossed the Yamuna on 15 December, 1398 A.D., and on 17 December early morning he prepared his army for attack. Mallu Iqbal and Mahmud Shah removed their armies from Delhi. There were 10,000 horse riders, 40,000 Pawns and 120 elephants in the Indian army whose teeth were covered with armor. There were poisonous karauliya and their backs were covered by the structure of arlaswood, which had arrangement to throw spears and auroras. The invader army created a trentch and placed that over it and behind that trench; buffalows were placed to stop the attack of elephants.

Taimur kept his right side of his army under the leadership of Peer Mohammad and Amir Yadgar Barlas and left side was kept under Sultan Hussein, Shahjada Khalid and Amir Jaha he himself directed the central side. Both armies fought out of Delhi and started a glory war. The generals of Taimur started attack who seperated themselves from the first row and stopped to go ahead to the right side and came behind the first row of the enemy, and attacked them "and scattered them here and there like as hungry lions scatter the herd of sheep and in one attack killed 600 soldiers. Peer Mohammad broke the left side of enemy and forced them to run from the battle." Sultan Mahmud Shah and Mallu Iqbal attacked on the central side. He fought with courage, "Weak insect cannot fight wind with and weak deer cannot fight with tiger, therefore, they were forced to run away." Mahmud Shah and Mallu Iqbal ran away from the battle and Taimur hosted his flag on the wall of Delhi. Sayyeds, Kazis, Sheikhs, and Ulemas of the city welcomed Taimur and answered their prayers and services he forgave the public of Delhi, but the disobedience of soldiers, the residents of other cities who were caught mercilessly and were fined created nuisance. The result was that the armies were dismissed and bloodshed continued for many days. People were caught in huge numbers and made slaves. The craftsmen were sent in different parts of kingdom by Taimur. Taimur captured the whole part of Delhi and three cities of Janhanpanah who made authority on him till 15 days.

The writer of Jafarnama describes the robbing of Delhi like this, "But on the night of Friday there were only 15,000 men in the city who continued looting and burnt homes from morning to evening. Heretic Gharon' competed at many places. Those soldiers who were out in the morning, they could not stop themselves from coming into the city and creating violence. The city was finished the date was 17, the day was Sunday, and many Prasads were finished in Jahanpanah and Siri. Same type of robbery continued on the 18th. Every soldier got more than 20 men as slaves and many brought 50-100 men, women and children as slaves. Other things of robbery were more. All types of gems, red diamonds, different types of things and clothes, pots of gold and silver, money and more coins were got in infinite number. The captive women wore gold and silver boxes on the waist and costly rings

Notes

on the feet. No one gave attention on the fragranced things on. 19th date of the month attention was paid to old Delhi as many heretic Hindus ran away there and stayed in a big mosque, where they prepared for the self-security. Amir Shah Malik and Ali Sultan Tavachi walked against them with 500 men and attacked with swords and sent them to hell. High mounds were constructed with the heads of Hindus and their meat became the food of non-vegetarian birds. Same day old Delhi was looted. The public that remained alive were made captive for many days. Continuously for many days these captives were brought from the city and every rich of 'Tuman' and 'Kusan' took the authority of every single team on their hand. Thousands different types of artists and sculptors were brought by the order of Taimur and distributed to princes, rich and Angao, who participated in the victory and some were kept separate for them who had made royal authority in other parts. Taimur made a plan to construct a mosque-Jami in his capital, Samarkand and he ordered that all free masons be kept for that holy work."

Taimur left for Meerut from Delhi which was being protected by Iliyas Afgan, his sons, Maulana Ahmed Thanesari and Safi with bravery. Taimur broke the fort; people were killed and money was looted. In addition, he ordered that all manors and all walls to be broken and the houses of Hindus be set ablaze. Taimur walked towards the Ganga and there after one fight (There he looted 48 boats full of Hindus and finished them) he crossed the river and defeated the 10,000 horse riders and walking army which were under Mubarak Khan. He caught two Hindu armies near Haridwar and looted them. Then he walked towards Kangada and killed Hindus like sheep. On 16 January 1399 A.D. he captured Kangada. Then he went to Jammu and the ruler of Jammu was made captive after being defeated. "With the hopes, fear and threats he tempted him to accept Islam. He accepted the opinion and ate meat of cow, which was an insult among his counterparts. By this he got more respect and emperor took him in his protection". After the defeat of the king of Jammu, Sikandar Shah of Kashmir sent his message accepting Taimur's authority. A campaign was sent to Lahore. The city was captured. Shekha Khokhar was brought in front of Taimur and given death penalty. On 6 March, 1399A.D., he held a danger with the idea of giving a farewell before sending the princes and the officers of army to their respective states. On that occasion, he appointed Khijra Khan as the king of Multan, Lahore and the Deepalpur. The opinion of some historians is that Taimur appointed him the Viceoroy of Delhi. On 19 March 1399 A.D., Taimur crossed Sindh, he left Bannu after two days, and after some time he reached Samarkand. He troubled more in the attack on India, which was not done by any predecessor.

Self Assessment

2. State whether the following statements are true or false

(*i*) Ghiyas–ud-din Tughlaq sat on throne after Mohammad Tughlaq.

(*ii*) Firoz Tughlaq was the son of the younger brother of Rajab of Ghiyas-ud-din.

(*iii*) After Firoz Tughlaq his grandson Ghiyas-ud-din Tughlaq Shah II, sat on the throne.

(*iv*) Peer Mohammad was the son of Taimur.

(*v*) On 19 March, 1399 A.D. Taimur crossed Sindh.



Task What did Taimur plan to construct in his capital Samarkand?

6.6 Effects of Invasion

1. After the return of Taimur, India was trapped in disarrangement and turbulence. Delhi became uninhabited and was destroyed. It became an orphan. The public who remained, they

Notes

faced famine and epidemic. Since attackers damaged the grains and stock crops, so naturally famine came. Because of the slaughter of thousands of people air and water contaminated in which epidemic spread. The slaughter became so huge that, "City became uninhabited and those who remained became the mouthful of time. Till two months even a single bird did not shake its feather in Delhi."

2. Tughlaq kingdom became fully unsettled. Khwaja Jhan was the free ruler of Jaunpur. Bengal had been already free. Mujjafar Shah did not consider anyone his owner in Gujarat. Dilawar Khan adopted royal power in Malwa. In upper Sindh, Punjab's Khijra Khan was doing the work of the Viceroy from Taimur. Galib Khan had Samana. Kalpi and Mahoba had become the free homestead under Mohammad Khan. That time Mallu Iqbal was in Baran. Nusarat Khan became the owner of Delhi for some time, but Mallu fired him from that place and forced him to stay in Mewat. Thereafter he died. It is unacceptable that the attack of Taimur finished Tughlaq family, after that in 1414 A.D. Sayyed family got placed.
3. Taimur finished the prosperity of India. He finished the huge symbols of art in Delhi, Bhatner, Deepalpur, Meerut and Haridwar. Robbery, arson deprived his great fund of India.
4. The attack of Taimur increased the trench among Hindus and Muslims. Because of the tyranny on Hindus, Muslim could not attract them to their side because Hindu people understood them as dirty. The slaughter of Hindus and manor constructed with their heads by Taimur increased the bitterness. The attack of Taimur made it more impossible to meet the Hindus and Muslims and to come closer to each other.
5. It was also the effect of Taimur's attack that Indian art got the opportunity to reach central Asia. Taimur took many artisans and artists with him to Samarkand, here he kept them for the making of mosques and other monuments.
6. It was also the effect of Taimur's attack that he opened the way of Mughal victory. Babur and Taimur both were of the same breed and because of this that breed showed the claim on the throne of Delhi. In Taimur's victory of Punjab and Delhi durbar got the moral and legal logic power.

Tughlaq Dynasty after Taimur's Invasion: It has been already said that Nusarat Khan captured Delhi after Taimur but Mallu Iqbal drove him out. In 1401 A.D., Mallu Iqbal felt that the respect of Mahmud Shah will be beneficial for him so he lured him to return to Delhi. After being defeated by Taimur, the experience of Mohammad Shah had been bitter. Mujaffar Shah of Gujarat did not welcome him. Dilawar Khan of Malwa gave a good welcome and he gave him a house in Dhar but he could stop his enthusiasm of coming to Delhi. Mallu Iqbal welcomed Mahmud Shah with full respect but afterwards made him captive in the royal prasad. He ruled his kingdom as if Mahmud Shah did not come from Malwa.

1402 A.D. , Mallu Iqbal walked towards Kannauj. He brought Mahmud Shah with him. Mahmud Shah found it very insulting to live under Mallu, so he ran away from Kannauj from a camp in the night and took shelter under the ruler Ibrahim Shah of Jaunpur. However, Ibrahim did not welcome him and he went away with some of his friends. Mahmud Shah succeeded in ousting the ruler Ibrahim Shah of Kannauj from there and he made his dwelling place in that city. Mallu Iqbal left for Delhi. To see the authority in the hand of Mahmud, Ibrahim Shah accepted Mahmud's rule and went to Jaunpur.

In same year, the Mallu wanted to capture Gwalior, but he failed and was forced to return to Delhi. In 1404 A.D., Mallu surrounded Etawa till four months but failed to capture it. He decided to capture Kannauj, but there too he failed. In 1405 A.D., Mallu was against Bahram Khan who stayed in Sabaj. Behram ran away but was followed till Ropan. A saint Sheikh failed to remove the rebellion between Behram Khan and Mallu and both decided to fight against Khijra Khan. Mallu killed Bahram Khan with cruelty. On 12 November, 1405 A.D., Khijra Khan walked from Deepalpur, he defeated Mallu near Pakpattan and killed him.

Notes

In 1405 A.D., after the death of Mallu Iqbal the administration of Delhi came into the hands of some noble sardars whose chiefs were Daulat Khan Lodhi and Ikhtyaar Khan. They invited Mahmud Khan and he returned to Delhi in December 1405 A.D., Daulat Khan was appointed as the ruler of Doab and Ikhtyaar Khan was appointed as the ruler of Firozabaad.

1406 A.D., Mahmud Khan sent Daulat Khan Lodhi for the victory of Samana. Ibrahim Shah of Jaunpur went to Kannauj to punish him because of his bad behaviour (which he showed in his camp in 1402 A.D.). There was an agreement after the struggle continued for some time in the armies of Ibrahim Shah, but after the agreement Ibrahim Shah surrounded Kannauj and captured it. For Delhi he had just crossed the Yamuna river when he got to know that the ruler of Gujarat decided to win Jaunpur. Ibrahim returned to Jaunpur because of this situation. Daulat Khan Lodhi, who was sent for the victory of Samana, chased Sarhind and forced him to surrender. He became a friend of his defeated enemy and he lived in Samana and took him under his protection. Khijra Khan came, Daulat Khan Lodhi ran away from Doab and his friends informed Khijra Khan. In spite of Samana, Khijra Khan captured Sindhu, Sunam, Hissar and merged them in his kingdom. By this ahead of the walls of Delhi only Doab, Rohtak, and Sambhal were under Mahmud Shah.

It is true that in 1408 A.D., Mahmud took away Hissar in, January, 1409 A.D. Khijra Khan was seen outside the walls of Firozabaad and he surrounded them. However, Khijra Khan was forced to return because of famine and slaughter people were unable to help the army. In 1410 A.D., Khijra Khan won Rohtak but considered him as their universal ruler. In 1411 A.D., Khijra Khan reached Narnaul and he looted Narnaul and three other cities the south of Delhi. He surrounded Mahmud Shah in Siri but once more famine saved him and Khijra Khan was forced to return back. In February 1413 A.D., Mahmud Khan died and in Kaithal his 20 years of ruling was finished in which he did not adopt power and ran away from the capital many times. With him the family of Ghiyas-ud-din was also finished. The author of Tarikhe Mubarak Shahi says about Mahmud Shah, "All government affairs had gone into more disturbance. Sultan did not give attention to the responsibility of his throne and he did not care about the stability of throne; he spent all his time in indulgence and luxury."

Daulat Khan Lodi: After the death of Mahmud Shah, noble sardars showed their loyality towards Daulat Khan Lodi. Daulat Khan entered Doab and he forced Rajputs of Etawa and Mahabat Khan of Badayun after surrounding it retained the fruit of his army's efforts. However, Daulat Khan returned to Delhi because he did not want to fight with Ibrahim Shah of Jaunpur. In December 1413 A.D., Khijra Khan attacked on the state of Daulat Khan and entered Meerut. He looted Sambhal. In March 1414 A.D., he surrounded Daulat Khan in Delhi with 60,000 horse riders. On 28 May 1414 A.D., Khijra Khan attacked on Delhi and laid the foundation as a universal ruler. Daulat Khan was made a captive in Hissar.

Causes of Downfall of Tughlaq Dynasty: When Mohammad Tughlaq was the ruler, all of lodi dynasty of India was involved in his kingdom except Kashmir, Kutch, Orissa, and Kathiyavaad. However, on the death of his grandson Mahmud Shah the limit of his kingdom has been told with the help of a maxim- "Shah Alam Delhi to Palam" (this time Palam on airport some miles away from Delhi.) This small kingdom was destructed and Sayyeds established their kingdom on Delhi. There are many reasons for the downfall of Tughlaq:

1. Mohammad Tughlaq was responsible partly for the downfall of Tughlaq kingdom. Because of taking the capital from Delhi to Daulatabad public beared many troubles. His signal coin plan emptied the treasury. His desire to win Khurasan proved costly. Tax changed the public into enemies in Doab. The responsibility to create a huge army in the kingdom was dependent on his personal character. It is not surprising that there have been different disturbances in different parts of his kingdom. At that time Bahmani Kingdom was established in south. In his ruling, Vijaynagar was established in south India. Like that in his ruling all his time was expended in trampling the rebellion one after another and when he died in 1352 A.D., that time also he was fighting against the rebellion. It will not be a hyperbole that the process of the disintegration of the kingdom was continuing before the death of Mohammad Tughlaq.

Notes

2. The process of disintegration would have stopped, if any strong ruler could have come after Mohammad Tughlaq but this did not happen. After that Firoz Tughlaq came he did many corrections, he made himself popular but he could not win again those parts which were part of Delhi Sultanate. He did not take any step against Muslim rulers of Bahmani Kingdom and Hindu kings of Vijaynagar. The situation under Firoz Shah Tughlaq became more critical. Ghiyas-ud-din Tuglak Shah-II, Abu Bakr Shah, Nasir-ud-din Mohammad, Ala-ud-din, and Sikandar Shah who ruled from 1388 A.D. to 1413 A.D., all were very weak and so they could not win those parts, which had become independent. Consequent was that the process of disruption became much faster instead of stopping in the reign of Firoz Shah's successors. They became busy in indulgence and luxury. They wasted their time in quarrelling with each other. They sent armies to rob the public and to kill them, but they did not try to give a good ruling management to them, and lost their belief and responsibleness.
3. The condition under the successors of Firoz Tughlaq worsened. Ghiyas-ud-din Tughlaq Shah II, Abu Bakr Shah, Nasiruddin Mohammad, Ala-ud-din and Sikander Shah who ruled till 1388-1413 A.D., all were weak and so they could not win those parts which had become free. The result was that the process of disruption became more fast in the ruling duration of the successors of Firoz rather than stopping. These rulers were busy in indulgence and luxury. They expended all their time in mutual fights. They sent armies for looting the public and killing them, but they did not want to give good administration to people which would have won their trust and responsibility towards duties.
4. Firoz Tuglaq committed many mistakes, which contributed to the fall of the Tughlaq dynasty. He re-started the estate practice. He gave estates instead of remuneration to his chiefs. The meaning of estates became making of powerful homesteads generally. Big districts and even provinces were given to chiefs and noble people. Kara and Dalamau were given to Mardaan Daulat with the title of 'Eastern Rana'. Jaunpur and Jafrabad were given to other rich. Gujarat and Bihar were given to Sikandar Khan and Veer Afghan respectively. All these noble people were expected to secure the borderlines and to manage the internal matters. With time, these grantees ignored the power of Delhi Sultanate and established independent homesteads and states in opposition to the Tughlaq Kingdom. It cannot be rejected that Firoz Tughlaq left such destructive powers, which at last divided the kingdom into pieces. In the reign of the successors of Firoz; an independent Jaunpur state was established in the province of Awadh and till the borderlines of Bengal in the state across the Ganga. Gujarat, Malwa and provinces of Khandesh broke their relation with Delhi and became independent states. One Hindu homestead rose in Gujarat. Muslim homesteads were made in Bayana and Kalpi. Mewat's chief became behaviourally independent and they exchanged their powers from one place to another according to the situation. The Hindus of Doab rebelled from time to time and the rulers of Delhi had to always believe on whatever they could get by way of their armies which had weapons.
5. One mistake committed by Firoz Tughlaq was that he made a very long army of slaves who became a danger at the time of his successors. In the reign of Firoz Tughlaq the number of slaves was 180,000 in which 40,000 were appointed for services in the palace of the Sultan. It is right that on increasing the number of slaves Firoz Tughlaq succeeded in making them Muslims and increasing the number of Islam religion, but these slaves interfered in the ruling management of the country and finally became an important element in the disruption of rule. We could not get the capable slaves in these as Qutb-ud-din Aibak, Iltutmish and Balban who were responsible for the significance of the Das Dynasty. The slaves of Firoz Tughlaq were only disruptive who put their selfishness on the front leaving behind the betterment of the states. It is not surprising that for Firoz, the army of his slaves proved to be a heavyweight only.

Notes

6. Firoz Tughlaq committed another mistake, which contributed more in the downfall of Tughlaq Dynasty. In his reign, the transferrable work of government revenue were given to more employees of his army. Those work were purchased on 1/3 of its original price by a business section in Delhi. They were sold on 1/2 by the constable in districts. From this system, many problems arose and the discipline of the military was affected very badly.Firoz Tughlaq also passed the order that when any soldier became old then his son, son-in law or slave would be hired for the work. The service in army became paternal and ignored the capability and power related elements. It affected the military skills in a very dangerous manner. Such a military, could not be expected to face the foreign attacks. Those soldiers who were given to him by his higher chiefs made most of the part of the military of Firoz Tughlaq. Central Government couldn't keep this military under its control because their admission, promotion and discipline was in the hands of its chiefs instead of Sultans. Creating loosely the soldier system, on which the stability of the kingdom was dependent, was too destructive and its responsibility was on Firoz Tughlaq.
7. His religious strategy was also partially responsible for the fall of the Tughlaq Dynasty. Firoz Tughlaq was a hard-line Sunni Muslim. He used to enjoy torturing Hindus and non-Sunni Muslims. Hindu temples were destroyed and their statues were broken and insulted. Their books were burnt. The inspiration of accepting Islam was given to Hindu by the way of temptations and threats. Jaziya tax was taken from the Hindus very cruelly. Even Brahmins were not given the freedom. One Brahmin was given death-punishment on the basis of the crime that he was instigating Muslims to leave their religion. Two Sayyeds were killed in Katihar. Firoz Tughlaq attacked on Katihar and thousands of Hindus were killed by his order. 23,000 of them were made captives and later on were made slaves. This system went on till five years. This thing is the symbol of Firoz's malice towards the Hindus. He also behaved similarly with non-Sunni Muslims. 'Mulhid' and 'Abhitayan' were arrested, 'Mehdavi' people were punished. Their leader Rukn-ud-din was divided into pieces and Firoz Tughlaq felt proud that god had made him for the fall of this evil. He was also tyrannical with Shia people. Their books were burnt socially and he also gave death-punishment to them. On following this religious strategy, Firoz Tughlaq would have got the blessings of the Ulemas, Sheikhs and Sayyeds and other religious leaders, but on doing so he did alienate a big number of his public from himself and he himself shook the base of his kingdom. Firoz Tughlak forgot that the base of a state is not power but desire. He failed to get the love of his public by his work.
8. In the 14th century, the basic principle of Islam kingdom was power. That fear and crime on which the ruling system was supported became extinct. Firoz Tughlaq was loved by his public but the public did not fear him. The result was that the public ignored the authority of his ruling. Many free kingdom and homesteads were made, got splintered.
9. The disoriented form of the kingdom affected badly the skills of the kingdom. In the long ruling duration the effect of Mullahs and Muftis proved harmful. The kingdom in which a large part of the non-Muslims could not continue for the basis of law, whose source was Quran.
10. After wining India Muslims got everything. They got women, alcohol and money in huge amount. They started to expend life in luxury. In the middle of a campaign they behaved like an unorganised crowd. The qualities of soldiers became extinct. This type of army could not cope up with Hindus, and other foreigner attackers.
11. For a very long period Hindus were under foreign rule, they did not leave the desire of becoming free. It took more than 150 years to win Ranthambore and merge it with their kingdom. Since Doab was near to Delhi, so there was no peace. Hindus always created disturbances on which the control of Delhi Sultanate was only for namesake. It is not

Notes

surprising that as the power of the Delhi Sultanate became weak, then they rebelled and became free in different parts of India.

12. Delhi Sultanate had a 'police kingdom'. Its responsibility was to keep peace and arrangement and collect the revenue. When it failed to perform its duties, then it lost all the reasons for its existence.

13. According to Dr Lenpul, "With Hindus the marriage relation was also the reason of the downfall of Tughlaq Dynasty." It is said that the mother of Firoz Tughlaq was Hindu inspite of that he did not show any sympathy for Hindus. Later incidents also do not fulfill the idea of Lenpul. To make his kingdom stable Akbar adopted the marriage treaty and he became successful in doing this. The downfall of the Mughal Kingdom started when Aurangzeb discontinued that policy.

14. But it can be accepted that the attack of Taimur on India clearly contributed to the downfall of the Tughlaq Dynasty. Mahmud Shah and Nusarat Khan both were rulers at the time of the attack who claimed to be rulers of Delhi at the same time. By which method the public of Delhi were looted and slaughtered, would have shake the base of the Tughlaq Dynasty. It tells us that there was no ruler till three months in Delhi. There were disorders and disturbances in the whole country. Different states became free and there was no one to take any step against them. After becoming the ruler again Mahmud did not try to bring order and peace in his kingdom. He expended all his time in luxury. It is not surprising that his kingdom did not last. Nothing remained to prove his authority.

Self Assessment

3. Multiple Choice Questions

(*i*) Who made authority on Delhi after Taimur?

(a) Nusarat Shah *(b)* Mohmmad Shah *(c)* Ibrahim Shah *(d)* Iqbal

(*ii*) When did Mallu Iqbal go towards Kannauj?

(a) 1400 A.D. *(b)* 1402 A.D. *(c)* 1405 A.D. *(d)* 1407 A.D.

(*iii*) In 1404, who surrounded Etawa till four months?

(a) Ibrahim Shah *(b)* Nusarat Shah *(c)* Mallu *(d)* Khijra Khan

(*iv*) When did Khijra Khan reach Narnaul?

(a) 1411 A.D. *(b)* 1412 A.D. *(c)* 1413 A.D. *(d)* 1413 A.D.

(*v*) Where did Khijra Khan enter in 28 May, 1414 AD?

(a) Mumbai *(b)* Kolkata *(c)* Chennai *(d)* Delhi

6.7 Summary

- Ghiyas-ud-din Tughlaq or Gazi Malik was the founder of the Tughlaq Dynasty. This dynasty was famous by the name of Qarauna Turk because the father of Ghiyas-ud-din was Qarauna Turk.
- Ghazi Malik was a simple family man. His mother was a Jat woman of Punjab and his father Balban was a Turk slave. Because of this "in the character of Ghazi Malik the main qualities found were—kindness, humility of Hindus, courage and enthusiasm of Turkish".
- The ruling duration of Ghiyas-ud-din Tughlaq can be divided into two parts—Domestic policy and foreign policy. Wherever the domestic is related, the first work was to gain the trust of noble people and officers and established arrangement in the kingdom. It is true that

Notes

he dismissed the helpers of Khusrao Shah with cruelty but he behaved kindly with the noble people and officers. He returned the land of all, which was snatched by Ala-ud-din Khilji.

- As far as economic policy is concerned, he stopped the system of farming of taxes for collecting the land revenue. The people who were involved in the system of farming of taxes were not allowed to reach Diwan-e-Vijarat.
- Ghazi Malik paid attention on the all departments of the kingdom. "Justice and police system were so efficient that even the fox had no courage to catch the child of a goat and lion and deer drank water at one bank of the river." Face and spot system applied by Ala-ud-din was continued. A very skilled postal system was also established.
- When Ghazi Malik was in Bengal, he got news about the work of his son Juna Khan. To make a powerful group Juna Khan increased the quantity of his followers. He became the follower of the Nijam-ud-din Auliya whose relation was not good with his father. It is said that Sheikh predicted that prince Juna khan would become the emperor of Delhi soon. Many astrologers had said that Ghazi Malik would not reach Delhi. Ghazi Malik returned Delhi from Bengal; Juna Khan ordered to construct a wooden palace for the welcome of his father, the palace was six miles away from Delhi.
- Prince Juna Khan was the elder son of Ghiyas-ud-din Tughlaq and he was also known as Mohammad Tughlaq. He was brought up like a soldier and he became famous in that. He was a sharp-witted boy. Khushro Shah appointed him the 'Turango ka Swami'. But Juna Khan started a revolution against his protector Khushro Shah and helped his father to overthrow Khushro Khan.
- Firoz Tughlaq sat on throne after Mohammad Tughlaq. He was born in 1309 A.D. and he died in 1388 A.D. He was the son of the younger brother Rajab of Ghiyas-ud-din Tughlaq. His mother was the daughter of Bhatti Rajput who married Rajab for save her father Ranmal, who was the Sardar of Abuhar from the hand of Muslims.
- When On 20 March, 1351 A.D. Mohammad Tughlaq died, then disarrangement and disturbance spread in the nearby camp which the revolutionaries of Sindh and the Mongols had looted and whom Mohammad Tughlaq had hired to fight the war against Tagi. Sindhis and Mongols would have destroyed it completely but at that time Firoz was given the throne.
- There are many issues regarding the enthronement of Firoz Tughlaq. The opinion of Jiya-ud-din is that Mohammad Tughlaq is a testament in which he had appointed Firoz Tughlaq as his successor but Sir Vuljale has doubted on the reliability of this testament. His view was that the boy who throned by Khwaja-E-Jaha was not an 'imaginary son' of Mohammad Tughlaq, but was from his blood. Now, Firoz's enthronement was not a very systematic thing and so it can be considered as an usurper.
- The last days of Sultan were not peaceful. As he became old, his estimation failed. Sultan felt a heavy pressure when in 1374 A.D. his elder son Fateh Khan died. It proved to be a blunder for Sultan to make his son Mohammad in ruling management. The Prince wasted his entire time in luxury instead of working. Many attempts were made for generating the prince's interest in work but all failed.
- 80-year -old Firoz Tughlaq died on September 20, 1388 A.D.
- After Firoz Tughlaq his grandson sat on throne who adopted the title of Ghiyas-ud-din Tughlaq Shah II. His uncle Nasir-ud-din Mohammad rebelled his enthronement but he was defeated and ran away to Kangada. This new sultan started to pass his time in luxury and he wanted to make his power more stable by removing all rivals from his way.
- Amir Taimur or Taimur Lang (Lamda) "The Lord of Lucy Future" was born in 1386 A.D. in Kaish, which was 50 miles away in south of Samarkand. He was the son of Amir Turgey who was the chief of Gurakan branch of Turkey's higher caste Barlass.

Notes

- After the return of Taimur the entire India was trapped in indescribable disturbance and dislocation. Delhi was destroyed. It became an orphan. Whichever residents remained, they had to face famine. Because the attacker army had destroyed farms and grains so naturally drought came. There spread famine because of air and water pollution because of the death of thousands of people. The attacks were so devastating that the "city became a desert and whosever remained became a victim of time and destiny. For the period of two months, not even a bird shook its feather in Delhi. "
- The disoriented form of the kingdom affected badly the skills of the kingdom. In the long ruling duration the effect of Mullahs and Muftis proved harmful. The kingdom in which a large part of the non-Muslims could not continue for a the basis of law, whose source was Quran.

6.8 Keywords

- **Estimate:** Guess
- **Transfer:** Move

6.9 Review Questions

1. When did Ghiyas-ud-din Tughlaq sit on the throne of Delhi? Describe his domestic policy and foreign policy.
2. Present the evaluation of the rule of Ghiyas-ud-din Tughlaq.
3. Why was Mohammad Tughlaq called the mad emperor?
4. Give a brief description of the early life of Mohammad Tughlaq.
5. Give the character sketch of Mohammad Tughlaq.
6. Who was Firoz Tughlaq? Describe his enthronement.

Answers: Self Assessment

1. (*i*) Ghiyas-ud-din Tughlaq (*ii*) Mohammad Tughlaq
   (*iii*) Mad (*iv*) thinking ability
2. (*i*) False (*ii*) True (*iii*) True (*iv*) False (*v*) True
3. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*) (*iv*) (*a*) (*v*) (*d*)

6.10 Further Readings



Books

1. Culture and Feudal Society of Medieval India—*Ramsharan Sharma, Rajkamal Prakashan.*
2. History of Medieval India From 1000–1707 A.D.—*Pradeep Kumar, Arya Publications.*
3. Pre-medieval India (Delhi Sultanate)—*Shrinetra Pandey, Rajkamal Prakashan.*
4. History of Medieval India From 1000–1707 A.D.—*Shailendra Shainger, Atlantic Publishers.*
5. Urbanization in Medieval India—*Namrata Singh, University Publications.*

Ripudaman Singh, Lovely Professional University
Manu Sharma, Lovely Professional University

Notes

Unit-7: The Lodhi Dynasty

Contents

Objectives
Introduction
7.1 Bahlol Lodhi (1451–1489)
7.2 Hamid Khan
7.3 Jaunpur
7.4 Sikandar Shah (1489–1517)
7.5 Ibrahim Lodhi (1517–26)
7.6 Summary
7.7 Keywords
7.8 Review Questions
7.9 Further Readings

Objectives

After studying this unit students will be able to:

- Get information about the initial life and dominion management of Bahlol Lodhi.
- Get information regarding dominion management of Sikandar Shah.
- Know about the ruling management of Ibrahim Lodhi.

Introduction

Bahlol Lodhi was the founder of the Lodhi Dynasty. Bahlol's grandfather, Malik Behram went to Multan in reign of Firoz Tughlaq. Hamid Khan had an important role in enthroning Bahlol to the throne of Delhi. This is also a truth that Bahlol asked Hamid Khan to be the Sultan.

Though Bahlol had been enthroned even then Mahmood Shah, the ruler of Jaunpur tried to dethrone him. Bahlol was not only the founder of Lodhi Dynasty but also all the responsibilities, powers and wealth of this dynasty were on him.

After Bahlol Lodhi, his son Nijaam Khan was enthroned by getting the title of Sikandar Shah. The rich and chieftans were hesitant to accept Sikandar Shah as their Sultan because his mother was the daughter of a goldsmith. So his son was a simple person as compared to a prince.

After the death of Sikandar Shah on 21st November 1517 A.D., his elder son Ibrahim enthroned. In this, he got unopposed approval of Afghan chieftans and he adopted the title of Ibrahim Shah.

7.1 Bahlol Lodhi (1451–1489)

Early life: Bahlol Lodhi, was the founder of the Lodhi Dynasty who was in reign from 1451 to 1526 A.D. He belonged to Sahu Khail clan of Lodhi caste. Bahlol's grandfather, Malik Behram went to Multan in

Notes

the reign of Firoz Tughlaq. He accepted the service of the provincial chief, Malik Mardan Daulat. Malik Bahram had five sons but only two of them (Malik Sultan Shah and Malik Kala) got fame. Bahlol was the son of Malik Kala who established his independent kingdom by defeating Jasrath. In 1419 A.D., Khijra Khan made his uncle, Sultan Shah as the chief of Sirhind province and gave him the title of Islam Khan. Farishta tells us that Islam Khan married his daughter to Bahlol and made him his heir because of his abilities even though he had sons. Bahlol became the chief of Sirhind province after the death of Islam Khan. Bahlol got permission to keep Lahore under his supervision. So for the strength of the armies Bahlol became an important provincial chieftan of Sayyed's empire. When Malwa's Mahmood Shah Khilji threatened Mohammad Shah for invasion then Bahlol came for the help of his master. By his cleverness he succeded to show himself as the winner of Malwa. Mohammad Shah was very happy with him, so he accepted him as his son and gave him the title of 'Khankhana'. Bahlol got the chance only when Mohammad Shah decided to live permanently in Badayun in 1448 A.D. and this spread fracas in Delhi. Hamid khan invited Bahlol and gave him the keys of the city. In this Bahlol got the acceptance of Alam Shah. Thus Bahlol became the sultan of Delhi on 19th April 1451 A.D. and he remained the sultan untill his death in 1489. It is said that oneday when Bahlol was in service of his uncle, he went to Samana with his friends and met Saiyyad Aina famous Darvesh (Saint). Darvesh said, "Is there anybody who would want to take the empire of Delhi in two thousand tanka (currency of that time)?" At that time Bahlol gave him the asked amount and then the saint said "May you get the empire of Delhi". Later, this clairvouyancy proved right.



Notes Reign of Lodhi Dynasty stayed till 1526 A.D. from 1451 A.D.

7.2 Hamid Khan

This cannot be rejected that Hamid khan played an important role in enthroning Bahlol on the kingdom of Delhi. This is also true that Bahlol asked Hamid to be the king of Delhi as he was not satisfied with this only that Hamid worked as a director of armies and the follower of his orders only. Bahlol showed great respect to him. Yet he decided for Hamid Khan's eviction and made a plan to execute this. He asked his Afghan friends to misbehave in the presence of Hamid Khan and asked them to behave in a manner that showed great foolishness and lack of basic understanding, so that he starts assuming them as great fools and he should have no suspicion and fear from them. Bahlol's Afghan friends did the same as they were told to do. Armed persons gathered in the auditorium believed the false rumour that all sepoys and all castes were the same. Their behaviour made Hamid Khan believe that he was tackling fools. Afghan's army was large enough to tackle any brawl in the city. They were large in numbers in the court with Whom Bahlol could do any violent activity. One day when Bahlol went to see Hamid Khan at his place, then his friends fought with gatekeeper and asked Hamid to permit them to enter in his home. Hamid Khan had no doubts about any possibility of malignancy from them so he gave his permission. But when Bahlol's uncle, Qutub Khan took out the hidden cuffs from his pocket and said to him that he had to live in secracy for some time and it would be beneficial for the kingdom he was surprised to hear this. But acknowledging his services he was not killed. As a result Hamid Khan disappeared completely.

To enhance his strength Bahlol distributed gifts and scholarships and tried to win the confidence of his army. The rich were promised to be promoted as per their caste from his side.

Notes

7.3 Jaunpur

Although Bahlol was enthroned, even then the ruler of Jaunpur, Mahmood Shah Sharqi tried to dethrone him. Mahmood Shah went towards Delhi and besieged the eldest son of Bahlol, Khwaza Bayajid who was in charge of Delhi at that time. Mahmood Shah reached towards Delhi approximately near 30 miles, while Bahlol was successful in helping him. Dariya Khan Lodhi who was assisting Jaunpur's Mahmud Shah, gave the temptation to leave his assistance. After his departure, the courage of Jaunpur's army disintegrated and it escaped from the battlefield. So all the efforts of Mahmood Shah, the ruler of Jaunpur to dethrone Bahlol, proved unsuccessful.

Defeat of Jaunpur's Mahmood Shah Sharqi had a great influence on both enemies and friends. Bahlol's condition became strong by this. His enemies and critics went lip locked. Many warlords and vassals feared from him, so they accepted his lordship. Bahlol moved towards Mewat and there Ahmed Shah accepted his lordship and was denied from seven Parganas. Provincial chief of Sambhal, Dariya Khan Lodhi was treated with mercy, while being accused of malignancy and he was asked to leave only seven Paragnas. Isa Khan was allowed to keep all his rights. Saket's provincial chief, Mubarak Khan was also treated similarly. After some hesitations Rewari's Qutub Khan accepted submissiveness. The chiefs of Etawah, Chandwar and other districts of Doab also accepted the power of Bahlol. In 1472 A.D., Bahlol moved towards Multan to bring Hussain Shah Sangah under his supremacy who had taken the position of his father in that small state.

Bahlol had to spend lots of time in struggling against Jaunpur and he finally succeeded in throttling the independence of that state and succeeded in merging that province in his kingdom. It has already been said that Mahmood Shah initially made an unsuccesful attempt to evict Bahlol. Instigated by his queen who was the daughter of Badayun's Alam Shah, he did a second attempt to enter Delhi and also entered Etawah for the same purpose. But as per treaty it was decided that both parties would remain the owner of that area, which had been with their ancestors. Bahlol Lodhi had to return those elephants which he captured in the last war. Mahmood Shah agreed to remove Juna Shah. In compliance to the terms of the treaty Bahlol sought to possess Shamshad which was given to Juna Khan by the emperor. So Jaunpur forces opposed Bahlol in which Kutub Khan was captured. But at the same time Mahmood Shah died in 1479 A.D. and his son Bhikan was enthroned by giving him the title of Mohammad Shah. He made a treaty with Bahlol and accepted his order to establish the right on Shamsabad. The result was a revolution and Hussain Khan throned on Jaunpur. This new ruler was an organism with great enthusiasm throughout his entire life to the continuous struggle against Bahlol. There was a treaty between Hussain Khan and Bahlol for four years, but it proved to be immaterial. In 1473 A.D. prodded by his wife Jaleela, Jaunpur's Hussain Khan approached to Delhi with a large army. Bahlol was so scared from danger that he asked for help from Malwa's second Mahmud Khilji, but prior to any assistance from Malwa Hussain Khan reached near Yamuna bank. Bahlol had agreed to the treaty on very attractive terms with this attacker, but Hussain Khan turned down his terms. Consequently, Bahlol came out from the capital to fight the enemy. Hussain Khan's camp was in an unprotected state. On crossing the river with his army Bahlol attacked him. When the Afghan people really began to plunder the camps then Hussain Khan decided to get away. The women of his harem, and even Jaleela were caught. But Bahlol sent them to Jaunpur without any harm.



Did You Know? Mahmood Shah died in 1479 A.D.

Then for three years Yuddhvisranti was arranged. After that Hussain Khan captured Etawah and went to Delhi with an army of 100 elephants and 1 lakh horses. Bahlol who was in favour of a treaty once again presented extremely gentle suggestions but Hussain Khan rejected them again. Bahlol

Notes

succeeded once again in defeating Jaunpur's army, despite this again Hussain Khan opposed Bahlol Lodhi. The two armies met at a distance of 25 miles from Delhi. Hussain was again defeated, but he did the treaty on the same condition.

Hussain Khan tried again and in March 1479 A.D. he came near Yamuna. But it was the worst among his campaigns but when he got the right to have districts which come to the east of the Ganga, then he made a treaty with Bahlol. This courteous behaviour was utterly ignored by Bahlol who invaded on the returning army of Jaunpur and Hussain's goods, elephants were taken away from the fund. Now the destiny was in favour of Bahlol. He followed the spiritless army of Jaunpur and captured provinces Kampil, Patiyali, Shamsabad, Suketa, Koil, Marhara and Jalesar. Hussain Khan tried to fight with Bahlol but he was defeated. He agreed to recognize the right to conquered territories by Bahlol. Hussain returned to Rapari and Bahlol left for Delhi but Hussain, again came into his area to get back his lost territories. But Bahlol defeated him again in Senha. It is stated, he had experienced many reverses but this was the biggest defeat of all. The plunder by Bahlol and what he received at the hands of victory established the superiority of Delhi. Bahlol defeated Hussain Khan at Rapari. After capturing Etawah, Bahlol went to attack Hussain Khan who moved to combat him in the place of Raigaoun Khaga. But Hussain Khan was forced to flee to Kannauj. Bahlol directly moved towards Jaunpur. Bahlol followed him and caught him near the Rahaab coast. Even he caught his wife there. Then Bahlol reached Jaunpur and by taking the possesion of it he gave the management of it to Mubarak Khan Lohani by making him the provincial chief. Bahlol also went to Badayun on which, Hussain Khan had taken possession as titular head after Alam Shah's death in 1478 A.D. Hussain Khan reached Jaunpur again by taking advantage of the absence of Bahlol. And there Mubarak Khan was forced to retreat. For some time Bahlol's officers continued to interact on what to do and in the meantime Bahlol came back from Badayun and captured Jaunpur again. Hussain Khan ran away to Bihar and Bahlol's armies followed him. In 1486 A.D., Bahlol placed his eldest son on the throne of Jaunpur.

Estimate of Bahlol: Bahlol was not only the founder of Lodhi Dynasty, but also the power and splendour of this Dynasty was his responsibility. He was able to suppress the various warlords who had violated the central power. He also succeeded in restoring the strong foundation of his empire. His biggest success was merging Jaunpur in his empire, which was opposing his reign for so long.

Bahlol was forced to spend a lot of time in wars and so he could pay very little attention towards civilian administration. Bahlol was brave, generous, kind and honest. He did not believe in hypocrisy. His approach was that when people considered him as the king then there was no need for any other thing to affect the public by the subject. He was very gracious to the poor and any beggar could not go disappointed from his gate. He was a lover of justice and listened people's complaints himself. He distributed things among his soldiers which he got in wars. With his Afghan peers he did not show superiority. According to writer of Taareekhey Daaudi," On the occasion of social gatherings neither did he sit on the throne nor did he let his nobles stand up. He did not sit on the throne even in the ordinary court, he sat on a rug. Whenever he was writing a 'Decree' to his rich , he was addressing by the word 'Masnade Ali'; and if they became angry upon him to clam them he was going their homes, pulling out the sword, from his waist he was keeping it in front of them, not only this but sometimes he apologised by offering the turban from his head and saying, "if you do not understand me capable for this position then choose someone else and give me any other work." He maintained brotherhood with his troops and warlords and if somebody became ill then he went himself to inquire about them.



Task What is meant by 'Masnade ali'?

Notes

Self Assessment

1. **Fill in the blanks**
   (*i*) ……. was the founder of Lodhi Dynasty.
   (*ii*) Islam Khan married his daughter to ……...
   (*iii*) All the credits of enthroning Bahlol on the throne of Delhi goes to …… .
   (*iv*) ……. was the province chief of Saket.
   (*v*) Hussain Khan occupied …….. .

7.4 Sikandar Shah (1489–1517)

After Bahlol Lodhi his son Nizam Khan was enthroned by getting the title of Sikandar Shah. The rich and chieftans were hesitant to accept Sikandar Shah as their Sultan because his mother was the daughter of a goldsmith and so his son was a simple person as compared to a prince. But this hesitation was removed and he sat on throne. Sikandar Shah was a devout Muslim and it would have been the reason for choosing to enthrone him.

Condition in 1489: Sikandar Shah's power was not so much steadfast at the time he was enthroned because a very big number of warlords and vassals had organized extreme power in their own areas. The writer of 'Vakyat-e-Mushtaaki' describes the condition of that time, "Half part of the entire country was given to Farmulion and the remaining half part was given to Afghan tribes in manor. At that time Farmuli and Lohani were major. Azam Humayun was Sarwaniyon's master and there were four cheifs of Lodhi—Mahmood Khan who got Kalpi in manor; Etawah and Chandwar were given to Miyan Aalam; Mubaarak Khan who had Lucknow in manor and Daulat Khan who had the right in Lahore. Hussain Khan and Khan Jahan were the masters of Sahu Khailo, and these two were the sons of those ancestors of that dynasty in which Bahlol was born; Hussain Khan was the son of Firoz Khan and Kutub Khan Lodhi Sahu Khail, who was born at the time of Sultan Bahlol."

The districts of Saaran and Champaren were under the aegis of Miyan Hussain. Avadh, Ambala and Hodhna were under Miyan Mohammad Kala Pahad; Kannauj was under Miyan Gadai; Shamsabad, Thanesar and Shahabad were under Miyan Imad Khan; Marhara was under Miyan Mohhamad's brother Tatar Khan; and Haryana, Dasua and its parganas were under the aegis of Khwaja Sheikh Sayyed.

Saif Khan Acha-Khail was one of the major warlords in the time of Sultan Sikandar, 6,000 horse riders were under him and he was the secretary of Kada's vassal, Azam Humayun who purchased 2,000 copies of Quran anuualy and under which there were 45,000 horse riders and 700 elephants; In addition the owner of 4,000 horse riders was Daulat Khan Khano; The owner of the same number of horse riders was Ali Khan Ushi, the military governor of 6,000 horse riders was Firoz Khan Sarwani and other chief officers. 25,000 horse riders were distributed to other warlords. Even under Jamal Khan Lodhi Sarang Khan's son Ahmed Khan, Jamal Khan Lodhi had 20,000 horses when he was deputed in Jaunpur.



Notes The title of Sikandar Shah was given to Nizam Khan who was the son of Bahlol Lodhi.

Action against Alam Khan: Sikandar Shah was bound to take action against his uncle Alam Khan who was trying to be independent in Rapri and Chandwar. When he was besieged in Rapri, he ran from there

Notes

and took shelter in Patiyali against Isa Khan who agitated after getting insulted by Sikandar Shah's mother. Sikandar gave the ownership of Rapri to Khan Khana Lohani and went to Etawah. There he reorganised the ruling management of provinces and invested seven months to negotiate with those who were reluctant to accept the truth of his enthroning. Sikandar Shah succeeded in tempting Alam Shah to leave Isa Khan's company and he gave him the lordship of Etawah. Sikandar Shah attacked Isa Khan and defeated him. King Ganesha also accepted his authority so he was given the lordship of Patiala.

Action against Barbak Shah: Sikandar Shah tried to negotiate with Barbak Shah. Barbak Shah was his brother and the ruler of Jaunpur. He wanted to get him under his authority. Hussain Shah Sharqi inspired Barbak Shah to attack his brother, but when Sikandar Shah came to know about this he moved against Barbak Shah. After being defeated Barbak ran to Badayun. He was chased upto there and at last he had to surrender. After this Sikandar Shah treated Barbak Shah very well and again he was given the throne of Jaunpur. Now he had the limited power because Sikandar Shah distributed his property among his friends and kept his spies in Barbak's place.

Action against Jaunpur and Hussain Khan: After some time a serious revolution started where Hindu landlords murdered Sher Khan, the brother of the state's chief by gathering one lakh horsemen and infantry. They even besieged the chief of the state of Kara. Barbak Shah of Jaunpur could not tackle this situation. Revolutionaries opposed the King's army but they were defeated and thrown out from there. Sikandar Shah enthroned his brother again and moved towards Awadh. When Sikandar Shah came to know that Barbak Shah was trying to maintain some relations with revolutionaries and was in touch with Hussain Shah Sharqqi, Sikandar Shah besieged him. Sikandar moved towards Chunar from Jaunpur where several chiefs and rich friends of Hussain were gathered. He defeated them but was unsuccessful in the siege of Chunar.

With his entire army, which he organised and with a fleet of 200 elephants, Barbak Shah moved from Bihar. Sikandar Shah also headed to Banaras. From here he moved to attack Hussain Shah. Sikandar Shah succeeded in defeating Hussain Shah badly and with Hussain's one lakh horsemen he chased him upto Bihar. After knowing that Hussain Khan was fleeing from Patna, he started moving to Bihar with his army. Hussain Khan ran to Lakhnouti where he spent all his life hiding. In 1495 A.D. Bihar came under Khan Khana easily and thus the entire country came under Sultan's lordship.

Treaty with Bengal: Attack on Bihar ignited the rivalry in Bengal's agile and fighter King All-ud-din Hussain Shah. He registered his anger against chasing of his friends and disobeyed the border rules. Bengal's King was hesitant for moving against Delhi's Sultan so he assigned this work to his son. There was nothing for any party even after moving upto the apex so there happened a treaty in which it was decided that no party will attack on each other. Bengal's emperor took an oath that he would not help the enemies of Sikandar Shah.

Sikandar Shah stayed in Bihar for some time but his army had to face calamity. From here he reached Jaunpur where he reorganised ruling management. While resting in Jaunpur, some chiefs made Sikandar unhappy. One chief hit a polo stick on other's head and this spread clutter. Although both the parties were separated, however, their battle continued on the next day and Sultan ordered one of them be beaten by lashes. Sultan had to be alert for his personal protection. In this also the conspiracy was to dethrone him and enthrone his brother Fateh Khan. Conspiracy was revealed and therefore Sultan exiled the conspirators from the court.

Action against Nobles: Sikandar Shah did take action also against Afghan warlords. He ordered that the test accounts of some rich and warlords should be tested. Although some people opposed his order, but he got success in his purpose, many small rebellions were suppressed.

Foundation of Agra: All the credit of laying the foundation of Agra goes to Sikandar Shah. The reason for this decision was that the Sultan wanted to keep more effective control on the vassals of Etawah, Biyana, Gwalior, and Dhaulpur. In 1504 A.D., the foundation of a new city called Agra was laid and

Notes

here very soon a very beautiful city was built. Sultan also changed his dwelling place from Delhi to Agra. In 1505 A.D., an earthquake happend. "It was really so terrible that the mountains overturned and big buildings fell to the ground, survivors began to understand that doomsday had come and the dead thought that the day of liberation had come." The area affected by the earthquake was very specious. In reality, this normally occured all over India. Badayuni tells us that it was spread even to Persia. There was immence loss of life and property by this.

Narwar: In 1508 A.D., Sikandar Shah climbed on Narwar, which was ordinarily merging with Malwa's state, but now it was under Gwalior. A few days of struggle continued, but after that the fort was attacked. Due to famine and drought Utgeer's army had surrendered on some conditions and Sikandar Shah entered the fort. Then he destroyed all the Hindu temples and ordered to construct mosques at those places.

Chanderi: After winning the fort of Chanderi it was given to Afghan warlords. In 1510 A.D., Naser's province chief Mohammad Khan accepted the subjection of Sultan's name. The prince of Chanderi expressed willingness to accept Sikandar Shah as his owner. The prince was permitted to keep nominal power on Chanderi town but its management was given to major Afghan officers.

On the claim of Nagaur's Ali Khan, Sikandar Shah did the last campaign. Ali Khan was a wicked person and he asked state's chief not to surrender against Sikandar. As a result Ali Khan lost right on his property. At last, Sikandar Shah died on 21 November, 1517 A.D.

Internal Administration: It is true that Sikandar Shah had to spent most of his time in fighting battles, but he got some time to check his ruling management. He became capable and weakened the power of many chieftans and thus enhanced his power. He ordered Afghan administrator to inspect the balance sheet of officers yet he knew that they would become unhappy from this. After Bengal's movement when Mubarak Khan Lodhi's balance sheet was examined, no mercy was granted to him. Rest of the money was recovered from him at the same time. By the good spy management the Sultan was able to gather information from every corner of the country. Sultan himself deputed the personal assistants of the rich. He promoted agriculture and removed tax from grain. Every possible help was provided to businessmen and traders to do their work with peace and security. According to Sultan's order the list of poor men was created annually and the logistics of six months was also provided to them. Sultan used to listen prayers and supplication of victim persons by himself and gave judgement according to his wisdom. Sultan's memory was very sharp and therefore he could collect lots of useful knowledge. He helped the wise persons and wrote in Persian language. Due to the conservation of him Miyan Bhua translated Sanskrit's Aushdhi Shastra into Persian language which was named Tibbi-e Sikandari. Any of the manors was not taken forcibly. Set methods were never done away with. The writer of Taareekh-e Daaudi tells us, "Each business kept its time fixed and methods set were never changed. When Sultan gave once acceptance of wine or drink then he did not change that. In the summer season a famous person came from Jaunpur to meet the Sultan and by seeing his thirst and the heat he was served six pitchers syrup with his food. But when again he came in autumn season then again he was served with six pitcher syrup to drink. Sultan exhibited the same behaviour with chieftains and dignitaries as he did with them on the first day."



Did You Know? In 1508 A.D., Sikandar Shah attacked on Narawad.

According to that writer, " Sultan received information daily regarding prices of commodities and the events of various districts of the empire. If he saw some errors anywhere, then he immediately checked them out. In his reign business was running peacefully, honestly and transparently. Even study of literature was not forgotten. Such arrangements were made in state's factories that all youths feuds and soilders were busy in useful work. All the feuds and soldiers of Sikandar were satisfied.

Notes

The rule of one district was assigned to a leader and he was particularly interested for getting the love and well wishes of the public. Only for his officers and troops he did not wage fights and wars with other rulers and feuds of his time and closed the path of enmity and strife. He was satisfied only with state border got by his father and spent all his life in utmost security and pleasure and won the hearts of all the youths and elders.

Religious Bigotry: But there is also a blot on the character of Sikandar Shah which cannot be buried. Sikandar Shah was a superstitious Muslim and he did a lot of work to hurt the feelings of his Hindu people. Once Sikandar Shah ordered to break Mathura's temple and built guest houses and mosques in that place. Statues were given to the butchers who did the work of meat there. Hindu temples were destroyed in Utgeer and mosques were built at those places. In 1505 A.D., after the surrender of Mandrel, Sikandar Shah destroyed the Hindu temples of the city and built mosques there. He robbed the districts around the fort and slaughtered there. A Brahmin of Bengal had publicly said that both the religions, Hinduism and Islam are true and by accepting anyone we can reach God. Bihar's provincial chief was ordered to send that Brahmin and two other Islamic prophets to the court for debate. Many spritual gurus were called from different parts of the state to think on this matter whether it was permissible to give speech on peace or not. They concluded that when the Brahmin accepted the reality of Islam then he must be ordered to accept Islam and if he refused to do so, he should be given death sentence. By accepting this decision Sikandar Shah ordered the same to the Brahmin and when he refused to accept Islamic religion he was sentenced to death. Sikandar Shah broke the pious idols of Jwalamukhi mountains of the city Nagarkot. Hindus were prohibited from bathing in Yamuna's ghats. According to old Islamic customs barbers were ordered not to shave a head and beard. All this ended the love for Lodhi Dynasty from the hearts of Hindus.

Estimate: As per Sir Wuljale Haig "He was the eldest of the three sultans of his clan and he completed all the incomplete tasks of his father succesfully. We heard very little about Punjab in his rule. In his eastern movement he did not take any army help from Punjab. But a few signs are found that indicate that Punjab was more peaceful and obedient in his reign compared to his father's rule. His magnificent ruling management proved the right choice of people who were few in numbers, who enthroned him even after strong opposition, his election saved his kingdom from being the puppet of foolish opponent and lazy Afghans. Taking the help of his incapable brother Barbak Shah was his most weak work but this fault hid somewhere in his characterstics which were full of several virtues. This seemed that he had true love for his brother and he knew that his brother also had inborn rights, so he gave him a part. But when he came to know that this mercy proved to be a wrong policy, so he came to know what should he do."

"The biggest blot on his character is his cruel fanaticism. Details of his victories, undoubtly which have been exaggerated by the historians, are the same as those attacks which were done by Muslim missionaries on India. A great destruction of temples was not an act of intelligence to suppress Hindus districts which had been won and the murder of a Brahmin; whose only crime was to set a coordination between conquered and defeated religions, not any diplomacy, but on Sikandar's mind was latticed with the nature belonging to the religious teachers."

Self Assessment

2. Multiple Choice Questions

(*i*) Who received the title of Sikandar Shah ?

(a) Nijaam Khan *(b)* Bahlol Lodhi *(c)* Tatar Khan *(d)* Saif Khan

(*ii*) Which was the age of Nijaam Khan?

(a) Daulat Khan *(b)* Hussain Khan *(c)* Mubarak Khan *(d)* Mahemood Khan

(*iii*) When did Bihar come into Khankhana's hand ?

(a) 1493 A.D. *(b)* 1494 A.D. *(c)* 1495 A.D. *(d)* 1496 A.D.

Notes

7.5 Ibrahim Lodhi (1517–26)

After the death of Sikandar Shah his elder son, Ibrahim was enthroned on 21 November 1517 A.D. In this he got the acceptance of all Afghan warlords without opposition and he adopted the title of Ibrahim Shah.

Action against Prince Jalal: There were some Afghan warlords who wanted to divide the state due to their selfish interests. They took Jalal Khan, younger brother of Ibrahim, to Jaunpur and enthroned him there. Raapri's provincial chief Khan Jahan Lohani condemned this policy of dividing state. As a result Afghan lords accepted their mistake and they sent Haibat Khan 'Bagh Marak' to Jaunpur to persuade Jalal Khan to leave the throne. But Jalal Khan refused to leave his designation. Then Ibrahim Lodhi ordered the rich by decree not to accept the orders of Jalal Khan and he threatened to punish them in case of not following his orders. Jalal Khan made his condition strong by the help of lords. Azam Humayun also helped him because he had personal rivalry with Ibrahim Lodhi. By besieging all his brothers in Haansi fort, Ibrahim Lodhi moved against Jalal Khan. Kalpi was surrounded and his fort was broken. Jalal Khan ran towards Agra where provincial chief talked to him. When Ibrahim came to know about this, then he resented it and ordered Jalal Khan's death sentence. Jalal Khan ran away and took the shelter of Gwalior's King. When Gwalior's fort was won, he ran away towards Malwa, but landlords of Gondwana arrested him and gave him to Ibrahim's custody. When he was being brought to Haansi, he was murdered on the way as per Sultan's order.



Task Who was Ibrahim Lodhi? When did he sit on the throne?

Action Against Azam Humayun: Just on the basis of doubt Ibrahim Shah called Azam Shah from Gwalior and he and his son Fateh Khan were thrown inside the jail. One other son of Azam Humayun, Islam Khan was prevented from the presidency of Kara Manikpura state. There arose furore over the actions against Azam Humayun. With the help of 40,000 horse riders, 500 elephants and many infantry soldiers, opponents asked that Azam Humayun should be released. One pious saint Sheikh Raju Bukhari tried hard to adjudicate between both parties but all his attempts failed. Ibrahim denied the opponent's demand. Because of this there was a fierce battle and bloodshed. As per the description of the writer of Makhzan-e-Afzana, "Battlefield was covered with the rubble of dead bodies; It became beyond the capacity to guess the number of beheaded heads on the ground. Blood rivers started flowing in the battlefield and whenever any battle continued for some time in India, then old people used to say that this war cannot be compared to any other war. Leaving mutual respect and excited by behavioural bravery, brother against brother and father against son were fighting; bow and arrow were kept aside and people were slaughtered with axes, swords, knives and maces." At last Islam Khan Khet survived; Saeed Khan was caught and opponents were defeated with heavy loss.

War with Rana Sanga: We get the description of battle between Ibrahim and Rana Sanga of Mewat. It is said that Ibrahim gathered a large army to attack on Mewat and kept it under the supervision of experienced army chiefs. Initially, Miyan Hussain accompanied Rana Sanga but he left his company at hard times. Afghan soldiers attacked Rajputs and murdered them in large numbers. Rana Sanga fled saving his life but his friends were caught and murdered. This subject is to be remembered that except Tareekh-e-Salatin-e-Afghana, Waqyat-e-Mushtaki and Tareekh-e-Daudi, no other promising source discussed this war. Nizamuddin Badayuni and Farishta were also silent on this topic. It has not been described in Rajput's details. As per Tod's saying, "Sanga collected his armies and on this power he was always victorious in the battlefield and he won 18 battles against the emperors of Delhi and Malwa before the battle against Taimur's heir. In this two

Notes

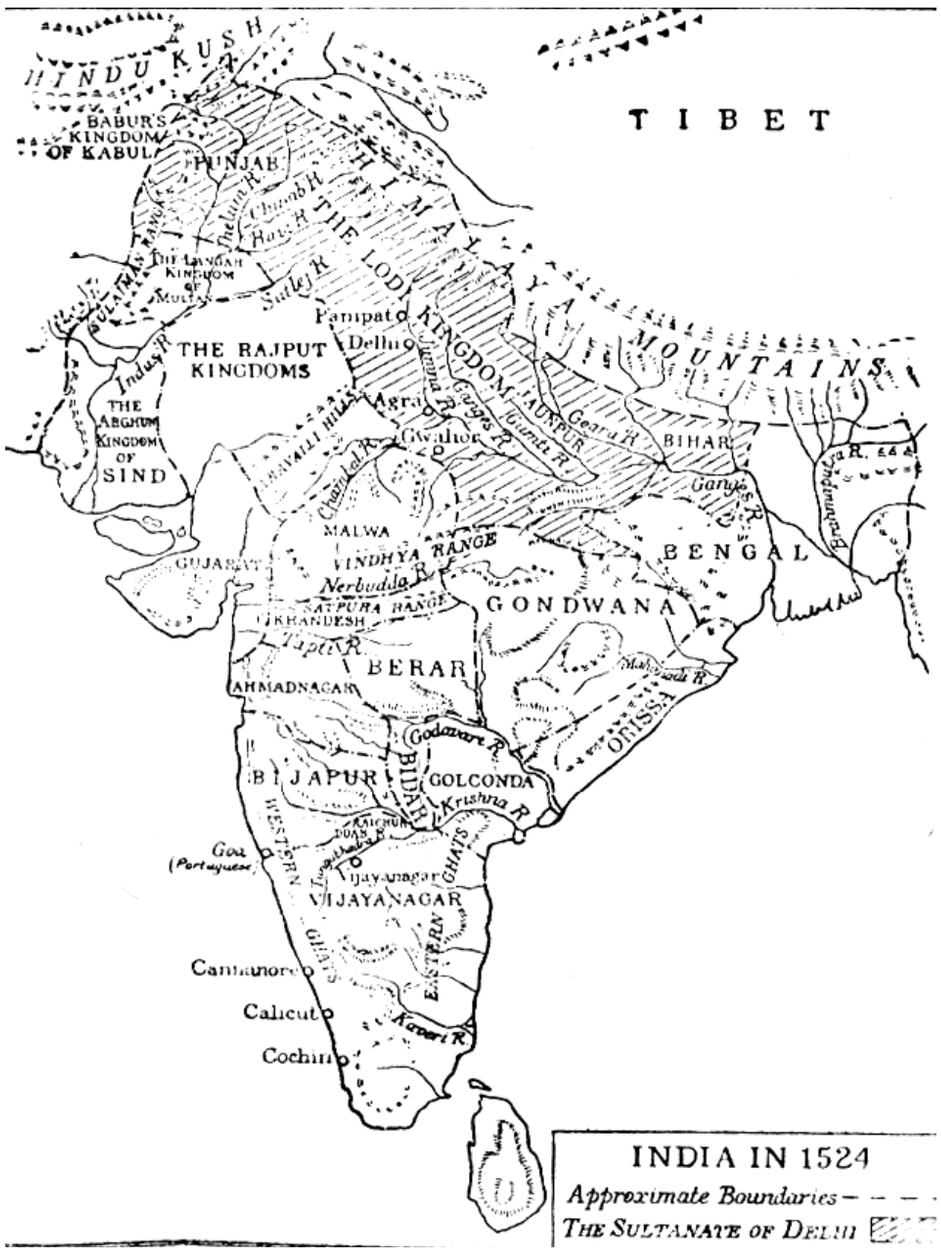
were those in which he fought against Bahlol Lodhi in Bakrol and Ghatoli. In the last battle royal armies were defeated, and murdered and one of the person of the royal family was imprisoned as a proof of Chittaudh victory." It seems that the details of Ahmed Yaadgar, who has shown the victory of Ibrahim Lodhi against Rana Sangha, were not correct.

Nobles: Ibrahim wanted to make his power strong by crushing his nobles and he tried his best to keep them polite. He arrested one of his father's major nobles Miyan Bhua. His crime was only that he was disinterested towards royal courtesy and always did that work which proved the most profitable to his owner and even by doing this he did not take the permission according to formal rituals. The old man died in prison and this omitted the loyalty of his son although he was treated generously. Azam Humayun was killed in prison by fraud. Jalal Khan was already killed as per the order of Sultan while he was being taken to Haansi's fort to arrest him. Even the greatest nobles began to be afraid and left insecured. So Dariya Khan, Khan-e-Jahan Lodhi and Hussain Khan Farmuli revolted against the Sultan. Some beggars of Chanderi killed Hussain Khan Farmuli when he was sleeping. Dariya Khan took the title of Mohammad's son Bahadur Shah and disregarded the power of Ibrahim. Ibrahim did cruel behaviour with the son of Punjab's province chief Daulat Khan. When Daulat Khan Lodhi was called in the capital of Ibrahim then he apologized on this base that he would come with a fund later and sent his son Dilavar Khan immediately. Ibrahim put Dilavar Khan to prison in Delhi and showed him the royal captives overlaid from the walls and by addressing this Afghan youth who was trembling with fear the Sultan said," Did you see the condition of those who disregarded my orders?" It is reported that Dilavar Khan bowed his head in front of Ibrahim, but anyhow ran out and he pronounced annals viewed in the capital to his father. In these conditions Daulat Khan invited Babur to attack India.

There are differences among different wise men on this subject. It is mentioned in Makhjan that Daulat Khan made a treaty with the other rich people of Punjab and Gazi Khan, and sent an invitation to Babur by Alam Khan. Farishta says that not founding any defence for his family Daulat Khan Lodhi revolted and prayed to Babur to attack India. Before the attack of Babur Ibrahim's brother or uncle Alam Khan had run away from Ibrahim Lodhi and was residing in Kabul. Ahmed Yaadgaar's view is that Dilavar Khan was sent Babur to attack India. The author of Tareekh-e-Khane Jahan Lodhi tells that the invitation reached Kabul through Alam Khan. He moved towards Delhi but Ibrahim Lodhi defeated him, but in 1526 A.D., he was defeated in the battle of Panipat.

It shows that Daulat Khan's true intention was to use Babur in such a manner by which he could maintain his power in Punjab. Alam Khan had to give the throne of Delhi and the authority of Punjab to Daulat Khan. It is also said that in 1524 A.D., Babur attacked on Punjab and captured Lahore very easily. Babur gave the manors of Sultanpur and Jalandhar to Daulat Khan, but when Daulat Khan did not display good behavior then those were taken from him and were given to his son Dilavar Khan. Solving the problem of Punjab's administration Babur went back to Kabul. As soon as Babur departed, Daulat Khan took the manor of Sultanpur from his son and casted off his son from Deepalpur. Alam Khan reached Kabul and there he complained to Babur. These conditions forced Babur to return and attack on India. In 1526 A.D., Ibrahim Lodhi was killed in the battle of Panipat and Babur was victorious. The reason of Babur's success was, "The scientific combination of army efficiency and cavalry and artillery. Thus, the battle of Panipat ended the Lodhi Dynasty and opened the doors of Mughal rule.

Notes



Self Assessment

3. State whether the following statements are true or false

(*i*) After the death of Sikandar Shah his eldest son was enthroned on 21 November 1517 A.D.

(*ii*) Dilavar Khan bowed in front of Ibrahim.

(*iii*) In 1526 A.D., Ibrahim Lodhi won the war of Panipat.

(*iv*) In 1524 A.D., Babur attacked on Punjab.

7.6 Summary

Notes

- Bahlol Lodhi , the founder of Lodhi Dynasty who stayed from 1451 A.D. till 1526 A.D. He was from Sahoo Khail class of Lodhi caste. Bahlol's grandfather, Malik Behram went to Multan in the reign of Firoz Tughlaq. He accepted the service of the provincial chief Malik Mardan Daulat. Malik Behram had five sons but only two of them (Malik Sultana and Malik Kala) were famous.
- It cannot be denied that Hamid Khan had an important role in enthroning Bahlol to the throne of Delhi. This is also a truth that Bahlol asked Hamid Khan to be the Sultan because he was not satisfied only that Hamid Khan was just like the army's Director or guardian of his orders. Bahlol displayed immmease towards him.
- Though Bahlol had been enthroned, even then Mahmood Shah, the ruler of Jaunpur tried to dethrone him. Mahmood Shah went towards Delhi and besieged the eldest son of Bahlol, Khwaja Bayajid who was in charge of Delhi at that time. Mahmood Shah while approaching Delhi was within approximately 30 miles, while Bahlol was able to provide him security.
- Bahlol was not only the founder of Lodhi Dynasty but also all the responsbilities, powers and wealth of this dynasty were on him. He was able to suppress the various warlords who had violated the central power. He also succeeded in restoring a strong foundation of his empire. His biggest success was merging Jaunpur in his empire, which was opposing his reign for so long.
- After Bahlol Lodhi his son Nijaam Khan was enthroned by getting the title Sikandar Shah. The rich and chieftans were hesitant to accept Sikandar Shah as their Sultan because his mother was the daughter of a goldsmith. So her son was a simple person as compared to a prince. But this hesitation was removed and he sat on the throne. Sikandar Shah was a devout Muslim and this would have been the reason for electing and enthroning him.
- After the death of Sikandar Shah his elder son, Ibrahim was enthroned on 21 November 1517 A.D. In this he got the acceptance of all Afghan warlords without opposition and he adopted the title of Ibrahim Shah.
- There were some Afghan warlords who wanted to divide the state due to their selfish interests. They took Jalal Khan, who was the younger brother of Ibrahim to Jaunpur and enthroned him there.

7.7 Keywords

- **Condition :** Position
- **Action :** Description of functions

7.8 Review Questions

1. Who was the founder of Lodhi Dynasty? Describe his early life.
2. Who was Sikandar Shah? Describe his actions.
3. Who was Ibrahim Lodhi? Describe his war with Rana Sanga .
4. When and between whom was the first battle of Panipat fought?

Answers : Self Assessment

1. (*i*) Bahlol Lodhi (*ii*) Mubarak Shah (*iii*) Hamid Khan
   (*iv*) Mubarak Khan (*v*) Etawah

Notes

2. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*)
3. (*i*) True (*ii*) False (*iii*) True (*iv*) False

7.9 Further Readings



Books

1. Medieval India (Delhi Sultanate) — *Rahees Singh, Pearson Education India.*
2. Later Medieval India, A History of the Mughals — *Avadh Bihari Pandey Central Book Dept.*
3. History of Medeival India — *Paarthiv Kumar, Reetu Publications.*
4. History of Medeival India: Sultanate era – *Mohit, Rajeev Kumar, Rajat Prakashan.*
5. History of Medeival India — *Shailendra Shaingar, Atlantic Publishers.*

Unit-8: Babur (1526–1530)

Notes

Contents

Objectives
Introduction
8.1 Babur (1526–1530)
8.2 Significance of Babur's Early Career
8.3 The Political Condition of India on the Eve of Babur's Invasion
8.4 Causes of Babur's Invasion
8.5 Babur's Early Expeditions of India
8.6 Battle of Panipat
8.7 Babur's Conquest of India
8.8 Merits of Babur as an Empire Builder
8.9 Character and Personality of Babur
8.10 Babur's Memories or Baburnama
8.11 Summary
8.12 Keywords
8.13 Review Questions
8.14 Further Readings

Objectives

After studying this unit students will be able to:

- Get information about Babur's birth and Dynasty's initial impact.
- Understand the political condition of India at the time of Babur's attacks.
- Understand the reasons of Babur's attacks.
- Get information about the battle of Panipat.

Introduction

Kabul's Zahir-ud-din Muhammad Babur laid the foundation of Mughal rule in India by defeating Ibrahim Lodhi, Delhi's last sultan in the first war of Panipat. He ruled here from 1526 A.D. to 1530 A.D. During this, he was involved in many battles. Hence, he did not give effective governance in the court. Still Babur kept the first stone of foundation, which was completed by his grandson, Akbar.

8.1 Babur (1526–1530)

Emperor Babur was a great warrior, player, artisan and ambitious, who embellished Asia's throne was the man of highly attractive personality. Writing about such a person Flowrastile writes that, "It

Notes

will be a great mistate to assess him only on the basis of his roles on India, by doing this we will be deprived of information of at least best thirty-six years of his life." Babur came to India in 1526 A.D. and had been here for four years only. For his complete information we need to know especially his achievements during these four years and his former life.

Birth and Descent: Babur's real name was Zahir-ud-din Muhammad. He was born on 24 February, 1483 A.D. in Adijan, a little homestead of central Asia and the capital of Fargana. Zahir-ud-din was famous by the nick name 'Babur' since beginning of his life. Turkish meaning of 'Babur' is 'lion'. He was the son of Taimur clan's Umar Sheikh. His mother Kutul Nigar Khan was the descent of Changez Khan. Thus there was a mix blood of two great clan of Central Asia in Babur's veins. He got the agility of the Turk and great courage of the Mongol as legacy.

Initial Influence: Babur's childhood was spent in special geographical and personal conditions like Maratha Shivaji. His character was made by polishing from this. His maternal grandfather was Yunus Khan, who was a great speaker of generous nature. He influenced Babur. Babur mentioned his influence in his biography. Babur's maternal grandmother Eshan Daulat Begum, who was habitual of forest life's difficulties, taught Babur about courage and self-dependency. Babur's paternal grandmother Shah Sultana Begum was a well cultured lady of Samarkand. She taught him the lesson of culture and good character. Mountain climate made Babur's body strong and developed the nature of love in him.

Initial Life: On 1479 A.D., Babur's father, Umar Sheikh who was the ruler of Fargana; died falling from the roof while he was enjoying the fight of pigeon on the roof of his fort. At that time, the age of Babur was just eleven. He became the king in this young age. There was a need of great courage and wisdom to handle the kingdom. Dr Ishwari Prasad wrote that Babur was surrounded with strong foes in this young age. His relatives and the ruler of Uzbek were main in them. He had to fight with Shahbani Khan for his identity. Babur made his position strong by defeating his foes with the help of his nobles and loyal subject.

Samarkand Journey of Babur (1495–1497): By making his hold strong on the throne of Faragana and for extending the border of his state, he started a movement and made Samarkand his first target. After settling on the throne of Gana he thought of some more victories. First of all he kept his eye on Samarkand which was a place of attraction for this boy of Fargana. He was infatuated on the beauty of this city, "which had the famous colleges, mosques, bathrooms, pretty gardens, fort and saurgahein." This city Samarkand was so captivating that Babur writes in his biography "The shops of Samarkand's bakers are good and the cooks are very skilful."



Notes Babur's full name was Zahir-ud-din Muhammad Babur.

In 1496 A.D., Babur attacked on Samarkand but failed in this. In the next year means in 1497 A.D., Babur tried to win Samarkand again and succeeded this time. He took the possession of Samarkand and became very happy on this success of him. But this success of him may seem important but proved short lived in reality. He had to leave this city after hundred days around. The reason was that Babur fell ill in Samarkand and by taking the advantage of his illness and absence, few of the nobles revolted in Fargana. He started moving towards Fargana as soon he became well but he became anxious to know that opponents took the possession of Fargana completely. Then he came back to Fargana. But it was also out of his hand. In his biography Babur writes this way "I left Samarkand for the sake of Fargana but now come to know that I lost the first one to get the other."

Babur–A wanderer: Babur became a wanderer only—only a king without kingdom. In Farishta's words, "Babur was a football of fate or king of chess who started roaming place to place like hoggin which was buffeted by the waves." He again tried to capture Samarkand but failed. Even the attempt

Notes

to capture Andiza went waste." Even when the hard days of Babur came, he stayed happy. He stayed happy wherever he went. He got Fargana back in 1498 A.D. but lost it again in 1500 A.D. In 1501 A.D. he succeeded in snatching Samarkand back from Shaibani Khan but soon Shaibani Khan threw him out by defeating. The time from 1502 A.D. to 1504 A.D. was the toughest period of Babur's life. In this period he faced great sorrow and penury, even he had to beg from door-to-door and walk bare-foot on the way of hazards.

Babur the King of Kabul: When all the hopes of Babur were extinguished, then he said the last bye to his beloved country and started towards Hindukush to test his luck. At that time a person named Mukim of Arghun clan was the king of Kabul. Babur threw him out by merging the unhappy nobles to his side and himself became the king of Kabul. He writes in his biography, "Without any fight and efforts, just with the help of almighty's mercy I got Kabul, Ghazni and its dependent areas and made them under my subjection." In his new kingdom Babur made his position strong and won the title of 'Badshah'–A title which was never worn by any of his ancestors and who were happy with the title of 'Mirza' only.

