



STUDY GUIDE

HISTORY OF INDIA

(712 A.D TO 1765

A.D)

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HISTORY OF INDIA A.D. 712-1765

Objective: To imbibe in the minds of the students a deep and intense feeling of Nationalism and Love for the Country..

Unit: 1

Sources and Turkish Invasions:

Sources: Archaeology Monuments, Inscriptions, Coins Literature Court Historians Foreigners The Turkish conquest of India: Political Social Economic background Sabuktigin, Mohammad of Ghazni - Indian expeditions Muhammad Ghori's invasion on India Battle of Tarains - effects.

Unit: II

Delhi Sultanate:

Slave dynasty: (1206-1290) - Qutb-ud-din Aibak - Iltumish Razia Begum - Balban - Khilji dynasty: (1290-1320) Ala-ud-din khilji. Tughlaq dynasty: (1320-1412) -Ghiyas-ud-din Tughlaq Mohammad- Bin-Tughlaq- FerozTughlaq Invasion of Timur - Decline of Tughlaq Dynasty - Sayyid Dynasty (1414-1451) - Lodi dynasty(1451-1526) - Bahlol Lodi - Sikandar Lodi Ibrahim Lodi -Administration-Art and Architecture-Education, Literature and Society- Decline of Delhi Sultanate.

Unit: III

Mughal Empire:

Sources- Babur Humayun Shersha Akbar Jehangir Nurjahan Shahjahan- Aurangazeb Mughal Administration- Social and economic conditions-Art and Architecture-, Deccan Policy- Frontier Policy - Decline and disintegration of Mughal Empire. (151)

Unit: IV

Rise and fall of the Marathas:

Shivaji and his successors- Maratha Mughal relations- Maratha Expansion under Peshwas- Rise of the Peshwas- Balaji Vishwanath BajiRao - Balaji BajiRao. Defeat of the Marathas Invasion of Nadir Shah and Ahmad Shah Abdali. Third battle of Panipat.

Unit:V

Establishment of British rule in India:

Advent of the Europeans-Trading Centres of European companies in India -Competition and Rivalry-Carnatic Wars -British Supremacy in Bengal-The Battle of Plassy and Buxar-The Treaty of Alahabad

Text Books

1. Iswari Prasad - History of Medieval India.
2. NilakantaSastri. - Advanced History of India

Books for Reference:

1. Bongard Levin, et. Al - History of India, Vol.II.
2. Edwards and Garret - Muslim Rule in India
3. Habibullah, N.M.S. - Foundation of Muslim Rule in India.
4. IrfanHabib - Medieval India.
5. Majumdar, R.C., ed - History and Culture of Indian People,



- | | | |
|-----------------------|---|---|
| 6. Mohammad Habibed | - | Comprehensive History of Delhi, Sultanate.. |
| 7. Ranade M.G | - | Rise of the Maratha Power. |
| 8. SanghMittra | - | Medieval Indian History |
| 9. Sathiyanaiaier, R. | - | Political, cultural History of India I and II |
| 10. Sewell, R. | - | Forgotten Empire of India. |
| 11. Sherwani | - | The Bahmanis of Decan |
| 12. Smith, V.A. | - | The Oxford History of India. |
| 13. Sharma S.R | - | Mughal Empire in India |
| 14. Tripathi, R., | - | Rise and Fall of the Mughal Empire |



HISTORY OF INDIA (647 A.D – 1526 A.D)

UNIT – I

SOURCES FOR MEDIVAL INDIAN HISTORY

The sources are the base and the backbone for history of medieval India. In the medieval period India was ruled by powerful dynasties such as the Rajputs the Delhi sultanates, the slave rulers, the Khiljis, the Tughlugs, the Lodis, the Bhamini, the Vijayanagar, the Nayaks, the Mughals etc. They left many sources to the future human society. These sources are in the form of indigenous literature, foreign literature inscriptions coins and archaeological sources. The collection of Vijayanagar inscription by Krishna Sastri throw much light on the history of medieval history.

Numismatics is the scientific, study of coins. They help to find out the location and date of particular event. The ruler during the medieval period left many important events. The different type of coins with various sites and patterns tell in their reign, art and architecture the commercial intercourse and their achievements.

Literary source is the important source of his historical knowledge. There are many literature which are very useful to reconstruct the history of medieval India.

Ibn Battuta's Report

Ibn Battuta, the Moroccan Muslim traveler, left extensive notes on Tughlaq dynasty is the travel memories. He arrived in India through the mountains of Afghanistan in 1334 at the height of Tughlaq dynasty's geographic empire. He noted lot of historical events in his memories. Ibn Battuta recorded the history of Qutb complex which included Quwat-al-Islam mosque and Qutb minar.

Cambridge Economic History of India 1200-1750 gives a vivid history of medieval period of India.



Jain Sources

The defeat of the Jain Western Ganga Dynasty by the Cholas in the early 11th century and the rising numbers of followers of Vaishnava Hinduism and Virashaivism in the 12th century was mirrored by a decreased interest in Jainism. Two notable locations of Jain worship in the Vijayanagara territory were Shravanabelagola and Kambadahalli.

Islamic Sources

Islamic contact with South India began as early as the seventh century, a result of trade between the Southern kingdoms and Arab lands. Jumma Masjids existed in the Rashtrakuta empire by the tenth century and many mosques flourished on the Malabar coast by the early 14th century. Muslim settlers married local women, their children were known as Mappillas (Moplahs) and were actively involved in horse trading and manning shipping fleets. The interactions between the Vijayanagara empire and the Bahamani Sultanates to the north increased the presence of Muslims in the south. In the early 15th century, Deva Raya built a mosque for the Muslims in Vijayanagar and placed a Quran before his throne.

Copper plates of Christians

The introduction of Christianity began as early as the eighth century as shown by the finding of copper plates inscribed with land grants to Malabar Christians. Christian travelers wrote of the scarcity of Christians in South India in the Middle Ages, promoting its attractiveness to missionaries. The arrival of the Portuguese in the 15th century and their connections through trade with the empire, the propagation of the faith by Saint Xavier (1545) and later the presence of Dutch settlements fostered the growth of Christianity in the south.

Stone inscriptions

Stone inscriptions were the most common form of documents used on temple walls, boundary of properties and open places for public display. Another form of documentation was



on copper plates that were meant for record keeping. Usually verbose inscriptions included information such as a salutation, a panegyric of the king or local ruler, the name of the donor, nature of the endowment (generally either cash or produce), the manner in which the grant would be used, obligations of the donor, share received by the donor and a concluding statement that officiated the entire donation and its obligations. Some inscriptions record an instance of victory in war or religious festival, and retribution or a curse on those who do not honor the grant.

Vijayanagara inscriptions

Most Vijayanagara empire inscriptions recovered so far are in Kannada, Telugu and Tamil, and a few in Sanskrit. According to Suryanath U. Kamath about 7000 stone inscriptions, half of which are in Kannada, and about 300 copper plates which are mostly in Sanskrit, have been recovered. Bilingual inscriptions had lost favor by the 14th century. According to Mack, the majority of the inscriptions recovered are from the rule of the Tuluva dynasty (from 1503 to 1565) with the Saluva dynasty (from 1485 to 1503) inscribing the least in its brief control over the empire. The Sangama dynasty (from 1336 to 1485) which ruled the longest produced about one third of all epigraphs inscribed during the Tuluva period. Despite the popularity of Telugu language as a literary medium, the majority of the epigraphs in the language were inscribed in the limited period from 1500 to 1649. Talbot explains this scenario as one of shifting political solidarity. The Vijayanagara empire was originally founded in Karnataka, with Andhra Pradesh serving as a province of the empire. After its defeat to the Sultanates in 1565 and the sacking of the royal capital Vijayanagara, the diminished empire moved its capital to Southern Andhra Pradesh, creating an enterprise dominated by Telugu language.

Foreign sources

In addition to epigraphs and coins, the sources of Vijayanagara history (its origin, social and political life and eventual defeat) are the accounts of foreign travelers and contemporary literary sources in Sanskrit, Kannada, Persian and Telugu. The Portuguese visitors to the empire were Domingo Paes (1522), Fernão Nunes (1537), Duarte Barbosa (1516) and Barradas (1616), and Athanasius Nikitin (1470) came from Russia. Niccolò de' Conti (1420), Ludovico di



Varthema(1505), Caesar Fredericci (1567) and Filippo Sassetti (1585) were travelers from Italy and Abdur Razzak (1443) visited from Persia. Contemporary Muslim writers who were either under the patronage of rival kingdoms (the Sultanates) or were visitors to Vijayanagara and accomplished valuable works are Ziauddin Barani (*Tarikh-i-Firuz Shahi*, 1357), Isamy (*Fatuhatus salatin*), Syed Ali Tabatabai (*Burhan-i-Maisar*, 1596), Nisammuddin Bakshi, Firishta (*Tarikh-i-Firishta*) and Rafiuddin Shirazi (*Tazkirat ul Mulk*, 1611). Among writings by native authors, the important Sanskrit works that shed light on the empire are *Vidyaranya Kalajnana*, Dindima's *Ramabhyudayam* on the life of King Saluva Narasimha, Dindima II's *Achyutabhyudayam* and Tirumalamba's *Varadambika Parinayam*.

Native writers

Among Kannada literary works, *Kumara Ramana Kathe* by Nanjunda Kavi, *Mohanatarangini* by Kanakadasa, *Keladiripavijayam* by Linganna and the recently discovered *Krishnadevarayana Dinachari* are useful sources, and among Telugu works, Srinatha's *Kashikanda*, Mallayya and Singayya's *Varahapuramamu*, Vishvanatha Nayani's *Rayavachakamu*, Nandi Timmanna's *Parijathapaharanamu*, Durjati's *Krishnaraja Vijayamu*, Peddanna's *Manucharitamu* and King Krishnadevaraya's *Amuktamalyada* are important sources of information.

Coins

The Persian visitor Abdur Razzak wrote in his travelogues that the empire enjoyed a high level of monetization. This is especially evident from the number of temple cash grants that were made. Coins were minted using gold, silver, copper and brass and their value depended on material weight. Coins were minted by the state, in the provinces and by merchant guilds. Foreign currency was in circulation. The highest denomination was the gold *Varaha* (or *Hun/Honnu*, *Gadyana*) weighted 50.65 – 53 grains. The *Partab* or *Pratapa* was valued at half a *Varaha*, the *Fanam*, *Phanam* or *Hana*, an alloy of gold and copper was the most common currency valued at a third of the *Varaha*. A *Tar* made of pure silver was a sixth of



a *Phanam* and a *Chital* made of brass was a third of the *Tar. Haga, Visa* and *Kasu* were also coins of lower denominations.

Kannada, Telugu and Sansrit philosophers

During the rule of the Vijayanagara Empire, poets, scholars and philosophers wrote primarily in Kannada, Telugu and Sanskrit, and also in other regional languages such as Tamil and covered such subjects as religion, biography, *Prabandha* (fiction), music, grammar, poetry, medicine and mathematics. The administrative and court languages of the Empire were Kannada and Telugu, the latter gained even more cultural and literary prominence during the reign of the last Vijayanagara kings, especially Krishnadevaraya.

Most Sanskrit works were commentaries either on the Vedas or on the Ramayana and Mahabharata epics, written by well known figures such as Sayanacharya (who wrote a treatise on the Vedas called *Vedartha Prakasha* whose English translation by Max Muller appeared in 1856), and Vidyaranya that extolled the superiority of the Advaita philosophy over other rival Hindu philosophies. Other writers were famous Dvaita saints of the Udupi order such as Jayatirtha (earning the title *Tikacharya* for his polemical writings), Vyasatirtha who wrote rebuttals to the Advaita philosophy and of the conclusions of earlier logicians, and Vadirajatirtha and Sripadaraya both of whom criticized the beliefs of Adi Sankara. Apart from these saints, noted Sanskrit scholars adorned the courts of the Vijayanagara kings and their feudal chiefs. Some members of the royal family were writers of merit and authored important works such as *Jambavati Kalyana* by King Krishnadevaraya, and *Madura Vijayam* (also known as *Veerakamparaya Charita*) by Princess Gangadevi, a daughter-in-law of King Bukka I, dwells on the conquest of the Madurai Sultanate by the Vijayanagara empire.

Kannada literatures

The Kannada poets and scholars of the empire produced important writings supporting the Vaishnava Bhakti movement heralded by the Haridasas (devotees of Vishnu), Brahminical and Veerashaiva (Lingayatism) literature. The *Haridasa* poets celebrated



their devotion through songs called *Devaranama* (lyrical poems) in the native meters of *Sangatya* (quatrain), *Suladi* (beat based), *Ugabhogga* (melody based) and *Mundige* (cryptic). Their inspirations were the teachings of Madhvacharya and Vyasatirtha. Purandaradasa and Kanakadasa are considered the foremost among many *Dasas* (devotees) by virtue of their immense contribution. Kumara Vyasa, the most notable of Brahmin scholars wrote *Gadugina Bharata*, a translation of the epic *Mahabharata*. This work marks a transition of Kannada literature from old Kannada to modern Kannada. Chamarasa was a famous Veerashaiva scholar and poet who had many debates with Vaishnava scholars in the court of Devaraya II. His *Prabhulinga Leele*, later translated into Telugu and Tamil, was a eulogy of Saint Allama Prabhu (the saint was considered an incarnation of Lord Ganapathi while Parvati took the form of a princess of Banavasi).

Teluga literatures

At this peak of Telugu literature, the most famous writing in the *Prabandha* style was *Manucharitamu*. King Krishnadevaraya was an accomplished Telugu scholar and wrote the *Amuktamalyada*, a story of the wedding of the god Vishnu to Andal, the Tamil Alvar saint poet and the daughter of Periyalvar at Srirangam. In his court were eight famous scholars regarded as the pillars (*Ashtadiggajas*) of the literary assembly. The most famous among them were Allasani Peddana who held the honorific *Andhrakavitapitamaha* (*lit*, "father of Telugu poetry") and Tenali Ramakrishna, the court jester who authored several notable works. The other six poets were Nandi Thimmana (Mukku Timmana), Ayyalaraju Ramabhadra, Madayyagari Mallana, Bhattu Murthi (Ramaraja Bhushana), Pingali Surana, and Dhurjati. Srinatha, who wrote books such as *Marutracharitam* and *Salivahana-sapta-sati*, was patronised by King Devaraya II and enjoyed the same status as important ministers in the court.

Tamil literatures

Most Tamil literature from this period came from Tamil-speaking regions, which were ruled by the feudatory Pandya who gave particular attention to the cultivation of Tamil literature. Some poets were also patronised by the Vijayanagara kings. Svarupananda Desikar wrote an



anthology of 2824 verses, *Sivaprakasap-perundirattu*, on the Advaita philosophy. His pupil the ascetic, Tattuvarayar, wrote a shorter anthology, *Kurundirattu*, that contained about half the number of verses. Krishnadevaraya patronised the Tamil Vaishnava poet Haridasa whose *Irusamaya Vilakkam* was an exposition of the two Hindu systems, Vaishnava and Shaiva, with a preference for the former.

Secular writings

Notable among secular writings on music and medicine were Vidyaranya's *Sangitsara*, Praudha Raya's *Ratiratnapradipika*, Sayana's *Ayurveda Sudhanidhi* and Lakshmana Pandita's *Vaidyarajavallabham*. The Kerala school of astronomy and mathematics flourished during this period with scholars such as Madhava, who made important contributions to trigonometry and calculus, and Nilakantha Somayaji, who postulated on the orbitals of planets.

Art and Architecture of VijayanNagar

Vijayanagara architecture, according to art critic Percy Brown is a vibrant combination and blossoming of the Chalukya, Hoysala, Pandya and Chola styles, idioms that prospered in previous centuries. Its legacy of sculpture, architecture and painting influenced the development of the arts long after the empire came to an end. Its stylistic hallmark is the ornate pillared *Kalyanamantapa* (marriage hall), *Vasanthamantapa* (open pillared halls) and the *Rayagopura* (tower). Artisans used the locally available hard granite because of its durability since the kingdom was under constant threat of invasion. An open-air theatre of monuments at its capital at Vijayanagara is a UNESCO World Heritage Site.

Deccan style monuments

In the 14th century, the kings continued to build vesara or Deccan-style monuments but later incorporated Dravida-style gopuras to meet their ritualistic needs. The Prasanna Virupaksha temple (underground temple) of Bukka and the Hazare Rama temple of Deva Raya are examples of Deccan architecture. The varied and intricate ornamentation of the pillars is a mark of their



work. At Hampi, the *Vitthala* and *Hazara Ramaswamy* temples are examples of their pillared *Kalyanamantapa* style. A visible aspect of their style is their return to the simplistic and serene art developed by the Chalukya dynasty. The Vitthala temple of the Tuluva kings also a great source of the medieval period.

Medieval India

Medieval India refers to a long period of Post-classical history of the Indian subcontinent between the "ancient period" and "modern period". It is usually regarded as running approximately from the breakup of the Gupta Empire in the 6th century CE and the start of the Early modern period in 1526 with start of the Mughal Empire, although some historians regard it as both starting and finishing later than these points. The medieval period is itself subdivided into the Early Medieval and Late Medieval eras.

In the Early Medieval period, there were more than 40 different states on the Indian subcontinent, which hosted a variety of cultures, languages, writing systems, and religions. At the beginning of the time period, Buddhism was predominant throughout the area, with the short-lived Pala Empire on the Indo Gangetic Plain sponsoring the Buddhist faith's institutions. One such institution was the Buddhist Nalanda University in modern-day Bihar, India, a centre of scholarship and brought a divided South Asia onto the global intellectual stage. Another accomplishment was the invention of the *Chaturanga* game which later was exported to Europe and became Chess. In Southern India, the Tamil Hindu Kingdom of Chola gained prominence with an overseas empire that controlled parts of modern-day Sri Lanka, Malaysia, and Indonesia as overseas territories, and helped spread Hinduism and Buddhism into the historic cultural area of Southeast Asia. In this time period, neighboring areas such as Afghanistan, Tibet, and Southeast Asia were under South Asian influence.

During the Late Medieval period, a series of Turkic Islamic invasions from modern-day Afghanistan and Iran conquered massive portions of Northern India, founding the Delhi Sultanate which reigned until the 16th century. As a consequence, Buddhism declined in South Asia, vanishing in many areas, but Hinduism survived and reinforced itself in areas conquered by



Islamic invaders. In the far South, the Vijayanagara Empire was not conquered by any Muslim state in the period. The turn of the 16th century would see introduction of gunpowder and the rise of a new Islamic Empire—the Mughals, as well as the establishment of European trade posts by the Portuguese colonists. Mughal Empire was one of the three Islamic gunpowder empires, along with the Ottoman Empire and Safavid Persia. The subsequent cultural and technological developments transformed Indian society, concluding the Late Medieval period and beginning the Early modern period.

One definition includes the period from the 6th century, the first half of the 7th century, or the 8th century up to the 16th century, essentially coinciding with the Middle Ages of Europe. It may be divided into two periods: The 'early medieval period' which lasted from the 6th to the 13th century and the 'late medieval period' which lasted from the 13th to the 16th century, ending with the start of the Mughal Empire in 1526. The Mughal era, from the 16th century to the 18th century, is often referred to as the early modern period, but is sometimes also included in the 'late medieval' period.

Early medieval period

The start of the period is typically taken to be the slow collapse of the Gupta Empire from about 480 to 550, ending the "classical" period, as well as "ancient India", although both these terms may be used for periods with widely different dates, especially in specialized fields such as the history of art or religion. Another alternative for the preceding period is "Early Historical" stretching "from the sixth century BC to the sixth century AD", according to Romila Thapar.

At least in northern India, there was no larger state until the Delhi Sultanate, or certainly the Mughal Empire, but there were several different dynasties ruling large areas for long periods, as well as many other dynasties ruling smaller areas, often paying some form of tribute to larger states. John Keay puts the typical number of dynasties within the subcontinent at any one time at between 20 and 40, not including local rajas.



Late medieval period

This period follows the Muslim conquests of the Indian subcontinent and the decline of Buddhism, the eventual founding of the Delhi Sultanate and the creation of Indo-Islamic architecture, followed by the world's major trading nation, the Bengal Sultanate.

Origin and growth of Rajputs

Rajput means son of a king. He is large multi-component cluster of castes, kin bodies, and local groups, sharing social status and ideology of genealogical descent originating from the Indian subcontinent. The term Rajput covers various patrilineal clans historically associated with warriorhood: several clans claim Rajput status, although not all claims are universally accepted. According to modern scholars, almost all Rajput clans originated from peasant or pastoral communities.

Over time, the Rajputs emerged as a social class comprising people from a variety of ethnic and geographical backgrounds. During the 16th and 17th centuries, the membership of this class became largely hereditary, although new claims to Rajput status continued to be made in the later centuries. Several Rajput-ruled kingdoms played a significant role in many regions of central and northern India from seventh century onwards.

The Rajput population and the former Rajput states are found in northern, western, central and eastern India as well as southern and eastern Pakistan. These areas include Rajasthan, Haryana, Gujarat, Eastern Punjab, Western Punjab, Uttar Pradesh, Himachal Pradesh, Jammu, Uttarakhand, Bihar, Madhya Pradesh and Sindh.

Arts

The term Rajput painting refers to works of art created at the Rajput-ruled courts of Rajasthan, Central India, and the Punjab Hills. The term is also used to describe the style of these paintings, distinct from the Mughal painting style.



According to Ananda Coomaraswamy, Rajput painting symbolised the divide between Muslims and Hindus during Mughal rule. The styles of Mughal and Rajput painting are oppositional in character. He characterised Rajput painting as "popular, universal and mystic".

Arab Conquest of Sindh

Sind was an administrative division of the Umayyad Caliphate and later of the Abbasid Caliphate in post-classical India, from around 711 CE with the conquest of Sind by the Arab military commander Muhammad ibn Qasim, to around 854 CE with the emergence of the independent dynasties of the Habbarid Emirate and the Multan Emirate. The "Governor of Sind" was an official who administered the caliphates' province over what is now Sindh, Pakistan.

The governor was the chief Muslim official in the province and was responsible for maintaining security in the region. As the leader of the provincial military, he was also in charge of carrying out campaigns against the non-Muslim kingdoms of India. Governors appointed to the region were selected either directly by the caliph or by an authorized subordinate, and remained in office until they either died or were dismissed.

Geography of Rajputs

Sind was a frontier province of the Umayyad and Abbasid caliphates from its conquest in c. 711 until the mid-ninth century. Situated at the far eastern end of the caliphate, it consisted of the territories held by the Muslims in India, which at the time were centered in the Indus region. Sind proper was bounded on the west by Makran, on the northwest by Sijistan and the district of Turan, on the northeast by Multan, on the east by the Thar Desert, on the southeast by the non-Muslim Hind, and on the southwest by the Indian Ocean.

Conquest of Sind

In the history of the Muslim conquests, Sind was a relatively late achievement, occurring almost a century after the Hijrah (start of Islamic calendar). Military raids against India had been undertaken by the Muslims as early as Umar's reign (634–644), but the pace of expansion in the



region was initially slow: in 636, an Arab naval expedition attacked Broach, which had come under the control of the Chalukyas following the submission of Jayabhata of the Gurjaras of Lata, and Thana, but it was soon recalled after achieving some damage and they failed to capture these cities. Several governors were appointed to the Indian frontier (thaghr al-Hind) and tasked with conducting campaigns in the east. Some of these expeditions were successful, but others ended in defeat and a number of governors were killed while serving there.

In the caliphate of Mu'awiya I, the region of Makran was subdued and a garrison was established there. Over the following decades, the Muslims progressed further east, conquering the district of Qusdar and raiding the areas around Qandabil and al-Qiqan.

Sind was conquered in 711 by Muhammad ibn Qasim al-Thaqafi, who had been sent to undertake a punitive expedition against Dahir, the king of Sind. After marching through Makran and defeating its inhabitants, Muhammad entered Sind and attacked the port city of Daybul, which fell after a siege and was partly colonized by the Muslims. Following this victory, Muhammad moved north and encountered Dahir, whom he defeated and killed. He then spent the next few years campaigning in Sind and Multan, forcing the various cities of the country to submit to him. This period of conquests continued until 715, when Caliph al-Walid I (r. 705–715) died; shortly after the accession of Caliph Sulayman, Muhammad was arrested and executed, and a replacement was sent by the government to take control of Sind.

From that time, the Turk Shahis now had to face an additional Muslim threat from the southeast, as did Hindu kingdoms, especially the Maitrakas and the Gurjara-Pratiharas, on their western borders, since the Caliphal province of Sind extended as far as Multan, at the gates of the Punjab, and would last until 854 CE as an Umayyad and then Abbasid dependency.

Umayyad period

Umayyad coinage in India, from the time of the first Governor of Sindh Muhammad ibn Qasim. Minted in India "al-Hind"(possibly in the city of Multan), dated AH 97 (715-6 CE):



obverse circular legend "in the name of Allah, struck this dirham in al-Hind in the year seven and ninety".

As a result of its conquest, Sind became a province of the Caliphate and governors were appointed to administer it. As the commander of a frontier province, the governor was responsible for guarding the country against external incursions, and could carry out raids into Hind (India) at his discretion. The governor's jurisdiction usually also included the neighboring regions of Makran, Turan and Multan; in addition, any territories that he conquered in Hind were added to his area of authority.

In the administrative hierarchy of the Umayyad Caliphate, the responsibility for selecting governors to the province was assigned to the governor of Iraq, or, if that position was vacant, to the governor of Basra. Unless he received specific commands from the caliph, the governor of Iraq had the authority to appoint and dismiss governors to Sind and he was in charge of supervising their activities in the province.

According to the historian Khalifa ibn Khayyat, after the downfall of Muhammad ibn Qasim the responsibilities of the governor of Sind were temporarily divided between two officials, one of whom was in charge of military affairs and the other in charge of taxation. This change was soon rescinded and the next governor, Habib ibn al-Muhallab al-Azdi, had full authority over both the fiscal and military affairs on the province.

As a general rule, provincial governorships in the Umayyad period were held almost exclusively by Arabs, and this trend was reflected in the appointees to Sind during this period. Qaysi–Yamani tribal politics also played a strong role in the selection and dismissal of governors; if the governor of Iraq was Qaysi, then his governor to Sind would likely be Qaysi, and if he was Yamani, his selection would likely be Yamani as well. There were, however, some exceptions; Junayd ibn Abd al-Rahman al-Murri was initially appointed to Sind by a fellow Qaysi, but was allowed to retain his position for two years after the governor of Iraq was replaced with a Yamani.



The governors of Sind in the Umayyad period undertook extensive campaigns against the non-Muslim kingdoms of Hind, but with mixed results. Al-Junayd's campaigns were largely successful, but his successor Tamim ibn Zaid al-Utbi encountered difficulties and the Muslims were forced to retreat from Hind. The next governor, al-Hakam ibn Awana, vigorously campaigned in Hind and initially achieved some victories, but he too experienced a reversal of fortune and was eventually killed. Raids into Hind continued after al-Hakam's death, but no major territorial gains were achieved, and the Muslim presence in India remained largely restricted to the Indus valley region.

As part of his efforts to secure the Muslim position in Sind, al-Hakam constructed the military garrison of al-Mahfuzah, which he made into his capital (miṣr). Shortly after this, his lieutenant Amr, a son of Muhammad ibn Qasim, built a second city near al-Mahfuzah, which he called al-Mansura. This latter city eventually became the permanent administrative capital of Sind, and it served as the seat of the Umayyad and Abbasid governors.

The names of the caliphal governors of Sind are preserved in the histories of Khalifa ibn Khayyat and al-Ya'qubi. Some differences exist between the two authors' versions; these are noted below. The *Futuh al-Buldan* by al-Baladhuri, which focuses on the military conquests of the early Muslim state, also contains the names of many of the governors who served in Sind.

Abbasid period

At the time of the Abbasid Revolution, Sind was in the hands of the anti-Umayyad rebel Mansur ibn Jumhur al-Kalbi. Following their victory over the Umayyads, the Abbasids at first left Mansur in control of the province, but this state of affairs did not last and the new dynasty sent Musa ibn Ka'b al-Tamimi to take over the region. He was able to defeat Mansur and enter Sind, thereby firmly establishing Abbasid control over the province.

After the new dynasty came to power, Sind's administrative status was somewhat ambiguous, with governors being appointed either directly by the caliph or by the governor



of Khurasan, Abu Muslim. This situation lasted only until Abu Muslim's murder in 755; thereafter, appointments to Sind were almost always handled by the caliph and the central government.

In the first century of the Abbasid caliphate, governors continued to conduct raids against the non-Muslim kingdoms of Hind, and some minor gains were achieved. The historians also recorded the various struggles of the governors to maintain stability within Sind, as internecine tribal warfare, Alid partisans and disobedient Arab factions intermittently threatened the government's control over the region. Another potential source of trouble came from the governors themselves; a few of the individuals appointed to Sind attempted to rebel against the Abbasids, and had to be subdued by force of arms. In general, however, Abbasid authority in Sind remained effective during this period of their rule.

Under the Abbasids, Arabs continued to frequently occupy the governorship, but over time the selections became somewhat more diverse. Under the caliphs al-Mahdi (775–785) and al-Rashid (786–809), non-Arab clients (mawali) were sometimes appointed to Sind. In the caliphate of al-Ma'mun (813–833), the governorship was given to a member of the Persian Barmakid family, and the province remained under their rule for a number of years. After the Barmakids, the Turkish general Itakh was given control of Sind, although he deputed the actual administration of the province to an Arab. During this period several members of the prominent Muhallabid family served in Sind; their combined administrations spanned over a period of more than three decades. Under al-Rashid, a few minor members of the Abbasid family were also appointed as governors of the province.

Decline of Abbasid authority

Over the course of the mid-ninth century, Abbasid authority in Sind gradually waned. A new era in the history of the province began in 854, when Umar ibn Abd al-Aziz al-Habbari, a local Arab resident of Sind, was appointed to govern the country. Shortly after this, the central government entered a period of crisis which crippled its ability to maintain its authority in the



provinces; this stagnation allowed 'Umar to rule Sind without any interference from the caliphal court at Samarra. 'Umar ended up creating a hereditary dynasty, that of the Habbarids, which ruled in al-Mansura for almost two centuries. Although the Habbarids continued to acknowledge the Abbasids as their nominal suzerains, the effective authority of the caliph largely disappeared and the Habbarids were de facto independent.

In spite of their loss of effective control over Sind, the Abbasid government continued to formally appoint governors to the province. In 871 the caliphal regent Abu Ahmad ibn al-Mutawakkil invested the Saffarid Ya'qub ibn al-Layth with the governorship of Sind. In 875 the general Masrur al-Balkhi was given control of most of the eastern provinces, including Sind. Four years after this, Sind was again assigned to the Saffarids, with Amr ibn al-Layth receiving the appointment. These appointments, however, were purely nominal, and it is unlikely that these individuals exercised any actual authority over the local rulers within the province.

As the central government's authority over Sind declined, the region underwent a period of decentralization. Habbarid authority appears to have been largely restricted to Sind proper, and did not extend to Makran, Turan and Multan, which all broke away under separate dynasties. Some of the rulers in these regions also continued to nominally recognize the caliph as their ruler, but were effectively self-governing; others rejected the caliph's authority altogether and were outright independent. These minor dynasties continued to govern in their respective localities until the early eleventh century, when the Ghaznavids invaded India and annexed most of the Muslim territories in the country.

Mahmud of Ghazni

Yamin-ud-Dawla Abul-Qasim Mahmud ibn Sebuktegin usually known as Mahmud of Ghazni or Mahmud Ghaznavi was the founder of the Turkic Ghaznavid dynasty, ruling from 998 to 1030. At the time of his death, his kingdom had been transformed into an extensive military empire,



which extended from northwestern Iran proper to the Punjab in the Indian subcontinent, Khwarazm in Transoxiana, and Makran.

Highly Persianized, Sultan Mahmud continued the bureaucratic, political, and cultural customs of his predecessors, the Samanids, which established the ground for a Persianate state in northwestern India. His capital of Ghazni evolved into a significant cultural, commercial, and intellectual centre in the Islamic world, almost rivalling the important city of Baghdad. The capital appealed to many prominent figures, such as al-Biruni and Ferdowsi.

Mahmud ascended the throne at the age of 27 upon his father's death, albeit after a brief war of succession with his brother Ismail. He was the first ruler to hold the title Sultan ("authority"), signifying the extent of his power while at the same time preserving an ideological link to the suzerainty of the Abbasid Caliphs. During his rule, he invaded and plundered the richest cities and temple towns, such as Mathura and Somnath, in medieval India seventeen times, and used the booty to build his capital in Ghazni.

Mahmud was born in the town of Ghazni in the region of Zabulistan (now present-day Afghanistan) on 2 November 971. His father, Sabuktigin, was a Turkic slave commander who laid foundations to the Ghaznavid dynasty in Ghazni in 977, which he ruled as a subordinate of the Samanids, who ruled Khorasan and Transoxiana. Mahmud's mother was the daughter of an Iranian aristocrat from Zabulistan, and is therefore known in some sources as Mahmud-i Zavuli ("Mahmud from Zabulistan"). Not much about Mahmud's early life is known, other than that he was a school-fellow of Ahmad Maymandi, a Persian native of Zabulistan and foster brother of his.

Mahmud married a woman named Kausari Jahan, and they had twin sons, Mohammad and Ma'sud, who succeeded him one after the other; his grandson by Mas'ud, Maw'dud Ghaznavi, also later became ruler of the empire. His sister, Sitr-e-Mu'alla, was married to Dawood bin Ataullah Alavi, also known as Ghazi Salar Sahu, whose son was Ghazi Saiyyad Salar Masud. Mahmud's companion was a Georgian slave, Malik Ayaz, about whom poems and stories have been told.

In 994 Mahmud joined his father Sabuktigin in the capture of Khorasan from the rebel Fa'iq in aid of the Samanid Emir, Nuh II. During this period, the Samanid Empire became highly unstable, with shifting internal political tides as various factions vied for control, the chief among them being Abu'l-



Qasim Simjuri, Fa'iq, Abu Ali[citation needed], the General Bekhtuzin as well as the neighbouring Buyid dynasty and Kara-Khanid Khanate.

Reign of Mahmud Ghazni

Sabuktigin died in 997, and was succeeded by his son Ismail as the ruler of the Ghaznavid dynasty. The reason behind Sabuktigin's choice to appoint Ismail as heir over the more experienced and older Mahmud is uncertain. It may be due to Ismail's mother being the daughter of Sabuktigin's old master, Alptigin. Mahmud shortly revolted, and with the help of his other brother, Abu'l-Muzaffar, the governor of Bust, he defeated Ismail the following year at the battle of Ghazni and gained control over the Ghaznavid kingdom. That year, in 998, Mahmud then traveled to Balkh and paid homage to Amir Abu'l-Harith Mansur b. Nur II. He then appointed Abu'l-Hasan Isfaraini as his vizier, and then set out west from Ghazni to take the Kandahar region followed by Bost (Lashkar Gah), which he transformed to a militarised city.

Mahmud initiated the first of numerous invasions of North India. On 28 November 1001, his army fought and defeated the army of Raja Jayapala of the Kabul Shahis at the Battle of Peshawar. In 1002 Mahmud invaded Sistan and dethroned Khalaf ibn Ahmad, ending the Saffarid dynasty. From there he decided to focus on Hindustan to the southeast, particularly the highly fertile lands of the Punjab region.

Mahmud's first campaign to the south was against an Ismaili state first established at Multan in 965 by a da'i from the Fatimid Caliphate in a bid to curry political favor and recognition with the Abbasid Caliphate; he also engaged elsewhere with the Fatimids. At this point, Jayapala attempted to gain revenge for an earlier military defeat at the hands of Mahmud's father, who had controlled Ghazni in the late 980s and had cost Jayapala extensive territory. His son Anandapala succeeded him and continued the struggle to avenge his father's suicide. He assembled a powerful confederacy that suffered defeat as his elephant turned back from the battle at a crucial moment, turning the tide in Mahmud's favor once more at Lahore in 1008 and bringing Mahmud control of the Shahi dominions of Udbandapura.



Ghaznavid campaigns in the Indian subcontinent

Following the defeat of the Indian Confederacy, after deciding to retaliate for their combined resistance, Mahmud then set out on regular expeditions against them, leaving the conquered kingdoms in the hands of Hindu vassals and annexing only the Punjab region. He also vowed to raid and loot the wealthy region of northwestern India every year.

In 1001 Mahmud of Ghazni first invaded modern day Pakistan and then parts of India. Mahmud defeated, captured, and later released the Hindu Shahi ruler Jayapala, who had moved his capital to Peshawar (modern Pakistan). Jayapala killed himself and was succeeded by his son Anandapala. In 1005 Mahmud of Ghazni invaded Bhatia (probably Bhera), and in 1006 he invaded Multan, at which time Anandapala's army attacked him. The following year Mahmud of Ghazni attacked and crushed Sukhapala, ruler of Bathinda (who had become ruler by rebelling against the Shahi kingdom). In 1008-1009, Mahmud defeated the Hindu Shahis in the Battle of Chach. In 1013, during Mahmud's eighth expedition into eastern Afghanistan and Pakistan, the Shahi kingdom (which was then under Trilochanapala, son of Anandapala) was overthrown.

In 1014 Mahmud led an expedition to Thanesar. The next year he unsuccessfully attacked Kashmir. The ruler of Kashmir Sangramaraja had been an ally of the Hindu Shahis against the Ghaznavids, and Mahmud wanted retribution. Antagonized by Sangramaraja's having helped Trilochanapala, Mahmud invaded Kashmir. He advanced along the Tohi river valley, planning to enter Kashmir through the Tosamaidan pass. However, his advanced was checked by the strong fort of Loharkot. After having besieged the fort for a month, Mahmud abandoned the siege and retreated, losing many of his troops on his way and almost losing his own life as well. In 1021, Mahmud again attempted to invade Kashmir, but was again not able to advance beyond the Loharkot fort. After the two failed invasion attempts, he did not attempt to invade Kashmir again.

In 1018 Mahmud attacked Mathura and defeated a coalition of rulers there while also killing a ruler called Chandrapala. The city of Mathura was "ruthlessly sacked, ravaged, desecrated and destroyed". In particular, Al-utbi mentioned in his work *Tarikh-e-yamini*, that Mahmud Ghaznavi destroyed a "great and magnificent temple" in Mathura. According to Firishta, writing an "History of Hindustan" in the 16th-17th century, the city of Mathura was the richest in India, and was consecrated



to Vāsudeva-Krishna. When it was attacked by Mahmud of Ghazni, "all the idols" were burnt and destroyed during a period of twenty days, gold and silver was smelted for booty, and the city was burnt down. The Art of Mathura fell into decline thereafter.

In 1021 Mahmud supported the Kannauj king against Chandela Ganda, who was defeated. That same year Shahi Trilochanapala was killed at Rahib and his son Bhimapala succeeded him. Lahore (modern Pakistan) was annexed by Mahmud. Mahmud besieged Gwalior, in 1023, where he was given tribute. Mahmud attacked Somnath in 1025, and its ruler Bhima I fled. The next year, he captured Somnath and marched to Kachch against Bhima I. That same year Mahmud also attacked the Jats of Jud and defeated them.

Christoph Baumer notes that in 1026 CE, Jats "inflicted heavy losses" on the army of Mahmud while it was on its way from Somnath to Multan. Later in 1027 CE, he avenged the attack by the Jats, who had been resisting "forced Islamisation" for the past 300 years, by ravaging their fleet in the Indus river. Even though the Jats had a bigger fleet than Mahmud, he is said to have had around 20 archers on each of his 1400 boats, stocked with "special projectiles" carrying naphtha, which he used to burn the Jats' fleet.

The Indian kingdoms of Nagarkot, Thanesar, Kannauj, and Gwalior were all conquered and left in the hands of Hindu, Jain, and Buddhist kings as vassal states and he was pragmatic enough not to neglect making alliances and enlisting local peoples into his armies at all ranks. Since Mahmud never kept a permanent presence in the northwestern subcontinent, he engaged in a policy of destroying Hindu temples and monuments to crush any move by the Hindus to attack the Empire; Nagarkot, Thanesar, Mathura, Kannauj, Kalinjar (1023) and Somnath all submitted or were raided.

Attack on the Somnath Temple

In 1025 Mahmud raided Gujarat, plundering the Somnath temple and breaking its jyotirlinga. He took away booty of 2 million dinars. The conquest of Somnath was followed by a punitive invasion of Anhilwara. Some historians claim that there are records of pilgrimages to the temple in 1038 that do not mention damage to the temple. However, powerful legends with intricate detail had developed



regarding Mahmud's raid in the Turko-Persian literature, which "electrified" the Muslim world according to scholar Meenakshi Jain.

Political challenges

The last four years of Mahmud's life were spent contending with the influx of Oghuz and Seljuk Turks from Central Asia and the Buyid dynasty. Initially, after being repulsed by Mahmud, the Seljuks retired to Khwarezm, but Togrül and Çağrı led them to capture Merv and Nishapur (1028–1029). Later, they repeatedly raided and traded territory with his successors across Khorasan and Balkh and even sacked Ghazni in 1037. In 1040, at the Battle of Dandanaqan, they decisively defeated Mahmud's son, Mas'ud I, resulting in Mas'ud abandoning most of his western territories to the Seljuks.

Attitude on religion and jihad

Under the reign of Mahmud of Ghazni, the region broke away from the Samanid sphere of influence. While he acknowledged the Abbasids as caliph as a matter of form, he was also granted the title Sultan in recognition of his independence. Following Mahmud's recognition by the Abbasid caliphate in 999, he pledged a jihad and a raid on India every year. In 1005 Mahmud conducted a series of campaigns during which the Ismailis of Multan were massacred.

Modern historians such as Romila Thapar and Richard Eaton have noted that his religious policies toward Hindus were in contrast to his general image in the modern era, in that his raiding was actually "undertaken for material reasons," and not religious fanaticism.

Mahmud used his plundered wealth to finance his armies which included mercenaries. The Indian soldiers, whom Romila Thapar presumed to be Hindus, were one of the components of the army with their commander called sipahsalar-i-Hinduwan and lived in their own quarter of Ghazna practicing their own religion. Indian soldiers under their commander Suvendhray remained loyal to Mahmud. They were also used against a Turkic rebel, with the command given to a Hindu named Tilak according to Baihaki.

Indian historian Mohammad Habib states that there was no imposition of Jizya on "non-Muslims" during the reign of Mahmud of Ghazni nor any mention of "forced conversions":



Legacy of Ghaznavid Empire

By the end of his reign, the Ghaznavid Empire extended from Ray in the west to Samarkand in the north-east, and from the Caspian Sea to the Yamuna. Although his raids carried his forces across the Indian subcontinent, only a portion of the Punjab and of Sindh in modern-day Pakistan came under his semi-permanent rule; Kashmir, the Doab, Rajasthan, and Gujarat remained under the control of the local Hindu dynasties.

The booty brought back to Ghazni was enormous, and contemporary historians (e.g. Abolfazl Beyhaghi, Ferdowsi) give descriptions of the magnificence of the capital, as well as of the conqueror's munificent support of literature. He transformed Ghazni, the first centre of Persian literature, into one of the leading cities of Central Asia, patronizing scholars, establishing colleges, laying out gardens, and building mosques, palaces, and caravansaries. Mahmud brought whole libraries from Ray and Isfahan to Ghazni. He even demanded that the Khwarizmshah court send its men of learning to Ghazni.

Mahmud patronized the notable poet Ferdowsi, who after laboring 27 years, went to Ghazni and presented the Shahnameh to him. There are various stories in medieval texts describing the lack of interest shown by Mahmud to Ferdowsi and his life's work. According to historians, Mahmud had promised Ferdowsi a dinar for every distich written in the Shahnameh (which would have been 60,000 dinars), but later retracted his promise and presented him with dirhams (20,000 dirhams), at that time the equivalent of only 200 dinars. His expedition across the Gangetic plains in 1017 inspired Al-Biruni to compose his *Tarikh Al-Hind* in order to understand the Indians and their beliefs. During Mahmud's rule, universities were founded to study various subjects such as mathematics, religion, the humanities, and medicine.

On 30 April 1030 Sultan Mahmud died in Ghazni at the age of 58. Sultan Mahmud had contracted malaria during his last invasion. The medical complication from malaria had caused lethal tuberculosis.

The Ghaznavid Empire was ruled by his successors for 157 years. The expanding Seljuk empire absorbed most of the Ghaznavid west. The Ghorids captured Ghazni in 1150, and Mu'izz al-Din (also known as Muhammad of Ghori) captured the last Ghaznavid stronghold at Lahore in 1187.



Despite Mahmud's remarkable abilities as a military commander, he failed to consolidate his empire's conquests with subtle authority. Mahmud also lacked the genius for administration and could not build long term enduring institutions in his state during his reign.

The military of Pakistan has named its short-range ballistic missile the Ghaznavi Missile in honour of Mahmud of Ghazni. In addition, the Pakistan Military Academy, where cadets are trained to become officers of the Pakistan Army, also gives tribute to Mahmud of Ghazni by naming one of its twelve companies Ghaznavi Company.

