

Sources of the Sultanate Period

A large number of literary sources are available for the medieval period. They provide a more reliable information and insight about the life of the people of the period. These sources inform us of the administrative set up of the rulers, their theory of kingship, military achievements etc. They also reflect the state of cultural, economic, political and religious institutions.

We should keep in view the following points while utilizing these sources:

(1) Absolute historical truth is elusive, (2) Absolute impartial history is rather impossible, (3) Every kind of prejudice, caste, faith, personal racial, regional and religious etc., possessed by the historian has exercised some influence in recording events and facts, (4) All possible efforts need to be made to sift facts from fiction, (5) Since most of the books were written on the command of the rulers or by them, they contain material which has to be treated with care and caution, (6) Different sources to be used while arriving at some definite conclusion.

Important Chronicles:

Kamilut-Tawarikh of Ibnul Asir: For the history of Central Asia and the Rise of the Shansabani Dynasty of Ghor, the Kamilut-Tawarikh of Ibnul Asir gives us a lot of information.

The book was completed in 1230. The author was a contemporary to many of the events narrated in the last two volumes of his work. He used a critical judgment in utilizing his sources of information and the result was that his account has rarely been found to be wrong.

As regards his notices of Indian affairs, those are remarkably correct so far as the dates and essential facts are concerned. However, those are admittedly based on hearsay. The author is valuable so far as he confirms other sources. In some places, he gives interesting explanations or details which are not to be found in other authorities.

Tarikh-i-Jahan Gusha-i-Juwaini of Ata Malik:

Ata Malik Juwaini completed his Tarikh-i-Jahan Gusha-i-Juwaini in 1260. The book is valuable for the History of Central Asia in the first half of the 13th century. The author held a high administrative office in Baghdad under Hulaku and was also in a position to

use Mongol official documents. His work gives us a detailed and authentic account of the Mongol conquests in Western Asia. Although the writer is pro-Mongol in his attitude, his account is free from inaccuracies. However, his notices of India are few and are made only in connection with the Shansabanis or the Khwarizmi Prince, Jalaluddin.

Tarikh-i-Guzidah of Hamdullah Mastaufi Qazwini:

The Tarikh-i-Guzidah was completed by Hamdullah Mastaufi Qazwini in 1329 . It is considered to be the best general history of the East. It contains a brief, though generally accurate, account of the Ghaznavids, Shansabanis and Sultans of Delhi. The author gives interesting details about the Ghorides. The value of the book is mostly corroborative.

Genealogies of Fakhruddin Mubarakshah:

For the early history of the Muslim conquest, the historical portion contained in the introduction to the book of genealogies of Fakhruddin Mubarakshah known as Fakhre-Madabbir, discovered and edited by Denison Ross, is very valuable. The author was a learned man of repute in the court of Ghazni and later of Delhi. He also wrote a history of the Ghorides in verse. Although it is mentioned by Minhaj-i-Siraj, it does not appear to be extant.

Jawamiul-Hikayat of Nuruddin Muhammad Aufi:

The Jawamiul-Hikayat by Nuruddin Muhammad Aufi contains in its Preface details of the military operations which Iltutmish conducted against Qubacha in 1227. The author was an eye-witness of those events.

Chach-Nama:

The Chach-Nama was originally written in Arabic. Later on, it was translated into Persian by Muhammad Ali bin Abu Bakar Kufi in the time of Nasir-ud-din Qabacha. It has now been edited and published by D. Daud-pota. This work gives a history of the Arab conquest of Sindh and is our main source of information of that subject.

Tabquat-i-Nasiri of Minhaj-us-Siraj:

The Tabquat-i-Nasiri was written by Minhaj-us-Siraj. It has been translated into English by Raverty. It is a contemporary work and was completed in 1260. It gives us a first hand account of the conquest of India by Muhammad Ghori and also the History of the Delhi Sultanate up to 1260 . However, it is to be observed that Minhaj-us Siraj was not an impartial writer. He is very much biased in favour of Muhammad Ghori, Iltutmish and

Balban. Mijihaj relied largely for example on the Ahsan Al-Taqaṣim-fi-Marifat Al-Aqalam of Al-Muqaddasi, the Maghazi by Al-Waqidi and the Tarikhi-Wilayat-i-Khurasan by Al-Sallami. No attempt has been made by the author to evaluate the reliability of the sources used by him. As a matter of fact, the author has occasionally given different dates for the same events in different contexts.

Tarikh-i-Muhammadi of Muhammad Bihamad Khani:

The Tarikh-i-Muhammadi was completed in 1438-39 by Muhammad Bihamad Khani. The author did not belong to the Ulema class but was a member of the military class. The work deals with patriarchs and prophets including the life of Prophet Muhammad, the Caliphs, Umayyids, the Abbasids, the Ghaznavids, the Saljuqs, the Sanjarids, Shansabani Sultans of Ghor and Ghazni, Shamsi Sultans of Hind etc. It also contains the history of the Sultans of Delhi, Timur, biographies of Saints and the struggles of the Sultans of Kalpi with their Hindu and Muslim neighbours.

The Tarikh-i-Muhammadi is arranged in the form of annals of the life of the Prophet and the history of the early Caliphs. It is a year by year narration of events, chiefly military. After that, the arrangement is by dynasty and reign with the emphasis on military events of appointments to office.

The biographies of the saints are full of praises. The author has paraphrased earlier histories without discussion of criticism. Among the sources cited by him are the Tabqat-i-Nasiri, Tarikh-i-Firoz Shahi by Barani and the Tazkirat Al-Auliya by Farid-al-din-al-Attar.

Tarikh-i-Firozshahi of Zia-ud-Din Barani:

The Tarikh-i-Firozshahi was written by Zia-ud-Din Barani. The author was a contemporary of Ghiyas-ud-Din Tughluq, Muhammad-bin- Tughluq and Firoz Tughluq. Barani brings the story from Balban to Firoz Tughluq. He gives a very useful account of the history of the Slave Dynasty, the Khaljis and the Tughluqs. The book was completed in 1359 and has now been published by the Asiatic Society of Bengal.

The chief merit of the book lies in the fact that it was written by a person who held a high position in the administration and was consequently in possession of accurate information. The author has described the system of revenue administration in great detail. Although Barani knew the duties and responsibilities of a historian, but he was not free from prejudice. Moreover, his style is so obscure that it is difficult to understand him.

Tarikh-i-Firozshahi of Shams-i-Siraj Afif:

The Tarikh-i-Firozshahi of Shams-i-Siraj Afif deals with the history of the reign of Firoz Tughluq. The author was himself a member of the Court of Firoz Tughluq and no doubt his work is considered to be a first rate authority on the subject. The work of Afif was written not long after the capture of Delhi by Timur in 1398-99. There is no evidence in the work itself that Afif wrote either at the behest of some powerful man or in hope of reward. Afif's work is the only survival of a number of other works praising Alauddin Khalji, Ghiyas-ud-din Tughluq, Muhammad Tughluq and Firoz Tughluq.

The book does not express the author's motives as perhaps a possible general introduction to the whole collection of Manaqib may have done. It is a possible hypothesis that Afif intended to portray a golden age of the Sultanate of Delhi before the calamity of Timur fell on it. Afif has praised Firoz Tughluq for his generosity towards his servants, his care for the people, his respect for the Sufis and his activities as a builder. He describes Firoz as an ideal man. The Sultan is depicted as a tailor's dummy garbed in ideal attributes-an exhibition figure for the edification of the pious. History is the story of what must have happened when an ideal ruler presided over the Delhi Sultanate. Historiography is a form of pious panegyric.

Taj-ul-Massir of Hasan Nizami:

The Taj-ul-Massir was written by Hasan Nizami. It deals with the events from about 1192 to 1228 . It deals with the career and reign of Kutb-ud-din Aibak and the early of reign of Iltutmish. Being a contemporary account, the work is regarded to be a first-rate authority on the subject. Hasan Nizami was a migrant first to Ghazni and then to Delhi, from his native Nishapur. He wrote the Taj-ul-Massir after encouragement from the Sadr at Delhi in response to a royal desire for an account of the glorious deeds of the Ghorid conquerors.

The work "records a minimum of events with a maximum of florid description, hyperbole, amphibology, homonym, inversion, anti-thesis, simile and rhetorical figure drawn from, for example, astrology, medicine, chess, biology and botany. Every army is as numerous as the stars; every soldier is as blood-thirsty as Mars, who carries a lance like a meteor, a sword like lightning, a dagger like thunder-bolt and a shield like the moon. Melody and rhyme, art and artifice are preferred to economy and precision in statement. Hasan Nizami's heroes are always brave, victorious, perspicacious, generous and cultured."

Tarikh-i-Sindh or Tarikh-i-Masumi of Mir Muhammad Masum:

The Tarikh-i-Sindh or Tarikh-i-Masumi was written by Mir Muhammad Masum. This book was written in about 1600. It deals with the history of Sindh from the time of its conquest

by the Arabs up to the time of Akbar, the Mughal Emperor. It is not a contemporary account, but is based on Chach-Nama. It gives an accurate account of the conquest of Sindh by the Arabs.

Tahqiq-Hind of Alberuni:

The Tahqiq-Hind was written by Alberuni who was a great Arabic and Persian scholar. He stayed in India for many years and learnt Sanskrit. He translated many Sanskrit works into Arabic and Persian. The Tahqiq-Hind gives an account of the literature, religion and sciences of the Hindus at the time of his visit to India. Alberuni was a contemporary of Mahmud of Ghazni and he gives a lot of useful information about the condition of India at the time of her invasion by Mahmud. The book has been translated into English by Sachau.

Tarikh-i-Yamini of Utbi:

The Tarikh-i-Yamini was written by Utbi. It deals with the history of Subuktgin and Mahmud of Ghazni up to 1020. We do not find details in this account. Dates are also missing. In spite of that, it is a great work on Mahmud of Ghazni.

Zain-ul-Akhbar of Abri Said:

The Zain-ul-Akhbar was written by Abu Said. It gives us some information about Mahmud of Ghazni. The data given by the author are exact.

Tarikh-i-Masudi of Abul Fazl Muhammad Bin Husain-ai-Baihaqi:

The Tarikh-i-Masudi was written by Abul Fazl Muhammad Bin Husain-ai-Baihaqi. It deals with the history of Mahmud of Ghazni and gives us an idea of court life and intrigues among officials.

Khaza' in-ul-Futuh of Amir Khusrau:

The Khaza' in-Futuh was written by Amir Khusrau who was a contemporary of the rulers of Delhi from Jalal-ud-Din Khalji to Muhammad Tughluq. The author was partial towards Ala-ud-din Khalji. While he praises his master very much, he omits his faults and shortcomings. Being an eye-witness of what he has written, his work is of very great importance. The work has been translated into English by Prof. Habib.

Tarikh-i-Mubarak Shahi of Yahya ibn Ahmad Sarhindi:

The Tarikh-i-Mubarak Shahi was written between 1428 and 1434 by Yahya ibn Ahmad Sarhindi. It gives a very valuable account of the reigns of the rulers belonging to the Saiyyid dynasty (1414 to 1451). The Author "gives us what he himself witnessed or learnt from trustworthy observers from the time of Firozshah to the accession of the third Saiyyad Sultan Muhammad." He is "our most original authority" for the period of 35 years from 1400 to 1435. He also supplements the meager information of Shams-i-Siraj Afif from about 1380 onwards.

Yahya was a conscientious and exact narrator of events. His style is exceedingly simple and the work abounds in dates. Although he wrote for a patron-king, he is not a panegyrist. All later writers have been directly or indirectly indebted to him. The whole account of the Saiyyad period in Tabqat-i-Akbari of Nizamuddin Ahmad is a mere reproduction of the narrative of the Tarikh-i-Mubarak Shahi. Badauni follows him closely. Ferishta has very often borrowed his words. The Tarikh-i-Mubarak Shahi does not explain why things happened in history beyond adducing the conventional dogma of divine decree. It contains morals in prose and verse, warning mankind against snares and delusions of worldly success.

Sirat-i-Firozshahi:

The Sirat-i-Firozshahi was written about the year 1370. It is a contemporary account which is very useful for the reign of Firoz Tughluq.

Fatawah-i-Jahandari of Zia-ud-din-Barani:

The Fatawah-i-Jahandari was written by Zia-ud-din Barani. This was completed in the 14th century. The author gives his own views about the secular and ruler's policy of the government. The book gives an idea of the ideal political code which the author was the Muslim rulers to follow.

Futuh-al-Salatin of Khwaja Abu Malik Isami:

The Futuh-al-Salatin was written by Khwaja Abu Malik Isami in 1349. It has been edited and published by Dr. Mahdi Hussain. It runs into about 12,000 verses. It was intended to be the Shah Nama of Hindustan. The author migrates from Delhi to Daulatabad during the reign of Muhammad Tughluq. Ultimately, he found a patron in Sultan Ala-ud-din Bahman Shah, the founder of Bahmani Kingdom.

The Futuh-al-Salatin treats the past as a succession of exciting episodes in which Muslim heroes, chiefly the Sultans of Delhi, demonstrate their qualities. The work begins with Mahmud of Ghazni and particularly praises Ala-ud-Din Khalji as a great conqueror of Hindu princes. Episodes have been mixed up anecdotes. Divine

intervention is frequent but capricious. The work is hostile to Muhamma Tughlaq. The sources of the book are anecdotes, legends and common reports current among his friend and associates.

Tarikh-i-Salatin-i-Afghan of Ahmad Yadgar:

The Tarikh-i-Salatin-i-Afghan was written by Ahmad Yadgar. It deals with the history of the Afghans in India. It is very useful for the rule of the Lodi Dynasty. The author commences his work with the accession of Bahlol Lodi in 1451. The last chapter deals with the defeat and capture of Hemu in 1556. The author shows little regard for dates and "at the end of the reign of each Afghan King Gives fanciful and sometimes absurd stories."

Makhzan-i-Afghani of Niamatulla:

Niamatulla's Makhzan-i-Afghani is a general history of the Afghans from the time of Adam to 1612. It was written in the 17th century in the reign of Jahangir. A distinctive feature of this book is the genealogical account of various Afghan tribes. It also contains memoir of Khan-i-Jahan Lodi, one of the greatest Generals of Jahangir. The author was a Waqia Navis at the Court of Jahangir. He was a contemporary of Ferishta, though he does not mention him anywhere in his work. He commenced his work, in the year in which Ferishta finished his work (1593). Like Ahmad Yadgar, Niamatullah also has little regard for dates and is fond of marvellous stories.

Tarikh-i-Daudi of Abdulla:

Another work of the 17th century is the Tarikh-i-Daudi of Abdulla. It deals with Lodi and Sur dynasties. It is deficient in dates and gives many anecdotes. It gives no dates but incidentally mentions Jahangir who ascended the throne in 1605. The work is fragmentary. The Tarikh-i-Shershahi or Tohfa-i-Akbarshahi is useful for the history of the Lodi dynasty.

Travelogues

During the medieval period Muslims produced remarkable literature on travels, known as travelogues. The far flung nature of the Islamic empire, the universe pilgrimage to Mecca, trade and commerce, and the necessities of administration and diplomacy were influences which stimulated travels across the world. The observation of these travels recorded came to be known as travelogues.

Merits of Travelogues

1. Since a traveller does not belong to the land he travel to, he is not biased in his account.

2. His accounts is more objective.
3. Travelogues fill the gaps of chronicles.
4. The accounts of travellers are not biased. They are not the part of that region.
5. Travelogue also fills the gap in history which court chroniclers had skipped. They even contradict court chroniclers account e.g. court chroniclers during Jahangirs period say there was total prosperity, but Bernier contradicts it. Similarly Manucci contradicts chroniclers of Aurangzeb.

Drawbacks

1. A travellers stay is too much brief to understand the culture of a society or a particular area. So his account can not be authentic.
2. Most of the travelogues are exaggerated.
3. Travelogues are mostly in foreign languages and it is very difficult to translate them.
4. Since a traveller is not a part and parcel of society he does not provide true vision about the society.

The various travelogues of the Sultanate period are as under:

Shihabudin Abbas

Shihabuddin Abbas, also known as Shihabuddin al Umari, lived at Damascus. He was ranked among the great scholars of his age. Though he never came to India he gathered considerable information from the learned travellers, with whom he came in contact with, and the merchants and other books about India. After careful study and scrutiny of the facts so gathered, he wrote his famous book Masalik-ul-Absar. He was the contemporary of Mohammad bin Tugluk. The book throws light on the reign of the Tughluq sultans. Shihabuddin does not describe the character and murder of Ghiyas uddin Taghlaq. But he narrated in detail the administration of Mohammad bin Tughluq, his courtiers, the Iqtas and ranks, organisation of the army, dak arrangements and the spy system. He has given an account of sultans slaves and their prices. He has narrated the royal patronage of the sultan to the poets, scholars, musicians, artists, etc. He has given examples of Sultans charities, generosity and patronage.

Masalik-ul-Absar gives an account of wealth and prosperity of India, its climate, agriculture, dress and diet of the people. It tells about the economic conditions and trade of India. The importance of the book is that it throws considerable light on the contemporary Muslim civilization in India.

Ibn Batuta

Abu Abdullah bin Yousuf al Lawati alias Ibn Batuta, occupies the main position among the travellers. Ibn batuta was an Arab traveller who visited India. He was an expert of Islamic jurisprudence and theology. He left a useful account of the conditions prevailing in India at the time of his visit.