Babur's extension of territories and consequent failure: By making his position strong in Kabul Babur thought of winning as many states as possible. He faced towards Samarkand. It was Babur's fate that Samarkand's ruler, Shaibani Khan had fought with Iran's ruler, Islaim Khan. Babur took advantage of his rivalry. Babur did a treaty with Iran's Shah and succeeded possessing of Samarkand with his help. He took the possession of Tashkand, Kundooz and Fargana. This grandeur of Babur may seem important but proved to be short-termed. He did a treaty with Iran's Shiya ruler and with this he patronaged Shiya religion, for this reason his Sunni nobles and Sunni subjects started hating and disbelieving him. In addition, under the leadership of Ubaid Allah Khan the Uzbeks restored their power again. They fought against Babur and threw him out of their country by defeating him. Very soon what Babur saw that with what speed he won the places, he lost them at the same pace. Being very sad he came back to Kabul. He believed that there is no hope of success in the west. Therefore he decided to try his luck in east.

8.2 Significance of Babur's Early Career

Babur's early life has a lot of significance. It is said that adversity is the true school of learning. During this period these qualities came into him because of pain and sadness: endurance, self-confidence, courage, peaceful nature and disdain for death.

His early life shows that Babur's heart was filled with aspirations. Being a 13-year-old child he planned for a victory campaign, truly got victories and got defeats later. But one or two defeats couldn't frustrate this youth of great aspirations who was adamant to extend the border of his state. With his few resources and small army he won Samarkand thrice and then lost it. His victory over Kabul, holding Badshah title by him, attempts to recapture the states of his ancestors—All are the signs of Babur's aspiration.

Last thing is that this early life of Babur prepared him for the important success inside India. Babur had to fight with several types of foes like Turks, Mongols, the Uzbeks, Iranians and Afghans. By fighting against them he learnt his own fantastic ways of fighting and army work-policy. He learnt several working policies of the army from the Mongols and the Uzbeks. He learnt the use of explosives from Iranians and learnt horseriding from Turkish people. Thus he became capable of developing the best battle-system. In addition, during this period, Babur got the service of two skilled artillerists Ustad Ali and Mustafa who made strong artillery for him and helped him in his victory of India.

8.3 The Political Condition of India on the Eve of Babur's Invasion

In the beginning of the 16th century, India was only a scrum of states. Because of the fall and dissolution of Sultanate of Delhi which was started at that time, many small independent states appeared in our

Notes

country. Babur writes in his biography that when he attacked on India, there were mainly seven states of which five were Islamic states and other two were Hindu states. In addition to these states, Babur describes that there were several other states which were participating aggressively in Indian polity. These states name can be given from the important independent states of north India—Delhi, Bengal, Mewar, Gufarat, Khandesh, Malwa, Punjab, Sindh and Kashmir. These states used to fight with each other and thus became very weak. South India means Deccan was not in good condition. There Bahmani and Vijaynagar were colliding on one side and on other side Ahmednagar, Bijapur, Golkunda, Bidar and Bairar's Shiya states were fighting with each other.

8.3.1 States in Northern India

(i) **Delhi Kingdom:** By the beginning of the 16th century, the empire of Delhi had become very weak. Ibrahim Lodhi was the ruler of this empire. He was a weak, wretched and cruel person. Babur writes in his autobiography that, "Ibrahim Lodhi was an inexperienced youth who was very reckless in his motions, who runs without rule, who stays or retreats without plan and randomly jumps in the war." So to say the Lodhi state was spread from Bhera to Bihar but in reality in this state included only the area of Delhi, Agra, Doab, Vyana and Chanderi. Punjab was separated from this and became independent under Daulat Khan Lodhi. Sindh and Multan in west and Jaunpur, Bengal, Orissa in east had become independent. Ibrahim's arrogant and cruel behaviour raised rebellion in many parts. Darya Khan and Lohari from Bihar put up a big rebellion against Samrat Lodhi and because of that bright leadership, rebellious people succeeded in defeating troops sent by Ibrahim several times to suppress the rebellion. There Mewar's Rana Sangram Singh was also planning to throw out the Lodhi ruler and establish his own governance in Delhi. In short, Delhi state had become spineless and there was a big mess there.

(ii) **Bengal:** Bengal which was once a part of Delhi state, had become independent by the early 16th century. The rulers of Hussain Dynasty governed it. Husaini Shah was its ruler until 1519 A.D. from 1493 A.D. He was a powerful emperor who had extended his state by getting many victories. In 1519 A.D., he was replaced by his son Nasrat Shah. He was also a worthy ruler. Babur describes him as, "He was the hero of the great things in India."

(iii) **Malwa:** During that period in the central part of India, one more big state was there—Malwa. There was the governance of Khilji Dynasty. At the time of invasion of Babur it was under the control of Sultan Mahmood II. In reality the function of the state was run by a powerful person Maidani Rao, who helped Mahmood to get the throne. Many times Mahmood II tried to get rid of Rajput dominance and that also with the help of Gujarat's ruler. But Maidani Rao with the help of Mewar's Rana Sanga created a trouble for Mahmood. Mahmood was defeated and he came in the hands of this Rajput warlord who had shown great generosity and returned his state by freeing him. In addition to external attacks the state of Malwa became even more weakened due to internal quarrels and rebellions.

(iv) **Gujarat:** In the western part of India, Gujarat was a powerful state. The ruler of that time was Sultan Mohammad Mujaffar Shah II. He was a powerful ruler and he had extended his kingdom scraping Malwa state. However, Mewar's Rana Sanga enclosed his plans in the soil who gave him a worst defeat. After his death in 1526 A.D. his place was taken by his son Bahadur Shah who was an ambitious person.

(v) **Mewar:** In the early 16th century, the most powerful state of India was the state of Mewar. There was the rule of Rana Sangram Singh of Sisodia Dynasty who was famous by the name of Rana Sanga who was offspring of Rana Kumbha. He was the youngest son of Raimal and after the death of his father in 1509 A.D. he became the ruler of Mewar. "His sitting on throne was an impact time of new age in the history of this country." He was a very brave

Notes

and ambitious leader, who obtained many victories, expanded his state and increased his military instruments. Taud writes "When he was going to battle then 80,000 horse riders, seven big kings, nine raos and 104 warlords who had obtained the title of raval and rabat, were going with him taking 500 war-elephants." Rana Sanga was the knight of 100 wars and there were the similar wounds on his body. His one eye was diminishing. His one arm was also cut. He horrified the heart of Muslim rulers of the neighbourhood by his individual gallantry, especially the rulers of Delhi, Malwa and Gujarat. His biggest desire was that he should establish his rule all over India and thus establish the Hindu kingdom again. To fulfil this desire he invited Babur to attack on India and it is said that he promised to provide all possible help against Ibrahim.

(vi) **Punjab:** Punjab which was a part of Delhi state but it had become independent by the beginning of the 16th century. Ibrahim Lodhi's close relative, Daulat Khan Lodhi was the ruler of this state. Tired by Sultan's proud nature, Daulat Khan made himself independent by taking the advantage of his weakness and incapability, he started planning to take revenge against Ibrahim. When Ibrahim came to know all this then he decided to take action against the rebel governor. He issued the order that Daulat Khan should explain his behaviour coming to his court. Daulat Khan sent an ambiguous reply but from this motive that Sultan's anger should be averted, he sent his son Dilavar Khan to the court. Because of his father's misconduct, Ibrahim scolded him and showed him by making him roam all around that what was plight of disobedient warlords. Then Ibrahim told Dilawar Khan that if his father stayed a rebel then he would have to face the same fate. Dilawar Khan was besieged but somehow he escaped and told his father that Sultan was eager to take action against him. Being a good politician Daulat Khan started thinking that it would be good if I broke all my relations with Delhi's Sultan. To keep his position safe he invited Babur and promised him help against Ibrahim.

(vii) **Khandesh:** Khandesh, which was the province of Delhi state, had become independent by the end of 14th century. Adal Khan Farukhi who ruled over this from 1457 A.D. to 1503 A.D., had done a lot to enhance the physical prosperity of this state. In his reign Barhanpur, the capital of this state became one of the most attractive cities of India, Meer Muhammad was the king of this state during Babur's invasion.

(viii) **Sindh and Kashmir:** Sindh and Kashmir had also become independent states but they were not participating very much in Indian polity.

8.3.2 States in Southern India

(i) **The Bahmani Kingdom:** By the beginning of the 16th century the Bahmani kingdom was finished and five Shiya states were formed by its division. These were—Nizamshahi state of Ahmednagar, Aadilshahi state of Beejapur, Imadshahi state of Beedar, Kutubshahi state of Golkunda and Baridshahi state of Bairar. All these states were fighting with each other.

(ii) **Vijayanagar:** The hindu state of Vijayanagar was located in the farthest part of South India. Babur writes that if it was seen from the perspective of state's area and army then the ruler of this state, Krishna Dev Rai was the most powerful among the Hindu kings. He often kept fighting war against Bahmani states and especially against Aadilshahi state of Beejapur. Being an intelligent commander, he had extended his state borders by defeating his neighbours. He was also a great patron of art and literature. In short, the state of Vijayanagar reached to the peak in political, economic and cultural area at the time of Babur's invasion on India.

Self Assessment

1. Fill in the blanks

(*i*) …….. was the real name of Babur.

(*ii*) In the beginning of the 16th century India was only …….. of the states.

Notes

(*iii*) Babur was a …….. person.

(*iv*) Hindu state of …… was located in the farthest part of South India.

(*v*) Babur stripped Samarkand from Shaibani Khan in …….. .

8.4 Causes of Babur's Invasion

After 1525 A.D., Babur seriously turned his attention to India and went to invade India. The things, which disposed him to do this important work, they were of several kinds and they can be counted in this manner:

(i) **Ambition of Babur:** Babur was a great ambitious person. He himself writes in his autobiography, "I was filled with the ambition of victory and huge state; one or two losses could not make me sit by making me unusable." He already tried to complete his ambition in central Asia. He invaded Samarkand repeatedly but it was pointless. He had conquered Tashkand, Kundooj, Bukhara, Fargana and Ghazni but he had almost been deprived from all these conquests. By knowing that the fulfilment of his ambition was impossible in west he was forced to move his attention to the east. So at first it was the ambition of Babur which brought him in our country.

(ii) **Wealth of India:** One thing which must have forced Babur to invade India was the wealth of India. Babur had heard the stories of India's money. Of course, that would have tempted him greatly because at that time he was financially quite tight. He required lots of money so that he could make his army strong and by that, he could quench his thirst of getting more victories.

(iii) **Fanaticism of Babur:** Being a staunch Sunni, Babur considered this his religious duty that he throttle the infidels, destroy idol worship and pitch the flag of Islam at the point of the sword. He knew that how Ghazni's Mahmood demolished the temples and thus got the greatest fame among Sunnis. Babur also wanted to get fame by invading India and spreading Islam religion here.

(iv) **Military Strength of Babur:** Babur's military strength and specially his artillery encouraged him to conquer India. Babur had learnt lots of military strategies and latest methods of war from the Uzbeks, Afghans, Mongols and Iranians in central Asia. He also developed the artillery house, made many types of artillery and took qualified gunners like Ustaad Ali and Mustafa on his side.

(v) **Inspiration from an Old Lady:** The greatest thing of giving inspiration to Babur to invade India was that he got the inspiration from a pastor's old grandmother. During his travelling period Babur was staying in a pastor's place and the pastor's grandmother who was 111 years old, induced Babur to invade India. That old woman narrated old stories of Taimur to Babur who possessed many parts of India by winning them. Therefore, she awakened Babur's imaginative power, stirred his determination to invade India, and strengthened it.

(vi) **Proximity of Hindustan to Kabul:** Proximity of Hindustan to Kabul and familiarity of Babur to geography also provoked him naturally to invade India. From 1504 A.D., Babur had been the ruler of Kabul and Kabul was located in India's neighbourhood. Therefore, naturally, Babur's attention was focused on India and his attention increased at that time when he understood that his success was possible towards the west. In addition, he was moving towards Punjab in 1504, 1507 and 1519 A.D. he got introduced to India's geographical condition. Therefore, his invasion in India was only the question of time not of determination.

(vii) **Political Condition of India:** An instantaneous point that inspired Babur to invade by visiting our country was the political condition of India. With this, the invitation of Indian chiefs

Notes

like Daulat Khan and Alam Khan was also associated. At that time, India was not under any central power. It was divided into many small and independent states. Such states had become distraught and weak due to mutual fights. Ibrahim Lodhi, Delhi's sultan was a weak and inept ruler. Therefore, conspiracy and rebellion always rose against him. Punjab's Daulat Khan Lodhi revolted and established his independency. He gave invitation to Babur to invade India and promised to give him all assistance against Ibrahim Lodhi. Similarly, Mewar's Rana Sangram Singh was also a big enemy of Ibrahim Lodhi. He also wanted to take advantage of Ibrahim's weakness and he accepted to assist Babur against Lodhi. Therefore, many things happened, by which Babur got inspired to invade India.

8.5 Babur's Early Expeditions of India

In 1526 A.D., the first famous battle of Panipat was fought between Babur and Ibrahim Lodhi. However, before this war Babur had done many initial small expeditions to the Indian territory. The first ascents can be described briefly as follows.

(i) **First Expedition (1519 A.D.):** In 1519 A.D., Babur highlighted his first victory campaign in Indian state sector. After punishing Kalahsheel Yusfazai Kabeele, Babur attacked the fort of Bajaur, for which those people fought with valour but they failed. After capturing Bajaur Babur moved towards Bhera, located on the banks of Jhelum and captured that without any difficulty. Then Babur sent his messenger, Mulla Murshid to Ibrahim Lodhi by demanding that the area should be returned which had been the part of Turks since old time. Daulat Khan Lodhi stopped that messenger. Not receiving any reply Babur went back to Kabul.

(ii) **Second Expedition (1519 A.D.):** At the end of 1519 A.D., Babur again came to India. He tried to barricade in Peshawar so that he could make it the camp for his further invasions. But due to the mess up in Badkhasha he had to go back.

(iii) **Third Expedition (1520–21 A.D.):** In 1520 A.D., Babur came to India the third time. Firstly, he captured Bajaur and Bhera, then moved towards Syalkot, and won that without any difficulty. He came to Saiyyadpur where people fought him bravely. Babur was irritated by this and he ordered public slaughter of people. Thousands of people were killed and thousands of people were captured. Thus, possession was taken on Saiyyadpur. Then Babur planned to move forward but due to the mess up in Kandahar he had to go back.

(iv) **Fourth Expedition, (1524 A.D.):** In 1524 A.D., Babur expedited for the fourth time on our country. This time Punjab's Daulat Khan Lodhi who did not have good tuning with Sultan Ibrahim invited him to invade India and also promised him to give all assistance against Ibrahim. Babur was already planning to invade India, he accepted the invitation and he left for India immediately with a large army. When he came to Punjab, some Afghans were flustered by seeing him coming and came to fight with him but Babur defeated them and after that captured Lahore, Deepalpur, Jalandhar and Doab. Babur gave only the area of Jalandhar and Sultanpur to Daulat Khan, not the whole of Punjab. Daulat Khan snapped up at this and he revolted against Babur but was badly defeated and ran away towards Shivalik's hills. By splitting the area of Punjab, Babur gave it to Alam Khan, Dilawar Khan and some of his Mughal chiefs and after that, he went back to his country.

(v) **Fifth and Final Expedition (1525–26 A.D.):** Daulat Khan came out from the hills in the absence of Babur and defeated Alam Khan and expelled him and thus captured Punjab again. Alam Khan reached Kabul and prayed for help to Babur. Babur ordered Punjab's Mughal chiefs to help Alam Khan against Daulat Khan but Babur found out soon that Alam Khan also accompanied Daulat Khan. He decided to attack on Punjab and announced his fifth expedition by deciding to win India by himself. Firstly, he captured Punjab and after that in 1526 A.D. started the first battle of Panipat against Ibrahim.

Notes



Did You Know? In 1526 A.D., the first battle of Panipat was fought between Babur and Ibrahim Lodhi.

8.6 Battle of Panipat

From 1519 A.D. to 1524 A.D., Babur expedited on India four times but there was no particular result of these expeditions. In 1525 A.D., Babur invaded India for the fifth time. This time he came by deciding that he would capture India. Daulat Khan's conspiracy and Alam Khan's infidelity injected this notion in his heart that he had to do his work alone.

Firstly, Babur went towards Punjab. Daulat Khan had decided to face him strongly but he found himself constrained against the power of his enemy so he gave up and asked for mercy. Merciful and generous hearted Babur forgave him and provided him some manors for his alimony.

Then Babur went towards Delhi. Clearly, he had taken very difficult work in hand. His instruments for this work were less because he had to deal with the united empire of such country with all its power to which he was not fully introduced. However, Babur was not a man who would let go of his courage. He wrote in his autobiography, "By putting my feet in resolution of the stirrup and by taking the reins of trust in God in my hand I moved to fight against Sikandar Lodhi's son Ibrahim Lodhi, who had the state of Hindustan throne of Delhi at that time."

When Babur went towards Delhi some spoiled leaders promised to help him. At the same time Mewar's Rana Sanga offered assistance to Babur, by saying that, "When you will attack on Ibrahim from the north I will attack on him from the east. "When Ibrahim came to know that Babur's army was coming to attack him he went towards Punjab by gathering a huge army. Both the armies came face-to-face in Panipat. Babur placed himself in a very beneficial location. Army's right part got the shade of the city of Panipat. Artilleries were put in the central part while the left part was made strong by digging a trench and supporting it with fallen trees. Now he made a regular plan of battle. Seven hundred cannon cars mutually tied up from raw hides. Space was left in the middle of the cars so that the equestrians could storm together on the enemy by assembling close. Small walls of brick were created behind every two cars so that gunners could get to hide. Ustaad Ali and Mustafa managed the right and left side. Army was divided into three sides—right side was in command of Humayun, left side was in command of Mohammad Sultan Mirja and Babur managed the central part himself. On both sides of the army, next team was standing over there to siege the enemy. Sultan Ibrahim had more than one lakh of soldiers army with himself but he had no plan for the battle being an unfit fighter. In addition, most of his military men were hired ponies and they fought in their old and stereotyped manner.

Both the armies stood in front of each other until one week but nobody initiated the battle. On the morning of 21st April, Babur became impatient and ordered his troops to assault on the enemy. Thus the battle started. Afghan soldiers were badly surrounded by the enemy and due to gap and shade, they faced many difficulties. Babur's master gunners Ustaad Ali and Mustafa rained death and destruction on the Afgans. Until the afternoon Ibrahim's army was completely erased. Babur writes by himself, "Almighty God's mercy, Delhi's vast army was enclosed in dust within half a day." It is estimated that 15,000 or 16,000 Afghans would have been killed in the battlefield but after some time Babur came to know that, the number of dead Afghans in the battlefield would not be less than 40,000 or 50,000. Sultan Ibrahim was also killed in this battle. Thus, Babur got a great victory.

Notes



Task From 1519 A.D. till 1924 A.D., how many times did Babur assault on India?

8.6.1 Significance of the Battle

The first battle of Panipat is counted in the most important battles in the history of India. Its important consequences were as follows:

(i) **End of Lodhi Dynasty:** The first result of this battle was that Lodhi Dynasty had ended forever. Sultan Lodhi was killed with his 1,000 soldiers in the battlefield. Undoubtedly, Lodhi's officers like Alam Khan and Mahmood were still there but were so weak that they could not reincarnate this Dynasty again.

(ii) **Downfall of Delhi Sultanate:** The battle of Panipat posed a fatal blow to Delhi Sultanate. Delhi Sultanate was decomposed from the time of Mohammad Tuglaq. Delhi Sultanate ended also due to Sultan Ibrahim's defeat and his death resulted the end of the Lodhi Dynasty, which was in process for more than three centuries.

(iii) **Establishment of Mughal Empire:** Babur's victory on Panipat laid the foundation of the Mughal empire in India. Soon after this victory, Babur took over the rights on Delhi and Agra and siting on the throne in his name's khutba. Thus, he laid the foundation of Mughal rule in India. Undoubtedly, the foundation of the empire which Babur laid was soon lost by his son Humayun and it was only Akbar who in reality created this empire again. Even then it cannot be denied that the real foundation of the Mughal empire was laid with the battle of Panipat. If Babur was not the winner of this battle then Mughal Dynasty would have never been established in our country.

(iv) **Use of Artillery in India:** The last thing is that the battle of Panipat made the use of artillery an important part of the Indian military system. Before these people were not familiar with the use of gunpowder, what to say about the use of artillery. These Mughals not only won the battle of Panipat by using artillery and gunpowder but also brought the use of artillery in our country.

But there is no need to say the importance of this battle exaggeratedly. Truly, speaking neither this battle made Babur the owner of India nor did it establish the Mughal empire. Although after this victory Babur had become the king of Delhi and Agra, still his work was incomplete. In fact as R.B. William writes "His work started by defeating Ibrahim's army. Babur was yet to fight with many Afghans and Rajput enemies. Still his victory of Panipat is important to some extent because this victory got him valid rights of India's sovereignty."

8.6.2 Causes of the Success of Babur at Panipat

There are many things because of which Babur got success at the end and his opponent Ibrahim was defeated.

(i) **Efficient General-ship of Babur:** Babur was the best soldier and congenital general. He gave wonderful proof of his military efficiency when he made a regular plan of battle and succeeded. He demonstrated the scientific alliance of artillery and horse riders. He divided his army into three parts—right side, mid side and left side. He raised farthest right and left and adjacent group. He mustered seven hundred cars and gunners were set in such a manner that there would be rain of death and destruction on enemies. Babur had learnt

Notes

many military strategies from the Uzbeks, Turkish and Iranians and took much advantage in battle by using those strategies.

(ii) **Artillery of Babur:** Strong artillery of Babur became the cardinal reason for his success. According to R.B. William, "If any physical thing above anything made the way of his last victory then that was his artillery house. While Ibrahim had neither any gun nor any gunpowder, Babur had a strong artillery which had big guns and also small guns. In addition, he had two master gunners Ustaad Ali and Mustfa who created devastation in battle."

(iii) **Disunity of Indians:** Disunity and discrimination among Indians was a big reason from which Babur got success. Many Indian chiefs became independent and they were enemies of Sultan Ibrahim. They often revolted against the Sultan. Therefore, Ibrahim had to fight alone in the battle of Panipat. Even his close relatives like Daulat Khan and Alam Khan did not help him. It is said that Mewar's Rana Sangram Singh helped Babur against him instead of helping Ibrahim. All these things made Indians power weak. If Rana Sangram Singh, Daulat Khan and other chiefs did not support him against Ibrahim then Babur's success would have been doubtful.

(iv) **Inefficiency of Ibrahim as a General:** This is Babur's fortune that whom he had to fight was an incapable commander. He lacked the qualities of general-ship. He also could not organize his army properly nor could make a good plan of battle. Babur says, "Ibrahim Lodhi was an inexperienced youth who did his work casually. He stopped without any plan, backed-off and randomly jumped in the war." It was not difficult to defeat an unworthy enemy for the sharp-minded commander Babur.

(v) **Weakness of Ibrahim's Forces:** Although there were more than one lakh soldiers in the army of Ibrahim even then they were very weak. The first thing, his soldiers were illiterate and were unskilled and they were not motivated by any national or religious feelings. Many soldiers were hired ponies who cared more about money and life than their value and dignity. Their way of fighting was also old and stereotyped. They fought with spears, arrow commands and swords. They had not any gun and cannon. On the other hand, Babur's soldiers were safe and disciplined and they were equipped with modern weapons. Then Ibrahim's war elephants became the reason of weakness instead of power. Because of all these things, Babur got success and Ibrahim got failure.

8.6.3 Circumstances Leading to the Battle

Before the battle of Panipat there was an agreement between Babur and Rana Sangram Singh by which it was decided that Rana will attack on Ibrahim Lodhi from the direction of Agra while Babur will attack from northwest. In exchange of this assistance, Babur will leave the areas of Kalpi, Dhaulpur and Viyana. However, when Babur went to fight with Ibrahim then Rana did not help according to his words and therefore, after his victory, Babur convicted Rana of betrayal. There Rana alleged Babur that he had the possession in the state of Kalpi, Dhaulpur and Viyana. Thus everyone started muttering internally against each other.

After the victory of Panipat Babur had to face big difficulties because his soldiers were disappointed and discouraged. They were requesting to go back to Kabul. At that time, Babur gave an impressive lecture to his soldiers for making them enthusiastic. He said, **"We have defeated a powerful army and a rich and a powerful state is at our feet. Now when we have got our aim and won our war then should we give up all those things what we have achieved so far and run away to Kabul like losers. Anybody who considers me as his friend should never talk like this? But if anybody who is scared of staying here then he should go away."** There was a desired influence of this appeal and all his soldiers took oath that they will support their owner in every sorrow and happiness. This decision of Babur lay the foundations of an empire by living in India was enough to open the eyes of Rajput's. Rana Sangram Singh had thought that after doing violence and robbing Babur would go back to his

Notes

country. Now when his eyes opened then he was very sad. Therefore, he started preparation to fight against Mughals.

Rana Sangram Singh was a renowned warrior. Due to his valour's deed he had taken Bheelsa, Saarangpur, Chanderi and Ranthambore under his submission and the warlords of Gwalior, Ajmer, Sikri and Aabu accepted his supremacy. He had big military instruments. As per Toad "40,000 horse riders, seven big kings, nine raos and 104 chieftains who had the title of Raval and Rawat, followed him in the battlefield to fight against Babur." Filled with lots of desire and with a very patriotic sense Rana Sangram Singh was bent upon establishing Hindu Kingship in India and to throw the Mughals out.

He raised full force and moved towards Viyana. Hasan Khan Mevati who was a big Afghan warlord did a treaty with Rana—for this purpose that Babur should be thrown out of India.

Now it was a natural thing that the treaty of Afghans and Rajputs caused the itch to Babur. To take action against enemies he moved from Agra suddenly by taking his army. He placed the camp at Sikri and prepared himself for the fight. Rajput valour caused anxiety at Mughal army. Their anxiety was increased when an astrologer who came from Kabul predicted that Mughals will be defeated. Babur was bogged down in a difficult situation by all these things. But he managed the condition like before. He abused to astrologer and gave him the name of a wicked person. He gave up alcohol from true heart to save his soldiers from disappointment and broke precious cups there. Then he called a conference of soldiers and officers and gave an inspirational speech. He said, "My officers and soldiers, everyone who comes in the world definitely dies. When we go to die then only God is left behind, he does not change. Any organism that participates in the feast must drink wine from a cup of death before the banquet ends. Anybody who reaches this death inn, one day must go from this sorrow home that is the world. Then it is good that he should get the death of honour in place of a life of insult. If we are killed in the battle during fight, we will die the death of martyrs. If we are alive, we leave by victorious then being unanimous we take on oath to God that none of us will show our back in the battle, until his soul does not separate from the body." This appeal had influenced all the soldiers who took the oath that they would support to Babur until death.

8.6.4 Course of the Battle

The collision of Rajputs and Mughals took place in Kanvah which is a village few miles away from Sikri. Rana Sangram Singh was the leader of Rajput army and many Rajput and Afghan chiefs were in his favour. According to Babur, there were two lakh soldiers in Rajput army but the number of soldiers literally fighting was not more than one lakh. There were not less than 40,000 soldiers in Babur's army. Babur's battle plan was almost same as he made at the time of the battle of Panipat. He had divided his army into three parts—left side, right side and mid side. Babur managed the mid side by himself and left and right side, he handed over to Humayun and Mehadi Khwaja. Adjacent groups were on both sides. Mid side was made strong by the artilleries and lane of cars and small walls had been built for the safety of artillerymen.

The battle started on 17 March 1527 A.D. at 9 a.m. while Ustaad detonated the gun. Rajput soldiers attacked on enemy's army under the leadership of brave Rana Sanga. Deadly, scramble had begun. Rajput had raised their horses on the enemy while Babur's soldiers were gasping. But Babur was not like that person who could get despondent. Being a skilled commander, he ordered to the enemy and gave instructions to Utsaad, to push the top heel once again. For some time the victory seemed to be uncertain but in the evening the game was overturned in Babur's favour. The Rajputs fought with amazing bravery but at the end were constrained in front of the strong artillery of the enemy and thus defeated. Hasan Khan Mewati, Dungarpur's Uday Singh and many other chiefs were involved in the fight. Rana Sangram Singh was badly wounded but he escaped. Thus Babur got a great victory. After his victory he immediately ordered that steeple of Rajputs' heads should be constructed. He also got the title of 'Gazi' that is a religious warrior.

Notes

8.6.5 Significance of the Battle

Kanwah fight is one of the most important battles in Indian history. Its importance can be understood by following things:

(i) **Blow to Rajput Confederacy:** The first thing is that Kanvah's fight rang the death knell to Rajput confederacy. As a result of this battle, Rajput's had heavy wounds and incurred loss. Scarcely there would be any Rajput Dynasty whose juvenile male had not been scorched here. Rana Sanga was badly injured and his power disintegrated. The fall of power and prestige made weak that strongest bond which could bind all great Rajputs strength once. Thus, that power-union of the Rajput which was a dominant element in Indian politics till now had been broken in the battle of Kanwah.

(ii) **Danger of Rajput Supremacy Removed:** The second thing is that the danger of Rajput's supremacy that was casted in front of Muslim's eyes in India since the last ten years had been averted forever. Due to the fall of Delhi Sultan Shahi, Rajput people were very fast in their actions and Muslims feared that they would establish their supremacy in India. In this battle of Kanwah, Rajput's terrible defeat removed that fear forever.

(iii) **Establishment of Mughal Empire:** The third thing is that because of this battle, Mughal Empire was established firmly in India. The battle of Panipat had broken the Afghans back. Still Babur did not call himself the ruler of India. His condition was still lamentable. This was the defeat of Rajput in Kanwah place which really cleared away all the dangers for Babur and made him an undisputed ruler of our country. After this victory there was no his enemy left who would challenge the power of the Mughal emperor.

(iv) **New Stage in Babur's Career:** The fourth thing is that the battle of Kanwah brought a new turn in Babur's life. As R.B.William says, "Babur's right on India till now was considered as an incident only of his courageous life but for later, further for his remaining life this became the basis of his actions. His days of misery in searching for fortune had finished now. Now the fate was his and he had only to show himself worthy of that. He has to fight and still he had to fight but this fight was for the extension of his power, it was to erase the rebels and to save his empire. This fighting was never for getting the throne."

(v) **Babur's Centre shifted from Kabul to India:** The last thing is Babur's centre shifted from Kabul to India. Babur was the king of Kabul before the fight of Kanwah and was ruling from there but after the victory of Kanwah he came to live in India for the rest of his life.

Self Assessment

2. Multiple Choice Questions

(*i*) Babur was a

(a) Staunch Sunni *(b)* Deobandi
(c) Christian *(d)* Sikh

(*ii*) How many years old was the pastor's grandmother?

(a) 80 years *(b)* 111 years
(c) 120 years *(d)* 75 years

(*iii*) Who had motivated Babur to climb on India?

(a) Clerics *(b)* Soldiers
(c) Pastor's grandmother *(d)* None of these

Notes

(*iv*) After taking possession on Bajaur, Babur moved towards which bank of Jhelum?

(a) Peshawar (b) Kabul

(c) Sthalkot *(d)* Bhera

(*v*) Which fight rang the death knell to Rajput confederacy?

(a) Kanwah *(b)* Panipat

(c) Chandava *(d)* Bheelsa

8.7 Babur's Conquest of India

Babur is considered as the founder of Mughal empire in India. Before his arrival, India was divided into many small independent states which were usually fighting with each other. Babur's greatness is that he crushed the independency of these states, took them in his subjection and established a sparkling state. He did all this work in a short period of four years.

(i) **Conquest of Punjab:** The king of Kabul, Babur invaded several times on India but at the end of 1525 A.D. only he seriously moved towards his great work of winning our country. He moved towards Punjab with maximum of his army. Daulat Khan Lodhi confronted him but lost. Thus Punjab came into Babur's hands. He gave mercy to Daulat Khan and gave him mansons for his livelihood.

(ii) **First Battle of Panipat, April 1526 A.D.:** After winning Punjab, he moved towards Delhi so that he could fight the battle against Ibrahim Lodhi who was destined to be last Sultan of Lodhi Dynasty and Delhi's Sultanate. In the historical ground of Panipat, Mughals and Afghans faced each other. There were around one lakh soldiers in Ibrahim Lodhi's army while Babur's army had 25,000 soldiers. Because opponent's army was more by thousands of soldiers to his own army, Babur integrated horse riders and artillery scientifically. He made a regular plan for war. He divided his army in three departments, farthest right and left and adjacent and fixed artilleries at the front. After a short but speedy struggle in which Babur's artillerymen, Ustaad Ali and Mustafa showed their talent and the war lasted for few hours, Babur came out victorious. Thousands of Afghans were killed with Ibrahim Lodhi. Thus, Afghans lost badly.

(iii) **Occupation of Delhi and Agra:** After his victory in Panipat Babur sent an army to Agra under Humayun's supervision and he himself moved towards Delhi to take possession. Without facing any difficulties, Babur took possession of Delhi and acquired the wealth of the late Sultan. Then he went towards Agra. Humayun had already taken possession of it. He welcomed his father warmly and presented him the Kohinoor diamond that he got from Gwalior's king. However, due to his natural generosity, he gave the Kohinoor back to his son and even he gave him a large bounty for his good services. Babur gave money, grants, lands and gifts to all his soldiers, warlords, administrators, friends and close relatives.

(iv) **Conquest of neighbouring Afghan Territories:** Babur did not become the owner of the whole of India only by the victory of Panipat and control over Agra and Delhi. As R.B. William writes, "The victory of Panipat was only the beginning of Babur's work." There were many Afghan chiefs in the areas of Sambhal, Viyana, Mewar, Dhaulpur, Gwalior, Rapari, Etawah, Kaalpi, Kannauj and Bihar who became independent in their areas and fixed their resorts. Then Babur planned to grapple three Afghan chiefs. Some difficulties came in front of him. The village people did not accept him. They fled out of fear. Therefore, Babur did not get the grain for his soldiers and fodder for his horses. The summer season was coming fast and Babur's soldiers were crying to return to Kabul by getting bored with India.

However, Babur was not a person to lose courage. He gave a rapturous speech and appealed to his soldiers and warlords to stay in India. He affected them by his intention to win a rich

Notes

and powerful state. Babur's speech had a positive impact. One side he increased the courage of his soldiers and they expressed their certainty of staying engaged with him. On the other hand, Babur's decision to stay in India made many Afghan warlords like Sheikh Guren, Sheikh Bayajid, Firoz Khan and Mahmood Khan Lahori to accept his supremacy. Babur ordered his administrators to go to different directions and seize Afghan areas. As a result, Sambhal, Raapri, Etawah, Kannauj and Dhaulpur were seized.

(v) **Battle of Kanwah:** The strongest enemy of Babur was Rana Sangram Singh who was the Rajput King of Mewar. For being the valorous hero of around hundred wars, he formed a strong power community of Rajput warlords and he was adamant to reanimate the Hindu kingship in India. When he came to know about Babur's decision to win the whole of India then he was baffled and started preparing for battle against Mughals. Many Rajput lords came out for his help and in this work which was considered as a national work, Afghan lords like Hasan Khan Mewati and Mahmood Lodhi also came out in favour. Babur also pegged away for battle but the news of Rajput's power and bravery frightened his soldiers. Then Babur gave an impressive speech in which he stirred his soldiers to fight till the end and leave no stone unturned until they get a splendid victory or a suitable death. This speech left a very good impression and all soldiers and lords made Babur believe that they would accompany him till the end.

Both of the armies faced each other in the village of Kanwah few miles away from the Sikri. War started in the morning of 17th March and continued till evening. While the number of Rajput was more than thousands to Mughal even then they couldn't stand before the enemy's artillery and lost badly at the end. Thus, Babur got an important victory.

Capture of Chanderi – January 1528: The Rajput lost badly in Kanwah but they were not demolished completely. Modini Rav of Chanderi was a great powerful Rajput who became the king-maker in Malwa by his power. In January 1528 A.D., Babur himself moved towards Chanderi with a large army. Modini Rav locked himself inside his fort and sat with 5,000 soldiers. Just at the same time Babur came to know that Afghans had thrown Mughals out from Lucknow by defeating them. Babur did not get frightened by this sad news but with his cool and brave nature he attacked on Chanderi's fort. Rajputs fought for a while but soon knowing themselves to be helpless they ommitted Jauhar. Thus, Babur got authority over Chanderi's fort on 29 January 1528 A.D. After some time Rana Sangram Singh died. Rajput Dynasty felt a fatal blow by his death. After winning Chanderi Babur moved to defeat other Afghan opponents.

Battle of Ghaghra: Babur had to fight one more battle that also against the Afghans. Mahmood Lodhi who was the brother of Ibrahim Lodhi became the king in the east of Bihar and its nearby states. Babur sent his son Askari giving him a large army to fight against him and soon himself followed him. By seeing many of his supporters, leaving his company and considering himself very weak, Mahmood took shelter at the place of Bengal's Nusrat. Now Babur moved towards Bengal and on 6th May 1529 A.D., he gave a backbreaking defeat to other Afghan opponents. After this, Babur did a treaty with Nusrat Shah, by which every party agreed that each will respect the other's sovereignty and Nusrat Shah gave his words that he will never give shelter to the enemies of Babur.

Thus, Babur won a large part of India spread from Sindh to Bihar and from Himalaya to Gwalior and Chanderi. He ruled on these states. He managed its rule and thus established the foundation of Mughal Dynasty, but unfortunately Babur did not get enough time so that he could establish the roots deeper of his Dynasty in the land of our country. Because his fate (death) snatched him on 26th December, 1530 A.D. from here.

8.8 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 Changez Khan rather he came

Notes

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.

8.8.1 Demerits of Babur as an Empire Builder

(i) **Conquered but did not consolidate:** According to some historians, Babur cannot be considered as an empire maker. In their view the first thing is that Babur did not win the whole of India and some victories that he actually got, he could not affirm them. Results was that just after his death many states and their warlords announced themselves independent. The Rajputs who were frightened but were not demolished became strong and independent like before. In the same way, the Afghans like Bahadur Shah in Gujarat and Sher Khan in Bihar became powerful and they demolished the empire established by Babur. They threw Humayun, son of Babur out and deprived him of his father's established empire. Thus, Babur created an empire but as per R. B. Williams words, This was an empire that could be handled by maintaining battle condition only and that became weak, artless and spineless during a peaceful time."

(ii) **Not a good administrator:** Babur was not a good administrator. He did not take any creative administrative step. He let the old and conservative institutions exist and did not try to establish a new and more advanced administrative structure. He divided his states into manors and handed them to vassals, and thus gave rise to half independent states. He did not establish a single land rent policy. His law policy was also meaningless.

(iii) **Babur was a poor financier:** Babur was a poor financier. He forgot that there is essential requirement of solid amount of money to create a strong rule. He found a lot of treasure in Agra and Delhi but his generosity raised lots of deficit in his funds. He decreased his funds more when he removed stamp duty on the Muslims. Soon, he had to face economic difficulties. Therefore, he had to impose more tax for troops' payment and to run the administration.

Notes

He had imposed tax on officers also. Thus, the officers started fetching and there was no criterion of quality in government work. After doing all things, treasure condition did not improve and as the result of this, Humayun not only saw the fall of the empire but also he saw bankruptcy with this.

(iv) **The real empire builder was Akbar, not Babur:** Babur cannot be called as an empire builder because he ensured neither his victories nor did he win the hearts of people by his generous administration and tolerant religious policy. This was his grandson Akbar who was truly worthy of the honour of being a great empire builder. The empire that was made by Babur was weak and was snatched from Humayun's hands. Akbar created the empire again. He won almost each part of India and creating the best administration made the empire strong. He had a tolerant religious policy and won the Hindus over who came into his side.

Conclusion: Whatever has been discussed above it can be concluded from that Babur was not a soldier of fortune who believed in robbery and achievement of military pride. However, he was an empire builder. Who was not so great an empire builder as his grandson Akbar was. Lenpool rightly says," Whilst Babur was not an empire builder even then he put the foundation stone of a superb state which was completed by his grandson Akbar."

8.9 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."

(i) **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.

(ii) **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".

Notes

(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 general-ship. 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 a 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 tode 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 well-being 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 dope. He gave this up in the battle of Kanwah and on the call of duty he broke his expensive goblets."

8.10 Babur's Memories or Baburnama

(i) **Baburnama:** A Great auto biography: Babur wrote in his autobiography that he is famous by the name of Babur's memoir or Tuzak-I-Baburi or Baburnama. It was written firstly in Turkish language. In Akbar's era, it was translated into Persian and later into English. Translators were Erskine and Beberidge etc. According to Beberidge, "Babur's autobiography is one of those precious articles that will survive forever and is capable of being kept in the same line of Saint Augustine and Rousseau's confessions and Gibbon and Newton's memoirs."

(ii) **Vivid description and frankness:** Babur's diary is filled with the clear description of all places and persons with whom he came in control with. This diary represents Babur, his subjects and conservatives, their dress, face, likings, characters, working, nature and passion with such clarity like that displayed in the mirror. The biggest quality of Baburnama is that it is filled with truthfulness and straight-forwardness and in this relation; his memoirs can be compared to Gandhiji's testimony of truths. He did not hide his foolishness, failures and weaknesses

Notes

anywhere. Being a boy named Baburi he spoke openly about his weakness and addiction to alcohol. Lack of artificiality makes his creation an object of continuous entertainment.

(iii) Simple style of the book: As far as the book style is concerned, it is very easy, pure and genuine. This is Babur's story which he told himself— buzzwords which are normally found in eastern literature—its absence clearly visible here.

(iv) Work of great historical value: Babur's memoir is a great historic creation. In the words of Lanepul,"If you want any writing which itself is enough proof of history then Babur's autobiography is an appropriate thing." This book reveals valuable description of the political, social and economic condition of India at that time. In addition this highlights the states of central Asia, Fargana and Samarkand etc. More than this it describes Babur's life, character and his success.

In short, Baburnama is one of the greatest autobiographies in the world and it administered the title 'Prince of Autobiographers' to Babur.

Self Assessment

3. State whether the following statements are true or false

(*i*) Babur is considered as the founder of Mughal state in India.

(*ii*) After winning Punjab Babur went towards Peshawar.

(*iii*) Mahmood Lodhi was the brother of Ibrahim.

(*iv*) Babur was not a fanatic person.

(*v*) Babur wrote his autobiography that he is famous by the name of Babur's memoir or Tuzuk-e-Baburi or Baburnama.

8.11 Summary

- Kabul's Zahir-ud-din Muhammad Babur laid the foundation of Mughal rule in India defeating Ibrahim Lodhi, Delhi's last Sultan in the first war of Panipat. He ruled here from 1526 A.D. till 1530 A.D.
- Emperor Babur was a great warrior, player, artisan, ambitious, who embellished Asia's throne, was a man of highly attractive personality. Writing about such a person Flowrastile writes that "It will be a bigmistate to consider him only on the basis of his roles on India, by doing this we will miss the information of his minimum thirty six years of his best life span."
- Babur's real name was Zahir-ud-din Mohammad. He was born on 24 February, 1483 A.D. in Adijan, a little homestead of central Asia, the capital of Fargana.
- Babur's childhood was spent in special geographical and personal circumstances like Maratha Shivaji. His personality was influenced by these circumstances. His maternal grandfather was Yunus Khan, who was a great speaker of modest nature. He influenced Babur, Babur mentioned his influence in his biography.
- By making his hold strong on the throne of Faragana and for extending the border of his state, he started a movement and made Samarkand his first target. After settling on the throne of Gana he thought of some more victories. Firstly, he kept his eye on Samarkand which was a place of attraction for this boy of Fargana.
- By making his position strong in Kabul Babur thought of winning as many states as possible. He faced towards Samarkand. It was Babur's fate that Samarkand's ruler, Shaibani Khan was fighting with Iran's ruler, Islaim Khan.

Notes

- His early life shows that Babur's heart was filled with aspirations. Being a 13-year-old child he planned for victory campaign, truly got victories and got defeats later.
- In the beginning of 16th century, India was only a scrum of states. Because of the fall and dissolution of the Sultanate of Delhi which was started until that time many small independent states emerged in our country.
- Bengal which was once a part of Delhi had become independent by the early 16th century. It was governed by the rulers of the Husseini Dynasty. Ala-Ud-Din Husaini Shah was its ruler till 1519 from 1493 A.D.
- Babur was a great ambitious person. He writes in his autobiography, "I was filled with the ambition of victory and huge state, one or two losses could not make me sit by making me unusable."
- In 1519 A.D., Babur did his first victory campaign in the Indian state sector. After punishing Kalahsheel Yusafjai Kabeele, Babur attacked the fort of Bajaur, for which his people fought with valour but they failed.
- From 1519 A.D. till 1524 A.D., Babur expedited on India four times but there was no particular result of these expeditions. In 1525 A.D., Babur invaded India for the fifth time. This time he came by deciding that he will capture India.
- The battle of Panipat posed a fatal blow to Delhi Sultanate. Delhi Sultanate was decomposed from the time of Mohammad Tughlaq.
- Babur was the best soldier and congenital general. He gave wonderful proof of his military efficiency, made a regular plan of battle and implemented it.
- "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 should we give up all those things that we have achieved so far, and run away to Kabul like losers? Anybody who considers me as his friend then do not ever talk like this. But if anybody is scared of staying here then he can go away."
- Babur is considered as the founder of the Mughal empire in India. Before his arrival, India was divided into many small independent states which were usually fighting with each other. Babur's greatness was in this thing that he crushed the independency of these states, took them in his subjection and established a sparkling state. He did all this work in a short period of four years.
- Babur was neither any soldier of fortune nor such type of robber who robbed India and walked away. He was not like Changez Khan, rather he came to India for a special purpose—to build empire. He had already tried to build an empire in Samarkand and Kabul. But his luck was not with him there.
- Babur was an extremely fascinating person of medieval history. According to 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."
- Babur wrote his autobiography which is famous by the name of Babur's memoir or Tujak-e-Babri.

8.12 Keywords

- **Babur:** Tiger (In Turkish language)
- **Wander:** Roam

Notes

8.13 Review Questions

1. Babur was wanderer – prove it.
2. Who was Babur? Describe the political status of India at the time of his invasion.
3. What was the reason of Babur's invasion?
4. When did Babur invade India for the first time? What were its consequences?
5. When and between whom was the first battle of Panipat fought? What were the reasons for the success of Babur?
6. Describe Babur's victory on India.

Answers: Self Assessment

1. (*i*) Zahir-ud-din Muhammad (*ii*) Jamghat (*iii*) Ambition (*iv*) Vijaynagar (*v*) 1501 A.D.
2. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*) (*iv*) (*d*) (*v*) (*a*)
3. (*i*) True (*ii*) False (*iii*) True (*iv*) False (*v*) True

8.14 Further Readings



Books

1. History of Medieval India From 1000–1707 A.D.—*Shailendra Shainger, Atlantic Publishers.*
2. Urbanization in Medieval India—*Namrata Singh, University Publication.*
3. Later Medieval India, A history of the Mughals—*Avadh Bihari Pandey.*
4. History of Medieval India From 1000–1707 A.D.—*Parthiv Kumar, Ritu Publications.*
5. Medieval India (Delhi Sultanate)—*Rahees Singh, Pearson Education India.*

Unit-9: Humayun (1530–1556)

Notes

Contents

Objectives

Introduction

9.1 Early Problems of Humayun

9.2 Comeback of Humayun

9.3 Causes of Unsuccessfulness of Humayun

9.4 Merits of Humayun

9.5 Demerits of Humayun

9.6 Rise of Sher Khan and Humayun's March

9.7 Causes of the Victory of Sher Shah or Defeat of Humayun

9.8 Mistakes of Humayun

9.9 Summary

9.10 Keywords

9.11 Review Questions

9.12 Further Readings

Objectives

After studying this unit students will be able to:

- Understand the initial problems of Humayun.
- Know the things related to returning of Humayun.
- Know the causes of unsuccessfulness of Humayun.
- Get the knowledge of merits/demerits of Humayun.

Introduction

Humayun was born in March 1508 A.D. at Kabul. His mother's name was Maham Begum. There were four sons of Babur of which Humayun was the eldest. In Erskine's words, "The decision of rights was done from sword only and these four brothers were ready to test their luck against each other." The names of Humayun's brothers were Kamran, Askari and Hindal. However, Humayun had learnt Arabian, Persian and Turkish languages but Humayun could not become intelligent because of his carelessness. He was very much interested in Philosophy, Astrology (astronomy) and Mathematics. In 1528 A.D., he was appointed as Governor of Badkhashan. He marched on Hameed Khan in the starting of 1526 A.D. and defeated him near Hissar Firoza. In 1526 A.D., he won the states of Hissar Firoza and Sambhal. He fell ill in Sambhal in 1529 A.D. and was brought to Agra. It is a famous maxim that Babur took upon himself Humayun's disease by praying. Babur died and Humayun was saved. In 1530 A.D., after the death of Babur his son Nasiruddin Mohammad Humayun became the next king.

Notes

However, prior to this the unsuccessful attempts to make Mahdi Khwaja sit on the throne of Agra had been done. Its plan was made by the Prime Minister Khwaja Najeemuddin Ali because they wanted to make the king of a strong person eligible to take successfully care of all affairs of the kingdom. Babur's brother-in-law Mahdi Khwaja was an experienced and capable administrator. Humayun's signs of greatness had not become perceptible. Therefore, people started to think against him. But due to carelessness few words got out from the mouth of Mahdi Khwaja so everything was exposed and Humayun failed to sit on the throne on 30 December, 1530 A.D. This new king was a warm hearted and intelligent young man and was very brave and bold but he did not have the qualities of a great general and an intelligent politician. Consequently, he did many political mistakes and lost his entire empire after 10 years. At that time, a strong Afghan chief Sher Shah established his own rule. He ejected Mughals within the short time of five years only, won the entire India, and established a qualitative administrative system. The successors of Sher Shah were weak and unworthy, Humayun fought against them, defeated them, and established his rule in 1555 A.D. again. However, he could not make his rule very strong and died in 1556 A.D. K. K. Dutta has written, "Humayun has sophisticated the powers of ruler pedigree on defeating the forces. But the right of himself and his pedigree on Indian population was just a terror."

9.1 Early Problems of Humayun

Humayun sat on the throne in December 1530 A.D. Very soon the new king realised that the throne he had achieved was not bed of flowers. The problems he had to face were very heavy problems.

(i) Ill-organised and unconsolidated empire: The very first problem was that the empire that Humayun started with was not well organised and consolidated. In reality neither Babur had won entire India nor confirmed his victory. He had neither combined Bengal in east nor Malwa and Gujarat in south-west within his empire. No doubt, that Rajputs had been defeated but not throttled. On the outer parts of the state Mughal empire was not accepted. Babur was also not a good administrator. He had divided his empire into manors and those manors had been given to vassals who became semi-independent.

Babur did not make any tight control on them. Consequently, vassals made very big problems for Humayun. One more thing that Babur had not established any regular equal imposition system. He destroyed his administration also after wrong work in government money and put a loss in treasury. In short, as R. B. William writes, "Babur left for his son such kind of empire which could be handled only when war situation should be held up and which became weak, hollow and spine-less in peace time."

(ii) Absence of a fixed law of succession and opposition of Humayun's relatives: Because at that time there was not a fixed rule of successors, Humayun's near and dear relatives started to hold the ambitions to become rulers themselves and they created very big problems for Humayun. Humayun's brother Kamran was the most dangerous among all the brothers. He was already the lord of Kandahar and Kabul. Now he looked with his tempted eyes on the throne of Delhi also. Humayun's two other brothers Hindal and Askari did not have capability and boldness but could make very big problems for Humayun because they could become the toy in the hands of lust filled enemies.

Most of Humayun's relatives except his brothers became his enemies. Among these, Muhammad Zaman Mirza had the maximum lust. He was married to Humayun's step-sister Masooma Begum and was planning to conquer the throne of Humayun. There were two more relatives of Humayun, Muhammad Sultan Mirza and Mahdi Khwaja who were the big enemies like others. They also had their eyes on the throne of Humayun and were not ready to let him rule with happiness and peace.



Notes Humayun sat on the throne on December, 1530 A.D.

Notes

(iii) Enmity of the Afghan rivals: There were the biggest problems of Humayun which were made by Afghan. No doubt Babur had defeated Afghan in the battles of Panipat and Ghaghra but still their power was not throttled. Consequently, sitting on Humayun's throne they became lion with their disturbed structures. More Afghan kings who had still not forgotten that before few years Afghans were the king of Delhi. Now they tried to be independent and the weakness of new king increased their such intention. Some of these big Afghan opponents names are Mahmud Lodi, Alam Khan, Bahadur Shah and Sher Khan.

a. **Mahmud Lodi:** Mahmud Lodi was not killed by Babur but taken out. Now he reappeared at the time of Humayun. He started to attempt again to come into power with the help of Afghan chiefs Baban and Bayezid and the king of Bengal.

b. **Alam Khan:** Alam Khan who had invited Babur to attack on India now started dreaming to become the ruler. He was staying at Bahadur's residence in Gujarat who had promised to help him with soldiers and finance.

c. **Bahadur Shah:** There was another Afghan chief Bahadur Shah who had made himself as the independent ruler of Malwa and Gujarat. He was fighting against Rajputs and was coming towards Agra. He was fully supported by Afghan chiefs like Alam Khan, Mohammad Jamaan Khan and Tatar Khan. So it is clear that his ambition was to be the challenge to the authority of the new Mughal Emperor.

d. **Sher Khan:** He was the most capable, unscrupulous and ambitious man in the whole Afghan party. He had gone towards the opponent's side, when Babur was alive and was the lord of Chunar and one part of Bihar till the time of Humayun's sitting on the throne. He saw Mughals with hatred and said, "If luck supports me, I can drive Mughals out of India. They are not more experts than us in battle but we have lost our power only because of our schism." He proved as the hardest enemy of Humayun and got success in defeating him, driving him out of India, and establishing his own kingdom.

e. **Depleted treasury:** One more problem which was given to Humayun in legacy and that was the plight of treasury. Babur's extremely generous nature and indiscriminate expenses had made the treasure approximately empty. Its consequences were that Humayun's administration had to face the financial crises from the initial stage. Humayun was already facing such major problems. A lot of funds were needed to remove these problems but financial crises made an increment in his problems.

f. **Unreliable Army:** Humayun could not rely on the army which was given to him in succession by his father. In this army there was not any national emotion and excitement but was full with different persons who were related with different castes as Chugtaai, Turkey, Uzbek, Mughal, Afghan and Iranian. These people did not care about national betterment. They made conspiracy for increasing the betterment of their category by sacrificing the national betterment.

The sentence of K. K. Dutta is, "Though God had provided Humayun intelligence and culture, also he didn't have wit, discretion, strong decision-making, and firm determination in his endeavours." Further Dr V. Smith writes, "Though Humayun was completely a gentle person and didn't have lack of eligibility but he had lacked the peppiness and energy like his father. Seemingly, his opium addiction was the sufficient reason of his failures. But on saying 'gentleman' to Humayun or Babur though there was sufficient reason, but we should not forget that these Taimurian princes were the cruel persons of Asia and all the traditions of their pedigree, caste and time were existing within them. Anyone among them even Akbar did not respect human life. They could order for all the dangerous encounters and give the hardest punishment."

9.1.1 Personal Problems of Humayun

Humayun had to face very tough problems just after sitting on the throne because he was an incapable soldier and an irrational politician. He increased his problems by committing big mistakes and solving

Notes

the situations in a bad manner. No doubt Humayun was surrounded by too many competitors but he proved as the biggest competitor of himself. His mistakes and errors can be described as follows:

a. Division of empire and concessions to Kamran: On starting his life as an emperor, Humayun committed a mistake that he divided his entire kingdom among his brothers. He gave Kabul and Kandahar to Kamran, Mewat to Hindal and Sambhal to Askari. Actually, Humayun was ordered by Babur to behave politely with his brothers and the compliant son did the same whether he got his apocalypse. The sentence of Rushbrook Williams is that, "Kamran could cut his roots by staying constantly at his own place also. Except this the barrier of Hissar Firoza was also a very big mistake because from this Kamran got the lordship of that soldier highway which was connected to Kandahar from Delhi. On dividing his kingdom he also divided the resources of his kingdom and thus, created trouble for himself."

Kamran, who was a young man with full of lust came towards India with a huge army. Apparently, he came to congratulate Humayun but also to collect few concessions from him indirectly. He occupied Peshawar and subjected entire Punjab to his rule. Humayun gave the freedom of consuming the states Kabul, Kandahar and Punjab to his brother. He also left Hissar Firoza for him. To give such concessions was a big mistake from Humayun's side because as Dr Ishwari Prasad writes, "These homesteads caused trouble among his own and the states across the Afghan mountains." To leave Hissar Firoza was a big mistake because this caused the soldier road from Kandahar to Delhi to come into the possession of Kamran.

b. Wastage of money in feasts and festivities: Humayun committed as big as Himalaya mistake by wasting a lot of money in the celebration of his victory on Mahmud Lodi. Mahmud Lodi hung out the protesting banner with the help of Baban and Bayezid and occupied Jaunpur and the states dependent on it. Humayun came forward against him, defeated him and returned to Agra. He celebrated there a lot, it is said that approximately 12,000 persons were given the honour dress and approximately 2,000 persons were presented precious wings. Such wastage of money was a big mistake of him. His treasure was already empty. He was not capable of such extravagance. Notably, at such time of crises when he had to fight with enemies around him. As Rushbrook Williams says, "At Humayun's time after economic apocalypse the old stories of revolution, conspiracy and dethroned of dynasty were repeated."

c. Blunders in dealing with Bahadur Shah: Humayun committed a lot of mistakes in behaving with Bahadur Shah of Gujarat. In the starting of the battle with Bahadur Shah he did the mistake that when Bahadur Shah was busy in fighting with the Rajputs, he didn't attack on Bahadur Shah. When the Mughal army was moving towards Gujarat and when it reached Sarangpur then Humayun got to know that Bahadur Shah was busy in fighting with Kaafirs. So he removed his army. To do so was a big mistake from Humayun's side. At that time if he had attacked on Bahadur Shah then Bahadur Shah would have been crushed in the first attack.

When Bahadur Shah defeated Rajputs then Humayun surrounded him. Bahadur Shah could not face Mughal because of decrement in the supply of food and took sanctuary in Mandu. Humayun followed him and drove him away from there. Shah went Diu from there. Humayun now committed this mistake that he didn't follow him. Instead of doing so he moved towards Champaner. This was his big mistake. If Humayun had followed his enemy then he would have finished him after crushing him. Then also Malwa and Gujarat lay upon Mughals hand.

Humayun delivered the possession of ruling management of most of the parts of Malwa and Gujarat in the hands of most unqualified and untrustworthy persons like Askari, Hindu Beg, Yadgar Nasir and Tardy Beg. Instead of establishing new government in these new won states Humayun committed this big mistake that different parts were allotted to those governors whose honesty was still unchecked. Mirza Askari and Hindu Beg conspired against Humayun. Bahadur Shah used the benefit of all these things and got the states Malwa and Gujarat again.

Notes

d. Blunders in dealing with Sher Khan: Humayun committed a lot of mistakes in the fighting with Sher Khan, the result was that he lost and he had to get out of India. Till 1531 A.D. Sher Khan had become the lord of entire Bihar and had occupied the Chunar fort. When Humayun came to know about it then he sent an army to surround Chunar. Sher Khan was very clever he capitulated in front of Humayun. He became ready to read the Khutba of the emperor's name and agreed to launch coins in the emperor's name. Humayun accepted all these conditions and made a compromise with Sher Khan. The opinion of Dr Ishwari Prasad is that, this was a mistake of Humayun that he gave this concession to Sher Khan because from this there arose a barrier between him and the states across Afghan mountains. It was a big blunder from Humayun's side that he believed on his enemy's words. He should have fought against Sher Khan and with this he could have crushed the enemy. But Humayun did a stupidity on compromising with him. From this incident Sher Khan got the chance to increase his strength.

Sher Khan used the benefit of this situation. He won the nearby Mughal states and became so strong by that he became dangerous for others. He occupied Gaur also. Humayun again went with his army to fight against Sher Khan and again committed a big mistake as previously. Instead of attacking on Gaur where he would got the treasure, he surrounded Chunar first so he was trapped in the noose which was set by Sher Khan for him. On committing this mistake Humayun beared losses. Heavy treasure went in the possession of Sher Khan. So his resources increased to a great level. After the victory on Gaur Humayun committed a mistake that he sat for festivities and took rest in Gaur. He started to waste his time in dreaming of happiness like opium addicts, that should have been used in fighting against enemies.

Humayun committed a big mistake before the battle of Chausa. He didn't attack on the army of Sher Khan while it had come recently and was tired from travelling and Humayun's own army was fully prepared and stronger. Such type of relaxation given by Humayun gave sufficient time to Sher Khan, in which he made his side stronger and increased his army more. So in this way Humayun lost the battle of Chausa.

The victory of Chausa made a huge increment in the courage of Sher Khan. Sher Khan announced himself as the king and brought the army of Kannauj to fight with Humayun. Humayun again committed a mistake that after knowing that his soldiers ran away day by day he didn't take the chance of immediate war. Consequently, his side became very weak and he lost the trust of soldiers. When Afghans attacked upon him, "Most of the soldiers of his army ran away. In this way Humayun became a foreigner there."

So all these were Humayun's own blunders because of which he was destroyed actually and there is more truth in this sentence that, "The worst enemy of Humayun was he himself." But it will be a big thing to blame Humayun for his failures. Few more things also happened for which Humayun can't be blamed for. Firstly, Humayun got very big problems in legacy from Babur as a loosely-knit kingdom, unbelievable army and an empty treasury. Secondly, Humayun's brothers, soldiers and chiefs cheated him. The biggest thing is that Humayun had to fight with strongest enemies like Bahadur Shah and Sher Khan. Then also it can't be denied that Humayun's own errors and blunders became responsible for the thing because of which he had to run away leaving India at last.

9.2 Comeback of Humayun

Escape to Sindh: At last, after defeat, Humayun decided to run away to Sindh. Firstly, he went to Agra but his mind changed and he returned. Then he wanted to go to Kashmir. But his brother Kamran put a barrier on his way. So Humayun went to Sindh finally.

On reaching Sindh, Humayun got the invitation from Rao Maldeo of Marwar. He accepted it and moved towards Marwar. He was on the way when he got the information that Maldeo was not his well-wisher. He wanted to deliver him to winner Sher Khan after arresting him. Maldeo wanted to

Notes

get the mercy of Sher Khan. When Humayun got to know this then he didn't have any way except for returning to Sindh.

Out of India in Faaras: Humayun tried to get some help from his brother Kamran. Not only Kamran didn't help him but also he wanted to deliver him to winner Sher Khan after arresting him also. Then he had to run away from there also. Then he took refuge from the king of Amarkot but when he felt the adverse situation here also he decided to go to Faaras and to leave India.

Shah of Faaras Tahmasp : Tahmasp welcomed him in a very friendly manner and accepted to help him on two conditions. The first was that Humayun adopt the Shia religion, and secondly that Shah would give 14,000 soldiers to Humayun if he won Kandahar for Shah. Humayun accepted both the conditions. Then Humayun and Shah became fast friends.

With the help of Iranian soldiers Humayun got success in winning Kandahar. He delivered Kandahar to Shah by his word. When Tahmasp died, Humayun occupied Kandahar. Till the end of 1544 A.D. he joined Kabul also in his kingdom. His brother Kamran had to run away and he also took refuge in Sindh.

Humayun and his brothers: After the victories of Kabul and Kandahar Humayun fell ill. His problems started again. Humayun and his brother Kamran won, lost and again won Kabul from each other many times continuously. In taking advantage of Humayun's sick condition Kamran occupied Kabul in 1546 A.D. after a heavy attack. Humayun's followers also left his company in his sick condition. After recuperation in 1547 A.D. Humayun occupied Kabul on surrounding it again. Kamran ran away anyhow. After one year from his secret soldiers sagacity he captured Kabul again. Humayun got very angry; he won Kabul again after defeating Kamran. Then also he forgave his brother Kamran. Next year in 1549 A.D. Kamran again occupied Kabul anyhow. Humayun battled for Kabul once again. He got success but the battle was very acute. Humayun was wounded. He didn't forgive Kamran this time. His eyes were removed. Thereafter Kamran went to Mecca on becoming blind, where he died in 1557 A.D.

During this Humayun's younger brother Hindal was killed. Another brother of Humayun Askari was also sent to Mecca. It is not clearly known what happened with him in Mecca. It is only known that he never returned from Mecca.

Wating for the suitable occasion: After occupying Kabul and Kandahar, some durability came in Humayun's condition. But still it was not the suitable time for him to get his lost parts after attacking on India. So he adopted the strategy to wait calmly but actively.

During this a few incidents were happened in Suri's Dynasty which were beneficial for Humayun. Sher Shah Suri died in 1545 A.D. The son of Sher Shah, Islam Shah Suri became his successor. But to rule more days was not destined in his luck. His kingdom finished within a total of eight years in 1553 A.D. Mohammad Adil Shah handled the throne after Islam Shah. The new emperor was very luxuriant. And he had all types of material defects. All the work-load of the government was left on a minister named Hemu. The condition of Sur's kingdom was deteriorating day-by-day.



Did You Know?

Sikandar Shah and Ibrahim Shah challenged the rights of Mohammad Adil Shah. It was just an indication of a bloodshot battle happening in the near future which started earlier. The civil war among claimants equal to Sur caused, the end of Sur's kingdom finally. So Sur family which was started in a very beautiful manner finished in such a shameful manner.

The time of duties: Now it was the time of Humayun's duties. He prepared for attack and departed for reaching Peshawar till 1554 A.D. Next year in February, he occupied Lahore after a heavy attack.

Notes

Next month in March 1555 A.D., Deepalpur was demolished. There was a cold war between Mughals and Afghans in May 1555 A.D. in which Mughals won. Humayun's armies defeated Sikandar Suri in the battle of Sirhind. It is the incident of June 1555 A.D. Sikandar Suri ran away and escaped in the mountains of Punjab.

Humayun's entrance in Delhi: After 15 years approximately in July 1555 A.D., Humayun entered in Delhi with pomp and show with the victory-announcement. After Sikandar Suri Humayun's son Akbar handled the rule who is accepted as one of the greatest rulers in the world. Unfortunately, Humayun could not enjoy his victory till more time. In January 1556 A.D., the rude hands of time attacked on Humayun also and took him away from his public. He died by falling down from Din-e-panah.

Self Assessment

1. **Fill in the blanks**
   - (*i*) Humayun sat on the throne in …… A.D.
   - (*ii*) Babur defeated ……. in the battles of Panipat and Ghaghra.
   - (*iii*) Till ……. A.D. Sher Khan had become the lord of entire Bihar.
   - (*iv*) After Sikandar Suri Humayun's son ……. handled the rule.
   - (*v*) Kamran died in …….. A.D.

9.3 Causes of Unsuccessfulness of Humayun

(i) **Humayun's behaviour was not politically stable:** Such atmosphere could not be created by Humayun's behaviour from which the loyalty with the emperor increased. Muhammad Zaman Mirza, Kamran and many other persons were forgiven many times though they repeatedly rebelled against Humayun. It was generally believed that the emperor forgave the person who has proved to be faithless. From this behaviour only rebellion got encouragement not loyalty. So Humayun was not a person of political nature.

(ii) **The lack of mind-skills during the first rule (1530-40 A.D.):** When Humayun sat on the throne for the first time in 1530 A.D., he should have done something for getting the support of public. Some of the rich had already become against him and were in the side of his brother-in-law. In this condition he should have tried to work for the betterment of his public. But he didn't do so in 10 years. He was trapped in the battles all the time. Consequently, treasury had become approximately empty and public was also unsatisfied. So he had lost the sympathy of those persons who could be his helpers.

(iii) **Naturally unstable nature:** The unstable nature of Humayun was a big reason of his defeats. He could not stick to a single decision or work. His mind was always wavering. He became busy in other work before the completion of one work. For getting success a person should start first work, and make another programme after the completion of the first work. The strategy to wander here and there during the programs was not helpful in success. This unstable nature was a big barrier on the way of Humayun's progress.

(iv) **Wrong estimation about Sher Khan:** Humayun had no estimation skills as a king. He could not estimate the seriousness of any situation or merit-demerits of a person within time. He committed the same mistake in the estimation of the power of Sher Khan. Initially, he didn't give importance to the activities of Sher Khan. He rejected them continuously. The increasing power of Sher Khan and the delay in crushing the programmes caused Humayun's own disaster. He couldn't estimate the upcoming danger from Sher Khan and take suitable action.

Notes

Humayun committed two big mistakes in the battle of Kannauj against Sher Khan. One of his mistakes was that he stayed worthless in the battlefield till two months; secondly he made his nest towards down-side. No doubt Humayun had everything his artillery etc., but Sher Khan attacked suddenly like electricity due to which Humayun's hands and feet got swollen and he could not use even his instruments and weapons. Consequently he lost.

(v) Lack of battling and behavioural skills

a. Humayun did not try to get the states from Banaras to Kannauj which he lost in the battle of 1539 A.D. There was the absence of behavioural skills in his strategies because of which his reputation got affected very heavily. His strategy was to save himself throughout the entire time and he never took initiative.

b. Humayun didn't do any development in Gujarat after occupying it also. Consequently, Gujarat's public objected to Mughal rule in their state.

c. Humayun gave the proper time to Bahadur Shah of Gujarat and when he was trapped in Chittor, did not finish him at that time. He took long time to occupy Gujarat and then also left the space for trouble. He wasted more time in festivities and parties at Mandu.

(vi) Division of kingdom: Humayun committed a foolish mistake on dividing his kingdom among his brothers. He gave Kabul, Kandahar and Punjab to his brother Kamran. From this mistake he damaged his condition and accepted the future troubles for himself. These contributed a lot in the failures of Humayun.

9.4 Merits of Humayun

The description given by Dr Prasad helps us in making the view about Humayun. "Though Humayun had sufficient courage personally but he was not a skillful soldier like his father and also was not an expert in the battlefield like Sher Shah. His war strategies were faulty mostly and he never finished them systematically. Sometimes he left from the important front after being emotional only. As he had done at the time when Bahadur Shah surrounded Chittor. His politeness was taken as his weakness generally."

"On studying his enemies it is known clearly that how unable he was in big battles and could not adequately estimate the power of the enemy. His first success had always changed into his failure because he could never collect his benefits. The excitement of his opponents got increased from his variability. Malwa, Gujarat, Bengal, Bihar, Doaba, Delhi and Punjab missed one by one from his hands and neither he could crushed the cheatings of his richer opponents nor could he organise a powerful army to challenge his enemies. He was lazy and in the starting years his happiness-loving behaviour created a big barrier in his attempts of handling the kingdom."

He forgave opponents and cheaters again and again and hesitated in punishing the cocky and assertive court-servant Abul Mali. Sometimes it seemed that he was collecting troubles for himself.

"On returning from Faaras he became more responsible and started to work in a more effective and decisive manner. He had to fight in Afghan states till a long time but he didn't feed frightened ever and didn't leave courage. Though he had to get the work done from cheater officers in home and to face the powerful enemies outside also. The most enlightened quality in his nature was his patience and it helped him throughout the life as a blessing. It was impossible to get the kingdom of India again without patience."

His merits

Though it is lesser believed, but Humayun also had many good qualities. We define those qualities one by one:

Notes

(i) Civilized man: Humayun was fully a gentleman. It is a universal truth that he was also a civilized person. Sometimes his civilized behaviour is taken as his weakness. His nature was gentle and voice was sweet. He behaved very politely and in a beautiful manner with others.

'Farishta' has commented that he had a copper-coloured beautiful body. There was excessive softness and generosity in Humayun's character, but if there is a limit of these good qualities then it would not be a hyperbole that Humayun was polite and kind more than needed. He had the emotions of donating and mercy of very higher level.

(ii) Good soldier: Humayun was a good soldier. He had never feared the battlefield and fought many battles. Though he had lost in more battles but it has to be accepted that he proved himself as a good soldier in every battle. It is also true that he was not centre-minded but from other point of view he was a good soldier.

(iii) Ideal person: In his personal life he was an ideal person for all the relatives. He was an ideal son. His father had so much love for Humayun that he gave away his life for Humayun. He was an ideal brother. Kamran behaved so mean but Humayun forgave him every time. He didn't slaughter him at the end also. Besides this, he was an ideal father also from whom Akbar was born, who is known as the greatest rulers not in India only but throughout the world also. As a husband he was also ideal and was an excellent person from every side.

(iv) Courage and determination: Though Humayun had to come out of country and had to see the bad time, also he never left courage and got desperate. The view to win India again was always in his mind. So when it could become possible to win the lost states again, he tried with full power. His determination and continuous attempts prepared the base to get the kingdom of India again.

(v) True Muslim: Humayun was not a fanatic. He was a true Muslim. He knew to behave appropriately with the persons of all the religions and categories. Bairam Khan, who was his trustworthy supporter, was a Shia. His beloved wife Hamida Bano was also the follower of the same category. With this point of view Humayun was lucky.

(vi) He was lucky: Humayun had always been lucky. He had been successful in getting the throne first time. It was also his good-luck that he got the throne again after losing it. Luckily, he got help from Bairam Khan. Bairam Khan specially contributed in the resurgence of Humayun. That 'Shia' chief stayed with his lord in foreign also and did praiseworthy work in winning India again. Actually he won Jalandhar and did remarkable work in defeating Afghan in Machhiwara and Sirhind. Actually, without him the restoration of Humayun was impossible.



Task Write two important merits of Humayun.

9.5 Demerits of Humayun

There were some faults naturally in the well-mannered person as Humayun. These are as follows:

a. Was excessively polite for his brothers: At the starting of his lifestyle as an emperor Humayun did the stupidity to divide the entire kingdom among his brothers. On dividing he didn't think even with foresight. So he fell down from the ideality of keeping his kingdom undivided. He gave Kabul and Kandahar to Kamran, Mewat to Hindal and Sambhal to Askari. Not

Notes

only this, he permitted Kamran to occupy Punjab and Hissar Firoza in a contract. It was a very big mistake of Humayun. On dividing the kingdom the resources of his kingdom were divided, because of which he had to face innumerable troubles. Kamran was given unrequired concessions because he could cut the roots of his kingdom after stopping his development.

On Humayun's doing this more facilities from north-west snatched without which it became very tough to handle the rule. Similarly, he had to face a number of troubles on giving Sambhal and Mewat to Askari and Hindal respectively.

This foolish and polite behaviour with his brothers contributed very broadly in his deportation. Even after bearing losses he behaved liberally with his untruthful and unfaithful brothers. Firstly Humayun did betterment with them on giving them some states, but they started to conspire, and to oppose against him. Kind Humayun didn't punish them then also. Due to this troubles arose for him and he had to leave the country.

b. **Weakness and dangerous mistakes:** Humayun was not a good army Chief. On warned by Yusuf Khail he foolishly became careless from the side of Sher Khan. So competitor got the chance to increase his strength. When emperor started the campaign against that Afghan chief (Sher Khan), he attacked on Chunar instead of Gaur—it was a great blunder. Then after getting the victory on Gaur Humayun wasted seven to eight months time in enjoying like druggists. During this Sher Shah made his conditions very stable. In the battles of Chausa and Kannauj Humayun performed battle operations in a very disappointing manner. He could not organise his armies in a good manner. He could not maintain the discipline among those people and also failed to make them confident. Consequently, in both the battles his soldiers betrayed him. Summary is that his slovenliness and dangerous mistakes of battle-strategy became the main and solid reason of his failures.

c. **Unstable nature:** Perhaps Humayun's nature was unstable because of drugging. He wasted his more valuable time in enjoyment and luxury whereas he should have used this time in crushing his two most dangerous enemies Sher Khan and Bahadur Shah. His mood was always swinging. He used to change his events and plans. This trend indicates towards future failures which happened finally.

d. **Indecisive ruler:** Humayun forgave opponents and unfaithful people many times and hesitated in punishing the cocky and assertive court-servant Abul Mali. Sometimes it seemed that he was collecting troubles for himself.

e. **Lack of commanding-skills:** Humayun was not a skillful army Chief like his father and also was not an expert in war strategy like Sher Shah. His war strategies were faulty mostly and he never finished systematically. Sometimes he left from the important fronts after being emotional only. He had done at the time when Bahadur Shah surrounded Chittor. On studying his battles it is known clearly that how unable he was in big battles and he could not adequately estimate the power of the enemy. His success had always changed into his failure.

f. **Fervour of hypocrisy and show:** It was a very big mistake of Humayun to celebrate the victory on Mahmud Lodi. Mahmud Lodi handled the opponent-banner against Humayun with the help of Baban and Bayezid and occupied Jaunpur and its nearby states. Humayun fought against him, defeated him and returned to Agra. There he became busy in banquets, celebrations and festivities. It is said that approximately 12,000 persons were venerated with clothes and approximately 2,000 persons were presented with worthy garments. Misuse of the money in such a way was a very big mistake. The ability to bear this wastage was absent from the practically empty treasure, especially at the time of crises when he had to face enemies from all the sides.

g. **Humayun was not a good administrator:** Humayun was not a very good administrator. He did nothing to develop the administration. He didn't make any stable developments for

Notes

which he could be named. From the objectionable generosity with his relatives Humayun's administration became degenerate and unutilized. Humayun was seen as ignoring his responsibility in the matter of administration. Actually, he had lack of capability of administration it is not a hyperbole.

