STUDY GUIDE

HISTORY OF INDIA (647 A.D TO 1526 A.D)

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HISTORY OF India (647 A.D – 1526 A.D)

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Reference Books

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UNIT – I

HISTORY OF INDIA (647 A.D – 1526 A.D)

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 Raj puts Delhi sultanates, slave ruler, the Khiljis, the Tughlugs, Lodis, Bhamini, Vijayanagar, Nayaks, 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 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 medival 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 forical knowledge. There are many literature which are very useful to reconstruct the history of medieval

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 Afghanistar in 1334 at the height of Tughlaq dynastry's geographic empire. He noted lot of mattern 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 medival period.

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 contact with South India begs 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 Vijayanagars and placed a Quran before his throne

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 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.

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.

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 (*Fatuhat us salatin*), Syed Ali Tabatabai (*Burhan-i-Maisar*, 1596), Nisammuddin Bakshi, Firishta (*Tarik-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*. 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 *Varahapuranamu*, 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.

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.

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.

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), *Ugabhoga* (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).

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 *Marutratcharitamu* and *Salivahana-sapta-sati*, was patronised by King Devaraya II and enjoyed the same status as important ministers in the court.

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.

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.

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 oversees 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 remuled 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.

Origin and Emergence as community

The origin of the Rajputs has been a much-debated topic among historians. Historian Satish Chandra states: "Modern historians are more or less agreed that the Rajputs consisted of miscellaneous groups including Shudra and tribals. Some were Brahmans who took to warfare, and some were from Tribes- indigenous or foreign". Thus, the Rajput community formation was a result of political factors that influenced caste mobility, called Sanskritization by some scholars and Rajputization by others. Modern scholars agree that nearly all Rajputs clans originated from peasant or pastoral communities.

Alf Hiltebeitel discusses three theories by Raj era and early writers for Rajput origin and gives the reasons as to why these theories are dismissed by modern research. British colonial-era writers characterised Rajputs as descendants of the foreign invaders such as the Scythians or the Hunas, and believed that the Agnikula myth was invented to conceal their foreign origin. According to this theory, the Rajputs originated when these invaders were assimilated into the Kshatriya category during the 6th or 7th century, following the collapse of the Gupta Empire. While many of these colonial writers propagated this foreign-origin theory in order to

legitimise the colonial rule, the theory was also supported by some Indian scholars, such as D. R. Bhandarkar.

The second theory was promulgated by the nationalist historian C.V.Vaidya who believed in the Aryan invasion theory and that the entire 9th-10th century Indian populace was composed of only one race - the Aryans. Vaidya and R.B.Singh write that the Rajputs had originated from the Vedic Aryan Kshatriyas of the epics - Ramayana and Mahabharata. Vaidya bases this theory on certain attributes - such as bravery and "physical strength" of Draupadi and Kausalya and the bravery of the Rajputs. However, Hiltebeitel says that such "affinities do not point to an unbroken continuity between an ancient epic period" in the Vedic era(3500-3000 BC) and the "Great Rajput Tradition that began in sixteenth-century Rajasthan" but only "raise the question of similarities between the epics' allusions to Vedic Vratya warbands and earlier medieval low status Rajput clans". Hiltebeitel concludes that such attempts to trace Rajputs from epic and Vedic sources are "unconvincing" and cites Nancy MacLean and B.D.Chattopadhyaya to label Vaidya's historiography on Rajputs as "often hopeless". A third group of historians, which includes Jai Narayan Asopa, theorised that the Rajputs were Brahmins who became rulers. However, such "one track arguments" and "contrived evidence" such as shape of the head, cultural stereotypes, etc. are dismissed by Hiltebeitel who refers to such claims and Asopa's epic references as "far-fetched" or "unintelligible".

Recent research suggests that the Rajputs came from a variety of ethnic and geographical backgrounds and various Varnas. Tanuja Kothiyal states: "In the colonial ethnographic accounts rather than referring to Rajputs as having emerged from other communities, Bhils, Mers, Minas, Gujars, Jats, Raikas, all lay a claim to a Rajput past from where they claim to have 'fallen'. Historical processes, however, suggest just the opposite".

The root word "rajaputra" (literally "son of a king") first appears as a designation for royal officials in the 11th century Sanskrit inscriptions. According to some scholars, it was reserved for the immediate relatives of a king; others believe that it was used by a larger group of high-ranking men. The derivative word "rajput" meant 'horse soldier', 'trooper', 'headman of a village' or 'subordinate chief' before the 15th century. Individuals with whom the word "rajput" was associated before the 15th century were considered varna–samkara ("mixed caste origin")

and inferior to Kshatriya. Over time, the term "Rajput" came to denote a hereditary political status, which was not necessarily very high: the term could denote a wide range of rank-holders, from an actual son of a king to the lowest-ranked landholder.

According to scholars, in medieval times "the political units of India were probably ruled most often by men of very low birth" and this "may be equally applicable for many clans of 'Rajputs' in northern India". Burton Stein explains that this process of allowing rulers, frequently of low social origin, a "clean" rank via social mobility in the Hindu Varna system serves as one of the explanations of the longevity of the unique Indian civilisation.

Gradually, the term Rajput came to denote a social class, which was formed when the various tribal and nomadic groups became landed aristocrats, and transformed into the ruling class. These groups assumed the title "Rajput" as part of their claim to higher social positions and ranks. The early medieval literature suggests that this newly formed Rajput class comprised people from multiple castes. Thus, the Rajput identity is not the result of a shared ancestry. Rather, it emerged when different social groups of medieval India sought to legitimise their newly acquired political power by claiming Kshatriya status. These groups started identifying as Rajput at different times, in different ways. Thus, modern scholars summarise that Rajputs were a "group of open status" since the eighth century, mostly illiterate warriors who claimed to be reincarnates of ancient Indian Kshatriyas – a claim that had no historical basis.

During the era of the Mughal empire, hypergamous marriage "marrying up", combined with service in the state army was another way a tribal family could "become" Rajput. This process required a change in dress, diet, worship, and other traditions, ending widow remarriage, for example. Such a marriage between someone from a tribal family, and a member of an acknowledged - but possibly poor - Rajput family, would ultimately enable the non-Rajput family to rise to Rajput status. This marriage pattern supports the fact that Rajput was an "open caste category", available to those who served the Mughals.

Rajput formation continued in the colonial era. Even in the 19th century, anyone from the "village landlord" to the "newly wealthy lower caste Shudra" could employ Brahmins to retrospectively fabricate a genealogy and within a couple of generations they would gain

acceptance as Hindu Rajputs. This process would get mirrored by communities in north India. This process of origin of the Rajput community resulted in hypergamy as well as female infanticide that was common in Hindu Rajput clans. Scholars refer to this as "Rajputization", which, like Sanskritization, was a mode for upward mobility, but it differed from Sanskritization in other attributes, like the method of worship, lifestyle, diet, social interaction, rules for women, and marriage, etc. German historian Hermann Kulke has coined the term "Secondary Rajputization" for describing the process of members of a tribe trying to re-associate themselves with the former chief of their tribe who had already transformed himself into a Rajput via Rajputization and thus become Rajputs themselves.

Emergence as a community

Scholarly opinions differ on when the term Rajput acquired hereditary connotations and came to denote a clan-based community. Historian Brajadulal Chattopadhyaya, based on his analysis of inscriptions (primarily from Rajasthan), believed that by the 12th century, the term "rajaputra" was associated with fortified settlements, kin-based landholding, and other features that later became indicative of the Rajput status. According to Chattopadhyaya, the title acquired "an element of heredity" from c. 1300. A later study by of 11th–14th century inscriptions from western and central India, by Michael B. Bednar, concludes that the designations such as "rajaputra", "thakkura" and "rauta" were not necessarily hereditary during this period.

Sociologists like Sarah Farris and Reinhard Bendix state that the original Kshatriyas in the northwest who existed until Mauryan times in tiny kingdoms were an extremely cultured, educated and intellectual group who were a threat to the intellectual monopoly of the Brahmins. According to Max Weber, ancient texts show they were not subordinate to the Brahmins in religious matters. These Kshatriyas were later undermined not only by the Brahmin priests of the time but were replaced by the emerging community of Rajputs, who were illiterate mercenaries who worked for kings. Unlike the Kshatriyas, the Rajputs were generally illiterate hence their rise did not present a threat to intellectual monopoly of the Brahmins - and the Rajputs accepted the superiority of the educated Brahmin community.

Rajputs were involved in nomadic pastoralism, animal husbandry and cattle trade until much later than popularly believed. The 17th century chronicles of Muhnot Nainsi i.e. Munhata Nainsi ri Khyat and Marwar ra Paraganan ri Vigat discuss disputes between Rajputs pertaining to cattle raids. In addition, Folk deities of the Rajputs - Pabuji, Mallinath, Gogaji and Ramdeo were considered protectors of cattle herding communities. They also imply struggle among Rajputs for domination over cattle and pasturelands. The emergence of Rajput community was the result of a gradual change from mobile pastoral and tribal groups into landed sedentary ones. This necessitated control over mobile resources for agrarian expansion which in turn necessitated kinship structures, martial and marital alliances.

During its formative stages, the Rajput class was quite assimilative and absorbed people from a wide range of lineages. However, by the late 16th century, it had become genealogically rigid, based on the ideas of blood purity. The membership of the Rajput class was now largely inherited rather than acquired through military achievements. A major factor behind this development was the consolidation of the Mughal Empire, whose rulers had great interest in genealogy. As the various Rajput chiefs became Mughal feduatories, they no longer engaged in major conflicts with each other. This decreased the possibility of achieving prestige through military action, and made hereditary prestige more important.

The word "Rajput" thus acquired its present-day meaning in the 16th century. During 16th and 17th centuries, the Rajput rulers and their bards (charans) sought to legitimise the Rajput socio-political status on the basis of descent and kinship. They fabricated genealogies linking the Rajput families to the ancient dynasties, and associated them with myths of origins that established their Kshatriya status. This led to the emergence of what Indologist Dirk Kolff calls the "Rajput Great Tradition", which accepted only hereditary claims to the Rajput identity, and fostered a notion of eliteness and exclusivity. The legendary epic poem Prithviraj Raso, which depicts warriors from several different Rajput clans as associates of Prithviraj Chauhan, fostered a sense of unity among these clans. The text thus contributed to the consolidation of the Rajput identity by offering these clans a shared history.

However, there are historical indications of the group calling themselves Rajputs by sixth century AD which settled in Indo-Gangetic Plain. Historian J.N Asopa in his research quoted

various reference to the term Rajput in various inscriptions and contemporaneous texts of 11th-13th century A.D.

Thus, the other scholarly opinion asserted that the term Rajput began to be more commonly used from twelfth century onwards and the Rajput caste established itself well before the thirteenth century. The reference to the clan structure of Rajputs in contemporary historical works like Rajatarangini by Kalhana along with other epigraphic evidences indicates their existence as a community by twelfth century.

History of Rajput Kingdoms

The Rajput kingdoms were disparate: loyalty to a clan was more important than allegiance to the wider Rajput social grouping, meaning that one clan would fight another. This and the internecine jostling for position that took place when a clan leader (raja) died meant that Rajput politics were fluid and prevented the formation of a coherent Rajput empire.

The term "Rajput" has been used as an anachronistic designation for leading martial lineages of 11th and 12th centuries that confronted the Ghaznavid and Ghurid invaders, although the Rajput identity for a lineage did not exist at this time, these lineages were classified as aristocratic Rajput clans in the later times.

However, other scholarly opinion staged emergence of Rajput clans as early as seventh century AD. when they start to make themselves lords of various localities and dominate region in current day Northern India. These dynasties were Pratiharas of Kannauj, the Chahamanas (of Shakambhari, Nadol and Jalor), the Tomaras of Delhi, the Chaulukyas, the Paramaras, the Gahadavalas, Chandela, Sisodias , Guhilas etc.

The Rajput ruled kingdoms repelled early invasions of Arab commanders after Muhammad ibn Qasim conquered Sindh and executed last Hindu king of the region Raja Dahir. Rajput family of Mewar under Bappa Rawal and later under Khoman fought off invasions by Arab generals and restricted them only until the border of Rajasthan but failed to recapture Sindh. By the first quarter of 11th century, Turkic conqueror Mahmud Ghaznavi launched several successful military expeditions in the territories of Rajputs, defeating them everytime and

by 1025 A.D, he demolished and looted the famous Somnath Temple and its Rajput ruler Bhimdev Solanki fled his capital. Rajput rulers at Gwalior and Kalinjar were able to hold off assaults by Maḥmūd, although the two cities did pay him heavy tribute. By last quarter of 12th century, Muhammad of Ghor defeated and executed the last of Ghaznavid rulers and captured their region along with plundering Ghazna, the capital of Ghaznavids. After capturing the northwest frontier, he invaded Rajput domain. In 1191, Prithviraj Chauhan of Ajmer led a coalition of Rajput kings and defeated Ghurid forces near Taraori. However, Muizzuddin returned a year later with an army of mounted archers and crushed Rajput forces on the same battlefield of Taraori, Prithviraj fled the battlefield but was caught near Sirsa and was executed by Ghurids. Following the battle, the Delhi Sultanate became prominent in the Delhi region.

The Rajputs fought against Sultans of Delhi from Rajasthan and other adjoining areas. By first quarter of 14th century, Alauddin Khalji sacked key Rajput fortresses of Chittor (1303), Ranthambor (1301) and other Rajput ruled kingdoms like Siwana, Jalore. However, Rajputs resurgence took place under Rana Hammir who defeated Tughlaq army of Muhammad bin Tughluq in Singoli in 1336 CE and recaptured Rajasthan from Turkish rule. In the 15th century, the Muslim sultans of Malwa and Gujarat put a joint effort to overcome the Mewar ruler Rana Kumbha but both the sultans were defeated. Kumbha's grandson renowned Rana Sanga inherited a troubling kingdom after death of his brothers but through his capable rule turned traditional kingdom of Mewar into one of the greatest power in northern India during the early 16th century. Sanga defeated Sultans of Gujarat, Malwa and Delhi several times in various battles and expanded his kingdom. Sanga led a grand alliance of Rajput rulers and defeated the Mughal forces of Babur in early combat but was defeated at Khanua through Mughal's use of Gunpowder which was unknown in Northern India at the time. His fierce rival Babur in his autobiography acknowledged him as the greatest Hindu king of that time along with Krishnadevaraya. After a few years Maldev Rathore of Marwar rose in power and became lord of practically all of western India from Kutch to Punjab.

Legendary accounts state that from 1200 CE, many Rajput groups moved eastwards towards the Eastern Gangetic plains forming their own chieftaincies. These minor Rajput kingdoms were dotted all over the Gangetic plains in modern-day Uttar

Pradesh and Bihar. During this process, petty clashes occurred with the local population and in some cases, alliances were formed. Among these Rajput chieftaincies were the Bhojpur zamindars and the taluks of Awadh.

The immigration of Rajput clan chiefs into these parts of the Gangetic plains also contributed the agricultural appropriation of previously forested areas, especially in South Bihar. Some have linked this eastwards expansion with the onset of Ghurid invasion in the West.

From as early as the 16th century, Purbiya Rajput soldiers from the eastern regions of Bihar and Awadh, were recruited as mercenaries for Rajputs in the west, particularly in the Malwa region.

Akbar's policy (Mughal Period)

After the mid-16th century, many Rajput rulers formed close relationships with the Mughal emperors and served them in different capacities. It was due to the support of the Rajputs that Akbar was able to lay the foundations of the Mughal empire in India. Some Rajput nobles gave away their daughters in marriage to Mughal emperors and princes for political motives. For example, Akbar accomplished 40 marriages for himself, his sons and grandsons, out of which 17 were Rajput-Mughal alliances. Akbar's successors as Mughal emperors, his son Jahangir and grandson Shah Jahan had Rajput mothers. The ruling Sisodia Rajput family of Mewar made it a point of honour not to engage in matrimonial relationships with Mughals and thus claimed to stand apart from those Rajput clans who did so. Once Mewar had submitted and alliance of Rajputs reached a measure of stability, matrimonial between leading Rajput states and Mughals became rare. Akbar's intimate involvement with the Rajputs had begun when he returned from a pilgrimage to the Chisti Sufi Shaykh at Sikri, west of Agra, in 1561. Many Rajput princesses were married to Akbar but still Rajput princess were allowed to maintain their religion.

Culture of Rajafuts

The Bengal army of the East India Company recruited heavily from upper castes such as Brahmins and Rajputs of north-central India particularly from the region of Awadh and Bihar.

However, after the revolt of 1857 by the Bengal sepoys, the British Indian army shifted recruitment to the Punjab.

Martial race

The Rajputs were designated as a Martial Race in the period of the British Raj. This was a designation created by administrators that classified each ethnic group as either "martial" or "non-martial": a "martial race" was typically considered brave and well built for fighting, whilst the remainder were those whom the British believed to be unfit for battle because of their sedentary lifestyles. However, the martial races were also considered politically subservient, intellectually inferior, lacking the initiative or leadership qualities to command large military formations. The British had a policy of recruiting the martial Indians from those who has less access to education as they were easier to control. According to modern historian Jeffrey Greenhunt on military history, "The Martial Race theory had an elegant symmetry. Indians who were intelligent and educated were defined as cowards, while those defined as brave were uneducated and backward". According to Amiya Samanta, the marital race was chosen from people of mercenary spirit (a soldier who fights for any group or country that will pay him/her), as these groups lacked nationalism as a trait.

Deities

One of the most revered deities of Rajputs is Karni Mata, whom many Rajput clans worship as family goddess and link their community's existence or survival in dire times. Lord Shiva (who is very popular all across India) and Goddess Durga are popular deities worshipped by the Hindu Rajputs. Lord Shiva's image is found in the shrines in the homes of many of the Rajput families. In Sikh Rajputs, Guru Ram Rai is quite popular. The fierce form of Goddess Durga, called Sherawali Mata or "she who rides a lion" is popular among Rajput women.

Rajput lifestyle

The Rajputs of Bihar were inventor of martial art form Pari Khanda, which includes heavy use of Swords and Shields.This exercise was later included in the folk dances of Bihar and Jharkhand like that of Chhau dance. On special occasions, a primary chief would break up a

meeting of his vassal chiefs with khanda nariyal, the distribution of daggers and coconuts. Another affirmation of the Rajput's reverence for his sword was the Karga Shapna ("adoration of the sword") ritual, performed during the annual Navaratri festival, after which a Rajput is considered "free to indulge his passion for rapine and revenge". The Rajput of Rajasthan also offer a sacrifice of water buffalo or goat to their family Goddess (Kuldevta) during Navaratri. The ritual requires slaying of the animal with a single stroke. In the past this ritual was considered a rite of passage for young Rajput men.

The general greeting used by the Rajputs in social gatherings and occassions, 'Jai Mataji' or its regional variants, stands for 'Victory to the Mother Goddess'. This phrase also operated as a military solgan or war cry, often painted on the shields and banners of the jagirdars.

Rajputs generally have adopted the custom of purdah (seclusion of women).[citation needed. Rajput women could be incorporated into Mughal Harem and this defined the Mughals as overlords over the Rajput clans. The Sisodia clan of Mewar was an exception as they refused to send their women to the Mughal Harem which resulted in siege and mass suicide at Chittor.

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

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

Yamīn-ud-Dawla Abul-Qāṣim Maḥmūd ibn Sebüktegīn 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 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 Udbandpura.

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.[28] 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)[32] 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 Çagrı 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

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,[58] 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 Ghanzi kingdom, therefore, it made easier to Ghori to plan India Campaign. Muhammad's most important campaign in India was against the Cheuhan 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.

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 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.[1] 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.{sfn|K. A. Nizami|1992|p=204}}

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.[5] 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 Chahamana 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 Chahamana 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 Chahamana 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.[15] 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.

In 1197, Aibak defeated the Chaulukya army at Mount Abu, thus avenging Muhammad Ghori'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.

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.[34] 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]".[44] 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

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 Iltutmish, a distinguished general, to take over the kingdom. Aibak had purchased Iltutmish sometime after the conquest of Anhilwara in 1197. According to Minhaj, Aibak looked upon Iltutmish as the next ruler: he used to call Iltutmish his son and had granted him the iqta' of Badaun. Consequently, the nobles appointed Iltutmish as Aram Shah's successor and married Aibak's daughter to him. Aram Shah challenged Iltutmish's claim to the throne but was decisively defeated and killed after a military conflict. Iltutmish subjugated the rebel governors and transformed the loosely-held Ghurid territories of India into the powerful Delhi Sultanate.

Iltutmish 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, Iltutmish, 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 robed 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 Silkandar 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 gangs valley up to wastern 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 Namo 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[who?] 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 (reigned: 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,[21] 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

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

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

In late 1299, Duwa dispatched his son Qutlugh Khwaja to conquer Delhi.[30] 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

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

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.[46] 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

THE KHILJI IMPERIALISM

Khalji dynasty

The Khalji or Khilji dynasty was a Turco-Afghan dynasty which ruled the Delhi sultanate, covering large parts of the Indian subcontinent for nearly three decades between 1290 and 1320. Founded by Jalal ud din Firuz Khalji as the second dynasty to rule the Delhi Sultanate of India, it came to power through a revolution that marked the transfer of power from the monopoly of Turkic nobles to Afghans. Its rule is known for conquests into present day South India and successfully fending off the repeated Mongol invasions of India.

Origins

The Khaljis of the Khalji Dynasty were of Turko-Afghan origin whose ancestors, the Khalaj, are said to have been initially a Turkic people who migrated together with the Hunas and Hephthalites from Central Asia, into the southern and eastern regions of modern-day Afghanistan as early as 660CE, where they ruled the region of Kabul as the Buddhist Turk Shahis. According to Radhey Shyam Chaurasia, the Khaljis slowly inherited many Afghan habits and customs, and that they were treated as Afghans by the Turkic nobles of the Delhi Sultanate. Even to the point where Turkic nobles in the Delhi Sultanate opposed Jalal-ud-din's acension to the throne of Delhi after the Khilji revolution.