Mohammed Ghori

Muhammad Ghori was the ruler of the Ghor Kingdom, a small kingdom of Afghanistan. He was the supreme ruler of Ghurid Empire. Ghori was more ambitious than Mahmud, as he was not only interested in robbing wealth of India, but also intended in conquering northern India and adding it to his kingdom. Since Punjab had already been a part of the Ghazni kingdom, therefore, it made easier to Ghori to plan India Campaign. Muhammad's most important campaign in India was against the Chauhan ruler, Prithviraj III. In 1191, Prithviraj defeated Prithviraj in the second battle of Train. The defeat of Prithviraj opened the Delhi area to Muhammad and he began to establish his power. In 1206, Ghori was murdered and his kingdom in northern India was left in the control of his general Qutb-ud-din Aibak.

Battles of Tarain

Mohammed Ghori entered India during the rule of the powerful Chauhan. The Battles of Tarain between Ghori and Chauhan led way to the establishment of Ghurid rule and eventually the Delhi sultanate in northern parts of India. Read here to know more about the events.

The arrival of Islam in India

The arrival of Islam begins with Ghaznavid conquests, but as Ghazni became weaker, newer kingdoms arose which eventually turned towards the Indian subcontinent leading to the establishment of the first Islamic dynasties in India.

By the middle of the 12th Century, Buddhist and Pagan Turks from Central Asia raided the Middle East and shattered the power of the Seljuk Turks in Persia.

This led to a power vacuum in middle-east leading to the rise of two new empires:



The end of the Ghurid dynasty

Prithviraj Chauhan invaded Bundelkhand and defeated King Parmal Chandela in the Battle of Mahoba (1182 CE). The brothers Alha and Udal died, defending Mahoba from Prithviraj Chauhan.

Prithviraj attacked Gujarat which was ruled by Bhima II (Chaulukya/Solanki), who had already defeated Muhammad Ghori. Now Bhima II defeated Prithviraj as well which led to a peace treaty between them.

As the expansion of Chauhans to the south was halted by the peace treaty, Prithviraj turned north towards Punjab and the conquests between Chauhans and Ghurids started over the claim on Tabarhinda (modern-day Bathinda).

The Battles of Tarain

The Tarain battles changed the course of the history of the Indian subcontinent as they led to the establishment of the first Islamic sultanates in India. Both the battles were fought between Mohammed Ghori and Prithviraj Chauhan.

The first battle of Tarain (1191 CE)

- The confederacy under the command of Prithviraj Chauhan of Delhi fought the Ghurids of Afghanistan led by Mohammed Ghori.
- Mohammed Ghori was defeated as Prithviraj annexed Tabarhind after a siege of 12 months.
- But Ghori managed to escape to Ghazni where he regrouped and raised another army.

The second battle of Tarain (1192 CE)

- But this time the Rajput confederacy weakened because of a fallout between Prithviraj and Jayachandra (Gahadaval ruler of Kanauj).
- Muhammad Ghori now made careful preparations and marched with 120000 men.
- The fate of Prithviraj Chauhan is disputed about whether he was captured or killed or ruled under the suzerainty of Ghurids.

Aftermaths of Battles of Tarain

After the Battles of Tarain, the Ghurid armies captured the forts of Hansi, Saraswati, and Samana. Then they attacked and captured Ajmer.

- It is also said that Prithviraj was allowed to rule over Ajmer as a Ghurid vassal for a while, before being executed for conspiracy.



The Tomar ruler of Delhi was also ousted soon and Delhi and eastern Rajasthan came under Ghurid rule.

Meanwhile, Prithviraj's son moved to Ranthambore and found a new Chauhan Dynasty.

Ghuri went back to Afghanistan and left behind Ghurid generals who continued to attack and conquer neighboring lands.

The powerful Gahadavala kingdom was still seated at Kanauj after the second Battle of Tarain.

Jayachandra was the ruler of the most powerful kingdom in northern India at that time.

- He had already suffered a defeat against the Sena kings of Bengal when the Ghurid attack began.

After Tarain, Muhammad Ghori returned to Ghazni and left India in charge of his slave general Qutbuddin Aibak.

- From 1192 to 1194 CE, the Turks led by Aibak overran part of the upper doab without any opposition from Gahadavalas.
- In 1194 CE, Muhammad Ghori returned to India and crossed Jamuna with a force of 50,000 cavalries and moved towards Kanauj.

Battle of Chandawar: The battle between Muhammad Ghori and Jaichandra takes place in Chandawar where Jaichandra was defeated and killed in action.

- Muhammad Ghori marched to Benaras and ravaged it as many temples Benaras destroyed.
- Ghori next captured the powerful forts of Bayana and Gwalior to guard the southern flank of Delhi.
- After this, his slave general Qutbuddin Aibak conquered Mahoba, Kalinjar, and Khajuraho from the Chandelas.
- Aibak also defeated the Solanki king, Bhima II of Gujarat, but could not annex the lands.

Another slave general, Bakhtiyar Khalji was appointed in charge of the areas east of Benaras. He made frequent raids into Bihar, because of the power vacuum there.

- Bakhtiyar Khalji burnt down Nalanda University and Vikramsila University and massacred the Buddhist monks there.
- He gathered immense wealth through plundering and raised his army with it.
- In 1204, he marched towards Nadia in Bengal where the Sena capital of Nabadwip was.

Sena dynasty (1070-1230 CE)

The Sena dynasty replaced the Palas in Bengal. They are said to have their origins in Karnataka.



The founder of the Sena kingdom was Samanta Sen.

Ballala Sena (1158-1179 CE) conquered Gaur from the Pala and became the ruler of the Bengal Delta. He made Nabadwip his capital. Ballala Sena married Ramadevi a princess of the Western Chalukya Empire which indicates that the Sena rulers maintained close social contact with southern India.

In 1179 CE, Lakshmana Sena succeeded Ballala Sena and ruled Bengal for approximately 20 years. He expanded the Sena Empire to Odisha, Bihar, and probably to Varanasi.

Bakhtiyar Khalji and his men entered the palace undetected, posing as horse merchants, and made a sudden attack. Lakshman Sena managed to escape and took refuge in Sonargaon (modern-day Bangladesh).

- Bakhtiyar captured Lakhnauti, the second capital of Senas.
- Lakshman Sena and his successors continued ruling in Sonargaon and Bangladesh.

Bakhtiyar Khalji was formally appointed governor of Bengal by Muhammad Ghori, but he ruled it as an independent ruler.

He wanted to expand eastwards and undertook an expedition into the Brahmaputra valley.

- The Magh rulers of Kamrup (Assam) followed a scorched earth policy and allowed Khalji to enter without opposition.
- When the tired and hungry armies started retreating, the Assamese ambushed them from the forests and Bakhtiyar Khalji managed to escape with a few followers.
- But he was later killed on his sick bed by one of his amirs.

The end of the Ghurid dynasty

The Khokhar rebellion of Punjab: In 1206, Muhammad Ghori came for his last campaign into India, to put down the Khokhar rebellion.

- Khokhars were a warlike tribe in western Punjab and they cut off communications between Lahore and Ghazni.
- Ghori's army carried out a large-scale massacre of Khokhars.

On his way back to Delhi, he was killed by an Arab Muslim fanatic of a rival sect who believed that Turks still stuck to their pagan practices from Central Asia and converted to Islam only for political or financial gains.

This ended the Ghurid dynasty in India, but Ghori's generals who started establishing independent dynasties in India were still left behind, and thus began the Delhi sultanate.



UNIT – II

DELHI SULTANATE

Qutb ud-Din Aibak

Qutb ud-Din Aibak, (1150–14 November 1210) was a general of the Ghurid king Muhammad Ghori. He was in charge of the Ghurid territories in northern India, and after Muhammad Ghori's death, he became the ruler of an independent kingdom that evolved into the Delhi Sultanate ruled by the Mamluk dynasty.

A native of Turkestan, Aibak was sold into slavery as a child. He was purchased by a Qazi at Nishapur in Persia, where he learned archery and horse-riding among other skills. He was subsequently resold to Muhammad Ghori in Ghazni, where he rose to the position of the officer of the royal stables. During the Khwarazmian-Ghurid wars, he was captured by the scouts of Sultan Shah; after the Ghurid victory, he was released and highly favoured by Muhammad Ghori.

After the Ghurid victory in the Second Battle of Tarain in 1192, Muhammad Ghori made Aibak in charge of his Indian territories. Aibak expanded the Ghurid power in northern India by conquering and raiding several places in the Chahamana, Gahadavala, Chaulukya, Chandela, and other kingdoms.

When Muhammad Ghori died in 1206, Aibak fought with another former slave-general Taj al-Din Yildiz for control of Ghurid territories in north-western India. During this campaign, he advanced as far as Ghazni, although he later retreated and set up his capital at Lahore. He nominally acknowledged the suzerainty of Muhammad Ghori's successor Ghiyasuddin Mahmud, who officially recognized him as the ruler of India.

Aibak was succeeded by Aram Shah, and then by his son-in-law Iltutmish, who transformed the loosely-held Ghurid territories of India into the powerful Delhi Sultanate. Aibak



is known for having commissioned the Qutb Minar in Delhi, and the Adhai Din Ka Jhonpra in Ajmer.

Early life

Aibak was born in c. 1150. His name is variously transliterated as "Qutb al-Din Aybeg", "Qutbuddin Aibek", and "Kutb Al-Din Aybak". He came from Turkestan, and belonged to a Turkic tribe called Aibak. The word "Aibak", also transliterated as "Aibak" or "Aybeg", derives from the Turkic words for "moon" (ai) and "lord" (bek). As a child, he was separated from his family and taken to the slave market of Nishapur. There, Qazi Fakhruddin Abdul Aziz Kufi, a descendant of the noted Muslim theologian Abu Hanifa, purchased him. Aibak was treated affectionately in the Qazi's household and was educated with the Qazi's sons. He learned archery and horse-riding, besides Quran recital.

The Qazi or one of his sons sold Aibak to a merchant, who in turn, sold the boy to the Ghurid Sultan Muhammad Ghori in Ghazni. After being admitted to the Sultan's slave-household, Aibak's intelligence and kind nature attracted the Sultan's attention. Once, when the Sultan bestowed gifts upon his slaves, Aibak distributed his share among the servants. Impressed by this act, the Sultan promoted him to a higher rank.

Aibak later rose to the important position of Amir-i Akhur, the officer of the royal stables. During the Ghurid conflicts with the Khwarazmian ruler Sultan Shah, Aibak was responsible for the general maintenance of the horses, as well as their fodder and equipment. One day, while foraging for horse fodder, he was captured by Sultan Shah's scouts and was detained in an iron cage. After the Ghurids defeated Sultan Shah, Muhammad Ghori ad-Din saw him in the cage and was deeply touched by his desperate condition. After he was released, the Sultan greatly favoured him. No information is available about Aibak's subsequent assignments until the First Battle of Tarain fought in India, in 1191–1192.

Aibak's career in India can be divided into three phases:



1. Officer in charge of some of Sultan Muhammad Ghori territories in northern India (1192-1206)
2. Informal sovereign who controlled Muhammad Ghori's former territories as a Malik and Sipah Salar of Delhi and Lahore (1206-1208)
3. Sovereign ruler of an officially independent kingdom in India (1208-1210)

As the Ghurid Sultan's subordinate

Campaign against the Chahamanas

Aibak was one of the generals of the Ghurid army that were defeated by the forces of the Chahamanas ruler Prithviraja III at the First Battle of Tarain in India. At the Second Battle of Tarain, where the Ghurids emerged victoriously, he was in charge of the general disposition of the Ghurid army and kept close to Sultan Muhammad Ghori, who had placed himself at the centre of the army.

After his victory at Tarain, Muhammad Ghori assigned the former Chahamanas territory to Aibak, who was placed at Kuhram (present-day Ghuram in Punjab, India). The exact nature of this assignment is not clear: Minhaj describes it as an iqta', Fakhr-i Mudabbir calls it a "command" (sipahsalari), and Hasan Nizami states that Aibak was made the governor (ayalat) of Kuhram and Samana.

After the death of Prithviraja, Aibak appointed his son Govindaraja IV as a Ghurid vassal. Sometime later, Prithviraja's brother Hariraja invaded the Ranthambore Fort, which Aibak had placed under his subordinate Qawamul Mulk. Aibak marched to Ranthambore, forcing Hariraja to retreat from Ranthambore as well as the former Chahamanas capital Ajmer.

Campaign against Jatwan



In September 1192, a rebel named Jatwan besieged the Hansi Fort commanded by Nusrat-ud-din, in the former Chahamana territory. Aibak marched to Hansi, forcing Jatwan to retreat to Bagar, where the rebel was defeated and killed in a battle.

The above-mentioned information about Jatwan's rebellion comes from the contemporary writer Hasan Nizami. Firishta (17th century), however, dates the rebellion to 1203, and states that Jatwan retreated to the frontiers of Gujarat after his defeat. He was later killed as a subordinate of the Chaulukya king Bhima II when Aibak invaded Gujarat. According to historian Dasharatha Sharma, Firishta may have confused the Bagar tract (where Jatwan was killed) with another area called Bagar near the Gujarat border, around Banswara and Dungarpur.

Historian A.K. Majumdar adds that Firishta may have confused the Chaulukya ruler Bhima with Bhima-simha, who - according to the Kharatara Gaccha Pattavali - was the governor of Hansi in 1171 CE. Thus, Jatwan may have been a general of Bhima-simha, and may have tried to recover the fort on behalf of his master.

Henry Miers Elliot thought Jatwan to be a leader of Jats, a claim repeated by later writers. Nizami does not state this, and Elliot's guess appears to be based on similarity of the words "Jatwan" and "Jat", and the rebellion's locality, where Jats can be found. According to S.H. Hodivala, "Jatwan" is a mistranscription of the "Chahwan" in the manuscript, and the rebel was probably a Chahamana (Chawhan or Chauhan) subordinate of Prithivraja. According to Rima Hooja, it is probably a corrupt form of the name "Jaitra".

Initial conquests in Doab

After defeating Jatwan, he returned to Kuhram and made preparations to invade the Ganga-Yamuna Doab. In 1192, he took control of Meerut and Baran (modern Bulandshahr), from where he would later launch attacks against the Gahadavala kingdom. He also took control of Delhi in 1192, where he initially retained the local Tomara ruler as a vassal. In 1193, he deposed the Tomara ruler for treason and took direct control of Delhi.



Sojourn in Ghazni

In 1193, Sultan Muhammad Ghori summoned Aibak to the Ghurid capital Ghazni. The near-contemporary chronicler Minhaj does not elaborate why, but the 14th-century chronicler Isami claims that some people had aroused the Sultan's suspicion against Aibak's loyalty. Historian K. A. Nizami finds Isami's account unreliable and theorizes that the Sultan may have sought Aibak's help in planning further Ghurid expansion in India.

Return to India

Aibak stayed in Ghazni for about six months. After his returned to India in 1194, he crossed the Yamuna River, and captured Koil (modern Aligarh).

Meanwhile, taking advantage of Aibak's absence in India, Hariraja had regained control of a part of the former Chahamana territory. After his return to Delhi, Aibak sent an army against Hariraja, who committed suicide when faced with a certain defeat. Aibak subsequently placed Ajmer under a Muslim governor and moved Govindaraja to Ranthambore.

War against the Gahadavalas

In 1194, Sultan Muhammad Ghori arrived in India to wage a war against the Gahadavala kingdom. Aibak, along with Izzuddin Husain ibn Kharmil, led the vanguard of his army at the Battle of Chandawar, which resulted in the defeat of the Gahadavala king Jayachandra. Although the Ghurids did not gain complete control over the Gahadavala kingdom, the victory provided an opportunity for them to establish military stations at many places in the region.

Other campaigns

After the victory at Chandawar, Aibak turned his attention towards consolidating his position in Koil. Muhammad Ghori returned to Ghazni but came back to India in 1195-96 when



he defeated Kumarapala, the Bhati ruler of Bayana. He then marched towards Gwalior, where the local Parihara ruler Sallakhanapala acknowledged his suzerainty.

Meanwhile, the Mher tribals, who lived near Ajmer, rebelled against the Ghurid rule. Supported by the Chaulukyas, who ruled Gujarat in the south, the Mhers posed a serious threat to Aibak's control of the region. Aibak marched against them but was forced to retreat to Ajmer. The Mhers were forced to retreat after reinforcements from the Ghurid capital Ghazni arrived in Ajmer.

Aibak and Chanlukya army

In 1197, Aibak defeated the Chaulukya army at Mount Abu, thus avenging Muhammad Ghor's defeat at the Battle of Kasahrada nearly two decades earlier. Aibak's army then marched to the Chaulukya capital Anhilwara: the defending king Bhima II fled the city, which was plundered by the invaders. Minhaj characterizes Aibak's raid of Anhilwara as "conquest of Gujarat", but it did not result in annexation of Gujarat to the Ghurid Empire. The 16th-century historian Firishta states that Aibak appointed a Muslim officer to consolidate the Ghurid power in the region, while Ibn-i Asir states that Aibak placed the newly captured territory under Hindu vassals. Whatever the case, the Ghurid control of the region did not last long, and the Chaulukyas regained control of their capital soon after.

In 1197–98, Aibak conquered Badaun in present-day Uttar Pradesh, and also re-took control of the former Gahadavala capital Varanasi, which had slipped out of the Ghurid control. In 1198–99, he captured Chantarwal (unidentified, possibly same as Chandawar) and Kannauj. Later, he captured Siroh (possibly modern Sirohi in Rajasthan). According to the Persian chronicler Fakhr-i Mudabbir (c. 1157–1236), Aibak also conquered Malwa in present-day Madhya Pradesh, in 1199–1200. However, no other historian refers to such a conquest; therefore, it is likely that Aibak merely raided Malwa.



Meanwhile, Baha' al-Din Toghril (also transliterated as Bahauddin Tughril) - another prominent Ghurid slave-general - besieged the Gwalior Fort. After being reduced to a dire situation, the defenders approached Aibak and surrendered the fort to him in 1200. As a result, tension developed between Toghril and Aibak, although Toghril's death prevented a military conflict between the two men.

Aibak and Chandela Kingdom

In 1202, Aibak besieged Kalinjar, an important fort in the Chandela kingdom of central India. The Chandela ruler Paramardi initiated negotiations with Aibak but died before a treaty could be finalized. The Chandela chief minister Ajayadeva resumed hostilities but was forced to seek negotiations when the Ghurids cut off the water supply to the fort. As part of the truce, the Chandelas were forced to move to Ajaigarh. Their former strongholds of Kalinjar, Mahoba, and Khajuraho came under Ghurid control, governed by Hasan Arnal.

Meanwhile, the Ghurid commander Bakhtiyar Khalji subjugated the petty Gahadavala chiefs in eastern Uttar Pradesh and the Bihar region. After his Bihar campaign, which involved the destruction of Buddhist monasteries, Khalji arrived in Badaun to greet Aibak, who had just concluded his successful campaign at Kalinjar. On 23 March 1203, Khalji presented Aibak with war booty, including 20 captured elephants, jewels and cash. Aibak honoured Khalji, who went on to conquer a part of the Bengal region in the east. Bakhtiyar acted independently, and at the time of his death in 1206, was not a subordinate of Aibak.

In 1204, Muhammad Ghori suffered a defeat against the Khwarazmians at Andkhoy, followed by several challenges to his authority. Aibak helped him suppress a rebellion by the Khokhar chiefs of Lahore region, and then returned to Delhi. On 15 March 1206, Muhammad Ghori was assassinated: different sources variously attribute the act to Khokhars or Ismailis.

After Muhammad Ghori's death



According to Minhaj's *Tabaqat-i Nasiri*, Aibak had conquered territory up to the frontiers of Ujjain in the south. Minhaj states that at the time of Sultan Muhammad Ghori's death in 1206, the Ghurids controlled the areas in India:

Eastern India

During Sultan Muhammad Ghori's reign, parts of the Bihar and Bengal area in eastern India had been conquered by the Khalji clan, led by the Ghurid general Bakhtiyar Khalji. Bakhtiyar was killed by his subordinate Ali Mardan Khalji at Devkot in 1206, around the same time Sultan Muhammad Ghori was assassinated. Subsequently, Muhammad Shiran Khalji, another subordinate of Bakhtiyar, detained Ali Mardan and became the leader of the Khaljis in eastern India. Ali Mardan escaped to Delhi, where he persuaded Aibak to intervene in the Khalji affairs. The Khaljis were not slaves of Muhammad Ghori, so Aibak had no legal authority in the matter. Nevertheless, he instructed his subordinate Qaimaz Rumi - the governor of Awadh - to march to Lakhnauti in Bengal, and assign suitable iqta's to the Khalji amirs.

Death and legacy

After being recognized as the ruler of India, Aibak focused on consolidating his rule in the territories already under his control, rather than conquering new territories. In 1210, he fell down from a horse while playing chovgan (a form of polo on horseback) in Lahore, and died instantly when the pommel of the saddle pierced his ribs.

All contemporary chroniclers praise Aibak as a loyal, generous, courageous and just man. According to Minhaj, his generosity earned him the epithet *lakh-bakhsh*, literally "giver of lakhs [of copper coins or jitals]". Fakhr-i Mudabbir states that Aibak's soldiers - who included "Turks, Ghurids, Khurasanis, Khaljis, and Hindustanis" - did not dare to forcibly take even a blade of grass or a morsel of food from the peasants. The 16th century Mughal chronicler Abu'l-Fazl criticizes Aibak's master Muhammad Ghori ad-Din for "shedding innocent blood", but praises Aibak stating that "he achieved things, good and great". As late as the 17th century, the



term "Aibak of the time" was used to describe generous people, as attested by the chronicler Firishta.

Aibak's conquests involved large-scale capture of people as slaves. According to Hasan Nizami, his Gujarat campaign resulted in the enslavement of 20,000 people; and his Kalinjar campaign resulted in the enslavement of 50,000 people. According to Irfan Habib, Nizami's work is full of rhetoric and hyperbole, so these numbers seem to be exaggerated, however, the number of slaves collected must indeed have been vast and grew over time.

Aibak, who died unexpectedly, had not appointed an heir apparent. After his death, the Turkic officers (maliks and amirs) stationed at Lahore appointed Aram Shah as his successor. No details about Aram Shah's life are available before his ascension to the throne. According to one theory, he was a son of Aibak, but this is unlikely.

Itutmish

Aram Shah ruled for no more than eight months, during which various provincial governors started asserting independence. Some Turkic officers then invited Aibak's former slave Itutmish, a distinguished general, to take over the kingdom. Aibak had purchased Itutmish sometime after the conquest of Anhilwara in 1197. According to Minhaj, Aibak looked upon Itutmish as the next ruler: he used to call Itutmish his son and had granted him the iqta' of Badaun. Consequently, the nobles appointed Itutmish as Aram Shah's successor and married Aibak's daughter to him. Aram Shah challenged Itutmish's claim to the throne but was decisively defeated and killed after a military conflict. Itutmish subjugated the rebel governors and transformed the loosely-held Ghurid territories of India into the powerful Delhi Sultanate.

Ghiyas ud din Balban

Itutmish was succeeded by his family members, and then by his slave Ghiyas ud din Balban. This line of kings is called Mamluk or Slave dynasty; however, this term is a misnomer. Only Aibak, Itutmish, and Balban were slaves, and seem to have



been manumitted before their ascension to the throne. The other rulers in this line were not slaves at any point in their life.

Today his tomb is located in Anarkali, Lahore. The tomb was built, in its present form, during the 1970s by the Department of Archaeology and Museums (Pakistan) which tried to emulate the Sultanate-era architecture. Before the modern construction, the Sultan's grave existed in a simple form and was enclosed by residential houses. Historians dispute whether a proper tomb ever existed over it (some historians claim that a marble dome did stand over it but was destroyed by the Sikhs).

Personal life

Some manuscripts of Minhaj's *Tabaqat-i Nasiri* append the words bin Aibak ("son of Aibak") to the name of Aibak's successor of Aram Shah. However, this may have been an erroneous addition made by a careless scribe, as Alauddin Ata Malik-i-Juwayni's *Tarikh-i-Jahan-Gusha* chronicle explicitly mentions that Aibak had no son.

Minhaj refers to the three daughters of Aibak. The first one was married to Nasir ad-Din Qabacha, the Ghurid governor of Multan. After her death, the second daughter was married to Qabacha as well. The third one was married to Aibak's slave Iltutmish, who succeeded Aram Shah on the throne of Delhi.

Religion

Chronicler Hasan Nizami, who migrated from Nishapur to Delhi during Aibak's reign, characterizes Aibak as a devout Muslim who "uprooted idolatry" and "destroyed temples" at Kuhram. He also mentions that the Hindu temples at Meerut, Banaras, and Kalinjar were converted into mosques during Aibak's reign; these included "a thousand temples" in Banaras alone. He further claims that Aibak freed the whole Kol (Aligarh) region from idols and idolatry.



Nizami's claim that the remains of the demolished Hindu temples were used to built mosques is corroborated by architectural remains, such as those at the Qutb Minar complex in Delhi and the Adhai Din Ka Jhonpra in Ajmer. However, his other claims such as Aibak freeing Kol from idols are doubtful.

At some point, Aibak's army started recruiting Hindu soldiers. His army at the siege of Meerut (1192) is known to have included Hindu soldiers. Similarly, the "forces of Hindustan" (Hasham-i Hindustan) that accompanied him to Ghazni in 1206, included Hindu chiefs ("ranas" and "thakurs").

Cultural contributions

The construction of the Qutb Minar in Delhi started during Aibak's reign. Aibak was also a patron of literature. Fakhri Mudabbir, who wrote Adab al-Harb - etiquettes of war - dedicated his book of genealogies to Aibak. The composition of Hasan Nizami's Tajul-Ma'asir, which was completed during the reign of Iltutmish, probably began during Aibak's reign.

Sayyid Dynasty (1413-1451)

By 1413, the Tughlaq dynasty ended completely and local governor occupied Delhi and given way to Sayyid Dynasty. In 1398, Timur, the Turkish chief invaded India and robbed Indian wealth. While returning back, he appointed Khizr Khan as the governor of Delhi. Khizr Khan had taken Delhi from Daulat Khan Lodi and founded Sayyid dynasty in 1414. Sayyid dynasty ruled Delhi until 1451. In 1421, Khizr Khan died, hence, his son Mubarrak Khan succeeded. Mubarrak Khan represented himself as 'Muizz-ud-Din Mubarak Shah' on his.

Mubarrak Khan ruled till 1434 and he was succeeded by his nephew Muhammad Shah. Muhammad Shah ruled till 1445. Muhammad succeeded by Ala-ud-din Alam sham, who ruled till 1451. In 1451 Bahlul Lodi became the Sultan and founded the Lodi dybasty. Lodi Dynasty came after sayyid dynasty and ruled until a.D. 1526.



Lodi Dynasty (1451-1526)

Lodi dynasty was originally from Afghan who ruled Delhi Sultanate for about 75 years. Bahlul Lodi, who founded the dynasty and ruled Delhi from 1451 to 1489. After his death in 1489, his second son Sikandar Lodi succeeded the throne.

Sikandar Lodi

Sikandar Lodi took the title of Sikandar shah. It was Sikandar Lodi who founded Agra city in 1504 and moved capital from Delhi to Agra. Sikandar Lodi, further, abolished the corn duties and patronized trade and commerce in his kingdom.

Ibrahim Lodi

After Sikandar Lodi, Ibrahim Lodi (the youngest son of Sikandar Lodi) became sultan. Ibrahim Lodi was the last ruler of Lodi dynasty who ruled from 1517 to 1526. Ibrahim Lodi was defeated by Babur in 1526, in the first battle of Panipat and from now Mughal Empire established.

Lodi Administration

The Lodi kings tried to consolidate the Sultanate and attempted to curb the power of rebellious governor. Sikandar Lodi who ruled from 1489-1517, controlled the gangas valley up to western Bengal. Sikandar Lodi moved capital from Delhi to Agra, as he felt that he could control his kingdom better from Agra. He also tries to strengthen the loyalty of the people by various measures of public welfare.

The Nobles

During the sultanate period, the nobles played a powerful role. Sometimes, they even influenced state policy and sometimes (as governors), they revolted and became independent rulers or else usurped the throne of Delhi. Many of these nobles were Turkish or Afghani, who



settled in India. Some of the nobles were men who came to India only in search of their fortune and worked for the Sultan. After Ala-ud-din khilji, Indian Muslims and Hindus were also appointed as officers (nobles). The sultan followed the earlier system of granting the revenue from a piece of land or a village to the (noble) officer instead of paying them salary.

Mongol invasions of India

The Mongol Empire launched several invasions into the Indian subcontinent from 1221 to 1327, with many of the later raids made by the Qaraunas of Mongol origin. The Mongols occupied parts of the subcontinent for decades. As the Mongols progressed into the Indian hinterland and reached the outskirts of Delhi, the Delhi Sultanate led a campaign against them in which the Mongol army suffered serious defeats.

Background

After pursuing Jalal ad-Din into India from Samarkand and defeating him at the battle of Indus in 1221, Genghis Khan sent two tumens (20,000 soldiers) under commanders Dorbei the Fierce and Bala to continue the chase. The Mongol commander Bala chased Jalal ad-Din throughout the Lahore region and attacked outlying province Multan, and even sacked the outskirts of Lahore. Jalal ad-Din regrouped, forming a small army from survivors of the battle and sought an alliance, or even an asylum, with the Turkic rulers of Delhi Sultanate, Iltutmish, but was turned down.

Jalal ad-Din fought against the local rulers in Punjab. After being defeated by many of them in the open, he retreated to the outskirts of Punjab seeking refuge in Multan.

While fighting against the local governor of Sindh, Jalal ad-Din heard of an uprising in the Kirman province of southern Iran and he immediately set out for that place, passing through southern Baluchistan on the way. Jalal ad-Din was also joined by forces from Ghor and Peshawar, including members of the Khalji, Turkoman, and Ghori tribes. With his new allies he marched on Ghazni and defeated a Mongol division under Turtai, which had been assigned the



task of hunting him down. The victorious allies quarreled over the division of the captured booty; subsequently the Khalji, Turkoman, and Ghori tribesmen deserted Jalal ad-Din and returned to Peshawar. By this time Ögedei Khan, third son of Genghis Khan, had become Great Khan of the Mongol Empire. A Mongol general named Chormaqan sent by the Khan attacked and defeated Jalal ad-Din, thus ending the Khwārazm-Shāh dynasty.

Mongol conquest of Kashmir

Some time after 1235 another Mongol force invaded Kashmir, stationing a darughachi (administrative governor) there for several years, and Kashmir became a Mongolian dependency. Around the same time, a Kashmiri Buddhist master, Otochi, and his brother Namu arrived at the court of Ögedei. Another Mongol general named Pakchak attacked Peshawar and defeated the army of tribes who had deserted Jalal ad-Din but were still a threat to the Mongols. These men, mostly Khaljis, escaped to Multan and were recruited into the army of the Delhi Sultanate. In winter 1241 the Mongol force invaded the Indus valley and besieged Lahore. However, on December 30, 1241, the Mongols under Munggetu butchered the town before withdrawing from the Delhi Sultanate. At the same time the Great Khan Ögedei died (1241).

The Kashmiris revolted in 1254–1255, and Möngke Khan, who became Great Khan in 1251, appointed his generals, Sali and Takudar, to replace the court and appointed the Buddhist master, Otochi, as darugachi of Kashmir. However, the Kashmiri king killed Otochi at Srinagar. Sali invaded Kashmir, killing the king, and put down the rebellion, after which the country remained subject to the Mongol Empire for many years.

Intrusion into Delhi Sultanate

The Delhi prince Jalal al-Din Masud, traveled to the Mongol capital at Karakorum to seek the assistance of Möngke Khan in seizing the throne from his elder brother in 1248. When Möngke was crowned as Great Khan, Jalal al-Din Masud attended the ceremony and asked for



help from Möngke. Möngke ordered Sali to assist him to recover his ancestral realm. Sali made successive attacks on Multan and Lahore. Sham al-Din Muhammad Kart, the client malik (ruling prince) of Herat, accompanied the Mongols. Jalal al-Din was installed as client ruler of Lahore, Kujah and Sodra. In 1257 the governor of Sindh offered his entire province to Hulagu Khan, Mongke's brother, and sought Mongol protection from his overlord in Delhi. Hulagu led a strong force under Sali Bahadur into Sindh. In the winter of 1257 - beginning of 1258, Sali Noyan entered Sind in strength and dismantled the fortifications of Multan; his forces may also have invested the island fortress of Bukkur on the Indus.

But Hulagu refused to sanction a grand invasion of the Delhi Sultanate and a few years later diplomatic correspondence between the two rulers confirmed the growing desire for peace.

Ghiyas ud din Balban's (1266–1287) one absorbing preoccupation was the danger of a Mongol invasion. For this cause he organized and disciplined his army to the highest point of efficiency ; for this he made away with disaffected or jealous chiefs, and steadily refused to entrust authority to Hindus; for this he stayed near his capital and would not be tempted into distant campaigns.

Large-scale Mongol invasions of India ceased and the Delhi Sultans used the respite to recover the frontier towns like Multan, Uch, and Lahore, and to punish the local Ranas and Rais who had joined hands with either the Khwarazim or the Mongol invaders.

Chagatai Khanate-Dehlavi Wars

Transformation of the Delhi Sultanate

There was a rapid change in the balance of power in Northern India as power violently shifted from the Turkic nobles to a new Indo-Mussalman nobility. A khalji family, who had migrated a century ago to India by accompanying Ghori, would identify themselves with the Indian Muslim communities, and their khalji and Indo-Muslim faction would grow in strength due to the rising number of converts. With a series of assassinations, they would finally usurp the



throne in 1290 and appoint their Indo-Muslim allies such as Zafar Khan (Minister of War), Nusrat Khan (Wazir of Delhi), Ayn al Mulk Multani, Malik Kafur, Malik Tughlaq, and Malik Nayk (Master of the Horse) who were famous warriors but non-Turks, which resulted in the emergence of an Indo-Muslim state. The internal administrative changes during this period allowed for rapid conquests and territorial expansion of the Sultanate into the rest of India. At about this time the Mongol raids into India were also renewed (1300)

Rise of the Chagatais

After civil war broke out in the Mongol Empire in the 1260s, the Chagatai Khanate controlled Central Asia and its leader since the 1280s was Duwa Khan who was second in command of Kaidu Khan. Duwa was active in Afghanistan, and attempted to extend Mongol rule into India. The medieval sources claim invasions by hundreds of thousands of Mongols, numbers approximating (and probably based on) the size of the entire cavalry armies of the Mongol realms of Central Asia or the Middle East: about 150,000 men. A count of the Mongol commanders named in the sources as participating in the various invasions might give a better indication of the numbers involved, as these commanders probably led tumens, units nominally of 10,000 men. These invasions were led by either various descendants of Genghis Khan or by Mongol divisional commanders; the size of such armies was always between 10,000-30,000 cavalry although the chroniclers of Delhi exaggerated the number to 100,000-200,000 cavalry.

The Muslim Negudari governor Abdullah, who was a son of Chagatai Khan's great grandson, invaded Punjab with his force in 1292, but their advance guard under Ulghu was defeated and taken prisoner by the Khalji Sultan Jalaluddin. The 4000 Mongol captives of the advance guard converted to Islam and came to live in Delhi as "new Muslims". The suburb they lived in was appropriately named Mughalpura. Chagatai tumens were beaten by the Delhi Sultanate several times in 1296–1297.

Battle of Jaran-Manjur (1297)



Unlike the previous invasions, the invasions during the reign of Jalaluddin's successor Alauddin were major Mongol conquests. In the winter of 1297, the Chagatai noyan Kadar led an army that ravaged the Punjab region, and advanced as far as Kasur. Alauddin's army, led by Ulugh Khan and probably Zafar Khan defeated the invaders on the Battle of Jaran-Manjur on 6 February 1298 where quite a large number of them were taken prisoner.

Siege of Sehwan (1298-1299)

Later in 1298–99, a Mongol army (possibly Neguderi fugitives) invaded Sindh, and occupied the fort of Sivistan. These Mongols were defeated by Zafar Khan: a number of them were arrested and brought to Delhi as captives. At this time, the main branch of Alauddin's army, led by Ulugh Khan and Nusrat Khan was busy raiding Gujarat. When this army was returning from Gujarat to Delhi, some of its Mongol soldiers staged a mutiny over payment of khums (one-fifth of the share of loot). The mutiny was crushed, and the mutineers families in Delhi were severely punished.

Battle of Killi (1299)

In late 1299, Duwa dispatched his son Qutlugh Khwaja to conquer Delhi. Alauddin Khalji led his army to Kili near Delhi, and tried to delay the battle, hoping that the Mongols would retreat amid a scarcity of provisions and that he would receive reinforcements from his provinces. However, his general Zafar Khan attacked the Mongol army without his permission. The Mongols feigned a retreat, and tricked Zafar Khan contingent into following them. Zafar Khan and his men were killed after inflicting heavy casualties on the invaders. The Mongols retreated a couple of days later: their leader Qutlugh Khwaja was seriously wounded, and died during the return journey.

Siege of Delhi (1302-1303)



In the winter of 1302–1303, Alauddin dispatched an army to ransack the Kakatiya capital Warangal, and himself marched to Chittor. Finding Delhi unprotected, the Mongols launched another invasion around August 1303. Alauddin managed to reach Delhi before the invaders, but did not have enough time to prepare for a strong defence. He took shelter in a heavily-guarded camp at the under-construction Siri Fort. The Mongols ransacked Delhi and its neighbourhoods, but ultimately retreated after being unable to breach Siri. This close encounter with the Mongols prompted Alauddin to strengthen the forts and the military presence along their routes to India. He also implemented a series of economic reforms to ensure sufficient revenue inflows for maintaining a strong army.

Shortly afterward, Duwa Khan sought to end the ongoing conflict with the Yuan Khagan Temür Öljeytü, and around 1304 a general peace among the Mongol khanates was declared, bringing an end to the conflict between the Yuan Dynasty and western khanates that had lasted for the better part of a half century. Soon after, he proposed a joint attack on India, but the campaign did not materialize.

Battle of Amroha (1305)

In December 1305, Duwa sent another army that bypassed the heavily guarded city of Delhi, and proceeded south-east to the Gangetic plains along the Himalayan foothills. Alauddin's 30,000-strong cavalry, led by Malik Nayak, defeated the Mongols at the Battle of Amroha. A large number of Mongols were taken captive and killed.

Battle of Ravi (1306)

In 1306, another Mongol army sent by Duwa advanced up to the Ravi River, ransacking the territories along the way. This army included three contingents, led by Kopek, Iqbalmand, and Tai-Bu. Alauddin's forces, led by Malik Kafur, decisively defeated the invaders.

Dehli Counter-raids



In that same year the Mongol Khan, Duwa, died and in the dispute over his succession this spate of Mongol raids into India ended. Taking advantage of this situation, Alauddin's general Malik Tughluq regularly raided the Mongol territories located in present-day Afghanistan.

Late Mongol invasions

In 1320 the Qaraunas under Zulju (Dulucha) entered Kashmir by the Jehlam Valley without meeting any serious resistance. The Kashmiri king, Suhadeva, tried to persuade Zulju to withdraw by paying a large ransom. After he failed to organize resistance, Suhadeva fled to Kishtwar, leaving the people of Kashmir to the mercy of Zulju. The Mongols burned the dwellings, massacred the men and made women and children slaves. Only refugees under Ramacandra, commander in chief of the king, in the fort of Lar remained safe. The invaders continued to pillage for eight months until the commencement of winter. When Zulju was departing via Brinal, he lost most of his men and prisoners due to a severe snowfall in Divasar district.

The next major Mongol invasion took place after the Khaljis had been replaced by the Tughlaq dynasty in the Sultanate. In 1327 the Chagatai Mongols under Tarmashirin, who had sent envoys to Delhi to negotiate peace the previous year, sacked the frontier towns of Lamghan and Multan and besieged Delhi. The Tughlaq ruler paid a large ransom to spare his Sultanate from further ravages. Muhammad bin Tughluq asked the Ilkhan Abu Sa'id to form an alliance against Tarmashirin, who had invaded Khorasan, but an attack didn't materialize. Tarmashirin was a Buddhist who later converted to Islam. Religious tensions in the Chagatai Khanate were a divisive factor among the Mongols.

No more large-scale invasions or raids into India were launched after Tamashirin's siege of Delhi. However, small groups of Mongol adventurers hired out their swords to the many local powers in the northwest. Amir Qazaghan raided northern India with his Qara'unas. He also sent



several thousand troops to aid the Delhi Sultan Muhammad bin Tughluq in suppressing the rebellion in his country in 1350.

Timur and Babur

The Delhi sultans had developed cordial relations with the Yuan dynasty in Mongolia and China and the Ilkhanate in Persia and the Middle East. Around 1338, Sultan Muhammad bin Tughluq of the Delhi Sultanate appointed Moroccan traveler Ibn Battuta an ambassador to the Yuan court under Toghon Temür (Emperor Huizong). The gifts he was to take included 200 slaves.

The Chagatai Khanate had split up by this time and an ambitious Mongol Turk chieftain named Timur had brought Central Asia and the regions beyond under his control. He followed the twin policies of Imperialism and Islamization, shifting various Mongol tribes to different parts of his empire and giving primacy to the Turkic people in his own army. Timur also reinforced the Islamic faith over the Chagatai Khanate and gave primacy to the laws of the Shari'ah over Genghis Khan's shamanist laws. He invaded India in 1398 to make war and plunder the wealth of the country.

Timur's empire broke up and his descendants failed to hold on to Central Asia, which split up into numerous principalities. The descendants of the Mongol Chagatais and the descendants of Timur empire lived side by side, occasionally fighting and occasionally inter-marrying.

One of the products of such a marriage was Babur, founder of the Mughal Empire. His mother belonged to the family of the Mongol Khans of Tashkent. Babur was a true descendant of Timur and shared his beliefs: he believed that rules and regulations of Genghis Khan were deficient as he remarked, "they had no divine authority."

Babur's advent into India



In the fourteenth century, the disintegration of the Mongol empire led Timur to unite Iran and Turan under one rule. Timur's empire was spread from the lower Volga to the river Indus, including Iran, Asia Minor (modern Turkey), Trans-Oxiana, Afghanistan, and some part of Punjab. In 1404, Timur died and Shahrukh Mirza, his grandson, succeeded his empire. Timur gave patronage to arts and letters and he promoted Samarqand and Herat as the cultural centers of West Asia. During the second half of the fifteenth century, the power of Timurids declined, largely because of the Timurid practice of partitioning of the empire.

The various Timund territories that developed during his time, were kept fighting and backbiting to each other. Their conflicting acts gave an opportunity to two new powers to come to the forefront: a) The Uzbeks: In the north, the Uzbeks thrust into Trans-Oxiana. Though the Uzbeks had become Muslims, but Timurids looked them down because they (Timurids) considered them to be uncultured barbarians. b) Safavid Dynasty: In the west (i.e. Iran), the Safavid dynasty appeared. They were descended from an order of saints who traced their ancestry to the Prophet.

Safavids dynasty promoted the Shi'ite sect among the Muslims, and persecuted to all those who were not ready to accept the Shia views. The Uzbeks, on the other hand, were Sunnis. Thus, the political conflict between these two elements was estranged on the basis of sectarian views. The power of the Ottoman Turks had escalated in the west of Iran and they wanted to rule Eastern Europe as well as Iran and Iraq.

Zahiruddin Muhammad Babur

In 1494, Babur, at the young age of merely 14, succeeded to Farghana. Farghana was a small state in Trans-Oxiana. Shaibani Khan, the Uzbek chief, defeated Babur and conquered Samarqand. Shaibani Khan, in a short span of time, besieged the most of the Timurid kingdoms and forced Babur to move towards Kabul. In 1504, Babur conquered Kabul; at that time, Kabul was under the rule of the infant heir of Ulugh Begh.



Almost 15 years, Babur struggled hard and kept attempting to re-conquest his homeland from the Uzbeks. He approached the ruler of Herat (who was also his uncle) for the help, but he did not receive any positive response. Shaibani Khan defeated Herat, which led to a direct conflict between the Uzbeks and the Safavids because Safavids was also claiming Herat and its surrounding area, namely Khorasan.

In the battle of 1510, Shaibani Khan defeated and killed by Kasim Khan. By taking the help of Iranian power, Babur attempted to recover Samarqand. As a result of this, the Iranian generals wanted to treat Babur as the governor of an Iran rather than as an independent ruler. After the massive defeat, the Uzbeks swiftly recovered; resultantly, Babur had been overthrown again from Samarqand and he had to return back to Kabul. Shah Ismail (Shah of Iran) was defeated in a battle by the Ottoman sultan; the changes in geo-political scenario forced Babur to move towards India.

Once Babur said that that from the time he won Kabul (i.e. in 1504) to his victory of Panipat, he had never ceased to think of the conquest of Hindustan. Timur, the ancestor of Babur, had carried away a vast treasure along with many skilful artisans from India. The artisans helped Timur to consolidate his Asian empire and beautify the capital. They (the artisans) also helped Timur to annex some areas of Punjab.

Reasons of India Conquest

Abul Fazl, the contemporary historian said that "Babur ruled over Badakhshan, Qandhar, and Kabul which did not yield sufficient income for the requirements of his army; in fact, in some of the border territories, the expense on controlling the armies and administration was greater than the income". Babur was also always remained apprehensive about an Uzbek attack on his territory Kabul, and hence, considered India to be a safe place of refuge, as well as a suitable base for operations against the Uzbeks.



