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**JAGAT GURU NANAK DEV**  
**PUNJAB STATE OPEN UNIVERSITY, PATIALA**

(Established by Act No. 19 of 2019 of the Legislature of State of Punjab)

**BACHELOR OF ARTS**

**CORE COURSE (CC): HISTORY**

**SEMESTER II**

**BAB31203T**

**HISTORY OF INDIA: c.1200-c.1750**

SELF-INSTRUCTIONAL STUDY MATERIAL FOR JGND PSOU

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**JAGAT GURU NANAK DEV PUNJAB STATE OPEN UNIVERSITY, PATIALA**  
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## **PREFACE**

Jagat Guru Nanak Dev Punjab State Open University, Patiala was established in December 2019 by Act 19 of the Legislature of State of Punjab. It is the first and only Open University of the State, entrusted with the responsibility of making higher education accessible to all, especially to those sections of society who do not have the means, time or opportunity to pursue regular education.

In keeping with the nature of an Open University, this University provides a flexible education system to suit every need. The time given to complete a programme is double the duration of a regular mode programme. Well-designed study material has been prepared in consultation with experts in their respective fields.

The University offers programmes which have been designed to provide relevant, skill-based and employability-enhancing education. The study material provided in this booklet is self-instructional, with self-assessment exercises, and recommendations for further readings. The syllabus has been divided in sections, and provided as units for simplification.

The University has a network of 99 Learner Support Centres/Study Centres, to enable students to make use of reading facilities, and for curriculum-based counselling and practicals. We, at the University, welcome you to be a part of this institution of knowledge.

Dean Academic Affairs



# BACHELOR OF ARTS CORE COURSE (CC): HISTORY

## SEMESTER-II (BAB31203T) HISTORY OF INDIA: c.1200-c.1750

**MAX. MARKS: 100**  
**EXT MARKS: 70**  
**INT MARKS: 30**  
**PASS PER :40%**  
**TOTAL CREDITS: 6**

### Course Objective:

This course provides a basic understanding of the political, economic and socio-cultural processes from c. 1200 to c.1750. This rounded overview bridges the ancient with the modern periods of Indian history.

### INSTRUCTIONS FOR THE PAPER SETTER/EXAMINER:

1. The syllabus prescribed should be strictly adhered to.
2. The question paper will consist of three sections: A, B, and C. Sections A and B will have four questions each from the respective sections of the syllabus and will carry 10 marks each. The candidates will attempt two questions from each section.
3. Section C will have fifteen short answer questions covering the entire syllabus. Each question will carry 3 marks. Candidates will attempt any 10 questions from this section.
4. The examiner shall give a clear instruction to the candidates to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.
5. The duration of each paper will be three hours.

### INSTRUCTIONS FOR THE CANDIDATES:

Candidates are required to attempt any two questions each from the sections A, and B of the question paper, and any ten short answer questions from Section C. They have to attempt questions only at one place and only once. Second or subsequent attempts, unless the earlier ones have been crossed out, shall not be evaluated.

### SECTION -A

**Unit 1:** Establishment and Consolidation of the Delhi Sultanate (1206-1236); Towards a Centralized Monarchy (1236-1290); Territorial Expansion (1290-1320)

**Unit 2:** Expansion and Disintegration (1320- 1388); Rise of New States: Vijayanagar, Bahmani and the Lodhi Sultanates

**Unit 3:** Government and Administration; Nature of the State

**Unit 4:** Establishment of Mughal rule (1526-1556); Expansion under Akbar (1556-1605); A New Conception of the State

**Unit 5:** Administrative framework: Central and Provincial Administration; Land revenue; Jagirdari; Mansabdari

### SECTION -B

**Unit 6:** Political Developments after Akbar (1605-1707); Decline of the Mughal empire; Rise of the Maratha power

**Unit 7:** Economy: Agricultural Production; Manufactures; Trade

**Unit 8:** Society: Social Classes; Slavery; Women

**Unit 9:** Religious Developments: Sufi Orders; Vaishnava Bhakti; Kabir and Ravi Das; The Sikh

Movement

**Unit 10:** Literature; Architecture; Painting

### **Suggested Readings**

- Irfan Habib, *Medieval India: The Study of Civilization*, National Book Trust of India, New Delhi, 2007.
- Satish Chandra, *Medieval India: From Sultanate to the Mughals*, 2 Vols, Har-Anand Publications, New Delhi, 2014 (reprint).
- J.S. Grewal, ed. *The State and Society in Medieval India*, PHISPC, Oxford University Press, New Delhi, 2005.
- J.S. Grewal, ed. *Religious Movements and Institutions in Medieval India*, PHISPC, Oxford University Press, New Delhi, 2006.



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**CORE COURSE (CC): HISTORY**

**COURSE (BAB31203T): HISTORY OF INDIA: c. 1200 – c.1750**  
**SEMESTER - II**

**SECTION A**

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UNIT 2	EXPANSION AND DISINTEGRATION (1320- 1388); RISE OF NEW STATES:VIJAYANAGAR, BAHMANI AND THE LODHI SULTANATES
UNIT 3	GOVERNMENT AND ADMINISTRATION; NATURE OF THE STATE
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UNIT 8	SOCIETY: SOCIAL CLASSES; SLAVERY; WOMEN
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UNIT 10	LITERATURE; ARCHITECTURE; PAINTING

# **BACHELOR OF ARTS**

## **SEMESTER II**

**COURSE: HISTORY OF INDIA: c.1200-c.1750**

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**UNIT 1: ESTABLISHMENT AND CONSOLIDATION OF THE DELHI SULTANATE  
(1206-1236); TOWARDS A CENTRALIZED MONARCHY (1236-1290);  
TERRITORIAL EXPANSION (1290-1320)**

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### **STRUCTURE**

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## **1.0 LEARNING OBJECTIVES**

After reading this unit, you will be able to:

- Gain information about the establishment and consolidation of the Delhi Sultanate under the slave dynasty.
- Analyze the struggle towards the centralized monarchy under the successors of Iltutmish.
- Evaluate the factors which led to the internal restructuring of the Delhi Sultanate and its territorial expansion under the Khalji's.

## **1.1 INTRODUCTION**

Students, this unit will examine the foundation of the Delhi Sultanate under Qutbuddin Aibak in 1206 A.D. His successor, Iltutmish was considered as the real consolidator of the Delhi Sultanate. This unit will be looking at the struggle for power between the successors of Iltutmish and the establishment of centralized monarchy under Balban. The last section will examine the rise of the Khalji's and the territorial expansion under Alauddin Khalji. The Delhi Sultanate expanded and covered almost the entire country.

## **1.2 ESTABLISHMENT AND CONSOLIDATION OF THE DELHI SULTANATE (1206-1236 A.D.)**

The initial entry of the Muslims in the country began with the invasion of Muhammad bin Qasim in 711 A. D. He invaded Sindh and Multan. After three years, Sultan Mahmud of Ghazni led a series of expeditions to the country from 1000 to 1027 A.D. These expeditions aimed for the territorial expansion and collection of fabulous wealth from the country. He attacked different Rajput kingdoms and returned every time with the vast booty. By doing this, he established his superiority among the other Muslim rulers. In the 12<sup>th</sup> century, Muhammad Ghori invaded the country in 1175 A.D. He began with the conquest of Multan, Uch, and Sindh; and proceeded towards Delhi. He defeated the Rajput ruler Prithvi Raj Chauhan in the second battle of Tarain in 1192 A.D. It proved to be a decisive battle and laid the foundation of the Muslim rule in the country. He died in 1206 A.D. From 1206 to 1526 A.D., the Delhi Sultanate ruled the entire country. In the period of over three hundred years, five dynasties ruled Delhi. These were: the Slave dynasty (1206-90 A.D.), the Khalji's (1290-1320A. D.), the Tughlaq dynasty (1320-1413 A. D.), the Sayyid dynasty (1414-51A. D.) and the Lodhi dynasty (1451-1526 A. D.).

### **1.2.1 QUTBUDDIN AIBAK**

Qutbuddin Aibak was a Turkish slave of Muhammad Ghori, who played an active role in the battle of Tarain as well as in Turkish conquests of North India. After Muhammad Ghori's death, the control of Indian possessions was passed to him. He became the Sultan of Lahore in 1206 A.D. with the support of local nobles. He faced many revolts from the Rajput rulers and other Indian chiefs. Tajuddin Yalduz, the ruler of Ghazni claimed his rule over Delhi. Nasiruddin

Qabacha, the governor of Multan and Uch aspired for independence. Qutbuddin Aibak was able to win over his enemies by the conciliatory measures as well as display of the power. His contemporaries praised him because of his liberality, beneficence and gallantry. Due to his generosity, he was known as Lakh Baksh. He was a liberal ruler and put an emphasis on justice. He started the construction of Qutub Minar in the memory of a Sufi saint, Qutbuddin Bakhtiyar Kaki, but completed by his son-in-law Iltutmish. He died in 1210 A.D., by falling from the horse while playing Chaugan. He was the first independent Turkish ruler in India. He was succeeded by his son Aram Shah who ruled Lahore for about eight months. He was an incapable ruler and Turkish Amirs opposed him. He was defeated and deposed by Iltutmish.

### **1.2.2 ILTUTMISH**

Iltutmish was considered as the real consolidator of the Delhi Sultanate. He became the Sultan in 1210 A.D. and ruled up till 1236 A.D. Earlier, he was a slave of Qutbuddin Aibak and commenced his career as a Sar-i-Jandar (head of the royal body guards). Qutbuddin Aibak married his daughter to Iltutmish and appointed him the governor of Badaun. He fully displayed his administrative acumen and proved that he was equipped to wield the statecraft. When he ascended the throne, he found himself surrounded with many problems. In the first place, Aram Shah marched to take up the throne of Delhi, he was defeated in the battle of Tarain. In addition to this, the Turkish nobles were not prepared to accept Iltutmish as their Sultan and prepared to revolt against him. Iltutmish marched and defeated the rebels and executed them. There were several revolts against him in different parts of the country. He crushed them all. He controlled Delhi, Banaras, Awadh, Badaun and area up till Siwaliks. But, Multan and Uch, Siwistan up to the sea in Sindh was under the control of Qabacha and Lakhnauti under the Khalji Maliks. Iltutmish acted with considerable caution and patience to secure his throne from his rivals.

Iltutmish displayed great tact and diplomatic skills to control Punjab and Sindh. He established friendly relations with Yalduz at Ghazni. He accepted the letter of manumission and Durbash (two-headed baton) which was a symbol of royalty. In 1215 A.D., Yalduz was driven out of Ghazni by Khwarazm Shah, so he came to Lahore and occupied it. He expelled Qabacha and claimed his over lordship over Punjab. Iltutmish then marched against him, and he was badly defeated in the battlefield of Tarain. He was sent to Badaun as captive, where he was beheaded. Iltutmish restored Lahore to Qabacha, but disputes arose between them upon the boundaries of Lahore. Qabacha wanted to extend his control up to Tabarhinda and Kuhram. Qabacha marched against him. Iltutmish followed him to Mansura, where he was badly defeated.

Chingez Khan, the Mongol leader, became extremely powerful. He captured Peking and controlled the entire Transoxiana region. In 1221 A. D., Jalaluddin Mangabarani, the last Khwarazm ruler, defeated the Mongol forces. He crossed Indus and with the support of Khokhars, he conquered Punjab up to Thanesar. He sent a message to Iltutmish to make an alliance against the Mongols. Iltutmish diplomatically refused his call. Jalaluddin quit Lahore and moved towards Qabacha in Sindh. He defeated Qabacha and occupied Uch. Chingez Khan turned back at the Indus and resumed the route Jalaluddin had been following. Chingez Khan

died in 1227 A. D., till then Iltutmish did not interfere with Qabacha, who remained a buffer between the Mongols and his own kingdom. In 1228 A.D., Iltutmish decided to conquer Sindh from Qabacha and invested Uch. After the siege of three months, Qabacha fled to Bakkhar. When Iltutmish marched towards him, he committed suicide by drowning himself in the river Indus. Thus, by 1228 A. D. whole Multan and Sindh up to the sea came under the control of Iltutmish. This was marked as the first phase of consolidation of the Delhi Sultanate.

Iltutmish reasserted his control over the districts of Bihar, south of the Ganges. In 1225 A.D., Iwaz Khalji established an independent kingdom in Bengal, submitted to him with heavy war indemnity. Iltutmish awarded Bihar to his own officers. As soon as Iltutmish turned his back, Iwaz again rose in rebellion and ousted his officials from Bihar. Then Iltutmish asked his son, Nasiruddin Mahmud, the governor of Awadh to tackle the situation. Two years later, when Iwaz was camping in Kamrup (Assam) and Bang (East Bihar) Nasiruddin Mahmud occupied Lakhnauti and defeated Iwaz in the battle. He was imprisoned and executed. Nasiruddin was appointed in-charge of Lakhnauti, but he died shortly afterwards. After 1230 A.D. Iltutmish led a second campaign towards Lakhnauti and brought it under his control.

Iltutmish faced numerous internal rebellions, but he effectively dealt with it. Firstly, he quashed the rebellion of the local rajas at Badaun, Kannauj and Banaras. Secondly, the Rajputs of Katehar (modern Rohelkhand) continued to create problems in the region. He attacked Katehar and cleared the region up to the Siwaliks. In addition to this, he captured Ranthambhor in 1226 A.D. It was a great success because Ranthambhor was considered an impregnable fortress. As it was far away from Delhi, it was difficult for the Sultan to keep effective control over the fort. So, he returned it to the Chauhans as feudatories. After that he controlled Ajmer and Bayana. He invested Gwalior around 1231 A. D. The Paramar ruler of Gwalior resisted for years and then forced to evacuate the fort. He used the Gwalior fort as a base for plundering raids into Bundelkhand and Malwa. He also raided Bhilsa and Ujjain in Malwa. He also destroyed the famous temple of Mahakali at Ujjain.

Iltutmish died in 1236 A.D. He was the greatest ruler of the thirteenth century. He re-established the territorial integrity of the Delhi Sultanate. His decisive powers were seen when he dealt with Yalduz, Qabacha and Jalaluddin Mangabarani. He was very patient and far-sighted. He believed in the steady consolidation rather than rapid expansion. He also obtained the letter of Investiture from the Caliph of Baghdad in 1229 A. D. to gain legitimacy. His legal status as an independent sovereign was reaffirmed in the eyes of Muslims. He appointed talented people on high posts, Turks as well as non-Turks. They became the pillars of administration and supported the Delhi Sultanate. He assigned villages to the troopers of his own central army. These were known as Iqtas. He appointed his own officials to collect land revenue from Iqtas (land assignments) as well as from Khalisa land (crown land). He also made Delhi the political, administrative and cultural centre of the Turkish rule in India. Delhi also became the refuge for the nobles, bureaucrats, scholars, poets and religious divines from the Central Asia to protect them from the Mongol attacks. He set up new buildings in Delhi. The most prominent among them was Qutab Minar, commenced by Qutbuddin Aibak which Iltutmish completed; The Hauz

Shamsi, the south of Qutab Minar; and Madrasah around it was built by him. He was also fond of Islamic learning and poets, so he honored the Sufi saint of his time such as Qutbuddin Bakhtiyar Kaki. He earned the deep respect and attachment of the people of Delhi because of his military prowess, pleasing manners and liberality.



India in 1236<sup>1</sup>

<sup>1</sup> S.A.A.Rizvi, *The Wonder That Was India*, Vol. II, London: Sidgwick and Jackson, 1987, p.26.

### **1.2.3 CHECK YOUR PROGRESS I**

1. When and how did Qutbuddin Aibak die?  
\_\_\_\_\_
2. Who started the construction of Qutub Minar?  
\_\_\_\_\_
3. Who was Chingez Khan?  
\_\_\_\_\_
4. Mention the difficulties faced by Iltutmish at the time of his accession to the throne?  
\_\_\_\_\_
5. Define the term Iqta?  
\_\_\_\_\_
6. Who was Jalaluddin Mangabarani?  
\_\_\_\_\_

### **1.3 TOWARDS A CENTRALIZED MONARCHY (1236-1290 A.D.)**

There was a decade of political instability at Delhi after the death of Iltutmish. There was an acute struggle between the Turkish nobles and the Tajiks (another ethnic group). Tajiks were Iranians from Transoxiana and Khurasan region. The tussle for power was going on between them until Balban came to the throne and established a centralized monarchy in the Delhi Sultanate.

#### **1.3.1 RAZIA AND HER SUCCESSORS**

Ruknuddin Firuz, son of Iltutmish was crowned as the Sultan of Delhi with the support of the Ulemas and the Turkish nobility. He was an incompetent ruler and left the affairs of the state to his mother, Shah Turkan. Another son of Iltutmish rebelled in Avadh, Ruknuddin Firuz marched out of capital to suppress the rebellion. This gave Razia, the opportunity to seize the throne. Firuz was imprisoned and put to death in 1236 A. D. Razia was supported by a strong body of Turkish slave officers, who were the Iqtadars (governors) of Badaun, Multan, Hansi and Lahore. Razia strengthened her claim by recalling that in his lifetime, Iltutmish had nominated her as his successor in preference to his sons. This was not accepted to many, including the Iltutmish's Wazir, Nizamul-Mulk Junaidi. Even then, Razia succeeded to the throne and managed to win over leaders to her side. Nizamul-Mulk Junaidi was isolated, flee from the kingdom and died.

Razia took the charge of the Delhi Sultanate and started taking steps to reorganize the administration. She pacified the kingdom and extended the power of the state. The nobles submitted to her from Lakhnauti to Debal and obeying her orders. She laid aside the female dress and wore a short tunic and a conical hat. She began to appear unveiled in the Darbar and rode out on an elephant with her face uncovered. She established direct contact with the administration. The people see her openly and supported her. But the orthodox and conservative nobles opposed her. This opposition aggravated further when she appointed Muhazzab ud din, a Tajik, as a

deputy Wazir and gave high positions to the other Tajiks as well. She also appointed Malik Jamaluddin Yakut, (Abyssinian), as Amir-Akhur or the superintendent of the royal horses. This was a strategic position and the holder of this position was close to the ruler. This also created resentment among the nobility. In a real sense, the resentment was because she was a woman directly exercising her power and firmly taking her decisions.

By 1239-40 A. D., the rebellions broke out in the empire. Razia marched to Lahore to suppress the rebellion of Kabir Khan, the governor of Lahore. She forced Kabir Khan to submit and appointed him as Iqtadar of Multan in place of Lahore. Another rebellion came her way, Altunia, the governor of Bathinda rebelled, killed Yaqut and took Razia as prisoner. The ruling party in Delhi ignored Altunia and placed Iltutmish's third son, Bahram, on the throne. Razia, exploiting the situation to her advantage, married Altunia. They marched against Delhi together, but their supporters deserted them. Both were killed in 1240 A. D. by the dacoits. She ruled successfully for three and a half years. She had all the qualities of a sovereign. She was prudent, benevolent, benefactor to her kingdom, a dispenser of justice, the cherisher of her subjects and a great warrior.

The period of continued struggle between the nobles and the monarchy began with the death of Razia. The Turks struggled to dominate the government, specially the Iltutmish's leading Maliks. They controlled various strategic forts and their personal jealousies and rivalries destroyed them. They were neither raised their member to throne nor strengthen the royal power. The leading nobles who had placed Iltutmish's third son Bahram Shah on the throne made him create the position of regent (Malik Naib). The regent was intended to be the de facto ruler, the Sultan merely a head. There was total chaos during the reign of Bahram Shah and his successors. In 1241 A. D., the Mongols crossed the Indus and reached at the gates of Lahore. They smashed the fort and the governor fled. There was no help from Delhi, only the locals fought bravely with the Mongols. They suffered heavy losses, sacked the city and went back. After them, the Khokhars plundered the city. Bahram Shah was busy in securing his position, but failed. He died in 1242 A. D. Balban, a leading Turkish slave commander, tried to make himself the Sultan, but did not receive the support. Balban was forced to accept the governorship of Nagaur. Alauddin Masud, son of Ruknuddin Firuz, was eventually made the Sultan of the Delhi Sultanate. He ruled from 1242 to 1246 A. D. During his reign, Tughan Khan, the governor of Lakhnauti, declared his independence. He controlled Bihar and Awadh including Bengal. The ruler of Jajnagar (Orissa) then invaded Bengal. In addition to this, the Mongols again crossed Indus and besieged Uch. The army under Balban was sent to Lahore to deal with the situation. Later, Balban conspired and Alauddin Masud was replaced with Nasiruddin Mahmud, a grandson of Iltutmish, to the throne in 1246 A. D. Nasiruddin became the puppet in the hands of the nobles. He had little interest in the political and administrative affairs. He devoted all his time to prayers and religious observances. The period after the death of Iltutmish denoted a serious crisis in the relationship between the monarchy and the Turkish nobles.

### 1.3.2 BALBAN

Balban belonged to a family of Ilbari Turks. He was known as Ulugh Khan (Great Khan). He was the slave of Iltutmish and also member of the Chihalgani Turks. Gradually, he rose to the position of Mir Hajib, or the Lord Chamberlain. He showed his bravery and skill in the fight against the Mongols in 1246 A.D. In the following year, Balban led an expedition against the Khokhars. In 1247-48 A. D., he overran Kalinjar, Ranthambhor and Mewat. Within three years he assumed the position of the Naib-i-Mamlakat (regent of the kingdom) and controlled the army and the administration. He strengthened his position by marrying his daughter to the Delhi Sultan, Nasiruddin Mahmud in 1249 A.D.

As a Naib under the Sultanate, Balban faced a number of difficulties. Firstly, Balban and his relatives held high posts and powerful Iqtas resulted in the strong opposition of the Turkish and Tajik nobles. Qutlugh Khan, governor of Bihar, was his strongest enemy who was the senior most officer of the Chihalgani. Due to the opposition, Balban was asked to quit his post of Naib in 1253 A.D. and his cousin Sher Khan, governor of Sindh was also ousted. Secondly, new appointments were made in which Imaduddin Raihan was appointed as the Wakildar or deputy to the king in judicial matters and the Turkish noble, Nizamul Mulk Junaidi was appointed as a Wazir. They influenced the political affairs, and it became more difficult for Balban to regain his position. Balban made continuous efforts to regain his position and his Iqta in Nagaur. Things turn into his favor when he gathered a large booty from Ranthambhor. The Turkish nobles joined hands with Balban. He also detached many Turkish Amirs from the side of Raihan. In 1255 A.D., an army was sent against Raihan, and he was defeated and killed. Balban soon settled his course with his leading opponents. After that he sent his expedition against Qutlugh Khan who declared himself independent. He took stern action against all his enemies. He compelled the king to hand over the Chatr or royal canopy. He poisoned the king and assumed the throne of the Delhi Sultanate.

In 1266 A.D., Balban ascended the throne of the Delhi Sultanate. It marked the beginning of an era of strong, centralized government to face internal and external dangers. He increased the prestige and power of the monarchy and took the control of the Delhi Sultanate into his own hands. He believed in the Iranian theory of kingship. According to which the king was a divine or semi-divine in character, and answerable only to God. He believed that the Sultan was the shadow of God (Zill Allah). He introduced the practice of Sijda and Paibos, or prostration before the sovereign. He maintained a splendid court in which he ordered his nobles to stand in a serried rank. He neither associated with the low-born nor in the favor of giving them high positions. He claimed that he was the descendant of the Iranian hero, Afrasiyab. He did not like to share his power, so he poisoned his cousin, Sher Khan, for opposing him. He went to any extent to defeat his rivals. He defended the Turkish nobility. He appointed spies (Barids) in all the cities, districts and Iqtas. They informed the Sultan about the actions and activities of the nobles in the empire. In his attitude towards the people, he was the combination of harshness and benevolence. He was concerned about the well-being of the common masses, including his

slaves and domestic servants. He was in favor of levying moderate land tax (Kharaj) on the peasants. He helped the poor and the needy.

Balban was extremely harsh on the rebellions and revolts of the people. The first two years of his reign spent in suppressing the Meos, who attacked the city, looted the innocent people, molested the girls, destructed the trade, and most of all it became difficult for the caravans and the traders to come and depart. He took stern action against them. He built a fort and established Thanas (military outposts) for the security of the people. He also protected the Doab region by punishing the disobedient, clearing the forest area, establishing the strong forts, and maintaining law and order. The roads were also freed for the traders and the banjaras. He also took stern actions against the rebels in Katehar (modern Rohilkhand). The rebels plundered the villages and harass the people of Badaun and Amroha. To deal with such issues, he reorganized an efficient and strong army. The brave and experienced men were appointed in the royal forces. The adequate remuneration was given to them in the form of Iqta. He kept his army active and vigilant.

Balban kept the territorial integrity of the Delhi Sultanate. He increased the power and prestige of the central government by suppressing the ambitious Turkish nobles and chiefs; and Rajput Rajas, Rais and Zamindars. First of all, he focused on strong Rajput states Gwalior and Ranthambhor. He recovered Gwalior but unsuccessful in capturing Ranthambhor. The Ranthambhor was under the control of Chauhans, and they continued to hold it. He controlled the cities of Ajmer and Nagaur. The Turks were not able to carve their influence beyond these cities. He led the second expedition towards the Baghelas of Bundelkhand, south of the Jamuna. Balban launched a successful attack on the Baghela chief of Rewa to clear the plain area south of Kara. After this victory, he turned his attention towards Katehar or modern Rohilkhand. The Katehariya Rajputs with their centre at Ahichchata, continued to harass Badaun and Sambhal. Balban launched an expedition and took harsh measures to remove the threat and extended his territory up till Katehar. Another plundering expedition was led by Balban into the Malwa region. At that time, the Turkish state was not in a position to follow the expansionist policy.

During the reign of Balban, there were a number of ambitious Turkish officers who wanted to carve an independent empire. The local rulers of Ghur and Ghazni, the Kurlugs, crossed the Indus and occupied the Cis-Indus region of Koh-i-Jud or the Salt Ranges because of the Mongols threat. They wanted to expand their control to Multan as well as Sindh. Just because of them, the Delhi Sultanate lost its control in that region. Even, Lahore was under the nominal control of the Delhi Sultanate. After losing grip on Punjab, Sindh was also in the state of rebellion. The number of governors raised the banner of independence but, Balban reasserted the control over Sindh as well as Multan.

In the east, Bengal and Bihar were largely under the control of the governors of Lakhnauti who sometimes tendered formal allegiance to the Sultan at Delhi, and sometimes asserted their independence. As a Naib, Balban appointed Yuzbek, as governor of Lakhnauti. He rose against the Sultan and occupied some of the territorial units. He suffered a disastrous defeat and put to death in 1257 A. D. Then, Balban appointed his trust worthy slave officer, Tughril, as



a governor of Lakhnauti. He also declared himself independent, assumed the title of the Sultan and read Khutbah in his own name. He refused to share the wealth and elephants which he collected from the ruler of Jajhnagar. Balban was very upset when he heard of Tughril's rebellion. In 1276 A.D, he ordered the governor Amin Khan to march against Tughril. Amin Khan failed in his mission. Balban executed him and put his body on public display. He sent another officer Bahadur to punish Tughril, but the result was the same. Therefore, Balban, faced extremely serious situation. He personally campaigned against Tughril. It took two years 1280-82 A. D., and finally he managed to kill Tughril. He appointed his son Bughra Khan as the governor of the east. After the death of Balban, he set up an independent empire and ruled Bengal for almost forty years.

The Mongol threat was a major preoccupation of Balban. He adopted both military and diplomatic measures to deal with the Mongols. He sent an envoy to Halaku, the Mongol leader who dominated Turkistan and Transoxiana. He was one of the successors of Chingez Khan. In 1260 A. D., Halaku sent a peaceful return embassy, which was received by Balban with an open heart. Halaku strictly ordered his officers not to invade India because his concentration was on Iraq, Syria and Egypt. He had suffered a serious setback from the Egyptian army, which forced the Mongols to retreat from Syria. In this situation, Halaku sent his intendants several times to Sindh and the Koh-i-Jud to claim his overlordship over them. With the death of Halaku, the peace agreement and good will between the Mongols and the ruler of Delhi ended. The Mongols started frequent raids towards the Beas. Balban's cousin acted as shield against the Mongols, he held the Iqtas of Lahore, Sunam, Dipalpur. Balban adopted a forward policy to deal with the Mongols. Balban took certain actions like cleared the roads in the Doab, ravaged the mountainous tracts and its neighboring areas and marched his army towards Koh-i-Jud and so on. In 1270 A. D., he rebuilt the fort of Lahore. He gave the responsibilities to secure frontier tracts to his eldest son, Prince Muhammad. He was an able and energetic, who faced the Mongols attack several times. The defensive arrangements at Multan and Lahore were remarkable, and the Mongols dare not to attack across the river Beas. The Mongol forces of 70 to 80,000 sawars could not face the forces of Prince Muhammad from Multan, Bughra Khan from Samana, and Malik Barbak Bakatarse from Delhi. In 1285 A. D., Prince Muhammad was killed in the skirmish with the Mongols. The death of Prince Muhammad gave a setback to Balban. The last Mongol attack under Balban's successors was in 1288 A.D., when Tamar Khan destroyed the territories from Lahore to Multan. Thus, up to 1290 A.D., the Mongols dominated the western Punjab, and threatened Multan and Sindh. But they did not reach till Delhi. The Delhi Sultan survived with vigilance and military preparedness.

After the death of Balban the slave dynasty lasted for three years only. Bughra Khan preferred to rule Lakhnauti leaving his throne of Delhi to his son, Kaiqubad Khan. Kaiqubad was an incompetent ruler who gave the control of the Delhi Sultanate to Nizamuddin. Nizamuddin was also killed and the entire administration collapsed. Then Jalauddin Khalji assumed the power in 1290 A.D.

### 1.3.3 CHECK YOUR PROGRESS II

1. Who was the immediate successor of Iltutmish?

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2. What were the reasons behind the opposition of Razia by the nobility?

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3. Name the ruler revolted during the reign of Alauddin Masud?

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4. Who was Altunia?

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5. Who assumed the throne after the death of Razia?

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6. Who was Halaku?

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7. Mention the difficulties faced by Balban at the time of accession to the throne of Delhi?

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### 1.4 TERRITORIAL EXPANSION (1290-1320A. D.)

The Khalji dynasty came to power in 1290 A.D. and ruled up till 1320A. D. With the establishment of the Khalji rule, the boundaries of the Delhi Sultanate expanded and covered almost the entire country. The great openness on the part of the Sultanate were seen in recruiting officials, administrators and soldiers; other elements, in addition to Turks, Indian Muslims and Hindus. The internal restructuring of the administration resulted in the territorial expansion of the Delhi Sultanate.

#### 1.4.1 JALALUDDIN KHALJI

The founder of the Khalji dynasty was Jalaluddin Khalji (1290-96) who overthrew the last slave Sultan, Kaiqubad. He did not undertake any large-scale territorial expansion programme. His six years reign was revolved around the internal contradictions. He did not follow a policy of narrow exclusivism. He appointed new people to high positions and gave them Iqtas. He appointed Malik Chhajju, a nephew of Balban, as a governor of Kara. Malik Chajju rebelled and marched on Delhi with the Hindu chiefs to seize the throne. Jalaluddin Khalji defeated him and he was taken captive. He was simply deprived of his governorship, which the Sultan bestowed upon his nephew and son-in-law Ali Gurshasp later known as Alauddin Khalji. Jalaluddin was merciful, and his leniency was taken for weakness. He established a new state based on the good-will and support of the people of all communities. He believed in religious tolerance. He allowed Hindus to worship their idols, preach their beliefs, and observe their practices.

In 1290-92 A. D., the Mongols attacked Dipalpur and Multan region. Jalaluddin sent his army against the invaders. The Mongols impressed with the liberality of the Sultan and settle in Delhi. In 1292 A. D., an expedition against the Chauhan ruler of Ranthambhor was launched by the Sultan. The fort of Ranthambhor was besieged initially, but later on the Sultan abandoned it. Meanwhile, the Sultan received information about the conspiracies against him, it was revealed that the conspirator was Sidi Maula, a Sufi saint. Sidi Maula had the large following of Turkish and Khalji nobles. The Sultan was instigated, so he planned an attack on Sidi Maula by a group of Haydari Qalandars and killed him.

The most remarkable achievement of Jalaluddin's reign was the invasion of Yadava capital, Deogir. He sent his nephew, Alauddin towards the south on various expeditions. In 1293 A.D., he recruited a large army at Kara and mounted an expedition towards the region around Bhilsa. He collected a large amount of booty and sent to the Sultan to win his favor. After two years, Alauddin planned an expedition against Deogir. He gave the administration of Kara in the hands of Ala-ul-Mulk and proceeded towards the south. At that time, the Yadava army under Singhana was busy dealing with Raja of Warangal. When Alauddin forces reached near Deogir, a few Yadavas fought bravely but Ramdeva, forced to sign peace in the absence of his army. When Singhana, the Yadava prince, returned with the main army, he attacked Alauddin against his father's wishes. Alauddin confronted Singhana's army from both sides. He panicked and fled. This enormous booty fell into the hands of Khaljis's. The news reached Delhi and the Sultan came from Delhi to meet Alauddin and seized the booty himself. When Jalaluddin reached Kara, Alauddin plotted against the Sultan and killed him in 1296 A.D. and proclaimed himself the Sultan of Delhi. The Sultan's widow, Malika-i-Jahan declared her youngest son Ruknuddin Ibrahim as the Sultan of Delhi, passing over Arkali Khan, the rightful heir to the throne. Alauddin ascended the throne and both the princes were beheaded in Delhi and the mother was imprisoned.

### **1.4.2 ALAUDDIN KHALJI**

Alauddin Khalji ascended the throne in 1296 A. D. He did not accept the liberal, humanitarian and benevolent approach of his predecessor because he considered it unsuitable to the time and signify the weak government. His inclination towards Balban's theory of fear was being the basis of good government. It resulted in the outbreak of couple of rebellions, early in his reign, including his nephew Aqad Khan revolted against him. He took harsh measures against the rebels and strictly controlled the nobles. He forbade the nobles to associate with each other. He confiscated their accumulated wealth. He forbade the drinking of wine in his empire. He also gave harsh punishments to those who violated his orders. In fact, for marriage alliances they have to seek the permission of the Sultan. But he gave equal opportunities to Turks as well as the non-Turks. Many non-Turks who were promoted to the top were Zafar Khan, Nusrat Khan, Malik Kafur and Malik Nayak. He appointed Indian Muslims in the army. He demanded 4/5th of the war spoils from his soldiers; if they rebelled against the state policy, they received harsh punishments. He introduced a system of spies who kept him informed of all the development in

the Delhi Sultanate. He believed that matters concerning the state and administration were independent of the rules and orders of the Shara. The state and the administration were under king's control and the matters in relation to religion were assigned to Qazis and Muftis. He also confiscated the charitable lands given in Inam or Waqf.

Alauddin Khalji brought agrarian reforms to maintain internal restructuring of the Sultanate and to create a large army to fight against the Mongols. His agrarian reforms were to bring the village in closer association with the government in the areas extending from Dipalpur and Lahore to Kara, near modern Allahabad. The villages were brought under Khalisa (crown land) and revenue was fixed at half of the produce. The share of the state was determined on the basis of the area under cultivation and was demanded in cash. Apart from this, other taxes were Charai on cattle and Ghari on houses also taken. In order to collect revenue, there was a hierarchy of intermediaries in the rural areas with Rai, Rana and Rawat; and head of the village Chaudhari or Muqaddam; certain officials like accountants (Mutsarraf), collectors (Amils), and agents (Gumashtas). Alauddin gave them handsome salaries, but also kept a check on their corruption. If even a Jital was found against them, they were severely punished.

Alauddin Khalji's market reforms focused more towards the administrative and military necessities. His motive behind the market reforms was to recruit a large army, but he did not want to exhaust his treasury by paying them normal salaries. So, he set up three markets at Delhi for the food grains, cloth and animals. He framed the strict rules and regulations for the control and administration of these markets. He controlled the supply of food grains from the villages and its transportation to the city. He also gave strict instructions to the grain merchants and checked the stocks of the food grains. An official (Shuhna) was appointed as an in-charge of the market and provided with an adequate force to punish anyone who violated the laws. He also set up the royal stores to maintain sufficient stock of the food-grains. To curb the scarcity of the food grains, he instituted the rationing system. For the cloth merchants, he designed similar instructions to sell the cloth at government rate. If the merchant sold the cloth at high prices then their stores were confiscated, and they were severely punished. There were markets that deal with horses, cattle and slaves. The military department required horses of good quality at fair prices. He fixed the prices and ensured the quality of the horses. The best quality horses were sold between 100 and 120 Tankas, second category 80 to 90 Tankas and the third category costs between 65 and 70 Tankas and the ordinary horses not even used in the army was 10 to 25 Tankas. The soldiers were accustomed to buying slaves for the personal and domestic service, so he fixed the prices for the slave boys and girls. The animals were needed for meat, transport, milk and milk products. So, he fixed the prices for the cattle also. He kept himself well-informed of the prices of the market through the series of spies.

Students, now we are going to discuss the territorial expansion under Alauddin Khalji. It took place in several phases. In the first phase, Gujarat, Rajasthan and Malwa were brought under the control of Delhi. In the second phase, the Deccan saw the extension of the Delhi Sultanate up to the Deccan and Bengal was also brought under its control. Lastly, he faced

a number of Mongol invasions from time to time. In thirty years, the territorial limits of the Delhi Sultanate expanded and covered almost the entire India.

Alauddin Khalji undertook the first expedition of Gujarat in 1299 A.D. The wealth of Gujarat attracted him towards this region. Its fertile land; a centre of handicraft production especially production of textiles; the chief port, Khambayat (Cambay) carried rich trade with the West Asia, South-East Asia and China; all this was enough to lure the invaders. The imperial army was sent to Gujarat across Chittor which was jointly commanded by Ulugh Khan and Nusrat Khan, two of Alauddin's best army generals. His army besieged Anhilwara, the capital of Raja Karan Vaghela of Gujarat. Raja Karan fled with his daughter, Deval Devi, to Deogir. Kamla Devi, the Raja's wife, was taken captive and sent to Delhi, where the Sultan married her. Many of the other leading towns of Gujarat, including Surat, many monasteries and temples including Somnath were plundered. It was from Khambayat, slave Malik Kafur was taken by force from a Muslim merchant. Malik Kafur played prominent part in the Deccan campaign and was called Hazar-Dinari in other words, bought for 1000 gold Dinars. Gujarat came under the Turkish rule and the Sultan appointed his brother-in-law Alp Khan, governor of Gujarat. After the conquest of Chittor, Alauddin focused towards Malwa which was a rich and extensive tract with many populous cities. Although Malwa, was plundered by many Delhi Sultans, but Alauddin brought it under his direct occupation. In 1305 A. D., Alauddin sent Ainul Mulk Multani to conquer Malwa. The Rai Mahlak Deva, ruler of Malwa had a force of 40,000 horse, but it was no match for the Turkish forces. Ain-ul-Mulk defeated and killed the Rai in the battle. Therefore, he brought Ujjain, Mandu and entire Malwa under his control and was appointed as its governor. Thus, entire north India came under the control of the Delhi Sultanate.

In the second phase, Alauddin decided to raid the Deccan states and make them subordinate to the Delhi Sultanate. The Deccan states known to be lands of treasures and gold. In 1296A. D., he started his campaign towards the south. On his way while crossing Bundelkhand he defeated Yadava king Ram Chandra and his son Singhana of Deogir with the force of 8000 horses. He recovered a lot of wealth and a promise from Ram Chandra to pay an annual tribute to the Sultan. But Ram Chandra had stopped paying an annual tribute during the last three years. In 1308 A. D., Alauddin turned his attention towards Deogir once again. He dispatched two armies to Deogir along with Malik Kafur to punish Ram Chandra. Malik Kafur gave a tough fight to him. He was escorted to Delhi. Deogir remained under the charge of his son, Singhana. Ram Chandra was kept at Delhi for six months as a guest. Later he returned to his family with a lot of presents from Alauddin. Ram Chandra was given one lakh of gold Tankas, a golden colored canopy a Chatar which was a sign of royalty. He was also given Nausari a district in Gujarat. In return, Ram Chandra gave his daughter Jhatyapali, in marriage to Alauddin.

The most important states of the south India were the Kakatiyas of Warangal (modern Telingana), Hoysalas with their capital at Dvar Samudra (modern Karnataka), the Pandyas of Mabar and Madurai (Tamilnadu). They were engaged in constant wars with each other, including Yadavas of Deogir. Between 1309-1311 A. D., Alauddin sent Malik Kafur with two expeditions with the purpose to accumulate wealth, to accept their suzerainty and to pay an

annual tribute. Alauddin Khalji clearly understood that these states were difficult to administer because of its distance and differing conditions. The first expedition began in 1309 A. D. to Warangal, capital of the Kakatiya kingdom of Raja Prataparudra Dev II. Malik Kafur besieged the fort of Warangal, which was impregnable. The army bombarded the outer ramparts with stones and, after several days, seized one of the outer mud wings. Finally, the Raja surrendered. He agreed to pay an annual tribute. An enormous amount of gold, 20,000 horses, one hundred elephants were taken as booty. The army returned to Delhi and received a hero's welcome from the Sultan. After six months, Malik Kafur was sent to invade Dvar Samudra and Mabar. With the support of the Maratha Sardar Ram Deo, Kafur sieged the fort of Raja Vira Ballal Deva III, ruler of Hoysala at Dvar Samudra. The peace was signed between them and Ballal Deva agreed to the terms of Malik Kafur. Ballal Deva surrendered his treasure and agreed to pay an annual tribute. Without wasting any time, Malik Kafur moved towards Pandya kingdom in the south. Raja Vira Pandya fled and abandon his capital Madurai. The temples were plundered, palaces were sacked and enormous quantities of gold, 512 elephants and 5000 horses were collected as a booty. These southern campaigns brought immense wealth and the prestige to the Khaljis. After all these successes Malik Kafur received the title of Maliknaib (regent or personal representative of the sovereign). These expeditions paved the way for the annexation of the southern states. In 1315A. D., Alauddin sent another expedition towards the southern states. The son of Ram Deo of Deogir, Bhillama refused to accept the allegiance of Alauddin Khalji. Then he sent Malik Kafur to punish Bhillama. Bhillama escaped and Kafur occupied the fort. He governed the kingdom without displacing the old Maratha chiefs.

Alauddin faced repetitive Mongol invasions from time to time. The Mongols dominated the western Punjab and threatened the areas of Multan and Sindh up to 1290 A. D. In 1297-98 A. D., the Mongol chief Dawa Khan sent an army of 100,000 soldiers towards Delhi. To deal with the Mongols, Alauddin sent a large army under his commander Ulugh Khan, who met the Mongols near Jullundhar and defeated the forces. About 20,000 Mongols were killed and some were captured and dead at Delhi. In the following year, Mongols penetrated again and captured Siwistan in the lower Sindh. Zafar Khan, commander of Alauddin, proceeded against the Mongols and defeated the Mongols. He captured the fort and brought Saldi, the Mongol commander, to Delhi. By the end of 1299 A. D, the Mongols invaded again with 200,000 soldiers under Qutlugh Khan, the son of the Mongol leader, Dawa Khan. They came to conquer and rule Delhi. Alauddin quickly gathered his army and sent summons to the nobles of the Doab to come to his side. Two armies faced each other and Zafar Khan initiated the attack with his contingent. Zafar Khan was badly defeated and killed. Rest of the army stationed at one place and did not move out to rescue Zafar Khan. The Mongols won an initial victory, and they went back after some time. Even Alauddin did not try to pursue against the Mongols. But he realized the need to secure the borders. He undertook certain measures to secure the borders. A protective wall around Delhi was built and all the old forts on the route of the Mongols repaired. The strong contingents were placed at Samana and Dipalpur. He recruited a large army.

The Mongols advanced towards the country once again under the leadership of Targhi in 1303 A. D. They marched rapidly towards Delhi to take an advantage of the situation that Alauddin was busy in his campaigns towards Warangal. They seized all the forts across the Jamuna. Despite royal summons, no troops from the Doab could reach Delhi for support. Alauddin came with all his forces and took up a strong defended position in the fort of Siri near Jamuna. He ordered to dig a ditch all around his camp and put wooden planks on its side. The Mongols did not dare to attack the city and went back after two months of exercise. After two years, they made another attempt to conquer the country. They crossed the Indus and reached Punjab with their 40,000 soldiers. They burnt the various towns and reached Delhi. Alauddin sent an army under Malik Nayak, the governor of Samana and Sunam. The forces met at Amroha (north-west part of modern U.P) and inflicting a crushing defeat on them. Ali Beg and Tartaq, the Mongol leaders, surrendered, brought to Delhi and were slaughtered. This victory relieved the country from the fear of the Mongols. Alauddin defended Delhi and the Doab from the threat of the Mongols.

There was intense struggle for power among the nobles with the death of Alauddin in 1316 A. D. Malik Kafur elevated a minor son of Alauddin to the throne and assumed the major control in his own hands. He was overthrown in a month and Mubarak Khalji ascended the throne. As he became the Sultan, he tried to gain popularity among the masses. He abolished all the strict rules and regulations in agrarian and market system. His undue favors to the nobility did not last long, and he gave way to the Tughlaq dynasty to resume power under Ghiyasuddin Tughlaq.

### 1.4.3 CHECK YOUR PROGRESS III

1. Who was Kaiqubad?  
\_\_\_\_\_
2. Name the ruler who succeeded to the throne of the Delhi Sultanate after Jalaluddin Khalji?  
\_\_\_\_\_
3. Write few sentences on the episode of Sidi Maula?  
\_\_\_\_\_
4. Who was Malik Kafur?  
\_\_\_\_\_
5. Give two motives of Alauddin's conquest of the Deccan?  
\_\_\_\_\_
6. Who was Deval Devi?  
\_\_\_\_\_

## **1.5 SUMMARY**

Students, in this unit we have discussed the foundation of Turkish rule in India with the accession of Qutbuddin Aibak as the Delhi Sultan. After him, Iltutmish not only expanded the empire but also organized and strengthened the administrative machinery. We have highlighted about the struggle for the establishment of centralized monarchy under Balban. He built a polity which was capable not only of sustaining itself, but had the capacity to embark on a policy of expansion. Lastly, we have analyzed the internal restructuring of the Delhi Sultanate and its territorial expansion under Alauddin Khalji. He controlled the entire north India and distant regions like the Deccan were also controlled and made them subordinate to the Delhi Sultanate.

## **1.6 SUGGESTED READINGS**

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K.A Nizami (ed.), *Politics and Society during the Early Medieval Period*, New Delhi: People's Publishing House, 1974.

W.Haig (ed.), *The Cambridge History of India*, Vol. III, New York : Cambridge University Press, 1928.

## **1.7 QUESTIONS FOR PRACTICE**

### **1.7.1 LONG ANSWER QUESTIONS**

1. What measures were taken by Iltutmish for the consolidation of Delhi Sultanate?
2. Write a detailed note on Qutbuddin Aibak?
3. Discuss the measures taken by Balban for the consolidation of Delhi Sultanate.
4. Write a detail note on the agrarian and market reforms of Alauddin Khalji?
5. Discuss the territorial expansion under Alauddin Khalji?

### **1.7.2 SHORT ANSWER QUESTIONS**

1. Write four merits of the economic reforms of Alauddin?
2. Who was Razia Sultana?
3. Name the two rivals of Qutbuddin Aibak?
4. Who received the title of Hazar Dinari?
5. Name the famous generals of Alauddin who fought against the Mongols?
6. What do you understand by the term Sijda and Paibos?
7. What were the steps taken by Balban to reorganize the army?



**BACHELOR OF ARTS  
SEMESTER -II**

**COURSE: HISTORY OF INDIA: c.1200-c.1750**

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**UNIT 2: EXPANSION AND DISINTEGRATION (1320-1388); RISE OF NEW STATES:  
VIJAYANAGAR, BAHMANI AND THE LODHI SULTANATES**

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**STRUCTURE**

**2.0 Learning Objectives**

**2.1 Introduction**

**2.2 Expansion and Disintegration (1320-1388A. D.)**

**2.2.1 Ghiyasuddin Tughlaq**

**2.2.2 Muhammad bin Tughlaq**

**2.2.3 Check Your Progress I**

**2.2.4 Firuz Tughlaq**

**2.2.5 Check Your Progress II**

**2.3 Rise of New States**

**2.3.1 Vijayanagar Kingdom**

**2.3.2 Check Your Progress III**

**2.3.3 Bahmani Kingdom**

**2.3.4 Check your Progress IV**

**2.3.5 Lodhi Sultanate**

**2.3.6 Check Your Progress V**

**2.4 Summary**

**2.5 Suggested Readings**

**2.6 Questions for Practice**

**2.6.1 Long Answer Questions**

**2.6.2 Short Answer Questions**

## **2.0 LEARNING OBJECTIVES**

After reading this unit, you will be able to:

- Gain knowledge about the territorial expansion under the Tughlaq dynasty and disintegration of the Delhi Sultanate.
- Know about the emergence, expansion and decline of the Vijayanagar as well as Bahmani Kingdom.
- Analyze the establishment of the first Afghan empire under the Lodhi Sultanate.

## **2.1 INTRODUCTION**

Students, this unit will examine the rise of the Tughlaq dynasty under Ghiyasuddin Tughlaq and his successors. It will highlight the rapid expansion under Mohammad bin Tughlaq and his experiments which resulted in the disintegration of the Delhi Sultanate. In addition to this, it will also analyze the conditions in which the Vijayanagar Kingdom was established and its growth under Krishna Deva Raya. It will also be looking at the growth of a Muslim state under the Bahmani Sultans and its constant struggle with the Vijayanagar Kingdom. It will also highlight the rise and fall of the Lodhi Sultanate in the fifteenth century.