Ibn Batuta was born at Tanjier (Morocco) in North Africa in 1304. He belonged to a family which had settled at Lawta and then al Tanjier, Morocco. His family was that of the Qazis and learned Ulema. He set on his travellers at the young age of 21 and after visiting Mecca, Alexandria, Cairo, North Africa, Arabia, Constantinople, Persia, Samarkand, Khurasan, Balkh, Hirat etc, He reached Sind in 1333 CE. From there he moved to Delhi and reached Delhi in March 1334 and paid visit to the court of Sultan Mohammad bin Tughluq. Mohammad bin Tughluq was greatly impressed by the scholarship of Ibn Batuta and appointed him the Qazi of Delhi. He held this post for about eight years but to his misfortune, some case of corruption and dishonesty were brought forward against him and was imprisoned. However, soon he was released and was sent as Mohammad Tughluq's ambassador to China in 1342. The ship wrecked which drove him to Maldives and then he visited Sri Lanka and Malabar. Then he took a ship for China. From China he came to Calicut. He then went on a pilgrimage to Mecca and then visited Egypt and Tunis. He returned to Morocco in 1353 and died in 1369.

Ibn Batuta stayed in India for about fourteen years and collected a lot of information about India. He wrote his travelogue entitled "Kitab-ul-Rehla" in Arabic. Its value has been recognised for the description of India. It is a primary source of history of the reign of Mohammad bin Tughluq. It not only gives a first hand information about the geography of India but also gives an account of the social conditions and daily life of the people. He also provides a glimpse of the economic condition as well as the administrative agriculture system. He gives an account of Indian trade, industry, agriculture, roads transport shipping weights and measures etc.

His account of the administration includes a description of the qualities of Sultan Mohammad Tughluq as a military and civil leader, the role of the courtiers and Ulema, military and provincial administration. He also gives a detailed description of certain political events including the revolts that took place during the reign of Sultan Mohammad bin Tughluq, and how he tackled them. The Rehla contains a good sketch of Sufi saints of the age. He describes his visits to Sufi saints, principles of their creed, their devotion to God, music etc.

Importance of Rehla

- i. The Rehla is a valuable source of history of India during the Tughluq period.
- ii. It provides ample valuable matter for the period and enables one to make a fairly good estimate of the character and achievements of Sultan Mohammad bin Tughluq.
- iii. It displays Ibn Batuta's keen sense of observation and provides us detailed information even about the ordinary things.

Shortcomings of Ibn Batuta

As a foreigner he did not know Hindustani, the language of people, and could not carry direct conversation with the common people to collect the first hand information. Furthermore, his knowledge of Persian, the court language of the Sultan was very poor.

- ii. The author was not a historiographer by nature and temperament. He does not bother about the chronological sequence of events.
- iii. He believed in rumours and gossips. He mixed up certain rumours and gossips with facts.

Abdur Razzaq

Abdur Razzaq was a Persian scholar, who was born at Herat in 1413. His father Jalaluddin Ishaq was Qazi of Samarqand towards the old age of his life under Sultan Shah Rukh of Khurasan. Abdur Razzaq joined the service of the sultan after the death of his father in 1437. He was sent as an envoy to the court of king of Vijaynagar in 1442. He stayed in Deccan for about three years, from January 1442 to January 1445. He wrote a book "Matla-us-Saadain wa Majmaul Bahrain" in which he narrates a detailed account of Vijaynagar.

Abdur Razzaq has thrown a good deal of light on political and administrative set up of Vijaynagar empire. He has praised the riches of the Vijayanagar Empire, where even common people could afford to wear ornaments and other luxuries.

Abdur Razzaq has given an account of trade and commerce of Vijayanagar Empire and its trade relations. According to Abdur Razzaq these were as many as 300 sea ports in Vijayanagar empire.

Abdur Razzaq has given a vivid description of the city of Vijayanagar. He wrote that it was an unprecedented city in the world. In the city there was a separate market for every main occupation. He says women occupied high position in society. The vijaynagar rulers were tolerant.

Nicolo Conti

Nicolo Conti was a venitian traveller who visited southern India in 1420. In the beginning of the 15th century, while he was a youngman, he settled at Damascus as a merchant. The spirit of adventure and exploration led him to the countries of the east including India, Ceylon, Sumatra, Java and China. He had sailed along the coast of Malabar and visited the interior of Deccan in 1420. His description provides us few glimpses of the royal court of Vijayanagar empire and also throws ample light on the socio-economic condition of southern India. Nicolo has written specifically about religious life of the people. He has also written about military and praised the property of Vijayanagar Empire.

Duarte Barbosa

Duarte Barbosa was a Portuguese official in Cochin during the period 1500-1516. His description of south India, particularly the Vijayanagar Empire is of great geographical and ethnographical significance. Barbosa has written about the rich social life of Vijayanagar Empire.

Domingo Paes

Domingo Paes was a Portuguese traveller who visited the Vijayanagar Empire during 1500-1502. He has left a detailed description of Vijayanagar Empire. His account is full of factual and valuable description. Domingo paes has praised the riches of the Vijayanagar Empire and has described the flourishing city of Vijayanagar, the capital of the Kingdom.

Nuniz

Nuniz was also Portuguese traveller who came to India in the early part of 16th century. He has given a glowing description of Vijayanagar empire. According to Nuniz, women occupied a high position in society. They took part in literary, political and social life of the society. They were educated, trained in fine arts, wrestling and fighting. Nuniz says that the Brahmans were honest men, very good at account but little fit for hardwork. According to Nuniz, king was considered as the representative of God. He was benevolent and worked according to Dharmashastras. The punishments inflicted in the kingdom were those for the various crimes like theft, outrage and treachery.

Malfuz or Hagiographic literature during the Sultanate Period

Malfuz (hagiographic) literature means words spoken. In common parlance the term is used for the conversation or table talks of sufi saints. Malfuz writing is one of the most important literary achievement of medieval India. The credit of giving this art a definite shape and popularising it in the religious circles of the country goes to a disciple of sheikh Nizam-ud-din Awaliya, Amir Hasan Sijzi.

In 1307, Amir Hasan Sijzi, a famous poet of the Khilji period and a friend of Amir Khusrav, decided to write a summary of what he heard from his master, sheikh Nizam-ud-din Auliya. This decision was epoch making as it marked the beginning of a new type of mystic literature known as Malfuzat. The tradition established by Hasan Sijzi was followed by saints of all affiliations and enormous malfuz literature appeared in India.

Malfuz literature not only gives a living account of the assemblies of the saints but also a glimpse of the life of the common man during the medieval period.

However one major drawback of the Malfuz or hagiographic literature is that facts are often blended with myths. The mention of miracles and legends make their use as a historical source extremely difficult.

Fawaid ul Fuad

Amir Hasan Sijzi was a famous poet of the Khilji period and a friend of Amir Khusrau. He was a disciple of Sheikh Nizam uddin Awaliya. In 1307, Hasan Sijzi decided to write a summary of what he heard from his master Nizam uddin Awaliya, and wrote Fawaid ul Faud. This is a record of 188 gatherings of the Sheikh's visitors and covers roughly a period of 15 years. The Sheikh lived in Delhi for more than half a century. The Fawaid ul Faud is thus a record of very limited number of his majalis (Religious assemblies). However a uniform level of discussions and succinctness characterizes these conversations and throws considerable light on the moral and spiritual ideals of Sheikh and his methods of instruction and guidance.

The Fawaid ul Faud set the tradition of malfuz writing in India. It has been planned and prepared in a very systematic manner. Every majlis has a date and the conversations are recorded in a very excellent, accurate and succinct manner. Every majlis has the lively atmosphere of an assembly. The topics of discussion change with change of audience and visitors.

The Fawaid ul Faud is a mine of information for the religious, cultural and literary history of the period and supplies interesting about early generations of mystics, scholars poets etc.

Ahsan ul Aqwal

Ahsan ul Aqwal is a collection of the conversations of Sheikh Burhan uddin written by his disciple Maulana Hamad bin Ahmad Kashani.

Sheikh Burhan uddin Gharib was a disciple of Sheikh Nizam uddin Awaliya. He was a close friend of Nasir uddin Chirag, Amir Khusrau and Amir Hasan Sijzi. He was highly found of Sama. When Muhammad Tughlaq transferred the capital, he went to Deccan and settled at Deogir. He planted the chisti silsilah in the Deccan and popularised it there. The Ahsan ul Aqwal helps us in understanding the principles and practices propagated by him in the distant south.

The Ahsan ul Aqwal is divided into 29 chapters which deal with some specific themes, such as: The practices and etiquette of the assemblies of saints; relationship between disciple and his spiritual teacher, customs and ceremonies associated with process of initiation in the mystic fold; dealings with people; spiritual morality; principles dealing with acceptance of futuh; evil consequences of greed and sex; and prayers and penitence.

Almost every aspect of Muslim mystic life during the sultanate period has been referred to in it. On the whole it is very valuable source of information for the early history of the chisti silsilah and the precepts and practices of the sufis as well as their principles of organization.

Shortcomings of Ahsan ul Aqwal

- i. It has not definite chronology
- ii. It contains no reference to the political events.
- iii. There are number of Hindi words and puns to it.
- iv. It has neither the depth of Fawaid ul Faud nor the pathos of Khair ul Majalis. It is so clear that it can be understood even by an amateur mystic.

Khair ul Majalis

The Khair ul Majalis is a record of one hundred mystic gatherings of Sheikh Nasir uddin Chiragh i Dehti made by Maulana Hamid Qalandar. During the reign of Muhamad bin Tughlaq Hamid went to Deccan with other emigrants and attached himself to Sheikh Burhan uddin Gharib. But homesickness brought him back to Dehli. Hamid visited the Khanqah of Shiekh Nasir ud din Chirag in 1353 when the saint was celebrating the death anniversary of Maulana Burhan uddin Gharib. He was favourably received at Khanqah and became the disciple of Khwaja Nasir uddin Chirag Dehli.

Hamid attended the assemblies of Sheikh Nasir uddin frequently and decided to record his conversations and wrote Khair ul majalis. He met Nasir uddin in 1353, three years before he breathed his last. So the conversations relate to the last three years of Sheikh Nasir ud dins life. The Sheikh supervised his work and warned against straying into the realm of miracles.

Khair ul Majalis is an important source of information for the lives and activities of many Indo-Muslim saints, e.g. Qutub ud din Bakhtiyar, Farid ud din Masud, Nizam ud din Awaliya, Jalalud

din Tabrizi and others. It gives us details about life and activities of the elder chistis. It tells us about mystic developments in the Islamic world in the 14th century. The movement initiated by Ibn Taimiya against Khanqa life and mystic institutions has found the support of Muhammad bin Tughlaq and he was keen to bind the sufis to the state chariot. The reaction of Indo-Muslim mysticism to this may be read in the pages of Khair ul Majalis. Nasir ud dins success in bridging the gulf between the jurists and mystics won him the name Abu Hanifa II.

Khairul Majalis supplies invaluable information about the political and economic conditions of the time. It tells about the market regulations of Ala ud din Khilji. It depicts Feroz Tughlaqs period as a period of economic distress. The sheikh compares and contrasts the conditions prevailing during the reign of Firoz Shah with those of Ala ud dins time, when even a beggar had one or two quilts.

Khairul Majalis supplies some very important pieces of information about the life the medieval saints-their adverse conditions and their contacts with the poor folk. It tells us how during the days of his adversity, Nasir-ud-din was helped by a Hindu disciple Nathu Patwa.

Sarur us Sudur

Sarur us Sadur is a collection of the malfuzat of Sheikh Hamid ud din Nagauri, a distinguished disciple of Sheikh Moin ud din Chisti. Though its authorship is not known, it is said to have been written by his grandson. Hamid ud din had settled at Nagaur and subsisted on a bigha of land. He did not like to associate with bureaucracy. He refused to accept the grant of village made by Iltutmish. He was against the government service which according to him debases the soul.

Sarur us Sudur contains interesting details about the life and thought of Sheikh Hamid ud din who had zealously propagated chisti order in Rajasthan. It tells about the behaviour of Chisti saints with local people.

Sarur us Sudur gives some interesting pieces of information about his family life, his favourite verses etc. It helps in understanding the intellectual background of the mystics of the age. It refers to, Balban, Jalal ud din Khilji and Muhammad bin Tughlaq.

Sheikh Hamid was bitterly against hoarding. He had totally rejected all materialistic pursuits and so was called Sultan ut Tarikin but he never permitted to live like a parasite. He exhorted the people to work and earn. Sheikh Hamid ud din was an outstanding scholar. His observations about the works of Zamakhshari, Ghazzali and Fakhr ud din reveal his vast knowledge and critical acumen. He was also a poet and is said to have composed poetry in Arabic, Persian, and Hindavi. Notwithstanding this scholarship he led the life of a poor peasant.

Sarur us Sudur also brings to light the Character of some Ulema.

Asrar ul Makhdomin

Asrar ul Makhdomin is the malfuz of Khwaja Karat. It was compiled by Karim yar. Karak was a saint of Kara. He was a contemporary of Ala ud din Khilji. Asrar ul Makhdomin is a kind of proto poetry in Hindavi. It tells us about Ala ud din Khiljis period. It appears that Karak was not liked by qalandars.

Siraj ul Hidayah

Siraj ul Hidayah is a collection of the conversation of Syed Jalal ud din Bukhari Makhdum i Jahanian. It was transcribed by Moulana Ahmad Muin Siyaposh on the basis of a copy of the conversations of the saint supplied to him by his son, Makhdumzada Abdullah.

Siraj ul Hidayah contains considerable information of historical significance ,both political and cultural. It has detailed discussions on some mystical and religious themes. It comprises nine chapters dealing with ahadis, fiqh, shariat, stories of prophets, origin of sects etc.

Siraj ul Hidayah reflects Suharwardi attitude towards rulers and the state. Unlike chistis, suharwardis mixed with the rulers, adopted government posts, endowments and jagirs. Jalal ud din exhorts the people to be loyal to the sultan.

Jalal ud din was of the opinion that education should not be given to low born. He was highly against hoarding and black marketing. He was highly against sama. It was objectionable if a women appeared before people without purdah. He was of the opinion that wages for reciting the Quran on the graves were illegal. Siraj ul Hidayah gives interesting details about the Thatta campaigns of Firoz Shah.

Turkish Invasions- Causes

1. Mahmud Ghazni

Mahmud was born on November 1st, 971 CE. He had received fairly good education and had participated in many battles during the reign of his father, Subuktigin. After ascending the throne Mahmud, first consolidated his position in Herat, Balkh and Badhakshan, and then conquered Khurasan. In 999 CE Khalifa Al Qadir Billa accepted him the ruler of these places and conferred on him the title of Yamin-ud-Daulah and Amin-ul-Millah. It is said that Mahmud, at this very time, took an oath to invade India every year.

Historians have put forward various reasons which made Mahmud of Ghazni to launch a series of attacks on India. The various causes of the invasions of Mahmud can be placed as under:

1. Mahmud desired to establish the glory of Islam in India. However Professor Muhammad Habib has contradicted this view. He says that he did not possess religious zeal; he was not a fanatic; he was not prepared to follow the advice of Ulema; he was purely a man of this world; and his barbaric deeds instead of raising the prestige of Islam, destroyed its image before the world.

Nizami contends that if he troubled the Hindu kings and looted their wealth, he repeated the same story with the Muslim rulers of Central Asia. Thus, these historians have maintained that the primary motive of the invasions of Mahmud was not religious but economic. According to them, he desired to possess the wealth of India. But Utbi, the court historian of Mahmud described the attacks of Mahmud in India as Jihad" (Islamic holy war). Viewed from the circumstances of that age and the religious zeal of the Turks who were new converts to Islam, the element of jihadi spirit cannot be outrightly overruled. Besides, Mahmud not only looted the wealth of Hindu temples but destroyed them and the images of Hindu gods. Therefore, it is one of the widely accepted beliefs that one of the main aims of Mahmud's invasions was the propagation of Islam and to establish its glory in India.

2. Another aim of Mahmud was to loot the wealth of India. No historian has contradicted this view. Mahmud desired wealth for the sake of wealth. Besides, he needed it also to continue his policy of expansion of the empire. Therefore, the wealth of India was alluring for him and he repeated his attacks to acquire more and more wealth from India.

3. Besides, Mahmud had a political purpose also. The Ghaznavids and the Hindushahis were fighting against each other since the time of his forefathers and the Hindushahi rulers had attacked Ghazni thrice. It was necessary for Mahmud to destroy this aggressive and powerful neighbour. Therefore, he himself pursued an aggressive policy against it. The success against the Hindushahi kingdom encouraged him to penetrate deeper into India.

4. Like all other great rulers of his age, Mahmud also desired to get fame by his conquests and victories and that also constituted one of the reasons for his attacks on India.

2. Mohammad Ghori

Ghur is situated at an altitude of more than ten thousand feet between Ghazni and Herat. Some historians described the Ghur dynasty as Afghans but now it is not accepted. The family was Turk

known as Shansabani and originally belonged to Eastern Persia. Ghur maintained its independence till the beginning of the eleventh century. In 1009 CE, however, Mahmud of Ghazni succeeded in defeating the ruler of Ghur who accepted his suzerainty. But with the decline of the Ghaznavids, the rulers of Ghur began to assert themselves and at the beginning of the twelfth century became virtually not only independent but started contending for power against the Ghaznavids. The contest for power between the royal families of Ghur and Ghaznavids, ultimately, resulted in the destruction of the Ghaznavids. Ala-ud-din Husain of Ghur succeeded in completely devastating the city of Ghazni. Ala-ud-din was succeeded by his son Saif-ud-din Husain and Saif-ud-din by his cousin brother Ghiyas-ud-din. Ghiyas-ud-din sent his brother Shahab-ud-din alias Muiz-ud-din Muhammad to conquer Ghazni. Muhammad conquered Ghazni in 1173-74 CE. This was the very Muhammad who attacked India in the 12th century and succeeded in establishing his empire in India.