By the time, the political scenario of north-west India was much suitable for Babur's entry (into India). In 1517, Sikandar Lodi had died and Ibrahim Lodi (his son) had succeeded him. Ibrahim Lodi was an ambitious emperor whose efforts to build a large centralized empire had alarmed the Afghan chief as well as the Rajputs. Daulat Khan Lodi was one of the most powerful chiefs of his time. Though, he was the governor of Punjab, but he was almost an Independent ruler. Daulat Khan wanted to conciliate with Ibrahim Lodi; therefore, he sent his son to his (Ibrahim's) court to pay homage. However, he was also intended to strengthen his power by annexing the frontier tracts of Bhira.

In 1518-19, Babur seized the powerful fort of Bhira and sent letters as well as verbal messages to Ibrahim Lodi and Daulat Khan. Babur asked them for the cession of all those areas, which had belonged to the Turks. Daulat Khan detained Babur's envoy at Lahore, neither granted him audience nor allowed him to go and meet Ibrahim Lodi. Daulat Khan expelled Babur's agent from Bhira.

Once again in 1520-21, Babur crossed the Indus, and easily clutched Bhira and Sialkot (popular as the twin gateways to Hindustan) and then Lahore also surrendered to him. After capturing Bhira and Sialkot, Babur planned to proceed further, but because of the revolt in Qandhar, he returned back. Babur recaptured Qandhar after almost one and half years. His political stability again encouraged him to move towards India. Daulat Khan sent Dilawar Khan (his son) to Babur's court and invited Babur to come India. Daulat Khan suggested Babur to replace Ibrahim Lodi, as he (Ibrahim Lodi) was a tyrant ruler. Rana Sanga (Rana of Mewar), most likely at the same time, also sent a message to Babur inviting him to attack India. Two embassies from the powerful kingdom convinced Babur to conquest India again.

In 1525, when Babur was in Peshawar, he received a message that Daulat Khan Lodi had changed the sides. Daulat Khan had collected an army of 30,000-40,000 men and ousted Babur's soldiers from Sialkot, and tried to advance towards Lahore. However, as Babur came, Daulat



Khan's army run away; resultantly, Daulat Khan surrendered and was pardoned. Babur became the ruler of Punjab.



UNIT - III

When the Mughal Empire was at its peak, it was an empire that included large parts of countries like present-day India, Afghanistan, Pakistan, and Bangladesh, which is part of the Indian subcontinent. K. B. This kingdom was established from 1526 to 1712. Babur, a Turko-Persian/Turkic-Mongol Timurid leader, defeated the last Sultan of Delhi, Ibrahim Lodi, in the First Battle of Panipat in 1526 and founded the Mughal Empire. Babur hailed from present-day Uzbekistan. He also took advantage of the help of the Safavid and Ottoman Empires to win the battle.

Mughal is the Persian word for Mongolian. Mughals were followers of Islam. At its peak, the Mughal Empire was one of the largest empires in South Asia's history.

The Mughal imperial system is known to have begun in the 1600s during the reign of Babur's grandson Akbar. This imperial system B. Lasted till 1720. It lasted until shortly after the death of Aurangzeb, the last important emperor of the Mughal Empire. And it was during Aurangzeb's reign that the Mughal Empire reached its maximum extent. Then it gradually started to decay. At a time when the British East India Company ruled most of India, the Mughal Empire existed only in the areas around Old Delhi. After the Sepoy Mutiny in 1857, the Mughal Empire was officially abolished by the British government.

Although the Mughal Empire was created and sustained through its military operations, it did not severely oppress the cultures and peoples that came under its rule. Instead new administrative procedures made them all equal. Efficient, centralized and standardized governance was achieved due to diverse ruling classes The peace created by the Mughal Empire throughout the 17th century was an important factor in India's economic expansion. Agricultural taxes formed an important foundation of the empire's wealth. It was brought by Mughal Emperor Akbar III. Mughal India was the world leader in manufacturing. Up to the 18th century, 25% of the world's industrial output came from India. The growing European traffic in the Indian Ocean, and the increasing demand for Indian raw materials and manufactured goods, added to the wealth of the Mughal courts.



The Mughal ruling class were lavish consumers.[29] Due to this, paintings, literary forms, textiles and architecture developed. Especially during the reign of Shahjahan, the support for these was high. Agra Fort, Badepur Sikri, Red Fort, Humayun's Tomb, Ilakur Fort and Taj Mahal are World Heritage Sites built by Mughals in South Asia. The Taj Mahal is considered "the jewel of Muslim art in India and one of the world's most admired masterpieces of world heritage". Most of the empire was conquered by the Pashtun Sher Shah Suri during the reign of Humayun, the second Mughal emperor.

Historians of the time wrote the empire founded by Babur as the Timurian Empire. The name reflected Babur's royal legacy. The Mughals also preferred to use the name Timurid Empire.

The Mughals called their royal estate Gurkhani. The word "Mughal" is derived from the combination of the word "Mongol" in Arabic and Persian languages. The name underscored the Mongol origin of the Timur dynasty. The term Mughal is said to have come into widespread use during the 19th century. However, Indologists deny this. The term "Mogul" was also used to refer to the Mughal Empire. However, Babur's ancestors were not traditional Mongols. They were followers of Persian culture. They did not follow Turko-Mongol culture.

Another name for the empire was Hindustan. The name is used in Ain-e-Akbari (Akbar's Administration). The name Hindustan has been explained as synonymous with the official name of the empire. In the western world the term "Mughal" was used to refer to the emperor. It was also used to denote empire.

Sher Shah Suri

Sher Shah Suri (1472, or 1486 – 22 May 1545), born Farīd Khān, was the founder of the Sur Empire in India, with its capital in Sasaram in modern-day Bihar. He standardized the silver coin to the weight of 178 grams and named the currency as rupee based on the ancient Sanskrit term for silver. Sher Shah took control of the Mughal Empire in 1540 CE. After his accidental death in 1545 CE, his son Islam Shah became his successor.[4] The influence of his innovations and reforms extended far beyond his brief



reign; his arch foe, Humayun, referred to him as “Ustad-I-Badshahan”, teacher of kings. In the seven years of his reign he never lost a battle.

Sher Shah was of Pashtun ethnicity, with his name denoting his tribe, Sur. He first served as a private before rising to become a commander in the Mughal army under Babur and then the governor of Bihar. In 1537, when Babur's son Humayun was elsewhere on an expedition, Sher Shah overran the state of Bengal and established the Suri dynasty. A brilliant strategist, Sher Shah proved himself as a gifted administrator as well as a capable general. His reorganization of the empire laid the foundations for the later Mughal emperors, notably Akbar, son of Humayun.

During his five-year rule from 1540 to 1545, he set up a new economic and military administration, issued the first Rupiya, and organized the postal system of the Indian subcontinent.[6] He extended the Grand Trunk Road from Chittagong in the frontiers of the province of Bengal in northeast India to Kabul in Afghanistan in the far northwest of the country. Suri further developed Humayun's Dina-panah city and named it Shergarh and revived the historical city of Pataliputra, which had been in decline since the 7th century CE, as Patna. Some of his strategies and contributions were later idolized by the Mughal emperors, most notably Akbar.

Early life and origin

His grandfather Ibrahim Khan Sur, who started out as a horse trader, became a landlord (Jagirdar) in Narnaul area (present-day Haryana), representing his patron Jamal Khan Lodi Sarangkani, who assigned him a few villages in Hissar Firoza. Sikandar Khan Lodi appointed Sarangkani, who supported Sikandar's struggle to the throne, as governor of Jaunpur area (present-day Uttar Pradesh) after its conquest. Jamal's son and successor Khan-i-Azam Ahmad Khan Sarangkani, with a rank of 20,000 sawars, further appointed Ibrahim Sur's son Hasan, a leader of Afghan freebooters, to the iqta of Sasaram and Khawaspur-Thanda with a rank of 500 sawars.

The mazar of Suri's grandfather Ibrahim Khan Sur still stands as a monument in Narnaul.

Historian Satish Chandra writes that, "We do not know precisely when and where Farid, later Sher Shah, was born. The consensus of opinion among modern scholars is that he was born in Narnaul in 1486 or so, during the reign of Bahlul Khan Lodi." However, the online Encyclopædia Britannica states that he was born in Sasaram (Bihar), in the Rohtas district.

He was one of eight sons of Hassan Khan Farid came to Jaunpur, where he studied literature, poetry, and history.

During his early age, Farid was given a village in Fargana, Delhi (comprising present-day districts of Bhojpur, Buxar, Bhabhua of Bihar)[citation needed] by Omar Khan Sarwani, an ethnic Pashtun himself, the counselor and courtier of Bahlul Khan Lodi. Farid Khan and his father, a



jagirdar of Sasaram in Bihar, who had several wives, did not get along for a while so he decided to run away from home.

His surname 'Suri' was taken from his Pashtun Sur tribe. He was a distant kinsman to Babur's brother-in-law, Mir Shah Jamal, who remained loyal to Humayun. The name Sher (means lion or tiger in the older pronunciation of Persian) was conferred upon him for his courage, when as a young man, he killed a tiger that leapt suddenly upon the king of Bihar.

Conquest of Bihar and Bengal

Farid Khan started his service under Bahar Khan Lohani, the Mughal Governor of Bihar. Because of his valour, Bahar Khan rewarded him the title Sher Khan (Lion Lord). After the death of Bahar Khan, Sher Khan became the regent ruler of the minor Sultan, Jalal Khan. Later sensing the growth of Sher Shah's power in Bihar, Jalal sought the assistance of Ghiyasuddin Mahmud Shah, the independent Sultan of Bengal. Ghiyasuddin sent an army under General Ibrahim Khan.[citation needed] But, Sher Khan defeated the force at the battle of Surajgarh in 1534 after forming an alliance with Ujjainiya Rajputs under Gajpati Ujjainia and other local chiefdoms. Thus he achieved complete control of Bihar.

In 1537, Sher Khan attacked Bengal and defeated Ghiyasuddin Mahmud Shah. But he could not capture the kingdom because of the sudden expedition of Emperor Humayun. On 26 June 1539, Sher Khan faced Humayun in the Battle of Chausa and defeated him. Assuming the title Farīd al-Dīn Shēr Shah, he defeated Humayun once again at the Battle of Kannauj in May 1540 and forced him out of India.

Conquest of Malwa

After the death of Bahadur Shah of Gujarat in 1537, Qadir Shah became the new ruler of Malwa Sultanate. He then turned for support towards the Rajput and Muslim noblemen of the Khilji rule of Malwa. Puran Mal and Bhupat Rai, sons of Raja Silhadi, accepted service under the regime of Malwa in recognition of their interest in the Raisen region.[citation needed] By 1540, Bhupat Rai had died and Puran Mal had become the dominant force in eastern Malwa. In 1542, Sher Shah conquered Malwa without a fight and Qadir Shah fled to Gujarat. He then appointed Shuja'at Khan as the governor of Malwa who reorganised the administration and made Sarangpur the seat of Malwa's government. Sher Shah then ordered Puran Mal to be brought before him. Puran Mal agreed to accept his lordship and left his brother Chaturbhuj under Sher Shah's service. In exchange Sher Shah vowed to safeguard Puran Mal and his land.

The Muslim women of Chanderi, which Sher Shah had taken under his rule, came to him and accused Puran Mal of killing their husbands and enslaving their daughters. They threatened to denounce Sher Shah on the Day of Resurrection if he did not avenge them. Upon reminding them of his pledge to safeguard Puran Mal, they told him to consult his ulema. The ulema issued a fatwa declaring that Puran Mal deserved death. Sher Shah later had his troops encircle Puran Mal's camp. Upon seeing this, Puran



Mal beheaded his wife and ordered the other Rajputs to kill their families too. Nizamuddin Ahmad writes that 4,000 Rajputs of importance were there. `Abd al-Qadir Bada'uni puts the number of Rajputs at 10,000.

Historian Abbas Sarwani describes a scene of the battle thus, "While the Hindus were employed in putting their women and families to death, the Afghans on all sides commenced the slaughter of the Hindus. Puran Mal and his companions... failed not to exhibit valour and gallantry, but in the twinkling of an eye all were slain." Only a few women and children survived. Puran Mal's daughter was given to minstrels to be a dancing girl while his three nephews were castrated. As an excuse for the treachery, Sher Shah claimed it as a revenge for enslavement of Muslim women and that he had once, when seriously ill, pledged to wipe out the Rajputs of Raisen.

Conquest of Marwar

In 1543, Sher Shah Suri with a force of 80,000 cavalry set out against Maldeo Rathore, the Rajput king of Marwar. Maldeo Rathore with an army of 50,000 cavalry advanced to face Sher Shah's army.[citation needed] Instead of marching to the enemy's capital Sher Shah halted in the village of Sammel in the pargana of Jaitaran, ninety kilometres east of Jodhpur.[citation needed] After one month of skirmishing, Sher Shah's position became critical owing to the difficulties of food supplies for his huge army. To resolve this situation, Sher Shah resorted to a cunning ploy. One evening, he dropped forged letters near the Maldeo's camp in such a way that they were sure to be intercepted. These letters indicated, falsely, that some of Maldeo's army commanders were promising assistance to Sher Shah. This caused great consternation to Maldeo, who immediately (and wrongly) suspected his commanders of disloyalty. Maldeo left for Jodhpur with his own men, abandoning his commanders to their fate.

After that Maldeo's innocent generals Jaita and Kumpa fought with just a few thousand men against an enemy force of 80,000 men and cannons. In the ensuing battle of Sammel (also known as battle of Giri Sumel), Sher Shah emerged victorious, but several of his generals lost their lives and his army suffered heavy losses. Sher Shah is said to have commented that "for a few grains of bajra (millet, which is the main crop of barren Marwar) I almost lost the entire kingdom of Hindustan."

According to Mughal historian Badauni, Sher Shah's use of elephant troops helped him defeat the Rajput army.

After this victory, Sher Shah's general Khawas Khan Marwat took possession of Jodhpur and occupied the territory of Marwar from Ajmer to Mount Abu in 1544.

Government and administration

The system of tri-metalism which came to characterise Mughal coinage was introduced by Sher Shah.[citation needed] While the term rūpya had previously been used as a generic term for any silver coin, during his rule the term rūpee came to be used as the name for a silver coin of a standard weight of



178 grains, which was the precursor of the modern rupee. Rupee is today used as the national currency in India, Indonesia, Maldives, Mauritius, Nepal, Pakistan, Seychelles, Sri Lanka among other countries. Gold coins called the Mohur weighing 169 grains and copper coins called Paisa were also minted by his government. According to numismatists Goron and Goenka, it is clear from coins dated AH 945 (1538 AD) that Sher Khan had assumed the royal title of Farid al-Din Sher Shah and had coins struck in his own name even before the battle of Chausa.

Sher Shah was responsible for greatly rebuilding and modernizing the Grand Trunk Road, a major artery which runs all the way from modern day Bangladesh to Afghanistan. Caravanserais (inns) and mosques were built and trees were planted along the entire stretch on both sides of the road to provide shade to travelers. Wells were also dug, especially along the western section. He also established an efficient postal system, with mail being carried by relays of horse riders.[citation needed]

Sher Shah built several monuments including Rohtas Fort (now a UNESCO World Heritage Site in Pakistan), many structures in the Rohtasgarh Fort in Bihar, the Sher Shah Suri Masjid in Patna, the Qila-i-Kuhna mosque inside the Purana Qila complex in Delhi, and the Sher Mandal, an octagonal building also inside the Purana Qila complex, which later served as the library of Humayun.[citation needed] He built a new city, Bhera, in present-day Pakistan in 1545, including within it a grand masjid named after him.[citation needed]

Sher Shah is generally viewed as tolerant of Hindus, except in the massacre following the surrender of Raisen.

Tarikh-i-Sher Shahi (History of Sher Shah), written by Abbas Khan Sarwani, a waqia-navis under later Mughal Emperor, Akbar around 1580, provides a detailed documentation about Sher Shah's administration.[citation needed]

Death and succession

Sher Shah started the siege of Kalinjar in 1543[citation needed] and was killed on 22 May 1545 during the siege of Kalinjar fort. When all tactics to subdue this fort failed, Sher Shah ordered the walls of the fort to be blown up with gunpowder, but he was seriously wounded as a result of the explosion of a mine when the Rajput garrison of the fort attacked his encampment at night. He was succeeded by his son, Jalal Khan, who then continued the siege and slaughtered the whole Rajput garrison of Kalinjar fort and took the title of Islam Shah Suri.[citation needed] His mausoleum, the Sher Shah Suri Tomb (122 ft high), stands in the middle of an artificial lake at Sasaram, a town on the Grand Trunk Road.

Destruction of cities

Sher Shah suri is accused by 'Abd al-Qadir Badayuni and other Muslim historians for destroying old cities while founding new ones on their ruins after his own name. Shergarh is one of the prime examples, representing a deserted town with a fort in ruins, which, in old times, used to be a thriving



place where Hinduism, Buddhism and Jainism co-existed peacefully. This can be evidently derived from the various inscriptions found in the area. Sher Shah is also said to have destroyed Dinpanah, which Humayun was constructing as the "sixth city of Delhi". The new city, Shergarh, built by him, was itself destroyed in 1555 after Humayun re-conquered the territory from the Surs. Tarikh-i-Da'udi states, however, that he destroyed Siri. Abbas Sarwani states that he had the older city of Delhi destroyed. Tarikh-i-Khan Jahan states that Salim Shah Suri had built a wall around Humayun's imperial city.

In popular culture

Sher Khan (1962) an Indian Hindi-language action film by Radhakant starring Kamaljeet in the titular role along with Kumkum is ostensibly based on the emperor's life. Shershah Suri, a television show about the emperor was aired on DD National by Doordarshan, the Indian national public broadcaster.

Akbar

Abu'l-Fath Jalal-ud-din Muhammad Akbar popularly known as Akbar the Great (Persian pronunciation: [akbari azam]), and also as Akbar I (Persian pronunciation: [akbar]), was the third Mughal emperor, who reigned from 1556 to 1605. Akbar succeeded his father, Humayun, under a regent, Bairam Khan, who helped the young emperor expand and consolidate Mughal domains in the Indian subcontinent.

Akbar gradually enlarged the Mughal Empire to include much of the Indian subcontinent through Mughal military, political, cultural, and economic dominance. To unify the vast Mughal state, Akbar established a centralised system of administration and adopted a policy of conciliating conquered rulers through marriage and diplomacy. To preserve peace and order in a religiously and culturally diverse empire, he adopted policies that won him the support of his non-Muslim subjects, including abolishing the sectarian tax and appointing them to high civil and military posts.

Under Akbar, Mughal India developed a strong and stable economy, which tripled in size and wealth, leading to commercial expansion and greater patronage of an Indo-Persian culture. Akbar's courts at Delhi, Agra, and Fatehpur Sikri attracted holy men of many faiths, poets, architects, and artisans, and become known as centres of the arts, letters, and learning. Timurid and Perso-Islamic culture began to merge and blend with indigenous Indian elements into a distinct style of Mughal arts, including painting and architecture. Disillusioned with orthodox Islam and perhaps hoping to bring about religious unity within his empire, Akbar promulgated Din-i Ilahi, a syncretic creed derived mainly from Islam and Hinduism as well as elements of Zoroastrianism and Christianity.

Early years

Akbar was born in the wake of his father Mughal Emperor Humayun's defeats at Chausa and Kannauj from 1539–1541 by the forces of Sher Shah Suri, after he fled westward to what is now modern-day Sindh. There, he met and married the 14-year-old Hamida Banu Begum, daughter of



Shaikh Ali Akbar Jami, a Persian teacher of Humayun's younger brother Hindal Mirza. Jalal ud-din Muhammad Akbar was born the next year on 25 October 1542 (the fifth day of Rajab, 949 AH) at the Rajput Fortress of Amarkot in Rajputana (in modern-day Sindh), where his parents had been given refuge by the local Hindu ruler Rana Prasad.

During the extended period of Humayun's exile, Akbar was brought up in Kabul by his paternal uncles, Kamran Mirza and Askari Mirza, and aunts, in particular, Kamran Mirza's wife. He spent his youth learning to hunt, run, and fight, and although he never learned to read or write, when he retired in the evening, he would have someone read to him. On 20 November 1551, Humayun's youngest brother, Hindal Mirza, died in a battle against Kamran Mirza's forces. Upon hearing the news of his brother's death, Humayun was overwhelmed with grief.

About the time of nine-year-old Akbar's first appointment as governor of Ghazni, he married Hindal's daughter, Ruqaiya Sultan Begum. Humayun gave Akbar command of Hindal's troops and conferred on the imperial couple all of Hindal's wealth. Akbar's marriage to Ruqaiya was solemnised in Jalandhar, Punjab, when they were both 14 years old. Begum was his first wife and chief consort.

Following chaos over the succession of Sher Shah Suri's son Islam Shah, Humayun reconquered Delhi in 1555, leading an army partly provided by his Persian ally Tahmasp I. A few months later, Humayun died. Akbar's guardian, Bairam Khan, concealed his death to prepare for Akbar's succession. Akbar succeeded Humayun on 14 February 1556, while in the midst of a war against Sikandar Shah to reclaim the Mughal throne. In Kalanaur, Punjab, the 14-year-old Akbar was enthroned by Bairam Khan on a newly constructed platform (which still stands) and was proclaimed Shahanshah (Persian for "King of Kings"). Bairam Khan ruled on his behalf until he came of age.

Military campaigns

Akbar's military campaigns consolidated Mughal rule in the Indian subcontinent. Akbar introduced organisational changes to the Mansabdari system, which had been used in the Mughal army under his grandfather Babur and his father.

Organisational reforms were accompanied by innovations in cannons, fortifications, and the use of elephants. Akbar also took an interest in matchlocks and effectively employed them during various conflicts. He sought the help of the Ottomans, as well as Europeans, especially the Portuguese and Italians, in procuring advanced firearms and artillery. Akbar's vizier Abul Fazl once declared that "with the exception of Turkey, there is perhaps no country in which its guns has more means of securing the Government than [India]." Scholars and historians have used the term "gunpowder empire" to analyse the success of the Mughals in India.

Struggle for North India



Akbar's father Humayun had regained control of the Punjab, Delhi, and Agra with Safavid support, but Mughal rule was still precarious when Akbar took the throne. When the Surs reconquered Agra and Delhi following the death of Humayun, Akbar's young age and the lack of military assistance from the Mughal stronghold of Kabul—which was in the midst of an invasion by the ruler of Badakhshan, Prince Mirza Suleiman—aggravated the situation. When his regent, Bairam Khan, called a council of war to marshal the Mughal forces, none of Akbar's chieftains approved. Bairam Khan was ultimately able to prevail over the nobles and it was decided that the Mughals would march against the strongest of the Sur rulers, Sikandar Shah Suri, in Punjab. Delhi was left under the regency of Tardi Baig Khan. Sikandar Shah Suri avoided battle as the Mughal army approached.

Akbar also faced Hemu, a minister and general of one of the Sur rulers, who had proclaimed himself Hindu emperor and expelled the Mughals from the Indo-Gangetic Plains. Urged by Bairam Khan, who re-marshalled the Mughal army before Hemu could consolidate his position, Akbar marched on Delhi to reclaim it. His army, led by Bairam Khan, defeated Hemu and the Sur army on 5 November 1556 at the Second Battle of Panipat, 50 miles (80 km) north of Delhi. Soon after the battle, Mughal forces occupied Delhi and then Agra. Akbar made a triumphant entry into Delhi, where he stayed for a month. Then, he and Bairam Khan returned to Punjab to deal with Sikandar Shah Suri, who had become active again. In the next six months, the Mughals won another major battle against Sikander, who fled east to Bengal. Akbar and his forces occupied Lahore and then seized Multan in the Punjab. In 1558, Akbar took possession of Ajmer, the aperture to Rajputana, after the defeat and flight of its Muslim ruler. The Mughals also besieged and defeated the Sur forces in control of Gwalior Fort, a stronghold north of the Narmada river.

Royal begums, along with the families of Mughal amirs, were brought over from Kabul to India at the time, "so that men might become settled and be restrained in some measure from departing to a country to which they were accustomed", according to Fazl. [clarification needed] Akbar made clear that he would stay in India, reintroducing the historical legacy of the Timurid Renaissance, in contrast to his grandfather and father, who reigned as transient rulers.

Expansion into Central India

By 1559, the Mughals had launched a drive to the south into Rajputana and Malwa. However, Akbar's disputes with his regent, Bairam Khan, temporarily put an end to the expansion. The young emperor, at the age of eighteen, wanted to take a more active part in managing the Empire's affairs. Urged on by his foster mother, Maham Anga, and other relatives, Akbar dismissed Bairam Khan following a dispute at court in the spring of 1560 and ordered him to leave on Hajj to Mecca. Bairam Khan left for Mecca, but on his way, was persuaded by his opponents[clarify] to rebel. He was defeated by the Mughal army in the Punjab and forced to submit. Akbar forgave him and gave him the option of either continuing in his court or resuming his pilgrimage; Bairam chose the latter. Bairam Khan was later assassinated on his way to Mecca, allegedly by an Afghan with a personal vendetta.



In 1560, Akbar resumed military operations. A Mughal army under the command of his foster brother, Adham Khan, and a Mughal commander, Pir Muhammad Khan, began the Mughal conquest of Malwa. The Afghan ruler, Baz Bahadur, was defeated at the Battle of Sarangpur and fled to Khandesh for refuge, leaving behind his harem, treasure, and war elephants. Despite initial success, Akbar was ultimately displeased with the aftermath of the campaign; his foster brother retained all of the spoils and followed through with the Central Asian practice of slaughtering the surrendered garrison, their wives and children, and many Muslim theologians and Sayyids, who were descendants of Muhammad. Akbar personally rode to Malwa to confront Adham Khan and relieve him of command. Pir Muhammad Khan was then sent in pursuit of Baz Bahadur, but was beaten back by the alliance of the rulers of Khandesh and Berar. Baz Bahadur temporarily regained control of Malwa until, in the next year, Akbar sent another Mughal army to invade and annexe the kingdom. Malwa became a province of the nascent imperial administration of Akbar's regime. Baz Bahadur survived as a refugee at various courts until, eight years later in 1570, he took service under Akbar. When Adham Khan confronted Akbar following another dispute in 1562, the emperor threw him from a terrace into the palace courtyard at Agra. Still alive, Adham Khan was dragged up and thrown to the courtyard once again by Akbar to ensure his death.

Akbar also created specialised ministerial posts relating to imperial governance to prevent nobles from consolidating power. When a powerful clan of Uzbek chiefs broke out in rebellion in 1564, Akbar routed them in Malwa and then Bihar. He pardoned the rebellious leaders, hoping to conciliate them, but they rebelled again; Akbar quelled their second uprising. Following a third revolt, with the proclamation of Mirza Muhammad Hakim[clarification needed]—Akbar's brother and the Mughal ruler of Kabul—several Uzbek chieftains were slain and the rebel leaders trampled to death under elephants. Simultaneously, the Mirzas, a group of Akbar's distant cousins who held important fiefs near Agra, rebelled and were defeated by Akbar. In 1566, Akbar moved to meet the forces of his brother, Muhammad Hakim, who had marched into the Punjab with the intention of seizing the imperial throne. Following a brief confrontation, Muhammad Hakim accepted Akbar's supremacy and retreated back to Kabul.

In 1564, Mughal forces began the conquest of Garha, a thinly populated, hilly area in central India that was of interest to the Mughals because of its herd of wild elephants. The territory was ruled over by Raja Vir Narayan, a minor, and his mother, Durgavati, a Rajput warrior queen of the Gonds. Akbar did not personally lead the campaign because he was preoccupied with the Uzbek rebellion, leaving the expedition in the hands of Asaf Khan, the Mughal governor of Kara. Durgavati committed suicide after her defeat at the Battle of Damoh, while Raja Vir Narayan was slain at the Fall of Chauragarh, the mountain fortress of the Gonds. The Mughals seized immense wealth, including an uncalculated amount of gold and silver, jewels, and 1,000 elephants. Kamala Devi, a younger sister of Durgavati, was sent to the Mughal harem. The brother of Durgavati's deceased husband was installed as the Mughal administrator of the region.



As with Malwa, Akbar entered into a dispute with his vassals over the conquest of Gondwana. Asaf Khan was accused of keeping most of the treasures and sending back only 200 elephants to Akbar. When summoned to give accounts, he fled Gondwana. He went first to the Uzbeks, then returned to Gondwana where he was pursued by Mughal forces. Finally, he submitted and Akbar restored him to his previous position.

Assassination attempt

Around 1564, an assassin shot an arrow at Akbar, which pierced his right shoulder, as he was returning from a visit to the Dargah of Hazrat Nizamuddin near Delhi. The Emperor ordered the apprehended assassin, a slave of Mirza Sharfuddin—a noble in Akbar's court whose recent rebellion had been suppressed—to be beheaded.

Conquest of Rajputana

Having established Mughal rule over northern India, Akbar turned his attention to the conquest of Rajputana, which was strategically important as it was a rival centre of power that flanked the Indo-Gangetic plains. The Mughals had already established domination over parts of northern Rajputana in Mewar, Ajmer, and Nagor. Akbar sought to conquer Rajputana's heartlands, which had rarely previously submitted to the Muslim rulers of the Delhi Sultanate. Beginning in 1561, the Mughals actively engaged the Rajputs in warfare and diplomacy. Most Rajput states accepted Akbar's suzerainty; however, the rulers of Mewar and Marwar—Udai Singh II and Chandrasen Rathore—remained outside the imperial fold.

Udai Singh was descended from the Sisodia ruler, Rana Sanga, who had fought Babur at the Battle of Khanwa in 1527. As the head of the Sisodia clan, he possessed the highest ritual status of all the Rajput kings and chieftains in India.[citation needed] The Mughals viewed defeating Udai Singh as essential to asserting their imperial authority amongst the Rajputs. During this period of his reign, Akbar was still devoted to Islam and sought to impress the superiority of his faith over what were regarded by contemporaries as the most prestigious warriors in Hinduism.

In 1567, Akbar attacked the Chittor Fort in Mewar. The fortress-capital of Mewar was of strategic importance as it lay on the shortest route from Agra to Gujarat and was also considered a key to holding the interior parts of Rajputana. Udai Singh retreated to the hills of Mewar, leaving two Rajput warriors, Jaimal and Patta, in charge of the defence of his capital. Chittorgarh fell in February 1568 after a siege of four months. The fall of Chittor was proclaimed by Akbar as "the victory of Islam over infidels [i.e., non-Muslims]." In his Fathnama (dispatches announcing victory) issued on 9 March 1575 conveying his news of victory, Akbar wrote: "With the help of our blood-thirsty sword we have erased the signs of infidelity in their minds and destroyed the temples in those places and all over Hindustan."

Akbar had the surviving defenders and 30,000 non-combatants massacred and their heads displayed upon towers erected throughout the region to demonstrate his authority. The booty that fell into



the hands of the Mughals was distributed throughout the empire. Akbar remained in Chittorgarh for three days, then returned to Agra, where, to commemorate the victory, he set up statues of Jaimal and Patta mounted on elephants at the gates of his fort. Thereafter, Udai Singh never ventured out of his mountain refuge in Mewar.

The fall of Chittorgarh was followed up by a Mughal attack on the Ranthambore Fort in 1568. Ranthambore was held by the Hada Rajputs and reputed to be the most powerful fortress in India. However, it fell only after a couple of months. At that point, most of the Rajput kings had submitted to the Mughals; only the clans of Mewar continued to resist. Udai Singh's son and successor, Pratap Singh, was later defeated by the Mughals at the Battle of Haldighati in 1576. Akbar would celebrate his conquest of Rajputana by laying the foundation of a new capital, 23 miles (37 km) west-southwest of Agra, in 1569. It was called Fatehpur Sikri, or the "City of Victory". Pratap Singh continued to attack the Mughals and was able to retain most of his kingdom during Akbar's reign.

Annexation of Western and Eastern India

Akbar's next military objectives were the conquest of Gujarat and Bengal, which connected India with the trading centres of Asia, Africa, and Europe through the Arabian Sea and the Bay of Bengal. Gujarat had also been a haven for rebellious Mughal nobles. In Bengal, the Afghans still held considerable influence under their ruler, Sulaiman Khan Karrani. Akbar first moved against Gujarat, which lay in the crook of the Mughal provinces of Rajputana and Malwa.[58] Gujarat possessed areas of rich agricultural production in its central plain, an impressive output of textiles and other industrial goods, and the busiest seaports of India. Akbar intended to link the maritime state with the massive resources of the Indo-Gangetic plains.

Akbar's ostensible *casus belli* for warring with Gujarat was that the rebel Mirzas, who had previously been driven out of India, were now operating out of a base in southern Gujarat. Moreover, Akbar had received invitations from cliques in Gujarat to oust the reigning king, which further served as justification for his military expedition. In 1572, Akbar moved to occupy Ahmedabad, the capital, and other northern cities, and was proclaimed the lawful sovereign of Gujarat. By 1573, he had driven out the Mirzas who, after offering token resistance, fled for refuge in the Deccan. Surat, the commercial capital of the region, and other coastal cities soon capitulated to the Mughals. The king, Muzaffar Shah III, was caught hiding in a corn field; he was pensioned off by Akbar with a small allowance.

Akbar then returned to Fatehpur Sikri, where he built the Buland Darwaza to commemorate his victories. But, a rebellion by Afghan nobles supported by the Rajput ruler of Idar, as well as the renewed intrigues of the Mirzas[clarify], forced his return to Gujarat. Akbar crossed Rajputana and reached Ahmedabad in 11 days—a journey that normally took six weeks. The outnumbered Mughal army won a decisive victory on 2 September 1573. Akbar slew the rebel leaders and erected a tower out of their severed heads. The conquest and subjugation of Gujarat proved highly profitable for the Mughals; after expenses, the territory yielded a revenue of more than five million rupees annually to Akbar's treasury.



After conquering Gujarat, the remaining centre of Afghan power was Bengal. In 1572, Sulaiman Khan's son, Daud Khan, succeeded him. Daud Khan defied Mughal rule, assuming the insignia of royalty and ordering that the khutbah be proclaimed in his name, rather than Akbar's. Munim Khan, the Mughal governor of Bihar, was ordered to chastise Daud Khan. Eventually, Akbar himself set out to Bengal, and in 1574, the Mughals seized Patna from Daud Khan, who fled to Bengal. Akbar then returned to Fatehpur Sikri and left his generals to finish the campaign. The Mughal army was subsequently victorious at the Battle of Tukaroi in 1575, which led to the annexation of Bengal and parts of Bihar that had been under the dominion of Daud Khan. Only Orissa was left in the hands of the Karrani dynasty, albeit as a fief of the Mughal Empire. A year later, however, Daud Khan rebelled and attempted to regain Bengal. He was defeated by the Mughal general Khan Jahan Quli and fled into exile. Daud Khan was later captured and executed by Mughal forces. His severed head was sent to Akbar, while his limbs were gibbeted at Tandah, the Mughal capital in Bengal.

Campaigns in Afghanistan and Central Asia

Following his conquests of Gujarat and Bengal, Akbar was preoccupied with domestic concerns. He did not leave Fatehpur Sikri on a military campaign until 1581, when Punjab was again invaded by his brother, Mirza Muhammad Hakim. Akbar expelled his brother to Kabul and waged a campaign to remove him from power. At the same time, Akbar's nobles were resisting leaving India to administer the Empire's holdings in Afghanistan; they were, according to Abul Fazl "afraid of the cold of Afghanistan". Likewise, Hindu officers in the Mughal army were inhibited by the traditional taboo against crossing the Indus. To encourage them, Akbar provided them with pay eight months in advance.

In August 1581, Akbar seized Kabul and took up residence at Babur's old citadel. He stayed there for three weeks and his brother fled into the mountains. Akbar left Kabul in the hands of his sister, Bakht-un-Nissa Begum, and returned to India. He then pardoned his brother, who took up de facto control of the Mughal administration in Kabul; Bakht-un-Nissa continued to be the official governor. In 1585, after Muhammad Hakim died, Kabul passed into the hands of Akbar and was officially incorporated as a province of the Mughal Empire.

The Kabul expedition was the beginning of a long period of activity over the northern frontiers of the empire. For thirteen years, beginning in 1585, Akbar remained in the north, shifting his capital to Lahore while he dealt with challenges from Uzbek tribes, which had driven his grandfather, Babur, out of Central Asia. The Uzbeks were organised under Abdullah Khan Shaybanid, a military chieftain who had seized Badakhshan and Balkh from Akbar's distant Timurid relatives, and whose troops challenged the northwestern frontiers of the Mughal Empire. The Uzbeks also subsidised Afghan tribes on the border that were hostile to the Mughals. The tribes felt challenged by the Yusufzai of Bajaur and Swat and were motivated by a new religious leader, Bayazid, the founder of the Roshaniyya sect.

In 1586, Akbar negotiated a pact with Abdullah Khan in which the Mughals agreed to remain neutral during the Uzbek invasion of Safavid-held Khorasan. In return, Abdullah Khan agreed to refrain



from supporting, subsidising, or offering refuge to the Afghan tribes hostile to the Mughals. Akbar, in turn, began a series of campaigns to pacify the Yusufzais and other rebels. Akbar ordered Zain Khan to lead an expedition against the Afghan tribes. Raja Birbal, a renowned minister in Akbar's court, was also given military command. The expedition failed, and on their retreat from the mountains, Birbal and his entourage were ambushed and killed by Afghans at the Malandarai Pass in February 1586. Akbar immediately fielded new armies to reinvade the Yusufzai lands under the command of Raja Todar Mal. Over the next six years, the Mughals contained the Yusufzai in the mountain valleys, forcing the submission of many chiefs in Swat and Bajaur. Dozens of forts were built and occupied to secure the region.

Despite his pact with the Uzbeks, Akbar nurtured a secret hope of reconquering Central Asia, but Badakshan and Balkh remained firmly part of the Uzbek dominion. Abdullah Khan died in 1598 and the last of the rebellious Afghan tribes were subdued by 1600. Additionally, the Roshaniyya movement was suppressed; the Afridi and Orakzai tribes, which had risen up under the Roshaniyyas, were subjugated; and the leaders of the movement were captured and driven into exile. Jalaluddin, the son of the Roshaniyya movement's founder, Bayazid, was killed in 1601 in a fight with Mughal troops near Ghazni.

Conquests in the Indus Valley

While Akbar was in Lahore dealing with the Uzbeks, he sought to subjugate the Indus valley to secure the frontier provinces. In 1585, he sent an army to conquer Kashmir in the upper Indus basin after Ali Shah, the reigning king of the Shia Chak dynasty, refused to send his son as a hostage to the Mughal court. Ali Shah surrendered immediately to the Mughals, but another of his sons, Yaqub, crowned himself as king, leading a resistance against the Mughal armies. In June 1589, Akbar travelled from Lahore to Srinagar to receive the surrender of Yaqub and his rebel forces. Baltistan and Ladakh, which were Tibetan provinces adjacent to Kashmir, pledged their allegiance to Akbar. The Mughals also moved to conquer Sindh in the lower Indus valley.

Since 1574, the northern fortress of Bhakkar had remained under imperial control. In 1586, the Mughal governor of Multan tried and failed to secure the capitulation of Mirza Jani Beg, the independent ruler of Thatta in southern Sindh. Akbar responded by sending a Mughal army to besiege Sehwan, the river capital of the region. Jani Beg mustered a large army to meet the Mughals. The outnumbered Mughal forces defeated the Sindhi forces at the Battle of Sehwan. After suffering further defeats, Jani Beg surrendered to the Mughals in 1591, and in 1593, paid homage to Akbar in Lahore.

Subjugation of parts of Baluchistan

As early as 1586, about half a dozen Baluchi chiefs, under nominal Pani Afghan rule, had been persuaded to subordinate themselves to Akbar. In preparation of taking Kandahar from the Safavids, Akbar ordered the Mughal forces to conquer the rest of the Afghan-held parts of Baluchistan in 1595. The Mughal general Mir Masum led an attack on the stronghold of Sibi, which was northeast of Quetta, and



defeated a coalition of local chieftains in battle. They were required to acknowledge Mughal supremacy and attend Akbar's court. As a result, the modern-day Pakistani and Afghan parts of Baluchistan, including the Makran coast, became a part of the Mughal Empire.

Safavids and Kandahar

Kandahar (also known as the ancient Indian kingdom of Gandhara) had connections with the Mughals from the time of the Empire's ancestor, Timur, the warlord who had conquered much of Western, Central, and parts of South Asia in the 14th century. However, the Safavids considered it to be an appanage of the Persian-ruled territory of Khorasan, and declared its association with the Mughal emperors to be a usurpation. In 1558, while Akbar was consolidating his rule over northern India, Safavid Shah Tahmasp I seized Kandahar and expelled its Mughal governor. The recovery of Kandahar had not been a priority for Akbar, but after his military activity in the northern frontiers, he moved to restore Mughal control. At the time, the region was also under threat from the Uzbeks, but the Emperor of Persia, himself beleaguered by the Ottoman Turks, was unable to send reinforcements.

In 1593, Akbar received the exiled Safavid prince, Rostam Mirza. Rostam Mirza pledged allegiance to the Mughals; he was granted a rank (mansab) of command over 5,000 men and received Multan as a jagir. The Safavid prince and governor of Kandahar, Mozaffar Hosayn, also agreed to defect to the Mughals. Hosayn, who was in an adversary relationship with his overlord, Shah Abbas, was granted a rank of 5,000 men, and his daughter Kandahari Begum was married to Akbar's grandson, the Mughal prince Khurram. Kandahar was secured in 1595 with the arrival of a garrison headed by the Mughal general, Shah Bayg Khan. The reconquest of Kandahar did not overtly disturb Mughal-Persian relations. Akbar and the Persian Shah continued to exchange ambassadors and presents. However, the power equation between the two had now changed in favour of the Mughals.

Deccan Sultans

In 1593, Akbar began military operations against the Deccan Sultans, who had not submitted to his authority. He besieged Ahmednagar Fort in 1595, forcing Chand Bibi to cede Berar. A subsequent revolt forced Akbar to take the fort in August 1600. Akbar occupied Burhanpur and besieged Asirgarh Fort in 1599, and took it on 17 January 1601, when Miran Bahadur Shah of the Khandesh Sultanate refused to relinquish Khandesh. Akbar then established the Subahs of Ahmadnagar, Berar, and Khandesh under Prince Daniyal. "By the time of his death in 1605, Akbar controlled a broad sweep of territory from the Bay of Bengal to Qandahar and Badakshan. He touched the western sea in Sind and at Surat and was well astride central India."

Administration

Political structure



Akbar's system of central government was based on the system that had evolved since the Delhi Sultanate. Akbar reorganised the sections with a detailed set of regulations. The revenue department was headed by a wazir, responsible for all finances and management of jagir and inam land. The head of the military was called the mir bakshi, appointed from among the leading nobles of the court. The mir bakshi was in charge of intelligence gathering, and also made recommendations to the emperor for military appointments and promotion. The mir saman was in charge of the imperial household, including the harems, and supervised the functioning of the court and royal bodyguard. The judiciary was a separate organisation headed by a chief qazi, who was also responsible for religious beliefs and practices

Taxation

Akbar reformed the administration land revenues by adopting a system that had been used by Sher Shah Suri. The village continued to remain the primary unit of revenue assessment.[77] Cultivated areas were measured and taxed through fixed rates—on the basis of prices prevailing the imperial court—based on the type of crop and productivity. This system burdened the peasantry because prices at the imperial court were often higher than those in the countryside. Akbar also introduced a decentralised system of annual assessment, which resulted in corruption among local officials. The system was abandoned in 1580 and replaced with the dahsala (also known as zabti), under which revenue was calculated as one-third of the average produce of the previous ten years, to be paid to the state in cash. This system was later refined, taking into account local prices and grouping areas with similar productivity into assessment circles. Remission was given to peasants when the harvest failed during times of flood or drought. The dahsala system was set out by Raja Todar Mal, who also served as a revenue officer under Sher Shah Suri, in a detailed memorandum submitted to the emperor in 1582–1583. Other local methods of assessment continued in some areas. Lands which were fallow or uncultivated were assessed at concessional rates.

Akbar also encouraged the improvement and extension of agriculture. Zamindars were required to provide loans and agricultural implements in times of need, and to encourage farmers to plough as much land as possible and sow high-quality seeds. In turn, the zamindars were given a hereditary right to collect a share of the produce. Peasants had a hereditary right to cultivate the land as long as they paid the land revenue. Revenue officials were guaranteed only three-quarters of their salary, with the remaining quarter dependent on their full realisation of the revenue assessed.

Military organisation

Akbar organised his army and the nobility by means of a system called the mansabdari. Under this system, each officer in the army was assigned a rank (a mansabdar) and assigned a number of cavalry, which he was required to supply to the imperial army. The mansabdars were divided into 33 classes. The top three commanding ranks, ranging from 7,000 to 10,000 troops, were normally reserved for princes. Ranks between 10 and 5,000 were assigned to other members of the nobility. The empire's permanent standing army was small and the imperial forces mostly consisted of contingents maintained



by the mansabdars. Persons were normally appointed to a low mansab and then promoted based on merit and the favour of the emperor. Each mansabdar was required to maintain a certain number of cavalymen and twice that number of horses. The number of horses was greater because they had to be rested and rapidly replaced in times of war. Akbar employed strict measures to ensure that the quality of the armed forces was maintained at a high level; horses were regularly inspected and usually only Arabian horses were employed. The mansabdars were the highest paid military service in the world at the time.