## **2.2 EXPANSION AND DISINTEGRATION (1320-1388A. D.)**

With the fall of the Khalji dynasty, the Tughlaq's came to power and continued the territorial expansion. There was a high degree of centralization under Mohammad Bin Tughlaq and disintegration began with his successors.

### **2.2.1 GHIYASUDDIN TUGHLAQ**

Ghazi Malik ascended the throne of Delhi under the title of Sultan Ghiyasuddin Tughlaq in 1320 A. D. Earlier, he served for many years under Alauddin. He rose to the high position on the basis of his personal merit. He led many expeditions against the Mongols and acted as a warden of the north. As a Sultan, he ruled for a short span of time. He was kind and affectionate towards his subjects. He was concerned for the welfare of his people. He rejected Alauddin's policy of non-annexation of the distant states and of being content with their formal submission and sending tribute regularly. In 1321 A.D., he appointed his son Jauna Khan who was given the title Ulugh Khan to restore the imperial position in Warangal. Prataparudra Deva, the Kakatiya ruler of Warangal, declared himself independent. He marched towards Warangal and sieged the fort. For about five months, Prataparudra Deva managed to control Warangal, and then he surrendered. He was sent to Delhi and imprisoned. Warangal became the part of the Delhi Sultanate. On his way back to Delhi, Jauna Khan invaded Jaj Nagar in Orissa. Meanwhile, Ghiyasuddin suppressed a Gujarat rebellion, Bengal civil war and the Mongol invasion at Samana. He also defeated the Raja Har Singh Deva of Tirhut and appointed his governor over there. After all these successful

campaigns of his father, Jauna Khan erected a wooden pavilion to welcome him. The wooden pavilion collapsed, and the Sultan was crushed to death in 1325 A. D.

### **2.2.2 MUHAMMAD BIN TUGHLAQ**

Jauna Khan succeeded his father under the title of Muhammad bin Tughlaq. He was the only ruler who received the comprehensive literary, religious and philosophical education as well as the military training. He was interested in the Persian and Hindi poetry. He believed in the policy of annexation and wanted to control the entire country. He extended his direct rule to Warangal (Telangana), Mabar (Coromandel), Madurai (Tamil Nadu) and Dvar Samudra (Karnataka) up to the southern tip of India. There was a high degree of centralization during his tenure. He was disappointed with the continuous rebellions by the trusted officers such as the Sayyids, Afghans and the Turkish governors. He gave high positions to the talented nobles. The offended old nobles refused to cooperate with him. He also invited the foreigners from all over the world to his court.

In the initial years of his reign, the Mongols invaded once, but they were repulsed. There was no other Mongol invasion during his reign. The Sultan conquered Kalanaur and Peshawar and transformed into the bulwark against the Mongols. In 1326-27 A. D., his cousin Bahauddin Gurshasp, governor of Sagar near Gulbarga, declared himself independent. The Sultan sent an army to Gulbarga, he fled and later captured. This event promoted the Sultan to make a centrally located second capital at Deogir.

#### **a. EXPERIMENTS**

In 1327A. D., he shifted his capital to Deogir which was renamed as Daultabad. The main reason behind this was its central location, and it was easy for him to control both north and south regions. He planted shady trees on both sides of the road, set up halting stations at the distance of every two miles, made provisions for water and food for the travelers at the station. At each station, a Khanqah was built for the Sufi's. The people travelling to Daultabad were divided into caravans for their convenience. Full preparations had been made to welcome the people. The city of Daultabad was divided into wards (Mohallas), and separate quarters were made for the troops, the nobles, the civil servants, the judges, learned men, merchants and the artisans. The mosques, markets, public baths were built in each Mohalla for the convenience of the people. The Sultan offered liberal grants to the immigrants at Daultabad, so that the people could board and lodge for free and settle easily in the new town. Even though the people migrated, but they were not happy because they considered Delhi as their home and see Daultabad as a foreign land. Meanwhile, Delhi was not deserted, the two capitals flourished simultaneously. In 1327-28 A. D., the Sultan had started building a new town called Jahan Panah in Delhi but this scheme was too expensive to fully materialize. He also struck coins at Delhi. Since he decided to shift his capital, there were several rebellions in his reign. He tried to crush those rebellions but ultimately, he failed. He found it difficult to manage both the capitals. Between 1335-37A. D.,

the Sultan ordered people to return to Delhi from Daultabad. However, some Sufi saints and the learned men decided to stay back at Daulatbad. It was known as the centre of Islamic learning.

The shifting process of the Delhi population to Daultabad coincided with his plans to extend his boundaries beyond Peshawar in order to prevent further Mongol incursions. Mohammad bin Tughlaq wanted to conquer Khurasan and Iraq. He recruited a large army of 370,000 soldiers. They were paid in the form of Iqtas. He gave one-year advance salary to the soldiers. He spent large amount of money on purchasing war materials. He did not take any step to check the ability of the soldiers, the branding of the horses and their swordsmanship. In 1329-30 A.D., he dispatched an army of 10,000 troops to the Qarachil region in order to annex it to his empire. After some initial victories in the region, the army pressed on to Tibet, where the local hill men annihilated it. This expedition was a total failure. The army advanced too far into the mountains, so that his retreat was cut off by the defending forces and almost the entire army destroyed.

In 1329-30 A.D, Muhammad bin Tughlaq introduced reforms in coinage. He issued token currency of copper and brass which remained in circulation until 1331-32 A.D. He imitated this paper money concept from Qubilay Khan of Mongolia and northern China. This scheme was designed to fill the gap in the gold and silver reserves which had widened because of the fail expeditions and reckless grants of gifts and awards. The goldsmiths began to forge the token coins on a large scale. When the Sultan realized the failure of the experiment, people were asked to return the token coins and in exchange paid back gold and silver coins by royal treasury. Soon, the new copper and brass coins became worthless as stones and potsherds. The token currency had an adverse effect on the trade and commerce. As a result, the Sultan withdrew the new token currency and redeemed it by gold and silver coins.

In order to fill his empty treasury, the Sultan inordinately increased the land tax in the Doab region. Additional cesses were also imposed like the grazing tax (Charai) and house tax (Ghari). The taxes were collected in a rigorous manner, the cattle being branded, and the houses were counted. In addition to this, when assessing the yield of a field, not the actual produce, but the standard yield was taken into account. Further, the official assumed prices were used instead of actual prices. As a result, the condition of the peasants became worse and the agriculture was badly affected near Delhi and the Doab. There was a widespread rebellion of peasants against the Sultan. He sent the Shiqdars and Faujdars (revenue collectors and military officials) to suppress the rebellion. The Khuts and Muqaddams who took shelter in the forests, were killed. The Sultan's soldiers killed everyone whom they found in the forest. Because of the destruction of the peasantry, reduction of grain carriers (Banjaras), and failure of the grains to reach Delhi led to a famine in the Doab. Therefore, the prices of the grain increased. To withstand the problems of famine, the Sultan arranged relief camps at Delhi and the food grains from Awadh for the farmers. Moreover, the Sultan also provided agricultural loans (Sondhar) for digging wells and buying the seeds and the implements. The famine lasted for seven years. At this time, Muhammad bin Tughlaq found that Delhi was in a very bad condition. Therefore, the Sultan moved his imperial camp on the Ganges 80 km away from Delhi. This place was called Swarga-

dwar (Gateway to Heaven). The Sultan lived there for two years. After returning from Swarga-dwar, he established a separate department for agriculture and appointed a Diwan called Diwan-i-Amir-i-Kohi to look after it. The main aim of this department was to increase the land under cultivation.

## **b. REBELLIONS**

From 1334 to 1345 A.D., there were continuous rebellions in his reign. In 1334 A.D, Bahram Kishlu Khan, the governor of Multan, rose against the Delhi Sultanate. The Sultan marched from Daultabad to Delhi to defeat him. He was defeated near Abohar. Another rebellion by the Ghiyasuddin Bura, governor of Bengal was crushed. In 1334-35 A. D., there was a rebellion at Mabar (modern Coromandel). He went to suppress the rebellion and found that there was an outbreak of plague at Bidar. He fell seriously ill and was taken back to Daultabad, but many of his soldiers died. While retreating at Daultabad, the entire south, including Mabar, Dvar Samudra (Karnataka), and Warangal (Telangana) were lost to the Delhi Sultanate. The foundation of the Vijayanagar Kingdom in 1336 A.D., and the independence of Warangal and Kampili were the serious blow to the Sultan's prestige. In 1340 A.D., Ainul Mulk Multani, the governor of Awadh, Zafarabad and Lucknow rose in rebellion against the Sultan and defeated. Between 1338 and 1341 A.D., both the eastern and western Bengal became independent. Not only the governors rose in revolt but, the Amiran-i Sada (controllers of one hundred villages) who performed the civil and military duties were also revolted. The Sultan appointed Aziz Khammar, governor of Malwa to crush the power of the Amiran-i Sada. He had absolute powers, and he started executing Amiran-i Sada. While looking at the atrocities of the Sultan, the Amiran-i Sada joined hands together and rose in rebellion. They plundered the royal treasury and seized all the merchandise in Dabhoi and Baroda. They reached Cambay and set free the officers imprisoned there. Under the leadership of Taghi, they approached Aziz Khammar and killed him. In 1344 A.D, the Sultan personally marched to crush this rebellion. He moved towards Broach and seized several centres of insurrection. The Amiran-i-Sada organized a strong force to deal with the Sultan's huge army. The rebels were defeated at Daultabad, and they fled to Gulbarga and set up new headquarters there. The Sultan reorganized the administration at Daultabad and moved towards Gulbarga. He heard the news that under the leadership of rebel leader Hasan Gangu, the Sultan's army was badly defeated. In 1347 A.D, Hasan Gangu established his own independent kingdom known as Bahmani. For another three years, he continued chasing the rebels, especially Taghi. He took shelter with the Sumras of Thatta and the Sultan followed him. His health deteriorated rapidly, and he died on the way to Thatta in 1351 A.D.

### **2.2.3 CHECK YOUR PROGRESS I**

1. Write few sentences on the campaign of Warangal?
  2. How and when did Ghiyasuddin die?
-

3. Where did Muhammad bin Tughlaq shift his capital from Delhi?  
\_\_\_\_\_
4. Why did Muhammad bin Tughlaq established the department of Agriculture?  
\_\_\_\_\_
5. Write a few sentences on the token currency of Muhammad bin Tughlaq?  
\_\_\_\_\_
6. Who was Hasan Gangu?  
\_\_\_\_\_
7. Mention two major rebellions during the reign of Muhammad bin Tughlaq?  
\_\_\_\_\_

### **2.2.4 FIRUZ TUGHLAQ**

Firuz Tughlaq, a cousin of Muhammad bin Tughlaq, succeeded him after he left the army in a state of disarray at Thatta in 1351 A.D. He revived the tradition of benevolence and the welfare of the people established by Jalauddin Khalji. With the policy of conciliation, he tried to win over the nobles, administrators, soldiers, clergymen and peasants. The loans advanced by the previous administration for agricultural purposes were written off. The compensation was given to all the heirs whom the Sultan Muhammad bin Tughlaq had executed. He restored the rent-free lands (Inam or Idrar) that were granted to the theologians, the learned and the weaker sections of the society. His emphasis on the principle of benevolence helped him to manage the crumbling Sultanate.

#### **a. MILITARY EXPEDITIONS**

Firuz Tughlaq assumed the throne in a major crisis. He did little effort to regain his lost territory. Initially, he led several military expeditions to Bengal, Kangra and Sindh to assert central authority. In 1353 A.D., he launched his first campaign towards Bengal. He sent a large army including powerful Rais of Gorakhpur and Champaran. The rebel Haji Ilyas fled to the Ikdala fort near Pandua in the Malda district. Firuz Tughlaq was unable to storm the fort because he considered it impregnable and unwilling to wait because of the harsh weather conditions. He returned to Delhi in 1354 A.D. Three years later, Zafar Khan of Sonargaon seeks the help of Sultan against Hajji Ilyas. In 1358 A.D., the Sultan invaded Bengal a second time and faced Ilyas's son Sikandar. He also took refuge in the Ikdala fort. This time the Sultan succeeded to negotiate for peace and persuaded Sikandar to accept his suzerainty. On his return to Delhi, he stayed at Jaunpur for some time and from there he started marching towards Orissa. He decided to attack Raja Gajpati of Jajnar in Orissa, who had allied himself with the rebellious Bengal

Sultans. He captured Cuttack and plundered the Jagannath temple at Puri. The Sultan returned to Delhi with huge booty.

After four years, Firuz Tughlaq decided to undertake campaign against Nagarkot in Kangra. It was reputed to be the strongest forts in the country. The Rai of Nagarkot shut himself in the fort, which was besieged by the invading force. After six months, both parties decided to negotiate. The Rai decided to accept the Sultan's over lordship and sent many offerings and horses. In return Firuz Shah Tughlaq also bestowed him robes of honor and a Chatr and some valuable presents. He collected 1300 Sanskrit manuscripts from the Jawalamukhi temple. There is no reference to the destruction of any temples during this expedition.

Firuz Tughlaq next marched towards Thatta in the lower Sindh to punish its local rulers, Jam and Bahbina. The governor of Multan had many complaints against them, and they were suspected to be involved with the Mongols. So, Firuz Tughlaq marched with an army, arrived at Thatta. He encountered with stiff resistance which he had not expected. In the skirmish, three-fourth of the horses died because of the epidemic, there was acute shortage of food in his camp. Because of this, his vast army had to retreat towards Gujarat, but due to treachery of his guides they lost their way in the Rann of Kutch. However, after the great sufferings they reached Ahmedabad. Firuz Shah Tughlaq spent a lot of money to re-equip the army, but many soldiers took advantage and returned to Delhi. He was left with reduced soldiers, and he was unable to capture the city. Hence, with the efforts of Wazir Khan-i-Jahan, Jam and Bahbina entered into negotiation and submitted. They were treated with honor, and taken with Firuz to Delhi. The lower Sindh was assigned to the son of the Jam and to Tamachi, the brother of Bahbina. After his return from Thatta, Firuz decided not to lead any further campaigns and devote himself to peace. Lastly, Firuz Tughlaq announced to invade Daultabad, but he allowed Khan-i-Jahan to dissuade him from the Muslim bloodshed.

## **b. REORGANIZATION OF THE NOBILITY AND THE ADMINISTRATION**

Instead of undertaking any military campaigns, Firuz presided over the state which was territorially more cohesive and manageable. He concentrated on the tasks of consolidation and development brought an unprecedented level of prosperity, at least to the central areas of his empire. He wanted his nobility to be stable and cohesive. He appointed Khan-i-Jahan Maqbul as his wazir who was trained by Muhammad bin Tughlaq. He gave maximum responsibilities of the administration to him. Many other senior nobles were also honored by Firuz Tughlaq. He did not include the nobles from the lower classes. The nobles were awarded with extremely high salaries. For instance, his wazir Khan-i-Jahan was given the salary of 13,00,000 Tankas. These salaries were given in the form of grants of Iqtas. The positions of the nobility declared hereditary. If a person holding an office died, his position was transferred to the son as it was.

The army was another important element in the administration. He ordered the soldiers of the central army to be paid in the form of grants of the villages (Wajh) in the neighborhood of Delhi and the Doab. Only eighty percent of the central army was paid by the

means of the grant of villages and the irregular soldiers were paid in cash from the treasury. The hereditary character was also applied to the army. He gave relaxation to the system of Dagh or branding of horses. He was very fond of the slaves. He ordered the Iqtadars, officers and chiefs to capture the slaves whenever they were at war and pick the best of them for the service of the court. In this way he collected 180,000 slaves. He also established a separate department for the slaves. He set up an unemployed bureau for the welfare of the people. He also set up a hospital known as Dar-ul-Shafa at Delhi for the free treatment for all. He also gave state patronage to the hospitals.

Firuz Tughlaq dug two canals in Hissar city to bring water from the Satluj and Jamuna. These canals were 100 miles long, joined near Karnal and provided water to the whole city. With his efforts, the peasants were able to cultivate both Rabi and Kharif crops. The canals irrigated vast lands and also helped in the expansion of the cultivation in old and new villages. He also made an effort to improve the cropping pattern, resulted in the cultivation of the wheat and sugarcane in place of the inferior crops. The peasants, artisans and traders were highly benefited and the prosperity of the area increased. Firuz Shah Tughlaq was also benefited from the agrarian prosperity of this region. He levied an extra charge of ten percent known as Haqq-i-Sharb. He was also benefited from the land revenue of the new villages which was amounted about two lakh Tankas. The Sultan distributed his income in the charity to the religious divines and learned people. He abolished the taxes that were not sanctioned by the Shara. About twenty-one such taxes were abolished, including the Ghari (house tax). The only tax sanctioned by the Shara which he imposed was Jizyah on the non-Muslims. It was levied by earlier Sultans also. It was treated as land tax (Kharaj), but Firuz was the first ruler who collected Jizyah as a separate tax apart from land revenue.

Many new towns were founded by Firuz Tughlaq around Delhi, like Hissar-Firoza, Ferozepur, Jaunpur and Ferozabad. The new towns reflected the agricultural development of the area, which needs new towns (Qasbas) as their grain markets. These new towns also became the centres of trade and handicrafts and 12,000 slaves were trained as artisans and being posted in these towns. He was also a great builder and set up a public work department which repaired many old buildings and mausoleums. He also repaired Qutab Minar, Shamsi Tank and Hauz-i-Alai. He also transported two Ashoka pillars from Meerut and its neighborhood, installing one of them at the Kotla at Ferozabad.

With the passage of time the change was seen in his religious approach. He decided to forbade all the practices against the Shara. He also ordered all the paintings with human figures erased from his palace, and also forbade the use of gold and silver vessels for dinner. He also banned clothes of pure silk and brocade, or where human figures had been painted. There were instances of his religious bigotry. He publicly burnt a Brahman, who openly conducted the idol-worship and converted Muslims to Hindus. He also insisted on collecting Jizyah. Only those Hindus who paid Jizyah were allowed to worship and build the new temples. He also inflicted death penalty on the leaders of the Islami group of Shias. He also inflicted a severe punishment to the Muslims who had gone against the orthodox beliefs. He also banned the Muslim women to



go to the Muslim tombs. Despite the occasional intolerance of Firuz Shah Tughlaq, he granted religious freedom to the Dhimmis or Hindu subjects. Many Sanskrit works on music, medicine were translated into Persian. Firuz Tughlaq also honored the Hindu chiefs and made them sit on the floor of his court, which was a rare honor. He gave importance to the theologians, religious men to strengthen the position of the orthodox Ulemas and weaken the concept of a benevolent policy based on people's welfare and broad religious freedom.

### **c. DISINTEGRATION OF DELHI SULTANATE**

During the time of Firuz Shah Tughlaq, the Delhi Sultanate started to disintegrate. Firstly, there was struggle for the power between Prince Muhammad, son of Firuz Tughlaq and Wazir Khan-i-Jahan II. Prince Muhammad was given royalty by Firuz Shah Tughlaq and made him the joint-sovereign. But later on, Firuz Shah Tughlaq turned against his son Prince Muhammad. After the death of Firuz Tughlaq in 1388 A.D, the struggle for the crown began between his sons and grandsons. A number of princes sat on the throne for a brief time till Nasiruddin Mahmud succeeded in 1394 A. D., and remained on throne till the Tughlaq dynasty was displaced in 1412 A.D. During this phase the principle governors declared themselves independent like the governors of Gujarat, Malwa and Khandesh. Secondly, Timur attacked Delhi and the neighboring areas in 1398-99 A.D, which was also a reason of disintegration of the Delhi Sultanate. Although in 1396-97A.D., Timur's son had conquered Uch and Dipalpur and besieged Multan, none of the ruler made any effort to meet or resist the invasion of Timur. Timur carried away a large number of slaves including stone-cutters and masons to beautify the buildings at Samarqand. He also included districts of Lahore, Dipalpur and Multan into his kingdom. Thirdly, the regional factors were also responsible for the disintegration of the Delhi Sultanate. It was difficult for the Delhi rulers to control the powerful governors of Bengal, Sindh, Gujarat and Daultabad. Hence, the principle of heredity for the nobles started by Firuz Tughlaq also failed. The religion also became one of the causes of the disintegration of the Delhi Sultanate. The main conflict of the Sultanate was not between Hindus and Muslims, but between the Muslims and Muslims. The succession was the other problem that led to disintegration of the Delhi Sultanate. The nobles were willing to accept that the successor of the ruler would be his son, as there was no rule that the eldest son of the ruler could succeed. This led to the struggles for the succession in which ambitious nobles found an opportunity to further their own interests.

### **2.2.5 CHECK YOUR PROGRESS II**

1. Name the four towns built during the reign of Firuz Shah Tughlaq?

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2. What do you know about Dar-ul Shafa?

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3. Who was Timur?

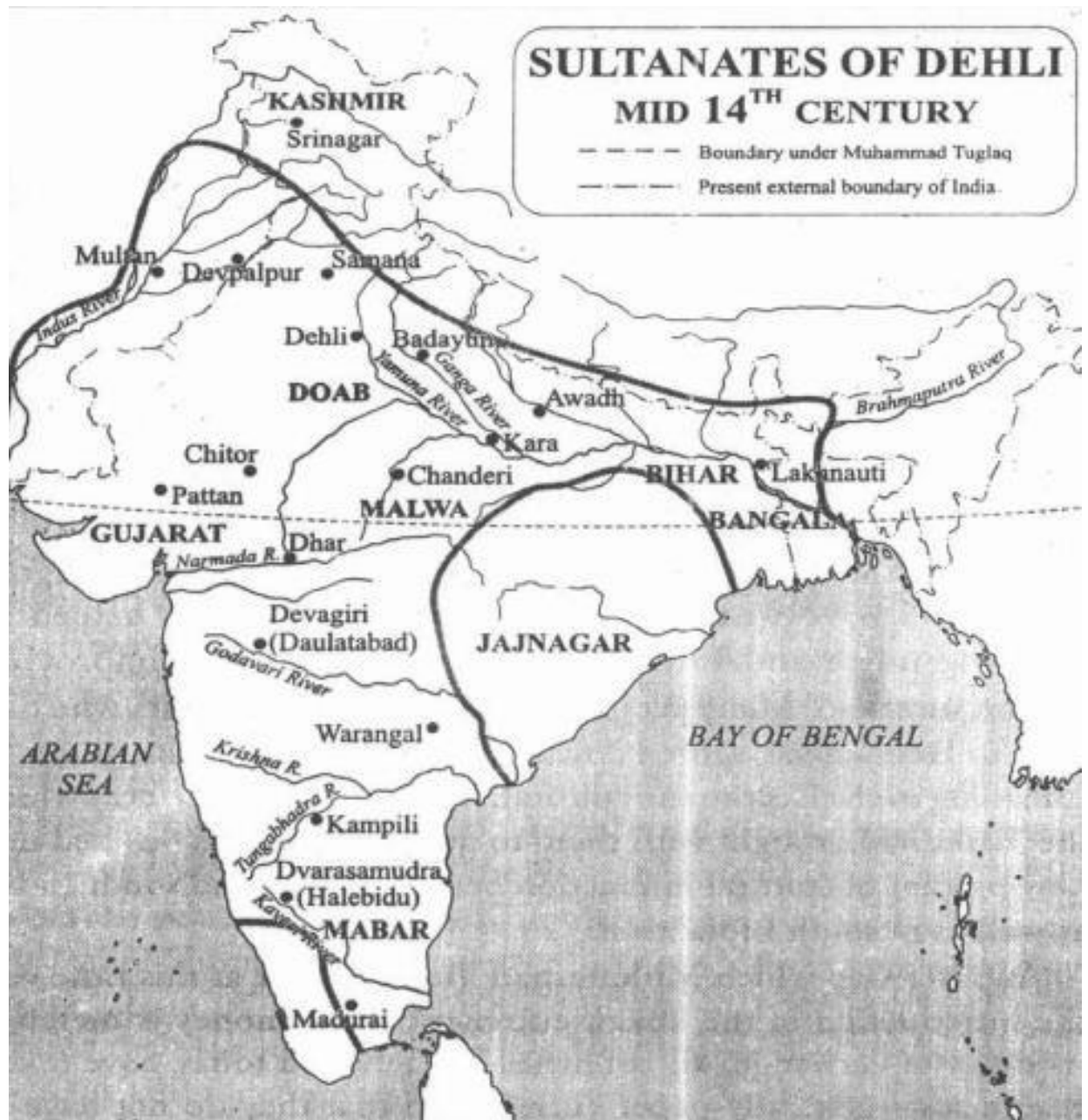
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4. Describe the Thatta campaign of Firuz Shah Tughlaq?

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5. Mention two causes which led to the downfall of the Delhi Sultanate?

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Sultanates of Delhi Mid 14<sup>th</sup> Century<sup>2</sup>

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<sup>2</sup> Satish Chandra, *History of Medieval India (800-1700)*, Hyderabad: Orient BlackSwan, 2018, p.124.

## **2.3 RISE OF NEW STATES**

The decline of the Delhi Sultanate was accompanied by the rise of many new states like the Vijayanagar and Bahmani Kingdom, which dominated the country for more than 200 years. These kingdoms were in constant war with each other. In the north, there was the Lodhi Sultanate under the Afghans. Students, we are going to discuss the rise of new states one by one.

### **2.3.1 VIJAYANAGAR EMPIRE**

Vijayanagar Empire was founded by Harihara and his brother Bukka of the Sangama dynasty. Earlier, they were feudatories of Kakatiyas of Warangal, and later joined the service of the ruler of Kampili in modern Karnataka. Gradually, they rose to the position of the ministers. When Muhammad bin Tughlaq conquered Kampili for giving a refuge to a Muslim rebel in 1327 A.D., Harihara and his brother Bukka were captured and were imprisoned in Delhi. The movement to overthrow Tughlaq rule spread to the entire Krishna-Tungabhadra Doab. In Kampili, the people rose against the Tughlaq governor, Malik Maqbul, who fled instead of suppressing the revolt. The Sultan released Harihara and Bukka to suppress the rebellion and hoping that they would restore the province to the Sultan. But this was not the scene; they joined the rebellion against the Sultan.

After the collapse of the Tughlaq rule, a number of new principalities arose in the south. These were: the Sultans of Madurai, the Valema rulers of Warangal, and the Reddis of Telingana and later the Bahmani Kingdom rose to the north of Vijayanagar Kingdom. In addition to this, the old surviving kingdom among them was the Hoysalas of Mysore. These principalities constantly fought against each other and made alliances according to their needs. In the struggle against the Sultan of Madurai, the Hoysala ruler, Ballal III, was defeated and executed in 1342 A.D. Harihara and his brother Bukka took advantage of the situation and launched a campaign against the Hoysala Kingdom. After controlling Hoysala, they struggled against the Madurai Sultanate. By 1377 A.D, the entire region came under their control. Now, the Vijayanagar Empire extended in the south up to Rameshwaram, and included the Madurai Sultanate as well. On the advice of their guru, Vidyaranya, they set up their capital at Vijayanagar on the river Tungbhadra. A city was also built by Bukka who succeeded his brother in 1356 A.D and ruled till 1377 A.D.

The Bahmani Kingdom rose in the north of the Vijayanagar Empire. Vijayanagar had to meet the rising power of the Bahmani Sultans. Bahmani Kingdom received timely support from the Valema rulers of Warangal and the Raya of Telingana who were afraid of the rising power of Vijayanagar. The Vijayanagar rulers and the Bahmani Sultans had a clash in three separate and distinct areas; in the Tungbhadra Doab, in the Krishna-Godavari delta, and in the Marathwada country. The reason behind this clash was the wealth and economic resources. Thus, the rulers of the area allied themselves sometimes to the Bahmani Kingdom, or sometimes sided with Vijayanagar to save them. There was a constant military conflict between the

Vijayanagar and the Bahmani Kingdoms. These conflicts emphasized the military aspect of both the kingdoms and often portrayed in religious terms. So other kingdoms allied with Bahmani and Vijayanagar kingdoms on the secular basis. Being a defender of Hindus, Vijayanagar rulers employed a contingent of Muslims horsemen, armed with bows. Later, the Gajpati rulers of Orissa occupied parts of the Vijayanagar Kingdom, which led to a Vijayanagar-Bahmani alliance against them. The rulers of Warangal made alliance with Bahmani Kingdom against Vijayanagar.

There was a religious rivalry between the Vijayanagar and the Bahmani Sultans. It led to widespread devastation in the neighboring territories, with loss of life and property. They burnt towns and villages, imprisoned and sold slave men, women and children, and committed other barbarities, in the name of religion. In 1356 A.D., in the battle for the Tungbhadra Doab the Bahmani forces attacked and captured Raichur. But it was recovered by Harihara the following year. Thus, in 1367A.D., Bukka attacked Bahmani Kingdom with the support of ruler of Warangal to recover the lost territory. Bukka I assaulted the fortress of Mudkal and slaughtered the entire garrison. When the Bahmani Sultan heard about this incident he was enraged and marched towards the Vijayanagar Empire. Then he crossed the Tungabhadra and entered the Vijayanagar territorial unit. A set of scholars believed that the Vijayanagar ruler was badly defeated. Another viewpoint says that the Bahmani Sultan did not gain a decisive victory. The third version says that a peace treaty was signed between them on the grounds of Doab was shared between the two.

Harihara II assumed the throne in 1377A.D., after defeating the Sultan of Madurai. He followed the expansion policy, resulted in the Vijayanagar's control over Goa, Chaul and Dhobal on the northern Konkan. Kenara, Karnataka, Trithinopoly and Kanchi regions were also captured. The rulers of Orissa and the Bahmani Sultans were also interested in this area. The successor of Hasan Gangu, invaded Warangal and seized Kaulas and the hill fort of Golconda. The Bahmani Sultan made Golconda the boundary of his kingdom and promised that he or his successor would never campaign against Warangal. So, the ruler of Warangal presented a valuable jewel throne set to the Bahmani Sultan. The alliance between the Bahmani and Warangal rulers lasted for over 50 years. Although Bahmani and Warangal were in peace with each other, Harihara II was able to maintain his position. He succeeded in annexing Belgaum, and he sent an expedition to the north of Sri Lanka. He was succeeded by his son Deva Raya I in 1404 A.D. In the beginning of his reign there was again a fight for the Tungbhadra Doab in which he was badly defeated by the Bahmini ruler Firuz Shah. He paid large amount of money, pearls and elephants as an indemnity. He also married his daughter with Firuz Shah. He constructed two dams, one over Tungabhadra and other on the river Haridra to relieve the shortage of water.

Another great ruler of the Vijayanagar Kingdom was Deva Raya II ascended the throne in 1425A.D. To strengthen his army, he inducted more Muslims into it, gave them Jagirs. He had 80,000 cavalry, and 2,00,000 infantries. With this new army, he crossed Tungbhadra in 1443A.D. and controlled Mudkal, Bankapur in the south of the Krishna River which had been

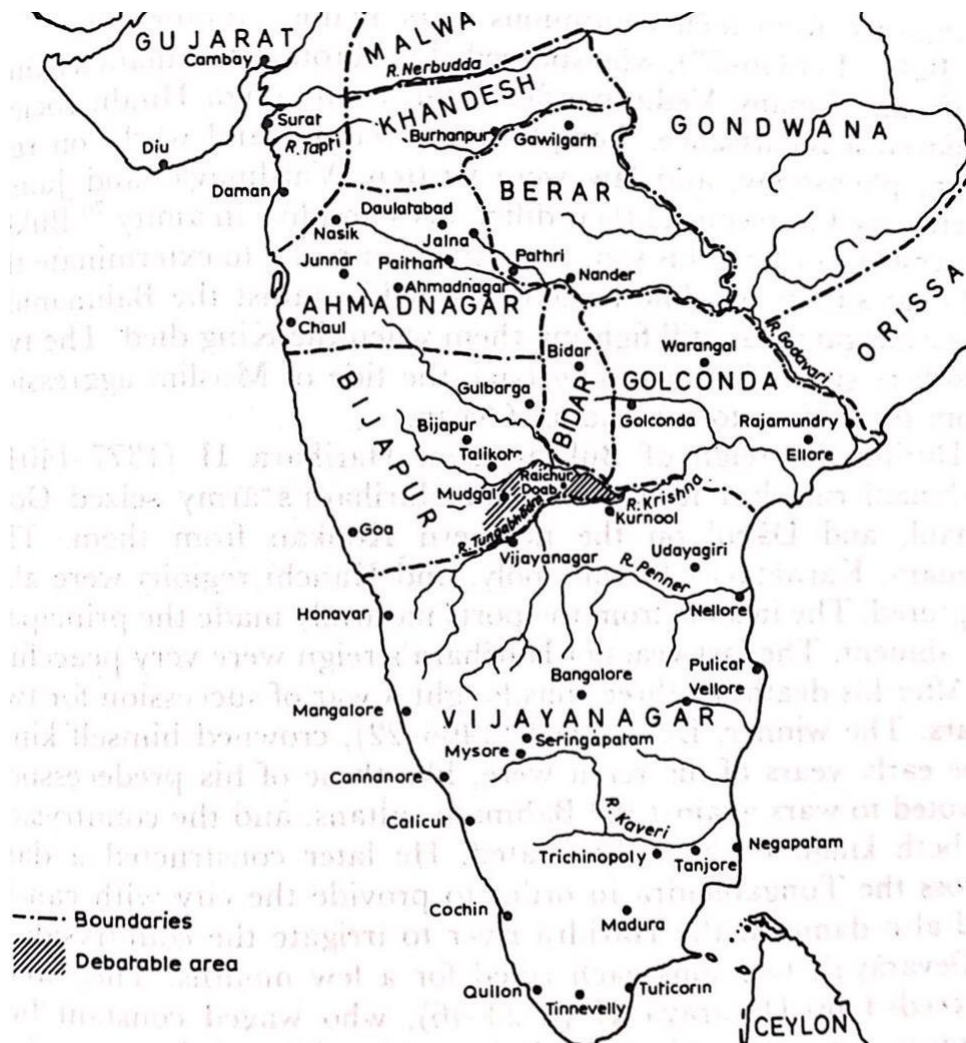
lost to the Bahmani Sultans earlier. Three battles were fought but lasted in truce. During the first half of the 15th century, under the series of the capable rulers, the Vijayanagar emerged as the most powerful and wealthy state in the south. The Vijayanagar Empire moved towards decline after the death of Deva Raya II. There were civil wars among the various contenders and many feudatories declared themselves independent. With Saluva ascending the throne after Raya, the earlier dynasty, came to an end. Saluva restored internal law and order, but his dynasty also did not last for long.

A new dynasty came into power known as Taluva dynasty founded by Krishna Deva Raya. He ruled from 1509 to 1530A.D. Krishna Deva dealt with the Bahmani Kingdom and the state of Orissa. He also wanted to contend the Portuguese because they were trying to control vassal coastal states of Vijayanagar. They wanted to gain economic and political concessions. In the series of battles, Krishna Deva first compelled the ruler of Orissa to restore the territories of Vijayanagar till river Krishna. He also renewed the old struggle to control Tungabhadra Doab. As a result, there was a hostile alliance between his two main opponents, Bijapur and Orissa. In the battle between Vijayanagar Empire and Bijapur in the town of Raichur, the ruler of Bijapur was badly defeated in 1520 A.D. He was pushed across the river Krishna and died. Then the Vijayanagar armies reached Belgaum in the west, occupied and sacked Bijapur and destroyed Gulbarga. Vijayanagar emerged as the strongest military power in the south under Krishna Deva Raya. He also paid attention to the development of a navy. He built a new town near Vijayanagar. He dug an enormous tank which was used for irrigation purposes. He was an able scholar and promoted Telugu, Sanskrit, Kannada and Tamil literature during his rule. He was religiously tolerant. Furthermore, he had written a drama in Sanskrit and a polity in Telgu. His era was called a Golden Period of Telgu literature. Many foreign travelers like Barbosa, Paes and Nuniz had visited his court and praised Krishna Deva Raya for the social, economic and political conditions of the Vijayanagar Empire. They also praised his personality and justice that prevailed in his empire.

After the death of Krishna Deva, there were disputes between his sons for the throne. Finally, in 1543A.D., Sadashiva Raya ascended the throne and ruled till 1567A.D, but the actual power was in the hands of Rama Raya. Rama Raya took advantage of the conflicts between the Muslim powers. He also signed a commercial treaty with the Portuguese and as a result the supply of horses to the Bijapur ruler was stopped. He fought a number of battles in which he defeated the Bijapur Golconda and Ahmadnagar. These powers joined hands against Vijayanagar and gave a crushing defeat at Bannihatti near Talikota in 1565A.D. This battle was called the battle of Talikota or the battle of Rakshasa-Tangadi. Rama Raya was imprisoned and executed. Around 1,00,000 Hindus were killed in the battle and Vijayanagar was plundered. This battle was considered as an end of the Vijayanagar Empire.

The Vijayanagar Empire established an efficient administration. The king was the head of the state. He should protect the good and punish the wicked. He also levied moderate taxes on people. He was advised by the council of ministers, which consisted of the great nobles of the kingdom. The empire was divided into Rajyas or Mundalam (provinces). Below the

provinces were Nadu (district), Sthala (sub-district) and Grama (village). But the hereditary growth of Nayaks tried to restrain their freedom and initiative. The peasants were required to pay taxes and the rate varied according to the type of crops, soil and method of irrigation. There were various other taxes, such as property tax, tax on sale of produce, profession taxes, military contribution and tax on marriage. The trade, agriculture and urban life flourished under the Vijayanagar rule. Many towns were built around the temples. The temples were very large, rich and took active part in internal and overseas trade.



The Sultanates of the Deccan and the Hindu kingdom of Vijayanagar in the 16<sup>th</sup> century.<sup>3</sup>

<sup>3</sup> S.A.A.Rizvi, *The Wonder That Was India*, Vol. II, London: Sidgwick and Jackson, 1987,p.85.

### 2.3.2 CHECK YOUR PROGRESS III

1. Who was the founder of the Tuluva dynasty?

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2. Name the travelers who visited the Vijayanagar Kingdom?

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3. Define the term Nadu?

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4. What was the reason of clash between the Vijayanagar and Bahmini Kingdom?

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### 2.3.3 BAHMANI KINGDOM

The first independent Bahmani kingdom was founded by Hasan Gangu in 1347 A.D. He received the title of Alauddin Hasan Bahman Shah. He was the nephew of Alauddin Khalji's famous general, Zafar Khan. He made Gulbarga as his capital in North Karnataka. He captured Goa and occupied Dabol, which was the famous port. He extended his empire up to Bhongir in the northern Telingana. He divided his empire into four provinces: 1. Gulbarga with Raichur and Mudgal, 2. Daultabad with Bir, Junnar, and Chaul, 3. Berar with Mahur and 4. Bahmani Telingana with Indur and Kaulas. He was succeeded by Muhammad Shah I in 1358 A.D. who consolidated the kingdom. In 1363 A. D., he annexed the kingdom of Golconda and its dependencies from the Raja of Warangal. The territory of the north of the river Tungabhadra had been a bone of contention between the rulers of these regions. The Muslim Bahmani kingdom and the Hindu Vijayanagar Kingdom fought several wars with each other. Muhammad Shah captured Mudgal but could not hold it. He penetrated into the Vijayanagar Kingdom several times but was not able to gain anything. After the war for several months, both bear the terrible human loses and swore for peace. Muhammad Shah died in 1375 A.D. Up to 1397 A.D, the five weak Sultans ruled the kingdom and tensions continued in the kingdom because of the rising Hindu influence.

Firuz Shah Bahmani ascended the throne of the Bahmani kingdom in 1397 A.D. He expanded his kingdom by defeating the Gond Raja Narsingh Rai of Kherla in Berar. The Rai gave him elephants, gold and silver. He married his daughter with the Sultan. In return, Kherla was restored to Narsingh and was made an Amir of the kingdom. He was also given the robes of the state, including an embroidered cap. He continued the struggle with the Vijayanagar state but was unable to capture it. He forced Deva Raya I to marry his daughter with him and to cede Bankapur for as dowry. The struggle for domination of the Krishna-Godavari basin continued. In 1417A.D., he again invaded Vijayanagar kingdom and was defeated at Panagal (Nalagonda). Firuz Shah Bahmani was very fond of learning. He extensively read religious science and natural

sciences. He was a calligraphist and a poet. He was well versed not only in Persian, Arabic and Turkish, but also in Telugu, Kannada and Marathi. He generally spent his time in the company of divines, poets and the most learned. He also built an observatory near Daultabad. He paid much attention to the chief ports of Chaul and Dabol, which attracted the trading ships from the Persian Gulf and the Red Sea. The ships poured luxury goods from the world. He appointed numerous Hindus in his administration. His kingdom was religiously tolerant. He did not levy the Jiziyah on the Hindus. He treated the Shias and the Sunnis equally. He abdicated his throne in the favor of his brother Ahmad Shah I, but he died in the couple of years in 1422 A.D.

Ahmad Shah I began his rule with the victory over the Raja of Warangal in 1424 A.D. He shifted his capital from Gulbarga to Bidar. He turned his attention towards Malwa, Gondwana and Konkan. He defeated the chief of Mahur and making it the northern outpost of his kingdom. In 1428 A. D., he forced the ruler of Khandesh to marry his daughter to his son Alauddin. He was considered as the saint by the Hindus, so his Urs (death anniversary) were celebrated. He was succeeded by his son Alauddin in 1436 A.D. He was also involved in the wars against Vijayanagar, Khandesh and Malwa. Towards the end of his life, he was involved in drinking and dissipation. He was succeeded by his son Humayun Shah in 1458 A. D. He appointed Khwaja Mahmud Gawan as his prime minister. Humayun Shah died in 1461 A. D. and gave the throne to his eight-year-old son Nizamuddin II. It was difficult for the young Nizam to handle the Bahmani Kingdom. Nizamuddin died in 1463 A.D. The new ruler Shamsudin Muhammad resumed the power at the age of nine. This gave way to Mahmud Gawan to take the control of the Bahmani Kingdom in his own hands as a Wakil-i-Sultanate (Prime Minister).

Shamsudin Muhammad gave Mahmud Gawan a title of Khwaja-i-Jahan and Malik-ut-Tajjar. Mahmud Gawan handled the affairs of the Bahmani Kingdom for twenty years. He also tried to expand his kingdom. Gawan joined hands with the Vijayanagar Empire to oust the Gajpati ruler of Orissa, from the Coromandel Coast. He also established Bahmani control over the western coast up to Goa and Dabol. It led to increase the sea trade of the kingdom with Iran and Iraq. Internal trade also increased. This weakened the power of the Vijayanagar Kingdom. Mahmud Gawan also tried to settle the northern frontiers of the kingdom. He sought the help of the ruler of Gujarat to subdue the powerful ruler of Malwa. After the conflict the negotiation was made that Kherla in Gondwana would go to Malwa, and Berar to the Bahmani Sultan. He annexed Tungabhadra Doab and also raided territories of Vijaynagar, to reach south like Kanchi. He did numerous internal reforms in the Bahmani Kingdom. The existing provinces (Tarafs) were sub-divided from four to eight. The Sultan appointed the governor for each fort. He also fixed the salaries and obligations of the nobles. He paid salaries in cash or by assigning Jagirs. Those who were granted Jagirs, they were allowed to collect the land revenue. An area of land (Khalisa) was set in every province. Efforts were made to measure the land and to fix the amount to be paid by each cultivator to the state. Mahmud Gawan was a great patron of art. He also took several measures to spread education. So, he built a magnificent Madrasa or college in Bidar. It had accommodation for one thousand teachers and students who were given free clothes and food. He faced a number of problems. There was a feud between the Deccanis and the foreigners



(Afaqis and Gharibs). So, Mahmud Gawan adopted the policy of conciliation, but failed. His opponents planned a conspiracy against him, resulted in his execution in 1482A.D. The conflicts between the Deccanis and the foreigners led to the break-up of the Bahmani Kingdom. The Bahmani kingdom was divided into five principalities; Golconda, Bijapur, Ahmadnagar, Berar and Bidar.

#### **2.3.4 CHECK YOUR PROGRESS IV**

1. Who was the founder of the Bahmani Kingdom?

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2. Define the term Urs?

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3. Mention the four provinces of Bahmani Kingdom?

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4. Who shifted the capital from Gulbarga to Bidar?

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5. Define the term Tarafs?

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#### **2.3.5 LODHI SULTANATE**

The Afghans were the inhabitants of the Sulaiman Mountains to the west of the Indus. They were served under the Turkish rulers and sometimes rose to the position of the commander and even governor too. During the reign of Muhammad bin Tughlaq, many Afghan rulers came to Delhi. They rebelled against the Sultan under the leadership of Malik Shahu Lodhi, the governor of Multan. But failed. As a result, they subsequently returned to Afghanistan. They again rose to prominence under the Sayyids. Khizr Khan, first Sayyid Sultan appointed another Afghan, Malik Sultan Shah Lodhi, governor of Sirhind and given him the title of Islam Khan. He also appointed his relatives and the other Afghans to high positions. The strongest among them was Bahlul, son of Malik Kala who came into limelight. He was married to the daughter of Islam Khan. Islam Khan, passing over his own sons, chose Bahlul his successor, but this was not acceptable to them. They raised arms against Bahlul but defeated badly. Bahlul Lodhi established his rule in the Punjab. He checked the growing power of the Khokhars, a warlike tribe. Soon, he dominated the entire Punjab and moved towards Delhi.

### **a. B AHLUL LODHI**

Bahlul Lodhi ascended the throne of Delhi in 1451 A. D. As a Delhi Sultan, Bahlul Lodhi successfully defeated the powerful Sharqi rulers. He subdued the Muslim Langah, ruler of Multan, but he failed to conquer Malwa. Bahlul Lodhi encouraged the Afghans to migrate to the country and awarded them high positions. The loyal Afghan supporters were given the senior offices and the important governorships were given to the royal princes. Bahlul's monarchy resembled a tribal confederation. He died at the age of eighty. He firmly established the Lodhi Sultanate from the Punjab to the borders of Bihar.

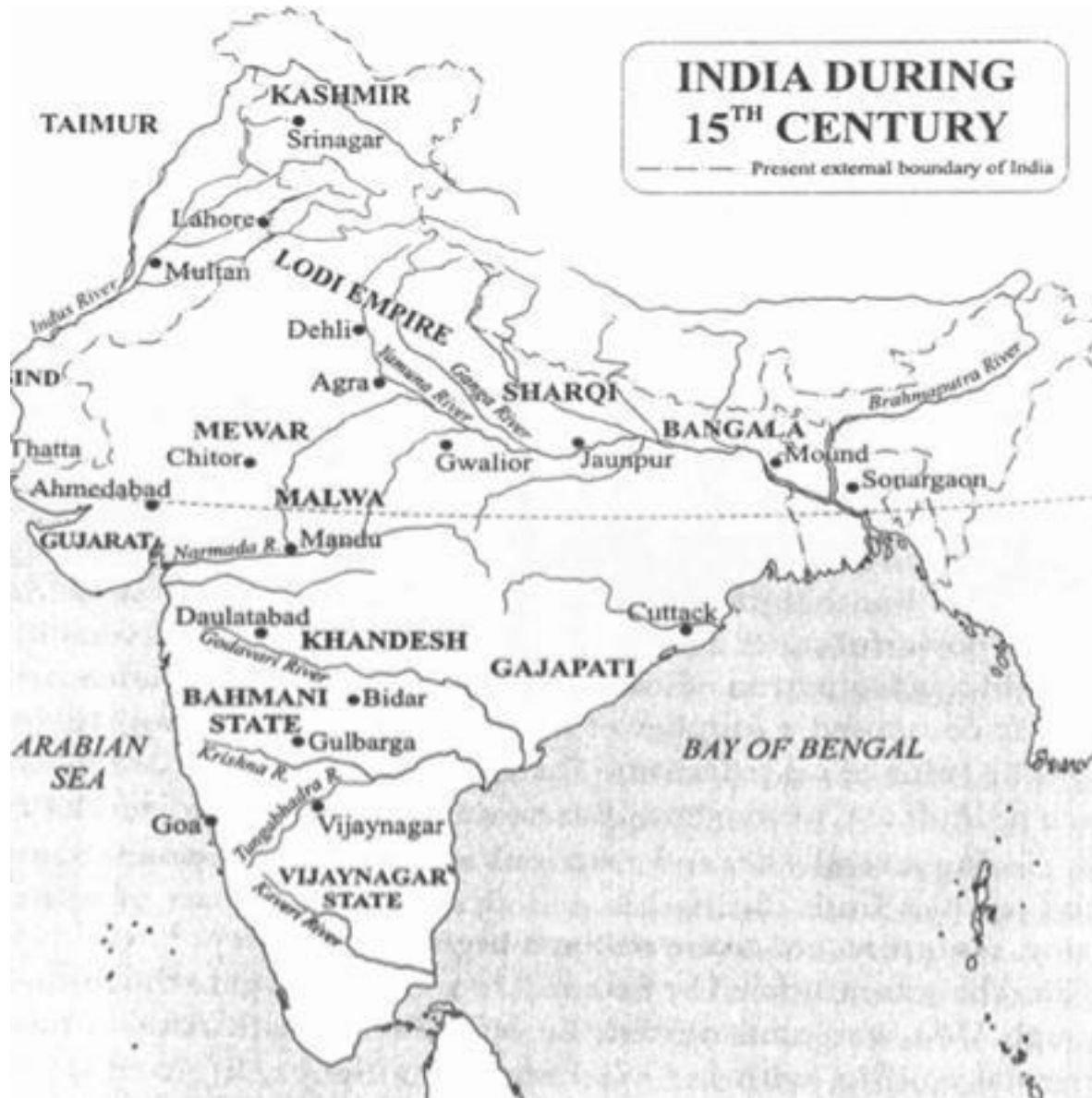
### **b. SIKANDAR LODHI**

After the death of Bahlul Lodhi, his Hindu wife supported her son Nizam Khan to the throne. Nizam Khan assumed the title of Sultan Sikandar when he ascended the throne in 1489 A. D. He was a contemporary of Mahmud Begarha of Gujarat and Rana Sanga of Mewar. He geared the kingdom of Delhi for the coming struggle for power with these states. He defeated Husayn Shah Sharqi of Jaunpur, and forced the Raja of Tirhut to pay an annual tribute to the Sultan. He also conquered the states of Bihar, Dholpur, Chanderi and Gwalior. He also seized the small forts surrounding Gwalior under Raja Man Singh. He spent much of his energy to capture Gwalior, but Malwa remained unconquered. Sikandar Lodhi re-affirmed the supremacy of the Sultan over his nobles. He granted Iqtas to the Afghans as well as to the Hindu chiefs. The Jagirdars had to submit accounts regularly. The drastic punishments were given to those who were corrupt. He had a strong spy system and all the events in the empire were reported to the Sultan. He also took deep interest in the development of agriculture. He abolished octroi duty on grains, and established a new measurement of a yard, called the Gazz-i-Sikandari. He also established an efficient administration. He laid great emphasis on justice, and made his empire safe from the robbers and bandits. He was an orthodox king. He forbade the practices against the Shara (Islamic law). He re-imposed the Jiziyah on the Hindus. Furthermore, he executed Brahmans who considered Hindu and Muslim scriptures equally sacred. Moreover, he also demolished a few Hindu temples during his campaigns, such as the temples at Nagarkot. He also gave grants to the scholars, philosophers and men of letters in his court. He also translated many Sanskrit works into Persian. He was also interested in music. Many Hindus learnt Persian and were recruited to the various administrative posts under his rule. He died in 1517 A. D.