Self Assessment

2. Multiple Choice Questions

(*i*) When did Humayun sit on the throne ?

(a) 1530 A.D. *(b)* 1539 A.D.
(c) 1630 A.D. *(d)* 1520 A.D.

(*ii*) Humayun was fully …… person.

(a) informal *(b)* formal
(c) cheater *(d)* all of these

(*iii*) Why was Humayun unstable in nature?

(a) Because of smoking *(b)* Because of drinking
(c) Because of opium *(d)* All of these

9.6 Rise of Sher Khan and Humayun's March

Sher Khan was the strongest Afghan chief with whom Humayun had to fight. Till the end of 1531 A.D., he really made himself as the lord of all the states of south India and also had occupied Chunar fort. After defeating Sultan Mahmud, Humayun diverted his mind towards Sher Khan. He sent Hindu Beg towards Chunar and he went with a big army from backside of the fort to siege the fort. At that time Sher Khan didn't understand himself as being capable of continuing the battle. He also knew that Bahadur Shah of Gujarat was moving towards Agra to fight with the Mughals. So he met the Mughal emperor and put his conditions to leave the fort under himself, he would work as the servant of the emperor and send his son Khutb Khan with the emperor in the march against Bahadur Shah. Humayun accepted these conditions.

9.6.1 Humayun's Neglect of Sher Khan

When Humayun was busy in the fight against Bahadur Shah of Gujarat, Sher Khan made his situation stable in Bihar. According to Dr V. Smith, "Though Humayun was fully a gentleman and he did not lack capability. But he had lack of versatility and activeness as his father. Perhaps, opium was the main reason of his failures. But there will be suitable reasons present at the time of saying 'gentleman' to Humayun or Babur, but it should not be forgotten that these Taimurian princes were the rude persons of mid-Asia and all the traditions of pedigree, category and time were present in them. None of them even Akbar, had no respect for human-life. They all could order dangerous slaughters and other hardest punishments also."

In 1536 A.D., when Humayun returned from Gujarat his old intelligent advisor Yusuf Khail warned him against the danger of Sher Khan and forced him to take quick action against Sher Khan. But Humayun did not care. He sent Hindu Beg to Jaunpur to check the situation and report to him. Sher Khan gave bribe to Hindu Beg whose report was fake that Sher Khan is the devotee of the emperor and he had no danger from Sher Khan.

Notes

9.6.2 Siege of Chunar and Compromise Between Humayun and Sher Khan —1537-38

In July, 1537 A.D. Humayun knew that Sher Khan had won the area of Bengal and was surrounding Gaur. So he started to move against Sher Khan so that he could stop him from coming towards him. On reaching near Chunar he took advice from his people that what he should occupy first whether Chunar or Gaur. Yusuf Khail advised intelligently that occupy Gaur first but Humayun neglected this advice and worked for sieging Chunar first. Within this time Sher Khan took all the wealth from Gaur and also took away the fort of Rohatas. Now Humayun started talking with Sher Khan. At the end there was a compromise according to which it was decided that Bengal would be possessed by Sher Khan but he had to give Bihar to Mughals.

9.6.3 Breach of Compromise and Humayun's Indulgence in Sloth and Slumber in Gaur

Right after the compromise on being instigated by the Governor of Bengal Humayun marched against Afghans because he got to know that Sher Khan had occupied Gaur. Emperor's army occupied Gaur anyhow. But after this victory Humayun was trapped in festivities. He lost himself in drinking, enjoying the luxuries, tasting the opium in such a manner that he didn't face the Sun till many days. Humayun wasted here eight months approximately. On getting the benefit of chance Sher Khan occupied the entire country between Kosi and Ganga. He disconnected the contacts of goods getting by Humayun and daunted all the opponents of won states and took them under his control. When Humayun knew all these things he got very irritated and decided to take action against Sher Khan. But unfortunately at the same time he got the news that his brother Hindal had done a rebellion in Agra. On knowing the situation to be very critical he thought of compromising with Sher Khan and sent Sheikh Khalil there with this intention. Sher Khan got the knowledge on giving bribe to this Mughal envoy that what were the weaknesses of his lord Humayun. So Sher Khan started the preparation of an open-war against Humayun.

9.6.4 Battle of Chausa —June 1539

In April, 1539 A.D. the direct collision between Mughals and Afghans was held at the place of Chausa. Humayun was in a tough situation at that time. He had lack of resources while the way to Agra was blocked. Hindal had done a rebellion at Agra and Askari was also ready to cheat. Humayun's soldiers and chiefs also started to leave his company. Humayun didn't have the courage to fight against the enemy for more than two months. On the other side, Sher Khan also not took any initiative for some time because he was waiting for the rainy season to upset the enemy. Finally, on 26 June, 1539 A.D. Sher Khan announced the war. Under the superb leadership of Sher Khan Afghans fought very bravely. Humayun himself fought with extraordinary bravery but his example didn't put any effect on his followers. He was wounded and started to get surrounded with enemies. He ran away and put his horse into the river. He was sinking when he was saved by a Sakke Nijam (water carrier mashki) to whom Humayun gave the freedom to rule for two days as a reward.

The victory increased the courage of Sher Khan and raised his prestige. Now he adopted the title and sign of 'Shah'. He elongated the parasol on his head on sitting on the throne and kept his name Sher Shah. He started the coins of his name and made Khutba read. He also adopted the extra title of 'Shah Alam'.

Battle of Bilgram or Kannauj

On losing at the place of Chausa Humayun came to Agra. He talked with his brothers after coming here and requested them to help him against Afghans. But unfortunately he didn't get a good reply.

Notes

Then also Humayun collected a very huge army in which 90,000 soldiers were there and moved to attack on Afghans. He camped at Bhojpur which is a place near Kannauj. Sher Shah had come already at the other side across the Ganga just at the front of Kannauj. Both the armies stayed at Kannauj in the same situation and initiation was not taken from any of the sides. In the mid of May, 1540 A.D. there was heavy rain. On taking its benefit Sher Shah ordered his soldiers to attack on the enemy. Consequently, the battle of Kannauj was held on 17 May, 1540 A.D. Anxiety had occasioned the Mughal side, discipline had been broken and soldiers started to run away. Mughal artilleries couldn't work and became constrained in front of the enemy. Mirza Haidar who was from Mughal side describes this battle as, "Sher Shah got victory while Chugtai (Mughal) lost at the battlefield. Where not any friend was wounded and no artillery was fired. Vehicles became the waste." Actually it is an exaggeration then also no doubt is there as Dr Ishwari Prasad writes that there was not even half as bloodletting in the battle of Kannauj as in the battles of Panipat and Kanwah.

After losing the emperor ran away towards Agra but when the enemy reached at that place then he ran away towards Lahore from there. Sher Shah followed him continuously till he drove him out of India.

9.7 Causes of the Victory of Sher Shah or Defeat of Humayun

The long war between Humayun and Sher Shah happened in which Sher Shah won after defeating Humayun in two very important battles—one was the battle of Chausa and the other was the battle of Kannauj. Some such definite reasons were there due to which the Afghan chief got victory and the Mughal Emperor faced defeat.

(i) **Sher Shah's Generalship and diplomatic skills:** No other thing worked in the last victory as much as his own diplomacy and soldier-skills. Sher Shah knew how to start and how to finish a new war. He was such a clever diplomat that he bent with respect when it seemed that he was not ready as a soldier. We see that at the starting when Humayun came marching he was not very strong. So he wrote to the emperor that he is a slave of him and will make the coins of emperor's name and also read the Khutba. Not only had this Sher Shah got all the secrets of the entire state on giving bribes to Mughal envoys. Being a great soldier Sher Shah organised his army in a very good manner. He made the heart of his soldiers full of motivation. On saying that, "Mughals are not as better as Afghans, neither in group fights nor individually. But Afghans have lost the kingdom of Hind from their hands because they usually fought with each other." Whatever Sher Shah showed in the battles of Chausa and Kannauj his soldier talent is known from these.

(ii) **Treachery of Humayun's officials:** Unfortunately, Humayun's chiefs were unfaithful. When Sher Khan was becoming dangerous on increasing his power then Humayun had sent Hindu Beg to check the situation. But Hindu Beg became disloyal himself. On taking bribe from Sher Shah he gave a fake report about Sher Shah's intention and behaviour to his emperor. Again when Humayun sent Sheikh Khalil as envoy then he also took the bribe from the Afghan chief and told him all the secrets of the state. He told Sher Shah that this was the golden chance to announce the war against the kingdom of the emperor because Humayun's army was not well-organised and he is in trouble because of rebellion by his brother in Agra.

(iii) **Faithlessness of Humayun's brothers:** Humayun's brothers became faithless. They did not help him against the Afghans. They hurted him instead of helping him. Mirza Kamran denied clearly to Humayun to give soldier-help against Sher Shah. He wanted to take benefits from Humayun's troubles and wanted to establish his kingdom if possible. Hindal and Askari also made few movements against their brother and emperor also and composed conspiracy. Right before the battle of Chausa when Humayun was in Bengal, Hindal did a rebellion in Agra. This rebellion motivated Sher Shah to announce war against Humayun. So the non-cooperation and faithlessness of Humayun's brothers helped a lot in the victory of Sher Shah.

Notes

(iv) **Disloyalty of Mughal forces:** The disloyalty of Humayun's soldiers did not work any less for his defeat. In the battle of Chausa many of Humayun's soldiers and chiefs betrayed him by running away from the battlefield. It is true that the emperor fought with determination but he found himself helpless because he had only one handful of soldiers. Then more soldiers ran away from the battlefield of Kannauj also. According to Dr V. Smith, "Humayun started to wander after homelessness (after 1540 A.D.). Firstly, he ran away to Sindh and then to Marwar (Jodhpur) at Rajputana. He couldn't get help from any of the chiefs and had to face the troubles and reproach from all the sides. On becoming helpless he went to Sindh. At that time he had a small team of languid and courageless followers. At the time of this plight on 23 November, 1542 A.D. his son Akbar took birth."

(v) **Humayun's weaknesses and blunders:** Humayun was not a good soldier. He ignored Sher Shah till a long time even when Yusuf Khail had warned him about the danger of Sher Shah. It made his enemy capable of enhancing his power and when the emperor actually attacked on Afghan chief, then he committed a mistake and attacking on Chunar instead of attacking on Gaur. Then after winning Gaur he wasted 7-8 months in the heaven of opium and at this time Sher Shah made his condition more solid. In the battles of Chausa and Kannauj Humayun showed the very worst of his weakness as a general. He couldn't organise his force in a good manner. He could not make his soldiers disciplined and confident. Consequently, his soldiers cheated him in both the wars. In brief, Humayun's soldier-errors and other blunders proved to be a very big reason in his failure.

9.7.1 Causes which Made Humayun to Leave India

Causes of expulsion: According to Dr V. Smith, "Humayun started to wander after becoming homeless. Firstly, he ran away to Sindh and then to Marwar (Jodhpur) at Rajputana. He couldn't get help from any of the chiefs and had to face the troubles and reproach from all the sides. On becoming helpless he went to Sindh. At that time he had a small team of languid and courageless followers. At the time of this plight on 23 November, 1542 A.D. his son Akbar took birth at Umercoat." Historians have done injustice with Humayun that they had made Humayun responsible for his removal from India. It is accepted that his weakness as a general and his blunders are the big reasons of his defeat then also much more such reasons stood-up for which Humayun was not responsible. Few reasons were there for which Humayun was himself responsible but few such reasons were also there for which he was not responsible. So the reasons for Humayun's removal from India can be understood after categorising in two parts.

(a) Causes for which Humayun was responsible

(i) **Division of empire:** The removal of Humayun from India happened because of his character and blunders. On sitting on the throne he committed the first mistake—that to divide his empire among his brothers and this thing became a main reason of his removal from India. He gave Kabul, Kandahar and later Punjab and Hissar Firoza to Kamran. He deprived Humanyun from all the resources of north-west. Now it became very tough for Humayun to handle his kingdom without these resources. Similarly, he gave Sambhal and Mewat to Askari and Hindal respectively. They also created many problems for Humayun.

(ii) **Wastage of money in feasts and festivities:** Humayun wasted a lot of money in festivities and this thing was not a small reason for his removal. After defeating Sultan Mahmud, Humayun was trapped in festivities for celebrating his small victory and due to this the treasury became empty. Later he had to taste the problems of economic crises, the rebellions conspiracies and throne hijacking.

Notes

(iii) **Humayun's lack of Generalship and blunders in dealing with rivals:** Humayun did not have the quality of a great general. On fighting with Bahadur Shah and Sher Shah he did so many mistakes. Due to these mistakes he got the defeat and at the end he had to leave the country. When the right time to attack on rivals came he ignored his rivals generally and when he actually attacked on rivals then he wasted his time in festivities after a small victory. In the words of Lane Poole, "He was not capable of continuous attempts and after victory he entered into his suite where he wasted his valuable time in dreaming on reaching the heaven of opium and he did so at that time when his enemy was challenging him on his door." He could never perform very well in the battlefield and it was the reason that in the battles of Kannauj and Chausa he got plight from Sher Shah.

(iv) **Leniency towards brothers:** Humayun's leniency with his brothers also became a reason of his country-removal. He got fully destroyed by behaving in a good manner with his scab and infidel brothers. Firstly, he did well on delivering a few states to them. They started conspiracy and rebel against him, but kind Humayun didn't punish them. Due to this he had to face many problems, his problems increased and he had to leave the country.

Lane Poole says, "He could not continue his attempts and at the time of victory became busy in seraglio. That situation was like the enemies are roaring on his door like lions and he is wasting his valuable time in opium. Because of his kind nature, he forgave instead of punishing. He was a kind-hearted simple person who was busy in drinking and smoking even at the time of turanee kasne. His character is attractive but not influential. In his personal life, he would be a pleasing life-partner and fast friend but as a ruler he was a failure. The meaning of his name is 'lucky' but such opposite name was never kept of any unlucky king."

(b) Causes for which Humayun was not responsible

(i) **Poor inheritance:** Humayun had got a disturbed throne from his father. Babur had not finalised his victories and not established a good administration. Consequently, the state he left for his son was weak, unsystematic and boneless. When Humayun became the ruler, he saw enemies all the sides, his treasure was empty and his army was not trustworthy. In such conditions the removal of a person like Humayun was just a matter of some time only.

(ii) **Treachery of Humayun's officials:** Humayun's chiefs and officials betrayed him. On taking bribes from Sher Shah, Hindu Beg and Sheikh Khalil gave false reports to the emperor that the nature of Sher Shah is awesome and they told all the secrets of the states to the enemy. So they participated in a big way in demolishing the emperor.

(iii) **Disloyalty of Humayun's soldiers:** Humayun's army did not prove to be loyal. His soldiers ran away and left him in the battles of Chausa and Kannauj. Humayun got defeat and was destroyed.

(iv) **Faithlessness of Humayun's brothers:** Humayun's brothers composed conspiracy and rebelled against him. So they destroyed all the golden chances of his successes against Afghans. No doubt in the demolishment of Humayun whatever his brothers did was not any less than his other enemies.

(v) **Powerful rivals of Humayun:** It could be taken as the badluck of Humayun that he had to face the powerful rivals like Sher Shah and Bahadur Shah. Bahadur Shah was a cunning soldier who could not be crushed by an inept commander. But more powerful and dangerous than Bahadur Shah was Sher Shah. Sher Shah was such a great soldier who was well versed about every art skill of the war. So he became a very dangerous rival for Humayun. In both, power and cunningness he defeated Humayun very badly and drove him out of India.

Notes

9.7.2 Causes of Humayun's Restoration

Humayun was removed from India in 1540 A.D. After 15 years, in 1555 A.D., he became the ruler of India again. Following are the reasons of his re-sitting on the throne:

(i) **Courage and determination of Humayun:** Though Humayun was removed from the country his bad days had started then also he didn't leave courage. He continued his courage and determination and kept the thought to win India again in his mind. So he tried fully for getting his lost kingdom whenever it became possible. His determination and true attempts became the basic reason of his becoming the emperor.

(ii) **Non-existence of Humayun's brothers:** Now Humayun was free from the painful presence of his faithless brothers. Kamran became blind. Askari was sent to Mecca and Hindal was killed by Afghans. So none of his brothers could become a thorn in this way and this thing stabilised the way of his safely returning on the throne of the kingdom.

(iii) **Unique services of Bairam Khan:** But it was Bairam Khan who took an active part in making Humayun the emperor again. This Shia official gave the favour to his lord when he was removed from the country also and served him a lot in his re-victory of India. He won Jalandhar and proved himself on defeating Afghans in the places of Machhiwara and Sirhind. There is no doubt if Bairam Khan was not there then Humayun might have not got the throne of the kingdom again.

(iv) **Weakness of Sher Shah's successors:** The thing which helped Humayun the most in getting the throne of the kingdom again was the weakness of Afghan rulers ruling at that time. Sher Shah and his son Islam Shah had died. After the death of Islam Khan his 12-year-old son was killed by Muwariz Khan who became the king by the name of Mohammad Adil Shah. He was a weak person and fond of happiness and luxuries. Consequently, a problem got spread in Afghan kingdom and most of the Afghan chiefs did rebellion for their independence. So Afghan kingdom got destroyed from the internal conflicts and started to wobble. In such circumstances Humayun didn't find it very difficult to re-establish his kingdom.

9.8 Mistakes of Humayun

From the deep study of Humayun's political life it is known that whenever the possibility of falling down arose Humayun was not such a kind of person who missed it. If there was any chance to glide, then he did glide and similarly if the situation to stumble arose then he did stumble. No doubt Humayun's political life is nothing more than the mention of his failures and blunders. He even died on falling down from the stairs of his own library so Lane Poole says rightly that, "Humayun stumbled throughout his life and even died on stumbling."

(i) **Division of empire:** On starting his life as an emperor Humayun did this foolish thing that he divided his kingdom among his brothers so he fell down from stumbling off the ideal of keeping the kingdom united. He gave Kabul and Kandahar to Kamran, Mewat to Hindal and Sambhal to Askari. Not only this, he also gave Kamran the freedom to occupy Punjab and Hissar Firoza. This was a major blunder on Humayun's part. He divided the resources of kingdom on dividing the kingdom and so created many problems for himself. This was a stupidity to give concessions to Kamran because in further he could cut the roots of his kingdom by stopping him.

Prof. Rushbrook Williams has commented, "Kamran could attack like an arc on the roots of his kingdom by staying in his own place. Besides this the transfer of Hissar Firoza was a great mistake because from this Kamran got the control of that new highway which was from Delhi to Kandahar."

Notes

According to Dr Ishwari Prasad, "It was Humayun's mistake that he gave such concessions because due to this a barrier was created between him and Afghan mountains."

(ii) Wastage of money in feasts and festivities: It was Humayun's another mistake that he wasted all his money in celebrating his victory against Mahmud Lodhi. The emperor gave a grand party at Agra and gave valuable garments to 12,000 people and gave tippet having golden purl to 2,000 people. It was clear that he stumbled as his treasure was already empty and he should not have wasted his money at that time while he was surrounded by enemies from all the sides.

(iii) Tumbles in conflict with Bahadur Shah: During the fight with Bahadur Shah, Humayun stumbled at many places. Firstly, he removed his army when he got to know that Bahadur Shah was busy in fighting with kaffirs under queen Karnawati. This was a big blunder from Humayun's side. According to Sri Ram Sharma, "It was a double failure, on helping her in time he could have made the Queen his friend forever which would have worked as a dam against Gujarat. If Humayun would have attacked quickly then Bahadur Shah would have been crushed in the first call."

After the victory of Chittor, courage of Bahadur Shah increased a lot. Humayun now surrounded his camp. When the ruler of Gujarat saw his prestige decreasing, he ran towards Diu. Humayun did this mistake that he did not arrest and punish him. Malwa and Gujarat came in the hands of Mughals but due to the stumbling of Humayun repeatedly they were again lost. On dividing the newly won states into many parts, he delivered them to governors whose loyalty had not been tested. Those governors started to compose conspiracy. Bahadur Shah got the benefit of this situation and occupied Malwa and Gujarat again. So both the states which were got easily were taken away from the hands due to carelessness.

(iv) Blunders in dealing with Sher Khan: Humayun had to get more stumbles yet and because of those, he lost his throne. Sher Khan of Bihar had increased his power a lot and also occupied Chunar. Humayun moved with his army against him but Sher Khan compromised on these conditions—(i) I'll be under the Mughal Emperor (ii) I'll help the Emperor against Bahadur Shah. So by this the land was prepared on which Humayun stumbled. He accepted the terms and conditions of the Afghan Chief. Sher Khan snatched away many states of Mughals. He occupied Gaur. Humayun attacked him and made a mistake that he did not attack Gaur first which was a place full of money. He took Chunar. In the meantime Sher Khan had withdrawn the treasury from Gaur. After winning Gaur Humayun stumbled again which pushed him the heaven of opiums.

Sher Khan tapped the stumbles of Humayun and the Afghan Chiefs were sent in different directions to occupy Mughal states. Humayun attacked him. At the place of Chausa the two armies clashed. Humayun wasted more time foolishly i.e., more than two months and when the fight started, he saw that many of his soldiers cheated with him. Humayun had to run away from the battlefield and he was about to drwn in the river when he was saved by a Bhishti. So Humayun faced such stumbles, which would have led to his death.

Humayun stumbled in the fight of Kannauj. Sher Shah prepared a sliding for him and he slipped. The result of these things was that Humayun was defeated badly and he was turned out from India.

(v) Stumbling in Exile: Being expelled from the country this foolish and unlucky emperor was wandering from place to place. He was stumbling from time to time. He stumbled when he tried to occupy the fort of Sehvaan in a futile attempt and moved towards Bhakkar. He had forgiven Mirza Yadgar Nassir whereas he cheated him and helped the enemies for disturbing him. Mirza created many problems for Humayun. Then Humayun did not proceed against his brother Kamran, whereas he ran away to Ghazni after his defeat in Kabul. Resultantly,

Notes

Kamran occupied Kabul again. Humayun defeated him and forgave him again. At last he made him blind.

(vi) Humayun's death-his last Stumble: Humayun stumbled throughout his life and also died with a stumble. On 24 January 1556 A.D. he was sitting on the upper floor of his library then he heard the voice of the Mullah for Namaz (prayer). When Humayun was descending from the stairs then he slipped. He died falling from the stairs. So Lane Poole says that, "Humayun stumbled his whole life and died with a stumble."

Self Assessment

3. State whether the following statements are true or false

(*i*) Sher Khan was a strong Afghan.

(*ii*) After the defeat of Chausa Humayun came to Delhi.

(*iii*) In 1540 A.D. Humayun was removed from India.

(*iv*) Humayun died on 24 January, 1556 A.D.

9.9 Summary

- Humayun was born in March, 1508 A.D. at Kabul. His mother's name was Maham Begum. There were four sons of Babur in which Humayun was the eldest.
- Humayun sat on the throne in December, 1530 A.D. This new king got to know very early that the throne he had got was not a bed of flowers. The problems he had to face were very major problems.
- Most of Humayun's relatives besides his brothers became his enemies. Among all these Muhammad Zaman Mirza was the most lust loving person. He was married to Humayun's step-sister Masooma Begum and was planning to conquer the throne of Humayun.
- On sitting on the throne Humayun had to face many big problems because he was a non-qualified soldier and a unintelligent politician. On committing very big mistakes and solving the situation in a deplorable manner, he increased his problems.
- When Bahadur Shah defeated Rajputs then Humayun surrounded him. Bahadur Shah could not face Mughals because of decrement in the supply of food and took sanctuary in Mandu. Humayun followed him and drove him from there. Shah went to Diu from there.
- The victory of Chausa made a huge increment in the courage of Sher Khan. Sher Khan announced himself as the king and brought the army of Kannauj to fight with Humayun. Humayun again committed a mistake that after knowing that his soldiers ran away day-by-day he didn't take the chance of immediate war. Consequently, his side became very weak and he lost the trust of his soldiers.
- At last, defeated Humayun decided to run away to Sindh. Firstly, he went to Agra but his mind changed and he returned. Then he wanted to go to Kashmir. However, his brother Kamran put a barrier on his way. So Humayun went to Sindh finally.
- Humayun committed two big mistakes in the battle of Kannauj against Sher Khan. One of his mistakes was that he stayed worthless in the battlefield until two months; secondly, he made his camp towards downside. No doubt, Humayun had everything his artillery etc., but Sher Khan attacked suddenly like electricity due to which Humayun's hands and feet got swollen and he could not use even his instruments and weapons. Consequently, he lost.
- The description given by Dr Prasad helps us in making an opinion about Humayun. "Though Humayun had sufficient courage personally but was not a skillful soldier like his father and

Notes

also was not an expert in war-skills like Sher Khan. His war strategies were faulty mostly and he never finished them systematically. Sometimes he left from the important fronts after being emotional only as he had done at the time when Bahadur Shah surrounded Chittor. His politeness was taken as his weakness generally."

- On Humayun's this doing more resources from north-west were snatched away without which it became very tough to handle the kingdom. Similarly, he had to face a number of troubles on giving Sambhal and Mewat to Askari and Hindal respectively.
- In April, 1539 A.D. the direct collision between Mughals and Afghans was held at the place of Chausa. Humayun was in a tough situation at that time. He had lack of resources while the way to Agra was blocked. Hindal has done a rebellion in Agra and Askari was also ready to cheat.
- The victory of Chausa increased the courage of Sher Shah and raised his prestige. Now he took over the title and sign of 'Shah'.
- The long war between Humayun and Sher Shah happened in which Sher Shah won after defeating Humayun in two very important battles— one was the battle of Chausa and other was battle of Kannauj. Some such definite reasons were there due to which the Afghan Chief got victory and the Mughal Emperor was defeated.
- The removal of Humayun from India happened because of his character and blunders. On sitting on the throne, he committed the first mistake—that of dividing his empire among his brothers and this thing became a main reason of his removal from India.
- Humayun was removed from India in 1540 A.D. After 15 years, in 1555 A.D., he became the ruler of India again.

9.10 Keywords

- **Unconsolidated:** Weak
- **Fined:** Certain

9.11 Review Questions

1. Describe briefly the initial troubles of Humayun.
2. What were the personal problems of Humayun?
3. What were the reasons of Humayun's failures?
4. What were the reasons of Sher Shah's success?
5. Focus on the blunders of Humayun.

Answers: Self Assessment

1. (*i*) 1530 A.D. (*ii*) Afghan (*iii*) 15312 A.D.
   (*iv*) Akbar (*v*) 1557 A.D.
2. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*)
3. (*i*) True (*ii*) False (*iii*) True (*iv*) True.

Notes

9.12 Further Readings



Books

1. Early Medieval India—*Avadh Bihari Panday, Central Book Depot.*
2. History of Medieval India From (1206 to 1740)—*S.L.Nagori, Pranav Dev, R.B.S.A.Publishers.*
3. Urbanisation in Medieval India—*Namrata Singh, University Publication.*
4. Medieval India (Delhi Sultanate)—*Rahis Singh, Pearson Education India.*
5. Eastern Medieval India (Delhi Sultanate)—*Shrinetra Pandey, Rajak, L Prakashan Private Limited.*

Unit-10: Sher Shah Suri

Notes

Contents

Objectives
Introduction
10.1 Early Career of Sher Shah Suri
10.2 Conquests of Sher Shah
10.3 Successfulness of Sher Shah
10.4 Civil Revenue and Public Reforms of Sher Shah Suri
10.5 Summary
10.6 Keywords
10.7 Review Questions
10.8 Further Readings

Objectives

After studying this unit students will be able to:

- Attain the knowledge of things related to the early career of Sher Shah Suri.
- Know the conquests of Sher Shah Suri.
- Know the civil, revenue and public reforms of Sher Shah Suri.

Introduction

The original name of Sher Shah Suri was Farid. He was born in 1472 A.D. in Bajwada of Hoshiyarpur district. His father's name was Hasan who was the servant of a big vassal in Hoshiyarpur. Hasan had four wives and Farid was from the first wife.

Farid at Sasaram: After some time of Farid's birth, Hasan joined Jamal Khan of Hissar so he left Hoshiyarpur and got settled in Hissar. When Jamal Khan changed and went to Jaunpur, Hasan also followed his master and his master gave him the jagirs of Sasaram and Tanda. He got settled in Sasaram and spent his childhood there.

10.1 Early Career of Sher Shah Suri

Farid's education at Jaunpur: Hasan was the devotee of his youngest wife and loved her children. Therefore, he did not behave properly with Farid. Fed up with the bad behaviour of his father and his stepmother, Farid left Sasaram and came to Jaunpur. This place was the centre of knowledge. Here he studied Arabic and Farsi languages thoroughly. He also took the rights on compositions like Gulistan, Bostan and Sikandernama. He earned his name with the help of his capability and hard work. So even the Governor of Jaunpur and his father's master Jamal Khan also praised him. Jamal Khan explained to Hasan that his son is very brilliant and in this way, he made a compromise between son and father.

Notes

Farid the Manager of Jagirs: Being impressed with the capability of his son, Hasan appointed him the manager of his jagirs of Sasaram, Khwaspur and Tanda. With more interest and labour he showed magic in controlling those jagirs and made the jagirs more prosperous as compared to before. His stepmother was very much jealous because of the success and publicity Farid gained as a manager. She expelled him out by filling the ears of her husband against Farid. Farid went to Agra so that he could take the help of Sultan Ibrahim for again getting his jagirs. However, he did not succeed. After the death of Hasan in 1522 A.D. he again tried to get his jagirs back but it was useless.

Farid under Bahar Khan Lohani: In 1522 A.D., Farid became the servant of Bahar Khan Lohani. Bahar Khan became the independent ruler of Bihar. With the help of his ability and faithfulness, he made a great impact on his master. One day when he went for hunting with his master, he alone killed one tiger. Bahar Khan became very happy with his braveness and gave him the title "Sher Khan". He also made Sher Khan the tutor of his son Jamal Khan.



Notes As Sher Khan became successful very fast, the other Afghan Kings were jealous of him. They expelled him from there by filling the ears of Bahar Khan against Sher Khan.

Sher Khan in the service of Babur: Sher Khan was very much impressed when Babur conquered over Rajputs in the battle of Kanwah. Therefore, he got into the service of Mughals. Once when Babur invaded Afghans of south Bihar then Sher Khan fought on behalf of the Mughals. However, after some time he left the service of Babur and left.

Sher Khan the Deputy Governor of Bihar: Sher Khan then met his first master Bahar Khan and there he was appointed the teacher of Jalal Khan. After the death of Bahar Khan, his widow wife Dadu Bibi appointed him the Deputy Governor of Bihar. Becoming the Deputy Governor, he made great improvements in administration and strengthened his position. Because of the death of Dadu Bibi in 1529 A.D., he became the practical administrator of Bihar.

10.2 Conquests of Sher Shah

In 1529 A.D., Sher Shah became the real owner of Bihar. Being a young ambitious boy, he started on victory conquests. Lastly, he almost conquered the whole of India. His conquests are discussed briefly below:

(i) Acquisition of Chunar: In 1530 A.D., Sher Khan captured the important fort of Chunar. The ruler of Chunar, Taj Khan was dead. Sher Khan married his wife Lard Malika and acquired the fort.

(ii) Contest with Mahmood Shah of Bengal: Battle of Suraj Garh: Sher Khan expelled the ruler of Bihar Jalal Khan. Jalal Khan reached the court of Mahmood Shah. Both collected their armies to fight with Sher Khan. When Sher Khan got to know this he also prepared his army and approached towards the enemy. Both armies confronted at the place of Suraj Garh and a bloody battle was fought there in 1534 A.D. Sher Khan made such a move so that both friends armies were defeated badly.

With the conquest of Suraj Garh, the courage of Sher Khan increased and also his reputation. According to Kanoongo, "If he had not conquered the fort of Suraj Garh then the peasant of Sasaram would not have been able to come out from the darkness of anonymousness and in that way cannot lead to iron from against patrimonial kings like Humayun and Bahadurshah."

(iii) Defeat of Humayun: Battle of Chausa: Now Sher Khan collided with Humayun. According to Dr V. Smith, "Sher Khan now obtained the title of a ruler and was now called as Sher Shah . He completely defeated Humayun by stopping his way at Chausa (in Shahabad district) near the Ganga

Notes

and in June 1539 A.D. and forced him to flee. Approximately, after one year in 1540 A.D. Sher Khan decidedly defeat Humayun in the war of Kannauj (in the Farokhabad district of U.P.) All accepted the prowess of Sher Khan even Kamran gave him Punjab. The Mughal Emperor provoked by Mahmood Shah of Bengal decided to teach a lesson to Sher Khan. Mughal army first of all surrounded Chunar. In between Sher Khan captured Gaur. He took out all the money from there. Now Humayun approached taking a large army towards Gaur and got involved in drinking binges after possessing Gaur. He got involved in binge, female, resort, and in opium use etc. Sher Khan took advantage of his folly and possessed the complete area in between Kosi and Ganga. He cut all way relation of Humayun with Agra and suppressed all enemies in conquered states. When Humayun got to know this entire thing, he was irritated. He collected the army to fight with Sher Khan. Sher Khan also got ready for the battle. In April 1539 A.D., both armies faced towards one another but for two months nobody took initiative. Lastly, on June 26, 1539 A.D. Sher Khan declared war. Humayun was defeated and desperately he put his horse in the Ganga. He was about to drown when a Bhisti named Nizam saved him.

Dr Ishwari Prasad says, "In the battle of Chausa the reasons for defeat can be analyzed exactly. This cannot be denied that betrayal contributed most in preparing the surface of the battle. Afghan history ideologists also accept this thing that Sher Khan worked against his oath and attacked Mughals at that time when they were not at all ready. Such chaos was induced in the force by the sudden arrival of Khwas Khan that those who were taking wuzu (ablution) did not have time to send women of seraglio to a safe place. On that unfortunate night the person who was liable for punishment, his name was Mohammad Jaman. He did not obey orders and slept leaving the camp unguarded. State force was not properly organised."

"Malaria of Bengal" climate had sucked their strength and soldiers were not keen to fight in front of their enemy. Their arrogance injured them a lot, they ignored Afghans and did not properly estimate their strength. Emperor although was a brave soldier but the enemy was more powerful. The best war art, army organisation, correct estimation of Mughal power, complete knowledge of resources available in the country and mostly the confidence of Sher Khan helped him to win easily. The saying of Afghan historians is that he knew war policy and gambling screw very well and he could mould himself according to bad-time, it is not baseless but we should add along with reasons for winning his principleless behaviour. He was not able to listen to the sound of his soul and he acted immediately against his pre-announced motives and attacks. This way when facing the enemy, Humayun who was used to behave kindly and lawful in difficult times also, easily got unguarded and was defeated. The victory of Chausa increased the courage of Sher Khan since this time he had defeated the Mughal emperor. Now he retained the title and mark of Shah. He ordered the preparation of coins of his name and reading khutba of his name. Now he kept his name 'Sher Shah '.

(iv) Battle of Kannauj and Expulsion of Humayun: Humayun firstly got disturbed internally on his defeat and then he again collected 90,000 soldiers to fight against Sher Khan. Sher Khan also prepared his force. On 17 May 1540 A.D., there was again a battle between Afghans and Mughals at Kannauj. However, Humayun fought quite bravely but at last he was defeated. He ran away. Sher Khan chased him and expelled him from India.

Dr Ishwari Prasad writes about Kannauj victory: "The war of the Ganga was more destructive than the war of Chausa and whatever, the hope of Mughal opposition ended for that time. The description of the meeting done before the war by the brothers has been given by Mirza Haider. From this, it shows that the reasonable persons knew the result of this war before hand. Abdul Fazal also comments that Humayun also did not have complete hope of wining in this war. Initially, personal split between brothers broke down the courage and the stubborness of Kamran would have increased the hopes of Sher Shah. Humayun's camping beside the river was also a big mistake. He should have remained towards the west of the river. He should not have crossed. By doing that, he not only put his force in danger but also put himself in such a situation so that defeat would be more harmful for him. After committing the mistake of crossing the river, the place for rest was also not decided wisely, during the

Notes

heavy rain when they were going on some high place the whole material completely got wet which became difficult to carry and there was a chaos in the army."

On comparing the discipline and ability of both armies, one can completely understand the reasons of defeat of Mughals. Afghans collected under one national flag, and the courage and bravery of their leader put hope and determination in them. Although Humayun accured the coin of his courage in the wars of Panipat and Kannauj but now things had worsened for him. Most warriors of Babur either were dead or went back to their homes. The environment of India surely must have put a bad effect on the health of soldiers and the difficult life of Bengal also would had decreased their willpower. The force, which was collected immediately from the eastern state, was small in comparison to strong Afghans. Afghans were well trained and were completely eligible for war.



Did You Know? There was one more war between Afghans and Mughals in Kannauj on 17th May 1540 A.D.

(v) Occupation of Delhi and Agra: Sher Shah approached towards Agra and Delhi by defeating Humayun at Kannauj from where Humayun had fled away. He easily occupied Agra and Delhi. Humayun fled away to Lahore, Sher Shah chased him. Finally, Humayun left India.

(vi) Conquest of Punjab and Gakhar Territory: On throwing Humayun out Sher Khan also occupied Punjab. Now he moved to take under him the quarrelsome and rebellious tribe of Gakhar. These tribes were settled near Rawalpindi and Jhelum. He destroyed this area badly by occupying it so that there remained no danger on it from North-East. He made a strong fort of Rohtas in Jhelum. In this fort he kept 40,000 experienced soldiers under his trustworthy commanders like Habet Khan and Khwas Khan.

(vii) Conquest of Malwa: In 1542 A.D., Sher Shah invaded against Mall Khan who declared himself independent in the name of Kadir Shah. Kadir Shah did not compete and accepted defeat. Sher Shah behaved kindly with him and appointed him the Governor of Lakhnauti. And Malwa was merged in the state.

(viii) Conquest of Raisin: In 1543 A.D., Sher Shah invaded against Puranmal of Raisin, who annoyed him by torturing Muslims. Afghan soldiers enclosed the fort but Rajputs fought with bravery. Sher Shah started talking to Puranmal. He took the oath of Quran that if they accepted defeat then the life and things of Rajput captains and their soldiers would be protected. But as soon as Rajputs came out of the fort then fanatic Afghans attacked them.

Rajputs fought with bravery and killed themselves one-by-one by firstly killing their wives and children. Sher Shah is a part of the criticism because of his behaviour/work which involved betrayal and torture. However, he won the Raisin and merged it in his state.

(ix) Conquest of Multan and Sindh: Sher Khan made Habet Khan the governor of this region, with this order that, "You have to suppress the rebels." This new governor had to fight with a dacoit Kateh Khan Jaat, who put the road between Delhi and Lahore in danger. Habet Khan moved ahead with the army, defeated the dacoit and forced him to surrender weapons. Then Habet Khan moved towards Multan and occupied it. Sindh was also conquered and merged in the empire.

(x) Conquest of Marwar: Now Sher Shah thought of conquering Marwar, which was very near to the capital. According to Dr Kanoongo, "Sher Shah did not put much effort in throwing or bringing local leaders completely under his control. Although he did it in other parts of India. He felt this work to be useless and dangerous. He did not aim to completely take away their independence but tried to separate them in view of political and geographical perspective so that there remained no possibility of combined regeneration against empire." Summary is that this policy was the same as done by British when they

Notes

occupied tribal North-West territories not for their profit and authority but for the safety of the Indian Empire. Its ruler was Maldeo Rathore who gave shelter to Humayun inspite of being stopped by Sher Shah.

At the end of 1543 A.D. Sher Shah focused on the conquest of Marwar. He prepared a big army of 80,000 soldiers and seized against Maldeo. Maldeo countered with fear even Sher Shah had to take the help of cheating. With the help of artificial letters, he sowed the seeds of dissent between Maldeo and his chiefs. Maldeo started distrusting his chiefs and moved to battlefield. Rajputs fought bravely but in the end Sher Shah won crossing every hurdle. He himself said that for a handful of millet he began to loose his own empire.

Policy of Sher Shah towards Rajputs is described by Dr Kanoongo as follows:

Sher Shah did not put much effort in throwing or completely taking the local leaders of Rajasthan under his control. Although he did it in other parts of India. He felt this work to be useless and dangerous. He does not aim to completely take away their independence but tried to separate them in view of political and geographical perspective so that there remained no possibility of combined regeneration against empire. Summary is that this policy is the same as when British occupied tribal North-West territories not for their authority or profit but for the safety of the Indian Empire.

(xi) Siege of Kalinjar and Death of Sher Shah : In 1545 A.D., Sher Shah seized lastly which was against king Kirat Singh of Kalinjar. Fort was surrounded by Afghan Armies and they were about to win but then Sher Shah got burnt from an explosion and he died on 22nd May 1545 A.D.

Self Assessment

1. **Fill in the blanks**
   - (*i*) The real name of Sher Shah was ..... .
   - (*ii*) The name of Farid's father was ..... .
   - (*iii*) ..... gave Farid the title of Sher Khan.
   - (*iv*) In ..... Sher Shah became the real owner of Bihar.
   - (*v*) Sher Khan conquered ..... expelling Humayun.

10.3 Successfulness of Sher Shah

Idea of setting a peaceful government: Present, past and future, all history ideologists agree on this fact that Sher Shah was the most capable, progressive, energetic and open-minded ruler of the middle era. Among the Muslim rulers he for the first time made the policy that the purpose of the ruler should be working towards the welfare of the public and their happiness. He considered it as the biggest ideal of empire and he did great appreciable work for the fulfilment of this purpose.

Empire depends on the will of public: With the attainment of kingdom to Sher Shah that liberal Muslim trend emerged which was ended because of reaction of Aurangzeb's state policy. His rituals were different from the era in which he was born. Since his childhood to his puberty he had seen the impatience and destruction of temples. Although Muslims were just naturally comfortable living here for three eras, but then also improvements were needed in their liquid angle. The outbreak of Sher Shah was done for the coordination of religion and politics and to present such an environment in which Indian nationality could grow naturally. Mr Krook said, "He (Sher Shah) was the first person who tried to build the basis of the empire on the will of public."

Religion related Policy: In the first phase of his religious policy Sher Shah worked to remove traditional retention over Hindu religion and to stop the tradition of calling them "Halet" disdaintfully. He filled old wounds with his generous policy. It is not sufficient to call the religious policy of

Notes

Sher Shah just 'patience policy'. It can be called 'fair policy' because the pressure, which was put for the publicity of Muslim religion, was removed. The nature of Sher Shah towards Hindu religion is to respectfully giving it place instead of contemptuous tolerance. It had been given proper affiliation from the state. The aim of Sher Shah Suri was to communicate a secular spirit and he wanted to keep religion in the background, since it was everyone's personal matter. He made some rules which he himself followed completely and made others follow the same. He who tried to betray Imam or Ulema state, he behaved toughly with them. Summary is that he finished the policies of giving more importance to religious fanaticism than the welfare of the state and to sacrifice the interests of the public for religious narrow-mindedness. This policy was also followed in Akbar's rule and flourished, for which he was praised.

Knowledge of Importance of Financial Stability: Sher Shah was the political grade person of sharp knowledge and imagination. Therefore, he felt the need of re-establishment of permanent peace and stability in the country without which progress was not possible. In this situation, there was a need of hard infact cruel action and it seems unimportant to say that Sher Shah was very much successful in this aim. Through lawful and developing administration whose purpose was the welfare and progress of public, he implanted the seed of belief and trust in the hearts of his subjects or people. Since he knew very well that the basis of stability of the state is money, therefore, he completely took care of safety and welfare of cultivators, since the main source of income of the state was agricultural rent. He minimized the possibility of cruelness by directly keeping contact with the farmers. He created a framework of strong justice for everybody that had no place for fear or grace. Great rulers like Ashoka, Harsh, or Akbar also believed in the fact that it suits great persons to be working always. He paid attention to every branch of administration.

Sher Shah and Akbar: This fact implies that it will not be wrong to say that Sher Shah in place of Akbar was the first person who tried to give India a form of one nation by adopting a policy of coordination of different votes. Perhaps it would be an exaggeration to those who do not think deeply since Jaziya was not removed, cow murder was not stopped and no favour was done to increase cultural reconciliation of both castes and on Sanskrit language to cultivate spontaneous sympathy. No instant progress has been done in history. The environment needed in the childhood of a community was prepared by Sher Shah. He prepared the background for the stunning era of Akbar's empire like we have already mentioned. Not many days had passed since the time of sultan Sikandar and the influence of the remnant that environment was still there. At that immature time removing Jaziya or stopping cow murder instead of proving intelligence, would shake the roots of his throne.

Place of Sher Shah in History: After analysing all work and successes Akbar has to be given a higher place than Sher Shah in History. But he has the same relation with Akbar which Chandragupta has with Ashoka and this cannot be forgotten that he adopted all the qualities needed to establish government in India and this was the real specialty of his state system.

Self Assessment

2. Multiple Choice Questions

(*i*) Sher Shah was a capable ruler of which age?

(*a*) Middle age (*b*) Ancient age
(*c*) Modern age (*d*) All

(*ii*) Which nature started arising with the attainment of state by Sher Shah ?

(*a*) Rigid Muslim nature (*b*) Generous Muslim nature
(*c*) Fanatical Muslim nature (*d*) None

Notes

(*iii*) Which type of person Sher Shah was?

(*a*) Sharp-minded (*b*) Understanding

(*c*) Efficient politician (*d*) All of the these

10.4 Civil Revenue and Public Reforms of Sher Shah Suri

Sher Shah was not only a great winner but also an emperor of excellent administrative talents. In the short span of five years he did many reforms in administration. Although he was not a new policy director but then also he was an extraordinary reformer.

10.4.1 Central Administration

(i) The King a Benevolent Despot: The head of administration was the king. As compared to other rulers he was the autocratic ruler of his age, which had unlimited power in his hands. Really, he himself was the estate and the source of all powers. What he said was the law. He implemented the law and punished those who did not follow it. Undoubtedly, he had many ministers who helped him to complete his state duties but then also they were just secretaries who only did day-to-day work. Shah kept all wires of policy in his hands and himself did a lot of work.

Although he was an autocrat but Sher Shah was a philanthropic monopoly. He specifically took care of his public. He himself said, "It is always graceful for great persons to stay active." He strictly followed that remark. Dr Ishwari Prasad writes correctly, "Although the government of Sher Shah was autocratic though it was an enlightened and a lively government."

(ii) Ministers and their departments: There were many ministers for the help of the emperor in completing his duties who were the officers of their department, name of some important ministers are enlisted below:

a. **Diwan-i-Wazarat:** This was a revenue and finance related department. The main work of the Wazir was to keep records of income and expenditure. He kept normal analysis over other ministers.

b. **Diwan-i-Ariz:** This department was under the minister who was called Ariz-i-Mumalik. This minister did the work related to military recruitment, military organisations and discipline.

c. **Diwan-i-Rasalat:** This was the foreign matters department, which was under that type of minister whose main work was to maintain diplomatic relations with other states and to send envoy in the guidance of the king and to welcome foreign envoys.

d. **Diwan-i-Insha:** The officers and ministers of this department prepared the outlines of the announcement, wrote letters on behalf of the Shah and managed official references.

e. **Diwan-i-Qaza:** This was the department of financial matters which was under the main Qazi. That Qazi listened to the appeals from small courts and took care of law administration



Task Who was the head of the administration?

(iii) Sarkar and its administration: According to Kanoongo there was not sufficient time for Sher Shah . However, normally it is believed that the largest unit of Sher Shah was called Ikta, which was under such an officer who ran both civil and millitary work and kept watch over Sarkar.

Notes

Sarkar was an important part of the administration. It was believed that during the ruling of Sher Shah there were 47 Sarkars. Two officers in whom one was Shiqdar-i-Shiqaran i.e., main Shiqdar and second was Munsif-i-Munsifan i.e., main Munsif ran the administration of one Sarkar.

a. **Shiqdar-i-shidaran:** This main Shiqdar was generally an influential Sardar under which remained about 2-5 thousands military. His main work was sovereignty enforcement, keep watch inset on roads and main places and keep control over Shiqdar.

b. **Munsif-i-Munsifan:** This was that civil officer whose main work was to keep watch on the behaviour of Pargana officers, resolve matters of mandis of sub-division and work as a revolving judge to hear matters of Deewani cases.

There were many clerks and scribes for the help of main shiqdar and main Munsif.

(iv) Parganas and its administration: Every Sarkar was divided into many Parganas. According to Abbas Khan there were 1,13,000 Parganas in the empire of Sher Shah. In reality these data are not of Parganas but are the indication of numbers of villages. Administration of Pargana was run by Shiqdar and Munsif.

a. ***Shiqdar:*** The main work of Shiqdar was to implement royal announcement, maintain peace in his area and help the Aamin or Munsif where needed.

b. ***Munsif:*** Munsif or Aamin was the head of Civil Administration. His main work was to allocate revenue under his guidance and collect them.

Besides Shiqdar and Munsif there was one separate Khajanchi in every Pargana who was the president of the treasury. There were two Karkoon or accounting–author in which one wrote in Hindi and the other in Farsi. They kept all the records related to land and land-tax.

(v) Village administration: Sher Shah allowed village Swashahshan chambers to continue in full swing. There was a Panchayat in every village. A type of committee headed by influential persons of the village, ran law and administration works. Sher Shah kept rhythm with villages through officers named Patvaari and Chaukidaar.

(vi) Military administration: Sher Shah was not only a good civil ruler but also a great military organiser. He established a great administrative system. The very first work he did was that he made direct contact of all soldiers with the king and took loyalty oath towards the king from them. As far as possible he himself recruited the soldiers and gave them salary. Sher Shah made enforcements in military by rebirthing the policy of stains and face. All horses were stained and the description of all soldiers were written. All this was done to stop corruption.

Sher Shah had one permanent military in his capital, which had 1,50,00 horse riders, 25,000 pedestrians and 500 elephants, besides this there was such huge military arranged by Jagirdars. It is difficult to tell the complete military power of Sher Shah but approximately it would be around three lakhs. There was strict discipline among soldiers of Sher Shah. In the words of Kanoongo, " There was such strict discipline among soldiers of Sher Shah which was sufficient to make a raw rect into an experienced soldier."

(vii) Land Revenue System: Sher Shah established a perfect Land Revenue System. He initially also showed the successful administration of Jagir of Tada, Sahsrampurand and Khwaspur and this way he got a good knowledge of running agriculture tax system. As soon as he became emperor, he applied that system on a large scale. First of all, he ordered that the land should be measured on the basis of common identity. Arable land was divided into three parts—First category, second category and poor category. Their average was taken and according to that cultivation of land per bigha was fixed. Per cent of state was fixed as one-third of yield, which could be paid in the form of cash or jeans but cash was believed to be good. Besides this every farmer paid two-and-a-half per cent of tax in the form of jeans to sarkar and instead sarkar provided him grains at cheaper rates in difficult time. The work of collecting tax was in the hands of Mukaddam persons but if the farmer wanted he could directly send tax in the treasury of Pargana.

Notes

Sher Shah took care of the welfare of farmers. He lessened or removed the tax at the time of disturbance. He strictly had given orders to tax officers that lenient behaviour should be done at the time of investigation of tax. He strictly watched his officers that may be in anyway they do not exploit the farmers or torture them. If his soldiers destroyed the crops of farmers he punished them.

(viii) Other sources of income: Tax was the main source of income of Sher Shah. But there were some other sources of income also through which government received lots of treasury. Those sources were :

a. **Khams:** This was the fifth part of the booty collected during the war period.

b. **Jaziya:** This was the tax imposed on the Hindus.

c. **Salt and Custom Duty:** Sher Shah applied custom on many things and goods and from there he had good income. Considerable income also came through salt.

d. **Mint:** Sarkar got quite high income from mint.

e. **Presents:** Presents of das sardars, nawabs, and officers also increased the royal income.

(ix) Judicial System: Sher Shah had very high ideals regarding the judiciary system. He always said, "Justice is the most excellent of religious rights and it is approved alike by the kings of infidels and of the faithful." Sher Shah himself was in the highest court and himself did the justice of cases of high Nawabs and officers. He did the same justice with everyone and if his relatives or any other high Nawab did some mistakes he did not forgive them also.

After the emperor, highest officer for doing the justice was the main Qazi of the kingdom who was the head of the Judiciary System. The court of the Qazi normally heard appeals. Main Munsif and Amin listened to Deewani cases of their places in Sarkar and subdivision. Main Shikdar and Shikdar did the decision of criminal cases, but if any serious case came then they would send it to the emperor.

Very hard punishment was given at the time of Sher Shah. The purpose of punishment was not to reform the criminal but to set an example in front of the public. Sher Shah loved justice and people were so scared of him that even thieves and robbers guarded the goods of businessmen. According to Nizamuddin, "Any businessman without any fear of robbery of their goods could travel in the deserts or could sleep soundly."

(x) Police System: There was no separate police department instead military officers only did the duty of police. To maintain peace and system in the government was the work of the main Shikdar. Same work was done by Sikdar in Pargana. These officers kept watch on thieves and robbers of their areas, punished them, or even presented them in front of emperor for their evil deeds. In villages Sher Shah had applied the rule of self-responsibilty. Head of the village was held responsible for any crime in the village. If robbery happened in any village then the Headman and every related person were called and the headman had to fulfill all losses. In the same way if there was any murder and the murderer was not found then Mukadam got hanged. Although this system was very hard but was very effective also.

Abbas Sarvani writes, "At the time of Sher Shah passengers and footsloggers got completely free from the tension of remaining alert. They did not have any fear of robbery in the dark forest also. In the night they could stay anywhere be it in the village or in the forest without any fear. They slept safe and soundly kept their things and wealth open and left animals in the field like they were sleeping in their home. Local landlords had the fear that maybe anyone does mischief and they are caught therefore, they got worried about their safety." During the ruling of Sher Shah any aged woman carrying a crate of jewellary could travel safely and because of the fear of punishment of Sher Shah no robber or dacoit dared to come close."

(xi) Currency reforms: Before Sher Shah the condition of currency was very bad. Adulteart was put again and again in the metal and there remained no difference between gold and cheap metals. Sher Shah on a very large scale again formed the currency. First of all he started many new coins of

Notes

copper, after that he started athniyan, chavaniyan, duaniyan and aane of silver and copper. He started a stable silver tanks of 178 grain. The base of coins of Sher Shah was square and round and the name of emperor and the place of Mint were imprinted on it. Some coins were in Devnagri script and the name of four Caliphs were on them.

One great person of Indian Currency V.A. Smith writes, " Sher Shah is entitled to respect for establishing a reformed currency system. A system that was followed through the whole Mughal Empire and was maintained by East India Company until 1835 A.D. and the same system is the basis of the current English currency."

(xii) Public reforms, roads and sarais

(a) Roads: Sher Shah's most permanent memory of his elegance and splendour are his roads. This Afghan Emperor had realised that to attain solidarity of the empire, roads are very necessary and important. The long roads made by him are given below:

1. Road which went from near Jhelum in Sunar village to Rohtas. This road was 1,500 miles long and was the longest road of Sher Shah .
2. Road which connected Agra to Burhanpur.
3. Road which connected Agra to Jodhpur.
4. Road which connected Lahore to Multan.

All these roads proved very useful. They maintained solidarity in the empire, made it safe and progressed in business and commerce.

(b) Construction of Buildings: Sher Shah was a great builder. Basically, he has the credit for two buildings (1) Old Fort of Delhi, (2) Construction of Rohtasgarh on Jhelum River.

(i) According to Fargusan the old fort of Delhi was best among the buildings made by Sher Shah .

(ii) **Kanigham** was keen to make the tomb of Sher Shah more awesome than Taj Mahal.

(iii) According to **C.V.A. Smith,** "There was not much expected towards much emphasis on construction of building from Ephemeral and unstable Sur Family whose most respected member was Sher Shah and he had to struggle hard for their identity. Then also many famous buildings were made by Sur Vansh and the tomb of Sher Shah was built on a high place between the middle of a lake in Sasaram and is counted among the gorgeous antique buildings of India and is one of the beautiful and skilled buildings. Kanigham was keen to make it more awesome than Taj Mahal. Its texture can be said to be the intermediate of the decoration of simple Tughlaq age and gorgeous perfect Shahjahan age.

(c) Sarais: Sher Shah made about 1,700 sarais near roads. Every sarai had two portions—one for Hindus and the other for Muslims. There he kept one Brahmin for the service of Hindus and one Imam for Muslims. There was one well and one Mosque in every sarai. Arrangements were there for hot and cold water, blanksheets, supplements and fodder. Post offices were added with sarais and the postmen appointed there delivered royal post very precisely.

These sarais proved very useful. There officers of state stopped and took rest. This way normal passengers also were benefited. Villagers also were benefited from these sarais, they did not have to bear the burden of giving supplements to passengers. Last thing is that because of all these the emperor became very famous since these sarais and roads became the hallmark of his kind nature.

According to Dr Kanoongo, "Sarais took the form of arteries of the state and began infusing new life to the organs half alive till now."

Self Assessment

3. State whether the following statements are true or false

(*i*) King was the head of the adminstration.

Notes

(*ii*) Sher Shah did not care much for the welfare of the public.

(*iii*) Diwan-i-Wazarat was the financial related department whose head was called Wazir.

(*iv*) Diwan-i-Rasalat was the department of local affairs.

(*v*) Jaziya was the tax imposed on the Hindus.

10.5 Summary

- The original name of Sher Shah Suri was Farid. He was born in 1472 A.D. in Bajwada of Hoshiyarpur district. His father's name was Hasan who was servant of a big vassal in Hoshiyarpur. Hasan had four wives and Farid was from the first wife.
- Hasan was the devotee of his youngest wife and loved her children. Therefore, he did not behave properly with Farid. Getting fed up with the bad behaviour of his father and his, stepmother Farid left Sasaram and went to Jaunpur. That place was the centre of knowledge.
- With the conquest of Suraj Garh, the courage of Sher Khan increased and also his reputation increased. According to Kanoongo, "If he has not conqured the fort of Suraj Garh then the Jagirdar of Sasaram would not have been able to come out from the darkness of anonymousness. And in that way had to attack patrimonial Kings like Humayun and Bhahadurshah for the sake of the empire."
- Humayun firstly got disturbed on his defeat and then he again collected 90,000 soldiers to fight against Sher Shah. Sher Shah also prepared his army. On 17th May 1540 A.D., there was again a battle in between Afghans and Mughals.
- In 1540 A.D., Sher Shah approached towards Agra and Delhi after defeating Humayun at Kannauj from where Humayun had fled. He easily occupied Agra and Delhi. Humayun fled to Lahore, Sher Shah chased him. Finally, Humayun left India.
- Sher Shah did not put much effort in throwing or making the local leaders of Rajasthan completely under his control. Although he did it in other parts of India. He felt this work is useless and dangerous. He did not aim to completely take away their independence but tried to separate them in political and geographical view so that there remained no possibility of combined regeneration against the empire. Summary is that this policy was alike what the British had done when they captured tribal North-West territories not for their profit but for the safety of the Indian empire.
- Sher Shah was a political grade person of sharp knowledge and imagination. Therefore, he felt the need of re-establishment of permanent peace and stability in the country without which progress was not possible. In this situation there was a need of hard infact cruel action and it seems unimportant to say that Sher Shah was very successful in this aim. Through lawful and developing administration whose purpose was the welfare and progress of public, he implanted the seed of belief and trust in the hearts of his people.
- Sher Shah was not only a great winner but also an emperor of excellent administrative talents. In the short span of five years he did many reforms in administration. Although he was not a new policy director but then also he was an extraordinary reformer.
- Sher Shah took great care of the welfare of farmers. He lessened or removed the tax at the time of disturbances. He strictly had given orders to tax officers that lenient behaviour should be done at the time of investigation of tax. He strictly watched his officers that may be in any way they do not exploit the farmers or torture them. If his soldiers destroyed the crops of farmers, he punished them harshly.

Notes

- Sher Shah made about 1,700 sarais near roads. Every sarai had two portions—one for Hindu, and the other for Muslims. There he kept one Brahmin for the service of Hindus and one Imam for Muslims.

10.6 Keywords

- **Revenue:** Income of state
- **Siege:** Attack

10.7 Review Questions

1. Discuss the initial life of Sher Shah.
2. Discuss briefly the conquest of India by Sher Shah.
3. What did Sher Shah do for the welfare of public?
4. Discuss the Central Administration of Sher Shah.
5. Discuss the revenue system of Sher Shah.

Answers : Self Assessment

1. (*i*) Farid (*ii*) Hassan (*iii*) Bahar Khan (*iv*) 1529 A.D. (*v*) Punjab
2. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*)
3. (*i*) True (*ii*) False (*iii*) True (*iv*) False (*v*) True

10.8 Further Readings



Books

1. Feudal Society and Culture of Medieval India—*Ram Saran Sharma, Rajkamal Publication.*
2. Early Medieval India—*Awadh Bihari Pandey, Central Book Depot.*
3. History of Medieval India From 1000-1707 A.D.—*Pradip Kumar, Arya Publications.*
4. Urbanization in Medieval India—*Namrata Singh, University Publication.*
5. Medieval India (Delhi Sultanate)—*Rahis Singh, Pearson Education India.*

Unit-11: Akbar (1556–1605) and His Successor Rulers

Notes

Contents

Objectives

Introduction

11.1 Conquests of Akbar

11.2 Administrative Reforms and Religious Policy of Akbar

11.3 Deccan and Religious Policy of Jahangir

11.4 Deccan Policy and Religious Policy of Shahjahan (1627–1665 A.D.)

11.5 Deccan Policy and Religious Policy of Aurangzeb

11.6 Points to Remember

11.7 Summary

11.8 Keywords

11.9 Review Questions

11.10 Further Readings

Objectives

After studying this unit students will be able to:

- Obtain knowledge related to Akbar's conquest of India.
- Know about Akbar's administrative improvement and religious policy.
- Know about Deccan and Jahangir's religion related policy.
- Understand the political role of Nurjahan .
- Know the south policy and religious policy of Shahjahan .
- Attain knowledge about Aurangzeb's south policy and religious policy.
- Receive information about memorable facts.

Introduction

Jalal-ud-din Muhammad Akbar was definitely the greatest among all the Mughal Emperors and is one of the most famous emperors of the world. This beloved son of Humayun was born in the year 1542A.D., and he was only 14 years old when in 1556 A.D. he sat on the throne. Though this little boy had to face difficulties as soon as he took the throne, he took the responsibility of crushing his opponents and conquering entire India. He succeeded in capturing almost entire north India and some states of south India with the help of his captains (sardars) and generals (senapatis). In this manner he created a huge empire and then by providing an excellent administrative line, made it secure also. Being a shrewd politician, he took Rajputs along with him who even sacrificed their lives in the service of the Mughal Empire. By adopting a secular policy he made Hindus the supporters of his rule. He did a lot in encouraging art and literature. Most important fact is that he brought many social reforms and

Notes

indulged himself day and night in the service of his subjects. As a result of all these he has a place among the greatest rulers of the world and is remembered by the name of 'Akbar the great.'



Notes The actual name of Akbar was Jalal-ud-din Muhammad Akbar.

11.1 Conquests of Akbar

In January 1556 A.D., after the death of Humayun, his son Akbar sat on the throne. As written by Dr V. A. Smith, "It is said that at that time he had no kingdom. If he had something, it was some areas of Punjab and that too was surrounded by the enemies." Afghan Captain Shah Adil was alive and his General (Senapati) Hemu had become a good power for a clash. Rajputs were sitting at their place and were as powerful as earlier at independent places like Mewar, Jodhpur, Ranthambore, Kalinjar, and Jaisalmer. Malwa, Gondwana and Gujarat had also become independent. On the western side Multan and Sindh had become independent states. Ahmednagar, Bijapur, Golkunda, Bedar and Berar had become as independent as they were at the time of Babur's attack on India. Hence, it was clear that there was a herculean task before Akbar and more difficult because at that time Akbar was just fourteen years old.

Akbar was an adolescent boy full of aspiration. With the help of his captains and generals he took the responsibility of crushing his opponents and started moving on the journey of victory. He did not take rest till the time he did not become the master of major Indian terrain. Short description of his big victories is given below:

1. **Second battle of Panipat 1556:** Hemu, Prime Minister of Muhammad Shah Adil was the most dangerous opponent of Akbar. He was an ambitious Hindu ruler who was dreaming to become the ruler of the entire India. He gathered a big army, captured Agra and then he moved towards Delhi. Delhi's Mughal Governor Tardy Beg could not gather the courage to fight against him. Result was that Delhi too got into the hands of Hemu. Akbar also got worried, looking at such a terrible situation. But luckily Bairam Khan came for his help. This loyal regent of Akbar immediately got Tardi Khan killed, gathered an army and attacked on Hemu. Hemu came out of the capital. Along with him came his army in such a manner just like ants in a desert. In the historic field of Panipat, in November 1556 A.D., there was a fierce battle between the Mughals and the Afghans, in which Mughals were victorious. Hemu was caught and was later hanged.

   Second battle of Panipat proved to be an incidence of far off importance. As a result of it Afghan's rule in India ended forever and in this manner ground was prepared for re-establishment of Mughal Empire.

2. **Occupation of Delhi and Agra:** After the victory of Panipat, Akbar directly moved towards Delhi. "Citizens of each class of the city came out in huge numbers for the welcome of the emperor and brought him to the city with due respect." He succeeded in occupying Agra also without any difficulty.

3. **Submission of Sikandar Suri (1557):** In the beginning of 1557 A.D., Bairam Khan sent an army against Sikandar Suri, who ran towards the hills of Shivalik. He had locked himself inside the fort of Mankot. Mughals kept this fort surrounded for six months. At the end Sikandar Suri accepted his defeat. He accepted the lordship of Mughals. In return of surrender he was given a Jagir.

Notes

4. **Conquest of Gwalior and Jaunpur(1558–60):** The famous fort of Gwalior was in the hands of Sohail, a slave of Sultan Muhammad Shah Adil. In the end of 1558 A.D., Akbar sent Habib Ali Sultan and Kiyan Khan for occupying this fort. Sohail contested for some time but later finding himself helpless, he surrendered. When this happened, Gwalior was captured. In March 1559 A.D., Khan Jamaan was sent to Jaunpur with a big army and he succeeded in winning over this area and including it in the empire.

5. **Conquest of Malwa (1561–62):** In 1561 A.D., Akbar sent an army under Adham Khan for attacking Malwa. When the ruler of Malwa, Baz Bahadur got to know about the attack, he gathered his army and got ready to fight the enemies. But unluckily Afghan chiefs of his army cheated him and he was compelled to run away to Khandesh. Like this, Adham Khan became victorious but his task was only half done when he was removed from the post because he had done a lot of atrocities in the country. Pir Muhammad was taken in his place.

   Pir Muhammad proved inefficient for this job. Baz Bahadur, taking the benefit of his weakness, once again made Malwa his domain. Akbar now sent Abdullah Khan for attacking Malwa. Baz Bahadur could not stand before him and ran away. He took refuge at the Rana of Mewar but at the end let himself at the mercy of Mughals. In this manner, by occupying Malwa it was included in the Mughal Empire.

6. **Conquest of Gondwana:** In reality an intelligent and a powerful woman Queen Durgawati ruled Gondwana. She worked as the regent of her minor son Bir Narayan. In 1564, without any reason and strategy, as per the orders of the emperor, Asaf Khan, the Governor of Kara, attacked the queen. The queen valiantly faced the enemy with 20,000 horse riders and 500 elephant riders, but at the end finding herself helpless, she committed suicide. She considered death better than humiliation. Her minor son was killed. Gondwana was included in the Mughal Empire.

7. **Conquest of Chittor (1567–68):** Akbar now thought of winning the strong fort of Chittor. Akbar, through marital relation and friendship had already got many Rajputs by his side but Uday Singh of Mewar had not accepted his lordship. That is why in 1567 A.D., Akbar himself attacked him. Rana gave seven-eight thousand soldiers for the protection of Chittor, in the command of Jaimal and he went towards the hills. It is said that, emperor Akbar took the oath that if I succeed, I will visit the tomb of Khwaja Salim in Ajmer. Rajputs fought valiantly and at the end finding themselves helpless, they performed joher. Jaimal died in the warfield, fighting bravely. Like this Chittor was occupied. As per the oath, the emperor visited Ajmer and in 1568 A.D., he came back to Agra.

8. **Conquest of Ranthambore and Kalinjar (1569):** In December 1568 A.D., the emperor took a big army and moved towards Ranthambore which was one of the most secured and best forts of India. He reached the fort by next year February. The general of the fort, Rao Surjan Hada, considering himself powerless before the strength of the enemy, requested for alliance. He sent his sons Dhadh and Bhoj to the emperor. The emperor welcomed them very well. Then Rao also went to meet the emperor, bowed his head before him and in this way entered the royal service.

   In the same year, Majnu Khan was sent for capturing the fort of Kalinjar. Ram Chandra, the king of Kalinjar, who had heard the news of conquering of the forts of Chittor and Ranthambore, surrendered himself. In this way, in August 1569 A.D., Kalinjar also came in the hands of Akbar.

9. **Submission of Jodhpur and Bikaner:** Jodhpur's king Rai Maldeo and Bikaner's king Kalyanmal also accepted the lordship of the Mughal emperor. Jodhpur's king sent his son with the greetings and king of Bikaner gave his daughter to the emperor for marriage.

10. **War against Rana Pratap of Mewar (1572–97):** After the death of Uday Singh in 1572 A.D., Maharana Pratap sat on the throne of Mewar. He was a very brave and an ambitious young man. He wanted to win Mewar again and wanted to re-establish

Notes

the pride of the kingdom of Mewar. Many a times he used to say that, "If in between me and Rana Sanga, Uday Singh had not become the ruler, Turks would never had been able to come to Rajputana." He considered, bowing before Emperor Akbar as very humiliating and insulting. He bravely insulted even those Rajput rulers and chiefs who had surrendered before Emperor Akbar and who had gifted their daughters and sisters to him. Now, how could Akbar bear this, he declared war against Rana Pratap.

Under the leadership of Man Singh, Mughal army attacked Rana. Rana came with 3,000 horse-riders to fight them. In 1576 A.D., battle took place at the place of Haldighati. Maharana for once proved his bravery. But he had a deep wound and hence he moved towards the hills. Mughals were victorious but they were so tired that they did not follow Rana. Though Rana lost in the battle of Haldighati, he did not lose courage. He kept fighting the Mughals till the day of his death and his son Amar Singh continued the battle after him.

11. **Conquest of Gujarat (1572–73):** Akbar was very eager to capture Gujarat. From trade point of view, Gujarat was a very important place. Considered it his good luck that at that time there was no strong government in Gujarat. The state was divided into seven parts that used to keep fighting mutually, and which were ruled by a namesake king Muzaffar Shah, whose clan was doubtful and was not considered much by anyone. Situation was so good that one of the chiefs, Itimad Khan sent an invitation to Akbar. Hence, in July 1572 A.D. Akbar left from his capital. He reached Patna, where he stayed for a few days. There Man Singh also joined him, and from there he moved towards Ahmedabad, which was the capital of Gujarat and was considered to be one of the most beautiful cities of the world. Sultan Muzaffar welcomed the emperor and very politely submitted before him. Itimad Khan handed over the keys of the treasury of Ahmedabad and expressed the signs of submission of all kinds.

    Akbar now sent an army under Bhagwan Das and Man Singh, for attacking Surat which was the home and centre of Mirza. After a brief battle Ibrahim Hussain Mirza of Surat after being compelled gave up courage and ran away. In this way Mughals were completely victorious. Akbar returned back to the capital.

    Just six months had passed when again problems arose in Gujarat. Emperor started moving from Fatehpur towards Ahmedabad. He covered a distance of almost 600 miles in just 9 days. Rarely, anyone would have raided faster than this. He crushed all the opponents, appointed Khan-E-Azam Mirza Koka as the Governor of Gujarat. After this he returned to the capital in October 1573 A.D.

12. **Conquest of Bengal (1576–80):** For the conquest of Bengal, Akbar handed over the responsibility to Khan-e-Khana Munim Khan and King Todar Mal. After continuous efforts of around four years they were able to complete the victory of Bengal. Dawood Khan, ruler of that place was thrown out. In this way, as Dr Smith says, "Along with Dawood, independence of Bengal ended. This Dawood was such an unrighteous and wicked person, who had no knowledge about the job and duties of a ruler."

13. **Annexation of Kabul (1585):** Kabul was in the hands of Akbar's brother Hakim Mirza. In 1579–80 A.D., he became rebellious and tried to occupy Punjab. Akbar sent an army against him and crushed his wicked intentions. But he let the state of Kabul be with him. In this way he showed a lot of mercy and love. In July 1585 A.D., on his death, Kabul was annexed to the empire.

14. **Conquest of Kashmir (1586–87):** In 1586 A.D., Akbar sent an army under Raja Bhagwan Das. Kashmir's ruler Yusuf Khan fought for some time but surrendered later on. Yusuf's son Yakoob expressed his power on Kashmir and remained rebellious. Akbar sent Kasam Khan against him. The chiefs of Kashmir who were harassed by the rule of Yakoob, left him and joined hands with Kasam Khan. At the end, Yakoob was defeated. In 1587 A.D., after winning Kashmir, it was added to the empire.

Notes

15. **Conquest of Sindh, (1591 A.D):** The area near Thatta, the southern part of Sindh was practically independent. Though for the sake of saying, its ruler Jani Beg had accepted Mughal lordship but actually he was independent. Akbar sent an army under Khan-e-Khana Abdul Rahim. Jani Beg's army fought bravely for some time and caused a big damage to the Mughal. Todar Mal's son Dharan also proved useful in this battle. But at the end, Beg was defeated and gave his daughter in marriage to the son of Khan-e-Khana.
16. **Conquest of Kandahar (1595 A.D.):** In 1595 A.D., the task of winning over Kanadhar and other states of northwest and including them in the empire was completed. In February, Meer Masoom snatched away the fort of Siri from the Afghans, as a result of which, entire Balochistan, till Kandahar including Maikraan, fell in the hands of Mughals. Kandahar was also won in April. Iranian Governor himself handed over the town. At that time, Shah of Iran was busy in fighting Uzbeks and he was not in a situation that he could fight against Mughals. Shah Beg took care of Kandahar. Yusuf Jeaas and fighters of Roshniyas tribe were also defeated and the army of the emperor crushed them.

Conquest of Deccan (1595–1602): After winning a large part of north India Akbar moved towards south. He sent messengers to the rulers of Ahmednagar, Bijapur, Golkunda, Bidar and Khandesh to tell them that they must accept the lordship of Akbar. But all of them, refused to do so. So Akbar decided to declare a war against them.

a. **Conquest of Ahmednagar:** First of all Akbar thought of raiding Ahmednagar. In 1595 A.D., under prince Murad and Khan-e-Khana an army was sent towards the Nizamshahi province. Chandbibi contested with masculine courage and determination. At the end, treaty was done as per which, Barar was handed over to Mughals. Whereas Ahmednagar and its original state was left with its rulers only. After this soon the chiefs of Nizamshahi kingdom tried to throw away Mughals from Barar. Mughal generals could not bear this that is why they raided the enemy. Emperor himself came to lead the battle. Rulers of Bijapur, Golkunda and Khandesh sent support to the army of Nizamshahi. Battle took place at Soopa, in which Mughals were victorious. In this manner, in 1600 A.D., Ahmednagar was won.
b. **Capture of Asirgarh:** Meeran Bahadur of Khandesh refused to accept the lordship of the emperor. He did not accept the proposal of the emperor that is why Akbar raided him. Capital Bahranpur was won easily. After this the iron fort of Asirgarh was attacked. The enemy contested bravely. It is said that Akbar used fraudulent means and got the doors of the fort opened through golden keys. In this way, the fort was captured. Akbar wanted to win other kingdoms of Deccan also but he had to return to the north because of the revolt of prince Salim. He died soon after this.