Capitals

Akbar was a follower of Salim Chishti, a holy man who lived in the region of Sikri near Agra. Believing the area to be lucky, Akbar had a mosque constructed there for the use of the priest. Subsequently, he celebrated the victories over Chittor and Ranthambore by laying the foundations of a new walled capital, 23 miles (37 km) west of Agra in 1569, which was named Fatehpur ("Town of Victory") after the conquest of Gujarat in 1573, and subsequently came to be known as Fatehpur Sikri to distinguish it from other similarly named towns. Akbar built the Joda Bai Mahal, a residential palace for Mariam-uz-Zamani, an artificial lake, and water-filled courtyards. The city was soon abandoned and the capital was moved to Lahore in 1585. Historians have advanced several reasons for the move, including an insufficient or poor quality water supply at Fatehpur Sikri, Akbar's campaigns in the northwest areas of the Empire, loss of interest, or lack of military defensibility. In 1599, Akbar moved his capital back to Agra, where he ruled from until his death.

Culture

Akbar was a patron of the arts and culture. He had Sanskrit literature translated and participated in native festivals. Akbar established the library of Fatehpur Sikri exclusively for women, and he decreed the establishment of schools for the education of both Muslims and Hindus throughout the realm. He also encouraged bookbinding to become a high art.

Economy

Trade

Akbar's government prioritized commercial expansion, encouraging traders, providing protection and security for transactions, and levying a low custom duty to stimulate foreign trade. It also required that local administrators provide restitution to traders for goods stolen while in their territories. To minimise such incidents, bands of highway police called rahdars were enlisted to patrol roads and ensure the safety of traders. Other active measures taken included the construction and protection of routes of commerce and communications. Akbar made concerted efforts to improve roads to facilitate the use of wheeled vehicles through the Khyber Pass, the most popular route frequented by traders and travellers journeying from Kabul into Mughal India. He also strategically occupied the northwestern cities of Multan and Lahore in Punjab and constructed forts, such as the one at Attock near the crossing of the Grand Trunk Road and the Indus river. He also constructed a network of smaller forts



called thanas throughout the frontier to secure the overland trade route with Persia and Central Asia. Furthermore, he established a trade business for his chief consort, Mariam-uz-Zamani, who ran an extensive trade of indigo, spices, and cotton to Gulf nations through merchant's vessels.

Coins

Akbar introduced coins with decorative features, including floral motifs, dotted borders, and quatrefoil. The coins were issued in both round and square shapes, including a unique 'mehrab' (lozenge) shaped coin. Akbar's portrait type gold coin (Mohur) is generally attributed to his son, Prince Salim (later Emperor Jahangir), who had rebelled and then sought reconciliation by minting and presenting his father with gold Mohurs bearing Akbar's portrait. The tolerant view of Akbar is represented by [clarify] the 'Ram-Sita' silver coin. During the latter part of Akbar's reign, coins portrayed the concept of Akbar's newly promoted religion, with the Ilahi type and Jalla Jalal-Hu types.

Diplomacy

Matrimonial alliances

Prior to Akbar's reign, marriages between Hindu princesses and Muslim kings failed to produce stable relations between the families involved; the women were lost to their families and did not return after marriage. Akbar departed from that practice, providing that the Hindu Rajputs who married their daughters or sisters to him would be treated equally to his Muslim fathers- and brothers-in-law, except that they would not be allowed to dine or pray with him or take Muslim wives. Akbar also made those Rajputs members of his court. Some Rajputs considered marriage to Akbar a sign of humiliation.

The Kacchwaha Rajput, Raja Bharmal, of the small kingdom of Amer, and an early member of Akbar's court, allied with Akbar by giving his daughter, Mariam-uz-Zamani—who would go on to be Akbar's favorite wife—in marriage to Akbar. Bharmal was made a noble of high rank in the imperial court, and subsequently, his son Bhagwant Das and grandson Man Singh also rose to high ranks in the nobility.

Other Rajput kingdoms also established matrimonial alliances with Akbar, but Akbar did not insist upon matrimony as a precondition for forming alliances. When Akbar met with the Hada leader, Surjan Hada, to effect an alliance, Surjan accepted on the condition that Akbar could not marry any of his daughters. Consequently, no matrimonial alliance was entered into, but Surjan was made a noble and placed in charge of Garh-Katanga. Two major Rajput clans remained aloof—the Sisodiyas of Mewar and Hadas of Ranthambore.

The political effect of these alliances was significant. While some Rajput women who entered Akbar's harem converted to Islam, they were generally provided full religious freedom; their relatives, who continued to remain Hindu, formed a significant part of the nobility and served to articulate the opinions of the majority of commoners in the imperial court. The interaction between Hindu and Muslim



nobles in the imperial court resulted in an exchange of thoughts and blending of the two cultures. Newer generations of the Mughal line also represented a merger of Mughal and Rajput blood, thereby strengthening ties between the two. As a result, the Rajputs became the strongest allies of the Mughals, and Rajput soldiers and generals fought for the Mughal army under Akbar, leading it in several campaigns, including the conquest of Gujarat in 1572. Akbar's policy of religious tolerance ensured that employment in the imperial administration was open to all on merit, irrespective of creed, strengthening his imperial rule.

Akbar's daughter Meherunnissa was rumoured to be enamored of Tansen and might have played a role in his coming to Akbar's court. Tansen converted to Islam from Hinduism, apparently on the eve of his marriage with Akbar's daughter.

Foreign relations

Relations with the Portuguese

At the time of Akbar's ascension in 1556, the Portuguese had established several fortresses and factories on the western coast of the subcontinent, and largely controlled navigation and sea trade in that region. As a consequence, all other trading entities were subject to the terms and conditions of the Portuguese, which was resented by rulers and traders, including Bahadur Shah of Gujarat.

In 1572, the Mughal Empire annexed Gujarat and acquired its first access to the sea, but local officials informed Akbar that the Portuguese had begun to exert control in the Indian Ocean. Akbar obtained a cartaz (permit) from the Portuguese to sail in the Persian Gulf region. At the initial meeting of the Mughals and the Portuguese during the Siege of Surat in 1572, the Portuguese, recognising the superior strength of the Mughal army, chose to adopt diplomacy instead of war. The Portuguese Governor, upon the request of Akbar, sent him an ambassador to establish friendly relations.

Akbar accepted the offer of diplomacy, but the Portuguese continually asserted their authority and power in the Indian Ocean; Akbar expressed concern when he was required to request a permit from the Portuguese before any ships from the Mughal Empire could depart for the Hajj to Mecca and Medina. In 1573, Akbar issued a firman directing Mughal administrative officials in Gujarat not to provoke the Portuguese in the territory they held in Daman. The Portuguese, in turn, issued passes for members of Akbar's family to go on Hajj to Mecca. The Portuguese made mention of the extraordinary status of the vessel and the special status to be accorded to its occupants.

Akbar was unsuccessful in purchasing compact artillery pieces from the Portuguese, hindering his efforts to establish a Mughal navy along the Gujarat coast.

In September 1579, Jesuits from Goa were invited to visit the court of Akbar. The emperor had his scribes translate the New Testament and granted the Jesuits freedom to preach the Gospel. One of his sons, Sultan Murad Mirza, was entrusted to Antoni de Montserrat for his education. While debating at



court, the Jesuits did denigrate Islam and Muhammad. Their comments enraged the Imams and Ulama, who objected to the remarks, but Akbar ordered their comments to be recorded. This event was followed by a rebellion of Muslim clerics in 1581 led by Mullah Muhammad Yazdi and Muiz-ul-Mulk, the chief Qadi of Bengal; the rebels sought to overthrow Akbar and put his brother Mirza Muhammad Hakim on the Mughal throne. Akbar successfully defeated the rebels, but he became more cautious about inviting guests to his court, seeking advice from his counselors.

Relations with the Ottoman Empire

In 1555, while Akbar was still a child, the Ottoman Admiral Seydi Ali Reis visited the Mughal Emperor Humayun. In 1569, during the early years of Akbar's rule, Ottoman Admiral Kurtoğlu Hızır Reis visited the Empire. These Ottoman admirals sought to end the growing threats of the Portuguese Empire during their Indian Ocean campaigns. During his reign, Akbar six documents addressing the Ottoman Sultan Suleiman the Magnificent.

In 1576, Akbar sent a contingent of pilgrims on Hajj, led by Khwaja Sultan Naqshbandi, with 600,000 rupees and 12,000 khalats (honorific robes) for the needy of Mecca and Medina. In October 1576, Akbar sent a delegation, which included his aunt Gulbadan Begum and his consort Salima, on Hajj by two ships, including an Ottoman vessel, from Surat, which reached the port of Jeddah in 1577 and then proceeded to Mecca and Medina. Four more caravans were sent from 1577 to 1580, with gifts for the authorities of Mecca and Medina.

During this period, Akbar financed the pilgrimages of many poor Muslims from the Mughal Empire and also funded the foundations of the Qadiriyya Sufi Order's dervish lodge in the Hijaz. Akbar's attempts to build Mughal presence in Mecca and Medina reassured the local Sharifs of the Mughal Empire's ability to provide financial support, lessening their dependency upon Ottoman bounties. Mughal-Ottoman trade also flourished during this period; merchants loyal to Akbar are known to have reached Aleppo after journeying upriver through the port of Basra.

The imperial Mughal entourage stayed in Mecca and Medina for nearly four years and attended the Hajj four times. In 1582, the Ottoman authorities forced them to return to India. Historian Naimur Rahman Farooqi has suggested that their expulsion may explain why Akbar broke relations with the Hijaz and stopped sending Hajj caravans after 1581.

According to some accounts, Akbar expressed a desire to form an alliance with the Portuguese against the Ottomans, but nothing came of the idea.

Relations with the Safavid dynasty

Before Akbar's rule, the Safavids and the Mughals had a long history of diplomatic relations. The Safavid ruler Tahmasp I provided refuge to Humayun when he was forced to flee the Indian subcontinent



following his defeat by Sher Shah Suri. However, the Safavids differed from the Sunni Mughals and Ottomans in following the Shia branch of Islam.

One of the longest-standing disputes between the Safavids and the Mughals pertained to control of the city of Qandahar in the Hindukush region, which formed the border between the two empires. Military strategists of the time considered the region to be militarily significant due to its geography. The city, which was administered by Bairam Khan at the time of Akbar's accession, was invaded and captured by the Persian ruler Husain Mirza, a cousin of Tahmasp I, in 1558. Shortly afterwards, Akbar's army completed its annexation of Kabul, and to further secure the north-western boundaries of his empire, it proceeded to Qandahar. The city capitulated without resistance on 18 April 1595, and the ruler Muzaffar Hussain joined Akbar's court. Subsequent to this, Bairam Khan sent an envoy to the court of Tahmasp I in an effort to maintain peaceful relations with the Safavids. This gesture was reciprocated and a cordial relationship prevailed between the two empires during the remainder of the first two decades of Akbar's reign. The death of Tahmasp I in 1576 resulted in civil war and instability in the Safavid empire, and diplomatic relations between the two empires ceased for more than a decade. They were restored only in 1587 following the accession of Shah Abbas to the Safavid throne. Diplomatic relations continued to be maintained between the Safavid and Mughal courts until the end of Akbar's reign. Qandahar continued to remain in Mughal possession, and the Hindukush was the empire's western frontier for several decades until Shah Jahan's expedition into Badakhshan in 1646.

Relations with other contemporary kingdoms

Vincent Arthur Smith has observed that the merchant Mildenhall was employed in 1600 to bear a letter from Queen Elizabeth to Akbar requesting liberty to trade in his dominions on terms as good as those enjoyed by the Portuguese.

Akbar was also visited by the French explorer Pierre Malherbe.

Religious policy

Akbar, as well as his mother and other members of his family, are believed to have been Sunni Hanafi Muslims. His early days were spent in the backdrop of an atmosphere in which liberal sentiments were encouraged and religious narrow-mindedness was frowned upon. From the 15th century, a number of rulers in various parts of the country adopted a more liberal policy of religious tolerance, attempting to foster communal harmony between Hindus and Muslims. These sentiments were earlier encouraged by the teachings of popular saints like Guru Nanak, Kabir, and Chaitanya, and the verses of the Persian poet Hafez, which advocated human sympathy and a liberal outlook. The Timurid ethos of religious tolerance persisted from the times of Timur to Humayun, and influenced Akbar's policy of tolerance in matters of religion. Akbar's childhood tutors, including two Irani Shias, were largely above sectarian prejudices, and made a significant contribution to Akbar's later inclination towards religious tolerance.



Akbar sponsored religious debates between different Muslim groups (Sunni, Shia, Ismaili, and Sufis), Parsis, Hindus (Shaivite and Vaishnava), Sikhs, Jains, Jews, Jesuits, and Materialists. He was also partial to Sufism; he proclaimed that "the wisdom of Vedanta is the wisdom of Sufism".

Association with the Muslim aristocracy

During the early part of his reign, Akbar adopted an attitude of suppression towards Muslim sects that were condemned by the orthodoxy as heretical. In 1567, on the advice of Shaikh Abdu'n Nabi, he ordered the exhumation of Mir Murtaza Sharifi Shirazi – a Shia buried in Delhi – because of the grave's proximity to that of Amir Khusrau, arguing that a "heretic" could not be buried so close to the grave of a Sunni saint. This reflected a restrictive attitude towards the Shia, which continued to persist until the early 1570s. He suppressed Mahdavidism in 1573 during his campaign in Gujarat, in the course of which the Mahdavi leader Bandagi Miyan Sheik Mustafa was arrested and brought in chains to the court for debate and released after eighteen months. Akbar was reportedly angered by acts of embezzlement by many high level Muslim clerics. As Akbar increasingly came under the influence of pantheistic Sufi mysticism from the early 1570s, his outlook shifted from orthodox Islam as traditionally professed, to a new concept of Islam that transcended the limits of Islam. Consequently, during the latter half of his reign, he adopted a policy of tolerance towards the Shias and declared a prohibition on Shia-Sunni conflict, and the empire remained neutral in matters of internal sectarian conflict. In 1578, the Mughal Emperor Akbar referred to himself as:

Emperor of Islam, Emir of the Faithful, Shadow of God on earth, Abul Fath Jalal-ud-din Muhammad Akbar Badshah Ghazi (whose empire Allah perpetuate), is a most just, most wise, and a most God-fearing ruler.

In 1580, a rebellion broke out in the eastern part of Akbar's empire, and a number of fatwas, declaring Akbar to be a heretic, were issued by Qazis. Akbar suppressed the rebellion and handed out severe punishments to the Qazis. To further strengthen his position in dealing with the Qazis, Akbar issued a mazhar, or declaration, that was signed by all major ulemas in 1579. The mahzar asserted that Akbar was the Khalifa of the age, a higher rank than that of a Mujtahid; in case of a difference of opinion among the Mujtahids, Akbar could select any one opinion and could also issue decrees that did not go against the mass. Given the prevailing Islamic sectarian conflicts in various parts of the country at that time, it is believed that the Mazhar helped stabilise the religious situation in the empire. It also helped him eliminate the religious and political influence of the Ottoman Khalifa over his subjects, thus ensuring their loyalty to him.

Throughout his reign, Akbar was a patron of influential Muslim scholars such as Mir Ahmed Nasrallah Thattvi and Tahir Muhammad Thattvi.

Whenever Akbar would attend congregations at a mosque, the following proclamation was made:



The Lord to me the Kingdom gave, He made me wise, strong, and brave, He guides me through right and truth, Filling my mind with the love of truth, No praise of man could sum his state, Allah Hu Akbar, God is Great.

Din-i Ilahi

Akbar was deeply interested in religious and philosophical matters. An orthodox Muslim at the outset, he later came to be influenced by the Sufi mysticism that was being preached in the country at that time. He moved away from orthodoxy, appointing to his court several people with liberal religious philosophies, including Abul Fazl, Faizi, and Birbal. In 1575, he built a hall called the Ibadat Khana ("House of Worship") at Fatehpur Sikri, to which he invited theologians, mystics, and selected courtiers renowned for their intellectual achievements to discuss matters of spirituality with them. These discussions, initially restricted to Muslims, were acrimonious and resulted in the participants shouting at and abusing each other. Upset by this, Akbar opened the Ibadat Khana to people of all religions as well as atheists, resulting in the scope of the discussions broadening, even extending into areas such as the validity of the Quran and the nature of God. This shocked orthodox theologians, who sought to discredit Akbar by circulating rumours of his desire to forsake Islam.

Akbar's effort to evolve a meeting point among the representatives of various religions was not successful, as each of them attempted to assert the superiority of their respective religions by denouncing other religions. The debates at the Ibadat Khana grew more acrimonious and, contrary to their purpose of leading to a better understanding among religions, instead led to greater bitterness among them, resulting in the discontinuance of the debates by Akbar in 1582.

Akbar's interaction with various religious theologians had convinced him that despite their differences, all religions had several good practices, which he sought to combine into a new religious movement known as Din-i-Ilahi. Virtues in Din-i-Ilahi included generosity, forgiveness, abstinence, prudence, wisdom, kindness, and piety. Celibacy was respected, chastity enforced, the slaughter of animals was discouraged, and there were no sacred scriptures or a priestly hierarchy. A leading noble of Akbar's court, Aziz Koka, wrote a letter to him from Mecca in 1594 arguing that the discipleship promoted by Akbar amounted to nothing more than a desire on Akbar's part to portray his superiority regarding religious matters. To commemorate Din-e-Ilahi, Akbar changed the name of Prayag to Allahabad (pronounced as ilahabad) in 1583.

Some modern scholars claim that Akbar did not initiate a new religion, instead introducing what Oscar R. Gómez has called a transtheistic outlook, derived from tantric Tibetan Buddhism, and that Akbar did not use the word Din-i-Ilahi.

Scholars have also argued that the theory that Din-i-Ilahi was a new religion is a misconception that arose because of erroneous translations of Abul Fazl's work by later British historians. It has been accepted[according to whom?] that the policy of sulh-e-kul, which formed the essence of Din-i-Ilahi, was



adopted by Akbar not merely for religious purposes, but as a part of general imperial administrative policy. This also formed the basis for Akbar's policy of religious tolerance. At the time of Akbar's death in 1605, there were no signs of discontent amongst his Muslim subjects, and even theologians like Abdu'l Haq accepted that close ties remained.

Relation with Hindus

Akbar decreed that Hindus who had been forced to convert to Islam could reconvert to Hinduism without facing the death penalty. Akbar was well liked by Hindus, who sung religious hymns to him and his eulogies. Akbar practised several Hindu customs. He celebrated Diwali and allowed Brahman priests to tie jewelled strings around his wrists by way of blessing. Following his lead, many nobles took to wearing rakhi (protection charms). He renounced beef and forbade the sale of all meats on certain days.

His son Jahangir and grandson Shahjahan maintained many of Akbar's concessions, such as the ban on cow slaughter, having only vegetarian dishes on certain days of the week, and drinking only Ganges water. When Akbar was in Punjab, 200 miles away from the Ganges, water was sealed in large jars and transported to him. He referred to the Ganges water as the "water of immortality".

Relation with Jains

Akbar regularly held discussions with Jain scholars and was impacted by their teachings. His first encounter with Jain rituals was when he saw a procession of a Jain Shrivaka named Champa after a six-month-long fast. Impressed by her power and devotion, he invited her guru, Hiravijaya, to Fatehpur Sikri. Hiravijaya accepted the invitation and travelled to the Mughal capital from Gujarat.

Akbar was impressed with his scholarly approach. He held several inter-faith dialogues among philosophers of different religions. The arguments of Jains against eating meat persuaded him to become a vegetarian. Akbar also issued many imperial orders that were favourable for Jain interests, such as banning animal slaughter. Jain authors also wrote about their experience at the Mughal court in Sanskrit texts that are still largely unknown to Mughal historians.

The Indian Supreme Court has cited examples of the co-existence of Jain and Mughal architecture, calling Akbar "the architect of modern India" and stating that "he had great respect" for Jainism. In 1584, 1592, and 1598, Akbar declared "Amari Ghosana", which prohibited animal slaughter during Paryushan and Mahavira Janma Kalyanak. He removed the Jazia tax from Jain pilgrim places like Palitana. Santichandra, disciple of Suri, was sent to the Emperor, who in turn left his disciples Bhanuchandra and Siddhichandra in the court. Akbar invited Hiravijaya Suri's successor Vijayasena Suri to his court who visited him between 1593 and 1595. Akbar's religious tolerance was not followed by his son Jahangir, who later threatened Bhanuchandra.



Historical accounts

Personality

Akbar's reign was chronicled extensively by his court historian Abul Fazl in the books Akbarnama and Ain-i-akbari. Other contemporary sources of Akbar's reign include the works of Badayuni, Shaikhzada Rashidi, and Shaikh Ahmed Sirhindi.

Akbar was a warrior, emperor, general, animal trainer (reputedly keeping thousands of hunting cheetahs during his reign and training many himself), and theologian. Believed to be dyslexic, he was read to every day and had a remarkable memory. He was fond of literature and created a library of over 24,000 volumes written in Sanskrit, Urdu, Persian, Greek, Latin, Arabic, and Kashmiri; the library was staffed by many scholars, translators, artists, calligraphers, scribes, bookbinders, and readers, and he did much of the cataloguing himself.

Akbar was said to have been a wise emperor and a sound judge of character. His son and heir, Jahangir, wrote effusive praise of Akbar's character in his memoirs, and dozens of anecdotes to illustrate his virtues. According to Jahangir, Akbar was "of the hue of wheat; his eyes and eyebrows were black, and his complexion rather dark than fair". Antoni de Montserrat, the Catalan Jesuit who visited his court, described him as follows:

One could easily recognize even at first glance that he is King. He has broad shoulders, somewhat bandy legs well-suited for horsemanship, and a light brown complexion. He carries his head bent towards the right shoulder. His forehead is broad and open, his eyes so bright and flashing that they seem like a sea shimmering in the sunlight. His eyelashes are very long. His eyebrows are not strongly marked. His nose is straight and small though not insignificant. His nostrils are widely open as though in derision. Between the left nostril and the upper lip there is a mole. He shaves his beard but wears a moustache. He limps in his left leg though he has never received an injury there.

Akbar was not tall, but powerfully built and very agile. He was also noted for various acts of courage. One such incident occurred on his way back from Malwa to Agra when Akbar was 19 years old. Akbar rode alone in advance of his escort and was confronted by a tigress who, along with her cubs, came out from the shrubbery across his path. When the tigress charged the emperor, he was alleged to have dispatched the animal with his sword in a solitary blow. His approaching attendants found the emperor standing quietly by the side of the dead animal.

Abul Fazl, as well as Akbar's critic Badayuni, described him as having a commanding personality. He was notable for his command in battle, and, "like Alexander of Macedon, was always ready to risk his life, regardless of political consequences". He often plunged on his horse into flooded rivers during the rainy seasons and safely crossed them. He rarely indulged in cruelty and is said to have been affectionate towards his relatives. He pardoned his brother Hakim, who had rebelled. On rare



occasions, he dealt cruelly with offenders, such as his maternal uncle Muazzam and his foster-brother Adham Khan, who was twice defenestrated for drawing Akbar's wrath.

He is said to have been extremely moderate in his diet. Ain-e-Akbari mentions that during his travels and while at home, Akbar drank water from the Ganges river, which he called "the water of immortality". Servants were stationed at Sorun, and later Haridwar, to dispatch water, in sealed jars, to wherever he was stationed. According to Jahangir's memoirs, he was fond of fruits and had little liking for meat, which he stopped eating in his later years.

In 1570, Akbar visited Vrindavan, regarded as the birthplace of Krishna, and gave permission for four temples to be built by the Gaudiya Vaishnavas, which were Madana-mohana, Govindaji, Gopinatha, and Jugal Kisore.

To defend his stance that speech arose from hearing, he carried out a language deprivation experiment, and had children raised in isolation, not allowed to be spoken to, and pointed out that as they grew older, they remained mute.

Hagiography

During Akbar's reign, the ongoing process of inter-religious discourse and syncretism resulted in a series of religious attributions to him in terms of positions of assimilation, doubt, or uncertainty, which he either assisted himself or left unchallenged. Such hagiographical accounts of Akbar traversed a wide range of denominational and sectarian spaces, including several accounts by Parsis, Jains, and Jesuit missionaries, apart from contemporary accounts by Brahminical and Muslim orthodoxy. Existing sects and denominations, as well as various religious figures who represented popular worship felt they had a claim to him. The diversity of these accounts is attributed to the fact that his reign resulted in the formation of a flexible centralised state accompanied by personal authority and cultural heterogeneity.

Akbarnāma, the Book of Akbar

The Akbarnāma which literally means Book of Akbar, is an official biographical account of Akbar written in Persian. It includes vivid and detailed descriptions of his life and times. The work was commissioned by Akbar, and written by Abul Fazl, one of the Nine Jewels (Hindi: Navaratnas) of Akbar's royal court. The book reportedly took seven years to complete and the original manuscripts contained a number of paintings supporting the texts. The paintings are in the Mughal school of painting, and included works of masters of the imperial workshop, including Basawan, whose use of portraiture in its illustrations was an innovation in Indian art.

Consorts and concubines

Akbar's first wife and one of the chief consorts was his cousin, Princess Ruqaiya Sultan Begum, the only daughter of his paternal uncle, Prince Hindal Mirza, and his wife Sultanam Begum. In 1551, Hindal Mirza



died fighting in a battle against Kamran Mirza's forces. Upon hearing the news of his brother's death, Humayun was overwhelmed with grief. Hindal's daughter Ruqaiya married Akbar about the time of his first appointment, at age nine, as governor of Ghazni Province. Akbar was also given the command of his uncle's army. Akbar's marriage with Ruqaiya was solemnised near Jalandhar, Punjab, when both of them were 14 years old. She was a senior-ranking wife of Akbar. She died childless in January 1626 and was buried next to her father's grave.

His third wife was the daughter of Abdullah Khan Mughal. The marriage took place in 1557 during the siege of Mankot. Bairam Khan did not approve of this marriage because Abdullah's sister was married to Akbar's uncle, Prince Kamran Mirza, and so he regarded Abdullah as a partisan of Kamran. Akbar opposed the match until Nasir-al-Mulk persuaded him that he could not oppose it. Nasir-al-Mulk arranged an assemblage of pleasure and banquet of joy, and a royal feast was provided.

His fourth wife and one of his three chief consorts was his cousin, Salima Sultan Begum, the daughter of Nur-ud-din Muhammad Mirza and his wife Gulrukh Begum, also known as Gulrang, the daughter of Emperor Babur. She was at first betrothed to Bairam Khan by Humayun. After Bairam Khan died in 1561, Akbar married her in the same year. She was the foster mother of Akbar's second son, Murad Mirza. She was a poetess and actively played a role in the politics of the Mughal court during Akbar's and Jahangir's reigns. She is regarded as the senior-most wife of Akbar. She died childless on 2 January 1613.

Akbar's favourite wife was Mariam-uz-Zamani, commonly known by the misnomer Jodha Bai, whom he married in 1562. She was the daughter of the ruler of Amer, Raja Bharmal, and was by birth of Rajput caste. She was his fourth wife and became one of his chief consorts. She gradually became his most influential wife and is the only wife buried close to him. She was bestowed with the name 'Wali Nimat Begum' (Blessings/Gift of God) by Akbar shortly after her marriage. She was said to possess uncommon beauty. Their marriage took place when Akbar was on his way back from Ajmer after offering prayers to the tomb of Moinuddin Chishti. Raja Bharmal had conveyed to Akbar that he was being harassed by his brother-in-law Sharif-ud-din Mirza (the Mughal hakim of Mewat). Akbar insisted that the Raja should submit to him personally; it was also suggested that his daughter should be married to him as a sign of complete submission. Her marriage is considered one of the most important events in the history of the Mughal Empire. She became his first wife to provide an heir. In 1564, she gave birth to twins named Mirza Hassan and Mirza Hussain. In 1569, she was honoured with the title of 'Mariam-uz-Zamani' after giving birth to their third son, Prince Salim (the future emperor Jahangir), the heir to the throne. She was also the foster mother of Akbar's favourite son, Daniyal Mirza.

She commanded a high rank in the imperial harem and was a recipient of many privileges. She was an intellectual woman who held a considerable influence in Akbar's court and is known as the prime driving force for Akbar's promotion of secularism and religious neutrality. She was also a patron of Mughal architecture. She died on 19 May 1623 in Agra and was buried close to her husband in Sikandra, Agra.



In 1562, Akbar married the former wife of Abdul Wasi, the son of Shaikh Bada, lord of Agra. Akbar was enamored with her beauty, and ordered Abdul Wasi to divorce her. Another of his wives was Gauhar-un-Nissa Begum, the daughter of Shaikh Muhammad Bakhtiyar and the sister of Shaikh Jamal Bakhtiyar. Their dynasty was called Din Laqab they lived in Chandwar and Jalesar near Agra. He married the daughter of Jagmal Rathore, son of Rao Viramde of Merta in 1562.

His next marriage took place in 1564 to the daughter of Miran Mubarak Shah, the ruler of Khandesh. In 1564, he sent presents to the court with a request that his daughter be married to Akbar. Miran's request acceded and an order was issued. Itimad Khan was sent with Miran's ambassadors. Miran welcomed Itimad with honour and despatched his daughter with him. A large number of nobles accompanied her. The marriage took place in September 1564 when she reached Akbar's court. As a dowry, Mubarak Shah ceded Bijagarh and Handia to his imperial son-in-law.

He married another Rajput princess in 1570, Raj Kunwari, daughter of Kanha, the brother of Rai Kalyan Mal, the ruler of Bikanir. The marriage took place in 1570 when Akbar came to this part of the country. Kalyan made a homage to Akbar and requested that his brother's daughter be married to him. Akbar accepted his proposal, and the marriage was arranged. He also married Bhanmati, daughter of Bhim Raj, another brother of Rai Kalyan Mal. He also married Nathi Bai, daughter of Rawal Har Rai, the ruler of Jaisalmer in 1570. Rawal had sent a request that his daughter be married to Akbar. The proposal was accepted by Akbar. Raja Bhagwan Das was despatched on this service. The marriage ceremony took place after Akbar's return from Nagor. She was the mother of Princess Mahi Begum, who died on 8 April 1577. In 1570, Narhardas, a grandson of Rao Viramde of Merta, married his sister, Puram Bai, to Akbar in return for Akbar's support of Keshodas's claims on Merta.

Another of his wives was Bhakkari Begum, the daughter of Sultan Mahmud of Bhakkar. On 2 July 1572, Akbar's envoy Itimad Khan reached Mahmud's court to escort his daughter to Akbar. Itimad Khan brought a dress, a bejewelled scimitar belt, a horse with a saddle and reins, and four elephants. Mahmud celebrated the occasion by holding extravagant feasts for fifteen days. On the day of the wedding, the ulema, saints, and nobles were honoured with rewards. Mahmud offered 30,000 rupees in cash and kind to Itimad Khan and sent his daughter with a grand dowry and an entourage. She came to Ajmer and waited upon Akbar. The gifts of Sultan Mahmud, carried by the delegation, were presented to the ladies of the imperial harem.

His eleventh wife was Qasima Banu Begum, the daughter of Arab Shah. The marriage took place in 1575. A fest was held, at which the high officers and other pillars of the state were present. In 1577, the Rawal Askaran of Dungarpur State requested that his daughter be married to Akbar. Akbar granted his request. Rai Loukaran and Rajah Birbar, servants of the Rajah, were sent from Dihalpur to do the honour of conveying his daughter. The two delivered her to Akbar's court where the marriage took place on 12 July 1577.



His twelfth wife was Bibi Daulat Shad. She was the mother of Princess Shahr-un-Nissa Begum, and Princess Aram Banu Begum born on 22 December 1584. His next wife was the daughter of Shams Chak, a Kashmiri. The marriage took place on 3 November 1592. In 1593, he married the daughter of Qazi Isa and the cousin of Najib Khan. Najib told Akbar that his uncle had made his daughter a present for him. Akbar accepted his representation and on 3 July 1593, he visited Najib Khan's house and married Qazi Isa's daughter.

At some point, Akbar took into his harem Rukmavati, a daughter Maldeo Rathore, Rao of Marwar, by his mistress, Tipu Gudi. This was a dolo union as opposed to a formal marriage, representing the bride's lower status in her father's household, and serving as an expression of vassalage to an overlord. The dating of this event is not recorded.

Death

On 3 October 1605, Akbar fell ill from an attack of dysentery, from which he never recovered. He is believed to have died on 26 October 1605. He was buried at his mausoleum in Sikandra, Agra, which lies a kilometre next to the tomb of Mariam-uz-Zamani, his favourite and chief consort.

Legacy

Akbar firmly entrenched the authority of the Mughal Empire in India and beyond, after it had been threatened by the Afghans during his father's reign, establishing its military and diplomatic superiority. During his reign, he created a secular and liberal government with an emphasis on cultural integration. He also introduced several reforms, including prohibiting sati, legalising widow remarriage, and raising the age of marriage.

Folk tales revolving around him and Birbal, one of his navratnas, are popular in India. He and his Hindu wife, Mariam-uz-Zamani are widely popular, as the latter is believed to have been the prime inspiration and driving force for Akbar's promotion of secularism and universal benevolence.

Bhavishya Purana is a minor Purana that depicts the various Hindu holy days and includes a section devoted to the various dynasties that ruled India, dating its oldest portion to 500 CE and its newest to the 18th century. It contains a story about Akbar in which he is compared to the other Mughal rulers. The section, titled "Akbar Bahshaha Varnan", is written in Sanskrit and describes his birth as a "reincarnation" of a sage who immolated himself on seeing the first Mughal ruler Babur, who is described as the "cruel king of Mlecchas (Muslims)". Akbar is described as "a miraculous child", and the text notes that he would not follow the previous "violent ways" of the Mughals.

Citing Akbar's melding of the disparate "fiefdoms" of India into the Mughal Empire, as well as the lasting legacy of "pluralism and tolerance" that "underlies the values of the modern republic of India", Time included him in its list of top 25 world leaders.



Akbar's legacy is largely negative in Pakistan. Historian Mubarak Ali, in a study of the image of Akbar in Pakistani textbooks, has observed that Akbar "is conveniently ignored and not mentioned in any school textbook from class one to matriculation", as opposed to the omnipresence of emperor Aurangzeb. He quotes historian Ishtiaq Hussain Qureshi, who said that, due to his religious tolerance, "Akbar had so weakened Islam through his policies that it could not be restored to its dominant position in the affairs". A common thread among Pakistani historians is criticism of Akbar's Rajput policy. Ali has stated that "Akbar is criticized for bringing Muslims and Hindus together as one nation and putting the separate identity of the Muslims in danger. This policy of Akbar contradicts the theory of Two-Nation and therefore makes him an unpopular figure in Pakistan."

Jahangir

Mirza Nur-ud-Din Muhammad Salim (30 August 1569 – 28 October 1627), known by his imperial name Jahangir (Persian pronunciation: lit. ' Conqueror of the World'), was the fourth Mughal Emperor, who ruled from 1605 until his death in 1627. He was the third and only surviving son of Akbar and his chief empress, Mariam-uz-Zamani, born to them in the year 1569. He was named after the Indian Sufi saint, Salim Chishti.

Early life

Prince Salim was the third son born to Akbar and his favourite empress consort, Mariam-uz-Zamani in Fatehpur Sikri on 30 August 1569. He had two elder brothers, Hassan Mirza and Hussain Mirza, born as twins to his parents in 1564, both of whom died in infancy. Grief struck, Akbar took Mariam-uz-Zamani along with him after their sons' demise as he set out for a war campaign, and during his return to Agra, he sought the blessings of Salim Chisti, a reputed Khawaja who lived at Fatehpur Sikri. Akbar confided in Salim Chisti who assured him that he would be soon delivered of three sons who would live up to a ripe old age. A few years before the birth of prince Salim, Akbar and Mariam-uz-Zamani went barefoot on a pilgrimage to Ajmer Sharif Dargah to pray for a son.

When Akbar was informed of the news that his chief Hindu wife was expecting a child, an order was passed for the establishment of a royal palace in Sikri near the lodgings of Shaikh Salim Chisti, where the Empress could enjoy the repose being in the vicinity of the revered saint. Mariam was shifted to the palace established there and during her pregnancy, Akbar himself used to travel to Sikri and used to spend half of his time in Sikri and another half in Agra.

One day while Mariam-uz-Zamani was pregnant with Salim, the baby stopped kicking in the womb abruptly. Akbar was at that time hunting cheetahs when this matter was reported to him, thinking if he could have done anything more, as that day was Friday he vowed that from that day he would never hunt cheetahs on Friday for the safety of his unborn child and as per Salim he kept his vow till throughout his life. Salim too in reverence for his father's vow never hunted cheetahs on Friday. When Mariam-uz-Zamani was near her confinement, she was shifted to the humble dwelling of Shaikh Salim by Akbar



where she gave birth to Prince Salim. He was named after Shaikh Salim given the faith of Akbar in the efficacy of the prayers of the holy man. Akbar, overjoyed with the news of his heir-apparent, ordered a great feast on the occasion of his birth and ordered the release of criminals with the great offence. Throughout the empire, largesses were bestowed over common people, and he set himself ready to visit Sikri immediately. However, he was advised by his courtiers to delay his visit to Sikri on the account of the astrological belief in Hindustan of a father not seeing the face of his long-awaited son immediately after his birth. He, therefore, delayed his visit and visited Sikri to meet his wife and son after forty-one days after his birth.

Jahangir's foster mother was the daughter of the Indian Sufi saint, Salim Chishti, and his foster brother was Qutubuddin Koka (originally Sheikh Kubhu), the grandson of Chishti.

Salim started his learning at the age of five. On this occasion, a big feast was thrown by Emperor Akbar, ceremonially initiating his son into education. His first tutor was Qutb-ud-din. After some time he was inaugurated into strategic reasoning and military warfare by several tutors. His maternal uncle, Bhagwant Das was supposedly one of his tutors on the subject of warfare tactics. [citation needed] Salim grew up fluent in Persian and premodern Urdu, with a "respectable" knowledge of Turkic, the Mughal ancestral language.

Reign

He succeeded the throne on Thursday, 3 November 1605, eight days after his father's death. Salim ascended to the throne with the title of Nur-ud-din Muhammad Jahangir Badshah Ghazi, and thus began his 22-year reign at the age of 36. Jahangir, soon after, had to fend off his own son, Prince Khusrau Mirza, when the latter attempted to claim the throne based on Akbar's will to become his next heir. Khusrau Mirza was defeated in 1606 and confined in the fort of Agra. Jahangir considered his third son, Prince Khurram (regnal name Shah Jahan) as his favourite son. As punishment, Khusrau Mirza was handed over to his younger brother and was partially blinded. In October 1616, Jahangir sent Prince Khurram to fight against the combined forces of Ahmednagar, Bijapur and Golconda. However when Nur Jahan married her daughter, Ladli Begum, to Jahangir's youngest son, Shahryar Mirza in February 1621, Khurram suspected that his stepmother was trying to manoeuvre Shahryar as the successor to Jahangir. Using the rugged terrain of the Deccan to his advantage, Khurram launched a rebellion against Jahangir in 1622. This precipitated a political crisis in Jahangir's court. Khurram murdered his blind older brother, Khusrau Mirza, in order to smoothen his own path to the throne.

Simultaneously, the Safavid ruler Shah Abbas attacked Kandahar in winter of 1622. Being a commercial center at the border of the Mughal Empire and the burial place of Babur, the founder of the Mughal dynasty, Jahangir dispatched Shahryar to repel the Safavids. However, due to Shahryar's inexperience and harsh Afghan winter, Kandahar fell to the Safavids. In March 1623, Jahangir ordered Mahabat Khan, one of Jahangir's most loyal generals, to crush Khurram's rebellion in the Deccan. After a series of victories by Mahabat Khan over Khurram, the civil war finally ended in October 1625.



Jahangir was famous for his "Chain of Justice". In contemporary paintings it has been shown as a golden chain with golden bells. In his memoir Tuzuk-i-Jahangiri he has written that he ordered the creation of this chain for his oppressed subjects to appeal to the emperor if they were denied justice at any level. British ambassador to Mughal court, Thomas Roe, describes how petitioners could use the chain of justice to attract the emperor's attention if his decision was not to their satisfaction, during "Darshan". "Darshan" tradition was adopted by Mughal emperors from Hindu religio-political rituals as a theatrical event before their subjects.

Foreign relations

The East India Company persuaded King James to send Sir Thomas Roe as a royal envoy to the Agra court of Jahangir. Roe resided at Agra for three years, until 1619. At the Mughal court, Roe allegedly became a favourite of Jahangir and may have been his drinking partner; certainly he arrived with gifts of "many crates of red wine": 16 and explained to him "What beer was? How was it made?".

The immediate result of the mission was to obtain permission and protection for an East India Company factory at Surat. While no major trading privileges were conceded by Jahangir, "Roe's mission was the beginning of a Mughal-Company relationship that would develop into something approaching a partnership and see the EIC gradually drawn into the Mughal nexus".

While Roe's detailed journals are a valuable source of information on Jahangir's reign, the Emperor did not return the favour, with no mention of Roe in his own voluminous diaries.

In 1623, Emperor Jahangir sent his tahwildar, Khan Alam, to Safavid Persia, accompanied by 800 sepoys, scribes and scholars, along with ten howdahs well decorated in gold and silver, in order to negotiate peace with Abbas I of Persia after a brief conflict in the region around Kandahar.[citation needed] Khan Alam soon returned with valuable gifts and groups of Mir Shikar (Hunt Masters) from both Safavid Persia and the Khanates of Central Asia.

In 1626, Jahangir began to contemplate an alliance between the Ottomans, Mughals and Uzbeks against the Safavids, who had defeated the Mughals at Kandahar. He even wrote a letter to the Ottoman Sultan, Murad IV. Jahangir's ambition did not materialise however, due to his death in 1627.

Marriages

Salim's first and chief wife was the daughter of his maternal uncle Raja Bhagwant Das, Shah Begum, to whom he was betrothed in his tender years. His Mansab was raised to Twelve Thousand, in 1585, at the time of his marriage to Shah Begum. Nizamuddin remarks that she was considered to be the best and most suitable princess as the first wife of Prince Salim. Abul Fazl in Akbarnama illustrates her as a jewel of chastity and describes her as an extremely beautiful woman whose purity adorned her high extraction and was endowed with remarkable beauty and graces.



The marriage with Man Bai took place on 24 February 1585 in her native town Amer which was also the native town of his mother, Mariam-uz-Zamani. Akbar alongside several other nobles of the court personally visited Amer and followed this marriage. A lavish ceremony took place and the bride's palanquin was carried by Akbar and Salim for some distance in her honor. The gifts given by Mariam Zamani to the bride and bride-groom were valued at twelve lakh rupees.[36] She became one of his favorite wives. Jahangir notes that he was extremely fond of her and designated her as his chief consort in the royal harem in his princely days. Jahangir also records his attachment and affection for her and makes notes of her unwavering devotion towards him. Jahangir honored her with the title Shah Begum after she gave birth to Khusrau Mirza, the eldest son of Jahangir.

One of his early favorite wives was a Rajput princess, Manavati bai, daughter of Raja Udai Singh Rathore of Marwar. The marriage was solemnized on 11 January 1586 at the bride's residence. Jahangir named her Jagat Gosain and she gave birth to Prince Khurram, the future Shah Jahan, who was Jahangir's successor to the throne. On 26 June 1586, he married a daughter of Raja Rai Singh, Maharaja of Bikaner. In July 1586, he married Malika Shikar Begum, daughter of Abu Sa'id Khan Chagatai. Also in 1586, he married Sahib-i-Jamal Begum, daughter of Khwaja Hassan of Herat, a cousin of Zain Khan Koka. In 1587, he married Malika Jahan Begum, daughter of Bhim Singh, Maharaja of Jaisalmer. He also married the daughter of Raja Darya Malbhas.

In October 1590, he married Zohra Begum, daughter of Mirza Sanjar Hazara. He married Karamsi, daughter of Raja Kesho Das Rathore of Merta. On 11 January 1592, he married Kanwal Rani, daughter of Ali Sher Khan, by his wife, Gul Khatun. In October 1592, he married a daughter of Husain Chak of Kashmir. In January/March 1593, he married Nur un-Nisa Begum, daughter of Ibrahim Husain Mirza, by his wife, Gulrukh Begum, daughter of Kamran Mirza. In September 1593, he married a daughter of Ali Khan Faruqi, Raja of Khandesh. He also married a daughter of Abdullah Khan Baluch.

On 28 June 1596, he married Khas Mahal Begum, daughter of Zain Khan Koka, Subadar of Kabul, and Lahore. This marriage was initially opposed by Akbar as he did not approve of the marriage of cousins to the same man however seeing the melancholy of Salim being refused to marry her, Akbar approved of this union. She became one of his chief consorts after her marriage.

In 1608, he married Saliha Banu Begum, daughter of Qasim Khan, a senior member of the Imperial Household. She became one of his chief consorts and was designated the title of Padshah Begum and for most of the reign of Jahangir retained this title. After her death, this title was passed to Nur Jahan. On 17 June 1608, he married Koka Kumari Begum, eldest daughter of Jagat Singh, Yuvraj of Amber. This marriage was held at the palace of Jahangir's mother, Mariam-uz-Zamani. On 11 January 1610, he married the daughter of Ram Chand Bundela.