The various Causes of the Invasions of Muhammad Ghori can be placed as under:

1. Muhammad was an ambitious ruler. Like all great rulers of his age he wanted to extend his empire for power and glory. He decided to conquer India for the same purpose.
2. The royal families of Ghur and Ghazni were hereditary enemies. By that time, the Ghaznavids still ruled in Punjab. Muhammad after the capture of Ghazni desired to annex Punjab as well to his kingdom so that he could finish the remaining strength of his hereditary enemy and also provide security to its kingdom from towards the East.
3. The ambition of the Ghur dynasty of extending their power towards the West was challenged and checked by the rising power of the Khwarizm dynasty of Persia. Therefore, the next alternative before the Ghurids was to proceed towards the East viz., towards India. Besides, the responsibility of extending the power of the Ghurides towards the West was on the shoulders of Ghiyas-ud-din. Therefore, Muhammad decided to conquer India himself.
4. Probably, Muhammad also desired to acquire wealth from India and also to extend the sway of Islam and these two reasons tempted him to invade India.

Causes of the Success of Turks

The various causes of the success of Turks against the Rajputs can be discussed as under:

(1) Political weakness was certainly one of the causes of the defeat of the Indians. Of course, lack of unity of India or that of even North India under one rule had been its weakness. But it was not its primary weakness. India could not be united under one rule after Emperor Asoka. Besides, though India was divided politically, yet, there were many Rajput states at that time which were far more extensive and powerful in material resources in comparison to the Turkish invaders. Thus, the division of India into many states cannot be accepted as a valid reason of its defeat. The primary cause of the weakness of India was that Rajput states were engaged in constant fighting against each other for power and glory and failed to unite themselves against a common enemy even in the greatest hour of danger to their country, its culture and religion. Further, the Rajputs failed to foresee the consequences of the success of the Turks in India. Besides, it is also surprising that even a series of foreign invasions failed to produce a single leader of sufficiently commanding political and military talents to unite the Indians of their time.

(2) The prevalent social conditions had also weakened India. Caste system, practice of untouchability, gross social inequality and distinctions and inequitable position of Indian women contributed to the main weaknesses of the Indian society. Political instability and absence of consolidation of India even under a few strong unified states led to its social degeneration. The revival of Brahmanism further strengthened social inequality. The caste system became very much rigid and divided the society into antagonistic groups. The position of lower castes and Women was reduced to its lowest ebb. Many social evils crept up under such conditions. Child marriage, female infanticide, Devadasi system and the practice of Sati among higher castes came in vogue while marriage of widows became nearly impossible. Such a society was incapable of resisting any foreign invader as the majority of the people became indifferent to the fate and politics of the country.

The Muslims, no doubt, faced strong resistance in battles but once a battle was won the rest was easy because there was nobody to challenge them in cities and villages.

(3) The deterioration in religion was also responsible for the defeat of the Indians. According to Hinduism, religion truly means duty which makes an individual useful for the society and humanity. That is why Hinduism is not based on one prayer, one religious text, one place of worship or even one God which are usually the primary necessities of practically every popular religion. This liberalism of Hindus was its greatest strength but, afterwards, became its greatest weakness as well when it had to compete with Islam and Christianity. Besides, the monopoly of the Brahmanas over religion and the Sanskrit language excluded the common people from the knowledge of true religion. It led to the division of Hinduism in different sects and also ignorance about religion among the populace. That is why true religion was lost. Tantric sects flourished and ritualism and image worship became popular. It demoralised the society and broke up its unity. Therefore, the Hindus failed to accept the challenge of foreign invaders in the name of one religion, one culture and thereby one country.

(4) The Indians did not try to know and learn from the progress achieved in other countries in different fields. The statement of Al Beruni that "The Indians regarded their religion and, culture as the best" indicates the attitude of the Indians at that time. Because of this attitude the Indians remained indifferent towards the politics, military tactics and progress in armaments of the neighbouring countries. They could not understand the impact of the conquest of India by Islam and neglected the defence of their north-west frontier. This became a major cause of their defeat.

(5) Indian culture and morality could also not remain immune to these circumstances and there was all round degeneration in every field. Dr. K. M. Panikkar regarded cultural degeneration as the foremost cause of the defeat of the Rajputs. Dr. A. L. Srivastava also described it as one important cause of the 'defeat of the Rajputs. The growing popularity of Tantric Philosophy, the presence of Devadasis in the temples and the corruption existing in the monasteries and viharas were symptoms of growing immorality in religion. The literature and fine arts of this age also suggest the same. The temples and images built then at Puri, Khajuraho, and even in certain temples of Udaipur and Chittor are proofs of it. Most of them depict the scenes of sexual acts between men and women. The Tantrika literature and some other literary books too are of the same nature. That is why many scholars have described this age as that of cultural degeneration in India and accepted it as one cause of the defeat of the Rajputs.

(6) The Rajputs neglected the security of north-west frontier of India and that too was a cause of their defeat. Even after successful invasions of Mahmud of Ghazni, they neither attempted to safeguard the north-west frontier nor tried to snatch away Punjab from the hands of later weak Ghaznavid-rulers. It, therefore, made the task of Muhammad of Ghur easier in capturing Punjab which provided a solid base for him to penetrate deep into India.

(7) Economically, India was a rich country. Its agricultural produce, trade and commerce and foreign trade with the countries of the West and South East Asia had helped in making it rich. The wealth in India, however, was unevenly distributed. Mostly it was concentrated in temples, members of royal families and trading community. This economic inequality has been regarded by certain scholars as one inherent weakness of the Indians. Of course it was but more than that the cause of the weakness of the Indians had been that they had failed to utilise that wealth to build up their military strength which alone could provide safety to their wealth. Instead, they stored that wealth in temples and palaces of kings which tempted foreign invaders and which also became their easy victims.

Therefore the political, social, religious, moral and cultural weakness of the Indians and also their increased prosperity in their own way, constituted the causes of their defeat against the Turks.

Consequences of the Turkish conquest

OR

Legacy and Impact of Turkish conquest on India

The impact of Turkish conquest on India can be discussed as under:

Political unity of India: The Turkish conquest of India paved the way for the liquidation of the multi-state system in India. The political ideal of the Turkish Sultan was a centralised political organization controlled by a monarch with unlimited powers and there was no place for feudalism in it. The institution of Iqta was employed for the purpose of breaking the feudal traditions of the various areas and "for linking up the various parts of the empire to one centre". The Turkish Sultans gave India a Capital in the very heart of northern India. They also gave her a skeleton of an all-India administration by bringing the chief cities and the great roads under the control of the Government of Delhi.

2. Broadening of political outlook: As a result of the centralised monarchy in Northern India, there was a marked change in the political horizon. The political outlook became broader and the areas of isolation began to shrink.

3. Urban revolution: Another effect of the Turkish conquest of northern India was the "urban revolution". The old "caste cities" of the Rajput period were thrown open to all types of people. The Turkish Government refused to recognize caste as the basis of the social demarcation. The working classes, labourers, artisans and the non-caste people of the un-privileged classes joined hands with the new Government in building new cities. As a matter of fact, the main strength of the early Turkish Sultans lay in these cities which placed the entire surplus of their working classes at the disposal of the Government.

4. Impact on army: The Turkish conquest also had its effect in the military field. There was a change in the character and composition of the Indian armies and the methods of their recruitment and maintenance. Fighting was not to be the monopoly of anyone caste or group. Recruitment was thrown open to all properly trained soldiers. The soldiers in future came from all sources irrespective of their caste, creed or colour. They feudal levies gave place to strong standing armies centrally recruited, centrally paid and centrally administered. The foot soldiers in the Indian armies were replaced by the mounted fighting men. More emphasis was put on mobility and striking force of the army and not its heaviness or crushing strength.

5. Impact on trade: Trade received a new impetus. The uniformity of the legal system, the tariff regulations and the currency widened the activities of merchants and facilitated their movement from one place to another.

6. Impact on language: The Turkish conquest had also its effect on the language of administration. Before this conquest many dialects and languages were used for administrative purposes. The Turks introduced Persian at the higher level of administration throughout their territories in India. This brought about uniformity in the language of administration.

Objective Information- Mahmud Ghazni

Ghazni invaded Bhatia in 1005 AD.

Ghazni invaded Multan in 1006 AD. During this time, Ananda Pala attacked him.

Mahmud of Ghazni attacked and crushed Sukha Pala, ruler of Bhatinda in 1007 AD.

Ghazni attacked Nagarkot in the Punjab hills in 1011 AD.

Mahmud attacked the shahi kingdom under Anand Pala and defeated him in the Battle of Waihind, the Hind shahi capital near Peshawar in 1013 AD.

Mahmud of Ghazni captured Thanesar in 1014 AD.

Mahmud of Ghazni attacked Kashmir in 1015 AD.

He attacked Mathura in 1018 AD and defeated a coalition of rulers, including a ruler called Chandra Pala.

Mahmud conquered Kanauj in 1021 AD by defeating Kanauj King Chandella Gauda.

Gwalior was invaded and conquered by Mahmud Ghazni attacked Gwalior and conquered in 1023 AD.

Mahmud Ghazni attacked the Somnath temple in 1025 AD to loot the wealth amassed inside the temple.

Mahmud Ghaznavi died on April 30, 1030 AD.

Objective Information - Mohammad Ghori

Historians say that the actual founder of the Muslim Empire in India was Muiz-ud-din Muhammad bin Sam, also known as Muhammad of Ghur, Muhammad Ghori or Shihabud Din Muhammad Ghori. Mu'izz ad-Din Muhammad was born in 1149 in the Ghor region of Khorasan. Though, it was the Muslim invader Muhammad bin Qasim, who invaded India for the first time, followed by Mahmud of Ghazni, both of them could not create a Muslim empire in India in a true sense. It was Muhammad Ghori who was successful in establishing a secured and powerful Muslim kingdom in India, after a series of invasions. He was the true founder of the Muslim rule in India.

Historians say that there were as many as 7 major invasions of Muhammad Ghori against India, in which he was the winner in most invasions. His invasions in India were:

Conquest of Multan and Sindh, 1175-1178: The first invasion of Muhammad Ghori was in 1175 AD when he attacked Multan, defeated the ruling Ismailian Heretics and was successful in capturing Multan. From Multan, he captured Uch in Upper Sindh in 1178 AD and established a fort there. He also conquered Lower Sindh later.

Anhihvara, Capital of Gujarat, 1178: During the same year, he also invaded Gujarat but suffered defeat from Gujarat ruler Bhimdev at the battle of Kayadara. This was his first invasion against a Hindu ruler in India and he had to go back to his kingdom.

Conquest of Punjab and Lahore, 1179-1186: Muhammad Ghori realised that the main place to conquer India was not Sindh and Multan but Punjab. In 1179 AD, he captured Peshawar. In 1181 AD, he attacked Khusrau Malik, who did not fight against him and gave him gifts as compensation and also his son as a hostage. In 1185 AD, Ghori invaded Punjab once again and this time he looted the countryside and occupied the fort of Sialkot. Khusrau Malik took the help of Khokhars to take over Sialkot but was not successful. In 1186 AD Muhammad Ghori attacked Punjab once again and this time he besieged Lahore.

The First Battle of Tarain, 1191: In 1191, to conquer the whole of India, Ghori marched towards Delhi and he captured Sirhind. It was the Rajput King of Delhi and Ajmer, Prithavi Raj Chauhan, who put up a brave fight with his soldiers against Ghori in Tarain, a place near Karnal in the present Haryana state of India. In this first battle of Tarain, Ghori was badly injured and defeated and he had to retrace back his steps.

The Second Battle of Tarain, 1192: In 1192 AD, Muhammad Ghori invaded India again, this time he came with an army of 1,20,000 soldiers, which also included the help of Turks, Afghans, Persians etc. In the second battlefield of Tarain, Prithavi Raj Chauhan could not restrain the strong army of Ghori. Muhammad Ghori defeated Prithavi Raj, he was captured and killed. Thus, Ghori was successful in capturing Delhi and Ajmer.

The Battle against Jai Chand Rathor in Kanauj, 1194 AD: Jai Chand Rathor, the king of Kanauj was not in good terms with Prithavi Chauhan and was happy when he was captured and killed. But, in 1194 AD, when Muhammad Ghori invaded India again, this time he attacked Kannauj and defeated Jai Chand Rathor, in the battlefield of Chandawar. After this invasion, Qutab-ud-Din Aibak became the viceroy of Muhammad Ghori. After this, while Ghori returned back to the west to carry out his conquests in the western frontiers, Qutab-ud-din Aibak continued his conquests in India.

Conquests of Gujarat, Bundelkhand, Bengal and Bihar, 1195-1202 AD: Qutab-ud-Din Aibak attacked Bhindev, king of Gujarat. He was defeated first but in the next battle he defeated Bhimdev and conquered Gujarat. His next target was Bundelkhand, ruled by the Chandel Rajputs. He defeated them also and conquered Bundelkhand. During this time, Muhammad Khilji, a slave of Muhammad Ghori attacked Bihar in 1197 and Bengal in 1202. Both Bengal and Bihar came under the control of Ghori, and Khilji became the viceroy of Bengal and Bihar.

Revolt of Khokhars, 1205 AD: In 1205, Ghori again came to India, and this time the Khokhars stood against him. But he defeated them.

In 1206, when Ghori was going to Ghazni, he was killed by someone in Dharmyak district of Jhelum (now in Pakistan). Some say that this act was the result of the revenge for the massacres that took place in India due to Ghori's invasions of India.

POLITY: A BRIEF SURVEY

Qutubudin Aibak: The Real founder of Delhi sultanate?

Qutubuddin Aibak (1206-10 CE) was a Turk of the Aibak tribe, which in Turkish language, means 'Lord of the Moon'. It is only customary to recognise him as the founder or the first sultan of the Delhi Sultanate. It is doubtful whether he actually issued any coins in his name. He began his reign with the modest title, malik and sipahsalar which had been conferred upon him by Muhammad Ghori. Lahore and later Delhi were his capitals. During his brief rule of four years, he did not make any fresh conquests because his entire attention was devoted to the establishment of law and order and strengthening of his army of occupation. His task was only half-done when, in 1210 CE, he died of a sudden fall from a horse at Lahore while playing *chaugan*. He was famous for his generosity and earned the sobriquet of lakh-baksh (giver of lakhs). He laid the foundation of Qutb Minar in Delhi, after the name of the famous Sufi saint Khwaja Qutubuddin Bakhtiyar Kaki, which was completed by Iltutmish.

Qutubuddin was succeeded by his inexperienced and incapable son Aram Shah who ruled at Lahore for about eight months before being defeated and deposed by Iltutmish.

Role of Iltutmish

Iltutmish (1210-36 CE) was the real founder of the Sultanate. At the time of Qutubuddin's death, he was the governor of Badaun. He made Delhi the capital of his empire. Iltutmish devoted the first ten years of his reign to securing his throne from rivals, particularly Tajuddin Yalduz and Nasiruddin Qubacha, who were two surviving officers of Muhammad Ghori in the Punjab. He defeated both of them in 1216--17 CE, and thus made his position secure. In the meantime, he received the alarming news of the Mongol menace in Central Asia under the leadership of Chengiz Khan, the founder of the Mongol empire, who had occupied Peking in 1215 CE and five years later conquered Transoxiana. It is to the credit of Iltutmish that by his diplomatic skill, he saved his infant kingdom from the fury of the Mongol invasion. Iltutmish was so much scared of the Mongol threat that until the death of Chengiz Khan in 1227 CE, he did not launch any military expedition.

Upon gaining freedom from the Mongol threat, he reconquered Multan and Bengal in 1227-28, reasserted his authority in Bengal and Bihar in 1229, and conquered Ranthambhor and Mandor in Rajasthan. In 1229, he received a deed of investiture from the Abbasid Caliph of Baghdad. It was a formal recognition of his independent position as a Sultan as also of the Sultanate of Delhi

and as a member of the world fraternity of Islamic states Iltutmish was one of the most outstanding rulers of medieval India. The history of the Muslim sovereignty in India, properly speaking, begins with him. It was he who gave the country a capital, a sovereign state, a monarchical form of government and a governing class or nobility, known as *Turkan-i-Chahalgani* or *Chalisa* (a group of forty) which was the ruling elite of the period. His contribution to the evolution of the administrative institutions of the Sultanate was significant. He divided his empire into numerous big and small iqtas, an assignment of land in lieu of salary, which he distributed to his Turkish officers. Iltutmish used this institution as an instrument for liquidating the feudal order of the Indian society and linking up the far-flung parts of the empire to one centre. The reign of Iltutmish also stands out to be a landmark in the medieval Indian currency system. He introduced the silver tanka and the copper jital two basic coins of the Sultanate period. He laid the foundation of the medieval administrative institutions, which grew during the reign of his successors.

Razia sultana:

Iltutmish deviated from the normal practice of selecting his eldest surviving son as his successor. He declared his preference for his daughter Razia, on the ground that none of his sons would be capable of governing the state. After his death, the Turkish nobles raised his son Ruknuddin Firuz to the throne, but he could not manage the affairs of state. Rebellions led by powerful nobles and disorders in different parts of the empire created a very difficult situation, which was skilfully exploited by Razia. With the support of some nobles, the army and the people of Delhi she dethroned Ruknuddin after an unsuccessful reign of about seven months and occupied the throne.

Razia (1236-40 CE) is the first and the last Muslim woman ruler of medieval India. The people of Delhi had, for the first time, decided a succession issue on their own initiative. Consequently, Razia adopted a populist approach and asked the people of Delhi to depose her, if she did not fulfil their expectations. Her accession to the throne also shows the virility and robustness of the Turkish mind, and indifference of the theologians in matters of state, in accepting a woman as a ruler.