Conclusion: In this way around 1602 A.D. Akbar was the master of entire north India and some parts of Deccan. His empire was spread in the north till Himalayas, in south till Godavari, in east till Bengal and in west till Kandahar. It included some eighteen states. Undoubtedly, it should be considered a very big success of Akbar that he made such a big empire and gave the good luck of political unity to India under him.

11.2 Administrative Reforms and Religious Policy of Akbar

Kingship theory: Akbar extended the Mughal Empire, rendered various policies, he also framed Mughal Administration. He presented a new form of kingship free of the influence of religion, and motivated by welfare theories, which is described in detail by Abul Fazal. As per him, existence of king is compulsory so that people, by their greed and bad jobs, do not spread turbulence in the world. King helps in maintaining a balance and establishing peace and orderliness in human community. King is a representative of God. The divine light of kingship, comes from God and enlightens the heart of the king. Just as God maintains a balance and order in the world, in the same way, king fulfils this duty among the subjects. The most mentionable thing about the theory of Abdul Fazal was that he

Notes

had motivated the ruler to be free of religious influence and work in a religiously unbiased manner. It should be remembered that Abul Fazal did not try to move away from Islamic theories, but has arranged them in a tolerant manner.

Akbar's administrative system was based on two theories: Administrative homogeneity and 'curb and balance'. He provided homogeneity to the administrative system and divided power among various ministers and officers in such a manner that no one was left in a situation to work arbitrarily, instead everyone kept a check on each other's ambitions and balance would be maintained in the administration. Akbar had felt the need for this solution on seeing the pervasive powers of Bairam Khan during his patronage period. He did not want that in the future some other ministers become so powerful, because in such a situation the power of the king was influenced. Between 1575 and 1576 A.D., Akbar completed the constitution of this new administrative policy.

Central administration: Many officers were there to run the central administration in an orderly manner. The most important of them was the **Lawyer.** His situation was that of a prime minister. After the emperor, he was the senior most officer of the administration but his practical powers were very limited, he did not have direct control of any government department. Rather it was a respect-indicating post which was given to the senior lords **Diwane Aala** (Saamant) and other confidants of the emperor. The other important officer was called **Diwane Aala**. He was the head of the finance department. Under him there was a **Nayab Diwan, Mushrif, Mustaufi** and various departmental diwans. All financial matters were under his control and salary to all officers was provided by him only. Third important officer was Meer Bakshi. He kept the accounts of salary and salary was paid by the diwan only on his recommendation. For his support, an assistant bakshi was there. Important officer was **Mir Saman** or **Khan-E-Samaa**. With time his post was considered more important than that of **Bakshi**. Supply of all items used in the council palace was under him. He had control over the factories and he appointed the **Daroga** (investigator) and other officers of each factory. All stocks and treasures were under his surveillance. There was another officer for looking after religious and charity related tasks who was known as **Sadr-ul-Sudoor** or **Sadre Jahan**. He gave advice to the emperor on religious matters and looked after the financial subsidy and property given by the state to the poor, widows, orphans, ulemans, saints and educational and religious organisations.

Public moral was looked after by **Qazi-ul-Kazaat.** Generally, he used to appoint **Sadr** only at this post, because any religious officer could only arrange laws based on Shariyat. There are such examples also when both posts were discreet, but in such a situation also the influence of Sadr used to be there on this post.

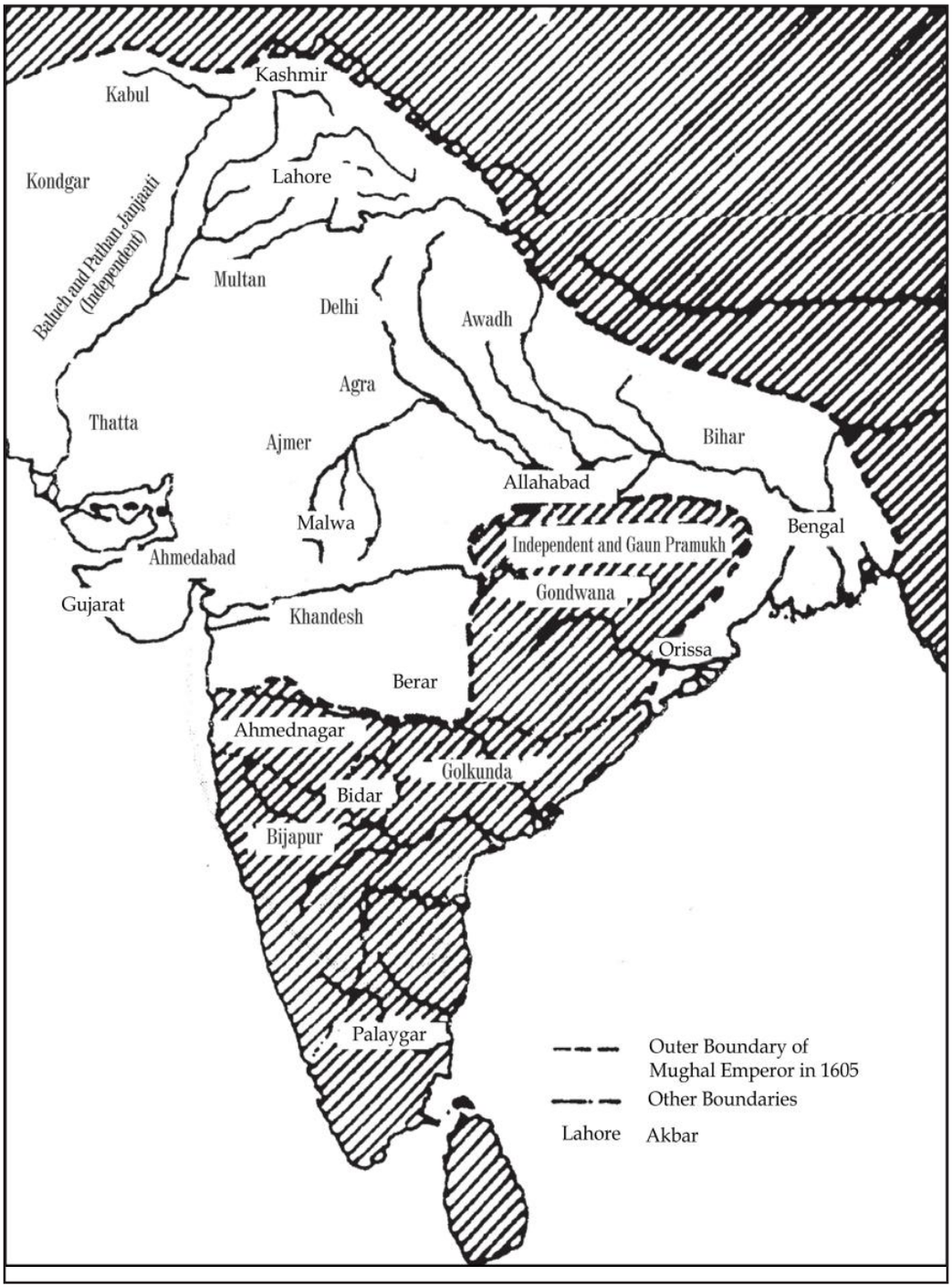
Apart from these main officers, other central officers were also there. Among those **Meer Aatish** had an important place. He was the head of royal artillery and looked after the artillery men and gunners. The other person was **Meer Munshi** who used to write the king's letters, orders and announcements. After this there was **Daroga-e-Daak Chauki** who looked after the job of sending messages and information. Other than general information, special information sent by secret agents also reached the emperor through him only. Apart from these, **Daroga-e-Taksaal** was there, who was responsible for maintaining homogeneity and purity of coins being made at various mints (taksaal). Other than these also assistant officer groups were there. Under Mughal Administration there was a detailed bureaucracy and work field of various departments was specifically determined. Mutual communication was maintained among these departments and all administrative proposals and documents were kept safely.

11.2.1 Religious Perspective of Akbar

For many reasons Akbar has a special importance among the medieval rulers. He was a great imperialistic ruler. He had the qualities of an excellent administrator and he was extremely successful in motivating religious tolerance and theories of cultural progress. Not only this, he paved the route for integration of India. In the same direction the most remarkable achievement of Akbar is his religious policy.

Notes

In the field of religious policy, Akbar progressed towards a new direction. Earlier to Akbar, other rulers of his Sultanate had not generally manifested a tolerant religious attitude. Sher Shah had definitely made some attempts in this direction, but the beginning of a completely tolerant religious policy happened during the rule of Akbar only.



Notes

Determination of Akbar's religious policy happened through various elements. Akbar was personally a tolerant natured person. In the religious field, he, instead of being a supporter of any special opinion, was a seeker of truth. In the words of his council historian, Abul Fazal, "The emperor used to be continuously involved in deep reflection and thinking and his main objective was the eagerness to know about God and truth." Hence he was far away from religious stereotypes. His ancestors were also normally free of religious fanaticism. Taimur did not express religious fanaticism during his rule. Whatever suggestions Babur had given to Humayun, relating to rule, among them there were also suggestions for showing tolerance towards Hindu religion. In the unstable environment of Humayun 's kingdom, this policy could not be implemented. But Akbar applied it very successfully.

In influencing the religious policy of Akbar, his teacher, Abdul Latif, also had a contribution. Akbar himself was a child of a Sunni father and a Shia mother and Abdul Latif believed in Sufi opinion. Hence, from the beginning itself, Akbar had the influence of various thoughts of Islam religion. Going ahead, Akbar had contacts with Hindu religion in intimate form, when he established marital relations with Rajput families. Later on, he had contacts with Christians and Persians also, who were invited by him in the Mughal Court. These varied perspectives motivated Akbar to adopt the policy of harmony and tolerance towards all religions and its consequences were remarkable.

For implementation of this tolerant religious policy, Akbar also got a favourable environment. During the era of his kingdom, especially during early 15th and 16th century, saints and sufis of the bhakti movement made a laudable contribution in reducing the feeling of religious fanaticism and in reducing the estrangement between Hindus and Muslims. Hence this policy of religious tolerance could find acceptance among the public and Akbar got success in this field in an influential manner.

It is memorable that the development of Akbar's religious policy was developed in sequential form. Till 1560 A.D., in Akbar's court, influence of fanatic class was continuously there, but after 1560 A.D., Akbar manifested his geniality towards Hindus. In 1562 A.D. itself, Akbar's contacts with Rajputs had been established and he had established marital relation with the royal family of Aamer. Some time after that only, in 1563 A.D., Akbar ended the tax on Hindu pilgrimage. Next year itself in 1564 A.D., Akbar also ended Jaziya tax levied on Hindus. In 1565 A.D., Akbar ended the custom of forced religious conversions of battle captives. These initial steps in the direction of a tolerant religious policy were important.

During this era, many changes happened in Akbar's religious thoughts. These changes were mainly the result of the influence of Abul Fazal, his brother Faiz and their father Sheikh Mubarak. Abul Fazal had put before Akbar some new thoughts. He presented kingship as a divine light and gave the reason that the king should be a reflection of the qualities of God. Just like God who makes no difference between humans created by him and all humans are equal before God, in the same way, a king should also adopt equality and tolerant policy towards all his subjects. This policy was famous by the name of **Suleh Kul**. Its objective was to do a uniform behaviour towards all religions. As per Abul Fazal, only a ruler following this policy is a justice-loving ruler and a true leader of his subjects or is an **Imam-e-dil.**

These thoughts motivated Akbar to obtain knowledge about various religions and he built an **Ibadat khana** (prayer house) in his capital Fatehpur Sikri in 1575 A.D. Every Thursday, scholars of various religions were invited for debate. This event of debate went on till 1578 A.D. But Akbar was not satisfied with this. He felt that followers of various religions, instead of understanding each other's religious thoughts and appreciating them, only have an interest in criticising. Sometimes this criticism went to the level of indecency. Hence Akbar ended this series. But still he continued personal discussion with the scholars of various religions.

On the basis of knowledge obtained through the programme of religious debate, Akbar released a manifesto or **Mahajar (**1579 A.D.) as per which Akbar obtained the right to express his opinion on religious questions also. Through Mahajar, Akbar did not obtain any distinguished right, but he only ended the possibility of interference of Ulema class in politics, because he knew that strongest opposition of tolerant religious policy may be done by the people of Ulema class only.

Notes

Naturally, this decision of Akbar was protested by Ulema class and from 1579 to 1581 A.D., situation of serious opposition was maintained in the kingdom of Akbar, which Ulema class aggravated. But Akbar solved this problem with great patience. Now the powers of Ulema section were absolutely under control and for Akbar, the path was cleared for the last experiment in the field of religious policy.

This last experiment is famous by the name of **Din-e-Ilahi**, which started by around 1581 A.D. Some historians gave **Din–e-Ilahi** the name for a new religion established by Akbar, which is rather wrong. Originally, it was not even a description of religion (Deen) in new perspective. Akbar never saw it as a religion. Mohsin Faani, a contemporary of Jahangir, in his creation **Dabistane Majaahib,** had for the first time described it as an independent religion.

De facto, **Din–e-Ilahi** was such a code of conduct which had a compilation of orders and sermons of various religions. The only objective of popularising it by Akbar was that unity and balance may be established between followers of various religions, because only then progress could happen in the direction of national integrity. Under Din-e-Ilahi, below mentioned main principles were presented:

1. Considering the king to be your religious teacher
2. Behaving as per his orders
3. Organising meals and charity on your birthday and charity for welfare in life after death
4. Taking vegetarian food
5. Renouncement of worldly comforts and desires
6. Leading a purely ethical life

In this manner, it is clear that Din-e-Ilahi was no new religion. It had no attribute of a new religion. Nature of worship, religious epics, priests section and place of worship are the attributes of each religion, but they have not been mentioned in Din-e-Ilahi. For promotion of Din-e-Ilahi, neither Akbar used any inducements nor pressure, instead he just presented a new perspective before the people and left it upon aware people to accept it or not to accept it; because Akbar's belief was that any thought may be propounded willing and not alleged upon.

Since this thought was much ahead of its time, general public did not believe in it, that is why it did not become popular, but through this thought proof of Akbar's greatness is obtained. He made an extremely laudable effort of bringing harmony among various religions and creative results came out of his religious policy.

First of all, through this Akbar succeeded in establishing communal good faith. Now Buddhas, Jains, Christians, Hindus etc., also started manifesting complete devotion and loyalty towards the empire, because emperor's policies had provided them also a respectful place in the kingdom. Through this Akbar also had political benefits and Rajput rulers became his strong supporters. Support of Rajputs contributed in extension and security of Mughal Empire. Apart from this, Hindus and Muslims came close to each other and through this a new chapter of cultural and political integration started in Indian history.

11.2.2 Cultural Synthesis

Akbar tried to establish synthesis between Hindu and Muslim cultures. At one end there was India's own cultural traditions and its own distinctions, and on the other end a new cultural tradition was there in which Islamic and Iranian distinctions were mixed. Absorption of both of these in India happened during the rule of Akbar. It had its influence on various fields of cultural life specially architecture, music and artwork. In the field of literature, Akbar got Indian creations translated in Persian due to which foreign Muslims were acquainted with India's flourishing literature.

Notes

Synthesis of Indian architecture and Islamic style had started in Delhi in the Sultanate era only. In supervision of various regional states, this style was developed in local form. Mughals, once again included new Iranian elements in it.

Mughals brought styles of making domes, towers and arches of new shapes, from Iran to India. Akbar, along with these new shapes, mixed all the attributes of Indian style like use of columns, carvings on the walls and construction of flat roofs. Apart from these, use of grid and parasol was also taken from Indian style. The most beautiful example of this synthesised style may be found in the buildings situated in Fatehpur Sikri, where Akbar had absorbed main characteristics of various regional styles of India in Mughal style.

Clear reflection of styles of Rajputana, Malwa, Gujarat, Jaunpur and Bengal is there on the buildings of Fatehpur Sikri. Iranian elements are also included in them. Main examples of this style are as follows: **Buland Darwaza, Jama Masjid, Jodhabai's Palace, Raja Birbal's Palace** etc. At the other end in Agra Palace, wall of Jahangiri Palace is also ornated with the same style and it also has the clear influence of Indian style.

During the rule of Akbar, buildings were constructed extensively and new cities were established. Other than the capital Agra and Fatehpur Sikri, buildings were also constructed on large scale at Lahore, Allahabad, Hyderabad, Munger and Aamer. The last noteworthy achievement of this era is the tomb of Akbar, situated at Sikanderabad, near Agra, the construction of which is clearly influenced by Indian style.

During Akbar's era important achievements may be seen in the field of artwork also. In this field too Akbar had absorbed Iranian and Indian styles. Iranian artwork and Indian artwork were very different from each other in India; mainly paintings were done on religious subjects; whereas in Iranian paintings, mainly unreligious and ruling class were painted. Akbar chose the subjects of Iranian tradition only. In art style of Akbar's era, life of ruling class was painted but style of presentation is completely Indian. In this way during the rule of Akbar, one such artwork was developed whose soul was Iranian and body Indian. It is also memorable that during his rule, he gathered many artists in his court and established a separate art gallery for making art. Famous artists named Basavan and Yashwant are developers of many excellent artworks of the era of Akbar's rule.

In the field of **music** also, Iranian and Indian traditions were mixed in the court of Akbar. Though from the Sultanate era only mutual contacts of Iranian and Indian music and influence on each other may be seen, but its influence was limited till Sufi saints only. At the level of ruling class, sultans of Delhi did not give much support and encouragement to music. Akbar made music an inseparable part of courtly etiquettes and appointed courtier musicians. His court had many famous musicians, whose list is available in 'Aaine Akbari' and of which; the most famous name is that of Tansen. It is believed that effort of synthesis of Iranian and Indian music, that was started by Amir Khusro, it was completed with Tansen and new chants and melodies were popularised which were neither completely Iranian, nor completely Indian.

Even in the field of **literature,** Akbar's rule has a special importance. In this era, in India, extreme development of Persian language and literature happened. So much that Indian-Persian creations reached a better level than Iranian-Persian creations. Akbar only established the tradition of writing courtier history in India. Abul Fazal was the famous historian of his court whose creations **Akbarnama** and **Tuzuk-e-Baburi** are standard epics the history of Akbar. **Akbari** of Niazamuddin and Badayuni's **Muntakhab-ut-Tawarikh** are two other important historic creations of this era. In the field of poetry, Faizi's name is noteworthy. In this manner, in this era, remarkable creations may be found in the fields of both, prose and poetry. On the other side, Akbar also got prepared Persian versions from Sanskrit and other languages, of which the most famous creation was translation of **Bhagvad Geeta** by Faizi and translation of **Ramayana** by Badayuni. Persian versions of creations written in Sanskrit, on science and other subjects, were made. On the other side, Babur's autobiography written in Turkish language was translated in Persian in the name of **Baburnama**, by Abdul Rahim Khan-e-Khana.

Self Assessment

Notes

1. **Fill in the blanks**
   (*i*) Akbar sat on the throne in ..... .
   (*ii*) Humayun died in January ..... .
   (*iii*) Second battle of Panipat took place in ..... .
   (*iv*) In influencing the religious policy of Akbar, his teacher, ... , also had a contribution.
   (*v*) In the field of ..... also, Iranian and Indian traditions were mixed in the court of Akbar.

11.3 Deccan and Religious Policy of Jahangir

After the death of Akbar in 1605 A.D., his elder son Salim became the ruler and he took the title of Jahangir. His accession happened in a controversial manner. Some popular knights of Akbar's court, instead of Jahangir, were in favour of making his elder son Prince Khusro the king. Among those influential people like King Man Singh and Mira Aziz Koka were included. With their support, ambitions of prince Khusro also increased and he revolted against his father in 1605 A.D., which went on for two years. At the end, Khusro was defeated and he had to stay as a prisoner for some time. Later on when Shahjahan started military campaigns in south, Khusro was sent with him where he died.

Deccan Policy

During the time of Jahangir, battles took place for the extension of empire in south also. During the accession of Jahangir the number of south states left was three, of which the situation of Ahmednagar was the worst. But at this time itself, person named Malik Amber was appointed the Prime Minister of Ahmednagar. He united the state of Ahmednagar and taking the benefit of mutual differences among Mughal generals, again took the occupation of the lost areas of Ahmednagar. He, obtaining support from the sultan of Bijapur and Maratha chiefs, continued guerrilla fights against the Mughals. Many campaigns were done against Malik Amber, because of which, in 1617 A.D., Malik Amber was compelled to make peace. Malik returned the areas snatched from the Mughals, which included the area of Balaghat and many forts and gave ₹ 15 lakhs as gift. Still Malik Amber's revolt went on. In 1620 A.D., he made a counter-attack and committed havoc in Mughal area. He succeeded for some time but had to accept a peace treaty in 1622 A.D. In the time being, revolt of Shahjahan had again made the situation of south worrisome. Malik attacked Bijapur and included Shahjahan on his side. For some time he again won over the area of Balaghat. For repressing the revolt of Shahjahan, Jahangir sent Mahabat khan, who by pressurising Malik Amber, got Shahjahan expelled from Balaghat and was successful to some extent in re-winning Balaghat. Only after the death of Malik Amber in 1626 A.D., the revolt of Ahmednagar weakened.

Some historians consider the southern policy of Jahangir to be unsuccessful. As per them Jahangir did not have the opportunity to give time to the affairs of the states. He was a person of voluptuous nature. That is why during his rule no progress could be made in the direction of south. Though, Satishchandra has refuted these thoughts in one of his articles. As per his opinion at the time of Akbar and Jahangir, objective of southern policy was 'limited extension'. Both of them considered maintaining the state of Ahmednagar as an intermediate state to be beneficial. In a situation of lack of means of communication and commutation, amalgamation of states of far away south in the empire was not possible. Hence Akbar also did not try to win over the entire state of Ahmednagar. Jahangir also adopted this policy. Not only this, he tried to establish friendly relations with Bijapur. Hence,

Notes

during the reign of Jahangir, extension of Mughal boundaries did not happen in the south because Jahangir was not willing for this extension. On the other hand, he was successful to a large extent in protecting the boundaries of the Mughal Empire.

Religious Policy

Jahangir followed his father in the field of religious policy also. Though personally he was not as tolerant as his father, but still he considered his father's policy to be useful and he adopted it also. His life started in the atmosphere of tolerance. He had contacts with Hindu saints. Jaziya and pilgrimage tax were closed during his reign and Hindus had the facility of constructing temples. Some disagreeable incidents also took place during the reign of Jahangir. He demolished temples at few places and gave death sentence to the Sikh Guru Arjun Dev. These decisions are presented by some historians, as a proof of Jahangir's religious fanaticism but the fact is that Jahangir demolished only those temples which as per his thought, were the centres of superstition. Death sentence to Guru Arjun Dev was given for political reasons because he had supported rebellious prince Khusro. It is also memorable that the influence of Sheikh Ahmed Sirhindi had become quite extensive. Though Jahangir imprisoned Sheikh Ahmed Sirhindi, but there was no decrease in his influence and in comparison to Akbar, Jahangir had to keep his policy of tolerance within specified limits. Hence, he stopped giving initiation under Din-e-Ilahi.

11.3.1 Political Role of Nurjahan

Political role of Nurjahan, during Jahangir's reign, has been a subject of debate among various historians. As per some historians, after her marriage to Jahangir, Nurjahan , taking the benefit of her situation actively interfered in the politics of the Mughal Court, due to which the problem of groupism surfaced in the Mughal Court and the kingdom was harmed, while as per the opinion of some others there is no definite proof available for confirming this statement. Beni Prasad has presented this view that after the marriage of Jahangir and Nurjahan in 1611 A.D., Nurjahan group became active in Mughal Court and for almost one decade its influence on courtier politics was maintained. Apart from Nurjahan, in this group, her father Mirza Ghyas Beg (Aitmaadudaula), brother of Asaf Khan and prince Khurram were included. In this tenure, Nurjahan's supporters obtained big post and Jagirs whereas her opponents had to face difficulties in obtaining regular promotions and Jagirs. It is also said that Nurjahan had supported Khurram because after Jahangir, she wanted to see Khurram as his successor. She had a hope that because of supporting him she, i.e., Nurjahan will be successful in maintaining her political role to be important is during the reign of Khurram. But soon Nurjahan realized that, Khurram himself being ambitious, is not likely to live under her lordship. Hence she stopped supporting Khurram and started supporting Jahangir's another son, Shaharyar. She even got her daughter Ladli Begum married to Shaharyar and started conspiring to make him the successor. Prince Khurram was unhappy with these conspiracies hence when he was ordered to go to Kandahar for opposing Iranian attack, he rebelled in 1621–22 A.D. Because of this rebellion, Kandahar also could not be protected properly. Army sent under the leadership of prince Parvez was defeated by the Iranians and Iranian captured Kandahar. At the other end, because of the rebellion, turbulence and crisis were created within the empire also and when Khurram took refuge with Amber of Ahmednagar, then in the south, problems for the Mughals increased. Mahabat Khan played an active role in repressing this rebellion. It is said that though Nurjahan was an opponent of Mahabat Khan, still she took his support against Khurram. Later on she tried to reduce the influence of Mahabat Khan, displeased by which Mahabat Khan rebelled in 1624 A.D. Hence, due to the interference by Nurjahan in politics, problem of instability occurred in the kingdom and Kandahar also slipped from the hands of the Mughals.

On the other side we also find these thoughts that interference by Nurjahan in Mughal politics and allegations of causing harm to the kingdom are baseless. **Prof. Nurool Hasan**, denying the imagination

Notes

of 'Nurjahan group' has clarified that this cannot be confirmed through historical facts. **R. P. Tripathi** also, denying the allegations made on Nurjahan, has clarified that whatever differences were there between Jahangir and Shahjahan, Nurjahan was knowingly held responsible for them so that Jahangir and Shahjahan, both may be proved exonerated. Hence, by minute testing of historic facts, fact of interference in politics by Nurjahan is not proved.

Jahangir, during his reign, had paid attention on administration also and gave a well organised form to the justice system. He expressed his interest towards knowledge and art. He was a good writer and poet, who had written his autobiography, **Tujuk Jahangiri** in Persian. He gave special encouragement to artwork and Mughal artwork reached its zenith during his reign. He gave a beautiful and ornate form to Mughal architecture and prepared the background for architecture developed during the Shahjahan era.



Did You Know? In the field of religious policy, Jahangir followed his father only.

Relations with the British

Trading of England's East Company with the Mughal Empire also started during the time of Jahangir only. In 1608 A.D., Captain Hawkins had come to the court of Jahangir so that he may receive facilities relating to business, but he was unsuccessful. Later in 1615 A.D., Jahangir provided business related facilities to the Sir Tomas Row, the Ambassador of King James I, the king of England. After this only large-scale business was started by the British in the Mughal Empire.

In totality, Jahangir's reign was peaceful. He adopted Akbar's policies and did not let any big crisis emerge in the empire. Though Jahangir's personal achievements do not seem very attractive, still as a ruler he will be called successful. After his death in 1627 A.D., and a brief fight over succession, Shahjahan occupied the power.

11.4 Deccan Policy and Religious Policy of Shahjahan (1627–1665 A.D.)

11.4.1 Deccan Policy

As per some historians, Shahjahan, because of his religious fanaticism adopted an aggressive policy against the Shia states of Deccan, whereas, as per some others, Shahjahan's policy was a result of "Personal ambition, traditional desire for victory and policies received in inheritance." Both the opinions are not reliable. Development of Shahjahan's policy happened in the changing situations of the Deccan. In 1629 A.D., Khanejahan Lodhi rebelled against Shahjahan and the ruler of Ahmednagar helped him, which was not liked by Shahjahan . He also experienced that end of conspiracies and hostile behaviour by the rulers of Ahmednagar against Mughals were possible only by the inclusion of Ahmednagar in Mughal Empire. Hence, he included Ahmednagar completely in Mughal Empire in 1632 A.D. He was not in favour of winning other southern states, with immediate effect. He was only interested in maintaining an indirect lordship of Mughals till there. He compelled the rulers of Bijapur and Golkunda also for treaty in 1636 A.D. He decided that rulers of the south will accept the lordship of Mughal emperor, will pay him determined homage or tax and Mughals will not attack these states. Mughal emperor also assured protection of Golkunda from any future attacks of Bijapur.

Through these treaties, influence of Mughals in the south reached to its zenith. In the same year Shahjahan appointed Aurangzeb as the Subedar of south. He stayed at this post till 1644 A.D. and again from 1653 to 1657 A.D. Aurangzeb implemented important improvements in south and took steps to reform agriculture. Aurangzeb's differences with Deccan states were also expressed. Determination

Notes

of amount of homage and possibility of Aurangzeb's battle with Bijapur and Golkunda also arose on the question of providing protection to the knights of the south, but due to the interference of Dara, war did not take place. In 1657 A.D., due to the war over succession, Aurangzeb returned to northern India. During the last days of Shahjahan's reign, situation of stress in the relations with the states of Bijapur and Golkunda arose. Its reason was that on receiving assurance of protection from Mughal attack Bijapur and Golkunda started extending their empire in far south and increased their powers a lot. Emergence of these two powerful states in south was a subject of concern, specially also because rulers of these places were incapable of keeping a complete control of their captured region. Influence of knights (saamant) like Shahji in Bijapur and Meer Jumla in Golkunda was increasing continuously. On the other hand, the damage borne by Shahjahan in central Asia, had influenced the prestige of his empire, for re-establishing which it was mandatory to express strictness towards the southern states. Area of Koromandal was important for economic reasons also. Hence, Mughals again started to demand Bijapur and Golkunda for re-determination of boundaries, which was opposed by both the states. In this way instability was maintained in Deccan and Mughal rulers could not get the absolute lordship on Bijapur and Golkunda.

11.4.2 Religious Policy

In the beginning of his reign, Shahjahan adopted an unliberal religious policy. Explanation of its reasons has been done in many ways. Personally, Shahjahan was more orthodox and in personal life always tried to act as per the orders of Islam. In courtier politics also, influence of religious fanatics was increasing. Shahjahan, after his accession, for securing his position, had got many relatives murdered. Hence, for making his image attractive, he had to prove himself to be a pious ruler. He took steps to stop Islam opposing behaviour in the court. He stopped the custom of doing Sijda to the emperor. He disallowed depicting emperor in the pictures, with turban or cap. He ended Ilaahi year and again started Hijri year. He disallowed purchasing of Muslim slaves by the Hindus, living in Muslim attire and ordered that those Hindus who had married Muslim women must give them divorce or they become Muslim by converting their religion. He took extensive steps for promoting Islam. He gave the facilities of post and money to those accepting Islam. Promotion against Islam became punishable. Sometimes forceful conversions also happened and it was ordered that hereditary right of concerting Hindus would be preserved. In 1633 A.D., he ordered to shut down newly constructed temples and banned the construction of temples. Still he did not restart Jaziya, nor did he remove Hindus from high posts. Permission for renovation of old temples was given and support and protection to Hindu scholars, poets and artists were given as usual. During the last decade of Shahjahan 's reign, execution on these fanatic steps was postponed. Orders relating to the closure of temples were also not applied strictly.

There is no doubt in this that what hopes of fanatics were tied with the religious policy of Shahjahan in the beginning, moving ahead they were converted to hopelessness. Aurangzeb took its benefit and during the struggle for inheritance, by proving Dara to be an unreligious and himself to be a pious Muslim, he tried to obtain the support of this class.



Notes What was the religious policy of Shahjahan ?

11.4.3 Concept of Golden Era

In the political field the reign of Shahjahan, as per his supporters, was an era of comfort and peace. In this period, only two revolts took place whose leaders were Khanejahan Lodhi and Jujhar Singh

Notes

Bundela. Both the rebels were suppressed and there was not any kind of dissatisfaction among the subjects relating to the rule. In south, Ahmednagar was amalgamated in Mughal Kingdom and the rulers of Bijapur and Golkunda also accepted the submission to Mughal Empire, in north-west end, the lost province of Kandahar was won over again and for the first time Mughals did soldier campaign till central Asia. This gives an image of power and security of the empire.

In the economic field, this era had been an era of extreme prosperity and accomplishment. Due to progress in agriculture and increase in Lagaan, states revenue increased. Due to the progress of international trade, there was superfluity of gold and silver in the empire and it was spent in increasing the glory of the kingdom. Many huge and beautiful buildings were constructed, through which foreign travellers like—**Bernier, Peter Mundy etc.** were extremely influenced. These travellers have excessively praised the splendour of the Mughal Empire. To some extent, their description only has been helpful in presenting Shahjahan 's reign as the golden era.

In the field of social life, this era was free of any special tension or danger. During the reign of Aurangzeb, the tension had emerged among various groups of the society, from them, this era was completely free. Shahjahan also took measures for public welfare. His behaviour towards his subjects was a denoter of hereditary affection. From the perspective of cultural life also, this era is noteworthy. Shahjahan's court was an important centre of authors and artists. **Abdul Hamid Lahori** and **Sujan Rai** were the famous historians of this era. At this time Indian languages also developed. Many Hindi poets were related to the court of Shahjahan . Among musicians, **Sukhsen** and **Lalsen** were very important in his court. Painting and fine art also developed during this era. Above all these, Mughal architecture reached the zenith of its progress. During Shahjahan's time, as many and as beautiful buildings were constructed, it did not become possible either before it or after it. Taj Mahal and some parts of Red fort situated in Agra, Red fort situated in Delhi, **Jama Masjid, Moti Masjid** situated in Delhi, Mussaman Burj, and Nishant baag and **Chashma–E-Shahi** situated in Kashmir are some excellent examples of architecture of this era. Use of marble, beautiful leaves and flowers, gems studded decorations etc., are the attributes of grace and decoration of this era. Hence, on the basis of above facts, Shahjahan's era seems to be a golden era.

Critics of Shahjahan do not accept these facts. As per them, the beginning and end of which reign, both happened through a struggle for succession, it is pointless to consider it an era of peace and comfort. Not only this, Shahjahan was the first Mughal emperor who was thrown away from the throne and imprisoned during his life time. Hence, this era was an era of political disturbance, which going ahead, proved to be lethal for the Mughal Empire. Especially in 1657 A.D., struggle for succession made a strong ambush to the political, military and economic well-being of the Mughal Empire.

Shahjahan 's success in foreign policy is doubtful. In Deccan, victory of Ahmednagar and treaty with Golkunda and Bijapur were against Akbar and Jahangir's policy of limited extension. Because of this, many new problems arose in South India whose glory forms were revealed during Aurangzeb's time. Victory of Kandahar in North-West proved to be short termed and whatever military and economic damage was caused by the military campaigns done by the Mughals in central Asia, in comparison to that Mughals had no gains.

In the field of economic life, in this era there were many famines, crops were destroyed. Increase in states revenue was also possible by increasing the tax on farmers. Wastage of money obtained through foreign trade was done on unnecessary military campaigns and building construction. Shahjahan's economic policy was so faulty that Aurangzeb, the successor of his prosperous empire had to face financial crisis.

In cultural field also literary creations of Shahjahan's time fall short of both, number and quality of literary creations of Akbar's time. In this way, in the field of music also, in Shahjahan's court there was no person of the talent like that of Tansen. In Hindi language also, no person like Akbar's contemporary 'saint Tulsidas' was there in Shahjahan's court. In this manner only, in the field of artwork Jahangir's reign is much more important as compared to that of Shahjahan.

Notes

Actual importance of Shahjahan's reign is in the field of architecture and in comparison to all Mughal buildings, Taj Mahal is much advanced. In the same manner, in the field of fine art, proof of excellence of Shahjahan's era may be seen in the form of 'peacock throne'.

On the basis of above mentioned facts it may be concluded that as a ruler Shahjahan was not a person with any extraordinary talent and his reign was also not in all senses an era of development and progress. Hence, Shahjahan's reign may only be considered to be a golden era of Mughal architecture, not the golden era of Mughal history.

During this time, Murad and Aurangzeb had a mutual contract and their joint army in April 1658 A.D. in the battle of Dharmat, defeated the royal army. Aurangzeb now imprisoned Murad and occupied Delhi; removed Shahjahan from the power and arrested him in the fort of Agra. After some time, he defeated Darashikoh and imprisoned him. Murad and Darashikoh were given death penalty, whereas, Shuja's death happened under mysterious conditions. Like this Aurangzeb, by being victorious in the struggle for power, adopted the rule of empire.

Self Assessment

2. State whether the following statements are true or false

(*i*) In 1605 A.D., after the death of Akbar, his eldest son Salim became the ruler.

(*ii*) Actual name of Jahangir was Salim.

(*iii*) In 1611 A.D., Nurjahan and Akbar were married.

(*iv*) During his reign, Shahjahan adopted a tolerant religious policy.

(*v*) Shahjahan's reign is called the 'Golden Era'.

11.5 Deccan Policy and Religious Policy of Aurangzeb

11.5.1 Extension in Deccan

Area of south India was the most important during the reign of Aurangzeb. Aurangzeb spent the later half of his reign in south only while during the first half also his attention was focussed on the problems of the south itself. His struggle with Marathas and Deccan states went on for long. Aurangzeb had an extensive knowledge of the conditions of the south. Before becoming the ruler, he had worked as the Subedar of south and he had the complete knowledge of stressful relations with the Deccan states. He had not yet forgotten how in 1657 A.D., Adil Shah had flouted the terms of the treaty and during the succession battle, had denied his personal proposals; still he was ready to forgive Adil Shah and was willing to jointly suppress the Marathas. In 1660 A.D., when Shaista Khan, on the basis of a joint plan, proposed to answer the Marathas and crushed them by attacking from the south, then he accepted it and re-occupied his lost forts; but as soon as this objective was fulfilled, he secretly amalgamated with Shivaji and started giving him secret help, though apparently he was in favour of the emperor. The reason for this dual policy of Adil Shah was that he did not trust Aurangzeb's friendship and believed that after the destruction of the Marathas, attention of the Mughal army would go towards Bijapur. In reality, Shivaji's Army was the first line of protection of Bijapur. Secondly, if Shivaji would be engaged in fighting the emperor, he would not be able to attack Bijapur. That means, his heart-felt sympathy was neither with Marathas, nor with the Taimurs. His personal interest was in this only that he remains friends with both, and both keep themselves engaged in mutual battle.

In this duration, Aurangzeb had also challenged the ruler of Bijapur about his opportunist policy, but then Aurangzeb had no intentions of occupying Bijapur, instead, his entire attention was focussed on Marathas only. In 1665 A.D., king Jai Singh compelled Shivaji for the treaty of Purander and

Notes

kept the proposal for raiding Bijapur with the help of Marathas. Objective of this campaign was also not to completely occupy Bijapur, but to re-obtain some disputed areas. Because of not being able to find proper support of Marathas, this campaign was unsuccessful (1665 A.D.). After this, for some years Aurangzeb gave preference to military campaigns against Marathas only, because after 1670 A.D., Shivaji had again started opposing Mughals in the south. At this time Aurangzeb was engaged in battle against Rajputs and in problems of rebellion by the prince Akbar. By 1671 A.D., he had controlled these problems. But he was unsuccessful in crushing the Marathas and in 1680 A.D., only after the death of Shivaji, he was relieved of the problem of the Marathas for some time.

In the decade of 1680 A.D., power of Bijapur was also declining. Its ruler was incapable and various Saamants, taking the benefit of it started extending their power and influence. Despite these incidents, Aurangzeb kept a tolerant attitude towards Bijapur because his attention was primarily focussed towards the Marathas. He kept trying to get the support of the state of Bijapur against Marathas, though he did not find much success in it. Situation became worse in 1681 A.D., because rebellious prince Akbar had taken refuge with the Maratha ruler ShambhaJi. Aurangzeb decided to handle this situation himself and came to south in 1682 A.D. In 1684 A.D., he apparently denied Bijapur's demands and tried to get support from Marathas. Hence, a war started on the question of passing of Mughal army from the area of Bijapur, in which Bijapur was defeated and in 1686 A.D., Bijapur was occupied by Mughals.

Now the last estate left in south was that of Golkunda. Its rulers were also unpleased with Aurangzeb for many reasons. Before Aurangzeb became the emperor, because of the problem of Meer Jumla, relations of the ruler of Golkunda were spoiled with Aurangzeb. Apart from this, the ruler of Golkunda had sometimes supported Marathas also. After 1673, in Golkunda, the influence of two Brahmin brothers, Maddana and Akkana had increased a lot. They adopted the policy of support from the Marathas, because in contemporary political conditions of south, keeping the states of south safe from the Mughal attacks, role of Marathas was very important. Till the time Marathas were active, they could be a hurdle in the attack by the Mughals against Bijapur and Golkunda. This was the reason that southern states were hesitating in helping the Mughals against the Marathas. Despite all these facts, Aurangzeb decided to attack Golkunda immediately after the victory over Bijapur. The ruler of Golkunda had also tried to help Bijapur during the Mughal attack. Hence, in 1687, Aurangzeb occupied Golkunda also. After these victories, existence of independent states in south ended. In 1689 A.D., Aurangzeb defeated Maratha ruler Shambhaji also and imprisoned him. After some time he was given death penalty.

It looked like that in south, Mughals had achieved their objective, but where Mughal empire reached this zenith of its extension, there only way for its fall also started. Mughals, for victory over the south, built a huge army, for maintaining which taxes had to be increased. Almost for a century, struggle went on in the south and in this sequence, Mughals had to bear the loss of people and money. For consolidating economic resources, burden of taxes was increased, which created dissatisfaction among the subjects and rebels broke out in various areas.

Aurangzeb's Maratha policy has been criticised by the historians. It is said that he did not use far-sightedness in solving the problem of the Marathas. He did not correctly estimate the Marathas' power and nor was he able to understand the correct form of Maratha rebellion. He did not make any short-term compromise with Marathas, because of which the situation became worse. But as per Ram Prasad Tripathi, reliability of Marathas was doubtful and in fast changing political conditions of south a stable or long-term treaty would not have worked. Some historians have the view that Aurangzeb, by winning over Deccan states, paved the way for extension of Marathas, because those regional states that could have stopped Marathas were ended. Though this fact may not be accepted because Bijapur and Golkunda were not capable of stopping the extension of power, instead, they were sometimes helping the Marathas against Mughals.

Aurangzeb's victory over Bijapur and Golkunda proved lethal for the Mughal Empire, but its complete fault may not be given to Aurangzeb. First step itself of extension towards the south had made this

Notes

undesirable end, unavoidable. Process of extension goes on relentlessly, it may not be left incomplete in between. Giving up of Akbar's policy of limited extension was the first step of fall of the Mughal Empire. After the victory of Ahmednagar, victory of Bijapur and Golkunda were unavoidable. But in this time of half a century was taken and because of continuous wars in this campaign, Mughal Empire kept weakening financially. In south, maximum numbers of Mansabdaars entered Mughal Administration, due to which trouble of Jagirdari system got deeper and fall of the empire happened at a fast pace. Mughals' control in south also did not prove long-termed. Apart from Marathas, other powers also became active in south India in breaking the Mughal power. Within two decade of the death of Aurangzeb, Nizamul Mulk assumed independent power in south. At the other end, engagement of the emperor in the problems of the south influenced the dissolution of the empire in north also. Conclusively, extension of Mughals proved destructive.

11.5.2 Religious Policy

The conditions in which Aurangzeb obtained the seat, he felt it compulsory to change the religious policy. Aurangzeb did an extraordinary job by depriving Shahjahan's from power in his life itself and it was important to present its reasoning. Any ruler could be removed from power only under two circumstances, if he was acting against the religion or was sick and for some reasons, was incapable of working towards the well being of the subjects. Aurangzeb also tried to present the reason of depriving Shahjahan from power, on this basis only. Since in the war for succession, Rajputs had also supported him and he did not want to dissatisfy Hindu subjects, that is why for displacing Shahjahan he had put allegations (on Shahjahan) of administrative lethargy due to old age and being sick and had adopted an active policy in the beginning of the rule. He did military campaign against Marathas and took measures for crushing the revolt of Afghans. At this time, Shahjahan was alive and Aurangzeb did not want to take steps that spread chaos in the empire; but unluckily, his initial active policy could not be sampusht through military successes. At that time, in various areas of the empire, rebels and disturbances broke out, that were motivated by the economic crisis. Among these rebels Jats and Bundelas were the main. Since among the rebellions, mainly Hindu subjects were active, that is why, Aurangzeb was gradually motivated towards suppressing Hindu subjects and obtaining the support of fanatic Muslims.

It is noteworthy that the development of Aurangzeb's religious policy happened in a sequential manner. On coming in power, he, without opposing any community or religion, took measures to express his devotion towards Islam. He ended the process of 'Jharokha Darshan' because due to it, practice of emperor worshipping was getting developed which was not desirable. He also ended the celebration of Nauroj, which was based on the festival of Parsis. He stopped inscription of Kalma on the coins. He appointed officers in the name of Muhatsib, who kept an eye on the ethical behaviour of Muslims and stopped gambling, drug taking, prostitution etc. Like his father he adopted the policy of protection of old temples and ban on new temples. Order for demolishing new temples were maintained as earlier, but as per Satishchandra, measures of demolishing temples on a large-scale was not taken. Hence, the initial leg of the religious policy of Aurangzeb was in accordance with the policy of Shahjahan only, only much importance was given to Shariyat.

In the second leg, in the 11th year (1668 A.D.) of his ruling, Aurangzeb took such decisions that were compulsory from the view of frugality because economic crisis in the empire had taken serious form. But reason of these decisions was presented on the basis of religion. Aurangzeb had dismissed courtier musicians and historians, stopped the tradition of Tula Daan, and stopped the use of gold and silver things in the royal court. Reason was given that in Shariyat, profligacy and display of wealth was considered to be disallowed. Around this time itself, Aurangzeb freed the Muslim bussinessmen from giving Toll, while Hindus, bussinessmen gave the Tall. He removed Hindus from even the lower posts of revenue department and decided to appoint Muslims in their place. The objective of both the measures was to attract Muslims towards employment and business, so that it did not remain

Notes

compulsory for the state to provide financial assistance to unemployed Muslims. In the condition of financial crisis, state was not in a situation to provide such financial help for a long time. But both the measures could not be implemented. Muslims traders used to mix the commodities of Hindu traders also in their stock and would make that also Toll free. Hence, Aurangzeb had to amend his orders. Efforts of providing employment to Muslims were also not much successful.

The financial crisis that was mentioned earlier, due to its dissatisfaction broke out and there were revolts in the empire. In form of rebellions, mainly it was Hindu subjects because ill-effects of financial crisis were coming on the farmer class, of which maximum were Hindus. Fanatic Muslims looked at these rebels as a struggle against Muslim rule. Now Aurangzeb also, to find the support of fanatic Muslim knights, took Hindu opposing measures. In 1679 A.D., Jaziya was reapplied. A ban was imposed on Hindu schools and festivals. In sequence of punishing the rebellions, temples were also destroyed because Aurangzeb believed that temples had become the centres of conspiracies and insurgent activities.

Many historians criticised his religious policy and considered him to be a dogmatic ruler. Not only this, they hold responsible the religious policy of Aurangzeb for the fall of the Mughal Empire. As per them, Aurangzeb renounced Akbar's policy of religious tolerance, due to which Hindu subjects were dissatisfied. Due to this problem of revolt arose in the empire and its repression became unavoidable. At the other end, some historians deny the contribution of Aurangzeb's religious policy in dissolution of the Mughal Empire. As per them Aurangzeb's personal thoughts may be influenced by religious narrowness but it was not necessary for their essential influence to fall on his political policies. As a ruler, Aurangzeb was aware of his political responsibility. His problem was that the empire was moving towards dissolution and no definite solution was presented for administrative and religious crisis. In such a situation resolution of states problem through religious fanaticism or tolerance was not possible. In this dilemma, success of Aurangzeb's religious policy was doubtful.

11.6 Points to Remember

Return of Humayun

- On being chased by Sher Shah, Humayun passing Lahore, went towards Sindh.
- Going through many difficulties, Humayun reached Amarkot, where his wife Hamida Bano gave birth to Akbar in 1542 A.D.
- On the advice of Bairam Khan, he started moving towards Iran.
- Taking the benefit of internal feud and weaknesses of Suri family, in 1555 A.D. he attacked India and by defeating Sikander Suri re-occupied Agra, but he could not enjoy this victory for long.
- Falling from the first floor of the library building in his fort at Delhi, he died in 1556 A.D.

Akbar (1556–1605)

- At the time of Humayun's death Akbar was busy in dealing with Afghan rebellions in Punjab.
- On receiving the news of Humayun's death, Akbar's regent and Humayun's old companion Bairam Khan did a formal coronation of Akbar on 14th February 1556 A.D. at a place named Kalanaur in Punjab.
- At that time Akbar's age was just thirteen years and four months.
- When Akbar was enthroned, he had actual control on just few parts of Punjab.
- After the death of Islam Shah, his son Hemu (his actual name was Hemraj) greatly influenced Sultan Adil Shah and became his prime minister and main general.

Notes

- Taking the benefit of Akbar's absence in Delhi and Agra, Hemu occupied Agra and by defeating Tardi Beg Khan, the Mughal Governor of Delhi, compelled him to run away to Sirhind, where Bairam Khan killed him.
- On 5th November 1556 A.D., at one end Afghan and Rajput soldiers under the leadership of Hemu and at the other end Mughal soldiers came face to face on the famous ground of Panipat for a battle (second war of Panipat).
- Hemu's side was stronger and he was near to victory when an arrow struck Hemu's eye and he fell unconscious.
- Leaderless Afghan army was scattered, Mughals won.
- Hemu was imprisoned and killed.
- Bairam Khan's opponents, and even Akbar were worried about his increasing influence.
- Akbar in his order issued from Delhi dismissed Bairam Khan from his post and ordered him to go for Haj.
- Though Bairam Khan initially agreed to this order, but when he felt that he was not being treated properly, he became eager to rebel.
- He was defeated near Jalandhar and Akbar showing his generosity, again provided him an opportunity to go to Mecca.
- On his way to Mecca, in 1561 A.D., a Lohani Afghan, due to a personal enmity, killed him.
- After Bairam Khan, Akbar succeeded in ending his wet nurse Mahamanga and her son Adham Khan.
- Job of empire extension was started by Bairam Khan only. He had established Mughal possession on Gwalior, Ajmer and Jaunpur.
- In 1561 A.D., under the leadership of Adham Khan Mughal army had occupied Malwa.
- Its king Baz Bahadur was famous for his love for music and his queen Rupmati for her beauty.
- Because of the imprudent and tormentor behaviour of Adham Khan, rebellion happened and Malwa was again occupied by Baz Bahadur.
- In 1562 A.D., making slaves of the war prisoners was stopped.
- 1563 A.D., pilgrimage tax was ended.
- 1564 A.D., Jaziya tax was ended.
- Tired of Akbar's campaign, Baz Bahadur reached his court and was made a Mughal Mansabdar.
- In 1565 A.D., Akbar crushed the revolt of Uzbeks like Khan Aalam and Ibrahim Khan etc.
- Akbar's stepbrother Mirza Hakim attacked Punjab (1566–67 A.D.), but ran away upon Akbar reaching there.
- In 1564 A.D., under the leadership of Asaf, Mughal Army attained victory over Garh Katanga.
- Here, there was a powerful empire established by Gonds, which included Narmada valley and northern areas of modern Madhya Pradesh.
- Its contemporary ruler Vir Narayan was a minor and his mother Durgavati was ruling in his name.
- Durgavati bravely faced Mughal Army and when she felt that defeat was unavoidable, she committed suicide and also killed her son.

Notes

- Later Akbar returned Garh Katanga to Chandrashah but included ten forts situated on the boundary of Malwa in his empire.
- In 1562 A.D., during a religious travel to Ajmer, Akbar came in personal contact of Rajputs.
- Aamer's King Bhaarmal submitted before Akbar and married his elder daughter to Akbar. His son Bhagwan Das and grandson Man Singh got high posts in the army.
- In 1567 A.D., Akbar started his campaign against Chittor.
- Under the skilled leadership of Jai Singh, Rajputs had put a remarkable show of bravery. After the death of Jai Singh, fort was occupied by the Mughals.
- Its king Udai Singh had left the responsibility of the fort on Jai Singh and hide in the jungles. After this, he established Udaipur.
- In 1572 A.D., Rana Pratap became the successor of Udaipur. He did not accept Akbar's condition of presenting himself personally in the court.
- With an objective of defeating Rana Pratap, in 1576 A.D., Akbar again left for Ajmer.
- A fierce battle took place in the ground of Haldighati. Though Mughal Army was victorious. Rana Pratap did not submit to them.
- In 1597–98 A.D., Akbar was busy towards west-northern boundaries and Mughal hold on Mewar's loss. Taking its benefit, Rana Pratap again tried to arrange his empire.
- Rana Pratap died on 19th January, 1597 A.D.
- In 1570 A.D., Bikaner's king Kalyanmal and Jaisalmer's king Harrai submitted before Mughals.
- In 1572 A.D., Akbar started a campaign against Gujarat and occupied Ahmedabad.
- In 1573, Surat was occupied by Mughals.
- Looking at the conditions of Bengal and Bihar, in 1574 A.D. Akbar left for a campaign from there. Dawood Khan ran away and Hajipur and Patna became Mughal dependents.
- In 1576 A.D., Dawood was murdered and Bengal was amalgamated in Mughal Empire.
- In 1575 A.D., prayer house was opened.
- In 1592 A.D., Orissa was captured by Mughals.
- In 1581 A.D., Mughals won Kabul from Mirza Hakim.
- In 1582 A.D., Din–e-Ilahi was established.
- In 1586 A.D., Mughal Army occupied Srinagar.
- In 1591, A.D., Tibetian king Ali sent a gift at Akbar's court and married his daughter to Salim.
- In 1593 A.D., under leadership of Abdur Rahim Khan–e-Khana, Mughal Army won Sindh from Jaani Begh.
- In 1595 A.D., Akbar occupied Kandahar.
- Akbar's Deccan policy was that maximum parts of it should be brought under Mughal Empire.
- For this, he started a campaign at diplomatic level in 1591 A.D. and sent a messenger at each Deccan state and asked them to accept Mughal lordship.
- Except for Khandesh, no one accepted this proposal.
- On receiving Akbar's message, Ali Khan, king of Khandesh, surrendered in 1593 A.D., because Khandesh was very close to Mughal Empire and was not in a situation to face the Mughals.
- In 1595 A.D., after the death of Burhan, Sultan of Ahmednagar, mutual struggle of Nizamshahi chiefs gave an appropriate opportunity to the Mughals for attacking it.

Notes

- In those days, reins of that place were in the hands of Chand Bibi, who was the regent of her nephew.
- In 1595 A.D., Mughal soldiers surrounded the fort of Ahmednagar.
- Chand Bibi bravely faced the Mughal attack.
- No one won and there was a treaty between the two sides as per which the state of Berar was given to the Mughals.
- After sometime, Chand Bibi was murdered by her own soldiers.
- In 1600 A.D., Mughals captured Ahmednagar but this occupancy was for namesake only because due to the rebel of Salim, Akbar could not complete his task of Deccan victory.
- Mughal occupancy of Ahmednagar actually could happen only in the reign of Shahjahan .
- The new sultan of Khandesh did not treat the prince Daniyal, who was going to Ahmednagar through his boundaries, with due honour.
- Akbar wanted to occupy the Asirgarh fort situated in Khandesh because it was considered to be the most secure fort of Deccan.
- In 1601 A.D., fort was surrounded strongly and after spread of the epidemic, when Sultan came out, he surrendered.
- Akbar changed the name of Khandesh to Dhandesh.
- Victory of Asirgarh was Akbar's last victory.

Akbar's Rajput Policy

- Akbar, for securing his relations with Rajputs, married Rajput princesses.
- First and foremost he married 'Jodhabai', daughter of Bharmal, the king of Amer.
- Salim, who later became the emperor by the name of Jahangir, was born from this princess herself.
- Akbar also married the Rajput princesses of Bikaner and Jaisalmer.
- Salim was married to 'Manbai', daughter of Bhagwan Das.
- Bhagwan Das, son of Biharimal, Raja Man Singh, Raja Todar Mal, Raja Birbal etc. Hindus were given high posts.
- Rulers of the states who did not submit before Akbar, he fought wars against them like, Gondwana, Mewar, Ranthambore, Kalinjar etc.
- In Rajasthan, only Mewar was such a province that had not submitted before him.
- On some special days, killing of cows was banned.
- Jaziya (tax) being levied from the time of Delhi sultanate was also banned.
- Pilgrimage tax was also banned.

Jahangir

- In 1605 A.D., after the death of Akbar, his son Salim sat on the throne and he took the title of, 'Noorudeen Muhammad Jahangir Badshah Gaazi'.
- Initially, Jahangir has to face the revolt of his eldest son Khusro.
- Khusro's main supporters were his uncle Man Singh and father-in-law Khan-e-Ajam.

Notes

- But near Jalandhar, Khusro's army was easily defeated by the royal army. Khusro was made a prisoner and put in jail, where he died in 1622 A.D..
- In the crime of providing refuge to Khusro, the fifth Guru of Sikhs, Guru Arjundev was given death sentence and the emperor ceased all his property.
- In 1607 A.D., he took Kandahar from Iran, which was important from military and economic view.
- In 1611, Jahangir married a widow named 'Mehrunissa' and gave her the title of 'Noor-E-Mahal'(light of the palace) and later changed it to Nurjahan (light of the world).
- Nurjahan became the main queen. She greatly influenced Jahangir's life and reign.
- She was the daughter of a Persian Mirza Ghyas Beg.
- During the time of Bengal's Subedar, Islam Khan, local Afghan chiefs of that place rebelled under the leadership of Usman Khan. Mughal army defeated the Afghans in 1612 A.D.. Usman died on getting wounded.
- Most imperialistic victory of Jahangir's reign was the victory over the Rajputs of Mewar.
- In 1615 A.D., Jahangir got Mughal supremacy accepted by Rana Amar Singh of Mewar through a treaty.
- Amar Singh himself was relieved from personal presence in the court and none of the princess of his clan was ever taken into the royal seraglio.
- Before Rana Raj Singh was annoyed due to Aurangzeb's policy, Mewar was loyal towards mughal empire.
- During Jahangir's reign, irregular wars went on between Mughals and Ahmednagar.
- At that time Ahmednagar was controlled by Abyssinian minister Malik Amber.
- In 1616 A.D., Mughals got partial success, when prince Khurram occupied Ahmednagar and some other areas. For this success, to prince Khurram, his father gave the title of 'Shahjahan' as a prize.
- Due to the treaty of 1623 A.D., Mughals and rulers of Bijapur came close to each other.
- Malik Amber joined Golkunda and attacked Bijapur.
- Mughal army helped Bijapur, but Shahjahan, who had rebelled against Jahangir, joined Malik Amber.
- Malik Amber died in 1626 A.D., but Jahangir was unsuccessful in winning over the Nizamshahi area.
- Taking the benefit of internal disorganisation of the empire, Shah Abbas surrounded Kandahar in 1621 A.D. and at the end, won it in 1622 A.D.
- Jahangir died in 1627 A.D.
- His body was buried in a beautiful tomb on the shore of river Ravi.

Shahjahan

- In 1627 A.D., after the death of Jahangir, Nurjahan's attempts to enthrone Shahryar were foiled by Asaf Khan, father of Shahjahan's wife Mumtaz Mahal.
- Shahjahan reached Agra, where in 1628 A.D., his accession was done.
- Nurjahan was sent to Lahore where in 1628 A.D., she died.
- In 1630 A.D., Mughals could not succeed in winning over a strong fort, Parenda of Ahmedabad.
- In 1631 A.D., mughal by showing the greed of money to Fateh Khan, took away the fort of Daulatabad.
- In 1633 A.D., Ahmednagar was amalgamated in Mughal empire and the name sake ruler, Hussain Shah was put in the jail for his life time, in the fort of Gwalior.

Notes

- In this way, Nizamshahi clan ended.
- In 1635 A.D., Shivaji's father, Shahji made an unsuccessful attempt of reviving it.
- For attacking the states of Deccan, Shahjahan reached Daulatabad in 1636 A.D., along with his army.
- Scared of it, Golkunda's Sultan, Abdul Shah accepted all the demands of Shahjahan and agreed to pay him tax.
- Shahjahan appointed his third son Aurangzeb as the Mughal royal representative of Deccan. But in 1644 A.D., Aurangzeb resigned.
- Again in 1653 A.D., he was made the representative of the king and sent to Deccan.
- A dispute happened between the Shah of Iran and Kandahar's Iranian governor Ali Mardan Khan. Shahjahan joined hands with the governor and again occupied Kandahar in 1638 A.D..
- In 1649 A.D., Iranians attacked Kandahar and occupied it.
- Shahjahan did three campaigns for re-obtaining it, he was extremely unsuccessful in all these.
- Under the leadership of Prince Murad and Ali Mardan Khan a huge Mughal army was sent for winning over Balkh and Badakhsha. As soon as the Mughal army arrived, Balkh's ruler, Nazar Muhammad ran towards Iran and in this way in 1646 A.D., this state was easily captured by the Mughals.
- In 1647 A.D., one more army under the leadership of Aurangzeb, had to be sent to Balkh.
- As per a treaty, in 1647 A.D. Mughal army came back after returning the states of Balkh and Badakhsha to the grandsons of Nazar Muhammad.

Aurangzeb

- Shahjahan fell sick in 1657 A.D.
- First and foremost Shuja rebelled.
- Clash of Shuja's army with the Mughal army happened at a place name Bahadurgarh. Shuja was defeated in it and he again ran towards Bengal.
- He joined hands with Aurangzeb. In Deepalpur, Murad also joined them.
- At a place named 'Dharmat', the joint army of the three contested the royal army, in which the royal army was defeated.
- Dara himself came forward with the soldiers, to compete with Aurangzeb. In Samugarh, fight took place between both the armies in 1658 A.D. Dara was defeated, but he succeeded in fleeing away.
- After this Aurangzeb, without any hassles, occupied Agra and imprisoned Shahjahan.
- In 1666 A.D., Shahjahan died in the fort of Agra.
- Aurangzeb locked Murad in the fort of Gwalior, later he was killed in 1661 A.D.
- After this, a fierce battle took place between the armies of Shuja and Aurangzeb at a place name 'Khajva'. Shuja was defeated and he fled towards Arakan. There he was killed in 1660 A.D.
- At a place named 'Devrai' armies of Dara and Aurangzeb clashed. Dara was defeated. He took refuge with an Afghan chief named, Jeevan Khan, who handed him over to Aurangzeb.
- In 1662 A.D., Dara was killed.
- After the death of Jaswant Singh, the king of Marwar, Aurangzeb, by taking away his empire and making an attempt to catch his son, converted the loyal Rajputs to his enemy.

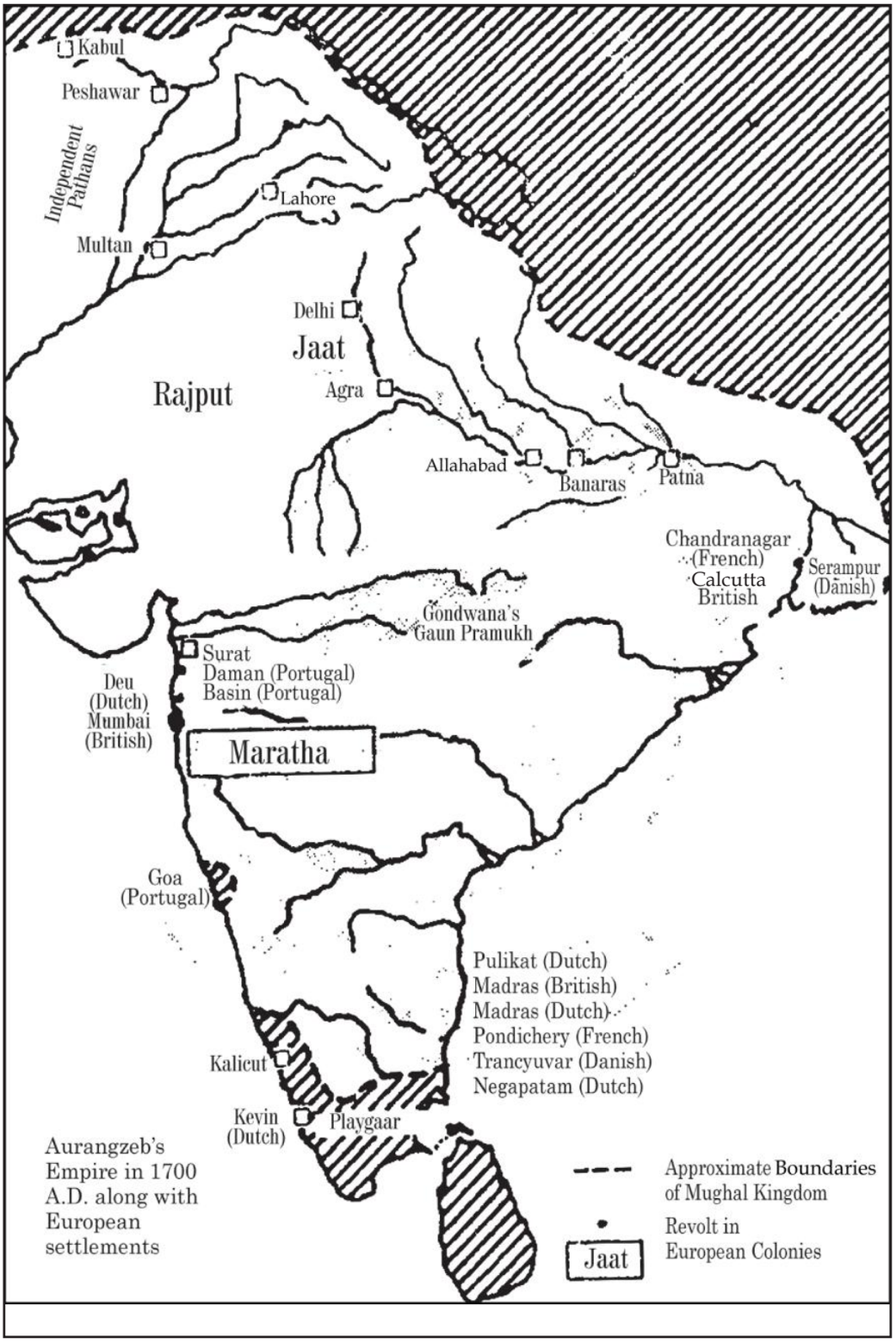
Notes

- In 1675 A.D., Aurangzeb got the ninth Guru of Sikhs, Guru Teghbahadur murdered, because of which Sikhs went against him. When Shivaji (in 1666 A.D.) had come to his court, instead of taking the benefit of this opportunity and doing friendship with the Marathas, he captured and imprisoned Shivaji.
- Aurangzeb succeeded in winning over Bijapur in 1686 A.D. and Golkunda in 1687 A.D..
- After the death of Shivaji in 1680 A.D., his son was caught by the Mughal army in 1689 A.D. and later he was killed.
- During his south India stay in february 1707 A.D., Aurangzeb died in Ahmednagar.

Religious Policy of the Mughals

- **Babur:** Babur was a firm Sunni Muslim, but he was not dogmatic.
- He made a declaration of Jihad against Rana Sanga, but it was meant for political reason and not religious.
- **Humayun:** Humayun was also a Sunni Muslim and in his personal life followed the religious rules. He adopted the policy of religious tolerance.
- He was tolerant towards Shia Muslims also.
- His wife Hamida Begum and his loyal and capable officer Bairam Khan were Shia Muslims.
- He was greatly influenced by the Sufi movement.
- **Akbar:** His greatest success was implied in the fact that he made a special contribution in thriving of cultural integration by combining various tribes, various religions and various states.
- He wanted to properly understand the religion of Islam. That is why he got a religion house constructed in Fatehpur Sikri in 1575 A.D. During his time, if Ulema did not agree with the explanation of any religious question, then, king's decision was considered to be final.
- In 1582 A.D., he kept the foundation of a new opinion, which is called 'Deen-e-Ilaahi'.
- **Jahangir:** Like his father, Jahangir was also tolerant in religious view.
- Jahangir, like a skilled politician followed his father's Rajput policy, appointed them at high posts and established relations with them.
- Raja Man Singh had opposed Jahangir, while he was taking the throne; but by forgiving him, Jahangir made him his friend forever.
- In the same way, by giving due honour to Mewar's Rana Amar Singh and by not compelling him for marital relation, Jahangir also made the Rana of Mewar, his loyal.
- **Shahjahan :** As opposed to Akbar and Jahangir, Shahjahan was a firm Sunni Muslim, who had special interest in reading prayers (Namaz) five times a day and fasting for the entire month of Ramzan.
- He issued a royal order of demolishing all the new temples being constructed and in this way, hurt the feelings of Hindus.
- In fighting against the Shia provinces also, he was motivated by religious thoughts only.
- Burhanpur, where Hindu-Muslims used to marry each other, Shahjahan interfered there too and banned the conversion of Muslims to Hindus.
- But in the court of Shahjahan, celebration of festivals like Holi and Diwali were continued, Hindus were kept at high posts and he continued the policy of giving charity to Hindu saints also along with Muslim ones and did not try to re-start Jaziya and pilgrimage tax.

Notes


Kabul
Peshawar
Independent Pathans
Lahore
Multan
Delhi
Jaat
Rajput
Agra
Allahabad
Banaras
Patna
Chandranagar (French)
Calcutta British
Serampur (Danish)
Gondwana's Gaun Pramukh
Surat
Daman (Portugal)
Basin (Portugal)
Deu (Dutch)
Mumbai (British)
Maratha
Goa (Portugal)
Pulikat (Dutch)
Madras (British)
Madras (Dutch)
Pondichery (French)
Trancyuvar (Danish)
Negapatam (Dutch)
Kalicut
Kevin (Dutch)
Playgaar
Aurangzeb's Empire in 1700 A.D. along with European settlements
Approximate Boundaries of Mughal Kingdom
Revolt in European Colonies
Jaat

Notes

- **Aurangzeb:** From the beginning itself, Aurangzeb was a firm Sunni Muslim and as soon as he got the throne, he used all his powers in promoting Islam religion.
- Keeping in front the rules of Quran, he stopped all those customs that were not in accordance to it.
- Dance and music were banned in the entire country.
- Music was stopped in the court also and courtier musicians were asked to leave.
- In this manner, painting and art work were also banned because, Islam religion does not give permission for it.
- It was ordered to remove 'Kalma' from the coins, so that if they ever fall under the feet, it was not dis-respected.
- He stopped the custom of giving his glimpse from the window (Jharoka Darshan), because Quran does not give permission for it.
- As per some historians, despite being a hard-core Sunni Muslim Aurangzeb applied some secular laws. These laws were called 'Javabit' and the book in which such laws were arranged, they are known as 'Javabit-e-Alamgiri'.
- It is said that Aurangzeb was an expert in playing the Lute.
- Maximum books were written on Persian language on Indian music during the era of Aurangzeb.
- For the benefit of Muslim traders, he gave them the permission for tax free business, but when they started to take its undue advantage he again imposed the tax.
- In 1676 A.D., Aurangzeb again imposed Jaziya tax.
- While being a hard core Muslim he wanted to move as per the rules of Islam, at the same time being a ruler he wanted to secure his empire also, which was not possible without the support of Hindus. Still re-imposing Jaziya and pilgrimage tax, no matter for whatever reason, proved harmful for the Mughal empire and became the cause of frequent revolts by Rajputs, Satnami, Jaats, Sikhs and Marathas.

Self Assessment

3. Multiple Choice Questions

(*i*) Who was the first one to rebel?

(*a*) Shuja (*b*) Dara (*c*) Murad (*d*) Aurangzeb

(*ii*) When did Shahjahan die?

(*a*) 1675 A.D. (*b*) 1660 A.D. (*c*) 1650 A.D. (*d*) 1640 A.D.

(*iii*) When did Aurangzeb get the ninth Guru of Sikhs killed?

(*a*) 1576 A.D. (*b*) 1676 A.D. (*c*) 1476 A.D. (*d*) 1776 A.D.

(*iv*) Aurangzeb was an expert in playing what?

(*a*) Lute (*b*) Harmonium (*c*) Tabor (*d*) Flute

11.7 Summary

- Jalal-ud-din Muhammad Akbar was definitely the greatest among all the Mughal emperors and is one of the most famous emperors of the world. This beloved son of Humayun was born in the year 1542 A.D., and he was only 14 years when in 1556 A.D. he sat on the throne.

Notes

- In January 1556 A.D., after the death of Humayun, his son Akbar sat on the throne. It may be said that, as has been written by Dr. V. A. Smith, he had no empire at that time.
- Hemu, prime minister of Muhammad Shah Adil was the most dangerous opponent of Akbar. He was an ambitious Hindu ruler who was dreaming to become the ruler of the entire India. He gathered a big army, captured Agra and then he moved towards Delhi.
- Second battle of Panipat proved to be an incident of far off importance. As a result of it Afghan rule in India ended forever and in this manner ground was prepared for re-establishment of Mughal Empire.
- As per some historians, Shahjahan, because of his religious fanaticism adopted an aggressive policy against Shia states of Deccan, whereas, as per some others, Shahjahan's policy was a result of "personal ambition, traditional desire for victory and policies received in inheritance."
- In the beginning of his reign, Shahjahan did not adopt a liberal religious policy. Explanation of its reasons have been done in many ways. Personally Shahjahan was more orthodox and in personal life always tried to act as per the orders of Islam.
- In political field the reign of Shahjahan, as per his supporters, was an era of comfort and peace. In this period, only two revolts took place whose leaders were Khanejahan Lodhi and Jujhar Singh Bundela. Both the rebels were suppressed and there was not any kind of dissatisfaction among the subjects relating to the rule.
- Area of south India was most important during the reign of Aurangzeb. Aurangzeb spent the later half of his reign in south only while during the first half also his attention was focussed on the problems of the south itself. His struggle with the Marathas and Deccan states went on for long. Aurangzeb had an extensive knowledge of the conditions of south. Before becoming the ruler, he had worked as the Subedar of south and he had complete knowledge of stressful relations with the Deccan states.

11.8 Keywords

- **Regent:** Guardian
- **Secular:** Where there is no bias towards religion

11.9 Review Questions

1. Briefly describe the second battle of Panipat.
2. What was the actual name of Akbar? Briefly describe his victory on India.
3. Describe the administrative improvements of Akbar.
4. Why is the reign of Shahjahan, called the 'Golden era'?
5. Describe the religious policy of Aurangzeb.

Answers: Self Assessment

1. (*i*) 1556 A.D. (*ii*) 1556 A.D. (*iii*) 1556 A.D. (*iv*) Abdul Latif (*v*) Music
2. (*i*) True (*ii*) True (*iii*) False (*iv*) False (*v*) True
3. (*i*) (*a*) (*ii*) (*c*) (*iii*) (*a*) (*iv*) (*b*)

11.10 Further Readings

Notes



Books

1. Feudal Society and the culture of East Medieval India—*Ramsharan Sharma, Rajkamal Prakashan.*
2. History of Medieval India From 1000–1707 A.D.—*Parthiv Kumar, Ritu Publications.*
3. Early Medieval India—*Avadh Bihari Pandey, Central Book Depot.*
4. Urbanisation of Medieval India—*Namrata Singh, University Publication.*
5. Medieval India (Delhi Sultanate)—*Rahis Singh, Pearson Education India.*

Notes

Unit-12: Mughal Persian Literature, Architecture Skills and Trade

Contents

Objectives

Introduction

12.1 Role of Historical Books in Persian Literature

12.2 Architecture Skills of Mughal Period

12.3 Development of Mughal Architecture Skills in the Mughal Emperors' Period

12.4 Development of Regional Graphic Art

12.5 Conditions of Farmers and Craftsmen

12.6 Development in Trade

12.7 Social Gradation and Conditions of Women

12.8 Central Administration

12.9 Main Points Related to Emperors

12.10 Nine Ratanas of Akbar's Durbar

12.11 Literature of Mughal Period

12.12 Summary

12.13 Keywords

12.14 Review Questions

12.15 Further Readings

Objectives

After studying this unit students will be able to:

- Get the descriptive knowledge about role of historical books in Persian literature.
- Know the things related to architecture skills of the Mughal period.
- Getting the knowledge about the development of architecture skills of Mughal Emperors' period.
- Know development of regional graphic art.
- Know the things related to development in trade.