At some point, he had also married a daughter of Mirza Muhammad Hakim, son of Emperor Humayun. She was also one of the chief consorts of Jahangir. Jahangir married Mehr-un-Nissa (better known by her subsequent title of Nur Jahan) on 25 May 1611. She was the widow of Sher Afgan. Mehr-



un-Nissa became his most favorite wife after their marriage and was one of the chief consorts of Jahangir. She was witty, intelligent, and beautiful, which was what attracted Jahangir to her. Before being awarded the title of Nur Jahan ('Light of the World'), she was called Nur Mahal ('Light of the Palace'). After the death of Saliha Bano Begum in 1620, she was designated the title of Padshah Begum and held it until the death of Jahangir in 1627. Her abilities are said to range from fashion designing to building architectural monuments.

Conquests

In the year 1594, Jahangir was dispatched by his father, the Emperor Akbar, alongside Asaf Khan, also known as Mirza Jafar Beg and Abu'l-Fazl ibn Mubarak, to defeat the renegade Vir Singh Deo of Bundela and to capture the city of Orchha, which was considered the centre of the revolt. Jahangir arrived with a force of 12,000 after many ferocious encounters and finally subdued the Bundela and ordered Vir Singh Deo to surrender. After tremendous casualties and the start of negotiations between the two, Vir Singh Deo handed over 5000 Bundela infantry and 1000 cavalry, but he feared Mughal retaliation and remained a fugitive until his death. The victorious Jahangir, at 26 years of age, ordered the completion of the Jahangir Mahal a famous Mughal citadel in Orchha to commemorate and honour his victory.

Jahangir then gathered his forces under the command of Ali Kuli Khan and fought Lakshmi Narayan of Koch Bihar. Lakshmi Narayan then accepted the Mughals as his suzerains and was given the title Nazir, later establishing a garrison at Atharokotha.

In 1613, Jahangir issued a sanguinary order for the extirpation of the race of the Kolis who were notorious robbers and plunders living in the most inaccessible parts of Gujarat. A large number of them Koli chiefs slaughtered and the rest hunted to their mountains and deserts. 169 heads of such Koli chiefs killed in battle by Nurulla Ibrahim, commander of 'Bollodo'.

In 1613, the Portuguese seized the Mughal ship Rahimi, which had set out from Surat on its way with a large cargo of 100,000 rupees and Pilgrims, who were on their way to Mecca and Medina in order to attend the annual Hajj. The Rahimi was owned by Mariam-uz-Zamani, mother of Jahangir and Akbar's favourite consort. She was bestowed the title of 'Mallika-e-Hindustan' (Queen of Hindustan) by Akbar and was subsequently referred as same during Jahangir's reign. The Rahimi was the largest Indian ship sailing in the Red Sea and was known to the Europeans as the "great pilgrimage ship". When the Portuguese officially refused to return the ship and the passengers, the outcry at the Mughal court was unusually severe. The outrage was compounded by the fact that the owner and the patron of the ship was none other than the revered mother of the current emperor. Jahangir himself was outraged and ordered the seizure of the Portuguese town Daman. He ordered the apprehension of all Portuguese within the Mughal Empire; he further confiscated churches that belonged to the Jesuits. This episode is considered to be an example of the struggle for wealth that would later ensue and lead to colonisation of the Indian sub-continent.



Jahangir was responsible for ending a century long struggle with the state of Mewar. The campaign against the Rajputs was pushed so extensively that they were made to submit with great loss of life and property.

In 1608, Jahangir posted Islam Khan I to subdue the rebel Musa Khan, the Masnad-e Ala of the Baro-Bhuyan confederacy in Bengal, who was able to imprison him. Jahangir also captured Kangra Fort in 1615, whose rulers came under Mughal vassalship during the reign of Akbar. Consequently, a siege was laid and the fort was taken in 1620, which "resulted in the submission of the Raja of Chamba who was the greatest of all the rajas in the region." The district of Kishtwar, in the state of Kashmir, was also conquered in 1620.

Death

A lifelong user of opium and wine, Jahangir was frequently ill in the 1620s. Jahangir was trying to restore his health by visiting Kashmir and Kabul. He went from Kabul to Kashmir but decided to return to Lahore because of a severe cold.

On the journey from Kashmir to Lahore, Jahangir died near Bhimber on October 29, 1627. To embalm and preserve his body, the entrails were removed; these were buried inside Baghsar Fort near Bhimber in Kashmir. The body was then conveyed by palanquin to Lahore and was buried in Shahdara Bagh, a suburb of that city. His tomb was commissioned by his son, Shah Jahan and is today a popular tourist attraction site.

Jahangir's death launched a minor succession crisis. While Nur Jahan desired her son-in-law, Shahryar Mirza, to take the throne, her brother Abu'l-Hassan Asaf Khan was corresponding with his son-in-law, Prince Khurram to take over the throne. To counter Nur Jahan, Abu'l Hassan put Dawar Bakhsh as the puppet ruler and confined Nur Jahan in the Shahdara. Upon his arrival in Agra in February 1628, Prince Khurram executed both Shahryar and Dawar and took the regnal name Shah Jahan (Shihab-ud-Din Muhammad Khurram).

Issue

Jahangir's sons were:

- Khusrau Mirza (16 August 1587 – 26 January 1622) — with Shah Begum, daughter of Raja Bhagwant Das of Amber.
- Parviz Mirza (31 October 1589 – 28 October 1626) — with Sahib Jamal Begum, daughter of Khwaja Hasan.
- Muhammad Khurram (5 January 1592 – 22 January 1666) — with Bilqis Makani, daughter of Udai Singh Of Marwar.
- Jahandar Mirza (born c. 1605) — with a concubine.



- Shahryar Mirza (16 January 1605 – 23 January 1628) — with a concubine or Bilqis Makani, daughter of Udai Singh of Marwar.

Jahangir's daughters were:

- Sultan-un-nissa Begum (25 April 1586 – 5 September 1646) — with Shah Begum, daughter of Raja Bhagwant Das of Amber.
- Iffat Banu Begum (born 6 April 1589) — with Malika Shikar Begum, daughter of Said Khan Jagatai Of Kashghar.
- Daulat-un-nissa Begum (born 24 December 1589) — with daughter of Raja Darya Malbhas.
- Bahar Banu Begum (9 October 1590 – 8 September 1653) — with Karamsi Begum, daughter of Keshav Das Rathore of Mertia.
- Begum Sultan Begum (born 9 October 1590) — with Bilqis Makani, daughter of Udai Singh Of Marwar.
- A daughter (born 21 January 1591) — with Sahib Jamal Begum, daughter of Khwaja Hasan.
- A daughter (born 14 October 1594) — with Sahib Jamal Begum, daughter of Khwaja Hasan.
- A daughter (born January 1595) — with daughter of Abdullah Khan Baluch.
- A daughter (born 28 August 1595) — with Nur-un-Nissa Begum, daughter of Ibrahim Husain Mirza.
- Luzzat-un-Nissa Begum (born 23 September 1597) — with Bilqis Makani, daughter of Udai Singh Of Marwar.

Religion

A Mughal miniature by Bichitr dated from the early 1620s depicting the Mughal emperor Jahangir preferring an audience with Sufi saint to his contemporaries, the Ottoman Sultan Ahmed I and the King of England James I (d. 1625); the picture is inscribed in Persian: "Though outwardly shahs stand before him, he fixes his gazes on dervishes."

Sir Thomas Roe was England's first ambassador to the Mughal court. Relations with England turned tense in 1617 when Roe warned Jahangir that if the young and charismatic Prince Shah Jahan, newly instated as the Subedar of Gujarat, turned the English out of the province, "then he must expect we would do our justice upon the seas". Shah Jahan chose to seal an official Firman allowing the English to trade in Gujarat in the year 1618.

Many contemporary chroniclers were not sure how to describe Jahangir's personal belief structure. Roe labelled him an atheist, and although most others shied away from that term, they did not feel as though they could call him an orthodox Sunni. At this time, one of those disciples happened to be the current English ambassador, though his initiation into Jahangir's inner circle was devoid of religious significance for Roe, as he did not understand the full extent of what he was doing. Jahangir hung "a picture of himself set in gold hanging at a wire gold chain" around Roe's neck. Roe thought it a "special



favour, for all the great men that wear the King's image (which none may do but to whom it is given) receive no other than a medal of gold as big as six pence."

Had Roe intentionally converted, it would have caused quite a scandal in London. But since there was no intent, there was no resultant problem. Such disciples were an elite group of imperial servants, with one of them being promoted to Chief Justice. However, it is not clear that any of those who became disciples renounced their previous religion, so it is probable to see this as a way in which the emperor strengthened the bond between himself and his nobles. Despite Roe's somewhat casual use of the term 'atheist', he could not quite put his finger on Jahangir's real beliefs. Roe lamented that the emperor was either "the most impossible man in the world to be converted, or the most easy; for he loves to hear, and hath so little religion yet, that he can well abide to have any derided."

This should not imply that the multi-confessional state appealed to all, or that all Muslims were happy with the situation in India. In a book written on statecraft for Jahangir, the author advised him to direct "all his energies to understanding the counsel of the sages and to comprehending the intimations of the 'ulama.'" At the start of his regime many staunch Sunnis were hopeful, because he seemed less tolerant of other faiths than his father had been. At the time of his accession and the elimination of Abu'l Fazl, his father's chief minister and the architect of his eclectic religious stance, a powerful group of orthodox noblemen had gained increased power in the Mughal court. This included nobles especially like Shaykh Farid, Jahangir's trusted Mir Bakhshi, who held firmly the citadel of orthodoxy in Muslim India.

Most notorious was the execution of the Sikh Guru Arjan Dev, whom Jahangir had had killed in prison. His lands were confiscated and his sons imprisoned as Jahangir suspected him of helping Khusrau's rebellion. It is unclear whether Jahangir even understood what a Sikh was, referring to Guru Arjan as a Hindu, who had "captured many of the simple-hearted of the Hindus and even of the ignorant and foolish followers of Islam, by his ways and manners... for three or four generations (of spiritual successors) they had kept this shop warm." The trigger for Guru Arjan's execution was his support for Jahangir's rebel son Khusrau Mirza, yet it is clear from Jahangir's own memoirs that he disliked Guru Arjan before then: "many times it occurred to me to put a stop to this vain affair or bring him into the assembly of the people of Islam." Guru Arjan's successor Guru Hargobind was imprisoned for sometime, but released soon. He developed friendly relations with Jahangir, and accompanied him in his journey to Kashmir just before the latter's death.

Jahangir also moved swiftly to persecute Jains. One of his court historians states, "One day at Ahmadabad it was reported that many of the infidel and superstitious sect of the Seoras [Jains] of Gujarat had made several very great and splendid temples, and having placed in them their false gods, had managed to secure a large degree of respect for themselves and that the women who went for worship in those temples were polluted by them and other people. The Emperor Jahangir ordered them banished from the country, and their temples to be demolished."



In another story narrated by Jahangir himself in his memoir, Jahangir visited Pushkar and was shocked to find a temple of a boar like deity. He was quite taken-aback. "The worthless religion of the Hindus is this," he claimed and ordered his men to destroy the idol. He also heard about a jogi doing mysterious things and he ordered his men to evict him and have the place destroyed.

According to Richard M Eaton, Emperor Jahangir issued many edicts admonishing his nobles not to convert religion of anybody by force, but the issuance of such orders also suggests that such conversions must have occurred during his rule in some measure. He continued the Mughals tradition of being scrupulously secular in outlook. Stability, loyalty, and revenue was the main focus, not the religious change among their subjects.

There are instances of Jahangir open to multi-religious influences. Jahangir used to visit a Hindu ascetic, Jadrup Gosain. In his memoirs, he writes how the ascetic made a great impression on him due to his knowledge of Vedanta and his austere life. According to Dr. Faizan Mustafa, Jahangir also used to abstain from non-vegetarian food during the 12 days of the Jain Paryushan festival out of respect for his Jain subjects.

Muqarrab Khan sent to Jahangir "a European curtain (tapestry) the like of which in beauty no other work of the Frank [European] painters has ever been seen." One of his audience halls was "adorned with European screens." Christian themes attracted Jahangir, and even merited a mention in the Tuzuk. One of his slaves gave him a piece of ivory into which had been carved four scenes. In the last scene "there is a tree, below which the figure of the revered (hazrat) Jesus is shown. One person has placed his head at Jesus' feet, and an old man is conversing with Jesus and four others are standing by." Though Jahangir believed it to be the work of the slave who presented it to him, Sayyid Ahmad and Henry Beveridge suggest that it was of European origin and possibly showed the Transfiguration. Wherever it came from, and whatever it represented, it was clear that a European style had come to influence Mughal art, otherwise the slave would not have claimed it as his own design, nor would he have been believed by Jahangir.

Art

Jahangir was fascinated with art and architecture. In his autobiography, the Jahangirnama, Jahangir recorded events that occurred during his reign, descriptions of flora and fauna that he encountered, and other aspects of daily life, and commissioned court painters such as Ustad Mansur to paint detailed pieces that would accompany his vivid prose. For example, in 1619, he put pen to paper in awe of a royal falcon delivered to his court from the ruler of Iran: "What can I write of the beauty of this bird's colour? It had black markings, and every feather on its wings, back, and sides was extremely beautiful," and then recorded his command that Ustad Mansur paint a portrait of it after it perished. "Nadiri" was a type of exclusive clothing designed by Jahangir, reserved for his personal use and esteemed courtiers. Jahangir bound and displayed much of the art that he commissioned in elaborate albums of hundreds of images, sometimes organized around a theme such as zoology.



Jahangir himself was far from modest in his autobiography when he stated his prowess at being able to determine the artist of any portrait by simply looking at a painting. As he said: ...my liking for painting and my practice in judging it have arrived at such point when any work is brought before me, either of deceased artists or of those of the present day, without the names being told me, I say on the spur of the moment that is the work of such and such a man. And if there be a picture containing many portraits and each face is the work of a different master, I can discover which face is the work of each of them. If any other person has put in the eye and eyebrow of a face, I can perceive whose work the original face is and who has painted the eye and eyebrow.

Jahangir took his connoisseurship of art very seriously. He also preserved paintings from Emperor Akbar's period. An excellent example of this is the painting done by Ustad Mansur of Musician Naubat Khan, son in law of legendary Tansen. In addition to their aesthetic qualities, paintings created under his reign were closely catalogued, dated and even signed, providing scholars with fairly accurate ideas as to when and in what context many of the pieces were created.

In the foreword to W. M. Thackston's translation of the Jahangirnama, Milo Cleveland Beach explains that Jahangir ruled during a time of considerably stable political control, and had the opportunity to order artists to create art to accompany his memoirs that were "in response to the emperor's current enthusiasms". He used his wealth and his luxury of free time to chronicle, in detail, the lush natural world that the Mughal Empire encompassed. At times, he would have artists travel with him for this purpose; when Jahangir was in Rahimabad, he had his painters on hand to capture the appearance of a specific tiger that he shot and killed, because he found it to be particularly beautiful.

The Jesuits had brought with them various books, engravings, and paintings and, when they saw the delight Akbar held for them, sent for more and more of the same to be given to the Mughals. They felt the Mughals were on the "verge of conversion", a notion which proved to be very false. Instead, both Akbar and Jahangir studied this artwork very closely and replicated and adapted it, adopting much of the early iconographic features and later the pictorial realism for which Renaissance art was known. Jahangir was notable for his pride in the ability of his court painters. A classic example of this is described in Sir Thomas Roe's diaries, in which the Emperor had his painters copy a European miniature several times creating a total of five miniatures. Jahangir then challenged Roe to pick out the original from the copies, a feat Sir Thomas Roe could not do, to the delight of Jahangir.

Jahangir was also revolutionary in his adaptation of European styles. A collection at the British Museum in London contains seventy-four drawings of Indian portraits dating from the time of Jahangir, including a portrait of the emperor himself. These portraits are a unique example of art during Jahangir's reign because faces were not drawn in full, including the shoulders as well as the head as these drawings are.⁶⁷



Public health and medicine

Jahangir took great interest in public health and medicine. Just after his accession, he passed twelve orders, of which at least 2 were related to this area. The fifth order forbade manufacturing and sale of Rice-Spirit and any kind of intoxicating drugs, and the tenth order was instrumental in laying the foundation of free hospitals and appointment of physicians in all the great cities of his empire.

Criticism

Jahangir is widely considered to have been a weak and incapable ruler. Orientalist Henry Beveridge compares Jahangir to the Roman emperor Claudius, for both were "weak men... in their wrong places as rulers... Jahangir been head of a Natural History Museum,... would have been better and happier man." Further he notes, "He made no addition to the imperial territories, but on the contrary, diminished them by losing Qandahar to the Persians. But possibly his peaceful temper, or his laziness, was an advantage, for it saved much bloodshed. His greatest fault as a king was his subservience to his wife, Nur-Jahan, and the consequent quarrel with his son, Shah Jahan, who was the ablest and best of his male children". Sir William Hawkins, who visited Jahangir's court in 1609, said: "In such short that what this man's father, called Ecber Padasha [Badshah Akbar], got of the Deccans, this king, Selim Sha [Jahangir] beginneth to lose." Italian writer and traveller, Niccolao Manucci, who worked under Jahangir's grandson, Dara Shikoh, began his discussion of Jahangir by saying: "It is a truth tested by experience that sons dissipate what their fathers gained in the sweat of their brow."

According to John F. Richards, Jahangir's frequent withdrawal to a private sphere of life was partly reflective of his indolence, brought on by his addiction to a considerable daily dosage of wine and opium.

Shah Jahan

Mirza Shahab-ud-Din Baig Muhammad Khan Khurram (5 January 1592 – 22 January 1666), also known as Shah Jahan I (Persian pronunciation: ; lit. 'King of the World'), was the fifth Muslim emperor of the Mughal Empire, reigning from January 1628 until July 1658. Under his emperorship, the Mughals reached the peak of their architectural achievements and cultural glory.

The third son of Jahangir (r. 1605–1627), Shah Jahan participated in military campaigns against the Rajputs of Mewar and the Lodis of the Deccan. After Jahangir's death in October 1627, Shah Jahan defeated his youngest brother Shahryar Mirza and crowned himself emperor in the Agra Fort. In addition to Shahryar, Shah Jahan executed most of his rival claimants to the throne. He commissioned many monuments, including the Red Fort, Shah Jahan Mosque and the Taj Mahal, where his favorite wife Mumtaz Mahal is entombed. In foreign affairs, Shah Jahan presided over the aggressive campaigns against the Deccan Sultanates, the conflicts with the Portuguese, and the wars with Safavids. He also suppressed several local rebellions, and dealt with the devastating Deccan famine of 1630–32.



In September 1657, Shah Jahan was ailing and appointed his eldest son Dara Shikoh as his successor. This nomination led to a succession crisis among his three sons, from which Shah Jahan's third son Aurangzeb (r. 1658–1707) emerged victorious and became the sixth emperor, executing all of his surviving brothers, including Crown Prince Dara Shikoh. After Shah Jahan recovered from his illness in July 1658, Aurangzeb imprisoned his father in Agra Fort from July 1658 until his death in January 1666. He was laid to rest next to his wife in the Taj Mahal. His reign is known for doing away with the liberal policies initiated by Akbar. During Shah Jahan's time, Islamic revivalist movements like the Naqsbandi began to shape Mughal policies.

Early life

Birth and background

He was born on 5 January 1592 in Lahore, present-day Pakistan, as the ninth child and third son of Prince Salim by his wife, Jagat Gosain. The name Khurram was chosen for the young prince by his grandfather, Emperor Akbar, with whom the young prince shared a close relationship.[9] Jahangir stated that Akbar was very fond of Khurram and had often told him "There is no comparison between him and your other sons. I consider him my true son."

When Khurram was born, Akbar considering him to be auspicious insisted the prince be raised in his household rather than Salim's and was thus entrusted to the care of Ruqaiya Sultan Begum. Ruqaiya assumed the primary responsibility for raising Khurram and is noted to have raised Khurram affectionately. Jahangir noted in his memoirs that Ruqaiya had loved his son, Khurram, "a thousand times more than if he had been her own [son]."

However, after the death of his grandfather Akbar in 1605, he returned to the care of his mother, Jagat Gosain whom he cared for and loved immensely. Although separated from her at birth, he had become devoted to her and had her addressed as Hazrat in court chronicles. On the death of Jagat Gosain in Akbarabad on 8 April 1619, he is recorded to be inconsolable by Jahangir and mourned for 21 days. For these three weeks of the mourning period, he attended no public meetings and subsisted on simple vegetarian meals. His consort Mumtaz Mahal personally supervised the distribution of food to the poor during this period. She led the recitation of the Quran every morning and gave her husband many lessons on the substance of life and death and begged him not to grieve.

Education

As a child, Khurram received a broad education befitting his status as a Mughal prince, which included martial training and exposure to a wide variety of cultural arts, such as poetry and music, most of which was inculcated, according to court chroniclers, by Jahangir. According to his chronicler Qazvini, prince Khurram was only familiar with a few Turki words and showed little interest in the study of the language as a child. Khurram was attracted to Hindi literature since his childhood, and his Hindi letters were mentioned in his father's biography, Tuzuk-e-Jahangiri. In 1605, as Akbar lay on his deathbed,



Khurram, who at this point of time was 13 remained by his bedside and refused to move even after his mother tried to retrieve him. Given the politically uncertain times immediately preceding Akbar's death, Khurram was in a fair amount of physical danger from political opponents of his father. He was at last ordered to return to his quarters by the senior women of his grandfather's household, namely Salima Sultan Begum and his grandmother Mariam-uz-Zamani as Akbar's health deteriorated.

Khusrau rebellion

In 1605, his father succeeded to the throne, after crushing a rebellion by Prince Khusrau – Khurram remained distant from court politics and intrigues in the immediate aftermath of that event.[citation needed] Khurram left Ruqaiya's care and returned to his mother's care. As the third son, Khurram did not challenge the two major power blocs of the time, his father's and his half-brother's; thus, he enjoyed the benefits of imperial protection and luxury while being allowed to continue with his education and training. This relatively quiet and stable period of his life allowed Khurram to build his own support base in the Mughal court, which would be useful later on in his life.

Jahangir assigned Khurram to guard the palace and treasury while he went to pursue Khusrau. He was later ordered to bring Mariam-uz-Zamani, his grandmother and Jahangir's harem to him.

During Khusrau's second rebellion, Khurram's informants informed him about Fatehullah, Nuruddin and Muhammad Sharif gathered around 500 men at Khusrau's instigation and lay await for the Emperor. Khurram relayed this information to Jahangir who praised him.

Jahangir had Khurram weighed against gold, silver and other wealth at his mansion at Orta.

Nur Jahan

Due to the long period of tensions between his father and his half-brother, Khusrau Mirza, Khurram began to drift closer to his father, and over time, started to be considered the de facto heir-apparent by court chroniclers. This status was given official sanction when Jahangir granted the sarkar of Hissar-Feroza, which had traditionally been the fief of the heir-apparent, to Khurram in 1608. Nur Jahan gradually after her marriage to Jahangir in the year 1611, became an active participant in the decisions made by Jahangir. Slowly, while Jahangir became more indulgent in wine and opium, she was considered to be the actual power behind the throne. Her near and dear relatives acquired important positions in the Mughal court, termed the Nur Jahan junta by historians. Khurram was in constant conflict with his stepmother, Nur Jahan who favoured her son-in-law Shahryar Mirza for the succession to the Mughal throne over him. She tried to weaken his position in the Mughal court by sending him on campaigns far in Deccan while ensuring several favours were being bestowed on her son-in-law. Khurram after sensing the danger posed to his status as heir-apparent rebelled against his father in 1622 but did not succeed and eventually lost the favour of his father. A year before Jahangir's death in 1627, coins began to be struck containing Nur Jahan's name along with Jahangir's name. After the death of Jahangir in 1627, a feud followed between Khurram and his half-brother, Shahryar Mirza for the succession to the Mughal



throne. Khurram won the battle of succession and became the fifth Mughal Emperor. Nur Jahan was subsequently deprived of her imperial stature, privileges and economic grants and was put under house arrest on the orders of Khurram and led a quiet life till her death.

Marriages

In 1607, Khurram became engaged to Arjumand Banu Begum (1593–1631), who is also known as Mumtaz Mahal (Persian for "the chosen one of the Palace"). They were about 14 and 15 when they were engaged, and five years later, got married. The young girl belonged to an illustrious Persian noble family that had been serving Mughal emperors since the reign of Akbar. The family's patriarch was Mirza Ghiyas Beg, who was also known by his title I'timād-ud-Daulah or "Pillar of the State". He had been Jahangir's finance minister and his son, Asaf Khan – Arjumand Banu's father – played an important role in the Mughal court, eventually serving as Chief Minister. Her aunt Mehr-un-Nissa later became the Empress Nur Jahan, chief wife of Emperor Jahangir.

The prince would have to wait five years before he was married in 1612 (1021 AH), on a date selected by the court astrologers as most conducive to ensuring a happy marriage. This was an unusually long engagement for the time. However, Shah Jahan first married Princess Kandahari Begum, the daughter of a great-grandson of Shah Ismail I of Persia, with whom he had a daughter, his first child.

In 1612, aged 20, Khurram married Mumtaz Mahal, on a date chosen by court astrologers. The marriage was a happy one and Khurram remained devoted to her. They had fourteen children, out of whom seven survived into adulthood.

Though there was genuine love between the two, Arjumand Banu Begum was a politically astute woman and served as a crucial advisor and confidante to her husband. Later on, as empress, Mumtaz Mahal wielded immense power, such as being consulted by her husband in state matters and being responsible for the imperial seal, which allowed her to review official documents in their final draft.

Mumtaz Mahal died at age 38 (7 June 1631), upon giving birth to Gauhar Ara Begum in Burhanpur, of a postpartum haemorrhage, which caused considerable blood-loss after painful labor of thirty hours. Contemporary historians note that Princess Jahanara, aged 17, was so distressed by her mother's pain that she started distributing gems to the poor, hoping for divine intervention, and Shah Jahan was noted as being "paralysed by grief" and weeping fits. Her body was temporarily buried in a walled pleasure garden known as Zainabad, originally constructed by Shah Jahan's uncle Prince Daniyal along the Tapti River. Her death had a profound impact on Shah Jahan's personality and inspired the construction of the Taj Mahal, where she was later reburied.

Khurram had taken other wives, among whom were Kandahari Begum (m. 28 October 1610) and Izz un-Nisa Begum (m. 2 September 1617), the daughters of Muzaffar Husain Mirza Safawi and Shahnawaz Khan, son of Abdul Rahim Khan-I-Khana, respectively. But according to court chroniclers,



these marriages were more out of political consideration, and they enjoyed only the status of being royal wives.

Khurram is also recorded to have married his maternal half-cousin, Lilavati Bai, daughter of Sakat Singh Rathore of Kharwa. The marriage took place when Khurram was in rebellion against his father, Jahangir.

Accusation of incest

Francois Bernier, a French physician who visited India from 1659 to 1668, recorded that the relationship of Shah Jahan with his daughter, Jahanara Begum, exceeded basic decency as it was rumoured that they were in an incestuous relationship. Similar such claims are also alleged by Joannes de Laet, Peter Mundy and Tavernier. Based on this Historian Vincent Smith also argues for the same thing. But as Historian B P Saksena shows, there is no support for such a claim. Niccolao Manucci who was a contemporary of Bernier, who otherwise talks freely about the aberrations and love affairs of Jahanara repudiates his charge of incest and says:

She (Jahanara) served him with great diligence and love in order that her father should accede to her petitions (To marry). It was from this cause that the Common people hinted that she had intercourse with her father and this gave occasion to Monsieur Bernier to write a lot of things about this princess, founded entirely on the talks of Low people

Further Manucci also says that what Bernier writes was also untrue. As asserted by Historian K. S. Lal, the rumour was fed by the malice of the courtiers and the verdict of the Mullahs. Aurangzeb's confining of Jahanara in the Agra Fort with the Royal prisoner and the talk of the low people. All these circumstances point to Aurangzeb's involvement in magnifying a rumour into a full-fledged scandal. Right from the beginning the relations between Dara and Aurangzeb were not cordial and Jahanara was a partisan of Dara. During the war of Succession, the nobles and courtiers had been divided into two camps in support of the two princes. When Aurangzeb won the throne the number of his supporters swelled. Mullahs were also close to Aurangzeb. It was thus possible that with the verdict of the Maulanas, Aurangzeb was seeking to destroy the images of both Shah Jahan and Jahanara at the same time.

Early military campaigns

Prince Khurram showed extraordinary military talent. The first occasion for Khurram to test his military prowess was during the Mughal campaign against the Rajput state of Mewar, which had been a hostile force to the Mughals since Akbar's reign.

After a year of a harsh war of attrition, Rana Amar Singh I surrendered conditionally to the Mughal forces and became a vassal state of the Mughal Empire as a result of Mughal expedition of Mewar.[38] In 1615, Khurram presented Kunwar Karan Singh, Amar Singh's heir to Jahangir. Khurram was sent to pay homage to his mother and stepmothers and was later awarded by Jahangir. The same year,



his mansab was increased from 12000/6000 to 15000/7000, to equal that his brother Parvez's and was further increased to 20000/10000 in 1616.

In 1616, on Khurram's departure to Deccan, Jahangir awarded him the title Shah Sultan Khurram. In 1617, Khurram was directed to deal with the Lodis in the Deccan to secure the Empire's southern borders and to restore imperial control over the region. On his return 1617 after successes in these campaigns, Khurram performed *koronush* before Jahangir who called him to *jharoka* and rose from his seat to embrace him. Jahangir also granting him the title of Shah Jahan (Persian: "King of the World") and raised his military rank to 30000/20000 and allowed him a special throne in his Durbar, an unprecedented honor for a prince. Edward S. Holden writes, "He was flattered by some, envied by others, loved by none."

In 1618, Shah Jahan was given the first copy of *Jahangirnama* by his father who considered him "the first of all my sons in everything."

Rebel prince

Inheritance of food and water in the Mughal Empire was not determined through Coparcenary, but by princely sons competing to achieve military successes and consolidating their power at court. This often led to rebellions and wars of succession. As a result, a complex political climate surrounded the Mughal court in shajahan's formative years. In 1611 his father married Nur Jahan, the widowed daughter of a Persian noble. She rapidly became an important member of Jahangir's court and, together with her brother Asaf Khan, wielded considerable influence. Arjumand was Asaf Khan's daughter and her marriage to Khurram consolidated Nur Jahan and Asaf Khan's positions in court.

Court intrigues, however, including Nur Jahan's decision to have her daughter from her first marriage wed Prince Khurram's youngest brother Shahzada Shahryar and her support for his claim to the throne led to much internal division. Prince Khurram resented the influence Nur Jahan held over his father and was angered at having to play second fiddle to her favourite Shahryar, his half-brother and her son-in-law. When the Persians besieged Kandahar, Nur Jahan was at the helm of the affairs. She ordered Prince Khurram to march for Kandahar, but he refused. As a result of Prince Khurram's refusal to obey Nur Jahan's orders, Kandahar was lost to the Persians after a forty-five-day siege. Prince Khurram feared that in his absence Nur Jahan would attempt to poison his father against him and convince Jahangir to name Shahryar the heir in his place. This fear brought Prince Khurram to rebel against his father rather than fight against the Persians.

In 1622, Prince Khurram raised an army and marched against his father and Nur Jahan. He was defeated at Bilochpur in March 1623. Later he took refuge in Udaipur Mewar with Maharana Karan Singh II. He was first lodged in Delwada Ki Haveli and subsequently shifted to Jagmandir Palace on his request. Prince Khurram exchanged his turban with the Maharana and that turban is still preserved in Pratap Museum, Udaipur (R V Somani 1976). It is believed that the mosaic work of Jagmandir inspired



him to use mosaic work in the Taj Mahal of Agra. In November 1623, he found safe asylum in Bengal Subah after he was driven from Agra and the Deccan. He advanced through Midnapur and Burdwan. At Akbarnagar, he defeated and killed the then Subahdar of Bengal, Ibrahim Khan Fath-i-Jang, on 20 April 1624. He entered Dhaka and "all the elephants, horses, and 4,000,000 rupees in specie belonging to the Government were delivered to him". After a short stay he then moved to Patna. His rebellion did not succeed in the end and he was forced to submit unconditionally after he was defeated near Allahabad. Although the prince was forgiven for his errors in 1626, tensions between Nur Jahan and her stepson continued to grow beneath the surface.

Upon the death of Jahangir in 1627, the wazir Asaf Khan, who had long been a quiet partisan of Prince Khurram, acted with unexpected forcefulness and determination to forestall his sister's plans to place Prince Shahryar on the throne. He put Nur Jahan in close confinement. He obtained control of Prince Khurram's three sons who were under her charge. Asaf Khan also managed palace intrigues to ensure Prince Khurram's succession to the throne. Prince Khurram succeeded to the Mughal throne as Abu ud-Muzaffar Shihab ud-Din Mohammad Sahib ud-Quiran ud-Thani Shah Jahan Padshah Ghazi or Shah Jahan.

His regnal name is divided into various parts. Shihab ud-Din, meaning "Star of the Faith", Sahib al-Quiran ud-Thani, meaning "Second Lord of the Happy Conjunction of Jupiter and Venus". Shah Jahan, meaning "King of the World", alluding to his pride in his Timurid roots and his ambitions. More epithets showed his secular and religious duties. He was also Khalifat Panahi ("Refuge of the Caliphate"), but Zilli Allahi, or the "Shadow of God on Earth".

His first act as ruler was to execute his chief rivals and imprison his stepmother Nur Jahan. Upon Shah Jahan's orders, several executions took place on 23 January 1628. Those put to death included his brother Shahryar; his nephews Dawar and Garshasp, sons of Shah Jahan's previously executed brother Prince Khusrau; and his cousins Tahmuras and Hoshang, sons of the late Prince Daniyal Mirza. This allowed Shah Jahan to rule his empire without contention.

Reign

Administration of the Mughal Empire

Evidence from the reign of Shah Jahan states that in 1648 the army consisted of 911,400 infantry, musketeers, and artillery men, and 185,000 Sowars commanded by princes and nobles.

His cultural and political initial steps have been described as a type of the Timurid Renaissance, in which he built historical and political bonds with his Timurid heritage mainly via his numerous unsuccessful military campaigns on his ancestral region of Balkh. In various forms, Shah Jahan appropriated his Timurid background and grafted it onto his imperial legacy.



During his reign the Marwari horse was introduced, becoming Shah Jahan's favorite, and various Mughal cannons were mass-produced in the Jaigarh Fort. Under his rule, the empire became a huge military machine and the nobles and their contingents multiplied almost fourfold, as did the demands for more revenue from their citizens. But due to his measures in the financial and commercial fields, it was a period of general stability – the administration was centralized and court affairs systematized.

The Mughal Empire continued to expand moderately during his reign as his sons commanded large armies on different fronts. India at the time was a rich center of the arts, crafts and architecture, and some of the best of the architects, artisans, craftsmen, painters and writers of the world resided in Shah Jahan's empire. According to economist Angus Maddison, Mughal-era India's share of global gross domestic product (GDP) grew from 22.7% in 1600 to 24.4% in 1700, surpassing China to become the world's largest. E. Dewick and Murray Titus, quoting Badshahnama, write that 76 temples in Benares were demolished on Shah Jahan's orders.

Famine of 1630

A famine broke out in 1630–32 in Deccan, Gujarat and Khandesh as a result of three main crop failures. Two million died of starvation, grocers sold dogs' flesh and mixed powdered bones with flour. Parents ate their own children. Some villages were completely destroyed, their streets filled with human corpses. In response to the devastation, Shah Jahan set up langar (free kitchens) for the victims of the famine.

Successful military campaigns against Deccan Sultanates

In 1632, Shah Jahan captured the fortress at Daulatabad, Maharashtra and imprisoned Husein Shah of the Nizam Shahi Kingdom of Ahmednagar. Golconda submitted in 1635 and then Bijapur in 1636. Shah Jahan appointed Aurangzeb as Viceroy of the Deccan, consisting of Khandesh, Berar, Telangana, and Daulatabad. During his viceroyalty, Aurangzeb conquered Baglana, then Golconda in 1656, and then Bijapur in 1657.

Sikh rebellion led by Guru Hargobind

A rebellion of the Sikhs led by Guru Hargobind took place and in return, Shah Jahan ordered their destruction. Although Guru Hargobind Shahib defeated Mughals army in Battle of Amritsar, Battle of Kartarpur, Battle of Rohilla, Battle of Lahira

Relations with the Safavid dynasty

Shah Jahan and his sons captured the city of Kandahar in 1638 from the Safavids, prompting the retaliation of the Persians led by their ruler Abbas II of Persia, who recaptured it in 1649. The Mughal armies were unable to recapture it despite repeated sieges during the Mughal–Safavid War. Shah Jahan also expanded the Mughal Empire to the west beyond the Khyber Pass to Ghazna and Kandahar.



Military Campaign in Central Asia

Shah Jahan launched an invasion of Central Asia in 1646–1647.

Relations with the Ottoman Empire

Shah Jahan sent an embassy to the Ottoman court in 1637. Led by Mir Zarif, it reached Sultan Murad IV the following year, while he was encamped in Baghdad. Zarif presented him with fine gifts and a letter which encouraged an alliance against Safavid Persia. The Sultan sent a return embassy led by Arsalan Agha. Shah Jahan received the ambassador in June 1640. They exchanged lavish presents, but Shah Jahan was displeased with Sultan Murad's return letter, the tone of which he found discourteous. Sultan Murad's successor, Sultan Ibrahim, sent Shah Jahan another letter encouraging him to wage war against the Persians, but there is no record of a reply.

War with Portuguese

Shah Jahan gave orders in 1631 to Qasim Khan, the Mughal viceroy of Bengal, to drive out the Portuguese from their trading post at Port Hoogly. The post was heavily armed with cannons, battleships, fortified walls, and other instruments of war. The Portuguese were accused of trafficking by high Mughal officials and due to commercial competition the Mughal-controlled port of Saptagram began to slump. Shah Jahan was particularly outraged by the activities of Jesuits in that region, notably when they were accused of abducting peasants. On 25 September 1632, the Mughal Army raised imperial banners and gained control over the Bandel region, and the garrison was punished. On 23 December 1635, Shah Jahan issued a farman ordering the Agra Church to be demolished. The Church was occupied by the Portuguese Jesuits. However the Emperor allowed the Jesuits to conduct their religious ceremonies in privacy. He also banned the Jesuits in preaching their religion and making converts from both Hindus and Muslims.

Indian Ocean fleet

By the reign of Shah Jahan the navy of the Mughal Empire was based at Kozhikode, ready to secure the Indian Ocean trade that was vital to the economy of India.

Ministers

Shah Jahan's treasurer was Sheikh Farid, who founded the city of Faridabad.

Revolts against Shah Jahan

The Kolis of Gujarat were most rebellious under the rule of Shah Jahan. In 1622, Shah Jahan sent Raja Vikramjit who was Governor of Gujarat to subdue the Kolis of Ahmedabad. Between 1632 and 1635, four viceroys were appointed due to they could not manage the Koli activities well. Kolis of Kankrej in North Gujarat committed excesses and the Jam of Nawanagar did not paid the tribute. Soon Azam Khan was appointed who put the province in order by subduing the Kolis. Azam Khan marched



against Koli rebels, When Ázam Khán reached Sidhpur, the merchants complained bitterly of the outrages of one Kánji, a Chunvalia Koli, who had been especially daring in plundering merchandise and committing highway robberies. Ázam Khán, anxious to start with a show of vigour, before proceeding to Áhmedábád, marched against Kánji, who fled to the village of Bhádar near Kheralu, sixty miles north-east of Áhmedábád. Ázam Khán pursued him so hotly that Kánji surrendered, handed over his plunder, and gave security not only that he would not again commit robberies, but that he would pay an annual tribute of Rupees 10,000. Ázam Khán then built two fortified posts in the Koli country, naming one Ázamábád after himself, and the other Khalflábád after his son and He also made the Jam of Nawanagar surrender. The next viceroy Ísa Tarkhán carried out financial reforms. In 1644, the Mughal prince Aurangzeb was appointed as the viceroy who was engaged in religious disputes for destroying a Jain temple in Ahmedabad. Due to his disputes, he was replaced by Shaista Khan who failed to subdue Kolis. So the prince Murad Bakhsh was appointed as the viceroy in 1654. He restored the disorder soon and defeated the Koli rebels.

Illness and death

When Shah Jahan became ill in 1658, Dara Shikoh (Mumtaz Mahal's eldest son) assumed the role of regent in his father's stead, which swiftly incurred the animosity of his brothers. Upon learning of his assumption of the regency, his younger brothers, Shuja, Viceroy of Bengal, and Murad Baksh, Viceroy of Gujarat, declared their independence and marched upon Agra in order to claim their riches. Aurangzeb, the third son, gathered a well-trained army and became its chief commander. He faced Dara's army near Agra and defeated him during the Battle of Samugarh. Although Shah Jahan fully recovered from his illness, Aurangzeb declared him incompetent to rule and put him under house arrest in Agra Fort.

Jahanara Begum Sahib, Mumtaz Mahal's eldest surviving daughter, voluntarily shared his 8-year confinement and nursed him in his dotage. In January 1666, Shah Jahan fell ill. Confined to bed, he became progressively weaker until, on 30 January, he commended the ladies of the imperial court, particularly his consort of later years Akbarabadi Mahal, to the care of Jahanara. After reciting the Kal'ma (Laa ilaaha ill allah) and verses from the Quran, Shah Jahan died, aged 74.

Shah Jahan's chaplain Sayyid Muhammad Qanauji and Kazi Qurban of Agra came to the fort, moved his body to a nearby hall, washed it, enshrouded it, and put it in a coffin of sandalwood.

Princess Jahanara had planned a state funeral which was to include a procession with Shah Jahan's body carried by eminent nobles followed by the notable citizens of Agra and officials scattering coins for the poor and needy. Aurangzeb refused to accommodate such ostentation. The body was taken to the Taj Mahal and was interred there next to the body of his beloved wife Mumtaz Mahal.

Contributions to architecture

Shah Jahan left behind a grand legacy of structures constructed during his reign. He was one of the greatest patrons of Mughal architecture. His reign ushered in the golden age of Mughal



architecture. His most famous building was the Taj Mahal, which he built out of love for his wife, the empress Mumtaz Mahal. His relationship with Mumtaz Mahal has been heavily adapted into Indian art, literature and cinema. Shah Jahan personally owned the royal treasury, and several precious stones such as the Kohinoor.

Its structure was drawn with great care and architects from all over the world were called for this purpose. The building took twenty years to complete and was constructed from white marble underlaid with brick. Upon his death, his son Aurangzeb had him interred in it next to Mumtaz Mahal. Among his other constructions are the Red Fort also called the Delhi Fort or Lal Qila in Urdu, large sections of Agra Fort, the Jama Masjid, the Wazir Khan Mosque, the Moti Masjid, the Shalimar Gardens, sections of the Lahore Fort, the Mahabat Khan Mosque in Peshawar, the Mini Qutub Minar in Hasthal, the Jahangir mausoleum – his father's tomb, the construction of which was overseen by his stepmother Nur Jahan and the Shahjahan Mosque. He also had the Peacock Throne, Takht e Taus, made to celebrate his rule. Shah Jahan also placed profound verses of the Quran on his masterpieces of architecture.

The Shah Jahan Mosque in Thatta, Sindh province of Pakistan (100 km / 60 miles from Karachi) was built during the reign of Shah Jahan in 1647. The mosque is built with red bricks with blue coloured glaze tiles probably imported from another Sindh's town of Hala. The mosque has overall 93 domes and it is the world's largest mosque having such a number of domes. It has been built keeping acoustics in mind. A person speaking inside one end of the dome can be heard at the other end when the speech exceeds 100 decibels. It has been on the tentative UNESCO World Heritage list since 1993.

Assessments and legacy

Aurangzeb's rule has been the subject of praise, though he has also been described as the most controversial ruler in Indian history. During his lifetime, victories in the south expanded the Mughal Empire to 4 million square kilometres, and he ruled over a population estimated to be over 158 million subjects. His critics argue that his ruthlessness and religious bigotry made him unsuitable to rule the mixed population of his empire. Some critics assert that the persecution of Shias, Sufis and non-Muslims to impose practices of orthodox Islamic state, such as imposition of sharia and jizya religious tax on non-Muslims, doubling of custom duties on Hindus while abolishing it for Muslims, executions of Muslims and non-Muslims alike, and destruction of temples eventually led to numerous rebellions. G. N. Moin Shakir and Sarma Festschrift argue that he often used political opposition as pretext for religious persecution, and that, as a result, groups of Jats, Marathas, Sikhs, Satnamis and Pashtuns rose against him.

Multiple interpretations of Aurangzeb's life and reign over the years by critics have led to a very complicated legacy. Some argue that his policies abandoned his predecessors' legacy of pluralism and religious tolerance, citing his introduction of the jizya tax and other policies based on Islamic ethics; his demolition of Hindu temples; the executions of his elder brother Dara Shikoh, King Sambhaji of Maratha and Sikh Guru Tegh Bahadur and the prohibition and supervision of behaviour and activities that are forbidden in Islam such as gambling, fornication, and consumption of alcohol and



narcotics. At the same time, some historians question the historical authenticity of the claims of his critics, arguing that his destruction of temples has been exaggerated, and noting that he built more temples than he destroyed, paid for their maintenance, employed significantly more Hindus in his imperial bureaucracy than his predecessors, and opposed bigotry against Hindus and Shia Muslims.