Jalal-ud-din Khalji

Khaljis were vassals of the Mamluk dynasty of Delhi and served the Sultan of Delhi, Ghiyas ud din Balban, as a minor part of the Muslim nobility. The last major Turkic ruler, Balban, in his struggle to maintain power over his insubordinate Turkish officers, destroyed the power of the Forty. However this indirectly damaged the Turkish integrity of the nobility, which had opposed the power of the non-Turks. This left them vulnerable to the Khalji and Indo-Muslim faction, which had been strengthening due to the ever-growing number of converts, to take power through a series of assassinations. One by one the Mamluk officers were murdered, and the last ruler of the Turkic Mamluk dynasty - the 17-year old Muiz ud din Qaiqabad - was

killed in the Kailu-gheri Palace during the coup by Jalal ud din Firuz Khalji. Jalaluddin Firuz Khalji, who was around 70 years old at the time of his ascension, was known as a mild-mannered, humble and kind monarch to the general public.

Jalaluddin succeeded in overcoming the opposition of the Turkish nobles and ascended the throne of Delhi in January 1290. Jalal-ud-din was not universally accepted: During his six-year reign (1290–96), Balban's nephew revolted due to his assumption of power and the subsequent sidelining of nobility and commanders serving the Mamluk dynasty. Jalal-ud-din suppressed the revolt and executed some commanders, then led an unsuccessful expedition against Ranthambhor and repelled a Mongol force on the banks of the Sind River in central India with the help of his nephew Juna Khan.

Alauddin Khalji

Alauddin Khalji was the nephew and son-in-law of Jalal-ud-din. He raided the Deccan peninsula and Deogiri - then the capital of the state of Maharashtra, looting their treasure. He returned to Delhi in 1296, murdered Jalal-ud-din and assumed power as Sultan. He would appoint his Indo-Muslim allies such as Zafar Khan(Minister of War), Nusrat Khan (Wazir of Delhi), Ayn al Mulk Multani, Malik Karfur, 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.

To secure a route to Gujarat's trading ports, Ayn al-Mulk Multani was sent to conquer the Paramara kingdom of Malwa. Its Rai defended it with a large Rajput army, but he was defeated by Multani who became the governor of the province. Then Nusrat Khan was sent to conquer Gujarat itself, where he defeated its Solanki king. Nusrat Khan plundered its chief cities and sacked its temples, such as the famous temple of Somnath which had been rebuilt in the twelfth century. It was here where Nusrat Khan captured Malik Kafur who would later become a military general. Alauddin continued expanding Delhi Sultanate into South India, with the help of generals such as Malik Kafur and Khusraw Khan, collecting large war booty (Anwatan) from those they defeated. His commanders collected war spoils from conquered kingdoms and

paid khums (one fifth) on ghanima (booty collected during war) to Sultan's treasury, which helped strengthen the Khalji rule.

Alauddin Khalji reigned for 20 years. He attacked and seized states of Ranthambhor (1301), Chittorgarh (1303), Malwa(1305) and plundered the wealthy state of Devagiri during his raids in south. He also withstood two Mongol raids. Alauddin was also known for his cruelty against attacked kingdoms after wars. Historians note him as a tyrant, and that anyone Alauddin Khalji suspected of being a threat to this power was killed, along with the women and children of that family. In 1298, between 15,000 and 30,000 people near Delhi, who had recently converted to Islam, were slaughtered in a single day, due to fears of an uprising. He also killed his own family members and nephews, in 1299–1300, after he suspected them of rebellion, by first gouging out their eyes and then beheading them.

In 1308, Alauddin's lieutenant, Malik Kafur captured Warangal, overthrew the Hoysala Empire south of the Krishna River and raided Madurai in Tamil Nadu. He then looted the treasury in capitals and from the temples of south India. Among these loots was the Warangal loot that included one of the largest known diamond in human history, the Koh-i-Noor. Malik Kafur returned to Delhi in 1311, laden with loot and war booty from Deccan peninsula which he submitted to Alauddin Khalji. This made Malik Kafur, born in a Hindu family and who had converted to Islam before becoming Delhi Sultanate's army commander, a favorite of Alauddin Khalji.

In 1311, Alauddin ordered a massacre of Mongols in the Delhi Sultanate wherein between 15,000 and 30,000 Mongol settlers, who had recently converted to Islam, were killed after Khalji suspected them of plotting an uprising against him.

The last Khalji sultans

Alauddin Khalji died in January 1316. Thereafter, the sultanate witnessed chaos, coup and succession of assassinations.[27] Malik Kafur became the sultan but lacked support from the amirs and was killed within a few months.

Over the next three years following Malik Kafur's death, another three sultans assumed power violently and/or were killed in coups. First, the amirs installed a six-year-old named Shihab-ud-din Omar as sultan and his teenage brother, Qutb ud din Mubarak Shah, as regent. Qutb killed his younger brother and appointed himself sultan; to win over the loyalty of the amirs and the Malik clan he offered Ghazi Malik the position of army commander in the Punjab. Others were given a choice between various offices and death. After ruling in his own name for less than four years, Mubarak Shah was murdered in 1320 by one of his generals, Khusraw Khan. Amirs persuaded Ghazi Malik, who was still army commander in the Punjab, to lead a coup. Ghazi Malik's forces marched on Delhi, captured Khusraw Khan, and beheaded him. Upon becoming sultan, Ghazi Malik renamed himself Ghiyath al-Din Tughluq, becoming the first ruler of the Tughluq dynasty.

Economic policy and administration

Alauddin Khalji changed the tax policies to strengthen his treasury to help pay the keep of his growing army and fund his wars of expansion. He raised agriculture taxes from 20% to 50% – payable in grain and agricultural produce (or cash), eliminating payments and commissions on taxes collected by local chiefs, banned socialization among his officials as well as inter-marriage between noble families to help prevent any opposition forming against him; he cut salaries of officials, poets and scholars in his kingdom.

Alauddin Khalji enforced four taxes on non-Muslims in the Sultanate - jizya (poll tax), kharaj (land tax), kari (house tax), and chari (pasture tax). He also decreed that his Delhi-based revenue officers assisted by local Muslim jagirdars, khuts, mukkadims, chaudharis and zamindars seize by force half of all produce any farmer generates, as a tax on standing crop, so as to fill sultanate granaries. His officers enforced tax payment by beating up middlemen responsible for rural tax collection.Furthermore, Alauddin Khalji demanded, state Kulke and Rothermund, from his "wise men in the court" to create "rules and regulations in order to grind down the common man, so as to reduce them to abject poverty and deprive them of wealth and any form of surplus property that could foster a rebellion; At the same time, he confiscated all landed property from his courtiers and officers. Revenue assignments to Muslim jagirdars were also cancelled and the revenue was

collected by the central administration. Henceforth, state Kulke and Rothermund, "everybody was busy with earning a living so that nobody could even think of rebellion."

Alauddin Khalji taxation methods and increased taxes reduced agriculture output and the Sultanate witnessed massive inflation. In order to compensate for salaries that he had cut and fixed for Muslim officials and soldiers, Alauddin introduced price controls on all agriculture produce, goods, livestocks and slaves in the kingdom, as well as controls on where, how, and by whom these could be sold. Markets called shahana-i-mandi were created. Muslim merchants were granted exclusive permits and monopoly in these mandi to buy and resell at official prices. No one other than these merchants could buy from farmers or sell in cities. Alauddin deployed an extensive network of Munhiyans (spies, secret police) who would monitor the mandi and had the power to seize anyone trying to buy or sell anything at a price different than the official controlled prices. Those found violating these mandi rules were severely punished, such as by cutting out their flesh. Taxes collected in form of seized crops and grains were stored in sultanate's granaries. Over time, farmers quit farming for income and shifted to subsistence farming, the general food supply worsened in north India, shortages increased and Delhi Sultanate witnessed increasingly worse and extended periods of famines. The Sultan banned private storage of food by anyone. Rationing system was introduced by Alauddin as shortages multiplied; however, the nobility and his army were exempt from the per family quota-based food rationing system. During these famines, Khalji's sultanate granaries and wholesale mandi system with price controls ensured sufficient food for his army, court officials and the urban population in Delhi. Price controls instituted by Khalji reduced prices, but also lowered wages to a point where ordinary people did not benefit from the low prices. The price control system collapsed shortly after the death of Alauddin Khalji, with prices of various agriculture products and wages doubling to quadrupling within a few years.

Slavery

Within Sultanate's capital city of Delhi, during Alauddin Khalji's reign, at least half of the population were slaves working as servants, concubines and guards for the Muslim nobles, amirs, court officials and commanders. Slavery in India during the Khalji dynasty, and later Islamic dynasties, included two groups of people - persons seized during military campaigns, and

people who defaulted on their taxes. The institution of slavery and bondage labor became pervasive during the Khalji dynasty; male slaves were referred to as banda, qaid, ghulam, or burdah, while female slaves were called bandi, kaniz or laundi.

Architecture

Alauddin Khalji is credited with the early Indo-Mohammedan architecture, a style and construction campaign that flourished during Tughlaq dynasty. Among works completed during Khalji dynasty, are Alai Darwaza - the southern gateway of Qutb complex enclosure, the Idgah at Rapri, and the Jamat Khana Masjid in Delhi. The Alai Darwaza, completed in 1311, was included as part of Qutb Minar and its Monuments UNESCO World Heritage site in 1993.

Disputed historical sources

Historians have questioned the reliability of historical accounts about the Khalji dynasty. Genuine primary sources and historical records from 1260 to 1349 period have not been found. One exception is the short chapter on Delhi Sultanate from 1302 to 1303 AD by Wassaf in Persia, which is duplicated in Jami al-Tawarikh, and which covers the Balban rule, start of Jalal-ud-din Chili's rule and circumstances of the succession of Alauddin Khalji. A semi-fictional poetry (mathnawi) by Yamin al-Din Abul Hasan, also known as Amir Khusrau, is full of adulation for his employer, the reigning Sultan. Khusrau's adulation-filled narrative poetry has been used as a source of Khalji dynasty history, but this is a disputed source. Three historical sources, composed 30 to 115 years after the end of Khalji dynasty, are considered more independent but also questioned given the gap in time. These are Isami's epic of 1349, Diya-yi Barani's work of 1357 and Sirhindi's account of 1434, which possibly relied on now lost text or memories of people in Khalji's court. Of these Barani's text is the most referred and cited in scholarly sources.

Alauddin Khalji

Alaud-Dīn Khaljī, also called Alauddin Khilji or Alauddin Ghilji (1296–1316), born Ali Gurshasp, was an emperor of the Khalji dynasty that ruled the Delhi Sultanate in the Indian subcontinent. Alauddin instituted a number of significant administrative changes, related

to revenues, price controls, and society. He also successfully fended off several Mongol invasions of India.

Alauddin was a nephew and a son-in-law of his predecessor Jalaluddin. When Jalaluddin became the Sultan of Delhi after deposing the Mamluks, Alauddin was given the position of Amir-i-Tuzuk (equivalent to master of ceremonies). After suppressing a revolt against Jalaluddin, Alauddin obtained the governorship of Kara in 1291, and the governorship of Awadh in 1296, after a profitable raid on Bhilsa. In 1296, Alauddin raided Devagiri, and acquired loot to stage a successful revolt against Jalaluddin. After killing Jalaluddin, he consolidated his power in Delhi, and subjugated Jalaluddin's sons in Multan.

Over the next few years, Alauddin successfully fended off the Mongol invasions from the Chagatai Khanate, at Jaran-Manjur (1297–1298), Sivistan (1298), Kili (1299), Delhi (1303), and Amroha (1305). In 1306, his forces achieved a decisive victory against the Mongols near the Ravi riverbank, and later ransacked the Mongol territories in present-day Afghanistan. The military commanders that successfully led his army against the Mongols include Zafar Khan, Ulugh Khan, and his slave-general Malik Kafur.

Alauddin conquered the kingdoms of Gujarat (raided in 1299 and annexed in 1304), Jaisalmer (1299), Ranthambore (1301), Chittor (1303), Malwa (1305), Siwana (1308), and Jalore (1311). These victories ended several Hindu dynasties, including the Paramaras, the Vaghelas, the Chahamanas of Ranastambhapura and Jalore, the Rawal branch of the Guhilas, and possibly the Yajvapalas. His slave-general Malik Kafur led multiple campaigns to the south of the Vindhyas, obtaining a considerable amount of wealth from Devagiri (1308), Warangal (1310) and Dwarasamudra (1311). These victories forced the Yadava king Ramachandra, the Kakatiya king Prataparudra, and the Hoysala king Ballala III to become Alauddin's tributaries. Kafur also raided the Pandya kingdom (1311), obtaining much treasure and many elephants and horses.

During the last years of his life, Alauddin had an illness, and relied on Malik Kafur to handle the administration. After his death in 1316, Malik Kafur appointed Shihabuddin, son of

Alauddin and his Hindu wife Jhatyapali, as a puppet monarch. His elder son Qutbuddin Mubarak Shah seized the power shortly after his death.

Early life

Contemporary chroniclers did not write much about Alauddin's childhood. According to the 16th/17th-century chronicler Haji-ud-Dabir, Alauddin was 34 years old when he started his march to Ranthambore (1300–1301). Assuming this is correct, Alauddin's birth can be dated to 1266–1267. His original name was Ali Gurshasp. He was the eldest son of Shihabuddin Mas'ud, who was the elder brother of the Khalji dynasty's founder Sultan Jalaluddin. He had three brothers: Almas Beg (later Ulugh Khan), Qutlugh Tigin and Muhammad.

Alauddin was brought up by Jalaluddin after Shihabuddin's death. Both Alauddin and his younger brother Almas Beg married Jalaluddin's daughters. After Jalaluddin became the Sultan of Delhi, Alauddin was appointed as Amir-i-Tuzuk (equivalent to Master of ceremonies), while Almas Beg was given the post of Akhur-beg (equivalent to Master of the Horse).

Marriage to Jalaluddin's daughter

Alauddin married Jalaluddin's daughter, Malika-i-Jahan, long before the Khalji revolution of 1290. The marriage, however, was not a happy one. Having suddenly become a princess after Jalaluddin's rise as a monarch, she was very arrogant and tried to dominate Alauddin. According to Haji-ud-Dabir, Alauddin married a second woman, named Mahru, who was the sister of Malik Sanjar alias Alp Khan. Malika-i-Jahan was greatly infuriated by the fact that her husband had taken a second wife. According to Dabir, this was the main cause of misunderstanding between Alauddin and his first wife. Once, while Alauddin and Mahru were together in a garden, Jalaluddin's daughter attacked Mahru out of jealousy. In response, Alauddin assaulted her. The incident was reported to Jalaluddin, but the Sultan did not take any action against Alauddin. Alauddin was not on good terms with his mother-in-law either, who wielded great influence over the Sultan. According to the 16th-century historian Firishta, she warned Jalaluddin that Alauddin was planning to set up an independent kingdom in a remote part of the country. She closely monitored Alauddin, and encouraged her daughter's arrogant behavior towards him.

Governor of Kara

In 1291, Alauddin played an important role in crushing a revolt by the governor of Kara Malik Chajju. As a result, Jalaluddin appointed him as the new governor of Kara in 1291. Malik Chajju's former Amirs (subordinate nobles) at Kara considered Jalaluddin as a weak and ineffective ruler, and instigated Alauddin to usurp the throne of Delhi. This, combined with his unhappy domestic life, made Alauddin determined to dethrone Jalaluddin.

Conspiracy against Jalaluddin

While instigating Alauddin to revolt against Jalaluddin, Malik Chajju's supporters emphasized that he needed a lot of money to raise a large army and stage a successful coup: Malik Chajju's revolt had failed for want of resources. To finance his plan to dethrone Jalaluddin, Alauddin decided to raid the neighbouring Hindu kingdoms. In 1293, he raided Bhilsa, a wealthy town in the Paramara kingdom of Malwa, which had been weakened by multiple invasions. At Bhilsa, he learned of the immense wealth of the southern Yadava kingdom in the Deccan region, as well as about the routes leading to their capital Devagiri. Therefore, he shrewdly surrendered the loot from Bhilsa to Jalaluddin to win the Sultan's confidence, while withholding the information on the Yadava kingdom. A pleased Jalaluddin gave him the office of Ariz-i Mamalik (Minister of War), and also made him the governor of Awadh. In addition, the Sultan granted Alauddin's request to use the revenue surplus for hiring additional troops.

After years of planning and preparation, Alauddin successfully raided Devagiri in 1296. He left Devagiri with a huge amount of wealth, including precious metals, jewels, silk products, elephants, horses, and slaves. When the news of Alauddin's success reached Jalaluddin, the Sultan came to Gwalior, hoping that Alauddin would present the loot to him there. However, Alauddin marched directly to Kara with all the wealth. Jalaluddin's advisors such as Ahmad Chap recommended intercepting Alauddin at Chanderi, but Jalaluddin had faith in his nephew. He returned to Delhi, believing that Alauddin would carry the wealth from Kara to Delhi. After reaching Kara, Alauddin sent a letter of apology to the Sultan, and expressed concern that his enemies may have poisoned the Sultan's mind against him during his absence. He requested a letter of pardon signed by the Sultan, which the Sultan immediately despatched through

messengers. At Kara, Jalaluddin's messengers learned of Alauddin's military strength and of his plans to dethrone the Sultan. However, Alauddin detained them, and prevented them from communicating with the Sultan.

Meanwhile, Alauddin's younger brother Almas Beg (later Ulugh Khan), who was married to a daughter of Jalaluddin, assured the Sultan of Alauddin's loyalty. He convinced Jalaluddin to visit Kara and meet Alauddin, saying that Alauddin would commit suicide out of guilt if the Sultan didn't pardon him personally. A gullible Jalaluddin set out for Kara with his army. After reaching close to Kara, he directed Ahmad Chap to take his main army to Kara by the land route, while he himself decided to cross the Ganges river with a smaller body of around 1,000 soldiers. On 20 July 1296, Alauddin had Jalaluddin killed after pretending to greet the Sultan, and declared himself the new king. Jalaluddin's companions were also killed, while Ahmad Chap's army retreated to Delhi.

Ascension and march to Delhi

Alauddin, known as Ali Gurshasp until his ascension in July 1296, was formally proclaimed as the new king with the title Alauddunya wad Din Muhammad Shah-us Sultan at Kara. Meanwhile, the head of Jalaluddin was paraded on a spear in his camp before being sent to Awadh. Over the next two days, Alauddin formed a provisional government at Kara. He promoted the existing Amirs to the rank of Maliks, and appointed his close friends as the new Amirs.

At that time, there were heavy rains, and the Ganga and the Yamuna rivers were flooded. But Alauddin made preparations for a march to Delhi, and ordered his officers to recruit as many soldiers as possible, without fitness tests or background checks. His objective was to cause a change in the general political opinion, by portraying himself as someone with huge public support. To portray himself as a generous king, he ordered 5 manns of gold pieces to be shot from a manjaniq (catapult) at a crowd in Kara.

One section of his army, led by himself and Nusrat Khan, marched to Delhi via Badaun and Baran (modern Bulandshahr). The other section, led by Zafar Khan, marched to Delhi via Koil (modern Aligarh). As Alauddin marched to Delhi, the news spread in towns and

villages that he was recruiting soldiers while distributing gold. Many people, from both military and non-military backgrounds, joined him. By the time he reached Badaun, he had a 56,000-strong cavalry and a 60,000-strong infantry. At Baran, Alauddin was joined by seven powerful Jalaluddin's nobles who had earlier opposed him. These nobles were Tajul Mulk Kuchi, Malik Abaji Akhur-bek, Malik Amir Ali Diwana, Malik Usman Amir-akhur, Malik Amir Khan, Malik Umar Surkha and Malik Hiranmar. Alauddin gave each of them 30 to 50 manns of gold, and each of their soldiers 300 silver tankas (hammered coins).

Alauddin's march to Delhi was interrupted by the flooding of the Yamuna river. Meanwhile, in Delhi, Jalaluddin's widow Malka-i-Jahan appointed her youngest son Qadr Khan as the new king with the title Ruknuddin Ibrahim, without consulting the nobles. This irked Arkali Khan, her elder son and the governor of Multan. When Malika-i-Jahan heard that Jalaluddin's nobles had joined Alauddin, she apologized to Arkali and offered him the throne, requesting him to march from Multan to Delhi. However, Arkali refused to come to her aid.

Alauddin resumed his march to Delhi in the second week of October 1296, when the Yamuna river subsided. When he reached Siri, Ruknuddin led an army against him. However, a section of Ruknuddin's army defected to Alauddin at midnight. A dejected Ruknuddin then retreated and escaped to Multan with his mother and the loyal nobles. Alauddin then entered the city, where a number of nobles and officials accepted his authority. On 21 October 1296, Alauddin was formally proclaimed as the Sultan in Delhi.

Consolidation of power

Initially, Alauddin consolidated power by making generous grants and endowments, and appointing many people to the government positions. He balanced the power between the officers appointed by the Mamluks, the ones appointed by Jalaluddin and his own appointees. He also increased the strength of the Sultanate's army, and gifted every soldier the salary of a year and a half in cash. Of Alauddin's first year as the Sultan, chronicler Ziauddin Barani wrote that it was the happiest year that the people of Delhi had ever seen.

At this time, Alauddin's could not exercise his authority over all of Jalaluddin's former territories. In the Punjab region, his authority was limited to the areas east of the Ravi river. The

region beyond Lahore suffered from Mongol raids and Khokhar rebellions. Multan was controlled by Jalaluddin's son Arkali, who harboured the fugitives from Delhi. In November 1296, Alauddin sent an army led by Ulugh Khan and Zafar Khan to conquer Multan. On his orders, Nusrat Khan arrested, blinded and/or killed the surviving members of Jalaluddin's family.