Introduction

The Persian literature was developed especially in the Mughal period. All the Mughal Emperors except Akbar were literate and all contributed in literature development. The founder of Mughal Kingdom Babur was a scholar ruler and scholars were respected in his durbar. He had written his

Notes

autobiography **'Tuzuk-e-Baburi'** or '**Baburnama**' in Turkish language and was accepted so excellent that it was translated three times in Persian and also translated in different European languages. Babur made the poetry in Turkish and Persian languages. His poetry collection '**Diwan' (in Turkey)** became very famous. Humayun had good knowledge of Turkish and Persian literature and he had also knowledge of Philosophy, Mathematics and Astronomy. He provided protection to many of the scholars in his durbar. Akbar himself was not literate, but he made such an atmosphere from his generosity, that in his reign literature progressed the most. He made Persian language as the official language and established a 'Translation Department' for translating the best books of Sanskrit, Arabian, Turkey, Unanian, etc. languages. A lot of scholars got the protection of kingdom in his reign. Jahangir himself was a literate scholar and critic. Till the 17th year of his reign he wrote his autobiography 'Tuzuk-e-Jahangiri'. Though after it he gave this work to Mutmid Khan. The scholars were respected in Jahangir's durbar who wrote the basic books. No translation work was done in the reign of Jahangir. There were also more scholars in the reign of Shahjahan and just because of the attempts of his son Dara Shikoh, more of the important Sanskrit books were translated into Persian. Aurangzeb himself was a great scholar, and then also he hated the books of poetry and history. Many texts were created in his reign. In the reign of later time Mughal Emperors till the reign of Mohammad Shah, Persian was the official language, but after that Urdu replaced it. Then also, later on most of the books were written in Persian language. So during the entire Mughal reign Persian literature got the protection of kingdom and its progress continued.

12.1 Role of Historical Books in Persian Literature

The main place in Persian literature is of biographies and historical books. Babur's autobiography 'Tuzuk-e-Baburi', Abul Fazal's 'Akbarnama' and 'Ain-e-Akburi', Nizam-ud-din Ahmed's 'Tabqat-e-Akburi', Gulbadan Begum's 'Humayunama', Jauhar's 'Tazkiratul Waqayat', Abbas Sarwani's 'Taufay-e-Akbarshahi' or 'Tarikh-e-Sher Shah', History of Islam of 1,000 years versus 'Tarikh-e-Alfi', which was written by combined attempts of different scholars, Badayuni's 'Muntakhab-ut-Tawarikh', Ahmed Yaadgar's 'Tarikh-e-Salatine Afghan' Bayajid Sultan's 'Tarikh-e-Humayun', and Faizi Sirhindi's 'Akbarnama' etc., are those texts of history, which (except Tuzuk-e-Baburi) were written in the reign of Akbar. Jahangir wrote his autobiography 'Tuzuk-e-Jahangiri' and in his time Mutmad Khan after completing his half done biography wrote 'Iqbalnama-e-Jahangiri', Khwaja Kamgar wrote 'Maassar-e-Jahangiri', Niyamat Ulla wrote 'Maqazzam-e-Afghani', Mohammad Qasim Farishta wrote 'Tarikh-e-Farishta'and Mulla Nahbandi wrote 'Maassar-e-Rahini'. Among all the books in the reign of Shahjahan Abdul Hamid Lahoree's 'Baadshahnama', Ameenai Kazwini's 'Badshahnama', Inayat Khan's 'Shahjahanama' and Mohammad Saleh's 'Alam-e-Saleh' are the main. Aurangzeb didn't believe in the creation of historical books, then also in his reign scholars themselves created few best books. Among those books Khafi Khan's 'Muntakhab-ul-Luwab', Mirza Mohammad Kazim's 'Alamgirnama', Mohammad Saqi's 'Nashqan-e-Dilkusha' Ishwar Das's 'Futuhat-e-Alamgiri' and Sujan Raya's 'Khulasat-ut-Tarikh' are the main. In the reign of later time Mughal Emperors also many historical books were written. The creations of most of these books were done by the scholars of Mughal durbar and that of others were done by the scholars protected under different independent provincial chiefs. Among these all, Ghulam Husain's **'Sidrul-Mutkharin'**, Mohammad Ali's **'Tawarikh-e-Muzaffari'**, Hari Charan Das's **'Tawarikh Chahaar Gulzaar-e-Shuzaai'** are the main.

The second important work in Persian was— translation in Persian of many books of other languages. The translation of **'Mahabharata'** into the books of Sanskrit was done by the combined attempts of Naqeeb Khan, Badayuni, Abul Fazal, Faizi etc., and other scholars. Badayuni translated **'The Ramayana'**. He started the translation of **'Atharva Veda**' and Hazi Ibrahim Sirhindi completed it. The translation of **'Liliwati'** was done by Faizi. The translation of '**Rajtarangini**'was done by Shah Mohammad Shahabadi. The translation of '**Kalia Daman**' was done by Abul Fazal, the translation of

Notes

'Nal Damayanti' was done by Faizi and the translation of **'Harivansh'** was done by Maulana Sheri. All these work were done in the reign of Akbar. In the reign of Shahjahan from the encouragement by his son Dara Shikoh the important work was done towards this direction. He made the translations of **Upnishads**, **Bhagwadgita** and **Yog Vashisht** in Persian language. Dara Shikoh himself wrote a book **'Mazma-ul-Bahareen'** (the meeting of two seas), in which he called Hindu and Islam religion as the two ways of getting the God. Besides these, many texts of Arabian, Turkey and Greek languages were translated into Persian. The translation of Bible was done and many editions (Teeka) of Quran were also translated into Persian. On taking the help of many Arabian texts, Aurangzeb made the creation of a book of justice and law **'Fatwa-e-Alamgiri'** in Persian.

The work was also done in the field of Persian poetry, though it couldn't be made of a good grade. Humayun himself had created the Padhyas. There were important Persian poets like **Faizi, Gilani** and **Urfi** in the reign of Akbar. Abul Fazal had told about 59 poets in Akbar's durbar. Jahangir and Nurjahan were also fond of writing poetry. Shahjahan's daughter **Jahan Aara** and Aurangzeb's daughter **Zebunnisa** were also poets. The subject of most of the poetry was **'Love'** and was made in the form of gazal and rubais.



Notes The letters written by different emperors and chiefs also occupy an important place in Persian literature. Many letters written by Abul Fazal and Aurangzeb are accepted as the best. The letters written by Muneer, King Jaysingh and Afzal Khan are also appreciable.

12.1.1 Arabian and Persian

Adilshahi rulers of Bijapur in south provided more protection to Persian literature. Many writers and poets started to be collected in the durbar of Ibrahim Adilshah-II (1580–1626 A.D.).

Among the poets who got the protection of Adilshah Dynasty the name of **Malik Kummi** (death in 1640 A.D.) is very important. His contemporary poet **Mulla Juhuri** was definitely a great poet of Deccan. He developed a new style in the fields of poetry and phrase writing and wrote a book named Sakinamaon the sample of Gulistan of Saadi. Qutubshahis of Golkunda also provided the protection to Persian scholars and literature. Many books in Persian language were written in their protection. Under the protection of Abdulla Qutub Shah in 1651 A.D. Mohammad Husain Tabrezi produced his own Persian dictionary. In 1681 A.D., Bustami presented the life of main Persian poets with the title **Hadeekal Salaateen.**

In the reign of **Mohammad Kuli Qutub Shah** the four historical articles of Qutub Shahi Dynasty were converted into staves. Abu Imad produced a big reference text named **Khir Katul Alam** in parts. It shows that Qutub Shahi rulers had an attachment with Iranian culture and they also took interest in it. With it, it was also felt that Qutub Shahi rulers welcomed with excitement the Persian scholars that came in their kingdom. Consequently, Persian made its mark as the regional official language of Golkunda and Bijapur in south.

The mystic and Sufi literature were also written in Persian language. Under it, the experimental texts on mysticism written by the Sufis, the letters written by Sufis **Malfuzaat** (The debate of Sufi saints), the biographies of Sufis and collection of Sufi poetries were included.

Shahjada Dara Shikoh wrote the biography of Sufi Miyan Meer and his pupils from the title **Sakeentul Auliya. Mazm-ul-Bahreen** (The meeting of two seas) is another text of Dara related to Sufism. He compared Islam Sufi perceptions with Hindu philosopher point of view in this text.

Notes

In this time Mughal Emperors made Persian literature more prosperous by doing the translation of great Indian texts into Persian language. In the reign of Akbar **Singhasan Battisi, Ramayana** and Kalhan's **Rajtarangini** were translated. These translations were done by Badayuni.



Did You Know? The Persian literature developed in Mughal durbar affected a lot to the development of regional literature. The development of literature in Urdu language was the result of it. There was also a very important contribution in the development of Punjabi, Pashto, Sindhi, Baloochi and Kashmiri languages.

12.1.2 Sanskrit

In medieval time Sanskrit did not become the chief language of the durbar. Though Mughal Emperors and the princes as Dara provided the protection to Sanskrit scholars, but in north India it didn't have the importance as it had previously. On the other side in south because of the influence of Madhavacharya and Shankaracharya Sanskrit literature was developing and the kings of Vijaynagar also provided the protection to it. After 1565 A.D., the rulers of Tuluva and Aravidu Dynasty, the Nayaks of Tanjaur and the Chiefs of Kochin and Travaneore continued the tradition of providing protection to Sanskrit. They were developing more texts including epic, shlesh poem, champu poem, dramas and especially historical poems. In the matter of epic, the ruler of Tanjaur, Raghunath Nayak and his courtier poets can be described. There was an especial importance of the biography of his father, **Achyut** in most of his texts. A minister of the rulers of Jinji, **Sriniwas Dixit** had written more texts. 18 dramas and 60 poetry epics are included in his texts. **Govind Dixit** was another great author of the durbar of **Nayak of Tanjaur, Sahitya Sudha and** Sangeet Sudhanidhi are his great texts.

The Nayak Chiefs of Vellore had given the shelter to another Sanskrit scholar **Appay Dixit** (1520–92 A.D.). He wrote more than 100 epics on many branches of Sanskrit tradition of Knowledge. **Neelant Dixit** (17th century) was a minister of Timmalnayak of Madura, he wrote many epics. His poems related to Shiv Leela and ascetic fervour of Bhagirth are considered as higher graded by the scholars.

In this reign, an important Sanskrit poet **Chakra Kavi**, was the friend of the king of **Kojhikode Maan Deva Jamori** (1637-1648 A.D.). He wrote the important epics named **Janaki Parinaya** and **Narayan or Narayan Bhattteere**. Maandeva Jamori gave the important epics to Sanskrit literature in the field of poem, reflection and vocabulary. He was very talented in the field of epic. He was considered as the greatest poet of Kerala.

In the historical 'epics' and 'dramas' written in this time the glimpse of social point of views of those Sanskrit authors were got who were pleading of classical rules till yet. It is an interesting fact that one of these initial historical epics was written by a lady also. Her name is **Tirumallamba,** who is called as **'Pathak'** in record. There is the story of the marriage of Achyut Dev in her text '**Varadgumbika Parinaya**'. It is an amazing sample of **'Champu'** epic in that time with also having the historical importance of this text.

On taking the bravery of **Raghumall Nayak** of Tanjaur many heroics were written, but in all these **Raghunathabhyudaya** written by **Govind Dixit** is a remarkable epic. Many historical incidents are described in it.

Many of the epics written on the basis of the life of Shivaji and his son are the important sources of Maratha history. In this reference the name of **'Anubharat'** and **'Shiv Bharat'** epics are very important. Kavindra Paramanand, the contemporary of Shivaji started this work. His son Dev Dutt continued it and his grandson Govind described the life of Sambhaji.

Notes

It is an interesting fact that courtier poets have presented Muslim rulers as a hero in historical epics. Though, **Pandit Jagannath** wrote Jagdabhi praising of Dara Shikoh and Asaf Vilas epic for **Asaf Khan**. Dara Shikoh himself wrote a commendation in the honour of Nara Singh Saraswati of Banaras.

The most famous epic among all the logical epics written in south India is **Tark Sangrah** (1625 A.D. approximately). Its author Anambhatt was the resident of Chittor district. He had also written commentaries for many philosophy epics. In the field of dual philosophy there is great contribution of Viyas Ray (died in 1537 A.D.) and his pupil Vijayendra (1576 A.D.). Viyas Ray wrote **Bhadojajeevan, Taatparyachandrika an**d **Nyaaymitra** named epics. Vijayendra wrote **Upsanhaar Vijay and Madhav Tantramukh Bhushan** named texts. Higher officer of Nizamshahi durbar of Ahmednagar Dalpati (1490–1533 A.D.) wrote a big epic named Narasinghprad, which was related with religion and citizen laws.

Despite the above mentioned examples Sanskrit literature was deteriorating. Authors were concentrating their mind on commentaries instead of writing the basic texts. Though scientific epics were written and the study on music philosophy were also continued, but the number of these were very less. Mainly, in that time the epics related to the technique of craft and commentaries of grammar epics were written. An important reason of fall of Sanskrit literature was the rise of country literature. The Bhakti movement affected the entire country. From this the regional poets were encouraged to write poetry in their mother tongue. The expectation of the fame of these literal texts can be done from the thing that higher class also was attracted towards it along with the general people.

12.1.3 North-India

In North-India literatures Hindi, Urdu and Punjabi languages were mainly created.

(a) Hindi

The development story of Hindi language is long. It had come in front with its original form on passing many times and periods. There is an important contribution of using language in North-Indian regions in its development. Among these languages Brijbhasha, Awadhi, Rajasthani, Maithili, Bhojpuri, Malawi are the main. A mixture form of Hindi i.e., Khadiboli also arose during the 15th-16th century.

Hindi originated between 7th to 10th century. In this time, Hindi was developing from corruption. The initial time of Hindi literature is known as **Veergaatha Kaal**. In this time poets created their texts in the fame of Rajput kings and chiefs. Among these poetry 'Prithviraaj Raso' and 'Hammir Raso' are the main.

After it the time of Bhakti Kaal started. Kabir was the most important poet of this era. This tradition continued in 16th and 17th centuries. Hindi language was developed from the disturbed form of Sanskrit, i.e., Magadhi-Praakrat and in Bhakti Kaal unprecedented texts came in front of this language. Goswami Tulsidas delivered the creative power to this language by his writing. He was born in 1523 A.D. approximately, in eastern Uttar Pradesh. He did renunciation and in 1574 A.D. started to write his famous book R**amcharitmanas.** Tulsidas wrote it in public language 'Awadhi'. Because of being written in public language this epic became very famous. Tulsidas presented Rama as an ideal man in this epic. He established the ideal of devotion in it.

Tulsidas wrote many epics but his philosophy has become very outspoken in **Vinayapatrika**. Though he was educated for full devotion with God, but in his personal life he worshipped a single God and was dedicated to that God. Tulsidas also encouraged few more devotional poets as Nabhadas, who had created 'Bhaktmaal', in which the description of Vaishnavism saints of ancient time was done.

Alongwith Ram, Krishna was also worshipped as the god and presented reverential with him. The poet's devotion to Krishna was known as '**Ashtchhap**'. All eight poets of 'Ashtchhap' were the pupils of

Notes

Vallabhacharya. Among them Surdas was considered as the best. His creation time was between 1503-1563 A.D. Mirabai gave a dimension to Krishna devotion. This queen of Rajput Dynasty impersonated as a nun. Mira herself became the heroine of many of the Roman stories. She pictured Krishna as her lover in her songs and conferred herself fully to her diety as a 'devotee'. These songs were basically created in the Marwari language of Rajasthan, but later on were affected by the Brijbhasha's series of general language. This language was mostly famous in mainly Mathura and its nearby areas.

Sufi poets wrote their poetry in Awadhi language and took the support of a folkloric to express their mysterious philosophy. Most, love-stories became the media of expression. The name of **Chandayan'**s writer Mulla Daud and **Mrigawati'**s writer Qutuban can be taken in these types of writers. But the great poet of this tradition was 'Malik Mohammad Jayasi' who created his famous epic **Padmawat** in between 1520–40 A.D. The mystic analysis of famous story of Ala-ud-din Khilji and the queen of Chittor is presented in detail in this text. This text is remarkable from the subject point of view; a new form is also delivered to Awadhi language in it. From this, there was also development in the creative power of Awadhi language. Among the Muslim poets of 17th and 18th centuries the names of Usman Sheikh Nabi and Meer Mohammad are remarkable. Brijbhasha literature progressed under the protection of Akbar and musicians as Tansen and poets as Abdur Rahim Khan-e-khana created the texts related to Krishna Ki Lila.



Task Who composed "Vinaypatrika" ?

(b) Punjabi

Punjabi language arose from the corrupted form of Sanskrit i.e., Shaursaini Prakrit if we talk about clearly Shairseni Apbhransh. With Brijbhasha and Rajasthani the grammatical base of Punjabi is one. Though the Punjabi literature written before Guru Nanak (1469–1538 A.D.) is not available,**'Aadi Granth'** is the initial text of this language, which was stored by Guru Arjun Dev in 1604 A.D. Because it is known as a sin to remove or add any word in it so it is still secured in its initial form. So this is the best form of medieval literature.

In this epic Gurus have celebrated the pattern and glory of god and this epic is decorated with different melody terms. In the speech of Guru Nanak the didactical sound is main. His preachings expressed the deep austerity, and intuition. Except gurus, Bhai Gurudas also created the poetry for the promotion of Sikh religion. He was in general expert in staves. After him more creations related to devotional literature were published. From this Punjabi or the Gurumukhi language has developed.

Besides the poems, more phrase creations also came in front. Among these **Janam Sakhiyaa**n named biographies were written. The principles and sayings of Sikh religion are also presented from the medium of phrase. In most the non-religious love stories were created. These were known as Kissa. These creations are mainly done by Muslim writers. Among these love stories Heer Ranjha and Mirza Tatha Sahibaan are the main. The best singer of **Heer Ranjha** is **Waris Shah**. Waris Shah was a skilled poet who had exceptional hold in dialogue. He was very skilled in poignant points and tragic points in story. On describing the death of hero and heroine his art seems to have reached its climax.

The best form of Mirza Sahibaan's story is found to be seen in the creation of poet Peelu. He depicted the psychological conflict of heroine Sahibaan on going in deep, in which heroine is shown as grinding in between the loyalty with family and love with Mirza. A Hindu poet of Agra had sung a sonnet about the terror of a Sikh youngster named Hakikat Ray. This youngster had martyred for his religion at Lahore in the reign of Shahjahan. Sufi poets also gave very important contribution in the progress of

Notes

Punjabi literature. Among them all Sultan Bahu (1631–1691 A.D.) is the main. He was a Sufi resident in Jhang region. He explained the meeting and devotion with god through his poetry.

Shah Husain was a stroller saint, who used to wander in villages. People loved him a lot. He wrote rhythmic poems. This poem is known by the name of 'Kafi' and most of the Sufi poets adopted it. Bulle Shah (1680–1758 A.D.) was the most popular Sufi poet. He had written about ecstasy, love and the meeting of creatures with god. He mainly focused on the spiritual side of life in his creations but in his poems there is the smell of the Punjab's soil. The poetry of Bulle Shah were converted into folklores. Those are a developed part of Punjabi literature now.

12.1.4 Western India

(a) Gujarati

A new chapter started in the history of Gujarati literature from the starting of the 16th century. It can be called as second stage. Before the arrival of modern Gujarati literature this stage was there till 200 years approximately. As more other languages Dharma and mystic are the subject matter of Gujarati literature also. At the starting of 16th century the Vaishnav devotion movement in Gujarat was a main social subject. So, the main literature of this time is related with the tradition of devotion.

The main Gujarati poets of this era are the following:

Bhalan (1426–1500 A.D. approximately)

Nara Singh Mehta (1500–1580 A.D. approximately)

Akkho (1615–1674 A.D. approximately)

Among these Nara Singh Mehta affected the latter poets especially. Because of his creative talent and multicoloured writing, he is considered as the best poet of Gujarati poetry. 'Bhalan' was a traditional poet. His poetry was best in subject matter and dignity of expression. He is considered as the best artist of Gujarati staves. 'Akkho' was a sharp and stunning poet, and in his poetry social point of view has also been spoken with spirituality. He was not any scholar, but he had sung the songs related to spiritual and social progress on being fully dipped in devotion. After 17th century the attitude to fall started in Gujarati literature. In spite of it many different literatures were created in this era. At this time devotion, policy, semi-elemental and secular literatures were also created.

(b) Marathi

In the Marathi literature of the 16th and 17th century two attitudes can be seen—religious and non-religious. Among the religious poetry of this era the following creations are main:

- The **Khawist Puran** of Father Thomas Stephens (1549–1619 A.D.) was written in the style of Gyaneshwar.
- Mukteshwar had echoed his society in his poetry based on the points of Ramayana and Mahabharata.
- In the **Abhang** of Tukaram the direct communication to the people is done. In the non-religious literature of this era Shivaji's guru and great saint Ramdas's poetry and the creations of Waman Pandit (1615-1678 A.D.) are included. In the creations of Ramdas the feeling of salvation and national re-construction was mixed with devotion and religious sensation. The point of view of Waman was scholarly and academic. That's why his language was far-fetched and sanskritised. His main creation is the Commentary of Gita, in which he established the importance of knowledge instead of devotion.

Notes

In the non-religious poetry of this era Powadies and Lawanies can also be taken. Powada was the live dancing drama poem and in its poetry-language was spicy. The nature of Lawanies was romantic and the deep feelings were beautifully used in it.

12.1.5 Eastern India

There were literatures created in Bangla, Assamese and Oriya language in eastern India mainly.

(a) Bangla

In east, after the arrival of **Chaitanya Mahaprabhu** the progress of Bangla language and literature started. Shri Chaitanya was a Vaishnavism poet. Being influenced from the speech of saints they started the preaching of the mysticism and composed the songs in the mixed language of Sanskrit and Maithili. These songs are known in pharseology. Many biographies were published of Vaishnav saints. The biography of Shri Chaitanya was written firstly in Sanskrit by Murari Gupt, but after that a biography came in front composed by Vrindavan Das in Bangla. Vrindavan Das composed 'Chaitanya Bhagvat' or 'Chaitanya Mangal' within one year after the death of Shri Chaitanya. It is considered an important record of contemporary status.

Chaitanya Charitamrit of Krishna Das is the important work of this chain. Although there was dispute about the relation of this written duration, but this text 'Gaudiya Vaishnav religion' represents the philosophical base. Firstly, rendering the philosophical principle Shri Chaitanya considered the avatar of Shri Krishna.

Gauranga's victory' composed by Churamani Das is an important part mentioned in the life history of Shri Chaitanya Mahaprabhu. Jainand and Lochandas were the two poets who composed '**Chaitanya Mangal**'. Lochandas is also popular for introducing the traditional folk music of Dhamali'. Dhamali is totally based on the infinite spiritual love of Shri Radha and Krishna.

Padavali is a famous traditional folk love in the Vaishnav literature. It is a collection of many verses derived from the Sanskrit literature to depict the spiritual essence of Shri Radha and Krishna's infinite love. Shri Chaitanya Mahaprabhu is praised and worshipped in these verses and he is himself considered as the **Yugal Roop** of Shri Radha and Krishna. Many poetry were composed based upon Krishnalila. Among these Vrindavan Lilas described in the 10th column of Bhagwat is considered as base. On the one side Hindu landlords and Muslim Subedars started to give shelter to Vaishnav literature, then another sector of poetry named as **"Mangal Kavya"** was also developed. In these, the importance of Chandi, Mansa, Dharma etc. local Gods were assigned and on representing mythical Gods as Shiv and Vishnu as Bengali farmers and artists were made the familiar God. The descriptive style of "Mangalkarya" was encouraged from Puranas. On analysing the influence of mythical writers on these poetry it is known that these Bengal poets have taken the style from Puran, but have changed it on the basis of their experiences. Because of these, demon destroyer most lethal weapon of Shiv, Trishul is converted in agricultural equipment, they are represented as a half mad rural yogi. We can see the conciliat nature in religious mangal work. In legendry Narayan Buddha religion is included and Muslim pir is called as Satyapir or Narayan.

Many Muslim writers presented their text in Bangla language. Among these the first remarkable writer was **Daulat Kazi**, who had come from Arakan. Just after the independence of Arakan from Burma, it had established a fast relation between Bengal and Arakan. On running away from Arakan ruler was bound to take shelter in Bengal and he had to live there for 26 years. That's why Bangla language was made as the official language of Arakan subjectively.

Daulat Kazi presented the love stories of **Lorchadani** or **Maina Sati** in Bangla language popular in the reigns of Gujarat. It is said that **Lor Chadani** was completed after his death. The poet who completed it was also brilliant. Alaul Nichale was the son of a Muslim Amir of lowest Bengal. The Portuguese dacoits caught him and sold him as soilder to the Arakan Army. The minister Suleman and cousin,

Notes

Magan Thakur of king were impressed by the poet and his musical talent. These influential friends freed the slavery from Alaul. He presented the Padmavat, Farsi love story, Safuk Mulk Badujjamal of Malik Muhammad Jaysi and two works Nijami in Bangla. On translating Persian poems and love stories into Bangla language Alaul delivered non-religious subjects to Bangla literature. In the 16th century and later on many Muslim writers were writing in Bengal. Though they had taken most of non-religious subjects, they also wrote about the tragic tale of Karbala and Paigamber and Ghazis. The text of Saiyyad Sultan Rasul Arg is based on the combined subject matter of both the religions. Few of Hindu gods are also included in it. This attitude is also seen in **Yug Samvad** or **Satya Kali Vivad Samvad** written by his pupils.

(b) Assamese

The progress of Assamese literature was also done under the shelter of devoted resolution as Bangla. Sankar Dev adopted Vaishnavism and being a good poet he delivered the best poems to Assamese literature. The tradition of Shankar Dev was raised further by his pupil Madhav Das. There are many verses in **Bhakti Ratnavali** and the different dimensions of devotions are discussed in it. Vrindavan Bihari Krishna is described in Bara Geeta and the childhood of Krishna also illustrated in another text. No trace of sexuality as found in the love story of Radha Krishna described in Bangla and Gujarati was not there in Assamese Vaishnavism poetry. Assamese Vaishnavism poetry supports a different point of view. The extreme-adorn-mentation of the love story of Krishna in Assamese Vaishnavism poetry is tried to be left out and his childish form was focussed.

Assamese writers also translated epics and purans. Ram Saraswati has translated fewer portions of Mahabharata for his patron Kooch Bihar. Similarly, **Chandra Dwij** wrote the story of Krishna on the basis of Bhagwat and Vishnu Puran.

Assamese phrases were mainly developed in the series of collection of historical records **Burenji**. These were written on the instructions of Ahom kings, who ruled in Assam on occupying it and also faced Mughals if needed. The Chinese-Tibetan culture of Ahom affected Assam and Assamese verse was also affected by it.

(c) Oriya

The influence of Sanskrit on Oriya literature was also present in this era. Madhusudan, Bheem, Dwiwar, Sadashiv and Shiv Ishwardas created many epics based on legendary subjects. The non-legendary poem is used in **Dhananjaya Bharya** in which every row starts with 'I' vowel. The story of Radha and Krishna is said in it. Shishu Shankar das's UshaVilaas, Deva Durlabha Das's **Rahasya Manjari and Kartik Das's RukminiVibhaare** are the similar remarkable creations.

From the creation of Rama Chandra Patnayak's epic **Harawaliin** 17th century, Oriya literature got a public base. A general person was hero and daughter of a farmer was the heroine in it. Though, it was itself a new experiment, but in general Oriya literature was continuously following Sanskrit literature. In the Bhupati Pandit's text **Prem Panchmitra** religious principle was converted into poetry form on suspending in the string of devotion. Its language is mostly compared with Jaya Deva.

Generally, the effect of Sanskrit on Oriya language is clear, but in 18th century an artificial style developed, in which over oranamentalism and miracle of language were there. **Upendra Bhanj** (1670–1720 A.D.) was the representative poet of this section, who enforced such new era in Oriya literature, which was continued till 19th century.

12.1.6 South Indian Languages

Tamil, Telugu, Kannada and Malayalam were the main southern languages, in which the literature creation was done in this era. These descriptions are as follows:

Notes

(a) Tamil

Many types of philosopher epics, commentaries, literal texts and Purans were written in Tamil literature in this era. Most of the texts are related to Vaishnavism and Shaiv Dharma. A vaishnavism poet named Haridas wrote **Irusamayya Vilakkam** (Explanation of Shaiv and Vaishnavism). Murainanarbandar wrote another Tamil text named **Sivdaaru Mottaram** (1533 A.D.). There are 1200 verses in this book. The things related with the sequence of the time, temple and its structure and religious principles are discussed in it. Its author also wrote a text named **Shaiva-Samayaaneri** (the way of Shaiv community), in which the cult of Shaiv is mentioned. Kamalai Naanprakara published more directories of Shaiv worship and Puran in **Tirumaluwadi**. Nilramba Aligaya and his pupils also developed puran literature. Desikar wrote purans on **Setu Puranam Tirupparangiri** and **Tiruvayyur**. One of his pupils wrote Tiruwaltar Puranam (1592 A.D.). **Madayee Tiruvengadanatthaar**, an official of Madura's hero, was an important literate of 17th century. On explaining the Adwait Vedant he had written a long book in Tamil.

Puran Tirumalaynathan's Chidambara Puranam (1508 A.D.), NallurVeerakavirayar's **Arichandra Puranam** (1554 A.D.), Andari's **Sundar Padyan** (1580 A.D.), Kachchiyappa Shaivaachara's **Kandpuranam** (1625 A.D.) and Balasubrahmanyam Kavirayar's **Paulani Tal Puranam** (1628 A.D.) are the other important religious and philosopher epics of this era. Nearer this time, a poet of Tanjaur Ellapa Nawlar (1542–80 A.D. approximately) wrote an excellent **Kovaion** Tiruwarur. A Pandya king of Tenakrai Ativeerarama wrote a beautiful epic named **Naidatam**. He also presented the translation of many of the important epics of Sanskrit into Tamil.

Notes Paranjoti's Chitambara Pahiyal, Kurugayee Perumal Kaviyar's **Maaran Alankaram** and Vaidhnath Dasikar's **Ilakkanavilakkam** are the main trading epics. Jain poet Mandalpurush's **Nigantu Choodamani**, Kayadaraar's Koydaram are the main **dictionaries** of this era.

(b) Telugu

On the level of language Telugu is related with Tamil and Kannada but its literal standards are based on Sanskrit.

In this era in the reign of Vijaynagar's king Krishna Deva Ray (1509–1529 A.D.), Telugu literature developed unprecedented. He was a prestigious scholar himself. His text **Amuktmaalyad** is considered as a great text of Telugu literature. 'Allarani Peddana' was the most prestigious poet of his durbar. He was titled as 'Andhrakavi Tapitamah' (Father of Telugu poems). **Swarochrish Manusambhawam** and **Manucharit** are his main epics. Another poet of durbar of Krishna Deva Ray '**Nandi Timman**' wrote **Parijaatapaharanam**, in which one portion of Shri Krishna's life was represented as poetry.

Bhattmurti, who was famous as Ram Raja Bhushan, earned the fame on creating **Vasu Charit** (poetry based on one portion of Mahabharata). He also created a poetry named as **Harishchandra Nalopakhyaanam** in which every verse has double meaning: The story of king Harishchandra is told with Nal. On making the stories Ramayana and Mahabharata as the base, Pigali Surann created **Raghav-Pandaveeyam**. Kumar Dhurjeti created his great text **Krishna Deva Ray Vijayam** in 16th century approximately in which he explained the victories of great kings. **Tenali Ramkrishna** is the most famous author of Telugu literature. He is known as Eloquent and Spoof person. His **Paadurang Mahatmyamis** considered as a great text of Telugu poetry. Said as of low category **Mollawas** a poet, who presented the famous Telugu version of Ramayana. Kuli Qutub Shah (1550–83 A.D.) was also the protector of Telugu literature. **Adanaki Gangadhar** and **Ponnaganti Telangaana** had conferred their books **Tapati Sammaharanopakhyaanam** and **Yayaajicharit** to Qutub Shah.

Notes

Manumanchi Bhatt wrote a text named **Hathlakshan** in 16th century. The horses and their training are described in it. In 17th century after the fall of Vijaynagar, Telugu writers were got the shelter by the small states as Gadiketa, Nellu, Siddhwatam, Jinji, Tanjaur and Madura. Malati Anant of Siddhwatam wrote **Kakustvijayam**(1590–1660 A.D.). Pushpgiri of Nellore translated **Neetishatak written by Bhrithari**. The Tanjaur king Raghunath Nayak had written an initial phrase text named as Valmiki Charitram.

(c) Kannada

Most of the Kannada epics are written by Jain Muni. They also developed the Kannada literature during 16th–17th centuries.

Geroppa's pursuer Vidhyanand had composed *Kavyaras* in 1533 A.D., in which the biographies of main Kannada poets are given. Jain scholar Salv (1550 A.D. approximately) presented the Jain version of **Bharat Ratnakar Varnanee**. Except it, in the latter half of 16th century, he (On Jain Universe cosmology) created **Trilokakaar** (on Philosophy), **Aparajit Shatakand Bharateshwar Charit** based on the story of main king Bharat. Most of the songs written by him are still sung by the Jains. It is known as the name **Annagalapad**.

Chennabasav Puran Lingayat is an important text of literature. Its hero Chennabasav has been considered as on avatar of Shiv. More Saint Stories are also included in it. Adrishya's (1595 A.D. approximately) made **Pradhanraycharit** is another main epic of Lingayat literature.

Virakt Pantadarv's Siddheshwar Puran and Nijgunn Shiv Yogi's **Vivek Chintamani** (1560 A.D. approximately) and **Shiv Yog Pradeepika**, Bhavchintratna and Veer Shaivamrit or Marllanarya Gubbi and Sarvgyanya Murti's **Sarvgyanyapadgalu** are some of the important Shaiv epics of this era.

Vaishnav literature was also written in this era. In this field the Sanskrit texts were translated into Kannada. **Kumar Vyas** translated one portion of Mahabharata and the translation of rest of the portions were done by **Timanna** in 1510 A.D. approximately. Lakshmira created **Gemini Bharat**. The famous song sung by Mendicant singers is another form of Vaishnav literature. According to Neelkanth Shastri these were encouraged from Madhwacharya and Vyasacharya. This famous song got more courage from the south travel of Chaitanya in 1510 A.D. Puran Das is the main of these categories of singer.



Did You Know? The work **Karnatak Shabd Nishan (1604 A.D.)** of Bhatt Kalank Dev is considered best in the field Kannada grammar.

(d) Malayalam

Malayalam developed as a language of Tamil in the area of Odyaar. In 14th century its self-existence developed. In 15th century and after that (came from Travoncore of Nirnam) the special traditional poet was given full support in the development of Malayalam language. **Ram Panikkar** was the main poet of this tradition. He composed **Bharat Gatha**, **Savitri Mahatmyam**, **Bramhand** and **Bhagvatam** like work.

In the development of modern Malayalam literature the great poet **Cherseri Nabudari** of 16th century gave important contribution. In his great work **Krishna Gatha** the life of Krishna has been described beautifully. In 16th century many popular songs were composed in Malayalam. **Anju Krut, Tambranpaatu** and **Iravkutti Pill Pattu** are the same type of compositions.

Tukant Ramanujam composed the work on the basis of religion, philoshpy and Hindu Mithak. His main work is Adhyatm Ramayanam, Bhartam Kitipattu and Harinaam **Kirtnam** etc.

Notes

The development of popular mode of dance literature **Athkatha or Kathakali** was during 16th century. Many new stories were composed in Malayalam literature.

The Contribution of Abul Fazal

Abul Fazal has a specific place in Mughal historians. Abul Fazal has left on unremovable shade in the medieval histriography. Abul Fazal was born in Agra in 1551 A.D. He was the second son out of eight sons of Sheikh Mubarak. Sheikh Mubarak was a person of sufi viewpoint and was a kind hearted man. The name was given the 'Mahdavi' and 'Shiya' to the family of Sheikh Mubarak. Sheikh Mubarak and his family faced the insult by the hands of staunch Ulema for more than 20 years. In 1574, he met Akbar and got the protection of emperor. The childhood of Abul Fazal was very tough. He was small when he saw his father wandering from one place to another for the security of him and his family, with this the qualities of adaptability, kindness and patience developed in him. The qualitative character of Abul Fazal became double with his talented wit. This thing pulled Akbar towards him who for the time being became his friend. Abul Fazal became a strong student of Islam religion. His labour in the field of study proved better in the court of Akbar in future. He grew, he became a fearing from god man, open-minded man and ideal character man who was good for all. He taught the lesson of brother deed mean 'Sulah Kul' from his father, who was the guide and teacher in his childhood. Abul Fazal started his life as a teacher like his father, he was only 20 years old. His attraction at the side of spirituality; he was neutral by the side of cultural temptation. His royal court made him intimate. Sheikh Mubarak and Fauji met him with Akbar in 1574 A.D., emperor paid him more respect. This meeting proved for him an important incedent on his life and he described it in '**Akbarnama**' like:

As luck did not like that with me, I became selfish and priggish and decided to walk on the way of proudy retirement. I kept collecting around my students. Actually, the ego of knowledge made my mind by the idea of intimity. I expend my night to search the truth and feel pleasure in that society by this hand empty but heart was satisfied, the advice of father saved by the fury of foolish from more problems, my heart is not at peace and pulled at the side saint of Mongols. I wanted to meet the Lamas and the Portugal of Tibbet. I wanted to sit with the scholars of Jend Aveshta and Lamas with happiness of Tibbet. I was disturbed from the scholars of my own land. I'm happy now, I gave my representation to kingdom and I got faith in the intimate of working in world. The work which selected for me, I fulfill my desire. It was east where the morning came with the light of ideals. It taught me that the work of world, which has many methods, to coordinate with the spiritual unity of truth. Abul Fazal accepted the '**slave of court**' as Mansabdaar and his growth on royal post was less. He became the Mansabddar of 1000 in 1585 A.D. Prince Salim who made Emperor of Jahangir, before getting murder by the agent **Veer Singh Bundela** in 1602 A.D. Abul Fazal became the Mansabdaar of 5,000. Abul Fazal affected Akbar more. Akbar considered him his friend, philosopher and guide in the matter of kingdom. In 1589 A.D., Abul got the order to write the description of the glorious incidents of the victory. He did hard labour for this government and worked as a historian and within seven years he described 'till 41years'of the ruling of Akbar. '**Akbarnama**' is the main source about Akbar and his kingdoms. This subject matter was chosen from the huge bundle of the material of writers, the material also was governmental and non-governmental. It was not got by any other source.

Writer says that: "I worked and experimented a lot for collecting the records and descriptions of Excellency's (Akbar's) activities. I inquired from the old members of famous families and servants of the kingdom till a very longtime. The Royal Decrees were issued in the provinces that the persons who were presented in old incident, if they had any doubt or remembrance about the last incident, then also they sent their comments and letters to the durbar. There was not such effect of this auspicious invitation, from which my desire became fulfilled, one more royal decree was issued. I got the chronicle of the initial incidents of 19th year of that magical time (1574 A.D.), because of thinking power of intelligent Excellency record office was established. I collected the descriptions of more incidents from

Notes

those valuable pages. I worked very hard for getting the original or the copy of most of the orders issued by the Emperor to the provinces till today (of the 40th or 41st year of the reign of Akbar). It is lucky morning today (i.e., the book is completed). I faced the problem in collecting the many reports related to foreign incidents and matters of kingdom by ministers and higher officials. My work-loving soul satisfied from enquiry and researches. I used more power in collecting incomplete comments of prudent and persons having good knowledge. I produced a reservoir from all these sources to water and for providing moisture to the garden of luck."

"The result of hard labour of Abul Fazal brought into existance a great book of three divisions named 'Akbarnama'. In first division of Akbarnama there is the description of the ancients of Akbar, Babur and Humayun, and in the second division all deliberation of the rule of Akbar in Kalkramik arrangement is described. In the third division **Akbarnama** gave the title of '**Ain-e-Akbari.** It was also prepared with the two divisions and actually it was a different book. Abul Fazal increased the mode peripheral on bringing this monumental book within the limit line of history, on diverting from the perception of other medieval historians. He propounded history in the reference of national development, in which attention is also paid on the political, administrative, economic and cultural actualities of that era. **Ain-e-Akbari** is not only the descriptive and statistical survey of Mughal Kingdom; it also focuses more on the state policy and administrative tradition of Mughal kingdom. Its pages inaugurate the iron armor of the kingdom, the internal working process of official system, which helped Akbar in changing the provincial lordship into medieval India's strong nation-state. This is the second biggest book of historical significance written by an Indian after the Artha Shastra of Kautilya. It is very rare to get such book in the history of European historical literature."

Abul Fazal included intellectual element in his history writing. He adopted the judicious and secular point of view with the subject and opposed fanaticism, cultural traditionalism or stereotypes and myths on writing the contemporary history of the Akbar's reign and adopted the judicious way. For this the Indian history is not made from conflicts between Hindus and Muslims, but it is made from the conflicts between nationalism and regionalism, secularism and religious fundamentalism, stability and fragmentation. If we see with this point of view then Abul Fazal should be considered as unique among all the historians of the same era. In the words of a modern historian:

''No other medieval historian can claim for judicious and secular and can't use the new process to collect the facts based on critical research. We have got all these specialties in the history writing of Abul Fazal only."

Except the above excellent texts of Abul Fazal, his letters' collection Rukt-e-Abul Fazal is also included in most useful and approved information source related to the history of Akbar's reign. Abul Fazal had written these letters to, except Akbar, princesses and queens, the members of royal pedigree, other special persons and officials of harem (Antahpur). Similarly, in **Insa-e-Abul Fazal** or **Maktubaat-e-Alami** governmental post is described, which was made by scholar prime minister from governmental status. Above compiled book is divided into three parts. In first part those letters and decrees are given which were made by Abul Fazal and which were sent to foreign dignitaries and knights by Akbar, in which Shah Abbas of Persia, Abdulla Khan of Turan, ruler of Uzbek Kaasgar and Makah's Sheikh are included. In second part Abul Fazal's those petitions and reports are described, of which Abul Fazal had made on political matters and issues of national interest for the emperor. With it his written letters to co-workers are also included. In the third part of **Maktubaat-e-Alami** general and miscellaneous subjects written by Abul Fazal and his other texts the patterns of Persian phrase style are presented.

12.2 Architecture Skills of Mughal Period

Mughal emperors were fond of making buildings. Till the period of Shahjahan such buildings were made, which are considered as excellent samples of architectural skills till yet. The art which is called

Notes

as Mughal architectural art is the combined form of Islam art of mid Asia and Indian Hindu art. Akbar contributed in the production of this art. Akbar's point of view was national in political field, similarly his point of view was national in architecture's field and according to his own desire and facility used Hindu's art and artists in making the buildings. Before him in the period of Delhi Sultans, Islamic art was affected by Hindu's art. Akbar's generosity increased it more. Be in majority of Hindu artists and to construct the buildings according to Indian climate were also become responsible for the origin of Islamic and Hindu's art. So from the reign of Akbar the art which was developed from the combination of Hindu and Islamic art can be accepted National Architecture Skill. In this architecture skill rounded domes, towers, arch, roofs, columns and pointed arches were taken from Islamic art. Initially, Red stone was used and focus was given on constructing the building very big and strong also, but later on the use of white marble in buildings was included and tried to make those most beautiful by carving, the use of **gold-silver** water and colorful designs. On adding all of this Mughal Architecture Skill became the best and more beautiful buildings were constructed in this period.

First, Mughal emperor **Babur** was fond of making buildings and he found that labour in India was very cheaper. Thousands of labours in his reign worked to construct the buildings on the places like Agra, Biyana and Dhaulpur. Babur was very much inspired from the Gwalior buildings made by King Man Singh and King Vikramajeet Singh. Though being an art sampler, he could also understand their defects. In his small reign, Babur didn't work for constructing the buildings. He constructed the wells, ponds, bathrooms only which destroyed with the effect of span of time or were destroyed by ruler of Surya Dynasty. Only three mosques of his period were got in. One of the mosques constructed by him is in **Panipat** Kabulibagh and second is in Rohelkhand at **Sambhal**. These both of mosques were constructed in 1529 A.D. The third mosque of his period is in **Ayodhya**. But none of these three can be considered as the best sample of art. Humayun could not do any commendable work from the point of development of art. '**Deenpanah**'named his palace was destroyed by Sher Shah and his two mosques constructed in **Agra** and **Fatehabaad** cannot be considered as good sample of architecture.

The **Makabara** made by Sher Shah in Sasaram (Bihar) cannot be included in Mughal building. But that is the best sample of the architecture of that era. Sher Shah's tomb situated at the mid of a big lake is the 'symbol of his personality', is the link between the simlicity of buildings of Tughlaq's emperor and feminine beauty of buildings of Shahjahan, which is called as 'one of the best buildings of North India'. The effect of Hindu and Islamic art is clear in it. '**Puranakila**'in Delhi and its mosque (**Kala-e-Kuhna**) were also constructed by Sher Shah but there are only remains of 'Puranakila' now.

The first building constructed in the reign of Akbar is **Humayun ka Makabara** in Delhi. It was made by the stepmother of Akbar on getting the services of Persian artist **Meeran Mirza Gias**. There is an effect of Persian art on it. The art of this building of long necked tomb can be compared with Timur and **Bibi Khanam ka Makbara** in Samarkand. The Charbagh is constructed around the tomb. To make beautiful buildings on making the gardens is the main speciality of Mughal architecture skills. That speciality was also used in this tomb. The drains are made for the flow of water from the main room of buildings. There are set of fountains in between it. Roads are made for coming and going in tomb. Among buildings initially constructed by Mughal the tomb of Humayun is the most beautiful. It is also very strong, because of which it is fully secured till yet.

There was no important role of Akbar in the construction of the tomb of Humayun. There was an impact of Akbar's personality and ideas on all the buildings constructed after it. At the time of Akbar the forts of **Agra**, **Lahore** and **Allahabad** were constructed, in which many buildings were constructed and the city of **Fatehpur Sikri** and many buildings were constructed in it. The forts of Agra and Lahore and many buildings of Fatehpur Sikri are still there but most of the buildings of the fort of Allahabad are finished. A red stone was used in the construction of all these buildings. Hindu and Islamic arts were openly used in it. Agra fort was constructed in fifteen years approximately and the Lahore fort was also constructed with it. Allahabad fort is after few time periods of these. There

Notes

were four entry gates in Agra fort initially, but two of them were closed after some time. One of the rest two gates is called as 'Delhi Darwaza' and second as 'Amar Singh Dwar'. The circle of fort is approximately 1.5 miles, in which Akbar constructed 500 buildings approximately. Shahjahan broke many buildings out of them and again constructed or changed their structure. **Jahangir Mahal** and **Akbari Mahal** were the main in it. The general layout of Agra fort matches with Gwalior fort made by King Man Singh and the buildings in it are also affected by Hindu art. The layout of Lahore fort is also the same as Agra fort. Though there were more decorations in those buildings. But the beautiful buildings of Akbar were made in Fatehpur Sikri (near Agra). Though in modern time Fatehpur Sikri is a barren place, then also people use to go there from many distance to see the Akbar's art. Among these buildings **Diwan-e-Aam, Diwan-e-Khaas, Birbal Mahal, Hiran Mahal, Jama Masjid, Hathi Pole, Buland Darwaza and Sheikh Salim Chishti ka Makabara** are the main. There are hundreds of buildings apart from these. Those all are amazing and it is very much unique to get the number of amazing buildings at one place. However, the columns are there in the **Panch Mahal** of five floors, all the columns are of different types. The design of every column is different from the others and generally made from urns, bells, flowers and leaves. The palace of Turkey Sultans is so beautiful that Parcy Brown said it as '**The pearl of architecture**'. The palace of Jodhabai indicates what type of arrangements the members of Mughal Kingdom like for their survival. The Persian art is in the palace of Akbar's wife Marriam. Its columns and walls are decorated as animals like monkey, elephant, tiger and the human structures on different colored stones. **Jama Masjid** keeps the highest place among all the mosques made in India. Situated at 176 feet height from the land and 134 feet height from the first plinth, **Buland Darwaza** itself is considered as a big and beautiful building. The columns made with oysters on the grave of Sheikh Salim Chishti keep the best place in the point of beauty. There is no doubt, the buildings made in Fatehpur Sikri are considered as the best among all the buildings of Mughal period. Historian **Smith** has written: "As Fatehpur Sikri nothing could be made before it and it is also not possible to be made after it. It is a romance designed on the stones." Akbar also constructed few forts, tombs and fountains etc., on Atak, Medta and Ajmer etc. and other places.

Jahangir was fond of making gardens and graphic arts instead of architecture. Then few buildings were constructed in his period. Except it, architecture skill takes a new turn from that time. The use of **White Marble** and the most **mosaic** on it which reached on the top in the period of Shahjahan, was started in the period of Jahangir. The very first building in the period of Jahangir is **Akbar ka Makabara** at Sikandara near Agra. The policy of it was made by Akbar but Jahangir did few corrections in it and completed it. This five floored tomb situated at the mid of the wide garden spread in the one mile circle around is symbol of big and kind heart of Akbar. Its entrance gate is in south and there are four tombs made by marbles at all the four corners of it. Four floored is made from five plinths, in which every upper floor is smaller than its lower floor. There is a courtyard rounded with the walls made by the marbles on the highest floor in which there were 36 phrases (Two rows stories) written in the praise of the reign of Akbar. There is not any tomb above this building. Akbar's plan of tomb is very effective with being easy and simple. **Havel** has written: "Akbar's tomb is the perfect tomb for the great ruler of India." It can be considered as the combination of Islamic, Hindu's, Christian and more than these all Buddha's art. The second building of the period of Jahangir is his own tomb made in **Lahore**. Most of its part was constructed by his begum Nurjahan after his death. This tomb is also situated in the mid of a wide garden. But it is not as effective. An important building made at the period of Jahangir is The tomb of **Etmaat-ud-Daula** of Agra. It was made by Nurjahan on the grave of his father **Etmaat-ud-Daula**. The main part of tomb is made with white marbles fully and other valuable stones are also used. This two floored building is made in the mid of a wide garden. This tomb is the link between the time of Akbar and Shahjahan. It is so beautiful that many people give the second position to it after Taj Mahal among all the Mughal buildings. **Parcy Brown** has considered it as 'The most complete among the similar buildings'.

Mughal architecture art reached to the top in the period of **Shahjahan**. The use of white marbles and other valuable stones, most mosaic, valuable colours became the specialty of the art of his period. It

Notes

is seemed in his buildings that the skills of jewellers and artists are attached in the stones. Shahjahan was fond of architecture art. He not only constructed the new buildings but also constructed the new buildings on breaking the buildings made by Akbar in Agra and Lahore forts. Diwan-e-Aam, Diwan-e-Khaas, Machchhi Bhawan, Shish Mahal, Khas Mahal, Angoori Bagh, Jharokha Darshan ka Sthan, Shahburz, Moti mosque, Nagina mosque etc. in Agra fort, Jama Masjid in Agra itself, Jama Masjid and Red fort and the buildings within it as Diwan-e-Aam, Diwan-e-Khaas, Moti Mahal, Hira Mahal, Rang Mahal, Nahar-e-Barisht etc. of Delhi and Diwan-e-Aam, Shahburz, Shish Mahal, Naulakha Mahal and Khwaab Gaah etc, in Lahore fort are the main buildings in the period of Shahjahan. Except these Shahjahan constructed more mosques and tombs in more places as Kabul, Kashmir, Ajmer, Kandahar, Ahmedabad etc. But the best building of Shahjahan is world famous Taj Mahal of Agra made in the remembrance of his wife Mumtaz Mahal which had been constructed in 22 years of a huge expense of nine crores. All the buildings of Agra fort made by Shahjahan are most beautiful, but in all of these Moti Masjid has the best position. Made from the white marbles as milk this mosque is just like as his name 'Moti'. Jama mosque of Agra was constructed by Shahjahan's eldest daughter Jahan Aara. The building of Red fort of Delhi, the arrangement of water and fountain in it was so beautiful that this thing written on a place of there has to accepted that 'if there is any heaven on the earth then it is here, is here.' The Taj Mahal has the best position among all these buildings. This buildings is situated at the mid part of the wide garden, made with the white marbles, keeps the position among the best buildings of the world. Situated at the 22 feet height from the land and made with marbles plinth this building is 108 feet heighted though its mid tomb is 187 feet heighted. There are four white towers on all the four corners of plinth and river Yamuna flows from the side of it. The duplicate graves of Mumtaz Mahal and Shahjahan are on the upper floor in middle and the original graves of both of them are on lower floor. The decorated nets with beautiful mosaic, the walls decorated with bell ornaments and the art delivering a unit form to building in the view of length and width is not only for increasing the beauty of Taj Mahal but Taj Mahal is a dream moulded in marbles in the form of a complete unit which can be considered as the symbol of a great beauty. Shahjahan could not mould the beauty of Mumtaz Mahal into a statue, because it was against of Islam religion but expressed his beauty on constructing the Taj Mahal. That's why Havel called it as "A live Statue of Indian Femininity". He has written: "It is such an ideal great thought which is not related with architecture skills, but is related with sculpture." It is proved that chief artist Ustaad Ahmed was a Lahori, who was titled as 'Nadir-uz-Asar' by Shahjahan.

Aurangzeb had no interest in fine arts. No best building was made in his reign. Single building made in his reign is Badshahi masjid of Lahore, which was made for his personal use by Aurangzeb, because its base is very small. Another building made in the reign of Aurangzeb is The Tomb of Begum Rubia Durani of Aurangzeb. In which the attempt to copy the Taj Mahal was done, but this attempt could not be succeeded. After that Mughal architecture skills didn't get the chance of progress and its condition started to fall continuously. There were many buildings constructed in different provinces and many later independent states, but most of them were destroyed. The best position among the rest buildings in all those are of Maan Temple of Gwalior, The Govind Dev's Temples of Vrindawan, Hawa Mahal of Jaipur, Gol Gumbad of Bijapur and Golden Temple of Amritsar.

A number of good buildings were constructed by the Muslim rulers of South India in Mughal period. Among all of these Ahmednagar's ruler The Tomb of **Ahmad Nijamshah, Bagh-e-Rauza**, had made a garden and palace, Hasht-Bahisht (Eighth Heaven), Bijapur's ruler Ali first made Jama-Masjid, Sultan Ibrahim made his own Tomb, Anand Mahal, Mihataru-Mahaland Jahan Masjid and Golkunda's Sultan Mohammad Kuli Qutub Shah made palaces as Chandan Mahal, Heera Mahal etc. are especially remarkable.

Architecture skills were more increased in Mughal period and big palaces, tombs and mosques were constructed. Mughal architecture skills were greatest itself and it affected different states architecture skills. It will be a mistake in saying that the architecture skills of Mughal were foreigner basically. It is more truth to say that Mughal architecture skills had separate specialty and on including the foreign

Notes

effects in it its main form was also Indian. The Mughal made buildings which were different from the buildings of Turkey, Persia and Mid Asia. The construction of Taj Mahal was only possible in India and the attempt to copy it was not possible on another place. Taj Mahal is the sample of Indian Mughal architecture skills and its reason is his separate specialty and so it is famous in the world.

12.3 Development of Mughal Architecture Skills in the Mughal Emperors' Period

Babur

Babur showed his special interest in architecture skills in his small reign. Babur constructed many buildings, but out of all those only 'Kabulibagh of Panipat' and 'Jama Masjid' still exist.

Humayun

Humayun was wandering throughout his life, he constructed the mosques in Hissar and Fatehabad districts which attached from the coloured tiles of Iranian style. Humayun's palace 'Deen Panaah' at Delhi was constructed in hurry, so artists didn't give any care on its stability and beauty.

Sher Shah Suri

Sher Shah constructed a mosque in Sasaram. It is a good addition of Hindu and Muslim arts. He constructed the Old Fort in Delhi, though most of the people don't feel so. Inside this fort '**Kila-e-Kuhna** Masjid' is the sample of good art that it can be kept in the series of handful buildings of North India.

Akbar

According to Abul Fazal, "Emperor (Akbar) made the plans of beautiful buildings and converted them into the form of stone and slurry from his thoughts of mind and heart." Akbar on expensing very low in constructions constructed such buildings, which seemed beautiful from its simplicity also. He used the Mehrab and Shahteer styles with the equal ratio. He used more of red stones in construction.

Humayun ka Makabara: The map of this tomb was made by the Chief Architect of Iran **Meerak Mirza Gias** and its construction was completed in 1564 A.D. under the care of Akbar's stepmother **Hazi Begum**.

Agra Fort: The construction of fort spread in 1.5 miles on the bank of Yamuna in Agra was started in 1566 A.D. under the leadership of a famous architect Qasim Khan of Akbar. It was completed in 15 years and approximately 36 lakh rupees was spent on its construction. Akbar made 500 constructions approximately inside it, in which red stone, the construction style of Gujarat and Bengal were used.

Jahangiri Mahal: Hindu style constructed Jahangiri Mahal in Agra Fort is the copy of the palace of Gwalior king Man Singh. On the lawn in front of this palace a reservoir of cup structured is produced, on which Persian imports are dug. On its right Akbari Mahal is there in which there is lack of beauty as Jahangiri Mahal.

Fatehpur Sikri: In 1570 A.D., after Gujarat victory, Akbar established Fatehpur Sikri and made it as his capital in 1571 A.D. Among the nine entrance gates that spread in seven miles long mountain areas among these cities Agra, Delhi, Ajmer, Gwalior and Dhaulpur are the main.

Diwan-e-Aam: There is a throne for Akbar in Diwan-i-Aam and in its verandah there was Akbar's office made from red stones. Akbar used to discuss matters with his ministers and counsellors in Diwan-e-Aam.

Diwan-e-Khaas: The effect of Buddha and Hindu styles are shown in the construction of 47 feet square shaped palace. Akbar used to hear argues of his employees on sitting here. There was constructed a

Notes

treasure in its north and a square shaped Chandoba or 'the meeting of astrologer' in its west. According to Pursy Brown Akbar has presented his madness or crank in 'the meeting of astrologer'.

Panch Mahal: Made in Nalanda, encouraged from Buddha tourism, pyramidal shaped this five floored building is also said as Hawa Mahal. The floors became smaller on going from down to up respectively. There are 48 columns constructed in the big hall of first floor.

The Bungalow of Turkey Sultan: The construction of this one floored small and the most beautiful palace was done probably for Rukia Begum or Salima Begum. Beautiful graphic art is done in it. Pursy brown has called it as Artistic Gem.

The palace of Jodhabai: Made in Sikri 320 feet long, 215 feet breadth and 32 feet height this palace was inspired from the decorations of South Indian temples. There is summer luxury in the north of this palace and winter luxury in the south of this palace constructed. The structures of elephants, tigers and monkeys are dug on the columns of this building.

Jama Masjid: It is constructed in 542 feet length and 438 feet breadth area. In the south of this building Buland Darwaza, the tomb of Sheikh Salim Chishti in mid and the tomb of Islam Khan in north is situated. According to Pursy Brown, "Jama Masjid is the superlative achievement among all the effective creations of Fatehpur Sikri." Fagyurson has called it as 'The story melt in stone'.

The Palace of Birbal: It is a two floored palace and beautiful flat shaped tombs on upper floor and pyramidal shaped roofs on the porches.

Buland Darwaza: This is another beautiful building of Fatehpur Sikri. It was made as the memorial of Gujarat victory by Akbar. This door is of 134 feet height. It is made in the style of half dome. The half part of the dome is above the outer part of the gate. There are small-small doors behind it. In its use Iranian style and Old Indian Buddha architecture are adopted.

Sheikh Salim Chishti's Tomb: The construction of this tomb in the campus of Jama Masjid was done by Akbar in 1571 A.D. It has 24 feet length-breadth and 16 feet height. Its floor is coloured and the nets are unique. According to Smith "The clear effect of Hindu style is seen in this memorial."

Other buildings: Akbar constructed many other buildings except these buildings in Fatehpur Sikri and Nau Mahal, the tomb of Ismile Khan, Royal stabling, inns, Hiran tower, Hawa Mahal, Khaas Mahal, Treasure, Ibadatkhana, jewellers market, the palace of king Toder Mal, and pigeonry etc. He constructed his tomb in Sikandara eight kilometres. from Agra in his life period. This tomb was completed after 8 years of his death by his son Jahangir. So it is considered as Jahangir period building.

Jahangir

In the reign of Jahangir, such palaces were started to construct which were made from marbles totally. He had more interest on gardening and graphic art. The main palaces constructed in his reign are:

Akbar's tomb in Sikandara: It is clear from Tuzuk-e-jahangiri that Jahangir destroyed that part of Akbar's tomb which was made by Akbar himself. This palace was completed in 1613 A.D. There are beautiful gardens around it and is surrounded by the boundary walls, in which four doors are there. There are four marble towers on all of the four corners of garden. Five floored this tomb is of 100 feet height. This is a building full of beautiful nets of white marble.

The Tomb of Jahangir in Shahdara (Lahore): Situated at the bank of river Ravi this tomb is 325 feet length-breadth in the form of square shaped building. It is single floored building and four towers are there on all of the four corners.

The Tomb of Etmat-ud-Daula: On the bank of river Yamuna in Agra this tomb was constructed by Nurjahan in the remembrance of her father in 1626 AD. This tomb is surrounded with the boundary walls from all the sides and there are gardens, ponds and fountains around it. There is the pavilion of marble on its roof. The beautiful nets are attached in the walls.

Notes

Shahjahan

Shahjahan was the second Mughal emperor after Akbar, who constructed so beautiful buildings one after one that the building construction skill reached to its top in his period. The main buildings of his period are—The Red Fort of Delhi, Diwan-e-Aam, Diwan-e-Khaas, Nahar-e-Bahisht, Shish Mahal, Angoori Bagh, Machchhi Bhawan, Jama Masjid of Delhi, Khas Mahal in Agra fort, Jharokha Darshan, Musamman Burz, Kile ki Masjid, Nagina mosque, Jama Masjid in Agra, Moti mosque in Agra and world famous Taj Mahal. Shahjahan's contribution is the most important in all the achievements related to architecture of Mughal emperors. Pursy Brown has called his reign as 'Golden Era'. The main buildings of his period are:

Shahjahanabaad city: Shahjahan established this city in 1628 A.D. at Delhi. Nowadays it is known as Purani Delhi. Shahjahan constructed many buildings in this city; in which Red Fort and Jama Masjid are most famous. The number of the rich palaces was made in this city.

Red Fort: This is a 31,000 feet long and 1650 feet breadth surrounded by strong wall campus. There are two main doors in south and west in it. The Lahori gate of west is very beautiful and important. There are also the residences of the servants along with many royal and private buildings. There are also beautiful gardens, fountains, stabling and pil khana constructed in it. In these the most famous buildings are Rang Mahal, Diwan-e-Aam, Diwan-e-Khaas, Nahar-e-Bahisht, Shish Mahal, Angoori Bagh, Machchhi Bhawan etc.

Diwan-e-Khaas: This is an open building of 90 feet length and 60 feet breadth. Its floor is made with white marbles, on which the work of flower decoration is done. About its beauty Persian poet Firdausi has said that if the enjoy of heaven is somewhere on the earth, then it is here.

Diwan-e-Aam: This is a stone building of 185 feet length and 70 feet breadth, where emperor heard the appeals of the public. Its outer part is made with nine arches. These arches are stood on dual columns. There kept a 'Takht-e-Taus' or 'Peacock throne' for sitting of emperor.

Rang Mahal: It was the harem of Shahjahan nearby Diwan-e-Khaas. Moti Mahal and Heera Mahal seemed very attractive in its internal portion. The fountains of this palace are beautiful.

Nahar-e-Bahisht: For fulfilling the need of water in the fort this canal enters in the fort by a barrier situated under Shah Burz.

Sheesh Mahal: There are coloured glasses attached in the walls and doors of this palace situated near Diwan-e-Khaas. There are two ponds in it which were used for bathing.

Jama Masjid: There was a mosque constructed in front of Red Fort for Muslim public and Royal family. There are three big doors in it where the stairs are made in the three sides of mosque to reach here. There are four towers of four floors on corners.

Buildings constructed in Agra Fort: Shahjahan on breaking the few buildings of red stone in Red Fort made by Akbar, constructed buildings of white marble. The main buildings made by him are—Diwan-e-Aam, Diwan-e-Khaas, Jharokha-e-Darshan, Nagina and Moti mosques, Shish Mahal, Khaas Mahal, Machchhi Bhawan, Musamman Burz etc. Shahjahan constructed Diwan-e-Aam in 1628 A.D.

Taj Mahal: Shahjahan had started the construction of this world famous building in 1631 A.D., which was completed in 1653 A.D. Shahjahan had constructed this palace in the remembrance of his Begum 'Arjunmand Banu' on the bank of river Yamuna in Agra. This building is made of white marbles and beautiful engraving of valuable stones are done on the walls. There are beautiful combinations of all the styles of architecture developed by Mughal in Taj Mahal. One specialty of this building is that there is the use of tombs in it. According to Abdul Hameed Lahori, "50 lakh rupees were spent on the construction of Taj Mahal and thousands of artists were working till 21 years." According to

French tourist Bernier, "This beautiful building was completed in 22 years and 3 crores rupees were spent on it."

Notes



Notes The contribution of Shahjahan in architecture is very appreciable.

Aurangzeb

Aurangzeb was not interested in architecture. He was a miser also. But the buildings made in his reign on seeing them it can be said that there was also continuing in process of combining all the architecture of Hindu, Turkey and Iranian styles. The main buildings made in his period are:

The Tomb of Rabia-Ud-Daurani: He made this building complete under care of Ata Ulla Khan in the remembrance of his beloved Rabia in 1679 A.D. The eight-armed curtains and skilled architecture can be seen. According to the scholars it is a general building from art's point of view.

Moti Mosque: The construction of this marbled building was done by Aurangzeb in Red Fort of Delhi in 1662 A.D. This mosque is not beautiful from art's point of view.

Badshahi Mosque of Lahore: Aurangzeb made it complete under the care of Fidayi Khan in 1674 A.D. This mosque is made on the sample of Jama Masjid of Delhi. Though this mosque is greater than that mosque in size, but inferior in decoration. There are towers on the corners and three tombs in the mid of it. The work of writing is very beautiful on its walls and the coloured stones are used at many places of it. In brief, Mughal architecture opened its eyes under the protection of Babur and Humayun, reached at its youth under the protection of Akbar and Shahjahan and fell down in the reign of Aurangzeb.

Self Assessment

1. **Fill in the blanks**
   - (*i*) ……. wrote Ain-e-Akbari.
   - (*ii*) Babur's biography is described in …….. .
   - (*iii*) The author of Tarikh-e-Farishta is ……. .
   - (*iv*) The author of Bharat Gatha is …… .
   - (*v*) First Mughal emperor Babur was fond of making the …… .

12.4 Development of Regional Graphic Art

12.4.1 Rajput's Graphic Art

The Rajput's graphic art style was well progressed under the protection of different Rajput rulers of Rajasthan in this period. Mewat, Jodhpur, Jaipur, Bundy, Kota, Bikaner and Kishangarh were the centre places of Rajasthan's graphic art. Under the protection of these different states Rajasthan's or Rajput's graphic art was already present before Mughal graphic art in any other form, mainly the tradition of small figures on manuscript was already present in Rajasthan in any other form. In Mughal reign most of Rajasthan rulers came in the contact near Mughal durbar, their interest increased in graphic art, they gave the protection to artists and a number of graphic arts were made under this care. With this Rajasthan's graphic art was affected from Mughal graphic art. But in 17th century when the political hold of Mughal in Rajasthan got weaker, the culture and graphic art of there were also got free from

Notes

the effect of Mughal in sufficient quantity. From that time Rajasthan's graphic art got very progressed and its different styles were also developed. The Rajput graphic art styles are mainly divided into four parts: 1. Mewat style, 2. Bundy-Kota style, 3. Marwar style, 4. Jaipur style.

The centre places of the progress of Mewat style were Chittor, Udaipur, Nathdwara, Devgarh etc; The centre places of the progress of Bundy-Kota style were Bundy and Kota only; The centre places of the progress of Marwar style were mainly Bikaner, Kishangarh, Ajmer, Jaisalmer etc. and the centre places of the progress of Jaipur, style were Jaipur Alwar and Aamer.

The effect of Mughal graphic art on Rajasthan's graphic art was lowest because Hathii Sisodiya rulers denied accepting the Mughal lordship in the initial years of Akbar and Jahangir, because of which Mewat was free from the cultural effect of Mughal. Rana Pratap Singh had provided his protection to artists even on conflicting with Akbar but the main progress of this style was done in the reign of Rana Jagat Singh (1625-52 A.D.). The different graphics under this style based on Raagmala, Ramayana, Rasmanjari, Geet Govind, Bhagwat Puran etc. were made. Under the Bundy style, initially the small graphics based on Bhagwat-Puran, Rasikpriya, Barahmaasa etc. were made but in 18th century there became the majority of graphics showing battle of elephants, hunting persons, horse-riding soldiers under this style. Apart from this, murals were also made in the palaces of Bundy and in few other places which are still in safe condition and considered as the best samples of this style. The Kota Rajgharana was a part of Bundy dynasty. In 1628 A.D. emperor Akbar gave the land of Kota to Bundy's Rao Ratan Singh's brother Madhav Singh. From then the existence of Kota was separated. The graphic nurtured in this dynasty was something different from Bundy's graphic style. Though, broadly it is considered as the part of that. There is excess of the graphics made under the protection of Kota family of hunting, the battles of different animals and king's enjoyment. They kept a special place in the Royal-palaces of Kota. The different graphics based on Bhagwat-Puran, Barahmaasa, Raagmala etc., were constructed in Marwar style also. Bikaner and Kishangarh were also the main places of the development of Rajasthan's graphic art, though basically they have considered as the part of Marwar style. The effect of Mughal graphic art is considered the most on the graphics made in Bikaner. The graphic arts based on the activities of Radha-Krishna were made in Kishangarh very beautifully and in a huge quantity. The name of King Jai Singh, Sawaai Madho Singh I and Sawai king Pratap Singh are the main in the progress of Jaipur style. Under this style graphic arts, photographs, and murals based on Bhagwat Puran, Raagmala, Barahmaasa etc., were made in a huge quantity.

The graphics made in Rajput style can be divided into three parts. First, courtier's graphics, in which standing, sitting, hunting, enjoying, sitting in durbar etc., graphics of kings or chiefs are there. Second, literal graphics, in which, the described incidents in Rasmanjari, Rasikpriya, Raagmala, Barahmaasa etc., literal creations are made. In this, the graphics showing Ramayana, Mahabharata, Krishna-leela, Devi Mahatmya etc., stories related with religion and activities are also included. Third, graphics related to folk-art, in which the life and activities of general persons are shown. Whereas the question of the qualities of Rajasthan's or Rajput's style, those were happened in different parts for their own qualities. The quality of Mewat style was the use of dark and bright colours on the blue, green or red coloured background, the illustration of flowers and birds and the illustration of men and women in traditional Rajasthan's dress. The quality of Bundy and Kota style were used to use the bright colours, be long and slim of the graphics of lady, the sights of dense forests, and the illustration of hunting and battles of animals and to illustrate the kings and their chiefs in their different postures. The graphics in Jodhpur style in Bikaner and Kishangarh are considered as more beautiful, the qualities of which were to show the lady beauty in ideal form and the construction of graphics related with the activities of Radha-Krishna. The quality of Jaipur style was the use of green, yellow, pink, red and golden colours and the big constructions.

No doubt, there was an impact of Mughal graphics style on Gujarat style, but then also this impact was neither permanent nor complete, because of which Rajput style succeeded in continuing its independent existence on being separated with Mughal style. The graphics based on Manuscript were made under it, photographs were made, the graphics of natural beauty, hunting and battles of

Notes

animals were made and murals were also made which are infinite in numbers. Except it, the folk-art related graphics made under Rajput style are also having their own quality. The expression of life of general person is done by this medium, which is lacking in Mughal graphic art style. So there is an important and separate place of Rajput or Rajasthan's style developed in medieval in Indian graphic art.

12.4.2 Mountain Graphic Art

The progress of Mountain graphic art (Basauli and Kangada graphic art style) was also done in the different states of North-West Himalaya. This style was born from the combination of Mughal and Rajasthan's style. Initially, the stories of Rasmanjari, Raagmala, Geet Govind and Ramayana were shown in graphics of this style. Later on women-men, forests, mountains and other natural sights and animal-birds were presented in different postures and conditions. Kangada style got the best position in mountain graphic art. The main credit of the progress of this style was to their ruler King Sansaarchand (1775–1823 A.D.), who provided his protection to artists right from the begining. The graphics based on Bhagwat Puran, Geet Govind, Satsaiya Raagmala of poet Bihari, the stories of Barahmaasa are given the best position among the group graphics made under this style. In Kangada style, both the nature love and god love are shown very carefully from the graphical medium. To present the Vaishnav songs by the graphics is also a quality of this style. Except it, here artists also used few new creations of Hindi literature as the source of expression of their art. Heer-Ranjha, Soni-Mahiwaal and Sassi-Punnu etc., famous love stories are illustrated in few of the graphics and a number of graphics were also made on Krishna-Leela. Except it, the graphics of different kings, courtiers made under this style are also available. Here's artists were also fond of nature illustration. They gave the important contribution to Indian culture on illustrating of higher trees, fruit trees, mountains, valleys, sky etc. very successfully. That's why this style has got an honourable position in Indian Graphic Art.

12.4.3 Music and Dance Arts

The Music art also developed in Mughal period and both Hindu and Muslims contributed to it. Babur and Humayun both were the lovers of Music art. Akbar himself played the Nagada very well. He had invited famous musicians far away in his durbar. Abul Fazal has written that the number of musicians was very high in the durbar of Akbar. The main among those is Tansen, who's got education in music school of Gwalior established by king Man Singh. The guru of Tansen was guru Haridas. Abul Fazal wrote about Tansen, "There was not any singer as him. He made much melody. Tansen created melody like Miyan ki Tadin. After Tansen the name is Baba Ramdas in musician of court. Surdas had indirect relation with court. 'Baiju Bavara' was not related with court but he was the contemporary musician at the time of Tansen". So, at the ruling period of Akbar music progressed. Jahangir provided shelter to the musicians. Many musicians and dancers lived in his court. The main were Jahangir Dad, Parvez Dad, Hamzan. Shahjahan was a lover of music and a good singer. Jagannath, Ramdas, Sukhsen, Sursen, Lal Khan and Durang Khan were the main musicians. After some years of ruling, Aurangzeb removed all musicians from his court and on removing funeral he advised to bury deeply it. But he failed to remove the love of music from the heart of Sardar, Subedar and emperor. ('Rangila' was the name given by musician; Mohammad was more interested in enjoyment so he called 'Rangila'.)

Music developed at the time of Mughal emperor Mohammadshah 'Rangila' in 18th century (1719–1748 A.D.) and Khayal style of singing became popular. Before that Dhrupad song style was popular in different forms. In the half of this century two music instruments started. In the starting the credit was given to singer Amir Khushro and scholars in 13th century, but now the opinion of scholars that these music instruments started in 18th century by another singer Khusro Khan. He was the contemporary of Mughal emperor Mohammad. The starting of these instruments helped to provide the climax to Indian music.

Notes

There were many eligible singers in south India in Mughal duration and they composed some great books on singing. The minister named Ramamatya remarkable of the king Sadashivrao of Vijaynagar state, he composed a music text Swarmel Kala Nidhi. Like that Pundarik Chandroday composed another text Shadrag Chandroday under the protection of ruler Burhan Khan. After that Pundarik composed the text Ragmala under the protection of king Man Singh, he described the six melodies of Indian music. Music bloomed under the protection of other rulers in south India, because he was interested in music, so music increased more in Mughal duration.