Razia's reign lasted three years and a half. She gave a good account of herself as a shrewd diplomat and a strategist. At the beginning of her reign, she liquidated a coalition of the provincial governors led by Junaidi, the ex-Wazir of Iltutmish. But her attempt to reorganise administration and assume direct control of affairs provoked serious opposition. She discarded purdah, began to adorn male attire, and rode out in public on the back of an elephant, which was a grave offence to orthodox Muslim opinion. Another serious complaint against her was the promotion of Jallaluddin Yakut, an Abyssinian, to the post of Master of Stables which had been held by Turkish

officers only. The opposition against Razia took the shape of a protest against her apparent attack on established racial privileges.

The first rebellion was raised by Kabir Khan, the governor of Lahore. Razia herself marched against him and gave a crushing defeat to the rebel. Within a fortnight of it, Altunia, the governor of Bhatinda, also revolted. Razia moved straight towards Bhatinda, but was defeated and taken prisoner by Altunia who married her. After their marriage both marched at the head of a force towards Delhi. But in the meantime the disgruntled nobles at Delhi placed Bahram Shah, another son of Iltutmish, on the throne. When Razia with her husband was moving towards Delhi, she was defeated by Bahram. Deserted by her soldiers, she was murdered by robbers.

The contemporary historian Minhaj described her as "a great sovereign endowed with all the admirable attributes and qualifications necessary for kings". Her fall was not due primarily to her unorthodox manner of performing royal duties in violation of Muslim social custom; it was her encroachment upon the monopoly of office and power by the Turkish nobles which ruined her.

Balban: Consolidation of Delhi sultanate through Blood and iron policy

Balban (1266-86 CE) was probably a regicide and had usurped the throne for himself. With his accession the line of rulers of the family of Iltutmish ended. The most serious problem which he faced soon after his accession was the restoration of law and order in Delhi and other parts of his kingdom. He paid immediate attention to the restoration of law and order and had to choose between 'consolidation' and 'expansion' as the guiding principle of his administrative policy. He referred consolidation, because the rebellious Hindu chiefs were trying to overthrow the yoke of the Delhi Sultan and the Mongol inroads were approaching close to Delhi.

Balban devoted all his energies to the consolidation of areas already under his control and never allowed his imperialistic ambitions to gain the upper hand.

As a strong army was essential for suppression of internal rebellions and resistance to Mongol inroads, he introduced some changes in the military organisation of the Sultanate. The numerical strength of the army was increased. Additional officers were appointed with higher emoluments and iqatas were assigned to them in lieu of their salaries. The emoluments of the troops were increased and frequent military exercises were held with a view to keeping the army vigilant and active. He ordered the separation of the military department from the finance department (diwan-i-wizarat), and the former was placed under a minister for military affairs (diwan-i-ariz).

Balban was the first Sultan of Delhi to discuss at length his views about kingship. He considered this necessary in order to place the crown on a high and dignified pedestal and eradicate all possibilities of conflict and contest with the nobility.

He derived the basic elements of his theory of kingship from Sassanid Persia, where kingship had been raised to the highest possible level. He impressed upon the people that kingship was the vice-regency of God on earth (*Niyabat-i-khudai*) and in its dignity it was next only to prophethood. The king was the shadow of God (*zil-i-ilahi*) and was the repository of divine guidance and radiance. As 'Vice-regent of God on earth', he intended to make it known that he ruled by 'divine sanction', was above the law and was not answerable to any worldly authority for the discharge of his power and functions as sovereign. Balban organised his court on the Iranian model and emulated the etiquettes and ceremonials of the Sassanids meticulously in every detail.

Balban, before coming to the throne, had been an active member of the Turkish nobility (*chalis* or *Turkan-i-chihalgani*) and knew its real strength and its sense of loyalty to the family of Iltutmish. To guard himself against both these evils, he got every member of Iltutmish's family mercilessly executed and gave a death blow to the Turkish nobility to which he himself belonged.

He believed in centralised political authority. Most official appointments were directly made by him or with his approval. For the smooth functioning of his despotic government, he organised an efficient and loyal spy system. Balban's army was a good show-piece with its Sistani and Turkish soldiers. Indians, whether Hindus or Muslims, had no prospects in his army as its officers were not recruited from the people at large. His army had to face a military test, when in 1275 CE, Tughril, the governor of Bengal, rebelled against Balban. After the failure of two successive expeditions against Tughril, Balban himself had to march to Lakhnauti, the capital of medieval Bengal. The Lakhnauti campaign was a great strain on Balban in his old age and it was only after three years that he could settle the affairs of Bengal and return to Delhi. Balban took strong measures to safeguard the north-west frontier against the Mongol invasions. He placed the overall charge of the frontier in the hands of his son and heir-apparent Muhammad, who was killed in one of his actions against the Mongols. His death was a smashing blow to Balban and the death-knell of his dynasty. Within a year of Muhammad's death, Balban died and within four years of the latter's death, the Ilbari dynasty also ended.

Balban's grandson Kaiqubad, who succeeded him, was a voluptuary. Consequently, the administration became chaotic and the court was caught in the conflicts and ambitions of the nobles. One group of nobles was led by Ariz-i-mamalik Malik Firuz (later Sultan Jalaluddin Firuz Khalji) who murdered Kaiqubad and seized the throne.

Khalijis rise to power in India

The coming of the Khalijis (1290-1320) to power was more than a dynastic change. Their ascendancy is known as the Khalji revolution, because it marked the end of monopolisation of power by the Turkish nobility and racial dictatorship. The Khalijis initiated a higher imperialism and gave political homogeneity to the Turkish state. The accession of Jalaluddin Firuz Khalji marked the end of an epoch and signified a 'revolution' in the political and cultural history of medieval India.

Jalaluddin Firuz Khalji (1290-96 CE): He was an old man of seventy when he came to the throne and was unable to deal firmly with the problems of those troubled times. His utmost humility and tenderness was considered to be below the dignity of a sovereign which downgraded the new ruling house in the estimation of the people. He even adopted a conciliatory policy towards the Mongols. In order to win their goodwill, the Sultan married one of his daughters to the Mongol leader Ulugh Khan, a descendant of Chengiz Khan. Ulugh Khan and his Mongol followers, who embraced Islam, were given residential quarters in Delhi, allowances and even social rank.

One of the most important events of Jalaluddin's reign was the invasion of Devagiri, the capital of the Yadava Kingdom in the Deccan, by Ali Gurshap (later Sultan Alauddin Khalji), the nephew and son-in-law of the Sultan, and Governor of Kara. After his successful campaign to Devagiri in 1296, Ali Gurshap invited the Sultan to come to Kara, to receive the enormous wealth brought from the Deccan as present. Jalaluddin came to Kara in July 1296, where he was murdered by Ali Gurshap, who proclaimed himself the Sultan with the title of Alauddin.

Imperialist policy of Ala-ud-Din Khalji

Ala-ud-Din achieved great success during the first three years of his reign. Sons were born to him. Victories were won by his generals and a lot of wealth was brought by them. He had no enemy or rival to fear. The Sultan began to cherish the dream of founding a new religion and conquering the world like Alexander the Great.

Ala-ud-Din consulted Malik Ala-ul-Mulk, uncle of Zia-ud-Din Barani, and the latter gave the following advice: "Religion and law spring from heavenly revelation; they are never established by the plans and designs of men. From the days of Adam till now they have been the mission of Prophets and Apostles, as rule and government have been the duty of kings. The prophetic office has never appertained to kings, and never will so long as the world lasts, though some Prophets have discharged the functions of royalty. My advice is that Your Majesty should never talk about these matters. Your Majesty knows what rivers of blood Changiz Khan made to flow in

Muhammadan cities, but he never was able to establish the Mongol religion or institutions among Muhammadans. Many Mongols have turned Mussalmans but no Mussalman has ever become a Mongol". The Sultan agreed to accept the advice of Malik Ala-ul-Mulk and took to the task of conquering the whole of India.

The various expeditions of Ala-ud-Din Khilji can be discussed as under:

Conquest of Gujarat (1299):

After the first Mongol invasion, Ala-ud-Din sent Ulugh Khan and Nusrat Khan to conquer Gujarat in 1299 CE. Although it had been occasionally conquered, it had remained unsubdued. At that time, it was being ruled by Rai Karan Deva and Bagela rajput Prince. The Delhi army besieged Anhilwara and captured it. Kamla Devi, the beautiful queen of Karna Deva II, fell into the hands of the invaders and she was taken way to Delhi where she was made the favourite queen by Ala-ud-Din. However, Karna Deva and his daughter, Deval Devi, took refuge with king Ram Chandra Deva of Devagiri. The Delhi army plundered the rich ports of Gujarat and took away a large amount of booty and an eunuch named Kafur. This Kafur ultimately rose to be the most influential person in the state. There was some trouble with regard to the division of spoils and the new Mussalmans revolted but they were ruthlessly put down and practically exterminated.

Ranthambor (1301)

Although Ranthambor had been conquered by Qutb-ud-Din and Illutmish, it had become independent. At the time of Ala-ud-Din, it was being ruled by Hamir Deva, a Rajput chief. Two reasons have been given for the invasion of Ranthambor. The first reason was that Hamir Deva had given shelter to some New Muslims and this offended Ala-ud-Din. He wanted to punish Hamir Deva for his audacity. Another reason was that Ala-ud-Din considered it as his pious duty to recover a fortress that had once formed a part of the Sultanate of Delhi. In 1299 CE, he sent an expedition under Ulugh Khan and Nusrat Khan. However, they were beaten by the Rajputs. Nusrat Khan was killed by a stone discharged from a catapult. When Ala-ud-Din heard of this, he personally proceeded against Ranthambor. When he was on his way to Ranthambor he was attacked and wounded by his nephew, Akat Khan along with some New Muslims. However, Akat Khan was captured and put to death along with his associates. As regards the capture of Ranthambor, Ala-ud-Din resorted to treachery. He seduced ,Ran Mal, the Prime Minister of Hamir Deva. It was with the help given by Ran Mal that the besiegers were able to climb up the walls of the fortress and take possession of it in July, 1301. Hamir Deva and the New Muslims who had taken shelter with him, were put to death.

Mewar (1303)

The next expedition was sent by Ala-ud-Din against Mewar, the land of brave Guhila Rajputs. This expedition was the outcome of the ambitions of Ala-ud-Din for territorial expansion. There is a tradition that the immediate cause of the expedition against Mewar was the desire of Ala-ud-Din to marry Padmini, the wife of Rana Ratan Singh of Chittor. The fort of Chittor was besieged and Ala-ud-Din pitched his canopy on the top of an adjacent hill known as Chittori. The siege lasted for about 5 months and all attempts to capture it failed. The brave Rajputs put up such a stiff resistance that even their enemy admired their bravery. However, when further resistance became impossible, the Rajputs preferred death to disgrace. The fort of Chittor was captured by Ala-ud-Din on 26th August, 1303 . The government of Chittor was put in the hands of Khizr Khan, the eldest son of Ala-ud-Din. Chittor was also named as Khizrabad after the name of Khizr Khan. On account of the pressure of Rajputs, Khizr Khan was forced to leave Chittor in 1311. When this happened, Chittor was given by Ala-ud-Din to Maldeva, the chief of Jalor. Chittor was again recovered by the Rajputs under Hamir or his son and it once again ,became the capital of Mewar. In 1305 ,Ala-u-Din sent an army of Malva under Ain-ul-Mulk. Rai Mahlak Deva of Malva opposed the army but they were defeated and slain in 1305 . The victory helped the Muslims to occupy Ujjain, Mandu,Dhar and Chandiri. Ain-ul-Mulk was appointed the governor of Malva.

Deccan Conquests

Conquest of Devagiri (1307)

In March,1307 , Ala-ud-Din sent an expedition under Malik Kafur against Ram Chandra Deva of Devagiri. The latter had not sent the tribute for the last three years and had given refuge to Rai Karna Deva, the fugitive ruler of Gujarat. Malik Kafur was also asked to bring with him Deval Devi, daughter of Kamla Devi, who had escaped at the time of the conquest of Gujarat. It is stated that Karna Deva had made arrangements to marry Deval Devi to prince Shankar, the eldest son of Ram Chandra Deva of Devagiri. When she was being escorted towards Devagiri, she fell into the hands of Alp Khan, Governor of Gujarat, who was going to join Malik Kafur in his expedition against Devagiri. Deval Devi was sent to Delhi and was married to Khizr Khan, the eldest son of Ala-ud-Din. Malik Kafur marched through Malwa and advanced to Devagiri. He destroyed the whole country and captured a lot of booty. Ram Chandra was forced to sue for peace. He was sent to Delhi where he was treated kindly by Ala--ud-Din. He was sent back to his kingdom after six months. Ram Chandra Deva continued to rule Degaviri as a vassal of Ala-ud-Din.

Telingana (1310)

As regards Telingana, an attempt had been made in 1303 to capture Warangal but failed. Another attempt was made in 1307 by Ala-ud-Din to bring Telingana under his control. Ala-ud-Din had no desire to annex Telingana, his only object was to get the wealth of that kingdom and also force its ruler to acknowledge his authority. The Delhi army marched through Devagiri and was given an assistance by Rama Chandra Deva. Pratap Rudra Deva, ruler of Telingana put up a stiff resistance. The fort of Warangal was besieged. When the situation became critical, Pratap Rudra Deva sued for peace in March, 1310. The Raja gave Kafur 100 elephants, 7,000 horses and large quantities of jewels and coined money. He also agreed to send tribute to Delhi every year.

Dwarsamudra (1311)

The next expedition was against Vira Ballala III, the Hoysala ruler. The latter was taken by surprise and defeated. His capital, Dwarsamudra, was captured. Malik Kafur plundered the rich temples of the town and got a lot of gold, silver, jewels and pearls. He sent to Delhi all the captured property and also the Hoysala Prince. The prince came back to Dwarsamudra in May 1313, but the Hoysalas became the vassals of Delhi.

Pandya Kingdom (1311)

From Dwarsamudra, Kafur marched against the Pandya kingdom. At the time there was a dispute for succession to the throne between two brothers, Sundara Pandya and Vir Pandya. Sundara Pandya was defeated by Vira Pandya. The former went to Delhi and asked for the help of Ala-ud-Din. That was exactly the thing that Ala-ud-Din wanted. No wonder, Malik Kafur reached Madura which was abandoned by Vira Pandya. Malik Kafur reached Madura and destroyed its temples. He then reached Rameshwaram on the island of Pamban. At Rameshwaram, he destroyed the great temple and built a mosque and named it after his master, Ala-ud-Din. He came back to Delhi in 1311, with rich spoils "which included 312 elephants, 20,000 horses, 2,750 pounds of gold, equal in value to ten crores of Tankas and chests of jewels. No such booty had ever before been brought to Delhi." The result of this expedition was that the Pandya kingdom became a dependency of the Delhi Sultanate and continued to be so till the early part of reign of Muhammad Tughluk.

Devagiri

The last Deccan campaign of Malik Kafur was against Shankar Deva who withheld the tribute promised by his father and tried to regain his independence. Malik Kafur marched against Devagiri

and inflicted a crushing defeat on Shankar Deva. The latter was killed. Most of the towns of his kingdom were captured and looted. It was in this way that the whole of Southern India was made to acknowledge the sway of Ala-ud--din.

The Measures for Prevention of Rebellions

Aladdin khalji was a shrewd politician, a practical statesman and a great administrator. He took a comprehensive view of the prevailing administration and tried to reform it extensively. Some of the important reforms introduced by him were:

Three successive rebellions - those of Akat Khan, of Malik Umar and Mangu Khan, and of Haji Maula - within a brief period convinced the Sul-tan to take strong measures for the prevention of such disturbances in the future. He took radical preventive measures. The first blow was aimed at accumulation of wealth by nobles and officials. All religious endowments and grants of lands by the state were revoked. Secondly, an elaborate system of espionage was organised. Thirdly, the sale and use of liquor and intoxicants were completely prohibited in Delhi. Fourthly, restrictions and strong checks were put on social gatherings, including parties; marriages between the families of the nobles, etc. could not take place without the Sultan's permission. He placed numerous curbs on their social mobility and interrelationships.

Ordinances (administrative reforms) issued by Ala-ud-din khalji

In order to avoid the problems created by the nobles, Alauddin issued four important ordinances. The first ordinance aimed at confiscation of the religious endowments and free grants of lands. By the second ordinance Ala-ud-din reorganized the spy system. An army of informers was created and their duty was to spy on all that happened in Empire and submit reports to Sultan. The third ordinance prohibited the use of wine. The fourth ordinance issued by Alauddin laid down that nobles should not have social gatherings and they should not inter-marry without his permission. He introduced the system of *Dagh* or the branding of horse and *Chehra* or preparation of the descriptive role. Alauddin ordered that all land was to be measured and then the share of state was to be fixed. The post of special officer called *Mustakhraj* was created for the purpose of collection of revenue. The peasants had to pay half the produce as land revenue.

Alauddin sought to fix cost of all commodities. For the purpose he set up three markets at Delhi. One Market for food grains, the second for costly cloth and third for horses, slaves and cattle. Each market was under the control of a high officer called *Shahna* who maintained a register of the merchants and strictly controlled the shopkeepers and the prices. The check on market was

kept by two officers - *Diwan-i-Riyasat* and *Shanai mandi*. All goods for sale were brought to an open market called the *Sarai-Adl*.

Many forts were built by him and the most important of them was Alai Fort. He also constructed the Alai Darwaja the entrance gate to Qutub Minar. He also built the palace of thousand Pillars called Hazar Situn.