Shortly after the conquest of Multan, Alauddin appointed Nusrat Khan as his wazir (prime minister). Having strengthened his control over Delhi, the Sultan started eliminating the officers that were not his own appointees. In 1297, the aristocrats (maliks), who had deserted Jalaluddin's family to join Alauddin, were arrested, blinded or killed. All their property, including the money earlier given to them by Alauddin, was confiscated. As a result of these confiscations, Nusrat Khan obtained a huge amount of cash for the royal treasury. Only three maliks from Jalaluddin's time were spared: Malik Qutbuddin Alavi, Malik Nasiruddin Rana, Malik Amir Jamal Khalji. The rest of the older aristocrats were replaced with the new nobles, who were extremely loyal to Alauddin.

Meanwhile, Ala-ul Mulk, who was Alauddin's governor at Kara, came to Delhi with all the officers, elephants and wealth that Alauddin had left at Kara. Alauddin appointed Ala-ul Mulk as the kotwal of Delhi and placed all the non-Turkic municipal employees under his charge. Since Ala-ul Mulk had become very obese, the governorship of Kara was entrusted to Nusrat Khan, who had become unpopular in Delhi because of the confiscations.

Mongol invasions and northern conquests, 1297–1306

In the winter of 1297, the Mongols led by a noyan of the Chagatai Khanate raided Punjab, advancing as far as Kasur. Alauddin's forces, led by Ulugh Khan, defeated the Mongols on 6 February 1298. According to Amir Khusrow, 20,000 Mongols were killed in the battle, and many more were killed in Delhi after being brought there as prisoners. In 1298–99, another Mongol army (possibly Neguderi fugitives) invaded Sindh, and occupied the fort of Sivistan. This time, Alauddin's general Zafar Khan defeated the invaders, and recaptured the fort.

In early 1299, Alauddin sent Ulugh Khan and Nusrat Khan to invade Gujarat, where the Vaghela king Karna offered a weak resistance. Alauddin's army plundered several towns

including Somnath, where it desecrated the famous Hindu temple. The Delhi army also captured several people, including the Vaghela queen Kamala Devi and slave Malik Kafur, who later led Alauddin's southern campaigns. During the army's return journey to Delhi, some of its Mongol soldiers staged an unsuccessful mutiny near Jalore, after the generals forcibly tried to extract a share of loot (khums) from them. Alauddin's administration meted out brutal punishments to the mutineers' families in Delhi, including killings of children in front of their mothers. According to Ziauddin Barani, the practice of punishing wives and children for the crimes of men started with this incident in Delhi.

In 1299, the Chagatai ruler Duwa sent a Mongol force led by Qutlugh Khwaja to conquer Delhi. In the ensuing Battle of Kili, Alauddin personally led the Delhi forces, but his general Zafar Khan attacked the Mongols without waiting for his orders. Although Zafar Khan managed to inflict heavy casualties on the invaders, he and other soldiers in his unit were killed in the battle. Qutlugh Khwaja was also seriously wounded, forcing the Mongols to retreat.

Around the same time, Alauddin turned his attention towards the present-day state of Rajasthan to subdue the Rajput kingdoms for a secure base to Gujarat and Malwa and for further expeditions in South. In 1299 CE, Alauddin besieged the fortress of Jaisalmer ruled by Bhattis at the time under Jait Singh I. Following a long siege and due to the dearth of food and resources, eventually the besieged Rajputs under the command of Mularaja performed Saka where the women committed Jauhar and the men fought until death. Thus, Alauddin successfully penetrated into territories of the Bhattis. After the conquest of Jaisalmer, it remained under the Khalji's for few more years.

In 1301, Alauddin ordered Ulugh Khan and Nusrat Khan to invade Ranthambore, whose king Hammiradeva had granted asylum to the leaders of the mutiny near Jalore. After Nusrat Khan was killed during the siege, Alauddin personally took charge of the siege operations, and conquered the fort in July 1301. During the Ranthambore campaign, Alauddin faced three unsuccessful rebellions. To suppress any future rebellions, he set up an intelligence and surveillance system, instituted a total prohibition in Delhi, established laws to prevent his nobles from networking with each other, and confiscated wealth from the general public.

In the winter of 1302–1303, Alauddin dispatched an army to ransack the Kakatiya capital Warangal. Meanwhile, he himself led another army to conquer Chittor, the capital of the Guhila kingdom ruled by Ratnasimha. Alauddin captured Chittor after an eight-month long siege. According to his courtier Amir Khusrau, he ordered a massacre of 30,000 local Hindus after this conquest. Some later legends state that Alauddin invaded Chittor to capture Ratnasimha's beautiful queen Padmini, but most modern historians have rejected the authenticity of these legends.

While the imperial armies were busy in Chittor and Warangal campaigns, the Mongols launched another invasion of Delhi around August 1303. Alauddin managed to reach Delhi before the invaders, but did not have enough time to prepare for a strong defence. Meanwhile, the Warangal campaign was unsuccessful (because of heavy rains according to Ziauddin Barani), and the army had lost several men and its baggage. Neither this army, nor the reinforcements sent by Alauddin's provincial governors could enter the city because of the blockades set up by the Mongols. Under these difficult circumstances, Alauddin took shelter in a heavily guarded camp at the under-construction Siri Fort. The Mongols engaged his forces in some minor conflicts, but neither army achieved a decisive victory. The invaders ransacked Delhi and its neighbourhoods, but ultimately decided to retreat after being unable to breach Siri. The Mongol invasion of 1303 was one of the most serious invasions of India, and prompted Alauddin to take several steps to prevent its repeat. He strengthened the forts and the military presence along the Mongol routes to India. He also implemented a series of economic reforms to ensure sufficient revenue inflows for maintaining a strong army.

In 1304, Alauddin appears to have ordered a second invasion of Gujarat, which resulted in the annexation of the Vaghela kingdom to the Delhi Sultanate. In 1305, he launched an invasion of Malwa in central India, which resulted in the defeat and death of the Paramara king Mahalakadeva. The Yajvapala dynasty, which ruled the region to the north-east of Malwa, also appears to have fallen to Alauddin's invasion.

In December 1305, the Mongols invaded India again. Instead of attacking the heavily guarded city of Delhi, the invaders 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. Many Mongols were taken captive and killed; the 16th-century historian Firishta claims that the heads (sir) of 8,000 Mongols were used to build the Siri Fort commissioned by Alauddin.

In 1306, another Mongol army sent by Duwa advanced up to the Ravi River, ransacking the territories along the way. Alauddin's forces, led by Malik Kafur, decisively defeated the Mongols. Duwa died next year, and after that the Mongols did not launch any further expeditions to India during Alauddin's reign. On the contrary, Alauddin's Dipalpur governor Malik Tughluq regularly raided the Mongol territories located in present-day Afghanistan.

Marwar and southern campaigns, 1307–1313

Around 1308, Alauddin sent Malik Kafur to invade Devagiri, whose king Ramachandra had discontinued the tribute payments promised in 1296, and had granted asylum to the Vaghela king Karna at Baglana. Kafur was supported by Alauddin's Gujarat governor Alp Khan, whose forces invaded Baglana, and captured Karna's daughter Devaladevi (later married to Alauddin's son Khizr Khan). At Devagiri, Kafur achieved an easy victory, and Ramachandra agreed to become a lifelong vassal of Alauddin.

Meanwhile, a section of Alauddin's army had been besieging the fort of Siwana in Marwar region unsuccessfully for several years. In August–September 1308, Alauddin personally took charge of the siege operations in Siwana. The Delhi army conquered the fort, and the defending ruler Sitaladeva was killed in November 1308.

The plunder obtained from Devagiri prompted Alauddin to plan an invasion of the other southern kingdoms, which had accumulated a huge amount of wealth, having been shielded from the foreign armies that had ransacked northern India. In late 1309, he sent Malik Kafur to ransack the Kakatiya capital Warangal. Helped by Ramachandra of Devagiri, Kafur entered the Kakatiya territory in January 1310, ransacking towns and villages on his way to Warangal. After a month-long siege of Warangal, the Kakatiya king Prataparudra agreed to become a tributary of Alauddin, and surrendered a large amount of wealth (possibly including the Koh-i-Noor diamond) to the invaders.

Meanwhile, after conquering Siwana, Alauddin had ordered his generals to subjugate other parts of Marwar, before returning to Delhi. The raids of his generals in Marwar led to their confrontations with Kanhadadeva, the Chahamana ruler of Jalore. In 1311, Alauddin's general Malik Kamaluddin Gurg captured the Jalore fort after defeating and killing Kanhadadeva.

During the siege of Warangal, Malik Kafur had learned about the wealth of the Hoysala and Pandya kingdoms located further south. After returning to Delhi, he took Alauddin's permission to lead an expedition there. Kafur started his march from Delhi in November 1310, and crossed Deccan in early 1311, supported by Alauddin's tributaries Ramachandra and Prataparudra.

At this time, the Pandya kingdom was reeling under a war of succession between the two brothers Vira and Sundara, and taking advantage of this, the Hoysala king Ballala had invaded the Pandyan territory. When Ballala learned about Kafur's march, he hurried back to his capital Dwarasamudra. However, he could not put up a strong resistance, and negotiated a truce after a short siege, agreeing to surrender his wealth and become a tributary of Alauddin.

From Dwarasamudra, Malik Kafur marched to the Pandya kingdom, where he raided several towns reaching as far as Madurai. Both Vira and Sundara fled their headquarters, and thus, Kafur was unable to make them Alauddin's tributaries. Nevertheless, the Delhi army looted many treasures, elephants and horses. The Delhi chronicler Ziauddin Barani described this seizure of wealth from Dwarasamudra and the Pandya kingdom as the greatest one since the Muslim capture of Delhi.

During this campaign, the Mongol general Abachi had conspired to ally with the Pandyas, and as a result, Alauddin ordered him to be executed in Delhi. This, combined with their general grievances against Alauddin, led to resentment among Mongols who had settled in India after converting to Islam. A section of Mongol leaders plotted to kill Alauddin, but the conspiracy was discovered by Alauddin's agents. Alauddin then ordered a mass massacre of Mongols in his empire, which according to Barani, resulted in the death of 20,000 or 30,000 Mongols.

Meanwhile, in Devagiri, after Ramachandra's death, his son tried to overthrow Alauddin's suzerainty. Malik Kafur invaded Devagiri again in 1313, defeated him, and became the governor of Devagiri.

Delhi Sultanate administration

Alauddin was the most powerful ruler of his dynasty. Unlike the previous rulers of the Delhi Sultanate, who had largely relied on the pre-existing administrative set-up, Alauddin undertook large-scale reforms. After facing the Mongol invasions and several rebellions, he implemented several reforms to be able to maintain a large army and to weaken those capable of organizing a revolt against him. Barani also attributes Alauddin's revenue reforms to the Sultan's desire to subjugate the Hindus by "depriving them of that wealth and property which fosters rebellion". According to historian Satish Chandra, Alauddin's reforms were based on his conception of fear and control as the basis of good government as well as his military ambitions: the bulk of the measures were designed to centralise power in his hands and to support a large military.

Some of Alauddin's land reforms were continued by his successors, and formed a basis of the agrarian reforms introduced by the later rulers such as Sher Shah Suri and Akbar. However, his other regulations, including price control, were revoked by his son Qutbuddin Mubarak Shah a few months after his death.

Revenue reforms

The countryside and agricultural production during Alauddin's time was controlled by the village headmen, the traditional Hindu authorities. He viewed their haughtiness and their direct and indirect resistance as the main difficulty affecting his reign. He also had to face talk of conspiracies at his court.

After some initial conspiracies and Hindu revolts in rural areas during the early period of his reign, he struck the root of the problem by introducing reforms that also aimed at ensuring support of his army and food supply to his capital. He took away all landed properties of his courtiers and nobles and cancelled revenue assignments which were henceforth controlled by the

central authorities. Henceforth, "everybody was busy earning with earning a living so that nobody could even think of rebellion". He also ordered "to supply some rules and regulations for grinding down the Hindus, and for depriving them of that wealth and property which fosters rebellion. The Hindu was to be reduced to be so reduced as to be unable to keep a horse to ride on, wear fine clothes, or to enjoy any luxuries of life."

Alauddin brought a large tract of fertile land under the directly governed crown territory, by eliminating iqta's, land grants and vassals in the Ganga-Yamuna Doab region. He imposed a 50% kharaj tax on the agricultural produce in a substantial part of northern India: this was the maximum amount allowed by the Hanafi school of Islam, which was dominant in Delhi at that time.

Alauddin also eliminated the intermediary Hindu rural chiefs, and started collecting the kharaj directly from the cultivators. He did not levy any additional taxes on agriculture, and abolished the cut that the intermediaries received for collecting revenue. Alauddin's demand for tax proportional to land area meant that the rich and powerful villages with more land had to pay more taxes. He forced the rural chiefs to pay same taxes as the others, and banned them from imposing illegal taxes on the peasants. To prevent any rebellions, his administration deprived the rural chiefs of their wealth, horses and arms. By suppressing these chiefs, Alauddin projected himself as the protector of the weaker section of the rural society. However, while the cultivators were free from the demands of the landowners, the high taxes imposed by the state meant a culviator had "barely enough for carrying on his cultivation and his food requirements."

To enforce these land and agrarian reforms, Alauddin set up a strong and efficient revenue administration system. His government recruited many accountants, collectors and agents. These officials were well-paid but were subject to severe punishment if found to be taking bribes. Account books were audited and even small discrepancies were punished. The effect was both large landowners and small-scale cultivators were fearful of missing out on paying their assessed taxes.

Alauddin's government imposed the jizya tax on its non-Muslim subjects, and his Muslim subjects were obligated to contribute zakat. He also levied taxes on residences (ghari)

and grazing (chara'i), which were not sanctioned by the Islamic law. In addition, Alauddin demanded four-fifths share of the spoils of war from his soldiers, instead of the traditional one-fifth share (khums).

Economic reforms

Alauddin implemented price control measures for a wide variety of market goods. Alauddin's courtier Amir Khusrau and the 14th century writer Hamid Qalandar suggest that Alauddin introduced these changes for public welfare. However, Barani states that Alauddin wanted to reduce the prices so that low salaries were acceptable to his soldiers, and thus, to maintain a large army. In addition, Barani suggests that the Hindu traders indulged in profiteering, and Alauddin's market reforms resulted from the Sultan's desire to punish the Hindus.

To ensure that the goods were sold at regulated prices, Alauddin appointed market supervisors and spies, and received independent reports from them. To prevent a black market, his administration prohibited peasants and traders from storing the grains, and established government-run granaries, where government's share of the grain was stored. The government also forced the transport workers to re-settle in villages at specific distances along the Yamuna river to enable rapid transport of grain to Delhi.

Chroniclers such as Khusrau and Barani state that the prices were not allowed to increase during Alauddin's lifetime, even when the rainfall was scarce. The shopkeepers who violated the price control regulations or tried to circumvent them (such as, by using false weights) were given severe punishments.

Military reforms

Alauddin maintained a large standing army, which included 475,000 horsemen according to the 16th-century chronicler Firishta. He managed to raise such a large army by paying relatively low salaries to his soldiers, and introduced market price controls to ensure that the low salaries were acceptable to his soldiers. Although he was opposed to granting lands to his

generals and soldiers, he generously rewarded them after successful campaigns, especially those in Deccan.

Alauddin's government maintained a descriptive roll of every soldier, and occasionally conducted strict reviews of the army to examine the horses and arms of the soldiers. To ensure that no horse could be presented twice or replaced by a poor-quality horse during the review, Alauddin established a system of branding the horses.

Social reforms

Although Islam bans alcoholic drinks, drinking was common among the Muslim royals and nobles of the Delhi Sultanate in the 13th century, and Alauddin himself was a heavy drinker. As part of his measures to prevent rebellions, Alauddin imposed prohibition, because he believed that the rampant use of alcoholic drinks enabled people to assemble, lose their senses and think of rebellion. According to Isami, Alauddin banned alcohol, after a noble condemned him for merrymaking when his subjects were suffering from a famine. However, this account appears to be hearsay.

Subsequently, Alauddin also banned other intoxicants, including cannabis. He also banned gambling, and excommunicated drunkards and gamblers from Delhi, along with vendors of intoxicants. Alauddin's administration strictly punished the violators, and ensured non-availability of alcohol not only in Delhi, but also in its surrounding areas. Nevertheless, alcohol continued to be illegally produced in and smuggled into Delhi. Sometime later, Alauddin relented, and allowed distillation and drinking in private. However, public distribution and drinking of wine remained prohibited.

Alauddin also increased his level of control over the nobility. To prevent rebellions by the nobles, he confiscated their wealth and removed them from their bases of power. Even charitable lands administered by nobles were confiscated. Severe punishments were given for disloyalty. Even wives and children of soldiers rebelling for greater war spoils were imprisoned. An efficient spy network was set up that reached into the private households of nobles. Marriage alliances made between noble families had to be approved by the king.

Alauddin banned prostitution, and ordered all existing prostitutes of Delhi to be married. Firishta states that he classified prostitutes into three grades, and fixed their fees accordingly. However, historian Kishori Saran Lal dismisses this account as inaccurate. Alauddin also took steps to curb adultery by ordering the male adulterer to be castrated and the female adulterer to be stoned to death.

Alauddin banned charlatans, and ordered sorcerers (called "blood-sucking magicians" by his courtier Amir Khusrau) to be stoned to death.

Last days

During the last years of his life, Alauddin had an illness, and became very distrustful of his officers. He started concentrating all the power in the hands of his family and his slaves. He became infatuated with his slave-general Malik Kafur, who became the de facto ruler of the Sultanate after being promoted to the rank of viceroy (Na'ib).

Alauddin removed several experienced administrators, abolished the office of wazir (prime minister), and even executed the minister Sharaf Qa'ini. It appears that Malik Kafur, who considered these officers as his rivals and a threat, convinced Alauddin to carry out this purge. Kafur had Alauddin's eldest sons Khizr Khan and Shadi Khan blinded. He also convinced Alauddin to order the killing of his brother-in-law Alp Khan, an influential noble who could rival Malik Kafur's power. The victims allegedly hatched a conspiracy to overthrow Alauddin, but this might be Kafur's propaganda.

Alauddin died on the night of 4 January 1316. Barani claims that according to "some people", Kafur murdered him. Towards the end of the night, Kafur brought the body of Alauddin from the Siri Place and had it buried in Alauddin's mausoleum (which had already been built before Alauddin's death). The mausoleum is said to have been located outside a Jama Mosque, but neither of these structures can be identified with certainty. According to historian Banarsi Prasad Saksena, the ruined foundations of these two structures probably lie under one of the mounds at Siri.

The next day, Kafur appointed Alauddin's young son Shihabuddin as a puppet monarch.[120] However, Kafur was killed shortly after, and Alauddin's elder son Mubarak Khan seized the power.

Alauddin's tomb and the madrasa dedicated to him exist at the back of Qutb complex, Mehrauli, in Delhi.

Architecture

In 1296, Alauddin constructed the Hauz-i-Alai (later Hauz-i-Khas) water reservoir, which covered an area of 70 acres, and had a stone-masonry wall. Gradually, it became filled with mud, and was desilted by Firuz Shah Tughlaq around 1354. The autobiographical memoirs of Timur, who invaded Delhi in 1398, mention that the reservoir was a source of water for the city throughout the year.

In the early years of the 14th century, Alauddin built the Siri Fort. The fort walls were mainly constructed using rubble (in mud), although there are some traces of ashlar masonry (in lime and lime plaster). Alauddin camped in Siri during the 1303 Mongol invasion, and after the Mongols left, he built the Qasr-i-Hazar Situn palace at the site of his camp. The fortified city of Siri existed in the time of Timur, whose memoirs state that it had seven gates. It was destroyed by Sher Shah Suri in 1545, and only some of its ruined walls now survive.

Alauddin commissioned the Alai Darwaza, which was completed in 1311, and serves as the southern gateway leading to the Quwwat-ul-Islam mosque built by Qutb al-Din Aibak.[142] He also started the construction of the Alai Minar, which was intended to be double to size of the Qutb Minar, but the project was abandoned, probably when he died.

The construction of the Lal Mahal (Red Palace) sandstone building near Chausath Khamba has also been attributed to Alauddin, because its architecture and design is similar to that of the Alai Darwaza.

In 1311, Alauddin repaired the 100-acre Hauz-i-Shamasi reservoir that had been constructed by Shamsuddin Iltutmish in 1229, and also built a dome at its centre.

Religion & relationships with other communities

Views on religion

Like his predecessors, Alauddin was a Sunni Muslim. His administration persecuted the Ismaili (Shia) minorities, after the orthodox Sunnis falsely accused them of permitting incest in their "secret assemblies". Alauddin ordered an inquiry against them sometime before 1311. The inquiry was conducted by the orthodox ulama, who found several Ismailis guilty. Alauddin ordered the convicts to be sawn into two.

Ziauddin Barani, writing half-a-century after his death, mentions that Alauddin did not patronize the Muslim ulama, and that "his faith in Islam was firm like the faith of the illiterate and the ignorant". He further states that Alauddin once thought of establishing a new religion. Just like the Islamic prophet Muhammad's four Rashidun caliphs helped spread Islam, Alauddin believed that he too had four Khans (Ulugh, Nusrat, Zafar and Alp), with whose help he could establish a new religion. Barani's uncle Alaul Mulk convinced him to drop this idea, stating that a new religion could only be found based on a revelation from God, not based on human wisdom. Alaul Mulk also argued that even great conquerors like Genghis Khan had not been able to subvert Islam, and people would revolt against Alauddin for founding a new religion. Barani's claim that Alauddin thought of founding a religion has been repeated by several later chroniclers as well as later historians. Historian Banarsi Prasad Saksena doubts the authenticity of this claim, arguing that it is not supported by Alauddin's contemporary writers.

Relationship with Hindus

At times, he exploited Muslim fanaticism against Hindu chiefs and the treatment of the zimmis. Persian historian Wassaf states that he sent an expedition against Gujarat as a holy war and it was not motivated by "lust of conquest". The masnavi Deval Devi—Khizr Khan by Amir Khusrau states that Gujarat was only annexed in the second invasion which took place seven years after the first one, implying the first was merely a plundering raid. At Khambhat, it is said that the citizens were caught by surprise. Wassaf states that "The Muhammadan forces began to kill and slaughter on the right and on the left unmercifully, throughout the impure land, for the sake of Islam, and blood flowed in torrents."