In Pakistan, author Haroon Khalid writes that, "Aurangzeb is presented as a hero who fought and expanded the frontiers of the Islamic empire" and "is imagined to be a true believer who removed corrupt practices from religion and the court, and once again purified the empire." The academic Munis Faruqui also opines that the "Pakistani state and its allies in the religious and political establishments include him in the pantheon of premodern Muslim heroes, especially lauding him for his militarism, personal piety, and seeming willingness to accommodate Islamic morality within state goals."

Muhammad Iqbal, considered the spiritual founder of Pakistan, compared him favorably to the prophet Abraham for his warfare against Akbar's Din-i Ilahi and idolatry, while Iqbal Singh Sevea, in his book on the political philosophy of the thinker, says that "Iqbal considered that the life and activities of Aurangzeb constituted the starting point of Muslim nationality in India." Maulana Shabbir Ahmad Usmani, in his funeral oration, hailed M.A. Jinnah, the founder of Pakistan, to be the greatest Muslim since Aurangzeb. Pakistani-American academic Akbar Ahmed described President Zia-ul-Haq, known for his Islamization drive, as "conceptually ... a spiritual descendent of Aurangzeb" because Zia had an orthodox, legalistic view of Islam.

Beyond the individual appreciations, Aurangzeb is seminal to Pakistan's national self-consciousness, as historian Ayesha Jalal, while referring to the Pakistani textbooks controversy, mentions M. D. Zafar's *A Text Book of Pakistan Studies* where we can read that, under Aurangzeb, "Pakistan spirit gathered in strength", while his death "weakened the Pakistan spirit." Another historian from Pakistan, Mubarak Ali, also looking at the textbooks, and while noting that Akbar "is conveniently ignored and not mentioned in any school textbook from class one to matriculation", contrasts him with Aurangzeb, who "appears in different textbooks of Social Studies and Urdu language as an orthodox and pious Muslim copying the Holy Quran and sewing caps for his livelihood."

This image of Aurangzeb is not limited to Pakistan's official historiography. Historian Audrey Truschke points out that BJP and other Hindu nationalists regard him as Muslim zealot. Nehru claimed that, due to his reversal of the cultural and religious syncretism of the previous Mughal emperors, Aurangzeb acted "more as a Moslem than an Indian ruler".

Aurangzeb

Muhi al-Din Muhammad, commonly known as Aurangzeb and by his regnal title Alamgir, was the sixth emperor of the Mughal Empire, ruling from July 1658 until his death in 1707. Under his emperorship, the Mughals reached their greatest extent with their territory spanning nearly the entirety of the Indian subcontinent.



Widely considered to be the last effective Mughal ruler, Aurangzeb compiled the Fatawa 'Alamgiri and was amongst the few monarchs to fully establish Sharia and Islamic economics throughout the Indian subcontinent.

Aurangzeb belonged to the aristocratic Timurid dynasty, held administrative and military posts under his father Shah Jahan (r. 1628–1658) and gained recognition as an accomplished military commander. Aurangzeb served as the viceroy of the Deccan in 1636–1637 and the governor of Gujarat in 1645–1647. He jointly administrated the provinces of Multan and Sindh in 1648–1652 and continued expeditions into the neighboring Safavid territories. In September 1657, Shah Jahan nominated his eldest and liberalist son Dara Shikoh as his successor, a move repudiated by Aurangzeb, who proclaimed himself emperor in February 1658. In April 1658, Aurangzeb defeated the allied army of Shikoh and the Kingdom of Marwar at the battle of Dharmat. Aurangzeb's decisive victory at the battle of Samugarh in May 1658 cemented his sovereignty and his suzerainty was acknowledged throughout the Empire. After Shah Jahan recovered from illness in July 1658, Aurangzeb declared him incompetent to rule and imprisoned his father in the Agra Fort.

Under Aurangzeb's emperorship, the Mughals reached its greatest extent with their territory spanning nearly the entire Indian subcontinent. His reign is characterized by a period of rapid military expansion, with several dynasties and states being overthrown by the Mughals. His conquests acquired him the regnal title Alamgir ('Conqueror'). The Mughals also surpassed Qing China as the world's largest economy and biggest manufacturing power. The Mughal military gradually improved and became one of the strongest armies in the world. A staunch Muslim, Aurangzeb is credited with the construction of numerous mosques and patronizing works of Arabic calligraphy. He successfully imposed the Fatawa 'Alamgiri as the principal regulating body of the empire and prohibited religiously forbidden activities in Islam. Although Aurangzeb suppressed several local revolts, he maintained cordial relations with foreign governments.

Aurangzeb is generally considered by historians to be one of the greatest emperors in Indian history. While there is considerable admiration for Aurangzeb in the contemporary sources, he has been criticized over some of his policies.

Early life

Aurangzeb was born in Dahod in c. 1618. His father was Emperor Shah Jahan (r. 1628–1658), who hailed from the Mughal house of the Timurid dynasty. The latter was descended from Emir Timur (r. 1370–1405), the founder of the Timurid Empire. Aurangzeb's mother Mumtaz Mahal was the daughter of the Persian noblemen Asaf Khan, who was the youngest son of vizier Mirza Ghiyas. Aurangzeb was born during the reign of his patrilineal grandfather Jahangir (r. 1605–1627), the fourth emperor of the Mughal Empire.



In June 1626, after an unsuccessful rebellion by his father, eight-year-old Aurangzeb and his brother Dara Shikoh were sent to the Mughal court in Lahore as hostages of their grandfather Jahangir and his wife, Nur Jahan, as part of their father's pardon deal. After Jahangir died in 1627, Shah Jahan emerged victorious in the ensuing war of succession to the Mughal throne. Aurangzeb and his brother were consequently reunited with Shah Jahan in Agra.

Aurangzeb received a Mughal princely education covering subjects like combat, military strategy, and administration. His curriculum also included scholarly areas like Islamic studies and Turkic and Persian literature. Aurangzeb grew up fluent in the Hindi of his time.

On 28 May 1633, Aurangzeb escaped death when a powerful war elephant stampeded through the Mughal imperial encampment. He rode against the elephant and struck its trunk with a lance, and successfully defended himself from being crushed. Aurangzeb's valour was appreciated by his father who conferred him the title of Bahadur (Brave) and had him weighed in gold and presented gifts worth Rs. 200,000. This event was celebrated in Persian and Urdu verses, and Aurangzeb said:

If the (elephant) fight had ended fatally for me, it would not have been a matter of shame. Death drops the curtain even on Emperors; it is no dishonor. The shame lay in what my brothers did!

Bundela War

Aurangzeb was nominally in charge of the force sent to Bundelkhand with the intent of subduing the rebellious ruler of Orchha, Jhujhar Singh, who had attacked another territory in defiance of Shah Jahan's policy and was refusing to atone for his actions. By arrangement, Aurangzeb stayed in the rear, away from the fighting, and took the advice of his generals as the Mughal Army gathered and commenced the siege of Orchha in 1635. The campaign was successful and Singh was removed from power.

Viceroy of the Deccan

Aurangzeb was appointed viceroy of the Deccan in 1636. After Shah Jahan's vassals had been devastated by the alarming expansion of Ahmednagar during the reign of the Nizam Shahi boy-prince Murtaza Shah III, the emperor dispatched Aurangzeb, who in 1636 brought the Nizam Shahi dynasty to an end. In 1637, Aurangzeb married the Safavid princess Dilras Banu, posthumously known as Rabia-ud-Daurani. She was his first wife and chief consort as well as his favourite. He also had an infatuation with a slave girl, Hira Bai, whose death at a young age greatly affected him. In his old age, he was under the charms of his concubine, Udaipuri Mahal. The latter had formerly been a companion to Dara Shukoh. In the same year, 1637, Aurangzeb was placed in charge of annexing the small Rajput kingdom of Baglana, which he did with ease. In 1638, Aurangzeb married Nawab Bai, later known as Rahmat al-Nisa. That same year, Aurangzeb dispatched an army to subdue the Portuguese coastal fortress of Daman, however his forces met stubborn resistance and were eventually repulsed at the end of a long siege. At some point, Aurangzeb married Aurangabadi Mahal, who was a Circassian or Georgian.



In 1644, Aurangzeb's sister, Jahanara, was burned when the chemicals in her perfume were ignited by a nearby lamp while in Agra. This event precipitated a family crisis with political consequences. Aurangzeb suffered his father's displeasure by not returning to Agra immediately but rather three weeks later. Shah Jahan had been nursing Jahanara back to health in that time and thousands of vassals had arrived in Agra to pay their respects.[citation needed] Shah Jahan was outraged to see Aurangzeb enter the interior palace compound in military attire and immediately dismissed him from his position of viceroy of the Deccan; Aurangzeb was also no longer allowed to use red tents or to associate himself with the official military standard of the Mughal emperor. Other sources tell us that Aurangzeb was dismissed from his position because Aurangzeb left the life of luxury and became a faqir.

Governor of Gujarat

In 1645, he was barred from the court for seven months and mentioned his grief to fellow Mughal commanders. Thereafter, Shah Jahan appointed him governor of Gujarat. His rule in Gujarat was marked with religious disputes but he was rewarded for bringing stability.

Governor of Balkh

In 1647, Shah Jahan moved Aurangzeb from Gujarat to be governor of Balkh, replacing a younger son, Murad Baksh, who had proved ineffective there. The area was under attack from Uzbek and Turkmen tribes. While the Mughal artillery and muskets were a formidable force, so too were the skirmishing skills of their opponents. The two sides were in stalemate and Aurangzeb discovered that his army could not live off the land, which was devastated by war. With the onset of winter, he and his father had to make a largely unsatisfactory deal with the Uzbeks, giving away territory in exchange for nominal recognition of Mughal sovereignty. The Mughal force suffered still further with attacks by Uzbeks and other tribesmen as it retreated through the snow to Kabul. By the end of this two-year campaign, into which Aurangzeb had been plunged at a late stage, a vast sum of money had been expended for little gain.

Further inauspicious military involvements followed, as Aurangzeb was appointed governor of Multan and Sindh. His efforts in 1649 and 1652 to dislodge the Safavids at Kandahar, which they had recently retaken after a decade of Mughal control, both ended in failure as winter approached. The logistical problems of supplying an army at the extremity of the empire, combined with the poor quality of armaments and the intransigence of the opposition have been cited by John Richards as the reasons for failure, and a third attempt in 1653, led by Dara Shikoh, met with the same outcome.

2nd term as Viceroy of the Deccan

Aurangzeb became viceroy of the Deccan again after he was replaced by Dara Shukoh in the attempt to recapture Kandahar. Aurangzeb regretted this and harboured feelings that Shikoh had manipulated the situation to serve his own ends. Aurangbad's two jagirs (land grants) were moved there as a consequence of his return and, because the Deccan was a relatively impoverished area, this caused him



to lose out financially. So poor was the area that grants were required from Malwa and Gujarat in order to maintain the administration and the situation caused ill-feeling between father and son. Shah Jahan insisted that things could be improved if Aurangzeb made efforts to develop cultivation. Aurangzeb appointed Murshid Quli Khan[citation needed] to extend to the Deccan the zabt revenue system used in northern India. Murshid Quli Khan organised a survey of agricultural land and a tax assessment on what it produced. To increase revenue, Murshid Quli Khan granted loans for seed, livestock, and irrigation infrastructure. The Deccan returned to prosperity,

Aurangzeb proposed to resolve the situation by attacking the dynastic occupants of Golconda (the Qutb Shahis) and Bijapur (the Adil Shahis). As an adjunct to resolving the financial difficulties, the proposal would also extend Mughal influence by accruing more lands. Aurangzeb advanced against the Sultan of Bijapur and besieged Bidar. The Kiladar (governor or captain) of the fortified city, Sidi Marjan, was mortally wounded when a gunpowder magazine exploded. After twenty-seven days of hard fighting, Bidar was captured by the Mughals and Aurangzeb continued his advance.[45] Again, he was to feel that Dara had exerted influence on his father: believing that he was on the verge of victory in both instances, Aurangzeb was frustrated that Shah Jahan chose then to settle for negotiations with the opposing forces rather than pushing for complete victory.

War of succession

The four sons of Shah Jahan all held governorships during their father's reign. The emperor favoured the eldest, Dara Shikoh. This had caused resentment among the younger three, who sought at various times to strengthen alliances between themselves and against Dara. There was no Mughal tradition of primogeniture, the systematic passing of rule, upon an emperor's death, to his eldest son. Instead it was customary for sons to overthrow their father and for brothers to war to the death among themselves. Historian Satish Chandra says that "In the ultimate resort, connections among the powerful military leaders, and military strength and capacity [were] the real arbiters". The contest for power was primarily between Dara Shikoh and Aurangzeb because, although all four sons had demonstrated competence in their official roles, it was around these two that the supporting cast of officials and other influential people mostly circulated. There were ideological differences — Dara was an intellectual and a religious liberal in the mould of Akbar, while Aurangzeb was much more conservative — but, as historians Barbara D. Metcalf and Thomas R. Metcalf say, "To focus on divergent philosophies neglects the fact that Dara was a poor general and leader. It also ignores the fact that factional lines in the succession dispute were not, by and large, shaped by ideology." Marc Gaborieau, professor of Indian studies at l'École des Hautes Études en Sciences Sociales, explains that "The loyalties of [officials and their armed contingents] seem to have been motivated more by their own interests, the closeness of the family relation and above all the charisma of the pretenders than by ideological divides." Muslims and Hindus did not divide along religious lines in their support for one pretender or the other nor, according to Chandra, is there much evidence to support the belief that Jahanara and other members of the royal family were split in their support. Jahanara, certainly, interceded at various times on



behalf of all of the princes and was well-regarded by Aurangzeb even though she shared the religious outlook of Dara.

In 1656, a general under Qutb Shahi dynasty named Musa Khan led an army of 12,000 musketeers to attack Aurangzeb, who was besieging Golconda Fort. Later in the same campaign, Aurangzeb, in turn, rode against an army consisting of 8,000 horsemen and 20,000 Karnataki musketeers.

Having made clear that he wanted Dara to succeed him, Shah Jahan became ill with stranguary in 1657 and was closeted under the care of his favourite son in the newly built city of Shahjahanabad (Old Delhi). Rumours of the death of Shah Jahan abounded and the younger sons were concerned that Dara might be hiding it for Machiavellian reasons. Thus, they took action: Shah Shuja In Bengal, where he had been governor since 1637, Prince Muhammad Shuja crowned himself King at RajMahal, and brought his cavalry, artillery and river flotilla upriver towards Agra. Near Varanasi his forces confronted a defending army sent from Delhi under the command of Prince Sulaiman Shukoh, son of Dara Shukoh, and Raja Jai Singh while Murad did the same in his governorship of Gujarat and Aurangzeb did so in the Deccan. It is not known whether these preparations were made in the mistaken belief that the rumours of death were true or whether the challengers were just taking advantage of the situation.

Aurangzeb becomes emperor.

After regaining some of his health, Shah Jahan moved to Agra and Dara urged him to send forces to challenge Shah Shuja and Murad, who had declared themselves rulers in their respective territories. While Shah Shuja was defeated at Banares in February 1658, the army sent to deal with Murad discovered to their surprise that he and Aurangzeb had combined their forces, the two brothers having agreed to partition the empire once they had gained control of it. The two armies clashed at Dharmat in April 1658, with Aurangzeb being the victor. Shuja was being chased through Bihar and the victory of Aurangzeb proved this to be a poor decision by Dara Shikoh, who now had a defeated force on one front and a successful force unnecessarily pre-occupied on another. Realising that his recalled Bihar forces would not arrive at Agra in time to resist the emboldened Aurangzeb's advance, Dara scrambled to form alliances in order but found that Aurangzeb had already courted key potential candidates. When Dara's disparate, hastily concocted army clashed with Aurangzeb's well-disciplined, battle-hardened force at the battle of Samugarh in late May, neither Dara's men nor his generalship were any match for Aurangzeb. Dara had also become over-confident in his own abilities and, by ignoring advice not to lead in battle while his father was alive, he cemented the idea that he had usurped the throne. "After the defeat of Dara, Shah Jahan was imprisoned in the fort of Agra where he spent eight long years under the care of his favourite daughter Jahanara."

Aurangzeb then broke his arrangement with Murad Baksh, which probably had been his intention all along. Instead of looking to partition the empire between himself and Murad, he had his brother arrested and imprisoned at Gwalior Fort. Murad was executed on 4 December 1661, ostensibly for the murder of the diwan of Gujarat sometime earlier. The allegation was encouraged by Aurangzeb, who



caused the diwan's son to seek retribution for the death under the principles of Sharia law.[57] Meanwhile, Dara gathered his forces, and moved to the Punjab. The army sent against Shuja was trapped in the east, its generals Jai Singh and Dilir Khan submitted to Aurangzeb, but Dara's son, Suleiman Shikoh, escaped. Aurangzeb offered Shah Shuja the governorship of Bengal. This move had the effect of isolating Dara Shikoh and causing more troops to defect to Aurangzeb. Shah Shuja, who had declared himself emperor in Bengal began to annex more territory and this prompted Aurangzeb to march from Punjab with a new and large army that fought during the battle of Khajwa, where Shah Shuja and his chain-mail armoured war elephants were routed by the forces loyal to Aurangzeb. Shah Shuja then fled to Arakan (in present-day Burma), where he was executed by the local rulers.

With Shuja and Murad disposed of, and with his father immured in Agra, Aurangzeb pursued Dara Shikoh, chasing him across the north-western bounds of the empire. Aurangzeb claimed that Dara was no longer a Muslim[citation needed] and accused him of poisoning the Mughal Grand Vizier Saadullah Khan. After a series of battles, defeats and retreats, Dara was betrayed by one of his generals, who arrested and bound him. In 1658, Aurangzeb arranged his formal coronation in Delhi.

On 10 August 1659, Dara was executed on grounds of apostasy and his head was sent to Shahjahan. The first prominent execution of Aurangzeb was that of his brother Prince Dara Shikoh, who was accused of being influenced by Hinduism although some sources argue it was done for political reasons. Aurangzeb had his allied brother Prince Murad Baksh held for murder, judged and then executed. Aurangzeb is accused of poisoning his imprisoned nephew Sulaiman Shikoh. Having secured his position, Aurangzeb confined his frail father at the Agra Fort but did not mistreat him. Shah Jahan was cared for by Jahanara and died in 1666.

Bureaucracy

Aurangzeb's imperial bureaucracy employed significantly more Hindus than that of his predecessors.

Between 1679 and 1707, the number of Hindu officials in the Mughal administration rose by half, to represent 31.6% of Mughal nobility, the highest in the Mughal era. Many of them were Marathas and Rajputs, who were his political allies. However, Aurangzeb encouraged high ranking Hindu officials to convert to Islam.

Economy

Under his reign, the Mughal Empire contributed to the world's GDP by nearly 25%, surpassing Qing China, making it the world's largest economy and biggest manufacturing power, more than the entirety of Western Europe, and its largest and wealthiest subdivision, the Bengal Subah, signaled proto-industrialization.

Establishment of Islamic law



Aurangzeb was an orthodox Muslim ruler. Subsequent to the policies of his three predecessors, he endeavored to make Islam a dominant force in his reign. However these efforts brought him into conflict with the forces that were opposed to this revival. Aurangzeb was a follower of the Mujaddidi Order and a disciple of the son of the Punjabi saint, Ahmad Sirhindi. He sought to establish Islamic rule as instructed and inspired by him.

Historian Katherine Brown has noted that "The very name of Aurangzeb seems to act in the popular imagination as a signifier of politico-religious bigotry and repression, regardless of historical accuracy." The subject has also resonated in modern times with popularly accepted claims that he intended to destroy the Bamiyan Buddhas. As a political and religious conservative, Aurangzeb chose not to follow the secular-religious viewpoints of his predecessors after his ascension. He made no mention of the Persian concept of kinship, the Farr-i-Aizadi, and based his rule on the Quranic concept of kingship. Shah Jahan had already moved away from the liberalism of Akbar, although in a token manner rather than with the intent of suppressing Hinduism, and Aurangzeb took the change still further. Though the approach to faith of Akbar, Jahangir and Shah Jahan was more syncretic than Babur, the founder of the empire, Aurangzeb's position is not so obvious.

His emphasis on sharia competed, or was directly in conflict, with his insistence that zawabit or secular decrees could supersede sharia. The chief qazi refusing to crown him in 1659, Aurangzeb had a political need to present himself as a "defender of the sharia" due to popular opposition to his actions against his father and brothers. Despite claims of sweeping edicts and policies, contradictory accounts exist. Historian Katherine Brown has argued that Aurangzeb never imposed a complete ban on music. He sought to codify Hanafi law by the work of several hundred jurists, called Fatawa 'Alamgiri. It is possible the War of Succession and continued incursions combined with Shah Jahan's spending made cultural expenditure impossible.

He learnt that at Multan, Thatta, and particularly at Varanasi, the teachings of Hindu Brahmins attracted numerous Muslims. He ordered the subahdars of these provinces to demolish the schools and the temples of non-Muslims. Aurangzeb also ordered subahdars to punish Muslims who dressed like non-Muslims. The executions of the antinomian Sufi mystic Sarmad Kashani and the ninth Sikh Guru Tegh Bahadur bear testimony to Aurangzeb's religious policy; the former was beheaded on multiple accounts of heresy,[e] the latter, according to Sikhs, because he objected to Aurangzeb's forced conversions. Aurangzeb had also banned the celebration of the Zoroastrian festival of Nauroz along with other un-Islamic ceremonies, and encouraged conversions to Islam; instances of persecution against particular Muslim factions were also reported.

Taxation policy

Shortly after coming to power, Aurangzeb remitted more than 80 long-standing taxes affecting all of his subjects.



In 1679, Aurangzeb chose to re-impose jizya, a military tax on non-Muslim subjects in lieu of military service, after an abatement for a span of hundred years, in what was critiqued by many Hindu rulers, family-members of Aurangzeb, and Mughal court-officials. The specific amount varied with the socioeconomic status of a subject and tax-collection were often waived for regions hit by calamities; also, Brahmins, women, children, elders, the handicapped, the unemployed, the ill, and the insane were all perpetually exempted. The collectors were mandated to be Muslims. A majority of modern scholars reject that religious bigotry influenced the imposition; rather, realpolitik — economic constraints as a result of multiple ongoing battles and establishment of credence with the orthodox Ulemas — are held to be primary agents.

Aurangzeb also enforced a higher tax burden on Hindu merchants at the rate of 5% (as against 2.5% on Muslim merchants), which led to considerable dislike of Aurangzeb's economic policies; a sharp turn from Akbar's uniform tax code. According to Marc Jason Gilbert, Aurangzeb ordered the jizya fees to be paid in person, in front of a tax collector, where the non Muslims were to recite a verse in the Quran which referred to their inferior status as non Muslims. This decision led to protests and lamentations among the masses as well as Hindu court officials. In order to meet state expenditures, Aurangzeb had ordered increases in land taxes; the burden of which fell heavily upon the Hindu Jats. The reimposition of the jizya encouraged Hindus to flee to areas under East India Company jurisdiction, under which policies of religious sufferance and pretermissions of religious taxes prevailed.

Policy on temples and mosques

Aurangzeb issued land grants and provided funds for the maintenance of shrines of worship but also (often) ordered their destruction. Modern historians reject the thought-school of colonial and nationalist historians about these destruction being guided by religious zealotry; rather, the association of temples with sovereignty, power and authority is emphasized upon.

Whilst constructing mosques were considered an act of royal duty to subjects, there are also several firmans in Aurangzeb's name, supporting temples, maths, chishti shrines, and gurudwaras, including Mahakaleshwar temple of Ujjain, a gurudwara at Dehradun, Balaji temple of Chitrakoot, Umananda Temple of Guwahati and the Shatrunjaya Jain temples, among others. Numerous new temples were built, as well.

Contemporary court-chronicles mention hundreds of temple which were demolished by Aurangzeb or his chieftains, upon his order. In September 1669, he ordered the destruction of Vishvanath Temple at Varanasi, which was established by Raja Man Singh, whose grandson Jai Singh was believed to have facilitated Shivaji's escape. After the Jat rebellion in Mathura (early 1670), which killed the patron of the town-mosque, Aurangzeb suppressed the rebels and ordered for the city's Kesava Deo temple to be demolished, and replaced with an Eidgah. In 1672–73, Aurangzeb ordered the resumption of all grants held by Hindus throughout the empire, though this was not followed absolutely in regions such as Gujarat, where lands granted in in'am to Charans were not affected.[104] In around 1679, he ordered



destruction of several prominent temples, including those of Khandela, Udaipur, Chittor and Jodhpur, which were patronaged by rebels. The Jama Masjid at Golkunda was similarly treated, after it was found that its ruler had built it to hide revenues from the state; however desecration of mosques are rare due to their complete lack of political capital contra temples.

In an order specific to Benaras, Aurangzeb invokes Sharia to declare that Hindus will be granted state-protection and temples won't be razed (but prohibits construction of any new temple); other orders to similar effect can be located. Richard Eaton, upon a critical evaluation of primary sources, counts 15 temples to have been destroyed during Aurangzeb's reign. Ian Copland and others reiterate Iqtidar Alam Khan who notes that, overall, Aurangzeb built more temples than he destroyed.

Execution of opponents

In 1689, the second Maratha Chhatrapati (King) Sambhaji was brutally executed by Aurangzeb. In a sham trial, he was found guilty of murder and violence, atrocities against the Muslims of Burhanpur and Bahadurpur in Berar by Marathas under his command.

In 1675 the 9th Sikh Guru Tegh Bahadur was arrested on orders by Aurangzeb and later executed after he refused to Convert in Islam,

The 32nd Da'i al-Mutlaq (Absolute Missionary) of the Dawoodi Bohra sect of Musta'li Islam Syedna Qutubkhan Qutubuddin was executed by Aurangzeb, then governor of Gujarat, for heresy; on 27 Jumadil Akhir 1056 AH (1648 AD), Ahmedabad, India.

Expansion of the Mughal Empire

In 1663, during his visit to Ladakh, Aurangzeb established direct control over that part of the empire and loyal subjects such as Deldan Namgyal agreed to pledge tribute and loyalty. Deldan Namgyal is also known to have constructed a Grand Mosque in Leh, which he dedicated to Mughal rule.

In 1664, Aurangzeb appointed Shaista Khan subedar (governor) of Bengal. Shaista Khan eliminated Portuguese and Arakanese pirates from the region, and in 1666 recaptured the port of Chittagong from the Arakanese king, Sanda Thudamma. Chittagong remained a key port throughout Mughal rule.

In 1685, Aurangzeb dispatched his son, Muhammad Azam Shah, with a force of nearly 50,000 men to capture Bijapur Fort and defeat Sikandar Adil Shah (the ruler of Bijapur) who refused to be a vassal. The Mughals could not make any advancements upon Bijapur Fort, mainly because of the superior usage of cannon batteries on both sides. Outraged by the stalemate Aurangzeb himself arrived on 4 September 1686 and commanded the siege of Bijapur; after eight days of fighting, the Mughals were victorious.



Only one remaining ruler, Abul Hasan Qutb Shah (the Qutbshahi ruler of Golconda), refused to surrender. He and his servicemen fortified themselves at Golconda and fiercely protected the Kollur Mine, which was then probably the world's most productive diamond mine, and an important economic asset. In 1687, Aurangzeb led his grand Mughal army against the Deccan Qutbshahi fortress during the siege of Golconda. The Qutbshahis had constructed massive fortifications throughout successive generations on a granite hill over 400 ft high with an enormous eight-mile long wall enclosing the city. The main gates of Golconda had the ability to repulse any war elephant attack. Although the Qutbshahis maintained the impregnability of their walls, at night Aurangzeb and his infantry erected complex scaffolding that allowed them to scale the high walls. During the eight-month siege the Mughals faced many hardships including the death of their experienced commander Kilich Khan Bahadur. Eventually, Aurangzeb and his forces managed to penetrate the walls by capturing a gate, and their entry into the fort led Abul Hasan Qutb Shah to surrender peacefully.

Military equipment

Mughal cannon making skills advanced during the 17th century. One of the most impressive Mughal cannons is known as the Zafarbaksh, which is a very rare composite cannon, that required skills in both wrought-iron forge welding and bronze-casting technologies and the in-depth knowledge of the qualities of both metals.

The Ibrahim Rauza was a famed cannon, which was well known for its multi-barrels. François Bernier, the personal physician to Aurangzeb, observed versatile Mughal gun-carriages each drawn by two horses.

Despite these innovations, most soldiers used bows and arrows, the quality of sword manufacture was so poor that they preferred to use ones imported from England, and the operation of the cannons was entrusted not to Mughals but to European gunners. Other weapons used during the period included rockets, cauldrons of boiling oil, muskets and manjaniqs (stone-throwing catapults).

Infantry who were later called Sepoy and who specialised in siege and artillery emerged during the reign of Aurangzeb.

War elephants

In 1703, the Mughal commander at Coromandel, Daud Khan Panni spent 10,500 coins to purchase 30 to 50 war elephants from Ceylon.

Art and culture

Aurangzeb was noted for his religious piety; he memorized the entire Quran, studied hadiths and stringently observed the rituals of Islam, and "transcribe[d] copies of the Quran."



Aurangzeb had a more austere nature than his predecessors, and greatly reduced imperial patronage of the figurative Mughal miniature. This had the effect of dispersing the court atelier to other regional courts. Being religious he encouraged Islamic calligraphy. His reign also saw the building of the Lahore Badshahi Masjid and Bibi Ka Maqbara in Aurangabad for his wife Rabia-ud-Daurani. Aurangzeb was considered a Mujaddid by contemporary Muslims considered Aurangzeb.

Calligraphy

The Mughal Emperor Aurangzeb is known to have patronised works of Islamic calligraphy; the demand for Quran manuscripts in the naskh style peaked during his reign. Having been instructed by Syed Ali Tabrizi, Aurangzeb was himself a talented calligrapher in naskh, evidenced by Quran manuscripts that he created.

Architecture

Aurangzeb was not as involved in architecture as his father. Under Aurangzeb's rule, the position of the Mughal Emperor as chief architectural patron began to diminish. However, Aurangzeb did endow some significant structures. Catherine Asher terms his architectural period as an "Islamization" of Mughal architecture. One of the earliest constructions after his accession was a small marble mosque known as the Moti Masjid (Pearl Mosque), built for his personal use in the Red Fort complex of Delhi. He later ordered the construction of the Badshahi Mosque in Lahore, which is today one of the largest mosques in the Indian subcontinent. The mosque he constructed in Srinagar is still the largest in Kashmir.

Most of Aurangzeb's building activity revolved around mosques, but secular structures were not neglected. The Bibi Ka Maqbara in Aurangabad, the mausoleum of Rabia-ud-Daurani, was constructed by his eldest son Azam Shah upon Aurangzeb's decree. Its architecture displays clear inspiration from the Taj Mahal. Aurangzeb also provided and repaired urban structures like fortifications (for example a wall around Aurangabad, many of whose gates still survive), bridges, caravanserais, and gardens.

Aurangzeb was more heavily involved in the repair and maintenance of previously existing structures. The most important of these were mosques, both Mughal and pre-Mughal, which he repaired more of than any of his predecessors. He patronised the dargahs of Sufi saints such as Bakhtiyar Kaki, and strived to maintain royal tombs.

Textiles

The textile industry in the Mughal Empire emerged very firmly during the reign of the Mughal Emperor Aurangzeb and was particularly well noted by Francois Bernier, a French physician of the Mughal Emperor. Francois Bernier writes how Karkanahs, or workshops for the artisans, particularly in textiles flourished by "employing hundreds of embroiderers, who were superintended by a master". He further writes how "Artisans manufacture of silk, fine brocade, and other fine muslins, of which are made



turbans, robes of gold flowers, and tunics worn by females, so delicately fine as to wear out in one night, and cost even more if they were well embroidered with fine needlework".

He also explains the different techniques employed to produce such complicated textiles such as Himru (whose name is Persian for "brocade"), Paithani (whose pattern is identical on both sides), Mushru (satin weave) and how Kalamkari, in which fabrics are painted or block-printed, was a technique that originally came from Persia. Francois Bernier provided some of the first, impressive descriptions of the designs and the soft, delicate texture of Pashmina shawls also known as Kani, which were very valued for their warmth and comfort among the Mughals, and how these textiles and shawls eventually began to find their way to France and England.

Aurangzeb sent diplomatic missions to Mecca in 1659 and 1662, with money and gifts for the Sharif. He also sent alms in 1666 and 1672 to be distributed in Mecca and Medina. Historian Naimur Rahman Farooqi writes that, "By 1694, Aurangzeb's ardour for the Sharifs of Mecca had begun to wane; their greed and rapacity had thoroughly disillusioned the Emperor ... Aurangzeb expressed his disgust at the unethical behavior of the Sharif who appropriated all the money sent to the Hijaz for his own use, thus depriving the needy and the poor."

Relations with the Uzbek

Subhan Quli Khan, Balkh's Uzbek ruler was the first to recognise him in 1658 and requested for a general alliance, he worked alongside the new Mughal Emperor since 1647, when Aurangzeb was the Subedar of Balkh.

Relations with the Safavid dynasty

Aurangzeb received the embassy of Abbas II of Persia in 1660 and returned them with gifts. However, relations between the Mughal Empire and the Safavid dynasty were tense because the Persians attacked the Mughal army positioned near Kandahar. Aurangzeb prepared his armies in the Indus River Basin for a counteroffensive, but Abbas II's death in 1666 caused Aurangzeb to end all hostilities. Aurangzeb's rebellious son, Sultan Muhammad Akbar, sought refuge with Suleiman I of Persia, who had rescued him from the Imam of Musqat and later refused to assist him in any military adventures against Aurangzeb.

Relations with the French

In 1667, the French East India Company ambassadors Le Gouz and Bebert presented Louis XIV of France's letter which urged the protection of French merchants from various rebels in the Deccan. In response to the letter, Aurangzeb issued a firman allowing the French to open a factory in Surat.



Relations with the Sultanate of Maldives

In the 1660s, the Sultan of the Maldives, Ibrahim Iskandar I, requested help from Aurangzeb's representative, the Faujdar of Balasore. The Sultan wished to gain his support in possible future expulsions of Dutch and English trading ships, as he was concerned with how they might impact the economy of the Maldives. However, as Aurangzeb did not possess a powerful navy and had no interest in providing support to Ibrahim in a possible future war with the Dutch or English, the request came to nothing.

Relations with the Ottoman Empire

Like his father, Aurangzeb was not willing to acknowledge the Ottoman claim to the caliphate. He often supported the Ottoman Empire's enemies, extending cordial welcome to two rebel Governors of Basra, and granting them and their families a high status in the imperial service. Sultan Suleiman II's friendly postures were ignored by Aurangzeb. The Sultan urged Aurangzeb to wage holy war against Christians.

Relations with the English and the Anglo-Mughal War

In 1686, the East India Company, which had unsuccessfully tried to obtain a firman that would grant them regular trading privileges throughout the Mughal Empire, initiated the Anglo-Mughal War. This war ended in disaster for the English after Aurangzeb in 1689 dispatched a large fleet from Janjira that blockaded Bombay. The ships, commanded by Sidi Yaqub, were manned by Indians and Mappilas. In 1690, realising the war was not going favourably for them, the Company sent envoys to Aurangzeb's camp to plead for a pardon. The company's envoys prostrated themselves before the emperor, agreed pay a large indemnity, and promise to refrain from such actions in the future.

In September 1695, English pirate Henry Every conducted one of the most profitable pirate raids in history with his capture of a Grand Mughal grab convoy near Surat. The Indian ships had been returning home from their annual pilgrimage to Mecca when the pirate struck, capturing the Ganj-i-Sawai, reportedly the largest ship in the Muslim fleet, and its escorts in the process. When news of the capture reached the mainland, a livid Aurangzeb nearly ordered an armed attack against the English-governed city of Bombay, though he finally agreed to compromise after the Company promised to pay financial reparations, estimated at £600,000 by the Mughal authorities. Meanwhile, Aurangzeb shut down four of the English East India Company's factories, imprisoned the workers and captains (who were nearly lynched by a rioting mob), and threatened to put an end to all English trading in India until Every was captured. The Lords Justices of England offered a bounty for Every's apprehension, leading to the first worldwide manhunt in recorded history. However, Every successfully eluded capture.

In 1702, Aurangzeb sent Daud Khan Panni, the Mughal Empire's Subhedar of the Carnatic region, to besiege and blockade Fort St. George for more than three months. The governor of the fort Thomas Pitt was instructed by the East India Company to sue for peace.



Relations with the Ethiopian Empire

Ethiopian Emperor Fasilides dispatched an embassy to India in 1664–65 to congratulate Aurangzeb upon his accession to the throne of the Mughal Empire.

Relations with the Tibetans, Uyghurs, and Dzungars

After 1679, the Tibetans invaded Ladakh, which was in the Mughal sphere of influence. Aurangzeb intervened on Ladakh's behalf in 1683, but his troops retreated before Dzungar reinforcements arrived to bolster the Tibetan position. At the same time, however, a letter was sent from the governor of Kashmir claiming the Mughals had defeated the Dalai Lama and conquered all of Tibet, a cause for celebration in Aurangzeb's court.

Aurangzeb received an embassy from Muhammad Amin Khan of Chagatai Moghulistan in 1690, seeking assistance in driving out "Qirkhiz infidels" (meaning the Buddhist Dzungars), who "had acquired dominance over the country".

Relations with the Czarism of Russia

Russian Czar Peter the Great requested Aurangzeb to open Russo-Mughal trade relations in the late 17th century. In 1696 Aurangzeb received his envoy, Semyon Malenkiy, and allowed him to conduct free trade. After staying for six years in India, and visiting Surat, Burhanpur, Agra, Delhi and other cities, Russian merchants returned to Moscow with valuable Indian goods.

Rebellions

Traditional and newly coherent social groups in northern and western India, such as the Marathas, Rajputs, Hindu Jats, Pashtuns, and Sikhs, gained military and governing ambitions during Mughal rule, which, through collaboration or opposition, gave them both recognition and military experience.

- In 1669, the Hindu Jat peasants of Bharatpur around Mathura rebelled and created Bharatpur state but were defeated.
- In 1659, Shivaji, launched a surprise attack on the Mughal Viceroy Shaista Khan and, while waging war against Aurangzeb. Shivaji and his forces attacked the Deccan, Janjira and Surat and tried to gain control of vast territories.[citation needed] In 1689, Aurangzeb's armies captured Shivaji's son Sambhaji and executed him. But the Marathas continued the fight.
- In 1679, the Rathore clan under the command of Durgadas Rathore rebelled when Aurangzeb did not give permission to make the young Rathore prince the king and took direct command of Jodhpur. This incident caused great unrest among the Hindu Rajput rulers under Aurangzeb and led to many rebellions in Rajputana, resulting in the loss of Mughal power in the region and religious bitterness over the destruction of temples.



- In 1672, the Satnami, a sect concentrated in an area near Delhi, under the leadership of Bhirbhan, took over the administration of Narnaul, but they were eventually crushed upon Aurangzeb's personal intervention with very few escaping alive.
- In 1671, the battle of Saraighat was fought in the easternmost regions of the Mughal Empire against the Ahom Kingdom. The Mughals led by Mir Jumla II and Shaista Khan attacked and were defeated by the Ahoms.
- Maharaja Chhatrasal was a medieval Indian warrior from Bundela Rajput clan, who fought against the Mughal Emperor Aurangzeb, and established his own kingdom in Bundelkhand, becoming a Maharaja of Panna.

Jat rebellion

In 1669, Hindu Jats began to organise a rebellion that is believed to have been caused by the re-imposition of jizya and destruction of Hindu temples in Mathura. The Jats were led by Gokula, a rebel landholder from Tilpat. By the year 1670 20,000 Jat rebels were quelled and the Mughal Army took control of Tilpat, Gokula's personal fortune amounted to 93,000 gold coins and hundreds of thousands of silver coins.

Gokula was caught and executed. But the Jats once again attempted began their rebellion. Raja Ram Jat, in order to avenge his father Gokula's death, plundered Akbar's tomb of its gold, silver and fine carpets, opened Akbar's grave and dragged his bones and burned them in retaliation. Jats also shot off the tops of the minarets on the gateway to Akbar's Tomb and melted down two silver doors from the Taj Mahal. Aurangzeb appointed Mohammad Bidar Bakht as commander to crush the Jat rebellion. On 4 July 1688, Raja Ram Jat was captured and beheaded. His head was sent to Aurangzeb as proof.

However, after Aurangzeb's death, Jats under Badan Singh later established their independent state of Bharatpur.

Mughal–Maratha Wars

In 1657, while Aurangzeb attacked Golconda and Bijapur in the Deccan, the Hindu Maratha warrior, Shivaji, used guerrilla tactics to take control of three Adil Shahi forts formerly under his father's command. With these victories, Shivaji assumed de facto leadership of many independent Maratha clans. The Marathas harried the flanks of the warring Adil Shahis, gaining weapons, forts, and territory. Shivaji's small and ill-equipped army survived an all out Adil Shahi attack, and Shivaji personally killed the Adil Shahi general, Afzal Khan. With this event, the Marathas transformed into a powerful military force, capturing more and more Adil Shahi territories. Shivaji went on to neutralise Mughal power in the region.

In 1659, Aurangzeb sent his trusted general and maternal uncle Shaista Khan, the Wali in Golconda to recover forts lost to the Maratha rebels. Shaista Khan drove into Maratha territory and took



up residence in Pune. But in a daring raid on the governor's palace in Pune during a midnight wedding celebration, led by Shivaji himself, the Marathas killed Shaista Khan's son and Shivaji maimed Shaista Khan by cutting off three fingers of his hand. Shaista Khan, however, survived and was re-appointed the administrator of Bengal going on to become a key commander in the war against the Ahoms.

Aurangzeb next sent general Raja Jai Singh to vanquish the Marathas. Jai Singh besieged the fort of Purandar and fought off all attempts to relieve it. Foreseeing defeat, Shivaji agreed to terms. Jai Singh persuaded Shivaji to visit Aurangzeb at Agra, giving him a personal guarantee of safety. Their meeting at the Mughal court did not go well, however. Shivaji felt slighted at the way he was received, and insulted Aurangzeb by refusing imperial service. For this affront he was detained, but managed to effect a daring escape.

Shivaji returned to the Deccan, and crowned himself Chhatrapati or the ruler of the Maratha Kingdom in 1674. Shivaji expanded Maratha control throughout the Deccan until his death in 1680. Shivaji was succeeded by his son, Sambhaji. Militarily and politically, Mughal efforts to control the Deccan continued to fail.

On the other hand, Aurangzeb's third son Akbar left the Mughal court along with a few Muslim Mansabdar supporters and joined Muslim rebels in the Deccan. Aurangzeb in response moved his court to Aurangabad and took over command of the Deccan campaign. The rebels were defeated and Akbar fled south to seek refuge with Sambhaji, Shivaji's successor. More battles ensued, and Akbar fled to Persia and never returned.

In 1689, Aurangzeb's forces captured and executed Sambhaji. His successor Rajaram, later Rajaram's widow Tarabai and their Maratha forces fought individual battles against the forces of the Mughal Empire. Territory changed hands repeatedly during the years (1689–1707) of interminable warfare. As there was no central authority among the Marathas, Aurangzeb was forced to contest every inch of territory, at great cost in lives and money. Even as Aurangzeb drove west, deep into Maratha territory – notably conquering Satara — the Marathas expanded eastwards into Mughal lands – Malwa and Hyderabad. The Marathas also expanded further South into Southern India defeating the independent local rulers there capturing Jinji in Tamil Nadu. Aurangzeb waged continuous war in the Deccan for more than two decades with no resolution. He thus lost about a fifth of his army fighting rebellions led by the Marathas in Deccan India. He travelled a long distance to the Deccan to conquer the Marathas and eventually died at the age of 88, still fighting the Marathas.

Aurangzeb's shift from conventional warfare to anti-insurgency in the Deccan region shifted the paradigm of Mughal military thought. There were conflicts between Marathas and Mughals in Pune, Jinji, Malwa and Vadodara. The Mughal Empire's port city of Surat was sacked twice by the Marathas during the reign of Aurangzeb and the valuable port was in ruins. Matthew White estimates that about 2.5 million of Aurangzeb's army were killed during the Mughal–Maratha Wars (100,000 annually during a quarter-century), while 2 million civilians in war-torn lands died due to drought, plague and famine.



Ahom campaign

While Aurangzeb and his brother Shah Shuja had been fighting against each other, the Hindu rulers of Kuch Behar and Assam took advantage of the disturbed conditions in the Mughal Empire, had invaded imperial dominions. For three years they were not attacked, but in 1660 Mir Jumla II, the viceroy of Bengal, was ordered to recover the lost territories.

The Mughals set out in November 1661. Within weeks they occupied the capital of Kuch Behar, which they annexed. Leaving a detachment to garrison it, the Mughal army began to retake their territories in Assam. Mir Jumla II advanced on Garhgaon, the capital of the Ahom kingdom, and reached it on 17 March 1662. The ruler, Raja Sutamla, had fled before his approach. The Mughals captured 82 elephants, 300,000 rupees in cash, 1000 ships, and 173 stores of rice.