Tughluqs: Rise to power

Ghazi Malik, who had brought to an end the inglorious reign of Khusrau Khan, ascended the throne as Sultan Ghiyasuddin Tughluq Shah (1320-25) and founded the third dynasty of the Sultanate. The word 'Tughluq' was not the name of any tribe or clan, but was the personal name of Ghiyasuddin. The Tughluqs belonged to the 'Qarauna Turk' tribe, which was a mixed tribe of the Turk and Mongol stock.

Ghiyasuddin was an experienced warrior- statesman and an able administrator. He liberalised administration in certain respects. The practice of physical torture in case of economic offences and recovery of debts was given up. He also discarded Alauddin's system of measurement of land for the assessment of land revenue. The rate of land revenue was also reduced to one-third of the produce and he further instructed that the land revenue should not be enhanced by more than one-eleventh of the estimated produce. The oppressive methods of collection of land revenue were also given up. He took keen interest in the construction of canals for irrigation and formulated a famine policy to provide relief to peasants in time of drought. He built the fortified city of Tughlaqabad and gave a new touch to the architecture of the Sultanate period.

He restored order in Bengal, Gujarat and other parts of the empire. In 1321, he despatched the crown prince Jauna Khan (later known as Sultan Muhammad bin Tughluq) to re-establish the authority of the Sultanate in the South. Jauna Khan annexed the Kakatiya kingdom of Warangal (1322-23) and the Pandyan kingdom of Madurai (1323) to the Sultanate of Delhi.

In 1325, when Sultan Ghiyasuddin Tughluq was returning after concluding his military campaign in Bengal, prince Jauna Khan raised a wooden pavilion at Afghanpur village, near Delhi, to welcome the Sultan. The pavilion, under which the Sultan was received, collapsed suddenly and the Sultan, along with a few other dignitaries, was crushed to death under the debris. Ibn Batuta holds Jauna Khan responsible for pre-planning their accident to kill the Sultan.

Muhammad bin Tughluq: Man of experiments

Jauna Khan succeeded Ghiyasuddin Tughluq under the title of Muhammad bin Tughluq (1325-51). He was the most remarkable personality among the Sultans of Delhi. He was a great scholar of Persian and Arabic and was well versed in various branches of learning, such as astronomy, philosophy, mathematics, medicine, logic, etc. In religious and philosophical matters he was a rationalist. He anticipated Akbar in holding religious discussions with Hindu yogis and Jain saints. He offended the orthodox Muslim Ulema by curbing their political influence and tried to resolve secular problems through secular methods. He believed in the geo-political unity of India and wanted to break all barriers, political as well as cultural, which separated the North from the South. He believed in the principle that all offices should be open to talented persons. He had been described by his contemporaries as 'one of the wonders of the age in which he lived'.

Muhammad bin Tughluq has been grossly misunderstood and variously assessed on account of his 'five ambitious projects'. Two principal contemporary sources for the history of Muhammad bin Tughluq, Ziauddin Barani and Ibn Batuta, also do not provide unbiased account of his reign. Ibn Batuta, whom the Sultan had appointed as the Qazi of Delhi, was very prejudiced against the Sultan.

Transfer of capital

One of the much-condemned experiments of the Sultan was the transfer of capital from Delhi to Devagiri (1327) which was rechristened Daulatabad (the house of prosperity). The main motive for the transfer of capital to Daulatabad was its central location and close proximity to the South, which was a newly conquered region and required regular and close supervision. The scheme of the transfer of capital was properly executed. The imperial establishment and the population was taken to Daulatabad in stages and all facilities were provided to the people on the way to Daulatabad. It is wrong to assume that the transfer of capital was a mass exodus and the city of Delhi was completely deserted. But the people who were brought to Daulatabad did not like the new environs and there was widespread resentment against the Sultan, who decided to retransfer the capital to Delhi.

Introduction of token currency

The introduction of token currency was the second controversial project of the Sultan. The token currency meant the introduction of bronze tankas in place of silver tankas. The value of the token coin was deemed to be equal to a silver coin. The global shortage of silver was the most impor-

tant reason for this measure. But this experiment failed on account of the circulation of counterfeit coins on a very large scale, which caused chaos in trade and commerce. Consequently, the Sultan was compelled to withdraw the token currency. He offered to exchange all the token coins for the silver coins.

Khurasan and Iraq expedition

The third scheme of the Sultan of planning an expedition for the conquest of Khurasan and Iraq also had to be abandoned. Barani says that 370,000 men were enrolled and paid for one whole year, but the army did not leave for the expedition and was disbanded. This expedition had been planned because the Sultan wanted to take advantage of the political vacuum in Central and West Asia, caused by the decline of the power of the Mongol Khans, for the extension of his political influence beyond the frontiers of India. The scheme was abandoned when the Sultan learnt that the conditions in Iraq had improved and were not conducive to an expedition.

Qarachil Expedition

The next scheme of the Sultan for the conquest of Qarachil met with a disastrous end. Qarachil has been identified with some Rajput state in the Kumaun Garhwal region. These hilly tracts usually served as a place of refuge for rebels, and therefore, the Sultan wanted to bring them under his control. The sultan's nephew Khusrau Malik was the commander-in-chief of this expedition. Flushed with the easy victory of Qarachil, he marched into Tibet, where the entire army was annihilated in winter, followed by an outbreak of plague.

Increase in the land revenue

Towards the close of his reign, the Sultan increased the land revenue in the Doab. The actual rate of increase of revenue is not definitely known; but the measure proved to be ill-timed, because the Doab was then passing through total famine which was followed by plague. During this period of crisis the Sultan in order to provide relief to the peasantry, created a department of agriculture (diwan-i-kohi), formulated a famine code, got several wells dug for irrigation and introduced improved agricultural methods through rotation of crops.

During the last decade of his reign (1340-51) the Sultan's time and energy were spent in dealing with rebellions that grew like dragon's teeth in every direction". He faced as many as thirty-four rebellions during his reign, twenty-seven of them in the South alone. The whole of South India became independent during his lifetime and three major independent states -the Empire of Vijayanagar, the Bahmani kingdom and the Sultanate of Madurai-were founded in the territories

of the Sultanate in the South. The Sultan, fully aware of his own military weakness, made no attempt to recover his hold in the South. Having reconciled to the loss of the South, the Sultan wanted to restore order in Gujarat and Sind. He restored law and order in Gujarat, but while moving toward Thatta, in Sind, he died there in March, 1351.

Highlights of the reign of Firuz Shah Tughluq

Muhammad bin Tughluq had not nominated any successor nor probably he had any son. In this crisis the nobles offered the crown to the late Sultan's cousin, Firuz (1351-88). Firuz lacked the temperament and courage of a successful ruler. He failed to recover the areas which had been lost during the reign of Muhammad bin Tughluq. He also did not pay proper attention to the maintenance of a strong and well-equipped army. The evil effects of his poor administration, weak foreign policy and defective military organisation proved to be the source of steady decay and disintegration of the Sultanate.

Firuz Tughluq adopted a populist approach in administration. He wrote off all the loans granted during the reign of Muhammad bin Tughluq. The penal code was revised and the punishments were made more humane. He imparted a theocratic tinge to the taxation system by abolishing as many as twenty-three taxes and substituted them with only four taxes - kharaj, zakat, jaziya and khams - sanctioned by the Islamic law. He used coercive methods for the collection of jaziya. In order to show his religious zeal, the Sultan extended the scope of jaziya by levying it on the Brahmins also, who had been previously exempted from this tax. At a later stage, he introduced an irrigation tax at 10 per cent of the produce of lands which were irrigated by the state-constructed canals. The greatest success of the reign of Firuz was the promotion of agriculture through the construction of canals by the state, bringing fresh lands under cultivation along the banks of these canals, introduction of superior crops and laying out of more than 1,200 state-managed fruit gardens. The Sultan constructed four or five canals in the present states of Punjab and Haryana. New agricultural settlements sprang up along the banks of these canals. But Firuz's progressive measures for agriculture proved counter-productive to some extent, on account of his having made the iqta hereditary. He assigned thousands of iqtas on hereditary basis to civil and military officers and even to ordinary troopers. The Sultan, instead of streamlining the state machinery in matters of revenue assessment and collection, entrusted the work to the bidders, contractors and middlemen. Not only this, Firuz also made the civil and military posts hereditary. Shams-i-Siraj Afif writes that the Sultan passed an order to the effect that "a soldier who was too old to ride would be kept in service, but he was to send as his 'agent' his son to serve in his place; if he had no son, then his son-in-law; and if he had no son-in-law, then his slave". Firuz further

claims in his Futuhat that he applied this principle to all his officers. When Firuz Shah made the royal posts hereditary, he gave up the basic right of the government to ensure the efficiency of its military personnel. The iqtas be-came pieces of waste paper in the hands of the pensioners, who had lost all military qualities and to whom the penniless central government could pay nothing. Firuz was very fond of collecting a large number of slaves. According to Afif the total number of slaves collected by him amounted to 180,000 who were paid either by assignments of land revenue (like soldiers) or in cash; their salaries ranged from 10 to 100 tankas.

One remarkable feature of his reign was his interest in civil works. He founded a number of new cities and towns, three most famous being Hissar Firuza, Jaunpur and Firuzabad in Delhi. Ferishta credits him with the construction of fifty dams, forty mosques, thirty colleges with attached mosques, twenty palaces, a hundred caravan sarais, etc. To beautify his new capital Firuzabad in Delhi, two Asokan pillars were brought, one from Topara in Ambala and the other from Meerut.

Firuz, on account of his unscientific fiscal measures, extravagant expenditure on the civil works, maintenance of a large number of slaves, distribution of charities by the state, etc., rendered the treasury bankrupt. He set up a separate department, called the diwan-i-khairat, for the help of the poor and the needy. One of its func-tions was to make arrangements for the marriage of the poor Muslim girls at state expense.

Firuz was a poor military general with no skill or courage. His military campaigns mostly proved unsuccessful- the worst being his two abortive attempts to conquer Bengal.

Firuz died of old age in 1388. His last years were "full of tragedies, troubles and turmoils" made worse by the Sultan's physical and mental infir-mity. During these years the royal powers remained concentrated in the hands of the am-bitious and arrogant hereditary prime minister Khan-i-Jahan Juna Khan, while the war of succes-sion for the throne went on alongside.

Administration Under Delhi Sultanate

The Delhi Sultanate administration was generally run in accordance with the Muslim laws which were the laws of the Shariat or the laws of Islam.

Central Administration

The Central administration of the Delhi Sultanate followed a very systematic and well planned administrative procedure which was run by different ministers who had specific work assigned to them. Besides, there were also several other departments and the Sultan appointed their officers to carry on specific duties.

1. **SULTAN: He** was the head of the state and enjoyed unlimited powers in every sphere of state activity. He concentrated all the powers- Legislative, Executive and Judiciary, in him.
2. **Diwan-i- Wizarat:** This was the department of financial affairs headed by Wazir. **He** was the Prime Minister of the state and headed the financial department. He was in charge of revenue and expenditure. Moreover , he also exerted a tremendous influence over other departments.
3. **Diwan –I- Ariz –** This was the military affairs department and was headed by Arz-i-mammalik. He was responsible for all the military functions -Recruitment , training , discipline , salary and equipping soldiers was his duty. The review of the army and branding of the horses was also done by Arz-i-mamalik.
4. **Diwan –I- Risalat -** This was the ministry of religious affairs headed by Sadr-us-Sadur. He was also the head of the public charities. In his capacity as trusted confidante of the Sultan, he received appeals and complaints from public and redressed their grievances. He also had an influence on the education. Moreover, at times he also acted as Qazi-ul-Quzzat and in this capacity served justice to people. Moreover , His work was to the safeguard the Islamic Laws and ensure that Muslims spent their lives according to Islamic Sharia.

5. **Diwan-I-Insha:** This was the department of correspondence and records of the royal court held under the charge of a central minister known as dahir-i-mamalik, dahir-i-khas or amir- munshi. The dahir-i-mamalik acted as private secretary of the Sultan and drafted firmans. He was assisted by dabirs (clerks).

Provincial Administration

The Delhi Sultanate was further divided into smaller provinces known as IQTAS.

Iqta System

The Iqtadari was a unique type of land distribution and administrative system evolved during the sultanate of Iltutmish. Under this system, the entire empire was very evenly divided into several large and small tracts of land, called the Iqtas. These plots of land were assigned to the various nobles, officers and soldiers for the purpose of easy and flawless administration and revenue collection. The holders of Iqtas were known as Iqtadars or Muqtis or Walis. The main functions attributed to Iqtadars were :

- a. To maintain law and order
- b. To collect revenue whatever was due from his Iqta.
- c. To maintain a contingent of troops and supply them to centre whenever it was demanded.
- d. To suppress rebellions within his Iqta.

The Iqtas were transferable, i.e., the holders of Iqtas-Iqtadars-were transferred from one region to other every three to four years.

holders of small Iqtas were individual troopers. They had no administrative responsibilities. Muhammad of Ghur in 1206 A.D. the able king was the first to introduce the Iqta system in India, but it was Iltutrnish who gave it an institutional form. The Iqtadari system witnessed numerous changes during the Sultanate period. Initially, Iqta was a revenue-yielding piece of land which

was assigned in lieu of salary. However, during Firuz Shah Tughlaq's reign, in the year 1351 A.D, it became hereditary.

Local Administration

- Local administration was vague and undefined and basically traditional .
- The provinces in this period were divided into somewhat modern day districts headed by shiqdars
- The main functions of Shiqdars was to maintain law and order and protect people against oppression of zamindars. They also had to perform military obligation.
- The Shiqs were further divided into parganas which had different officials ,some of which were-
 1. Amil- officers who collected land revenue and other taxes
 2. Mushrif- Accountants
 3. Hazamdars- treasurers who kept the finances in control.
 4. Qazi- Official in charge of delivering justice
 5. Shiqdar-Criminal official
 6. Kotwal-Police head under shiqdar.
 7. Faujdar-Military official in charge of fort along with their adjoining territories.
 8. Amin- Officers in charge of measuring land and allocating their usage'.
 9. Qanungo-Maintained previous records of produce and assessment.
 10. Patwari-. Village record keeper

Important Officers and their function

Central Department. Function

Diwan-i-Risalat	Department of appeals
Diwan-i-arz	Department of Military
Diwan-i-Bandagan	Department of slaves
Diwan-i-Qaza-i-Mamalik	Department of justice
Diwan-i-Ishtiaq	Department of pensions
Diwan-i-Mustakhraj	Department of arrears
Diwan-i-Khairat	Department of charity
Diwan-i-kohi	Department of agriculture
Diwan-i-insha	Department of correspondence

Officers of the Delhi Sultanate (Central Level)

Officer:	Duty Performed
Wazir	Chief Minister; in charge of revenue & finances.
Ariz-i-Mumalik	Head of military department
Qazi	Legal Officer; dispensing Sharia law
Wakil-i-dar	Controller of Royal household
Barid-i-Mumalik	Head of state news agency
Amir-i-majlis	Officer in charge of Royal feasts & festivals
Majlis-i-am	Council of friends and officers consulted on important affairs of the state
Dabir-i-mumalik	Head of Royal correspondence
Sadr-us-sudur	Dealt with religious matters and endowments

Sadr-i-jahan Officers in charge of religious matters and endowments

Amir-i-dad Public prosecutor

Naib wazir Deputy Minister

Mushrif-i-mumalik Accountant general

Amir-i-hazib Officer in charge of the Royal court

Qazi-i-mumalik Chief Justice

Qazi-ul-kazat. Head of chief judicial department

Amir-i-Akhur. Officer commanding Royal Horses

Shahna-i-pil. Superintendent of Royal Elephants

Amir-i-bahr. Officer in charge of police & transport naval port

Officers of the Delhi Sultanate (Provincial Level)

Officials:. Provincial Function

Amir/muqti/Iqtadar Governor

Mukti/ Wali Responsible for law & order and collection of taxes in their iqtas

Sahib-i-diwan Maintained accounts of the provinces and sent them to centre

Shiqdar Officer in charge of a shiq

Architecture Under Delhi Sultanate

The Indo-Islamic architecture manifested the aesthetic heritage of the new sultans that includes both religious and secular structures. While indigenous architecture is Trabeate i.e. the space is spanned by means of beams laid horizontally; the Islamic form is Arcuate, whereby arches are used to bridge a space. The dome is the prominent feature of the mosque in contrast to the *Shikhar* of Hindu temples.

Features of Sultanate Architecture

1. The Turks used the arches. Besides arches, they also used domes over their buildings and minarets. The use of arch and dome added charm to the Muslim buildings and also enabled them to dispense with the need of a large number of pillars to support the roof. It enabled the construction of large halls with a clear view.
2. There was use of superior mortar (lime mortar) to hold the stones. Besides, several types of coloured stones like red, light black and white marbles were used.
3. Use of slab and beam method was another feature of Sultanate architecture.
4. The Sultanate architecture was characterized by a decorative exuberance, such as use of geometrical shapes, calligraphy, inspirational art etc. The use of Quaranic 'Ayats' in the buildings served two purposes i.e. religious as well as decorative.
5. The Sultanate period saw the synthesis of indigenous motifs such as bell motif, lotus etc.

Glimpses of Sultanate Architecture

1. Qutub Minar

It is a towering 73 meter high tower founded by Qutub-ud-Din Aibak and completed by Iltutmish in the memory of the Sufi Saint Qutubuddin Bakhtiyar Kaki. The last two storeys were completed by Firoz Shah Tughlaq.

The Qutub Minar complex comprises of the Quwwat-us-Islam Mosque, a 7 metre high iron pillar, the tomb of Iltutmish, Ala'i-Darwaza and the Ala'i Minar.