### **c. IBRAHIM LODHI**

Ibrahim Lodhi ascended the throne of Delhi after the death of his father Sikandar Lodhi in 1517 A.D. The Afghan nobles tried to undermine the Sultan's autocracy. So, they forced Ibrahim Lodhi to make his younger brother, Jalal an independent ruler of Jaunpur region, which was under the control of Sharqis. However, Khan-i-Jahan Lodhi, Ibrahim's favorite noble, opposed this scheme of dual monarchy and persuaded the Sultan to change his mind. As a result, there was a civil war between Ibrahim and Jalal, in which Jalal was badly defeated. He was imprisoned

in Hansi fort and later executed. This gave an opportunity to Rana Sanga of Mewar, who started marching towards the Lodhi territories up to Bayana near Agra and captured Chanderi. There was also rebellion in Bihar. He summoned Dawlat Khan Lodhi, governor of the Punjab for twenty years to deal with the odds but instead, he sent his son Dilawar Khan. Both Dilawar Khan and Dawlat Khan conspired against Ibrahim Lodhi and invited Babur, who was a ruler of Kabul, to the country. A first battle was fought at Panipat in 1526 A. D. between Babur and Ibrahim Lodhi. In the battle, Ibrahim Lodhi was badly defeated and killed. Thus, the Delhi Sultanate came to an end and gave rise to the Mughals.



India During 15<sup>th</sup> Century<sup>4</sup>

<sup>4</sup> Satish Chandra, *History of Medieval India (800-1700)*, Hyderabad: Orient BlackSwan, 2018, p.190.

### 2.3.6 CHECK YOUR PROGRESS V

1. Who were the Afghans?

.....

2. Who was the founder of the Lodhi dynasty?

.....

3. Which title was assumed by Nizam Khan?

.....

4. What was Gaz-i-Sikandari?

.....

### 2.4 SUMMARY

Students, in this unit we have highlighted the initiatives taken by Muhammad bin Tughlaq for the effective administration control, but they were short-lived and failed. His successor Firuz Tughluq gave up warfare and made the state more an instrument of development and welfare. But the Delhi Sultanate began to disintegrate. We have also looked at the rise of Vijayanagar Kingdom which dominated the country for more than 200 years. The defeat in the battle of Talikota in 1565 A.D gave way to the disintegration of this kingdom. In addition to this, we have also analyzed the rise of the Bahmani kingdom and their constant struggle with the Vijayanagar Kingdom. Despite continuous wars, there was a growth of trade and commerce, growth of agriculture and development in art and culture continued up till sixteenth century. Lastly, we have given the account of the establishment of first Afghan empire under the Lodhi Sultanate. With the defeat of Ibrahim Lodhi in the first battle of Panipat in 1526 A.D, the Delhi Sultanate collapsed and this gave way to Babur to laid the foundation of Mughal rule in India.

### 2.5 SUGGESTED READINGS

Satish Chandra, *Medieval India From Sultanat to the Mughals: Delhi Sultanat (1206-1526)*, New Delhi: Har Anand Publications, 1997.

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K.A. Nizami (ed.), *A Comprehensive History of India, The Delhi Sultanat*, Part 2, Vol.V, New Delhi: People's Publishing House, 1993.

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## **2.6 QUESTIONS FOR PRACTICE**

### **2.6.1 LONG ANSWER QUESTIONS**

1. Discuss main features of administration of Vijaynagar Kingdom.
2. Discuss the administrative experiments of Muhammad bin Tughlaq and their impact.
3. Write a note on the rise of the Bahmani kingdom?
4. Discuss the achievements of the Lodhi Sultans?
5. Give an account of Firuz Tughluq's administrative and economic reforms.

### **2.6.2 SHORT ANSWER QUESTIONS**

1. Who was Jauna Khan?
2. When and between whom the first battle of Panipat fought?
3. Mention two internal reforms of Mahmud Gawan.
4. When and between whom the battle of Talikota was fought?

# **BACHELOR OF ARTS**

## **SEMESTER II**

### **COURSE: HISTORY OF INDIA: c.1200-c.1750**

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#### **UNIT 3: GOVERNMENT AND ADMINISTRATION; NATURE OF THE STATE**

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##### **STRUCTURE**

##### **3.0 Learning Objectives**

##### **3.1 Introduction**

##### **3.2 Central Administration**

###### **3.2.1 The Sultan**

###### **3.2.2 Diwan-i-Wizarat**

###### **3.2.3 Diwan -i-Arz**

###### **3.2.4 Diwan -i-Insha**

###### **3.2.5 Diwan -i-Risalat**

###### **3.2.6 Check Your Progress I**

##### **3.3 Provincial and Local Administration**

##### **3.4 Revenue Administration**

##### **3.5 Military Administration**

###### **3.5.1 Check Your Progress II**

##### **3.6 Nature of the State**

###### **3.6.1 Check Your Progress III**

##### **3.7 Summary**

##### **3.8 Suggested Readings**

##### **3.9 Questions for Practice**

###### **3.9.1 Long Answer Questions**

###### **3.9.2 Short Answer Questions**

### **3.0 LEARNING OBJECTIVES**

After reading this unit, you will be able to:

- Evaluate the working of the major administrative departments at the central, provincial and the local level.
- Gain information about the military and the revenue administration under the Delhi Sultans.
- Analyse the nature and the composition of the Delhi Sultanate.

### **3.1 INTRODUCTION**

Students, this unit will examine the administrative system under the Delhi Sultanate. In the beginning, it will discuss about the administrative structure introduced and maintained at the central as well as the provincial level. This unit will also be looking at the other departments like the revenue and the military under the Delhi Sultans. Apart from the administration, the nature of the state will be analyzed in which the nature of monarchy, outlook towards the people, relationship with the religion highlighted in such a way to understand the continuity and the change under the Delhi Sultanate.

### **3.2 CENTRAL ADMINISTRATION**

The central administration of the Delhi Sultanate consisted of the Sultan and the other nobles controlling various offices for the smooth functioning of the state. Students, we will be looking at the power and the position of the Sultan and working of the various departments separately under this section.

#### **3.2.1 THE SULTAN**

The head of the administration was the Sultan. He was the ruler of the entire realm and had absolute powers in his hands. He was the pivot of administration, the commander-in-chief of the armed forces and the ultimate court of appeal in all the judicial cases. He was the centre of the society and politics. He had the growing influence over his people. Moreover, he was the source of honor and patronage for the scholars, musicians, poets and religious divines who gathered in his court. The Sultan was regarded as the representative of God on this earth because of the power and prestige he was carrying. Balban assumed the title of Zill-Allah (shadow of God), and introduced the ceremonies of Sijda and Paibos (bending down to touch one's feet).

Though the Sultan enjoyed extensive powers, but there were serious limitations on his authority. The religion was the major institutional check on the misuse of power by a monarch. The ruler was required to follow the code of conduct prescribed by the religion. He was bound to function in accordance with the ethical and moral norms. He could not go against the Shariat. Apart from religion, the struggle for power exercised some check on the absolute powers of the Sultan from time to time. Thus, despite some limitations, the Sultan remained the pivot of power and governance during the Sultanate period.

In his task of governance, the Sultan was assisted by a regular hierarchy of officer's in-charge of various departments. The number of such ministries or the departments was not fixed. They carried out the administration in accordance with the orders of the Sultan. These ministers were the most trusted officials of the Sultan. Loyalty was therefore a prerequisite for holding the high office and was given the highest rewards. In fact, the Sultan was the pivot around which the whole administrative machinery revolved. A number of separate departments were created to look after different aspects of administration.

### **3.2.2 DIWAN-I-WIZARAT**

The most important office in the Sultanate was Diwan-i-Wizarat headed by the Wazir. The Wazir had to be a man of wide experience, wisdom and sagacity. He assisted the Sultan in the general administration of the country. He had to be a man of tact to control the nobility. There were two types of Wazirs, Wazir-i-Tafwiz who had unlimited powers except to appoint his successor and the Wazir-i-Tanfiz who merely carried out the wishes of the ruler. But, the Delhi Sultan wanted his Wazir to be influential enough to relieve him from the day-to-day burdens of the government. For example, Iltutmish's Wazir was Fakhruddin Isami, an old man who had served in high office at Baghdad for thirty years. He was succeeded by Muhammad Junaidi, who had the title of Nizamul Mulk. He was a powerful person. However, his opposition to Razia cost him his office and his life.

The main function of the Wazir was to look after the entire administration. The Wazir advised the Sultan, led military expeditions occasionally, look after the finances of the state, supervise the payments to the army, kept a check on land revenue collections and maintain records. His duties also included to look into the mints, royal buildings and other belongings of the royal court. For example, the Karkhanas were supervised by the Wazir. The Wazir also supervised the number of other departments like the Mustaufi-i-Mumalik (Auditor General in-charge of expenditure), Mushrif-i-Mumalik (Accountant General, in-charge of income). The Wazir was the most trusted officer of the Delhi Sultanate.

### **3.2.3 DIWAN-I-ARZ**

Diwan-i-Arz was instituted specially to look after the military organization of the empire. It was headed by the Ariz-i-Mamalik. The special responsibility of Ariz-i-Mamalik was to recruit, equip and pay the army. He was not the commander-in-chief of the army, but a leading noble and a warrior. He was responsible for making all preparation at the time of the campaign, looked after the supply and transport during the war. Balban gave more importance to Ariz-i-Mamalik than the Wazir. The importance of this post increased during Alauddin Khalji with the introduction of the branding system (Dagh) for horses and descriptive roll (Chehra) of the soldiers. This was meant to strengthen his control over the army. The Ariz was thus a very important officer who put limits on the powers of the Wazir.



### **3.2.4 DIWAN-I-INSHA**

Diwan-i-Insha looked after the department of royal correspondence headed by the Dabir-i-Khas. He was one of the confident of the Sultan. He was responsible for drafting royal orders and communications to the important Iqtadars and the neighboring rajas. The post was an important and responsible one, ensuring close proximity to the ruler. The Dabir also acted as a check to the Wazir.

### **3.2.5 DIWAN-I-RISALAT**

Diwan-i-Risalat was a prominent office during the Sultanate period, but there has been a sharp difference of opinion among the modern historians about its duties. Some call it a ministry of foreign affairs, others as a department for control of prices and public morals and as a department of hearing public grievances. The word Risalat derived from the word Rasul meaning prophet or one had a holy character. The Rasul-i-Dar or the Sadr-i-Jahan or the Wakil-i-Dar was the chief person in-charge of ecclesiastical department who was responsible for granting stipends of rent-free lands to the Muslim scholars and divines, the learned and the recluse. Apart from this, he was responsible for the appointment of the Muhtasibs or censor of public morals. He also check gambling and prostitution. He also ensured that Muslims followed their obligatory duties such as Namaz (public prayers) and Roza (fasting). Another important officer was the Qazi-ul-Qazzat or the chief Qazi, responsible for the administration of justice and also looked after the religious matters. Sometimes the posts of the Sadr-i-Jahan and the chief Qazi were combined. The duties of Diwan-i-Risalat became very important during the reign of Alauddin Khalji. His market reforms needed constant surveillance, so the charge to supervise given to Diwan-i-Risalat. After the death of Alauddin, this department lost its prominence. Thus, Diwan-i-Risalat had different forms under different rulers but its basic function of giving stipends and revenue free lands to the deserving and the needy seem to have continued all the time.

Apart from the main departments, there were a number of other officers and departments at the centre which helped in the smooth functioning of the administration. Important amongst them were a Mir-i-Hajib, connected with court and the royal household. He was also called the Barbek. He was master of ceremonies at the court. Furthermore, he marshaled the nobles in accordance with their ranks. Another important officer concerned with the royal household was the Wakil-i-Dar who controlled the royal household and supervised the payment of allowances and salaries to the sovereign's personal staff which included the royal kitchen, the wine department and the royal stables. He was also responsible for the education of the princes. The Barid-i-Khas next in prominence was the head of the intelligence department. The spies or Barids were appointed to different parts of the empire to keep the Sultan informed of all the developments in the empire. During the time of Alauddin, great importance was given to the department of public works or Diwan-i-Amirat. It was Firuz Tughlaq who not only repaired

many old buildings like Sarais, mausoleums and dug canals, built many towns. A separate department was set up called Mir-i-Imarat.

### **3.2.6 CHECK YOUR PROGRESS I**

1. What do you understand by the term Zill-Allah?

2. Write four major administrative departments under the Delhi Sultanate?

3. Mention the functions of a Mir-Hajib?

4. Who created the department of Diwan-i-Mustakharaj?

5. What were Barids?

6. Define the term Sarai?

### **3.3 PROVINCIAL AND LOCAL ADMINISTRATION**

There was no uniform administrative system under the Delhi Sultans at the provincial as well as the local level. The Delhi Sultanate comprised of provinces placed under the charge of governors called Walis or Muqtis. They were commanders of the military and administrative tracts called Iqtas or Wilayat. The Muqti had complete charge of the administration of the Iqta including the task of maintaining an army to join the Sultan in case of need. He was expected to defray the cost of the army, meet his own expenses and to make financial contributions to the Sultan. He also sends the balance (Fawazil) of the income after meeting his own and army expenses. Additional duties were also added from the time of Alauddin, that they were expected to follow the system of revenue assessment of the Khalisa land. With the passage of time, control of the Muqti's on administration also increased. The Naib Diwan, in-charge of the revenue administration, began to be appointed from the centre. A Barid or intelligence officer was also posted to keep the Sultan informed about the actions of the Muqti.

With the consolidation of Delhi Sultanate, the provinces were further portioned into Shiqs for the administrative convenience of the state. They were administered by the Shiqdars. The Shiqdar assisted the governor in the maintenance of law and order and provided military assistance. His salary derived from the revenue collections of the area. His duties also included to supervise the functioning of the smaller administrative units.

The Shiqs were further subdivided into Parganas which consisted of a number of villages. A Chaudhari who was a hereditary land-holder and an Amil or revenue collector were posted there. There were also the references of Khuts and Muqqaddams (village headman). They

worked with the governor in the collection of revenue and maintaining law and order. A Patwari was also a village official to maintain account books.

### **3.4 REVENUE ADMINISTRATION**

The economy of the Delhi Sultanate was predominantly agrarian and the primary source of the income was land revenue. The cultivators were required to pay a large number of taxes which were subsumed under the broad categories of Bhaga (land revenue), Bhog, and Kar. However, there were a number of difficulties in calculating the share of the produce, collect individually or collectively, how much of it went to the ruler and how much to his subordinates or to the local landed elites. In the 13th century, the land revenue demand was depended upon on the paying capacity of the peasant. For instance, Balban advised his son, Bughra Khan, not to charge so much land revenue, which reduced the peasant to a state of poverty, nor so little that they become rebellious on account of excess of wealth.

In the 14th century, Alauddin Khalji raised the land revenue demand to half of the produce from Khalisa land from upper Doab region up to Aligarh and in some areas of Rajasthan and Malwa. The Khalisa land revenue demand was based on the measurement of the area cultivated by each cultivator. The cultivators were encouraged to pay revenue in cash. Alauddin Khalji was also involved in the sale of grains to the Banjaras or in local Mandi. He was very much concerned with the peasants that they got favorable prices of their crops. He was also intervened in the affairs of the villages. He tried to operate against the privileged sections in the villages—the Khuts, Muqaddam and the Chauduries. He ensured that the Khuts and Muqaddams did not pass their burden on weaker section and pay their taxes—the Ghari and Charai taxes. The Khuts and Muqaddams became poor that they could not wear costly clothes and ride on horses and their women were obliged to work in the houses of Muslim. Alauddin attempted to take away all the privileges from the upper section of the landed nobility. His strict measures were collapsed with his death.

The successors of Alauddin restored the privileges of the Khuts and Muqaddams. The state no longer assesses the land revenue on the basis of cultivated area by each individual, but assesses it as a lump sum, leaving the assessment to the Khuts and Muqaddams. Ghiyasuddin Tughlaq took the definite step of replacing the system of measurement by sharing in the Khalisa area. This provided relief to the cultivators because under the measurement the risk of cultivation of crops had to be borne by the cultivator. But under sharing both profit and loss were shared by the cultivator and the state. Ghiyasuddin provided another relief to the peasants that revenue demand should not be raised by guess or computation. The revenue enhancement put extra burden on the peasantry, so he relieved the peasants in this way. His son, Muhammad Tughlaq tried to revive the old system of Alauddin and extend it all over the empire. His excessive revenue demand led to serious peasant uprising in the Doab. He also levied tax on cattle and houses. The land revenue demand raised almost half. He curtailed the privileges of the Khuts and Muqaddams. Thus, it would appear that the land revenue under the Delhi Sultans during the 14th

century, remained heavy almost half of the produce, it was assessed and collected by the intermediaries for several decades.

Apart from land revenue, Delhi Sultans collected other taxes also to incur heavy expenditure on the maintenance of large army, royal court and royal household. They imposed two types of taxes: religious tax and secular tax. Zakat referred to all the taxes which were collected from the Muslims as a religious duty. It comprised of tax on flocks, herds, gold, silver, commercial capital, agricultural produce. Jizyah was imposed on non-Muslims for the production offered by the Muslim government to their life, property and places of worship. Kharaj was the tax on land taken from the non-Muslims only. But, later this tax was taken from the Muslims who cultivated land. This tax ranged between 1/3rd and 1/2 of the produce. Khams represented 1/5th of the booty acquired in war or mine or treasure trove. In addition to these taxes, certain other taxes were imposed by the Delhi Sultans from time to time. For instance, Firuz Shah imposed an irrigation tax at the rate of 10 percent.

### **3.5 MILITARY ADMINISTRATION**

The Delhi Sultans maintained a strong and efficient army. A strong army was needed to deal with the local people who were not willing to accept the authority of the Sultan, to suppress the revolts and to deal with the foreign invasions. The early Delhi Sultans did not maintain a well-organized army and chiefly depended on their nobles for the supply of soldiers. It was Alauddin Khalji who started the practice of maintaining a standing army. This practice was, however, abandoned by Firuz Tughlaq. He once again reverted to the feudal military organization.

The army of Delhi Sultanate consisted of four types of soldiers. Firstly, there were regular soldiers permanently employed by the Sultan. They included royal slaves, guards and troops. Alauddin Khalji kept a large number of such soldiers. Even Ghiyasuddin and Muhammad Tughlaq also maintained large central army. The responsibility of organization and maintenance of the army rested with Diwan-i-Ariz. Secondly, there were soldiers employed on a regular basis by the provincial governors. The responsibility for the recruitment and training of these soldiers rested with the governors. The soldiers were placed at the disposal of the Sultan at the time of need. Thirdly, there were soldiers which were recruited on temporary basis during the period of war. The contingents stationed at Delhi were called Hasham-i-Qalb and provincial contingents were called Hasham-i-Atsaf.

The army of Delhi Sultans consisted of cavalry, infantry and elephants. Cavalry was composed of a Sawar (men with single horse), Do aspeh (men with two horses). The cavalry was the strongest of all and formed the backbone of the army. With the help of their cavalry, the Delhi Sultans acquired superiority over the Indian troops. The horses were imported from distant foreign lands. Efforts were made to breed good horses in the country. Alauddin Khalji started the practice of branding horses. The elephants formed another essential part of the army. There was a separate department to look after the training and maintenance of the elephants. It was supervised by Shahna-i-Fil. The infantry or foot soldiers were referred to as Paiks. Most of the

members of infantry consisted of Hindu slaves and persons of low origin. They were armed with swords, spears, bow and arrow. With regard to the organization of the army administration, it was headed by Ariz-i-Mumalik, who was responsible for the maintenance and efficiency of the forces. The descriptive rolls of all soldiers were maintained in his office. Another notable official of the army was Amir-i- Akhur who was in-charge of the royal guards. The army of Delhi Sultans had diverse character, but it lacked proper training and discipline.

### **3.5.1 CHECK YOUR PROGRESS II**

1. Write about the duties of a Muqti under the Delhi Sultanate?

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2. Write about the role of a Barid in the provincial administration?

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3. Who was Bughra Khan?

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4. What do you know about the term Khalisa?

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5. Discuss the position of the Khuts and Muqaddams under Alauddin Khalji?

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6. Write a few sentences on the functions of the Diwan-i-Ariz department?

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7. Who was appointed as the in-charge of the royal guards?

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8. Write different types of soldiers in the army of the Delhi Sultanate?

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### **3.6 NATURE OF THE STATE**

There has been a debate among the scholars about the nature of the state, its origin, the nature of monarchy, outlook towards the people, relationship with the religion and religious orders. In the Delhi Sultanate, the Sultan accorded an independent position as long as they accepted the theoretical superiority of the Caliph or Khalifa. In actual sense, the Sultans were left free in their political conduct as long as they did not openly violate the Shara. The Turks who came to India were deeply influenced by the Islamic thinking or practices regarding the state. They followed their traditions and at the same time they were intensely practical in their political dealings and remain within the framework of Islamic law (Shara).

The Delhi Sultanate began as an independent entity when Qutubddin Aibak, a slave rose to power in 1206 A.D. After Aibak, Iltutmish consolidated his power and the rulers of Ghazni ceased to claim suzerainty over the territories comprising the Sultanate of Delhi.

Although asserting their independence, the rulers at Delhi maintained their links with the rest of the Islamic world by getting a formal letter of investiture (Manshur) from the Abbasid Caliph at Baghdad. In 1229 A.D, Iltutmish received such a letter of investiture, along with splendid robes from the Caliph of Baghdad. The Sultans of Delhi inscribed the name of the Caliph in their coinage and his name was included in the Khutbah at the time of the Friday prayers. The Sultans assumed the title of Nasir-amirul-mominin (the lieutenant of the leader of the faithful, the Caliph). The independence and status of the Sultans of Delhi had not been questioned by anyone before the receipt of the letter of investiture. Even it was not questioned when, Mubarak Shah, the successor of Alauddin Khalji, repudiated allegiance to the Caliph, and declared himself Imam. With the passage of time, this unity of the Islamic world broken down because of various reasons like rise of various religious sects, independent kingdoms under Turkish rulers and rise of Mongols. The prestige of the Abbasid Caliph had gradually declined. Muhammad bin Tughlaq obtained an investiture from a descendent of the Abbasid Caliph who was living at Cairo. He also issued coins in the name of Caliph and removed his own name from the coins. But, this hardly affected the rebels or internal revolts during Muhammad bin Tughlaq reign. Firuz Tughlaq twice obtained an investiture and robes of honor from the Caliph, even before he stood forth as a champion of orthodoxy. This did not make any difference. Following the example of Timur, the Mughal rulers themselves assumed the title of Imam. Thus, the institution of Caliphate had little relevance during the Sultanate and the Mughal period.

With the advent of Turks, a new type of state introduced in north India in which the question of centralization or decentralization arose from time to time. In the beginning, military leaders enjoyed maximum freedom to carry out conquests in different parts of the country. A strong corp of troops operated under the direct control of the Sultan. This decentralized despotism was replaced by centralized state by Balban. This centralized character continued during the Khalji's up to the end of 14th century. Following the downfall of the Tughlaqs and the rise of Lodhi's to power, again decentralized despotism seen among the Afghan tribal leaders which led to clashes between the nobles and the Sultan. The tussle for power between the Sultan and the nobles was a constant feature of the Sultanate, the precise extent and the degree of centralization varied from ruler to ruler. For instance, the struggle for power between the nobles and the Sultan was settled in favor of the Sultan with the accession of Balban to the throne.

During the 13th and 14th centuries, the character of the state varied considerably. The 13th century was practically a period of the Turkish domination over the state. Most of the nobles, both free and slaves, were Turks who accompanied Mahmud Ghazni a well known invader to India. Another important group was of the Khaljis who were not considered as the Turks. This group did not find favor with the successors of Qutubbdin Aibak at Delhi. Apart from this, another group which received support from the Sultan was the Tajiks. The Tajiks were more cultured and refined. They were generally preferred for administrative posts in the central government. For instance, Iltutmish's Wazir, Nizamul Mulk Junaidi was a Tajik. The Turks resented the Tajiks and their attempt to grab the higher administrative posts. After the death of Iltutmish, many Tajiks were killed by the Turks. Apart from the Turks and the Tajiks, there were

references of few Arabs, Yamanis were appointed under the Delhi Sultanate. They worked under the department of the Sadr. It seems that only the Turks were strong and tried to dominate the Sultan. This continued during the reign of Balban too. He was the champion of Turkish domination of the state. He was against the low-born, especially Indian Muslims. Moreover, he did not give administrative posts to them. Simultaneously, he declared himself as the descendant of the Iranian hero, Afrasiyab and adhered to pre-Islamic Iranian forms and symbols of suzerainty. He tried to fuse together Iranian forms and Turkish domination. In the last years of his reign, he was compelled to admit a section of the Mongols to the nobility. His son, Prince Muhammad, recruited Khalji's under Jalaluddin Khalji to fight with the Mongols. Towards the end of his reign, he lost faith in the Turkish nobles.

When Khalji's came in power, they ended the Turkish domination. Along with the Turks in the nobility, they opened the doors to the other talented Muslims. For instance, Alauddin's Wazir was Nusrat Khan Jalesar and Zafar Khan, his Mir Arz. Both were famous warriors but were non-Turks. Malik Kafur was also non-Turk and rose to power under Alauddin. There was an influx of a large number of non-Turks into the nobility during the latter years of his reign. The rise of the Khalji's led to the end of Turkish monopoly of high offices and an integrated Indo-Muslim state emerged in India. High offices were filled on the basis of efficiency rather than on the basis of their ethnic origin.

During the Tughlaq's reign, there was a drastic change seen in the nobility. Muhammad bin Tughlaq appointed Hindus as well as Muslims from the low classes on the basis of their efficiency in the nobility. Tailang Brahman, Khan-i-Jahan Maqbul rose to the position of Wazir under Firuz Tughlaq. Ain-ul-Mulk was appointed governor of Awadh under Muhammad Tughlaq and also worked under Firuz Tughlaq as Mushrif-i-Mamlik. They gained some important positions in the nobility, but this did not mean that they became a dominant element in the nobility. Muhammad Tughlaq appointed large number of foreigners in the nobility. They later established their own kingdom; one such was Bahmani kingdom in the Deccan.

The power and position of the Ulema was quite debatable under the Delhi Sultanate. A set of scholars declared that the state set up by the Turks was a theocratic state. It was based on the Muslim holy law, the Shara which could be interpreted only by the Ulema. The Delhi Sultans paid great deference to the Ulema for interpretation of Islam. But they kept effective political control in their hands. They did not feel bound to consult them or accede to their views where matters of the state were concerned. So, a purely theoretic state never existed in India. For instance, Iltutmish did not consult the theologians before he declared Razia as his successor. Balban introduced pre-Islamic ceremonials in his court, including Sijda and Paibos which were considered un-Islamic by the Ulema. Alauddin was quite convinced that government and administration were quite independent of the rules and orders of the Shariat. Muhammad bin Tughlaq issued many secular decrees (Zawabits) to supplement the Shariat. Even an orthodox ruler, Firuz, forbade cutting of hands, feet, noses of the criminals even though it had been sanctioned by the Shariat. Taking all this into account, the Delhi Sultanate was not entirely theoretic state. Nor it can be an ethnocentric state because Shara as defined by the Ulema was not

the core concern of the Sultans. The Ulemas were honored in the state, but the state was not run on their advice. It was entirely dependent on political considerations and interests of the ruler. There was sharp difference of opinion between the orthodox clergy and the Delhi Sultans regarding the extent of religious freedom to be accorded to the Hindus and their role in the working of the state.

The state postulated considerable but defined religious freedom to Hindus who accepted the over lordship of the Muslim rulers. They also agreed to abide by the rules and regulations enforced by him. They were known as the Zimmis. The Zimmis had the right to worship according to their rites and to maintain and repair temples. Even they were allowed to build new temples in villages where there were no Muslims. There were also the references of destruction of temples in case of opposition by the Hindus. In times of war, temples were sacked and destroyed. In addition to the loyalty and service to the Delhi Sultans, the Hindus were also required to pay Jizyah. How precisely Jizyah was assessed or collected during the Sultanate period is not clear. During the early Sultanate period up till the Khaliji's, no concrete reference of Jizyah was found. During the time of Tughlaq, Jizyah as a separate tax was imposed on the non-Muslims. The Brahmans were exempted from it. For the section of the orthodox the Ulema, Jizyah was a means of harassing and humiliating and insulting the Hindus. Others believed that Hindus were ineligible for Jizyah. It also keeps in mind that the Hindus formed a predominant section of the population including Delhi. They worked as Khuts, Muqaddams, Chaudhari, Rana and Thakur. They worked as traders and financiers in the towns. Alauddin Khalji curtailed their powers. It can be stated that Hindus were not appointed to high offices except during the reign of Muhammad bin Tughlaq. The small section of Hindus enjoyed high positions under Delhi Sultans and the majority of Hindu and Muslim population continued to be poor. The state did not interfere in the life of the people as long as they were paying taxes. Considerable religious freedom was given to the people. The traditions of broad religious toleration had become well established in the Delhi Sultanate.

### 3.6.1 CHECK YOUR PROGRESS III

1. Write a few sentences on the position of a Caliph.

2. \_\_\_\_\_  
What do you know about the Tajiks?

3. \_\_\_\_\_  
Discuss the power and position of the Ulemas under the Delhi Sultanate?

4. \_\_\_\_\_  
Define the term Zimmis?

5. \_\_\_\_\_  
What do you understand by the term Shariat?  
\_\_\_\_\_



### **3.7 SUMMARY**

Students in this unit, we have discussed about the evolution and growth of administrative structure under the Delhi Sultanate. The administrative system contributed towards the consolidation of the Sultanate at three levels; central, provincial and local. There were also various other departments for the smooth functioning of the government. The military department required to maintain peace and stability in the empire. The revenue department regulated the income generated from various sources, especially land revenue. The last section explained about the nature of state under the Delhi Sultanate. The institution of Caliphate gradually declined and lost its importance. As far as nobility was concerned, drastic changes were seen from time to time. The Ulemas were honored in the state, but the state was not run on their advice. The state gave considerable freedom to people of the country.

### **3.8 SUGGESTED READINGS**

Satish Chandra, *Medieval India From Sultanat to the Mughals: Delhi Sultanat (1206-1526)*, New Delhi: Har Anand Publications, 1997.

S.A.A Rizvi, *The Wonder That Was India*, Vol. II, London: Sidgwick & Jackson, 1987.

U.N. Day, *Administrative Systems of Delhi Sultanate 1206 -1413*, Allahabad: Kitab Mahal, 1959.

I.H. Qureshi, *The Administration of the Sultanate of Delhi*, Karachi: Pakistan Historical Society, 1958.

R.P. Tripathi, *Some Aspects of Muslim Administration*, Allahabad: Indian Press, 1936.

### **3.9 QUESTIONS FOR PRACTICE**

#### **3.9.1 LONG ANSWER QUESTIONS**

1. Discuss the central and provincial administration under the Delhi Sultanate?
2. Write about the revenue administration under the Delhi Sultanate.
3. Discuss the nature of the state under the Delhi Sultans?
4. What do you know about the institution of Caliphate?

#### **3.9.2 SHORT ANSWER QUESTIONS**

1. Define the term Fawazil?
2. What do you know about the term Hasham-i-Qalb?
3. Discuss the position of a Shiqdar at provincial level?
4. Write few sentences on the duties of a Patwari?
5. Define the term Jizyah?
6. Who introduced the Ghari and Charai taxes?

# BACHELOR OF ARTS

## SEMESTER II

### COURSE: HISTORY OF INDIA: c.1200-c.1750

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#### UNIT- 4: ESTABLISHMENT OF MUGHAL RULE (1526-1556); EXPANSION UNDER AKBAR (1556-1605); A NEW CONCEPTION OF THE STATE

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#### **STRUCTURE**

#### **4.0 Learning Objectives**

#### **4.1 Introduction**

#### **4.2 Establishment of Mughal Rule (1526-1556 A.D.)**

##### **4.2.1 Babur**

##### **4.2.2 Humayun**

##### **4.2.3 Check Your Progress I**

#### **4.3 Expansion under Akbar (1556-1605 A.D.)**

##### **4.3.1 Territorial Expansion**

##### **4.3.2 Further Expansion of the Empire**

##### **4.3.3 Check Your Progress II**

#### **4.4 A New Conception of the State**

##### **4.4.1 Check Your Progress III**

#### **4.5 Summary**

#### **4.6 Suggested Readings**

#### **4.7 Questions for Practice**

##### **4.7.1 Long Answer Questions**

##### **4.7.2 Short Answer Questions**

#### **4.0 LEARNING OBJECTIVES**

After reading this unit, you will be able to:

- Analyze the conquests and conflicts of the Babur with the Afghans and the Rajputs which laid to the foundation of the Mughal Empire in India.

- Tracing the territorial expansion of the Mughal Empire under Akbar.
- Examine the changes in the nature of the state under the Mughals.

#### **4.1 INTRODUCTION**

Students, this unit will examine the establishment of the Mughal rule in the country. It will focus on the process of the establishment of the Mughal rule under Babur and Humayun. The challenges posed by the Afghans to overthrow the Mughal authority will also be taken into account. It will also explain the territorial expansion under Akbar and the problems related to it. In the course of developing a large empire, the Mughal rulers had to deal with the Rajputs and the rulers south of the Vindhya like Ahmadnagar. The last section will explain the new conception of the state under the Mughals.

#### **4.2 ESTABLISHMENT OF MUGHAL RULE (1526-1556 A.D.)**

Babur laid the foundation of the Mughal rule in the country with the successful campaign against the Lodhi's. After him, his son Humayun continued to face the challenges of the Afghans and the Rajputs.

##### **4.2.1 BABUR**

Zahir-ud-din Muhammad Babur, the founder of the Mughal rule in India, was a descendent of Timur from his father's side and to Chingez Khan from his mother's side. The Mughal descendants of the Mongols, preferred to call themselves the Chaghatayids, after Chingez's second son, Chaghatay. Babur was born on 14 February 1484. In 1494 A.D., he was succeeded to his father Umar Shaikh Mirza who was the ruler of Farghana. In 1500 A.D., he invaded Samarqand and was successful. But he was soon defeated and deprived of his kingdom by his distant relative, Shaibani Khan Uzbek. Babur was reduced to a mere fugitive. In 1504 A.D., he conquered Kabul and started collecting tributes from the Afghan tribes there. He was married to the daughter of the Afghan leader Yusuf in order to strengthen his position. In 1510 A.D., Shah Ismail of Iran defeated Shaibani, Babur took advantage of this situation and seized Samarqand. Shaibani's nephew Ubaydullah Khan subsequently rallied their forces and forced Babur to return to Kabul. After this defeat, he acquired firearms with the help of Turkish gunners and strengthened his army.

By 1504 A.D., Babur developed his interest in the conquest of India. In the following year, he surveyed the regions to the west of the Indus River as far as Jamrud, Kohat and Tarbila. He launched four expeditions between 1519 A.D and 1523 A.D. In 1519 A.D., Babur invaded the country for the first time and captured Bajaur and demanded an annual tribute from the people. He sent his messenger to Ibrahim Lodhi, asking him to surrender the west Panjab region earlier conquered by Timur. But Daulat Khan, the governor of Lahore, stopped him in Lahore itself. Babur returned to Kabul. During his third expedition, Babur captured Sialkot in 1520 A.D. Then he remained busy in the occupation of Qandhar. In 1523 A.D., Dilawar Khan, son of

Daulat Khan and Alam Khan, met Babur and invited him to overthrow Ibrahim Lodhi. When the Sultan knew about this conspiracy, he sent an army to Lahore against Daulat Khan Lodhi. His forces seized Lahore and Daulat Khan took refuge in Multan. On the other hand, Babur with his army reached Lahore and defeated the army of Ibrahim Lodhi. As a result, Lahore was sacked and burnt. Then Babur moved towards Dipalpur and met Daulat Khan, for further gains. Babur understood the intentions of Daulat Khan Lodhi, he went back to Kabul to organize reinforcements.

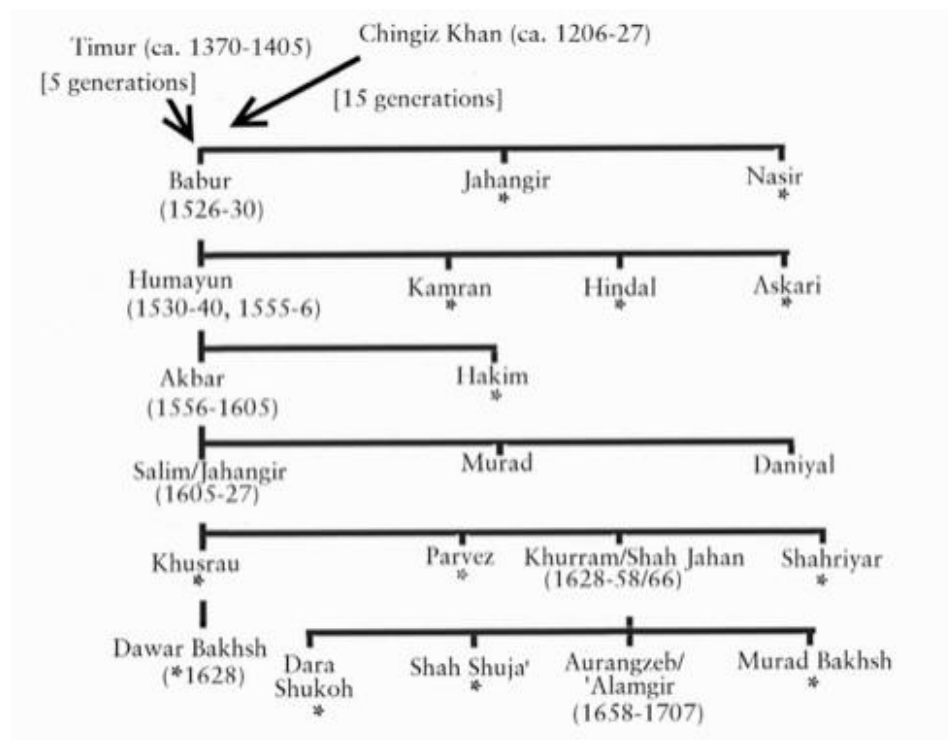
In 1525 A.D., he left Kabul to conquer India. Daulat Khan Lodhi surrendered to Babur after some initial resistance. Ibrahim Lodhi left Delhi with the army of 100,000 cavalry and 1,000 elephants to attack Babur. There were 10,000 soldiers in Babur's army. The two armies faced each other near Panipat. The army of Babur was strong enough to deal with the Lodhi's because of the use of artillery and cannons. The ditches were dug in the strategic areas. Babur's cavalry was expert in making lightning attacks on the enemy. On the other hand, Ibrahim Lodhi was dependent on his elephants and mercenaries. The first battle of Panipat took place on 21st April 1526 A.D. Babur's flying flanks and showering of arrows killed his numerous soldiers. The army of Ibrahim Lodhi could not understand the tactics of Babur's army and were defeated badly. Ibrahim Lodhi died on the battlefield. About 40,000 Indians were also killed. Many elephants were captured. As a result, Delhi and Agra came under the control of Babur. He generously shared his loot with his nobles and his soldiers. He also sent money to the residents of Kabul, to the Muslims in Central Asia and to Mecca and Medina. Babur took the charge of the region and gained the confidence of the people. The Afghan leaders submitted to him. Babur assigned the revenue of the area between Delhi and Kannauj to his Muslim Begg. Those areas which had not yet surrendered were also assigned to the Begg to be brought under control. Babur settled in Agra and start focusing on the further conquests. He also focused on organizing the gardens, digging wells and planting of the fruit trees.

Rana Sanga was the most formidable threat to the Mughals. He wanted to restore the great empire of Prithvi Raj Chauhan. Many Rajput chiefs had joined Rana Sanga to fight against the Mughals. Hasan Khan Mewati made an alliance with Rana Sanga to oust Babur. Rana was unable to capture Chanderi. Soon, Rana prepared his army to fight against Babur. The forces encountered the Begg, not Babur because he moved towards Fatehpur Sikri. Babur gave confidence to his army, distributed gold and silver among them, and provided them weapons to deal with the Rajputs. On 17<sup>th</sup> March 1527 A.D., a battle was fought between the Mughals and the Rajputs at Kanwah near Fatehpur Sikri. The Mughal cavalry surrounded the Rajputs army from all sides and did counter attacks. As a result, Babur received a decisive victory. He declared a Jihad (holy war) against the Rajputs and assumed the title of Ghazi (Islamic Hero). The defeated Rana Sanga died of poison at Kalpi towards the end of 1528 A.D. This secured Babur's position in the country. He ordered his son, Humayun, to control Kabul and Badakhshan with those Begg who were reluctant to return to Kabul.

In 1528 A.D., Babur reached Chanderi and interested in invading Raisen, Bhilsa and Sarangpur. But he could not because he heard about the loss of Awadh. He returned to

Kannauj and marched towards Baksar on the Ganges, and drove his Afghan enemies from Bihar and Bengal. Nusrat Shah joined hands with the defeated Afghans in Bengal. In 1529 A.D., Babur personally marched towards Bihar, but went back to Agra without fighting because of the harsh weather conditions. On the other hand, Humayun also failed to regain Samarqand from the Uzbeks. He was called back from Badakhshan and instead, his brother, Hindal was posted there. By the time, Humayun returned to Agra, Babur was already in a bad health. Babur died in 1530 A.D. His body was taken to Kabul and was buried in a garden.

Babur was daring and courageous, and his confidence made his soldiers loyal to him. He always believed in his ultimate success with the divine help. He called himself Qalandar (carefree dervish). Babur gave lavish rewards to the Beggars and the soldiers. Moreover, he was creative and innovative. He built many monuments, gardens and orchards. Babur faced many difficulties in administering the multi religious and multicultural society of India. He also wrote many poems and prose in Chagatay-Turki, his mother tongue. In his autobiography, *Tuzuk-i-Baburi*, he confessed his own failures and are free from inhibitions. He also enjoyed the company of the scholars and poets. Babur was a follower of Naqshbandiyya Sufi Khwaja Ubaydullah Ahrar. He loved his writings to comfort his body and spirit. He was very fond of Indian acrobats, wrestling and swimming. The foundation of the Mughal Empire was laid with his courage and all-rounded genius.



**Mughal Emperors (with reign) and Imperial princes (to 1707)<sup>5</sup>**

<sup>5</sup> Michael H. Fisher, *A Short History of The Mughal Empire*, London: I.B.Tauris & Co.Ltd, 2016,p.30

### 4.2.2 HUMAYUN

Humayun was born on 6 March 1508 A.D. He was the eldest son of Babur. He had three brothers: Kamran, Askari, and Hindal. As he assumed the throne, he had to deal with a number of opponents; one among them was Muhammad Zaman Mirza. He divided his empire among his brothers, with Kamran receiving Kabul and Badakhshan. Kamran also seized Lahore and the rest of the Panjab. Humayun left these regions under the control of Kamran to avoid civil war. He gave Kamran extensive territories and also the control of the military roads from Kabul to Delhi.

Sher Shah Suri, the Afghan leader, was growing swiftly in the east of Lucknow and becoming a major problem for the Mughals. Humayun wanted to suppress the rebellion of the Afghans. But before he could move towards them, he received the news that Bahadur Shah, the ruler of Gujarat, consolidated his position in Malwa. He was marching against the Mughals. Humayun signed a peace treaty with the Afghan leader Sher Shah Suri, and he left the full control of the east Banaras to Sher Shah. The Afghans gained a strong base to mount further operations against the Mughals.

In 1534 A.D., Bahadur Shah laid siege to the fort of Chittor. Humayun launched a campaign towards Malwa to suppress Bahadur Shah. Humayun moved tactfully. He seized Mandu and stormed Champanir after four months blockade. Then, he occupied Ahmedabad. In this way, the entire Malwa and Gujarat came under the control of Humayun. He appointed Askari, the governor of Gujarat. Askari was an incompetent ruler and the nobles were also against him. It resulted in the rebellion in the region and Humayun was left only with Ahmedabad. He went to suppress the rebellion. Instead of punishing the rebels, he gave them time to surrender and himself rest in Mandu for five months. As a result, Bahadur Shah recaptured Gujarat. But, Humayun did not bother to take it back. In 1537A.D., Humayun returned to Agra. Now the Mughals had lost their control on Gujarat and Malwa.

Humayun's absence gave an opportunity to Sher Shah Suri, to consolidate his position in Bihar. In 1537 A.D., Humayun left Agra and launched a campaign towards the east and besieged Chunar fort. It was difficult for the army of Humayun to annex the fort till five months. But, then Rumi Khan, the Turkish artillery commander, constructed a mobile battery of boats which damaged the walls of the fort and the Afghans surrendered. After wasting much of his time in conquering the fort of Chunar, Humayun marched towards Banaras. There he came to know about the Sher Khan's conquest of Bengal. Then Humayun marched towards Patna and offered Sher Shah Suri to surrender Rohtas and Bengal and in return he can get the possession of the Chunar and Jaunpur. But Sher Shah demanded Bengal too and asked Humayun to confine his control up to Jaunpur only. But before they could reach at any consensus, the Sultan of Bengal came to Humayun for his help. Humayun proceeded towards Bengal, but Jalal Khan, son of Sher Shah, stopped him at Ghari pass. Finally, in 1538 A.D., Humayun reached Gaur and, therefore, captured it without any difficulty. Humayun again wasted four months there, and it again gave an opportunity to Sher Shah to capture Banaras. Humayun assembled his army and marched towards Chausa, which divided Bihar from Banaras. Sher Shah also reached there. Many negotiations of peace were made but nothing came out. In 1539 A.D., the Afghan army attacked

the Mughals and almost the whole of the Humayun's army was destroyed. Humayun fled from there and saved by a poor water-carrier. Sher Shah Suri declared himself as an independent king of Bengal.

In 1540 A.D., Sher Shah Suri was well-prepared for another attack on the Mughal throne. Humayun crossed Ganges with his army of 40,000 well-armed soldiers. The battle was fought near Kannauj. The Afghan's army consisted of only 10,000 horsemen but caused a severe panic for the Mughal forces. Humayun was badly defeated. He escaped and returned to Agra with great difficulty. After the victory of Kannauj, Sher Shah Suri marched towards the Panjab. Humayun fled to Sindh and his brothers Kamran and Askari went to Kabul. His brothers refused to support him. Sher Shah was quick to annex the Panjab. Humayun met Hamida Banu, daughter of his brother Hindal's teacher at Patar, twenty miles west of the Indus and fell in love with her. In spite of all the oppositions, he married Hamida Banu and proceeded towards Jodhpur to seek the help of Maldeva, Rana of Amarkot. Rana received them with open heart and Hamida Banu gave birth to Akbar at Amarkot in 1542 A.D. In 1543 A.D., Humayun proceeded towards Qandhar to his brother Askari. But, he sought to imprison Humayun. So, Humayun left little Akbar in the care of his loyal officers, and he sought the help from Shah Tahmasp in Iran.