On his way back to Dacca, in March 1663, Mir Jumla II died of natural causes. Skirmishes continued between the Mughals and Ahoms after the rise of Chakradhwaj Singha, who refused to pay further indemnity to the Mughals and during the wars that continued the Mughals suffered great hardships. Munnawar Khan emerged as a leading figure and is known to have supplied food to vulnerable Mughal forces in the region near Mathurapur. Although the Mughals under the command of Syed Firoz Khan the Faujdar at Guwahati were overrun by two Ahom armies in 1667, but they continued to hold and maintain presence in their eastern territories even after the battle of Saraighat in 1671.

The battle of Saraighat was fought in 1671 between the Mughal empire (led by the Kachwaha king, Raja Ramsingh I), and the Ahom Kingdom (led by Lachit Borphukan) on the Brahmaputra river at Saraighat, now in Guwahati. Although much weaker, the Ahom Army defeated the Mughal Army by brilliant uses of the terrain, clever diplomatic negotiations to buy time, guerrilla tactics, psychological warfare, military intelligence and by exploiting the sole weakness of the Mughal forces—its navy.

The battle of Saraighat was the last battle in the last major attempt by the Mughals to extend their empire into Assam. Though the Mughals managed to regain Guwahati briefly after a later Borphukan deserted it, the Ahoms wrested control in the battle of Itakhuli in 1682 and maintained it till the end of their rule.

Satnami opposition

In May 1672, the Satnami sect obeying the commandments of an "old toothless woman" (according to Mughal accounts) organised a massive revolt in the agricultural heartlands of the Mughal Empire. The Satnamis were known to have shaved off their heads and even eyebrows and had temples in many regions of Northern India. They began a large-scale rebellion 75 miles southwest of Delhi.

The Satnamis believed they were invulnerable to Mughal bullets and believed they could multiply in any region they entered. The Satnamis initiated their march upon Delhi and overran small-scale Mughal infantry units.



Aurangzeb responded by organising a Mughal army of 10,000 troops and artillery, and dispatched detachments of his own personal Mughal imperial guards to carry out several tasks. To boost Mughal morale, Aurangzeb wrote Islamic prayers, made amulets, and drew designs that would become emblems in the Mughal Army. This rebellion would have a serious aftermath effect on the Punjab.

Sikh opposition

The ninth Sikh Guru, Guru Tegh Bahadur, like his predecessors was opposed to forced conversion of the local population as he considered it wrong. Approached by Kashmiri Pandits to help them retain their faith and avoid forced religious conversions, Guru Tegh Bahadur sent a message to the emperor that if he could convert Teg Bagadur to Islam, every Hindu will become a Muslim.[201] In response, Aurangzeb ordered arrest of the Guru. He was then brought to Delhi and tortured so as to convert him. On his refusal to convert, he was beheaded in 1675.

In response, Guru Tegh Bahadur's son and successor, Guru Gobind Singh, further militarised his followers, starting with the establishment of Khalsa in 1699, eight years before Aurangzeb's death. In 1705, Guru Gobind Singh sent a letter entitled Zafarnamah, which accused Aurangzeb of cruelty and betraying Islam. The letter caused him much distress and remorse. Guru Gobind Singh's formation of Khalsa in 1699 led to the establishment of the Sikh Confederacy and later Sikh Empire.

Pashtun opposition

The Pashtun revolt in 1672 under the leadership of the warrior poet Khushal Khan Khattak of Kabul, was triggered when soldiers under the orders of the Mughal Governor Amir Khan allegedly molested women of the Pashtun tribes in modern-day Kunar Province of Afghanistan. The Safi tribes retaliated against the soldiers. This attack provoked a reprisal, which triggered a general revolt of most of tribes. Attempting to reassert his authority, Amir Khan led a large Mughal Army to the Khyber Pass, where the army was surrounded by tribesmen and routed, with only four men, including the Governor, managing to escape.

Aurangzeb's incursions into the Pashtun areas were described by Khushal Khan Khattak as "Black is the Mughal's heart towards all of us Pathans". Aurangzeb employed the scorched earth policy, sending soldiers who massacred, looted and burnt many villages. Aurangzeb also proceeded to use bribery to turn the Pashtun tribes against each other, with the aim that they would distract a unified Pashtun challenge to Mughal authority, and the impact of this was to leave a lasting legacy of mistrust among the tribes.

After that the revolt spread, with the Mughals suffering a near total collapse of their authority in the Pashtun belt. The closure of the important Attock-Kabul trade route along the Grand Trunk road was particularly disastrous. By 1674, the situation had deteriorated to a point where Aurangzeb camped at Attock to personally take charge. Switching to diplomacy and bribery along with force of arms, the



Mughals eventually split the rebels and partially suppressed the revolt, although they never managed to wield effective authority outside the main trade route.

Death

By 1689, the conquest of Golconda, Mughal victories in the south expanded the Mughal Empire to 4 million square kilometres, with a population estimated to be over 158 million. But this supremacy was short-lived. Jos Gommans, Professor of Colonial and Global History at the University of Leiden, says that "... the highpoint of imperial centralisation under emperor Aurangzeb coincided with the start of the imperial downfall."

Aurangzeb constructed a small marble mosque known as the Moti Masjid (Pearl Mosque) in the Red Fort complex in Delhi. However, his constant warfare, especially with the Marathas, drove his empire to the brink of bankruptcy just as much as the wasteful personal spending and opulence of his predecessors.

Even when ill and dying, Aurangzeb made sure that the populace knew he was still alive, for if they had thought otherwise then the turmoil of another war of succession was likely. He died at his military camp in Bhingar near Ahmednagar on 3 March 1707 at the age of 88, having outlived many of his children. He had only 300 rupees with him which were later given to charity as per his instructions and he prior to his death requested not to spend extravagantly on his funeral but to keep it simple. His modest open-air grave in Khuldabad, Aurangabad, Maharashtra expresses his deep devotion to his Islamic beliefs. It is sited in the courtyard of the shrine of the Sufi saint Shaikh Burhan-u'd-din Gharib, who was a disciple of Nizamuddin Auliya of Delhi.

Brown writes that after his death, "a string of weak emperors, wars of succession, and coups by noblemen heralded the irrevocable weakening of Mughal power". She notes that the populist but "fairly old-fashioned" explanation for the decline is that there was a reaction to Aurangzeb's oppression. Although Aurangzeb died without appointing a successor, he instructed his three sons to divide the empire among themselves. His sons failed to reach a satisfactory agreement and fought against each other in a war of succession. Aurangzeb's immediate successor was his third son Azam Shah, who was defeated and killed in June 1707 at the battle of Jajau by the army of Bahadur Shah I, the second son of Aurangzeb. Both because of Aurangzeb's over-extension and because of Bahadur Shah's weak military and leadership qualities, entered a period of terminal decline. Immediately after Bahadur Shah occupied the throne, the Maratha Empire – which Aurangzeb had held at bay, inflicting high human and monetary costs even on his own empire – consolidated and launched effective invasions of Mughal territory, seizing power from the weak emperor. Within decades of Aurangzeb's death, the Mughal Emperor had little power beyond the walls of Delhi.



Mughal Emperors

Babar	1526	-	1530
Humayun	1530	-	1540
Interval	1540	-	1555
Humayun	1555	-	1556
Akbar	1556	-	1605
Jahangir	1605	-	1627
Shahjahan	1627	-	1658
Aurangzeb	1658	-	1707
Muhammad Azam Shah	1707	-	1707
Bahadur Shah I	1707	-	1712

Babur and Humayun (1526–1556)

Babur, who founded the Mughal Empire, first conquered the country in the plains of Pergana. He wanted to recapture the region of Samarkand, where his ancestors came from. But losing his Perkhana valley too, he crossed the Hindu Kush and captured Kabul and established a princely rule. Babur requested Ibrahim Lodi, Sultan of Delhi, to return the Punjab under Timur during his predecessor's time. The Sultan of Delhi refused. In the ensuing Battle of Panipat, he defeated Delhi Sultan's army of 100,000 soldiers and founded the Mughal Empire. He defeated the Rajputs and the Afghans and became an emperor in northern India.



He was sick and bedridden in his final days. Taking advantage of this, Babur's younger sister's husband, Mathu Gajwa, thought that he could make himself king. But this was prevented by Babur's son Humayun. He was succeeded by his son Humayun (reigned 1530–1556). But due to rebellion he took refuge in Persia. Mughal rule was briefly interrupted by the Sur Empire (1540–1555) founded by Ser Cha Suri (reigned 1540–1545). Humayun's refuge in Persia led to political relations between the Safavid and Mughal houses. Due to this, the influence of Persian culture in the Mughal Empire increased. After his triumphant return from Persia in 1555, Humayun re-established Mughal rule. But he died in an accident the following year.

From Akbar to Aurangzeb (1556–1707)

Akbar (reigned 1556–1605), born Jalaluddin Muhammad, was born in the Rajput fort of Umarkot to Humayun and his wife, the Persian princess Hamida Banu Begum. Akbar ascended the throne under a representative named Bairam Khan. Bairam Khan helped consolidate the Mughal Empire in India. Akbar expanded the boundaries of the empire in all directions through military operations and political contacts. Akbar controlled almost all of the Indian subcontinent north of the Godavari River. Akbar created an elite ruling class loyal to him. Implemented modern administration. He supported cultural progress. Increased trade with European trading companies. India has progressed towards a strong and stable economy. This resulted in business growth and economic progress. Akbar allowed religious tolerance in his court. He tried to eliminate the socio-political and cultural differences in his empire by creating a new religion. Deen Elahi is the name of that religion which has strong characteristics of worshiping the ruler. Akbar left a stable state to his son. The kingdom was in its golden age when he left. It was only later that political weaknesses began to emerge.



Akbar's expansion

Akbar's expansion included Malwa (1562), Gujarat (1572), Bengal (1574), Kabul (1581), Kashmir (1586) and Khandesh (1601) among other conquests. Akbar appointed a governor under his authority in each province he conquered.

Jahangir (r. 1605–1627), born Salim, was born to Akbar and his wife, the Indian Rajput princess Maryam-us-Zamani. He was "addicted to drugs. Abandoned government functions. He came under the influence of opposition groups in the House". Shah Jahan (reigned 1628–1658) was born to Jahangir and his wife, the Rajput princess Jagat Khosaini. The privileges of the Mughal court reached its zenith during the reign of Shah Jahan. We can take Taj Mahal as an example. But the cost of running the council was more than the income.

Olurangzeb (Reign: 1658-1707)

He was one of the notable emperors of the Mughal Empire. He is the fifth heir to the couple Shahjahan and Mumtaz. He was known as Alamgir ('Alamgir' in Persian means the ruler of the universe). His reign was in AD. From 1658 AD. Up to 1707. During his reign, the Mughal Empire extended from Kabul to Tamil Nadu. He was the first emperor to unite India and rule effectively. Akbar and Olurangzeb were the only two Mughal kings who ruled the country till their death for 49 years.

The Rajputs were friendly with the Mughal Empire for some time. But the situation changed during Olurangzeb's rule. After the death of the King of Mewar, Olurangzeb forced his two sons to convert to Islam. Due to this, the Rajputs and the Mughals had a lot of enmity. Both sides demolished places of worship of the other side's religion. Guru Tegh Bahadur, a Sikh priest, opposed Olurangzeb and was executed by Olurangzeb.

During his time, Emperor Shivaji had established a powerful Maratha Empire in the Deccan. The Maratha king Shivaji died during his reign and the Marathas seized the country and



imprisoned Shivaji's son Sambhaji. Orlangzeb captured some forts in Marathas, fighting Rajaram, who was looking after Sambhaji's son Sakhuji. Rajaram arrived at the Red Fort in Tamil Nadu. Thus Orlangzeb had to face many wars with the Marathas under Shivaji, almost in South India for more than 25 years. And Orlangzeb, who was unable to capture many of the forts of the Maratha Empire, died in the city of Amad because of that grief. The Mughal empire in northern India began to disintegrate and eventually disappeared as the emperor came south.

Decline of the Mughal Empire (1707–1857)

Aurangzeb's son Bahadur Shah I removed his father's religious principles. He tried to reform the administration. "However, after his death in 1712 the Mughal dynasty was plunged into chaos and violent strife. In 1719 alone, four emperors successfully ascended the throne".

The empire began to disintegrate during the reign of Muhammad Shah (reigned 1719–1748). Large tracts of central India passed from the hands of the Mughals to the hands of the Marathas. Re-establishing Iranian dominance over most of West Asia, the Caucasus, and Central Asia, Nadir Shah finally invaded India and sacked Delhi. He eliminated any remaining Mughal power and prestige. The powerful ruling classes of the empire tried to take care of their own problems and break away from the empire to form independent kingdoms. But according to historians Sugata Bhosus and Aisha Salal, the Mughal emperor was the supreme leader of all. Not only the Muslim nobility, but also Marathas, Hindus and Sikh leaders participated in the events that marked the Mughal emperor as the ruler of India.

At the same time, the increasingly disintegrating provincial polities of the Mughal Empire involved themselves and their states in global wars. But there was failure and loss of territory. An example may be mentioned about the Carnatic and Bengal wars.

Mughal Emperor Shah Alam II (1759–1806) made efforts to prevent the decline of the Mughal Empire. But at last he was forced to ask for the protection of Abdul, the Emir of Afghanistan. This led to the Third Battle of Panipat in 1761 between the Afghans led by Abdali



and the Maratha Empire. In 1771 the Marathas captured Delhi from the Afghans. In 1784 the Marathas officially became protectors of the emperor in Delhi. This state of affairs lasted until the Third Anglo-Maratha War. After that the British East India Company became the guardians of the Mughal dynasty in Delhi. The British East India Company brought the former Mughal province of Bengal-Bihar under its control in 1793 after abolishing the local government, the Nizam. This situation lasted till 1858. This event is considered to be the beginning of British colonial rule over the Indian subcontinent. In 1857 most of the former Mughal India came under the control of the British East India Company. Bahadur Shah Jafar nominally led the war in 1857–1858. But he lost the battle. After this, in 1858, the British East India Company deposed him, the last Mughal, and exiled him. According to the Government of India Act 1858, the British royal family brought the Indian territories controlled by the East India Company under its direct control. This was called the British Raj. In 1876 British Queen Victoria assumed the title of Empress of India.

Causes of decline

Historians have given various reasons for the sudden decline of the Mughal Empire between 1707 and 1720 after a century of growth and prosperity. Economically those on the throne lost the credit they needed to provide for their chief officers, amirs (nobles) and their entourages. The scattered imperial officers had lost faith in the central authority. They made their deals with influential people in the area. Due to this the empire lost its power. The Mughal imperial army had lost its fighting spirit after fighting long futile wars against the more aggressive Marathas. Finally, a series of violent political battles began to take place for control of the throne. After the assassination of Emperor Paruksiyar in 1719, the local provincial governments of the Mughal Empire took power one after the other. Historians of the time lamented this decay of empire. His views were taken up by early British historians and used to underline the need for a British-led revival.



Administrative divisions

Suba is a term used to refer to a province of the Mughal Empire. The word is derived from Arabic. The governor of the province was called Subedar. (Sometimes the Governor was also called "Subha"). The same word subedar was later used to refer to an officer in the Indian Army. Subahs were established by Badshah (Emperor) Akbar during his administrative reforms of 1572–1580. Initially there were only 12 Subhas. But due to Akbar's military victories, the number of subahs rose to 15 by the end of his reign. Subhas were divided and were called sarkars or districts. Sarkars were further divided and called parganas or mahals. Akbar's successors, especially Aurangzeb, further increased the number of subahs through his invasions. As the Mughal Empire began to decline in the early 18th century, many Subhas became independent or were conquered by the Marathas or the British.

12 Subhas formed due to Akbar's administrative reforms:

- Agra Subha
- Ajmer Subha
- Awadh Subah
- Suba of Bengal
- Bihar Subha
- Delhi Suba
- Gujarat Subha
- Kabul Subah
- Allahabad Subh



- Lahore Suba
- Malwa Subha
- Multan Suba

Economy

The Indian economy was large and prosperous under the Mughal Empire. In 1600 India's GDP was 22% of the world economy. At the time it was the second largest economy in the world after Ming Dynasty China. India's economy was larger than that of Europe. By 1700 Mughal India's GDP had grown to 24% of the world economy. At that time Indian economy was the largest economy in the world. India's economy was larger than that of both China and Western Europe under the Qing dynasty. Mughal India was the first country in the world in manufacturing. Up to the eighteenth century, 25% of the world's total industrial output came from India. India's economic growth was high under the Mughal Empire. India's GDP grew faster than it had seen in the 1,500 years before the Mughal era. The economic pattern of Mughal India is interpreted as a pre-industrialized economic pattern. It is compared to the economic pattern of pre-18th-century, pre-industrial Western Europe.

Long road system

Mughals were responsible for the creation of a uniform currency and the unification of the country. The Mughal Empire had an extensive road system. It was very helpful for economic infrastructure. The Public Works Department set up by the Mughals built these roads. The Public Works Department designed, built and maintained roads connecting towns and cities across the empire. Due to this business was done easily.

Agricultural taxes were the main source of the empire's total wealth. These were brought by Mughal Emperor Akbar III. These taxes, which accounted for more than half of the



produce of the agricultural producer, were paid in well-regulated silver money. Because of this, farmers and artists were able to enter larger markets.

Coins

The Mughals standardized and imitated the rupee (silver) and tom (copper) coins of the short-lived Sur Empire of Sir Cha Suri. During Akbar's reign, one rupee was worth 48 tams. By the 1580s it had dropped to 38. In the 17th century the value of the tom increased further. Tam's value thus increased due to new industrial uses for copper, such as bronze cannons and brass vessels. Initially, the tom was the common currency during Akbar's time. But the rupee became the common currency during the reigns that followed. At the end of Jahangir's reign, one rupee was worth 30 tams. By the 1660s the value of the tom had risen to 16 tomes per rupee. Mughals minted coins without much adulteration. The purity of the metal should not drop below 96%. Until the 1720s they printed without adulteration.

Although India had gold and silver reserves of its own, the Mughals produced little gold. Coins were minted mostly from imported gold and silver. This was supported by the empire's strong export-oriented economy. Global demand for Indian agricultural and industrial products brought these precious metals into India. 80% of Mughal India's imports were precious metals. A large part of that 80% was silver. While Mughal India imported precious metals from the New World and Japan, they largely imported textiles and silk garments from the Suba province of Bengal.

Workers

At the beginning of the 17th century, 64% of people in the Mughal Empire worked in the primary sector (including agriculture), over 11% in the secondary sector (manufacturing) and about 25% in the tertiary sector (services). In Mughal India the percentage of people employed in fields other than primary sector was higher than in Europe at that time. In 1700 the percentage of people employed in agriculture in Europe was 65% to 90%. By 1750 this percentage was 65% to



75%. In 1750 about 65% of people in England worked in the agricultural sector. Historian Sireen Moosvi estimates that the primary sector contributed 52%, the secondary sector 18% and the tertiary sector 29% to the Mughal economy in the 16th century. The percentage contribution of the secondary sector was higher than that of early twentieth century British India. In the early 20th century the secondary sector contributed 11% to the economy of British India. If we look at the contribution of rural and urban labour, 18% of the workers in Mughal India were from urban areas and 82% from rural areas. Urban workers contributed 52% and rural workers contributed 48% to the economy.

Labor wages and living standards in Mughal Bengal and South India in the 18th century were higher than in Britain. Britain had the highest standard of living in Europe at the time. According to economic historian Paul Biroch, the average per capita gross national product in India and China exceeded that of Europe until the late eighteenth century. After 1800, average incomes in Western Europe began to rise above those of India and China.[76] According to Moosvi the average per capita income of late 16th century Mughal India was 1.24% higher than the average per capita income of early 20th century British India. Some religious cults in northern India affirmed the status of wage laborers as superior. Although slavery was widespread, mostly domestic workers were enslaved.

Agriculture

India's agricultural production increased under the Mughal Empire. A variety of crops were grown. Food crops wheat, paddy and buckwheat, and non-food cash crops cotton, auri and abini were also grown. From the mid-seventeenth century, Indian farmers began to cultivate two new crops from the Americas: corn and tobacco. Mughal administration focused on agrarian reforms. These reforms were initiated by Ser Cha Suri, a non-Mughal. Akbar accepted these reforms and carried them forward with many more reforms. Civil administration was organized in a hierarchical manner based on merit. The Mughal government funded the construction of



irrigation systems throughout the empire. These systems have increased the yield and profitability of crops. Due to this, agricultural production increased.

An important Mughal reform introduced by Akbar was a new land revenue system called jabt. He replaced the treasury system that was common in India and used at the time in Tokugawa Japan. He brought in a money tax system based on regulated money. This revenue system supported the high value cash crops of cotton, auri, sugarcane, tree crops and opium. These cash crops were grown in response to the increase in their demand in the market and the government also provided concessions for their cultivation. Mughals also carried out extensive land surveying to assess cultivated land under the Zaft system. The Mughal government offered to waive the tax for a limited period to encourage settlers to convert new lands into farmland. Agricultural expansion and cultivation continued under the later Mughal emperors, including Aurangzeb. Aurangzeb's 1665 edict states: "The whole attention and wishes of the Emperor are devoted to the increase of the population and cultivation of the Empire, and to the well-being of all the peasantry and the people."

At the time, Mughal agricultural systems were in some ways more advanced than European agricultural systems. For example the seed plow was commonly used by farmers in Mughal India. From here it was introduced to Europe. While an average farmer in the world has the ability to grow a few crops, the average Indian farmer has the ability to grow a variety of food and non-food crops. Due to this the productivity of the Indian farmer was also high. Indian farmers soon learned to cultivate profitable new crops such as corn and tobacco from the New World. These crops were widely cultivated in Mughal India between 1600 and 1650. Bengali farmers learned early the techniques of nut cultivation and sericulture. Due to this, the Suba province of Bengal has established itself as an important silk producing region in the world. Sugar mills were found in India just before the Mughal era. Evidence of machinery for sugar mills has been found in Delhi as early as 1540. They may have been used even earlier. These machines were commonly used in the northern Indian subcontinent. Cogwheel sugar mills were



first found in Mughal India. These mills used the roller principle and screw gear drive as early as the 17th century.

Industrial production

Mughal India was the most important manufacturing center in world trade until the eighteenth century. India accounted for 25% of the world's total industrial output till 1750. Goods and cash crops produced in the Mughal Empire were traded around the world. The processed goods produced in Mughal India were cotton garments, threads, silk, jute goods, metal goods, and foodstuffs such as sugar, oil and butter. The development of manufacturing industries in the Indian subcontinent during the Mughal era in the 17th and 18th centuries is referred to as the pre-industrial system. It is compared to eighteenth-century Western Europe before the Industrial Revolution.

In early modern Europe, goods manufactured in Mughal India were in high demand. Cotton garments, spices, pepper, auri, silk and saltpeter (for use in explosives) were in particular demand. European fashion became increasingly dependent on the textiles and silks of Mughal India, for example. During the late 17th and early 18th centuries, 95% of Britain's imports from Asia came from Mughal India. The province of Bengal Suba alone accounted for 40% of the Dutch's imports from Asia. In contrast, there was very little demand for European goods in Mughal India. Mughal India was self-sufficient. There was no demand for European goods in Mughal India except for some woolen garments, unwrought metals and a few luxury goods. Due to this trade imbalance, Europeans exported large amounts of gold and silver to India to pay for South Asian imports. Indian goods, especially those produced in Bengal, were largely exported to Asian markets such as Indonesia and Japan.

Textile sector

A major manufacturing industry in the Mughal Empire was textile production. It was dominated by the cotton textile industry which produced calicos and muslins. These dresses were



available undyed and in various colors. The textile industry was responsible for a large part of the Mughal Empire's international trade. India accounted for 25% of the world textile trade in the early 18th century. Indian cotton clothing was the most important commodity in world trade in the eighteenth century. These clothes were used all over the world from America to Japan. By the early 18th century, Mughal Indian clothing was being used by people throughout the Indian subcontinent, Southeast Asia, Europe, the Americas, Africa, and the Middle East. Bengal was the most important center of cotton production. Cotton was produced especially in the areas around its capital, Dacca.

More than 50% of the Dutch imported textiles from Asia and 80% of silk from Bengal. Bengali silk and cotton cloths were exported in large quantities to Europe, Indonesia and Japan.⁹ Bengali muslin cloths made in Dhaka were sold in Central Asia. There these were called Dhaka textiles. Indian textiles, which had dominated the Indian Ocean trade for centuries, were also sold in the Atlantic Ocean trade. Indian textiles accounted for 38% of West African trade in the early eighteenth century. Indian textiles accounted for 20% of England's trade with southern Europe in the early eighteenth century, while Indian calico garments were a staple in Europe.

The screw gear driven roller cotton gin was developed in India during the early Delhi Sultanate era in the 13th-14th centuries. It came into use in the Mughal Empire by the 16th century.^[82] It is still used in India today. Another innovation is the slipper mechanism in cotton gins which was first incorporated in India during the late Delhi Sultanate or early Mughal Empire. Initially, cotton production was mostly carried out in villages. Then they were taken to towns as balls of yarn and woven into cloth. After the spread of the spinning wheel, the production of cotton clothing improved. The spinning wheel spread to India just before the Mughal era. Due to this the price of yarn balls decreased. This helped increase the demand for cotton. Indian cotton clothing production increased greatly during the Mughal era due to the spread of the spinning wheel, and the combination of a screw gear drive and a slipper mechanism clutch in the roller cotton gin.



Shipbuilding industry

Mughal India had a large shipbuilding industry. This sector was also largely centered on the province of Bengal. Economic historian Indrajit Ray estimates that the output of Bengal's shipbuilding industry in the 16th and 17th centuries was 2,23,250 tons per year. Meanwhile, from 1769 to 1771, Britain's 19 colonies in North America produced a total of 23,061 tons. And he states that the ship-repairing technique of Bengal had advanced to a great extent.

Indian shipbuilding, particularly Bengal shipbuilding, was ahead of the European shipbuilding industry of the time. At that time Indians were selling ships to European companies. An important innovation in shipbuilding was the introduction of the flush deck design in Bengal rice ships. Traditional European ships had a step deck design. Indian ships were stronger and less leaky than European ships. In the 1760s, the British East India Company began using the same flush-deck design as the Bengal rice ships on their ships. Because of this, the strength and seaworthiness of European ships increased during the industrial revolution.

Population

India's population growth increased under the Mughal Empire. India's population increased from 60% to 253% in the 200 years between 1500 and 1700 due to unprecedented economic and population growth. India's population grew at an unprecedented rate during the Mughal era, at an unprecedented rate in Indian history before the Mughal era. The increase in population was due to increased agricultural production through Mughal agricultural reforms. During the reign of Aurangzeb there were 4,55,698 villages in the Mughal Empire.

Urbanization

Cities and towns flourished during the Mughal Empire. Urbanization in the Mughal Empire was much greater than that of the time. 15% of the population of the Mughal Empire lived in urban areas. This percentage was higher than the European urban population percentage



at the time. And this percentage is higher than in nineteenth-century British India; Urbanization in Europe did not reach 15% until the 19th century.

Under the reign of Akbar in AD By 1600 the urban population of the Mughal Empire was up to 1.7 crore. This is 15% of the total population of the empire. This figure was greater than the total urban population of Europe at the time. Even a century later in 1700 the urban population of England, Scotland and Wales did not reach 13% of their total population. In 1800 the urban population of British India was less than 13% of its total population. In 1881 this percentage fell to 9. Both these percentages were lower than during the Mughal era. The urban population of Mughal India in 1700 was 2.3 crore. Meanwhile the urban population of British India in 1871 was 2.23 crores.

According to historian Nizamuddin Ahmad (1551–1621) there were 120 major cities and 3200 towns under Akbar's rule. Many cities in India had a population of two and a half to five lakhs. At that time 8 lakh people lived in Agra and 7 lakh people in Lahore. Dhaka had a population of 10 lakhs, and Delhi over 6 lakhs.

Cities became markets for selling goods. Cities provided accommodation to various types of merchants, traders, shopkeepers, artisans, usurers, weavers, artisans, officials and religious figures. However, the cities referred to were military and political centers rather than manufacturing or commercial centers.

Culture

The Mughal Empire had a firm place in the history of South Asia during the early modern period and early times. The legacy of the Mughal Empire in India, Pakistan, Bangladesh and Afghanistan can be seen in the following cultural contributions:

The centralized imperial rule of the Mughal Empire consolidated the petty kingdoms of South Asia. fused Persian art and literature with Indian art.



A fusion of South Asian, Iranian and Central Asian cooking styles created Mughal cuisine. Decorated fabrics such as muslin, silk, brocade, and velvet produced Mughal clothing, jewelry, and fashion. Hindustani, the spoken language of Hindi films, was standardised. Through this the languages Hindi and Urdu developed.

Mughal gardens introduced the modern Iranian style of water decorations and garden art. Introduced Turkish baths to the Indian subcontinent. Evolved and refined Mughal and Indian architecture. Later Rajput and Sikh palace architecture was also improved through this. A famous landmark of Mughal architecture is the Taj Mahal.

Created the Bailwan style of Indian wrestling. It is a combination of Indian Malla-Yuttam and Persian Warsesh-e Bastani. Maktab built schools. There the youth were taught the Islamic laws of Quran and Badwa-e-Alamgiri in local languages. Classical Hindustani music, and advanced musical instruments like the sitar.

Architecture

The Mughals made an important contribution to the Indian subcontinent by creating their unique Indo-Persian Mughal architecture. Various monuments were built by Muslim emperors during the Mughal era. Shahjahan can be mentioned mainly in this. The Taj Mahal built by him is a UNESCO World Heritage Site. It is "an ornament of Muslim art in India and one of the universally admired masterpieces of world heritage". 70 to 80 lakh people come every year just to see this. Palaces, tombs, gardens and forts of this royal legacy stand today in Agra, Aurangabad, Delhi, Dhaka, Pathepur Sikri, Jaipur, Lahore, Kabul, Sheikhpura and various other cities in India, Pakistan, Afghanistan and Bangladesh.



Unit IV

Marathya

The Maratha Empire or the Maratha Empire was located in the southwestern part of present-day India. Its period was from 1674 to 1818. Under this empire many parts of South Asia covered an area of over 2.8 million sq km. This empire was founded by Shivaji. After the death of Mughal emperor Aurangzeb, the empire was expanded by the generals, the Peshwas. After the defeat of the Marathas in the Third Battle of Panipat against the Afghan King Ahmed Shah Abdali in Panipat in 1761, the expansion of the Maratha Empire came to a halt. After this the empire split into a confederation of Maratha states. Then in the Third Anglo-Maratha War of 1817-1818, the Maratha Confederacy fell to the British East India Company.

In the seventeenth century the Marathas united under Shivaji and fought the Deccan Sultans and the Delhi Mughals to establish a powerful Hindu empire in present-day Maharashtra. The hill fort of Raigad was the capital of the Maratha kingdom. Shivaji's son Chhatrapati Chakhuji came to Raigad after the death of Aurangzeb, freed from the Delhi prison. He removed his Siddhi Tarabai, who was then leading the Maratha empire, crowned himself as the Maratha king and appointed Balaji Vishwanath as his chief minister.

Peshwa Balaji Vishwanath and his descendants helped the growth of the Maratha Empire. At its height, the Maratha Empire stretched from Tamil Nadu in the south to present-day North-West Frontier Province of Pakistan in the north), modern-day West Bengal and the Andamans in the east, and Gujarat and Rajasthan in the west.

The growth of the Maratha Empire ended with the defeat of the Maratha forces at the Third Battle of Panipat in 1761 by the forces of Ahmed Shah Durrani of the Durrani Empire. A decade after this war, Peshwa Madhavrao I re-established the Maratha Empire in northern India. During the reign of Madhavrao I, the great Maratha empire was divided into small autonomous regions ruled by powerful generals called Maratha vassals. The Gaikwats ruled the Baroda



Kingdom of the Maratha Empire, the Olkars ruled the Malwa and Indore Kingdoms, the Sindhias ruled the Gwalior Kingdom, the Bhonsalehs ruled Nagpur, the Pawars ruled the Thar Kingdom and the Devas.

At the end of the First Anglo-Maratha War, which took place after the intervention of the East India Company rulers in the Peshwa's succession struggle in Pune in 1775, the Salbai Treaty between the British and the Marathas on 17 May 1782 returned Salcetti Island and the port cities of Baruch to the British.

Kanoji Angare, the naval admiral of the Maratha Empire, which held large parts of India's west coast, fought against the Portuguese and British fleets.[7] Guard platforms were erected along the coastal areas and large long artillery emplacements were established.

After the death of the Maratha emperors Chhatrapati Sakhuji and Madhavara I, the Maratha Empire was ruled by a number of vassals led by Peshwas of the Desasth Brahmin clan.

Shivaji

Shivaji Bhonsle I. (19 February 1630 – 3 April 1680), also referred to as Chhatrapati Shivaji Maharaj, was an Indian ruler and a member of the Bhonsle Maratha clan. Shivaji carved out his own independent kingdom from the declining Adilshahi sultanate of Bijapur which formed the genesis of the Maratha Empire. In 1674, he was formally crowned the Chhatrapati of his realm at Raigad Fort.

Over the course of his life, Shivaji engaged in both alliances and hostilities with the Mughal Empire, the Sultanate of Golkonda, Sultanate of Bijapur and the European colonial powers. Shivaji's military forces expanded the Maratha sphere of influence, capturing and building forts, and forming a Maratha navy. Shivaji established a competent and progressive civil rule with well-structured administrative organisations. He revived ancient Hindu political



traditions, court conventions and promoted the usage of the Marathi and Sanskrit languages, replacing Persian in court and administration.

Shivaji's legacy was to vary by observer and time, but nearly two centuries after his death, he began to take on increased importance with the emergence of the Indian independence movement, as many Indian nationalists elevated him as a proto-nationalist and hero of the Hindus.

Early life

Shivaji was born in the hill-fort of Shivneri, near the city of Junnar, which is now in Pune district. Scholars disagree on his date of birth. The Government of Maharashtra lists 19 February as a holiday commemorating Shivaji's birth (Shivaji Jayanti). Shivaji was named after a local deity, the goddess Shivai Devi. Shivaji's father Shahaji Bhonsle was a Maratha general who served the Deccan Sultanates. His mother was Jijabai the daughter of Lakhuji Jadhavrao of Sindhkhed, a Mughal-aligned sardar claiming descent from a Yadav royal family of Devagiri.

Shivaji belonged to a Maratha family of the Bhonsle clan. His paternal grandfather Maloji (1552–1597) was an influential general of Ahmadnagar Sultanate, and was awarded the epithet of "Raja". He was given deshmukhi rights of Pune, Supe, Chakan and Indapur for military expenses. He was also given Fort Shivneri for his family's residence (c. 1590).

At the time of Shivaji's birth, power in the Deccan was shared by three Islamic sultanates: Bijapur, Ahmednagar, and Golkonda. Shahaji often changed his loyalty between the Nizamshahi of Ahmadnagar, the Adilshah of Bijapur and the Mughals, but always kept his jagir (fiefdom) at Pune and his small army.

Background



In 1636, the Adil Shahi sultanate of Bijapur invaded the kingdoms to its south. The sultanate had recently become a tributary state of the Mughal empire. It was being helped by Shahaji, who at the time was a chieftain in the Maratha uplands of western India. Shahaji was looking for opportunities of rewards of jagir land in the conquered territories, the taxes on which he could collect as an annuity.

Shahaji was a rebel from brief Mughal service. Shahaji's campaigns against the Mughals, supported by the Bijapur government, were generally unsuccessful. He was constantly pursued by the Mughal army and Shivaji and his mother Jijabai had to move from fort to fort.

In 1636, Shahaji joined in the service of Bijapur and obtained Poona as a grant. Shahaji, being deployed in Bangalore by the Bijapuri ruler Adilshah, appointed Dadoji Kondadeo as Poona's administrator. Shivaji and Jijabai settled in Poona. Kondadeo died in 1647 and Shivaji took over its administration. One of his first acts directly challenged the Bijapuri government.

Conflict with Bijapur sultanate

In 1646, 16-year-old Shivaji took the Torna Fort, taking advantage of the confusion prevailing in the Bijapur court due to the ailment of Sultan Mohammed Adil Shah, and seized the large treasure he found there. In the following two years, Shivaji took several important forts near Pune, including Purandar, Kondhana and Chakan. He also brought areas east of Pune around Supa, Baramati, and Indapur under his direct control. He used the treasure found at Torna to build a new fort named Rajgad. That fort served as the seat of his government for over a decade. After this, Shivaji turned west to the Konkan and took possession of the important town of Kalyan. Bijapur government took note of these happenings and sought to take action. On 25 July 1648, Shahaji was imprisoned by a fellow Maratha sardar called, Baji Ghorpade under the orders of Bijapur government, in a bid to contain Shivaji.

Shahaji was released in 1649 after the capture of Jinji secured Adilshah's position in Karnataka. During the period of 1649–1655 Shivaji paused in his conquests and quietly



consolidated his gains. Following his father's release, Shivaji resumed raiding, and in 1656, under controversial circumstances, killed Chandrarao More, a fellow Maratha feudatory of Bijapur, and seized the valley of Javali, near the present-day hill station of Mahabaleshwar, from him. The conquest of Javali allowed Shivaji to extend his raids into South and South-west Maharashtra. In addition to the Bhonsle and the More families, many others including Sawant of Sawantwadi, Ghorpade of Mudhol, Nimbalkar of Phaltan, Shirke, Mane and Mohite also served Adilshahi of Bijapur, many with Deshmukhi rights. Shivaji adopted different strategies to subdue these powerful families such as forming marital alliances, dealing directly with village Patils to bypass the Deshmukhs, or subduing them by force.[36] Shahaji in his later years had an ambivalent attitude to his son, and disavowed his rebellious activities. He told the Bijapuris to do whatever they wanted with Shivaji. Shahaji died around 1664–1665 in a hunting accident.

Combat with Afzal Khan

The Bijapur sultanate was displeased at their losses to Shivaji's forces, which their vassal Shahaji disavowed. After a peace treaty with the Mughals, and the general acceptance of the young Ali Adil Shah II as the sultan, the Bijapur government became more stable, and turned its attention towards Shivaji. In 1657 the sultan, or more likely his mother and regent, sent Afzal Khan, a veteran general, to arrest Shivaji. Before engaging him, the Bijapuri forces desecrated the Tulja Bhavani Temple, holy to Shivaji's family, and the Vithoba temple at Pandharpur, a major pilgrimage site for the Hindus.

Pursued by Bijapuri forces, Shivaji retreated to Pratapgad fort, where many of his colleagues pressed him to surrender. The two forces found themselves at a stalemate, with Shivaji unable to break the siege, while Afzal Khan, having a powerful cavalry but lacking siege equipment, was unable to take the fort. After two months, Afzal Khan sent an envoy to Shivaji suggesting the two leaders meet in private, outside the fort, for negotiations.



The two met in a hut at the foothills of Pratapgad fort on 10 November 1659. The arrangements had dictated that each come armed only with a sword, and attended by one follower. Shivaji, suspecting Afzal Khan would arrest or attack him, wore armour beneath his clothes, concealed a bagh nakh (metal "tiger claw") on his left arm, and had a dagger in his right hand. The precise transpirings are not recoverable to historical certainty and remains enmeshed with legends in Maratha sources; however, they agree upon the fact that the protagonists landed themselves in a physical struggle which would prove fatal for Khan. Khan's dagger failed to pierce Shivaji's armour, but Shivaji had him disemboweled; he then fired a cannon to signal his hidden troops to attack the Bijapuri army.

In the ensuing Battle of Pratapgarh fought on 10 November 1659, Shivaji's forces decisively defeated the Bijapur Sultanate's forces. More than 3,000 soldiers of the Bijapur army were killed and one sardar of high rank, two sons of Afzal Khan and two Maratha chiefs were taken prisoner. After the victory, a grand review was held by Shivaji below Pratapgarh. The captured enemy, both officers and men, were set free and sent back to their homes with money, food and other gifts. Marathas were rewarded accordingly.

Siege of Panhala

Having defeated the Bijapuri forces sent against him, Shivaji's army marched towards the Konkan and Kolhapur, seizing Panhala fort, and defeating Bijapuri forces sent against them under Rustam Zaman and Fazl Khan in 1659. In 1660, Adilshah sent his general Siddi Jauhar to attack Shivaji's southern border, in alliance with the Mughals who planned to attack from the north. At that time, Shivaji was encamped at Panhala fort with his forces. Siddi Jauhar's army besieged Panhala in mid-1660, cutting off supply routes to the fort. During the bombardment of Panhala, Siddi Jauhar purchased grenades from the English at Rajapur to increase his efficacy, and also hired some English artillerymen to assist in his bombardment of the fort, conspicuously flying a flag used by the English. This perceived betrayal angered Shivaji, who in December



would retaliate by plundering the English factory at Rajapur and capturing four of the factors, imprisoning them until mid-1663.

After months of siege, Shivaji negotiated with Siddi Jauhar and handed over the fort on 22 September 1660, withdrawing to Vishalgad; Shivaji retook Panhala in 1673.

Battle of Pavan Khind

Shivaji escaped from Panhala by cover of night, and as he was pursued by the enemy cavalry, his Maratha sardar Baji Prabhu Deshpande of Bandal Deshmukh, along with 300 soldiers, volunteered to fight to the death to hold back the enemy at Ghod Khind ("horse ravine") to give Shivaji and the rest of the army a chance to reach the safety of the Vishalgad fort.

In the ensuing Battle of Pavan Khind, the smaller Maratha force held back the larger enemy to buy time for Shivaji to escape. Baji Prabhu Deshpande was wounded but continued to fight until he heard the sound of cannon fire from Vishalgad, signalling Shivaji had safely reached the fort, on the evening of 13 July 1660. Ghod Khind (khind meaning "a narrow mountain pass") was later renamed Paavan Khind ("sacred pass") in honour of Bajiprabhu Deshpande, Shibosingh Jadhav, Fuloji, and all other soldiers who fought in there.

Conflict with the Mughals

Until 1657, Shivaji maintained peaceful relations with the Mughal Empire. Shivaji offered his assistance to Aurangzeb, the son of the Mughal Emperor and viceroy of the Deccan, in conquering Bijapur in return for formal recognition of his right to the Bijapuri forts and villages under his possession. Dissatisfied with the Mughal response, and receiving a better offer from Bijapur, he launched a raid into the Mughal Deccan. Shivaji's confrontations with the Mughals began in March 1657, when two of Shivaji's officers raided the Mughal territory near Ahmednagar. This was followed by raids in Junnar, with Shivaji carrying off 300,000 hun in cash and 200 horses. Aurangzeb responded to the raids by sending Nasiri Khan, who defeated the forces of Shivaji at Ahmednagar. However, Aurangzeb's countermeasures



against Shivaji were interrupted by the rainy season and his battle of succession with his brothers for the Mughal throne following the illness of the emperor Shah Jahan.

Attacks on Shaista Khan and Surat

Upon the request of Badi Begum of Bijapur, Aurangzeb, now the Mughal emperor, sent his maternal uncle Shaista Khan, with an army numbering over 150,000 along with a powerful artillery division in January 1660 to attack Shivaji in conjunction with Bijapur's army led by Siddi Jauhar. Shaista Khan, with his better equipped and well provisioned army of 80,000 seized Pune. He also took the nearby fort of Chakan, besieging it for a month and a half before breaching the walls. Shaista Khan pressed his advantage of having a larger, better provisioned and heavily armed Mughal army and made inroads into some of the Maratha territory, seizing the city of Pune and establishing his residence at Shivaji's palace of Lal Mahal.

On the night of 5 April 1663, Shivaji led a daring night attack on Shaista Khan's camp. He, along with his 400 men, attacked Shaista Khan's mansion, broke into Khan's bedroom and wounded him. Khan lost three fingers. In the scuffle, Shaista Khan's son, several of his wives, servants and soldiers were killed. The Khan took refuge with the Mughal forces outside of Pune, and Aurangzeb punished him for this embarrassment with a transfer to Bengal.

In retaliation for Shaista Khan's attacks, and to replenish his now-depleted treasury, in 1664 Shivaji sacked the port city of Surat, a wealthy Mughal trading centre. On 13 February 1665, he also conducted a naval raid on the Portuguese held Basrur in present day Karnataka, and gained a large booty.

Treaty of Purandar

The attacks on Shaista Khan and Surat enraged Aurangzeb. In response, he sent this Rajput general, Mirza Raja Jai Singh I with an army numbering around 15,000 to defeat Shivaji. Throughout 1665, Jai Singh's forces pressed Shivaji, with their cavalry razing the countryside, and their siege forces investing Shivaji's forts. The Mughal commander succeeded



in luring away several of Shivaji's key commanders, and many of his cavalymen, into Mughal service. By mid-1665, with the fortress at Purandar besieged and near capture, Shivaji was forced to come to terms with Jai Singh.

In the Treaty of Purandar, signed between Shivaji and Jai Singh on 11 June 1665, Shivaji agreed to give up 23 of his forts, keeping 12 for himself, and pay compensation of 400,000 gold hun to the Mughals. Shivaji agreed to become a vassal of the Mughal empire, and to send his son Sambhaji, along with 5,000 horsemen, to fight for the Mughals in the Deccan as a mansabdar.