Alauddin and his generals destroyed several Hindu temples during their military campaigns. These temples included the ones at Bhilsa (1292), Devagiri (1295), Vijapur (1298–1310), Somnath (1299), Jhain (1301), Chidambaram (1311) and Madurai (1311).

He compromised with the Hindu chiefs who were willing to accept his suzerainty. In a 1305 document, Khusrau mentions that Alauddin treated the obedient Hindu zamindars (feudal landlords) kindly, and granted more favours to them than they had expected. In his poetic style, Khusrau states that by this time, all the insolent Hindus in the realm of Hind had died on the battlefield, and the other Hindus had bowed their heads before Alauddin. Describing a court held on 19 October 1312, Khusrau writes the ground had become saffron-coloured from the tilaks of the Hindu chiefs bowing before Alauddin. This policy of compromise with Hindus was greatly criticized by a small but vocal set of Muslim extremists, as apparent from Barani's writings.

Alauddin rarely listened to the advice of the orthodox ulama. When he had asked about the position of Hindus under an Islamic state, the qazi Mughis replied that the Hindu "should pay the taxes with meekness and humility coupled with the utmost respect and free from all reluctance. Should the collector choose to spit in his mouth, he should open the same without hesitation, so that the official may spit into it... The purport of this extreme meekness and humility on his part... is to show the extreme submissiveness incumbent upon this race. God Almighty Himself (in the Quran) commands their complete degradation in as much as these Hindus are the deadliest foes of the true prophet. Mustafa has given orders regarding the slaying, plundering and imprisoning of them, ordaining that they must either follow the true faith, or else be slain or imprisoned, and have all their wealth and property confiscated."

Alauddin believed "that the Hindu will never be submissive and obedient to the Musalman unless he is reduced to abject poverty." He undertook measures to impoverish them and felt it was justified because he knew that the chiefs and muqaddams led a luxurious life but never paid a jital in taxes. His vigorous and extensive conquests led to him being viewed as persecutor both at home and abroad, including by Maulana Shamsuddin Turk, Abdul Malik Isami and Wassaf. Barani, while summing up his achievements, mentions that the submission and obedience of the Hindus during the last decade of his reign had become an established fact.

He states that such a submission on the part of the Hindus "has neither been seen before nor will be witnessed hereafter".

Under the Mamluk dynasty, obtaining a membership in the higher bureaucracy was difficult for the Indian Muslims and impossible for Hindus. This however seems to have changed under the Khaljis. Khusrau states in Khazainul Futuh that Alauddin had dispatched a 30,000 strong army under a Hindu officer Malik Naik, the Akhur-bek Maisarah, to repel the Mongols. During Ikat Khan's rebellion, the Sultan's life was saved by Hindu soldiers (paiks). Because of the large presence of non-Muslims in the imperial army, Alaul Mulk advised him not to leave Delhi to repel the Mongol Qutlugh Khwaja who had surrounded it.

Relationships with Jains

Per Jain sources, Alauddin held discussions with Jain sages and once specially summoned Acharya Mahasena to Delhi. There was no learned Digambracarya in North India during this period and Mahasena was persuaded by Jains to defend the faith. Alauddin was impressed by his profound learning and asceticism. A Digambara Jain Purancandra was very close to him and the Sultan also maintained contacts with the Shwetambara sages. The Jain poet Acharya Ramachandra Suri was also honored by him.

Kharataragaccha Pattavali, completed in 1336–1337, details atrocities on Jains under his reign including destruction of a religious fair in 1313 while capturing Jabalipura (Jalor). The conditions seem to have changed a year later. Banarasidas in Ardhakathanaka mentions that Jain Shrimala merchants spread over North India and in 1314, the sons of a Shrimala and others along with their cousins with a huge congregation of pilgrims were able to visit a temple at Phaludi despite Ajmer and its neighbourhood under siege by Muslim forces.

Alp Khan who was transferred to Gujarat in 1310, is praised by Jain sources for permitting reconstruction of their temples. Kakkasuri in Nabhi-nandana-jinoddhara-prabandha mentions Alp Khan issuing a farman permitting the Jain merchant Samara Shah to renovate a damaged Shatrunjaya temple. Alp Khan is also mentioned to have made huge donations towards repairing Jain temples.

Tughlaq dynasty

The Tughlaq dynasty also referred to as Tughluq or Tughluk dynasty, was a Muslim dynasty of Turkic originwhich ruled over the Delhi sultanate in medieval India. Its reign started in 1320 in Delhi when Ghazi Malik assumed the throne under the title of Ghiyath al-Din Tughluq. The dynasty ended in 1413.The dynasty expanded its territorial reach through a military campaign led by Muhammad ibn Tughluq, and reached its zenith between 1330 and 1335. It ruled most of the Indian subcontinent.

Origin

The etymology of the word *Tughluq* is not certain. The 16th-century writer Firishta claims that it is a corruption of the Turkic term *Qutlugh*, but this is doubtful. Literary, numismatic and epigraphic evidence makes it clear that Tughluq was the personal name of the dynasty's founder Ghiyath al-Din, and not an ancestral designation. Historians use the designation *Tughluq* to describe the entire dynasty as a matter of convenience, but the dynasty's kings did not use *Tughluq* as a surname: only Ghiyath al-Din's son Muhammad bin Tughluq called himself the son of Tughluq Shah.

The ancestry of the dynasty is debated among modern historians because the earlier sources provide different information regarding it. Tughluq's court poet Badr-i Chach attempted to find a royal Sassanian genealogy for the dynasty from the line of Bahram Gur, which seems to be the official position of the genealogy of the Sultan, although this can be dismissed as flattery. The Moroccan traveler Ibn Battuta states that Tughluq belonged to the "Qarauna tribe of the Turks", who lived in the hilly region between Turkestan and Sindh, based on the claim of a Sufi saint Rukn-e-Alam. However, this is not corroborated by other contemporary sources. Qara'unas were Mongols or associated with Mongol armies, whom Tughlaq despised, and it is unlikely that Tughlaq was a Qara'una.[16] Another Tughluq's court poet Amir Khusrau in his *Tughluq Nama* makes no mention of Tughluq's arrival in India from a foreign land, which seems to imply he was born in India. His own court poet states that Tughluq described himself frankly as a man of no importance ("*awara mard*") in his early life and career. The historian Ferishta, based on inquiries at Lahore, wrote that the knowledgeable historians and the books of India had neglected to mention any clear statement on the origin of

the dynasty, but wrote that there was a rural founding myth that Tughluq's father was a Turkic slave of Balban who made an alliance with a Jatt chieftain of Punjab, and that Tughluq's mother may have been a Jatt lady. However there is no contemporary sources corroborate this statement. The historian Fouzia Ahmed points out that as per Amir Khusrau's assertion, Tughluq was not a Balbanid slave because he was not part of the old Turkic nobility and his family only became emergent during Khalji rule. Instead, Tughluq expressed his loyalty to the ethnically heterogenous Khalji regime through which he first entered military service rather than to Balban because his father was never part of Balban's old Sultanate household. According to historian Peter Jackson, Tughlaq was of Mongol or Turko-Mongol stock.

Rise to power

The Khalji dynasty ruled the Delhi Sultanate before 1320. Its last ruler, Khusro Khan, was a Hindu slave who had been forcibly converted to Islam and then served the Delhi Sultanate as the general of its army for some time. Khusro Khan, along with Malik Kafur, had led numerous military campaigns on behalf of Alauddin Khalji, to expand the Sultanate and plunder non-Muslim kingdoms in India.

After Alauddin Khalji's death from illness in 1316, a series of palace arrests and assassinations followed, with Khusro Khan coming to power in June 1320, after killing the licentious son of Alauddin Khalji, Mubarak Khalji, initiating a massacre of all members of the Khalji family and reverting from Islam. However, he lacked the support of the Muslim nobles and aristocrats of the Delhi Sultanate. Delhi's aristocracy invited Ghazi Malik, then the governor in Punjab under the Khaljis, to lead a coup in Delhi and remove Khusro Khan. In 1320, Ghazi Malik launched an attack with the use of an army of Khokhar tribesmen and killed Khusro Khan to assume power.

Ghiyasuddin Tughlaq

After assuming power, Ghazi Malik renamed himself Ghiyasuddin Tughlaq – thus starting and naming the Tughlaq dynasty. Ghiyasuddin Tughlaq is also referred in scholarly works as Tughlak Shah. He was of mixed Turko-Indian origins; his mother was a Jatt noble and his father was likely descended from Indian Turkic slaves.

Ghiyasuddin Tughlaq rewarded all those *maliks*, *amirs* and officials of Khalji dynasty who had rendered him a service and helped him come to power. He punished those who had rendered service to Khusro Khan, his predecessor. He lowered the tax rate on Muslims that was prevalent during Khalji dynasty, but raised the taxes on Hindus, wrote his court historian Ziauddin Barani, so that they might not be blinded by wealth or afford to become rebellious.

He built a city six kilometers east of Delhi, with a fort considered more defensible against the Mongol attacks, and called it Tughlakabad. In 1321, he sent his eldest son Ulugh Khan, later known as Muhammad bin Tughlaq, to Deogir to plunder the Hindu kingdoms of Arangal and Tilang (now part of Telangana). His first attempt was a failure. Four months later, Ghiyasuddin Tughlaq sent large army reinforcements for his son asking him to attempt plundering Arangal and Tilang again. This time Ulugh Khan succeeded. Arangal fell, was renamed to Sultanpur, and all plundered wealth, state treasury and captives were transferred from the captured kingdom to Delhi Sultanate.

The Muslim aristocracy in Lukhnauti (Bengal) invited Ghiyasuddin Tughlaq to extend his coup and expand eastwards into Bengal by attacking Shamsuddin Firoz Shah, which he did over 1324–1325 AD,[1] after placing Delhi under control of his son Ulugh Khan, and then leading his army to Lukhnauti. Ghiyasuddin Tughlaq succeeded in this campaign. As he and his favorite son Mahmud Khan were returning from Lakhnauti to Delhi, Ghiyasuddin Tughlaq's eldest son Ulugh Khan schemed to kill him inside a wooden structure (*kushk*) built without foundation and designed to collapse, making it appear as an accident. Historic documents state that the Sufi preacher and Ulugh Khan had learnt through messengers that Ghiyasuddin Tughlaq had resolved to remove them from Delhi upon his return. Ghiyasuddin Tughlaq, along with Mahmud Khan, died inside the collapsed *kushk* in 1325 AD, while his eldest son watchedOne official historian of Tughlaq court gives an alternate fleeting account of his death, as caused by a lightning bolt strike on the *kushk*. Another official historian, Al-Badāʾunī ʿAbd al-Kadir ibn Mulūk-Shāh, makes no mention of lightning bolt or weather, but explains the cause of structural collapse to be the running of elephants; Al-Badaoni includes a note of the rumor that the accident was pre-planned.

Muhammad bin Tughluq

During Muhammad bin Tughluq's rule, Delhi Sultanate temporarily expanded to most of the Indian subcontinent, its peak in terms of geographical reach. He attacked and plundered Malwa, Gujarat, Mahratta, Tilang, Kampila, Dhur-samundar, Mabar, Lakhnauti, Chittagong, Sunarganw and Tirhut. His distant campaigns were expensive, although each raid and attack on non-Muslim kingdoms brought new looted wealth and ransom payments from captured people. The extended empire was difficult to retain, and rebellions all over Indian subcontinent became routine.

He raised taxes to levels where people refused to pay any. In India's fertile lands between Ganges and Yamuna rivers, the Sultan increased the land tax rate on non-Muslims by tenfold in some districts, and twentyfold in others. Along with land taxes, dhimmis (non-Muslims) were required to pay crop taxes by giving up half or more of their harvested crop. These sharply higher crop and land tax led entire villages of Hindu farmers to quit farming and escape into jungles; they refused to grow anything or work at all. Many became robber clans.[30] Famines followed. The Sultan responded with bitterness by expanding arrests, torture and mass punishments, killing people as if he was "cutting down weeds". Historical documents note that Muhammad bin Tughluq was cruel and severe not only with non-Muslims, but also with certain sects of Musalmans. He routinely executed *Sayyids* (Shia), *Sufis*, *Qalandars*, and other Muslim officials. His court historian Ziauddin Barni noted,

Muhammad bin Tughlaq chose the city of Deogiri in present-day Indian state of Maharashtra (renaming it to Daulatabad), as the second administrative capital of the Dehli Sultanate. He ordered a forced migration of the Muslim population of Dehli, including his royal family, the nobles, Syeds, Sheikhs and 'Ulema to settle in Daulatabad. The purpose of transferring the entire Muslim elite to Daulatabad was to enroll them in his mission of world conquest. He saw their role as propagandists who would adapt Islamic religious symbolism to the rhetoric of empire, and that the Sufis could by persuasion bring many of the inhabitants of the Deccan to become Muslim. Tughluq cruelly punished the nobles who were unwilling to move to Daulatabad, seeing their non-compliance of his order as equivalent to rebellion. According to Ferishta, when the Mongols arrived to Punjab, the Sultan returned the elite back to Dehli,

although Daulatabad remained as an administrative centre. One result of the transfer of the elite to Daulatabad was the hatred of the nobility to the Sultan, which remained in their minds for a long time. The other result was that he managed to create a stable Muslim elite and result in the growth of the Muslim population of Daulatabad who did not return to Dehli,[1] without which the rise of the Bahmanid kingdom to challenge Vijayanagara would not have been possible. Muhammad bin Tughlaq's adventures in the Deccan region also marked campaigns of destruction and desecration of Hindu and Jain temples, for example the Swayambhu Shiva Temple and the Thousand Pillar Temple.

Revolts against Muhammad bin Tughlaq began in 1327, continued over his reign, and over time the geographical reach of the Sultanate shrunk particularly after 1335. The Vijayanagara Empire originated in southern India as a direct response to attacks from the Delhi Sultanate. The Vijayanagara Empire liberated southern India from the Delhi Sultanate. In 1336 Kapaya Nayak of the Musunuri Nayak defeated the Tughlaq army and reconquered Warangal from the Delhi Sultanate. In 1338 his own nephew rebelled in Malwa, whom he attacked, caught and flayed alive. By 1339, the eastern regions under local Muslim governors and southern parts led by Hindu kings had revolted and declared independence from Delhi Sultanate. Muhammad bin Tughlaq did not have the resources or support to respond to the shrinking kingdom. By 1347, Bahmanid Sultanate had become an independent and competing Muslim kingdom in Deccan region of South Asia.

Muhammad bin Tughlaq was an intellectual, with extensive knowledge of Quran, Fiqh, poetry and other fields. He was deeply suspicious of his kinsmen and *wazirs* (ministers), extremely severe with his opponents, and took decisions that caused economic upheaval. For example, after his expensive campaigns to expand Islamic empire, the state treasury was empty of precious metal coins. So he ordered minting of coins from base metals with face value of silver coins – a decision that failed because ordinary people minted counterfeit coins from base metal they had in their houses.

Ziauddin Barni, a historian in Muhammad bin Tughlaq's court, wrote that the houses of Hindus became a coin mint and people in Hindustan provinces produced fake copper coins worth crores to pay the tribute, taxes and jizya imposed on them .The economic experiments of

Muhammad bin Tughlaq resulted in a collapsed economy, and nearly a decade long famine followed that killed numerous people in the countryside. The historian Walford chronicled Delhi and most of India faced severe famines during Muhammad bin Tughlaq's rule, in the years after the base metal coin experiment. Tughlaq introduced token coinage of brass and copper to augment the silver coinage which only led to increasing ease of forgery and loss to the treasury. Also, the people were not willing to trade their gold and silver for the new brass and copper coins. Consequently, the sultan had to withdraw the lot, "buying back both the real and the counterfeit at great expense until mountains of coins had accumulated within the walls of Tughluqabad."

Muhammad bin Tughlaq planned an attack on Khurasan and Irak (Babylon and Persia) as well as China to bring these regions under Sunni Islam. For Khurasan attack, a cavalry of over 300,000 horses were gathered near Delhi, for a year at state treasury's expense, while spies claiming to be from Khurasan collected rewards for information on how to attack and subdue these lands. However, before he could begin the attack on Persian lands in the second year of preparations, the plunder he had collected from Indian subcontinent had emptied, provinces were too poor to support the large army, and the soldiers refused to remain in his service without pay. For the attack on China, Muhammad bin Tughlaq sent 100,000 soldiers, a part of his army, over the Himalayas. However, Hindus closed the passes through the Himalayas and blocked the passage for retreat. Kangra's Prithvi Chand II defeated the army of Muhammad bin Tughluq which was not able to fight in the hills. Nearly all his 100,000 soldiers perished in 1333 and were forced to retreat. The high mountain weather and lack of retreat destroyed that army in the Himalayas. The few soldiers who returned with bad news were executed under orders of the Sultan.

During his reign, state revenues collapsed from his policies. To cover state expenses, Muhammad bin Tughlaq sharply raised taxes on his ever-shrinking empire. Except in times of war, he did not pay his staff from his treasury. Ibn Battuta noted in his memoir that Muhammad bin Tughlaq paid his army, judges (*qadi*), court advisors, wazirs, governors, district officials and others in his service by awarding them the right to force collect taxes on Hindu villages, keep a portion and transfer rest to his treasury. Those who failed to pay taxes were hunted and

executed. Muhammad bin Tughlaq died in March 1351 while trying to chase and punish people for rebellion and their refusal to pay taxes in Sindh (now in Pakistan) and Gujarat (now in India).

Historians have attempted to determine the motivations behind Muhammad bin Tughlaq's behavior and his actions. Some state Tughlaq tried to enforce orthodox Islamic observance and practice, promote jihad in South Asia as *al-Mujahid fi sabilillah* ('Warrior for the Path of God') under the influence of Ibn Taymiyyah of Syria. Others suggest insanity.

At the time of Muhammad bin Tughlaq's death, the geographic control of Delhi Sultanate had shrunk to Vindhya range (now in central India).

Feroz Shah Tughluq

After Muhammad bin Tughluq died, a collateral relative, Mahmud Ibn Muhammad, ruled for less than a month. Thereafter, Muhammad bin Tughluq's 45-year-old nephew Firuz Shah Tughlaq replaced him and assumed the throne. His rule lasted 37 years. Firuz Shah was, like his grandfather, of Turko-Indian origins. His Turkic father Sipah Rajab became infatuated with a Hindu princess named Naila. She initially refused to marry him. Her father refused the marriage proposal as well. Sultan Muhammad bin Tughlaq and Sipah Rajab then sent in an army with a demand for one year taxes in advance and a threat of seizure of all property of her family and Dipalpur people. The kingdom was suffering from famines, and could not meet the ransom demand. The princess, after learning about ransom demands against her family and people, offered herself in sacrifice if the army would stop the misery to her people. Sipah Rajab and the Sultan accepted the proposal. Sipah Rajab and Naila were married and Firoz Shah was their first son.

The court historian Ziauddin Barni, who served both Muhammad Tughlaq and the first six years of Firoz Shah Tughlaq, noted that all those who were in service of Muhammad were dismissed and executed by Firoz Shah. In his second book, Barni states that Firuz Shah was the mildest sovereign since the rule of Islam came to Delhi. Muslim soldiers enjoyed the taxes they collected from Hindu villages they had rights over, without having to constantly go to war as in previous regimes. Other court historians such as 'Afif record a number of conspiracies and assassination attempts on Firoz Shah Tughlaq, such as by his first cousin and the daughter of Muhammad bin Tughlaq.

Firoz Shah Tughlaq tried to regain the old kingdom boundary by waging a war with Bengal for 11 months in 1359. However, Bengal did not fall, and remained outside of Delhi Sultanate. Firuz Shah Tughlaq was somewhat weak militarily, mainly because of inept leadership in the army.

An educated sultan, Firoz Shah left a memoir. In it he wrote that he banned torture in practice in Delhi Sultanate by his predecessors, tortures such as amputations, tearing out of eyes, sawing people alive, crushing people's bones as punishment, pouring molten lead into throats, putting people on fire, driving nails into hands and feet, among others. The Sunni Sultan also wrote that he did not tolerate attempts by Rafawiz Shia Muslim and Mahdi sects from proselytizing people into their faith, nor did he tolerate Hindus who tried to rebuild their temples after his armies had destroyed those temples. As punishment, wrote the Sultan, he put many Shias, Mahdi and Hindus to death (*siyasat*). Shams-i Siraj 'Afif, his court historian, also recorded Firoz Shah Tughlaq burning a Hindu Brahmin alive for converting Muslim women to infidelity. In his memoirs, Firoz Shah Tughlaq lists his accomplishments to include converting Hindus to Sunni Islam by announcing an exemption from taxes and jizya for those who convert, and by lavishing new converts with presents and honours. Simultaneously, he raised taxes and jizya, assessing it at three levels, and stopping the practice of his predecessors who had historically exempted all Hindu Brahmins from *jizya* tax. He also vastly expanded the number of slaves in his service and those of amirs (Muslim nobles). Firoz Shah Tughlaq reign was marked by reduction in extreme forms of torture, eliminating favours to select parts of society, but an increased intolerance and persecution of targeted groups.After the death of his heir in 1376 AD, Firuz Shah started strict implementation of Sharia throughout his dominions.

Firuz Shah suffered from bodily infirmities, and his rule was considered by his court historians as more merciful than that of Muhammad bin Tughlaq. When Firuz Shah came to power, India was suffering from a collapsed economy, abandoned villages and towns, and frequent famines. He undertook many infrastructure projects including an irrigation canal connecting Yamuna-Ghaggar and Yamuna-Sutlej rivers, bridges, madrasas (religious schools), mosques and other Islamic buildings. Firuz Shah Tughlaq is credited with patronizing Indo-Islamic architecture, including the installation of lats (ancient Hindu and Buddhist pillars) near mosques. The irrigation canals continued to be in use through the 19th century.After Feroz

died in 1388, the Tughlaq dynasty's power continued to fade, and no more able leaders came to the throne. Firoz Shah Tughlaq's death created anarchy and disintegration of kingdom. In the years preceding his death, internecine strife among his descendants had already erupted.