In 1544 A.D, Humayun reached Iran and joined the court of Shah Tahmasp at Qazvin. In this tough time, he received the support of his wife, Hamida Banu and Bairam Khan, his loyal supporter. Shah Tahmasp gave 12,000 soldiers with the condition that if he would be able to capture Qandhar, Ghazni and Kabul, then he would give the control of Qandhar to him. In 1545 A.D., Humayun proceeded towards Qandhar with the help of the Persian army and captured Qandhar and Kabul. His brothers tried a lot to take Qandhar and Kabul from Humayun, but failed. They gave up the struggle and retired to Mecca, except Hindal. His brother, Hindal was killed in a battle against Kamran in 1551 A.D. Askari died in Mecca and Kamran was killed by Humayun. Now no family opponent was left and even Sher Shah Suri was no more, he died by accident. Humayun had an opportunity to come back to India and recover his lost empire. In 1554 A.D., Humayun left Kabul and reached Lahore. He captured Lahore in 1555 A.D. Humayun's forces defeated the Afghans in Sirhind. Finally, Humayun again ascended the throne of Delhi. Six months later, when he was descending from the roof of his library, he slipped and fell and died in 1556 A.D.

### **4.2.3 CHECK YOUR PROGRESS I**

1. When and between whom the first battle of Panipat was fought?

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2. Write few sentences on the battle of Kanwah?

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3. In which language the autobiography of Babur was written?

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4. Mention the names of the four sons of Babur?

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5. Who was Sher Shah Suri?

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6. Mention the parties between whom the battle of Kannauj was fought?

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7. Who was Shah Tahmasp?

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#### **4.3 EXPANSION UNDER AKBAR (1556-1605 A.D.)**

During the reign of Humayun, Akbar was appointed as the governor of the Panjab as Bairam Khan his guardian. Akbar received the news of his father's death while fighting the Afghans at Kalanaur, modern Gurdaspur. Immediately after, he was crowned as the Emperor on the Mughal throne. There were a number of challenges came in his way as he assumed the throne of Delhi. The Panjab was not fully under his control and he had a small army to deal with it. The governors of Agra to Bayana region were driven out by the Afghans. In addition to this, there was a terrible famine in Delhi and Hemu established his control on Delhi. The Mughal generals advised Akbar to go back to Kabul, but he denied their advice. In 1556 A.D., Hemu and Akbar met at the battlefield of Panipat with their armies. Hemu was about to win when an arrow pierced his eye. Consternation spread instantly among Hemu's army, which broke and fled. Hemu was captured and imprisoned and brought before Akbar, where Bairam Khan finished him off. After his death, victorious Mughal Emperor Akbar entered Delhi.

Akbar had already established his rule from Kabul to Jaunpur and from the Panjab hills to Ajmer. Bairam Khan appointed an Iranian literary scholar Abdul Latif as his tutor, but he also failed to arouse his interest in reading and writing. But Akbar was interested in the Persian Sufi poetry and the liberal mystic thoughts. He was interested in sports too. Bairam Khan as a regent and Prime Minister handled the administration of the Mughal Empire. Akbar and his mother felt the increasing power of the Bairam Khan and undue restrictions on Akbar. At the age of eighteen, Akbar decided to rule independently. Akbar's nurse Maham Anaga transferred him from Agra to Delhi. From there, Akbar sent a message to Bairam Khan to come to Gwalior and then to go on a Hajj to Mecca. Bairam Khan followed the Emperor's orders and surrendered the insignia of royalty. The army of Atkah Khail followed him. Bairam Khan fought bravely and turned towards the Panjab. He defeated the army near Jalandhar. After that, he again took the



way towards his pilgrimage. In 1561 A.D., he was assassinated by an Afghan at Patan in Gujarat on his way to Mecca. His camp was plundered and his son Abdur Rahim was sent to the court. After Bairam Khan, Akbar ruled independently and focused on the territorial expansion.

#### **4.3.1 TERRITORIAL EXPANSION**

From 1560 to 1576 A.D., the Mughal Empire expanded from the upper Ganga valley and covered Malwa, Gondwana, Rajasthan, Gujarat, Bihar and Bengal. Akbar's unbounded energy, initiative, perseverance, personal presence at critical junctures and his long marches led to the territorial expansion. In 1561 A.D., the process of expansion began with his first conquest of Malwa. He wanted to annex Malwa because it was the part of the Mughal Empire under Humayun. Malwa was ruled by Baz Bahadur, a son of Shujaat Khan, who was a governor of Malwa under Sher Shah. Baz Bahadur was a prominent warrior, and established himself by defeating and killing all his brothers. He was very fond of music and poetry. He was also engrossed in the relationship with beautiful Rupmati. Akbar's Bakshi, Nizamuddin Ahmad, justified the attack of the Mughals on Baz Bahadur by saying that he was engaged in unlawful and vicious practices. Later in 1561 A.D., Akbar sent Adham Khan and Pir Muhammad Khan to invade Malwa. In the battle, Baz Bahadur was badly defeated, and he fled leaving his women and dependents behind including Rupmati. Adham Khan captured all the treasure and women of his harem, but Rupmati committed suicide rather to get dishonored by the Mughals. Akbar intervened and himself marched to Malwa to get his share of the war booty. He ruthlessly killed all the prisoners, including Saiyyids and Shaikhs. After some time, when Akbar recalled Adham Khan to the court, he sent Pir Muhammad to invade Burhanpur in Khandesh where Baz Bahadur had taken shelter. But Pir Muhammad was defeated in the battle and Baz Bahadur recovered Malwa again. But his success remained for a short time. When the Mughals again attacked Malwa, Baz Bahadur escaped, and he took shelter with Rana Udai Singh for some time. But Baz Bahadur finally surrendered to the Mughals and appointed Mansabdar of 2000 by Akbar.

After Malwa, Akbar launched a campaign against Garh Katanga (modern Gondwana) under the supervision of the general Asaf Khan, who was a governor of Kara (Allahabad). Akbar wanted to gain both treasure and territory of the state. At that time, Garh Katanga was ruled by Rani Durgavati, daughter of Raja Shalivahan of Mahoba. After the death of her husband, she handled the affairs of the kingdom with the support of competent advisors. The Ghara kingdom faced a series of wars in Bhata (old state of Rewa in Bundelkhand), and with the rulers of Malwa. After the conquest of Malwa, the Mughals forced Bhata to accept the Mughal suzerainty. This brought the Garh kingdom at risk because of the pressure of the Mughals from both the sides. Rani Durgavati sent her minister, Adhar Kayastha to Akbar for peace, but the negotiations failed because of Akbar's demand of her submission, and control some territories. Asaf Khan already knew about the wealth and the state affairs of Rani through his spies. He was excited to attack the Garh kingdom. Therefore, in 1564 A.D., Asaf Khan attacked the kingdom with 10,000 troops. But, Rani who was supposed to have a large and efficient army was able to raise only 2000 soldiers to fight against Asaf Khan. Even Adhar

Kayastha, her minister, asked her not to fight against Asaf Khan with the limited resources. Rani did not want to step back from the battle because she considered it as dishonorable. She marched forward with her army. Asaf Khan easily defeated the army of Rani Durgavati in the battle of Danmoh. Rani was badly wounded in the battle and stabbed herself to death instead of being captured by the enemy. After defeating Rani Durgavati, Asaf Khan marched towards to the capital Chauragarh. Rani's son Bir Narayan fought bravely but died in the siege of Chauragarh. Thus, women trapped in the siege performed Jauhar. Afterwards, Asaf Khan retained immense wealth, a good amount of gold, silver and jewels including 1000 elephants. Rani Durgavati's sister, Kamla Devi, was sent to the imperial harem. The conquest of Garh Katanga added many royal territories to the Mughal Empire. Asaf Khan like Adham Khan in Malwa kept the treasures won from Garh kingdom. He sent only 200 elephants to Akbar. When Akbar asked Asaf Khan to show accounts, he escaped. First Asaf Khan went to the Uzbeks, and then returned to Gondwana. At the end, he finally submitted himself to Akbar, and he restored his position. Akbar also promoted the men of all the classes on the basis of their merit. In 1567 A.D., Akbar recalled Asaf Khan and Garh-Katanga restored to Chandra Shah, brother-in-law of Rani Durgavati.

After suppressing the revolt of Uzbek, Akbar moved towards Rajasthan. Mewar was the most prestigious and powerful kingdom of Rajasthan. Although Ajmer and Nagor had already submitted themselves to Akbar, but Mewar did not do so. The ruler of Mewar, Rana Udai Singh, was proud of his abundant wealth, strong castles and his devoted Rajputs. During the siege of Chittor, Rana Udai Singh, offered to accept the Mughal suzerainty and to pay Peshkash, but he was not prepared to lower his head in the obedience to Akbar because "none of his ancestors had bowed down and kissed the ground." Furthermore, Rana had also offended Akbar by giving shelter to Baz Bahadur of Malwa and later to the Mirzas of Sambhal. The Mughals tried to attack the fortress of Chittor. But the fort was sturdy, and it was difficult to sap the walls of the fort. Because of the continuous firing by the Mughals, one or two hundred carpenters, expert builders and the stone masons died every day. Finally, after four months, the Mughals were able to conquer the fort of Chittor. In the battle, Akbar was able to kill Jaimal, a Rajput warrior. His defenders performed the Jauhar in rage and died fighting. When Akbar entered the fort, he ordered a general massacre, so nearly 8000 Rajputs, 40,000 peasants and 30,000 people were slaughtered. In 1568 A.D., the fort of Chittor came under the control of the Mughals. After occupying the fort of Chittor, Akbar also conquered the forts of Ranthambhor and Kalinjar in Bundelkhand. But, the rulers of Marwar, Bikaner and Jaisalmer accepted the Mughal suzerainty and in return they were allowed to rule over their states. Akbar granted them the Mansabs and Jagirs. Thus, Mewar remained an independent region.

In 1572 A.D., Akbar launched a campaign towards Gujarat by the way of Ajmer, Merta and Sirohi with his large army. With the support of the Habshi and Gujarati nobles, Akbar successfully occupied Ahmedabad without facing any serious challenges. But, he wanted to expel the Mirzas from the south of Gujarat. In this campaign, he fought bravely. When he came to know that Ibrahim Hussain Mirza was trying to escape, he pursued him and defeated Ibrahim Mirza at Sarnal. Further, he occupied the fort of Surat in 1573 A.D. After that many local rajas

also surrendered to Akbar. The Portuguese also came to Surat during the siege and made presents to the Emperor. Akbar first time saw the sea and sailed on the Sea of Oman at Khambayat. After successfully conquering Surat, Akbar appointed Khan-i-Azam Aziz Koka as the governor of Gujarat and placed the nobles in charge of the Sarkars of Patan, Dholka, Broach and Baroda, and he returned to Agra. In 1573 A.D., the Gujarati nobles, the Mirzas and the Hindu rajas together rebelled against the Mughals and besieged Aziz Koka at Ahmedabad. When Akbar got the news, he went back to Ahmedabad with 3000 soldiers. The emperor's sudden arrival demoralized the rebels. Akbar suppressed the rebellions and ensured a great victory.

After conquering Gujarat, Akbar focused on the affairs of the east. Akbar immediately sent his army to the east because Daud Khan declared himself independent and issued the Khutbah and Sikka on his own name. The Afghans of Bengal and Bihar were not able to face Akbar without a proper leadership. Then, Akbar sent Munim Khan, the governor of Jaunpur, to deal with the situation. Munim Khan besieged Patna. Akbar reached Patna with a large army and boats. Akbar occupied Hajipur and Patna and pursued Daud Khan into Bengal. He left Munim Khan to complete the conquest of Bengal and Orissa. Akbar himself went back to Agra. Daud Khan was defeated in the battle of Tukaroi (district Balasore). After the battle of Tukaroi, Munim Khan died and Daud Khan recaptured his old capital Tanda. Therefore, Akbar sent Hussain Quli-i-Jahan as the new governor of Bengal who decisively fought and killed Daud Khan in 1576 A.D. Thus, Bengal came under the control of the Mughal Empire.

In 1576 A.D., Akbar planned to lay another expedition against Maharana Pratap, the son and heir of Rana Uday Singh of Mewar. He posed no threat to the empire, but his continuous assertions of independence were a challenge to Akbar's policy of bringing the Rajputs under their control. Akbar sent three missions to Pratap to accept the suzerainty of the Mughals, but all the three failed. Even, Raja Todar Mal persuaded Maharana Pratap for establishing friendly relations with the Mughals. Akbar sent Man Singh to crush Maharana Pratap. A fierce battle was fought at Haldighati near Kumbalgarh in 1576 A.D. The Afghan Hakim Sur fought bravely in the Maharana's army. The Maharana was wounded badly, but his attendants saved his life. Both the sides suffered heavy losses. The Mughal forces failed to capture Maharana Pratap and the Mughals were also fed up to deal with their guerrilla warfare. By the end of the year, Akbar left Ajmer but captured Sirohi, Bundi and Kumbalgarh by 1578 A.D. Akbar tried chasing Maharana Pratap but failed every time. Maharana Pratap continued waging guerrilla warfare until his death in 1597 A.D.

#### **4.3.2 FURTHER EXPANSION OF THE EMPIRE**

From 1580 onwards, there were serious conflicts in Bengal, Bihar and Rajasthan. There was also expansion of empire in the east, west and the Deccan. In 1580 A.D., there was a rebellion by the nobles in Bengal. This rebellion was an attempt to reverse the power of the centralized government of the monarchy and to reduce the power of the officials working under the Mughals. There was resentment among the nobles because of the strict enforcement of branding of the horses and reviewing the quality of the horses. The rebellion was suppressed and Akbar

sent Rai Purushottam and Mulla Muhammad Yazdi to tackle the situation in Bengal. They behaved in a harsh and untactful manner and demanded to see the old accounts. This created further resentment among the nobles, Mullahs, Qazi's against the Emperor. When the allowance (Bhatta) given for service in Bengal and Bihar was reduced to half, this added fuel to the fire. The rebels went so far that they read Khutbha in the name of their leader, Mirza Muhammad Hakim. To control the rebellions of Bengal and Bihar, Akbar sent a force led by Todar Mal and Mirza Aziz Koka. They were successful in suppressing the rebellion. But, Mirza Muhammad Hakim fled from there and invaded Panjab. Akbar had remained in command at Agra with a large army, and Mirza Hakim was not able to stand before the Mughal forces. Later, Akbar restored the region to Mirza Hakim. There was an invasion of Abdullah Uzbek who captured Badakhshan in 1584 A.D. Afraid of an Uzbek attack on Kabul, Mirza Muhammad Hakim and Mirza Sulaiman appealed for Akbar to help. Before Akbar could provide any help, Mirza Muhammad Hakim died from excessive drinking. Akbar sent Man Singh who was in charge of the frontier regions to occupy Kabul. Man Singh was successful in his ambition. Akbar himself advanced towards Attock and appointed Man Singh as the governor of Kabul. He kept regular check on the rebellions.

Yaqub Khan, the local ruler of Kashmir, refused to pay a tribute to Akbar. So, in 1586 A.D., Akbar decided to annex Kashmir. He sent Raja Bhagwant Das and Qasim Khan with a large army to Kashmir in 1587 A.D. Soon, many hill rajahs of Jammu, Ladakh and Baltistan (Tibet) surrendered to Akbar. He visited Kashmir for the first time in 1586 A.D. In 1590 A.D., Akbar sent an army to occupy Sindh with its capital at Bhakkar, which was already under the Mughals. The conquest of the Sindh was crucial for opening a trade route from Qandahar to Multan and down the river Indus to the sea. Some of the areas in North India such as Baluchistan also came under the imperial control. The final act was the capture of Qandahar. With this, the Mughals got a scientific and more defensible frontier. In the west, Akbar annexed Kathiawar. Raja Man Singh was transferred from Kabul to Bihar. He expanded the empire by occupying Orissa and Dacca in the East Bengal. It was under the Afghan control. The Mughal's also forced the Cooch Bihar to accept their suzerainty. Therefore, after expanding his empire in the north India, Akbar moved towards the Deccan.

In 1591 A.D., Akbar appointed his son, Prince Murad, the governor of Malwa in order to control the Deccan. There were conflicts between the Habshi and the Dakhini's which drove the Nizam Shahi state of Ahmadnagar into total confusion. The Mughals attacked Ahmadnagar under the leadership of Prince Murad, but its queen, Chand Bibi, defended it heroically. In 1595 A.D., the Mughals again attacked, but disappointed. Another siege of Ahmadnagar forced Chand Bibi to make peace by ceding Berar. But Berar refused to submit to the Mughals. After looking into the matter and inability of the Murad to handle this situation, Akbar called back Murad and sent Abul Fazl to use his diplomatic skills to deal with the Deccan politics. Bahadur, son of Raja Ali Khan, surrendered to the Mughals. Now, again, he rebelled against the Mughals and ignored Abul Fazl. He exerted pressure on both Bahadur and Chand Bibi to surrender. Akbar personally marched towards the Deccan in 1599 A.D. Bahadur still



### **4.3.1 CHECK YOUR PROGRESS II**

1. When and between whom the second battle of Panipat was fought?

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2. Who was Bairam Khan?

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3. What do you understand by the term Fatwa?

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4. Write few sentences on battle of Haldighati?

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5. Who was Raja Man Singh?

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### **4.4 A NEW CONCEPTION OF THE STATE**

With the establishment of a new state under the Mughals, new liberal thinking arose in the country. The Mughal rulers from Babur to Aurangzeb followed the liberal approach in their state policies inspired by the Turko-Mughal traditions and modified it from time to time. Babur, the founder of the Mughal dynasty in India, was related to the Mongol leader Chingez Khan and Timur, the Chaghtai Turk. He brought with him the traditions of the Turks, Persians and the Mongols. According to those traditions, the king held a status which was higher than a chief. The king had the divine right to rule, so none of the Begs aspired to sit on his throne. This provided certain stability once a king had demonstrated his capacity to rule. All the sects were considered equal. These traditions were brought by Babur and his son, Humayun, followed his footsteps. In India, there was a wide diffusion of the liberal Sufi orders in which love of God, and devotion to Him was given importance over formal worship. Kabir, Nanak and many other bhakti saints had laid emphasis on the one true God who could be apprehended within their hearts by constantly dwelling on Him and repeating His name. No distinction was made between devotees of different faiths. An emphasis was laid on unity irrespective of the caste or religion. In many provincial kingdoms, Hindus were admitted into the service of the state at high levels, a policy of religious toleration was followed and patronage given to languages and literatures. It was due to this broad tradition of liberalism that Abdul Latif who was considered a Sunni in Iran and a Shia in India, was chosen by Humayun as one of the tutors of young Akbar.

Akbar followed a rich and liberal tradition when he assumed the throne as a Mughal Emperor. Abul Fazl, biographer of Akbar, had put forward the details of his concept of suzerainty and his religious ideas. Abul Fazl believed that Royalty was a light from the God and a ray from the Sun. It was the divine light known as Farr-i-Izidi, communicated by God to kings

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without any intermediate assistance. Royalty was a divine gift and the king was not dependent on the Ulema for it. This was not a new concept, already followed by the Delhi Sultan, Balban. This divine light created in king the paternal love and a big heart with the sense of courage, firmness and fulfilling the demands of his subjects. It increased the trust in God, prayer and devotion to punish the tyrant and behave with reason.

Abul Fazl mentioned the concept of the state and sovereignty in the contexts of his understanding of the society. There were four categories of human beings: the warriors, the artificers and merchants, the learned (Brahmans and Ulemas) and laborers. The learned class was put in the third category, not in the first in accordance with the Dharam Shastras. This classification was based on the qualities: noble, base and intermediate. The noble had pure intellect, sagacious, capable of administration, eloquent, courageous for military duty. The base and intermediate category included various professions. For instance: barber, tanners, rape-dancer, sweeper, butcher men and fishermen. The butchers and the fishermen were relegated to the separate quarters of the city and were forbidden under the threat of fine from associating with others. This section was considered as the evil section of the society. The intermediate consisted of carpentry, agriculture, dying, iron-monger, knives or scales manufacturing. They were considered as a charitable category. The lower classes did not aspire for a share in state power, and the task of administration was given only to the noble families and the upper castes. The king bestowed with the divine light. He had to unite and respect all the classes and put every section of the society in its proper place. Abul Fazl strongly believed in hierarchy, but gave preference to talented people in the service of the Mughal Emperor. Akbar knew the value of talent and honor people of various classes with appointments in the ranks of the army. Akbar also promoted the soldiers to higher ranks.

Abul Fazl explained the liberal absolutism existed under the Mughals in which the Emperor had the highest moral and the spiritual qualities; he was also not dependent on any set of religious leaders for legitimization. He described the Emperor as a superior in the Mughal Empire. He said the Emperor was a light that was sent by God himself. Abul Fazl believed that a ruler should not depend on any religious person. He should have high moral and spiritual qualities. According to Abul Fazl, in a poly-religious state, based on a composite ruling class drawn from the different ethnic and religious groups, hierarchical in nature, justice should be given without any partiality irrespective of birth, religion or status. He nowhere used the words like Dar-ul-Islam and Dar-ul-Harb to describe the politics of his times. Abul Fazl also favored the abolition of Jizyah. Thus, according to Abul Fazl, Akbar's conquests were not based on the spiritual or religious differences, but they were based on the justice and tolerance, and he called it a Dar-ul-Sulh. Akbar pursued a broad and a liberal religious state.

Jahangir followed the liberal character of the state instituted by Akbar during the first half of the 17<sup>th</sup> century, though with a few lapses. He followed the Akbar's policy of Sulh-i-Kul and religious eclecticism. He continued enrolling Murids (disciples) and giving each of them a token, or Shast, likeness of the Emperor. At the time of initiation, the disciples were advised to avoid the sectarian quarrels and to follow the rule of universal peace. Jahangir continued to

celebrate the various Hindu festivals like Diwali, Holi, Rakhi at his court. Nauroz, an old central Asian festival, was also celebrated. Religious freedom was given to the people. He also banned the cow slaughter in his empire. There was no ban on the Hindus building new temples. The Christians were given land and permission to build churches. Jahangir also continued Akbar's policy of giving gifts and grants to the Brahmans and temples. He continued Akbar's practice of inviting religious divines for personal discussions. His reign was marked by benevolence and justice. Despite his liberalism, there were occasions when he showed a narrow spirit. He declared the war against Mewar and Kangra as Jihad. Many temples and images were destroyed during the campaigns. Jain temples were also closed, and Jain saints were expelled from the empire. The attitude towards Sikhs were also not good. He punished Guru Arjun Dev for token support to Khusrau and a Sufi saint Shaikh Nizam Thanasari too. Thus, he followed the policy of cultural pluralism, in which the people of all the religions and regions contributed.

Shah Jahan also followed the liberal policies of Akbar with some modifications, and orthodox beliefs were back in power. He declared the state to be an Islamic in which respect was given to the Sharia and observe its injunctions in the personal life. He exempted the theologians from Sijda (Prostration before the ruler) and Zaminbos (putting both the hands on the ground and touching them to the forehead). He banned mixed marriages between the Hindus and Muslims. He ordered that all the pending works of the temple construction were to be completed in his reign, but banned the new temple construction. Many magnificent mosques were constructed like Jama Masjid at Delhi which showed his emphasis on the power and majesty of Islam. Along with that the liberal measures of Akbar were also followed like Jharoka Darshan, weighing himself for gifts (Tula Dan). The broad tolerance continued, which was seen in his confirmation of the grants given to the temples.

Aurangzeb reversed Akbar's policy of religious toleration and undermined the loyalty of the Hindus to the empire. This led to the popular uprisings which sapped the vitality of the empire. He insisted on following the injunctions of the Sharia in very strict manner. He was not interested in philosophical debates or in mysticism. He occasionally visited the Sufi saints for their blessings. He banned Sijda before the ruler and forbade Kalma being inscribed on the coins. He discontinued the festival of Nauroz. He forbade singing in the court. He even discontinued the practice of Jharoka Darshan. He even forbade the ceremony of weighing the Emperor against gold and silver and other articles on his birthday. He appointed Muhtasaibs to see that people lived their lives in accordance with the Sharia. They were responsible for ensuring that the things forbidden by the Sharia and the Zawabits (secular decrees). He believed that the state was also responsible for the moral welfare of the citizens. But the officials were instructed not to interfere in the private lives of the people. He followed the restrictive policy towards the Hindus and demolished many temples. It created disaffection and opposition among the large section of the Hindus. He imposed Pilgrimage tax as well as Jizyah on the Hindus on the ground that it was Wajib (compulsory) according to the Sharia. He was the defender of the Sharia and tried to win over the theologians. He renovated mosques and monasteries which had fallen to despair and



appointed the Imams, Muezzins and the attendants with high salaries. Aurangzeb showed a narrow and limited outlook as the Emperor of the country.

#### **4.4.1 CHECK YOUR PROGRESS III**

1. Who was Abul Fazl?

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2. What do you understand by the term Farr-i-Izidi?

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3. Define the term Dar-ul-Sulh?

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4. Write a few sentences on the divine right theory of kingship?

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#### **4.5 SUMMARY**

Students, this unit focused on the establishment and consolidation of the Mughal rule in India. Babur defeated Ibrahim Lodhi in the first battle of Panipat in 1526 A.D. But even, after Panipat, Babur's path was not that smooth. He had to face the Rajput chieftains and the Afghans. But his son, Humayun, could not stand against the Afghan opposition, thus failed to keep his father's legacy intact. It also explained about the territorial expansion under Akbar, who brought almost the whole of north India under his control. Though, the success in the south was confined to the Deccan only. The consolidated empire created by Akbar was maintained by his successors. The last section highlighted about the nature of state under the Mughals. Akbar followed the rich liberal tradition as a Mughal Emperor. This liberal tradition continued by his successors to some extent and orthodox beliefs back in power too.

#### **4.6 SUGGESTED READINGS**

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#### **4.7 QUESTIONS FOR PRACTICE**

##### **4.7.1 LONG ANSWER QUESTIONS**

1. Discuss political conditions of India on the eve of Babur's invasion.
2. Write a detailed note on the New Conception of the State.
3. Discuss the territorial expansion under the Mughal Emperor Akbar?
4. Critically examine the reign of Humayun as a Mughal ruler?

##### **4.7.2 SHORT ANSWER QUESTIONS**

1. Mention the reason behind the conflict between Babur and Rana Sanga?
2. How did Humayun die?
3. When and where Akbar's coronation ceremony took place?
4. Mention few kingdoms that ruled North India on eve of Babur's invasion.
5. Name two historians of Akbar's time.
6. Name any two battles fought by Sher Shah Suri against Humayun.

# **BACHELOR OF ARTS**

## **SEMESTER II**

**COURSE: HISTORY OF INDIA: c.1200-c.1750**

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### **UNIT 5: ADM INISTRATIVE FRAME WORK: CENTRAL AND PROVINCIAL ADMINISTRATION; LAND REVENUE; JAGIRDARI; MANSABDARI**

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#### **STRUCTURE**

##### **5.0 Learning Objectives**

##### **5.1 Introduction**

##### **5.2 Central Administration**

###### **5.2.1 The Emperor**

###### **5.2.2 Diwan**

###### **5.2.3 Mir Bakshi**

###### **5.2.4 Mir Saman**

###### **5.2.5 Sadr**

###### **5.2.6 Check Your Progress I**

##### **5.3 Provincial Administration**

###### **5.3.1 Check Your Progress II**

##### **5.4 Land Revenue System**

###### **5.4.1 Check Your Progress III**

##### **5.5 Jagirdari System**

###### **5.5.1 Check Your Progress IV**

##### **5.6 Mansabdari System**

###### **5.6.1 Check Your Progress V**

##### **5.7 Summary**

##### **5.8 Suggested Readings**

##### **5.9 Questions for Practice**

###### **5.9.1 Long Answer Questions**

###### **5.9.2 Short Answer Questions**

## **5.0 LEARNING OBJECTIVES**

After reading this unit, you will be able to:

- Identify the major administrative departments in the central as well as provincial level.
- Analyse the steps taken to design the new land revenue system during the reign of Akbar.
- Gain knowledge about the evolution and working of the Mansabdari and Jagirdari system under the Mughals.

## **5.1 INTRODUCTION**

Students, this unit will examine the Mughal administrative structure established to control over the vast empire. It will help you to know about the elaborate offices with their assigned functions at the central as well as provincial level. The land revenue system will be explained in detail which was designed to bring stability in the empire. The next important section will be on an important institution of the Jagirdari system which evolved steadily through the time and underwent many changes under the Mughals. The last section will highlight the evolution of the Mansabdari System under the Mughals in India.

## **5.2 CENTRAL ADMINISTRATION**

The Mughals provided an excellent system of administration to exercise control over the different parts of the empire. Babur and Humayun remained busy in their military affairs, so they could not concentrate on establishing a definite system or pattern in the administration. It was Akbar who established elaborate departments and assigned duties to their heads. He also fixed the rules and regulations guiding both their public and private conducts. He laid the foundation of the Mughal system of administration, which continued under his successors without much modification. Students, we will be looking at the power and position of the Emperor and working of the various departments separately under this section.

### **5.2.1 THE EMPEROR**

The Mughal administration was centralized and all the powers of the state were vested in the Emperor. He enjoyed absolute authority. He was not only the head of the state but also in-charge of the armed forces and chief judicial authority of the realm. He always kept the interests of the people in mind and did not resort to unnecessary repression. Moreover, he set up a standard and norms before his people. Akbar set up a standard of appearing three times a day for state business. The first appearance in the morning called Jharoka Darshan in which a public Darbar was held. It was designed to establish a personal bond between the ruler and his subjects. The people could submit their petitions and present their cases in the Darbar and get their decisions on the spot. The second appearance was in afternoon in which Akbar reviewed the condition of

the horses and the elephants, visit the Karkhanas and the workshops. The third appearance was to meet the nobles and the trustworthy persons. This routine was strictly followed by his successors to bring the monarchy closer and more accessible to the people in various ways.

In view of enormous duties performed by the Emperor, he set up a council of ministers to assist him. These ministers held different offices under various departments. The Mughal state had four main departments and their four main officers. The Diwan or Wazir looked after the revenue department, the Mir Bakshi looked after the military department, the department of imperial household or Karkhanas were headed by the Mir Saman, the Sadr was the head of judicial and revenue-free grant department (Inam). All departments were not of equal in importance. The position of the Diwan became the most powerful and influential under the Mughals.

### **5.2.2 DIWAN**

The Diwan was also known as Wazir, headed the department of income and expenditure. The word Diwan or Diwan-i-Ala was more generally used under Akbar. The Diwan often attracted the Emperor's attention by their knowledge and skill of revenue affairs. Although very influential and close to the Emperor, he was generally not given high Mansab. Sometimes, the Emperor himself appointed two or three persons as the Diwans to discharge various duties. He was the lieutenant of the Emperor in financial matters, superintendent of the imperial treasures and all accounts. The accounts of the army, the royal court, the household, the imperial workshops were under the orders of the Diwan. He was also drawn from the class of writers or Ahl-i-Qalam as distinct from warriors. However, he continued to enjoy the highest place in the Mughal bureaucratic hierarchy despite the reduction in his powers.

### **5.2.3 MIR BAKSHI**

The Mir Bakshi was also known as Diwan-i-Arz. In order to limit the powers of the Diwan, a separate military department was essential for the working of the administration. All orders of appointments of the Mansabdars and their salary papers were endorsed and passed by him. He was responsible for the branding of the horses (Dagh), recruitment of army and checked the muster-roll (Chehra) of the soldiers. He placed all matters pertaining to the military department before the Emperor. He presented the embassies and distinguished visitors to the king. He was also the head of the intelligence department; all the news-reports sent by Waqia Navis from different provinces were put by him before the Emperor. He accompanied the Emperor on tours, pleasure trips, hunting expeditions and battlefields. The two leading officers of the administration were the Diwan and the Mir Bakshi.

#### 5.2.4 MIR SAMAN

The Mir Saman was the officer in-charge of the royal Karkhanas. He was also known as Khan-i-Saman. He was the chief executive officer responsible for the purchase of all kinds of articles and their storage for the royal household. He was also responsible for supervising and manufacturing of the articles, whether they were weapons for war or articles of luxury. Furthermore, he had several officers under him like Diwan-i-Buyutat and Tahvildar (cash keeper). The Diwan-i-Buyutat was in-charge of the Karkhanas which included factories and stores maintained by the central government. The Karkhanas dealt with pearls, precious stones, swords, daggers, guns and artillery. There was one Darogha in each Karkhana who had special knowledge of the article manufactured, and an accountant and a Mushrif to look after the administration. Apart from that, the Mir Saman also maintained horses and elephants for the army; camels, mules for baggage; and elephants for the royal hunt. He was also close to the king and looked after the household, and the army.

#### 5.2.5 SADR

The Sadr or Sadr-us-Sadur also known as Qazi-ul-Quzzat was the head of the Ulema and the chief advisor of the king regarding the enforcement and interpretation of Shariat or the holy law. He was the head of the judiciary, appointed Qazis and Mufti all over the empire. His major responsibility was to award subsistence allowances in the form of both cash (Wazifa) and land grants (Suyurghal, Inam, Madad-i-Maash) to the deserving scholars, divines and weaker sections. He also looked into whether the grants were given to the right persons and utilized properly. He scrutinized applications for all such grants, both fresh and renewals, and presented before the Emperor for sanction. The most powerful Sadr under Akbar was Shaikh Abdun Nabi.

#### 5.2.6 CHECK YOUR PROGRESS I

1. What do you understand by the term Jharokha Darshan?

---

2. Discuss the role of the Diwan under the Mughals?

---

3. Who was the in-charge of Karkhanas?

---

4. Who was Shaikh Abdun Nabi?

---

5. Write few sentences on the role of the Mir Saman?

---

6. Who was appointed as the head of the judicial department?

---

### **5.3 PROVINCIAL GOVERNMENT**

For the sake of convenience and administrative efficiency, the Mughals had divided their empire into a number of provinces. The number of these provinces was different under different Mughal rulers. In 1580, Akbar divided his empire into twelve divisions called Subas. Later three more Subas: Bihar, Bengal and Gujarat were added to the empire. During the reign of Jahangir, their number increased to seventeen and further increased to twenty-one under Aurangzeb. But by and large, the system of administration at the provincial level continued to be the same under various Mughal rulers.

The Mughal Empire was divided into twelve Subas and each Suba was divided into a number of Sarkars and these were further divided into Parganas and Mahals. The head of the administration in Suba was known as Sipahsalar or commander or Subedar. He was directly appointed by the Emperor and answerable to him. The tenure of a Subedar was around three years. He was also responsible for maintaining law and order in the Subas. He also helped the Diwan in collecting land revenue, controlling and punishing the rebellious Zamindars, extending cultivation, construct reservoirs, wells, water-courses, gardens, Sarais and other useful public works. He also took tours of the province and look into the important events through his trusted spies and news writers. He was also responsible for collecting tribute from vassal chiefs in the province.

The provincial Diwan was appointed by the Emperor himself. He was independent and answerable to the centre. He was the head of the revenue department in the Suba. His duty was to send the reports of financial matters and the cash-balances to the central Diwan. He was also responsible for the collection of the land revenue and other taxes, and for their auditing and accounting. His main duty was to extend the area under cultivation. A large number of Amils worked under him. He kept a check on their work and supervised them.

The Bakshi was appointed by the imperial court at the recommendation of the Mir Bakshi. He performed the same military functions as his counterpart performed at the centre. He was responsible to check and inspect the horses and soldiers maintained by the Mansabdars in the Suba. He also issued the pay bills to both Mansabdars and the soldiers. His duty was also to inform the centre from time to time. He posted his agents in the Parganas and in various important offices to ensure its smooth working.

The Sadr was the head of the judiciary department and recommend grants to religious men. The Qazi acted as an assistant of the Sadr. The Kotwal looked after the law and order in the city. He was also responsible for the general amenities in the city, such as weights and measures, and also controlled gambling houses and the houses of prostitution. A provincial system of government acted as a link to the local administrative units and as a transmission belt for the information to the centre.

The provinces were further divided into Sarkars and Parganas. Each Sarkar was headed by a Faujdar. His duty was to maintain law and order and crush rebellions. Another official was the Amalguzar responsible for the assessment and collection of land revenue. The

Parganas were the administrative units below the Sarkar. The Shiqqdar was the executive officer of the Parganas assisted by the Amils in land revenue. The Qanungos determined the Pargana and village boundaries, and he also kept the local revenue records.

### 5.3.1 CHECK YOUR PROGRESS II

1. What were the duties assigned to a Kotwal?  
\_\_\_\_\_
2. Write a few sentences on the role of a Diwan?  
\_\_\_\_\_
3. Write four important officials at the provincial level of administration?  
\_\_\_\_\_
4. How many Subas were there during the reign of Akbar?  
\_\_\_\_\_
5. Who looked after the religious matters at the provincial level?  
\_\_\_\_\_

### 5.4 LAND REVENUE SYSTEM

An efficient land revenue system was developed under the Mughal rulers. The land revenue system which was evolved under Akbar was called the Dahsala system or ten-year system. Before him, the Mughal Emperors Babur and Humayun continued to follow the land revenue system of the Delhi Sultans. They were preoccupied with the task of conquest and rehabilitation that they could hardly get any time to devote themselves to the improvement of revenue system. It was an Afghan ruler, Sher Shah Suri who involved himself in reforming the revenue system. His Zabt (the system of measurement) continued to operate in the country from Lahore to Allahabad till the early years of the Akbar's reign. Following those lines, Akbar decided to reform the land revenue system. He appointed Aitmad Khan as the Diwan of the crown-lands (Khalisa) who introduced reforms in the empire which relieved Akbar from his immediate financial worries. He separated the Khalisa land from the Jagirs land and enquired about the income from various kinds of land. Apparently the most productive lands were included in the crown-lands.

By 1566, there was no change in Sher Shah's crop rate. The crop rates were converted into cash rates called Dasturl-Amal or Dastur, by using a single price-list. This created problems like the prices on which the crop-rates were converted into cash-rates were different from place to place. The other problems were: the state still had very little idea of the actual state of cultivation, including productivity and the area sown. No proper assessment of land-revenue could be made in the absence of such information.

In 1567, a major change was brought in the revenue system with the efforts of Muzaffar Khan and Raja Todar Mal. They asked the Qanungos to provide information about the



area of land cultivated and uncultivated, produce of the land, and the land revenue figures or statistics. The Khalisa land statements were checked by the senior Qanungos and a fresh estimate of the revenue for the empire was made. On the basis of the information provided, the crop-rates began to be converted into cash on the basis of the prices prevalent in differing regions. This system was better than the previous one.

In 1574, the official (Amil) also known as Karoris, was placed in charge of lands which could yield a Kroro of Tankas. The Karori was assisted by some other officials like a treasurer, a surveyor and other technical staff. They provided support by measuring the land of a village, and to assess the area under cultivation. They also surveyed the Banjar land and encouraged the peasants to bring Banjar land gradually under cultivation. The primary purpose of this Karori experiment was to do the measurement of the cultivated area. This experiment was introduced in the settled provinces from Lahore to Allahabad. In 1579, on the basis of the produce of land, local prices, yield, lands were grouped into assessment circles known as Dasturs. The crops, the area sown, and the price of produce in every Pargana during the last ten years were ascertained. The annual revenue was fixed as  $1/10^{\text{th}}$ . This system was very beneficial in the sense that as soon as the crops were sown, and the measurement (Zabt) of the sown area carried out, it's easy to know what it's rough income could be. Peasants also benefited from it to some extent but the risk of the cultivation largely dependent on him.

The specific features of the Dahsala system introduced by Akbar were based on average of the produce and prices during the last ten years. On this basis, land was divided into four categories. The first category was of Polaj which were under continuous cultivation. The second category was of Parauti which cultivated with a gap of a year and paid full rates when they were brought under cultivation. The third category was of Chachar which cultivated after a gap of three to four years. It paid a progressive rate, the full-rate being charged in the third year. The last category was of Banjar which was cultivable waste-land and paid full rates only in the fifth year.

There were various methods used for the assessment of land revenue under the Mughals. The first method was Batai (crop sharing). It was also known as Ghalla Bakshi. It was further divided into three categories. First was Bhaoli where the crops were reaped, stacked and divided on the basis of agreement in the presence of the parties. The second type was Khet Batai where the fields were divided when the crops were standing in the fields. The third type was Lang Batai where the crop was cut and stocked in heaps and then divided. This system needed a large number of inspectors to look into the right working and distribution of crop. The second method for revenue assessment was Kankut. The word Kankut is derived from the words Kan and Kut. Kan denotes grain while Kut means to estimate or appraisal. It was a system in which the grain yield was estimated. The whole land was measured, either by using Jarib or pacing it, and the standing crops estimated by inspections. In case of doubt, the crops were cut and estimated in three lots-the good, the middle and the bad. Zabti system was the third most popular method of assessment under Akbar. It was introduced in the region extending from Lahore to

Allahabad as also Gujarat, Malwa, and parts of Bihar and Multan. In this system, measurement of land was essential and cash revenue rates were fixed for each crop.

The land revenue demands from the peasants vary from region to region. In most of the areas, the state demand was one-third of the average produce. In Multan and Rajasthan, one-fourth was charged from the peasants. In Kashmir, where saffron was sown, the state share was half. The land revenue under the Mughals was paid mostly in cash. Cash nexus was firmly established in almost every part of the empire. Apart from land revenue, other taxes were also paid by the peasants like cess on cattle and trees. There was also the share demanded by Zamindars, the local officials, (Qanungo, Muqaddam, Patwari), and the expenses of village upkeep. The land revenue demand was undoubtedly the heaviest demand which the peasant had to meet under threat of severe action, including loss of life, if he failed to meet it.

The Mughal state assesses the land-revenue on the individual cultivator on the basis of his actual cultivation. The state encouraged the cultivator to pay directly to the state, which implied to the imperial treasury if the area was under Khalisa. The peasants pay to the Jagirdar or to the agent of Jagirdar if it was Jagir. Apart from peasants, there were Zamindars or chiefs who paid only a stipulated sum of money as land-revenue. Akbar was able to procure the co-operations of the Zamindars in collection of revenue, represented by Qanungo in the settled area extending from Lahore to Allahabad. In order to get their support, the Zamindars were allowed to collect their traditional dues from the area under their control, as well as collected land revenue for which they were granted a percentage of the collection. Much emphasis has been laid on the state issuing a Patta or Qabuliat (letter of acceptance) to the peasant, setting out area sown, the crop, the schedule, and the amount due from him. It was devised on the basis of which the state could check the actual collection made by the village headman, or by the Zamindar. At times, the Zamindars manipulate the assessment in their favour but still the control of the state was more extensive.

The state gained a lot from this new system like the expansion and improvement of cultivation, the peasant has no redress on account of natural disasters, or fall in prices. An expansion and improvement of cultivation was one of the principal aims of the Mughal government. The Banjar or uncultivated wasteland was brought under cultivation. Amalguzar or revenue-collector was instructed to look that more and more Banjar land to be cultivated. He was also instructed to give agricultural loans or Taqavi for seed, implements etc. in case of drought, or for bringing Banjar land under cultivation. Such help was available for digging and repair of wells also. Concessions were also given for increase of superior or cash crops. Apart from this, the state promoted and shared the benefits of the expansion and improvement of cultivation.

The state was strict and harsh with the officials as well as the peasants as far as their revenue was concerned. The remissions were insufficient and often tardy. The revenue demand was quite high, so there was a tendency of piling up of arrears. The government dealt harshly with the Amils to realize these arrears and the Amils in turn harsh with the peasants. Akbar set up a separate commission to look into this matter in 1585. The commission reported the issues like lands which fallen out of cultivation were assessed, the demand or arrears based on guess

and computation. The Amils were arrested and punished in a harsh way. Their salaries were held to recover the arrears, or they were not paid for the additional men they had employed for measurement or as soldiers to overawe the cultivators. They were corrupt so ordered to pay back the amounts they had collected from the peasants illegally. It was partly due to the recommendations of the commission that a standard rate was fixed for the remuneration of the measuring parties, a charge which was payable by the cultivators. A new yard, Gaz-i- Ilahi was introduced, replacing the old Gaz-i-Sikandari.

Thus, a uniform system was established under the Mughals in which a uniform set of grain rates per Bigha, valued at a uniform, and then at local prices, gave way to local grain-rates valued at local prices. Later the schedules of cash-rate were fixed on the basis of productivity and the crops sown, based on the past experience. This system continued, although periodic adjustments were made. The measurement system (Zabt) remained the preferred system, through other systems continued side by side. Stability also helped in the process of expansion and improvement of cultivation under the Mughals.

#### **1.4.1 CHECK YOUR PROGRESS III**

1. What was the primary role of the Karori under the Mughals?

2. \_\_\_\_\_  
What was the mode of payment of land revenue?

3. \_\_\_\_\_  
What do you know about Taqavi loans?

4. \_\_\_\_\_  
Define the terms Patta and Qabuliat?

5. \_\_\_\_\_  
Write few sentences on the role of Amalguzar?  
\_\_\_\_\_

### **5.5 JAGIRDARI SYSTEM**

The Jagirdari system was one of the important institutions developed under the Mughals. Under this system, the Mansabdars received their pay in cash (Naqd) as well as in the form of land assignments from which they collected the land revenue sanctioned by the Emperor. These assignments were known as Jagirs and its holder Jagirdar. Under the Delhi Sultans, these revenue assignments were termed as Iqta under the Iqtadar. It was not the land that was assigned, in actual sense it was revenue from the land that was given to the Jagirdars. The Jagirs were assigned according to the ranks of the Jagirdars in the empire. This system developed over a period of time and underwent many changes under the Mughals especially Akbar.

During Akbar's reign, the entire land of the empire was divided into the Khalisa and Jagir. The revenue from the Khalisa went directly to state treasury and the Jagirs were assigned

to the Jagirdars in lieu of their salary. The state calculated the rough estimate of revenue called Jama or Jamadami. It included land revenue, custom duties and other taxes. The amount of revenue collected was called Hasil. The land which was yet to be assigned to the Mansabdars was known as Paibaqi. This system continued up to the reign of Aurangzeb.

There were different types of Jagirs under the Mughals. Firstly, Jagir-i-Tankhwah in which Jagirs were assigned in lieu of the salary due to a Mansabdar, for his Zat and Sawar ranks. Such Jagirs were also known as Tankhwah-i-Jagir. Secondly, Mashrut Jagir or conditional in which Jagir was allotted to a person conditional upon his appointment to a particular post. The next category was of Inam Jagir which involved no obligation of service, being independent of rank. Lastly, Watan-Jagirs which were assigned to the Zamindars (chieftains) in their homelands. Their old dominions were known as their Watans, and they remained with their family. The king was entitled to determine the succession to a Watan-Jagir. But, as a rule, the Emperor neither took away, nor resumed any part of the Watan-Jagir from a ruling dynasty. Since a Jagir was given in lieu of cash salary, it was essential that it should yield at least as much as the salary to which the holder was entitled. If it yielded less, he would be a loser, and would not be able to fulfill his obligations.

The Jagirs were transferable after three or four years. No one was allowed to have same Jagir for longer period. The only exception to this established principle of Mughal Empire was in Watan-Jagirs. This system of transfer of Jagirs had certain limitations. The Rabi and Kharif harvests were hardly of equal value in the empire, if the Jagirdar transferred in the middle of the year, he had to suffer heavily. Sometimes the assignee was required to collect the previous arrears and send them to the treasury. In addition to that, sometimes transfers were made because the Mansabdars were sent to serve in a province, had to be assigned a Jagir there and similarly, those recalled from there would require Jagirs elsewhere. It was kept in mind during the transfer that the Jagirdar should be competent enough to manage or control the area assigned to him. Thus, administrative manuals were written for this purpose in which it was specified that the Governors had one fourth of his Jagirs in seditious (Zor-Talab) areas; the Diwans, Bakshis and other high Mansabdars had Jagirs in medium areas; the Jagirs of the small Mansabdars were to be placed in the Raiyati areas. These systems of Jagir transfers were necessary for the unity and cohesion of the empire.

The Emperor granted certain rights to the Jagirdars that were mentioned in the assignment orders given to the Jagirdar. He had given the right to collect revenue and authorized taxes from the land assignment. It was expected from him that he exercises his right in conformity with imperial regulations. The Jagirdars were instructed to take not more than half of the produce. They were also allowed to collect other such cesses and taxes, besides the land revenue, as were permitted by the government. The local officials and the cultivators were instructed to answer the Jagirdars and their agents properly and honestly.

The administration of the Jagir was in the hands of the Jagirdar. He had to employ his own agents to collect the authorized revenue and taxes within the Jagir in accordance with the imperial regulations. The big Jagirdars made systematic arrangements to manage the Jagirs than

the smaller assignees. The administrative structure of the Jagirs of the princes was usually modeled on that of the Khalisa. On the Jagirs of the princes, the Karoris (revenue collectors), a Amin (revenue assessor), a Fotadar (treasurer), and a Karkun (accountant) provided their services. However, some of these offices assigned to one person. In the ordinary Jagirs, the chief agent (Gumashta) was the Amil also known as Shiqdar. The duties of the Amin and of the treasurer were also entrusted to him occasionally. The Amils had to sign a bond in respect of future collections with the Jagirdar. Along with that, certain amount (Qabz) was paid by the Amils to the Jagirdar. Generally, those who paid highest Qabz were appointed as the Amil by the Jagirdar. The Jagirdar preferred agents those who had local connections and were likely to work with the Zamindars. If the Jagirdar was far away then it was difficult for him to manage the Jagir. The Jagirdars also passed their burden on the shoulders of his troops by parcelling out their Jagirs among them. Then, the troops had to collect revenue from the villages assigned to them out of their master's Jagirs. The smaller Jagirdars preferred Ijara or revenue farming because they did not possess enough resources to arrange for the collection of revenue from a distance.