Did You Know? Dance art also thrived in Mughal duration with music. Music and dance art is related to each other so their developments were normal equally. Mughal emperor, court Subedar and rich people took enjoyment of dance with music. Court and other places kept more dancers.

12.4.4 Other Arts

More attention on the art of writing and with the help of artist the book was decorated with good writings and good figures. Akbar, Jahangir and Shahjahan helped to statue art, there was no progress in this field. In statue mainly found that the small statue was made by the teeth of an elephant. The art of good jewellery was developed. Mughal emperors had the interest of gardening. Their all buildings and tombs were made in garden. In spite of that the garden was established on other places. Babur planted a garden 'Nur Afgan' in Agra. The Shalimar garden of Kashmir was planted by Jahangir. Shahjahan planted a Shalimar garden in Lahore in spite of different buildings and Taj Mahal. Aurangzeb did not give attention on it, but different Sardar planted different gardens being the pursuance of their emperor

So at the time of Mughal emperor developed all fields of life, whenever Mughal emperor had been strong and prosperous. His support was important in cultural field. It can be said that the political history of emperor had been attractive and prestigious, like that the history is attractive and prestigious from cultural sight.

12.5 Conditions of Farmers and Craftsmen

Agriculture division was jointed mostly with fertility. Farmer was the main division of rural society and whole rural and kingdom was dependent on the collected revenue. Farmers gave his revenue as revenue of his fertility. It seems that mostly farmers expended their life in poverty.

(a) Land related authority on agriculture division

The land related authority of farmer is a topic for continued the long arguments among Historians. Kingdom did not refuse the authority of farmers on land, but they had no authority to buy and sell. It seems that whenever the farmer was farming and gave revenue until Jamidar and kingdoms had not any authority that he dispossessed the farmers. It seems that in Mughal duration the structure of land related property authority was not confirmed and certain. Yes, the important specialty of this period was that during it presented different claim on the production of land.

In many contemporary articles mentioned to run away farmer left the village because of exploitation. Many incidents found, farmers settled in other places as personally and grouped. It is a proven fact that farmers replaced themselves from one place to another in Mughal India. This type of place change was because of flood and famine.

Notes

(b) Stratification of agricultural division

Agriculture division was not a uniform community. Its stratification was because of the difference in social status. Big administration had more resources, they had more field and they took help of labours in their field. They took part in the production of other farmers as the chief of village. This division was so clear that it was mentioned in government statistics and records. The rich farmers were called Khudkasht in north india(farmer), Dharuhal in Rajasthan and Mirasadar in Maharashtra. The poor farmers ware called Reja Riyaya in north India(small farmer), Palati in Rajasthan and Kunabi in Maharashtra.

Its main reason can be found in cash arrangement of that time. The payment of land revenue was as cash payments in many parts of India, so farmers were forced to sell their fertility to businessman or borrow from pawnbroker at the time of harvesting. At that condition crop farmers were at profits because they sold their fertility on high prices. But in the absence of resources the farmers grew food crop, the price was less in market and they got less money. All farmers could not form the liquidity of crop because the cost was more in it; there was seed of good quality deed, better manure, irrigation and the facility of canal. Because of the demand of cash of land revenue the distance generated among rich farmers and poor farmers, rich farmers grew crop by using resources whenever poor farmers had difficulties to grow food crop. There was generating difference in farmer division because of the suppressive nature of the demand of land-revenue. The demand of revenue was same for both farmers (rich and poor farmers). Poor farmers tolerated more burdens than the rich farmers. In the language of rural organization or general talking, rural communities made this division more deep on decreasing the rate of revenue of direct farming fulfilling this loss by 'Reja Riyaya' .

The base of the farmer division was not economic. There was a difference in the permanent people (Khudkasht in north India, Mirasdar in Maharashtra and Thalvaik or Thalkaar in Daccan) and temporary people (Pai Kasht in north India, Upari in Maharashtra). Generic relation and caste relation (community) were the base of division.

There was a labour section, in the villages of India lower than the farmers, down in social point of view, who were considered as slaves. It is approximately impossible to estimate their number in comparison with farmer category. But there was a huge number of their population in Indian rural population. In Tatkaleen literature they were called as chamaar, balaahar, thori and dhanuk etc. Because they were working in the fields of farmers and landlords, so keeping them under pressure was good for both. The investments in agriculture decreased because of the availability of labour at very cheap rate and there was increase in 'Adhivesh' production. In these rulers encouraged to take more revenue. These labours of lower category were exploited by state, landlords and farmers together.

(c) Rural community

The farmers of a village were mostly of same category. From historical form these villages were established from a family or a Dynasty. There were also living lower categorized labours except the farmers of effective category. It seems on looking towards old records these villages were working as a community in many of the tasks. It should not be considered from it that there was availability of any type of community land. The lords of the fields were certainly farmers. On keeping in mind the facility of revenue determination and submission revenue officials considered the entire village as a unit. To work as a rural official by Patwari is the proof of it. Patwari had to keep the record of private production and revenue deposition of farmers. But village was paying to the state as a unit. The revenue of private farmers was put into a grouped fund treasure, which was under the responsibility of Patwari. The land revenue, fees and other amounts of few officials and grouped expenses of the village were paid from it. Even the credit taken from the Mahajan was also paid from it.

Notes

A rural Panchayat was established on combining the effective people of the village. Gram Panchayat was taking the decision of land related conflicts of the village and also taking the care of unproductive fields. The responsibilities of Panchayat were to arrest the prisoners and to pay the value of stolen things or to find them. Panchayats were not above the state. State didn't prevent it to play the role in rural society till when there was not lax hitting on the basic principles of the state.

Few of the social communities in the village were not directly related with agricultural production but there must be their role in farming activities. Mahajan worked as the mediator between the state and farmer, he also had control on rural society and economy. He provided the credit to the farmers individually and also provided credit to the village collectively for seeds and equipment. He also used to give credit to the farmers for depositing the revenue and fulfilling the social needs.

There were also artisans lived in the village. They were given the harvest for their work at its cutting time. This system was going very systematically in Deccan and Maharashtra. They were called as Balutedaar.

The rural community, Panchayat or Balutedaar system were not equal in every village of Mughal Kingdom. There were different structures in different states. There was community structure present in any form in all the villages. But their level and effect of control on their members were separate.

(d) The inter-relations of farmer sections

Grantee, Religious donation acceptor, landlords and many mediators on rural level took their part from the surplus of production. Productive section and farmer section were also very important.

Because the landlords and grantees were nurtured by the surplus grain of farmers, so they were helping each other in the cases of farmer's exploitation. Landlord was living in the village permanently. So they didn't want to do exploitation and tyranny on farmers that farmer left their fields and ran away, the resulting there was the fear of closing the farming. On being such, there was an impact on their financial income. Burnier, who had come India in mid of 17th century, has commented especially on the point of view of grantees. Because of transferring of grants very soon, grantees, governors and contractors of revenue didn't care about the bad condition of farmers. They only wanted to suck the farmers as much as possible. Farmers ran away and left their fields on being annoyed from their exploitation and farming was not being done.

An author of 18th century Jawahar Mal Becas writes that the one day ruler can make any person to sit on removing the 500 years landlord. Irfan Habib on discussing in detail of his powers, writes, "The Grantee had the power to bind the farmers with their land as a half-slave and if they ran away then called them back on arresting." In the later half of 17th century grantees started to fall the farmers because of uncertainty and instability of grants. They were not worried about the betterment of them. According to Irfan Habib, though Mughal administrations tried to control and reduce the invalid demand of Grantees but then also it couldn't be said determinedly that the pressure of revenue increased by landlords on their own mean for few time could be reduced by it. Because of these pressures, not only there was a barrier in the expansion of farming but also Mughal ruler section trapped in the deep form of two main farming sections, landlords and farmer section.

The farmer's section was divided internally and because of their inter-conflicts this section couldn't rose as a strong and organized section and the weaknesses born in this section's capacity. This divided and broken section had no capacity to fight against medieval uncontrolled monarchy. In spite of it farmers rebelled. Rebellions then happened when revenue demand became more than farmer's surplus production and so there became crises on their existence itself. There was not any demand except the

Notes

demand to reduce farmer's revenue. Landlords were also rebelling against grantees (These rebellions only happened for taking the part from production.). Farmers gave them favour with this expectation that their condition would be developed after rebellion or they were helping with the aim of serving their lord. Such farmer rebellions were basically landlordship rebellions, because landlords led them and farmers worked as a helper in the landlord's aim fulfillment.

12.6 Development in Trade

(1) Internal Trade

(a) Local and Provincial Trade

Land revenue was collected in cash. It means that surplus agriculture product was sold. The most part of it was sold in village. Most of it was bought by markets (traditional grain businessmen) and they took it to another market. Barniyar Franciscan came India in 17th century, he told that approximately in every village rice, flour, butter, milk, vegetables, sugar and many types of sweets could buy. Even in many villages sheep, cock, goats were available. According to him a jeweller and currency exchanger were available in every big village. In spite of that there was a market in the special area of every city where the people were doing transaction of goods. In spite of these regular market mart and pent were also available, where the people of villages could make transaction of the regular things. Mart was a market which was made in a special day of week. Like that it was arranged in some towns and villages. So different types of big and small markets like mart, pent, market were continued personally and business actions were continued by the median of business.

These local business centres were joined with the commercial centre of that field. Every Mughal state had a big commercial centre, here business performed the things generated from the different parts of diocese. Normally, these big cities were the administrative court of diocese. Patna, Ahmedabad, Surat, Dhanka, Agra, Delhi, Lahore, Multan, Ajmer, Thakka, Burhanpur, Machalipattam, Bijapur, Hyderabad, Kalikat, Kochin were the example of these business centres. We knew by the sources that in these commercial centres not found only the things of those states, rather here the things were also available from foreign and other states. Every city had markets. Only in Ahmedabad and its nearer there were approximately 19 markets. The tax which was applied in markets can be considered the signal of the structure of markets.

These things came for sell from cities, towns and villages nearer in these centre, silk came from Patna, cotton came from Baikunthpur and vegetables, opium and sugar came form the Nanadanpur and Salimpur and different parts of diocese. Some cities were special for the business of special things. Masalanpur(kappas markets). Ahmedabad(clothes), Kaimbe(gem markets), Surat, Kharkhej(Neil), Agra, Bayana(Neil) etc.

(b) Interprovincial Business

The interprovincial business of India was very developed. To see the expenditure of traveller and the time spent in transport it can be said that the result of interprovincial business was very high. The things for business were transported thousand miles away from one place to another. Interprovincial business was a special place of the grain and different types of clothes. In long distance business the things of luxury, metal and missel were involved. It is not possible to show the table of all things. Here we will give the information about some important things.

In East, the business relation of Bengal was very developed with all the parts of India. Hugli, Murshidabad, Malda Satgaon, Tanda, Hinjli, Shripur, Sonargaon etc. were the important business

Notes

centres of Bengal. Among these Hugli was the important centre of business where the goods were brought from Bihar, Orissa and some parts of Bengal. Bengal provided grains to all countries. Rice and sugar came to the market of Bengal from Patna. Lakhawar was the important centre of clothes production near Patna. Here the businessmen of different parts of the country and even foreigner businessmen used to buy goods. The cloth made in Bengal was vailable from Patna to Gujarat and Ahmedabad. The silk was made in Gujarat and Bihar, but raw material from Bengal. The silk clothing made by the raw material sent to the all parts of country and foreign countries also. The saffron in the market of Bihar and Bengal. The printed cloth made in Burhanpur was also available in markets. Bengal had regular business relation with Agra, Banaras and many cities of north India.

In West, Ahmedabad and Surat were the big commercial centres. Clothes made by the south, north and east India were available in these markets. These clothes were coloured and dried before selling. The clothes of silk were made in Gujarat by the raw material of Bengal and it took in the market of north. Black chilly taken to Lahore from Gujarat. The lack came from Bengal in Gujarat. The Kharkhej which was famous for their quality sent Neil from Gujarat to the different states of India. The business was preforming in huge measurement among the cities of Gujarat, Konkad and Malabar.

In north, the silk transport was in huge amount from Agra to Bengal. Carpet and clothes were transported to Gujarat, Bengal, Patna, Lahore and Multan in Avadh field. The saffron of Kashmir, the things of wood, fruits, woolen clothes etc., were found in west and east India. The ice was sent to Multan, Agra and Delhi from Kashmir. From Shahjadpur (near Allahabad) paper was transported in all fields of India. The neil of Bayana(near Agra) was sent to Lahore, Multan and in south area. The famous marble of Rajasthan was sent to all fields of country like Agra and Delhi. The grain was transported to Gujarat from north.

Mostly, business of south was performing near the coast. The neil of Bengal was sent to Machlipattnam in huge amount. The black chilli and spices were transported Bijapur, Koromandal and Kokan from Malabar coast and the tobacco of Gujarat was brought to Bengal from Machlipattnam. The diamond was found in the mines of Golkunda.

Minerals and metals were found in the special places, in Mughal India it reached to all people of country in India. The salt got by the sea from the coast states. The main source of iron was Gwalior in middle India. In spite of that the iron was found in Rajasthan, Punjab and Sindh. The copper of best quality reached Gujarat from Kaccha, Deccan and some areas of south India. The production of copper was performed in many parts of Rajasthan, Bihar, Sindh and north India.

(c) Coast Business

The inter-provincial business was done by the way of sea because of the absence of sources of fast speed and long distance, in this many coastal areas were involved. The coast business on the west coast was more flexible, and many business activities were done on east coast. The business activities were collected by different ways on both coasts. The danger was more of the pirates on west coast. So the ship used to move in a convoy, but on east coast the business was doing whole year by small and big boats.

The ships of businessmen used to move in a convoy for security between May and September on eastern coast. They used to make two or three rounds between Goa to Kochin and Goa to Khambat. In the convoy of Khambat approximately 200 to 300 ships and boats were involved. These brought wheat, pulses, sugar, clothes and many types of things. The convoys going to Kochin and Goa were not more big, but it took more goods. The ship which came from Malakaa and east meet nearer to Srilanka and then in the coast cities of Bengal the boats of lodged from copper, jink, tin, tobacco, spices and printed clothes was nibbling from the coast of Koromandal. Rice, clothes and other things reached to the coast of Bengal. The coast business was done in huge amounts between Malabar-Koromandal and Bengal-Koromandal, Gujarat-Malabar, Sindh-Khambaat.

(2) Foreign Business

Notes

The business relation of India was with many countries from centuries. In the course of time the method of business and the change in things in business was done. The business transaction was reset with many countries in India from 16th and 17th century. The main quality of foreign business of that duration was the arrival of Europeans in India. By this the business of India grew. The import of Indian goods was more in foreign business, whenever the amount of export was less.

(a) Export

The export was done mainly in clothes, shora and neil. Sugar, opium, spices and other products were the other things of export.

Clothes: The production of clothes in this duration had reached at high level. The production increased with the increase of export.

Before European businessmen the main buyer of Indian clothes were Mughal, Khurasani, Iraki and Armaniam. They took these clothes to central Asia, Faras and Turkeys. To buy from different parts of India these things were taken by the way of road. The measurement of total result of business was tough. Dutch and Englishmen started the business of Indian clothes after the 17th century. There was much varieties available for the business, like Bafata, Samani, Kairabadi, Dariyabadi Ambarti, Kayamkhani and different types of cotton clothes. Later on many varieties were found by east coast. The printed and coloured clothes were in trend in foreign. The export of carpet was done in Gujarat, Jaunpur and Bengal.

Shora: The gunpowder made in Shora and it was in trend in Europe. There was no proof of the export of it in 16th century. In 17th century the export was started in Dutch Company and Koromandal. After that foreigners were also followed this way. In 17th century, Dutch and English Koromandal exported it in huge amount from Agra and Gujarat. In the latter of 17th century the export was started from Bihar to Orissa and to the coast of Bengal. Early Bihar became an important exporter.

Neil: In many parts of South India, Punjab, Sindh and Gujarat the Neil was produced. It was used for the colouring of blue colour. The neil made in Bayana was in trend. Firstly, it was sent in the gulf of Faras from Gujarat and in the markets of Eleppa of Lahore. After that European companies also used to buy it huge amount its business. In the last of 16th century, Portuguese exported it. It was at high demand in Europe for the colouring of woollen clothes. In 17th century, Dutch and Englishmen started exporting it. Armeniai also used to buy it huge amount its business. In spite of that the businessmen of Iran bought it for the markets of Asia and Europe. During 17th century the rivalry started among Dutch, Englishmen, Mughal and Armaniyai for getting it.

(b) Import

The import was limited in comparision to import in India. The import was done mainly in silver. The businessmen of Asia and Europe and the companies of Europe were getting ling payments in the form of silver to buy goods here. The lead and mercury were also imported in India. Englishmen were importing the pot of Chinese soil and silk in India from China. The good quality beer, carpet and perfume were imported from Faras. In the noble division of India demand for lead, watch, untensils of silver and small instruments made by Europe was there. The horses were imported for the army strength from middle Asia. Kingdom was the main buyer of horse. In spite of that the relation of India was mutual from hills kingdoms. The musk was brought from Bhutan and Nepal. The European businessmen were buying it. The borax was imported from Nepal and Tibbet. The grains and iron were sent in exchange of these to hilly kingdoms.

Notes

(3) Business way and the sources of Travel

The systematic business way and developed travel system were necessary for the interprovincial and foreign business.

(a) Some important business ways

1. **Agra-Delhi-Kabul Way:** Agra- Faridabad-Delhi-Sonipat-Panipat-Karnal-Ambala-Ludhiyana-Fatehpur-Lahore-Rohatas Kila-Rawalpindi-Shamsabad-Peshawar-Fatehpur-Kabul.
2. **Agra-Buharanpur-Surat Way:** Surat-Dhaulpur-Gwalior-Narawar-Siroj-Handiya-Burhanpur-Talner-Nandurbar-Kirka-Surat.
3. **Surat-Ahmedabad-Agra Way:** Surat-Bhadauch-Ahamedabad-Palampur-Jalore-Medata-Ludana-Hinduana-Fatehpur Sikri-Agra.
4. **Agra-Patna-Bengal Way:** Agra-Firojabad-Etawa-Saray Shahjada-Allahabad-Banaras-Sasaram-Daudnagar-Patna-Munger-Bhagalpur-Rajmahal-Dampur-Dhaka.

(b) The ways for foreign business

1. **Road Way:** The main road way was 'external silk road' of middle duration. This 'Silk way' was started from Kashgar, Samarkand and Kabul to middle Asia. Indian roadways met to Lahore from this big way. It entered Faras from the Baghdad, Isfhan and Yajd crossing the Multan and Kandahar and it reached to Ellopo after crossing the Yufrates. The Europeans took things from there to lodge in plane.
2. **Sea way:** Arab ocean and the Bay of Bengal were the main sea ways. Before discovering ocean way through Asha antreep route coming from north met Gulf of Faras and Red ocean though Khambhat, Surat, Bhatta; second way reached Adan and Mochha through Dabhor, Kochin and Calcutta. Things picked in Mocha were delivered to Kahira through Red ocean and by road Alexendria. Things were also supplied from Alexendria in Europe. European countries got new opportunities after discovering Uttarmasha antreep. Now they do not require to depend on Alexendria and Aleppan and they can directly business with India and other south Asian countries. Indian businessmen were already doing business with China and Indonesian islands through eastern ocean routes. Things were directly sent to Achin, Batawia and Malakka from Hugli, Machalipattnam and Pulicut. Businessmen reached China and Canton through Malakka water ways.

(4) Administration and Business

Mughal emperors were taking intrest in business activities. They inspired business and time to time also gave concession to businessmen.

Border Tax and Road Tax: The border tax and road tax were important. Sometimes the border tax was removed on some goods. At the time of famine in Gujarat the border tax was removed on some goods. In 1659 A.D. Aurangzeb removed the tax of food after siting on throne.

Sometimes the tax was removed on many goods. Many government orders were passed in this reference. British, Dutch and Fransis and all European companies requested to offer the discount in border tax. On one occasion Aurangzeb finished all types of road tax. According to the government order of emperor kingdom adopted the kind view point for business,but the situation in business was different.

Notes



Task Write the name of any two business ways.

The View of Administration

State governor, the officers of market and the officers of border tax created problems in the way of applying policy. They always wanted to collect something by businessmen. Sometimes the collected money was kept with themselves. The conditions became more complicated by this self business of officers. The members of noble division and high posted officers were trying to establish the monopoly on some goods.

The son of Shahjahan, prince Shuja kept interest in business. A big noble Meer Jumla was trying to establish his monopoly on some goods in Bengal. Englishmen rebelled it, but finally they accepted to take Shora by this median. Another important noble, Shaista Khan forced Englishmen that they sold their all goods, gold and silver and assurance for the fulfillments of Shora. The income of Shaista was measured two lakhs per day. His son Bujurg Umed Khan was doing business on broad measure.

In spite of these noble post subdued was doing business. Legally, officers and nobles were refused to take part in business. The problem was that in this competition the people of authority took the support of suppression and exploitation.

In the reference of giving concessions the information got about many government orders. In the absence of developed sources of connections and because of long distance there was delay in applying concessions and sometimes these orders were not even applied. This struggle was carried on in whole duration. In spite of these problems the business increased and the businessmen of many countries were attracted here.

12.7 Social Gradation and Conditions of Women

12.7.1 The Condition of Women

Polygamy practice was the normal thing in both high division people of Hindus and Muslims. In Hindus normally: single marriage was in trend but as the permission in Islamic law, poor and more poor people were courageous to keep four wives. Muslim's religious leader supported this thing. Divorce and marriage was a normal thing in Muslims, but Hindus hated that. Second side, women took the support of child murder for getting the relief from the family and social responsibility for dependence and inspired the Sati system. Infant marriage was the normal thing in both. The people of royal family and high median division kept making harem in which his wife, concubines, slaves, dancers and maid lived. The transaction of slave girls was very beneficial. Eunuchs were made freely and sold like animals. Their work were to keep the monitor on harem and the security of fund and gems of his owner. An Indian lady from the birth to death depended on his father, brother, husband and his son and any person of family. His limit was limited within the boundaries of the family. Some Historians say to describe the normal situation of the Muslim women of mean India:

"Visor system was followed strongly and any eligible women was not out of home without concealing, if anyone out then the number was so less. The women of rich family were going anywhere by sedan, only poor family women going pedestrian. Muslim jealousy was famous publicly about wife, so any relatives had no permission of see the girl and lady. The boundary house was very high; the place of living was not in front of each other. In the confidentiality home of women were involved and no one could have entered without giving the formal information. Even to see the nude women was prohibited."

Notes

The condition of Muslim women was very strong and devoted, in the inner of boundaries she was seen with respect and any sacrifice was considered small to reset the prosperity of her. In the relation of the situation of women we got result of Badayuni and many writers that woman was followed the visor tradition in whole country and there was no courage to challenge it. The religious education was given to Muslim women, she remembered Quran and always devoted for that. But Yain writes that the Muslim community of India always kept in tension form the social evil like women seclusion and more marriages in mean duration. Marriages were the luxury for rich people and without understanding the responsibility was sacrifice to be followed by poor. The family of rich was to prove it that there were many differences in human caste and how much they care in rearing of their kids but still they cannot avoid phyletic fall.

The condition of Hindu women was better in the comparison of Muslim women, though her work was limited under the boundaries of home to cook food and take care of children. Higher education and social independence given to women in past era were pushed in medieval. Then also Hindu women could wander independently and they also participated in social, religious and cultural activities with the men. Though the women of higher class of Hindus had to adopt seclusion practice. They had to do so for being saved from the view of those people in whose society the independence was unknown.

12.7.2 The Indianalisation by Foreign Immigrants

The medieval Indian society was religion based society. Though the barriers which were between two religious communities–Hindus and Muslims from the social and cultural point of view, were broken and all were given a special name in the form of an 'Indian'. In the reign of Akbar nationality on the above of communism, sectionalism and other disruptive attitudes won. Till the end of 16th century once the process of indianalisation by foreign immigrants as Arabians, Persians, Turkeys and Mongols was approximately completed. We do not want to give this fact that from which elements India was produced and from which it wasn't. Only this saying is sufficient that who considered India as their permanent residence or was born here and earn their livelihood from here and loved their Indian land, all those were Indians. India was the land of their expectation and excitement. This feeling of Indian they got from their homes, villages and cities in the form of social heritage and was encouraged by the conscious, social and political policies adopted by the Mughal emperors—Akbar, Jahangir and Shahjahan. It filled the feeling of one identity of an Indian in them and the member of different religions, social, political and same language groups inspired to show his patriotism in the form of national group. The Indians of 17th and 18th century represent a specific quality of social cultural unity which was written by contemporary Europan writers. The identity of all Indians with Hindus and Muslims was different from other people, because there was a specific individuality in their life style, of it Indians were also conscious.

12.7.3 Feudalistic Society

Mean durable Indian society was collected on feudalistic bases. Autocratic ruler, the emperor was the chief of social arrangement. He had god like eligibility for crown and he was the owner of whole land as the sovereign of country. The supporter of king and friends, relatives and all members of court used the authority of main post whenever in the matter of social and traditional government harem and court work of establishment. For example, the lady administrative of kingdom, Nurjahan established the standard of cultural and social values for the aristocrat division at her time, which brought revolution in the dresses of men and women, the design of gold and silver and home decoration. The dresses selected for court increased the beauty of member of the court. The credit of invention of rose oil is given to Nurjahan and her mother in the fashion of kingdom. Nurjahan provided a shine to court and by decoration of armed soldier changed in effective people whose showed like immortal fighters. In all parts of country, these social-cultural natures followed with full belief by the aristocrats of state court and Mughal rich and aristocrat division.

Notes

Elite system

The Elite system was made with the combination of Mughal rich related to Manasabdari system of first class and their elite subordinates, which were called as 'Umara' and the loyalty shower towards Mughal Kingdom feudal chiefs. With the aim of determining the place and limits of feudal of state and the durbar, they were also delivered the title of 'Manasabadar'. Naturally, there was no respect and honour in the services out of the state. So every illuminated person of country was ready to deliver his services in durbar. The Elite system was established by the Hindus and Muslims combined. Though the number of Hindus was lesser in these because of the slow process of Indianilisation and the late entry of Hindus in main class. As it is previously said, the Rajputs were main in the social-political leadership of Hindus, so they became partners in the royal-entrepreneur of great Mughal and worked for the national and cultural progress. They provided indigenous base to Mughal Kingdom and affected generally the lifestyle and mode of life of Elite system. Medieval Elite system was becoming stable and passed the luxurious life. The law 'Rajgaman' was restricted for the rich, because according to this law their posts and authorities were limited to their life, and they had no authority to transfer their wealth, property etc., to deliver their successors. Because of this, they spent more and more as they could. They made big buildings and harems; petted the numbers of elephants, horses and cattle, appointed private service-men, lady-dancers and slaves for their service. But once when they became habitual of luxurious life, then after these became impossible to reduce the expenses. Consequently, it became very hard for Manasabadars to pass their life with the limited sources. There was no place of extra expenditure in their life and most of the time they had to borrow a heavy amount from government treasure or other sources. The last consequences of this were in the form of the repulsion in strategic quality and nature of Manasabadars, which were the stone covers of Mughal Kingdom. Their immorality affected negatively on the capacity and discipline of their armed forces, which was the main cause of the fall and downgrade of Mughal Kingdom. The foreigners appointed here had not the authority to take any of wealth or property of the kingdom to out of India. Medieval elite class used the fruits brought from Samarkand and Bukhara with the imported items luxuriously. The ice was used in summers and it was sold as 10 'daam' per ser in the market. There were 5000 ladies in the private harem of Akbar in which his infinite service-women, lady-dancers, lady-slaves, lady-guards. It is wonderful that Mughal rich followed the footprint of his Mughal protector. Mughals are remembered in spite of their dissipation and the weakness of beauty, who converted as harmonious and homogeneous persons after being cultural and faithful for different languages and different fields or castes. Mughal succeeded to fill the felling their fidelity, gave the preaching of specific cultural viewpoint and developed the tradition of high capability. So it was the certain reason to generate the feeling of unity and to establish the skill government approximately 100 years in country.

Medium Class

Medium class was huge, and diversity was there in its structure. In it mainly involved the low Mansabdaar, middle class people, justice administrator, clergy, famous persons and artists, land owners, businessmen, bankers etc. Their situation in society was more important society there were because of the occupation of feudal on land and effective physical institutions. The social structure of Hindus was on the basis of hereditary caste system and it helped to make social condition good on the basis of the description of racial and born the prosperous and effective people in high class. So like this in Bihar and Bengal as we know that, there are two classes of Muslims like the caste system of Hindus, in this Ashraf is the group of noble division. They claimed for their prosperity and grace and in this like Brahmins and kshatriyas of Hindus society there were Sheikh, Sayyad, Mughal and Pathan. They understood the work of low standard business and labour. Normally, medium division was very prosperous but not profligate. In the last year of the ruling of Aurangzeb when the economic problem started in country, they expended their life in pleasure. Businessmen and bankers, in which mostly officers were Hindus, they did not show their money because they had the doubt of being

Notes

robbed by the corrupted, characterless and greedy people. Barniyar says that in spite of the profit of businessmen the traders' class expended their life poorly. Normally, big bankers and business division did sea business from the south coast of India and showed his property without any hesitation and normally meet the soldiers with the high standard rule.

Population

In the whole population of India, the total number of aristocrat and medium division was approximately 10 to 15 per cent. So, the relation of most people in absolute form by the religious chief of people was with population and low standard division, in which lakhs of people like shopkeeper, handicraftsman, artist, farming labour and farmer were involved with the small people. The poor people and all low caste people and external caste came in the level of population being the absence of their physical institution. Some divisions of population were more prosperous and their life was happier but the symptoms of dissatisfaction showed because of the different distributions of money. The normal life status of Indian population was so different and their needs were so less. In many parts of India because of healthy and warm season there was no need of more clothes, so people less used the prepared clothes. There was no trend of woollen cloths in population; there was no use of shoes in many parts of country. Apart from famine there was enough food to eat. The prices were less, So news death by starvation was less heard. Agriculture was developed. The tax and fee were decided and there were emended more grains and money after the expenditure and payments. Government officers had not the permission to apply more tax than decided tax. There was not any grantee and contractor for the removal of authority and product of farmers. Government took more interest in the security and wish for farmers. At the time of famine they gave concession in land tax to the farmers and also provided help to them. There provided agriculture borrowing for the riddance of problems. During soldier campaign they gave compensation for the destruction of growth. During the last year of ruling of Shahjahan condition of farmers showed the symptoms of depreciation because of the sag in administrative arrangement and growth in the government tax.

General Public life

There was no symmetry in the food habits of Indians. Mostly, Hindus were vegetarians, whereas Muslims were non-vegetarians. The country was the store of agriculture product like wheat, rice, barely and pulse. The people of Hind Ganga were eating the bread of wheat, and the favourite food of south-Indians was fish and rice. There was the importance of milk, the things made by milk in Indian food, it was used to make different types of sweets. Many sweets were prepared by pulses and milk like—Laddo, Jalebi, Halwa, Kheer, Barfi, Kalakand and Rashgulle etc. The lassi made by sour milk was the main drink of that time. The spices of kitchen, butter and cheese were used much. Non-vegetarian liked the nan and kebab. The meat of cow was prohibited for Hindus and on the other side the meat of pig was prohibited for Muslims.

The aristocrat and medium division people were famous for their status of high living and nice dresses in India. Indian cloth production was very developed; by this the silk was more used in the production of cloths, for the house work and the dress of people. The skilled craftsmen of India produced the different costly things for aristocrat division, in which sheet, carpet, blanket and net were involved. Akbar gave more attention for the development of the public factory. He was impressed by the carpet production; it was similar with product of Faras and Turkey. There was non-stitched fabrics in dress of different social division and different places in India. It had two parts, one part was available as dhoti and the other was kept on shoulder to cover the body. Whenever Muslims were outing of home they used the kurta and trousers and they wore the dhoti in home. The dhoti was worn around the waist. Turban and dhoti were the respect of Indians. The people of south were wearing the dhoti

Notes

because of warm season. The dress of Hindus was good in comparison of Muslims. Sometimes they used lungi, kurta and Kaba and they used dahla in the season of winter. Same the prosperous people wore jacket and angika. The dress of Hindus lady of city was the dhoti and blouse and float short kurti, whereas the colour of the dress of village ladies shining and attractive and designed by the beautiful design. Muslim ladies had tight trousers, shirts and covered their head with long clothes and palabi cap. Hindu's lady covered her head with the lapel of dhoti. Muslim ladies used the black burka at the time of out of home, and some rich ladies used the turban and conical cap or 'kula'. Physical decoration was done by this situation in both divisions. For the special increment of attraction they used the different types of flowers, fragranced oil and perfumes.

Religion and society

Religion was involved in the every aspect of Indian society. India was famous for the place of worship and mosque constructed by the different communities of people. The whole India was considered as the pure land from the Himalaya hill to the Kanyakumari in south. The foreigners were surprised to see the feeling of their community during Mughal rule, who constructed the worship place for their people. King and emperor spent more money in the construction of these pure places, and population also gave the saving and poor people conferred their services free. Hindus collected their pilgrimage in more amounts. Like that Zoroastrian always kept the lamp of their temple ignited. Community was the specific symptoms of the religious life of Indians. Every religion was divided in many community and sub community to represent the different tradition and believes. Because of the many sub-communities of Shaivo, Vaishnavo and Tantrik Hindu religion became handicrafts. Because of an effective community of devotion correction in these sub-community Sikh religion was born. In spite of that the follower of different Sufi saint Muslims were divided in Shiya, Sunni and Bohara. The treating of Sufi saint and devoted corrector were forgotten by many people of India. Although austerty was considered the religious quality and Hindu saint, Bairagi, yogi, Taoaswi, Jain muni, Muslim pir and fakir were involved in country as big part. For the purety of soil and devotion in spite to take the part in fair and function many types of formality was considered necessary. Purohit had full control on the social life of his faithfulls, by this many fraud people exploited the poor and illiterate people in the name of god. They encouraged many superstitions including oblation of human and animals in god's pray. Due to high influence of religion they made abundant donation in religion. Land used for temple and mosque was a complete donation, which was totally under control of purohit and mullas and all the income from worship was used to create a feudal organisation, and worship buildings.

Fair and celebration

Indian social life was diversified. There was continue courage in Indian social life because of many social work and ritual fair and celebration. Hindus celebrated the festival of Holi, Basant Panchami, Deepawali, Shivratri, Makar Sankranti, etc. and Muslims celebrated the Id-ul Juha, Id-ul fitr, Shab-e-Barat, Moharram and Miladun nabi. In it at most occasion the procession and jhaki crossed, in which beat band, and organized the occasion of music and home and worship place in which the saints of Hindus hermit and the bay of Sufi saint were involved, there were different communities people collected for the worship. This inspired the people the feelings of religious good faith and brotherhood and inspired the feeling of love, happiness and social relation among high, low and Hindu and Muslims. They presented the unity of Indian national custom in front of foreigners clearly.

India also showed interest in sports, entertainment and religious festivals. Hunting, riding, polo and elephant fight were the famous sports of princes and elite division, gambling, grouping and musical occasion in entertainments, in which wine and royal food were also involved. Normal people took the support of their entertainment like fight, pigeon flying, cock fight, bull fight and sheep fight etc. The arrangement of allowance by professional singers, dancers and actors was publicly, and snake charmars, impostors entertained people wandering place to place.

Notes

Common courtesy and conduct custom

The Indians of median duration were normally ordinary, honest and forthright, whose morality and house life were very high and simple. They expended their life with peace and equality with each other in spite of joint family system (in which 3 to 4 generations of people lived together and depended on one kitchen). Every person of community and family got affection and love from others according to their age and situation. The social life of Indians was based on the very clear and high developed courtesy, which was complemented by foreigners. D. Layat called them the old owner of courtesy. The method of their faithful, the rule of courtesy and conduct and moral rules were very developed. They got success because of their soft behaviour, gratitude and kindness. Full respect was given to old age people, teachers and religious purohits. Normal people were very decent in talk. They respected their older and they always cover their head in their presence. During the suggestion to his older they did not paradox. All Indians were religious and fear from god. In the matter of money and exchange of things their oral decisions were agreed, for that there was no need of written documents. There was not any indecent related to the secret borrowing and generate fight by this. The representatives of big businessmen were taking things with the aim to buy things from thousands miles away and the details of transation were given to their owner with honesty.

Money and General Prosper

The normal life of people because of the skilled administration and independent form of the continuity and peace foreign attack became oriented at the duration of prosperity. The 30 years ruling of Shahjahan is considered as the main point of development and prosperity of medium society. His ruling is called the golden century of Indian history. The multiplicity of land was always received for great financial administration of Shahjahan, who increased more government revenues in comparison of his ancient without any loss. The ruling duration of Shahjahan was called as the agriculture century. Alfistan says clearly that the prosperous emperor like Shahjahan was not born before. He got famous for the pride of court and country and kingdom institutions that his ancient never got like that. His blame of department spend can defended by this fact that he did not increase government collection on any occasion and still no problem came to the Finance Department. To see more property foreigners surprised and they forced to think about it that such property can be collected by certain sources. Great Mughal emperor was famous for spending the generously; there was no use of bad manners. It cannot be said about any Mughal Sardar that he stripped excessive the valuable things and money assets to his businessmen and farmers. The more property of Mughal Koshagar was the sign of collective revenue saving by the law of legal and peaceful manner. Rajkoshagra was the property of whole nation, and Mughal emperor and main officers were the guard of it. The second was that there was no knowledge neither public nor king how well the money was being used. There were different distributions of money and the more parts of money were centralized in the hands of some people.

Self Assessment

2. State whether the following statements are true or false

(*i*) Indian social life was very divercified.

(*ii*) The centres of the development of Indian style were Chittor, Udaypur, Nath dwara, Devgarh etc.

(*iii*) Agriculture division was mostly attached with job.

(*iv*) The interprovincial business of India was undeveloped.

(*v*) Medieval Indian society was the society of religious chief.

12.8 Central Administration

Notes

- The Wazir (Prime Minister)—Islamic tradition
- Wazir originated in Iran.
- In the reign of Umayya Caliphs, minister was called as 'Qatib'.
- Famous lawyer Almawardi had explained two types of Wazir.
- First – 'Wazir-e-Tafweed' means unlimited (having authorities) Wazir of first class, second 'Wazir-e-Taufeeq' means limited (having authorities) Wazir.
- Unlimited authorities having wazir was called as 'Pradhan Wazir'. Only a single first class wazir could be appointed in one state. He announced the king-orders or governmental appointments before the king's order and later on told to Caliph the same.
- He was also hearing the appeals of different cases as a supreme court.
- The authorities of second class wazir were limited. He was working after the permission of the king. He had no rights to announce the king-orders or governmental appointments before the king's order.
- Babur brought the tradition of 'One wazir in One state' with himself.
- Ameer Uwais and Hindu Beg were the wazirs in the initial time of Humayun's reign.
- On returning from Persia Humayun appointed Karwa Khan as his Wazir.
- Humayun appointed Khwaja Qasim on the post of wazir in 1548 A.D. Later on dismissed him because of corruption.
- In 1551–55 A.D. Khwaja Sultan Ali was working on the post of Wazir-i-Tanfeez.
- In this reign Mughal Prime Minister was called as Wakeel.
- Bairam Khan was the actual king during first five years.
- After the fall of Bairam Khan, Akbar delivered the political and financial matters to Delhi's Governor Shihab-ud-din and attached Maham Anaga with it. This experiment of combined wazirs was not successful.
- On removing Shihab-ud-din, Bahadur Khan Uzbek was appointed at his place.
- On September 10, 1560 A.D., Muneem Khan was appointed as Wazir. He was titled as 'Khankhana'.
- After one year Shamas-ud-din Ataga Khan was appointed at the post of Wakeel.
- Muneem Khan became Wazir again from 1562 A.D. till 1567 A.D.
- In November, 1573 A.D., Mujaffar Khan was appointed as Wakeel. He showed disagreement in implementing the Akbar's policy related to Manasabadari, because of which he was again removed from this post.
- Blank in 1574–1577 A.D. In 1577 A.D. second time Mujaffar Khan was appointed as Prime Minister and remained on the same post till 1579 A.D. At the same time Toder Mal Ashraf was Diwan and Khwaja Shah Mansur was the Finance Minister.
- In 1582 A.D., Toder mal was appointed as the Prime Minister and remained on the post till 1589 A.D.
- After the death of Toder mal till December 1595 A.D., Abdurraheem Khankhana became Prime Minister and from 1595 A.D. till the death of Akbar (1605 A.D.), Mirza Azeez Koka became Prime Minister.
- Akbar's Diwan was the highest finance officer.

Notes

- Jahangir very firstly, gave the title of Ameer-ul-umara, the flag of Bairam Khan and Timpani to Sharif Khan.
- In the 21st year of his reign, Jahangir gave this post to Etmad-ud-daula's son and Nurjahan's brother Asaf Khan.
- After the ascent of the throne by Shahjahan his father-in-law sat on the post of Wazir. After his death Shahjahan didn't appoint any Wazir.
- During the reign of Akbar, Meer Zumla, Muazzam Khan, Zaafar Khan and Asad Khan were the Prime Ministers. Zumla was busy from starting to till the end in army proceedings at Bengal, Kooch Bihar and Assam.
- After the dismissal of Bairam Khan, Akbar reduced the powers of this post gradually.
- In the reign of Akbar Prime Ministers Bairam Khan, Maaham Anaga, Mujaffar Khan and Abdurraheem Khankhana and all the Prime Ministers in the reigns of Jahangir and Aurangzeb were the Shia.
- Maaham Anaga was the first and last lady of Mughal reign who was appointed as the Joint Prime Minister. No other lady got this post.
- The Commerce and Finance Minister of Mughal reign was called as Diwan-e-kul (Diwan-e-ala). He was also called as Wazir with courtesy.
- The first use of a word, for the register of income-expense was done in Unani language (in Mistra and Seria) and in Pahalawi language (in Iran) after Arabian victory.
- Rajaswa, Finance and Military Departments of Diwan-i-Vijarat were combined in Sultanates reign.
- The word Diwan was used for Finance and Rajaswa Minister in Mughal reign.
- In the reign of Akbar sometimes Wazir but generally Diwan word was used for this department.
- In the reign of Shahjahan, Diwan was called as Diwan-e-kul or Diwan-e-Ala and the other main officers of that department were called as Diwan.
- In the reign of Aurangzeb, the Rajaswa minister was called as Wazir, Wazir-i-Azam and Wazir-i-muazzam.
- In the reign of Babur and Humayun Wakeel Wazir was looking the working of finance and Rajaswa. The financial powers of Bairam Khan were unlimited.
- After the fall of Bairam Khan the post of Diwan was raised as an independent official in the process of reduction of the powers of a Prime Minister.
- In 1560 A.D., Akbar appointed Khwaja Abdul Majeed on the post of Wazir giving the title of Asaf Khan. In 1562 A.D., he was removed from this post.
- Etamaad Khan was appointed as the Diwan of Khalsa state in 1562 A.D.
- In 1563 A.D., on separating the Finance Department under the authority of a Wakeel, Akbar appointed Mujaffar Khan at the post of Diwan-e-kul or Wazir and gave Khalsa and Jagir states under his authority.
- On the recommendation of Mujaffar Khan Akbar appointed Sheikh Abdul Nabi as Sadr.
- Khwaja Shah Mansur, Mujaffar Khan, Toder Mal and Meerr Fateh Ullah were very eligible Diwans of Akbar's reign.
- In 1585 A.D., Akbar titled Ameer Ullah Sheeran as Amin-ul-Mulk and made him the chairman of a special group. Its second member was Toder Mal. They had to implement the law and orders after inspecting in that time.

Notes

- Before few months of his death, Akbar appointed Shahjada Saleem to take care of the Diwan Department.
- After succeeding the battle of successor Aurangzeb appointed Meer Zumla at the post of Diwan.
- In June 7, 1663 A.D., Aurangzeb appointed Fazil Khan as Wazir. He died after few days.
- Aurangzeb appointed Zafar Khan as Wazir in 1663 A.D.
- After the death of Jafar Khan, Aurangzeb appointed Nayab Khan as Diwan.
- In October 1676 A.D., Auranzeb appointed Asad Khan as Wazir, who continued till his death (1707 A.D.) .
- The appointment of Diwan-e-Aala was done with the permission of king.
- During the reign of Akbar and Shahjahan, ordinary people were also appointed on the basis of their eligibility.
- For the hook of the post of Wazir sometimes two persons were appointed as Wazir.

Followings were the Responsibilities of Diwan

- Appointment on important government jobs was done on the recommendation of Diwan.
- In spite of appointment, Diwan was posting the Satrap, Faujdar, sub-inspector of police in headquarters.
- The signature of Diwan was important on many records, registers and details.
- Diwan applied the certificate of the order to accept his place on post or new post and the orders of emperor to king.
- The main work of Diwan was to decide the revenue and making rule to collect it, decide the expenditure of kingdom and keep account of it.
- In the department of Diwan (Diwan-e-Ala) all the records related to revenue and finance was kept.
- **Office:** The department of Diwan was prosperous and arranged. It was divided into many parts. Every part had an officer. Main officers were following.

  (1) Diwan-e-Khalsa (2) Diwan-e-Tan (3) Diwan-e-Jagir (4) Diwan-e-Vakiyat

  (5) Diwan-e-Sadat (6) Khajana (7) Mushrif (8) Mustaufi(Auditor general)
- **Diwan-e-Khalsa:** Diwan-e-Khalsa was appointed at the recommendation of Diwan-e-Ala by king. The main work of him was administration of land. He was doing the signature on the appointment of Diwan and Amin.
- **Diwan-e-Tan:** He was kept to prepare the list of all Mansabdars form Bakshi and their salaries and manor.
- **Mustaufi:** He was the auditor general of Mughal Kingdom. His department was divided into many parts like collection of advance revenue, money, salary and manor etc. Mustaufi kept in front of Diwan the list for the Ahulla Khan and Julliffar Khan was important.
- **Diwan-e-Bakuyat:** He worked under Wazir. Diwan was under Awrajvees, he kept accounts of daily expences.

Meer Bakshi and His Department

- Second most important central government's department was army, whose head was called Meer Bakshi.

Notes

- In Delhi sultanate he was called Arza-e-mumalik and his department was called Diwan-e- Arza.
- In Khilji's time an administrator Bakshi-e-Fauz was also appointed.
- He was responsible of hiring soldiers in army, marking of horses and managing the army.
- Meer Bakshi was appointed by the king.
- Sheikh Farid in Jhahangir's time, Meer Jumla, Zafar Khan, Khalil Ulla Khan in Shahjahan's time and Mohhamad Ameen Khan, Asad Khan, Ruhdalla Khan first and Julfikar Khan were important.
- Jahangir did some changes. Durig his rulling there were seven bakshis including meer Bakshi.
- In the duration of Shahjahan established the tradition of three Bakshis.
- In the working duration of Bakshi it was decided that Mansabdar had how many horses and armies on the bases of this Mansab and how much salary and manor would be allotted.
- In the working duration of Bakshi the army was divided into different parts.
- Meer Bakshi was present at the right side of emperor in court. There was the responsibility of following work on him in court.
    1. The new appointed soldiers after Dag-and-Tamisha were presented in front of the emperor by Bakshi.
    2. He presented in front of emperor the special officers, visitors and envoys of going to other states and coming from other states.
    3. Because of the responsibility of the guard of court, Bakshi was presenting them in front of emperor for reward.
    4. Bakshi was present at right hand side in the secret room.
    5. Bakshi got news by the Vakiyanveeson of states. He presented the necessary information in front of emperor and got order about that relation. So he got all the information about the activities of the employees.
    6. Meer Bakshi provided the form the presence of court to officers and Mansabdars. Meer Bakshi had the list of presented officers in court.
    7. When emperor himself lead the army in battle then Meer Bakshi used to stay with him for the arrangement of army.
    8. When the responsibility of the soldier campaign was given to him, then he did work as an ordinary commander in the war.
    9. Sometimes he was appointed for the arrangement of prince and Umara war campaign.
- During the 25 years of ruling of Akbar, Meer Bakshi Shahbaj Khan was sent with Todar Mal and Mirza Ajij Coca to Bihar campaign.
- Meer Bakshi Salabat Khan was appointed with Shahjahan Murad in the campaign of Balkh in the duration of Shahjahan.
- Diwan-e-tan did the work of salary of the officers in the Mughal central ruling duration. The big hook on Meer Bakshi was the caution of emperor.
- The well known scholar of Shariyat is called Ulema.
- Abu Yusuf appointed at the post of Kazi-Ul-Kujatt in the duration of Abbasi Khalifas in Islam History and gave permission to appoint Kazi from outer of capital.
- He appointed in the starting of Delhi Sultanate. They were called Shekh-ul-Islam and Sadra-Us-Sudur.
- There were seven Sadra-us-Sudurs in the duration of Akbar.
- There were different stamps from the order of king and different orders. There was a small rounded stamp for the Farman-e-Sakhti, it was called Ujuk.

Notes

- Abul Fazal decided the four functions for society, which were similar with the four functions of nature. It was the fighter division (fire), officers division(air), thinker division (water) and slave division (earth). The officer of getting the Mansabdar till, five hundred years were called Mansabdar.
- Between 2500 to 5000 were called Amirs and above 2500 were called Amir-e-Ajam. These Amirs got the manor as salary.
- Salary manor was given only to Rajputs and normally situated in his kingdom.
- Alatmaga manor was given in the exchange of the service to officers. The successor facility was also available.

State Rule

- There was a tradition to distribute the kingdom in state in the History of Islam. The states were divided into two categories. Certain authority (Imarat-e-Tafveed) and uncertain authority (Imarat-e-Khassa).
- There was the description of third type state owner, who made authority on land part by the power and rebellion. They were called 'Imartatul'.
- State owners were called 'Vali in the duration of Caliph of Baghdad and Dashmik. They were called 'Hakim' and sometimes 'Jajim' at the time of Shur ruler and in the duration of Delhi Sultanate. Ruling land was called Ikta by them.

States ruling at the Sultanate duration

- There were three types of existence of states in Sultanate duration.
  1. The small states, its state owners were appointed by Sultan. The nearer part like north India and specially Delhi came in this category.
  2. In second category, came the remote states, in which to keep control was not possible by Delhi. The state of Bengal was the example of it.
  3. In the third category came the Indian king, who gave tax to Sultan but his kingdom was not mixed in his sultanate.
- 'Mukti' (state owner) was the main working officer of state. His main work was to follow the legal and the order of king, power and arrangement, justice, incouragement to agriculture, security of kingdom, take care of army and Financial Department and the security of many officers.
- For the army of states appointed state Arij Maalgujari and for the arrangement of kingdom appointed Sahib-e-Diwan (Khwaja).
- States were divided into many parts which were called 'Shik'. Shik was divided into pargano, which was formed with the join of villages.

The collection of states in Mughal duration

- Babur and Humayun did not do any change in the arrangement of their ancient ruler. The kingdom was divided into three parts for administration:
  1. Regular government and Jamidariyan.
  2. The kingdom and Jamidaraiyan of such Sardar who's has accepted the authority of Mughal emperor. They gave tax in certain amount and for this they got the enternal freedom.

Notes

3. Citable, for charitable purpose, the land to give to institutions and persons for alimenation called Sayurgal (Madad-e-Mash).

- The state owner was described in the state duration in mean century, but the collection of states was not possible.
- The credit to collect the state ruling in medium century go to Akbar.
- In 1580 A.D. the decision was taken to divide Subes of kingdom.
- In the last of ruling of Akbar his kingdom was divided into 15 subes.
- There were 15 subes at the time of Jahangir.
- There were 18 subes at the time of Shahjahan.
- There were the 21 subes at the end of the kingdom of Aurangzeb.

The collection of ruling

Najim (Subedar): The actual mean of Najim was Vyavasthapak (manager).

- Publicly the Subedar was known as Suba Sahib or Suba.
- The appointment of Najim was done by the royal farman of emperor.
- 1 june, 1645 A.D. Dara Shikoh appointed the Subedar of Allahabad.

Authority and work

- Subedar was the main officer and the representative of emperor.
- Subedar was the main administrator of state.
- Subedar used to do the promotion and appointment of his employees and higher officers.
- To get information he appointed spies.
- The operation and inspection of the soldiers of state was the responsibility of Subedar.
- Subedar used to collect tax daily by the landlord of his field.
- In the important work of Subedar justice system was involved. He got instruction to make immediate decision and do not disturb the public by any method.
- Subedar had both authorities starting and appeal as a judge.
- There was the post of Diwan after the post of Subedar in state. He was also called Diwan-e-Suba. Diwan-e-Suba was the state representator of the central revenue department. This post was developed in the ruling duration of Akbar.
- The appointment of state Diwan was done by emperor at the recommendation of Diwan-e-Aala.
- There were two types of officers in the department of Diwan: (1) appointed by Royal Sanad and central Diwan; (2) employee appointed by Diwan-e-Suba.
- Peshkaar(personal secretery) and Daroga (head quarter officer) were appointed by central Diwan.
- In the appointed employees by Diwan-e-suba, the main were the clerk of court, Hujuranvees Subanvees, Muhharir-e-Khalsa and the Muharir.
- Diwan-e-Suba was the officer of state Financial Department. All employees of the kingdom were working under him. Accordidng to Dasturul Amal his main work were:
  1. to collect the revenue of Khalsa palace.
  2. to keep account and collection.

Notes

3. to decide the salary according to the work of the officers of state and distribute salary among them.
4. to inspire the growth of agriculture.
5. to do the recommendation of termination of corrupted Amals and to do the inquiry of account and the work of Amals.
6. to collect the remaining money and Takabi.
7. take care of the taksal of state.

- State Diwan was doing the judgment work. He was deciding the revenue, Diwani and hustic as judge.
- State Sadra: on the recommadation of Sadra-us-Sudur of centre emperor appointed a Sadra-us-Sudur in every state. He worked under the Sadra-us-Sudur of centre.

Some important facts

- Udayraj wrote the biography 'Raj Vinod' of Mahmud Begada.
- **Chaitnya Charit:** Mitra-Krishand
- The describer of Taulik-e-Bajudi was Nasir-ud-din-Chirag–e–Delhi.
- With the Christian religion the ideal of devotion came in India–Max Weber.
- 'Hanoz Delhi Dur Ast' (Delhi is far)Hazarat–Nizamuddin Auliya.
- The philosophy of the religious policy of Akbar was based on Sulah-e-Kul. The meaning of it is–pandemic peace.
- Fur-e-Ijadirvriswariy light
- First Mughal ruler to enter in Kabul was Akbar.
- The mean of 'Jama' is the income.
- **Nabud:** without fertility part of field.
- Triveniyar lived in India at the time of Shahjahan and Aurangzeb and he had written about the six travels.
- The use of marble started first in Mughal at the time of Jahangir.
- In the ruling duration of Jahangir the fertility of tobacco started in India.
- The construction of mosque was at its peak at the time of Shahjahan.
- Akbar– "I think artist has any specific source to know the god".
- The subject matter of Hamja Nama is figure.
- The last palace which is based on the art's of eight boundaries of Makbara is Adham-khan-ka-makbara is in Delhi.
- Rang Mahal is known as the most beautiful palace of Shahjahan.
- The most effective writer of theology in medium century is Raghunandan.
- The structure of Buland Darvaza is like a half cut tomb. It was taken form Faras.
- The main present at the time of Akbar was art–increment in Fresko Chitrakari.
- Shahjahan opened a department for the change of Hindu into Muslim.
- In Hauj-e-Khas 1352 A.D. Firoz Tughlaq constructed a Madarsa-e-Firozshahi.
- Courter of Taimur Lang was the Sharfuddin Yajadi.

Notes

- A more kind, religious and saint ruler was Nasir-ud-din Mahmud of slave sultans.
- Balban, killed the robbers and saved the life and money of public.
- He considered more important the single hair of Muslims than ten forts. It is the statement of Ala-ud-din Khilji.
- Muhammad Tughlaq was the first Muslim ruler, who was behaving well with Hindus.
- Insha-e-Maharu-Ain-Ul-Mulk
- Tarikh-e-Daudi-Abdulla.
- Tughlaq Kingdom was Afghani.
- The appointment of Amir-e-Dad was done by Illtutmish.
- Sathpulah Bandh: Mohhamad Tughlaq;Moth Masjid; Firoz Tughlaq.
- Afer the attack of Taimur the support of free kingdom was established by 'Dilawar Khan Ghori'.
- After the attack of Taimur the support of free kingdom of Gujarat was established by Jafar Khan.
- Vijaynagar state was divided into 200 states–'Dormingos Paij'.
- Madura Vijayam was composed by Gangdevi.
- Founder Humayun the heritage of Babur was uncertain in nature–R. C. Majumdaar.
- Babur preceded the policy of kingdom description in south India.
- With Mewar Kingdom the regular struggle or Mughal was religious.
- Akbar leaves Islam religion– 'A. l. Shrivastav'.
- Shahjahan struggled with Sikh Guru Gobind.
- About Aurangzeb- 'great Mughal', 'Ocean of justice'–Ovingtan.
- Akbar appointed Maham Anga as the Joint Prime Minister.
- There were Farsi language administration and kingdom language in Mughal duration.
- Mughal Badshah Mohammad Shah inspired Urdu language.
- Artist had specific source for the God, because he feels greatness of god because of to give the life to picture.
- The work started to make picture on books in the duration of Akbar.
- The structure of Mughal art, it is the mix form of the art of India and Faras.
- There was not any singer in thousand years as Tansen.
- Gardibeg gave the news of the birth of Akbar to Humayun.
- There was the takht of peacock in the Diwan-e-Aan of Shahjahan.
- Kila-e-Kuhana is the old mosque made by Shahjahan, the dumbell is made on its peak.
- The sign of peacock on Takht-e-Taus of Shahjahan is in Diwane Aam.
- The fort of Agra was constructed on the basis of the ordinary outline by Sikandar Lodhi.
- The signal currency of Mohammad Tughlaq was made by Kasa.
- There was tomb of older son Nasiruddin of Iltutmish in Malikapur three miles away form Qutub Minar, it is called Sultanghari. This is for Hindu.
- Qutubuddin Mubarak constructed mosque Ukha in luxury.
- The tomb of Ghiyas-ud-din has five parts. It was made by red stones.
- The tomb of Firozshah is squre in shape, and it is bounded by walls. There was only one tomb above it and was based on the building drum of 'Athpahala'.

Notes

- The tomb of Khane Jahan Telangani is looks like 'Dom of the Rock' of Yarushalam.
- Khane Jahan Telangani constructed black mosque and constructed window mosque of Jahpanah.
- The tomb of Kabiruddin is famous by the name of Red Tomb. It was constructed in the duration (1383–92) of Mahmud Shah. It was the copy of the tomb of Ghiyas-ud-din Tughlaq.
- In the tomb of Mubar Shah used double tomb, and it is known for its decoration and huge courtyard bounded by boundary. In both things it showed the tomb of Mughal duration.
- Double dome was used in Sikander Lodhi tomb, secondly it is known for its vast courtyard and half decoration. In these things he followed the foot steps of Mughal tombs.
- In the other squre planning the tomb is much in number.
- The important tomb like that is the tomb of Bade Khan, the tomb of Chote Khan, Shish tomb, the tomb of Shihabuddin Baj Khan, the tomb of dadi and the tomb of Pauli.
- These tombs are constructed on athpahala drum and there are pillared umbrellas at its each your corners.
- The building of every tomb is squred. There is a tomb over it, there are the wine leaves of lotus around it.
- We can show the glance of Hindu and Jain temple in the decoration work of Jahangir palace and in the fort of Agra and in the Indian art of Akbar.
- Aurangzeb firstly removed land tax(Abavaab tax).
- Jahangir started Alatmaga Bhumidaan.
- Cruel person can remove the cruelty and I want to see equally all people on the basis of law–Balban.
- 'Tonik' grew as nativity in Delhi Sultanate.
- The subject matter of Khandan-e-Tamuriya is painting.

Education

- Babur considered as a scholar and ruler and, he was the lover of literature.
- Akbar opened seminary and Maktab on different places and gave help to Hindu schools and appointed the Sadrea of kind ideas.
- Muslims also started learning Sanskrit at that time.
- Lucknow was famous for the education of justice 'Farangimahal seminary', Delhi was famous for the education of traditional schools of Shah Ullah and the seminary of Syalkot was famous for the education of grammer.
- There are three types of titles provided to students—'Fajil gave students logic and philosophy, 'Alim' gave students religious education and 'Kabil' gave students knowledge about literature.
- They were trying to bring community in education to make the national language as Farsi language. There was given more force on religious education.
- Babur did poetry in Turkey and Farsi. He wrote his biography 'Tujuk-e-Baburi' and 'Baburnama' in Turkey. He considered the starter in Farsi new art style 'Muvaiyan'.
- The poetry collection 'Diwan' of Babur became more famous. He established Translation Deportment' for the translation of great books in Unani language.
- Abul Fazal: 'Akbarnama'; Sheikh Faiji: 'Ain-e-Akbari'–he was a great poet, who was on the post of royal poet.

Notes

- Humayun opened a seminary in Delhi.
- Nizamuddin Ahmed-'Tabkat-e-Akbari', Gulbadan Begam-'Humayunama, Jauhar- 'Tanjkiratul Vakyat', Abbas Sarvani-Tohafa-E-Akwaeshahi-Urf 'Tarikhe Shershah', Abdul Kadir Badayuni-'Muntkhav-Ut-Tavarikh', Ahmed Yadgaar- 'Tarikhe Salatine Afgana', Vayajid Sultan- 'Tarikh-e Humayun'.
- Jahangir wrote his biography 'Tujuk-e-Jahagiri' and Mutmid Khan completed it.
- Motmid wrote 'Ikwal-e-Jahangiri', Khwaja Kamgaar wrote Muasare Jahangiri, the court writers of Humayun wrote 'Hast Aklis'.
- Niyamat Ulla-'Makajjam-e-Afghani', Muhammad Kasim Farishta-'Tarikh-e-Farishta', Mulla Nakshbandi-'Masasare Rahimi', Kamdar Khan-'Nasir-e-Jahangiri'.
- Kingdom poet Kalim composed the 'Sakinama' at the time of Shahjahan. Abdulhamid Lahori–'Paadshahnama', Aminai Kajvini-'Dusra Padshahnama', Inayatkhan-'Shahjahanama', Mohammad Saleh–'Almesaleh'.
- At the time of Aurangzeb Khalifa–'Muntkhab-ul-Luwab'Mirza Mohamad Kasjim-'Alamgiri', Sujanray–'Khulasat-Ut-Tavarikh', Saki Mustad–'Masir-e-Alamgiri'.
- Others: Gulam Hussain- Siyarul-Mutkhirin', Mohammad Ali Ansari–'Tarikhe Mujaffari', Saki–'Mustad-Masir-e-Alamgiri', Haricharandas–'Tarikh chahar Gulzare Shujai', Bhimsen Burhanpuri–'Nukshaye-dilkusha'.
- Translation in Hindi to Farsi–Badayuni of Ramayana, the Ibrahim Sarhindi of Atharvved, Faiji of Lilavati, Shah Mohammad Shahabadi of Ratarangiri, Abul Fazal of Kaliya–Mardan, Faiji of Nal-Damayanti and Maurana Sheri translated Harivansh Puran. Ibnuharan translated Ramayan in Farsi.
- At the time of Shahjahan his son translated in Farsi the Upnishad of Darashikoh, Bhagvadgita and Yogvashisth, in this he described two ways of getting god–the Islam religion and Hindu religion.
- Aurangzeb composed the book of law and justice 'Fatava-e-Alamgiri'.
- Faiji and Gijali Urdu-Farsi were two poets at the time of Akbar.
- The daughter of Shahjahan, Jahanara and the daughter of Aurangzeb Jebunnisa were also great poets.
- Hindi literature—Two great epics were composed 'Padmavat' and 'Mrugavat'.
- King Birbal, Man Singh; king Bhagwandas, Narharidas and Harinath were the court related poets (in the duration of Babur and Humayun).
- At the time of Akba-e-Tulsi, Sur, Rahim and Raskhan etc.
- Tulsidas–Ramcharitmanas, Vinaypatrika, Kavitavali, Dohavali, Geetavali etc., epics were composed. There were the court poets of Akbar named Todar Mal, Bhagvandas, Man Singh, Harinam.
- Surdas- 'Sursagar' (great composition of devotion).
- Rashkhan wrote 'Prem Vatika' in 1634 A.D.
- The other poets of Krishna devotion branch were Nanddas, Viththalnath, Parmananddas, Kumbhandas.
- The time of Akbar was the golden duration of Hindi literature.
- At the time of Shahjahan- Kaviram- 'Sundar-Srungar', General 'Kavi-Ratnakar'.
- There were Kavindra Acharya– 'Kavindra-Kalptaru', Shiromani Mishra, Banarasi Das, Bhushan, Matiram, Harinath etc.

Notes

- Kavidev, owner of Panna started the Pranpanthi and Dadu of Ahmedabad started the Dadupanthi community.
- Bihari got the protection of Jai Singh.
- Keshav Das–Kavipriya, Rasikpriya, Alankaar Manjari.
- Brother of Jahangir composed poetry in Hindi.
- Bruksharai, king Surat singh, Jagrupgosai, Rammanohar and Bishandas were at the time of Jahangir. Heroic Saga- 'Muhatanainasi ki Khyati', 'Khuman-Raso', 'Rana-Raso', Surajmal-'Vansh-Bhaskar'.
- Vaishnav-community-Krishndas, Kaviraj Vrundavandas, Jaichand, Trilochandas, Narhari-Chakravarti.
- Sanskrit literature-Akbar was the first Mughal emperor, who gave the protection of Sanskrit to kingdom. One kosh of 'Farsi-Prakash' was prepared on Sanskrit and Farsi.
- History at the time of Akbar was written in Sanskrit by Mahesh Thakur of Darbhanga.
- Jain scholar Padamsunder wrote 'Aakbarshahi Srungaar'.
- Jain Acharya Siddchandra Upadhyay wrote 'Bhanuchandra Charitra' about the Jain saint of the court of Akbar. Dev Timal composed 'Hiir Saubhagya'.
- Kavindra Acharya Sarswati and Pandit Jagannath were poets at the time of Shahjahan.
- Pandit Raja Jagannath–'Ganga Lahri'.
- Aurangzeb started to give protection to Sanskrit.
- Urdu language had been started at Afghan duration and Urdu literature—Turk. Firstly, it was called 'Jaban-e-Hindvi'. After that its name became Urdu.
- Mohammad Shah (1719–48 A.D.) was the first emperor, who inspired Urdu. Mohammad Shah called the famous poet by Shamsuddin Vali in his court and respected him.
- The famous saint Sayyad Gesudraj of Delhi, who had gone to Gulbarra, wrote his book Miraj-ul-Asikiin on spiritual mystic in 15th century.
- There are described Shah Miran and Shamshul books 'Khushnama' and ' Khushnag' Burhanuddin Janum book 'Jammatul Baka'.
- Adil Shah of Bijapur composed his famous book 'Nauras'.

12.9 Main Points Related to Emperors

Babur

- Babur adopted the title of emperor.
- Babur–Tulguma War method.
- The first war of Panipat–21 April, 1526 A.D.
- Khanva war–1527 A.D.
- Ghaghra War–1529 A.D.
- Chanderi War- 1528 A.D.
- Tujuke Baburi–Babur (In Turkey language, in Muvaiya style)

Notes

Humayun

- Born–6 March 1508 A.D.
- Place–Kabul.
- 1531 A.D.–attack on Kalinjar.
- The war of Chausa in 27 June 1539 A.D.
- Invasion on Kabul and Kandahar in 1545 A.D.
- Chausa war–1539 A.D.
- Kannauj War–1540 A.D.
- Kandahar Invasion–1545 A.D.
- Machhiwara–1555 A.D.
- Death by fall from stairs–1556 A.D.

Sher Shah (Sur Dynasty)

- Real name was 'Farid'.
- The title of Sherkhan by Bahur Khan Lohani.
- 1539A.D.–Chausa war.
- 1538 A.D.–authority on Rohatasgarh.
- Construction of Rohatas fort.
- He constructed the old fort of Delhi.
- 1545 A.D. invasion on Bundelekhand.

Akbar

- 1565 A.D.–The end of slave system.
- 1563 A.D.–finished the Pilgrimage tax.
- 1564 A.D.–removed Jaziya tax.
- 1575 A.D.–construction of Ibadatkhana in Fatehpur Sikri.
- 1579 A.D.–declaration of Majahar.
- 1582 A.D.–declaration of Din-e-Ilahi.
- 1589 A.D.–title of 'Khankhana' of Abdurrahim.
- 1561 A.D.–Malva Invasion.
- 1561 A.D.–Authority on Chunar.
- 1562 A.D.–Authority on Meranta
- 1564 A.D.–Authority on Gondwana.
- 1569 A.D.–Invasion on Ranthambore.
- 1572-73 A.D.–Gujarat Invasions.
- 1574-76 A.D.–Invasions of Bihar and Bengal.
- 18 June, 1576 A.D.–War of Haldighati.

Notes

- 1581 A.D.–Invasion on Kabul.
- 1585 A.D.–Invasion on Kashmir.
- 1591 A.D.–Sindh Invasion.
- 1592 A.D.–Orissa Invasion.

Jahangir

- Born to the princess Mariyam Ujjamaani of Jaipur.
- 3 November, 1605 A.D. sat on throne in the fort of Agra.
- Jahangir gave 12 orders.
- Rebellion of Khusron–1606 A.D.
- Rebellion of Shahjahan–1626 A.D.
- Rebellion of Mahavat Khan–1626 A.D.
- Hakins and Tamas came India in his ruling duration.
- He has written the Tujuke–Jahangiri biography.
- In 1611 A.D., he married Mehrunnisha.
- Famous artist Mansur lived in his court.

Shahjahan

- Born–5 January, 1592 A.D. in Lahore.
- Childhood name–Khurram.
- Marriage–1601, with the daughter of Mujaffar Hussain Safavi.
- Rajyarohan–February 1628 A.D., in Agra.
- Death–1666 A.D.
- 1633 A.D.–authority on Ahmednagar.
- Kavindracharya and Chintamani lived in his court.
- He constructed the Red Fort of Delhi.
- He constructed the Taj Mahal of Agra.
- He constructed the 'Takhat-e-Taus'.

Aurangzeb

- 1669 A.D.–rebellion of Jats in the leadership of Gokul.
- 1685 A.D.–rebellion of Jats in the leadership of Rajaram.
- Satnam rebelled.
- 1681 A.D.–rebellion of Prince Akbar.
- 1686 A.D.–Bijapur Invasion.
- 1687 A.D.–Golkunda Invasion.
- 1663 A.D.–stopped the sati system.
- 1670 A.D.–stopped the Tuladan system.
- He stopped to celebrate Nauroj.
- He adopted the 'Aalamgir' title.

Notes

12.10 Nine Ratanas of Akbar's Durbar

Nine special persons of Akbar Durbar got the title of 'Nine Ratanas'. It is described as follows:

1. **Abul Fazal:** Abul Fazal was born in 1550 A.D. He was the son of Sheikh Mubarak. He started his work in 20th year and became 5,000 rider Mansabdar by his eligibility. He had knowledge of literature, history and philosophy. There were few people who were arguing with him about religion and literature. He was not religious staunch. He composed 'Akbarnama' and 'Ain-e-Akbari'. 1599–1600 A.D. he showed his talent. He was a skilled Ambassador. In 1602 A.D. Veer Bundela killed him on the saying of Shahzada Salim.
2. **Birbal:** Birbal was born in 1528 A.D. in Kalpi. His childhood name was 'Maheshdas' and he was from Brahmin family. He progressed because of his cleverty and natural eligibility and he appointed Mansabdar of 2000. Birbal was appointed as the high officer of justice department in 1586 A.D. and provided the title of king. He couldn't get high education but he had admired qualities of 'Hajir Jabai' and 'Hasya Ras'. Provided the title of 'Kaviraj' to him. He was the single Hindu who was believing on 'Din-E-Ilahi'. In 1586 A.D. he fought against Yusufjaiyo and died. According to Abul Fazal and Badayuni, Akbar felt very sad on the death of Birbal.
3. **Todar Mal:** He was related with the Kshtriya family of Uttar Pradesh. He did job with Sher Shah Suri and after the finish of Sur family he came in Mughal Army. In 1562 A.D. he became main officer and in 1572 A.D. he was appointed as the Diwan of Gujarat. In 1582 A.D. he became prime minister. He was a courageous and a skilled soldier, general and Ambassador. He had knowledge about administration and other subjects. The name of king Todar Mal is famous for the land related development. He died in 1589 A.D.
4. **Bhagvandas:** He was the son of king Bharmal of Amer. Akbar married the sister of Bhagvandas. He was the friend of Akbar till 1562–1589 A.D. He participated in many wars of Gujarat to Kabul and Kashmir. He was made as the Mansabdar of 5000 and was given the title of 'Amir-ul-Umra'. He was one of the respected courtiers of kingdom. According to Abul Fazal Bhagwandas was honest and courageous.
5. **Man Singh:** Man Singh was the grandson of king Bharmal of Amer. Akbar became more honest to Hindus when came in the contact of Man Singh. Man Singh was the king under Akbar and he did successful campaigns in Kabul, Bihar and Bengal.
6. **Tansen:** Famous musician Tansen was born in Gwalior. He composed many lyrics. 'Dhrupad ' music style was developed at that time. Tansen adopted Islam religion. His main compositions were 'Miyan ki Todi', 'Miyan ki Malhar', 'Miyan ki Sarang' and 'Darbari Kanhada' etc., Akbar gave him the title of 'Katthabharnvanivilas'.
7. **Abdur Rahim Khankhana:** He was the son of Bairam Khan and a high level scholar and a poet. He was the master of Jahangir. Jahangir was mostly affected by Abdur Rahim. He translated the 'Baburnama' in Farsi of Turkey language. Akbar gave him the title of 'Khankhana'.
8. **Mulla Do Pyaja:** He belonged to Arab and came to India at the time of Humayun. He had got hot place in the nine Ratanas. Because of likings of two onions in food Akbar gave him the title of 'Do Pyaja'.
9. **Faiji:** Faiji was the elder brother of Abul Fazal. He was a staunch supporter of Din-e-Ilahi. He was the National poet in the court of Akbar. He died in 1595 A.D.

There is another name which is also important to mention here.

10. **Hakim Hukaam:** Hakim Hukaam also got special place in the court of Akbar. He was the chief of the kitchen of Akbar.