Arrest in Agra and escape

In 1666, Aurangzeb summoned Shivaji to Agra (though some sources instead state Delhi), along with his nine-year-old son Sambhaji. Aurangzeb's planned to send Shivaji to Kandahar, now in Afghanistan, to consolidate the Mughal empire's northwestern frontier. However, in the court, on 12 May 1666, Shivaji was made to stand alongside relatively low-ranking nobles, men he had already defeated in battle. Shivaji took offence and stormed out of court, and was promptly placed under house arrest. Ram Singh, son of Jai Singh, guaranteed custody of Shivaji and his son.

Shivaji's position under house arrest was perilous, as Aurangzeb's court debated whether to kill him or continue to employ him. Jai Singh, having assured Shivaji of his personal safety, tried to influence Aurangzeb's decision. Meanwhile, Shivaji hatched a plan to free himself. He sent most of his men back home and asked Ram Singh to withdraw his guarantees to the emperor for the safe custody of himself and his son and surrendered himself to Mughal forces. Shivaji then pretended to be ill and began sending out large baskets packed with sweets to be given to the Brahmins and poor as penance. On 17 August 1666, by putting himself in one of the large baskets and his son Sambhaji in another, Shivaji escaped and left Agra.



Peace with the Mughals

After Shivaji's escape, hostilities with the Mughals ebbed, with Mughal sardar Jaswant Singh acting as an intermediary between Shivaji and Aurangzeb for new peace proposals. During the period between 1666 and 1668, Aurangzeb conferred the title of raja on Shivaji. Sambhaji was also restored as a Mughal mansabdar with 5,000 horses. Shivaji at that time sent Sambhaji with general Prataprao Gujar to serve with the Mughal viceroy in Aurangabad, Prince Mu'azzam. Sambhaji was also granted territory in Berar for revenue collection. Aurangzeb also permitted Shivaji to attack the decaying Adil Shahi; the weakened Sultan Ali Adil Shah II sued for peace and granted the rights of sardeshmukhi and chauthai to Shivaji.

Reconquest

The peace between Shivaji and the Mughals lasted until 1670. At that time Aurangzeb became suspicious of the close ties between Shivaji and Mu'azzam, who he thought might usurp his throne, and may even have been receiving bribes from Shivaji. Also at that time, Aurangzeb, occupied in fighting the Afghans, greatly reduced his army in the Deccan; many of the disbanded soldiers quickly joined Maratha service. The Mughals also took away the jagir of Berar from Shivaji to recover the money lent to him a few years earlier. In response, Shivaji launched an offensive against the Mughals and recovered a major portion of the territories surrendered to them in a span of four months.

Shivaji sacked Surat for a second time in 1670; the English and Dutch factories were able to repel his attack, but he managed to sack the city itself, including plundering the goods of a Muslim prince from Mawara-un-Nahr who was returning from Mecca. Angered by the renewed attacks, the Mughals resumed hostilities with the Marathas, sending a force under Daud Khan to intercept Shivaji on his return home from Surat, but were defeated in the Battle of Vani-Dindori near present-day Nashik.



In October 1670, Shivaji sent his forces to harass the English at Bombay; as they had refused to sell him war materiel, his forces blocked English woodcutting parties from leaving Bombay. In September 1671, Shivaji sent an ambassador to Bombay, again seeking materiel, this time for the fight against Danda-Rajpuri. The English had misgivings of the advantages Shivaji would gain from this conquest, but also did not want to lose any chance of receiving compensation for his looting their factories at Rajapur. The English sent Lieutenant Stephen Ustick to treat with Shivaji, but negotiations failed over the issue of the Rajapur indemnity. Numerous exchanges of envoys followed over the coming years, with some agreement as to the arms issues in 1674, but Shivaji was never to pay the Rajapur indemnity before his death, and the factory there dissolved at the end of 1682.

Battles of Umrani and Nesari

In 1674, Prataprao Gujar, the commander-in-chief of the Maratha forces, was sent to push back the invading force led by the Bijapuri general, Bahlol Khan. Prataprao's forces defeated and captured the opposing general in the battle, after cutting-off their water supply by encircling a strategic lake, which prompted Bahlol Khan to sue for peace. In spite of Shivaji's specific warnings against doing so, Prataprao released Bahlol Khan, who started preparing for a fresh invasion.

Shivaji sent a displeased letter to Prataprao, refusing him audience until Bahlol Khan was re-captured. Upset by his commander's rebuke, Prataprao found Bahlol Khan and charged his position with only six other horsemen, leaving his main force behind. Prataprao was killed in combat; Shivaji was deeply grieved on hearing of Prataprao's death, and arranged for the marriage of his second son, Rajaram, to Prataprao's daughter. Prataprao was succeeded by Hambirrao Mohite, as the new sarnaubat (commander-in-chief of the Maratha forces). Raigad Fort was newly built by Hiroji Indulkar as a capital of the nascent Maratha kingdom.



Coronation

Shivaji had acquired extensive lands and wealth through his campaigns, but lacking a formal title, he was still technically a Mughal zamindar or the son of a Bijapuri jagirdar, with no legal basis to rule his de facto domain. A kingly title could address this and also prevent any challenges by other Maratha leaders, to whom he was technically equal. It would also provide the Hindu Marathas with a fellow Hindu sovereign in a region otherwise ruled by Muslims.

The preparation for the proposed coronation began in 1673. However, some controversial problems delayed the coronation by almost a year. Controversy erupted amongst the Brahmins of Shivaji's court: they refused to crown Shivaji as a king because that status was reserved for those of the kshatriya (warrior) varna in Hindu society. Shivaji was descended from a line of headmen of farming villages, and the Brahmins accordingly categorised him as being of the shudra (cultivator) varna. They noted that Shivaji had never had a sacred thread ceremony, and did not wear the thread, which a kshatriya would. Shivaji summoned Gaga Bhatt, a pandit of Varanasi, who stated that he had found a genealogy proving that Shivaji was descended from the Sisodias, and thus indeed a kshatriya, albeit one in need of the ceremonies befitting his rank. To enforce this status, Shivaji was given a sacred thread ceremony, and remarried his spouses under the Vedic rites expected of a kshatriya. However, following historical evidence, Shivaji's claim to Rajput, and specifically Sisodia ancestry may be interpreted as being anything from tenuous at best, to inventive in a more extreme reading.

On 28 May, Shivaji performed penance for not observing Kshatriya rites by his ancestors' and himself for so long. Then he was invested by Gaga Bhatt with the sacred thread. On insistence of other Brahmins, Gaga Bhatt dropped the Vedic chant and initiated Shivaji in a modified form of the life of the twice-born, instead of putting him on a par with the Brahmins. Next day, Shivaji made atonement for the sins, deliberate or accidental, committed in his own lifetime. He was weighed separately against seven metals including gold, silver and several other articles like fine linen, camphor, salt, sugar etc. All these metals and articles along with a lakh of



huns were distributed among the Brahmins. But even this failed to satisfy the greed of the Brahmins. Two of the learned Brahmins pointed out that Shivaji, while conducting his raids, had burnt cities involving the death of Brahmins, cows, women and children and he could be cleansed of this sin for a price of Rs. 8,000, and Shivaji paid this amount. Total expenditure made for feeding the assemblage, general alms giving, throne and ornaments approached 1.5 million Rupees.

Shivaji was crowned king of the Maratha Empire (Hindawi Swaraj) in a lavish ceremony on 6 June 1674 at Raigad fort. In the Hindu calendar it was on the 13th day (trayodashi) of the first fortnight of the month of Jyeshtha in the year 1596. Gaga Bhatt officiated, pouring water from a gold vessel filled with the waters of the seven sacred rivers Yamuna, Indus, Ganges, Godavari, Narmada, Krishna and Kaveri over Shivaji's head, and chanted the Vedic coronation mantras. After the ablution, Shivaji bowed before Jijabai and touched her feet. Nearly fifty thousand people gathered at Raigad for the ceremonies. Shivaji was entitled Shakakarta ("founder of an era") and Chhatrapati ("sovereign"). He also took the title of Haindava Dharmodhhaarak (protector of the Hindu faith) and Kshatriya Kulavantas. Kshatriya is one of the four varnas of Hinduism and kulavantas means the 'head of the kula, or race'.

Shivaji's mother Jijabai died on 18 June 1674. The Marathas summoned Nischal Puri Goswami, a tantrik priest, who declared that the original coronation had been held under inauspicious stars, and a second coronation was needed. This second coronation on 24 September 1674 had a dual-use, mollifying those who still believed that Shivaji was not qualified for the Vedic rites of his first coronation, by performing a less-contestable additional ceremony.

Conquest of southern India

Beginning in 1674, the Marathas undertook an aggressive campaign, raiding Khandesh (October), capturing Bijapuri Ponda (April 1675), Karwar (mid-year), and Kolhapur (July). In November, the Maratha navy skirmished with the Siddis of Janjira, but failed



to dislodge them. Having recovered from an illness, and taking advantage of a civil war that had broken out between the Deccanis and the Afghans at Bijapur, Shivaji raided Athani in April 1676.

In the run-up to his expedition, Shivaji appealed to a sense of Deccani patriotism, that Southern India was a homeland that should be protected from outsiders. His appeal was somewhat successful, and in 1677 Shivaji visited Hyderabad for a month and entered into a treaty with the Qutubshah of the Golkonda sultanate, agreeing to reject his alliance with Bijapur and jointly oppose the Mughals. In 1677, Shivaji invaded Karnataka with 30,000 cavalry and 40,000 infantry, backed by Golkonda artillery and funding. Proceeding south, Shivaji seized the forts of Vellore and Gingee; the latter would later serve as a capital of the Marathas during the reign of his son Rajaram I.

Shivaji intended to reconcile with his half-brother Venkoji (Ekoji I), Shahaji's son by his second wife, Tukabai (née Mohite), who ruled Thanjavur (Tanjore) after Shahaji. The initially promising negotiations were unsuccessful, so whilst returning to Raigad, Shivaji defeated his half-brother's army on 26 November 1677 and seized most of his possessions in the Mysore plateau. Venkoji's wife Dipa Bai, whom Shivaji deeply respected, took up new negotiations with Shivaji and also convinced her husband to distance himself from Muslim advisors. In the end, Shivaji consented to turn over to her and her female descendants many of the properties he had seized, with Venkoji consenting to a number of conditions for the proper administration of the territories and maintenance of Shahji's memorial (samadhi).

Death and Discussion

The question of Shivaji's heir-apparent was complicated. Shivaji confined his son to Panhala in 1678, only to have the prince escape with his wife and defect to the Mughals for a year. Sambhaji then returned home, unrepentant, and was again confined to Panhala.



Shivaji died around 3–5 April 1680 at the age of 50, on the eve of Hanuman Jayanti. The cause of Shivaji's death is disputed. British records states that Shivaji died of bloody flux being sick for 12 days. In a contemporary work in Portuguese, the Biblioteca Nacional de Lisboa, the recorded cause of death of Shivaji is anthrax. However, Krishnaji Anant Sabhasad, author of Sabhasad Bakhar, the biography of Shivaji has mentioned fever as the cause of death of Shivaji. Putalabai, the childless eldest of the surviving wives of Shivaji committed sati by jumping into his funeral pyre. Another surviving spouse, Sakwarbai, was not allowed to follow suit because she had a young daughter. There were also allegations, though doubted by later scholars, that his second wife Soyarabai had poisoned him in order to put her 10-year-old son Rajaram on the throne.

After Shivaji's death, Soyarabai made plans with various ministers of the administration to crown her son Rajaram rather than her stepson Sambhaji. On 21 April 1680, ten-year-old Rajaram was installed on the throne. However, Sambhaji took possession of Raigad Fort after killing the commander, and on 18 June acquired control of Raigad, and formally ascended the throne on 20 July. Rajaram, his mother Soyrabai and wife Janki Bai were imprisoned, and Soyrabai executed on charges of conspiracy that October.

Governance

Ashta Pradhan Mandal

The Council of Eight Ministers, or Ashta Pradhan Mandal, was an administrative and advisory council set up by Shivaji. It consisted of eight ministers who regularly advised Shivaji on political and administrative matters. The eight ministers were as follows:



Ashta Pradhan Mandal

Minister	Duty
Peshwa or Prime Minister	General Administration
Amatya or Finance Minister	Maintaining Public accounts
Mantri or Chronicler	Maintaining Court records
Summant or Dabir or Foreign Secretary	All matters related to relationships with other states
Sachiv or Shurn Nawis or Home Secretary	Managing correspondence of the king
Panditrao or Ecclesiastical Head	Religious matters
Nyayadhis or Chief Justice	Civil and Military justice
Senapati/Sari Naubat or Commander-in-Chief	All matters related to army of the king

Except the Panditrao and Nyayadhis, all other ministers held military commands, their civil duties often being performed by deputies.

Promotion of Marathi and Sanskrit

In his court, Shivaji replaced Persian, the common courtly language in the region, with Marathi, and emphasised Hindu political and courtly traditions. Shivaji's reign stimulated the deployment of Marathi as a tool of systematic description and understanding. Shivaji's royal seal was in Sanskrit. Shivaji commissioned one of his officials to make a comprehensive lexicon to



replace Persian and Arabic terms with their Sanskrit equivalents. This led to production of 'Rājavyavahārakośa', the thesaurus of state usage in 1677.

Religious policy

Shivaji is known for his liberal and tolerant religious policies. While Hindus were relieved to practice their religion freely under a Hindu ruler, Shivaji not only allowed Muslims to practice without harassment, but supported their ministries with endowments. When Aurangzeb imposed the Jizya tax on non-Muslims on 3 April 1679, Shivaji wrote a strict letter to Aurangzeb criticising his tax policy. He wrote:

In strict justice, the Jizya is not at all lawful. If you imagine piety in oppressing and terrorising the Hindus, you ought to first levy the tax on Raj Singh I, who is the head of Hindus. But to oppress ants and flies is not at all valour nor spirit. If you believe in Quran, God is the lord of all men and not just of Muslims only. Verily, Islam and Hinduism are terms of contrast. They are used by the true Divine Painter for blending the colours and filling in the outlines. If it is a mosque, the call to prayer is chanted in remembrance of God. If it is a temple, the bells are rung in yearning for God alone. To show bigotry to any man's religion and practices is to alter the words of the Holy Book.

Noting that Shivaji had stemmed the spread of the neighbouring Muslim states, his contemporary, the poet Kavi Bhushan stated:

Had not there been Shivaji, Kashi would have lost its culture, Mathura would have been turned into a mosque and all would have been circumcised.

However, Gijs Kruijtzer, in his book *Xenophobia in Seventeenth-Century India* argues that the roots of modern communalism (the antagonism between "communities" of Hindus and Muslims) first appeared in the decade 1677–1687, in the interplay between Shivaji and the Mughal emperor Aurangzeb (though Shivaji died in 1680). During the sack of Surat in 1664,



Shivaji was approached by Ambrose, a Capuchin friar who asked him to spare the city's Christians. Shivaji left the Christians untouched, saying "the Frankish Padrys are good men."

Shivaji was not attempting to create a universal Hindu rule. He was tolerant to different religions and believed in syncretism. He urged Aurangzeb to act like Akbar in according respect to Hindu beliefs and places. Shivaji had little trouble forming alliances with the surrounding Muslim nations even against Hindu powers. He also did not join forces with other Hindu powers, such as the Rajputs, to fight the Mughals. In his own army, Muslim leaders appear quite early. The first Pathan unit was formed in 1656. His naval admiral, Darya Sarang, was a Muslim.

Seal

Seals were means to confer authenticity on official documents. Shahaji and Jijabai had Persian seals. But Shivaji, right from beginning, used Sanskrit for his seal. The seal proclaims: "This seal of Shiva, son of Shah, shines forth for the welfare of the people and is meant to command increasing respect from the universe like the first phase of the moon."

Shivaji's mode of warfare

Shivaji maintained a small but effective standing army. The core of Shivaji's army consisted of peasants of the Maratha and Kunbi castes. Shivaji was aware of the limitations of his army. He realised that conventional warfare methods were inadequate to confront the big, well-trained cavalry of the Mughals which was equipped with field artillery. As a result, Shivaji adopted guerilla tactics which became known as 'Ganimi Kawa'. Shivaji was a master of guerrilla warfare. His strategies consistently perplexed and defeated armies sent against him. He realized that the most vulnerable point of the large, slow-moving armies of the time was supply. He utilised knowledge of the local terrain and the superior mobility of his light cavalry to cut off supplies to the enemy. Shivaji refused to confront in pitched battles. Instead, he lured the enemies in difficult hills and jungles of his own choosing, catching them at a disadvantage and routing them. Shivaji didn't stick to a particular tactic but used several methods to undermine his



enemies as required by circumstances, like sudden raids, sweeps and ambushes and use of psychological pressure.

Shivaji was contemptuously called a "Mountain Rat" by Aurangzeb and his generals because of his guerilla tactics of attacking enemy forces and then retreating into his mountain forts.

Military

Shivaji demonstrated great skill in creating his military organisation, which lasted until the demise of the Maratha Empire. His strategy rested on leveraging his ground forces, naval forces, and series of forts across his territory. The Maval infantry served as the core of his ground forces (reinforced with Telangi musketeers from Karnataka), supported by Maratha cavalry. His artillery was relatively underdeveloped and reliant on European suppliers, further inclining him to a very mobile form of warfare.

Hill forts

Hill forts played a key role in Shivaji's strategy. He captured important forts at Murambdev (Rajgad), Torna, Kondhana (Sinhagad) and Purandar. He also rebuilt or repaired many forts in advantageous locations. In addition, Shivaji built a number of forts; the number "111" is reported in some accounts, but it is likely the actual number "did not exceed 18." The historian Jadunath Sarkar assessed that Shivaji owned some 240–280 forts at the time of his death. Each was placed under three officers of equal status, lest a single traitor be bribed or tempted to deliver it to the enemy. The officers acted jointly and provided mutual checks and balance.

Navy

Aware of the need for naval power to maintain control along the Konkan coast, Shivaji began to build his navy in 1657 or 1659, with the purchase of twenty galivats from the Portuguese shipyards of Bassein. Marathi chronicles state that at its height his fleet counted some



400 warships, though contemporary English chronicles counter that the number never exceeded 160. Kanhoji Angre was the chief of the Maratha Navy.

With the Marathas being accustomed to a land-based military, Shivaji widened his search for qualified crews for his ships, taking on lower-caste Hindus of the coast who were long familiar with naval operations (the famed "Malabar pirates") as well as Muslim mercenaries. Noting the power of the Portuguese navy, Shivaji hired a number of Portuguese sailors and Goan Christian converts, and made Rui Leitao Viegas commander of his fleet. Viegas was later to defect back to the Portuguese, taking 300 sailors with him.

Shivaji fortified his coastline by seizing coastal forts and refurbishing them, and built his first marine fort at Sindhudurg, which was to become the headquarters of the Maratha navy. The navy itself was a coastal navy, focused on travel and combat in the littoral areas, and not intended to go far out to sea.

Expansion of the Maratha Empire after Shivaji

Shivaji left behind a state always at odds with the Mughals. Soon after his death, in 1681, Aurangzeb launched an offensive in the South to capture territories held by the Marathas, the Bijapur-based Adilshahi and Qutb Shahi of Golkonda respectively. He was successful in obliterating the Sultanates but could not subdue the Marathas after spending 27 years in the Deccan. The period saw the capture, torture, and execution of Sambhaji in 1689, and the Marathas offering strong resistance under the leadership of Sambhaji's successor, Rajaram and then Rajaram's widow Tarabai. Territories changed hands repeatedly between the Mughals and the Marathas; the conflict ended in defeat for the Mughals in 1707.

Shahu, a grandson of Shivaji and son of Sambhaji, was kept prisoner by Aurangzeb during the 27-year period conflict. After the latter's death, his successor released Shahu. After a brief power struggle over succession with his aunt Tarabai, Shahu ruled the Maratha Empire from 1707 to 1749. Early in his reign, he appointed Balaji Vishwanath and later



his descendants, as Peshwas (prime ministers) of the Maratha Empire. The empire expanded greatly under the leadership of Balaji's son, Peshwa Bajirao I and grandson, Peshwa Balaji Bajirao. At its peak, the Maratha empire stretched from Tamil Nadu in the south, to Peshawar (modern-day Khyber Pakhtunkhwa) in the north, and Bengal, in the east. In 1761, the Maratha army lost the Third Battle of Panipat to Ahmed Shah Abdali of the Afghan Durrani Empire, which halted their imperial expansion in northwestern India. Ten years after Panipat, Marathas regained influence in North India during the rule of Madhavrao Peshwa.

In a bid to effectively manage the large empire, Shahu and the Peshwas gave semi-autonomy to the strongest of the knights, creating the Maratha Confederacy. They became known as Gaekwads of Baroda, the Holkars of Indore and Malwa, the Scindias of Gwalior and Bhonsales of Nagpur. In 1775, the East India Company intervened in a succession struggle in Pune, which resulted in the First Anglo-Maratha War. The Marathas remained the pre-eminent power in India until their defeat by the British in the Second and Third Anglo-Maratha wars (1805–1818), which left the company the dominant power in most of India.

Legacy

Shivaji was well known for his strong religious and warrior code of ethics and exemplary character. He was recognized as a national hero during the Indian Independence Movement. While some accounts of Shivaji state that he was greatly influenced by the Brahmin guru Samarth Ramdas, others have said that Ramdas' role has been overemphasised by later Brahmin commentators to enhance their position.

Sambhaji

Shivaji's two sons were Sambhaji and Rajaram. Sambhaji, the eldest, proclaimed himself the Maratha Emperor in 1681. Sambhaji conquered the Portuguese rulers of Goa and the King of Mysore Sikka Devarasa Wodeya and expanded the boundaries of the empire.



Sambhaji, along with the Rajaputras, defeated the Deccan Sultanates like Bijapur and Golconda in battle. In 1689, Aurangzeb's general, Mubarak IX, arrested Sambhaji, who was staying with some soldiers at Sangameswarar, on 1 February 1689, and hanged him at Bahadurghat on 11 March 1689.

Rajaram and Tarabhai

After Sambhaji's death, his younger brother and Tarabai's husband Chhatrapati Rajaram was crowned as the emperor of the Maratha Empire. As the Mughals captured the Raigad fort, he ruled the Maratha Empire while staying at the Red Fort in Tamil Nadu.

Later, Rajaram captured the forts captured by the Mughals through guerilla attacks. Aurangzeb did not accept the treaty of friendship made by Rajaram in 1697. In 1700, Rajaram died at Singat. Tarabai, Rajaram's widow, ruled the Maratha Empire in the name of her young son Shivaji II.

Sakuji

After Aurangzeb's death in 1707, Sambhaji's son and Shivaji's grandson, Chakhuji, was released from Delhi prison by the new Mughal Emperor of Delhi, Bahadur Shah I, under certain conditions.

On his return from Delhi prison, Shakuji dethroned his siddhi Tarabhai and his second son Shivaji and crowned himself as the Chhatrapati of the Maratha Empire. Chakhuji's mother was released from prison in Delhi in 1719 under certain conditions as the Maratha Empire flourished.

Balaji Vishwanath was appointed by the Maratha Emperor Shakuji as his Chief Minister. During Sakuji's reign, the Maratha Empire expanded as far east as present-day West Bengal.



Peshwa Bajirao, the Maratha Prime Minister and Commander-in-Chief, conquered parts of western India. Bajirao and his chieftains, the Pawar, Holkar, Gaikwat and Sindhia clans of the Peshwa clan, conquered Indore, Gwalior and Baroda.

Period of Peshwas

The Peshwas who joined later, after the time of Chakhuji, kept the Maratha empresses as puppets and ran the administration directly. During the reign of the Peshwas, the Maratha Empire gained influence over large areas of the Indian subcontinent.

Balaji Viswanath

In 1713, the Maratha Emperor Sakhuji appointed Balaji Vishwanath as Peshwa. With Kanoji Angare, Peshwa Balaji Vishwanath concluded a treaty at Lonavla, appointing Kanoji Angare as the Commander-in-Chief of the Maratha Empire. In 1719 Maratha forces led by Balaji Vishwanath, along with Syed Hussain Ali, marched towards Delhi and completely eliminated the Mughal Empire.

Bajirao first

After the death of Balaji Vishwanath in 1720, his son Bajirao was appointed Maratha Peshwa by the Maratha emperor Chakhuji. Bajirao expanded the Maratha Empire from 3 to 30% of the new Indian territories from 1720-1740. Bajirao, who died in April 1740, saw 41 battlefields before his death. He never saw defeat in any battle.

On 28 February 1728, the Maratha forces defeated the Nizam's forces in a battle between the Nizam of Hyderabad and Bajira at Balkhet near the city of Nashik. This battle is an example of the war tactics of the Marathas. In the Battle of Delhi in 1737 led by Bajirao I, the Maratha Empire's forces launched lightning attacks on the urban areas of Delhi. Sultan Nizam regained the Hyderabad territories lost to the Marathas in the Bhopal War with the help of the



Mughals. Later the Marathas who defeated the Mughals, got the Malwa region through a treaty. The Marathas and the Portuguese were victorious in a battle at Vasai, 50 km north of Mumbai.

Balaji Baji Rao

After Bajira's death, his son Balaji Baji Rao was appointed Peshwa of the Maratha Empire by the Maratha emperor Chhatrapati Chaguji. In 1740 Maratha forces led by Balaji Baji Rao defeated Arcot Nawab Dost Ali Khan in the Battle of Tamalcherry and the Marathas established a foothold in Tamil Nadu by capturing Arcot. On 14 March 1741 the Marathas captured Tiruchirappalli and arrested Chanda Sahib and his son and imprisoned them in Nagpur jail. Maratha general Balaji Baji Rao, who had conquered the central parts of Karnataka and Tamil Nadu, annexed present-day West Bengal, Bihar and Odisha from the Mughal governorship to the Maratha Empire at the end of the Bengal War of 1741 to 1748.

Nawab Alivarti Khan of Bengal signed a peace treaty with the Maratha general Balaji Baji Rao in 1751, ceding the territories up to the Suvarnareka River and agreeing to pay an annual tribute of 1.2 million rupees to the Maratha Empire. During the time of Balaji Baji Rao, Rajputana was also incorporated into the Maratha Empire.

Invasions of Afghanistan

In 1756, when the Afghan forces led by Ahmed Shah Durrani captured Delhi, the capital of the Mughal Empire, the Maratha forces led by Peshwa Irgunathrao defeated the Afghan forces and captured Delhi in August 1757. The Battle of Delhi in 1757 laid the foundation for the Maratha Empire's conquest of northern and western India. After the Battle of Attock on 8 May 1758, the Maratha forces captured Peshawar from the Afghans.



Invasions of Delhi and Rogilkhand

Before the Third Battle of Panipat, the Maratha forces sacked Diwani Khas, the royal residence of the Mughal emperors in the Red Fort of Delhi. In 1750, the Maratha forces captured the Rogilkhand region of present-day Uttar Pradesh.

Third Battle of Panipat

On 14 January 1761, the Maratha army led by the Maratha commander-in-chief Satasivarao Bahu faced the Battle of Panipat under the leadership of Holkar, Scindia, Gaekwat, Pawar to face the huge forces led by the Afghan King Ahmed Shah Durrani. The Marathas were defeated in the Third Battle of Panipat as the Sikh, Rajput and Jat forces did not help the Marathas and the Afghan Rogillas and the Awad Nawab helped Ahmad Shah Turani. The Marathas ceded Punjab, Jammu and Kashmir and the Gangetic plains to the Afghans who won the war.

First Mathavarav

Madhavrao became the fourth Peshwa of the Maratha Empire. Under his leadership, the revival of the Maratha Empire took place. During his reign, the Nizam of Hyderabad and the kingdoms of Mysore surrendered to the Marathas. Large parts of northern India came under the Maratha Empire until the Third Panipat War. The defeat of the Marathas in the Third Battle of Panipat was considered a major setback for the Maratha Empire as it was unable to expand further.

Madhavrao, the Peshwa of the Maratha Empire, allowed the Bhonsale family of Shivaji of the Maratha Empire and the great generals to rule parts of the empire with some autonomy. They are:



Nagpur kingdom of Bhonsule, Satara kingdom, Akkalkot kingdom, Kolhapur kingdom, Baroda kingdom of Gaikwats, Indore kingdom of Holkar, Gwalior kingdom of Sindhias and Malwa, Dewas and Dhar kingdom of Pawars

Major events

After the Third Battle of Panipat, Malkar Rao Olkar suppressed the Rajaputras in 1761 and re-established Maratha supremacy in Rajasthan. Madhavrao Scindia, king of the Gwalior kingdom, conquered the Jats and the Afghan Rohillas and controlled Delhi for thirty years. They also captured modern Ariana. Madhavrao I crossed the Krishna River, defeated Aydar Ali of Mysore in 1767, recovered the last title of the Kaladi Nayaks from his control, recaptured Delhi in early 1771, and installed Shah Alam II as the puppet king of the Mughals, appointed by the Marathas. He controlled Delhi for thirty years. They also captured modern Ariana. Madhavrao I crossed the Krishna River, defeated Aydar Ali of Mysore in 1767, recovered the last title of the Kaladi Nayaks from his control, recaptured Delhi in early 1771, and installed Shah Alam II as the puppet king of the Mughals, appointed by the Marathas. The Marathas, who took control of Delhi, defeated the Rogilkhand region, inhabited by the Afghan Rohillas who had opposed them in the Third Panipat War, in 1772 with a large force and captured the royal family. Maratha forces led by Tukhojirao Holkar defeated the Nawab of Karnataka, Tipu Sultan, in 1787. Thus the Maratha empire expanded up to the Tungapathrai river. He captured the fort of Gwalior from the Jat leader Chatter Singh in 1783 and appointed the Maratha general Ganda Rao as the governor of Gwalior. In 1778, the Afghan Rogilla leader Ghulam Qadir and Ismail Beg's allies captured the eyes of Shah Alam II, the nominal Mughal emperor, and captured Delhi. The Maratha Peshwa Madhavrao again attacked Delhi and defeated the Afghan leader Ghulam Qadir, reappointed Shah Alam II as the Emperor of Delhi and declared himself the protector of Delhi. The kingdoms of Jaipur and Jodhpur were conquered by the forces of Peshwa Madhavara of the Maratha Empire in the Battle of Pathan. The Marathas conquered the Nizam's kingdom of Hyderabad in the Battle of Karda.



Invasions of the British

First Anglo-Maratha War - Fought during 1775-1782. In a dispute over the succession to the Maratha Empire, the war broke out as one side sought the aid of the East India Company. After seven years of fighting, it ended with the Salbai Treaty. Later both sides joined forces against the Mysore government. Second Anglo-Maratha War – Fought in 1803-05. The forces of the East India Company intervened in the conflict between the kings of the Maratha Empire and defeated the Maratha forces. Many parts of the empire came under the control of the Company. Third Anglo-Maratha War – Fought in 1817-18. The East India Company was very successful in this and the Maratha kingdoms became princely states under the Company's rule.

Cabinet called Ashta Pradhan

In the Middle Empire, a cabinet committee of eight ministers called the Ashta Pradhan oversaw the administration of the empire. They are:

Peshwa (Prime Minister)

1. Sar-i-nabat (Minister of Defense)
2. Nayayadhish (Minister of Justice)
3. Amatya or Mazumdar (Finance Minister)
4. Wajia-Naveez (Minister of Home Affairs)
5. Samant or Dabir (Minister of External Affairs)
6. Sachedev (Minister of Correspondence on behalf of the Government) (official correspondence)
7. Pandit Rao (Royal Priest)



The following eight officers act as assistants to the Ashta Chief Ministers. They are: Jamdar, Bodnis, Diwan, Masumdar, Dabardar, Patnavis, Sidneys and Garganis.

South Tax

A tax levied by Shivaji on territories which were alien to his kingdom. It was one-fourth of the tax paid by the people to the Dakhanam or the Mughal Empire. A tax levied by the Maratha government on the assurance that the Maratha soldiers would not capture the territories of the Saud tax payers.

Sardeshmukhi Tax

The sardeshmukhi tax was one-tenth of the fixed land revenue levied on the total population of a village or town as a token of their recognition of the Maratha king as their sardeshmukh.



UNIT- V

Trade between India and European countries has been going on since ancient times. The Europeans who came to trade later got involved in Indian politics and started Indians. They came to India by sea from Europe. Europeans came to India by land in 1453. The first arrivals were the Portuguese. A Portuguese prince known as "Henry the Sailor". Portuguese sailor Bartholomew Diaz reached the southern tip of South America. He was supported by King John II.

Vasco da Gama Visit to India:

He reached Kallikot in 1498 AD. Vasco da Gama followed the sea route and reached Kallikote in 1500 with a few hundred warriors in thirteen ships.

Reasons for European Arrival

The people from the European continent knew the glory of spices like pepper, cinnamon, ginger, etc. grown in India. The Europeans who came to Tamil Nadu in the seventeenth century AD first came with the intention of spreading trade. Later they gained the respect of the kings who came to Tamil Nadu and spread their Christianity in Tamil Nadu. At first some kings protested against this, but people like Mangammal amicably left the religious principles of the Europeans behind. As a result, the Christian priests who came from places like Padikisu Spain stayed in the coastal area of Tamil Nadu and lived together with the Tamil people and spread Christianity little by little. In this way, in the work of spreading values, they engaged in quarrels for petty reasons and started establishing their management by giving them material support and so on.

Europeans visit trade contacts.

India and European countries have had trade relations since ancient times. This connection is further strengthened by the arrival of Alexander. Indian products such as silk



perfumes and muslin handlooms are in good demand in European countries. Pepper, chilli bark, ginger, coconut, sugar, dyes etc. have been exported to European countries from India. These exports are exported through three different routes.

1. Afghanistan has used a route through Central Asia and the Caspian Sea to the Black Sea mainland.
2. They used a route through Persia and a smaller route to Alexandria in the Mediterranean.
3. They used a third sea route through the Arabian Sea, Persian Gulf and Red Sea.

In 1453 AD the Auto Grant Turks captured the city of Constantinople and disrupted European traders. Banned their trade. The other two routes were blocked by the eighth century AD as a result of European invasion. So the Europeans suffered without Indian goods. They are making a new effort to somehow get Indian goods. In 1498 Vasco da Gama discovered a new route through the Cape of Good Hope. After that many trading companies came to India and established their trading centers. Those who came as traders have also intervened in Indian politics over time. Finally they have established their settlements in India. And the trade competition between Europeans has turned into a competition for political dominance. The British ultimately won the race by establishing their rule in India.

The Portuguese.

It was the Portuguese who set out to find a new sea route to India. Prince Henry, King of Portugal, wanted to train sailors. For that he started a scientifically based school. He was nicknamed Sailor Henry because of his passion for seafaring.

Bartholomew Diaz.

Bartholomew Diaz from Portugal made the first sea voyage in 1487 AD. He reached the southern tip of Africa. At that time there was a heavy storm. He named the southern tip of



Africa as Cape of Storms. He expressed the hope that if we cross this, we will find new areas. Thus this storm tip was given as the Good Faith tip.

Vasco da Gama.

Vasco da Gama was the first to cross the tip of the bonafide. He reached India on May 27, 1498 after crossing the Cape of Good Hope. He reached Kallikottai in Kozhikode on the west coast of India. Then King Shah Morin of Kallikottai welcomed him. He also allowed the Portuguese to trade with India. Due to this, the Portuguese started trading with India. They set up trading posts in Kallikottai Cochin Kannanur located on the west coast of India and engaged in business.

Francis Co de Almeida 1505 AD- 1509 AD.

Francis Co de Almeida was appointed as the first governor to look after the Portuguese trade in India. He defeated the Arab traders and established the dominance of the Portuguese. He strengthened the fleet and ensured Portuguese influence in the Indian Ocean. These policies are known as Blue Water Policy. Through this he brought other areas under complete control. He was killed by the Egyptians in 1509 AD. Alphonse de Albuquerque 1510 to 1515. The second Portuguese governor was a great conqueror. 1510 captured Cove from Bijapur Sultan and made it the capital. He strengthened his relationship with the Vijayanagara empire. They captured the island of Malacca in the far east. He built a port at Armus on the Persian Gulf. He is hailed as the true establisher of Portuguese rule in India. He established cordial relations with the Hindus. He opened many schools for educational development. He encouraged the Portuguese to marry Indian women. His religious policy was anti-Muslim and hence he lost the influence of Muslims. He died in 1515 in Goa. After his death, the Portuguese captured Diu Daman Bombay Sri Lanka Sergeant Bus's goopli.



The Dutch.

1600 AD The Dutch trading group was founded by people from the Dutch East Indies. They engaged in trade with the lower countries. They are not very interested in India. They had a fondness for the aromatic islands. However in India Singhara established trading centers at Nagapattinam Masulipatnam. In 1610 AD Pulicat established their trading post in the Palaver forest region and built a fort there which became the headquarters of the Dutch. Later Nagapattinam became the headquarters. They set up trading posts in places like Surat Proch Kambe Ahmedabad Patna Qasim Bazar.

Ambaina Massacre.

The British sent traders to trade in Indonesia. The Dutch did not accept this. In 1623 AD, the Dutch killed the English traders at Amboyna. It was called the Ambaina Massacre and the event created animosity among English fans. After the Ambaina massacre, the British left the Aromatic Islands and turned their full attention to India. The British engaged in trade in India in competition with the Dutch. Unable to compete with the British, the Dutch sold their trading centers and left India. The Dutch-English rivalry lasted for about 70 years.

English East India Company.

100 City of London merchants came together to form the English East India Company. This company was licensed to do business by Queen Elizabeth I of England on 31 December 1600. In 1680 AD, William Hawkins visited Jahangir's court with a letter of permission to do business from King James I of England. Due to the influence of the emperor over the Portuguese, he could not get permission to trade. In 1615 AD Sir Thomas Roe obtained permission to trade with him. He established trading centers at Surat Agra Baruch Ahmedabad. In 1639, an Englishman named Francis Day bought a piece of land from the Chandragiri king and established the modern city of Chennai. Fort St. George was built in Chennai in 1640. King



Charles II of England married Princess Catherine of Portugal. He was given Bombay in succession which he leased to the English board for £10 a year.

Danes.

People from Denmark were called Danes and they came to India to do business. A Danish trading post was established at Tharangambadi in 1620. In 1876 they set up a trading base at Seerampur in Bengal. It is their headquarters in India. In 1845 they left India leaving their settlements to the British.

The French.

The French East India Company was established in 1664 by Gilbert, minister of King Louis XVI of France. The first trading post in Surat was established in 1668 by Francis Caron. A French trading post was established at Mazulipatnam in 1669 by Merc Cara. Pondicherry received a tract of land south of Chennai from the Thanjavur king in 1673-1774. Frankie Martin founded the Pondicherry trading platform. Frank Guy Martin was the first Governor of Pondicherry. It was the headquarters of the French. It was Alfonso de Albuquerque who laid the foundations of Portuguese rule in India. Portugal was the first European country to find a sea route to India. Turkey by whom Constantinople was conquered in 1453. Sir William Hawkins is from England. Fort St. George was the first fort built by the British in India. Tharangambadi on the coast of Tamil Nadu was a trading center for the Danes. National Archives of India, New Delhi. Bartholomew, a Portuguese sailor, was supported by King John II. The printing press in India was established in Goa in 1556 by the Portuguese government.

Carnatic wars

The Carnatic Wars were a series of military battles fought in South India in the 18th century. At the end of the Carnatic Wars, the British East India Company dominated South India. The English East India Company and the French East India Company were on opposing sides in



the Carnatic Wars. Traditionally, Britain and France have been rival countries in Europe. That situation continued in India as well in business and governance. As a result, a series of military contests took place in the Karnataka region of South India. They are known as Carnatic wars. These were held from 1746 to 1763.

First Carnatic War (1746-1748)

Britain and France were on opposing sides in the War of the Austrian Succession in Europe. This animosity reverberated in India as well.

Battle of Adyar (1746)

This battle took place between Karnataka Nawab Anwaruddin and the French army at Santhome, situated on the banks of the Adyar river in Chennai. Anwaruddin sought the help of the British. A very small French force led by Captain Paradise defeated a very strong Nawab force led by Mabus Khan. This was the first instance of a well-trained European force defeating an Indian force and establishing their command.

Treaty of Ay-la-Chapelle (1748)

The First Carnatic War ended with the Treaty of Ay-la-Chapelle, which ended the War of the Austrian Succession in Europe. Padhimadaras (Chennai) was handed back to the British. Instead France got parts of North America.

Second Carnatic War (1749 – 1754)

The main cause of this conflict was the succession problem in Karnataka and Hyderabad. Anwaruddin and Chanda Sahib claimed the post of Nawab of Karnataka. Similarly Nasir Jung and Muzaffar Jung claimed the post of Nizam of Hyderabad. Thus the French helped Chanda Sahib and Muzaffar Jung in the Deccan region. The British helped Anwaruddin;



Nasirjung also helped. The British and the French wanted to establish their dominance in India through this war.

Battle of Ambur (1749)

As a result, Nawab Anwaruddin of Karnataka was defeated and killed by the combined forces of the French Governor Dublay, Chanda Saqib and Muzaffar Jung in the Battle of Ampur on 3 August 1749. Anwaruddin's son Muhammad Ali fled to Tiruchirappalli. Chandasagib was made the Nawab of Karnataka by the French. In return he gave 80 villages around Pondicherry to the French as a reward.

Nasir Jung was defeated and killed by the French in the Deccan as well. Muzaffar Jung became the Nizam of Hyderabad. The new Nizam rewarded the French amply. He appointed Duplay as the governor of all areas south of the Krishna river. Muzaffar Jung was assassinated by his own people in 1751. Nasir Jung's brother Salabat Jung became the Nizam of Hyderabad with the help of the French commander Bussy. He ceded the whole of North Sarkar to the French except the Guntur district. With this, Duplay's power reached its peak.

Battle of Arcot (1751)

At this juncture, Deublay sent an army to besiege the fort of Trichy, where Muhammad Ali had taken refuge. Chanda Sakib (Karnataka Nawab) also attached himself to the French forces in this effort. At this time he requested permission from Robert Clive Company to attack Arcot. English Governor Saunders gave approval to Robert Clive's plan. Clive attacked and captured Arcot with 200 English soldiers and 300 Indian soldiers. With the help of Lawrence, Clive defeated the French forces at Arani and Kaveripakkam. Robert Clive, meanwhile, was murdered in Trichy by Chandasagi. Anwaruddin's son Muhammad Ali became the Nawab of Arcot with the help of the British. Due to this defeat, the French government recalled Dupley to Paris.



Treaty of Pondicherry (1755)

Gautheu, who succeeded Dupley as the French governor, concluded the Treaty of Pondicherry with the English. According to this, it was said that the two countries should not interfere in their internal affairs and the areas that existed before the war would be handed back to them. It was also said that no new forts should be built. By this agreement the British gained more strength.

The Second Carnatic War proved a stalemate. The British established their rule in India by appointing Muhammad Ali as the Nawab of Karnataka. Although the French were strong in Hyderabad, the day proved to be weak in the Deccan.

Third Carnatic War (1756 – 1763)

The Seven Years' War that broke out in Europe led to the Third Carnatic War in India. At this time, the British commander Robert Clive established British dominance in Bengal through the Battle of Plassip and also provided funds for the Third Carnatic War.

The French government appointed the Comte-de-Lally to lead the French forces at Ilore. He captured St. David's Fort in Cuddalore with ease. Bussy to join him in driving the British out of Karnataka. The Count-de-Lally ordered. Bussy took advantage of the moment of his departure from Idarapada and sent Colonel Borde from Bengal to capture parts of North Sarkar (Andhra Pradesh Odisha).

Battle of Vandavasi (1760)

In this battle which took place on 22 January 1760, the British force led by General Eyre Goode completely defeated the French force led by Lally. A year later the French lost all their colonies in India. Coundillali was recalled to France, imprisoned, and later hanged.



Treaty of Paris (1763)

The Seven Years' War in Europe ended with the Treaty of Paris. Accordingly, all the French settlements in India, including Pondicherry, were returned to the French. But they were forbidden to fortify their territories and increase their armies. This brought an end to French rule in India.

Treaty of Allahabad

The Treaty of Allahabad was signed on 16 August 1765 between Mughal Emperor Shah Alam II, son of the late Emperor Alamgir II, and Robert Clive of the East India Company, after the Battle of Buxar on 22 October 1764. The treaty was handwritten by I'tisam-ud-Din, a Bengali Muslim scribe and diplomat of the Mughal Empire.

This treaty marked the political and constitutional involvement of the British in India. According to the terms of the treaty, Alam granted Diwani rights to the East India Company. These rights allowed the company to collect revenue directly from the people of Bengal, Bihar and Orissa. In return, the company paid Shah Alam II an annual tribute of twenty-six lakh rupees (equivalent to £260,000) while securing the districts of Ghora and Allahabad. The treaty also mandated Shah Alam's restoration to the province of Varanasi as long as he continued to pay a certain amount of revenue to the company. Awad returned to Shuja-ud-daulah, but Allahabad and Kora were taken from him. Awadh Nawab Shuja ud Daulah also had to pay fifty lakh rupees as war indemnity to the East India Company.

Also, the two signed an alliance whereby the company promised to support the Nawab against external attacks if he paid for the services of troops sent to his aid. This alliance made the Nawab dependent on the Company. It was a turning point in Indian history.