The Jagirdars did not enjoy absolute powers on his Jagir or over its inhabitants. There was an imperial control over the Jagirdars. His authority was checked by the king and his ministers with the support of the network of administrative officers. In the field of revenue collection, every Pargana had two important officials; they were the Qanungo and the Chaudhari. Every Jagirdar or his agent had to depend on them for asserting and collecting the revenue. These officials assisted the Jagirdars as well as check the accounts of collection and to see that no irregular exactions were taken from the peasantry. The Faujdars was appointed to maintain law and order in the empire. They were also operating in the Jagirs. Some Jagirdars obtained the office of the Faujdar for themselves in their Jagirs. There was no judicial power with the Jagirdar, but the Qazi of every Pargana had such power to hear and settle criminal as well as revenue cases. He was independent of the Jagirdar and checks the actions taken by the Jagirdar. Waqia Navis and Sewanihnavis were news reporters who were expected to report every important matter. They sent their reports on various subjects and one of their concerns was the conducts of the Jagirdars. The inhabitants of the Jagir could also make complaints direct to the court. The Mughal Emperor ordered enquiries into the administration of the Jagirdars as well as reform their administration. The Jagirdars were punished if found guilty. On the other hand, the imperial administration also undertook some obligations towards the Jagirdars like protecting them in the management of their Jagirs and securing them in the enjoyment of their revenues. It shows that the Jagirdars were not autonomous; they were checked and controlled by the imperial government; they were dependent on the imperial government for the management of their Jagirs.

The Jagirdari system under the Mughals had worked efficiently until the middle of Aurangzeb's reign. But with the increasing strain of the Deccan wars on the financial resources of the empire, dislocation of the administration owing to the absence of the Emperor and the court from north India, the complicated machinery under which the Jagirs were assigned became inefficient. Initially, there was the absence of the Jagirs and no areas were left for assignment in

the Jagirs. This disrupted the regular working of the Jagirdari system. This led to struggle for the Jagir developed among the Mansabdars of the Mughal Empire. It developed factional rivalries among the Mansabdars, and they also started bribing the officials for the Jagirs. The Jagirdars did not like the transfer orders; they knew well that if they relinquished his Jagir, another Jagir would not be assigned to him. This led to the collapse of the Jagirdari system under Mughals.

### **5.5.1 CHECK YOUR PROGRESS IV**

1. Define the term Jagir?

---

2. What do you know about the Watan-Jagir?

---

3. Why were the Jagirs transferred under the Mughals?

---

4. Mention few officials appointed to manage the Jagirs?

---

5. Write three types of the Jagirs?

---

### **5.6 MANSABDARI SYSTEM**

Mansabdari was a unique system devised by the Mughals in India. The term Mansab (office or position or rank) indicated the position of its holder (Mansabdar) in the official hierarchy. A Mansab determined the status of its holder and fixed his pay. It laid upon him the obligation of maintaining a definite number of troopers with horses and equipment. Administrative or military duties were given to the Mansabdar under the Mughals. It can be said that the Mansabdari was a single service, combining both civil and military responsibilities. The salary of the Mansabdar was paid in cash as well as in the form of Jagir (land). The Mansabdar collected payment from the Jagir due to the state. The Mansab granted to nobles ranged from 10 to 5000 and formed 66 categories. The term Mansabdar was a generic term, but the Mansabdars were of different categories; those who hold rank up to 500 were called the Mansabdars, those from 500 to 2500 were called the Amirs and those from 2500 and above were called the Amir-i-Umda or Amir-i-Azam. With the passage of time, all the holder of the rank below 1000 were called the Mansabdars. The Mughal Emperor also appointed distinguished people on higher level directly. The princes or royal blood were given the Mansabs above 5000 up to 10,000. For instance, towards the end of Akbar's reign, nobles Mirza Aziz Koka and Raja Man Singh were raised to the rank of 7000.

The origin of the Mansab system lay in the decimal system of organization of armies used long before the Mughals. Under the Delhi Sultans, ten horsemen (Sawars) were put under one Sar-i Khail, ten Sar-i Khails under one Sipah-Salar, ten Sipah-Salar under one Amir; ten

Amirs under one Mailk, ten Maliks under one Khan and ten Khans under Sultan. Thus, the Sar-i Khail commanded 10 men, a Sipah-Salar 100, an Amir 1000, a Malik 10,000, a Khan 10000. Chengiz Khan, divided his army from 10 to 10,000 in which the nobles hold the rank of 100 or 1000. A unit of 10,000 was called Tuman. The basic principle in this system was that the lower officers were directly subordinates of the higher rank holders. Under the Mughals, Babur and Humayun did not contribute much to this system. It was Akbar who gave Mansab system a different form by introducing military and civil officers on the basis of their merit or service to the state.

Under the Mughals, all the Mansabdars were direct subordinate to the Emperor whether they commanded 10 Sawars or 5000. The single number represented the rank of the Mansabdar, personal pay and size of the contingent. For instance, if a person held a Mansab of 500, he was to maintain a contingent of 500 and received allowance to maintain it. In 1595-96, the rank of the Mansabdar changed from one to two, particularly Zat and Sawar. The Zat indicated the personal pay and status of a noble and the Sawar rank the actual number of horsemen he was required to maintain. During Akbar's reign the Sawar rank was normally either equal or lower than the Zat rank. This was continued to be the position under his successors. During the second half of the Aurangzeb's reign, there were quite a large number of the Mansabdars whose rank was higher than their Zat rank.

The reign of Jahangir saw an important innovation in the Mansabdari system i.e. introduction of the Du-aspa Sih-aspa rank. In his reign, Mahabat Khan, who served in the Deccan was the first to receive this rank. For example, if a Mansabdar held a Mansab of 4000 Zat/4000 Sawar, he may be granted Do aspa Sih aspa (all two-three horses). In this case the Mansabdar maintained double the number of Do aspa Sih aspa ( $4000 + 4000 = 8000$ ). Again if the rank was 4000 Zat/4000 Sawar of which 2000 was Do aspa Sih aspa, then it shows the original Sawar rank of 4000, the ordinary troopers be only 2000 and the additional rank of 2000 Do aspa Sih aspa double itself to 4000 ordinary troopers. The total horsemen would be 6000.

The Mansabdars depended upon the state for their pay, whether in the form of cash or Jagirs. The pay depended upon the Mansab or rank he held. Sometimes, additional pay was also received by the Mansabdar in the form of Inam. A Mansab was dual, Zat and Sawar. The additional Du-aspa Sihaspa rank was included in the Sawar rank. The holder of a Mansab can claim each of these ranks separately, known as Talab (pay). The Zat rank was basically the personal. Out of which the Mansabdar maintained himself, his family and the cost of his personal establishment. The salary for Zat rank was fixed below the rank of 5000. The salary for Sawar rank was given to meet the expenses of his contingents. The salary for the Sawar varies on the bases of horses and horsemen Mansabdar had. For the Du-aspa Sih-aspa rank, double salary was given to the Mansabdar for procuring additional duties.

During the reign of Shahjahan, a new feature was included in the Mansabdari system that was institution of monthly scales. This was developed because of the difference between the official assessment of the Jagir (Jama) and the actual revenue collection (Hasil). When a Mansabdar obtained a Jagir, its Jama should be equal to his annual salary claim on paper, but in

actual sense he received half or one-fourth of his claim. That Jagir was called Shashmaha (six monthly) or Sihmaha (three monthly). With the passage of time this figure decreased further. The month scales were applied to cash salaries as well as Jagirs.

There used to be a number of deductions from the salaries. The largest deductions were made in the Dakhini especially of Bijapuri, Hyderabad and Maratha officers such as a fourth part called Waza-i dam-i Chauthai. This deduction was continued by Aurangzeb as well. The Chauthai charge was applied on a particular section of the nobility. It was an obligation to maintain elephants, horses, camels and carts and collectively known as Khurak-i Dawwab (fodder for beasts). Apart from this, another charge was to keep the animals in the stables and to feed the animals was Khurak or Rasad-i Khurak. There was also another deduction known as Irmas which means demand for supplies. It was given to troops apart from their salary. From the salaries in cash, another deduction was Du-dami (2 dams in the rupee) amounting to 5 percent deducted. In addition to these deductions, there were fines. These were imposed for various reasons, but mostly for deficiencies in the contingents required from the nobles. For instance, for any deficiency related with horses, a fine of 2 Muhars per horse was charged. Thus, with the reduction of salaries, there was a definite decline in the income of the Mansabdars.

The Mansabdars were appointed directly by the Emperor and for the enrolment they were required to appear before him. Another way to recruit the Mansabdars was by the leading nobles of the empire, especially the governors of the provinces. Their recommendations were accepted and the Mansabs were given to the persons they recommend. When the recommendations were submitted to the Emperor and approved by him, an elaborate procedure was followed for preparing the appointment orders. The royal approval was sent to the Diwan and the Bakshi for inspection. Then sent back to Emperor for second approval and formal appointment order was drawn with the seal of the Wazir, the Diwan and the Bakshi. Before receiving the Farman, Mansabdar had to provide a surety and without it, they cannot get employment. Even the princes had to follow this custom. This continued till the reign of Aurangzeb. Later, with the influx of Deccani nobles, Aurangzeb exempted them from this obligation.

The Mansabdars were received promotions from time to time. Their procedure was quite similar to the appointment of the Mansabdars. The recommendations were made by the princes, governors and commanders under whom the Mansabdar was serving. The promotions were announced by the Emperor on the festivals, beginning of the regional year, on his birthday celebrations and beginning or end of military expedition. There were many reasons for which promotions were given to the Mansabdars. The gallantry in military service and merit occupied a high place, promotions granted on receipt of a present from a noble and officer was found to really deserve a higher post. Their ranks were also increased with the promotions.

There were a number of views regarding the security of the wealth accumulated by the Mansabdar during their tenure of service. A set of scholars viewed that the king claimed a right to the property of all his deceased officers. In contrary to that, wealth of a noble safely passed on to the legal heirs of the Mansabdar. The European travel accounts reveal this



information that Mughal Emperor took possessions of the wealth of the nobles after their death. This practice was known by the name Zabt (escheat). The main reason behind this was the loan which the Mansabdars took and remained unpaid till their death. That particular amount was adjusted from it and the rest of the property was returned to the legal heirs of the Mansabdar. In case, the Mansabdar had no legal heir then, property was escheated to the crown. It seems that it was depended on the personal will of the Mughal Emperor. Aurangzeb issued a number of Farmans which confirmed that after the death of a Masabdar, and if he had an heir, then his entire property would be deposited with the state. Hence, the Mansabdari system of Mughals was a complex system but continued even after the death of Aurangzeb.

### **5.6.1 CHECK YOUR PROGRESS V**

1. Define the term Mansab?

2. Write a few sentences on the Zat and Sawar ranks?

3. What do you know about the system of escheat?

4. What was the procedure for the appointment and promotion of Mansabdars?

5. Define the term Khurak-i Dawwab'?

### **5.7 SUMMARY**

Students, in this unit we have discussed about the power and the position of the Emperor; administrative structure at various levels; and functioning of the administrative system under the Mughals. We have explained about the land revenue system designed during the reign of Akbar in which a uniform system was established to expand and improve the cultivation. In the next section, we have analyzed the Jagirdari system which was evolved and perfected under Akbar's reign. Its developments and working, the different types of the Jagirs that existed in the Mughal Empire and difficulties faced by the Jagirdars were highlighted. Lastly, we have talked about the evolution and the growth of the Mansabdari System under the Mughals especially Akbar. It was the grading system used to fix the ranks and salaries of the Mansabdars which continued even after the death of Aurangzeb.

### **5.8 SUGGESTED READINGS**

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Sri Ram Sharma, *Mughal Government and Administration*, Bombay: Hind Kitabs Limited, 1951.

I.H. Qureshi, *The Administration of the Mughal Empire*, Delhi: IIP Printers, 1973.

## **5.9. QUESTIONS FOR PRACTICE**

### **5.9.1 LONG ANSWER QUESTIONS**

1. Write a detailed note on Mansabdari system of the Mughals.
2. Discuss central and provincial administration of the Mughals.
3. Write a detailed note on Jagirdari System of the Mughals.
4. Examine the land revenue system under the Mughals?

### **5.9.2 SHORT ANSWER QUESTIONS**

1. What role did the Diwan play with regard to the Mansabdars?
2. Who was Todar Mal?
3. Who was Waqia Navis under the Mughals?
4. What do you understand by Zabti system?
5. What do you know about 'Jagirdari Crisis'?
6. Write two features of Mansabdari System.
7. What do you know about 'Zat' and 'Sawar'?
8. Mention functionaries of a province under the Mughals.
9. Write two systems of land revenue introduced during the reign of Akbar.

# BACHELOR OF ARTS

## SEMESTER -II

COURSE: HISTORY OF INDIA :c.1200-c.1750

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### UNIT 6: POLITICAL DEVELOPMENTS AFTER AKBAR (1606-1707); DECLINE OF THE MUGHALS; RISE OF MARATHAS

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#### STRUCTURE

6.0. Learning Objectives

6.1. Introduction

6.2. Political Developments after Akbar (1606-1707)

6.2.1. Jahangir (1606-27)

6.2.2. Shahjahan (1628-58)

6.2.3. Aurangzeb (1658-1707)

6.2.4 Check Your Progress I

6.3. Decline of the Mughals

6.3.1 Check Your Progress II

6.4. Rise of the Marathas

6.4.1 Shivaji

6.4.2 Check Your Progress III

6.5. Summary

6.6. Suggested Readings

6.7. Questions for Practice

6.7.1 Long Answer Questions

6.7.2 Short Answer Questions

#### 6.0. LEARNING OBJECTIVES

Students after reading this unit you will be able to:

- Learn about the main political developments during the reign of Jahangir, Shah Jahan and Aurangzeb.

- Understand the different views of eminent historians on the decline of Mughals.
- Learn about the rise of Marathas under Chhatrapati Shivaji.

## **6.1. INTRODUCTION**

Students, from the middle of the 1500s to the beginning of the 1700s, the Mughal Empire controlled almost the entire Indian subcontinent. It stretched from the edges of the Indus river basin, northern Afghanistan and Kashmir in the north-west to the now- Assam and Bangladesh highlands in the east, and down to the uplands of Deccan plateau in the south. The first six Mughal emperors of the Mughal dynasty – Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb -- changed the face of India with their political and intellectual prowess. So, this chapter will help you in understanding the main political developments and expansion of Mughal Empire under Jahangir, Shahjahan and Aurangzeb. The Mughal Empire which held sway over a large part of India for nearly three centuries, finally declined in its power and prestige by the first half of the 18th century. So, the second part of the chapter will help you in analysing the causes of its decline. The third part of the chapter deals with the rise of the Marathas under Chhatrapati Shivaji.

## **6.2. POLITICAL DEVELOPMENTS AFTER AKBAR (1606-1707A.D.)**

### **6.2.1. JAHAGIR (1606-27 A.D.)**

Students, Emperor Jahangir whose original name was Salim, became the Emperor of Delhi after the death of his father Akbar. Like his father, Jahangir also pursued the policy of imperialism. The conquest of north India was nearly complete during the reign of Akbar. Only some petty states and Mewar in Rajasthan could maintain their independence. But the conquest of the south was incomplete. Jahangir tried to subdue Mewar and the states of south India. Therefore, after becoming the emperor, his first military campaign was directed against Rana Amar Singh of Mewar. Jahangir and Rana Amar Singh, son of Rana Pratap saw several ups and downs in the struggle which continued for about 10 years. In 1615, both signed a peace treaty, and Rana Amar Singh accepted the suzerainty of the Mughal emperor. In turn, Jahangir restored all territory of Mewar including the fort of Chittor to the Rana on condition that the fort would not be repaired. The treaty reflected statesmanship of Jahangir as Mewar had given the Mughals no small amount of trouble but the emperor forgot the past and adopted a conciliatory policy in dealing with the Rana. Thus, the long drawn war between Mewar and the Mughals came to an end and this enabled him to further consolidate the alliance with the Rajputs.

Another political development in the reign of Jahangir was the consolidation of Mughal position in Bengal. Although Akbar had weakened the power of the Afghans in this region, Afghan chiefs were still powerful in various parts of east Bengal. They had the support of many Hindu Rajas of the region. In 1608, he deputed Islam Khan, the grandson of Shaikh Salim

Chishti, to subdue Afghans in Bengals. After three years of campaigning he was successful in capturing Sonargaon and other parts of Bengal. Like Akbar, Jahangir realised that conquest cannot last on the basis of force but can only be secured by the goodwill of the people. He, therefore, treated the defeated Afghan chiefs and their followers with consideration and sympathy. After some time, many of the Rajas and Zamindars of Bengal detained at the court were released and allowed to return to Bengal. Thus, Mughal power was firmly entrenched in east Bengal up to the seacoast. To keep the area under full control, the provincial capital was transferred from Rajmahal to Dacca which began to develop rapidly. In 1620, he was also successful in capturing the fort of Kangra. In 1622, he lost Qandhar to Shah Abbas, the ruler of Persia. It was a serious loss during the reign of Jahangir.

Before the coming of the Mughals, there were six Muslim states in the Deccan namely- Khandesh, Berar, Golconda, Ahmednagar, Bijapur, Bidar, and one Hindu state of Vijaynagar. Out of the 7 states, 5 were offshoots of the Bahmani Kingdom which came to an end in 1538. These five states included the Nizam Shahi of Ahmednagar, the Imad Shahis of Berar, the Adil Shahis of Bijapur, the Barid Shahis of Bidar, and the Qutb Shahis of Golconda. According to Babur, the state of Vijayanagar was the strongest among them. However, Babur and Humayun could not pay any attention towards the south. All these states were constantly at war with each other. There was a lack of political unity in the Deccan. In 1565, four of the Muslim states namely that of Ahmednagar, Bijapur, Golconda, and Bidar, formed a confederacy and fought against the Hindu state in the Deccan, the Kingdom of Vijaynagar. This battle is popularly known as the Battle of Talikota. Thus, this confederacy of the Muslim state gave a crushing defeat to the Kingdom of Vijaynagar. After the battle, Ahmednagar conquered Berar in 1574 and Bijapur annexed Bidar in 1618-1619. Thus, there remained only the state of Khandesh, Ahmednagar, Bijapur and Golconda. A little later, in the 16th century, the Marathas emerged as another power in the Deccan and the Mughals had to deal with them separately. Akbar was the first Mughal emperor who led an expedition towards the Deccan states and as among the three states in the Deccan, the kingdom of Ahmednagar lies in close proximity with the Mughal frontier. Therefore, it was the first state in the Deccan which had to deal with the Mughals. He annexed Khandesh, occupied some strong forts of Ahmednagar, Daulatabad, Burhanpur, and Asirgarh. However, Akbar could not achieve much success in the Deccan as the conquest of Ahmednagar could not be completed while Golconda and Bijapur were untouched so far and he had to rush back to the capital due to the revolt of Prince Salim. When Jahangir ascended the throne, the whole of the Deccan had become independent. At this time the state of Ahmednagar in the Deccan had considerably increased its military strength and revolutionized its method of warfare under the excellent leadership of Malik Ambar, the Abyssinian minister of the Sultan of Ahmednagar. He introduced guerrilla training in the military system of Ahmednagar and succeeded in checking the Mughal expansion towards further south.

Malik Ambar soon started making incursions on the Mughal territories. Therefore, Jahangir deputed prince Khurram to the Deccan with a large force in 1616. Prince Khurram with Bijapur as a mediator opened negotiation with Malik Ambar and he was successful in getting

back the territory of Balaghat and some forts including that of Ahmednagar or all Mughal territories which had been captured by Malik Ambar. The ruler of Bijapur also gave costly presents to prince Khurram. On this achievement, Jahangir bestowed the title of Shah Jahan on prince Khurram. But peace could not last long. In 1620, Malik Ambar again formed a league with the King of Bijapur and Golconda and besieged the fort of Ahmednagar under Mughal's protection. He also conquered Berar and its neighbouring territory. Jahangir again deputed Shah Jahan to subdue Malik Ambar and this time again Malik Ambar had to cater to a humiliating treaty with Mughals. Again, this settlement lasted for a few years and Malik Ambar continued to fight against the Mughals. Subsequently at this time, Jahangir could pay no more attention towards the Deccan because of the revolts of Shah Jahan and Mahabat Khan. The campaigns of the Mughals in the Deccan during the reign of Jahangir, in fact, brought not much territorial gain though, of course, pressure on the states of south India increased. No state of the south was prepared to acknowledge the suzerainty of the Mughals. Malik Ambar died in 1626 yet, it failed to strengthen the position of the Mughals. By 1627, Jahangir's health had deteriorated, and he also died in 1627.

### **6.2.2. SHAHJAHAN (1628-58 A.D.)**

Students, after the death of Jahangir, his son Shahjahan ascended the throne of Mughals. Emperor Shah Jahan started his Deccan campaign to accomplish his military, political and imperialistic designs. He had the advantage of having launched two successful military expeditions on Ahmednagar. Through those two campaigns he could gain good knowledge of the Deccan states. Shah Jahan was an orthodox Sunni Muslim and did not like the existence of the independent Shia states of the Deccan Sultan and he also suspected the relation of the Deccan states with the Shia rulers of Persia, who were the hereditary rivals of the Mughals. Therefore, he decided to pursue a vigorous policy in the south. Also, he had sufficient time, money and military resources to conquer Deccan as the whole of northern India had already been annexed under Akbar and Jahangir. Shah Jahan had nourished a grievance against Ahmednagar because it had extended help to Khan Jahan Lodhi in his revolt against the Mughals. After the death of Malik Ambar, Fateh Khan, the son of Malik Amber then became the minister of the Sultan Murtaza of Ahmednagar and later killed Sultan and installed Sultan's 10 year old minor son Hussain Shah on the throne and himself became the virtual ruler of the state. Fateh Khan then tried to open up negotiations simultaneously with Bijapur, Golconda, and the Mughals. On the other hand, Shah Jahan could not trust Fateh Khan. This unscrupulous diplomacy of him resulted in the loss of many loyal nobles like Shahji Bhonsle to him as well as the faith of Bijapur and the Mughals. This ensuing chaos and anarchy in the kingdom of Ahmednagar provided Shah Jahan a good opportunity and therefore he ordered his forces under Mahabat Khan to attack Ahmednagar. Mughals laid siege to his fort of Daulatabad for about two and a half months and finally Fateh Khan surrendered Sultan Hussain Shah to the Mughals in 1633. Hussain Shah was imprisoned in the fort of Gwalior and Ahmednagar was annexed to the Mughal Empire. It meant

the end of the state of Ahmednagar though Shahji Bhonsle continued to fight against the Mughals on behalf of another child of the ruling dynasty of Ahmednagar, named Murtaza III. However, he surrendered that child to the Mughals in 1636 and accepted the service of Bijapur.

In 1636, Abdulla Qutub Shah, the ruler of Golconda was forced to accept the suzerainty of the Mughals and promised to pay an annual tribute of rupees 6 lakhs, to issue coins in the name of Shahjahan and to read Khutba in his name. Besides, he also promised to give military assistance against Bijapur. Shah Jahan, in lieu of this, permitted him to continue ruling over Golconda. On the refusal of the ruler of Bijapur to accept the overlordship of the Mughals, Shah Jahan attacked Bijapur and forced her to sign a peace treaty. The ruler of Bijapur promised to pay an annual tribute of rupees 20 lakhs. He also promised to take neither military action against Golconda nor to provide military assistance to Shah ji Bhonsle. In return, the Bijapur Sultan was permitted to retain his kingdom. In 1636, after conquering these states Shah Jahan appointed his 18 year old competent son Aurangzeb to be the Governor of all these conquered territories in Deccan. Being the Governor he consolidated the Mughal rule and extended an effective administration to these newly subdued territories. But in 1644, Aurangzeb returned to north India to check Dara Shikhan from seizing the throne of Delhi.

In 1652, Aurangzeb, when appointed as Governor of the Deccan for the second time, again pressurised Golconda because it had failed to pay the promised annual tribute to the Mughals. Aurangzeb waited for an opportunity and he got it when Mir Jumla, one of the most prominent nobles of the Sultan, quarrelled with him and sought protection from Shah Jahan. With his help he captured Hyderabad and besieged the fort of Golconda and made its ruler to accept the suzerainty of the Mughals, got one of his daughters to marry prince Muhammad, son of Aurangzeb, got rupees ten lakhs as dowry and yet another seventeen lakhs rupees as war-indemnity to the Mughals. Thus, though Golconda was weakened, but its existence remained. In 1656, Bijapur was also finally annexed to the Mughal Empire. Its ruler Adil Shah II agreed to pay one and half crores of rupees as war indemnity and surrendered Bidar and Kalyani to the Mughals.

Mughal emperors always desired to conquer their ancestral homeland in Central Asia which included Trans-Oxiana, Badakhshan, Balkh, Bhukhara, and Samarqand. Also, sound economic conditions, the tremendous military resources of his kingdom and to win glory as a great conqueror by expanding his empire outside India as well, had spurred him to conquer Central Asia. Except Aurangzeb, all Mughal emperors tried to occupy that territory particularly the city of Samarqand, the conquest of which they regarded as prestigious. The brother of Emam Quli, ruler of Samarkand, invaded Kabul and in 1639 captured Bamiyan, which offended Shah Jahan. The emperor was on the lookout for an opportunity to move his army to the northwest borders. In 1646, he responded to the Uzbek ruler's appeal for aid in settling an internal dispute by sending a huge army. The campaign cost the Mughals heavily. They suffered serious initial setbacks in Balkh, and, before they could recover fully, an alliance between the Uzbeks and the Shah of Iran complicated the situation. Qandhar was again taken by Iran, even though the

Mughals reinforced their hold over the other frontier towns. In short, his Central Asiatic policy was a big failure.

Shah Jahan fell seriously ill in 1657 which led to the war of succession between his four sons: Dara Shikhan, Shuja, Murad and Aurangzeb. From the war of succession in 1657–59 Aurangzeb emerged the sole victor. He then imprisoned his father in the Agra fort and declared himself emperor.

### **6.2.3. AURANGZEB (1658-1707A.D.)**

Students, after Shah Jahan, Aurangzeb became the new ruler of India. For the first twenty-five years of his rule he remained busy in north India. Three major revolts occurred in the wake of the fanatic religious policy of Aurangzeb: The Jat peasantry of Mathura in U.P. rebelled in 1669; a rising occurred among the Satnami sect in Narnaul in 1672; and the Sikhs in the Punjab revolted to avenge the execution of their Guru Tegh Bahadur ji in 1675. In 1667, orthodox Muslim Yusufzai Afghan tribe living in the north-west frontier of his empire rose in arms and a large number of them crossed the Indus and raided the Mughal district of Hazara. The most prolonged uprising, however, was the Rajput rebellion, sparked by Aurangzeb's annexation of the Marwar state and his seizure of its ruler's posthumous son Ajit Singh with the alleged intention of converting him to Islam. This rebellion spread to Mewar, and Aurangzeb himself had to proceed to Ajmer to fight the Rajputs, who had been joined by the emperor's third son, Akbar (1681). Prince Akbar with the objective of trying his luck, established a liaison with the Rajputs and started dreaming of usurping the throne of Delhi after defeating Aurangzeb. However, through forged letters Aurangzeb created differences among the Akbar and the Rajputs on account of which prince Akbar had to fled to the Deccan and thence to Persia. The war with Mewar came to an end in 1681 because Aurangzeb had to pursue his rebellious son Akbar to the Deccan, where the prince had joined the Maratha king Sambhaji. Jodhpur remained in a state of rebellion for 27 years more, and Ajit Singh occupied his ancestral dominion immediately after Aurangzeb's death.

Aurangzeb spent the last 25 years of his reign in the Deccan. He was an advocate of direct conquest of the Deccan states due to the strategic importance of the Deccan states and the administrative and economic necessity of the Mughal Empire. The experience during his two tenures as Governor (1636-44 and 1653-57) of the south and his successful campaigns against Bijapur and Golconda proved very helpful to him, when he became the emperor of India in 1658. On the other hand, taking undue advantage of his absence from the south, the Sultan of Bijapur and Golconda again declared their sovereignty. Also, Shivaji, the Maratha, established an independent kingdom in Maharashtra at that very time when Aurangzeb was bent upon to conquer the entire south. To contain the Marathas, Aurangzeb believed that extinction of the states of Bijapur and Golconda was a prior necessity as their existence enabled the Marathas to enrich themselves. Aurangzeb must have argued that if those states were annexed to the Mughal Empire, the Marathas would not dare to attack them. Besides this political motive, he desired to



annex these states because their rulers were Shias who owed nominal allegiance to the ruler of Abbasaid-Khalifas.

Bijapur had failed to fulfil the terms of the treaty of 1657. Therefore, Raja Jai Singh was deputed to attack Bijapur in 1665-66 but he failed to subdue Bijapur. During the next fifteen years, Mughals attacked these Shia states several times but failed to occupy the kingdom. The situation, however, changed when Adil Shah II died in 1672 and was succeeded by his four-year old son, Sikandar Adil Shah. The Sultan, being a minor, failed to keep his nobles under his control. The nobles were divided into two groups, viz., the foreigners and the Indian Muslims. Both these groups tried to capture the power of the throne which resulted in maladministration of the state. The Mughals took advantage of it and attacked Bijapur in 1676 but with no result. The Mughals failed to get any success in the coming years also till Aurangzeb himself reached the Deccan. Aurangzeb pursued his son, Akbar, and reached the Deccan in 1682 with a view to destroy all states of the south. He first deputed his son, Azam against Bijapur. Azam besieged the fort and Aurangzeb also reached there in person in July 1686. The fort was surrendered in September 1686. Sikandar Adil Shah was granted a pension and Bijapur was annexed to the Mughal Empire. This brought an end to Adil Shahi dynasty and Bijapur became the seat of the Mughal provincial governor.

Golconda was ruled by Abudullah Hasan Qutb Shah at that time. He was a Shia, had handed over his administration to two Brahmin ministers, Madanna and Akanna who were believed to have joined hands with the Marathas against the Mughals. He learnt that Abdullah Qutb Shah had been financially helping Shivaji's son Sambhaji. Abdullah's promise of large military help to Sikandar Adil Shah during the Mughal invasion of 1685 also came to the Emperor's knowledge. Therefore, he ordered Prince Muazzam to invade Golconda. Abudullah left Hyderabad and sought shelter in the fort of Golconda. He pleaded for a treaty but Aurangzeb was not prepared for any treaty. After eight months' siege, Abdullah surrendered to the Mughals. He was imprisoned in Daulatabad fort, was given a pension for his life and Golconda became a part of the Mughal Empire. The conquests of Bijapur and Golconda did not complete the conquest of the Deccan by Aurangzeb. The newly-risen power of the Marathas under Shivaji was yet a powerful challenge to him. Shivaji had established an independent kingdom in Maharashtra.

Encouraged by his early success against Bijapur, Shivaji began to ravage the Mughal territories. This made the Aurangzeb anxious of the rising of the Maratha power near to the Mughal frontiers. Therefore, Aurangzeb sent Shaista Khan, the Mughal Governor of Deccan to capture him. But Shaista Khan failed to capture Shivaji. Shivaji succeeded in making a surprise night-attack on him when he was resting at Pune and he fled away. Aurangzeb recalled him and deputed Raja Jai Singh to attack Shivaji. Jai Singh forced Shivaji to sign the treaty of Purandhar by which he surrendered 3/4th of his territory and forts. Shivaji visited Agra in 1666 where he was virtually imprisoned. However, he managed to escape from Agra. He started fighting against the Mughals in 1670. In 1674, he held his coronation and made Raigarh his capital. Shivaji died in 1680 but prior to his death he was able to carve out quite an extensive kingdom in the south.

He was succeeded by his incapable son, Shambhuji, who gave shelter to the rebellious son of Aurangzeb, Prince Akbar. Thus, inviting the wrath of Aurangzeb. Aurangzeb reached the Deccan in 1682 and succeeded in capturing Shambhuji in 1689. Shambhuji was killed and his son Sahu was captured. Aurangzeb gave Sahu the Mansab of 7000 and treated him well. It completed the conquest of the south by Aurangzeb. But, his success remained short-lived. The Marathas rose as one force against the Mughals to liberate their motherland. The Maratha war of independence was first led by Raja Ram and then by his widow, Tara Bai. This war continued till the death of Aurangzeb. The war booty from Golconda and Bijapur was insufficient to cover the cost of the last phase of the Deccan wars. Aurangzeb failed in subduing the Marathas and died in the Deccan fully realising his failure against the Marathas. Thus, the Deccan policy of Aurangzeb, ultimately failed.



### The Mughal Empire at the end of the seventeenth century<sup>7</sup>

<sup>7</sup> S.A.A.Rizvi, *The Wonder That Was India*, Vol.II, London: Sidgwick & Jackson, 1987,p.147.

## 6.2.4 CHECK YOUR PROGRESS I

1. Who was Mir Jumla?  
\_\_\_\_\_
2. When was Bijapur and Golconda annexed by the Mughal Emperor Aurangzeb?  
\_\_\_\_\_
3. Who was Malik Ambar?  
\_\_\_\_\_
4. Who were Madanna and Akanna?  
\_\_\_\_\_

## 6.3. DECLINE OF MUGHAL EMPIRE

Students, the Mughal Empire held sway over a large part of India for nearly three centuries, but a drastic decline in its power and prestige came about by the first half of the 18th century. The process of the decline and emergence of regional polities has been intensely debated among historians. It has also been a subject on which scholarly opinion is more sharply divided than on any other aspects of Mughal history. Each and every historian has different theories on the decline of Mughal Empire and the major theories were as follows:

The first and foremost among them is the thesis put forward by Satish Chandra in his *Parties and Politics of the Mughal Court (1707-40)* (1959). He built up the hypothesis of a Jagirdari crisis. The Jagirdari system was a system that allotted Jagirs (assignments of land revenue) to the Mansabdars for the maintenance of troops, horses and horsemen for the Mughal state. Basically, the term Mansab (office, position, rank) indicated under the Mughals the position of its holder (Mansabdar) in the official hierarchy. The Jagirdari crisis referred to the mismatch between the availability of Jagirs and the growing numbers of Jagirdars (the Mansabdars who were paid in the forms of Jagirs were called Jagirdars), which was largely the result of Aurangzeb's Deccan policy. As with the annexation of the Deccan states, the absorption of the Marathas and the Deccanis into the Mughal nobility, led to the subsequent shortage of Jagirs. Added to this was a fall in the actual amount of revenue realised especially in the south and the adverse consequences of a price rise that strained the resources of the nobles. J.F. Richards is of the opinion that due to the extension of Khalisa land (crown land) the land to be assigned in Jagir decreased. However, he feels that this problem could have been overcome by consolidating the southern frontier of the empire. He also argues that Aurangzeb did not provide backing to or promote the Hindu warrior aristocracy in the Deccan (Maratha, Gond, Bedar or Telgu chiefs). Athar Ali in his paper, "Nobility and their Politics in the Late Seventeenth Century" provided the justification and quantitative support to Satish Chandra's study. With the collapse of the Jagirdari system the process of decline of the Mughal Empire was also complete.

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Athar Ali (“The Passing of Empire: The Mughal Case”, in *Modern Asian Studies*, Vol. 9, No. 3, 1975: Cambridge University Press) lists “cultural and ideological failure” as the root cause underlying the inability of the Islamic political formations to modernize or revolutionize their armies and productive capacities. No new innovations in the field of technology were introduced within the Mughal army since the death of Aurangzeb. For instance, in comparison to Europe, India saw no conscious attempt to design new artillery weapons: making of muskets and guns remained a mere craft, with no touch of science; and accordingly, by 1700 these almost completely got out-dated. The Mughals continued to rely upon sword-wielding cavalry when its days were long over. This adversely affected the military strength of Mughals and their ability to deal with powerful external entities like British and Afghans.

Peter Hardy suggests that the factors responsible for weakening the military cum administrative edifice was the difference between estimated revenue (Jama) and revenue actually collected (Hasil) and therefore the inability of the Mansabdars to sustain and support the requisite armed contingents. The theory of economic and administrative crisis leading to the decline of the Mughals is acceptable to the Aligarh School (Habib, Athar Ali etc.), Pearson and Richards. This postulation is based on inferences arrived at after a detailed study of the writings of contemporary writers viz. Abul Fazl, Mamuri, Bhim Sen and Khafi Khan.

Irfan Habib in his classic work, *The Agrarian System of Mughal India*, drew attention to the exploitative nature of agrarian taxation under the Mughals, to the three-way contradictions of exploitation and contestation between and among the ruling class (Jagirdars), hereditary landholding classes (Zamindars) and the cultivators (Khud Khast and Pahi Khast), which subsequently resulted in recurring peasant revolts. Such agrarian uprisings had some serious repercussions. It weakened the basis of the Mughal state and exhausted the ability of the system to either augment productivity or extract revenues from peasants. The agrarian disorder also paved the way for regionalism and a new regional power structure at the expense of the centralised structure. As Muzaffar Alam has argued in the context of Awadh, it was in the wake of general agricultural prosperity that Zamindars found themselves strong enough to rise against the Mughals, asking for greater share in political power and produce in the area under their control.

The failure of the agrarian system coincided with factional tensions and dissensions among the nobility with disastrous results. Satish Chandra in his classic work on *Parties and Politics at the Mughal Court (1707-40)* argued how after 1707, a divided nobility failed to keep the system in working condition and put their narrow self-interest before everything else. A degree of competition between the different factions of nobility like between the Turani faction (from Central Asia), the Irani group (Persia) and the Indian Muslims and Hindus was always there but in the 18th century it got aggravated by a pervasive economic crisis, referred to by historian Satish Chandra as the Jagirdari crisis.

J.F. Richards, M. N. Pearson and Peter Hardy attributed the Mughal decline to their excessive involvements in the Deccan and the Maratha land. J.N. Sarkar, in his book *History of Aurangzib*, elaborated upon the traditionally recognized factor, namely, Hindu-Muslim

differences: Aurangzeb's religious policy is thought to have provoked a Hindu reaction that undid the unity that had been so laboriously built up by his predecessors. Historian S.R. Sharma also support this view.

Karen Leonard (1979) gave the 'Great Firm' theory of the decline of the Mughal Empire, published in *Comparative Studies in Society and History* (vol.21, no.2). According to her, the indigenous banking firms or 'great firms' were indispensable allies of the Mughal state, and that the great nobles and imperial officers 'were more than likely to be directly dependent upon these banking firms. And thus the 'great firms' diversion of resources, both credit and trade, from the Mughals to other political powers in the Indian sub-continent contributed to its bankruptcy and ultimately the downfall. The period of imperial decline coincided with the increasing involvement of banking firms in revenue collection at regional and local levels, in preference to their continued provision of credit to the central Mughal government. This involvement increased from 1650 to 1750, and it brought bankers, more directly than before, into positions of political power all over India.

Existing theories attribute the decline of the Mughal Empire to the nature of monarchy, the breakdown of the Mansabdari administrative system, the challenges from newly established regional rulers, inflation of noble ranks, personality factor, the weakness of the later Mughals and the alleged communal policies of Aurangzeb (1658-1707) whose campaigns against the Rajputs and Marathas was seen to have provoked resentment and resistance among the Hindu subjects of the Mughal Empire. The failure of the Mughals to reform their political, administrative and military structure, the challenges from newly established regional rulers and the inability to modernise the Mughal state contributed to the eventual decline of Mughal Empire 1707 onwards. There was also an institutional failure especially the decay of the army, whose integrity and strength was undermined by factionalism, succession disputes and obsolete technology. One influential analysis points to the increasing burden of taxation and consequent Zamindar-peasant rebellions throughout the empire as the fundamental cause of decline.

### 6.3.1 CHECK YOUR PROGRESS II

1. What do you understand by 'Jagirdari crisis'?  
\_\_\_\_\_
2. List two factors responsible for the decline of the Mughals.  
\_\_\_\_\_
3. Name the historian who gave the 'Great Firm' theory on the decline of the Mughal Empire?  
\_\_\_\_\_
4. Who authored the book *Parties and Politics at the Mughal Court (1707-40)*?  
\_\_\_\_\_

#### **6.4. RISE OF THE MARATHAS**

Students, the background is important for understanding the subsequent rise of Shivaji and how under him the Bhonsles moved from being king makers to being independent kings in India. Let us discuss them.

The Marathas are natives of the hill country in the west of India which is now called Maharashtra. The geography of Maharashtra exercised a profound influence in moulding the character and history of its people. Encircled on two sides by the mountain ranges of the Sahyadri running from north to south and the Satpura and the Vindhya running from east to west, protected by rivers Godavari and Krishna provided a special geographical characteristic to this region. The broken ranges of the hills provided natural forts which were largely impregnable and difficult to penetrate. In times of attacks, the Marathas found defensive cover in these forts and the mountainous areas made it possible for the Marathas to adopt guerrilla warfare very successfully. The invaders were prone to sudden attacks from forts located on the tops of hills. Also, the rugged and unproductive soil of the land, its precarious and scanty rainfall and its meagre agricultural resources, made the Marathas struggle hard for their existence and played a great part in moulding the Marathas active, hardworking, brave, warlike, simple in their habits and goal oriented. The Marathas did not suffer much from economic inequality, as there were not many people to be accepted as rich. There was no class of economic exploiters. This gave the Marathas a sense of social equality, spirit of self-respect and unity.

The Bhakti movement of the 15th and 16th centuries also reached the Marathas. The Marathi religious reformers of the day like Eknath, Himadri, Vaman Pandit, Gyaneshwar, Chakradhar, Tukaram, Ramdas and others brought about Hindu consciousness amongst the Marathas scattered in different parts of south India. The Marathas had a common language, Marathi and a common religion, Hinduism. These reformers inspired the Marathas to take pride in their mother tongue, country, nation and religion, which helped in inculcating the spirit of oneness, among the Marathas.

The famous battle of Talikot (January 22, 1565), led to the decline of the Vijaynagar Empire, one of the last bastions of the Hindu cultural and political stronghold which survived for more than two hundred years in the face of the expanding Muslim Empire in south, served as a source of power and inspiration to Chattrapati Shivaji to once again carve a Hindu Rashtra and preserve Hinduism. The religious orthodoxy of Aurangzeb was also responsible for the unification of the Hindus of the southern region of India. During the 17th century, many important Muslim states had declined. But two very important Shia Muslim states – Bijapur and Golkunda still existed. But by the end of the 17th century they were also engaged in the process of disintegration. Their administrative decline and internal strife could not put a check on the rising power of the Marathas under Shivaji.

Before the rise of Shivaji, the Marathas had acquired some experience in political and military administration through their employment from the time of the Bahmani kingdom, as also under its successor states. There were a number of influential Maratha families such as the

Mores, Ghatges, Nimbalkers and Bhonsles, which exercised local authority in many areas. The position of the Maratha chiefs improved further as first Malik Ambar, and then the Mughals competed for their support.

The rise of the Marathas during the 17th century, and the establishment of an independent Maratha state is closely associated with the family of Shahji Bhonsle. father of Shivaji. He began his career as a trooper in the army of the Sultan of Ahmednagar. He gradually rose to distinction, acquired vast territorial possessions in that state and played the role of a kingmaker during the last years of the Nizam Shahi rule. After the annexation of Ahmednagar by Shah Jahan in 1633, he entered the service of the Bijapur state in 1636. Here also he earned considerable fame and received an extensive fief in Karnataka, besides his old Jagir of Poona, which he had held as an officer of the Ahmednagar state. Shahji had left the Poona Jagir to his neglected senior wife, Jija Bai and his minor son, Shivaji, where he emerged as the most powerful figure in the clan.

#### **6.4.1 SHIVAJI**

Shivaji, a binding force behind the rise of Maratha, was born in 1627 in the fortress of Shivneri, in the Western Ghats near Poona. For the first few years of his life Shivaji was a wanderer with no settled home. From Shivner where he was born he moved with his mother and occasionally with his father too from place to place as safety and convenience required. Shivner, Baizapur, Shivapur, and Shivapattan are some of the places where Shivaji spent the first nine years of his life, before Jija Bai returned to a settled peaceful life at Poona in 1636. This only explains how he became inured to a life of danger and hardship ever since his birth. He was brought up at Poona under the careful supervision of his mother, a truly Kshatriya lady, who had infused in him a spirit to defend his nation and religion. Under the guidance of his tutor Dadoba Kondadev, Shivaji became an expert soldier and an efficient administrator. He was also greatly influenced by the teachings and writings of the religious reformers like Tukaram and Ramdas of Maharashtra, which inspired him with boundless zeal for Hindu religion and love for his motherland. All these influences made Shivaji to believe that it was his mission to liberate the Hindus and to weld the Marathas into one nationality and to free his country from the Muslim yoke. So, he soon made himself the leader of his people.

Shivaji began his military career at the young age of 18. He conquered some forts in the Bijapur state in 1646 and shortly after, he captured a number of some other hill forts near Poona- Rajgarh, Purandhar, Kondana, and Torna between the years 1645-47. In 1647, after the death of his guardian, Dadaji Kondadeo, Shivaji became his own master and the full control of his father's Jagir came under his control. The independent charge of his father's Jagir at Poona proved of great advantage to Shivaji. In this small Jagir all kinds of experiments could be quickly tried in the art of government, and valuable experience gained which could be later utilised on a wider scale when the time came. He roamed over the country minutely observing the capacities of the men and resources of the people. If a writer, he gave him a writer's job; if a brave man, he

was made a captain. Thus, he picked suitable helpmates, promoted them according to their merits and exacted great tasks from them. He wrote letters, paid visits, contracted friendships often through marriage ties, persuaded, threatened, coerced and thus strengthened his party. People talked of him as a heaven-sent leader, one whom they must implicitly obey.

In 1656, Shivaji conquered Javli from the Maratha chief, Chandra Rao More and started his reigning career. The conquest of Javli made Shivaji the undisputed master of the Mavala region or the highlands and freed his path to the Satara region and conquered the northern districts of the Konkan region. Mavali foot-soldiers became a strong part of Shivaji's army. With their assistance, Shivaji acquired a series of hill forts near Poona. In this way his conception of a Swarajya took a definite shape after 1656.

The Sultan of Bijapur was alarmed by Shivaji's entry into north Konkan and his conquest of Kalyan and Bhiwandi. The Konkan was not only an outlet for Bijapur exports, but Kalyan and Bhiwandi ports were important for the import of war horses which the Portuguese were trying to monopolize. Therefore, in 1659 to check his advance, the ruler of Bijapur sent his general, Afzal Khan with 10,000 troops, with instructions to capture Shivaji by any means possible. Afzal Khan sent an invitation to Shivaji for a personal interview, promising to get him pardoned from the Bijapur ruler. Convinced that this was a trap, Shivaji went with full preparation, and murdered Afzal Khan. Shivaji captured all Afzal Khan's property, including equipment and artillery. The proud and victorious Maratha troops overran the powerful fort of Panhala and poured into south Konkan and the Kolhapur districts, making extensive conquests. After this the Sultan sent a few more expeditions, but without any success. At last, in 1662, the king of Bijapur made peace with Shivaji and acknowledged him as independent king of his conquered territories.

Encouraged by his success against Bijapur, Shivaji began to ravage the Mughal territories. This made the Mughal Emperor Aurangzeb anxious of the rising of the Maratha power near to the Mughal frontiers. Therefore, Aurangzeb sent Shaista Khan, the Mughal Governor of Deccan to capture him. In 1660, Shaista Khan occupied Poona and made it his headquarters. Despite tough resistance from the Marathas, the Mughals were further able to acquire the control of the northern Konkan region. In 1663, on one night, Shivaji infiltrated into the camp and attacked Shaista Khan, when he was in his harem (in Poona). He killed his son and one of his captains and wounded Shaista Khan. This daring attack of Shivaji put Shaista Khan into disgrace. In anger, Aurangzeb transferred Shaista Khan to Bengal.

This failure of Shaista Khan further encouraged Shivaji to continue his plunder. In 1664 he mounted a celebrated raid on the Gujarat port city of Surat, the most important port under Mughal control and looted it to his heart's content, returning home laden with treasure worth a crore of rupees.

After the failure of Shaista Khan, Aurangzeb first sent his own son, Prince Muazzam, and at his failure Raja Jai Singh of Amber, who was one of the most trusted advisers of Aurangzeb, to deal with Shivaji. Unlike Shaista Khan, Jai Singh did not underestimate the Marathas; rather he made careful diplomatic and military preparations. Jai Singh planned to



strike at the heart of Shivaji's territories: fort Purandhar where Shivaji had lodged his family and his treasure. In 1665, Jai Singh besieged Purandhar (1665). With the fall of the fort at sight, and no relief likely from any quarter, and the realization that the war with the Mughals would result in a heavy loss and make his men suffer, made Shivaji open negotiations with Jai Singh. Thus, the Treaty of Purandhar (1665) was signed between Raja Jai Singh and Shivaji. After hard bargaining with Shivaji, the following terms were agreed upon:

- Out of 35 forts held by Shivaji, 23 forts were surrendered to the Mughals.
- Remaining 12 forts were left with Shivaji on condition of service and loyalty to the Mughal throne.
- Territory worth four lakhs of Huns a year in the Bijapuri Konkan, which Shivaji had already held, was granted to him.
- The Bijapur territory worth five lakhs of Huns a year in the uplands (Balaghat), which Shivaji had conquered, was also granted to him. In return for these, Shivaji was to pay 40 lakhs Huns in instalments to the Mughals.
- Shivaji's son Sambhaji was appointed a Mansabdar of 5000 at the Mughal court and was granted a Jagir.
- Shivaji was excused from personal service, but he promised to join any Mughal campaign in the Deccan in future.