Notes

Some important work of Akbar		
	Work	**Year**
1.	The end of Slave system	1562
2.	Free from 'Haramdal'	1562
3.	Stopped the Pilgrimage Tax	1563
4.	Stopped Jaziya tax	1564
5.	Established Fetehpur Sikri	1571
6.	Transfer of capital from Fatehpur Sikri to Agra	1571
7.	Stopped the Jagirdari system	1575
8.	Establishement of Ibdatkhana	1575
9.	Permission of entering all religion in Ibadatkhana	1578
10.	Declaration of Majahar	1579
11.	Establishment of Din-e-llahi	1581
12.	Establishment of 'llahi Samvat'	1583

Winning States by Akbar			
States	**Ruler**	**Year**	**Mughal General**
1. Delhi and Agra	Hemu	1556 A.D.	Akbar and Bairam Khan
2. Malwa	Bajbahadur	1561 A.D. 1562 A.D.	Adham Khan, Pir Mohammad Abdulla Khan
3. Chunar	Afghan	1561 A.D.	Asaf Khan
4. Gondwana	Vir Narayan and Rani Durgavati	1564 A.D.	Asaf Khan
5. Rajasthan			
(a) Amer	Bharmal	1562 A.D.	(Accepted the dependency his own wish)
(b) Mewat	Jaymal	1562 A.D.	Sarfuddin
(c) Mewar	Uday Singh –Rana Pratap	1568 A.D.	Akbar
(d) Ranthambore	Surjan Handa	1569 A.D.	Bhagvandas and Akbar
(e) Kalinjar	Ramchandra	1569 A.D.	Majanu Khan and Kakshah
(f) Marwar	Rav Chandra Sen	1570 A.D.	(Accepted the dependency his own wish)
(g) Jaisalmer	Raval Hariray	1570 A.D.	(Accepted the dependency his own wish)
(h) Bikaner	Kalyanmal	1570 A.D.	(Accepted the dependency his own wish)
6. Gujarat	Mujaffar Khan	1571-72 A.D.	Khan Kala, Khan-e-Aazam and king Akbar III

Notes

7. Kabul	Hakim Mirja	1581 A.D.	Man Singh and Akbar
8. Kashmir	Yusuf Khan and Yakut Khan	1586 A.D.	King Bhagwan Das and Kasim Khan
9. Uriha	Nisar Khan	1590-91 A.D.	King Man Singh
10. Sindh	Jani beg	1591 A.D.	Abdur Rahim Khankhana
11. Baluchustan	Afghan	1595 A.D.	Meer Masum
12. Kandahar	Mujaffar Hussain Mirza	1595 A.D.	Meer Masum
Invasion of South India			
1. Khandesh	Ali Khan	1591 A.D.	(Accepted the dependency his own wish)
2. Daulatabad	Chandbibi	1599 A.D.	Murad, Abul Fazal, Abdurrahim Kankhana and Akbar
3. Ahmednagar	Bahadurshah	1600 A.D.	Prince Daniyaal and Abdurrhim Khankhana
4. Asirgarh	Meran Bahadur	1601 A.D.	Emperor Akbar

12.11 Literature of Mughal Period

FARSI LITERATURE		
Composition	**Writer**	**Subject**
Baburnama (Tujk-e-Baburi) (in Turkey language)	Babur	Described the political and natural condition from 1504 to 1529 A.D.
Tharikh-e-Rashidi	Mirza Haidar Dogalat	Described in detail the ruling period of Humayun and the History of Turkey in medieval Asia.
Kanun-e-Humayuni	Khond Meer	Composed in 1534 A.D., in this book the flattery of Humayun.
Humayunnama	Gulbadan Begam	This book highlights the history of Babur and Humayun and social condition.
Tajkira-tul-Vakyat	Jauhar Aftabachi	Composed in 1536–37 A.D., by this book we know about the ups and downs of the Humayun's life.
Tohafa-e-Akbarshahi	Abbas Khan Sarvani	In this Akbar book we come to now about the Sher Shah.
Vakyat-e-Mushtaki	Rijkullah Mushtaki	Highlights the Muslim society of 16th century.
Tarikh-e-Shahi	Ahmed Yadgar	It gave declaration from the duration of Bahlul Lodhi to 1556 (the death of Hemu).

Notes

Tajakira-e-Humayun or Akbar	Bayjid Bayat	It gave information about the Humayun and Akbar.
Nafais-ul-Masir	Meer ula-Udula	History from 1565 to 1575 A.D.
Tarikhe Akbari	Arif Kandhari	Composed in 1585 A.D., in this book gave the description of the development of Akbar.
Tarikhe-Alfi	Mulla Daud	It was written on the order of Akbar to complete the 1000 years of Islam religion.
Akbarnama	Abul Fazal	Complete story of the whole life of Akbar.
Tabkat-e-Akbari	Nizamuddin Ahmed	To give information about the subject of Mughal and different states.
Muntkhab-ul-Tavarikh	Abdul Kadir	History of prime India
Tujuk-e-Jahagiri	Jahangir and Mautmid Khan	Description about the life of Jahangir and ruling duration.
Ikbaal Nama-e-Jahangiri	Mautmid Khan Bakshi	To give information about the ruling duration of Jahangir.
Badshahnama	Mohammad Amin Kajvini	Starting 10 years description of the ruling duration of Shahjahan.
Baadshahnama	Abdul Hamid Lahori	Description of 20 years of Shahjahan and highlights the social and economic life.
Badshahnama	Mohammad Waris	It started from the 21st year of Shahjahan and completed 30th year.
Amle Saleh	Mohammad Saleh	Last two years description of Shahjahan.
Tarikhe Shahjahani	Sadik Khan	Description of Shahjahan and mentioned his duration.
Chaharchaman	Chandrabhan	Description of the ruling system and work system of Shahjahan.
Shahjahanama	Inayat Khan	History of starting years of the ruling duration of Aurangzeb.
Alamgirnama	Kajim Shiraji	History of starting years of the rule of Aurangzeb.
Vakyate-Alamiri	Akil Khan	Description of the successor war at the time of Aurangzeb.
Kulasat-ut-Tavarikh	Surjan Ray Bhandari	Highlights the economic situation, geographical boundaries and business ways of Aurangzeb.
Muntakhab-ul-Lubab	Khafi Khan	Critical descrption of the ruling duration of Aurangzeb.

Notes

Futuhat-e-Alamgiri	Ishwardas Nagar	Highlight the 34 years of the ruling duration of the Aurangzeb.
Nuskha-e-Dilkushan	Bhimsen Saxsena	Description of social, economical and political ruling duration of Aurangzeb.
Masire Alamgiri	Saki Stahi khan	Highlights the 11th to 20th years of Aurangzeb.
Majm-ul-Bhrain	Darashikoh	Tell the two ways of getting the one objective of Hindu and Muslim religion.

HINDI LITERATURE	
Composition	**Writer**
Ramcharitmanas	Tulsidas
Vinaypatrika	Tulsidas
Sursagar	Surdas
Premvatika	Raskhan
Sunder Shringar	Sundar Kavirai
Kavita Ratnakar	Senapati
Kavindra Kalptaru	Kavindra Acharya
Kavipriya	Keshavdas
Rasikpriya	Keshavdas
AlankarManjari	Keshavdas
Ramchandrika	Keshavdas
Sanskrit Literature	
Padam Sundar	Akbar Shah
Shringar Darpan	Padam Sundar
Bhanuchandra	Acharya Sidhhachandra Upaddhyay
Ras Gangadhar	Pandit Raj Jagannath

Main War

- First Tarayan War (1191 A.D.): Muhammad Chauhan defeated Mohammad Ghori.
- Second Tarayan War (1192A.D.): Mohammad Ghori defeated Prithviraj Chauhan.
- Chandaver War (1194 A.D.): Ghori defeated Jaichandra, the ruler of Kannauj.
- First war of Panipat (1526 A.D.): Babur defeated Ibrahim Lodhi.
- Khanwa War (1527 A.D.): Babur defeated Rana Sanga.
- Ghaghra War (1529 A.D.): Babur defeated Afgans.
- Chausa War (1539 A.D.): Shershah defeated Humayun.

Notes

- Kannauj or Wilgram War (1540 A.D.): Sher Shah occupied Delhi defeated Humayun.
- Second War of Panipat (1556 A.D.): Akbar defeated Afghan ruler Hemu.
- Talikota or Bannihatti War (1565 A.D.): Four Muslim rulers of Bahamani Kingdom defeated Vijaynagar.
- Haldighati War (1576 A.D.): Akbar defeated Rana Pratap.
- Asirgarh War (1601 A.D.): Last war of Akbar.
- Kandahar stripped by Iranis: 1606 A.D.
- Kandahar again in hands of Mughals: 1607 A.D.
- Mewat made the part of Mughal Kingdom: 1615 A.D
- Kandahar again in hands of Iranis: 1622 A.D.
- Kandahar again in hands of Mughals: 1649 A.D. after that Kandahar newer met in Delhi.
- Dharmat or Samughar War: 1658 A.D., Aurangzeb defeated Darashikoh.
- Khajwa or Devrai War: 1659 A.D.
- Jaj War: 1707 A.D.

Translated books

- Mughal emperor Akbar established 'Translation Department'. In this department Sanskrit, Hindi, Arbi, Turki and Greek language books were translated in Farsi language. Farsi was the royal language of Mughal.
- Badayuni, Nakib Khan and Abdul Kadir Mahabharata translated in Farsi with name Rajmnama.
- Badayuni, Nakib Khan and Kadir Khan Ramayana translated in Farsi 1589 A.D.
- Mohammad Khan Gujarati translated in Farsi the famous epic of astrology name 'Tajak' and 'Tujuk' with name 'Jahan-e-Jafar'.
- Hazi Ibrahim Sarhindi translated Atharvved in Farsi.
- Panchtantra translated by Abul Fazal with name 'Anwar-e-Sadat' and Maulana Husain Faij with name 'Yaar-e-Danish.'
- Kaliya Daman translated by Abul Fazal with name 'Aygar Danish.'
- Maulana Sheri translated 'Rajtarangiri' in Farsi.
- Faiji translated the Mathematics book 'Lilavati' in Farsi.
- Todar Mal translated 'Bhagvat Puran' in Farsi.
- Faiji Translated 'Nal Damayanti' in Farsi.
- Abdul Kadir and Badayuni translated 'Sighasan Battisi' in Farsi.
- Tujuk-e-Baburi translated by Abdurrahim Khankhana in Farsi.
- Mulla Ahmed Tattavi, Kasim Baig and Sheikh Munabbar translated Arbi book 'Mujam-ul-Buldan' in Farsi.
- Abul Fazal and Sheikh Mubarik translated Arbi work 'Hayat-Ul-Hayavan' in Farsi and Faiji translated 'Yog Vashishth' in Farsi.
- 'Alpopnishad': To generate the brotherhood in Hindus and Muslim Akbar composed that book by Faiji.
- Krishna Das composed Farsi-Sanskrit Kosh.
- Darashikoh translated 'Bhagvadgeeta' and 'Yog Vashishth' and as 50 Upnishads in Farsi.

Notes

MAIN BOOKS AND WRITERS	
Book	**Writer**
Sursagar	Surdas
Akbarnama	Abul Fazal
Kadambari	Banbhatt
Rajtarangiri	Kalhan
Ratnawali	Harshvardhan
Naganand	Harshvardhan
Malvikaganimitra	Kalidas
Meghdut	Kalidas
Abhighyan Shakuntalam	Kalidas
Raghuvansham	Kalidas
Vuddhshalbhanjika	Rajshekhar
Bal Ramayana	Rajshekhar
Katha Dhotitsagar	Somdev
Buddhcharit	Ashv Ghosh
Nyay Bhashya	Badrayan
Geet Govind	Jaidev
Kaviraj Marg	Amoghvarsh
Tahkik-e-Hind	Albaruni
Shahnama	Firdausi
Safarnama	Ibn Batuta
Tarikh-e-Alai	Amir Khusron
Padmawat	Malik Mohammad Jaysi
Tarikh-e Firojshahi	Baruni
Laila Majnu	Amir Khusron
Tujuk-e-Baburi	Babur
Humayunana	Gulbadan Begam daughter of Babur
Sur Sarawali	Surdas

Important Dictionary	Mughal duration
Khanet	It shows the office and authority field of Khan. Mangol Khan was a administrative and political chief.
Banjara Jivan	Trend style among Kabilas, in which they wander here and there and search food.

Notes

Automan	It developed English form of Arbi Usman. Automan was from Turkey, his power grew more in 15th century. He occupied Asia Manor after getting authority on Kustuntuniya in 1453 A.D.
Shiya	It is a Muslim community, who consider his Prophet their successor and believed that they got religious and political leadership authority by. This name is based on Shiyat Ali. It was a Arbi word used for the teen of Hazarat Ali.
Sunni	A Muslim community who did not accept the power of Shiya. Shiya only accept the perching described in Prophet Mohammad after Quran.
Turkman Team	Tribes of Asia Manor and mean Asia.
Amin	Officers for collecting the revenue.
Ikta	Land allotment in place of salary.
Kankut	The method to select revenue which measured in areas and it collected as cash or things.
Karkhana	In this duration industry was use for production as well as store.
Khalsa	Land of king, this land kept secure for revenue royal funds.
Pargana	An administrative unit to made by many villages.

Self Assessment

3. Multiple Choice Questions

(*i*) Where was the origin of Wazir?

(*a*) Iran (*b*) Iraq
(*c*) Afghanistan (*d*) Kuwait

(*ii*) The most beautiful palace of Shahjahan is known as:

(*a*) Shish Mahal (*b*) Rang Mahal
(*c*) Swarn Palace (*d*) Mumtaj Palace

(*iii*) Who was the writer of 'Akbarnama'?

(*a*) Humayun (*b*) Shahjahan
(*c*) Abul Fazal (*d*) Babur

(*iv*) When was the war of Khanwa fought?

(*a*) 1526 A.D. (*b*) 1527 A.D.
(*c*) 1528 A.D. (*d*) 1529 A.D.

(*v*) Which was the composition of Mirza Haidar Dogalat?

(*a*) Tarikh-e-Rashidi (*b*) Kanune Humayuni
(*c*) Tarikhe Shahi (*d*) Tarikhe-Alfi

12.12 Summary

- Farsi literature was developed in Mughal duration. All Mughal emperors were educated in spite of Akbar and all provided help in literature growth. He had written his biography 'Tujk-e-Baburi' and 'Baburnama' in Turkey. Babur wrote poetry in Turkey and Farsi. His composition collection 'diwan' was very famous.
- The second important work in Farsi was—many other language books were translated in Farsi. In the books of Sanskrit 'Mahabharata' transalated in Farsi by Nakib Khan, Badayuni, Abul Fazal and Faiji.
- The Adilshahi rulers of Bijapur of South provide more protection to Farsi. In the court of Ibrahim Adilshah II many poets were collected from North India and Asia.

Notes

- Sanskrit was not the main language of court in Medieval India. Mughal and Dara type prince gave protection to Sanskrit scholars. But there was no importance.
- There were many south Indian languages like Tamil, Telugu, Maliyalam, in which this time literature was composed.
- Manumanchi Bhatt composed Hathlakshad in 16th century. There was horse and his training was described in it. In 17th century after the down fall of Vijaynagar, Telugu literature gave protection to Galiketa, Nellu, Siddhvatam, Jinji, Tanjaur and Madura. Siddhvatam wrote Kakushvijayam (1590-1660 A.D.). Pushpgiri of Nellor translated Bhrathari to Nitishatak. Raghunath Nayak and Od Tanjore wrote a phrase work named Valmik Charitram.
- Being the hardwork of Abul Fazal, 'Akbarnama' came in existence in three parts. In first part there is the description of Himayun and his ancient, in second part there is description of the arrangement of Akbar and in the third part of Akbarnama had been described the sub title of 'Ain-e-Akbari'.
- Mughal emperors were interested in making buildings. At the time of Shahjahan many buildings were constructed, which were samples of architecture art.
- The first building constructed in the reign of Akbar is Humayun ka Makabara in Delhi. It was made by the stepmother of Akbar on getting the services of Persian artist Meeran Mirza Gias. There is an effect of Persian art on it. The art of this building of long necked tomb can be compared with Timur and Bibi Khanam ka Makbara in Samarkand.
- First Mughal emperor was interested to make buildings and he found that the wage was very cheap. At his time thousands of labours constructed many buildings on Agra, Dhaulpur, Biyana etc. place. Babur was more impressed to see buildings made by king Man Singh and king Vikramaditya. He can understand many demerits of experts in that.
- Akbar had no role in constructing the tomb of Himayun. The building constructed after that has the mark of Akbar's idea and personality. Agra, Lahore and Allahabad fort is constructed at the time of Akbar, and many buildings were constructed on them and in the city of Fatehpur Sikri and many buildings were constructed.
- Jahangir was interested to plant garden in place of architecture art. But some buidings were constructed at his time. In spite of that, architecture took new turn at that time. The use of white marbles and more designs which reached to top at the time of Shahjahan, was started at the time of Jahangir.
- Mughal architecture art reached on top at the time of Shahjahan. Use of white marbles and costly stones became the speciality of his time.
- The great building constructed in remembrance of his wife. It was completed in 22 years with the cost of 9 crores.
- The inter-provincial business was done by the way of sea because of the absence of sources of fast speed and long distance, in this many coastal areas were involved. The coast business on the west coast was more flexible, and many business activities were done on east coast.
- Aurangzeb had no interest in architecture art. There was not any building constructed in his time. There was only one building at his time named Badshahi Mosque, it was constructed for the personal use because it was so small.
- According to Abul Fazal, 'Emperor Akbar planned beautiful buildings and by the idea of heart and mind gave the form of stone.
- On the level of language Telugu is related with Tamil and Kannada but its literal standards are based on Sanskrit.

Notes

- In that duration Rajput art style of Rajasthan was developed in the protection of different Rajput rulers. Mewar, Jodhpur, Jaipur, Bundi, Kota and Bikaner were the main centres of art. Rajput arts were already involved in the protection of those kingdoms, mainly large figure tradition was involved already.
- Barniyar Fransis came India in 17th century, he told that every village purchased rice, butter, milk, vegetable and sugar. Even in many villages sheep, goat and cock were available.
- The interprovincial trade was more developed in India. To see the expenditure of travel we can say that the result of interprovincial business was very high. The things were taken away one place to another place and even thousand miles.
- In comparision of export, import was limited in India. Mainly silver was imported.
- Abul Fazal was born in 1550 A.D. He was the son of Sheikh Mubarak. He started his life with 20 Manasabs and being eligible became the Mansabdar of 5,000 savar. He had knowledge of literature, History and Philosophy. He composed Akbarnama and 'Ain-e-Akbari'.

12.13 Keywords

- **Legendary:** Mythical
- **Described:** Stated

12.14 Review Questions

1. What was the role of Historians, books in Farsi Literature?
2. Highlight the development of Hindi literature in North India.
3. Write the name of languages of South India.
4. Describe the architectural art of Mughal duration.
5. Highlight the growth of specialized art.
6. Write notes on followings:
   (a) Internal business (b) Foreign business
7. What was the situation of female in social stratificaion?
8. Write the important work of Diwan.
9. Write the name of nine ratnas of court of Akbar.

Answers: Self Assessment

1. (*i*) Abul Fazal (*ii*) Tujuk-e-Baburi (*iii*) Mohammad Kasim Farishta
   (*iv*) Ram Panikkar (*v*) Buildings
2. (*i*) True (*ii*) True (*iii*) False
   (*iv*) False (*v*) True
3. (*i*) (*a*) (*ii*) (*b*) (*iii*) (*c*)
   (*iv*) (*b*) (*v*) (*a*)

Notes

12.15 Further Readings



Books

1. The History of Medieval India From 1000–1707 A.D.: Sultanate Duration–*Mohit, Rajiv Kumar, Rajat Publication.*
2. The History of Medieval India From 1000–1707 A.D.: *Pradeep Kumar, Arya Publications.*
3. Urbanization in Medieval India–*Namrata Singh, University Publication.*
4. Medieval India (Delhi Saltanat)–*Rahis Singh, Pearson Education India.*
5. The History of Medieval India From 1000–1707 A.D.–*Shailendra Shaingar, Atlantic Publishers.*

Unit-13: Vijaynagar Empire

Notes

Contents

Objectives

Introduction

13.1 The Rise and Fall of Vijaynagar Empire

13.2 Life and Success of Krishna Deva Roy

13.3 Battle of Talikota

13.4 Administration of Vijaynagar Empire

13.5 Explanation of Vijaynagar by the Overseas Tourists

13.6 Political Ideal, Military Strategy and Common Condition of Vijaynagar Empire

13.7 Administration of Delhi Sultanates

13.8 Indian Literature and Authors

13.9 Summary

13.10 Keywords

13.11 Review Questions

13.12 Further Readings

Objectives

After studying this unit students will be able to:

- Know the things related to rise and fall of Vijaynagar Empire.
- Understand life and success of Krishna Deva Roy.
- Know the things related to administration of Vijaynagar Empire.
- Get the knowledge about Indian literatures and authors.

Introduction

In the 14th century powerful Hindu kingdom was established in central-Asia, which became famous as the name Vijaynagar. Pujyapaad's father Hairaat writes, "The base of Anemund city which was the cradle of Vijaynagar, Hoysal king Veer Ballal III and Harihar, who was a close relative of Hoysal ruling family, was a frontier officer, his head office was there. Till the time more than one century this province fructiferous a lot and got the fame. Under the powerful kings like Krishna Deva Roy this province reached till the top of advancement prosperity." About the birth of empire, Sevel says, "Perhaps the most reasonable account one can get from the general isolation of Hindu legends in which the boundaries of historical facts are present." In the starting of 17th century anyhow this province got fall.

Notes

13.1 The Rise and Fall of Vijaynagar Empire

13.1.1 Sangam Dynasty (1340–1490)

Harihar and Bukka (1340–1379): The establishment of Vijaynagar province was the consequence of that mistake which was spread at the time of Mohammad Tughlaq and the founder of this province were two brothers–Harihar and Bukka; who were from Sangam Dynasty. Dr V. Smith writes, "There is no doubt that Naveen Sangham's son, five brothers, were the benefaction of efforts made in the sake of stopping muslim invasion and saving Hindu religion in Paradeep. " These two brothers were always in the service of Pratap Rudra Deva of Warangal. But when Muslim attacked on Warangal then both of them ran away from there and became the servant of king Angondi. In 1336 A.D., they established a city named Vijaynagar at the bank of river Tungabhadra and started to establish their independent rule. Till 1340 A.D., Harihar succeeded in making under his rule of the Valley of Tungabhadra River and few parts of banks of Konkan and Malabar. In 1340 A.D., Harihar joined that confederacy which had been established under the leadership of Pratap Rudra Deva's son Krishna Nayak and its aim was to clear the Muslim from South. In 1346 A.D. on the death of Hoysal king Veerpaksha Ballal Harihar occupied Hoysal Kingdom. In his work of kingdom establishment Harihar got help and inspiration from a famous saint and intelligent Vidyaranya.

In 1353 A.D., Harihar died and his brother Bukka sat on the throne after him. He was a very brave and qualified ruler as his brother. In his inscriptions he was defined as the lord of eastern, western and southern seas. He fought with Bahmani Kingdom and established a relation with emperor. In 1379 A.D. he died. His son Harihar II replaced him.

Harihar II, (1379–1404): Harihar II was a powerful king who kept various names like, 'Maharajadhiraaj' and 'Parmeshwar'. According to Sewell, He was a peace-loving king but in actual he was also a great battler who won the provinces of Kannad, Mysore, Trichanapalli and Kanchi and so increased Vijaynagar Kingdom. In 1404 A.D. he died.



Notes In 1353 A.D. Harihar died.

Bukka-II, Deva Roy-I and Vijay Roy, 1704–1419: After Harihar-II his son Bukka-II became the next king. But within the two years of his becoming Deva Roy threw him reversely. Deva Roy ruled from 1406 A.D. to 1410 A.D. He had to fight with Bahmani rulers. It is said that he tried to occupy Mudgal so that could get a beautiful girl of a jeweller. Bahmani king Firoz couldn't tolerate it. He sent an army against Deva Roy. Whatever fight happened there Deva Roy was defeated very badly. Farishta said that "He detained to get his daughter married with Sultan." So because of this battle this was also named as 'The battle of Jeweller's daughter', the prestige of Vijaynagar kingdom fell down. Deva Roy died in 1410 A.D. his son Vijay Roy took his place. Vijay Roy ruled from 1410–1419 A.D. Dr Ishwari Prasad says , "The most probable account was that which made two brothers Harihar and Bukka because of origin of province. These two brothers were working in the treasure of Rudra Deva. Rudra Deva was the Kakatiya of Warangal and in 1303 A.D. when Muslim defeated him then he fled from the county."

Deva Roy-II, (1419–1449): Deva Roy–II became the king in 1419 A.D. He reorganized the administration and made his army more stable. He also took Muslim horse riders in his army and made the Muslim in his side with the strategy of regional tolerance. Then also he had to fight against the army of Bahmani Province and got defeat. Consequently, he had to pledge to pay the Khiraj to Muslim Province. In the ruling time of Deva Roy two foreign tourists came to Vijaynagar—one was Nikoli Conti of Italy and second was Abdul Razzaq of Iran. They described this city, empire and emperor very clearly.

Notes

Successors of Deva Roy–II, (1449–1490): After Deva Roy, his two sons sat on the throne recursively. They ruled from 1449 A.D. to 1490 A.D. They were so weak that they couldn't handle and in that time the Sangam Dynasty of Harihar and Bukka demised and the rule of a new Hindu Dynasty started in Vijaynagar.

13.1.2 Saluva Dynasty (1490–1505)

Nara Singh (1490–1496): The last ruler of Sangam Dynasty Veerupaksha was very weak and unworthy. On the other side, Nara Singh was a very qualified and powerful ruler of Karnataka and Telangana. He used the benefit of king's weakness and occupied the throne of Vijaynagar. This incident was called as First Usurpation and consequently chief of Saluva Nara Singh became the king. Nara Singh ruled six years approximately. He was a very eligible and brave king. He announced the battles against Bahmani Sultans and king of Orissa and battled well and occupied their many of the areas. After him his two sons took his place who ruled till 1505 A.D.

13.1.3 Tuluva Dynasty

In 1505 A.D., Commander Naresh Nayak Tuluva, on murdering the unworthy son of Nara Singh, established his own rule of Tuluva Dynasty. This was called as Second usurpation.

Krishna Deva Roy (1509–1530): The greatest and famous king of Tuluva Dynasty was Krishna Deva Roy. Dr Ishwari Prasad says about him that, "Krishna Deva Roy was always willing to upgrade the welfare of his public. His liberal endowments made him more favourite in his population. Embellished with sober and friendly in private society, intelligent and prudent in parliament, cultured and good speaker during listening to authors, honoured in social programs and terrific Krishna Deva Roy was dangerous in the battle and was the gemstone among all the princes. Under his authority Vijaynagar reached till the top of its greatness and development."

(i) **A great Warrior and Conqueror:** Krishna Deva Roy was a knight commander, who fought more battles and got more victories. Firstly, he took the action against his opponents' chiefs and daunted them. After that he fought against the king of Orissa and defeated him. He also won Udaygiri, Kandavidhu, and Kaundaapli. His biggest success as a winner was that in 1520 A.D. he defeated very badly the Sultan Adil Shah of Bijapur and soil mixed to the prestige and fame of Bijapur Province. As the consequences of his victories the kingdom of Vijaynagar spread now till Saalsat in west, till Vijagapattam in east till the last point of south India.

Krishna Deva Roy made friendly relation with Portuguese and established business-relations. In 1510 A.D., he gave the freedom to construct a fort to Portuguese king Albuquerque on the place of Bhatkal.

(ii) **An Excellent Administrator:** Krishna Deva Roy was not only a great winner but was a good administrator too. He kept a close watch on all the different ways of his kingdom. He had mercy for his public and foreigners also. He was very judicious and judged equally with all. His Lagaan system was awesome. People were very happy and developed in his kingdom and business and farming were also developing.

(iii) **Religious Policy:** Krishna Deva Roy was a solid Hindu and follower of Vaishnavism. He was very liberal in his religious policy and also respected all the religions. He gave full independence of worshipping to his public.

(iv) **A great patron of Learning:** Krishna Deva Roy was very intelligent and he did for his knowledge enhancement. He was a big patron of Sanskrit and Telugu literature and there were eight famous poets in his court, who were called as 'Asht Diggaj'.

Notes

On describing his literature interests Dr V. Smith says, "Krishna Deva who was himself a poet and writer and a patron of authors in Telugu language. His royal-poet Alasani Peddana was known as first class poet."



Did You Know? Though the form of title was Kanarasi there but they provided their protection to Telugu literature and Sanskrit instead of Kanarasi-language.

(v) Estimate of his Personality: Krishna Deva Roy was one of the biggest kings of South India. On describing the structure of Krishna Deva Roy Krishna Shastri says, "He was not famous for his religious enthusiasm and purity. Though Vaishnavism was his personal side then also he equally respected all Hindu categories." The kindness of Krishna Deva Roy towards the defeated enemy, mercy with the residents of occupied cities, and his donation programs, his great soldier capacity, because of which his Feudal lords, chiefs and his public loved him equally, Royal-welcome and mercy which he must deliver to foreign embassy, his attractive personality, his view and embellished with sober sight and manner of talking which gave the introduction of pure and honoured life, his love to literature and religion, the desire to welfare of own people and most of these all that infinite money which he gave to Brahmins and temples, introduced him as the greatest among all the south-Indian kings actually. He decorated the historical pages.

Dr Ishwari Prasad says that, "There is none among the both Hindu and Muslim kings in south that could be compared with Krishna Deva Roy." Portuguese tourist Paes wrote about his physical structure that, "This king is the person of medium size, good complexion, strong body that is little bit fat not thin and there are chicken pox scars on his face. Krishna Deva Roy was a very compassionate; having donation-nature and intelligent king and no such eligible king will be found in any part of the world even on finding also."

Domingos Paes: A Portuguese tourist writes, "King is having medium size, good complexion and structure and very fatter instead of being thin. There are chicken pox scars on his face. He is awesome king and however it can be possible people afraid of him. He is a very merry and buoyant person. He is a person who wants to respect and welcome the foreigners and any condition he is having but he is desired to keep the knowledge about that. He is a great ruler, a justice-full man but suddenly he gets excited and this is his title."

Krishna Roy Macaco: The king of kings, lord of greatest lords of India was the lord of three seas and land. He got this title that whatever he had in army and fields because of that he is the greatest lord than any of the lord, but it seems that he was a brave and gentleman from all the sides according to that whatever he should be having in compare of that he has nothing.

Achyuta Deva (1530–42): In 1530 A.D., Krishna Deva Roy died. His brother Achyuta Deva replaced him. He was an unworthy king under whose ruling time this kingdom started to fell down. Sultan of Bijapur joined Raychur and Mudagal in his kingdom after taking away. Achyut Deva ruled till 1542 A.D.

Sadashiv (1542–1570): In 1530 A.D., after the death of Achyut Deva, his nephew Sadashiv became the king. Sadashiv was 'king only for the namesake,' and all the powers were in the hands of his powerful minister Rama Roy. Rama Roy was a person having very big ambition and wanted to re-establish the prestige and authority of Vijaynagar kingdom. With this moto he started to disturb the Muslim Provinces in south. In 1543 A.D., he compromised with Ahmednagar and Golkunda and announced the battle against Bijapur. In 1557 A.D., he crushed Ahmednagar with the help of Bijapur and Golkunda. All types of torture had been demolished on the Muslim of Ahmednagar. According

Notes

to Farishta, "The Kafirs of Vijaynagar who were waiting for getting such a chance no torture was there which they didn't demolish. They insulted Muslims ladies. Such tortures which were demolished on Muslims, all of these Muslim stood against Hindu kingdom of Vijaynagar and Muslim Provinces assembled to take revenge from them."

Battle of Talikota; 1565: Farishta says about the battle of Ahmednagar versus Vijaynagar, "Entire country had destroyed in such a manner that the sign of population had not seen from Purunde to Khaibar and from Ahmednagar to Daulatabad. The Kafirs of Vijaynagar who were waiting for getting such an incident didn't leave any chance in cruelty. They destroyed the dignity of Muslim ladies, destroyed Masjids and also didn't respect to holy Quran." The Muslim Provinces of Ahmednagar, Bijapur, Golkunda and Beedar made a very powerful assembly against the Kafir Province of Vijaynagar after deleting the differences. Farishta says (about Rama Roy and Muslim ambassador), "He behaved in jealousy language with his ambassadors and understood their animosity as transient." He departed with his army towards south till the end of 1564 A.D. Sewell says (when friendly armies departed towards Talikota), "There was a heavy believe in Vijaynagar. On remembering that Muslim had done unsuccessful attempts to make the problems for great capital many times and on remembering that how they have become unsuccessful in the entrance in the south in last two centuries there residents started to do their daily routine without any fear or danger. The bullock-carts full with the commodities brought from many of the seaports came in their way like there is no danger on them. King Sadashiv was passing his life in agnomyful solitude and actual king Rama Roy didn't leave his tactlessness about his departure to his enemies even for a single moment." When Rama Roy got such knowledge then he sent his brother having an army of one lakh footers, twenty thousand horse riders and five hundred elephants to stop the enemies coming towards them and he himself came with rest of the army. On January 23,1565 A.D. both the parties started to fight with each other on the ground of Talikota near river Krishna. In the words of Dr Ishwari Prasad, "Such heavier armies never fought previously in any of the battle field of south. Hindu armies fought very bravely against the enemy but became helpless at the end in front of his awesome power. Rama Roy was killed on arresting. Approximately one lakh Hindus were killed. Vijaynagar was theft very rudely." In the words of Sewell, "Such devastation occasioned rarely in the history of world and if occasioned then so suddenly and on so beautiful city in which any day there were a number of rich and hardworking population, who have the piles of money and property and who made fire and sword-ruined where such dangerous views of encounters having, it would be impossible to describe."

Significance of the battle of Talikota: The battle of Talikota is one of the very important battles of Indian history. It forced a lot to the prestige and power of Vijaynagar Province. This battle is also important in another manner that it prepared the way for the increment of Mughal Kingdom in south. On becoming Vijaynagar Province so weaker the Muslim Provinces of Ahmednagar, Bijapur and Golkunda became ready to fight with each other got killed one by one in front of Mughal attackers of north. Burhan-e-maasir writes (about the results of the battle of Talikota), "Winners kept the gems, armaments, furniture, camels, camp equipment, drums, maids, servants and all the types of weapons and arms in a such quantity that entire army became rich."

Farishta says about the results of the battle of Talikota:

"Robbery was so heavy that the every person of friendly-armies became rich on getting golds, gems, camps, horses, weapons and slaves. Kings after keeping the elephants under their authority, allowed them to keep all the things whichever they got from this robbery." According to Jewish Prophet Lam (about the demolition of the city): "Which city was filled with persons how it became the forest, how it became a widow which was great among the nations and which was the princess among the provinces, how it became tributary province. Old men and youngsters on the streets, are looking very blurred. How the best gold has changed, how stones of sanctuary are spread in the streets."

According to Sewell, "When prince ran away with his treasure the terrorism spread in the city. The truth is expressed at least. It was not only defeat but also it was a demolition. All expectations finished. Number of city residents became unsecured. It was not possible to return back and to run away except

Notes

for someones because commodity loaded bullock-carts had gone in the battle behind the land and still not returned. Nothing could be done except hiding all the treasures and to decorate under aged men with weapons and to wait. Next day the city became the place of hinting by the robbers and by the nearer category. The teams of **Branjariyon**, **Laambadiyon** and **Kuruwaon** attacked on the helpless city and brought a lot of money with them on robbing the shops and stores." Couto says that, "Those people attacked on the city six times throughout the day."

The end started on third day. Winner Muslim stopped for taking rest and refreshment in the battlefield. But now they had reached capital and till the time horizon of five months from that time Vijaynagar couldn't take rest. Enemies had come to demolish and they continuously fulfilled their targets. They killed persons without any mercy. They broke down temples and palaces and on the residences of the kings worked with so revengeful-sentiments that except few of temples and walls made with stones and its pieces, the place where buildings were, nothing was remained except their ruins. They threw down the statues and succeeded in breaking the parts of big Nara Singh's stones. It seemed that nothing would be left from them. The kings used to watch the festivals from the markets made on big platforms they broke them and threw down carved works also. They ignited the beautiful buildings of Vitthal Swami's temple situated near the river and also destroyed beautiful arts on stones. They had worked of demolition through entire day with fire sword and, axes. Perhaps no beautiful city demolished so suddenly in the history of the world which was full with rich and hardworking population on first day and on next day changed in ruined and where such points of massacre and terror happened which can't be described.

13.1.4 Aravidu Dynasty and Fall of Vijaynagar

After the death of Rama Roy his brother Tirumal became all in all. On his ruling he made king Sadashiv down from throne and established his kingdom. The Aravidu Dynasty started so. After Tirumal Rang-II and Venkat-II came on throne who ruled till 1614 A.D. After the death of Venkat there was a battle of successorship which made this kingdom weaker. Muslim occupied on more of the parts of the kingdom and so famous Vijaynagar Kingdom fell down.



Task How did Aravidu Kingdom start?

13.2 Life and Success of Krishna Deva Roy

Foundation of the Kingdom: The base of Vijaynagar was put by Harihar and Bukka in 1336 A.D. or nearby it. They had put the cornerstone of Sangam Dynasty. The last ruler of this Dynasty Veerupaksha was replaced from the throne by his minister Saluva Nara Singh from saving the kingdom to be divided in 1490 A.D. approximately. He took away the throne for himself. This incident is called as first usurpation and so Vijaynagar went under the custody of Taluva Dynasty. In 1505 A.D., the place of this Dynasty was also taken by another Dynasty of Taluva Dynasty. This incident is known as second usurpation.

Place of Krishna Deva Roy: The most uncommon ruler of this Dynasty was Krishna Deva Roy who was the greatest king of Vijaynagar and was one of the most famous kings in Indian history. It is said that he sat on the throne in 1509 A.D. There was no such ruler in the kings of south-India and among Hindu-Muslim also with whom he could be compared.

His Religious Views: Though Krishna Deva Roy was himself a Vaishnavism but he had respect for all the religions. He gave full freedom of worshipping to every person. According the higher traditions

Notes

of guests he gave his kindness to foreigners without any differentiation of category and complexion. Foreigners praised him a lot. He was shown as an intelligent and very talkative and scholars had praised him. Evidence is found that he was very big patron of liberal arts.

His Qualities: Krishna Deva Roy was always active for the betterment of his public. His liberal endowments made him more famous among the population. Embellished with sober and friendly in private society, intelligent and prudent in parliament, cultured and good speaker during listening to authors, honoured in social programs and terrific Krishna Deva Roy was dangerous in the battle and was the gemstone among all the princes.

13.2.1 Expansion of Territory

Capture of Sivasamudram, Raichur and Orissa Chief: On making himself secure Krishna Deva Roy started to expand his dominions by the victories. Firstly he concentrated his mind towards pressing the landlords of the central region of his kingdom. He departed towards the chiefs of southern Mysore on leaving his head office till 1510 A.D. Those chiefs got the defeat and the fort of Sivasamudram came in his authority. Other neighbour chiefs were also made obedient. In 1512 A.D., Krishna Deva Roy tended to Bijapur frontier and occupied Raichur. After that in 1513 A.D., he moved against the Ganapati Pratap Rudra of Orissa. He wanted to re-get those provinces which his ancestors had taken away from Vijaynagar in the time of last rulers of the first Dynasty.

Three campaigns against Orissa: At the starting stage of 1554 A.D., he occupied Udaygiri and occupied its neighbourhood situated less important forts and the powerful fort of Kondavidu. This all even happened when the king of Orissa got the help from the ruler of Bihar and Golkunda. The prince of Orissa Veerbhadra and more nobles were arrested. In his third campaign against Orissa, Krishna Deva Roy camped in Bejwada and sieged Kemadapalli after surrounding it. He moved towards north-east from Vishakhapatnam to Simachalam and forced the king of Orissa helpless to compromise.

His last military achievement: In March, 1520 A.D., the victory on Islam Adil Shah near Raichur was the last great military achievement of Krishna Deva Roy. It is an incident at the time when Adil Shah tried to take Raichur Doab. It is said that he crushed Bijapur region and mixed Gulberg Fort in soil. The military achievement of Krishna Deva Roy made the northern rivals very polite. Because of these he succeeded in increasing the borders of his kingdom till southern Konkan in west, till Vishakhapatnam in east and till the last limit of peninsula in south, while some of the islands and banks of Indian Ocean were under his effective region. He used few years of his life in establishment and consolidation of the kingdom and in peaceful administration.

Friendship with Portuguese: Krishna Deva Roy continued the friendly relations with Portuguese. To do so was in his betterment. He got a huge profit on importing horses and other important commodities. In 1510 A.D., Portuguese Governor Albuquerque asked for permission to make a fort in Bhatkal. Krishna Deva Roy permitted him to make the fort immediately. Albuquerque tourist Paes has praised him a lot.

Vijaynagar's Zenith: The rule of Krishna Deva Roy wasn't only the sign of zenith of regional expansion of Vijaynagar kingdom but also was the sign of encouragement and development of art and education. Actually, under his ruling the fame and prosperity was on the top of its zenith. At that time the power of old Turkey Afghan Sultanate had finished and one new Turkey attack would have finished it completely.

His Successors: Krishna Deva Roy died in 1529 or 1530 A.D. and after him his brother Achyut Roy sat on the throne. It is proved from the inscription and literary evidence that Achyut Roy was very timid. As Nuniz told he pressed Madura's opponent Vice-king and made the king of Trawankor his obedient but he lost his hand on administration. Administration came under the control of his two relatives. From the other Vice-king got angry. He made an opponent party. Consequently, Province came into crises and it was continued during the kingdom-history. After the death of Achyut Roy in

Notes

1542 A.D. his child-son was made the king. But he also died after few time and kingdom came in the hands of his nephew Sadashiv Roy.

Sadashiv Roy: Sadashiv Roy was only a puppet and the working related to administration was done by his minister Rama Roy. Rama Roy was an eligible man and he wanted to raise the prestige of Vijaynagar Kingdom which had fell down after the death of Krishna Deva Roy. An important characteristic of Rama Roy's strategy was the active interference in the personal conflicts among the south sultanates. Yet he made friendship with one and yet with another one. At that time he succeeded in his bravely work. But these made him more confident and proud supererogatory.

Muslim Alliance against Vijaynagar: The tyrannical behaviour of Hindus parboiled the Muslim sentiments. The existence of a powerful Hindu Kingdom which was more prosper and more powerful in the view of soldier among the Muslims, gave the sentiments of jealousy among the Muslims. Because no single power could face him so Muslim rulers erased their differences and made a tetragonal friendship to crush him. There were Golkunda, Bijapur, Beedar and Ahmednagar in this friendship and Kutubshah of Golkunda was the inspiration for this task. In January 1565 A.D., the friend-rulers fought against Vijaynagar at Talikota. Hindus were crushed fully in this battle. The battle of Talikota was the most result full battle in Indian History. It was called as the death of Hindu Kingdom in south and the inevitable chaos which got spread after the ending of a big political organization, which spread after this ending also.

Origin of Vijaynagar Empire: Vijaynagar Kingdom was the consequence of that revolutionary movement, which started from south to remove Muslims from the country. When Malik Kafur had won the south from that the defeated categories kept the jealousy against their Muslim tyrannicals. These Muslims destroyed heavily on destroying human-life, demolishing the religious institutions and stealing the money from people. In 1327 A.D., the falling of Kakatias and weaknesses of Hoyasles made the origin of a new power possible and Vijaynagar Kingdom developed very soon against the Muslims of south. The conditions of its birth determined its future plan about the administration and till the last day of its existence Vijaynagar was a military kingdom mainly on stable principle and religious base.

Significance of Empire: The significance of Vijaynagar Kingdom in Indian history is that it supported the culture and old religions of the country throughout three centuries and saved them from new thoughts and new powers. It stopped the expansion of Bahmani Kingdom and its branches in north indirectly. The power of Delhi Sultanate had become very weak because of being continuously busy in south. In brief, Vijaynagar worked as the key for political situation of that time. At that time Turkey Afghan Sultanate fell down and foreign powers arose, Vijaynagar Kingdom showed that Hindu talent was not still finished and if a chance would be given then it could also be raised with contemporary talents. It also presented the capacity of tolerance in Hindu politics because though kings had supported the Hindu religion however they provided the religious freedom to all categories and religions and also admitted the Muslims in the province army. So the rulers of Vijaynagar gave the courage to accept these liberal experiences to great Mughal Emperors, because of whom they had got such higher position in Indian history.

13.3 Battle of Talikota

Position of Rama Roy: The name of successor of Krishna Deva Roy was Achyut Roy. He died in 1542 A.D. After him his son Venkat became the successor of his throne but he also died soon. After that the crown was headed on the head of Achyut Roy's nephew Sadashiv Roy. Sadashiv Roy was the kathputli of his minister's hand. Rama Roy was the actual ruler of kingdom.

Defects of Rama Roy: Rama Roy was a very eligible man. He never left his kingdom on the estimation of chance and problems. He provided unnecessary encouragement to his friends and opponents because of his proud and tactless nature. After Krishna Deva Roy the power of Vijaynagar Kingdom which had totally fallen, was decided to re-establish. An important characteristic of Rama Roy's strategy was

Notes

the active interference in the personal conflicts among the south sultanates. Yet he made friendship with one and yet with another one. On the consequences of this strategy more complications got birth which finally prepared the way of demolition of Vijaynagar.

War with Bijapur: In 1543 A.D., Rama Roy did friendship with Qutub Shah of Golkunda and Nijam Shah of Burahan and announced the war on Bijapur. But his aim was not fulfilled because of diplomatic skill of intelligent minister Asad Khan. Asad Khan compromised with Nijam Shah separately and differentiated Rama Roy from his friendship. So he departed towards Golkunda after breaking his friendship and defeated him also. After 14 years, when Ibrahim Adil Shah died, Husain Nijam Shah attacked on Bijapur Kingdom. To take the revenge of this attack Ali Ahil Shah made friendship with Golkunda and Vijaynagar Kingdom and attacked Ahmednagar and demanded to return Kalyan and Sholapur. Ahmednagar Sultan replied for these demands very rudely and so war became inevitable.

Evidence of Farishta: Farishta writes, "Entire country had destroyed in such a manner that the sign of population had not seen from Purunde to Khaibar and from Ahmednagar to Daulatabad. The Kafirs of Vijaynagar who were waiting for getting such an incident didn't leave any chance in cruelty. They destroyed the dignity of Muslim ladies, destroyed Mosques and also didn't respect the holy Quran."

Muslim hostility against Vijaynagar: The tyrannical behaviour of Hindus parboiled the Muslim sentiments. The existence of a powerful Hindu kingdom which was more prosper and more powerful in the view of soldier among the Muslims, gave the sentiments of jealousy among the Muslims. The tactless behaviour of Vijaynagar army activated the old enmity with south sultanates. Because no single power could face him so Muslim rulers erased their differences and made a tetragonal friendship to crush him. Qutub Shah of Golkunda directed to this friendship-organization. This friendship-organization made more stable by doing marriges. Sultans departed towards the ground of Talikota with their armies.

Indifference of Rama Roy: Vijaynagar didn't give any importance to the departure of friend Sultans. Rama Roy on getting encouraged from this view that no Muslim ruler has succeeded to destroy city and its nearer regions, ignored this combined attack. There was no solution to stop holocaust coming towards population having prosperity and rest. Rama Roy, who had the amazing power of self-deception, became neutral against this problem and in Farishta's words, "He behaved in jealousy with his ambassadors and understood their animosity as transient. But the situation of conceived security could not stay for long time. Finally, Rama Roy understood this inevitable danger and organised his army very soon.

Results of Talikota: The results of Talikota were very famous. The result was that Hindu army was destroyed, the amazing city of Vijaynagar was destroyed and kingdom vanished for all the behavioural purposes. The jealousy with enemy was always fierce luxury. Rama Roy could have saved his kingdom if he had not under-estimated their powers who were increasing their powers to do death-fight with him.

A word of praise for Rama Roy: In spite of being old one praising word for Rama Roy can also be said because of his power and excitement because he himself had taken care of army-action on the battlefield. The heavy arrangements of Muslim powers and their anxiety to stop Rama Roy were the good evidences of his destroying power.

Self Assessment

1. Fill in the blanks

(*i*) In …… A.D. Harihar died and his brother Bukka sat on the throne after him.

(*ii*) …….. was the greatest and most famous king of Tuluva Dynasty.

Notes

(*iii*) Krishna Deva Roy was always active for the betterment of his…….. .

(*iv*) The name of Krishna Deva Roy's successor was …….. .

(*v*) Ibrahim Adil Shah died in ……. A.D.

13.4 Administration of Vijaynagar Empire

(a) Central Government

(i) **King:** The chief of administration was the King himself. He was a perfect autocrat. All legislative, executive, judicial and military powers were in his hand. So his authority was infinite. But king was not felon but he was a usual autocratic who had ruled according to religion and always took care of the betterments of his owns. The most famous king of Vijaynagar Kingdom Krishna Deva Roy himself writes, "A crowned king should always rule with an eye towards Dharma."

(ii) **Ministers:** A minister helped the king to repay his responsibilities who was elected by the king and held the office on his desire. There were very big officials except Prime Minister: Cashier, Chief Police Officer, Gems handling Officer, Trading Officer, Home Minister etc.



Did You Know? King set up the court in which chief, Priests, Astrologers, Musicians and Scholars took participation and who was famous for his splendour and grace.

Nuniz (Another tourist who had come at the time of Achyut Raya): "No written orders are given, whatever profit or order he gives and numbers of his charters are delivered. But when he provides forms on anyone then it is written on the Secretary's registers. But king gives a stamp having wax sign of his ring to the form gainer. His minister keeps it under his custody and is used as a certificate."

Similarly, Dr V. Smith writes, "The decoration of the court was very beautiful and every work was done with very grandeur. Secretaries noted down all the words very concentration as Mughal Courts and only their records was the proof of the given orders."

(b) Provincial Government

Kingdom was divided into regions. It is said that there were approximately 200 regions but it seems clearly wrong.

Actually, there were only six regions, there was a governor on each of the region who was called as Nayak. Nayak was responsible for the administration of the kingdom. He had the citizen power, military power and justice power and he gave the daily report of income-expenditure to the central government. In the words of Dr Ishwari Prasad, "Region was the copy of kingdom only."

(c) Village Administration

The smallest unit of administration was village. There was a separate gathering of each village the members of which were Dynasty traditional officers who were called as Aygar. There was a very big deal of this gathering: to judge the cases, to collect the Lagaan and to keep peace and system. Central Government controlled the village by an officer who was called as Mahanayakacharya.

Notes

Nuniz on describing the situation of Brahmins says, "They were honest, commodity seller, very intelligent and very expert in reckoning, thin and svelte." Nuniz further says, "The Vijaynagar king is also having such women who do wrestling and others are such were astrologers and goddess; and he had such women also who were having all the reckon of indoor expenses and also such whose work was to write about all the cases of the capital and whose books were compared with the books of external authors. He had women for music who played the instruments and also sang. The wives of kings were also expert in music. It is said that he also had Judge, Baliff and guards to take care of the palace and these all were women."

(d) Financial System

The biggest source of income was Lagaan system. Portuguese authors say that king had given the land to chiefs who further gave to farmers. Farmers gave 9/10th part of their yield to chiefs who repaid half of their parts to the king. But it seems like a hyperbole. Neither farmers himself kept so lesser i.e., 10th part of their yield nor landlord chiefs repaid so much of their part i.e., half part to the government. It seems like that the part of kingdom would be between 1/4 and 1/3 . Except the land, there were more sources of tax—Grazing tax, Barrier tax and Vaishya tax etc.

(e) Judicial System

There was a Supreme Court also. The king himself judged few important cases. Inside the region the judicial power was in Governor's hand. The judgement of the cases of village was done by the village gathering. The law was based on habitudes. The criminals were punished very hardly. The punishments of death or mutilation were given for the crimes as robbery, adultery and disloyalty. The fine was charged in general crimes.

(f) Military System

There were three teams footers, horse riders and elephant-riders in the province military. But this military was not as strong as the army of Delhi Sultanate. Whereas the relation of number power of this army, it is said that in 1520 A.D., there were 730608 footers, 32600 horse riders and 551 elephants in this army under Krishna Deva Roy.

Paes: "In 1520 A.D. Krishna Deva Roy had actually collected 703000 footers, 32600 horse riders and 551 elephants for taking action against Raichur. The infinite followers of the army, traders and other persons were not added in it. The trend of chariots had been finished before the time of Roy."

Nuniz says on supporting to Paes, "The efficiency had not equal ratio with the number of people. Soldiers had the fear of Muslims and their action against fortress as Raichur was comical and weak."

13.5 Explanation of Vijaynagar by the Overseas Tourists

(a) Nikolo Conte: An Italian who was firstly a viewer was in Vijaynagar under the rule of Deva Roy in 1420 A.D. approximately. He estimated the periphery of the city as 60 miles. He was very affected from the power of security. Security works were done till the mountains also so that battle door could be made on the valleys. He understood Roy as the strongest king in compare of all the Indian kings. This tourist says that king had 12000 queens in which at the time of his death approximately, 2000–3000 queens had to put themselves to fire. The statue ceremony and other festivals were celebrated with very prosperity.

(b) Abdur Razzaq (of Herat): This tourist had reached Vijaynagar at the end of 1443 A.D. He says:

"City was such that neither eyes had seen nor ears had heard the place to be compared to it. It was so constructed that there were seven safety walls around it (one inside other)."

Notes

Seventh Fortress: It was inside other forts and ten times more land than Herat market in it. There was palace of king. There were fields, gardens and houses between first, second and third wall. Shops and markets were nearer from the third fortress till seventh fortress. There were markets near the palace of king. At the starting of each market one high arcade and a beautiful gallery was there; but the palace of king was higher than these all, in that city flowers having sweet smell can be got fresh always. The shops of different categories of mechanics were separated and the shops of same category mechanic were nearer. Jewellers sold their emeralds, diamonds and laal etc. openly in the market.

(c) Doming Paes: He accepted Vijaynagar as "The most systematically arranged city because the condition was not as like other cities and in which supply and all other facilities were not got generally because there was every facility in this city." He says about a room of the palace of king:

"The entire room from up till down was of ivory. There were lotuses on the top of the columns which were made with ivory and were constructed so good that better than those could never be anywhere: this was so wealthy and beautiful that perhaps you'll get the same on another place."

13.6 Political Ideal, Military Strategy and Common Condition of Vijaynagar Empire

Sources of the Empire: Vijaynagar Kingdom was the consequence of that Revolutionary Movement, which was started from south to remove Muslims from the country. When Malik Kafur had won the south from that the defeated categories kept the jealousy against their Muslim tyrannicals. These Muslims destroyed heavily on destroying human-life, demolishing the religious institutions and stealing the money from people. The falling of Kakatias and weaknesses of Hoyasles made the origin of a new power possible and Vijaynagar Kingdom developed very soon against the Muslims of north.

Nature of the Empire: The conditions of its birth determined its future plan about the administration and till the last day of its existence Vijaynagar was a military kingdom mainly on stable principle and religious base. Because its basic necessity and because of which this kingdom was made, was to conserve Hindus from the attack by Muslims. So no chance was left in making this kingdom very powerful for behaving equally with Muslim Provinces. It challenged the powers of Muslim Provinces and stopped them to move towards south from their entire power.

Province Hierarchy: Kingdom was a big Feudal organization and the apex of all the systems was the king. There was a council to help him in which minister, regional governors, soldier commanders, priest men and poets exist. No system of election was there. All the members of council were appointed by the king. Individual equality had worked a lot for determining the internal relations between king and counsellor. The king of Vijaynagar used his powers like a dictator like all the medieval kings. He had taken care of the civil administration and directed to the military cases. He worked as a judge on whatever the cases were kept in front of him for justice.

Military Organization: The military organization was also feudalistic as civil organization. Except the personal military troops of the king at the time of battle regional governors were giving the forces of their part and they had to help the king in any of the means. About the number of the military of Vijaynagar different authors had showed different estimations and it is very tough to accept any of the number true. There were elephants, cavalries and footers. Though military had fought very well on time-to-time, but was inferior in tolerance, power and satisfaction than Muslim military of north. The Muslims of north had given which injuries to their Hindu enemies that showed the sufficient evidence of this fact.

Causes of Military Inefficiency: The main reason of military inefficiency was that there was no arrangement of necessary military education. The cavalry of Vijaynagar was very weak, because good breeding horses were not present in south. The work to import the horses from the countries of Aradiya and Persia was coming in the hands of northern Muslim powers for many days. Elephants

Notes

had more responsibilities but these elephants in front of efficient archers and leaders of cavalries who had moved from the mid of the Hindu army with fearlessness killing, were powerless. When terror got spread once then no person benefitted to organise the running military teams and failure had changed in destruction easily.

Account of Foreign Travellers: The descriptions, inscriptions and literature of the foreigners had given the detailed matter about the different facts of social life of the people of Vijaynagar Kingdom. From all of these we can only study the more important things.

Position of women: Generally, women were given the higher place in the society. There was not lack of such examples who had taken the active part in the political, social and literal life of country. To keep more than one wife was a general thing in richer families. To marry in childhood was also very general trend and that was a part of the regular practice. The people having good condition in society had the evil practice of taking more bribe. For the judgement of the conflicts among different communities kingdom had interfered some times. The Sati System was very common in Vijaynagar. Because of giving higher respect to Brahmins by the rulers not only Brahmins were importantly affected by social and financial cases but also on the political subjects of the province.

Prostitution: (1)Paes tells us, "The women related to temples were not stable in character and they lived in the best streets of the city. It was same in all the cities. In those streets the best rows of houses were there. They were well respected. They came into the category of respected wives of Kapootaano. Any of the man can go there without any slander. These women were also permitted to enter in the front of the queens of kings and they stayed with them and chew betel: This was such type of thing which can't be done by another person even he was posted on a higher authority. Few of them ate the meat. They ate all types of meat except cow and pig and even after this they did not stop to chew betel throughout the day."(2)Abdur Razzaq gives further description, "There was the office of prefect of the city in the front of Taksal with which it was said that 12000 soldiers were there and their salaries which were equal to 12000 fanams, fulfilled with the earnings of bawdy house. The beauty of these houses, beauty of beautiful girls, their actions and the way they glanced can't be described. It was best to say in brief about it."

Kind of Diet: There was no restrictions in food matters except the meat of cow and ox. But Brahmins neither killed the animals nor they ate any meat. Generally, lower level people used to eat mouse, cats and lizards. The lower level was non-Aryans.

(a) Nuniz: "These kings of Bisnag were eaten everything but not the meat of cow and ox of which they never kill in they country because they worship them. They ate all types of meat and birds: Rabbits, mouse, cats, etc. all which were sold in the market of Bisnag."

"Everything was sold in its alive province so that everyone get to know what he was purchasing actually. Whereas we talk about the hunting related things in which a lot of river fishes were also there."

(b) Paes: "Few of the ladies used to eat all types of meat except cow and pig. Though there were a number of vegetarian Brahmins in Vijaynagar and officials fed them but the diet of general person and kings was very different. Animal meat was used very freely. There were more varieties of meats and birds available in the market. A number of sheep were killed daily. There was the meat of sheep-goats so fatter that seemed like the meat of pig. There was overabundance of birds and hunting animals and those were also cheaper. There were mews, sparrows and pigeons for selling except general birds of village, hens and rabbits. The price of one hen was half-quarter while was very lesser in the villages. The pig-meat was also sold and the pigs kept in the streets of butchers were so clean and white that you can never see more beautiful than those in any of other country."

Blood Sacrifice: The foreign tourists had written about more blood sacrifices. At the last day of famous new day festival 250 buffaloes and 4500 sheep were killed.

Paes: "All the sheep were killed on the gate of a special temple of the fulfilment of the need of meat for the use of Hindus. Blood sacrifices were given to the statue. Lions were also left near them."

Notes

"The king used to see the cutting of 24 buffaloes and 150 sheep on a special occasion, animals were cut in once."

Self Assessment

2. State whether the following statements are true or false

(*i*) Wazir was the chief of administration.

(*ii*) There was a separate gathering of each village the members of which was Dynasty traditional officers who were called as Aygar.

(*iii*) The military organization was also feudalistic as civil organization.

(*iv*) The main reason of military inefficiency was that there were arrangements of necessary military education.

(*v*) The cavalry of Vijaynagar was very weak.

13.7 Administration of Delhi Sultanates

Introduction: All the Sultans of Delhi were not good administrators. Some of the Sultans had not established a good administration facility, perhaps they couldn't. Then also the Sultans like Ala-ud-din Khilji, Firojzshah Tughlaq and Sikandar Lodi made a good administration facility. The Sultanate administration was of Iranian and Arabian by the nature but then also the Indian facts were emerged here and there.

13.7.1 The Central Government

(a) The Sultan

(i) Sultan—a despot: The king was the chief of Delhi Sultanates who was called as Sultan. Though by the principle means Sultan had to rule according to Quran and also had to obey the authority of Caliph but in the behaviour he was a despot, he was all in all: kingdom also and the source of entire authority also. His sentence was the law and he could infringe the authorities of Ulemas. Sultan Ala-ud-din Khilji had openly announced, "To stop the rebellions in which thousands of people were destroyed, I launch such order which I understand right for the betterment of kingdom and people. I don't know whether it is systematic or not. Whatever is in my view for the betterment of kingdom or the right move for this time of crises, I launch the order of that thing and at the upcoming day of holocaust I am not concerned about what will happen to me." Sultan was the Chief Executive Head. He could hire or fire to any province officer. He was also the source of justice and could also give any punishment to the officers.

(ii) Monarchy—not hereditary: The election of Sultan was not done on the principle of paternal inheritance. No doubt the dying king had the right to appoint his successor but his appointed member was not always accepted. For example, Iltutamish before his death had appointed his eligible daughter as his successor but Nawab chiefs on ignoring his election made his son Rukanudin Firoz sat on the throne. Similarly, Nawabs rejected the election of Balaban that Khusro had to be accepted as his successor, and instead of him they made Kaikubad the next king. At the time of Khilji and Tughlaq there was also Nawabs who played the main role in the election of a king. So there was no any law of succession in the Delhi Sultanate and Nawabs accepted the author of king-makers.

Notes

(iii) Sultan's Rule—a military Rule: The rule of Delhi Sultans was based on military force. Foreign attacks were also removed on the military force basis and the peace and system were also managed with the help of military force, Hindus were controlled fully and tortures demolished them. The truth is that Sultan couldn't rule without military force.

(iv) Splendour of the Sultan's Court: Every Delhi Sultan used to make a court which was famous away for its prosperity and beauty. These courts were made on more occasions: to welcome any special guest or ambassador, to celebrate any great victory or on the occasion of any jamboree. At the time of court the chiefs had to obey few manners of morality and courtesy and had to come with wearing a special uniform. The outsider viewers generally came with a gift for the Sultan and Sultan also gave them a valuable gift in return.

(b) The ministers

There were few ministers for the help of Sultan in the work of fulfilment of his responsibilities who got changed in numbers time to time. There were four ministers at the time Das kings—The Wazir, Ariz-e-mumalik, Diwan-e-insha and Diwan-e-rasalat and most of the time one more minister was there who was called as Nayab or Nawab-e-mumalik and whose designation was the greatest after the Sultan. Except the above mentioned four ministers two more persons were promoted till the minister's designation. They were Sadar-us-sudur and Diwan-e-kaza. Except these ministers there was also a comptroller of royalty and few other officers.

(i) The Wazir: The greatest in all the ministers was Wazir who was the Prime Minister actually. He was the overlord of general administration and Sultan's chief advisor. Whenever Sultan was out of the capital or was minor then that Wazir performed all his responsibilities. Wazir was also the Chief of Finance Department. He made the laws related to the result of province-tax and fixes the rate of taxes; he also controlled all the expenses of Sultanate. Because of having great power and conditions, he got an excellent remuneration in the form of a filled manor.

During the reign of Das Dynasty, Ismi, Zunedi and Nijam-ul-mulk were the chief ministers while during the reign of Ala-ud-din Khilji, Khwaja Fakir and Nasrat Khan were the chief ministers. In the last years of the reign of Ala-ud-din, Malik Kafur was the Wazir, he also had the designation of Nawab-ul-mulk. Similarly in the reign of Firoz Tughlaq the designation of Nayab and Chief minister was together given to only one single person Khanjahan Maqbool.



Task Who played the responsibility of Chief Minister in the reign of Das Dynasty?

(ii) Diwan-e-Arz: Diwan-e-arz was the minister of military matters. His main work was to manage the records of phiz-description of military and horses. To manage the military discipline and equipment was also his responsibility. Delhi Sultans were very interested in this department generally. Ala-ud-din Khilji did very special attempts to make a stable and eligible military.

(iii) Diwan-e-insha: The department of records and Royal-correspondence were in the hand of this minister.

He prepared the Shahi Ailaat Kipatti and sent it to Sultan's permission. He managed all the records. He had also few writers under him.

Notes

(iv) **Diwan-e-rasalat:** The next big minister was Diwan-e-rasalat or the minister of foreign matters. His main responsibility was to establish diplomatic relations with the foreign rulers. He sent and welcomed the ambassadors.

(v) **Sadr-us-sadur:** He was the minister of religious donation and grant. His main responsibility was to check whether the Muslims of the kingdom were adhering to Islam's traditions or not. Parsa also gave the donation of funds to scholar Muslims.

(vi) **Diwan-e-qaza:** He was the minister of judicial cases and his responsibility was to manage the judicial administration in the province. He made his court, listen the appeals of the cases in small court. It was expected from the Head Qazi that he would be a scholar person. Generally, both the designations of Sadr-us-sadur and Diwan-e-quaza were given collectively to one single person.

(vii) **Other departments:** There were also few other departments except above mentioned departments; those were Barid-e-mumalik (The Chief of Information and Postage Department), Diwan-e-riyasat (Market Department) which was established by Ala-ud-din, Diwan-e-ameer Kohi (Agriculture Department) which was established by Mohammad Tughlaq and Diwan-e-khairat (Donation Department) which was established by Firoz Tughlaq.

13.7.2 Provincial Judicial, Financial and Military Administration

(a) Provincial Administration

Initially, Delhi Sultanate was not divided into provinces but it was divided into military commanders who were called as Iqtas. In the reign of Ala-ud-din Khilji Sultanate was divided into 11 provinces. In the reign of Mohammad Tughlaq it was made 23 on increasing.

Every province was under one governor. Governor had very big responsibilities to maintain peace and order, to obey Royal-orders, when edict was got then attack and to supply the soldiers to the king. Governors had also to report their income-expense account. These governors generally were non-loyal and unfaithful. The cruel kings like Balban and Ala-ud-din could keep these governors under their authority by their one qualified detective system. But under the authority of weak king as Mohammad Tughlaq and Firoz Tughlaq these governors especially frontline province's governors became the independent on composing rebellion. Bengal and later on southern provinces were rebellion composers.

The subdivisions were made on dividing a province into the units. Subdivision was a group of few villages whose administration was under one Chaudhary and one Lagaan Collector. The smallest unit was village, whose officer was the Chaudhary, Patwari and Chowkidar. There was also a Panchayat in the village which dealt the administrative and judicial works.

(b) Financial Administration

The main source of the income was land assessment. According to Islami law land tax was of two types—

(i) Ushra means the land tax which collect on the land of Muslaims. It was the 10th part of growth.

(ii) Kharaj means the tax which applied on non-Muslimsit applied from the 10th part to ½ part of growth.

Ala-ud-din Khilji was the first Delhi Sultan who changed more in revenue policy and administration. Firstly, he confiscated the land which was given to Muslim great warriors as reward. He removed that special authority which was used by Hindus-Mukaddamkhat and Chaudhary. He routed metering of land and fix the part of kingdom on half rate of growth. Ghiyas-ud-din Tughlaq made soft the

Notes

hardness of administration and revenue policy of Ala-ud-din. Mohammad Tughlaq prepared the account of incoming , outgoing and Sultanshahi so that the interspecific level of revenue and every village can come under the check. Once more great research which was by Mohammad Tughlaq done area of Doab growth of tax rate, by this public hated him. Sultan did a commendable work. The work was that Diwan-e-quohi means agriculture department established so more land can come under agriculture. Firoz Tughlaq did many developments in revenue system. He gave Takavi borrowing to farmers and for providing them the facility of irrigation constructed many canals. He increased the salary of revenue because they did not do the exploitation of poor farmer. The important thing is that the upcoming Sultan continued the revenue system.

In spite of this revenue the growth which changed to take from the 10th part to ½ part here were more sources of income , which are given below:

(i) **Khamas:** It was the fifth part of the looted money in war. The Muslims like Ala-ud-din kept 4/5 part for kingdom and gave fifth part to soldiers.

(ii) **Zakat:** It was the tax which apply on Muslims for religious aim. Its rate was 2 and ½ per cent of property.

(iii) **Jazia:** It was the tax which got from Hindus and divided in division. They gave tax according to them 48 Diram, 24 Diraam and 12 Diram.

(iv) **Custom duty:** It was also a good source of income of customs duty on different-different things.

(v) **Heirless Property:** If any squire died unclaimed then that property was taken by the kingdom.

(vi) **Gifts:** It was also a good source of income. The gifts which were given to Sultan by people and sardar.

(vii) **Mines and Treasures:** If any person found mines or treasures then he gave fifth part to kingdom.

(viii) **Minor Taxes:** There were many small taxes like house tax, cattle tax, water tax, which increased the income of kingdom.

13.8 Indian literature and Authors

Tulsi Das: In the writers of Ram devotion Tulsi Das is the most famous. He was living in Banaras. He was either a high quality poet or spiritual master of Indian people. In India the name of Tulsi Das, famous in home to home and lakhs of people are worshipping in his memory. Most famous composition in his compositions is "Ramcharitmanas" or the collection of Ram's works. Sir George gave the name of this composition of Tulsi Das is the people's Bible.

Keshava Das: The most important of this period that at the time of Shahjahan or Keshava Das of Orchha the writers like Sunder general or Jimathabhai tried to make systematic of the art. In the ruling of Aurangzeb court was closed to give the protection to Hindi literature so Hindi literature was shocked at that time.

Poetry during Riti-kal: The Hindi poetry of Riti-kal developed in the first half of 18th century and secondly latter half of 17th century. In this duration poetry made secular in view and the main of poetry was not religious. Now the subject of the poetry was the little description of beauty of women and human credit.

Bihari: Bihari was a great poet of his view point. His famous published composition is 'Satsai'. People read this composition with very interest. In muse of this duration the knowledge and interest was deep of poet. This composition was developed under the protection of Rajputana and Hindu Sardars and when the importance of this composition finished then his believe also finished.

Notes

13.8.1 Punjabi Literature

Nanak: Punjabi literature got chance firstly expression with the regeneration of Sikh religion. Nanak and his followers gave incentive to Punjabi and Gurumukhi. In the under revies duration the more composition of this language was religious and it was composed by religious propagandist. In last other was protected in 'Adagranth'. In spite of being a great spiritual and soldier leader Guru Govind was a literature person. He was the writer of bizarre drama. But this help we can under the more incedent of those time.

13.8.2 Marathi Literature

Nam Dev: Nam Dev wrote mostly composition in Marathi language. His some compositions were secured in literature. His contemporary writers were Dayanova and Mukundrai. Dayanove composed Bhagbadgita and Mukundrai composed Vedant. Two famous saints Ramdas and Tukaram were famous for it.

13.8.3 Gujarati Literature

Narsi Mehta: The native language literature also developed in Gujarat. The first great poet was Narsi Mehta of Gujarat who composed beautiful and small songs, which are still sang by many people.

13.8.4 Bengali Literature

Muslim Patronage: Bengali language came on the stage of literature it was mainly because of patronage. In this language Muslims were interested because ruler wanted to join with native public so they get knowledge about their literature and tradition and want to gave incentive, the second reason was that this language was nearly related with the Sanskrit language and Bengali language also developed with this language.

Chandi Das: Bengali literature was very grateful for Vaishnav Guru. Famous Vaishnav poet Chandi Das who was born in last of 14th century, now also respected. His post was memorable for all public.

Vidyapati Thakur: The contemporary poet of Chandi Das was Vidyapati Thakur. Though he was went to live in Mithila but he is considered as a Bengali language poet. The people of that state remembered and respected him.

Nusarat Shah's Intrest: The Muslim ruler of Bengal appointed scholars to translate the Sankrit to Bengali of the Ramayan and Mahabharat. The people understood only Bengali language. Sultan Nusarat Khan of Gaur translated Mahabharat to Bengali. Vidyapati admired this Sultan and Sultan Ghiyas-ud-din.

Self Assessment

3. Multiple Choice Questions

(*i*) Who was the chief of Delhi Sultanate?

(a) King *(b)* Minister *(c)* General *(d)* Soldier

(*ii*) Who was the chief of financial sector?

(a) King *(b)* The Wazir *(c)* General *(d)* Soldier

(*iii*) The author of 'Ramcharitmanas'is

(a) Kalidas *(b)* Surdas *(c)* Tulsidas *(d)* Kabir

Notes

(*iv*) Bihari was the poet of

(a) Riti-kal *(b)* Bhakti-kal *(c)* Adhunik-kal *(d)* Veergatha-kal

(*v*) Who was the writer of 'bizarre drama'?

(a) Nam Dev *(b)* Nanak *(c)* Narsi Mehta *(d)* Keshav Das

13.9 Summary

- In the central-Asia of 14th century powerful Hindu kingdom was established, which became famous as the name of Vijaynagar.
- The establishment of Vijaynagar Province was the consequence of that mistake which was spread at the time of Mohammad Tughlaq and the founder of this province were two brothers–Harihar and Bukka; who were from Sangam Dynasty.
- In 1353 A.D. Harihar died and his brother Bukka sat on the throne after him. He was also a very brave and qualified ruler as his brother.
- After Harihar-II his son Bukka-II became the next king. But within the two years of his becoming Deva Roy threw him reversely. Deva Roy ruled from 1406 A.D. to 1410 A.D. He had to fight with Bahmani rulers.
- Krishna Deva Roy is known as one of the biggest kings of South India. On describing the structure of Krishna Deva Roy Krishna Shastri says: He was not anyhow lesser famous for his religious enthusiasm and purity.
- Farishta says about the battle of Ahmednagar versus Vijaynagar, "Entire country had destroyed in such a manner that the sign of population had not seen from Purunde to Khaibar and from Ahmednagar to Daulatabad. The Kafirs of Vijaynagar who were waiting for getting such an incident didn't leave any chance in cruelty. They destroyed the dignity of Muslim ladies, destroyed Mosques and also didn't respect the holy Quran."
- The battle of Talikota is one of the very important battles of Indian history.
- "Robbery was so heavy that every person of friendly-armies became the rich on getting golds, gems, camps, horses, weapons and slaves. Kings after keeping the elephants under their authority, allowed them to keep all the things whichever they got from this robbery."
- Krishna Deva Roy continued the friendly relations with Portuguese. To do so was in his betterment. He got a huge profit on importing horses and other important commodities.
- Vijaynagar Kingdom was the consequence of that revolutionary movement, which started from south to remove Muslims from the country. When Malik Kafur had won the south from that the defeated categories kept the jealousy against their Muslim tyrannicals.
- The name of successor of Krishna Deva Roy was Achyut Roy. He died in 1542 A.D. After him his son Venkat became the successor of his throne but he also died soon. After that the crown was headed on the head of Achyut Roy's nephew Sadashiv Roy. Sadashiv Roy was the puppet of his minister's hand. Rama Roy was the actual ruler of kingdom.
- The chief of administration was the king himself. He was a perfect autocrat. All legislative, executive, judicial and military powers were in his hand.
- An Italian who was firstly a viewer was in Vijaynagar under the rule of Deva Roy in 1420 A.D. approximately estimated the periphery of the city as 60 miles. He was very impressed from the power of security.
- All the Sultans of Delhi were not good administrators. Some of the sultans had not established a good administration facility, perhaps they couldn't. Then also the Sultans like Ala-ud-din Khilji, Firozshah Tughlaq and Sikandar Lodhi made a good administration facility.

Notes

- Initially, Delhi Sultanate was not divided into provinces but it was divided into military commanders who were called as Iqtas. In the reign of Ala-ud-din Khilji sultanate was divided into 11 provinces. In the reign of Mohammad Tughlaq it was made 23 on increasing.
- Ala-ud-din Khilji was the first Delhi Sultan who changed more in revenue policy and administration. Firstly, he confiscated the land which were given to brave warriors as reward he removed that special authority which was used by Hindu-Mukaddam Khat and Choudhary.