2. Qutub-ud-Din Aibak built the city of Delhi, Iltutmish built the city of Sultangarhi and Balban built the city of Kailagurhi.

3. Tomb of Balban

It is first example of true arch and is located at the archaeological park in Mehrauli.

4. Alai Minar

It contains a dome, which for the first time was built on correct scientific lines and also has arches of very pleasing proportions.

5. Alauddin Khilji built new fort and imperial township of SIRI. In siri, he built the Mahal Hazar Satun, the palace of thousand pillars, Hauz-i-illahi, a water tank and the Jamaat Khana mosque at the Dargah of nizamuddin Auliya.

6. Alai Darwaza

It was constructed with a dome shaped gate made of red sandstone and decorated with stunning Turkic features made of white marble inlay and inscriptions engraved in the ancient Naskh Script and screens made with Lattice stones depicting unique Turkic craftsmanship.

7. Alauddin Khilji's tomb and madarsa

It is located in the Qutub Complex, which is located near the Mehrauli Archaeological Park. It was built by Ala-ud-din Khilji, as a college for the education on Islamic scriptures and theology. It consists of rooms and halls built around a quadrangular court.

8. Tughlaqabad

The Palace cum Fortress Complex of Tughlaqabad was constructed by Ghiyasuddin Tughlaq. Mohammed-bin-Tughlaq built the Tomb of Ghiyasuddin Tughlaq on a high platform which marks a new trend in architecture for imposing skyline. He also built Jahanpanah, one of the cities of Delhi. Firoz Shah built Hauz Khas, a pleasure resort and also built Firoz Shah Kotla fort. The

Tughlaq rulers started building the tombs on an elevated platform. They combined the principles of arch and dome with as is evident in Firoz Shah Tughlaq's construction of Hauz Khas.

9. Lodhi Garden

It is the finest example of the synthesis of dome, arch, slab and beam. Other examples of Lodi are Masjid Moth, Bara Khan Gumbad and Chote Khan Ka Gumbad.

Hence, the architectural excellence of the Sultanate period witnessed the evolution and development of Indo-Islamic Architecture by synthesising geometrical shapes, calligraphy, inscriptional art, etc.

MUGHAL SOURCES

Tuzuk-i-Babur or Babarnama written by Babur, the founder of the Mughal power as autobiography in his mother tongue, Chaghtai Turki occupies the first place. It is a true reflection of his account of India and it gives information from Babur's birth to AD 1529.

Humayun Nama written by Gulbadan Begum, the daughter of Babur and sister of Humayan records a brief account of Babur and a detailed account of Humayan. This was written at the instance of Akbar.

The Tuhfa-i-Akbari Shahi (Tarikh-i-Shershahi) of Abbas Khan Sarwani provides details of the life and works of Shershah.

Abdul Qadir Badauni's Muntakhab-ut-Tawarikh is not dedicated to Akbar as Badauni was very critical of the 'innovations' of Akbar.

Abul Fazl's Akbar Nama consists of three volumes; the third volume is the Aini Akbari. While the first two volumes cover the period of Akbar up to the close of his 46th year, the third volume 'Ain-i Akbar' gives an account of the various imperial departments and also of the revenue and administrative officials, revenue rates of measured land and revenue statistics of Subhas, Sarkars and Paraganas.

Nizamuddin Ahmad Harawi's Tabaquat-i-Akbari was completed in the year 1593-94 and it was composed in nine parts from the advent of Islam up to AD 1593-94.

Tuzuk-i-Jahangiri was the autobiography of Jahangir. It is also called Tarikh-i-Salim Shahi and Jahangirinama.

Muhammad Qasim Shah Astrabadi's Tarikh-i-Firishtah, deals with the history of the Sultans of the Deccan.

Padshanama of Abdul Hamid Lahori is a biographical account of Shahjahan from his childhood to 1649. It is rated as the first-rate authority on the reign of Shahjahan. Besides this biography, Muhammad Amir Khan Qazyni and Muhammad Waris, a pupil of Lahori also wrote two biographies with the name Padshahnama. Of these two, the first one gives an account of the first 10 years and the other the last ten years rule of Shahjahan.

Inayat Khan, a high official of Shahjahan also wrote Shajahannama and another Shahjahannama was written by Muhamad Sadiq Khan. This covers the historical events from the death of Jahangir to the accession of Aurangzeb.

Muhammad Saki Mustaid Khan was the author of Maasir-e-Alamgiri. This was written after the death of Aurangzeb with the help of state records. Mirza Muhammad Qazim was the author of Alamgirnama. This is a good detailed history of the first ten years of Aurangzeb's reign.

Muhammad Hashim Khafi Khan's Muntakhab-ul-Lubab Muhammad Shahi is a voluminous history from the Muslim conquest of India up to the Mughal emperor Muhammad Shah. Besides these histories written in Persian, administrative and accountancy manuals, statistical tables, Firmanas, Mishans or

Parwanas, letters and dictionaries also serve useful purpose as primary source material. A number of books based on primary sources written in the last seventy-five years provide useful insights into the different reigns of the Mughal rulers. Further, the contemporaneous Portuguese, Dutch, English and French records and accounts provide useful information of the various aspects of Indian life.

Memoirs, travelogues, letters of the Jesuit fathers, and factory records come under the above category. Antonio Monserette, a Jesuit in his commentary published in 1597 written in Portuguese, provides a graphic account of the court of Akbar. William Hawkins' work graphically describes Jahangir's court. Sir Thomas Roe's embassy (1615-1619) of Jahangir's time offers political and economic information. Similarly, the Dutch factor, Pelsaert's account, the travels of Peter Mundy, and Fray Sebastian Manrique, the travels of Francois Bernier and Storia do Mogor of Niccolo Manucci also throw very useful light on the contemporary Indian society.

Mughal Sources

Book	Author	Patron
Tarikh-i-Rashidi	Mirza Muhammad Haidar Dughlat Beg	Humayun
Akbarnama and Ain-i-Akbari	Abul Fazal	Akbar
Tarikh-i-Firishtah	Mohammad Qasim Hindu Shah	Akbar

Muntakhabut-Tawarikh	Abdul Qadir Badayuni	Akbar
Tarikh-i-Sher Shahi	Abbas Khan Sarwani	Akbar
Tarikh-i-Salatine Afghana	Ahmed Yadgar	Jahangir
Tazkirat-ul-Waqiat	Jauhar Aftabchi	Akbar
Tarikh-i-Sindh	Mir Muhammad Masoom Shah Bakhri	Akkbar
Waqiat-i-Mushtaqi	Shiekh Rizq Ullah Mushtaqi	Akbar
Tarikh-i-Akbari	Muhammad Arif Qandhari	Akbar
Tuzuk-e-Jahangiri or Tuzuk-i-Jahangiri	Nur-ud-din Muhammad Jahangir	Jahangir
Makhjan-i-Afghana	Ni'mat Allah al-Harawi	Jahangir

Tarikh-i-Daudi	Abdullah	Jahangir
Maasiri-i-Jahangir	Khawaja Kamgar	Jahangir
Shah Jahan Nama	Sadiq Khan	Shah Jahan
Padshah Namah	Mohammed Waris	Shah Jahan
Alamgirnamah	Mirza Muhammad Kazim	Aurangzeb
Masir-e-Alamgiri	Mohdammad Saqi Mustaid khan	Aurangzeb
Zafar Namah	Guru Gobind Singh	Aurangzeb
Muntakhab-ul-Lubab	Muhammad Hāshim or Hashim 'Ali Khan (Khafi Khan)	Aurangzeb
	Ishwar Das Nagar	

Futuhāt-e-Alamgiri		Aurangzeb
Nuskha-e-Dilkusha	Bhimsen Burhanpuri	Aurangzeb
Khulasat-u-Tawarikh	Surjan Rai Khatri	Aurangzeb Aurangzeb

--	--	--

Zahir Ud Din Muhammad Babur

Babur was born on 14 February, 1483 at Anidjan in the Fargana valley of present day Uzbekistan. The name of Babar's father was Sultan Umar Shaikh Mirza while as Qutlug Nigar Khanem was his mother. Babur had the prestige of being a descendant of two of the most legendary warriors of Asia namely Changez, and Timur. Babur endeared himself to his begs (high nobles) by his personal qualities. He was always prepared to share the hardships with his soldiers. Babur was fond of wine and good company and was a good and cheerful companion. At the same time, he was a strict disciplinarian and a hard taskmaster. Babur took good care of his army and other employees, and was prepared to excuse many of their faults as long as they were not disloyal. Though Babur was an orthodox Sunni, but he was not prejudiced or led by the religious divines. Once, there was a bitter sectarian conflict between the Shias and the Sunnis in Iran and Turan; however, in such a condition, Babur's court was free from theological and sectarian conflicts. Though Babur declared the battle against Rana Sanga a jihad and assumed the title of 'ghazi' after the victory, but the reasons were noticeably political. Babur was master of Persian and Arabic languages, and is regarded as one of the most famous writers in the Turkish language (which was his mother tongue). Babur's famous memoirs, the *Tuzuk-i-Baburi* is considered as one of the classics of world literature. His other popular works are *masnavi* and the Turkish translation of a well-known Sufi work. Babur was a keen naturalist, as he described the flora and fauna of India in considerable details.

Early life of Babur

Babur was born in Farghana, in Turkestan, the region of Central Asia, on 14th Feb, 1483 . He considered himself to be a Timurid. At the age of 12, he became ruler, following the death of his father. However, he was soon usurped by his uncles who sought to wrestle control. But helped by his maternal grandmother, Aisan Daulat, he was able to secure the throne of Fergana. It was one of his many internal struggles against rival factions within his people and even extended family.

Early conflict

Babur At the time, the surrounding regions were in frequent conflict, with descendants of Genghis Khan fighting for supremacy over towns and small regions. Babur was ambitious to strengthen his rule and gain new territories. In 1497, at the age of 15, he took the city of Samarkand after a long siege. It was a notable victory and impressive for a boy of just 15. However, whilst away from his home town taking Samarkand, there was a rebellion back in Fergana. And after just 100 days, Babur was forced to leave the newly gained prize of Samarkand to a rival prince and return empty-handed. It was a loss that pained him throughout his life.

To regain Samarkand, he spent three years building a stronger army. Babur's personality, generosity and demeanour meant he was successful in encouraging many Tajiks to join his cause. However, when he went back to try and retake Samarkand, he was attacked by a rival – Muhammad Shaybani, Khan of the Uzbeks. Babur was forced into a humiliating peace treaty and he returned to try and re-take Fergana. But, failing to take Fergana, he was left bereft with only a few followers. For a few years, he lived in great poverty and it appeared his hopes of gaining a strong empire were over.

Kabul

His fortunes started to turn in 1504 when he was able to take Kabul, in modern-day Afghanistan. He ruled this kingdom until 1526. And over time, more Muslim princes sought refuge in Kabul to escape the invasions of Shaybani in the west. However, despite this success, Babur was not satisfied, the area was poor and far from major trading routes. Even in Kabul, life was rarely peaceful and Babur had to quell domestic rebellions. But as he strengthened his domestic position, he began building and training his army into a formidable fighting force with the best modern equipment. Before turning his attention to India (Hindustan) Babur enlisted the support of Persian (Safavid) empire to get himself installed again in Fergana. For a while, he was successful when Safavids defeated the Uzbeks in the battle of Merv in 1510. However, Babur's stay in Fergana remained short-lived as the Uzbeks made a rapid recovery from this shock defeat. Babur's Central Asian dream was finally dashed to ground when the Ottoman empire decisively defeated the Saffavids in the battle of Chaldiran in 1514. It was after this battle that Babur realized the

futility of continuing his efforts to regain back his ancestral kingdom. Babur, now, turned to Hindustan (the lands of Pakistan and India). The area had been on Babur's mind for a long time as it had once marked the furthest part of Timur's empire.

Foundation of Mughal Empire- Role of Babar

Zahiruddin Muhammad Babur, who defeated Ibrahim Lodi at Panipat in 1526, founded the Mughal empire in India. Babur was a descendant of Timur on his father's side and of Chengiz Khan on the side of his mother. The Mughals were so proud of their connections with Timur that they called themselves Timurids. On the death of his father Umar Shaikh Mirza, Babur inherited the ancestral kingdom of Farghana in 1494. On account of his precarious position in Central Asia, he, after crossing the Indus, invaded

India five times. The first real expedition took place in 1519 when he captured Bhera, and the fifth was the defeat of Ibrahim Lodi in the first battle of Panipat in April 1526.

Panipat was merely the beginning of the Mughal rule and not its real foundation which was laid by Akbar in 1556. At the time of the battle of Panipat, the political power in Hindustan was being shared by the Afghans and the Rajputs. After defeating Ibrahim Lodi he had won a decisive victory against the Afghans. But Babur's conquest of Hindustan would have been incomplete till he defeated the Rana of Mewar, Sangram Singh or Rana Sanga, who was the greatest Rajput prince of the period. Consequently, a decisive battle took place on March 16, 1527, at Khanwa, a village some 60 km west of Agra, between the forces of Babur and Rana Sanga. In this battle the latter was decisively defeated and Khanwa confirmed and completed Babur's victory at Panipat. In 1528, he captured Chanderi from a Rajput Chief Medini Rai and a year later he defeated the Afghan chiefs under Mahmud Lodi in the battle of Ghagra in Bihar.

These conquests made Babur the master of Hindustan; but he was not destined to enjoy the fruits of his conquests because short-ly afterwards he died at Agra on December 26, 1530. Babur's conquest of Hindustan has been called by R.P. Tripathi "a result of chance the because his original intention was only to annex the Punjab to his Central Asian territories. Subsequent political developments led him at capturing the entire Lodi heritage. A record of Babur's career is found in his autobiography Tuzuk-i-Baburi or Baburnamah he wrote in his mother-tongue (Turki). It is reckoned among the most enthralling literary works of all time.

Major battles that fought by Mughal emperor Babur

First Battle of Panipat (1526)

On 20th April 1526, the First Battle of Panipat, was fought between Babur and the Ibrahim Lodi Empire (ruler of Delhi). The battle took place in north India (Panipat) and marked as the beginning of the Mughal Empire.

The first battle of Panipat was one of the earliest battles in which gunpowder firearms and field artillery were used. However, Babur said that he used it for the first time in his attack on the Bhira fortress. Ibrahim Lodi met Babur at Panipat with the force estimated at 100,000 men and 1,000 elephants. Babur had crossed the Indus with a force of merely 12,000; however, in India, a large number of Hindustani nobles and soldiers joined Babur in Punjab. In spite of Indian army support, Babur's army was numerically inferior. Babur made a master plan and strengthened his position. He ordered one of his army wings to rest in the city of Panipat, which had a large number of houses. Further, he protected another wing by means of a ditch filled with branches of trees. On the front side, Babur lashed with a large number of cans, to act as a defending wall. Between two carts, breastworks were erected so that soldiers could rest their guns and fire. Babur used the Ottoman (Rumi) device technique, which had been used by the Ottomans in their well-known battle against Shah Ismail of Iran. Babur had also invited two Ottoman master-gunners namely Ustad Ali and Mustafa. Ibrahim Lodi, however, with huge army men, could not assume the strongly defended position of Babur.

Ibrahim Lodi had apparently expected Babur to fight a mobile mode of warfare, which was common with the Central Asians. Babur's gunners used their guns strategically with good effect from the front; however, Babur gave a large part of the credit of his victory to his bowmen. After the seven or eight days fight, Ibrahim Lodi realized Babur's strong position. Further, Lodi's forces were also hesitant to fight with Babur's modern technological warfare. Ibrahim Lodi battled to the last with a group of 5,000 to 6,000 forces, but he (Lodi) had been killed in the battle field. It is estimated that more than 15,000 men (of Lodi kingdom) were killed in the first battle of Panipat.

Significance:

The Battle of Panipat is regarded as one of the decisive Battle of Indian History. It broke the back of Lodi Power and brought under Babur's control the entire area upto Delhi and Agra.

Babur's victory at Panipat led to the foundation of Mughal Empire in India. Soon after the victory Babur occupied Delhi and Agra, seated himself on the throne of the Lodi's and laid the foundation of Mughal Rule in India.

The treasures stored up by Ibrahim Lodi in Agra relieved Babur from his financial difficulties. The rich territory upto Jaunpur also lay open to Babur.

The Battle of Panipat led to the initiation of Artillery in India and as such the era of small states was bound to end.

Battle of Khanwa (1527)

On March 17, 1527, the Battle of Khanwa was fought near the village of Khanwa (about 60 km west of Agra). It was fought between the first Mughal Emperor Babur and Rajput ruler Rana Sanga. The Rajput ruler, Rana Sanga, was the great threat for Babur to establish a strong Mughal empire in the Indo-Gangetic Valley, as Sanga planned to expel Babur from India or else confined him at Punjab. Babur had an authentic reason to accuse Rana Sanga i.e. of breach of an agreement. In fact, Sanga invited him (Babur) to India with a promise to fight with him against Ibrahim Lodi, but he (Rana) refused. The battle of Khanwa was aggressively fought. As Babur reported, Sanga had more than 200,000 men including 10,000 Afghan cavalrymen, supported with an equal force fielded by Hasan Khan Mewati. Babur's strategy, in the battle ground, was highly technical; he ordered his soldiers (who had been sheltering behind their tripods) to attack in the center. Thus Sanga's forces were hemmed in, and finally defeated.

Rana Sanga escaped from the battle field. Later he (Rana) wanted to renew the conflict with Babur, but he was poisoned by his own nobles.

The battle of Khanwa strengthened Babur's position in the Delhi-Agra region. Later, Babur conquered the chain of forts including Gwalior, Dholpur, east of Agra, etc.