Civil wars

The first civil war broke out in 1384 AD four years before the death of aging Firoz Shah Tughlaq, while the second civil war started in 1394 AD six years after Firoz Shah was dead. The Islamic historians Sirhindi and Bihamadkhani provide the detailed account of this period. These civil wars were primarily between different factions of Sunni Islam aristocracy, each seeking sovereignty and land to tax dhimmis and extract income from resident peasants.

Firuz Shah Tughluq's favorite grandson died in 1376. Thereafter, Firuz Shah sought and followed Sharia more than ever, with the help of his wazirs. He himself fell ill in 1384. By then, Muslim nobility who had installed Firuz Shah Tughluq to power in 1351 had died out, and their descendants had inherited the wealth and rights to extract taxes from non-Muslim peasants. Khan Jahan II, a wazir in Delhi, was the son of Firuz Shah Tughluq's favorite wazir Khan Jahan I, and rose in power after his father died in 1368 AD. he young wazir was in open rivalry with Muhammad Shah, the son of Firuz Shah Tughluq. The wazir's power grew as he appointed more amirs and granted favors. He persuaded the Sultan to name his great-grandson as his heir. Then Khan Jahan II tried to convince Firuz Shah Tughlaq to dismiss his only surviving son. Instead of dismissing his son, the Sultan dismissed the wazir. The crisis that followed led to first civil war, arrest and execution of the wazir, followed by a rebellion and civil war in and around Delhi. Muhammad Shah too was expelled in 1387 AD. The Sultan Firuz Shah Tughluq died in 1388 AD. Tughluq Khan assumed power, but died in conflict. In 1389, Abu Bakr Shah assumed power, but he too died within a year. The civil war continued under Sultan Muhammad Shah, and by 1390 AD, it had led to the seizure and execution of all Muslim nobility who were aligned, or suspected to be aligned to Khan Jahan II.

While the civil war was in progress, predominantly Hindu populations of Himalayan foothills ofnorthIndiahadrebelled,stoppedpaying Jizya and Kharaj taxes to Sultan's officials. Hindus of southern Doab region of India (now Etawah) joined the rebellion in 1390 AD. Sultan Muhammad Shah attacked Hindus rebelling near Delhi and southern Doab in 1392, with mass

executions of peasants, and razing Etawah to the ground. However, by then, most of India had transitioned to a patchwork of smaller Muslim Sultanates and Hindu kingdoms. In 1394, Hindus in Lahore region and northwest South Asia (now Pakistan) had re-asserted self-rule. Muhammad Shah amassed an army to attack them, with his son Humayun Khan as the commander-in-chief. While preparations were in progress in Delhi in January 1394, Sultan Muhammad Shah died. His son, Humayun Khan assumed power but was murdered within two months. The brother of Humayun Khan, Nasir-al-din Mahmud Shah assumed power – but he enjoyed little support from Muslim nobility, the wazirs and amirs. The Sultanate had lost command over almost all eastern and western provinces of already shrunken Sultanate. Within Delhi, factions of Muslim nobility formed by October 1394 AD, triggering the second civil war.

Tartar Khan installed a second Sultan, Nasir-al-din Nusrat Shah in Firozabad, few kilometers from the first Sultan seat of power in late 1394. The two Sultans claimed to be rightful ruler of South Asia, each with a small army, controlled by a coterie of Muslim nobility. Battles occurred every month, duplicity and switching of sides by amirs became commonplace, and the civil war between the two Sultan factions continued through 1398, till the invasion by Timur.

Timur's Invasion

The lowest point for the dynasty came in 1398, when Turco-Mongol invader, Timur (Tamerlane) defeated four armies of the Sultanate. During the invasion, Sultan Mahmud Khan fled before Tamerlane entered Delhi. For eight days Delhi was plundered, its population massacred, and over 100,000 prisoners were killed as well.

The capture of the Delhi Sultanate was one of Timur's greatest victories, as at that time, Delhi was one of the richest cities in the world. After Delhi fell to Timur's army, uprisings by its citizens against the Turkic-Mongols began to occur, causing a retaliatory bloody massacre within the city walls. After three days of citizens uprising within Delhi, it was said that the city reeked of the decomposing bodies of its citizens with their heads being erected like structures and the bodies left as food for the birds by Timur's soldiers. Timur's invasion and destruction of Delhi continued the chaos that was still consuming India, and the city would not be able to recover from the great loss it suffered for almost a century.

It is believed that before his departure, Timur appointed Khizr Khan, the future founder of the succeeding Sayyid dynasty, as his viceroy at Delhi. Initially, Khizr Khan could only establish his control over Multan, Dipalpur and parts of Sindh. Soon he started his campaign against the Tughlaq dynasty, and entered Delhi victoriously on 6 June 1414.

Slavery under Tughlaq dynasty

Each military campaign and raid on non-Muslim kingdoms yielded loot and seizure of slaves. Additionally, the Sultans patronized a market (*al-nakhkhās* for trade of both foreign and Indian slaves. This market flourished under the reign of all Sultans of Tughlaq dynasty, particularly Ghiyasuddin Tughlaq, Muhammad Tughlaq and Firoz Tughlaq

Ibn Battuta's memoir records that he fathered a child each with two slave girls, one from Greece and one he purchased during his stay in Delhi Sultanate. This was in addition to the daughter he fathered by marrying a Muslim woman in India. Ibn Battuta also records that Muhammad Tughlaq sent along with his emissaries, both slave boys and slave girls as gifts to other countries such as China.

Muslim nobility and revolts

The Tughlaq dynasty experienced many revolts by Muslim nobility, particularly during Muhammad bin Tughlaq but also during other rulers such as Firoz Shah Tughlaq. The Tughlaqs had attempted to manage their expanded empire by appointing family members and Muslim aristocracy as na'ib of Iqta' (farming provinces, under contract. The contract would require that the na'ib shall have the right to force collect taxes from non-Muslim peasants and local economy, deposit a fixed sum of tribute and taxes to Sultan's treasury on a periodic basis. The contract allowed the na'ib to keep a certain amount of taxes they collected from peasants as their income, but the contract required any excess tax and seized property collected from non-Muslims to be split between na'ib and Sultan in a 20:80 ratio (Firuz Shah changed this to 80:20 ratio). The na'ib had the right to keep soldiers and officials to help extract taxes. After contracting with Sultan, the na'ib would enter into subcontracts with Muslim amirs and army commanders, each granted the right over certain villages to force collect or seize produce and property from dhimmis.

This system of tax extraction from peasants and sharing among Muslim nobility led to rampant corruption, arrests, execution and rebellion. For example, in the reign of Firoz Shah Tughlaq, a Muslim noble named Shamsaldin Damghani entered into a contract over the iqta' of Gujarat, promising enormous sums of annual tribute while entering the contract in 1377 AD. He then attempted to force collect the amount deploying his coterie of Muslim amirs, but failed. Even the amount he did manage to collect, he paid nothing to Delhi. Shamsaldin Damghani and Muslim nobility of Gujarat then declared rebellion and separation from Delhi Sultanate. However, the soldiers and peasants of Gujarat refused to fight the war for the Muslim nobility. Shamsaldin Damghani was killed. During the reign of Muhammad Shah Tughlaq, similar rebellions were very common. His own nephew rebelled in Malwa in 1338 AD; Muhammad Shah Tughlaq attacked Malwa, seized his nephew, and then flayed him alive in public

Downfall

The provinces of Deccan, Bengal, Sindh and Multhan had become independent during the reign of Muhammad Bin Tughlaq. The invasion of Timur further weakened the Tughlaq empire and allowed several regional chiefs to become independent, resulting in the formation of the sultanates of Gujarat, Malwa and Jaunpur. The Rajput states also expelled the governor of Ajmer and asserted control over Rajputana. The Tughlaq power continued to decline until they were finally overthrown by their former governor of Multhan, Khizr Khan. Resulting in the rise of the Sayyid Dynasty as the new rulers of the Delhi Sultanate.

Indo – Islamic Architecture

The Sultans of Tughlaq dynasty, particularly Firoz Shah Tughlaq, patronized many construction projects and are credited with the development of Indo-Islamic architecture.

Unit – IV

Medieval Deccan

In the Deccan, an amorphous geographical region extending from the south of the Vindhya Range to the Krishna and Tungabhadra rivers, the Bahmani Sultanate was established by rebel Tughlaq nobles in 1347 with its initial base in Daulatabad. Across the Krishna, the vacuum that had set in after the Tughlaq withdrawal had led to the founding of the Vijayanagara kingdom sometime between 1336 and 1346.

The Bahmanis would shift their capital to Gulbarga (now Kalaburagi) in 1350 and in the early 15th century, to Bidar. At its height during the reign of Muhammad III (reign 1463 to 1482), when Mahmud Gavan was the prime minister, the Bahmani Empire extended from the Arabian Sea to the Bay of Bengal, helmed in by the Khandesh Sultanate in the north and the Vijayanagara empire in the south. While the Bahmani empire was a powerful state, ethnic affiliations overlaid with sectarian differences among the ruling nobility led to its implosion at the end of the 15th century. The provincial governors of Bijapur, Ahmednagar, Golconda, Bidar and Berar established their own Sultanates, snuffing out the Bahmani dynasty. Collectively referred to as the Deccan Sultanates, the 16th century would see these legatee states frequently fight with one another. The mighty Vijayanagara to their south usually sided with one or the other sultan in these conflicts.

Bahmani Sultanate :

The Bahmani Sultanate was a Persianate Sunni Muslim empire of the Deccan in South India. It was the first independent Muslim kingdom of the Deccan, and was known for its perpetual wars with its Hindu rivals of Vijayanagara, which would outlast the Sultanate.

The Sultanate was founded in 1347 by Ala-ud-Din Bahman Shah. It later split into five successor states that were collectively known asthe Deccansultanates, that would eventually sack the Vijayanagara capital after the Battle of Talikota.

According to an unverified founding myth, Zafar Khan the founder had earlier been a servant or slave of a Brahmin ruler named Gangu (hence the name Hasan Gangu) Before the establishment of his kingdom, he was Governor of Deccan and a commander on behalf of Tughlaq's. On 3 August 1347, the elderly Nazir Uddin Ismail Shah (Ismail Mukh) who had revolted against the Delhi Sultanate, voluntarily stepped down in favour of Bahman Shah, a native of Delhi. His revolt was successful, and he established an independent state on the Deccan within the Delhi Sultanate's southern provinces with its headquarters at Hasanabad (Gulbarga) and all his coins were minted at Hasanabad. With the support of the influential Chishti Sufi Shaikhs, he was crowned "Alauddin Bahman Shah Sultan – Founder of the Bahmani Dynasty".

Alauddin was succeeded by his son Mohammed Shah I:

Ghiyasuddin succeeded his father Muhammad II, but was blinded and imprisoned by a Turkish nobleman called Taghalchin. He was succeeded by Shamsuddin, who was a puppet king under Taghalchin. Firuz and Ahmed, the sons of the fourth sultan Daud, marched to Gulbarga to avenge Ghiyasuddin. Firuz declared himself the sultan, and defeated Taghalchin's forces. Taghalchin was killed and Shamsuddin was blinded.[22]

Taj ud-Din Firuz Shah became the sultan in 1397. Firuz Shah fought against the Vijayanagara Empire on many occasions and the rivalry between the two dynasties continued unabated throughout his reign, with victories in 1398 and 1406, but a defeat in 1419. One of his victories resulted in his marriage to Deva Raya's daughter. He was succeeded by his younger brother Ahmad Shah I Wali.

Bidar was made capital of the sultanate in 1429

The eldest sons of Humayun Shah, Nizam-Ud-Din Ahmad III and Muhammad Shah III Lashkari ascended the throne successively, while they were young boys. The vizier Mahmud Gawan ruled as regent during this period, until Muhammad Shah reached age. Mahmud Gawan is known for setting up the Mahmud Gawan Madrasa, a center of religious as well as secular education. Gawan was considered a great statesman, and a poet of repute. Mahmud Gawan was caught in a struggle between the ruling indigenous Muslim elite of the Bahmanids, called the Deccanis, and the foreign newcomers from the west such as Gawan. He was executed by Muhammad Shah III, an act that the latter regretted until he died in 1482.

Later rulers and decline

Muhammad Shah II was succeeded by his son Mahmood Shah Bahmani II, the last Bahmani ruler to have real power. The last Bahmani Sultans were puppet monarchs under their Barid Shahi Prime Ministers, who were de facto rulers. After 1518 the sultanate broke up into five states: Nizamshahi of Ahmednagar, Qutb Shahi of Golconda (Hyderabad), Barid Shahi of Bidar, Imad Shahi of Berar, Adil Shahi of Bijapur. They are collectively known as the "Deccan Sultanates".The south Indian Emperor Krishnadevaraya of the Vijayanagara Empire defeated the last remnant of Bahmani Sultanate power after which the Bahmani Sultanate collapsed.

Culture

Rulers of the dynasty believed that they descended from Bahman, the mythological figure of Greater Iranian legend and lore. The Bahmani Sultans were patrons of the Persian language, culture and literature, and some members of the dynasty became well-versed in that language and composed its literature in that language.

The first sultan, Alauddin Bahman Shah is noted to have captured 1,000 singing and dancing girls from Hindu temples after he battled the northern Carnatic chieftains. The later Bahmanis also enslaved civilian women and children in wars; many of them were converted to Islam in captivity. The craftspersons of Bidar were so famed for their inlay work on copper and silver that it came to be known as Bidri.

Architecture

The Persianate Indo-Islamic style of architecture developed during this period was later adopted by the Deccan Sultanates as well.The Gulbarga Fort, Haft Gumbaz, and Jama Masjid in Gulbarga, Bidar Fort and Madrasa Mahmud Gawan in Bidar, are the major architectural contributions.The later rulers are buried in an elaborate tomb complex, known as the Bahmani Tombs.[35] The exterior of one of the tombs is decorated with coloured tiles. Arabic, Persian and Urdu inscriptions are inscribed inside the tombs. The Bahmani rulers made some beautiful tombs and mosques in Bidar and Gulbarga. They also built many forts at Daulatabad, Golconda and Raichur. The architecture was highly influenced by Persian

architecture. They invited architects from Persia, Turkey and Arabia. Some of the magnificent structures built by the Bahmanis were the Jami Masjid at Gulbarga, Chandand Minar and the Mahmud Gawan Madrasa at Bidar.

Foundation of vijaya nagar:

The Vijayanagar Empire was founded in 1336 AD by Harihar I and his brother Bukka Raya I in Deccan in the wake of the rebellions against Tughluq rule. The empire is named after its capital city of Vijayanagar. The ruins of this city which surround modern World Heritage site Hampi can be found in modern Karnataka, India. Although the empire continued to exist till 1646 AD, it lost its importance in 1565 AD after a key military defeat (The battle of Talikota) by the Deccan Sultanates.

The empire extended over the southern part of India which included the territories of Trichinopally, Mysore, Kanara, Chingalpet and Kanchivaram . It was on the south bank of Tungabhadra River.The empire was always at war with Bahamani kingdom and other Muslim rulers of northern Deccan, collectively referred as Deccan sultanates.There were four dynasties which ruled over Vijayanagar- Sangama Dynasty, Saluva Dynasty, Tuluva Dynasty and Aravidu Dynasty.

Sangama Dynasty

It was the first dynasty to rule over the Vijaynagar empire. The founders of the empire, Harihar I and Bukka belonged to this dynasty. It ruled from 1334 AD to 1485 AD.

Saluva Dynasty

This dynasty succeeded Sangama dynasty as the second dynasty of the empire. It ruled from 1485 to 1505 AD. They ruled over almost the whole South India.

Tuluva Dynasty

This was the third dynasty which ruled Vijayanagar Empire. It ruled from Tuluva dynasty. The most famous king of Vijayanagar empire, Krishna Deva Raya belonged to this dynasty. It ruled from 1491 AD to 1570 AD.

Aravidu Dynasty

It was the fourth and last Hindu dynasty to rule Vijayanagar kingdom in South India.

The Vijayanagara Empire, also called the Karnata Kingdom, was based in the Deccan Plateau region of South India. It was established in 1336 by the brothers Harihara I and Bukka Raya I of the Sangama dynasty, members of a pastoralist cowherd community that claimed Yadava lineage. The empire rose to prominence as a culmination of attempts by the southern powers to ward off Turkic Islamic invasions by the end of the 13th century. At its peak, it subjugated almost all of South India's ruling families and pushed the sultans of the Deccan beyond the Tungabhadra-Krishna river doab region, in addition to annexing modern day Odisha (ancient Kalinga) from the Gajapati Kingdom thus becoming a notable power. t lasted until 1646, although its power declined after a major military defeat in the Battle of Talikota in 1565 by the combined armies of the Deccan sultanates. The empire is named after its capital city of Vijayanagara, whose ruins surround present day Hampi, now a World Heritage Site in Karnataka, India. The wealth and fame of the empire inspired visits by and writings of medieval European travelers such as Domingo Paes, Fernão Nunes, and Niccolò de' Conti. These travelogues, contemporary literature and epigraphy in the local languages and modern archeological excavations at Vijayanagara have provided ample information about the history and power of the empire.

The empire's legacy includes monuments spread over South India, the best known of which is the group at Hampi. Different temple building traditions in South and Central India were merged into the Vijayanagara architecture style. This synthesis inspired architectural innovations in the construction of Hindu temples. Efficient administration and vigorous overseas trade brought new technologies to the region such as water management systems for irrigation. The empire's patronage enabled fine arts and literature to reach new heights in Kannada, Telugu, Tamil, and Sanskrit with topics such as astronomy, mathematics, medicine, fiction, musicology, historiography and theater gaining popularity. The classical music of Southern India, Carnatic music, evolved into its current form. The Vijayanagara Empire created an epoch in the history of Southern India that transcended regionalism by promoting Hinduism as a unifying factor.

Origin of vijayanagar Empire

Before the early 14th-century rise of the Vijayanagara Empire, the Hindu states of the Deccan – the Yadava Empire of Devagiri, the Kakatiya dynasty of Warangal, and the Pandyan Empire of Madurai – were repeatedly raided and attacked by Muslims from the north. By 1336 the upper Deccan region (modern-day Maharashtra and Telangana) had been defeated by armies of Sultan Alauddin Khalji and Muhammad bin Tughluq of the Delhi Sultanate.

Further south in the Deccan region, Hoysala commander Singeya Nayaka-III declared independence after the Muslim forces of the Delhi Sultanate defeated and captured the territories of the Yadava Empire in 1294 CE. He created the Kampili kingdom near Gulbarga and Tungabhadra River in the northeastern parts of present-day Karnataka state. The kingdom collapsed after a defeat by the armies of Delhi Sultanate and upon their defeat, the populace committed a *jauhar* (ritual mass suicide) in c. 1327–28. The Vijayanagara Kingdom was founded in 1336 CE as a successor to the hitherto prosperous Hindu kingdoms of the Hoysalas, the Kakatiyas, and the Yadavas with the breakaway Kampili Kingdom adding a new dimension to the resistance to the Muslim invasion of South India.

Two theories have been proposed regarding the linguistic origins of the Vijayanagara empire. One is that Harihara I and Bukka I, the founders of the empire, were Kannadigas and commanders in the army of the Hoysala Empire stationed in the Tungabhadra region to ward off Muslim invasions from Northern India. Another theory is that Harihara and Bukkaraya were Telugu people, first associated with the Kakatiya Kingdom, who took control of the northern parts of the Hoysala Empire during its decline. They were believed to have been captured by the army of Ulugh Khan at Warangal. According to tradition, based on a Telugu-narrative, the founders were supported and inspired by Vidyaranya, a saint at the Sringeri monastery, to fight the Muslim invasion of South India, but the role of Vidyaranya in the founding of the Vijayanagara Empire is not certain.

In the first two decades after the founding of the empire, Harihara I gained control over most of the area south of the Tungabhadra River and earned the title of "master of the eastern and western seas" (*Purvapaschima Samudradhishavara*). By 1374 Bukka Raya I, successor to Harihara I, defeated the chiefdom of Arcot, the Reddys of Kondavidu, and the Sultan of

Madurai, and had gained control over Goa in the west and the Tungabhadra-Krishna River doab in the north. The original capital of the empire was in the principality of Anegondi on the northern banks of the Tungabhadra River in today's Karnataka. It was moved to Vijayanagara during Bukka Raya I's reign because it was easier to defend against the Muslim armies, who were persistently attacking from the northern lands .

With the Vijayanagara Kingdom now imperial in stature, Harihara II, the second son of Bukka Raya I, further consolidated the kingdom beyond the Krishna River and South India was controlled by the Vijayanagara Empire. The next ruler, Deva Raya I, was successful against the Gajapatis of Odisha and undertook works of fortification and irrigation. Firuz Bahmani of Bahmani Sultanate entered into a treaty with Deva Raya I in 1407 that required the latter to pay Bahmani an annual tribute of "100,000 huns, five maunds of pearls and fifty elephants". The Sultanate invaded Vijayanagara in 1417 when the latter defaulted in paying the tribute. Such wars for tribute payment by Vijayanagara were repeated in the 15th century.

Deva Raya II

Deva Raya II (eulogized in contemporary literature as *Gajabetekara*) succeeded to the throne in 1424. He was possibly the most successful of the Sangama Dynasty rulers. He quelled rebelling feudal lords and the Zamorin of Calicut and Quilon in the south. He invaded Sri Lanka and became overlord of the kings of Burma at Pegu and Tanasserim. By 1436 the rebellious chiefs of Kondavidu and the Velama rulers were successfully dealt with and had to accept Vijayanagara overlordship. After a few years of tranquility, wars broke out with the Bahamani Sultanate in 1443 with some successes and some reversals. The Persian visitor Firishta attributes Deva Raya II's war preparations, which included augmenting his armies with Muslim archers and cavalry, to be the cause of the conflict. Contemporary Persian ambassador Abdur Razzak attributes the war to the Bahamani Sultan capitalizing on the confusion caused by an internal revolt within the Vijayanagara Empire, including an attempt to assassinate the Raya by his brother.