13.10 Keywords

- **Inscriptions:** The articles carved on the stone
- **Zenith:** Highest limit

13.11 Review Questions

1. Describe the rise and fall of Vijaynagar Empire.
2. Describe the Battle of Talikota.
3. What were the reasons of successfulness of Krishna Deva Roy?
4. Describe the administration of Vijaynagar Empire.
5. Describe the financial administration of Delhi Sultanate.
6. Give the brief introduction about the following:
   (a) Tulsi Das *(b)* Bihari
   (c) Naam Deva *(d)* Vidyapati Thakur

Answers: Self Assessment

1.	(*i*) 1353 A.D.	(*ii*) Krishna Deva Roy	(*iii*) Public	(*iv*) Achyut Roy	(*v*) 1557 A.D.
2.	(*i*) False	(*ii*) True	(*iii*) True	(*iv*) False	(*v*) True
3.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)	(*iv*) (*a*)	(*v*) (*b*)

13.12 Further Readings



Books

1. History of Medieval India From 1000–1707 A.D.: *Shailendra Shainger, Atlantic Publishers.*
2. Urbaniation of Medieval India: *Namrita Singh, University Publication.*
3. History of Medieval India From 1000–1707 A.D.: *Pradeep Kumar, Arya Publications.*
4. Medieval India (Delhi Sultanate): *Rahees Singh, Pearson Education India.*
5. History of Medieval India From 1000–1707 A.D.: *Parthiv Kumar, Ritu Publications.*

Unit-14: The Marathas

Notes

Contents

Objectives

Introduction

14.1 Geographical Features of Maharashtra

14.2 Bhakti Movement

14.3 Literature and Language

14.4 Shivaji's Early Life and Struggle

14.5 Shivaji's Administrative System

14.6 Summary

14.7 Keywords

14.8 Review Questions

14.9 Further Readings

Objectives

After studying this unit students will be able to:

- Understand geographical position of Maharashtra.
- Know Bhakti Movement.
- Explain Literature and Language Information.
- Discuss early life of Shivaji and things related to his struggle period.
- Understand administrative system of Shivaji.

Introduction

It is true that the credit of Maratha power and its development in India mostly goes to Shivaji, but it is also true that at time when Shivaji was originated on Indian history the role of him was prepared before. According to Dr Ishwari Prasad, "Shivaji's ruling cannot be said any new and unique thing in history of Maharashtra. As the credit of development of power of Shivaji goes to his courage and bravery the same must be given to different geographical features of south and their residents of fifteen and sixteen century whose lives are tied by religion and are regenerated by new hopes and emotions."

14.1 Geographical Features of Maharashtra

Because of special geographical features of Maharashtra , special qualities got inherented in characters of its residents and so they were different from people of other states. Ranges of south protected them from outside enemies and because of this they became daring and did not get afraid from difficulties. Lack of rain in Maharashtra state and difficulties in life made Maharastrians hard-working and

Notes

confident, without which they were forced to die of hunger. Because of these characteristics qualities whenever there was a battle with Mughal Armies, they always won. On the paths where Marathas ran their horses without any difficulty and sadness, on the same path life became very hard for Mughal Armies to survive. Because of mountain areas Marathas became successful to adopt raid policy. Ranges cracked in the middle provides them easy natural fortifications. People of Maharashtra respected those forts like their mother and in reality at the time of war, people living near to fort took shelter along with family, animals and money inside those forts. At the time of peace many families earn their livelihood by selling food items, grass, grain etc. to armies living under these forts.

According to Shri Yadunath Sarkar, "Code, confidence, bravery, calmness, simplicity, clarity, and social solidarity were filled in Marathas by the nature. Therefore, their mutual behaviour was self-presumptuous. There was no social difference between Marathas; their women were partners and helpers in their strength and patriotism."

Alphinsten said, "Marathas are very active, hard-working, dutiful and contended, if they don't have pride and arrogance like Rajput's then they also don't have luxury and short-sightedness like them. A Rajput warrior does not worry about the result of any battle. His only worry will be that he should not do any slander against the honour of wishes of his caste, family. But opposite to that any Maratha first think about the result of war always, does not think much to fulfill its aim, for successes bet his complete power and life by dilution of his personal pleasure. He does not even imagine of loosing his life or his aim by involving in any useless matters. Two different aspects of emotions had a great impact on the deportment of the two castes. Specialty is shown from the simple deportment of a Rajput, but an uncultured personality is reflected from a Maratha. Rajput is an honorable enemy, but Marathas especially Maratha soldiers are horrible enemy who fight with patience, finesse and strategy and at times must also have the courage and sensibility. Simple village Maratha is serious hard-working and liberal although he has some caste born cunningness but he is not faithless and troublemaker."



Notes Marathas were perfectionist in Raid battle.

14.2 Bhakti Movement

Spirit of organiztions holds momentum in Marathas in Bhakti Movements. Study of saints of that time was mostly lord worship and remained same in front of god despite any caste, without any distinction of ups-downs . This way preaching of present saints organized Marathas in one chain of loving towards people and strong devotion towards god. Main leaders of this time are Tukaram[1], Ramdas, Vaman Pandit and Eknath[2]. Ramdas was the master of Shivaji and he had great impact on people of other countries. He was top in the social welfare work. Ramdas gave teachings of karma-yog in his book "Das-bhodh". He was not only religion master but also the country-builder[1]. Impact of Bhakti Movement described by Ranade as "like Proestant reformation waves during sixteenth

1. Tukaram says, "I will quality-anthem god and will collect his loving saints. I will make stones cry. I will sing the holy name of god and will dance along with clapping in love of god. I have seen the way for you to cross this Bhava – Sea. Come here, come youngers, elders, ladies, gents come without any worry and tension. I will take you beyond this world-sea. I have order from lord to take you beyond this world-sea." Namdev said, "Public is singing the song of god by fed up from the tortures of Yavan, so that they get rid of from this sadness."
2. Shri Eknath, "If Sanskrit is the lord-language then is my language(Marathi) a bandit language?"

Notes

century in Europe, similarly in India, especially during 15th and 16th centuries religious, social and literature reforments were momentized. This religious protest was not strong Brahmin-adherent but was progressive. There was protest of character-distinction based on way of worship and birth and was the support of character-purity, people-love, and charity. Leaders of these religious enforcements are big leaders, saints, yogis, poets, and sociologists who were born in lower castes other than Brahmins like tailor, carpenter, potter, barber etc."



Eknath



Tukaram



Ramdas

Self Assessment

1. **Fill in the blanks**
   - (*i*) Credit of Maratha power and its development in India mostly goes to ..... .
   - (*ii*) Because of mountain areas Marathas became successful to adopt ..... policy.
   - (*iii*) ..... was the master of Shivaji.
   - (*iv*) Ramdas gave teachings of karma-yog in his book ..... .
   - (*v*) Marathas were very active, hard-worker, dutiful and ..... .

14.3 Literature and Language

Literature and Language of Marathas also worked a lot in organization. Everybody without any partiality sang post of Saint Tukaram and because of these religious songs people came near to each other. These posts written in Marathi script and languages were indirectly helpful in organizations. According to Shri Yadunath Sarkar "One type of language, one ritual, and society of one life-style was already formed in seventeenth century in Maharashtra before the political organization of Shivaji and the hole was fulfilled by struggle of Shivaji and his sons with Delhi attackers, progress of Maratha Empire under Peshwas and the formation of a country society. This way a new society was formed because of many historical reasons."

Before the rise of Shivaji, Marathas already got the education in administration and battle. This education was given in the neighbourhood Muslim states of Marathas. Marathas were the servant in Tax-department of these states and ministers of some Muslim rulers. Many members of Murar-rao, Madan-Pandit and 'Raj-Rai'were the Deevan and Ministers in the field of Golkunda. Narso Kale and Yashu Pandit were the respectful courtiers of the Bijapur state. The rulers of Ahmednagar appointed Brahmins on the post of Rajputs, firstly, in the Bahmani state and after that in its divisions. In these five states, Marathas were appointed on the post of Siledar and Balgir. This way the education of

Notes

Marathas got in arms and administration made Marathas educated, powerful and wealthy. This is a historical truth that at the time of Jahangir and Shahjahan there was an important role of Shahji Bhosle, Murar Rao Jagirdars in the gambling—screw of Ahemadnagar and Bijapur states. This is true that the nominal Muslim rulers of Golkunda, Bidar and Bijapur were dependable for their states and armies upon the Maratha Governors and Maratha Sardars. All mountain forts and their nearby states were under the Maratha Jagirdars and they were only the nominal servants of Muslim rulers.

Did You Know? The post of saint Tukaram was written in Marathi script and language.

14.4 Shivaji's Early Life and Struggle

Shivaji was born in April 1627 A.D. His father's name was Shahji Raje Bhosle and his mother's name was Jijabai. Shahji Raje Bhosle has a very important place in the political struggle of Ahemadnagar and Bijapur.

Jijabai was the daughter of powerful Jagirdar Jadhav Rao of Jadhav Rao family of Devgiri. Shivaji belongs to high class from mother and father side. Shivaji had a great impact of her mother. She was very religious, and she had a very important role in the character formation of her son. She recited Ramayana, Mahabharata and other stories of great warriors to his son in his childhood. She inspired his glorious son through her life and education for three holy things of Hindu's Brahmin, cow, and caste. According to Shri Ranade, "If the credit of progress of any great people can be given to their mother then Jijabai had the greatest influence on Shivaji's life. She was the main source of Shivaji's power."



Shahji, Father of Shivaji

Dadaji Kokandev also inspired life of Shivaji. He was the governor of Shivaji's father's jagir of Poona and considered Shivaji as his son. He gave the knowledge of horse riding and sword-playing to Shivaji and Shivaji learnt administration skills from him only.

Ramdas and Tukaram both had an impact on the life of Shivaji.Shivaji considered Ramdas as his master and leader. The holy-lesson which Ramdas smoked in the ear of Shivaji was that of patriotism "Janani janmbhoomischa swargadapi gariyasi–Lord, cow and Brahmins are preventable. At this time religion is finishing and the lives of countrymen are worst than death, in this difficult time lord has generated you, stand up, gather whole Maharashtra, and regenerate religion otherwise our ancestors will tease us from heaven."

This type of education he got and he entered into his life field in this type of environment. In his young age only Shivaji got acquainted with the nearby mountain areas of Poona. Their friendship proved very beneficial to Shivaji and from them Shivaji got experienced soldiers for his army. Malves were brave and hard-working and were well acquainted with the area. Whenever, Bijapur and Mughal Armies chased them their geographical knowledge helped them a lot.

Task Who had an impact on the life of Shivaji?

Notes

Conquests: Shivaji started the life of conquest and progress at the age of 19. According to Rawalinson "There is no doubt in it that the battle life of Shivaji was not inspired from the will of fire and sword but was inspired by the true feeling to free our country which he considered as the downtrodden country affected by foreign attackers." Shri Yadunath's opinion is "Undoubtedly the work to free our country was quite difficult for Shivaji, but Shivaji had never thought in dreams the profits he would get after freedom of the country."

In 1646 A.D. Shivaji took advantage of mess occurred in Bijapur infield and thus occupied Toran fort. After that inaugurated fort of Rajgarh after winning it. Won the fort of Supa from his uncle Sambhaji Mohte after the death of Dadaji Kondev occupied the whole state of his father. Also won the forts of Porbander, Baramati, Indupura and Kondana.

After these coquests Shivaji's insolent approach reached to the Nawab of Bijapur and efforts were made to suppress him. But the ministers of Bijapur make understood the Nawab that Shivaji occupied these forts only for the safety of the property of his family and for the organization.

Now Shivaji focused on Konkan. Marathas occupied the main city Kalyan of this state under the guidance of Aabji Sondar. After that Aabji headed towards South province of Kolaba district. Work of Shivaji was not liked by Bijapur court and his suppression was decided.

Shri Sarkar's opinion is that before this only the father of Shivaji was insulted and dethroned from Bijapur court and his property was seized. He was imprisoned also. Its reason was that Shahji had disobeyed the order of Bijapur commander, Mustafa Khan at the time of seizing of Jinji. Another opinion is that father of Shivaji was arrested for helping and encouraging Shivaji.

Shivaji did not want to put his father's life in danger because of his work, so he stooped raiding. He expressed his will to admit in the Mughal Army by writing letter to the Governor of south Rajkumar Murad. Bijapur Sarkar got afraid from this tact of Shivaji and left his father. There were some contributions of Bijapur Muslims in it in which name of Sharza Khan and Randullah Khan are important. Shahji was left in 1649 A.D. on some conditions. Because of leaving on conditions Shivaji had to remain quiet between 1649 A.D. to 1655 A.D. but during it Shivaji increased his power a lot and also reformed his administration.

Struggle with Bijapur, 1657–62: Nawab of Bijapur, Mohammad Adil died in November 1656 A.D. and his 18 years old son sat on his throne. Aurangzeb who was the Governor of south at that time tried to take advantage of this chance. In 1657 A.D. he occupied forts of Kalyan, Bidar and Porbandar with the help of Meer Jumla. Bijapur Durbar made treaty with Aurangzeb by agreeing to give him large amount of funds as a compensation for some districts and battle. In reality the main reason for the protection of Bijapur was that in September 1657 A.D. on hearing the illness of Shahjahan, for Mughal throne Aurangzeb had to move towards North India.

Shivaji and Afzal Khan, 1659: After Aurangzeb moved towards north, Bijapur did not have any fear of Mughals and therefore decided to take action against Shivaji. Then collected a large army under Afzal Khan and ordered to capture Shivaji dead or alive. Afzal Khan too boastefullness to tie 'moutain mouse' in the fetters but when he reached, in the battlefield he realized it is very difficult to fight in the mountain area. He sent Krishnaji Bhaskar to Shivaji to give him greed and expressed his desire to gift. Shivaji began thinking after seeing the letter of Afzal Khan. He welcomed the emissary and met him in the night. During the meeting he asked Bhaskar by calling Hindu religion to know what exactly Afzal Khan wants. Krishnaji did not say much but hinted him that the intention of Afzal Khan is not good. This much hint was sufficient for Shivaji. He became alerted and alert his army to face any situation.

Notes



Shivaji and Afzal Khan

Shivaji met Afzal Khan at the fixed place. Afzal Khan hugged Shivaji and suddenly cramped him in his arms. By squeezing the neck of Shivaji trapped in an iron clutes on his left hand tried to kill Shivaji from the sword in his right hand. Luckily, Shivaji had worn iron blazer under his clothes, so he had no affect of the attack. Now in his turn, he forced Afzal Khan to loose his grip by injuring him from 'Bakhnakh' he wore in his left hand and then killed him. After realizing this battle, there was a quarrel between bodyguards of Shivaji and Afzal Khan. Maratha Army broke down on Muslim Army and slaughter them as soon as Afzal Khan was dead. Frequently, it was asked how far the killing of Afzal Khan by Shivaji was lawful? According to Khafi Khan, Shivaji was guilty of making conspiracy and cheating and Grant Duff also has the same opinion. But modern research has proved it that what Shivaji has done was because of self-defense otherwise not. This opinion is according to the old records of English factories. Shivaji instead of getting murdered by Afzal Khan killed Afzal Khan. This topic is also disputable that who attacked first in the dual battle. But its result also decided that Afzal Khan attacked firstly.

Shri Sarkar's opinion is that, "For Marathas, battle with Afzal Khan was religion war and freedom struggle against those who destroyed temples. For them Afzal Khan was the incarnation of ignoring god and people, horrible betrayal person." Ancient historylogists of Maharashtra have not the slightest smell of murder in this incident. They always praised Shivaji by saying him long-sighted, brave and fast. Because of which their national leader had failed horrible conspiracy against his life and overturned the gambling of enemy on themselves and took revenge of broken temples.

Notes

Because of failure of Afzal Khan Shivaji conqured State of south of Panhala. Bijapur sent another army for the supression of Shivaji, but that also suffered the same situation.This way Shivaji became successful taking his army to the border of Bijapur. His commanders occupied Rajapur and Dabhal. Third time again army was sent that also suffered the same situation. Fourth time invasion was done under the guidance of nawab of Bijapur himself but no special benefit was done. Battle was fought for over one year and lastly Bijapur Sarkar had to offer treaty. Those territories which Shivaji had occupied, were given to him and this way battle ended.

Did You Know? Shivaji was given the title of 'Mountain Rat'.

Shivaji and Mughals: Shivaji not even left Mughals and Started attacking regions occupied by them. How could Mughal Emperor Aurangzeb tolerate all these? In 1660, he appointed Sahista Khan as the Governor of south and ordered him to stop Shivaji. Sahista Khan was been able to defeat Marathas in some battles and took away some of their occupied forts. But Marathas made the life of Mughals quiet miserable, they were not able to understand as to how tackle this enemy.

Fedding up Sahista Khan decided to spend rainy season in Poona. Unluckily, he had choosen the place where Shivaji had spent his chilhoood and he was familiar with the corner-corner of that place. Shivaji now made very daring plan. He entered Poona in the night with his selected 400 members as the wedding people and attacked Sahista Khan at his place. Sahista Khan was sleeping at that time. His maid awaked him. Before his attack, Shivaji had cut his thumb. Son of Sahista Khan had surrendered but was murderd. Marathas fled away after completing their work. This incident is of April 1663 A.D. This operation became completely successful and the respect of Shivaji increased. Next day when king Jaswant Singh went to meet Sahista Khan, he said "I thought king came in the battle while protecting me in the night ."He had the doubt that there was hand of Jaswant Singh behind this attack. Aurangzeb got so much disturbed from this incident that he called back Sahista Khan from south and appointed him the Governor of Bengal.



Sahista Khan

Attack on Surat, 1664: Shivaji with his 4,000 armies attacked Surat. Many things of the loot were taken up by city. English and Dutch factories were escaped as they protected themselves from loot.

Jai Singh and Shivaji: When Sahazayada Muaazam was the Governor of south, Aurangzeb sent Raja Jai Singh to fight with Shivaji. In March 1665 A.D., Raja Jai Singh took over from Raja Jaswant Singh and started preparation for attack on Shivaji's occupied areas. Shivaji was surrounded from all four sides and his capital Raigarh also ended up in danger. Fast approaching of Mughal armies had destroyed many villages of Marathas. In this difficult time Shivaji thought of treaty with Raja Jai Singh and in june 1665 A.D. did treaty in Purinder. According to this treaty Shivaji kept 12 forts under his command and gave away 23 forts to Mughals. His son Sambhaji decided to give one territory by making him as "Mansab Panchhajari" in Mughal court but Shivaji like any other Mansab had not to remain presented in the court, although he agreed to help Aurangzeb in other battles of south. Shivaji on this condition "If some parts of Konkan whose income were approximately 40 Lakhs hud per year and some territories of Balaak whose income were approximately 5 Lakhs hud per year were given to him, then he will pay 40 lakhs hud of Aurangzeb in 13 installments in 13 years." This aggrement was also done regarding this topic that Shivaji will occupy this territory with his army only. Shivaji also agreed to help Mughals in the condition of attacking Bijapur by Mughals.

Notes



Notes Treaty was done between Raja Jai Singh and Shivaji in June 1665 A.D.

Treaty of Purinder was thought of very great conquer of Raja Jai Singh. Marathas helped Mughals during the attack on Bijapur but this war remained unsuccessful. Jai Singh anyhow made Shivaji ready to present in Mughal court. Shri Sirdesai's opinion is that the main purpose of Shivaji's going to Agra was that he himself wanted to gain knowledge about Auragzeb's court and sources of his power. According to Shri Yadunath Sarka, Raja Jai Singh with very high hopes made Shivaji ready to present in Mughal court and took the responsibility of protection of his life.

It is of no use to say that it was dangerous for Shivaji to go to Mughal court, though Raja Jai Singh became successful taking Shivaji to Agra.

Shivaji and his son Sambhaji reached Agra in May 1666 A.D. But they did not get the welcome they were expecting. Shivaji got upset with this rude behaviour and quarrel occurred between him and Aurangzeb. This way Shivaji felt very disappointed against his high expectations and found himself imprisioned, then also he did not loose hope. He started thinking excuse to fled from Agra. He pretended illness and started sending crates of sweets to poors.

For somedays, guards checked those crates but when it became daily routine this care became loose. Shivaji took advantage of this carelessness and fled away with his son sitting in those crates. From very crooked ways he again reached Maharashtra. Whole Maharashtra celebrated a lot. This discharge was thought to be very huge and dramatic discharge of complete nation. Aurangzeb thought of Raja Jai Singh being the fled of Shivaji and called him back. But he died on the way in July 1638 A.D.

Not much power remained in Mughals so as to face Shivaji.They were busy because of the rebelt of Afghans in North-West, which shooked all the powers of whole empire for more than one year. Shazada Muazzam was luxurious and powerless and King Jaswant Singh was friendly with Shivaji. Because of all these conditions Shivaji did much fear from Mughal side. Between 1668 to 1669 A.D. Shivaji was busy in arranging internal governance. Shazada Muazzam and King Jaswant Singh appealed Aurangzeb to give Shivaji the title "King". His son was also made 'Mansabdar Panchhazari' and Shivaji was given a manor in Barar.

After some time of peace again a battle broke out between Shivaji and Mughals. Many soldiers that were expelled from Mughal Army got admitted in Shivaji's Army because of which Shivaji expanded his state by conqurering many forts. In December 1670 A.D., some bearers of Shivaji managed a resolution from some districts of Khandesh to give 'Chauth'.

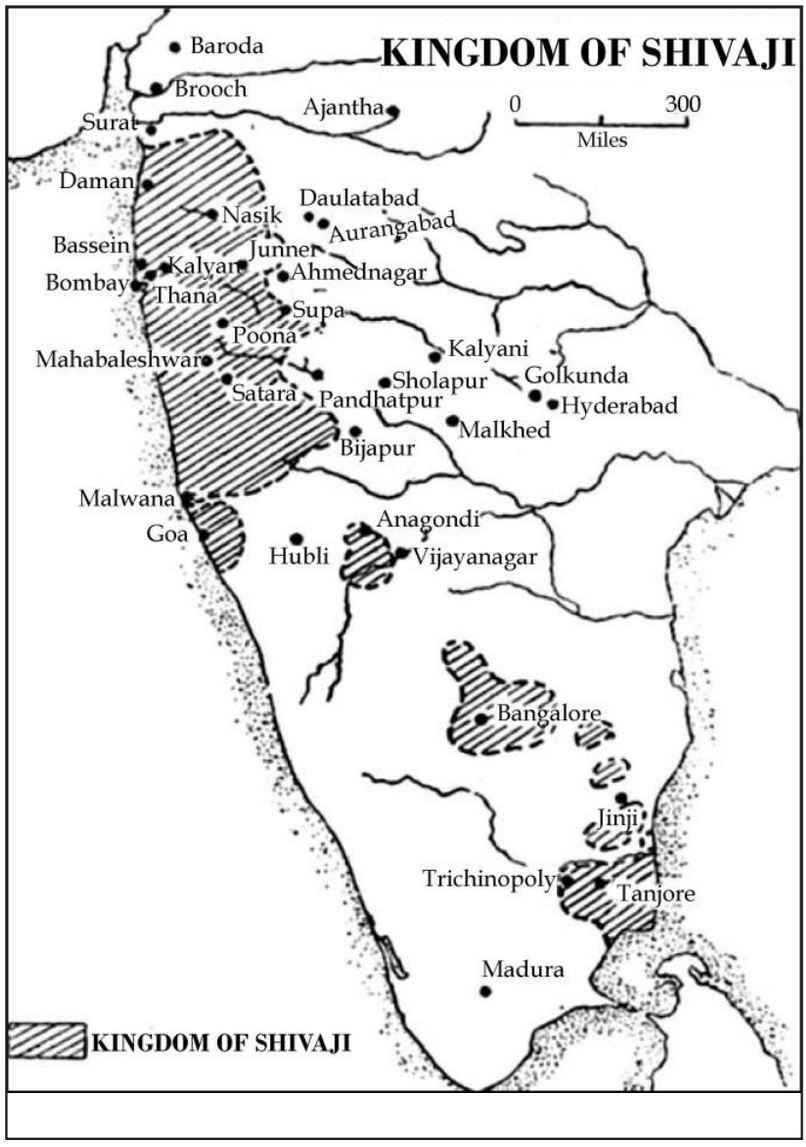
In 1670 A.D. Shivaji again looted Surat and brought things worth ₹ 66 lakhs. In 1672 A.D. Marathas recovered Chauth from Surat. During 1670 A.D. and 1674 A.D. Marathas conquered everywhere. Empire of Mughals in south almost got vanished.[3]

In 1674 A.D., Shivaji was given kingdom according to vedic rituals. He was declared as Chhatrapati of Maharashtra and also undertook a new era. Unluckily, Shivaji did not live longer. His empire remained only for six years. In 1676 A.D., Shivaji planned for south and started working on it. Before his death in 1680 A.D. he conquered forts of Jinji, Vellore and many other important forts. Attack on Jinji can be said the most important attack of Shivaji.

3**. Sri Yadunath Sarkar** says the courage and cleverness of brave Maratha showed in this war, because of that respect of Shivaji became more. It made well known to him that he is the incarnation of Shaitan who can reach anywhere and nothing is impossible for him.There was a gossip of his bravery in the whole country. Because of such plight of his uncle and 'Amir ul Umra ' of court in the court of emperor very sorrow and chargin was dilated in the court.

Notes

At the time of death of Shivaji his empire was expanded from west to Konkan State between Kalyan and Goa to some eastern districts of Mountain areas. South was expanded from the west of Karnataka in Belgaon to the coast of Tungabhadra to the Villari district of Madras residency.



Administration of Vellore and Jinji and states of some districts was not completely in his hands at the time of his death.

Did You Know? Coronation of Shivaji was done according to vedic rituals in 1674 A.D.

Notes

Self Assessment

2. State whether the following statements are true or false

(*i*) Literature and language of Marathas also worked a lot in organization.

(*ii*) Father's name of Shivaji was Shahji Bhosle and his mother's name was Jijabai.

(*iii*) Shivaji did not consider Ramdas as his religion-master and leader.

(*iv*) Shivaji did not attack Mughals' acquired area.

(*v*) Shivaji died in 1680 A.D.

14.5 Shivaji's Administrative System

According to Rolinson, "Same as all great warriors, in which Napoleon is a realistic example, Shivaji was also a great ruler. The qualities which made him an eligible general, also made him a successful leader and ruler." From this approach Shivaji was also a moody ruler as his contemporary rulers. He did whatever he wants, but an eight ministered assembly which was famous by the name "Ashtpradhan", used to advise him. This saying is absolutely wrong that "Ashtpradhan" was like a modern cabinet. Its work was only to advise. These eight ministers had following work:

1. Peshwa or Prime Minister's work was to concentrate on progress and care of entire state.
2. Amatya or Finance Minister's work was to check and correct the account of entire state and main districts.
3. The work of Minister or Historian was to note the regular proceedings of durbar and state. He was also called as "Waakaya Nawees".
4. The work of Feud or Dabeer or Foreign Minister was to advise the king in all the matters of battle and peace and about foreign states. His work was to meet with foreign ambassadors and also having the situation of other states.
5. The work of Secretary or Sharu-Nawees or Home Minister was to manage the postal relations of the king. His work was to write governmental letters, messages systematically. He also had the right to correct these letters.
6. The work of Pandit Rao, who was also called as Donation President, Sadar Mohtasib or Bishop was to decide date of religious work, to punish the people who spread rumour and to distribute the donation of state-money among the Brahmins. He also judged the problems related to religious matters and character of the public with religious approach.
7. The work of a Judge was to judge the citizen and soldier matters.
8. The work of General or 'Sar-e-Naubat' was to admit the soldiers, manage the military and maintain the discipline. He also garrisons the military in the battle time.

   This thing is especially remarkable here that all the ministers except Judge and Pandit Rao had to take part in military-management and attacks. The stamp of king, Peshwa, four respective ministers, except General, Bishop, Judge, were used on all decrees. There were 18 departments in the state which were under the authority of different ministers and they worked according to king's order.

Local Government: Shivaji divided his state into four zones and appointed separate governors for each zone. These zones were divided into many districts. The practice of estate giving was restricted and it was started to give money as remuneration.

If any official was allowed to take the lagaan from any state then he was only related with the money of lagaan, he had no authority on the public. It was order that no designation will be according to successor system.

Notes

Army: Shivaji was a very great scholar of military techniques and it is not surprising that he organized his military with very good skill. It was tradition among the Maratha that they spent half time of a year in farming and half of the year on the horse in battle. Shivaji felt this way wrong and promoted the tradition of always ready military. There was also security management for them in rainy season and they were also paid throughout the year. There was a consequent designation arranged in the army. There was a 'Ghat' of 25 chiefs in horse-riders' military. One constable was on 25 footers. One Jumaladaar was on five constables. One Hazari was on ten Jumaladaars. Other five higher designations were the Sar-e-Nabat or General of Hazari or horse-riding military. There was a cook and a panihara for each 25 footers. Riders military was divided into two parts, which were called as Bargeer and Siledaar. Bargeer riders got the horses and weapons from the state itself but Siledaar brought their own horses and weapons with them.

Footers military was also divided into many detachments. There were nine soldiers in smallest detachment, on which there was one Nayak. One constable on five Nayaks, one Jumeldaar on two or three constables, One Hazari on ten Jumeldaars and Sar-e-Naubat respective officials on seven Hazaris.

Hindu and Muslim both were admitted in the military without any partiality. Soldiers got the remuneration in cash and they had full belief on their leaders. The soldier who showed the bravery, got the reward. Shivaji's skills attracted the people from every side of the country.

The forts had the most important place in military arrangement. The military was selected very carefully for fort safety and there was also a heavy concentration on keeping the military fully disciplined. There kept three equal level officials i.e., constable, Sanbees and Sar-i-Naubat in each fort.

Shivaji built a big marine fleet which used to live in Colaba. That's why he stopped the Janjira resident pirates and also robbed the Mughal ships full with wealth.

Shivaji was very much worried about keeping the discipline in his army. Women were not allowed to go with the military. Personal goods were very few. Few of the rules of military were so that: "The military would return in its camp in rainy season. Grass, crops and medicines for horses and grass huts for soldiers would be prepared. Right after the Vijayadashmi military left their camps and be nurtured on foreign state throughout the eight months. Not any women, maid or ballerina would go with the military and whoever broke this rule would be death-penalized."

The women and boys of enemies were saved. Brahmins were independent and they were not bailable for war tax kept on the winning state. During living in foreign whatever valuable thing military got, would be sent in treasure. Whoever didn't send would get hard punishment. Khafi Khan says that it was Shivaji's order that when any place was robbed then poor's goods, copper coins and pots of copper and bronze would be the property of the person who gets it firstly. But other things as diamond Jewellery studded gold, silver or non-studded and other valuable things are not the property of its getter. These all must be given without any hiding to the officials who'll deposit them in treasure. It is legendry that at the time of Surat robbery Marathas didn't touch clothes, copper pots, etc. things.

Fiscal System: Shivaji abolished the practice of tax fixation according to village. Government had the arrangement to collect state-tax from farmers directly. This is also government's opinion that "Farmers were not under the authority of landlords, Deshmukh and Desai, who had no authority to make any higher political pressure and disturbance on the public. Entire productive land was measured very well from saddle (measuring step). There was three per cent part of state in the production which was done forty per cent after removing more other taxes. Farmer can give his state-tax in the form of cash or grain according to his desire. Lagaan was fixed in the cash form, because of which there was no chance to disturb the public. Farming was encouraged by the state. It is said that money and grain were given to state in the time of famine of which public latter on return according to installments." Frayer has criticized very heavily to Shivaji's Fiscal System. According to his opinion, "There were many tortures done on the public and there was also sway of fish-justice. Bijapur state was more liberal than Shivaji's state." It is true that Shivaji was very hard in collection of land so that tax gainer officials

Notes

wouldn't get the chance to torture or partiality on the public." This thing is universally acceptable that Shivaji's Fiscal System was liberal and beneficial. According to Grant Dough, "Shivaji is placed very high in the historical pages, this thing is definitely acceptable."

Shivaji also started the "Chauth" and "Sardeshmukhi" system. According to Mr Ranaday, Chauth was not any war-punishment or responsibility-less lagaan. It was given to redeem of secure them from foreigners' attack. Mr Ranaday on comparing Lard Velejali made "Subsidiary System" with Chauth, says that, "Chauth was a collected amount which was taken for using on the military kept for security from foreign attackers. Chauth's lagaan was Shivajis's own moral flair, whose entire benefit was used by Lard Velejali after 120 years.

Mr Yadunath Sarkar's opinion is different from it. He says that to give Chauth was the single solution to save from the undesirable presence of Maratha's soldier and state-officers. To give it there was no responsibility to apply to save from internal safety and foreign attack. Marathas only saw their own profit and they had no tension to the infested people by them. Chauth was only the value to save the life from one mugger, it was not the economical peace for the safety from external enemy. The states, where the Chauth was collected were in the rule of Shivaji, it cannot be said.

According to the opinion of Great Maratha Historian Shri Sardesai, Chauth was taken from enemies states and termagant as present. That type of system was continuing before the outbreak of Shivaji in India. Shivaji attacked on those states, he collected the Chauth and gave sympathy that at the time of foreign attack their safety will do.



Task Which system was continued by Shivaji?

The opinion of Dr Sen, writer of 'The Ruling System of Marathas' is that, "Chauth was the money which was collected by defeated states. According to the situation of that time this type of collection was necessary. According to principle Chauth was the ¼ part of the kingdom won by Marathas." The opinion of Sarkar was that accounts, records as per the income of kingdom was more than the income. The actual collection of Chauth was more than the lagaan of farmer.

''Desai'' Sanskrit word was the corruption of "Desh Swami". Sardeshmukh was the officers on Deshmukhs and Desaies, whose got money for this service, who is called "Sardeshmukhi". Shivaji called himself "Sardeshmukh" by the successor point of view. So Sardeshmukhi collected ten per cent more but it was a legal rumour.

Justice: "Justice System was of old style. There was no regular rule and regulation. Panchayat gave justice in village, the pattern was ordinary. Patel used to listen the cases of foujdari. The both types of appeal were listened by judge who gave justice on the basis of "Memory". Hajire Majlis was the last court of appeal. "

Notes



Shivaji

Estimate of Shivaji: This is not the hyperbole that Shivaji had a great power. At the place from the small Jagirdar of a Muslim state he sat on throne. He established an organized way in critical time and collected the Marathas as nation. Marathas considered him a great man or representative of god, who was born free from the boundaries of Muslims. Shivaji was their character man. He was not literate but understood the every difficult situation of rule. He was great in politics and ruling science. He was a religious man, but does not mean he was blind in religion. He respected the Muslim saints and donated the money and place for mosque. It is true that he fought against Muslims but when they accepted dependency then he stopped the war. Khafi Khan says him the "cheater of father and clever son of ghost", but he also accepted that Shivaji made a rule that when his friends started robbery then they harmed to mosque and women. When Hindu or Muslim women were captive then they saved them. Shivaji always respected his relatives. Rebellion, robbery and attack became the part of his life. In this subject his order was very hard and who soever didn't follow it was punished.

In the personality Shivaji was the attraction of born leader, that attracted all which came with him, so all selected ministers of country came to him. His officers were always ready for the service and

Notes

because of his magical invasion and happiest motion he was an idol of his army. The talent to measure the character was the main seeker of his success. His selection was not mistakeful in the selection of general, governors, ambassdors and secretaries. His public and strategic rules were always great as skills. According to Ralinsan, "The duration of Shivaji was very dark and fierce."

The opinion of Mr Yadunath Sarkar is that no bigot or footpad can establish the state. No one can deny with this thing that according to old Greece saying, "The person was the king among the kings who had divine power and knowledge." He organized a national army and state-rule without any foreign help unlike as the style of Ranjeet Singh and Mahadaji Sindhiya. The system established by Shivaji was seen with the view of praise and respect in the peaceful time of Peshwas after one century after him. Shivaji was not luxury follower or Hindu version of Ala-ud-din Khilji or Taimur. Before the rise of Shivaji, Marathas were spread in many south states like an atom. He organized these all as one powerful nation, especially being heavy rebellion from four big enemies as Mughal Kingdom, Bijapur, Portuguese, India and Abisinia residents of Janjeera. No Hindu has shown such eligibility in modern era. We get the knowledge from the writer of 'Bakhtaron' Marahathon about Shivaji gave worldly possessions, elephants, horses, army, slaves, gems, gold, silver, clothes etc. but the description of valuable property given to country i.e., to give new life to Maratha category is found nowhere. Shivaji was not only the creator of Maratha category but also the creator of medieval India. The story of true national hero as Shivaji is a great historical gift to entire human society which would give the inspiration of new imagination, new excitement, new thought and new working power to the minds till number of eras.

Again Mr Sarkar's opinion is that, "In that era of heavy torture started from new head, Shivaji rose as a new star of expectation in sky for Hindu world and he was also the guard of Hindu's religious ornamental mark of the forehead (tilak) and Brahmins. Shivaji's durbar became the fort of himself and of Aurangzeb's after him. Both the rivals were exceptional men but there was a huge difference in their characters."

According to Grant Dough, "Whatever states Shivaji won and collected whatever wealth, that was not as dangerous for Mughal as Shivaji's self ideal, new thought and system which he started and which new inspiration he blew in the Maratha category."

Prof. M. B. Devapujari's opinion is that Shivaji's position in Indian Military tradition should be determined from this thing how much he has contributed in progress of battling skills. The analysis of military management of Shivaji's reign shows that full eligibility which aims at solution of gulling to military power and enemies, to balance in direct battle and indirect method of a dangerous war. Generally, to seek the tips for gulling the enemy with clever and to plan from fraudulent device proves the special mind or its special honour. The effect of Shivaji's brave character on human-mind, ordinary soldiers by him highest officials and more courage for objective in human being, excitement, allegiance were the emoluments of his mind. Shivaji's enemies were less benefitted from his mistakes. He arranged them in such a manner that there was the lowest loss of human life and the army morale was always high. To run safely once from Panhala Ghere by Siddhi Jauhar and second time from Agra can be given as two examples of it. The duration of regular security war by water and land are not involving in the Gorilla Method. Maratha bellicose had become habitual soldiers and Maratha officials were ready to let them move themselves. All things are sufficient to show that the eligibility about the battle of Shivaji was not limited till Gorilla war only.

Rolinson says, "That was the era of darkness and violence but Shivaji's hands were not red from the blood of his relatives as Aurangzeb's. He never rebelled knowingly or angrily. To respect women, mosques and citizens, not to slaughter after war, to make the arrested officials and persons free with respect are not less qualities."

Elfinston says, "Though he was the son of a powerful chief, he started his life as a bold and a successful captain of footpads became a skilled and clever general and left such impression of his personality that nobody could reach to him among his entire native after him. The bad conditions provided by

Notes

neighbouring countries were such that even a small leader could benefit from them; but he used his skill for raising national feeling from the medium of religious excitement in Marathas for getting the benefit of Aurangzeb's mistakes. Because of these feelings his kingdom even expanded when it reached in weak hands and was organized on being the different internal conflicts till that time when it would not establish its monopoly on most of the country part. Though people should had more pain because of being footpad war but he drove it in such a manner and enemies were also its evident of this fact that he desired for removing its weaknesses by human arrangements. He applied those systems very strongly. Later on his piety changes into the extreme of superstition and hardness and from it neither his eligibility got affected nor his mind became cantankerous."

Shivaji and Hindu Empire: Sardesai's opinion is that Shivaji's target was not only to make the to Maharashtra's Hindu independent but also make all the Hindu residents in corners of entire country independent. Sardesai has told a number of causes in the favour of his opinion. According to his view the main target of Shivaji was not only to win the states but to let the Hindu get the religious independence. In 1635 A.D., Shivaji had written about "Hindavi democracy" to Dadaji Narsi Prabhu.

The target of this plan was to give religious privilege to Hindus in entire India. After the death of Shivaji, Marathas purported his ideals and ambitions correctly and Shivaji's Chauth and Sardeshmukhi putting were also considered as the source of spread of this plan throughout the country. "The main aim of Shivaji's Agra going was to analyze the condition of north India and to find the chance and source to remove the Mughal Empire. The main example of his feeling of new life promotion in Hindus is that he constructed marine fleet and so tried to remove the feeling of superstitions against sea voyages. Shivaji encouraged those Hindus who had become Muslims to become Hindus again. He didn't fight with Rajput chiefs and made good relations with them."

But other historians do not accept this opinion. They say that the Hindu's religious independence was impossible till the time when Mughal Empire wasn't destroyed. Shivaji wanted to become the leader of entire India's Hindus, this proof is available nowhere and nor he had any plan to compromise against the Mughals from the entire India's Hindus. This is famous that Shivaji had not accepted the help of Chhatrasaal Bundela. This proves from it that Shivaji was not trying to establish Hindu Empire throughout the India.

Weakness in Shivaji's Ruling System: On trying his best, Shivaji's empire was not long timed. His empire was a military organization as of Ranjeet Singh and Ala-ud-din Khilji which destroyed only after few times of his death. There were many reasons of it. Shivaji's reign was also very small as Babur and entire time was passed in fighting with enemies, as a result he couldn't collect his power. Maratha society was such that for the correction of it there was the need of years of patience and continuous attempts from selfless workers. There were continuous quarrels among Marathas for division of country or paternal land. When Shivaji came in authority, he had to solve these quarrels and he had to declare the result against of one side on resulting. The side having against result went and met with enemies. This thing disturbed Shivaji throughout his life. In 17th century there were many differences in category which were the barriers in his success. Brahmins were jealous with non-Brahmins and there were also the differences in subcategory as Country-Brahmin, Konkan Brahmin and Chitpawan Brahmin etc. and they were quarreling with each other. In the resulting of Shivaji's victories Hindu orthodox became very famous. Higher level society focused more on social-culture, festivals, etc. traditions and so the difference of rich and poor was born in the society.

According to Mr Yadunath Sarkar's opinion, Shivaji's political success hollowed the foundation of his victories. Shivaji established the base of "Hindu Swarajya" on pure religious orthodox so its diminishing was contained in this seed. Ravindranath Tagore's opinion is that "When a temporary plan spreads in entire country then our perception becomes that we are organized but the holes or cracks made from it in our social body they were always working for destruction secretly. We can't announce any great thought till more time. Shivaji tried to maintain these holes and cracks in society. He wanted

Notes

to save his racial discrimination and orthodox animated society from Mughal attacks. He wanted to let this odd thought society conquer the entire country. He dared to make impossible to possible and made the rope on the desert. This is the thing beyond the power of human body and against sacred laws that he could establish the swarajya on racial discriminated, unrelated, society which is full of mutual unpleasantness." Except this no visionary effort to educate Maharashtra residents and military regeneration was done. People illiteracy was a big barrier in Maratha section progress. According to Mr Yadunath Sarkar, "There was no well thought effort to promote the education in the public, to organize them. Welfare work was done in the reign of Shivaji or Peshwas also. The unity of Maratha people was artificial instead of being fundamental. It was sudden and so was helpless. It was fully dependent on exceptional personality of ruler. So when the born of these scholars got stopped, at that moment these unities got destroyed." Then also, the state going on the willing of one single personality is always uncertain and it's very dangerous effect on the rule, though laws and rules were very systematic. Realistic state-rule became unskilled and differentiated; corruptions were increased, none considered his post secured and he also had no expectation of getting praise in the exchange of his skilled working.

Sambhaji, 1680–89: After the death of Shivaji, his elder son Sambhaji sat on the throne. He was characterless and luxury-loving. He started to fully ignore the work to organize Marathas. When Aurangzeb was busy in the conflicts with Bijapur and Golkunda, he lost the chance to make a problem for Mughal Army and was being mandarin. Aurangzeb on winning Bijapur and Golkunda, determined to straighten the Mughals. Many of these forts were won and Sambhaji ran away to Sangameshwar. He wasted his very valuable time here, the result of which Mughal General Muqarrab Khan on sudden attacking arrested Sambhaji with his friend poet Kulesh, his wives and daughters. All the captives were brought in royal camp on binding with cuffs.



Sambhaji

Mr Sarkar has so described their misery, "Sambhaji and poet Kulesh on letting them wear the comedians clothes, on binding long needled bells of fools on their heads, letting them wearing the caps, making them sit on camels, playing the Turahi, Nagada were brought four miles distance from Bahadurgarh. Millions of people came to see Sambhaji as one used to see a demon or wild animal. On insulting them till such extent, they slowly ran throughout the camp, were presented in front of sitting gracefully in full court of Aurangzeb. On seeing the captives, Aurangzeb came down from throne and thanked to this great victory giver god on sitting on his knees on the carpet. After seeing the captives very concentrated all the captives were sent to detentions." Khafi Khan writes that on seeing this devotion-show of Aurangzeb poet Kulesh made a poem, which mean was that, "O king! On seeing you on being his fame Alamgir couldn't sit on his throne and on being forced has come down for respecting you." It is legend that Aurangzeb on sending an ambassador to Sambhaji asked where he had hid bribe money taken from Mughal officers. It is also said that Sambhaji abused the Aurangzeb's ambassador and offered to marry with Shahzadi in the value of his friendship. When this all was told to Aurangzeb then he decided to punish him and his partners very rudely. In the result Sambhaji and his partners were killed with very cruelity in March, 1689 A.D. Their parts were fed to dogs and according to Mughal tradition filling straws on the heads of prisoners they were made to run throughout the main southern cities. Perhaps, Sambhaji had to pay very big value for his sins and his plight was sufficient for him.

But the task which couldn't be completed by Sambhaji in his life, was completed by his death. The effect of his being captive and death on Marathas is that they organized and they determined to fight continuously against Mughals. Mughals continued their sacrifice against Marathas and won

Notes

many forts in few time. Itkaad Khan won Raigarh and arrested Sambhaji's son Sahu with his family. Shivaji's second wife born son Raja Ram went on running away in Yogi's appearance to Jinji fort of Karnataka.

Raja Ram, 1689–1700: Raja Ram didn't have the qualities of his father. Neither he had leading power as Shivaji nor courage like him. When his father died, he was 10 years old only and from then he was the captive of his brother Sambhaji. Resultantly, he didn't get the education–training according to his post. But luckily he got high levelled helpers and advisors. Exceptional skilled men like Ramchandra Pant and Prahlad Nira were his advisors. Shantaji and Dhannaji were great warriors, who completed Raja Ram's strategic plans. There is no doubt in that Marathas became more powerful than Mughals in the reign of Raja Ram. Raja Ram was addicted to eat opium and was pessimistic but he had the talent to elect skilled ministers and he believed fully on them. This was the main mantra of his success.

The grave robbing military of Shantaji Ghorpare and Dhannaji Yadav destroyed entire country. They were stopping Mughal logistics. Though skilled general like Julfikaar Khan was sent to surround the Jinji fort in 1691 A.D., but no interest was proved. Raja Ram's overcoming to Mughals was not very surprising, the reason was that Jinji fort was one of the strongest forts in south India. Julfikaar Khan inspite of many barriers tried to occupy the new winning forts and states of Mughals. This siege was there till many days and on being the doubt on Shahzada Kaambaksh, he was called back. Similarly, in 1694 A.D., because of failures Julfikaar Khan was also called. Many of the generals were sent between 1694A.D. and 1697 A.D., but no aim was completed. According to Mr Sarkar, "The centre of Jinji Marathas conflicts was made on eastern bank, while their ministers (mainly Ram Chandra Pant) were stopping the Mughal progress in west. Because of non-existence of central government and absence of Chhatrapati Aurangzeb's problems were getting increased day-by-day. Every Maratha chief along with his small military attacked wherever he wanted. This war had now become the war of entire nation. Now there was no organized Maratha state or state military, to which Aurangzeb could destroy on attacking. Aurangzeb couldn't finish this amazing war."

After 1690 A.D., Marathas started to win again. Two Mughal generals were arrested on defeating and two more Mughal generals were arrested on defeating 1695 A.D., whose names were Kasim Khan and Himmat Khan. For Mughals and Marathas, this war was not a normal military problem now but had become the competition of patience and sources among Mughal Empire and normal people.

In the five years time between 1695 A.D. and 1699 A.D., under the leadership of Shantaji and Dhannaji, Marathas dribbled Mughals till so extent that they were ethically fallen. According to Sarkar, "Mughals rule was fully evaporated and it only stood on emperor and his military's help. But it was also only a dangerous statue now. Shantaji was the leader of this time and in the battles he was the initiator. He failed all the attempts and plans of Mughal imperialists." So in January, 1698 A.D., Jinji fort was won after eight years siege. Before the fall of Jinji, Raja Ram ran away to Satara and made a new army there and collected the entire Marathas chiefs under his flag. He imposed Chauth and Sardeshmukhi on the states of Khandesh, Barar and Baglana.

In October 1699 A.D., on being very sad from mutual unpleasantness of Mughals, Aurangzeb decided to play the responsibility of battle-operation himself. In December, 1699 A.D., Satara was sieged. There was no profit even after full attempts of winning the forts. In 1700 A.D., after the death of Raja Ram, Satara was won.

Tara Bai, 1700–1707: After the death of Raja Ram his son Karan sat on the throne but on being sick with chicken-pox he died after few weeks. Raja Ram's wife making his second son Shivaji II, herself became the state-guard. Tara Bai was a talented woman. He had very interest in Royal-affairs and had also sufficient knowledge about military rule. According to Khafi Khan, "She did very dangerous efforts for destroying royal states and sent an army to rob till southern regions as Sirnoz, Mandsaor and Malwa. Her chiefs became very happy from this work. All the sacrifices, plans, attacks and sieges of Aurangzeb were failed till the last moment of her reign and Maratha's power was continuously increased. Marathas

Notes

divided six zones of south among themselves and Governor (Subedaar), Kamaeeshdaar (Revenue collector) and Raahdaar (tax taker) were appointed there according to Mughal System."

Except Satara, Mughal also won Parali (1700 A.D.), Panhala (1701 A.D.), Konanda (1702 A.D.), Rajgarh and Toran (1704 A.D.). Some of these were occupied from battle-skill, while others were from bribe and conspiracy. In 1705 A.D., Warhad's Wajanjira fort was occupied. The fort residents ran away on firing the fort alongwith their goods and children. Mughals got nothing except the name of a victory. Wajanjira victory was the last victory of Aurangzeb.

Aurangzeb on doing a heavy effort couldn't destroy the indomitable spirit and feelings of Marathas. But Maratha's respect and sources were increased a lot because of their robberies. According to Manukki's opinion (1704 A.D.), "Maratha chiefs and their militaries were walking in the entire country with very high motivation because they had made Mughal generals weak and coward and defeated them badly."

In 1703 A.D., Marathas attacked on Barar and in 1707 A.D. on Gujarat and won Baroda. This year they attacked on Aurangzeb's camp in Ahmednagar. This time Mughals were fallen completely.

According to Manukki entire country had become the desert worstly that on travelling 4–5 days no lamp or flame was seen anywhere. There was no rain in south from 1702 A.D. to 1704 A.D. and epidemic was spread. Two million of people were died in these two years. Because of famine father was bound to sell his son in 25 paisa but still they had to live hungrily because of no buyer availability.

Famine, epidemic and floods also helped Marathas in the destruction. According to Mr Yadunath, "Mughal soldiers and other helping workers had to face too many problems in crossing the overflowed rivers and loaded bog road because of huge raining. Porters ran away. Travelling animals died because of hunger and more work. Lack of grain was the most in camps."

Tara Bai was ruling the royal-workings on his son's name Shivaji II and Parashuram Tryambak, Dhanji Yadav and Shankarji Narayan helped her in this work. Tara Bai on going different places was operating the Maratha's battles. She was the soul of Maratha sacrifice and toughest fatality and sorrows couldn't divert her from determination. The credit of Maratha's victory is to the untamed personality of Tara Bai.

According to Mr Sarkar, "Aurangzeb's troubles became more because of non-existence of any central government and Chhatrapati of Marathas. In this time there was not any clan of state rebels and robbers, but there was a main power in south political region which was the nemesis of Mughal Empire. This enemy was spread in the south plateau of entire India from Bombay to Madras, which was abstracted as wind, which has no chief or main camp, which could be destroyed on falling it."

Sahu, 1707–1748: After the death of Aurangzeb, Mughal tried to polarize the Marathas. In 1707 A.D., Sambhaji's son Sahu was freed and demanded to Tara Bai for Maratha state. Sahu was arrested in 1689 A.D. with his mother and from then they were under the protection of Mughals. He became captive for more than 17 years and in these conditions whatever education he could get, he got. The failure attempts of his region change were also done.



Sahu

When Sahu became free then there became two teams of Marathas and the war between them was started. Tara Bai announced that Sahu is scamp and he has no right on his father's lost state. That kingdom was established by her husband Raja Ram and Shivaji II is the true lord of it. Tara Bai sent an army under the leadership of Dhannaji to stop the progress of Sahu and battled in November, 1707 A.D. at Kher. Tara Bai got the defeat and went to Kolhapur with his son Shivaji II. In 1702 A.D.,

Notes

Shivaji II died and his stepbrother Sambhaji sat on the throne of Kolhapur while Sahu was announced as the Maratha ruler from the throne of Sitara.

The mutual relation between Sahu and Sambhaji was not friendly. Sambhaji wanted to take half part of Maratha state and so he became ready to appoint the killers to kill Sahu. In 1731 A.D., however there was a compromise between Sahu and Sambhaji in Barna, according to which Sahu gave Barana palace and famous with two sided name, the southern districts of Sangam of Krishna and Barana along with forts and camps to Sambhaji. Instead of Ratnagiri Kopal fort was also given to Sambhaji. All forts and camps from Barana and Krishna joint till the joint of Krishna and Tungbhadra and the half state of the region from Tungbhadra to Rameshwaram were also given to Sambhaji. Salasi and Panchmahal in Konkan were given to Sambhaji. Both compromised that on finishing one-another's enemy they would work for the progress of entire state.

In 1731 A.D., the conflicts between Kolhapur and Satara were finished and Sahu and Sambhaji started to live friendly. Sambhaji went Satara many times and Sahu also welcomed him. After 11 years of the death of Sahu, in 1760 A.D., Sambhaji also died.

According to Sardesai, Sahu was not a skilled planner and general. But because of his polite nature and knowledge, he appointed the eligible persons in the state service. He on electing the perfect person on the right place, gave them responsibilities, freedom and never disturbed them. He saved the betterments of the public, did the farming on unproductive field, encouraged the tree-planting, helped poor and lighted the weight of tax. He behaved equally with his public and became the partner of their sorrow and happiness. He took the active parts with the outers in festivals, invitations and meetings. Poor and rich all invited him in marriage parties. Many people truly respected him as 'Punya Shlok'. He got very magical success for adopting very hard justice and the policy of betterment of all. Few of the people in history has reached near his personality and capacity of ruling on the heart.

Whoever person came to Sahu, he showed kindness with him. There was no part of racial discrimination in his policy. Though he never took the part in the campaigns of far provinces then also he kept his eyes on the working of his workers. For any mistake done by them he called, scolded, punished, rewarded, solved the conflicts, and for taking the decision of their conflicts called them Satare in front of himself and heard their justification and took the decision.

According to the opinion of Dr Sinha, great in kinds, kind king and god fearing king died. His drawbacks were clear. He had not the quality of administrative to handle the hard era. He was a good, nice-hearted and peaceful person. He had talent to understand the people and never made mistake to believe on believers. He became dear of all because of his good behaviour and it fulfilled drawbacks. People respected him. He loved all same as his relatives, public and officers. He won on every heart because of his good feelings. People worshiped him in his country and everyone felt sad on his death.

"His personality was the real power in Marathas' Kingdom. He was a sign of unity. Though every unit of this union was free but they followed the order of the king. Then obedience was not because that king was the actual power but that time those people were kings, his personality because of Sahu, and because of it belief of some Hindus in some parts that no matter, even if the king is wretched person, he should consider be the avtar of God. The power of Sahu was more personal. At that era the actual power of kings had gone others hand and where state security and collection were related, they had lost the leadership in esoteric policy actual administration, real control and solid power etc. matters. Now king was a west going son and Peshwa was moon shining from his light. Whenever king Sahu was alive, Peshwa was his servant with full devotion. After him the rain of destruction and conflicts started and a weak, coward man's reign entered who passed most of his life as captive. Peshwa in terms of king's vacant post became dependent on him. Any how Sahu was the king of Marathas even if he had his weaknesses, but after him his successor Ramraja became negligible and letting the Peshwas be the most power in kingdom.

Notes

Ramraja 1749–77: The successor of Sahu I became Ramraja. Tara Bai announced that he was the grandson of Rajaram, who was living out of country as a normal person. There was a huge competition between Tara Bai and Balaji Bajirav to occupy the authority. Peshwa was not ready to leave his power and authority. Tara Bai arrested Ramraja in November 24, 1750 A.D. and he was as a captive till 1763 A.D., when Tara Bai died. Initially, Peshwa wanted to make Ramraja free from Tara Bai but later on there was a compromise between Tara Bai and Peshwa and then Tara Bai announced that Ramraja is a cheater instead of being real grandson of Rajaram. The resulting of Ramraja was not respected in the public. So he became free after 1763 A.D. And after that his entire life passed in peace.

Sahu II, 1777–1808: After Ramraja his stepson sat on throne. Sahu II was a strong body man and he handled very hopefully his high level and he served his kingdom. But he found that his situation was very sad. Nana Fadanvees reduced the funds of him and bounded his family. Though he was called the Chatrapati, he was treated as a waste costly jewellery who had no responsibility. His only work was that whenever any new Peshwa appointed then he gave him royal dress.

Pratap Singh, 1808–1836: In 1808 A.D., after the death of Sahu II, his son Pratap sat on throne. The relation was not good between Pratap Singh and Peshwa. Resultantly, many times Pratap Singh brought help from English Government against Peshwa. In 1818 A.D., after the downfall of Peshwa English Government saddle to Pratap Singh. Approximately, big states as Satara gave for rule to Pratap Singh. There was a formal treaty between English Government and Pratap Singh on 25 September, 1839 A.D. Pratap Singh promised according to this treaty that there would not be any correspondence from another external power. He did not increase his army and was honest for English Government.

In starting the relation between English Government and Pratap Singh was good and English Government respected him. After that because of disturbing the relation on 4 September, 1839 A.D. he was removed from throne. He did not find opportunity to give excuse. According to writers, "Pratap Singh was a sharp-minded man. He was an educated rider, brave soldier and religious person and easily understood the people who came to contact him. He gave justice fairly and ruled strongly. He was not ready to take revenge. He followed his all religious rules and took more steps to remove the sorrow of the poor.

Shahji, 1839–1848: After Pratap Singh his brother Shahji Appa Sahib sat on throne. He was an ineligible person. He died on 5 April, 1848 A.D. without children and the kingdom of Satara met in English Government. To meet this kingdom in British kingdom was also a reason for the rebellion of 1857 A.D.

Self Assessment

3. Multiple Choice Questions

(*i*) What was the Ashtpradhan?

(a) Council of eight ministers *(b)* Group of soldiers
(c) Treaty of eight kings *(d)* All of these.

(*ii*) Who was said 'Sare-Naubat'?

(a) Soldier *(b)* Genearal
(c) King *(d)* Wazir.

(*iii*) Who was the great pandit of war study?

(a) Ramdas *(b)* Tukaram
(c) Shivaji *(d)* Aurangzeb.

(*iv*) Which system was applied by Shivaji?

(a) Land-tax *(b)* War tax
(c) Chauth *(d)* Sardeshmukhi

Notes

(*v*) When was Rajaram died?

(a) 1700 A.D. *(b)* 1800 A.D.

(c) 1600 A.D. *(d)* 1750 A.D.

14.6 Summary

- It is true that the more credit of rise and development of Maratha power in India goes to Shivaji, but it is also true that time Shivaji outbreak on the stage of Indian history, its role was already prepared.
- Because of specific geographic situation of Maharashtra, in the character of their residents involved the special qualities, by this they were different from the resident of other states.
- The feeling of collection in Marathas in devotion resolution caught emphasis. The education of that time saints was same in front of God without any hesitation and worship of god.
- Literature and language of Marathas did more work in collection. The phrase of saint Tukaram was singing in all divisions of people and by this, people came near to each other because of these religious songs. These phrases had more helpful in collection indirectly written in Marathi script and language.
- In the above incident Shivaji was born in April 1627 A.D. His mother's name was Jijabai and father's name was Shahji Bhosle. Shahji Bhosle had important place in political struggle of Ahmednagar and Bijapur. Jijabai was the daughter of great strong grantee Yadavrao.
- By the opinion of Ralinsan, "Shivaji was also a great ruler as all great fighters. Because of these qualities he became an eligible general and that quality made him a successful leader and ruler."
- Shivaji divided his kingdom into four Subos and appointed separate governors for every Subo. These Subos were divided into many states. The tradition of giving manor had been finished and cash was given as rewards.
- Shivaji was a great Pandit of war study and it was not surprising that he prepared his army with more skills. There was convention in Marathas that they kept half time in agriculture and half time to mount on horse in war.
- Shivaji finished the tradition of tax according to village. Government had direct arrangement to collect tax from farmers. This was the opinion of government that, "Farmers were not under in squire, Deshmukh and Desai, who had no authority to disturb and in pose high political force on public.
- Shivaji applied the "Chauth"and "Sardeshmukhi" system. According to Shri Ranade, Chauth was not the responsible lagaan of any war punishment and moral law. It was given for the security from foreign attack.
- It is not a hyperbole that Shivaji had a diligent power. Chhatrapati sat on throne in place of small grantee son of a Muslim kingdom. He established an administration in crises and collected Marathas as a nation.
- The opinion of Sardesai is that the aim of Shivaji was not free Hindus of Maharastra but free the all Hindus of the country.
- By the best trying of Shivaji his kingdom was not long-lived. His kingdom was a soldier collection as Ranjeet Singh and Ala-ud-din Khilji finished it after his death.
- Rajaram had not qualities as his father. He had not the leadership power as Shivaji or not as courageous. When his father died he was only 10 years old and till then he had been the captive of his brother.

Notes

- After the death of Raja Ram his son Karan sat on throne but suffered from smallpox. He died after some time. The wife of Raja Ram sat on throne her II son Shivaji. Tara Bai was a talented woman. She was more interested in kingdoms and she had more knowledge about soldier ruling.

14.7 Keywords

- **Attack:** Assault
- **Struggle:** Fight

14.8 Review Questions

1. Describe the geographical situation of Maharastra.
2. Briefly describe the starting life of Shivaji.
3. Describe the ruling system of Purander.
4. Describe the ruling system of Shivaji.
5. Briefly describe the revenue system of Shivaji.
6. What is the demerit of the rule system of Shivaji?

Answers: Self Assessment

1.	(*i*) Shivaji	(*ii*) Goilla	(*iii*) Ramdas	(*iv*) Slave sense	(*v*) Satisfaction.
2.	(*i*) True	(*ii*) True	(*iii*) False	(*iv*) False	(*v*) True.
3.	(*i*) (*a*)	(*ii*) (*b*)	(*iii*) (*c*)	(*iv*) (*c*) and (*d*)	(*v*) (*a*).

14.9 Further Readings



Books

1. Medieval India—*Rahis Singh, Pearson Education India.*
2. History of Medieval India From 1000–1707 A.D.—*Parthiv Kumar, Ritu Publication*.
3. History of Medieval India From 1000–1707 A.D.(1206 to 1740)—*S.L.Nagori, Pranav Dev, R.B.S.A. Publishers*.
4. Early Medieval India's Feudal society and Culture—*Ramsharan Sharma, Rajkamal Prakashan*.

Unit-15: Map Work

Notes

Contents

Objectives

Introduction

15.1 Important Historical Places of Medieval India

15.2 Empires of Akbar and Aurangzeb

15.3 Extent of Maratha's Empire

15.4 Summary

15.5 Keywords

15.6 Review Questions

15.7 Further Readings

Objectives

After studying this unit students will be able to:

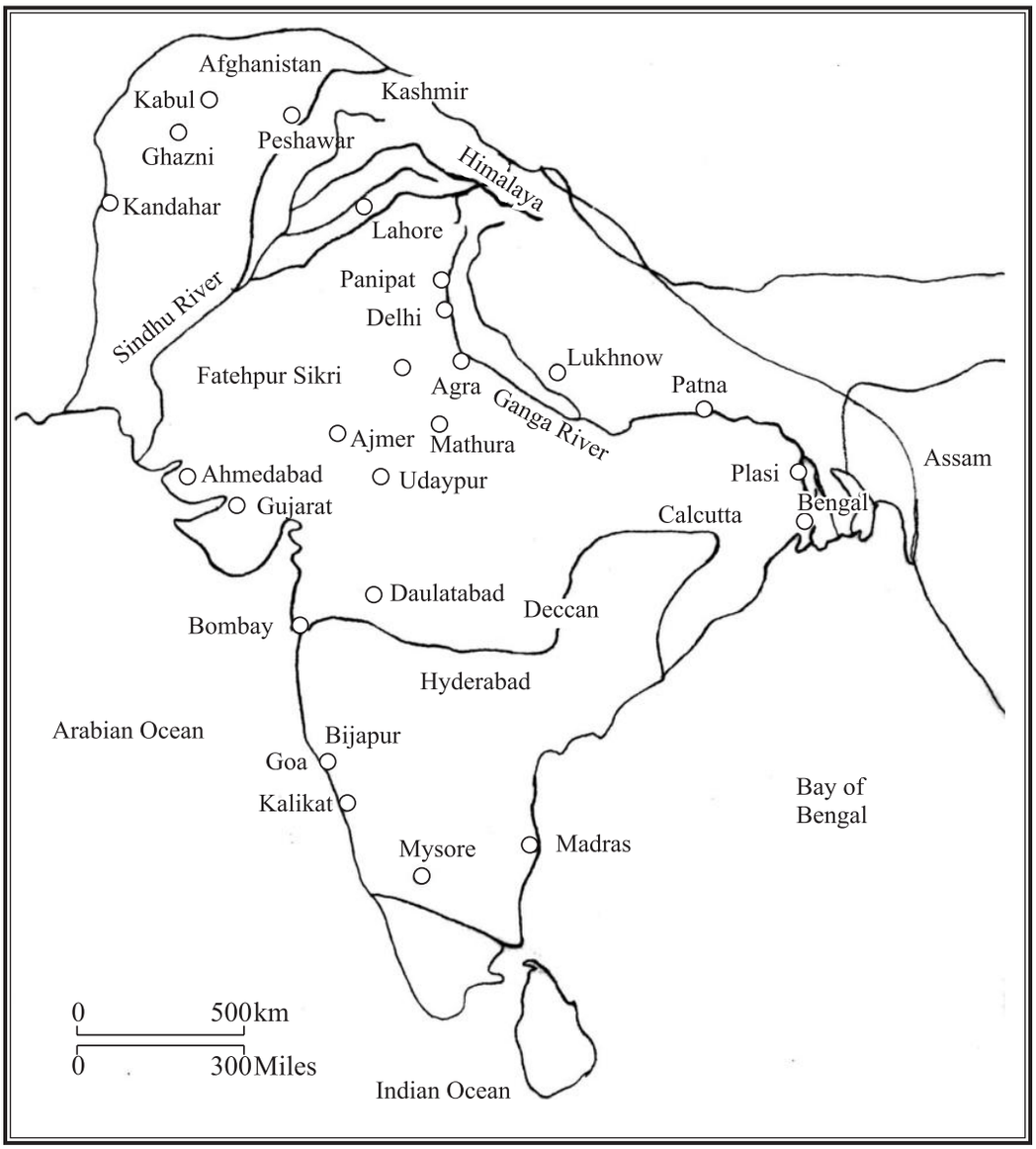
- Know about the important historical places.
- Know about expansion of Akbar and Aurangzeb Empires.
- View the map of Maratha Empire expansions.

Introduction

This unit contains maps depicting the important historical places, expansion of Marathas, Akbar and Aurangzeb Empires.

Notes

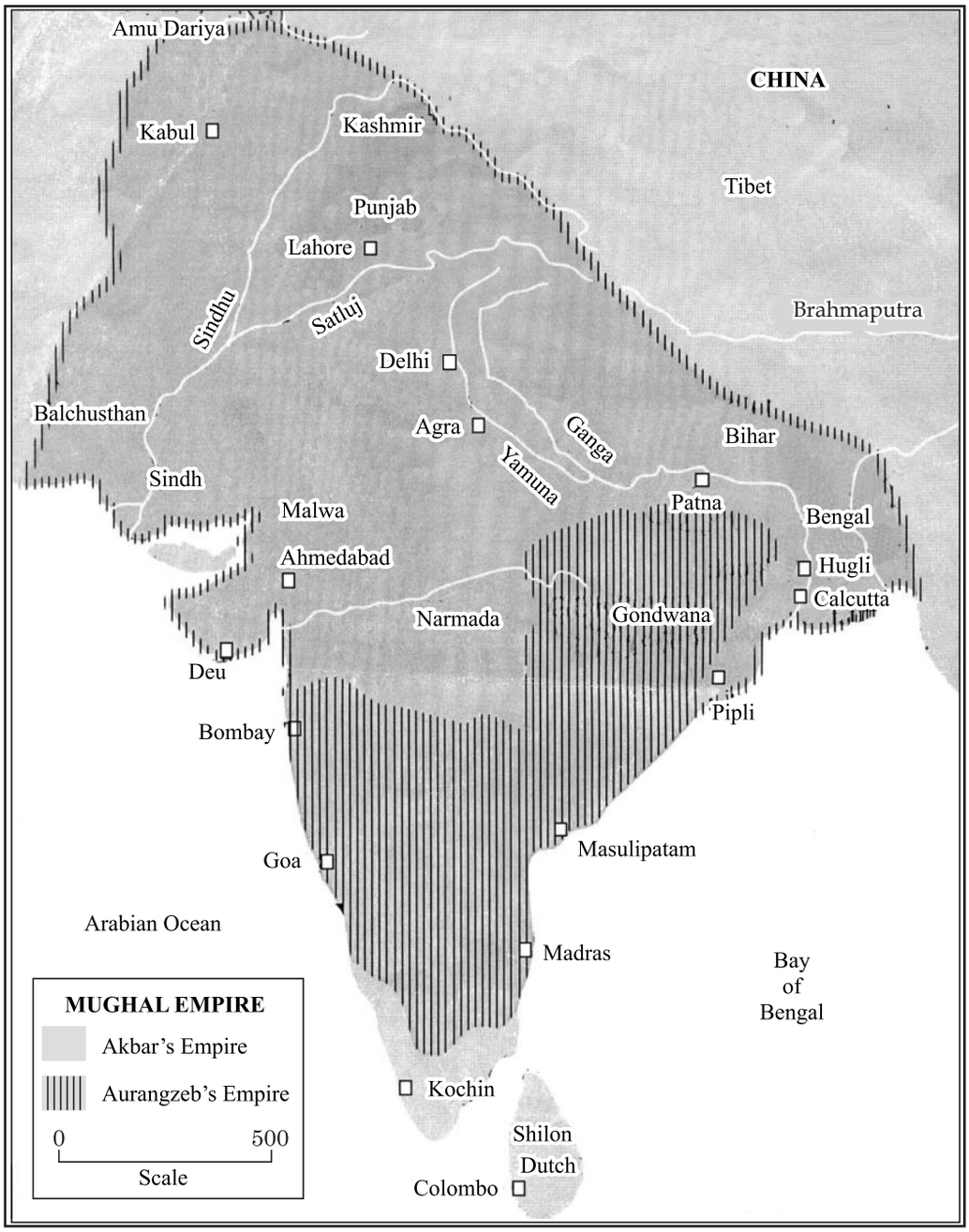
15.1 Important Historical Places of Medieval India



Map 1: Important Historical Places of Medieval India

15.2 Empires of Akbar and Aurangzeb

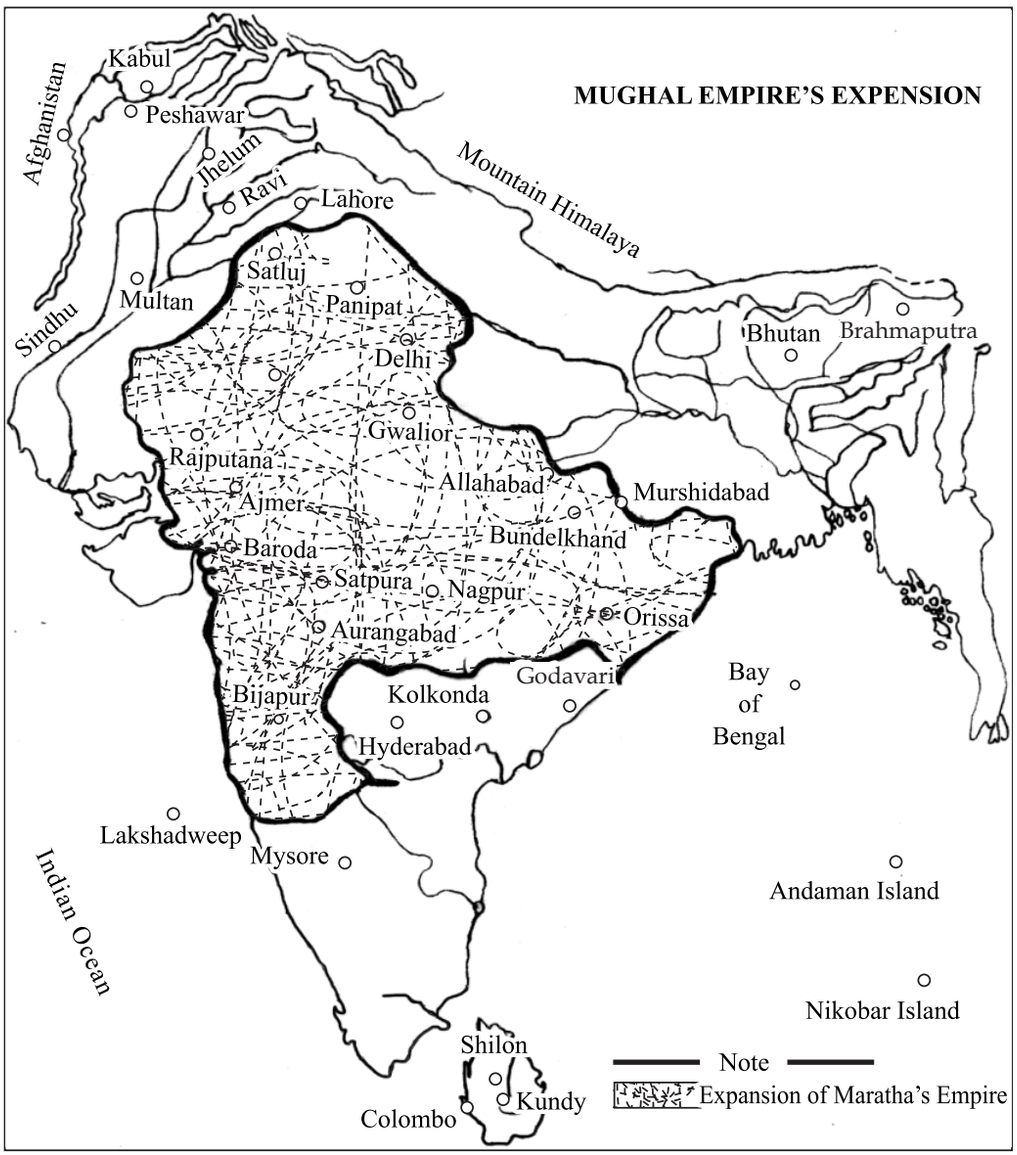
Notes



Map 2: Empires of Akbar and Aurangzeb

Notes

15.3 Extent of Maratha's Empire



Map 3: Extent of Maratha's Empire

15.4 Summary

- Important Historical places of Medieval India—Peshawar, Srinagar, Kashmir, Meerut, Delhi, Bundelkhand, Khandesh, Udaypur, Gondwana, Murshidabad, Panipat, Vijaynagar, Kalikat, Daulatabad, etc.
- Akbar's empire—Sindhu, Punjab, Kashmir, Kabul, Delhi, Agra, Malwa, Bihar, Bengal, Sindh, etc.

Notes

- Aurangzeb's Empire—Gondwana, Masulipatam, Kochin, Hugli, Calcutta, etc.
- Maratha's Empire—Multan, Maharashtra, Gwalior, Hyderabad, Ajmer, Sindh, Bijapur, Mursidabad, etc.

15.5 Keywords

- **Historical:** Related to History

15.6 Review Questions

1. Represent the given important historical places on map.
   Meerut, Delhi, Vijaynagar, Udaypur and Daulatabad
2. Write name of five places of Akbar's Empire and show them on map.
3. Write name of five places of Aurangzeb's Empire and show them on map.
4. Show the extent of Maratha's Empire on map.

15.7 Further Readings



Books

1. Medieval India (Delhi Sultanate)—*Rahis Singh, Pearson Education India.*
2. Medieval History of India—*Shailendra Shainger, Atlantic publishers.*
3. Early Medieval India's Feudal society and Culture—*Ramsharan Sharma, Rajkamal Prakashan.*
4. Early Medieval India (Delhi Sultanate)—*Shrinetra Pandey, Rajkamal Prakashan Private Limited.*
5. Urbanisation of Medieval India—*Namrata Singh, University Publication.*