Significance

The foundation laid at the battle of Panipat for the establishment of the Mughal empire in India was strengthened and based on firm bases as a result of the battle of Kanwah.

The defeat at Kanwah was a great set back to the power of the Rajputs. The most powerful rival of Babar was eliminated as a result of the battle of Kanwah.

Battle of Chanderi (1528)

Babur also conquered Alwar from Hasan Khan Mewati . Chanderi (Malwa) was wrested from Medini Rai. Chanderi was captured after killing almost all the Rajput defenders men and their women performed jauhar (it was the custom of self-immolation of queens and royal female of the Rajput kingdoms).

Battle against Afghans (1529)

Eastern Uttar Pradesh, which was under the domination of the Afghan chiefs had submitted their allegiance to Babur, but internally planned to throw it off at any time.

Nusrat Shah, the ruler of Bengal, who had married a daughter of Ibrahim Lodi, had supported the Afghan sardars. The Afghans had ousted the Mughal officials in eastern Uttar Pradesh and reached up to Kanauj many times, but their major weakness was the lack of a competent leader. Afghan leaders invited Mahmud Lodi. He (Mahmud Lodi) was a brother of Ibrahim Lodi and also had fought against Babur at Khanwa. The Afghan leaders welcomed him as their ruler, and congregated strength under his leadership. The Afghans, under Mahmud Lodi's leadership, was a great threat for Babur, which he (Babur) could not ignore. At the beginning of 1529, Babur left Agra for the east and he faced the combined forces of the Afghans and Nusrat Shah of Bengal at the crossing of the Ghagra River. While Babur was fighting with the Afghans (in the east), he received a message i.e. crisis situation in Central Asia. Thus Babur decided to conclude the war with an agreement with the Afghans. He made a vague claim for the suzerainty over Bihar, and left the large parts in the Afghan's hands.

On 26 December, 1530, when Babur was returning to Kabul (Afghanistan) died near Lahore.

Significance of Babur's advent into India

The significance of Babur's advent into India can be briefly explained as follows –

Geo-strategic Significance

Kabul and Qandhar had always acted as staging places for an invasion in India, Babur's advent made Kabul and Qandhar the integral parts of an empire comprising north India.

Babur and his successors strengthened the India security from an external invasion, which were persistent from the last 200 years.

Economic Significance

Geographically Kabul and Qandhar positioned in the trade route; therefore, the control of these two regions strengthened India's foreign trade.

Babar attempted to re-establish the prestige of the Crown, which had been eroded after the death of Firuz Tughlaq.

Babur introduced a new concept of the state, which was to be based on-

- a. The strength and prestige of the Crown;**
- b. The absence of religious and sectarian bigotry; and**
- c. The careful fostering of culture and the fine arts.**

Babur, with all these three features (discussed above), provided a precedent and a direction for his successors.

THE MUGHAL EMPIRE UNTIL 1556-1605: AKBAR AS EMPIRE BUILDER

It was their success in the second battle of Panipat in the year 1556 that provided secure space for the Mughals in India. Babur founded the Mughal Empire in India in AD 1526 after his success in the first battle of Panipat. But after the sudden demise of Babur in 1530 and in between before the accession of Akbar in AD 1556, the Mughals had to struggle hard to retain their hold in India and in their effort they failed against the determined Afghans and the Rajputs.

By the time Akbar ascended the throne in 1556 to claim his right; the Mughals were at their lowest ebb of prestige. The core philosophy of Akbar was to expand the power of the Mughals over the entire subcontinent and to deepen their administrative control over the rural and urban subjects by a wise and liberal policy of integration. No wonder, Akbar not only expanded his territorial extent by wars and conquests, he also devised administrative measures to consolidate himself as the ruler by winning the loyalty of his subjects.

Second Battle of Panipat

Akbar's reign started shakily in 1556. He had to regain his paternal kingdom after defeating the Sur successors of Shershah and their general, Hemu in the second battle of Panipat.

Events leading to the Second Battle of Panipat: Hemu, the able general and Prime Minister of Mohammed Adil (a Sur claimant to the throne of Delhi) was sent by his master to prevent Humayun from gaining his lost throne. Humayun, however, occupied Delhi and Agra but after his sudden death, Hemu again came into the field in order to prevent Akbar from taking possession of his father's kingdom. It was Hemu's aim to recover Delhi and Agra. Accordingly, advancing by way of Gwalior and Agra he inflicted a severe defeat on the Mughal army. Tardi Beg, the Mughal governor of Delhi, fled away towards Sirhind and both Delhi and Agra fell into the hands of Hemu. Hemu proclaimed himself king under the title of Vikramajit.

When the news of the fall of Delhi and Agra reached Akbar, he ordered an immediate march towards Sirhind. At Sirhind, Tardi Beg joined with the remnant of his forces. Here

Tardi Beigh was assassinated at the instance of Bairam Khan to instill fear and inspire discipline among the Mughal troops.

In the meanwhile, Hemu was setting his troops in order, and when he heard of the arrival of Akbar at Sirhind he marched from Delhi sending his artillery in advance to Panipat.

From Sirhind Akbar moved towards Panipat. An advance guard was sent under Ali Kuli Khan who captured the artillery of Hemu in a preliminary engagement. This was a great blow to Hemu but still he was far superior in the number of his troops.

On November 5, 1556 the fight began at the battlefield of Panipat. The army on both sides was drawn up in three divisions. Hemu succeeded in overthrowing the right and left wings of Mughal forces and was attempting to crush the centre by his elephants when an arrow pierced through his eye which made him unconscious. On seeing their leader's fall, the army of Hemu fled and the Mughals came out victorious.

Causes of the success of the Mughals

1. The capture of the artillery of Hemu by the advance guard of Akbar's army: This was a great blow to Hemu as he prided very much on the strength of his artillery.

2. The unity and enthusiasm of the rank and file of the Mughal army: Both the rank and the file of the Mughal army realized that if defeated they were too far from their homes to reach there safely; they, therefore, fought with full vigour and fury.

3. Courage and bravery of Bairam Khan: The veteran and experienced Bairam Khan showed extreme courage and bravery.

But for his courageous conduct it would have been well nigh impossible for the Mughals to fight Hemu, the most powerful opponent of Akbar.

4. The opportune arrow which pierced the eye of Hemu: It made him unconscious. This was the most important cause. Hemu, after throwing the right and left wings of Mughal army into confusion was attacking the centre when a chance arrow struck him in the eye and he fell unconscious. The soldiers finding their leader in this condition fled away from the battle field in confusion.

Results and importance of the battle:

1. The victory at Panipat disposed of the most formidable rival of Akbar, viz., Hemu. Hemu's head was struck off by Bairam Khan and his army was ruthlessly routed.
2. Delhi, Agra and the surrounding districts were quickly occupied. Akbar was now the unchallenged master of the territory thus taken hold of and a large treasure fell into Akbar's hands. One thousand and five hundred elephants also fell into the hands of the victorious army.
3. The removal of Hemu made easy the removal of Sikandar Sur, another Sur claimant to the throne of Delhi. Sikandar Sur had a serious conflict with Akbar but he surrendered at last and Akbar generously allowed him a jagir in Bihar.
4. The occupation of Delhi and Agra opened the road to further conquests.
5. The superiority of the Mughal arms was established and Akbar was hailed as the Emperor of Hindustan. The Afghan rule came to an end and the Mughals began to rule in India.

Expansion of Mughal Empire

After the battle the era of unrelenting mughal expansion started. During the regency of Bairam Khan, Ajmer, Malwa and Garhkatanga were added to the territory of the Mughals. Later on, Akbar brought the major part of Rajasthan under his control along with Gujarat (1584), Kabul (1585), Kashmir (1586-87), Sindh (1591), Bengal (1592) and Kandahar (1595) were annexed to the Mughal territory. Like his predecessor Sultans of Delhi, after establishing his sway over North India, Akbar turned his attention towards the Deccan and demanded them to accept his suzerainty.

As the response was negative, Akbar despatched Abdul Rahim and prince Murad to attack Ahmadnagar in 1595. Chand Bibi, the regent offered stiff opposition and peace was concluded after acquiring Berar. By 1600, Akbar proceeded in person and occupied Burhanpur and sent his armies to annex Ahmadnagar. In 1601, the Mughals occupied the fort of Asirgarh and carved out three Subas of Ahmadnagar, Berar and Khandesh. Thus, within a period of five decades from 1556 to 1605, Akbar built a vast multi-regional empire by his repeated conquests and victories

and provided a stable and secure administrative apparatus and structure catering to the needs and demands of his subjects.

A.L. Srivastava rightly states, "Akbar invariably followed the policy of giving an organized administration to his conquered territories. As soon as a principality or a province was reduced to submission, he took steps to establish therein complete order and peace, and to appoint civil officers to carry out a revenue settlement which was based on the principles of measurement and classification of land. Religious toleration was extended to the newly conquered areas, social, religious as well as administrative reforms were introduced and the interests of the people were taken care of Akbar, unlike his predecessors paved the way for the establishment of a common nationality in the land".

By following a wise policy of liberal attitude towards all communities and by providing peace and order through his policy initiatives, he cemented the bond of relationship between people of different religions and cultures of India. It is no exaggeration to suggest that under his benign paternal outlook, not only the entire land mass stretching from the frontiers of Persia to Assam and Burma and from the Hindu Kush and the Himalayas to the Godavari river grew into a coherent state ruled by one system of administration throughout India giving equal scope and place of honour to both the Hindus and the Muslims and for more than a century enjoyed cultural and artistic renaissance.

Satish Chandra observes that along with political integration, importantly the cultural and emotional integration of the people within this vast empire had taken place at the same time. As a result of his reformistic zeal and liberal policy towards non-Muslims, the state became essentially secular, liberal and enlightened in social sphere and a harbinger of cultural integration.

Important Facts about Akbar

Akbar was the third Mughal emperor and one of the most famous emperors of Indian history. Akbar also known as Shahanshah Akbar-e-Azam is mostly known for his liberal attitude towards other religions.

He was born on October 14, 1542 in Sindh (now in Pakistan).

He was the son of Mughal emperor Humayan. His mother was Hamida Banu Begum. His father named him Jalal-ud-din Muhammad Akbar.

After the death of Humayan, Akbar was made the shahanshah. He was only 13 at that time. Bairam Khan became his teacher and guardian of his empire.

Just after the declaration of Akbar as a king, Hindu samrat Hemu attacked the mughals and defeated them. But later with the help of Bairam Khan, Akbar was able to defeat him in Second Battle of Panipat.

At the age of 18, he came into full power and dismissed Bairam Khan and ordered him to make the hajj to Mecca. Bairam Khan became a rebel. Akbar defeated Bairam Khan and forgave him.

Akbar's liberal attitude towards other religions helped him to easily conquer other states. He was able to bring other states in his empire.

Akbar created a very efficient bureaucracy system to control his empire. He appointed mansabars to look after the small regions.

Akbar had a great parliament with many talented and great people. There were nine jewels in his parliament- Abdul Rahim, Abdul Fazal, Birbal, Faizi, Hamim Human, Raja Man Singh, Shaikh Mubarak, Tansen, Todar Mal.

Many architectural masterpieces were built at his time. Agra Fort (1565), Lahore Palace(1572), Fatehpur Sikri, Buland Darwaza and Allahabad fort (1583) were constructed by Akbar.

Reign : (14 February 1556 – 27 October 1605)

At the age of 63, He died at Fatehpur Sikri, Agra on 27 October , 1605.

Mansabdari System

The mansabdari system introduced by Akbar was a unique feature of the administrative system of the Mughal empire. The term mansab (i.e. office, position or rank) in the Mughal administration indicated the rank of its holder (mansabdar) in the official hierarchy. The mansabdari system was of Central Asian origin. According to one view Babur brought it to North India. But the credit of giving it an institutional framework goes to Akbar who made it the basis of Mughal military organisation and civil administration. The mansabdars formed the ruling group in the Mughal empire. Almost the whole nobility, the bureaucracy as well as the military hierarchy, held mansabs. Consequently, the numerical strength of the mansabdars and their composition during different periods materially influenced not only politics and administration but also the economy of the empire. Since the mansabdars of the Mughal empire received their pay either in cash (naqd) or in the form of assignments of areas of land (jagir) from which they were entitled to collect the land revenue and all other taxes sanctioned by the emperor, the mansabdari system was also an integral part of the agrarian and the jagirdari system.

Basic Features:

1. The mansabdars belonged both to the civil and military departments. They were transferred from the civil side to the military department and vice versa.
2. The Mughal mansab was dual, represented by two members, one designated zat (personal rank) and the other sawar (cavalry rank). The chief use of zat was to place the holders in an appropriate position in the official hierarchy.
3. In the early years of Akbar's reign the mansabs (ranks) ranged from command of 10 to 5,000 troops. Subsequently the highest mansabs were raised from 10,000 to 12,000; but there was no fixed number of mansabdars. From the reign of Akbar to Aurangzeb their number kept on increasing. In or about 1595 the total number of mansabdars during the reign of Akbar was 1803; but towards the close of Aurangzeb's reign their number rose to 14,449.
4. In theory all mansabdars were appointed by the emperor, who also granted promotions on the basis of merit like gallantry in military service.

5. There were three grades in the mansabdari system. The mansabdars holding ranks below 500 zat were called mansabdars, those more than 500 but below 2,500 amirs and those holding ranks of 2,500 and above were called amir-i-umda or amir-i-azam or omrahs.

5. The mansabdars who received pay in cash were known as naqdi and those paid through assignments of jagirs were called jagirdars. The jagirs were by nature transferable and no mansabdar was allowed to retain the same jagir for a long period. The watan-jagirs were the only exception to the general system of jagir transfers. The watan-jagirs were normally granted to those zamindars who were already in possession of their watans (homelands) before the expansion of the Mughal empire.

6. The mansab was not hereditary and it automatically lapsed after the death or dismissal of the mansabdar. The son of a mansabdar, if he was granted a mansab, had to begin afresh.

7. Another important feature of the mansabdari system was the law of escheat (zabti), according to which when a mansabdar died all his property was confiscated by the emperor. This measure had been introduced so that the mansabdars did not exploit the people in a high-handed manner.

Religious Policy of Akbar

Akbar is generally hailed as one of the mighty personalities who ever ruled India. Infact his fame transcended the boundaries of time and space . He is famous particularly for ushering in a dawn of religious policy based on Universal peace (Sul-hi-kul). Akbar is known for his liberal ideas and liberal religious policy. He adopted a policy of mutual understanding and reconciliation among followers of different faiths and equality of all religions. He tried to harmonize the relations. A number of factors were responsible for the flowering and development of this policy of broad religious toleration and equality.

1. The first important factor that contributed in shaping the Akbar's policy of broad religious toleration was Akbar's family heritage which proved beneficial in his religious policy. His father was a Sunni Muslim while as his mother , Hamida Bano , was a Shia lady who fostered and kindled in a spirit of liberalism and humanism in the personality of Akbar.
2. The 16th century when Akbar was born, brought up and lived was marked by a new awakening of broad- mindedness. The Bhakti Saints and Sufi saints had already been stressing upon religious toleration. So it was natural for Akbar to be influenced by contemporary ideas and values.
3. The tutors of Akbar , Mulla Abdul Lateef and Bairam , also played an important part in the development of Akbar's liberal religious views. Three great liberal minded scholars, Shaikh Mubark and his sons Faizl and Abdul Faizl exercised tremendous influence on the religious outlook of Akbar.
4. Akbar's intimate relations between Rajputs and Akbar also contributed in carrying further his idea of religion. He married many Rajput queens and provided them religious freedom which they did not enjoy earlier.
5. Akbar was an imperialist. He was convinced that he could not establish a strong empire without the cooperation of the Hindus who formed the majority of his subjects.

Evolution of the religious policy

1. Akbar put a complete ban on the forcible conversion of the prisoners of war in 1562. Akbar ordered not to tease and humiliate the prisoners.

2. Akbar abolished the pilgrimage tax on Hindus in 1563.

3. Akbar abolished Jaziya in 1564. The abolition of Jaziya tax contributed a great deal in establishing harmonious relationships between the Hindus and the Muslims. To end Jaziya tax is considered as a landmark achievement in the direction of bringing harmony between the two religions. It was really a turning point in the history of Muslim rule in India for it ended the alleged discrimination against the non-Muslims.

4. Akbar constructed the Ibadat Khana (prayer Hall) in 1575 for the purpose of conducting religious discussions and debates for a better understanding of deep truth in religion. Akbar himself took part in these discussions. Initially only muslim scholars were allowed to visit Ibadat Khana for discussions. Akbar was an earnest seeker of knowledge and truth. It is said that Akbar would sit for hours together on a huge flat stone and think of the mysteries of God and religion. However, the discussions in the Ibadat Khana turned ugly with Scholars hurling choicest invectives and abuses on each other. This greatly disillusioned Akbar who now opened the doors of Ibadat Khana to the scholars of other religions as well. In due course, exponents of Hinduism, Jainism, Buddhism, Sikhism and Christianity began to be invited. All the scholars were given due respect. However with the passage of time, Akbar found that the debates in the Ibadat Khana were not helpful in leading to better understanding between different religions, rather they created bitterness. Hence in 1582, he discontinued the debates.

5. Akbar issued Mazhar (the infallibility decree) in 1579. He wanted to combine in himself both political and spiritual powers. According to the Decree, Akbar became the supreme arbiter in civil and religious affairs. This declaration was signed by leading divines. If there was no unanimous view among the **Mujtahids** (persons accepted as an original authority in Islamic law) on a particular issue then in that case the view held by Akbar was to prevail.