It is believed that Jai Singh aimed at conquering the whole of Deccan in alliance with Shivaji by sowing the seeds of hatred between Shivaji and Bijapur. The Mughal-Maratha joint expedition against Bijapur however, did not materialize whereupon, Jai Singh persuaded Shivaji to visit the emperor at Agra. When Shivaji attended the Mughal court at Agra (1666), he was treated with discourtesy and was put in the category of Mansabdars of 5000 which was granted to his minor son. This infuriated him and he walked off angrily refusing imperial service. Shivaji and his son Sambhaji who accompanied him to Agra were placed under house arrest. But they managed to escape from detention. Henceforward, he became an implacable enemy of the Mughal Empire and after returning to his homeland, he asked for pardon from Aurangzeb and kept himself busy in consolidating his power.

From 1670 onwards he renewed his campaigns against the Mughals as he could not reconcile to the loss of 23 forts and the territory worth four lakhs Huns a year to the Mughals without any compensation from Bijapur. He sacked Surat a second time in 1670. During the next four years, he recaptured one by one the forts of Kondana, Purandar, Kalyan, Singhagarh, etc. from the Mughals and made deep inroads into the Mughal territories in Berar and Khandesh. Mughal preoccupation with the Afghan uprising in the north-west helped Shivaji. He also renewed his war with Bijapur, securing Panhala and Satara by means of bribes, and raiding the Kanara country at will.

Shivaji's coronation as "Chhatrapati" (king) took place at Raigarh in 1674 with great show of pomp and grandeur. It now became possible for Shivaji to enter into treaties with the Deccan Sultans on a footing of equality and not as a rebel. It was also an important step in the further growth of Maratha national sentiment. Although at the time of his accession, Shivaji assumed the title of "Haindava-Dharmodarak" or "Protector of the Hindu Dharma", and "Kshatriya-Kulavatansa" or the jewel of the Kshatriya clan, there is no reason to think that Shivaji was setting himself as a champion of the Hindus, intent to fight the narrow religious policies of Aurangzeb.

In 1676, he undertook an expedition into Bijapur's Karnataka, which was considered a land of gold. He captured Jinji and Vellore from Bijapur's officials. He also conquered much of the territories held by his half-brother, Ekoji. He captured Ponda and Karbar and came into conflict with the Janjibar Siddis. Shivaji built a strong navy and a fleet of ships to guard the coastal regions of Maharashtra. He died a natural death in the year 1680 at Raigarh at the age of 53. He founded the Maratha Empire, which dominated India for a century and a half.

Shivaji was a great warrior and an efficient administrator. From a petty Jagirdar at Poona, he rose to the position of a king by dint of his hard labour and skilful general ship. His country was well administered and it possessed all the qualities of charity, justice and benevolence in abundance. Most of the administrative reforms of Shivaji were based on Malik Ambar's (Ahmednagar) reforms. Shivaji was himself the head of the central administration and all powers were vested in him. He appointed a council of eight ministers to assist him, known as the Ashthapradhan. The Peshwa (Prime minister), Sar-i-Naubat (Senapati or military commander) Amatya (finance minister), Waqenavis (looked after intelligence, posts and household affairs), Surnavis or Sachiv also called Chitnis (looked after correspondence), Dabir or Sumanta (master of ceremonies), Nyayadhish (justice) and the Pandit Rao (charities and religious affairs) comprised his Ashthapradhan. They were directly responsible to Shivaji. Shivaji introduced a few reforms in the revenue system. First of all he abolished the Jagirdari system and established a direct link with the peasants. The land was measured and the revenue was fixed according to its fertility. Revenue could be paid in both kind or cash. Loans were given in times of famines. The Swarajya lands had to pay two-fifths of the land produce. Chauth and Sardeshmukhi were collected not on his Swarajya but on an undefined belt of land which was legally part of the Mughal Empire or the Deccan states. Chauth was 1/4th of the land revenue paid to the Marathas by the people of the neighbouring territories to remain free from Maratha raids. Sardeshmukhi was an additional levy of 10 percent on those lands of Maharashtra over which the Marathas claimed hereditary rights but which formed part of the Mughal Empire.

He could not rule for a long time, but he laid the foundation of a powerful country which was prosperous and stable. After Shivaji's death, weak successors succeeded him: Sambhaji (1680-89), Rajaram (1689-1700), Shivaji II in the regency of Tarabai (1700-1707) and Shahu (1707-1749). Shahu's reign saw the rise of Peshwaship and transformation of the Maratha kingdom into an empire based on the principle of confederacy. Poona became the capital of the Maratha kingdom.

### 6.4.1 CHECK YOUR PROGRESS III

1. Who was Shahji Bhonsle?

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2. List two geographical factors responsible for the rise of the Marathas.

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3. When and between whom was the Treaty of Purandhar signed?

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4. In which year was Shivaji's coronation ceremony held?

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5. What was 'Chautha' and 'Sardeshmukhi'?

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### 6.5. SUMMARY

Students, in this unit you have learnt that the Mughal rulers were great imperialists. By 1690A.D., under Aurangzeb the Mughal Empire reached its greatest extent ruling over nearly all of the Indian subcontinent from Kabul to Chittagong and from Kashmir to Kaveri. However, his last 25 years presence in the Deccan threw northern India in disorder and confusion from which it could not be recovered. Disintegration of the Empire had begun during the latter part of his rule. Existing theories attribute the Mughal decline to the weak successors of Aurangzeb, recurrent wars of succession, Aurangzeb's bigotry religious policy, no military reforms, obsolete technology, breakdown of the Mansabdari administrative system, growing factionalism in the court, corrupt officials, exhausted treasury due to the prolonged Deccan war, and the challenges from newly established regional rulers. Students you also learnt about the rise of Marathas under Chhatrapati Shivaji, which dominated India for a century and a half.

Aurangzeb fought the Marathas for 20 years but could not suppress their power.

### 6.6. SUGGESTED READINGS

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M. Athar Ali, *The Mughal Nobility Under Aurangzeb*, New Delhi: Oxford University Press, 1997.

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## **6.7. QUESTIONS FOR PRACTICE**

### **6.7.1 LONG ANSWER QUESTIONS**

1. Discuss the rise of the Marathas under Shivaji.
2. Critically examine different theories regarding the downfall of Mughal Empire.
3. Write about the main causes of the downfall of the Mughal Empire.
4. Write a detailed note on the political developments after Akbar.
5. Discuss the political developments under Mughal Emperor Jahangir?
6. Examine the political developments under Mughal Emperor Shahjahan?
7. Critically examine the political developments under Mughal Emperor Aurangzeb and his responsibility for the downfall of the Mughal Empire.

### **6.7.2 SHORT ANSWER QUESTIONS**

1. When and between whom the treaty of Purandhar was signed?
2. Write two main objectives of the Deccan policy of Aurangzeb.
3. Write three causes of Shivaji's success against the Mughals.
4. What was 'Chauth' and 'Sardeshmukhi'?
5. When did Nadir Shah attack India?

# **BACHELOR OF ARTS**

## **SEMESTER II**

**COURSE: HISTORY OF INDIA:c.1200-c.1750**

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### **UNIT 7: ECONOMY: AGRICULTURE PRODUCTION; MANUFACTURE; TRADE**

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#### **STRUCTURE**

#### **7.0. Learning Objectives**

#### **7.1. Introduction**

#### **7.2. Agricultural Production**

##### **7.2.1. Sultanate Period**

##### **7.2.2. Mughal Period**

##### **7.2.3 Check Your Progress I**

#### **7.3. Manufacture**

##### **7.3.1. Sultanate Period**

##### **7.3.2. Mughal Period**

##### **7.3.3 Check Your Progress II**

#### **7.4. Trade**

##### **7.4.1. Sultanate Period**

##### **7.4.2. Mughal Period**

##### **7.4.3 Check Your Progress III**

#### **7.5. Summary**

#### **7.6. Suggested Readings**

#### **7.7. Questions for Practice**

##### **7.7.1 Long Answer Questions**

##### **7.7.2 Short Answer Questions**

## **7.0. LEARNING OBJECTIVES**

Students, after reading this unit you will be able to:

- Learn about the development of urban economy and expansion of trade between the 13th and mid 17th centuries.
- Examine the marked rise in craft production.
- Understand a corresponding expansion in inland and foreign trade.

## **7.1. INTRODUCTION**

Students, the people in medieval India pursued a diverse range of economic activities to earn their basic livelihood. The sphere of their works varied from agricultural to artisanal production, trade and commerce, associated commercial and financial services. These activities underwent various changes throughout the course of this period. The state mobilized its resources through collection of different types of taxes for its survival and expansion. So, in this unit, the medieval economy will be studied in three parts: agricultural production, manufacturing industries and trade. Let us discuss them one by one.

## **7.2. AGRICULTURAL PRODUCTION**

### **7.2.1. SULTANATE PERIOD**

Students, since time immemorial India has been an agricultural country, thus, the agricultural produce formed the major part of the economic setup of India in medieval times also. The peasants, with their simple tools but much skill, used light ploughs to tap the rich topsoil, and employed both dibbling (putting seeds into holes) and drill-sowing (letting seeds fall into furrows through a seed-drill usually attached to the plough). They practiced different systems of well irrigation, based on lifting water either by animal power, using the pulley or the pin-drum gearing (with chains of pots), or by manual means through employment of lever-based devices. Long before the period of the Sultanate, the crops raised in India had been classified into spring and autumn crops by season of their harvest. Thakkura Pheru (1310) patronized by Alauddin Khalji, concerned with the area around Delhi, mentions that that the soil was so fertile that it produced two crops a year—the Rabi (winter) and Kharif (monsoon) crops, and lists as many as twenty-five crops classified as Rabi and Kharif. Wheat, and barley, were among the major Rabi crops, while rice, millets, pulses, sugarcane, cotton, flax and sesame were among those classed as Kharif crops. He carefully gives their yields in Mans (units of weight) per Bigha (a unit of area), as were, perhaps, officially determined for taxation purposes. Rather surprisingly, he omits to mention indigo (Nil), but it has, of course, a much earlier history, and, within our period, is mentioned by Marco Polo. Another important crop not in Pheru's list was betel-leaf. Ibn Batuta (1340), a Muslim traveller who travelled all over India, has left us a detailed account of the food-

grains and various other crops, fruits and flowers produced in the country during the Delhi Sultanate in his most famous travel logs, the *Kitab-ul-Rihla*. He gives a description of the betel-leaf plant and reminds us that it was in those times quite an expensive article: offering a betel-leaf to anyone was regarded as a very gracious act. Delhi received these leaves from as far as Dhar region in Malwa. Apart from this black pepper formed the most important article of trade from Kerela. One new crop that arrived in Sultanate times was opium. Though it is not mentioned by Pheru, there is an explicit reference by Barani (1356) to the cultivation of opium-poppy (Khashkhas), while Abdul Hamid Ghaznavi (1358-59) gives an estimate of the yield of the crop. Ibn Battuta mentions rice was sown three times a year. Rice and sugarcane were produced in the east and south, and wheat, oil-seeds, in the north. Cotton was grown widely, as also barley, sesame and other inferior crops. Some of the crops were the basis of village industries, such as oil-processing, making jaggery, indigo, spinning and weaving etc.

The method of agricultural production since ancient times has not been static and it has changed according to the needs of times. During the 14th century, Muhammad bin Tughlaq tried to improve the agricultural production by establishing a separate Department of agriculture called as Diwan-i-Kohi. The department divided the doab into development blocs headed by an official who would give loans to farmers and engage them in the cultivation of superior crops. Firuz Shah Tughlaq in order to extend irrigational facilities constructed a number of new canals, for instance, two canals were cut from Yamuna, one each from the Sutlej and the Ghaggar. But these mainly benefited the areas around Hissar in modern Haryana. Firuz Tughlaq is also said to have introduced new fruits and built around 1200 gardens in the neighbourhood and suburbs of Delhi, 80 on the Salora embankment, and 44 in Chittor. New fruits and building fruit orchards led to the increase in the fruit production. These gardens led to the improvement of fruits, especially grapes and dates. Grape-wine, used to come to Delhi from Meerut and Aligarh. Ibn Battuta mentions that the cultivation of melons was also officially encouraged. Among fruit trees, coconut, which was produced in abundance on western coast, especially Malabar, was pre-eminent from the economic point of view. As he mentions, 'oil, milk and honey' could be extracted out of it, and was used for making ropes for binding ships' planks. Ibn Battuta also speaks highly of the mango, though he knew of its reproduction only through planting of the kernel; obviously, mango-grafting was not yet practiced. Dholpur, Gwalior and Jodhpur were the other places where improved methods of fruit cultivation and gardening were adopted. Special attention was paid to the improvement of pomegranates at Jodhpur. Sikandar Lodi declared that Persia could not produce pomegranates which were better than the Jodhpur variety in flavour. However, the fruits produced in these orchards were mainly for the towns, and for the tables of the wealthy. They may, however, have produced some employment, and added to the avenues of trade.

Before the fourteenth century, India produced only wild or semi-wild varieties of silks such as Tasar and Eri. However, in the next two centuries, Bengal became one of the great silk-producing regions of the world. The first mention of the culture of mulberry silkworm - and so of sericulture was made by Ma Huan, who, basing himself on the report of a Chinese mission

to Bengal in 1422, wrote: “Mulberry trees, wild mulberry trees, cocoons all these they have”. Since the species of the silkworm in Bengal was multivoltine, yielding six crops in the year, it is likely to have been brought from south China where such varieties were found rather than from Iran.

Regarding implements, although they are hardly mentioned, we may assume that there was no change in them till the 19th century. We have no idea of the productivity of the soil. It may have been higher because of more extensive manuring by cattle which were plentiful, as testified to by the fact that Charai based on the number of animals was an important agricultural tax. Also, Banjaras had thousands of oxen for their journeys. The peasants had more land per head because of a much smaller population. Forests were also much more extensive. However, on account of social constraints, we hear of landless labourers and menials in the villages. Most of the land was rain fed, though digging of wells and making of Bunds (embankments) for storing water for irrigation were considered holy acts, and the state took an active part in building and preserving them.

### **7.2.2. MUGHAL PERIOD**

Students, the agricultural sector during the Sultanate period (13th-15th century) was further strengthened and expanded during the 16th, 17th and 18th centuries. They raised two harvests in the year, usually from different fields, and, where half-year fallowing was not adequate for the soil's recuperation, took recourse to patterns of crop rotation. Another striking feature of Indian agriculture was the number of crops that the peasants raised: the official *Ain-i Akbari* (1595) lists twenty-one taxable crops in the Rabi (spring) harvest and thirty-three in the Kharif (autumn) being raised in northern India. Tavernier, a French traveller who came to India six times between 1638 and 1663 maintains that the Mughal territories were well manured and the fields well irrigated. He came across good fields of wheat on his journey from Surat to Agra via Sironj. Sir Thomas Roe who visited India during the reign of Jahangir also mentions that he once met nearly 10,000 bullocks loaded with wheat near Berampur. Bengal, Thatta, Khandesh, province of Agra and Lahore produced some finest quality of rice. The Mughal kings tried to regulate the prices of important food grains. To control the rise in price of rice, Aurangzeb by a definite Farman in 1675 prohibited the export of rice from the province of Gujarat. Thavenot (1666), another French traveller, graphically describes the cultivation of indigo and extent of its cultivation in his account *Remonstrantie*. Millets, one of the cheapest grains, were grown in drier parts of Rajputana, west Punjab and west doab. Pulses also formed one of the major parts of the food of the people of medieval India. Pulses were mostly grown in Bihar, Doab, Allahabad, Oudh, Lahore, Multan and Malwa. As regards cash crops, the cultivation of both cotton and sugarcane in the 17th century was spread all over the country and not concentrated in a few large tracts. All the oil seed crops (except groundnut) and fibre yielding crops were also cultivated. In Gujarat, outside this zone, a document of 1596 from Navsari, shows seven peasants raising as many as sixteen crops in fields within a total area of less than 20 hectares. In the 17th century and later, to



the extensive list of crops already cultivated in India were added new crops and different varieties of existing crops, mainly of Amerindian origins: maize, tobacco, capsicum, potato, tomato, okra, and among fruits, pineapple, guava, papaya and cashew. Coffee was introduced from Yemen, and China-root from China. Oranges were improved by grafting; and, by the eighteenth century, mango-grafting, introduced by the Portuguese, had spread to Bengal. There was obviously little hesitation among peasants in adopting new crops about which they must have needed to gather knowledge from oral sources. In Bengal, peasants had taken to sericulture since the fifteenth century, and in the seventeenth, Bengal became one of the great silk-producing regions of the world.

### 7.2.3 CHECK YOUR PROGRESS I

1. Name the new varieties of crops introduced during the Mughal's time.

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2. Who was Sir Thomas Roe?

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3. Who was Ibn Batuta?

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4. Name the canals constructed by Firoze Shah Tughlaq.

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## 7.3. MANUFACTURE

### 7.3.1. SULTANATE PERIOD

Students, although agriculture formed the occupation of the bulk of the people, a variety of other crafts also existed on a significant scale in rural as well as urban areas of the country. We do not have any detailed account of the economic resources of the country during the Sultanate period, and it has to be supplemented by the account provided by Abul Fazl in the *Ain-i-Akbari*, written towards the end of the 16th century. Briefly, the most important manufactures pertained to textiles, dyeing, pottery, metallurgy, sugar making, building activities, ship-building, chemical works, mining and other ancillary activities, such as leather-work, paper-making, toy-making, etc. Craftsman and merchant's guilds played an important part in the economic life of the kingdom. Let us discuss them.

Among such crafts, by value and volume of product as well as numbers of persons wholly or partly employed, the textile industry undoubtedly occupied the most important place. With the coming of the spinning wheel with Turks in the 14th century, the spinner's efficiency in

weaving cloth was thereby increased by six times in comparison to the hand spindle-based yarn production. Similarly, pit loom was introduced in India during the 15th century, which further speeded up the process of weaving. Drawloom was another important weaving device which was used for simultaneous patterned weaving of different colours. Similarly, block-printing is also attributed by some scholars to the medieval Indian period. Another device introduced during the period was the bow of the cotton-carder (Naddaf, Dhunia) which speeded up the process of separating cotton from seeds. All these new inventions increased the production of yarn in much greater quantity than was previously available. The Indian weavers produced four major types of fabric - cotton, silk, woollen, and mixed coarse cotton. Cotton cloth of a little superior quality was called calico (Kirpas), and was widely used. Muslin, the finest quality cotton cloth, was very expensive and hence was used by wealthy people only. It was mainly produced at Sylhet and Dacca in Bengal, and Deogir in the Deccan. Gujarat also produced many varieties of fine cotton-stuff. Barbosa tells us that Cambay (Khambayat) was the centre for the manufacture of all kinds of finer and coarse cotton cloth, besides other cheap varieties of velvets, satins, Tafettas or thick carpets. Apart from the manufacture of cloth, other miscellaneous goods such as carpets, prayer carpets, coverlets, bedding, bed-strings, etc. were also manufactured in other parts of Gujarat. Kashmir, Lahore and Agra were major Shawl and carpet making centres. Silk clothes were the most expensive clothes. Some cheaper varieties of silk-cloth were probably made of Tasar and Eri silks, produced from wild or semi-wild species of silkworms, since much earlier times. In the second half of the 16th and the first half of the 17th century, Kasimbazar emerged as the most important weaving centre in the country. Silk from Kasimbazar was sent to Patna, Agra, Ahmadabad and Surat where it was made into special fabrics. Sericulture, the rearing of mulberry silkworm, is reported from Bengal only in the 15th century. Apart from manufacturing, Bengal and Gujarat were renowned for the export of textile goods.

The art of dyeing or bleaching developed as a separate and specialised craft during this period. Indigo and a range of other colours were produced by using flowers, vegetables and fruits, responsible for the bright colours of which both men and women were fond of. The dyeing industry went hand in hand with calico-painting. The tie and dye method was of old standing in Rajasthan, though we do not know when hand-printing using wooden blocks was introduced. Bharuch, Ahmadabad, Surat, Patna, Sonargaon, Dacca, Masulipattam, were major dyeing or bleaching centres.

Soap making was another important industry which flourished in the Delhi Sultanate. P.K. Gode points out that in ancient India only Phenak or soap-nut froth was used for washing clothes. Soap-making came with the Muslims. It involved a complex process of filtration of lime and earth containing carbonate of soda, and the boilers after induction of linseed oil, to produce cakes of soap (Sabun). The *Sirat-i-Firozshahi* (1370) and Firuz Tughlaq's own edict recognize Sabun-gari or soap making as an established occupation. Even if the soap-wash did not have any quantitative effect on cotton-cloth production, it made washing more effective and so contributed to better use of clothing.

Another industry in which large numbers of labourers and artisans were employed was that of building construction as both Muhammad bin Tughlaq and Firuz Tughlaq were great builders, who built number of cities, canals, forts and palaces, the remains of many of which are still visible. The Turkish Sultans introduced a new style of arch, the dome and the vault, and lime mortar for cementing. The Turkish rulers utilized the services of the local designers and craftsmen who were among the most skilful in the world. Amir Khusrau proclaimed that the mason and stone-cutters of Delhi were superior to their fellow craftsmen and were unrivalled in the whole Muslim world. Alauddin Khalji is said to have employed 70,000 workers for the construction of the state buildings. As is well known, Timur had taken masons and stone-cutters of Delhi to build his capital, Samarqand. Enamelled tiles and bricks were introduced in India during the period. Wood work of excellent quality was carried out throughout the country. This period also saw a great spurt in brick construction and its growing use in towns, though the poor continued to live in mud houses, with thatched roofs. The Dilwara temples at Mount Abu and the buildings of Chittorgarh in Rajasthan are also a living testimony of the brilliant skill of the Indian craftsmen in stone brick-work.

Metal industry was another major industry. India had an old tradition of metal-work as testified to by the iron-pillar of Mehrauli (Delhi), made of 98% wrought iron, is considered a highlight of ancient Indian achievements in metallurgy; it has stood more than 1,600 years without rusting or decomposing. Indian metallurgy enjoyed a worldwide reputation in the fashioning of swords, utensils, coins and idols of copper or mixed-metals including inlay work, produced in the Deccan had a steady demand in West Asia. The high quality of the Sultanate coinage is also an evidence of the skill of the Indian metal workers.

Some extractive industries still remain to be considered. Salt was perhaps the mineral that was most commonly used as part of diet, but no explicit reference has been traced to the Salt Range mines of north-western Punjab (now in Pakistan) before Abul Fazl's account of them (1595); and it is therefore, possible that they were not worked in the time of the Delhi Sultans, when the area seems to have partly passed under the authority of the Mongols. But the word Namak (salt) suffixed to the name of Sambhar Lake by Minhaj Siraj shows that salt was being collected from that famous lake in Rajasthan. Sea salt was mainly manufactured in Bengal, Sind, Malabar, Mysore and the Rann of Kutch. Saltpetre, primarily used as an ingredient for manufacturing gun powder, was one of the most important mineral products. Initially, it was extracted at some places like Ahmadabad, Baroda, and Patna. However, by the second half of the 17th century, Patna became one of the most important centres for processing this mineral. Among metals, India was deficient in gold and silver mines. These metals, therefore, were mostly imported. Diamond mining was carried out most notably at Golconda. Some other centres of diamond production were Biragarh (Berar), Panna (Madhya Pradesh), and Khokhra (Chotanagpur). Khetri (Rajasthan) was the main centre for copper production. Iron was the most commonly found metal. Bengal, Allahabad, Agra, Bihar, Gujarat, Delhi, Kashmir, Chotanagpur and adjoining regions of Orissa were major iron producing centres of the medieval period.

Paper making, as a craft, was introduced in India during the Sultanate period. It was first manufactured in China around the first century. The craft grew at a fast pace. The manufacture of paper was prevalent during the Mughal period in almost every region. Apart from that pottery and leather works were the most important non-agricultural village industries.

### **7.3.2. MUGHAL PERIOD**

Students, the demand for manufactured goods was always high in Mughal India. Abul Fazl has written that the wood industry made tremendous development during the Mughal era. The wood furniture was exported to East Asia. They excelled in metal works, calico, and the textile industry. The trade made a tremendous contribution to the development of the economy during the Mughals. The textile industry was the most prominent industry. The best and finest muslin of the world was manufactured at Sonar Gaon and Dacca. Banaras, Bidar, Bengal, Bihar and Malwa were famous for manufacturing cotton cloth; the paper industry manufactured both inferior and superior quality of paper; sugar industries were primarily located in Sialkot, Kashmir and Gaya (Bihar). Bengal, Gujrat and Punjab manufactured jaggery, sugar, and crystal sugar (Mishri). Greater refinement was attained in the metal work under the Mughal emperors and it reached its zenith under Akbar. Abul Fazl has paid warm tributes to the excellence of the skill of these goldsmiths. The gold and silver-smiths of India were known for the fine pieces of jewellery produced by them for which there was an insatiable demand from both women and men. The great monuments of Mughal times also remind us of the presence of the building industry. Babur also speaks highly of the skill of the Indian workmen and takes pride in claiming that he engaged 680 stone-cutters in the construction of his buildings at Agra.

Another expanding sector was that of fire-arms manufacture. From official prohibitions it seems that even rural ironsmiths were now turning out matchlocks. In musket manufacture, which required much precision, bow-springs and wired screws were being used, since spiral springs and grooved screws still remained alien to Indian technology. The forging of cannon pieces naturally belonged to the sector of heavy industry. Here the absence of cast-iron (mainly due to ineffective leather bellows) made it necessary to use rings to join short barrel parts, and this in turn caused artillery pieces to be far too heavy and difficult to move. By 1750 India was certainly a full century behind Europe in both musketry and artillery.

The middle of the 17th century saw a revival of the Indian ship-building industry after it had undergone a virtual collapse earlier. The vessels now built were copied from designs of European ships, but, with better timber (teak) employed in them, the use of riveting (rather than caulking) for binding the planks and the coating of ships' sides with a lime compound, the vessels had virtues of their own. In 1701 there are said to have been at least 112 sea-going ships based at India's leading port, Surat. What these vessels lacked were navigational aids, such as efficient compasses and pilot's instruments to replace the floating compass needle and the astrolabe. Owing to its proximity to sources of suitable timbers, Chittagong specialized in shipbuilding, and at one time supplied ships to distant Istanbul. The Indian ship-building industry

earned such a high reputation that even the Portuguese had some of their best ships built in India. The ship-building activities were mainly carried on the western coasts of India.

The commercial side of the industry was in the hands of middlemen, but the Mughal government, like the earlier Sultans, made its own contribution. Some artisans worked independently as well as in 'karkhanas' under master craftsmen or merchants who set them to work on a wage-basis. Even where they worked independently, craftsmen were dependent upon the merchant for direction as to what to produce, for capital and for marketing. Unable to 'pay out' the sums of money advanced, they were often caught in the grip of the middlemen who retained for themselves a large share of profits. Production for courts was mostly carried on in royal workshops under supervision of a superintendent of arts and crafts. The Mughal emperors made every effort to induce master craftsmen and workers in different arts and crafts to come to the state 'karkhanas' which offered the possibility of improvement in design and workmanship.

### **7.3.3 CHECK YOUR PROGRESS II**

1. Who authored the book *Ain-i-Akbari*?

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2. What is sericulture?

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3. Name two industries which flourished the most during the medieval times.

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4. Who introduced the spinning wheel to India?

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## **7.4. TRADE**

### **7.4.1. SULTANATE PERIOD**

Students, the first few Muslim Sultans could not devote their attention to trade and commerce as they were preoccupied with the problem of securing their position but gradually India fairly developed a good network of external and internal trade. Trade relations with regions like China, Arabia, Egypt, Central Asia, Afghanistan were maintained on land routes. It carried its overseas trade through the Persian Gulf, the South China sea, the Mediterranean and the Red sea. India's position was based on highly productive agriculture, skilled craftsmen, strong manufacturing traditions, and a highly specialised and experienced class of traders and financiers. The growth of towns and a money nexus in north India following the Turkish centralisation which led to improved communications, a sound currency system based on the silver Tanka and the copper

Dirham, and the re-activation of Indian trade, especially over-land trade with Central and West Asia, induced the trading activities in the country.

In order to induce trade, roads were made safe for travel from robbers and dacoits and various marauding tribes. Balban was the first Sultan who got dense forests cut; roads built and got them secured from the danger of Bandits, which helped the traders and their commercial caravans to move from one market place to another. The royal roads were kept in good shape and many Sarais were built on the way for the comfort and safety of the travellers. In addition to the royal road from Peshawar to Sonargaon, Muhammad Tughlaq built a road to Daulatabad. There were arrangements for the post being carried quickly from one part of the country to another.

Domestic trade was conducted at three levels. First, within the city, with local urban products, from cloth to ironware, being sold in the town's shops. Second, the sale of crops for the payment of land-revenue necessitated the flow of agrarian products and minerals from village to towns, which in turn helped in feeding the towns which were growing in size and number with some counter-flow of commodities from towns to villages. The sale of crops was primarily the responsibility of the village Bania who also provided the peasants with such necessities as salt and spices, and raw iron for use by the village blacksmith. Third, trade between towns, as specialized products of one town exchanged for those of others. Their trading activities were geared both to cater the movement of bulk commodities within the country, as well as to cater to the demand for luxury goods required by the nobility living in the big cities. The bulk commodities included food-grains, oil, Ghee, pulses, etc. with some regions having a surplus and some others a deficit. Thus, rice and sugar which were surplus in Bengal and Bihar were carried by ships to Malabar and Gujarat. Wheat which was surplus in modern east U.P. (Awadh, Kara/Allahabad) was transported to the Delhi region.

A brisk inter-regional trade was conducted in luxury commodities. Ziauddin Barani in his *Taarikh-i-Firozshahi* shows that Delhi during the Sultanate period received distilled wine from Kol (Aligarh), Muslin from Devagiri, striped cloth from Lakhnauti and ordinary cloth from Awadh.

The Banjaras, who were nomadic pastoralists, specialized in the transport of such goods of bulk, carried on the backs of oxen. The Banjaras often used their own routes that allowed them to pasture their oxen on the way. Trees were planted on both sides of the road, and a halting station (Sarai) was built every two miles where food and drink was available and where refugees could spend the night in security. In Bengal, an embankment was made so that a part of the road to Lakhnauti which had remained under water during rains could become passable. Tolls and taxes were usually collected at ferries and strategic points on the routes. Bullock carts carried the bulk of merchandise for ordinary merchants, though pack camels were also used in north-western India. Although there was no system of banking as such, the village Bania at the village level, and the Modis and Sarrafs at the national level were the main means of providing finance for agricultural operations and trade. According to an eminent modern historian, K.M. Ashraf, the interest charged on loans was 10 percent per annum for big loans, and 20 percent on small or petty sums. Perhaps, the operations of the Banjaras were financed by these rich

merchants: the Sahus and the Modis, though we do not have enough information on the subject. The movement of these goods in caravans was protected by hired soldiers because roads were unsafe on account of both wild animals and dacoits. The principal centre for overland trade from India was Multan. Lahore had been ruined by the Mongols in 1241, and was not able to regain itself till the reign of Muhammad Tughlaq. Multan was also the entry point of all foreigners, including traders who were all called Khurasanis

Regarding the commodities transported in long distance trade, apart from the bulk commodities, textiles were the main item. Muslin from Bengal and Deogir, and fine textiles from Gujarat were transported throughout the country. Horses, both foreign and domestic, were also an important item of import. Indigo, spices, drugs, leather-goods were other important items. Shawls and carpets from Kashmir were in demand at Delhi. So were dry fruits. Wine was imported from abroad, and also produced at Meerut and Aligarh in the Gangetic doab.

India's foreign trade both overland and overseas was in the hands of Marwaris and Gujratis, many of whom were Jains. The Muslim Bohra merchants also participated in the trade. The overland trade with Central and West Asia was in the hands of Multanis. Many of these merchants had settled down in Delhi. The Gujarati and Marwari merchants were extremely wealthy and some of them, particularly the Jains, spent large sums for the construction of temples. Cambay was a great city in which many wealthy merchants lived. They had lofty houses built in fine stone and mortar, with tiled roofs. Barani tells us that the Multani merchants were so rich that gold and silver were to be found in abundance in their houses, the nobles were so spendthrift that every time they wanted to hold a feast or a celebration, they had to run to the houses of the Multanis in order to borrow money. The major ports for foreign trade stretched from Lahari Bandar, the outer port of Thatta (Tatta), in the west to Sonargaon in Bengal in the east - mentioned by Ibn Batuta and in accounts of our 15th century sources. M.N. Pearson has pointed out that while the early 16th century Portuguese sources concentrate their attention on the trade in pepper that was mainly carried on by Arab traders between Malabar and the Red Sea (from where the pepper was distributed over Europe), a major area of commerce actually centered on Gujarat, from where merchants shipped out cotton textiles and other Gujarat exports to East Africa, the Red Sea and, via Malabar or directly, to South-East Asia. Another important commercial region was Bengal, from where textile and other exports were carried to South-East Asia. The foreign merchants, especially the Arabs, were more active in Gujrat and Malabar in overseas trades. Indians, both Hindus (Agrawal and Maheshwari) and Jains and Bohras were also active in this trade, with colonies of Indian traders living in West and South-East Asia. Bengal also carried on trade with China and countries of South-East Asia, exporting textiles, and importing silks, spices etc. Ma Huan, who came to Bengal in the early part of the 15th century, mentions that "wealthy individuals who built ships and go to foreign countries to trade are quite numerous".

## 7.4.2. MUGHAL PERIOD

Students, the economic condition of India during the Mughal regime was better than that of the era of Delhi Sultanate. Peace reigned over the vast kingdom which helped in the progress of internal and external trade. Various other factors accounted for the progress of trade such as: political, administrative and cultural unity in the vast dominions of the Mughals, uniform laws and revenue system all over the country, payment of salaries in cash to high officials and other functionaries, growth of new towns, money economy, encouragement to artisans and craftsmen, safety to trade routes and visit of Europeans to India.

In Mughal period, inland trade had developed considerably. Every locality had regular markets in nearby towns where people from the surrounding areas could sell and purchase things. Besides, trade at the local level was also conducted through periodic markets known as Hats, which were held on fixed days in a week. In these local markets, commodities like food grain, salt, wooden and iron equipment, coarse and cotton textiles were available. These local markets were linked to bigger commercial centres in that particular region. These centres served as markets for products not only from their specific region but also from other regions. Delhi, Agra, Lahore, Multan, Bijapur, Hyderabad, Calicut, Cochin, Patna were some of such trading regions during the Mughal period. Traders made use of bullock-carts, horse-carriages, carts, camels, donkeys, mules, boats and ships for internal trade. There was a good network of roads in the country. G.T. Road starting from Dacca and passing through Patna, Allahabad, Banaras, Agra, Mathura, Delhi, Lahore, Attock, and Peshawar, it reached Kabul. It was the most important and longest road of the country. Another road, passing through Agra, Gwalior, Jodhpur and Ajmer reached Asirgarh in Khandesh. It was a link between north and south India. Along with these routes important towns of the empire were inter-connected through water-routes of Ganga, Yamuna, and Indus rivers, which were especially helpful for the growth of domestic trade. Most of the trade was in the hands of Vaishyas, Gujratis, Marwaris, Chettis and Vaddid (from Deccan). The foreign Muslim traders were called Khurasani.

During the Mughal period, Bengal with its important trading centres - Hugli, Dacca, Murshidabad, Satagaon, Patna had well developed inter-regional trade with all parts of India. Similarly, Surat and Ahmadabad in western India and Agra in north India were some of the important centres with fairly developed inter-regional trade. During the greater part of the Mughal period, India had an active and considerable foreign trade with different countries of Asia and Europe. Traders from all over the world visited her shores for trade in her manufactures. In the words of Bal Krishna, "India was the respiratory organ for the circulation and distribution of moneys and commodities of the world; it was the sea wherein all the rivers of trade and industry flowed and thus enriched its inhabitants".

Goods were carried either by the overland routes in the North-west through Lahore and Kabul to Central Asia or through Multan and Qandhar to Persia or by sea to the Persian gulf and Red sea-ports in the west and to the Indian archipelago and spice islands in the east. The main ports were Lahori Bander and Surat in the west, Masaulipatam in the south, Chittagong,



Satgaon and Sonargaon in the east. The port of Surat imposed 3 1/2 per cent import duty and 2 per cent export duty. No trader was allowed to export silver from the country.

India's exports consisted of manufactures such as cotton and silken textiles, woollen Shawls, indigo, opium, wool, sugar, salt, calicoes, saltpetre, herbs, spices and pepper. India's chief imports were bred horses, gold, silver, diamonds, precious stones, metals, tobacco, African slaves, China vases and glassware sets and other luxurious articles. The country always had a favourable balance of trade. The gap between exports and imports was made good by imports of bullion and semi-precious stones. This feature of the Indian economy attracted widespread notice.

In the 17th century, the dominant feature of India's foreign trade was the advent of the East India Company. The exclusive privileges it secured from the Mughal emperor in 1717 further reinforced its position. As though these privileges were not enough, the Portuguese and English merchants practiced a regular system of piracy in the open seas. Shah Jahan took strict action against the Portuguese robbers at the ports of Hugli and Chittagong. The East India Company located at Surat was made to pay a huge fine of rupees 1,70,000 because of such unlawful activities. This seriously jeopardised the interests of Indian traders who turned either to usury or land. This was precisely the time when expansion of trade and accumulation of capital were powerfully operating to usher in the dawn of the Industrial Revolution in England. In India, however, the loss of predominance in trade by the Indian merchant class checked the growth of capital and the development of capitalist enterprise.

### 7.4.3 CHECK YOUR PROGRESS III

1. Explain the term Hundis?

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2. Who were the Banjaras?

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3. Who authored the book *Ta'arikh-i-Firozeshahi*?

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4. What do you understand by the term Sarais?

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5. Give two factors responsible for the growth of trade.

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## **7.5. SUMMARY**

Students, in this unit you have learnt about the economy during medieval India. The medieval Indian peasants produced a variety of food crops, cash crops, vegetables and spices. They were familiar with various advanced techniques of crop. The principal food crops produced were rice, wheat, barley, millets and a variety of pulses such as gram, Arhar, Moong, Moth, Urd, Khisari. Sugarcane, cotton, indigo (used to extract blue dye), opium, silk were some of the prominent cash crops of medieval India. Sericulture (rearing of silkworms on mulberry plant), which was practised on a modest scale till the Sultanate period, became widespread during the Mughal period. Bengal emerged as the main region of silk production. The Mughal provinces of Bihar and Malwa produced the finest quality of opium. Tobacco cultivation was introduced in India by the Portuguese during the 16th century and it became widespread in the subsequent period. Surat and Bihar emerged as major tobacco producing centres. Similarly, from the 17th century, cultivation of coffee began on a large scale. As agricultural lands expanded in the 17th and 18th centuries, Mughal economic growth boomed, and the economy came to be worth hundreds of millions of rupees per year. Though agriculture formed the occupation of the bulk of the people, a variety of other crafts also existed on a significant scale in rural as well as urban areas of the country. Briefly, the most important manufactures pertained to textiles, dyeing, pottery, metallurgy, sugar making, building activities, ship-building, chemical works, mining and other ancillary activities, such as leather-work, paper-making, toy-making. In the last section we read about the inland and foreign trade. Goods were carried either by the overland routes in the north-west through Lahore and Kabul to Central Asia or through Multan and Qandhar to Persia or by sea to the Persian gulf and Red sea-ports in the west and to the Indian archipelago and spice islands in the east. The main ports were Lahori Bander and Surat in the west, Masaulipatam in the south, Chittagong, Satgaon and Sonargaon in the east. India's exports consisted of manufactures such as cotton and silken textiles, woollen Shawls, indigo, opium, wool, sugar, salt, calicoes, saltpetre, herbs, spices and pepper. India's chief imports were bred horses, gold, silver, diamonds, precious stones, metals, tobacco, African slaves, China wares and glassware sets and other luxurious articles. The country always had a favourable balance of trade.

## **7.6. SUGGESTED READINGS**

Satish Chandra, *Medieval India: From Sultanat to the Mughals, Part One, Delhi Sultanat (1206-1526)*, New Delhi: Haranand Publications, 2004. (third edition)

Satish Chandra, *Medieval India: From Sultanat to the Mughals, Part Two, Mughal Empire (1526-1748)*, New Delhi: Haranand Publications, 2004. (third edition)

Irfan Habib, *A People's History of India: Economic History of India (1206-1526), The Period of Delhi Sultanate and Vijaynagar Empire*, New Delhi: Tulika Books, 2017.

Irfan Habib, *A People's History of India: Indian Economy Under Early British Rule*, New Delhi: Tulika Books, 2019.

## **7.7 QUESTIONS FOR PRACTICE**

### **7.7.1 LONG ANSWER QUESTIONS**

1. Write a detailed note on internal and external trade under the Sultanate Period.
2. Discuss the position of agricultural production under the Mughals?
3. What do you know about manufacturing activities under the Mughals?

### **7.7.2 SHORT ANSWER QUESTIONS**

1. What do you know about Ibn Batuta?
2. Who was Abul Fazl?
3. What were the reasons for the growth of trade under the Mughals?
4. Mention the industries which were flourished during the Mughal period.
5. Name the new varieties of crops introduced during the Medieval Period.

# BACHELOR OF ARTS

## SEMESTER II

COURSE: HISTORY OF INDIA: c.1200-c.1750

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### UNIT 8: SOCIETY: SOCIAL CLASSES; SLAVERY; WOMEN

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#### **STRUCTURE**

#### **8.0 Learning Objectives**

#### **8.1 Introduction**

#### **8.2 Social Classes**

##### **8.2.1 Sultanate Period**

##### **8.2.2 Mughal Period**

##### **8.2.3 Check Your Progress I**

#### **8.3 Slavery**

##### **8.3.1 Sultanate Period**

##### **8.3.2 Mughal Period**

#### **8.4 Women**

##### **8.4.1 Sultanate Period**

##### **8.4.2 Mughal Period**

##### **8.4.3 Check Your Progress II**

#### **8.5 Summary**

#### **8.6 Suggested Readings**

#### **8.7 Questions for Practice**

##### **8.7.1 Long Answer Questions**

##### **8.7.2 Short Answer Questions**

#### **8.0 LEARNING OBJECTIVES**

Students, after reading this unit you will be able to:

- Analyse the social structure prevalent during the Sultanate as well as the Mughal period.

- Examine the position of slaves as well as women during the Sultanate and the Mughal period.
- Trace the continuities and changes in medieval Indian society.

## **8.1 INTRODUCTION**

Students, this unit will be discussing various aspects of society prevalent during the Sultanate and Mughal periods. Within the social classes, the ruling class included the Nobles as well as the Zamindars and the Chiefs. Their changing nature and relations with the State will help in understanding their position in society. Religious affairs were looked after by the theological class, the Ulemas who had a revered position in society. Lower level administrative officials, both Muslims and Hindus formed an important part of society in Medieval India. The trading and commercial groups were equally important as they kept the economy running. Slavery as a flourishing institution will be dealt with in medieval India. The role of Hindu as well as Muslim women in medieval Indian society will also be examined.

## **8.2 SOCIAL CLASSES**

Students various categories of social classes like Nobility, Zamindars, Ulemas, administrative functionaries, professionals, trading and commercial groups, peasants as well as tribal communities existed during the Sultanate and Mughal periods.

### **8.2.1 SULTANATE PERIOD**

#### **a. THE NOBILITY**

The ruling class of the Sultanate period consisted primarily of Nobles. The most important categories were the Maliks and the Khans and all the top posts in the government were held by individuals belonging to these categories. The nobles were also granted titles, such as Khwaja Jahan, Imad-ul-Mul and Nizam-ul-Mulk. They were also awarded various privileges such as robes of different kinds, sword and dagger flags and drums and were presented with horses and elephants.

During Iltutmish's reign there were 32 Maliks. The term Turkan-i-Chahalgani, or the corps of forty Turks reflected the number of top nobles. The number of top nobles rose to 48 under Alauddin Khalji. Among the Nobles the Turks considered themselves superior to others such as Tajiks, Khaljis, Afghans and Hindustanis. Under the Khaljis and the Tughlaqs, Khaljis, Afghans and Indian Muslims too emerged as Nobles on the basis of personal efficiency, thereby broadening the social character of the nobility. However foreign blood, or descent from a well-known foreign family continued to have considerable social value and esteem.

These Nobles along with the clergy, constituted the Ashraf (the respected sections). The state had a special responsibility towards these sections, not only in matters of employment,

but for giving pensions to the widows, even providing funds for the marriage of their unmarried daughters. During Balban's reign the nobles were not wealthy and at times had to borrow money from big traders (Saha and Multanis). This situation changed during Alauddin Khalji's rule with the growth of a new centralized system of land revenue administration. In the new system of revenue administration, there was an emphasis on payment of land-revenue in cash even in the Iqtas held by Nobles. The salaries of the nobles were also increased. Firuz Tughlaq enhanced their salaries further.

### **b. THE CHIEFS - EMERGENCE OF ZAMINDARS**

The term chief was used for Rajput Rajas who had lost power almost all-over north India. They continued to control large tracts of the countryside and had their own armed forces. The Turkish rulers allowed them to rule the areas under their control as long as they paid a stipulated sum of money regularly as tribute, and remained loyal.

There are references to Zamindars from the beginning of the 14<sup>th</sup> century. This term was used to designate hereditary intermediaries. This term came to be applied also to the Khuts and Muqaddams and Chaudharies, and even to those former chiefs who had been forced to pay a sum fixed on the basis of land-revenue assessment.

### **c. ADMINISTRATIVE OFFICERS AND THE ULEMA**

The ruling classes were helped by a group of lower functionaries. These functionaries can be broadly divided into two: judicial and religion functionaries, on the one hand, and revenue and administrative functionaries on the other. The former consisted of Qazis and Muftis who were appointed in every city for dispensing civil justice to Muslims. The Hindus were allowed to deal with their own cases on the basis of customary law, and the *Dharmashastras*. These functionaries also dealt with criminal justice, headed by the chief Qazi. In the capital and perhaps in other cities there was a Dad Bak who was responsible for checking arbitrary exaction of taxes. There was also the Muhtasib who worked under the Kotwal and was responsible for seeing that the Muslims did not openly violated the Muslim law. He was also responsible for checking weights and measures. All these posts were paid, and their number grew as the size of the Muslim population in the country increased. The theological class or Ulema were highly respected. They were appointed in mosques and as teachers in schools (Maqtab) and colleges (Madradas). They had undergone a course of training in Muslim Law, logic and theology, including some knowledge of Arabic.

A large number of clerks and officials were needed to man the growing machinery of administration at the centre, and in the various provincial and district towns following the new system of revenue administration introduced by Alauddin Khalji. Not much is known about the social background of these new recruits to government service. Most of these lower officials were Muslims. However, Hindus seem to have entered into this class under Muhammad bin

Tughlaq. This would explain the selection by him of a small number among them to high positions. By this time there is a class of Persian knowing Hindus.

#### **d. TRADING AND FINANCIAL CLASS**

During the Sultanate period a strong centralized empire in north India was established. There was a sound currency system, mainly based on the silver Tanka; the growing security of roads; growth of towns, and opening up of India to the Islamic world were important factors which led to the growth and expansion of India's overland trade to West and Central Asia, as well as overseas trade, mainly from Gujarat. Multan was a very important trading centre where the local Multanis emerged as traders and financiers. Multan was linked directly across the Bolan Pass to Qandhar, Herat and Bokhara which was the junction of the "silk road", extending eastward across Central Asia to China, and westward across Iran to Constantinople and Lebanon. Multan was also linked via the river Indus to the western sea ports. Majority of the Multanis were Hindus. The Multanis and the Sahas of Delhi had become rich by lending money to the nobles.

Another section of traders were the Dallals or brokers. They were commission agents who charged a fee for bringing buyers and sellers together. Their emergence is an index of the growth of trade at Delhi. They formed a rich and powerful group which, on occasions, could even defy the Sultan, and disregard his orders.

The Muslim traders at Delhi were generally of foreign origin - Iraqis, Iranians, and Khurasanis. The Afghans were another group of Muslim traders, specializing in caravan trade, and trade in horses. Important trading communities of this period were the Jains, the Marwaris, the Gujarati Banias and the Bohras.

Several other categories of people living in the cities were artisans, soldiers, peddlars, musicians, performers, self-employed people and beggars.

### **8.2.2 MUGHAL PERIOD**

#### **a. THE NOBILITY**

Nobility in Mughal India was a class of people who were not only involved in the tasks of government at the higher level but reflected a certain level of culture and urbanity. Both the numbers and composition of the nobility underwent a change as the Mughal Empire was consolidated, and expanded to cover the entire country. Between 1595 and 1656-57, while the numbers of the high Mansabdars remained more or less fixed at 25, the medium Mansabdar (500/1000 to 2500) more than doubled from 98 to 225. The composition of the nobility also changed. The nobles who came to India at the time of Babur and Humayun, or came to India during the reign of Akbar were mainly drawn from the homeland of the Mughals – Turan and Khurasan, along with Uzbeks and Tajiks. From the time of Akbar, Indian Muslims, and Rajputs representing the native ruling class also began to be inducted into the nobility. Babur tried to induct many of the leading Afghans into the nobility, but they proved to be untrustworthy. Struggle with the Afghans under Humayun, and with Akbar in Bihar, Bengal and Orissa led to

the virtual exclusion of the Afghans from higher posts in the nobility. But the process began to be reversed under Jahangir and during Aurangzeb's rule many Afghans from the Deccan were included in the Mughal nobility.