Deva Raya II was succeeded by his elder son Mallikarjuna Raya in 1446. The Gajapati king removed the Vijayanagara control over the Tamil country by occupying the Reddi kingdoms of Rajahmundry, Kondaveedu, Kanchipuram, and Tiruchirapalli. These defeats

reduced the Vijayanagara Empire's prestige, described by an inscription which described the Gajapati king as "a yawning lion to the sheep of the Karnatak King" Mallikarjuna's successor Virupaksha Raya II led a life of pleasure perusing wine and women leading to the loss of Goa and much of Karnataka to the Bahmani Sultanate. His governor Saluva Narasimha reduced the loss of territory by holding almost all of coastal Andhra Pradesh south of the Krishna river, Chittoor, the two Arcots and Kolar. Saluva Narashimha defeated the Gajapatis and held Udayagiri, drove out the Pandyas from Tanjore, and took procession of Machilipatnam and Kondaveedu. He later defeated Bahmani forces and recovered most of the empire's earlier losses.

After the death of Virupaksha Raya II in 1485, Saluva Narasimha led a coup that ended the dynastic rule while continuing to defend the empire from raids by the Sultanates created from the continuing disintegration of the Bahmani Sultanate in its north.[41] Saluva Narasimha left his two adolescent sons under the care of general Tuluva Narasa Nayaka who ably defended the kingdom from their traditional enemies, the Gajapati king and the Bahamani Sultan. He also subdued rebelling chiefs of the Chera, the Chola and the Pandya territories. Despite many attempts by nobles and members of the royal family to overthrow him, Narasa Nayaka retained control as a regent king till 1503.

In 1503, Narasa Nayaka's son Vira Narasimha had prince Immadi Narasimha of the Saluva dynasty assassinated and took over the rule in a coup thus becoming the first of the Tuluva dynasty rulers. This did not go well with the nobles who revolted. Seeing internal troubles grow, the Gajapati king and the Bahamani Sultan began to encroach on the empire even as the governors of Ummattur, Adoni, and Talakad colluded to capture the Tungabhadra-Krishna river doab region from the empire. The empire came under the rule of Krishna Deva Raya in 1509, another son of Tuluva Narasa Nayaka. Initially Krishnadevaraya faced a many obstacles including dissatisfied nobles, the rebellious chief of Ummattur in the south, a resurgent Gajapati kingdom under King Prataparudra, a growing threat from the newly formed Adil Shahi Sultanate of Bijapur under Yusuf Adil Khan and Portuguese interest in controlling the west coast. Not one to be unnerved by these pressures he strengthened and consolidated the empire, one victory at a time. He was an astute king who hired both Hindus and Muslims into his army.[46] In the

following decades, the empire covered Southern India and successfully defeated invasions from the five established Deccan Sultanates to its north.

Krishna Deva Raya

The empire reached its peak during the rule of Krishna Deva Raya when Vijayanagara armies were consistently victorious The empire gained territory formerly under the Sultanates in the northern Deccan, such as Raichur and Gulbarga from the Bahamani Sultanate, territories in the eastern Deccan from wars with Sultan Quli Qutb Shahi of Golkonda, and Kalinga region from the Gajapatis of Odisha. This was in addition to the already established presence in the southern Deccan Many important monuments were either completed or commissioned during the time of King Krishnadevaraya.

Krishna Deva Raya was succeeded by his younger half-brother Achyuta Deva Raya in 1529. When Achyuta Deva Raya died in 1542, Sadashiva Raya, the teenage nephew of Achyuta Raya, was appointed king, and Aliya Rama Raya, Krishna Deva Raya's son-in-law, becoming the caretaker. When Sadashiva Raya was old enough to assert his independent claim over the throne, Aliya Rama Raya made him a virtual prisoner and became the de facto ruler.] He hired Muslim generals in his army from his previous diplomatic connections with the Sultanates and called himself "Sultan of the World". He was keen interfering in the internal affairs of the various Sultanates and on playing off the Muslim powers against one another, while making himself the ruler of the most powerful and influential regional power. This worked for a while but eventually made him very unpopular among his people and the Muslim rulers. He made a commercial treaty with the Portuguese to stop the supply of horses to Bijapur, then defeated the Bijapur ruler and inflicted humiliating defeats on Golconda and Ahmednagar.

Battle of Talikota 1565

Eventually the Deccan sultanates to the north of Vijayanagara united and attacked Aliya Rama Raya's army in January 1565 in the Battle of Talikota. Regarding the Vijayanagara defeat in battle, Kamath opines that the Sultanate armies, though numerically disadvantaged, were better equipped and trained. Their artillery was manned by expert Turkish gunmen while the Vijayanagara army depended on European mercenaries using outdated artillery. The Sultanate cavalry rode fast moving Persian horses and used spikes that were fifteen to sixteen feet long

giving them a greater reach, and their archers used metal cross bows which enabled them to reach longer distance targets. In comparison, the Vijayanagara army depended on slow moving war elephants, a cavalry riding mostly locally bred weaker horses wielding shorter reach javelines, and their archers used traditional bamboo bows with a shorter range. Despite these disadvantages, Kamath, Hermann Kulke and Dietmar Rothermund concur that the vast Vijayanagara army appeared to have the upper hand until two Muslim generals (identified as the mercenary Gilani brothers according to Kamath) switched sides and joined forces with the Sultanates turning the tide decisively in favor of the Sultanates. The generals captured Aliya Rama Raya and beheaded him, and Sultan Hussain had the severed head stuffed with straw for display. Aliya Rama Raya's beheading created confusion and havoc in the Vijayanagara army, which were then completely routed. The Sultanates' army plundered Hampi and reduced it to the ruinous state in which it remains today.

After Aliya Rama Raya's death, Tirumala Deva Raya started the Aravidu dynasty, founded a new capital of Penukonda to replace the destroyed Hampi, and attempted to reconstitute the remains of Vijayanagara Empire. Tirumala abdicated in 1572, dividing the remains of his kingdom to his three sons. The Aravidu dynasty successors ruled the region but the empire collapsed in 1614, and the final remains ended in 1646, from continued wars with the Bijapur sultanate and others. During this period, more kingdoms in South India became independent and separate from Vijayanagara, including the Mysore Kingdom, Keladi Nayaka, Nayaks of Madurai, Nayaks of Tanjore, Nayakas of Chitradurga and Nayak Kingdom of Gingee.

Administration of Vijayanagar

The rulers of the Vijayanagara Empire maintained the administrative methods developed by their predecessors, the Hoysala, Kakatiya and Pandya kingdoms The King, ministry, territory, fort, treasury, military, and ally formed the seven critical elements that influenced every aspect of governance. The King was the ultimate authority, assisted by a cabinet of ministers (*Pradhana*) headed by the prime minister (*Mahapradhana*). Other important titles recorded were the chief secretary (*Karyakartha* or *Rayaswami*) and the imperial officers (*Adhikari*). All high-ranking ministers and officers were required to have military training. A secretariat near the king's palace employed scribes and officers to maintain records made official by using a wax

seal imprinted with the ring of the king. At the lower administrative levels, wealthy feudal landlords (*Goudas*) supervised accountants (*Karanikas* or *Karnam*) and guards (*Kavalu*). The palace administration was divided into 72 departments (*Niyogas*), each having several female attendants chosen for their youth and beauty (some imported or captured in victorious battles) who were trained to handle minor administrative matters and to serve men of nobility as courtesans or concubines.

Kannada inscription of King Krishnadeva Raya, dated 1509, at the Virupaksha temple in Hampi, describing his coronation and the construction of the large open mantapa.

Provinal Adminitration

The empire was divided into five main provinces (*Rajya*), each under a commander (*Dandanayaka* or *Dandanatha*) and headed by a governor, often from the royal family, who used the native language for administrative purposes. A *Rajya* was divided into regions (*Vishaya Vente* or *Kottam*) and further divided into counties (*Sime* or *Nadu*), themselves subdivided into municipalities (*Kampana* or *Sthala*). Hereditary families ruled their respective territories and paid tribute to the empire, while some areas, such as Keladi and Madurai, came under the direct supervision of a commander.

Army of VijayaNagar

On the battlefield, the king's commanders led the troops. The empire's war strategy rarely involved massive invasions; more often it employed small-scale methods such as attacking and destroying individual forts. The empire was among the first in India to use long-range artillery, which were commonly manned by foreign gunners. Army troops were of two types: the king's personal army directly recruited by the empire and the feudal army under each feudatory. King Krishnadevaraya's personal army consisted of 100,000 infantry, 20,000 cavalrymen, and over 900 elephants. The whole army numbered over 1.1 million soldiers, with up to 2 million having been recorded, along with a navy led by a *Navigadaprabhu* (commander of the navy). The army recruited from all classes of society, supported by the collection of additional feudal tributes from feudatory rulers, and consisted of archers and musketeers wearing quilted tunics, shieldmen with swords and poignards in their girdles, and soldiers carrying

shields so large that armour was not necessary. The horses and elephants were fully armoured and the elephants had knives fastened to their tusks to do maximum damage in battle.

Agricultural reforms

The capital city was dependent on water supply systems constructed to channel and store water, ensuring a consistent supply throughout the year. The remains of these hydraulic systems have given historians a picture of the prevailing surface water distribution methods in use at that time in the semiarid regions of South India. Contemporary records and notes of foreign travellers describe huge tanks constructed by labourers. Excavations uncovered the remains of a well-connected water distribution system existing solely within the royal enclosure and the large temple complexes (suggesting it was for the exclusive use of royalty, and for special ceremonies) with sophisticated channels using gravity and siphons to transport water through pipelines. In the fertile agricultural areas near the Tungabhadra River, canals were dug to guide the river water into irrigation tanks. These canals had sluices that were opened and closed to control the water flow. In other areas, the administration encouraged digging wells, which were monitored by administrative authorities. Large tanks in the capital city were constructed with royal patronage while smaller tanks were funded by wealthy individuals to gain social and religious merit

Economy of VijayaNagar

The economy of the empire was largely dependent on agriculture. Sorghum (*jowar*), cotton, and pulse legumes grew in semi-arid regions, while sugarcane, rice, and wheat thrived in rainy areas. Betel leaves, areca (for chewing), and coconut were the principal cash crops, and large-scale cotton production supplied the weaving centers of the empire's vibrant textile industry. Spices such as turmeric, pepper, cardamom, and ginger grew in the remote Malnad hill region and were transported to the city for trade. The empire's capital city was a thriving business centre that included a burgeoning market in large quantities of precious gems and gold. Prolific temple-building provided employment to thousands of masons, sculptors, and other skilled artisans.

According to Abdur Razzak, much of the empire was fertile and well cultivated. Most of the growers were tenant farmers and were given the right of part ownership of the land over time. Tax policies encouraging needed produce made distinctions between land use to determine tax

levies. For example, the daily market availability of rose petals was important for perfumers, so cultivation of roses received a lower tax assessment. Salt production and the manufacture of salt pans were controlled by similar means. The making of ghee (clarified butter), which was sold as oil for human consumption and as a fuel for lighting lamps, was profitable. Exports to China intensified and included cotton, spices, jewels, semi-precious stones, ivory, rhino horn, ebony, amber, coral, and aromatic products such as perfumes. Large vessels from China made frequent visits and brought Chinese products to the empire's 300 ports, large and small, on the Arabian Sea and the Bay of Bengal. The ports of Mangalore, Honavar, Bhatkal, Barkur, Cochin, Cannanore, Machilipatnam, and Dharmadam were important for they not only provided secure harbors for traders from Africa, Arabia, Aden, the Red sea, China and Bengal but some also served as ship building centers. Gajashaala or elephant's stable, built by the Vijayanagar rulers for their war elephants

Trade and Commeice

When merchant ships docked, the merchandise was taken into official custody and taxes levied on all items sold. The security of the merchandise was guaranteed by the administration officials. Traders of many nationalities (Arabs, Persians, Guzerates, Khorassanians) settled in Calicut, drawn by the thriving trade business. Ship building prospered and keeled ships between 1000 and 1200 bahares (burden) were built without decks by sewing the entire hull with ropes rather than fastening them with nails. Ships sailed to the Red Sea ports of Aden and Mecca with Vijayanagara goods sold as far away as Venice. The empire's principal exports were pepper, ginger, cinnamon, cardamom, myrobalan, tamarind timber, anafistula, precious and semi-precious stones, pearls, musk, ambergris, rhubarb, aloe, cotton cloth and porcelain Cotton yarn was shipped to Burma and indigo to Persia. Chief imports from Palestine were copper, quicksilver (mercury), vermilion, coral, saffron, coloured velvets, rose water, knives, colored camlets, gold and silver. Persian horses were imported to Cannanore before a two-week land trip to the capital. Silk arrived from China and sugar from Bengal.

East coast trade routes were busy, with goods arriving from Golkonda where rice, millet, pulses and tobacco were grown on a large scale. Dye crops of indigo and chay

root were produced for the weaving industry. A mineral rich region, Machilipatnam was the gateway for high quality iron and steel exports. Diamond mining was active in the Kollur region. The cotton weaving industry produced two types of cottons, plain calico and muslin (brown, bleached or dyed). Cloth printed with coloured patterns crafted by native techniques were exported to Java and the Far East. Golkonda specialised in plain cotton and Pulicat in printed. The main imports on the east coast were non-ferrous metals, camphor, porcelain, silk and luxury goods.

Mahanavami festival marked the beginning of a financial year from when the state treasury accounted for and reconciled all outstanding dues within nine days. At this time, an updated annual assessment record of provincial dues, which included rents and taxes, paid on a monthly basis by each governor was created under royal decree.

Temples were taxed for land ownership to cover military expenses. In the Telugu districts the temple tax was called *Srotriyas,* in the Tamil speaking districts it was called as *Jodi*. Taxes such as *Durgavarthana, Dannayivarthana* and *Kavali Kanike* were collected towards protection of movable and immovable wealth from robbery and invasions. *Jeevadhanam* was collected for cattle graze on non-private lands. Popular temple destinations charged visitor fees called *Perayam* or *Kanike*. Residential property taxes were called *Illari*.

Cultural and Social Life

The Hindu caste system was prevalent and it influenced daily life in the empire. The rulers who occupied the top of this hierarchy assumed the honorific *Varnasramadharma* (*lit*, "helpers of the four castes"). According to Talbot, caste was more importantly determined by occupation or the professional community people belonged to, although the family lineage (*Gotra*) and the broad distinction described in sacred Hindu texts (the four *Varnas*; namely the *Brahmin* or priestly, the *Kshatriya* or warrior, the *Vaishya* or merchant and the *Shudra* or artisan) were also factors. The structure also contained sub-castes (*Jati*) and caste clusters.[90] According to Vanina, caste as a social identity was not fixed and was constantly changed for reasons including polity, trade and commerce, and was usually determined by context. Identification of castes and sub-castes was made based on temple affiliations, lineage, family units, royal retinues, warrior clans, occupational groups, agricultural and trade groups,

devotional networks, and even priestly cabals. It was also not impossible for a caste to lose its position and prestige and slip down the ladder while others rose up the same. Epigraphy studies by Talbot suggests that members within a family could have different social status based on their occupation and the upward movement of a caste or sub-caste was not uncommon based on the breakthroughs achieved by an individual or a group of individuals from the community.

Caste affiliation was closely tied to craft production and members of a common craft formed collective memberships. Often members of related crafts formed inter-caste communities. This helped them consolidate strength and gain political representation and trade benefits. According to Talbot, terminology such as *Setti* was used to identify communities across merchant and artisan classes while *Boya* identified herders of all types. Artisans consisted of blacksmiths, goldsmiths, brasssmiths and carpenters. These communities lived in separate sections of the city to avoid disputes, especially when it came to social privileges. Conquests led to large-scale migration of people leading to marginalisation of natives of a place. The *Tottiyans* were shepherds who later gained marginal ruling status (*poligars*), *Saurashtrans* were traders who came from present-day Gujarat and rivalled the Brahmins for some benefits, the *Reddys* were agriculturists and the *Uppilia* were salt farmers.

According to Chopra et al., in addition to their monopoly over priestly duties, Brahmins occupied high positions in political and administrative fields. The Portuguese traveler Domingo Paes observed an increasing presence of Brahmins in the militaryThe separation of the priestly class from material wealth and power made them ideal arbiters in local judicial matters, and the nobility and aristocracy ensured their presence in every town and village to maintain order. Vanina notes that within the warrior *Kshatriya* class was a conglomerate of castes, kinship and clans that usually originated from landholding and pastoral communities. They ascended the social ladder by abandoning their original occupations and adopting to a martial code of living, ethics and practices. In South India they were loosely called the *Nayakas*.

Sati practice is evidenced in Vijayanagara ruins by several inscriptions known as *Satikal* (Sati stone) or *Sati-virakal* (Sati hero stone). There are controversial views among historians regarding this practice including religious compulsion, marital affection, martyrdom or honor against subjugation by foreign intruders.

The socio-religious movements that gained popularity in the previous centuries, such as Lingayatism, provided momentum for flexible social norms that helped the cause of women. By this time South Indian women had crossed most barriers and were actively involved in fields hitherto considered the monopoly of men such as administration, business, trade and the fine arts. Tirumalamba Devi who wrote *Varadambika Parinayam* and Gangadevi the author of *Madhuravijayam* were among the notable women poets of the Sanskrit language. Early Telugu women poets such as Tallapaka Timmakka and Atukuri Molla became popular. Further south the provincial Nayaks of Tanjore patronised several women poets. The Devadasi system, as well as legalized prostitution, existed and members of this community were relegated to a few streets in each city. The popularity of harems among men of the royalty and the existence of seraglio is well known from records.

Well-to-do men wore the *Petha* or *Kulavi,* a tall turban made of silk and decorated with gold. As in most Indian societies, jewellery was used by men and women and records describe the use of anklets, bracelets, finger-rings, necklaces and ear rings of various types. During celebrations men and women adorned themselves with flower garlands and used perfumes made of rose water, civet musk, musk or sandalwood. In stark contrast to the commoners whose lives were modest, the lives of royalty were full of ceremonial pomp. Queens and princesses had numerous attendants who were lavishly dressed and adorned with fine jewellery. Their numbers ensured their daily duties were light.

Physical exercises were popular with men and wrestling was an important male preoccupation for sport and entertainment, and women wrestlers are also mentioned in records. Gymnasiums have been discovered inside royal quarters and records mention regular physical training for commanders and their armies during peacetime. Royal palaces and marketplaces had special arenas where royalty and common people amused themselves by watching sports such as cock fight, ram fight and female wrestling. Excavations within the Vijayanagara city limits have revealed the existence of various community-based gaming activities. Engravings on boulders, rock platforms and temple floors indicate these were popular locations of casual social interaction. Some of these are gaming boards similar to the ones in use today and others are yet to be identified.

Dowry was in practice and can be seen in both Hindu and Muslim royal families. When a sister of Sultan Adil Shah of Bijapur was married to Nizam Shah of Ahmednagar, the town of Sholapur was given to the bride by her family. Ayyangar notes that when the Gajapati King of Kalinga gave his daughter in marriage honoring the victorious King Krishnadevaraya he included several villages as dowry.[110] Inscriptions of the 15th and 16th centuries record the practice of dowry among commoners as well. The practice of putting a price on the bride was a possible influence of the Islamic Mahr system.To oppose this influence, in the year 1553, the Brahmin community passed a mandate under royal decree and popularized the *kanyadana* within the community. According to this practice money could not be paid or received during marriage and those who did were liable for punishment. There is a mention of *Streedhana* ("woman's wealth") in an inscription and that the villagers should not give away land as dowry. These inscriptions reinforce the theory that a system of social mandates within community groups existed and were widely practiced even though these practices did not find justification in the family laws described in the religious texts.

Religion of VijayaNagar

The Vijayanagara kings were tolerant of all religions and sects, as writings by foreign visitors show. The kings used titles such as *Gobrahamana Pratipalanacharya* (*literally*, "protector of cows and Brahmins") that testified to their intention of protecting Hinduism, and yet at the same time adopted Islamicate court ceremonies, dress, and political language, as reflected in the title *Hindu-rāya-suratrāṇa* (*lit*, "sultan among Hindu kings"). The empire's founders, the Sangama brothers (Harihara I and Bukka Raya I) came from a pastoral cowherd background, possibly the Kuruba people, that claimed Yadava lineage. The founders of the empire were devout Shaivas (worshippers of the Hindu god Shiva) but made grants to Vishnu temples. Their patron saint Vidyaranya was from the Advaita order at Sringeri. The *Varaha* (the boar avatar of Vishnu) was the emblem of the empire. Over one-fourth of the archaeological dig found an "Islamic Quarter" not far from the "Royal Quarter". Nobles from Central Asia's Timurid kingdoms also came to Vijayanagara. The later Saluva and Tuluva kings were Vaishnava (followers of Vishnu) by faith, but also worshipped Venkateshwara (Vishnu) at Tirupati as well as Virupaksha (Shiva) at Hampi. A Sanskrit work, *Jambavati Kalyanam* by King Krishnadevaraya, refers to Virupaksha as *Karnata Rajya Raksha Mani* ("protective jewel of

Karnata Empire").The kings patronised the saints of the dvaita order (philosophy of dualism) of Madhvacharya at Udupi. Endowments were made to temples in the form of land, cash, produce, jewellery and constructions.