6. Akbar founded the Din-i-illahi or Tauhid-i-illahi in 1582 after acquainted himself thoroughly with the principles and practises of different religions through listening to the debates and

discussions of religious philosophers and scholars and watching their lives. The Din-i-illahi included the virtues and teachings of all religions. Akbar tried to emphasise the 'Sule Kul' i.e. peace and harmony among religions.

Impact of the religious policy of Akbar

The main effects of religious policy of Akbar as under:

(i) Vast Mughal Empire : Akbar won the hearts of Rajputs only because of his policy of religious toleration and freedom . He was able to suppress his enemies with the cooperation of Rajputs. Many loyal Rajput chiefs won many battles for the kingdom. It led to great expansion of Mughal empire.

(ii) Strong Mughal Empire : Before Akbar, Hindus were enemies of empire and were causing huge losses to the state. But liberal policy of Akbar brought Hindus to Mughal court. As a result, Mughal empire became very strong.

(iii) Encouragement to sense of nation building : As a result of this policy of Akbar, lakhs of Hindus came in favour of Mughal empire and began working for the progress of empire. That's why Akbar was able to succeed in his objective of nation building.

(iv) Progress in Art and Literature : As a result of this policy, art and literature made a huge progress. Mughal art was mixed into Hindu art and mixture of Sanskrit and Persian gave birth to new type of literature and language.

Deccan Policy of Aurangzeb

Aurangzeb is famous for his Deccan Policy . He spent the last twenty five years of his life in Deccan .

Motives of the Deccan Policy

Aurangzeb's policy towards the Deccan had political as well as economic and religious purposes.

1. Aurangzeb was an imperialist and wanted to extend Mughal Empire to the farthest limits.
2. Aurangzeb had to face a great challenge from Marathas under Shivaji. Aurangzeb probably realized that the extinction of the states of Bijapur and Golkunda was a prior necessity for the destruction of the power of the Marathas in the Deccan.
3. Another important possible reason for undertaking an aggressive Deccan Policy was that both Golkunda and Bijapur were Shia kingdoms ruled by Shia rulers. Aurangzeb, being an orthodox sunni muslim, could not tolerate their independent existence. Aurangzeb was not, as such, satisfied simply by acceptance of his suzerainty by them but he desired to annex them to the Mughul empire.
4. Moreover, Aurangzeb had an eye on the wealth of Deccan.

Evolution of the Deccan Policy

Maratha Problem: Marathas organized themselves under the guidance of Shivaji during the reign of Aurangzeb and again challenged Mughal power . Aurangzeb deputed first Shaista Khan and later Jai Singh and prince muazzam to crush the revolt. Shivaji was forced to surrender and a treaty was signed between the two parties known as treaty of Purandar in 1665. When in 1666 Shivaji appeared in the Mughal court he was not given any importance by Aurangzeb which left Shivaji insulted. He was imprisoned but soon he managed to escape from prison by his cleverness. In 1674 he declared himself to be **Chatrapati** (independent king) in Raigarh. After this he waged many wars against Mughals. Shivaji died in 1680 .

War against Bijapur: In 1665 Aurangzeb sent Jai Sing against Adil shah at the head of a large army. All the Deccan states organized against the Mughals. The Deccan states adopted the policy of guerrilla warfare in front of which the Mughal army could not progress and were forced to kiss the dust. In 1672 sikandar Adil shah, a child of fortune, ascended the throne. Taking advantage of the opportunity, Bahadur khan, the Mughal governor invaded Bijapur in 1676, but to no avail. He was called back and Diler khan was appointed the governor of Deccan. He also attacked Bijapur but returned back unsuccessfully. At last frustrated at the repeated failed , Aurangzeb himself took the matter in his own hands and came to Deccan. Prince Akbar had fled to Deccan and had sought refuge with Shambaji , the successor of Shivaji. When Aurangzeb saw that the ruler of Bijapur was allying with Marathas, he ordered the ruler of Bijpur by means of royal farman that the ruler of Bijapur should help the Mughal army instead of Shambhaji and should expel Sharja khan (An Amir of Bijapur) from Bijapur as he had not rendered any service to Mughals. Sharja had been asked to imprison Akbar when he sought refuge with shambaji. The ruler of Bijapur, however, turned down these demands and a war broke out in 1685 and lasted for 15 months. After a prolonged fight the ruler of Bijapur had to surrender and the mighty Mughals came off with flying colours on 12 September, 1686.

War against Golkonda: In Aurangzeb's scheme of things an independent Golkonda was an offence and therefore after the annexation of Bijapur, he resumed operations against Abul Hassan of Golkonda. The king himself in person arrived before the wall of Golkonda in 1687 and defeated the sultan's troops arrayed outside the walls. While the emperor attained no appreciable success in open fighting he resorted to bribery and captured Golkonda through the means of treachery of an Afghan servant namely Abdullah Pani. The Mughal troops entered into the fort and captured Abdul Hassan. He was given an allowance of 50000 rupees a year and in this way whole Golkonda came under the sway of Mughals in 1687.

The enduring Maratha Problem: Aurangzeb personally dealt with Marathas and assassinated shambaji in 1689. Then Raja Ram took the reign of revolt in his hand and in 1700 he was killed. After Raja Ram, his widow namely Tara Bai continued the revolt as

guardian of her minor son, Shivaji II. Aurangzeb squandered decades in Deccan but could not suppress the power of Marathas. Realising the futility of continued warfare against Marathas, Aurangzeb returned to Aurangabad where he took his last breath on 03 march, 1707.

Consequences:

1. Aurangzeb spent the last twenty five years of his life in Deccan due to which the administration in north India went in disorder.
2. The Mughal empire suffered heavy losses of both men and money without achieving the desired political objectives. The Marathas emerged more powerful after the death of Aurangzeb.
3. Besides trade and commerce came to a virtual halt because of prolonged wars.
4. The Deccan Policy of Aurangzeb ultimately became one of the important causes for the decline of Mughal empire.

Features of Mughal Architecture

1. CharBagh style was an important feature of Mughal Architecture . It was brought to India by Mughals . In this pattern the main building is placed at the centre of a quadrilateral garden , divided by walkways or flowing water into four smaller parts. Humayun's tomb and Taj Mahal in India are the most famous examples of this style.
2. The mughal gardens were characterized by running water. Moreover, canals , pools and fountains are also noticeable in mughal architecture.
3. The Mughals built a variety of buildings which included magnificent gates, forts, mausoleums, mosques, palaces, public buildings and tombs etc.
4. The mughal architecture was a synthesis of Indian and Persian styles. It has also been described as a happy blend of Hindu Muslim architecture.
5. The common characteristic features of the Mughal buildings are the pronounced domes, the slender turrets at the corners, the palace halls supported on pillars , magnificent gates, open courtyards, etc.
6. Jahangir introduced the Pietra dura technique for the purpose of decoration. It is the art of embedding semi-precious stones into a surface. Shah Jahan in particular decorated his buildings with costly articles. One of the important distinguishing features of the Mughal buildings is their ornamentation as compared with the simple buildings of the previous Muslim rulers of India.
7. During the Mughal period, buildings were constructed mostly of red sandstone and white marble.

Major Architectural Monuments of Mughal Period

Humayun

Din-i-panah (World refuge)

Akbar

- (1) Red Fort at Agra.
- (2) City of Fatehpur Sikri
- (3) Lahore fort,
- (4) Tomb at Sikandra.

Jahangir

Jahangir had fine artistic sense but he was more fond of painting than architecture. Two important buildings were raised. One was the completion of the Tomb of Akbar at Sikandra and the other was the Tomb of Itmad-ul-Daula built by Nur Jahan over the grave of her father. The most important feature of this tomb is that it is decorated with 'pietra dura' i.e. in-laid with semi-precious stones of different colours.

Moreover, Shalimar Garden in Kashmir was also built by Jahangir

Shah Jahan

Shah Jahan's period is usually called the 'Golden Age of Mughal Architecture' and he is given the titles of 'Prince among the Builders' and 'Engineer King'. His most important and impressive buildings are the

1. Taj Mahal,
2. Red Fort ,
3. Jama Masjid
4. Nishat Garden in Kashmir (Asaf Khan)
5. Cheshma Shahi (Ali Mardan Khan)
6. Pari Mahal (Dara Shikoh)

Aurangzeb

1. Badshahi Masjid at Lahore
2. Tomb of Rabia Durani at Aurangabad

Decline of Mughal Empire- Causes

The period of the Great Mughals, which began in 1526 with Babur's accession to the throne, ended with the death of Aurangzeb in 1707. Aurangzeb's death marked the end of an era in Indian history. When Aurangzeb died, the empire of the Mughals was the largest in India. Yet, within about fifty years of his death, the Mughal Empire disintegrated. There is not one single common cause applicable to the whole of India but there are many factors which caused disequilibrium to the fragile political edifice of the Mughal polity and ultimately led to its decline.

Causes responsible for the decline of Mughal Empire:

1. Wars of Succession:

The Mughals did not follow any law of succession like the law of primogeniture. Consequently, each time a ruler died, a war of succession between the brothers for the throne started. This weakened the Mughal Empire, especially after Aurangzeb. The nobles, by siding with one contender or the other, increased their own power.

2. Aurangzeb's Policies:

Aurangzeb failed to realise that the vast Mughal Empire depended on the willing support of the people. He lost the support of the Rajputs who had contributed greatly to the strength of the Empire. They had acted as pillars of support, but Aurangzeb's policy turned them to bitter foes. The wars with the Sikhs, the Marathas, the Jats and the Rajputs had drained the resources of the Mughal empire.

3. Weak Successors of Aurangzeb:

The successors of Aurangzeb were weak and became victims of the intrigues and conspiracies of the faction-ridden nobles. They were inefficient generals and incapable of suppressing

revolts. The absence of a strong ruler, an efficient bureaucracy and a capable army had made the Mughal Empire weak.

4. Empty Treasury:

Shah Jahan's zeal for construction had depleted the treasury. Aurangzeb's long wars in the Deccan had further drained the exchequer.

5. Invasions:

Foreign invasions sapped the remaining strength of the Mughals and hastened the process of disintegration. The invasions of Nadir Shah (1739) and Ahmad Shah Abdali resulted in further drainage of wealth. These invasions shook the very stability of the empire.

6. Size of the Empire and Challenge from Regional Powers:

The Mughal Empire had become too large to be controlled by any ruler from one centre i.e. Delhi. The Great Mughals were efficient and exercised control over ministers and army, but the later Mughals were poor administrators. As a result, the distant provinces became independent. The rise of independent states led to the disintegration of the Mughal Empire.

Debate on the decline of Mughal Empire- Major Theories

The historians Jadunath Sarkar, Stanley Lane-poole, V.A. Smith, and W. Irvine followed the empire-centric approach and attributed the decline to deterioration in the characters of rulers and their nobles. J.N. Sarkar, who had analysed the developments in the empire in the context of law and order, is of the view that Aurangzeb was mainly responsible for the decline and disintegration of the Mughal Empire and in particular by his religious fanaticism, Aurangzeb alienated the support of the Hindus to the empire.

Further, it is argued that the Deccan policy was also responsible for the decline and V.A. Smith goes to the extent of saying that "The Deccan was the grave of his reputation as well as of his body". It is suggested that the despotic rule of Aurangzeb turned majority of the governors of the Subas hostile and ready to revolt waiting for an appropriate time. The death of Aurangzeb sounded the death knell of the empire by the revolts of provincial governors

Jagirdari Crisis

The theory of Jagirdari crisis as an explanation for the downfall of Mughal Empire was initiated by Satish Chandra with his publication of *parties and politics at the Mughal court* in 1959 and since then Jagirdari crises has been differently explained by different historians. According to Satish Chandra the basic cause of the breakdown of the Mughal Empire was the breakdown of mansabdari-Jagirdari system- the backbone of Mughal Empire towards the late 17th and 18th century. Since Satish Chandra further elaborated his thesis in 1980's in the light of new theories and new findings, we will explain his thesis at the end.

Irfan Habib

In 1963 appeared the monumental work, *the Agrarian system of Mughal India* by Irfan Habib in which he attributed the cause of downfall of Mughal empire to the high incidence of land revenue demand plus the transfer of Jagirs which according to him made the Jagirdars apathetic (indifferent) towards the development of agriculture. And what is more it made them hard hearted towards the peasantry. The oppression ultimately led to peasant revolts which

generally took the form of abandoning the agricultural land and flight to different areas. This , in the long run, proved death knell for the Mughal empire.

Athar Ali

In 1966 Athar Ali propounded the theory of be-Jagiri (shortage of jagirs) in his work Mughal Nobility under Aurangzeb as an explanation for the downfall of Mughal Empire. According to him there was shortage of jagirs owing to the influx of Deccani and Marathas in the Mughal nobility. This was dictated by political considerations as Aurangzeb was facing serious problems in Deccan. So besides exercising military options, he tried to own the Decanis and Marathas. But the large scale induction of Decanis and Marathas in the nobility created another problem. It led to either curtailing the mansabs of old nobility or denying the mansabs to the sons of old nobility- *Khanzadas*. This led to a scramble for jagirs among the nobility leading to lobbyism and factional fights among the nobility which ultimately dug the graveyard of Mughal Empire. Aurangzeb is said to have himself remarked about the unbridgeable gap between the supply and demand of jagirs by remarking that there is one pomegranate but one hundred sick persons (*yak anar sad bimar*) .

J.F. Richards

Further improvements were made in this thesis by J.F. Richards who pointed out that the state of bejāgīrī was caused by a deliberate policy of increasing the share of the khalisa (The revenue-yielding land administered directly by the imperial Revenue Department was known as khalisa) revenues and by not assigning jagirs in pāibāqi (revenue from reserved lands which was sent to the central treasury) by Aurangzeb in the Deccan. This resulted in a further clamour for jagirs by the nobles and the concentration of more funds with the government from 1687 onwards.

Satish Chandra:

Revisiting the Question of the Jagirdari Crisis of Mughal Empire by Satish Chandra

In 1980's Satish Chandra reviewed whole question of jagirdari crises and in his various articles like "Review of Jagirdari Crises". According to him Jagirdari crises does not mean be-jagirdari but it means non functionality of jagirdari system owing to financial crises and administrative lapses. The root of the problem according to him was the Indian social structure which the Mughals, like their predecessors maintained but to their own disadvantage.

Let us explain what he exactly means by non functionality of Jagirdari system and the causes for it.

Mansabdari-jagirdari system was the basis of Mughal empire. Mansabdars with military contingents and revenue assignments controlled zamindars and realized revenue.

In nut shell the Mansabdari-jagirdari system ensured :

Collection of revenue.

Maintenance of large army

Controlling of fissiparous tendencies like zamindars.

Protection of peasants.

Checks and balances at every level from jagirdar to peasant

Each looking to centre as the ultimate fountain of power.

Thus as long as the Mughals succeeded in maintaining what Satish Chandra calls 'Triangular or Tripolar relationship', the Mughal empire remained firm on the ground. That is as long as the Mughal emperor controlled the Jagirdar, transferred him periodically and made him totally subservient and as long as the Jagirdar was able to maintain sufficient military contingents to control the zamindars and to realise the land revenue; and as long as the centre, through its mechanism of checks and balances was able to protect the peasantry from the rapaciousness of Jagirdars, zamindars and other functionaries, the Mughal empire remained integrated. But the moment when this delicate empire – Jagirdar – zamindar – peasant relationship was thrown into disarray, the Mughal Empire also fell with it.

According to Satish Chandra this delicate relationship started developing cracks much earlier during the period of Jahangir and Shah Jahan as we find the latter introducing month – ratio system or scaling system and the rule of $1/3^{\text{rd}}$, $1/4^{\text{th}}$, and $1/5^{\text{th}}$. As such we find the basic pillar of Mughal Empire, strong military might (with which it controlled the zamindars, maintained law and order and collected the revenues), suffering a big jolt. Its baneful repercussions are echoed in the contemporary source for example, in Nuskhai Dilkusa of Bhim son. The basic reason for this, according to Chandra was the financial crisis which the empire was encountered with.

What were the reasons for this financial crisis, Satish Chandra considers the Indian social structure the basic reason for this financial crisis together with the expenditure pattern of the Mughal nobility. What was this social structure which resulted into financial crisis because of the Mughal failure to bring radical changes in it? This was the cast and clan based society where only a particular castes or groups occupied land and a vast majority were denied this right either because of being untouchables and out castes . This had two baneful repercussions. One, in spite of the availability of vast un-cultivated land, it could not be cultivated; and on the other, the state remained dependent on a small land-holding class whose support became crucial to it. Thus had the Mughals brought changes in existing social structure, the crises would have been at least deferred. The ostentatious life style of the nobles also wasted the resources which could have been otherwise used on productive sector.

It may however be mentioned that Satish Chandra does not ignore some administrative and political developments which took place under the reign of Aurangzeb and his successors affecting the functionality of mansabdar – Jagirdar system. In this regard he refers to influx of Deccani and Marathas in Mughal nobility, extension of Khalisa from $1/7^{\text{th}}$ to $1/5^{\text{th}}$, and giving the Jagirdars mainly the zortalib (which entailed exerting pressure to realise revenue) areas.

While disagreeing with Irfan Habib, Satish Chandra says that during the later Mughals it was actually the non-functionality of transfer of Jagirs which created problems. Owing to the weak centre the Jagirdars were not transferred resulting into the development of establishing deep local ties in association with zamindars. With this the system of checks and balances also

became a thing of the past and the peasant now looked to zamindar and Jagirdar as his immediate ruler. As a matter of fact unlike the heyday of Mughal Empire, now neither the Jagirdar nor the zamindars and nor the peasant looked to the emperor as his final authority.