The Iranis and Turanis, for whom the word Mughal was used, continued to be the largest group in the nobility, forming as much as 40 per cent of the nobles. Social distinction between the Iranis, Turanis and the Indians did not disappear. Those who could trace a foreign ancestry considered themselves to be a privileged and superior group, and tended to marry among themselves.

Although the position of the nobles was not hereditary, those whose ancestors had been in the service of the King for more than a generation were called Khanazads, or the house born ones. They felt a special affinity with the ruling house, and claimed a privileged position in the grant of Mansabs. From 1679 to 1707, the proportion of Khanazads among those holding ranks of 1000 Zat and above, was almost half. The Mughal nobility was highly hierarchical in nature, with the senior positions being virtually reserved for the noble born, including the Hindu Rajas. Therefore from 1658 to 79, the number of Irani and Turani nobles holding ranks of 5000 and above was over 60 per cent while the leading Rajput Rajas formed another 11 per cent. Even then, there was a chance for people with an ordinary background reaching the highest posts, as in the case of Rai Patr Das under Akbar, and Rai Raghunath under Shah Jahan and Aurangzeb.

The Mughal nobility was paid good salaries. In Shah Jahan's reign, 73 members of the Nobility received 37.6 per cent of the entire assessed income of the empire. The personal salaries they enjoyed placed them at par with autonomous Rajas of a middle size kingdom. Many Mughal nobles carried out commercial activities. They conducted trade in their own name or in partnership with merchants. They also patronized skilled manufacturers. The life style of the high nobles was very opulent. They had large multi-storied mansions with gardens and running water, a large Haram and numerous male and female servants. Every noble had to maintain a sizeable number of beasts of burden like elephants, camels, mules, and horses, as well as carts and palanquins for transport. Tents were another costly item of equipment they maintained.

Corruption was common among Nobles. No action would be carried out without giving or receiving presents. Nobles at the court who had access to the emperor, sometimes sold their good offices to the highest bidder. The Mughal nobles in the administration had earned a bad reputation as they accepted bribe and were corrupt. At the same time, the nobles also indulged in charitable activities. They built mosques, hospices, Sarais, covered markets (Katara), Khanqahs and dug water-tanks in the places where they settled down. They also bought land to plant orchards. Not all of these were for profit, but were considered meritorious acts. The upkeep of mosques, Sarais and hospices was sometimes met from the income of the markets and orchards. Nobles also extended patronage to the arts. Poets, musicians and painters were given rewards.



## **b. RURAL GENTRY OR ZAMINDARS**

The Mughal's used the word Zamindar to designate one who was the owner (Malik) of the lands of village or township (Qasba) and also carried on cultivation. According to the well-known historian, Irfan Habib, Zamindari was therefore, 'a right which belonged to a rural class other than, and standing above, the peasantry'. This is the sense in which the word Zamindar was generally understood, although the Mughals sometimes used the word for autonomous Rajas and Chiefs also in order to emphasize their dependent status. These Rajas paid a fixed sum in money as Peshkash and were left free to assess and collect land revenue from the peasants in their area of control.

The Zamindars formed the apex of rural life. They had their own armed forces, and lived in forts that was both a place of refuge and a status symbol. The combined forces of the Zamindars were considerable. In Akbar's reign they had 3,84,558 Sawars, 43,77,057 foot soldiers, 1,863 elephants, and 4,260 cannons. The figures perhaps also include the forces of the subordinate Rajas.

Compared to the nobles, the income of Zamindars was limited. The smaller ones may have lived more or less like rich peasants. The living standards of the larger Zamindars might have been close to those of petty Rajas or nobles. Most of the Zamindars lived in the countryside and formed a kind of local gentry. The Zamindari right was both hereditary and saleable, and from the time of Akbar there are many examples of Zamindari being sold in whole or part. There was no restriction on caste or religion in the sales. Zamindari could also be divided like any property.

The Zamindari right implied both financial income and social prestige. The Zamindars had the right to a share of the produce which was paid in cash and kind. The Zamindar could also levy other cesses, such as impost on forest and water produce, tax on marriages and births and house-tax. The charges of the Zamindars varied from area to area, being called Biswi (1/20), or do-Biswi (1/10), or Sathri (1/17), or Chauthai (1/4). The Mughal government attempted to fix the dues of the Zamindars and consolidate the land revenue. In such cases, the dues of the Zamindars were assessed at 10 percent and called Malikana and could be paid either in cash, or by grant of revenue free land called Nankar. Some of the Zamindars continued to make illegal exactions from the peasants including forced labour (Begar). Sometimes, Zamindars were allowed to collect land revenue from a tract beyond their own Zamindari. This was generally called a Talluqa. For this area, the Zamindar was only a tax-collector, and was paid remuneration by way of revenue-free land.

## **c. MIDDLE CLASS**

If middle class is defined as a class of persons who were paid for their professional services then in the Mughal period there was a large class of professional and service groups in the towns which may be considered a part of the urban intelligentsia. The Mughal administrative system

was such that it needed an army of accountants and clerks, for the state, as also for nobles and even merchants. Rich artisans could also live much above the standards of the poor.

Contemporary evidence suggests that certain categories of revenue officials like Amils and Karkuns formed a very prosperous group. Since many of them were drawn from the Khatri and Bania castes, or were Jains, they undertook side business, such as cultivation, usury, speculation in commodities, horticulture, revenue farming, and management of rent yielding properties in the towns. These sections were rich enough to buy good houses in towns. Some of them even led a life like that of a high noble. In Aurangzeb's time, Abdus Samad Khan, Amin and Faujdar of Jahanabad, established a small town in the name of his son. The property included orchards, a Sarai, and Turkish Hamams.

Among the professionals, medical practitioners catered not only to nobles, but also to petty officials, merchants and traders, smaller Mansabdars, urban professionals and rich artisans. While some of them were attached to rulers and high nobles, and received Mansabs, many of them conducted private practice. Musicians, calligraphists and teachers also belonged to this group of professionals. Writer, historians, and theologians were often drawn from the same urban middle-class intelligentsia though sometimes they received rent-free land, thus bringing them closer to the feudal classes.

#### **d. COMMERCIAL CLASSES**

There were a variety of commercial classes in Mughal India. Some specialized in long distance inter-regional trade, and some in local, retail trade. The former was called Seth, Bohras or Modis while the latter were called Beoparies or Banik. In addition to retailing goods, the Baniks had their own agents in the villages and townships, with whose help they purchased foodgrains and cash-crops. The word Bania (foodgrain merchant) was sometimes used for them. The Bania also acted as a money-lender in rural areas, and hence generally had a poor reputation for being greedy. However, they did discharge a positive role in the economy by enabling food-grains to be transported from villages and Mandis to towns, and to different regions in the country, and providing rural capital.

The trading community in Mughal India did not belong to one caste or religion. The Gurjarati merchants included Hindus, Jains and Muslims who were mostly Bohras. In Rajasthan, Oswals, Maheshwaris and Agrawals were called Marwaris. Overland trade to Central Asia was in the hands of Multanis, Afghans and Khatri. Traders in Bengal were called Gandha Baniks, through these seem to have been largely displaced later by Afghan and Muslim traders. The Marwaris spread out to Maharashtra and Bengal during the 18<sup>th</sup> century. The Chettiyars on the Coromandal coast and the Muslim merchants of Malabar, both India and Arab, formed the most important trading communities of South India.

The trading community in India, especially in the port towns included some of the richest merchants who are comparable in wealth and power to the merchant princes of Europe. The Surat merchants were "very rich", some of them worth more than 50 or 60 lakhs of rupees.

They had fifty ships trading with various overseas countries. Virji Vohra who dominated the Surat trade for several decades owned a large fleet of ships. He was reputed to be one of the wealthiest man of his time. He bought opium and cotton from local merchants and exchanged these for pepper in Malabar and South east Asia, and supplied these to English and Dutch traders. His capital at one time was reputed to be 80 lakhs of rupees. Other Gujarati merchants, who could each buy up an entire ship's cargo or supply the entire annual investment of the European companies are well known. Abdul Ghafur Bohra left 85 lakhs rupees in cash and goods, and a fleet of 17 sea-goings ships at the time of his death in 1718. Similarly, Malay Chetti of the Coromandal coast, Kashi Viranna and Sunca Rama Chetti were reputed to be extremely wealthy, and had extensive commercial dealings in India and abroad. There were many wealthy merchants at Agra, Delhi, Balasore (Orissa), and Bengal too. Some of these merchants, especially those living in the coastal towns, lived a life of luxury and copied the nobles. The wealthy merchants of Agra and Delhi lived in big double storied houses.

#### **e. VILLAGE COMMUNITY**

In the Mughal period most villages were inhabited by self-settled peasants (Lok). They were of two kinds: native villagers (Khwud Kasht) and cultivators coming from other villages (Paikasht). There were a set of villagers designated as Headmen (Panch or Muqaddam) who claimed to represent the entire village. They managed the financial pool (Fota) of the village. Taxes from all peasants were collected and paid into this pool. Tax payable to the state, village expenses like the fee of the Headmen, and expenses on travelers were met from this fund. Small parcels of land were assigned to village artisans, menials and servants (Baluta) who were an important section of the village community. The Headmen belonged to varying castes and were both Hindus as well as Muslims. The peasants, artisans and servants were divided among numerous castes of varying status.

#### **f. TRIBES**

Tribes can be defined as social communities in various stages of economic and cultural development that existed outside the caste system. Forests contained the most primitive of these communities such as the Forest Folk (Banmanas). Their main source of subsistence was pastoralism. Trade too was added to tribal occupation. In early seventeenth century the Nahmardis of the Baluchistan Sind border, who engaged in pastoralism and traded in camels, horse, sheep, felt, carpets and other hill products, which they exchanged for grains, weapons and cloth available in the plains. The Afghan tribes too originated as pastoral communities. By the fifteenth and the sixteenth centuries, they had taken to trade and agriculture along with pastoral pursuits.

### 8.2.3 CHECK YOUR PROGRESS I

1. Name the titles granted to the Nobles.

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2. Who was the Dad Bak?

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3. Which categories formed the middle classes in the Mughal period?

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4. Mention the important trading communities in Mughal India.

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### 8.3 SLAVERY

Students slavery already existed in India since ancient times, but its scale grew tremendously in the thirteenth and fourteenth centuries. Slaves were captured both in war and in lieu of unpaid taxes in the Sultanate and the Mughal period.

#### 8.3.1 SULTANATE PERIOD

In the Sultanate period a large section in the town consisted of slaves and domestic servants. Slavery had existed India as well as in West Asia and Europe for a long time. The position of different types of slaves – one born in the household, one purchased, one acquired and one inherited is discussed in the Hindu *Shastras*. Slavery had been adopted by the Arabs and later, by the Turks also. The most usual method of acquiring a slave was to capture in war. The Turks practiced this on a large scale in their wars, in and outside India. The Turkish, Caucasian, Greek and Indian slaves were valued and were sought after. A small number of slaves were also imported from Africa, mainly Abyssinia. Slaves were generally bought for domestic service, for company, or for their special skills. Skilled slaves fetched a high price and some of them rose to high offices as in the case of the slaves of Qutbuddin Aibak.

Slave raiding was widely practiced and Ghazis used to capture slaves from central Asia. The early Turkish rulers, such as Qutbuddin Aibak, continued this practice in India. When he invaded Gujarat in 1195, he captured and enslaved 20,000 persons, and another 50,000 during his raid of Kalinjar. However, there is no mention of any such large-scale enslavement during the campaigns of Balban or Alauddin Khalji, although slaves were still considered a part of the booty. During campaigns of “pacification” in the country-side, large number of men, women and children were enslaved, and sold in the slave market at Delhi. The sale and purchase of slaves was a routine matter and the price of slave-girls and boys was fixed. The slaves sold in the market in Delhi were used mainly for domestic service. This was so common than even clerks

employed slaves. Generally, slaves were not used or trained for being craftsmen, though maid-servants were often used for spinning. This changed during the reign of Firuz Tughlaq. He instructed the bigger nobles to capture slaves whenever they were at war, and to pick out and send the best among them for the service of the Sultan. Even the various subordinate chiefs were asked to follow this practice. In this way, 180,000 slaves were collected, some of them were trained for religious studies, and 12000 among them were trained as artisans, and sent to different Parganas. The slaves also formed a corp of armed guards. Firuz Tughlaq's main minister, Khan Jahan Maqbul, possessed over 2000 women slaves.

### **8.3.2 MUGHAL PERIOD**

In the Mughal period there are not many references to the price of slaves or of slave markets. The price of a slave-girl was about 50 rupees at Goa. The Portuguese employed slaves on a large scale. The Portuguese, Arakanese and Maghs made slave-raids into East Bengal, and set up slave markets at Chitagong, Sandwip, Hughli and Pipli. Goa was a busy market for slaves. Many of these slaves were also sold in South-East Asia. Shaista Khan put an end to these raids in the time of Aurangzeb.

Slaves were obtained from various sources. There was a continuous import of slaves from East Africa though on a small scale. The pilgrim-ships to Jeddah also indulged in slave trade. Ships returning from the Red Sea, both European and Indian, would generally carry fifty slaves bought in Mocha or Jeddah. Indian slaves were either hereditary and or captured from wars, or in raids in villages allegedly for rebellion or non-payment of government dues. Many people sold their children for food in times of famines. Akbar banned the practice of enslaving prisoners of war, and converting them to Islam. He also allowed people to re-purchase the children they had sold, and to reconvert them. Although slaves in India were generally not mistreated, and it was considered an act of morality to free slaves.

## **8.4 WOMEN**

Students, women belonging to different castes and communities in the medieval times were oppressed. Their position in the family as well as society will be taken up in the following section.

### **8.4.1 SULTANATE PERIOD**

There was little change in the position of women in the Hindu society. The old rules regarding early marriage for girls, and the wife's obligation of service and devotion to the husband, continued. Annulment of the marriage was allowed in special circumstances, such as desertion and loathsome disease. But not all writers agree with this. Widow remarriage continued to be regarded among the practice prohibited in the Kali Age. But this applied to the three upper castes only. The practice of Sati was prevalent in different regions of the country. Ibn Battutah mentions with horror the scene of a woman burning herself in the funeral pyre of her husband

with great beating of drums. According to him, permission from the Sultan had to be taken for the performance of Sati. Regarding property, the widow had a right to the property of a sonless husband, provided the property was not joint (had been divided). The widow was not merely the guardian of this property, but had the full right to sell it too.

During this period, the practice of keeping women in seclusion and asking them to veil their faces in the presence of outsiders, that is, the practice of Purdah became widespread among the upper-class women. The growth of Purdah has been attributed to the fear of the Hindu women being captured by the invaders. In an age of violence, women were liable to be treated as prizes of war. The most important factor for the growth of purdah was social – it became a symbol of the higher classes in society, and all those who wanted to be considered respectable tried to copy it. It affected women adversely and made them even more dependent on men.

In the Islamic society, widow remarriage was common as it was permissible by Islamic law. Similarly, daughters inherited their parents' wealth (though only a half share as compared to sons). Polygamy and Purdah were commonly practiced too.

#### **8.4.2 MUGHAL PERIOD**

In the Mughal period women in most Hindu communities had only limited rights of inheritance. Child marriage was common. Parents of the daughter among lower castes' received a bride-price, while among higher castes the groom's parents generally received dowry from the bride's parents. Among peasant and pastoral castes such as Jats, Ahirs and Mewatis widows could be remarried either to their husbands' brothers or strangers. Women carried water, spun yarn, milled corn and helped in agricultural operations. Women of certain castes went around hawking milk, Ghee and other wares.

Women of higher castes lived a life of leisure, but suffered from severe handicaps. One was the strict imposition of seclusion (Purdah). Widow remarriage among upper castes was absolutely prohibited, and the practice of Sati, or immolation of the widow, was practiced among the warrior-caste of Rajputs and corresponding ruling groups and other high castes. The Mughal administration pursued a policy of discouraging Sati, by trying to establish, in each case, that it was voluntary; though this was not entirely ineffective, Sati still took place. They occurred two or three times a week at the capital, Agra, during the late years of Jahangir's reign. Some women owned not only moveable possessions, but also Zamindaris, obtained by inheritance. A matrilineal system prevailed among certain communities in Kerala, and there were similar customs among the Gharos and Khasis of Meghalaya.

In the middle and upper levels of Muslim society, up to four wives and any number of concubines were permissible. Pre-puberty marriage, though permitted, appear to have been less common among Muslims. Widow remarriage, legally permitted, was not uncommon. Muslims women of higher classes observed complete seclusion (Purdah). The women could claim a dower (Mahr) for themselves from their husbands as settled in the marriage contract and also inherit property, though a share, much smaller than those of the male members of the

family. It is interesting that Akbar was unhappy with this inequality, and Aurangzeb in 1690 deviated from the Muslim law in providing that a widow could keep the entire grants of their husbands for life. It is probable that even among middle classes women remained largely illiterate. Few high-class women did receive education. Humayun's sister Gulbadan Begam was educated while her husband was illiterate.

### **8.4.3 CHECK YOUR PROGRESS II**

1. What role did Firuz Tughlaq assign to the slaves?

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2. What was the position of Hindu women in the Sultanate period?

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3. What was the status of Muslim women in the Mughal period?

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### **8.5 SUMMARY**

Students, this unit has provided an account of Social life existing in Medieval India. The ruling classes that included the Nobility, Chiefs and Zamindars were at the apex of society. They continued to enjoy a privileged life of luxury. The middle classes consisted of professional and service groups in town and were considered as intelligentsia. The Administrative functionaries like accountants and clerks were indispensable for the smooth running of the State. The trading and commercial classes formed the backbone of the economy in medieval India. The institution of slavery continued to exist in both Sultanate and Mughal periods. The condition of women continued to be oppressed and they remained dependent on the men.

### **8.6 SUGGESTED READINGS**

Satish Chandra, *Medieval India: From Sultanate to the Mughals, Delhi Sultanate*, Part I, New Delhi: Har Anand Publications, 2010 (rpt.).

Satish Chandra, *Medieval India: From Sultanate to the Mughals, Mughal Empire*, Part II, New Delhi: Har Anand Publications, 2010 (rpt.).

Irfan Habib, *Medieval India: The Study of Civilization*, New Delhi; National Book Trust, 2007.

Shireen Moosvi, *People, Taxation and Trade in Medieval India*, New Delhi, Oxford University Press, 2008.

## **8.7 QUESTIONS FOR PRACTICE**

### **8.7.1 LONG ANSWER QUESTIONS**

1. Discuss the position of women under the Delhi Sultanate?
2. Examine the position of women under the Mughals?
3. What do you know about the position of slaves in Medieval Period?
4. Write a detailed note on the social classes exist during the Sultanate period.
5. Discuss the social structure prevalent during the Mughal Period?

### **8.7.2 SHORT ANSWER QUESTIONS**

1. For whom was the term Chiefs used?
2. What was the role of the Ulemas?
3. Where were the slaves obtained?
4. Mention the important trading communities in Medieval India.
5. What was the status of women in the Sultanate period?



# **BACHELOR OF ARTS**

## **SEMESTER II**

**COURSE: HISTORY OF INDIA :c.1200-c.1750**

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### **UNIT 9: SUFI ORDERS; VAISHNAVA BHAKTI; KABIR AND RAVIDAS; THE SIKH MOVEMENT**

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#### **STRUCTURE**

#### **9.0 Learning Objectives**

#### **9.1 Introduction**

#### **9.2 Sufi Orders**

##### **9.2.1 Chisti**

##### **9.2.2 Suhrawardi**

##### **9.2.3 Qadiria**

##### **9.2.4 Naqsbandia**

##### **9.2.5 Check Your Progress I**

#### **9.3 Vaishnava Bhakti**

##### **9.3.1 Check Your Progress II**

#### **9.4 Kabir**

#### **9.5 Ravidas**

##### **9.5.1 Check Your Progress III**

#### **9.6 The Sikh Movement**

##### **9.6.1 Guru Nanak**

##### **9.6.2 Guru Angad, Guru Amar Das and Guru Ram Das**

##### **9.6.3 Guru Arjan to Guru Tegh Bahadur**

##### **9.6.4 Creation of Khalsa**

##### **9.6.5 Check Your Progress IV**

#### **9.7 Summary**

#### **9.8 Suggested Readings**

#### **9.9 Questions for Practice**

### 9.9.1 Long Answer Questions

### 9.9.2 Short Answer Questions

## **9.0. LEARNING OBJECTIVES**

Students, after reading this unit you will be able to:

- Analyse the ideas and institutions established by Sufi orders in medieval India.
- Trace the evolution of Vaishnava Bhakti in terms of Rama Bhakti and Krishna Bhakti.
- Understand the monotheistic movements started by Kabir and Ravidas.
- Evaluate the Sikh movement in terms of ideology and institutions.

## **9.1 INTRODUCTION**

Students, this unit will focus on various Sufi orders prevalent in medieval India. The ideas, stages of growth and institutions of these orders will help in understanding the expansion and popularity of Sufism. Sufism in India was 'indigenized' through the use of regional languages as was used by some eminent Sufis. Vaishnava Bhakti in medieval India found expression in Rama Bhakti as well as Krishna Bhakti. Well known proponents of Bhakti were Ramanuja, Madhavacharya, Ramananda, Chaitanya, Vallabha, Jnandev, Tukaram and Eknath. Bhakti opened the path of devotion to all without any consideration of caste or sex. The ideology and activities of Kabir and Ravidas will be analysed in this module to understand the monotheistic movements initiated by them. Their rejection of existing system of religious beliefs and practices as well as the caste system is quite emphatic. Understandably, both Kabir and Ravidas had a great appeal for the people in the lowest strata of the traditional social order. The Sikh movement will be examined in terms of the ideology and the institutions of the Sikhs, and the responses of individuals to their changing historical situation.

## **9.2 SUFI ORDERS**

Sufism or Muslim mysticism came to India from Iran and Central Asia. Within Sufism authority was given to the Pir or Shaikh over his disciples. This led to the formation of various Orders (chains) or Silsilahs among Sufis. These Silsilahs were formed when Pirs appointed Khalifas or successors. The Khanqah was the centre of their activity where the Pir gave instructions, held conversations and Sama assemblies and organized a free kitchen.

A wide range of ideas in Sufism, come from several sources. In the first place there were quotations from the *Qur'an* which had served as the basis of mysticism and become a common heritage of the Sufis. Some of the attributes of God which are found in Sufi theosophy do not appear in the *Qur'an*: Al-wajib (necessary), Wajib-al-Wufud (necessary existing), Al-Kamil (the perfect) for instance. Perhaps more important than the *Qur'anic* verses, which the Sufis interpreted in the light of their mystical experience and in its support and justification, was

the mystical experience itself. From this experience emerged the idea of union with God as the mystic's goal, with the associated ideas of Fana (annihilation of self) and Baqa (subsistence in God). The Sufi theories of Ma'rifat (knowledge of God), were expounded on the assumption of the mystical experience of union with God. Tauhid, or unification, is defined as the realization of the absoluteness of the Divine Nature in the passing away of the human nature so that 'the man's last state reverts to his first state and he becomes even as he were before he existed'.

A repeated remembrance of God (Zikr), one of the most important of Sufi practices, had its basis in the *Qur'anic* verse, 'Remember God often'. The most important practice of the Sufis was audition (Sama), or listening to the singing of moving verses often accompanied by dance and instrumental music. Descriptions of the stages of the mystic path reveal variations. The stages most commonly mentioned are repentance, abstinence, renunciation, poverty, patience, trust in God and satisfaction. Though all of these might have been regarded as equally important, greater emphasis is laid in Indo-Muslim Sufi literature on Taubah (repentance), Tark (renunciation) and Raza (satisfaction). The first involved realization of sin; the second meant the abandonment of all desire and pleasure and the third, an eager acceptance of God's decree. The Sufis believed that they represented the true ethics of Islam. They inculcated a whole-hearted devotion of God alone. Devotion or piety in women was as much acceptable as in men. Indeed, women were to be accepted as disciples. Sufi piety at its best was free from superstition. The Sufis preached personal humility and a deep concern for the brothers-in-faith. They denounced oppression and injustice.

Sufi orders or Silsilahs were not equally important in terms of the size and the number of their Khanqahs, the literature they produced or inspired and the influence they came to have over the common people. Four of these seven orders were more important than the others. The most important among the four was the Chishtia order, followed rather closely by the Qadiria and then at some distance by the Naqshbandia and the Suhrawardia order. The other three orders, Shattaris, Firdausias and Kubrawias were less important in medieval India.

### **9.2.1 CHISHTIA**

The Chishtia order remained important from the thirteenth to the eighteenth century in medieval India. Starting from Rajasthan, its centres spread to Delhi and the Punjab, Uttar Pradesh, Bihar, Bengal, Gujarat and the Deccan. A large number of well-known Shaikhs belonged to this order. Among the early leaders were Khwaja Muinuddin Chishti of Ajmer, Shaikh Bakhtiyar Kaki of Delhi, Shaikh Fariduddin of Pakpattan, Shaikh Nizamuddin Auliya of Delhi and Shaikh Nasiruddin Mahmud, 'the lamp of Delhi' (Chirag-I Dihli). All of them had important disciples (Murids) and successors (Khalifas) of their own. Sheikh Hamiduddin, a Khalifa of Khwajah Muinuddin Chishtia, founded a centre at Nagaur. Shaikh Akhi Sirajuddin Usman, a Khalifa of Shaikha Nizamuddin Auliya, laid the foundation of Chishtia order in Bengal. Another Khalifa of Shaikh Nizamuddin Auliya founded a centre in Gujarat. Saiyid Muhammad bin Yusuf al-Husaini, popularly known as Khwaja Banda Nawaz Gisu Daraz, a disciple of Shaikh Nasiruddin

Mahmud, made Gulbarga in the Deccan the centre of his activities. During the time of Akbar, Shaikh Jalal turned Thanesar into a major Chishtia centre. Shaikh Salim Chishti and his Khalifas became important in Fatehpur Sikri and the Agra region. Several new centres emerged in the Punjab during the sixteenth and seventeenth centuries. By the end of the seventeenth century, Delhi had again become an important Chishtia centre with the presence of Shah Kalimullah.

### 9.2.2 SUHRAWARDI

The Suhrawardi order was represented in India by Shaikh Bahauddin Zakariya (c. 1182-1262) at Multan, Saiyid Nuruddin Mubarak (d. 1234-5) at Delhi, Qazi Hamiduddin at Nagaur and Shaikh Jalaluddin Tabrizi in Lakhnauti and Devatalla near Pandua in northern Bengal. Of these four Khalifas of Shaikh Shihabuddin Suhrawardi, Shaikh Bahauddin Zakariya proved to be the most influential in the times to come. He was succeeded by his son Shaikh Sadruddin Arif and his grandson Shaikh Ruknuddin Abul Fateh, both of whom had good relations with the Sultans of Delhi; they were also affluent like Shaikh Bahauddin Zakariya. All three of them had important Khalifas. Saiyid Jalaluddin Bukhari, called Jala Surkh (red), was a Khalifa of Shaikh Bahauddin; he died at Uch. Shaikh Fakhruddin Ibrahim, popularly known as Iraqi, the author of the *Lama'at* (Flashes of Effulgences) was a disciple of Shaikh Bahauddin. Shaikh Sadruddin Arif's disciple, Amir Husaini, wrote the *Nuzhat al-Arifin* and the *Zad al-Musafirin*. The descendants of Jalal Surkh, especially his grandsons Makhdum Jahanian Jahangasht and Raju Qattal and their descendants and disciples, popularized Sufism in Uch and their influence spread to the Punjab, Kashmir and Gujarat. Sheikh Burhanuddin, a grandson of Makhdum Jahanian, became famous in Gujarat as Qutab-i Alam (The Pole of the Universe). His father, Saiyid Muhammad, was known as Shah-i Alam (Emperor of the World). Both the father and the son enjoyed the devotion of the Sultans of Gujarat and their nobles. Delhi became a strong centre of the Suhrawardis due to Shaikh Samauddin and his disciple Shaikh Jamali. Suhrawardi influence in Kashmir came first through Saiyid Sharafuddin, known as Bulbul Shah in Kashmir, who was a disciple of Shaikh Shihabuddin's Khalifa in Turkistan. Bulbul Shah converted Richana to Islam who became the first Muslim king of Kashmir. Suhrawardi influence was revived by Saiyed Muhammad Isfahani, a disciple of Makhdum Jahanian, in the reign of Sultan Zain al-Abidin (1420-70). The Suhrawardi order lost its importance after the fifteenth century.

### 9.2.3 QADIRIA

The Qadiria order was introduced into India by Mir Nurullah bin Shah Khalilullah. He was a grandson of Shah Nuruddin Muhammad Ni'matullah who had been the spiritual guide of the Bahmani Sultan, Shihabuddin Ahmad (1422-36). His descendants remained influential at Bidar. A Qadiri Khanqah was established at Uch by Shaikh Muhammad al-Husaini al-Jilani who was a direct descendant of the Gaus-i Azam, Shaikh Abdul Qadir Jilani (1077-1166), after whom the order was named. The Khanqah at Uch was maintained by the descendants of Shaikh

Muhammad al-Husini An outstanding disciple of Shaikh Hamid was Shaikh Da'ud who established his centre at Chati in the Mughal province of Lahore. His influence spread from the Punjab to Delhi and Agra. He was succeeded by his nephew and son-in-law, Shaikh Abul Ma'ali. A number of Qadiri Sufis flourished in the Punjab during the sixteenth and seventeenth centuries. Some of them migrated to Kashmir and established Khanqahs there. Qadiri Khanqahs were established at Ludhiana, Pail, Sirhind, Kaithal, Panipat, Delhi and Agra. A few Qadiri Khanqahs were established at Ahmadabad in Gujarat and Mandu in Malwa. During the seventeenth century, Shaikh Mir Muhammad, popularly known as Mian Mir, rose into prominence in the Punjab. Among his important disciples in Lahore, Sirhind, and Sunam, was Mulla Shah who was greatly admired by Dara Shukoh and Jahan Ara Begam. Dara Shukoh himself is counted among the Qadiris. Some Qadiri Khanqahs were established in Uttar Pradesh, Bihar and Bengal before the end of the seventeenth century.

#### **9.2.4 NAQSHBANDIA**

The Naqshbandia order flourished in India during the Mughal period. The Sufi who gained remarkable popularity in a short period was Khwaja Muhammad Baqi, popularly known as Baqi Billah. For some years he travelled to different parts of India before he settled in Delhi from 1599 to 1603. His favourite disciple was Shaikh Ahmad Sirhindi who claimed to be the Mujaddid-i alifiI Sani (Renovator of the Second Millennium). He also proved to be the most influential disciples of Baqi Billah. However, the descendants of Baqi Billah remained important in Delhi and they did not support Shaikh Ahmad's philosophy, generally known as Wahdat al-Shuhud. Shah Waliullah and his son Shah Abdul Aziz were followers of Wahdat al-Wajud.

#### **9.2.5 CHECK YOUR PROGRESS I**

1. What are Silsilahs?

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2. Name two important Chistia Sufis.

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3. Name any four Sufi orders popular in medieval India.

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#### **9.3 VAISHNAVA BHAKTI**

Well-known Vaishnava texts were *Bhagavata Gita*, *Bhagavata Purana* and *Vishnu Purana*. The Puranas associated with the avataars of Vishnu may be added to the above. In older Vaishnavism, Vishnu as well as his incarnations were worshipped as the supreme deity. The Bhakti cult cannot be regarded as a break from older Vaishnavism. Some new elements and

certain differences of emphasis distinguished the new cult from the older system of beliefs and practices. Bhakti movement began when the path of Bhakti was emphasized to the exclusion of the path of knowledge (Gyan) or the path of action (Karam).

Ramanuja made an important contribution to the Bhakti movement. By putting the personal God Vishnu at the centre of his scheme of salvation, Ramanuja smoothed the path of Bhakti. Loving faith of the worshipper as much as the grace of God is regarded as central to Ramanuja's doctrine. He subordinated the path of knowledge and action to that of Bhakti. Acquaintance with the principles of Vedanta and the performance of rites and duties were meant to lead those who sought eternal bliss to Bhakti. This Bhakti was open only to the upper castes. Ramanuja made a distinction between this Bhakti and Prapatti which was open to the Shudras as well. Thus, Ramanuja was able to adopt a middle position in his attitude towards the lower castes. Ramanujas Bhakti was directed towards Vishnu as Narayana.

Madhavacharya strengthened Vaishnava Bhakti. He believed that men could find happiness, knowledge and peace in God alone. For him Bhakti arose out of a feeling of affection for God as a perfect being. Devotion to God was open to the Sudras but not the study of Vedas. Madhava emphasized the need of Sadhana and the Guru. He established a few Maths in his lifetime.

The cult of Rama Bhakti as an incarnation of Vishnu originated in South India and it was Ramananda who took this cult to the North. Ramananda was the son of Punyasadana, a Kanyakubja Brahman. He was born at Prayaga and received education at Varanasi. He founded a new sect of Ramanandis and opened the path of devotion to all without any consideration of caste or sex. His pupils were associated with both Nirgun and Sagun streams of the Bhakti movement. The *Adhyatma Ramayana* was the scripture of the Ramanandis. A significant development reflected in this text is the emergence of a community of Rama devotees. Worship of Rama acquired a congregational character.

The Tradition of Krishna Bhakti known as the Varkari Sampradaya or Panth, originated in Maharashtra in the twelfth century and evolved into a mass movement by the seventeenth and eighteenth centuries. It deeply influenced the social, religious and political life of the people of Maharashtra. The four great leaders were Jnandev, Namdev, Eknath and Tukaram. Ramdas, another saint-poet, advocated the path of Bhakti, but according to some, he was not a part of the Varkari Sampradaya. These great mystics of Maharashtra produced literature to inspire all 'without distinction of creed, caste or race'. The teachings of great saints of the Varkari movement created awakening among the masses. They appealed to the masses to worship one God. The Varkari Sampradaya was open to all irrespective of their caste or creed or sex. It was popular among villagers, peasants, craftsmen and traders.

The centre of Krishna Bhakti in Bengal was Navadvipa. It was the greatest intellectual centre of Bengal at the time of Chaitanya. The followers of Chaitanya thought that no religion was higher than Krishna Bhakti or devotion for Krishna. Before Chaitanya, the Gaudiya Vaishnava concept of Bhakti was propagated by Rupa Gosvamin and by his nephew Jiva Gosvamin. The devotees are to follow the principle and practice of good conduct. They are asked

to be unselfish and to practice moral values. They should avoid bad company and oppose violence, vanity and sensual pleasures. Moral and social virtues like compassion and Philanthropy are emphasized. Bhakti is considered far superior to rituals, performance of purificatory rites, and observance of sacraments.

Chaitanya propagated Bhakti in Navadvipa, Shantipur and the adjoining rural and urban areas. Chaitanya's parents had come to Navadvipa from Sylhet. He came into contact with Isvara Puri, who formally initiated him into Vaishnavism. This was the starting point of Chaitanya's movement. He returned to Navadvipa and assumed the leadership of the Vaishnava group. Chaitanya organized ceremonial processions and congregational chanting of the holy name of Hari. In such events there was no obligation for the Vaishnavas to observe distinctions of caste and creed. Women were allowed to participate in Kirtanas. The Vaishnavas also organized dramatic performances in which Chaitanya actively participated. He also appointed Mahants who carried on the good work.

Chaitanya transformed Vaishnavism into a social religion which was characterized by collective rejoicing, singing and dancing. Everybody was free to participate in it. Congregational chanting of the name signified a movement against rituals and priest craft. It was also the best method of removing the barriers which had alienated the literate from the common people. Chaitanya stood for the right to practice Bhakti in absolute freedom from priest craft and the inequalities of the caste system. His followers adhered to the view that an untouchable Chandala, who uttered the name of Hari, was infinitely better than a Brahman who did not. Chaitanya became a wandering ascetic and he travelled extensively in the Deccan, western India, and upper India, and gathered knowledge of the various schools of Vaishnava theology.

According to Gaudiya Vaishnava theology, Bhakti signifies the intensification of devotion to a degree where the devotee feels that he has a personal relation with God. Krishna in his human form is the Supreme Being. Everything associated with Krishna is the essence of pure bliss. Priti (attachment of God) is the basic point of Gaudiya Vaishnava religion. It means love, affection and regard. This love is unconditional, unqualified and unambiguous. The concept of Krishna as God-hero is the basis of Gaudiya Vaishnava aesthetics.

The history of Vallabha Sampradaya seems to fall into distinct phases from the sixteenth to nineteenth century. It was founded by Vallabhacharya in the early sixteenth century. He was succeeded by his elder son Gopinath and then by his younger son Vitthalnath to continue his work. After the death of Vitthalnath all his seven sons succeeded him. Several centres of the Sampradaya were established in Rajasthan and Gujarat. The centre at Nathdwara in the Mewar state emerged as the premier institution of this Sampradaya.

According to Vallabha, God is personified as Krishna with the qualities of wisdom and action. He is the creator of the world but it is not necessary to assume that He possess a physical body. All sins are washed if one has true faith in God. Bhakti consists in firm and overwhelming affection for God. Through this alone can there be emancipation. Vallabha was against all kinds of self-mortification. The body was the temple of God. The liberated continue to perform all actions. Bhakti is the chief means of salvation. Though Bhakti is the Sadhana, and

Moksha is the goal, it is the Sadhana stage that is the best, points out Vallabha. Thus, the highest goal is not liberation but eternal service to Krishna and participation in his sports in the celestial Vrindavan.

### 9.3.1 CHECK YOUR PROGRESS II

1. Who was Ramanuja?

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2. Who was Chaitanya?

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3. Name four leaders of the Varkari Movement.

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### 9.4 KABIR

Kabir is one of the best known and most revered names in the Indian tradition. He was a Vaishnava Bhakta to Hindus, a Pir to Muslims, and a Bhagat to Sikhs. The basic ideas of Kabir are: concern with God and Brahm-Gian; dying unto self to subsist in God; Maya as the snare, and pride as an impediment to liberation from transmigration; denunciation of evil company and rejection of the Brahmanical way; emphasis on human life as a rare opportunity for liberation; and the awareness of separation as a prelude to union.

According to Kabir, God is recognized in the universe. He underlines the unity of God. He is the creator of the universe; He is in the microcosm as much as in the macrocosm. Kabir does not identify himself with any of the existing systems of religious beliefs and practices. In fact, he is critical of the representatives of Islam and Hinduism: their scriptures, their beliefs and their practices. Yogis, Vaishnavas and Shaktas are denounced. The idea of incarnation of God is totally rejected. No sanctity is attached even to places regarded as the most sacred. There is no merit in practices like idol-worship, pilgrimages and Shradhas and in the ideas of purity or pollution, auspicious or inauspicious time. In his view, there could be only one way to liberation and that was his own path: complete dedication to God alone. Kabir uses multiplicity of epithets for God. This does not suggest any 'sectarian' association. Ram and Allah are the same; Har and Hari are the same; but Brahma is not Kabir's God. God is also the True Guru (Satgur). To turn to Him is to be Gurmukh. Kabir uses another term for the true devotee of God: Sant. God is also equated with the Name. Kabir addresses himself to both men and women. Asceticism, renunciation and mendicancy are important for Kabir.

Caste distinctions were not sacrosanct for Kabir. He asserts that those who are preoccupied with distinctions of caste suffer from pride (Haumai). There are no distinctions of caste in the eyes of God. Caste for Kabir is no bar to emancipation. The path of liberation is open



to all irrespective of their caste. Kabir says the Brahman and his ways cannot lead to liberation. He questioned the legitimacy of the hierarchical varna order based on the principle of inequality. Kabir contests caste in strong terms to establish the point that liberation, the supreme aim of human life, is open to all, including the lowest of the low. A severe indictment of the contemporary social order is built into this idea.

Significantly, Kabir does not accept the idea of impurity associated with the woman who has given birth to a child. On the assumption of this impurity, women are kept in isolation for a fixed period and the practice is generally referred to as Satak. One verse of Kabir relates to this idea and this practice. He says if generation of life is something impure then both land and water are impure in which life is generated all the time. According to Kabir devotion to God and consideration for the living husband is preferable to becoming Sati. Kabir does not subscribe to the belief that the woman who becomes Sati acquires merit.

An analysis of Kabir's composition leaves no doubt that he discarded all contemporary systems of religious beliefs and practices and expounded a system which was neither Hindu nor Islamic

## **9.5 RAVIDAS**

The compositions of Ravidas tell us about his ideas. Ravidas uses a number of epithets for God. His conception of God is embedded in his compositions. God is omnipresent and all powerful. God is with and without attributes at the same time. He is unique, and He alone is eternal. The idea of divine incarnation is rejected by implication. God is in all the three worlds but has no fixed abode. There is no other 'master' like God. He is unique (Anup). He is the only leader (Naik). He is the giver of life and he sustains all living beings. He knows the innermost thoughts of men.

Ravidas asserts that the essence of God is his Nam. He tells his listeners to appropriate the 'name'. Appropriation of the 'name' was an essential part of the right path, the path of Bhakti. Essentially, Bhakti was devotion to the omnipotent Lord and love for the omnipresent beloved. Ravidas expresses the idea that God alone has the power to keep a man attached to Him. There is no other Master like Him. The rope that binds man to God is that of love (Prem). There can be no Bhakti without love (Bhav).

Ravidas states that the guide who leads to the path of liberation is God Himself. At several places in his compositions, Ravidas uses the word 'guru'. There is a reference to God as 'jagat-gur-soami', the Master who is also the Preceptor of the World. Bhakti, the Name, the guru, and grace according to Ravidas, can lead to liberation from the chain of transmigration. But man remains in bondage because, in the first place, he has no control over his five senses. The pleasures of the senses keep the human mind engrossed in Maya. The source of evil deeds which keeps one chained to transmigration is the mind (Man) that is controlled by Maya.

The only true path to God is the path of bhakti as loving devotion and complete dedication. This involves the rejection of the prevalent modes of worship. The prevalent systems of religious belief, their scriptures, and their modes of worship are of no avail according to

Ravidas. The supreme aim of life is liberation in life (Jivan-Mukti), which becomes possible only through God's grace (Kripa). Ravidas accepts the ideas of transmigration and Karma to emphasize the need of liberation and the importance of good deeds. To take refuge in God is to be in true association (Sat-Sangat) which for Ravidas is like honey to the honeybee. It is through Sadh-Sangat, he says, that one attains the highest spiritual state (Param-Gat).

Ravidas contests caste vehemently. Ravidas is conscious of his birth as a Chamar and that he belongs to the category of people regarded as untouchable. Ravidas also believed that a Brahman of high lineage who performs all the duties prescribed for the Brahman but who has no devotion in the heart, who does not lodge God in his heart, and who does not listen to His praises, is as low in the eyes of God as the Chandal in the eyes of a Brahman. Kabir's path was open to the untouchables as much as to Hindus and Muslims.

Ravidas does not use the term Hindu or Muslim in his compositions. He was not much concerned with this classification. It may be justified to draw the inference that Ravidas addressed himself to all the people irrespective of their caste and creed and perhaps irrespective of their gender. It is believed that Ravidas initiated disciples and started a tradition of his own. However, he does not appear 'to have established a formalized sect'. There is no indication that he chose a successor or successors. It has been observed that the memory of Ravidas has been kept alive in the Punjab and elsewhere in north India by a network of shrines and pilgrimage centres (Deras) dedicated to the devotion of his name, his poetry and his image. Both in Uttar Pradesh, where the following of Ravidas were called Raidasis and in the Punjab, where they were called Ramdasis as well, those who took Ravidas as their special patron were almost entirely the Chamars.

### **9.5.1 CHECK YOUR PROGRESS III**

1. What does Kabir say about God?
2. What is Ravidas' view of caste?

### **9.6 THE SIKH MOVEMENT**

Students, the development of the Sikh movement can be seen in four phases. The foundation of Sikhism and the Sikh Panth by Guru Nanak till 1539, followed by the growth of the Sikh Panth and Sikh institutions under the first four successors of Guru Nanak, the confrontation between the Mughal state and the Sikh Panth from the martyrdom of Guru Arjan in 1606 to the martyrdom of Guru Tegh Bahadur in 1675, and the career of Guru Gobind Singh from 1675 to 1708.

### 9.6.1 GURU NANAK

Guru Nanak founded a new faith and a new Panth. His ideas regarding contemporary society and religious life are in his compositions. Guru Nanak asserts that caste distinctions are discriminatory, oppressive and unjust in social and religious terms. Guru Nanak identifies himself with the lower castes and the untouchables. The differences of caste and class are set aside as irrelevant for liberation. The woman is placed at par with man. Guru Nanak comments on all the major forms of contemporary religious belief and practice. For Guru Nanak, Brahma, Vishnu and Mahesh are created by God who Himself is the creator, the preserver and destroyer. None of the Hindu deities could thus be equated with the Supreme Being. He does not support the authority of the Puranas, Smritis and Shastras.

With the rejection of traditional deities and religious text went the rejection of traditional modes of worship and religious practices. There was no merit in pilgrimage to sacred places. As the protagonist of such beliefs and practices, the Pandit is denounced. His sacred thread, his sacred mark and his rosary are useless without true faith. Guru Nanak has no appreciation for the idea of renunciation. The idea of incarnation too is rejection.

Guru Nanak's attitude toward the Ulema is similar to his attitude toward the Pandit. The *Qur'an* and the other Semitic scriptures are no better than the Vedas, or the Puranas. There is relative appreciation of the Sufi path however, Guru Nanak does not give them an unqualified approval. He asserts that many Sufi Shaikhs subsisted on revenue-free land granted by the rulers. They were aligned with the state which in Guru Nanak's view was unjust and oppressive.

God, for Guru Nanak, is the eternally unchanging Formless One. He has no material sign; He is inscrutable; He is beyond the reach of human intellect. He is boundless, beyond time, beyond seeing, infinite, not searchable, beyond description, eternally constant, unborn, self-existent and wholly apart from creation. He is only One; there is no second; there is no other. God possesses unqualified power and absolute authority. God is omnipresent and immanent as well as omnipotent and transcendent. He fills all the three worlds.

Guru Nanak says to attribute all creation to God is to recognize the Truth. Men become 'true' only when they give place to Truth in their hearts and act in accordance with the Truth. Equally important is to appropriate the Name (Nam) and the Word (Shabad), the object and the medium of divine communication. Without the True Guru one wanders through the cycle of death and rebirth.

Assuming the formal position of a guide (Guru), Guru Nanak admitted disciples and imparted regular instruction to them. A regular discipline was evolved for the adoration of God. The early hours of the morning were devoted to meditation. All the disciples joined Guru Nanak in singing the praises of God in the morning and the evening. The ideal of equality found concrete expression in corporate worship (Sangat) and communal meals (Langar). The believers in the new faith made contribution in cash, kind, or service. The Sikh sacred space was known as Dharamsal.

Before his death at Kartarpur in 1539, Guru Nanak chose his successor from amongst his followers, setting aside the claims of his sons. The nomination of Lehna by Guru Nanak was

regarded as unique because Lehana was installed in his office by Guru Nanak himself. His name too was changed to Angad, making him 'a limb' of the founder. This installation served as the basis of the idea that equally important was the idea that the positions of the Guru and disciple were interchangeable. There was no difference between the founder and the successor; they represented one and the same light. By now a new social group had come into existence with an acknowledged Guru to guide its social and religious life according to a pattern set by the founder and in the light of ideas expounded by him.

### **9.6.2 GURU ANGAD, GURU AMAR DAS, GURU RAM DAS**

Guru Angad's guruship (1539-52) was meant to be an extension of Guru Nanak's work. To preserve Guru Nanak's compositions, Guru Angad popularized a new script called Gurmukhi. His own compositions were written under the name 'Nanak', carrying the implication that there was no difference between him and Guru Nanak. This practice was followed by all the successors to underline the idea of unity between the founder and the successors. His wife, mother Khivi, took special interest in the community kitchen (Langar).

Guru Amar Das (1552-74), the next guru, founded a new centre on the route from Lahore to Delhi; it developed into the township known as Goindwal. His community kitchen came to be known for the plenty of its fine flour and clarified butter, which may be taken as an indication of the growing prosperity of his centre. He had a Baoli constructed at Goindwal to meet the needs of the increasing number of visitors who came to have the Guru's Darshan. Baisakhi and Diwali become festive days for the Sikhs who visited Goindwal. Guru Amar Das introduced distinctly Sikh ceremonies, asking the Sikhs not to cry and lament in their hour of loss, and not to forget the divine source of supreme happiness in their hour of earthly bliss. He was against self-immolation and female infanticide. Before his death in 1574, Guru Amar Das installed his son-in-law, Bhai Jetha, as Guru Ram Das.

Guru Ram Das (1574-81) got a tank (Sarovar) dug where we find it today in the city of Amritsar. From the very beginning it was meant to be sacred. Amritsar was the name given to this tank in the beginning; it came to be extended to the city much later. A township started growing around the tank and it was called Ramdaspur. Guru Ram Das composed Lavan for the solemnization of Sikh marriage and Ghorian to be sung on days preceding the day of marriage. Before his death in 1581, he chose his youngest son, Arjan, as the Guru.

### **9.6.3 GURU ARJAN TO GURU TEGH BAHADUR**

Guru Arjan (1581-1606) enlarged the tank of Guru Ram Das, paved and walled it with burnt bricks. A temple dedicated to God (Harmandir) was constructed in the midst of the tank. The *Adi Granth* was compiled in 1604 by Guru Arjan. He founded the towns of Tarn Taran and Sri Hargobindpur in the Bari Doab and Kartarpur in the Bist Jalandhar Doab. This can be taken as an indication of his growing resources. Sikhs come to him from all four corners. There were many Sikhs in Lahore and Sultanpur Lodhi was known as a great centre of Sikhism. Guru Arjan had to appoint a number of representatives authorized to look after the affairs of the local Sangats at

various places in and outside the Punjab. These authorized representatives, known as Masands, brought offerings to the Guru, regularly collected from the Sikhs under their supervision.