The Bhakti (devotional) movement was active during this time, and involved well known Haridasas (devotee saints) of that time. Like the Virashaiva movement of the 12th century, this movement presented another strong current of devotion, pervading the lives of millions. The Haridasas represented two groups, the *Vyasakuta* and *Dasakuta*, the former being required to be proficient in the Vedas, Upanishads and other Darshanas, while the *Dasakuta* merely conveyed the message of Madhvacharya through the Kannada language to the people in the form of devotional songs (*Devaranamas* and *Kirthanas*). The philosophy of Madhvacharya was spread by eminent disciples such as Naraharitirtha, Jayatirtha, Sripadaraya, vyasatirtha ,Vadirajatirtha and others

Unit –V

Impact of vijayanagar on Tamil Nadu

The temple was rebuilt by the Nayaks rulers under the Vijayanagar Empire .Another element of the Vijayanagara style is the carving and consecration of large monoliths suchasthe *Sasivekaalu* (mustard) Ganesha and *Kadalekaalu* (grodnut) Ganesha at Hampi, the Gommateshwara (Bahubali) monoliths in Karkala and Venur, and the Nandi bull in Lepakshi. The Vijayanagara temples of Kolar, Kanakagiri, Sringeri and other towns of Karnataka; the temples of Tadpatri, Lepakshi, Ahobilam, Tirumala Venkateswara Temple and Srikalahasti in Andhra Pradesh; and the temples of Vellore, Kumbakonam, Kanchi and Srirangam in Tamil Nadu are examples of this style. Vijayanagara art includes wall-paintings such as the Dashavatara and *Girijakalyana* (marriage of Parvati, Shiva's consort) in the Virupaksha Temple at Hampi, the *Shivapurana* murals (tales of Shiva) at the Virabhadra temple at Lepakshi, and those at the Kamaakshi and Varadaraja temples at Kanchi. This mingling of the South Indian styles resulted in a new idiom of art not seen in earlier centuries, a focus on reliefs in addition to sculpture differing from that previously in India.

An aspect of Vijayanagara architecture that shows the cosmopolitanism of the great city is the presence of many secular structures bearing Islamic features. While political history concentrates on the ongoing conflict between the Vijayanagara empire and the Deccan Sultanates, the architectural record reflects a more creative interaction. There are many arches, domes and vaults that show these influences. The concentration of structures like pavilions, stables and towers suggests they were for use by royalty. The decorative details of these structures may have been absorbed into Vijayanagara architecture during the early 15th century, coinciding with the rule of Deva Raya I and Deva Raya II. These kings are known to have employed many Muslims in their army and court, some of whom may have been Muslim architects. This harmonious exchange of architectural ideas must have happened during rare periods of peace between the Hindu and Muslim kingdoms.[176] The "Great Platform" (*Mahanavami Dibba*) has relief carvings in which the figures seem to have the facial features of central Asian Turks who were known to have been employed as royal attendants.

Madurai Nayaks:

Madurai Nayaks were rulers of Telugu originfrom around 1529 until 1736, of a region comprising most of modern-day Tamil Nadu, India, with Madurai as their capital. The Nayak reign was an era noted for its achievement in arts, cultural and administrative reforms, revitalization of temples previously ransacked by the Delhi Sultans, and the inauguration of a unique architectural style.

The Madurai Nayaks had their social origins among the Balija warrior-merchant clans of South India, particularly in states of Andhra Pradesh and Tamil Nadu. The dynasty consisted of 13 rulers, of whom 9 were kings, 2 were queens, and 2 were joint-kings. The most notable of these were King Tirumala Nayaka, and Queen Rani Mangammal. Foreign trade was conducted mainly with the Dutch and the Portuguese, as the British and the French had not yet made inroads into the region.

Origins:

Originally, the Nayakas were Telugu-speaking Warrior-merchants, who started as *kartakkals* (agents) of the Vijayanagar empire in southern regions of what would become Tamil Nadu. That region had long been a troubled province due to its distance from Vijayanagara and had been only been fully subjugated in the early 16th century under Veera Narasimha. The first Nayaka, Nangama, was a popular and able general of Krishnadevaraya. Krishnadevaraya sent Nangama Nayaka with a large army to bring Pandya Nadu back under imperial control. Although he was an able administrator he was a hard ruler and rejected any claims of authority from the petty chieftains, which made him unpopular. In addition, experienced officers like Nangama Nayaka were chafing under the strict control Krishnadevaraya imposed on them. Towards the end of Krishnadevaraya's reign, trouble erupted in the south as the Chola Nayakas openly revolted and fled to Travancore, while Nangama began defying central orders while still claiming power of deputy. In response, the emperor sent Nangama's son, Viswanatha, with a large army to recapture Madurai. Viswanatha Nayaka defeated his father and sent him as prisoner to Krishnadevaraya, who in turned pardoned Nangama Nayaka for his valued service. After defeating his father Krishnadevaraya made

Viswanatha governor of Madurai and other Tamil provinces in 1529, beginning the Madurai Nayaka dynasty.

Another story goes that the Pandyas were under attack from the Cholas and appealed to Krishnadevaraya for help. He then sent Nangama Nayaka to restore the Pandyas to their rightful throne. Nangama defeated the Cholas, but instead claimed the throne for himself and deposed the Pandyan king. So Krishnadevaraya sent Nangama's son Viswanatha Nayaka to defeat him, which he did. Thus he was made *nayaka* of the region. However, this story does not have epigraphic evidence to support it.

Rise to Power:

Viswanatha Nayaka was not originally independent, but was treated as just another governor who the emperor had sent to keep control over the provinces. Originally he had control over Chola Nadu as well, which was ruled by a feudatory Chola prince, but this was transferred to the Thanjavur Nayakas. In 1544, Viswanatha Nayaka helped Aliya Rama Raya's army subdue Travancore, which had been refusing to pay tribute.

Vishwanatha also rebuilt fortifications at Madurai and made travel safer. He cleared the jungle around the banks of the Kaveri near Tiruchirappalli and destroyed hideouts of robbers there. He also expanded the borders of the kingdom so it included most of modern southern and western Tamil Nadu at his death. However, many of the local chieftains were still chafing under his rule, and sotoappeasethem,Viswanatha'chiefminister, AriyanathaMudaliar,assistedhiminusingthe *palayam* or poligar system. The system was a quasi-fedual organisation of the country, which was divided into multiple *palayams* or small provinces; and each palayam was ruled by a *palayakkarar* or a petty chief. Ariyanatha organized the Pandyan kingdom into 72 *palayams* and ruled over the 72 dry-zone poligar chiefs. Of these 72, Kurvikulam and Ilayarasanendal, which were ruled by Kamma Nayakas of the Pemmasani and Ravella clans, were considered royal *palayams*. n the last year of his life he abdicated the throne and was alive for his son's investiture with ruling power in 1564, and died thereafter

Viswanatha's son, Krishnappa, was crowned in 1564 He immediately faced threats from nobles disgruntled with the new *palayam* system brought in by his father. These nobles, led by

Tumbichchi Nayaka instigated a revolt among some of the polygars, which was crushed by Krishnappa. In the same year, he sent a contingent to the Battle of Talikota but it could not arrive in time. This defeat made the Nayakas virtually independent. When the king of Kandy, a friend of Tumbichchi Nayaka, stopped sending tribute, Krishnappa then led an invasion of Kandy. In this invasion he killed the king of Kandy, sent the late king's wife and children to Anuradhapura and placed his own brother-in-law Vijaya Gopala Naidu as his viceroy there to ensure tribute.After his death in 1572, power in the kingdom went to his son Virappa Nayaka. Some documents claim the two sons of Krishnappa Nayaka were co-rulers, while other historians claim some member of the royal family was associated with rule, but not actually a ruler, like a *yuva raja* system in many of the princely states. During this time he crushed another revolt of polygars who were illegitimate descendants of the Pandyas. Virappa reigned over a period of relative stability. His relations with his nominal Vijayanagara overlords varied by their strength, but were generally cordial. After his death in 1595, power passed to his eldest son Krishnappa Nayaka II. During this time he led an occupation of Travancore and recognized Venkatapati Raya as emperor of VIjayanagar. During his reign, Ariyanatha Mudaliar died, and he himself died in 1601.[9]

Height of power

After his death a succession crisis arose and Krishnappa Nayaka II's youngest brother, Kasturi Rangappa, seized the throne but was assassinated a week later. Muttu Krishnappa Nayaka, the son of Krishnappa Nayaka II's second brother, became ruler. His rule was mainly focused on the organization of the southern coast, mainly inhabited by the Paravars. The community was excellent at fishing and pearl diving, which made them a valuable revenue source, but the region had generally been neglected by previous Nayakas. The region gradually became lawless and fell under Portuguese control. However when the Portuguese asserted the coast was now theirs and began to collect taxes, Muttu Krishnappa started sending officers called *Sethupathis* to modern Ramanathapuram, where their duties were to protect pilgrims going to Rameswaram and to compel the Portuguese to respect Nayaka authority in the region. Muttu Krishnappa Nayak is credited with the founding of Sethupathi dynasty in Ramnad.

He was succeeded by his son Muttu Virappa Nayaka in 1609, who desired greater independence from his Vijayanagara overlords and thus stopped paying tribute regularly. After the death of Venkatapati Raya in 1614, a nobleman Gobburi Jagga Raya murdered his successor Sriranga II and his family. This fomented a succession crisis in the Vijayanagara empire developed and civil war broke out between him and Rama Deva Raya, Sriranga II's son, who had escaped. Madurai, Gingee and the Portuguese supported the side of Jagga Raya while Raghunatha Nayaka of Thanjavur and Yachama Nayaka of Kalahasti were among those supporting Rama Deva Raya. In the Battle of Toppur in 1616, the generalship of Raghunatha and Yachama led to a crushing defeat for Jagga Raya's forces, and he was killed. Muttu Virappa was forced to pay a huge tribute to the Centre. He then shifted his capital to Tiruchirappalli later that year so that he could more easily launch an invasion of Thanjavur if he wanted to, but this failed. However, his appeasement of his Pandyan vassals meant they were loyal when Mysore invaded Dindigul in 1620 and was repelled. He died in 1623.

Muttu Virappa was succeeded by his brother Tirumala Nayaka, either as de facto or de jure ruler, in 1623. One of his first acts was to shift the capital back to Madurai, both as a better protection against invasion and its religious significance. The change took 10 years and was finally done in 1635. He also increased the army size to 30,000 to better work against. The kingdom was invaded again by Mysore in 1625, but Tirumala and his generals Ramappayya and Ranganna Nayaka crushed the invasion and launched a counterattack in which they laid siege to Mysore. Later in 1635, Travancore stopped paying tribute to Madurai so Tirumala Nayaka sent armies to attack him, which forced Travancore to resume tribute payments. In 1635, Tirumala Nayaka sent Ramappayya against the *Sethupathi* of Ramnad, who had rejected his decision on a succession matter. In this campaign, the Portuguese supported Tirumala Nayaka, and in return he allowed them to build a fortress and station a small garrison wherever they might want.

During this time, the Vijayanagara empire was falling fast and so Tirumala Nayaka cancelled tribute payment altogether. However when Sriranga III took power, he viewed this as an act of rebellion and assembled a large army to subdue his vassal. Tirumala allied with Thanjavur and Gingee, but Thanjavur defected to the emperor. Madurai then made a new alliance with the Golconda Sultanate, who laid siege to Vellore and defeated Sriranga III. When he then appealed to his Nayakas for an alliance, all rejected him and Vijayanagara fell altogether.

Goldonda, which conquered Vellore around 1646, laid siege to Gingee along with the Bijapur Sultanate. Tirumala Nayaka's armies arrived too late to save the fortress.

In 1655, Mysore launched another invasion of Madurai when Tirumala was on his sickbed, and so he entrusted his defense to the Sethupathi of Ramnad, who had just emerged from a period of chaos. Ragunatha Thevar managed to drive back Mysore and in return all tribute was cancelled from him.

Decline of Nayaks:

Tirumala was succeeded by his son in 1659, who ruled for only four months, and then was succeeded by Chokkanatha Nayaka. In the first part of his reign, his army commander and chief minister revolted, supported by Thanjavur. He crushed the insurgents and invaded Thanjavur in retaliation, briefly placing his brother Muddu Alagiri as ruler there. But Madurai soon lost control of the region as Alagiri declared his independence and the Marathas under Venkoji conquered the province in 1675. Chokkanatha then waged war with Mysore and lost more territory, but his successor Muttu Virappa III recaptured it. After his death in 1689, Muttu Virappa III was succeeded by his infant son with Rani Mangammal, Virappa's mother, as regent. With the Mughal juggernaut approaching southern India, Rani Mangammal recognised it would be better to pay tribute to the Mughals than have them invade. She supporter their capture of Jinji from Rajaram, who would otherwise have attacked Madurai and Thanjavur, and ruled the fort as a Mughal vassal.

Muttu Virappa III's son Vijayaranga Chokkanatha reached maturity in 1704. However, he was more interested in scholarship and learning than ruling, and so real power fell to his chief counselor and commander of the army, who were known to abuse their power prodigiously. After his death in 1732, his wife, Queen Meenakshi, decided to adopt the son of Bangaru Tirumalai Nayaka, a member of the royal house. However there was severe strife between Bangaru Tirumalai and Meenakshi, and he led an uprising against her. In 1734, the Nawab of Arcot sent an expedition south to demand tribute and fealty from the kingdoms there, and in desperation, Meenakshi gave tribute to the Nawab's son-in-law, Chanda Sahib, to form an alliance. Bangaru Tirumalai retreated to the far south, in Madurai, and organized a large force of disgruntled polygars in 1736. Although they took Dindigul, Meenakshi and Chanda Sahib

organized an army to attack Tirumalai. At the battle of Ammayanayakkanur near Dindigul, Bangaru Tirumalai's forces were defeated and he fled to Sivaganga. Once he was admitted into the Tiruchirappalli fort, however, Chanda Sahib declared himself king and imprisoned Meenakshi in her palace, ending the Madurai Nayakas for good. Tradition states she poisoned herself in 1739.

Descendants of Nayaks:

Some of the family members of Vangaru Thirumalai established the Nayak dynasty in Sri Lanka known as the Kandy Nayaks. They ruled till 1815 with Kandy as their capital and were also the last ruling dynasty of Sri Lanka. The Kings of Kandy had from an early time sought marrriages with Madurai and many of the queens were from Madurai. The Kandy Nayaks received military support from the Nayaks of Madurai in fighting off the Portuguese. And in the 17th and 18th centuries, marital alliances between the Kandyan kings and Nayak princesses had become a matter of policy.

Administration of Madurai Nayaks:

The Madurai Nayakas followed a decentralized governance style. The king was supreme ruler, but his main advisor was the *dalavai*, who controlled both civil and military matters. The three most effective *dalavais* were Ariyanatha Mudaliar, Eamppayya and Narasappayya. The next most important figure was the *pradhani* or finance minister, and then the *rayasam*, chief of the bureaucracy. The empire was divided into provinces and local areas, each with its own governor and bureaucracy. The most basic unit was the village. Revenue would be earned through taxes on land.[9]

The Nayakas also had a parallel system of administration. They divided their territory into 72 *palayams*, each of which was ruled by a *palaiyakkarar*, better known as *polygar*. These warrior-chiefs had a significant amount of autonomy from the centre and held powers of law enforcement and judicial administration. In return, they would give one-third of the *palaiyam*'s revenue to the Nayaka and another third for the upkeep of an army. Often, however, the *polygars* were completely outside central control and would raid and pillage nearby territory.[9]

Language:

The main languages of Nayaka rule were Telugu and Tamil. Tamil was mainly used by the common people, although there were some Telugu cultivators in the region. The Madurai Nayakas, on the other hand, had Telugu as mother tongue but could also speak Tamil.

Literature:

The Nayakas were great patrons of literature in Telugu, Tamil and Sanskrit. Although most kings patronized mainly poetry (considered "divine"), under Nayaka patronage Telugu prose flourished.

Art and architecture:

The Nayakas were some of the most prolific architects in South India. Much of their work was expansions and additions to existing Vijayanagara or pre-Vijayanagara structures. By far their greatest work was the Meenakshi-Surendeswara complex in Madurai, which is known for its four towering gopurams up to 50 metres in height. The original structure that stood there during Pandyan times was neglected during the Madurai Sultanate and fell into ruin, and the Vijayanagara rulers had begun to rebuild it. However the Nayakas made the most extensive contributions to the temple complex. Each of the additions to the temple was done by different rulers in different stages, and almost all rulers of the dynasty, or their wives and ministers, made generous donations to the temple and its construction so that it grew to a size of 254 by 238 metres. The Nayakas mainly followed the Dravidian style of architecture, with much emphasis on towering structures and elaborate carving. Much of the work centered around the addition of various *mandapas*, or columnated halls, filled with a variety of carved pillars such as the *pudu mandapa* directly adjoining the complex. Other important works included the Azhagar kovil and Tiruparankundram Murugan Kovil in the outskirts of Madurai, as well as the expansion of the Ranganathaswamy temple complex in Srirangam. In the case of the Ranganathaswamy temple, the Nayakas expanded the original shrine to be seven concentric enclosures, each topped with towering *gopurams*. However this project was incomplete when the Nayak dynasty fell and has since been continued into the modern-day.

Although temple architecture was the main pursuit of the Nayakas, they constructed other buildings as well. Thirumala Nayaka is famous for his huge Thirumalai Nayakar Mahal, which George Mitchell speculated must have been the largest of all royal residences in the 17th century, develops earlier palace architecture from the Vijayanagara period. This architecture includes both completely indigenous elements such as square and rectangular bases with u-shaped ascending floors with numerous courts and verandahs, as well as double-curved eaves, *gopuram*-like towers and plastered sculptures as well as elements borrowed from the Bahmanis such as significant presence of arches, cusps, and geometric designs. This Vijayanagara style was blended with indigenous Tamil architecture, for instance, the use of cylindrical columns like Tamil wooden architecture, to create new architectural styles for grand buildings such as the Thirumalai Nayakar Mahal. Only two sections of this palace still stand, the dance hall and audience hall. The Nayakas also did many public works projects such as irrigation canals and fortresses.

Nayaka coins:

Some early Madurai Nayaka coins portray the figure of the king. The bull also is seen frequently on the Madurai Nayak coins. Chokkanatha Nayak, one of the last rulers of the dynasty, issued coins displaying various animals, such as the bear, elephant and lion. He also issued coins featuring Hanuman and Garuda. The inscriptions on the Nayak coins are in Tamil, Telugu, Kannada, and Nagari scripts. Unlike the coins of many of the earlier dynasties, the Nayak coins are easily available for coin-collectors.

Bhakti movement:

The term "Bhakti" symbolises devotion or a passionate love for the divine. The Bhakti movement stresses the mystical union of the individual with God. Although the seeds of Bhakti can be found in the Vedas, it was not emphasised during the early period. The process of adoration of a personal God developed during the course of the 6th century BCE, with the rise of the heterodox movements of Buddhism and Jainism. For instance, under Mahayana Buddhism, the Buddha began to be worshipped in his gracious (avalokita) form. The worship of Vishnu too started around the same time, which was popularised to a great extent by the Gupta kings.

Vaishnava and Shaiva devotionalism were given new emphasis and expression by the Alwars and Nayanars saints of South India in the early medieval period. As per the tradition, there were 12 Alwars and 63 Nayanars. Using devotion to achieve salvation was a key component of the Bhakti movement which was started as a religious reformation in medieval India. The period of the 8th to 18th century is dedicated to the Bhakti movement where a number of saints (Hindu, Muslim, Sikh) evolved as the messiah of Bhakti (devotion), teaching people the transition of life from normalcy to enlightenment through salvation.

The Bhakti movement in South India

The development of the popular Bhakti movement took place in south India between the 7th and 12th centuries CE. It was based on religious equality and broad-based social participation. The Shivaite Nayannars and the Vaishnavaite Alvars, who preached the Bhakti cult under the Pallavas, Pandyas and Cholas disregarded the austerities preached by the Jains and the Buddhists. They preached personal devotion to God as a means of salvation. They disregarded the rigidities of the caste system and carried the message of love and personal devotion to God to various parts of South India with the help of local languages.

The Bhakti movement in North India

The Bhakti movement gained importance in the northern parts of the country during the 12th-17th century CE. The Bhakti movement in north India is sometimes seen as a continuation of the movement that originated in the south. Despite the similarities in the tradition of the two regions, the idea of Bhakti varied in terms of the teachings of each of the saints. The northern medieval Bhakti movement was influenced by the spread of Islam in India. The main features of Islam like belief in one God (monotheism), equality and brotherhood, and rejection of rituals and class divisions greatly influenced the Bhakti movement of this era. The movement also brought certain reforms to society.

Origin of Bhakti Movement

Some scholars believe that the rise of the Bhakti movement was a reaction against feudal oppression and against Rajput-Brahmin domination. Another group of scholars believe that the socio-economic changes in the early medieval period led to the emergence of this movement.

During the 13th and 14th centuries, the demand for goods increased which led to the migration of artisans into cities. The Bhakti movement gained support from these classes of society as they were not satisfied with the low status given to them by the Brahmanical system and hence, they turned towards Bhakti since it focussed on equality.

Though there is no single opinion about the origin of the Bhakti movement, there is unanimity of thought over the fact that the Bhakti movement was based on equality and devotional surrender to a personally conceived supreme God.

Though Saguna and Nirguna are two different ideologies, they have similarities as is evident in their verses wherein they frequently mention each other's teachings and influence. Such as:

- Both laid stress on a personal relationship with the divine and believed in singular devotion and love for God.
- Both were against the ritual observances as were encouraged by the Brahman priests, and many poet-saints, particularly in northern regions, were of low caste lineages.
- Both used the vernacular or regional languages of the masses, as opposed to the sacred language of Sanskrit of the elite priests. This helped them to transmit their ideas among the various lower classes.

Salient features of Bhakti Movement

1. The Bhakti movement was based on the principles of monotheism and it generally criticized idol worship.
2. The Bhakti reformers believed in freedom from the cycle of life and death and preached that salvation could be attained only by deep devotion and faith in God.
3. They emphasised the importance of self-surrender for obtaining the bliss and grace of God and also valued the importance of Gurus who acted as guides and preceptors.
4. They preached the principle of universal brotherhood.
5. They were against rituals, pilgrimages and fasts. They strongly opposed the caste system which divided the people according to their birth.

6. They also emphasised on the singing of hymns with deep devotion and without considering any language as sacred, they composed poems in the language of the common people.

Alvars and Nayanars of Tamil Nadu:

The Alvars and Nayanars led some of the earliest Bhakti movements (c. sixth century).

- Alvars – those who are "immersed" in devotion to Vishnu.
- Nayanars – those who are devotees of Shiva.
- They travelled from place to place singing hymns in Tamil praising their gods.
- The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. This is supported by the fact that bhaktas or disciples hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered "untouchable".
- The Nalayira Divya Prabandham ("Four Thousand Sacred Compositions") is one of the major anthologies of compositions of the 12 Alvars collected and compiled in the 10^{th} century by Nathamuni.
- Tevaram – a collection of the first seven volumes of Tirumurai (Saiva devotional poetry) contains the work of Tamil poets – Appar, Sambandar, and Sundarar.

Leaders of the Bhakti Movement:

Shankaracharya (c. 788 – 820 CE)

One of the mystic Bhakti poet-saint leaders who gave a new orientation to Hinduism.He was born in Kaladi in Kerala. He propounded the **Advaita** (Monism) philosophy and the idea of Nirgunabrahman (god without attributes).In Advaita, the reality of the world is denied and Brahman is considered the only reality. It is only Brahman at its base that gives it its reality. His famous quotes include, 'Brahma Satyam Jagat Mithya Jivo Brahmatra Naparaha' meaning, "The Absolute Spirit is the reality, the world of appearance is Maya" and 'Ekameva Adviteeyam Brahma' meaning, "The absolute is one alone, not two".He laid emphasis on

knowledge (gyan) as that can alone lead to salvation.Upadesasahasri, Vivekachudamani, Bhaja Govindum Stotra are some of the works authored by Shankaracharya. He also wrote commentaries on the Bhagavad Gita, the Brahma Sutra and the Upanishads.He set up mathas at Dwarka, Puri, Sringeri and Badrinath.

Ramanuja (c. 1017 – 1137 CE)

In the 12th century, Ramanuja, who was born at Sriperumbudur near modern Chennai, preached **Vishista Advaitavada** (qualified monism). According to him, God is Saguna Brahman (with attributes) and the creative process including all the objects in creation are real and not illusory as was held by Shankaracharya. Therefore, according to Ramanuja, God, soul, and matter are real. However, God is the inner substance and the rest are his attributes. In Vishista Advaitavada, the universe and Brahman are considered two equally real entities, as in dualism, but here the universe is not separate from Brahman but is formed out of Brahman. The Brahman is considered as a personal god with omniscient qualities who has created the world out of his own self. Thus, the world bears to Brahman the relation of the part to the whole, or the relation of a 'qualified effect' to the base (hence qualified monism).

The famous analogy given for this is the sea and wave – Brahman is the sea and the objects of the world, both living and nonliving are the waves upon this sea.According to Ramanuja, Brahman is an entirely personal god and is considered to be Vishnu or one of his avatars. He believed that Vishnu has created the world out of his love for humans, and he also controls the world at every step. He also held that Vishnu has all the qualities of a personal god – omniscient, omnipotence, etc.The difference between Dualism and Vishista Advaita is that "mankind enjoys higher status than in pure dualistic worship and is nearer to God". In Vishista Advaita, both the world and Brahman are considered equally real; they are not considered to be two separate entities as in Dualism.Ramanuja advocated prabattimarga or the path of self-surrender to God. He invited downtrodden people to Vaishnavism and advocated salvation by Bhakti.He authored Sribhashya, Vedanta Dipa, Gita Bhasya and Vedantasara.

Madhavacharya (c. 1238 – 1317 CE)

Madhava from Kannada preached Dvaita or the dualism of Jivatma and Paramatma. According to his philosophy, the world is not an illusion but a reality and full of real distinction. God, soul and matter are unique in nature, and are irreducible to each other. Hefounded the Brahma Sampradaya.He considered Brahman and the universe to be two equally real entities that are not related in any way. The God of dualism is Vishnu who has created the universe, and the universe is separate from God and in an inferior position to God with no link between the two. Vishnu controls all worldly affairs and to worship and pray to God is the duty of all persons.

Nimbarka

He was the younger contemporary of Ramanuja who propounded the Dvaita Advaita philosophy and the philosophy of Bheda Abheda (difference/non-difference). The Bheda Abheda philosophy, like Vishista Advaita, also believes that the world and the Brahman are both equally real and that the world is a part of Brahman. The difference is in emphasis only.He was the preacher of Vaishnavite Bhakti in the Telangana region.He also founded the Sanak Sampradaya.

Vallabhacharya (c. 1479 – 1531 CE)

He was born in Benaras to a Telugu Brahmin family. He propagated his doctrine of Bhakti (devotion) through god Krishna whom he fondly addressed as Shrinath Ji.He founded pustimarga (the path of grace) – a path that teaches a devotee how to offer selfless love and devotion to Shrinath Ji without expecting anything in return but love.He propounded the philosophy of Shudh Advaita (pure monism) which forms the basis of the pushtimarg devotional practice. Shudh Advaita like Vishista Advaita too indicates that the entire universe is the manifestation of Brahman. It is like the two sides of the coin, with Brahman as one side and the universe another side. There is no change – the universe is a part of the coin that is Brahman. Hence, this is called “Shudh Advaita” because it is said that there is only one and there is no change. He also founded Rudra Sampradaya.He along with his disciple Surdas was largely instrumental in popularising the Krishna cult in north India.

Vidyapati (c. 1352 – 1448 CE)

Vidyapati was known for his poetry dedicated to Shiva, whom he fondly addressed as Ugna.

The Bhakti Movement in Maharashtra

The Bhakti movement in Maharashtra centred around the shrine of Vithoba or Vitthal, the residing deity of Pandharpur, who was considered the manifestation of Krishna. This movement is also known as the Pandharpur movement and it influenced the social and cultural developments in Maharashtra. For instance, it led to the development of Marathi literature, elevated the status of women, helped in breaking caste distinctions, etc. In Maharashtra, the Bhakti movement drew its inspiration from the Bhagavata Purana and the Shiva Nathpanthis. The Bhakti movement is divided into two sects:Varakaris – The mild devotees of God Vitthala of Pandharpur, who are more emotional, theoretical and abstract in their viewpoint.Dharakaris – The heroic followers of the cult of Ramadasa, the devotee of God Rama, who are more rational, concrete and practical in their thoughts.

However, the realisation of God as the highest end of human life is a common aim of both. The great saints belonging to the Vithoba cult were Jnaneswar/Jnanadeva, Tukaram and Namdeva.

Jnaneswar or Jnanadeva (c. 1275 – 1296 CE)

A 13th-century mystical poet-saint of Maharashtra who wrote a commentary of Bhagavad Gita called Jnaneswari which served as a foundation of the Bhakti ideology in Maharashtra.He was strictly against caste distinctions and believed that the only way to attain God was through Bhakti.He also composed "Amritanubhava" (immortal experience), based on the philosophy of the Upanishads and "Haripatha", a song admiring Hari (Vishnu).

Namadeva (c. 1270 – 1350)

A Maharashtrian saint, who flourished in the first part of the 14th century. Namadeva was a tailor who is said to have taken to banditry before he became a saint.His poetry which was written in Marathi breathes a spirit of intense love and devotion to God.He is considered one of the five revered gurus in the Dadupanth tradition within Hinduism, the other four

being Dadu, Kabir, Hardas and Ravidas. It is believed that his Abhangas were included in the Guru Granth Sahib.Namadeva is said to have travelled far and wide and engaged in discussions with Sufi saints at Delhi.

Sant Eknath (c. 1533 – 1599 CE)

He was a scholar of Varkari sampradaya and Vaishnavism, the branch of Hinduism that is characterised by devotion to God Vishnu and his incarnations (avatars).He is known to have enriched Marathi literature and had translated various Sanskrit texts into Marathi.He also tried to shift the emphasis of Marathi literature from spiritual to narrative composition and introduced a new form of Marathi religious song called Bharood.He was a family man and emphasised that staying in monasteries or withdrawing from the world are not necessary for leading a religious life. He was known for resolving conflicts between householder duties and the demands of religious devotion.He was against caste distinctions and spread the message that there was no distinction in God's eyes between Brahmin and outcaste or between Hindu and Muslim.

Tukaram (c. 1608 – 1650 CE)

A 17th-century poet-saint who was a contemporary of Maratha ruler Shivaji Maharaj and saints like Eknath and Ramdas. His poetry was devoted to Vithoba or Vitthala, an avatar of the Hindu God, Vishnu.He is known for his Abangas (dohas) in Marathi which are a rich heritage of the Gatha – devotional poetry and was also responsible for creating a background for Maratha nationalism (Parmaratha).He laid emphasis on community-based worship with spiritual songs called Kirtans. He preached the virtue of piety, forgiveness and peace of mind.

Ramdas (c. 1608 – 1681 CE)

He was a renowned spiritual Guru and has contributed to building the Maratha empire under Shivaji.He wrote Dasabhoda, a treatise on the Advaita Vedanta in the Marathi language which deals with a wide range of topics on the spiritual life, characteristics of Guru, the necessity of Guru, the qualifications of a true disciple, Maya, importance of spiritual disciplines, true and false knowledge, bhakti and liberation. His other works are

Karunashtaken, Janasvabhavagosanvi and Manache Sloka.He was strictly against caste distinctions and encouraged women to take part in religious work.

Non-Sectarian Bhakti Movement

In the 14th and 15th centuries, Ramananda, Kabir and Nanak emerged as the great proponents of the Bhakti cult. They helped the common people to shed age-old superstitions and attain salvation through Bhakti or pure devotion. Unlike the early reformers, they were not linked with any particular religious creed and were totally against rituals and ceremonies. They condemned polytheism, believed in one God and were against idolatry. They also laid stress on the fundamental unity of all religions.

Ramananda (c. 1400 – 1476 CE)

Ramananda was a 15th-century poet-saint who was born at Prayag (Allahabad) and preached his principles at Benaras and Agra. His followers are called Ramanandis. He was originally a follower of Ramanuja. Like other monotheist bhakti saints, he opposed the caste system and chose his disciples from all sections of society, irrespective of caste. His disciples were Kabir, a Muslim weaver, Sena, a barber, Sadhana, a butcher, Raidasa, a cobbler, Dhanna, a jat farmer, Narahari, a goldsmith, Pipa, a Rajput prince. He is regarded as the founder of the Ram cult in north India as his object of Bhakti was Ram since he worshipped Ram and Sita.He rejected the monopoly of the Sanskrit language over the teachings of religious texts. He preached in local languages to popularise his teachings.

Kabir

One of the most famous disciples of Ramananda who belonged to the 15th century. His iconic verses are found in the Sikh holy scripture, Adi Granth.According to tradition, it is believed that he was born near Benaras to a Brahmin widow who abandoned him after his birth and was brought up in the house of a Muslim weaver.He possessed an inquiring mind and while in Benaras learnt much about Hinduism. He became familiar with Islamic teachings and Ramananda initiated him into the higher knowledge of Hindu and Muslim religious and philosophical ideas. He strongly denounced idol worship, pilgrimages, rituals, caste system especially the practice of untouchability and laid great stress on the equality of

man before God. The mission of Kabir was to preach a religion of love that would unite all castes and creeds. He was quite familiar with yogic practices and regarded devotion to God as an effective means of salvation. He urged his disciples that to attain salvation one must have a pure heart, free from cruelty, hypocrisy, dishonesty and insincerity. He considered neither asceticism nor book knowledge important for true knowledge. He also did not consider it necessary to abandon the life of a householder for the sake of saintly life.Kabir's object was to reconcile Hindus and Muslims and establish harmony between the two sects. He emphasised the essential oneness of all religions by describing Hindus and Muslims "as pots of the same clay". To him, Rama and Allah, temple and mosque were the same.Kabir is regarded as the greatest mystic saint and his followers are called Kabirpanthis. Raidas (a tanner), Guru Nanak (a Khatri merchant) and Dhanna (a Jat peasant) were some of his important disciples. Most of the compositions of Kabir are compiled in Bijak.

Guru Nanak (c. 1469 – 1539 CE)

The first Sikh Guru and the founder of Sikhism, who was also a Nirguna Bhakti saint and social reformer.He was born in a Khatri family in the village of Talwandi (now called Nankana) on the banks of the river Tawi in c. 1469 CE. He had a mystic contemplative bent of mind and preferred the company of saints and sadhus.He preached about the unity of God and strongly denounced idol-worship, pilgrimages and other formal observances of the various faiths. He advocated a middle path in which a spiritual life could be combined with the duties of the householder."Abide pure amidst the impurities of the world", was one of his famous sayings.He aimed at bridging distinctions between the Hindus and the Muslims in order to create an atmosphere of peace, goodwill and mutual give and take.

Nathpanthis, Siddhas, and Yogis

- They condemned the ritual and other aspects of orthodox religion and the social order, using simple, logical arguments.
- They encouraged the renunciation of the world.

- To them, the path to salvation lay in meditation and to achieve this they advocated intense training of the mind and body through practices like yogasanas, breathing exercises and meditation.

Vaishnavite Movement

- Apart from the non-sectarian movement led by Kabir and Nanak, the Bhakti movement in north India developed around the worship of Rama and Krishna, two of the incarnations of God Vishnu. **Tulsidas** was a worshipper of Rama and composed an epic poem – the Ramacharitamanas popularly called "Tulsi Krita Ramayana" in which he portrays Sri Ram as most virtuous, powerful and the embodiment of the supreme reality (Parambrahma).
- In c. 1585 CE, the followers of the Krishna cult founded the RadhaBallabhi sect under Hari Vamsa. A popular bhakti saint, **Vallabhacharya** popularised the Krishna bhakti cult in the Telangana region. **Surdas** was a disciple of Vallabhacharya and he popularised the Krishna cult in north India. He wrote Sursagar in Brajbhasha which is full of verses on the charm of Lord Krishna and his beloved Radha. **Mirabai** was a great devotee of Krishna and she became popular in Rajasthan for her bhajans.
- **Chaitanya** was another well-known saint and social reformer of Bengal who popularised the Krishna cult. Chaitanya is said to have travelled all over India, including Vrindavan where he revived the Krishna cult. He popularized the Sankirtan/kirtan system, group devotional songs accompanied with ecstatic dancing. He believed that through love and devotion, song and dance, a devotee can feel the presence of God. The biography of Chaitanya was written by Krishnadas Kaviraj. He accepted disciples from all classes and castes and his teachings are widely followed in Bengal even today. He did not reject the scriptures or idol worship though he cannot be classified as a traditionalist.
- **Narsingh Mehta** (c. 1414 – 1481 CE) – He was the saint of Gujarat who wrote songs in Gujarati depicting the love of Radha-Krishna. He authored Mahatma Gandhi's favourite bhajan, "Vaishnava jan ko".

- **Saint Tyagaraja** (c. 1767 – 1847 CE) – He is regarded as one of the greatest composers of Carnatic music, who had composed thousands of devotional compositions, mostly in Telugu in praise of Lord Ram. He is also considered as one of the precious jewels of the Carnatic trinity, the other two being Muthuswami Dikshitar and Syama Sastri. He composed the famous Pancharatna Kritis (meaning five gems).
- **Tallapaka Annamacharya** (c. 1408 – 1503 CE) – He was a pioneer in both devotional music sankirtans and also in the field of opposition to social evils such as the practice of untouchability. He was an ardent devotee of Lord Venkateshwara.

Women in the Bhakti Movement

Women poet-saints also played an important role in the Bhakti movement and many of these women saints had to strive harder to gain acceptance within the otherwise largely male-dominated movement. In many cases, the women saints rejected traditional women's roles and societal norms and left their homes to become wandering bhaktas while in some other instances, they got involved in the Bhakti movement while performing their household duties.

Some of the prominent female bhaktas are:

1. **Akkamahadevi** – A 12th-century bhakti saint who belonged to the southern region of Karnataka. She earned the title "Akka" meaning elder sister from great philosophers of her time – Basavanna, Prabhu Deva, Madivalayya and Chenna Basavanna. She was an ardent devotee of Shiva.
2. **Janabai** – She was born into the Shudra caste, around the 13th century. She worked in the household of saint Namdeva, one of the most respected Bhakti saints. Though she had no formal education, she composed over 300 poems, mostly pertaining to her life – domestic chores or about the restrictions she faced being a low caste woman.
3. **Mira bai or Mira** – Mira belonged to a high class ruling Rajput family and was married to the son of Rana Sanga of Mewar at an early age but she left her husband and family and went on a pilgrimage to various places. Her poetry portrays a unique relationship with Lord Krishna as she is not only being portrayed as the devotee bride of Krishna, but Krishna is also portrayed as in pursuit of Mira.

4. **Bahinabai or Bahina** – A 17th-century poet-saint of Maharashtra, who wrote different abhangas, women's folk songs that portray the working life of women especially in the fields.
5. **Andal:**
    1. Only female Alwar
    2. Andal saw herself as the beloved of Vishnu; her verses express her devotional love for the deity.
6. **Karaikkal Ammaiyar**
    1. One of the 3 women Nayanars amongst the 63 Nayanars
    2. This devotee of Shiva adopted the path of asceticism in order to attain her goal.

Sikh Movement

The Sikh religion was founded by saint Guru Nanak in the medieval period. It started as a minor religion but developed into a prominent one over the centuries. The ten recognised living Gurus in the Nanak line were –

Guru Nanak (c. 1469 – 1539 CE)

He was the founder of Sikhism. He was born in Talwandi near Lahore.He preached – God is supreme, all-powerful, formless, fearless, universal, self-existent, everlasting, creator of all things, the eternal and absolute truth. He rejected the authority of the Vedas.He was against casteism and rituals like bathing in holy water. He advocated equality of all human beings irrespective of caste, gender, etc. He encouraged people to live a life of honesty, truth and kindness. He advised people to give up falsehood, selfishness and hypocrisy. He guided people to follow the principles of conduct and worship; sach (truth), halal (lawful earning), khair (wishing well for others), niyat (right intentions) and service to the Lord.His philosophy consists of three basic elements – a leading charismatic personality (the Guru), ideology (Shabad) and organisation (Sangat).He denounced idol worship and rejected the theory of incarnation.He introduced the concept of langar (community kitchen).He conceptualised God as Nirguna (attributeless) and Nirankar (formless).His main teachings

can be summed up as:Faith in one true Lord.Worship of the name.The necessity of the Guru in the worship of the name.

Guru Angad (c. 1539 – 1552 CE)

Guru Angad was born with the birth name of Bhai Lehna.

He standardised and popularised the Gurumukhi script of the Punjabi language.

- He made extensive efforts to spread the teachings of Guru Nanak far and wide. He established new religious institutions and also opened new schools.
- He popularized and expanded the institution of Guru ka langar.
- He also established the tradition of Mall Akhara for physical as well as spiritual development.

Guru Amar Das (c. 1552 – 1574 CE)

He strengthened the langar community kitchen system.He divided his spiritual empire into 22 parts called Manjis, each under a Sikh, and also Piri system.He asked Akbar to abolish the pilgrims tax (toll tax) for non-Muslims while crossing Yamuna and Ganges rivers.He preached against the sati system of Hindu society, encouraged widow remarriage and asked the women to discard the purdah (veil worn by women).

Guru Ramdas (c. 1574 – 1581 CE)

He composed the four Lawans (stanzas) of the Anand Karaj, a distinct marriage code for Sikhs separate from the orthodox and traditional Vedic system.The Mughal emperor Akbar granted him a plot of land where the Harmandir Sahib was later constructed.He laid the foundation stone of Chak Ramdas of Ramdas Pur, now called Amritsar.He strongly denounced superstitions, pilgrimages and the caste system.

Guru Arjun Dev (c. 1581 – 1606 CE)

He compiled the Adi Granth, i.e.Guru Granth Sahib and installed it at Sri Harmandir Sahib.He completed the construction of Taran, Amritsar and Kartarpur.He is considered

the first martyr of the Sikh religion as he was executed by Jahangir for helping his rebellious son, Khusrau.

Guru Har Govind (c. 1606 – 1644 CE)

He fought against rulers Jahangir and Shah Jahan and defeated a Mughal army at Sangrama.He was titled "Sachcha Padshah".He transformed Sikhs into a militant community, established the Akal Takht and fortified Amritsar.He was the proprietor of the concept of miri and piri (keeping two knives).

Guru Har Rai (c. 1644 – 1661 CE)

He gave shelter to Dara Shikoh, brother of Aurangzeb who was his rival to the throne, and thus was persecuted by Aurangzeb.

Guru Har Kishan (c. 1661 – 1664 CE)

He became the youngest Guru in Sikhism who succeeded his father Guru Har Rai at the young age of five. According to tradition, he died at the age of eight due to smallpox, which he contracted while healing sick people during an epidemic.

Guru Tegh Bahadur (c. 1665 – 1675 CE)

He appointed Banda Bahadur as the military leader of the Sikhs.He is credited with spreading Sikhism to Bihar and Assam.He was executed by Aurangzeb, as he revolted against him. He was beheaded before the public in Delhi's Chandni Chowk in c. 1675 CE. The Sis Ganj Sahib Gurudwara stands at the site of his martyrdom today.

Guru Gobind Singh (c. 1675 – 1708 CE)

Last Sikh Guru who was born in Patna and organised the Sikhs as community warriors and called them Khalsa in c. 1699 CE.Guru Gobind Singh started some practices which were to be followed by Sikhs in order to create a sense of unity among the Sikhs. These were: initiation through baptism by the double-edged sword, wearing uncut hair, carrying arms and adopting the epithet Singh as part of the name.He compiled the supplementary Granth of Deswan Padshan Ka Granth.He selected five persons known as the Panj Pyare (the five

beloved), and requested them to administer the pahul (amrit chakha) to him.He passed the Guruship of the Sikhs to the Guru Granth Sahib. He died of complications from stab wounds inflicted by an Afghan, believed to have been sent by the Mughal governor, Wazir Khan.

Importance of the Bhakti Movement

The Bhakti movement provided a spur for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, etc.

- The lower classes rose to a position of great importance.
- The Bhakti movement gave equal importance to men and women.