Guru Arjan was martyred at Lahore due to the intrigues of the slanderers of the Guru, the enmity of some local administrator, and the autocratic prejudice of the Mughal emperor Jahangir. Guru Hargobind (1606–44) reacted to the martyrdom of Guru Arjan in proportion to the enormity of the injustice. He wore two swords, as the Sikh tradition underscores, one symbolizing his spiritual authority (Piri) and the other his temporal power (Miri). He encouraged his followers in martial activity. Opposite the Harmandir he constructed a high platform which came to be known as Akal Takht ('the immortal throne'). Here the Guru held a kind of court to conduct temporal business. He also constructed a fort called Lohgarh. An apparent departure from the practices of his predecessors made Guru Hargobind conspicuous in the eyes of the administrators.

Guru Hargobind installed Har Rai, the younger brother of Dhir Mal, as the Guru before his death in 1644. Guru Har Rai was 14-year-old at this time and died in 1661 when he was a little over 30. His pontificate of about seventeen years was politically uneventful. Guru Har Rai chose his younger son, Har Krishan as his successor. Aurangzeb summoned Guru Har Krishan also to Delhi. There he died of smallpox in 1664 after indicating that his 'grandfather' (Baba), Tegh Bahadur, the youngest son of Guru Hargobind, was his successor.

Guru Tegh Bahadur chose Makhowal as his new centre. He travelled to establish contact with some of the Sikh communities (Sangats) in the Mughal provinces of the Gangetic plain. He went to Agra and from there to Prayag (Allahabad), Benaras, Sahsaram and Patna. In March 1670, Guru Tegh Bahadur moved back towards Patna and reached Makhowal in April 1671.

A deputation of Brahmas appears to have met Guru Tegh Bahadur at Makhowal in May 1675, with a woeful tale of religious persecution in the valley of Kashmir by its Mughal governor. After deep reflection on the situation, he decided to court martyrdom to uphold the principle that every human being should be free to believe according to one's conscience. Guru Tegh Bahadur refused to accept Islam. He was beheaded on the order of the Mughal Emperor Aurangzeb in the main market-square close to the Red Fort in Delhi on 11 November 1675.

#### **9.6.4 CREATION OF KHALSA**

On one hand Guru Gobind Singh clashed with the Mughal Emperor Aurangzeb and on the other with the Hill chiefs. He soon founded a new township called Anandpur (the city of bliss). Guru Gobind saw many problems within the Sikh Panth. It was marked by cleavage. The Masands too were disloyal to the Guru.

Guru Gobind Singh created Khalsa on Baisakhi in 1699. Direct affiliation to Guru Gobind Singh made everyone his Khalsa and the new baptism made them Singhs. They were instructed to keep their hair (Kesh) uncut and to wear a small comb (Kangha) under a turban to keep the Kesh neat and orderly. They were instructed to wear arms, including the sword (Kirpan) and an iron bracelet (Kara). They were asked to wear short breeches (Kachh). They were asked

to remain firm in their belief in One God, to love Him, to place their trust in Him and to remember Him all the time. They were asked to have no faith in cemeteries, places of cremation, sepulchers, pilgrimages, ritual charity, ahimsa, fasting, penances or austerities. The Khalsa of Guru Gobind Singh were instructed not to associate with the rival claimants to guruship and their followers, the Masands and their followers and all those persons who cut their hair or used tobacco. The institution of the Khalsa reinforced the idea of equality given by Guru Nanak. Guru Gobind Singh vested the guruship in the Granth and the Panth.

### **9.6.5 CHECK YOUR PROGRESS IV**

1. Who is the founder of the Sikh Panth?

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2. What is the importance of the institution of Langar?

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3. When and who compiled the *Adi Granth*?

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4. Why was Guru Tegh Bahadur martyred?

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5. Why was the Khalsa created by Guru Gobind Singh?

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### **9.7 SUMMARY**

Students, in this unit there has been a discussion about the origins, institutions and ideas of Sufism in medieval India. The spread and expansion of various Sufi orders all over India from Kashmir to the Deccan and from Gujarat to Bengal reveal their popularity. Each Sufi order had Shaikhs, texts and Khanqahs. It is important to note that with a change in historical situations, the ideas of different Shaikhs as well as orders also varied. Some orders were regarded as orthodox whereas others were quite liberal. Sufis were popular among the Muslims as well as non-Muslims.

Vaishnava Bhakti has been discussed in terms of Rama Bhakti and Krishna Bhakti in medieval India. Madhavacharya and Ramananda were proponents of Rama Bhakti that visualized a relation of love between God and His devotees. They believed that men could find happiness, knowledge and peace in God alone. Bhakti arose out of a feeling of affection for God as a perfect being. Krishna Bhakti was promoted in different parts of medieval India. Chaitanya

was responsible for the emergence of Bhakti in Bengal in the form of Gaudiya Vaishnavism. Vallabhacharya started the Vallabhacharya Sampradaya in Rajasthan and Gujarat, which was taken forward by his successors. The Varkari movement in Maharashtra had four prominent leaders, Jnandev, Namdev, Eknath and Tukaram.

Monotheistic movements distinct from the existing religious phenomena started by individuals like Kabir and Ravidas have been analysed in this module. The ideology propounded by Kabir discarded all the contemporary systems of religious belief and practice, and expounded a system of his own which cannot be characterized as Islamic or Hindu. Kabir questioned the legitimacy of the hierarchical Varna order based on the principle of inequality. Contesting caste with great verve and consistency, he made spirituality accessible to the lowest of the low. Ravidas had no appreciation for the upholders of traditional religious systems. He was a champion of the downtrodden and was sympathetic to the people who had no caste in society. His path was open to the untouchables as well as Hindus and Muslims.

Students, the birth and expansion of the Sikh movement in medieval Punjab has been dealt with. Sikhism was established by Guru Nanak, the first Guru of the Sikhs in the fifteenth century. He laid down the basic tenets of the Sikh Panth. He laid emphasis on belief in one God, equality, brotherhood, tolerance, Karma, morality, truth, Bhakti and the importance of a true Guru. He set up the institutions of Sangat, Langar and Dharmsal for the promotion of this ideology. These very ideals were taken forward by the following ten Gurus. Guru Arjan Dev and Guru Tegh Bahadur gave up their lives for upholding the ideology given by Guru Nanak. The Khalsa was created by the tenth Guru Guru Gobind Singh in 1699 at Anandpur. The institution of the Khalsa reinforced the ideal of equality that was given by Guru Nanak. The Khalsa way of life made the Khalsa distinct visibly.

### **9.8 SUGGESTED READINGS**

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## **9.9 QUESTIONS FOR PRACTICE**

### **9.9.1 LONG ANSWER QUESTIONS**

1. Write a detailed note on Sufism.
2. Discuss the evolution of Vaishnava Bhakti in Medieval India?
3. What do you know about Kabir and Ravidas?
4. Discuss the circumstances and significance of the creation of Khalsa?
5. Explain in detail the martyrdom of Guru Arjan Dev and Guru Tegh Bahadur?
6. Mention the features of the Bhakti Movement in Medieval India.

### **9.9.2 SHORT ANSWER QUESTIONS**

1. Mention four features of the Bhakti Movement.
2. Name four sufi silsilahs that existed in India.
3. Name four reformers of the Bhakti Movement.
4. Give two similarities between Bhakti Movement and Sikhism.
5. Give two social effects of the Bhakti Movement.
6. Give two religious effects of the Bhakti Movement.
7. What is the role of music in Sufism?



# **BACHELOR OF ARTS**

## **SEMESTER II**

**COURSE: HISTORY OF INDIA: c.1200-c.1750**

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### **Unit 10: LITERATURE; ARCHITECTURE; PAINTING**

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#### **STRUCTURE**

##### **10.0 Learning Objectives**

##### **10.1 Introduction**

##### **10.2 Literature**

###### **10.2.1 Sultanate Period**

###### **10.2.2 Mughal Period**

###### **10.2.3 Check Your Progress I**

##### **10.3 Architecture**

###### **10.3.1 Sultanate Period**

###### **10.3.2 Mughal Period**

##### **10.4 Painting**

###### **10.4.1 Sultanate Period**

###### **10.4.2 Mughal Period**

###### **10.4.3 Check Your Progress II**

##### **10.5 Summary**

##### **10.6 Suggested Readings**

##### **10.7 Questions for Practice**

###### **10.7.1 Long Answer Questions**

###### **10.7.2 Short Answer Questions**

## **10.0 LEARNING OBJECTIVES**

Students, after reading this unit you will be able to:

- Analyse literature produced in various languages during the Sultanate as well as the Mughal period.
- Learn about different architectural styles, similarities as well as variations during the Sultanate and the Mughal period.
- trace the evolution of painting as a fine art in medieval India.

## **10.1 INTRODUCTION**

Students, this unit will examine the various aspects of culture like literature, architecture and paintings of medieval India. Coming from Central Asia the Turks brought with them a unique culture. They had inherited a rich Islamic tradition that was reflected in various fields like architecture, literature, painting and science and technology. Persian was their language of governance and culture. Contact between this Islamic and the indigenous Hindu and Buddhist culture resulted in the creation of an accultured society. The result of this mutual interaction could be seen in various fields. Literature in this period was produced in Sanskrit and Persian and numerous regional languages like Gujarati, Bengali, Panjabi, Pashtu, and Kashmiri and Dravidian languages like Tamil, Telegu, Kannada and Malayalam. It was religious as well as secular. The Turks brought with them a distinct architectural style called Saracenic from Central Asia. Its major features were dome, vault and arch. A variety of buildings were constructed using these new characteristics. This module will also take up the new modes of paintings of this period like book illustrations, miniatures and individual portraits.

## **10.2 LITERATURE**

### **10.2.1 SULTANATE PERIOD**

Sanskrit literature continued to be produced during the Sultanate rule in India. Inscriptions in Sanskrit can be noted, for example the long Palam Boali inscription at Delhi, of 1276, praises Ghiyasuddin Balban's rule and labels it as benign. Sanskrit literature produced in the field of religion and law can be seen in the works of Madhava and Vachaspati. Literary works in the field of Advaita philosophy were written in Sanskrit by Ramanuja and Vallabha. Numerous commentaries and digests on the *Dharmashastras* were prepared between the twelfth and the sixteenth centuries. A network of specialized schools and academies in different parts of the country flourished under Muslim rule without any interference. The Jains too contributed to the growth of Sanskrit. Hemchandra Suri was most well-known. The influence of Arabic and Persian in Sanskrit literature could be seen in late fifteenth century. Shrivara in his *Kathakautuka* wrote

the story of Yusuf and Zulaikha in the form of a traditional Sanskrit love –lyric. This was composed under the patronage of the Sultan of Kashmir, Zainu’I ‘Abidin (1420-70). The Sultan also encouraged Bhattavata who composed *Zainavilas*, a history of the rulers of Kashmir.

The Turks introduced Persian poetry and prose to India. Literary forms of India too contributed to Persian literature, leading to a synthesis. Most notable figure in Persian poetry was Amir Khusrau (1253-25). He wrote five *masnawis* or romance (*Panj Ganj*), and a contemporary historical romance, the *Dewal Rani Khizr Khani*. His numerous historical works included *Khaza’inu’I Futuh* and *Nuh Sipahr*. He can be labelled as India’s first patriotic poet. In his *Nuh Sipahr*, he praises the climate of India, its languages, notably Sanskrit, its learning, its arts, its music, its people, even its animals. Amir Khusrau’s contemporary, Amir Hasan was also a well-known literary intellectual. Amir Hasan has provided an account of the Sufi mystic Nizamuddin’s conversations in *Fawaidul Fawad*.

Well known historians of this period were Ziya Barani, Afif, Isami and Minhaj Siraj. Fluent and forceful Persian prose can be seen in Ziya Barani’s *Tarikh-I Firoz-Shahi*. He also authored *Fatawa-i Jahandar*. Fakhuru’ddin Qawwas, a contemporary of Alauddin Khalji, wrote *Farhang-I Qawwas*, the earliest extant Persian dictionary composed in India. Another dictionary *Miftahu’l Fuzala* was compiled by Muhammad Shadiabadi in Malwa in 1468-69, concentrating on words indicating things of every-day life and instruments. This dictionary provides equivalent ‘Hindwi’ words. Numerous works were translated from Sanskrit to Persian. Sanskrit texts on medicine and music were translated to Persian under the patronage of Firuz Tughlaq. Sultan Zain-ul-Abidin of Kashmir had the *Mahabharat* and *Rajatarangini* translated to Persian.

Few literary works were produced in Apabhramsh (corrupt language) in this period. Two works may be mentioned: Abdur Rahman’s *Sandesharasaka* and a collection of tracts written by Hakkura Pheru at Delhi on coinage, jewels and arithmetic, which forms a unique literary source for economic history. Jain writing in both Apabhramsh and Maharashtri form of Prakrit could be noted in this period.

A wide range of regional literatures emerged during the Sultanate period. The earliest literary works were religious songs or secular ballads, that were initially only recited and only later put into writing. In Gujarati, these took a developed form from Vajrasena. Narasimha Mehta composed devotional lyrics praising Lord Krishna. In Rajasthan, *Prithvi Raj Raso*, was written by Chand Bardai, based on Prithvi Raj Chauhan and his battles with Muhammad Ghori.

Mature literature was produced in Dravidian languages during the Sultanate period. The Epics were written earlier in these languages. Kamban composed *Ramayana* in Tamil in the eleventh century. Pampa II, a Jain, translated it into Kannada in the twelfth or thirteenth century. In Telugu, Nanniah had begun a version of the *Mahabharata* in the eleventh century. Villiputturar wrote a Tamil version in the fourteenth century. In the next century, Naranappa, wrote a Kannada version. *Ramacharitam*, was written as the first literary text in Malayalam. Secular literature too was produced by the Tamil poet, Kalamekam in the fifteenth century.

## 10.2.2 MUGHAL PERIOD

As Persian and Sanskrit languages were spoken by a select few, the literature too was the domain of upper classes in Mughal India. Persian was the language of higher administration in the Mughal Empire and the Deccan Sultanates. It was also in use in the courts of the Rajput states. Interactions of Persian with Indian languages resulted in the birth of a new language, Urdu.

Indian contribution to Persian lexicography, can be seen in Jamaluddin Husain Inju's *Farhang-I Jahangiri* and Abdur Rashid Tattawi's *Farhang-i Rashidi*. Tek Chand Bahar's, *Bahar-i-'Ajam* was the greatest and most comprehensive of all pre-modern Persian dictionaries. Bahar quotes poets and prose-works, arranged in a rough historical order to form an understanding. Mirza Jan in his *Tuhfatu'l Hind* treated different aspects of Indian literary styles and music. He also provided a very extensive glossary of the Braj dialect.

Most important Indian prose-writer of the Mughal times is Abul Fazl. He is held in high esteem for a polished style as well as the content of his work. He compiled the history of Akbar in the *Akbarnama*. He gives a description of Mughal administration, the provinces of the Empire and the culture and sciences of India in his *Ain-i-Akbari*. Some literary works were produced during Shahjahan's reign like Abdu'r Hamid Lahori and Muhammad Wari's *Padshahnama*. Muhammad Kazim wrote the *Alamgirnama* in the seventeenth century. These works were mere official chronicles lacking the philosophical depth of *Akbarnama*.

Another category of Persian literature included the Memoirs of Babur originally written in Turkish, but translated in 1588-89 to Persian. Jahangir's memories talked of natural history and arts. Regional histories, like Mir Masum's history of Sind and Ali Muhammad Khan's history of Gujarat was yet another class of literature. General histories of India included Nizamuddin Ahmad's *Tabaqat-I Akbari*, Muhammad Qasim Firishta's *Gulshan-I Ibrahimi* and Abdu'l Qadir Badauni's *Muntakhabu't Taqarikh*. Then there were collections of biographies of nobles, scholars, poets, and religious persons. Most important work of this kind compiled in India is Shah-Nawaz Khan's *Ma'asiru'l Umara*, a biographical dictionary of Mughal nobility.

Religious literature too was written in Persian in India. The anonymous *Dabistan* was an account of the beliefs and practices of different religions presented fairly. Sanskrit texts, like the *Mahabharata* was translated to Persian. It was commissioned by Akbar. Dara Shukoh translated the *Upanishads*. Persian poetry was influenced by Indian words and ideas. Two well-known Persian poets, Urfi and Abu'l Faiz Faizi obtained considerable recognition outside India as well.

Considerable Sanskrit literature was produced during Mughal rule. Much of it was religious, dealing with philosophy and law. Nagoji Bhatta (c1700) wrote a commentary on Kaiyata's commentary on Patanjali's *Mahabhashya*. Shahjahan's court poet, Jagannatha Pandita wrote *Rasagangadhara* and *Bhaminivilasa*. Tales, fables and legends continued to be composed in Sanskrit. Ballasena wrote a collection of legends about King Bhoja's court in the *Bhojaprabandha*. In the seventeenth century Narayana composed *Svahasudhakarachampu*. Scientific literature in Sanskrit too was written in this period. Notable among such works was

one by Akbar's astronomer, Nilakantha, the *Tajikanilakanthi*. In 1643 Vedangaraya compiled *Parasi-prakasha*, a Persian-Sanskrit glossary of astronomical terms.

Major dialects like Awadhi and Braj too produced literature in the Mughal period. Kabir's Dohas and *Padmavat* of Malik Muhammad Jayasi were in Awadhi. Written in Akbar's reign, Tulsidas's *Ramcharitmanas*, was very popular. In the Western Hindi dialect of Braj, there are the devotional lyrics by Surdas, the literary poems of Abdu'r Rahim Khan-I Khanan, and the Satsai of Bihari Lal. Non-literary Khari Boli dialect was used by Sadasukhlal and Insha Allah Khan Insha who wrote on secular themes in the late eighteenth and early nineteenth centuries. In the Mughal court, armies and people from different regions speaking various dialects, contributed to the evolution of Urdu. The eighteenth century saw the flowering of Urdu. It was used by the satirical poet Sauda and the lyricist Mir. This effort resulted in the birth of 'Hindustani', which both literary Hindi (written in Devnagari script) and Urdu (written in Arabic script) shared.

Regional literature flourished in this period. Bayazid Raushnai's religious text *Khairu'l Bayan* was in Pashtu, language of the Afghans. History of Kashmir literature began with the love-verses of Habba Khatun. Rupa Bhawani composed devotional verses in the Bhakti tradition. Literature in the Panjabi language began with the verses of Guru Nanak. The compilation of the *Adi Granth* by Guru Arjan was an important landmark in the history of the Panjabi language. Sikh literature also included the *Janamsakhis* and *Vars*. The great poet Bulhe Shah (1680-1757), wrote against the uselessness of ritual and religious hypocrisy. The secular element in Panjabi is represented by the romance of Hir and Ranjah composed by Damodar. A popular version of the same was written by Waris Shah.

Bengali literature flourished in the sixteenth century. Important works included Brindavandas's *Chaitanyamangal*, a long narrative poem about a semi-divine religious figure and Krishndas Kaviraj's *Chaitanyacharitamrita*, a work of Vaishnav faith. The Chaithanya cult gave rise to much poetry on the love of Krishna and Radha, especially in a variant of Bengali called Brajbuli. A poet, Bharatchandra Ray introduced historical romance into Bengali with his *Mansimha*. In Assamese, there was Vaishnavite *bhakti* poetry by Sharikaradeva. In Oriya, Ramachandra Patnaik (c.1600) wrote *Haravali*, a romance of common folk. Mirabai authored devotional songs in Gujarati, Rajasthani and Braj. Narasimha Mehta wrote devotional poetry in Gujarati. The most outstanding Gujarati poet was Premanand Bhatta who wrote narrative poems. Marathi literature was dominated by the popular devotional verses of Tukaram. Ramdas and Mukeshwar composed the *Ramayana* and *Mahabharata* in more literary Marathi.

Telugu literature flourished due to the patronage of the Vijayanagara rulers. The court poet of Krishnadevaraya, Allasani Peddana composed *Manu-Charitra*, a rich description of romance and passion. Krishnadevaraya himself wrote *Amuktamalyada*, a work on political conduct, morals and religion. Shaiivite and Vaishnavite schools contributed to Kannada poetry. A well known poet was, Sarvajna. A poetess at the court of Chikkadeva Raya of Mysore was Sanchi Honamma. In her *Hadibadeya Dharma* ('Tenets for Chaste and Devoted Wives'), she

protests against women being considered as inferior to men. Kannada also produced scientific literature, comprising works on grammar, lexicography, medicine and mathematics.

Tamil literature was dominated by Shaivite works. In the sixteenth century Varathunga composed *Pramottara Kundam*, proclaiming his devotion to Shiva. Devotion to Vishnu was represented by Pillaipperumal's *Ashtaprabandham*. One interesting development was the contribution to Tamil prose made by Christian missionaries. Two great Malayalam works being Thunchathu Ezhuthachan's *Adhyatma Ramayanam* and *Mahabharatam*. The dance-drama (*Attakkatha*) developed as a form specific to Malayalam.

### 10.2.3 CHECK YOUR PROGRESS I

1. What do you know about Amir Khusrau?

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2. Who was Hemchandra Suri?

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3. Which literary work talks about Prithvi Raj Chauhan?

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4. Who was Kamban?

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5. Give two literary works in Awadhi dialect?

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6. Write a note on Panjabi literature.

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## 10.3 ARCHITECTURE

### 10.3.1 SULTANATE PERIOD

A distinct architectural style called Saracenic came to India with the Turks. Its major characteristic was the use of arch, vault and dome, and the application of lime cement. The arch and the dome dispensed with the need for a large number of pillars to support the roof and allowed the construction of large halls with a clear view. It was useful in mosques as well as palaces.

Initially, in the thirteenth century, this new architecture lacked high domes and perfect arches as the local builders were still learning these forms and were not perfect. The buildings of the Quwwatul Islam Mosque in Delhi and Arhai Din Ka Jhonpra in Ajmer had false

arches and imperfect domes. Adjacent to the Quwwatul Islam Mosque was built the Qutb Minar. It was originally four-storeyed, rising to 72.5 meters; fourteenth-century repairs under Firuz Tughlaq added a fifth storey and raised the height to 74 meter (with 379 steps). Its height, the angular flutings, raised belt marking its storeys, and the easy sloping of the tower upwards, all were features of a remarkable monument. The second stage of mature architecture came when artisans became skilled enough to construct the true arch and dome. The first true arch is found at Delhi in the tomb of Sultan Balban and the first dome in the elegant Alai Darwaza (1310) constructed during the rule of Alauddin Khalji.

In the first half of the fourteenth century, the palace fortress complex of Tughluqabad was laid out at Delhi. The tomb of Ghiyasuddin Tughlaq was made of red sandstone and marble, with battering walls carrying the marble dome. Under Firuz Tughlaq construction on an exceptionally large scale took place at Delhi. During the Lodi period, the Indian architects and masons had mastered the Saranic style. A new device, the double dome can be seen in the tomb of Sikander Lodhi. By putting an inner cover inside the dome, the height remained proportionate to the room inside. Another device used by the Lodis was placing their buildings on a high platform. Thus, giving the building a feeling of size as well as a better skyline. Some of the tombs were also in the midst of gardens. The Lodi garden in Delhi is a fine example.

While decorating the Turks refrained from using representations of human and animal figures in their buildings. They used geometrical and floral designs. These were often combined with panels of inscriptions containing verses from the *Quran*. The combination of these decorative devices was called Arabesque. They also borrowed Hindu motifs such as the Bel motif, the bell motif, swastika and the lotus. The Turks added colour to their buildings by using red sandstone. Yellow sandstone and marble were used in these buildings for decoration.

Number of provincial styles could be seen in the fifteenth century. They were the Sharqi (Jaunpur), Bengal (Gaur), Malwa (Mandu) and Gujarat (Ahmadabad). Bahmani style of architecture could be seen in monuments at Gulbarga and Bidar. At Gulbarga the Jami' Masjid is remarkable as it had a roof of 2,854 square meters, aided by 63 small domes. In Kashmir wood was used for construction, marked by pyramidal roofing.

As royal patronage mostly went to mosques in this period, not many temples were constructed. From 1295 to 98, the ruler of Arakan (north-eastern coast of Myanmar coast) carried out extensive repairs of the Mahabodhi temple, at Bodh Gaya. In the late fifteenth century Man Singh, the ruler of Gwalior, built the grand fort-palace complex Man Mandir. Many monuments were built at Vijayanagara (Hampi, Karnataka). Stone temples were constructed in the Dravidian style. In and around the palace complex, arcuate technique was used with both true and false arches and domes. A bridge with beams on single stone-block piers across the Tungabhadra was constructed.

### **10.3.2 MUGHAL PERIOD**

Architecture during the Mughal period excelled as it absorbed various elements. Much was retained from the sultanate architecture like the arch, dome and vault. The Mughals added

features from the provincial styles, that of Gujarat, Rajasthan, Malwa, the Sharqi Kingdom and Bengal. New fashions were brought from Central Asia and Iran, symbolized by the bulbous dome, *pietradura* work, and the rectangular garden settings. The most fascinating feature of Mughal architecture was the 'spirit of experimentation and innovation'. Akbar's palace-city of Fatehpur Sikri is a brilliant exhibition of this spirit.

The main Mughal period was preceded by the brief but rich interlude of the Sur dynasty in which the Purana Qila at Delhi and the tombs of Sher Shah and Islam Shah at Sahasram in Bihar were built. The Purana Qila is a huge structure with walls of grey stone and a gateway of red sandstone with white marble inlay and inset with blue glaze. The tomb of Sher Shah was built at the centre of a large pond. The octagonal building was based on a high square platform which is linked to the main building by kiosks at the corners. There is an arched verandah around the building and a massive dome that rises in stages. The dome is covered by a 'lotus finial'. Sher Shah Mausoleum gives the impression of 'strength and solidarity'.

Mughal architecture with all its features could be seen in the tomb of Humayun at Delhi. It is a 'domed building with kiosks and cupolas (*chhatris*) set on a large platform, and it surrounded by a rectangular walled garden, which is served by straight, criss-crossing water courses'. Akbar rebuilt the fort at Agra in red sandstone. The city of Fatehpur Sikri was laid out chiefly in the 1570s and here again mostly sandstone is used.

'The great mosque, dominated by the greatest of Mughal gateways, the Buland Darwaza, fronting the mosque, sets the alignment for the extensive place-complex with courtyards and tanks. The river Utangan was dammed to provide water which was lifted by water wheels and taken to the complex and to its tanks by aqueducts'.

Akbar's own mausoleum at Sikandra, near Agra, was innovative with its storeys of colonnades and an undomed marble top storey. In Jahangir's tomb at Lahore too the dome is absent.

The tomb that Shahjahan built for his wife Mumtaz Mahal at Agra is known as the Taj Mahal. Built by the river Yamuna:

'the building was made part of a carefully planned minor city, with shops and a caravanserai, all arranged on a strictly geometrical rectangular pattern. The building itself, with its entire facing of marble, is flanked by two buildings in red sandstone and has in front a monumental gateway, all the three of these latter being architecturally important buildings in their own right. The water-channel and pathway from the gate to the tomb, with the park around, are essential to the beauty of the whole. We have, then, the main marble structure itself, with its large platform, four free-standing minarets at each of its corners, the great bulbous dome (built on an inner dome) rising in the centre over a large front, the latter representing a Mughal recessed gateway. There are four subordinate cupolas (*chhatris*) around the dome which keep their subordinate place by not rising above its base'.



The *pietradura* work within the Taj Mahal, with rare semi-precious stones and the exquisite marble carving was done by skilled craftsmen, both Indian and Iranian.

The Mughal architecture reached its apex under Shahjahan. The Red Fort and the Jami' Masjid at Delhi were part of a planned city, Shahjahanabad. The Jami' Masjid is undoubtedly the greatest of the Mughal mosques and displays a mixture of marble with sandstone. The long reign of Aurangzeb (1659-1707) saw much building activity, but nothing extraordinary architecturally. The two buildings of note are his Badshahi mosque at Lahore, and the marble tomb of Rabi'a Daurani at Aurangabad, an imitation of the Taj Mahal.

Important monuments reflecting Mughal architecture can also be seen in Srinagar, Lahore, Ajmer, Allahabad, Jaunpur and Raj Mahal. Moreover, the buildings of the Mughal style are not confined merely to forts, palaces, mosques and tombs. The Mughals build many bridges, the greatest of them being the bridge over the Gomati river at Jaunpur completed in 1567-68. Numerous caravanserais were built. They were often massive rectangular structures with courtyards, verandahs and cells. Best example of civil engineering seems to have been the west Yamuna Canal, built by Shahjahan. It was about 250 kilometers in length, it ran through deep cuts and over high masonry aqueducts to provide water to Delhi, from a level much above that of the river Yamuna.

The Mughals laid out beautiful gardens as adjuncts to their great buildings, especially tombs, but were often independent units in themselves. Each garden was usually divided into four parts with well-arranged flower-beds and fruit-trees, and provided with water tanks, wells and masonry channels, with sometimes a domed pavilion with cells. These gardens were for private use but some were also open to the public.

Mughal architecture was also imitated in this period. Among the most successful were the rulers of Amber, who built the palace-complex at Amber in the seventeenth century, and the new city of Jaipur in the eighteenth century, in Rajasthan. The temple of Govind-dev at Vrindaban, near Mathura, was built in 1590 by Akbar, in the Mughal style, with domes and vaults. The main hall in the form of a cross with Galleries above the main hall resemble the interior of a church.

Let us now take note of the architecture of the Deccan Sultanates during their last phase in the sixteenth and the seventeenth centuries. The Char Minar at Hyderabad built in 1591, is a gateway with four sides and four openings, surmounted by storeys of colonnades, and four massive towers at each corner. It is a well-known symbol for that city. At Bijapur the tomb of Muhammad 'Adil Shah called the Gol Gumbad, has the largest true dome in India.

In South India, temple architecture of the 'Dravidian' Style continued. Best examples are the Minakshi Sundareshwara temple at Madurai built in the seventeenth century and parts of the Ramalingeshwara temple at Rameshvaram built in the seventeenth and the eighteenth centuries. This temple 'has an inner corridor, 650 meters in length, the roof carried on heavy, sculptured pillars'. The Dravidian style can also be noted in Kerala. The Padmanabhaswamy temple was built in this style in 1729 in Thiruvananthapuram. Wood is used in its construction.

During this period in Goa, the Portuguese followed European styles in their buildings. The Basilica of Born Jesus was built (1549-1605), with a combination of Renaissance and Baroque styles, while the Se Cathedral (1562-1619) is purely influenced by Renaissance style.

## **10.4 PAINTING**

### **10.4.1 SULTANATE PERIOD**

Painting as a fine art was not popular in the Sultanate period. Tradition of wall paintings in private homes existed among Muslims outside India. A rich tradition of painting had developed in Shiraz in Persia. Amir Khusrau tells us that the art of painting was practiced by the ruling classes. During the fifteenth century when the provincial kingdoms of Gujarat, Malwa and Jaunpur emerged as patrons of art, many artists moved from Shiraz to these regions. Book illustration became popular from the thirteenth century onwards. A recognized school for the same emerged in Malwa where manuscripts and the dictionary *Miftahul Fuzala* were 'profusely illustrated'. These illustrations were extremely precise and accurate. A school of miniature painting continued from the past in Gujarat and Rajasthan. They could be seen in the form of Jain book illustrations. It is marked by certain conventions such as putting both eyes on figures in profile, one of them necessarily projecting out.

### **10.4.2 MUGHAL PERIOD**

Painting of the Mughals has received international recognition. Miniature painting was popular and was done mostly on paper. Two important masters were Abdus Samad and Mir Sayyid 'Ali, both of whom came to India with Humayun in 1555-56. Akbar created a new school by getting the illustration of the *Hamzanama* done in the 1560s. After this the illustration of a number of other manuscripts throughout Akbar's reign was done, for which painters were recruited from various parts of India. Thus, the influences of the existing schools of Malwa, Gujarat, Rajasthan, Gwalior and Kashmir began to be reflected in this work. Abul Fazl gives a list of painters, praising especially Daswant. Composite paintings, where portraits are drawn by one painter, the rest by another, were also done. Sometimes even three painters were involved. This contributed to 'creative synthesis'. Emphasis on realism in portraiture as well as in scenic or historical detail is evident. Akbar became interested in European painting and Christian themes were introduced.

Jahangir's rule marked the peak of achievement for Mughal painting. Now the focus was on albums and individual portraits. Jahangir was especially interested in the portraits of individuals and the depictions of birds and animals, trees and flowers. In the latter sphere, Mansur was the master. European influence was now increasingly visible, without however affecting the individuality of the Mughal style. Under Shahjahan and under the patronage of Dara Shukoh, Mughal painting reached fully maturity, though the number of paintings declined. Bichitr's "Sufic Singers", showing ordinary men in an ordinary wayside scene, is one of the

masterpieces of Mughal art. Its realism is reminiscent of Renaissance painting, while the attention given to the minutest detail is in the classic Mughal style.

Themes selected by Mughal painters were scenes of battles, hunting, celebrations at the Imperial Court, and assemblies of religious men. Mughal painting was essentially secular, being intended not for the religious, but for the cultured. In Rajasthan and the Western Himalayas, the Rajput and Pahari schools came into existence. Both secular and devotional painting became increasingly popular.

### **10.4.3 CHECK YOUR PROGRESS II**

1. What do you understand by the Sarasenic style of architecture?

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2. Mention the provincial architectural styles prevalent in the fifteenth century?

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3. Write a note on the palace city of Fatehpur Sikri.

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4. Write a note on Taj Mahal.

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5. Write a note on the Mughal gardens.

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6. Mention the buildings of Goa.

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7. Write a note on Mughal paintings.

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### **10.5 SUMMARY**

Students, this unit focused on the new cultural environment that emerged in medieval India as a result of intermingling of two distinct cultures with the establishment of Islamic rule. Literatures that was produced in Persian and Sanskrit belonged to 'high culture', as these languages were not spoken by ordinary people. This period saw the emergence of a new language, Urdu that was born as result of interaction between Persian and local Hindi dialects. Large variety of literature

that sprang from this period included religious texts, General histories, biographies, poetry, dramas, dictionaries, official chronicles, tales and legends. Numerous literary works were translated from Sanskrit to Persian. Regional literature too flourished during this period. The literary development of a number of India's major regional languages is certainly an important phenomenon. It is evident that religion was the dominant genre in the literary output of most regional languages. Perhaps such literatures deepened the uniformity of beliefs across regions in India. As the focus was predominantly on religion in regional literature, secular themes like politics, dramas, reason and science remained restricted. Architecture flourished in medieval India. The Turks introduced new features like the arches, domes and vaults in the architectural style. The Indian artisans and masons soon perfected the skill to construct buildings with these new characteristics. This resulted in the construction of magnificent buildings like the Alai Darwaza. Numerous Dravidian style temples came up at Vijayanagara like the Virupaksha Temple. The contribution of the Mughals in the field of architecture exceeded that of the Sultanate. Emphasis on detail and good taste resulted in the creation of some breath-taking monuments. We see the synthesis of many styles like Indian, Iranian and Central Asian in these buildings. An important feature of Mughal architecture was the will to experiment and innovate. The best examples are Akbar's palace-city of Fatehpur Sikri and Shah Jahan's Taj Mahal. The Mughal buildings were not limited to forts, palaces, mosques and tombs. The Mughals built bridges, canals, caravanserais and laid out beautiful gardens. In South India, Dravidian style temple architecture can be noted at Madurai and Rameshwaram. In the field of Painting, book illustration and miniature painting was popular in Sultanate India. Painting of the Mughal period far exceeded that of the Sultanate. Jahangir's reign marked the peak of painting. Focus was on individual portraits and depiction of flora and fauna. One notices the influence of Renaissance paintings on Mughal art during Shah Jahan's rule. Significantly, Mughal art was 'essentially secular'.

## **10.6 SUGGESTED READINGS**

Satish Chandra, *Medieval India: From Sultanate to the Mughals, Delhi Sultanate*, Part I, New Delhi: Har Anand Publications, 2010 (rpt.).

Satish Chandra, *Medieval India: From Sultanate to the Mughals, Mughal Empire*, Part II, New Delhi: Har Anand Publications, Students this module has 2010 (rpt.).

Irfan Habib, *Medieval India: The Study of Civilization*, New Delhi; National Book Trust, 2007.

Catherine B. Asher, *Architecture of Mughal India*, New Delhi: Cambridge University Press, 1992.

Mila Cleveland Beach, *Mughal and Rajput Paintings*, New Delhi: Cambridge University Press, 1992.

## **10.7 QUESTIONS FOR PRACTICE**

### **10.7.1 LONG ANSWER QUESTIONS**

1. Trace the developments in the field of architecture under the Delhi Sultanate.
2. Discuss the major literary works under the Delhi Sultanate?
3. Write a note on the Mughal paintings.
4. Explain in detail the architectural developments under the Mughals?
5. Write a detailed note on the developments in the field of literature under the Mughals.

### **10.7.2 SHORT ANSWER QUESTIONS**

1. What is the meaning of the term Arabesque?
2. What is the contribution of Lodis to architecture?
3. What kind of decorations did the Turks use to beautify the buildings?
4. Name two important literary works of Abul Fazl?
5. Name two Persian poets.
6. What do you know about the work *Dabistan*?

## GLOSSARY

*amils*: revenue officers

*amir-i-akhur*: amir or officer commanding the horse

*amir-i-hajib*: officer-in-charge of the royal court

*amirul mominin*: commander of the faithful; the caliph

*arz-i-mamalik*: minister in charge of the army of the whole country

*barid*: intelligence officer appointed by the state to collect information

*bakhshi*: a military paymaster also in charge of military inspections and intelligence gathering

*bhakti*: popular devotional Hinduism centered on poet saints and their followers

*bigah*: unit of land area standardized by imperial decree at approximately three-fifths of an acre

*charai*: a tax on cattle

*chatr*: royal umbrella

*chaudhuri*: in north India quasi-official recognized as the headman of a pargana by the imperial authorities

*chauth*: traditional one-fourth portion of the land revenues claimed by zamindars and later the Marathas in western India

*chhatrapati*: Sanskrit term for all-conquering ruler

*dagh*: mark of branding

*darogha*: a minor officer in charge of a local office

*dar-al-islam*: the abode or land of legitimate Islamic rule and practice

*dar-al-jihad*: the land of war or unbelief

*deshmukh*: in the deccan a quasi-official recognized as the headman of a pargana by the imperial authorities

*diwan*: a fiscal or revenue officer within the Mughal administration

*diwan-i-khalisa*: officer in charge of all lands and revenue producing units administered directly by the emperor

*diwan-i-kul*: wazir or chief imperial fiscal minister

*diwan-i-tan*: Mughal minister in charge of salaries and prerequisites for mansabdars

*farman*: a royal order

*fatwa*: a public ruling on a point of law issued upon request by a Muslim jurist or mufti

*faujdar*: a Mughal officer given military and executive responsibility in a fixed area.

*gazz-i-sikandari*: the yard of sultan sikandar lodi

*hadis*: acts or words of the Arabian prophet

*imam*: supreme commander, leader; also, the person leading the congregational Muslim prayers

*inam*: gift; reward

*iqta*: a governorship; or grant of revenues of a piece of land

*iqtdar*: governor or a person in whose charge an *iqta* has been placed

*jagir*: a piece of land assigned to a government officer by the state

*jitals*: copper coins of the Delhi sultanate

*jizya*: has two meanings: (a) in the literature of the Delhi sultanate, any tax which is not kharaj or land tax; (b) in the shari'at: a personal and yearly tax on non-Muslims

*jama*: total revenues or revenue demand

*jauhar*: killing of female dependents in a last rite of defeated Rajput warriors who then seek a suicidal death in battle

*jihad*: striving on behalf of the Islamic faith in the conflict with unbelievers

*karkhanas*: royal factories or enterprises for producing or collecting commodities required by the state

*khalifa*: caliph, commander of the Faithful, or successor of a sufi

*khalisa*: income which went directly to the king

*khanqahs*: a house of mystics but more commodity than the jamaeat khana

*kharif*: a winter crop in India

*khil'at*: robe of honour

*khilafat*: caliphate; commander of the faithful

*kharaj*: land revenue; tribute paid by a subordinate ruler

*karuri*: a revenue official under Akbar

*khalifa*: the caliph or the secular successor to the Prophet Muhammad who assumes leadership of the entire Muslim world

*khutba*: prayers which acknowledge the legitimate ruler of the kingdom uttered at the time of the weekly congregational Friday prayers

*kotwal*: a city magistrate

*madad-i-maash*: grant of land or pension to religious or deserving persons

*madrassa*: an educational institution

*mameluks*: slave-officers

*muhtasib*: an officer appointed to maintain regulations in a municipality

*mullahs*: persons claiming, to be religious leaders of the Musalmans

*muqaddam*: village headman; literally the first or senior man

*mushrif-i-mamalik*: accountant for all provinces

*mansab*: rank, status and position denoted by numerical rank and title

*mansabdar*: officer holding a specified numerical rank and title awarded by the Mughal Emperor

*mir bakhshi*: a high-ranking officer reporting directly to the emperor in charge of military pay, inspections, recruitment, and intelligence

*mir saman*: officer in charge of the royal household, palaces, treasuries, mints and royal construction projects

*mufti*: a Muslim jurist who issues public decisions on legal matters

*mujtahid*: interpreter of the Holy Law of Islam

*murid*: disciple who has sworn devotion to a Sufi master or to the Mughal emperor

*naib*: deputy, assistant, agent, representative

*paibos*: kissing the feet, a ceremony generally reserved for God

*pir*: spiritual guide

*paibaqi*: unassigned jagir lands managed temporarily by the diwan-i-khalisa

*pargana*: a small, named and bounded, rural administrative area containing between ten to over one hundred villages and one or more larger towns

*pir*: a Sufi saint or master

*qasbas*: towns

*qazi*: a Muslim judge

*qanungo*: quasi-official recognized by the imperial administration as the keeper of revenue records for a pargana or district in North India

*rai*: a Hindu chief, usually one having his own territory and army

*sadah*: literally one hundred; the term *sadah amirs* meant officers controlling territory containing about a hundred villages

*sadr-i-jahan*: title of the central officer of the Delhi sultanate, who was in charge of religious and charitable endowments

*sama*: an audition party of the mystics

*sarrafs*: money-changers, bankers

*sarai*: inn

*sarai-adl*: name given to Alauddin Khalji's market in Delhi for the sale of cloth and other specified commodities

*shahr*: city, used for the capital, Delhi

*shari'at*: Muslim religious law

*shiqdar*: an officer-in-charge of an area of land described as a *shiq*

*shahna-i-mandi*—officer-in-charge of the grain-market

*sufis*: mystics



*sadar*: Muslim head of religious patronage for the Mughal emperor.

*sardeshmukh*: chief of the deshmukhs within a province or region

*sardeshmukhi*: that ten percent of the revenue allocated to the chief deshmukh or a region

*sarkar*: a named territorial and administrative unit between the pargana and province

*sijdah*: the extreme form of ceremonial prostration favoured by Sufi disciples before their masters and adapted by Akbar for his court

*tanka*: silver coin of the Delhi Sultanate

*tauhid*: unity of God

*taluqdar*: a zamindar who collected land revenues from his fellow zamindars in return for a commission from the imperial revenue ministry

*ulema*: Muslims of religious learning; plural of *alim*

*umara*: Plural of amir; amir means ruler or commander

*urs*: the anniversary of the death of a revered saint

*vakil*: deputy or assistant, chief minister in Akbar's early years.

*wajhdar*: a salaried officer

*wali*: governor

*waqf*: a trust for religious and charitable purposes founded by a Muslim

*watan*: ancestral lands held in the family of a Maratha chief or warrior

*watan jagir*: ancestral holdings assigned in jagir to Rajput Mughal officers

*wazir*: chief fiscal minister for the Mughal emperor

*zawabits*: state laws

*zakat*: obligatory tax levied on the property of Muslims every for charitable purposes

*zamindars*: landlords or landholders who controlled the peasantry directly

*zat*: personal numerical rank held by a Mughal officer

*zimmis*: protected non-Muslims

## CHRONOLOGY

712 A.D.—Conquest of Sind by Muhammad bin Qasim  
998-1030 A.D.—Mahmud of Ghazni  
1191A.D.—Defeat of Muhammad Ghori at the first battle of Tarain by Prithviraja Chauhan  
1192A.D.—Second battle of Tarain, defeat of Prithviraja Chauhan  
1192-93A.D.—Delhi seized by Qutbuddin Aibak  
1200A.D.—Conquest of Bihar and Bengal by Ikhtiyar ud-Din Bakhtiyar Khalji  
1206A.D.—Death of Muhammad Ghori

### *Ilbari Turks; 1206-90*

1210A.D.—Death of Qutbuddin Aibak  
1235A.D.—Death of Khwaja Qutubuddin Bakhtiyar Kaki  
1236A.D.—Death of Sultan Iltutmish  
1236-40A.D.—Raziya  
1246-66A.D.—Nasiruddin Mahmud Shah  
1266-87A.D.—Ghiyasuddin Balban

### *Khaljis: 1290-1320*

1290-96A.D.—Jalaluddin Khalji  
1294A.D.—Devagiri invaded by Alauddin  
1296-1320A.D.—Alauddin Khalji  
1297A.D.—Conquest of Gujarat  
1303A.D.—Capture of Chittor  
1306-07A.D.—Expedition of Devagiri  
1309-10A.D.—Malik Kafur's invasion of Warangal  
1310-11A.D.—Kafur's invasion of Devasamudra near Bangalore  
1316A.D.—Death of Alauddin Khalji  
1316-20A.D.—Qutubuddin Mubarak Shah

### *Tughlaqs: 1320-1414*

1320-25A.D.—Ghiyasuddin Tughlaq  
1325-51A.D.—Muhammad-bin Tughlaq  
1327A.D.—Deogiri, renamed Daulatabad, made the second capital  
1330-32A.D.—Token currency  
1332A.D.—Arrival of Ibn Battuta in India  
1347A.D.—Foundation of the Bahmani kingdom  
1351-88A.D.—Firuz Tughlaq  
1353-54A.D.—Firuz's first Bengal expedition  
1359A.D.—Firuz's second Bengal expedition  
1365-66A.D.—Firuz's Thatta Expedition  
1376A.D.—Levy of *jizyah* on the brahmins  
1388-1414A.D.—Successors of Firuz  
1398A.D.—Timur seized Delhi  
1399A.D.—Timur re-crossed the Indus

*The Sayyids: 1414-1451*

*The Lodhis: 1451-1526*

1451-89A.D.—Bahlul Lodhi  
1489-1517A.D.—Sikandar Lodhi  
1517-26A.D.—Ibrahim Lodhi

*Mughals: 1526-1707*

1526-30A.D.—Zahiruddin Muhammad Babur  
1530-40A.D.—Humayun's first reign  
1540-45A.D.—Sher Shah Sur 1542A.D.—  
Birth of Akbar at Amarkot in Sind 1545-  
54A.D.—Islam Shah 1555A.D.—  
Humayun's second reign  
1556-1605A.D.—Jalaluddin Akbar  
1560A.D.—Fall of Bairam Khan 1562A.D.—  
—Akbar's first pilgrimage to Ajmer  
1563A.D.—Remission of tax on Hindu pilgrim centres  
1564A.D.—Abolition of *jizyah*  
1568A.D.—Fall of Chittor  
1569A.D.—Birth of Prince Salim, order given to build Sikri palaces  
1571A.D.—Akbar at Fatehpur Sikri supervising construction work  
1572A.D.—Gujarat campaign  
1573A.D.—Akbar's lightning raid on Gujarat  
1575A.D.—Building of the Ibadat Khana  
1579A.D.—The *Mahzar*  
1580-81A.D.—Bihar and Bengal rebellions suppressed  
1586A.D.—Annexation of Kashmir  
1590-91A.D.—Conquest of Sind  
1599A.D.—Akbar left Agra to command the Deccan Expedition  
1600A.D.—Rebellion of Prince Salim  
    Fall of Ahmadnagar  
1605A.D.—Death of Akbar 1605-  
27A.D.—Jahangir 1611A.D.—  
Jahangir marries Nur Jahan 1627A.D.—  
Death of Jahangir  
1628-58A.D.—Shahjahan  
1638A.D.—Qandahar surrendered by the Iranian governor, Mardan Khan  
1664A.D.—Shivaji's first sack of Surat  
1666A.D.—Death of Shahjahan in captivity at Agra  
1667A.D.—Shivaji's second sack of Surat  
1674A.D.—Aurangzeb leaves for Hasan Abdal to suppress Afghan uprisings 1675A.D.—  
Execution of Guru Tegh Bahadur  
1679A.D.—*Jizyah* re-imposed on Hindus  
1680A.D.—death of Shivaji 1681A.D.—  
Rebellion of Prince Akbar foiled

Aurangzeb leaves Ajmer for the Deccan

1686A.D.—Bijapur seized by Aurangzeb

1687A.D.—Golkonda seized by Aurangzeb

1689A.D.—Shivaji's son, Shambhaji, and his family taken captive, Shambhaji executed

Rajaram, the Maratha king, makes Jinji his centre for operations against the Mughals

1707A.D.—Aurangzeb's death